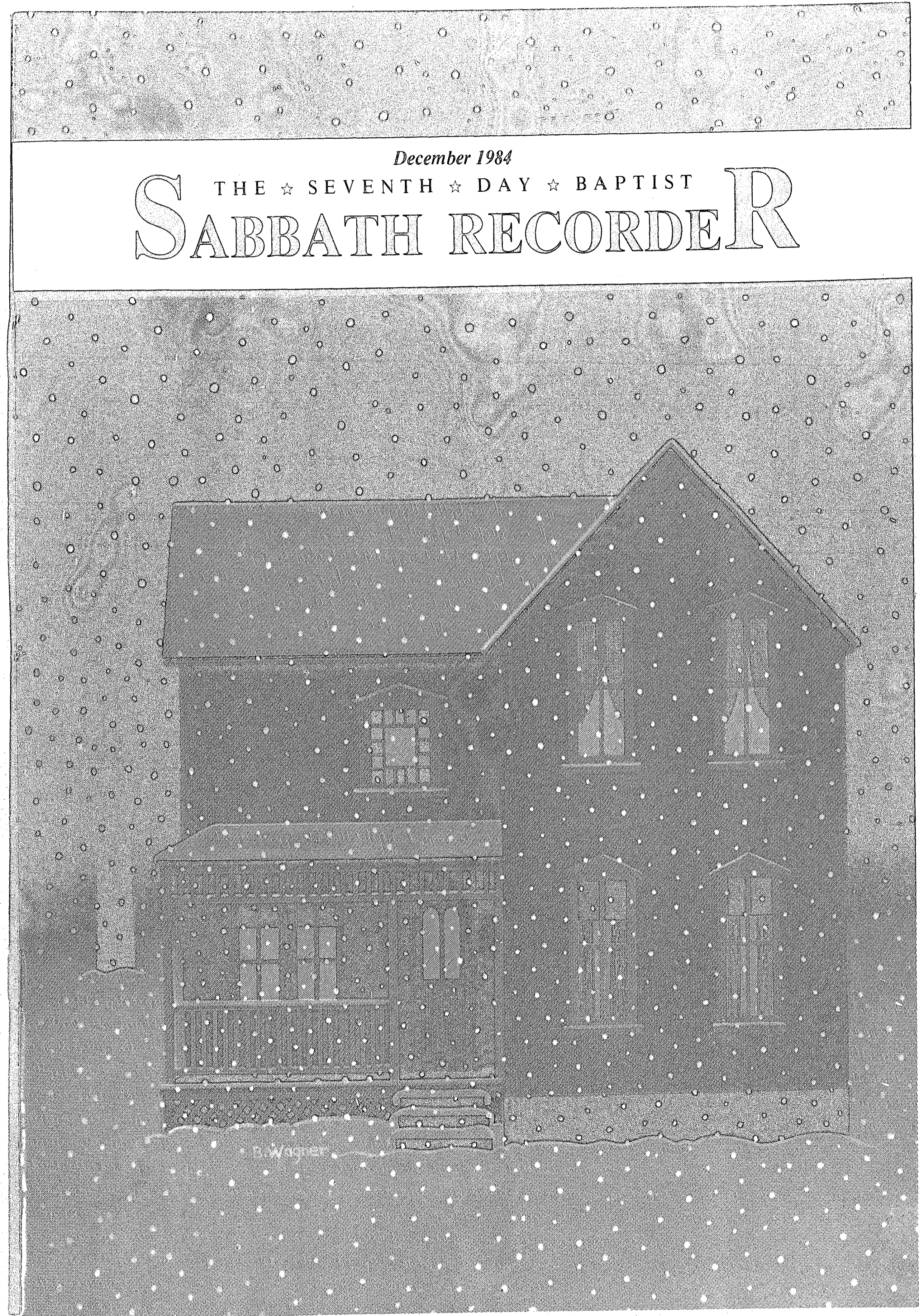


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As long as the world exists,
there will be a time
for planting
and a time for harvest.
There will always be
cold and heat,
summer and winter,
day and night.

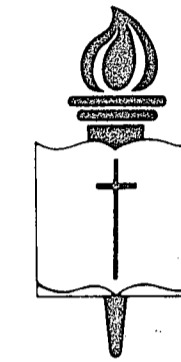
Genesis 8:22 TEV





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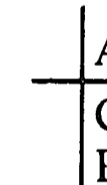


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December 1984

And she brought forth her firstborn son and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.



Features

What happens when the angels go away..... 4
by Don A. Sanford

The Sabbath was made for man 8
by Victor Skaggs

Advertising the local church 11
by Darroll Evans

Departments

The link between Thanksgiving and Christmas..... 7
by Executive Secretary Dale D. Thorngate

Communication through the spoken word 12
Board of Christian Education, Mrs. Mary Clare

A special Christmas gift 18
by Marilyn Merchant

Focus on missions..... 20
by Leon R. Lawton

The Children's Page..... 24

The Beacon 27

Accessions, Marriages and Births..... 29

Obituaries 30



What happens when the angels go away?

by Don A. Sanford

When the angels went away from them into heaven, the shepherds said one to another: Let us now go over to Bethlehem and see this thing that has happened, which the Lord has made known to us. Luke 2:15

It starts even before Thanksgiving...preparation for Christmas. For a month, our churches and almost all of us prepare for the celebration. We build up our spirits for a climax. But, what happens on the day after Christmas? What do we as Christians have to say for the period immediately following the joyous Christmas time?

We have read and reread the Christmas story as recorded in both Matthew and Luke and as interpreted by John and Paul. What happened outside Bethlehem on the first Christmas? There were some shepherds in the fields standing the night watch over their sheep. An angel came to them, telling of the birth of Jesus. And then "there appeared a multitude of the heavenly host praising God and saying, 'Glory to God in the highest and on earth, peace, good will toward men.'"

But what happened after the angels went from them? What happened to the shepherds; did they fall back into their drowsy sleep and forget the whole episode? No, they could not do that for a great event had taken place and they were eye-witnesses to the glory of God as revealed to man. They could not forget this.

They said to one another, "Let us now go over to Bethlehem and see this

thing which the Lord has made known to us." And they went with haste.

But what happens to us when the angels go away? What happens when we take down the Christmas trimmings and all of the glitter and expectancy passes away? Do we go back tending our sheep, or do we say to one another, "Let us now go and see this thing that has happened, that the Lord has made known to us?"

Perhaps there was no angelic host from on high which came to us and

of Christ. This is the great message of Christmas. If we are to go and see this thing which the Lord has made known to us, we too must go in haste and find Jesus.

When the angels departed, the shepherds went in haste to see what had been revealed to them. To them it was the beginning of new things. When Christmas has passed for us, it is merely the beginning of a new experience of faith which must not pass when the angels have gone, but must live on in memory, deed and conviction.

There are some things which do fade after the first few glimmers of light have passed. There are things which can not survive beyond their short allotted time. We cannot keep the Christmas tree in our homes for more than a few weeks, else we would tire of it and it would soon lose its meaning. We cannot sing Christmas carols the year round, even though the message they tell is eternally true. But we can keep our faith in Jesus Christ the year round. When the next season approaches, it takes on even added meaning.

Grace Noll Crowell has written:

*What can a mother give her children
Greater today than this one great thing.
Faith in an old sweet beautiful story.
A star, a stable, a new born king.*

*Shining faith in the young lad Jesus,
Lover of high white things was he.
Jesus straight as a Lebanon cedar
Jesus clean as the winds from the sea.*

*Faith in the young lad come to manhood
Jesus compassionate, tender and true.*

Did the shepherds fall back into their drowsy sleep and forget the whole episode?

told us the Christmas story, but we were informed of it. In our churches and homes, and on the streets we have heard singing of old familiar Christmas carols. We have seen portions of the story dramatized or filmed, and heard the wonderful story read from the Scriptures. We have found a revelation in the whole air of good will which was so evident as we thought of others. Yes, to us also, this birth was made known.

But to hear the message is one thing; to act upon it is another. How many people actually take the opportunity to go and see this thing which has happened? Christ came as the supreme revelation of God. He came as the Savior of mankind. God entered into the realm of human history in the act

Oh, my children, what more glorious
Gift in the world can I give to you?

Carry it high like a lamp in the
darkness
Hold it for warmth when the day is
cold.
Keep it for joy when youth goes
singing
Clasp it for peace when you are old.

What can a mother give her
children
More than a faith that will not dim?
Take it, my dear ones—hold it
forever
A lamp for a lifetime—faith in him.

Yes, this is the greatest gift that a
mother, or a father, or anyone can give
to children. This is the greatest gift that
the church can give to its children of all
ages: faith in him. Faith in Christ is
something that will not fade away
when the angels have returned to
heaven.

So, as we see the angels fade from
the manger scene and the lights dim out
on the evergreen tree, let us look at the
light of faith which remains with us.
Let us also go and see this thing that
has been made known to us.

To do so involves both choice and
acceptance. We must make a choice,
choosing whom we shall serve. Choice
has always been one of the first things
required in any religious faith. At the
time of the resettlement of the children
of Israel into Canaan, Joshua placed
the issue squarely before the people as
he said, "Choose ye this day whom ye
shall serve, whether the gods which
your fathers worshipped on the other
side of the river, or the gods of the
Ammorites in whose land ye dwell, but
as for me and my house, we will serve
the Lord." And throughout the whole
national history of the Israelite nation,
the people were forced to make a
choice—whether the pagan gods, or
the true God, Yahweh.

Jesus likewise compelled no man to
follow after him, but rather he invited
and called. And on occasion, there
were many who turned aside. At one of

these times, he turned to his disciples
and asked, "Will ye also turn aside?"
Peter answered, "To whom shall we
go, for thou hast the words of eternal
life."

Those who come to the manger to
worship the Christ have the same
opportunity to choose. They can
worship, or they can turn aside. The
shepherds had the choice; they could
have remained in the field. But in faith
they answered the call of the angels'
message.

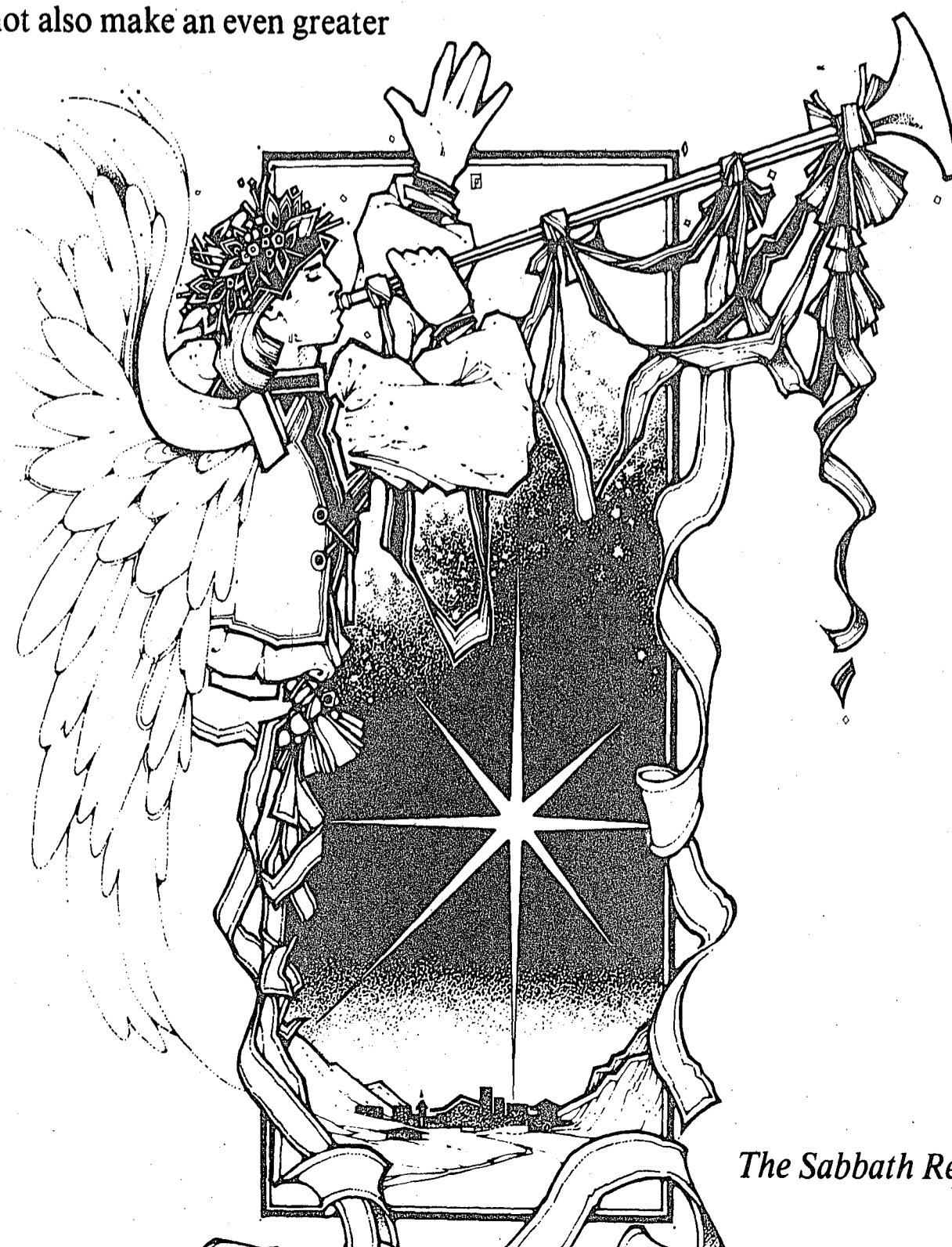
The choosing of this faith is only
the beginning. There is also the
necessity of acceptance—acceptance of
the responsibility with which it is at-
tended. When the shepherds had seen
the Christ, we read that they made
known abroad the saying which was
told them concerning the child. "...and
they returned glorifying and praising
God for all the things that they had
heard and seen, as it was told them."

Their witness and their praise of God
followed their visit to the manger.
Should this not be so with us? Should
we not also make an even greater

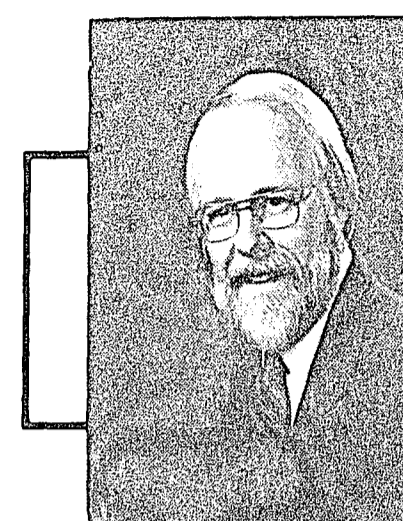
witness because we have travelled this
path to Christ?

It is not too difficult for us to
acknowledge faith in God and belief in
Christ when the whole nation and
world is paying tribute to the birth of
Christ. It is easy to sing Christmas
carols when many voices are joined in
with ours, and when people are ex-
pecting such an expression. It is easy to
remember our loved ones and our
acquaintances with gifts and cards at
this time. But if our faith is real, it
should be just as easy for us to give
expressions of Christian love,
fellowship and remembrance
throughout the rest of the year.

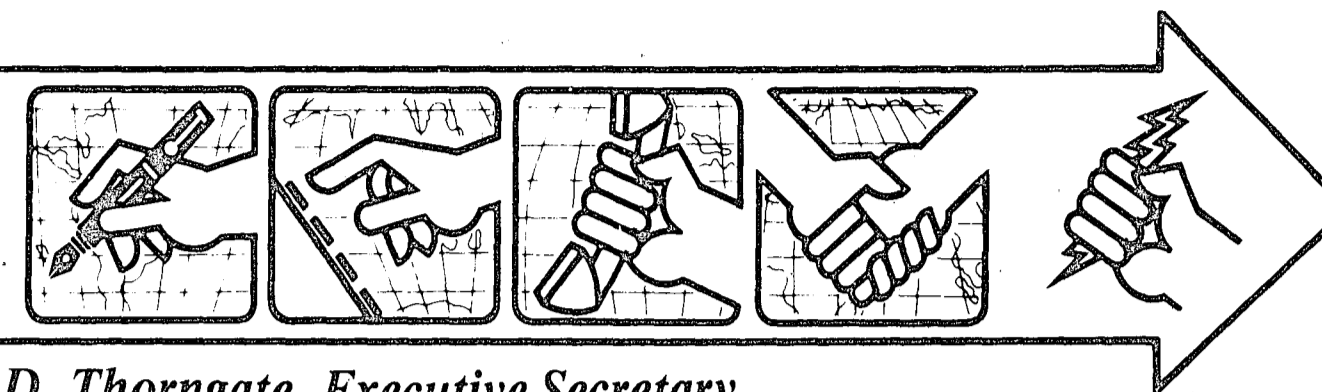
The true test of our Christian faith is
revealed by our choice and our
acceptance of Christ—when the angels
have gone away. Then is the time when
we must renew our faith and follow—
making known abroad the sayings
made known to us—praising God for
his gift to us. SR



The Sabbath Recorder



Dale D. Thorngate, Executive Secretary



The link between Thanksgiving and Christmas

You will be made rich in every way
so that you can be generous on every
occasion,...your generosity will result
in Thanksgiving to God. (II Corin-
thians 9:11)

Glory to God in the highest, on
earth peace to men on whom his favor
rests. (Luke 2:14)

These are two passages of Scripture
that we do not generally see together.
But somehow during this period of
time between Thanksgiving and
Christmas, as we focus on all that God
has given to us, they do seem to fit
together. We think about the ultimate
in gifts which God has given, his Son,
our Lord Jesus Christ, and that mo-
tivates us to want to give thanks and to
share what we have with others.

As I was preparing a sermon for
Thanksgiving Sabbath I used the above
passage from II Corinthians as the
main emphasis. Reviewing the context
of this verse I realized that the Apostle
Paul was in the midst of a fund raising
project. The mother church in Jeru-
salem is in trouble. It is about AD 55.
Paul is writing from Ephesus to the
church in Corinth. (This is probably
one of several letters he wrote to new
churches at the same time.) We know
that by AD 70 Jerusalem was destroyed
by the Roman army and these people
that Paul is writing about were either
dead or wandering to other countries in
search of a home. Paul is telling the
church, "The people in Jerusalem need
your help and you have what it takes to
do it. Realizing that you have so much,
it is appropriate that you show your
appreciation to God by giving gener-
ously to someone in need."

How many times I have said in my
own prayers to God, "God you have
given me so much. I don't deserve it.
How can I say thank you?" Paul is
telling us how. In fact, not only will

God hear my thanksgiving but those
whose life is made better by my gifts
will also be thankful to God.

Paul's fund-raising project

I found it easy to identify with Paul
in this letter. A great deal of my time is
spent in writing letters to Seventh Day
Baptists around the world asking for
money for the work of God's
Kingdom. I know that whenever many
of you receive a letter from me you say,
"The only time I hear from Thorngate
is when he wants money." I suppose in
many cases that is true. I have a feeling
that Paul got some of that same
response. But the way needs are met is
by those who have helping those who
do not. In fact, Paul reminds us that

*Christ is God's
ultimate gift. How
do we show our
thanks?*

the only reason we have so much is that
God has provided it, and we should be
willing and eager to say thank you. Not
with words but with our actions,
helping others.

Just within the last several weeks you
have been made aware of several areas
that need your attention. We have seen
a great deal about the drought in
Ethiopia on TV. Our own missionaries
Rod and Camille Henry keep us
informed about the needs in the Phil-
ippines as a result of the typhoons and
the civil war. People's homes and

churches (whole towns) have been
destroyed and many are dying from
starvation. From Malawi, where we
have sent aid during earlier drought,
we hear from the Pearsons that the
rains have come and Malawi is now
exporting food to other drought-
stricken areas.

In India this year through the efforts
of Seventh Day Baptists and the
Baptist World Alliance some \$70,000
plus has been sent to Rev. B. John V.
Rao to drill wells for water. With water
more food can be grown. Land
virtually uninhabitable can be made
productive, life supporting.

Where is the greatest need?

I am honored to be a part of a group
of people who, realizing how much
God has given to them, are willing to
share it with others. I am very thankful
every day for my many generous
Seventh Day Baptist friends. I know it
is hard to decide what is the best way to
give or who is the one most in need. I
am sure that you, like me, receive at
least four or five pieces of mail a week
asking for money for people in need. It
is not easy to decide. Our committee on
Christian Social Action reviews these
same kinds of requests every time they
meet and attempts to give our pooled
resources, through the SDB United
Relief Fund, to those who are most
efficient and effective in worthy relief
efforts.

Two things we can be fairly sure of:
(1) Most Americans have a great deal
in comparison to any other people in
the world. (2) There are plenty of
people in need.

The Luke 2 passage records the song
of the angels at the time of Jesus' birth.
The shepherds were tending their sheep
in the fields. This was the way God
announced the coming of the Messiah,
Jesus the Christ. "Glory to God in the

Cont. on page 13

The Sabbath was made for man

by Victor Skaggs

Mark 2:23-28

"The time is coming," declares the Lord, "when I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, thought I was a husband to them,"

declares the Lord.

"This is the covenant I will make with the house of Israel after that time," declares the Lord. "I will put my law in their minds and write it on their hearts.

I will be their God, and they will be my people.

No longer will man teach his neighbor, or a man his brother, saying, 'Know the Lord,'

because they will all know me, from the least of them to the greatest,"

declares the Lord.

"For I will forgive their wickedness and will remember their sins no more."

Jeremiah 31:31-34

They were slaves! They were tired; tired in body and mind. They were tired of their taskmasters: beatings, pain, broken families. They were tired of the work they were forced to do. Yet, even after Jehovah-God had shown his power and had used Moses to bring them out of the land of Egypt and away from slavery and taskmasters and forced labor, they were not ready to become a nation. They were afraid of trouble! They were afraid of responsibility! It is not easy to be free!

Just imagine yourself to be one of two million people. You have been a slave. Suddenly you find yourself freed

from slavery. You who have never known a moment of freedom are now free. You who have lived and worked in closely prescribed places and huddled together are now suddenly in the wilderness—a great wilderness bordering on desert. There is little food and still less water.

A month has gone by. All of you are grumbling. You are all afraid—afraid of the future. You do not know where

Imagine yourself to be one of two million people suddenly set free.

you are going. You are angry at your leaders. You are desperately hungry. Freedom is not as wonderful as it had seemed at first. Then, one morning there is something on the ground which you can eat like bread. Moses says it is God's gift, the manna.

Can you imagine what that experience was like? Can you who sit here in comfort, by imagination, know how it was for those people? They were overcome by God's goodness. They learned something of his concern, his love, and his power. Of course, they forgot very soon and had to be reminded again and again. But this great testimony to God's love and power came to them the first six days of each week for 40 years. It sustained them all through their wilderness life. Double portions gathered on the sixth day were kept to provide food for them on the Sabbath.

But God knew that, even more than the manna, his people needed a way to know right from wrong. How could they make decisions when they had never before been permitted to make decisions for themselves? How could they live together in peace when, all their lives, relationships had been enforced by the whip? How could they grow and develop and become what God made them to be?



th Recorder

In that wild and majestic place, God gave his great laws which last forever. They are the statement of what he wants from his people.

worship statues or idols. Neither must they give his name to idols or use his name in thoughtless ways.

Already, they were observing the Sabbath in a way (because of the manna). God wanted them to keep it so that all could rest and so that the spiritual life of all the people might become strong. He reminded them of creation: How he had known from the first that man is a spiritual being; how, after he had cared for all of man's physical needs, he had paused in his wisdom to give humanity the Sabbath for its spiritual needs. He had sanctified it—that is, he had set it apart for special purposes. REMEMBER the Sabbath.

God went on: They must not fail to respect their parents. They must not murder, nor commit adultery, nor steal, nor speak lies about others, nor covet what others have. This was to be the law of the people.

In that wild and majestic place God gave his great laws which last forever. They are the statement of what he wants from his people.

But God's people were still fearful. They needed to know more of his will, more of his concern and love for them. They needed to be reminded again and again. So God sent messengers to warn them and to exhort them. These were the prophets.

In general, the prophets were not concerned about form. They were concerned with attitudes of heart and mind. Among other things they said and implied about the Sabbath is the word that Sabbath-keeping is not necessarily something you see. It

begins inside.

Remember the Pharisee and the Publican of Jesus' story? The two men went up into the Temple to pray. If you remember the story, you know that they were not alike. The Pharisee said that he never took money unjustly; he never took another man's wife; he was not even like this Publican beside him. He fasted twice each week. He gave a tenth of all he had. He was saying to God: "It's pretty nice to be like I am." The Publican prayed: "God be merciful to me, a sinner."

Now the Pharisee thought he was a great and good man, but he was not. He was a prime example of a sinner.

Sabbath-keeping is inward first; you cannot be a wicked Sabbath-keeper

Like the prophets before him, Jesus cut through his pretense and saw him for what he was.

Now, in this circumstance, Jesus did not say anything particular about the Sabbath, but by his own criteria the Pharisee could not be a Sabbath-keeper. He looked like one, to be sure. He was careful about the law. He never lit a fire on the Sabbath. He would never have gone more than the prescribed Sabbath day's journey during the Sabbath hours. He would

So God led his people to a certain place. It was a place of magnificence and glory. They wound between hills and into valleys—two million people. They walked around the bases of great mountains. They followed narrow, twisting ravines (called wadis). In the midst of the mountains they came upon a great plain (great enough for the whole two million people). There they camped. In front of the camp rose a great mountain. From the high plain on which they camped it rose 1,500 feet above them. It was dry and bare and jagged. It was deeply cracked. The sides seemed almost perpendicular. There were no foothills—the mountain rose right out of the plain. It was a great jumble of rocks. It was here that God spoke to his people through Moses.

The people were still afraid. Neither the regular coming of the manna, nor the plagues Egypt had suffered, had erased their fears. They were still afraid. They were afraid of the power of Egypt. They were afraid of the anger of Jehovah. They were afraid of the dangers of the wilderness and of the peoples whom they were to meet. They were hagridden with fear. So they hesitated between faith and greatness on the one hand, and dismay and death on the other hand. Then God spoke to his fearful people.

There was a great storm. They were moved by momentous happenings. Their poetry is filled with references to mountains rocking on their foundations, lightning flashing, thunder rolling, God speaking. There God gave the people the law on tables of stone.

These were to be their standards of right and wrong: God said that he was the One, the Only, the Living Lord. They must not worship anyone or anything else. He had come to them and to the mountain in the storm, but they had not seen him. He was still the invisible one—the Unseen One. They must not try to make him visible by making statues of him. They must not

December 1984

never have missed the Sabbath services in the synagogue. But according to the criteria of the prophets and of Jesus, he could not be a Sabbath-keeper.

The prophets (and Christ) emphasized that the keeping of any law (including the Sabbath law) was not primarily a matter of form, and this, of course, was an insight from God. Sabbath-keeping is inward first; you cannot be a wicked Sabbath-keeper. The reason is that the whole basis for Sabbath-keeping is that you revere and honor God. Without that, you can not be a Sabbath-keeper at all.

You simply can not be a Sabbath-keeper by form. Sabbath-keeping begins in the heart, and the person whose heart is not right with God cannot be a Sabbath-keeper.

O, he can go through the forms—anyone can! But only those whose hearts are cleansed by Jesus Christ, and those with a desire to serve God, can really keep the Sabbath.

The Sabbath should provide for us rest for the body, and opportunity for true spiritual companionship with God and with each other. But it begins with reverence toward God in the heart.

Just listen to his experience in the life of Jesus and his disciples and how Jesus spoke about it:

"Jesus was walking through some wheat fields on a Sabbath. As his disciples walked along with him, they began to pick the heads of wheat. So the Pharisees said to Jesus, 'Look, it is against our Law for your disciples to do that on the Sabbath!'"

"Jesus answered, 'Have you never read what David did that time when he needed something to eat? He and his men were hungry, so he went into the house of God and ate the bread offered to God. This happened when Abiathar was the High Priest. According to our Law only the priests may eat this bread—but David ate it and even gave it to his men.'"

"And Jesus concluded, 'The Sabbath was made for the good of man; man was not made for the Sabbath. So the Son of Man is Lord even of the Sabbath.'" (Mark.

2:23-28) TEV

A Sabbath-keeper does the things a Pharisee would do. He does the things which are form. If a modern Sabbath-keeper had lived in Jesus' day, he would not have lit a fire or gone more than a Sabbath day's journey or missed the Sabbath services. But, even more important, he would love the Sabbath because it is God's day. He would treasure every hour of it.

There have been millions of Christian Sabbath-keepers since Christ kept the day. There have been more millions of Sabbath-keepers since God first kept the day by pausing in his creative work. We are in the train: the ancient Jews, the prophets, priests and kings of Israel, Jesus, Paul, the early Christian Church, groups of Christians in all times since then, of whom Seventh Day Baptists are one. For some of these, in days of persecution, it was very difficult. Some of them considered life itself less important than doing the will of God. Their high hope, their faith was in God and the Word he had spoken to them in Christ.

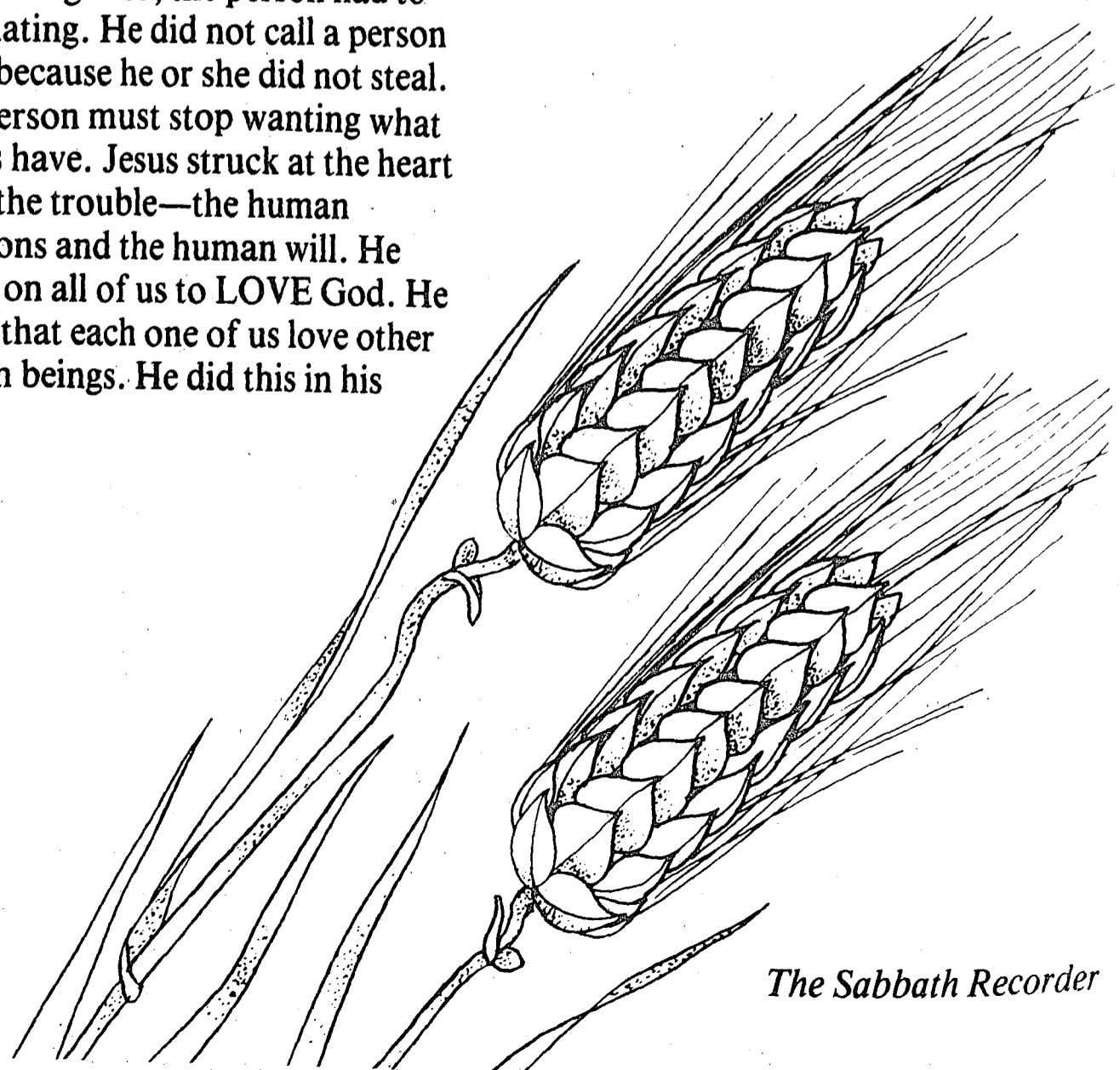
It is true that even as the prophets were concerned first with heart attitudes, so was Jesus. He did not call a person good or righteous just because he or she obeyed the law and did not kill his neighbor; the person had to stop hating. He did not call a person good because he or she did not steal. The person must stop wanting what others have. Jesus struck at the heart of all the trouble—the human emotions and the human will. He called on all of us to LOVE God. He asked that each one of us love other human beings. He did this in his

wisdom because he knew that those who love God will exceed the letter of the law in their service to him; and he knew that men and women who have a love like God's for other human beings will go beyond the requirements of the law in their service to others. So the law was inscribed in human hearts as foretold by the prophet Jeremiah, and the Sabbath became a part of the law of love.

Do you catch the majestic sweep of history which is found in this narration? Do you feel the providence of God in it, bringing you and me and others to this time and place? Do you feel the power and love of God as we take glimpses into his wisdom and love in action?

Remember! Like other things which God asks of his people, real Sabbath-keeping begins in the heart. Only as we serve the Lord with gladness—only as we keep the Sabbath separate and sacred, only as we limit our activities on the Sabbath to those which lead us into closer communion with God and deeper fellowship with others, and greater service to our fellow men—only so do we become Sabbath-keepers in truth. Only then may we expect to receive the blessings God promises to his people through Isaiah the prophet.

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The Sabbath Recorder

Advertising the local church

by Darroll Evans

As a new member of the Seventh Day Baptist Church, I am aware of a problem faced by the church....*Does anybody know we're here?* When we introduce ourselves as Seventh Day Baptists, the reaction is, "You're a what?" It is a fact! Most Christians have never heard of Seventh Day Baptists. We are called to be "witnesses" to the Christ and to his God. But how? This is the basic problem!

We can stand on a local street corner and preach...but that is a very inefficient method. Each local church needs a method of advertising which is effective and is within the budget God has given for this purpose. In fact, a local church may not have an advertising budget. *That does not mean that they cannot advertise effectively.*

Here are some ideas which may work in your location. Remember this...all of these methods work. But they do not work every time in every situation....localize your effort.

The most inexpensive form of advertising is found in John 1:40-43. The simple invitation to come and see. *Set a goal.* Invite one person a week to come and see. Make sure you are there when they come. Believe me, it will make a difference.

There may be a bulletin board at a local store; put the pastor's card on it.

Leave your copy of *The Sabbath Recorder* at your doctor's office. Make sure the local church's address and phone number are on it.

Leave Seventh Day Baptist tracts whenever possible. Always include the local church address and phone number.

Newspapers

Newspaper ads can be effective. Paid ads are the most obvious. If your

church chooses to use paid ads, follow these commercial concepts.

1. Do not pay for ads on the Religious Page. The readership is very limited.
2. Paid ads should be placed for maximum readership. Go where the people are...next to Dear Abby or on the Sports page.
3. Work with the local newspaper ad artists to get the best ad. Keep it simple and clean. Do not overcrowd your paid ad.
4. Rely on the newspaper community calendar. It is free. How? Hold special seminars and meetings. The idea is to

The most inexpensive form of advertising is found in John 1:40-43.

get noticed. Invite the local Police Department to hold a seminar on drug abuse. Make it a public meeting and advertise it. Usually local newspapers are very willing to back community need matters with stories and community calendar notices. Be a part on your community. Offer a new pastoral counselling service and then ask the paper to run a short article about it. When getting free newspaper space always follow up with a note of thanks. *Do not* ask for special placement.

Radio

Many of these same rules hold true for radio.

Again the community calendar approach is a good means of adver-

tising special events.

Work with the Program Director or Public Service Director to get the timing right. The rule of thumb is...the shorter, the better...(example) "The Alcohol and Drug Abuse Commission will present a public seminar at the Berean Seventh Day Baptist Church on Oak St. in Sanduskie Tuesday night at 7:00 p.m. It is open to the public and you are invited to attend."

Almost every commercial radio station gives away "public service" time...They may as well give it to us.

You may choose to buy commercial time. As a personal offer, I will be happy to work with any Seventh Day Baptist church in the area of radio advertising. If your church decides to pay for advertising...pay a little extra and get a "specified" time.

Many churches pay for "programs" on Sunday morning. It is my opinion that unless you can get a time from 8 am - 9 am, it is a waste of time and money. Go where the people are.

Get acquainted with the local media people. Let them know who you are and where you are. Invite them to "come and see."

All members of the local church should be involved with one or more aspects of advertising or media evangelism. It is not just a pastoral duty.

The Seventh Day Baptist church is ready to grow. Take *The Word* to the people. The *Holy Spirit* will add to the church as he sees fit. But...we cannot be witnesses by hiding our light under a bushel. *Let Your Light Shine.*

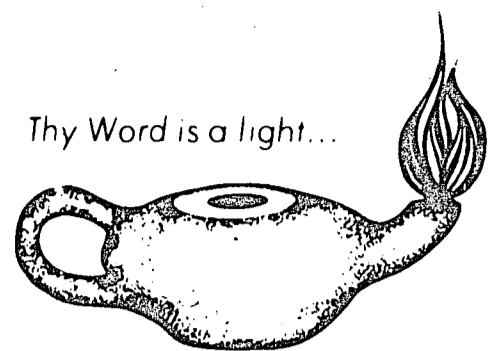
For more information on advertising for your local church, contact:

Darroll Evans
807 Edgefield St.
Greenwood, SC 29646

Or:
The American Sabbath Tract Society
P.O. Box 1678
Janesville, WI 53547

SR 11

Thy Word is a light...



Board of Christian Education

Mrs. Mary Clare

Communication through the spoken word

Christian Education encompasses everything people do and say, every attitude, and every activity is either a positive or a negative statement of their relationships to the church, to religious beliefs and to God. And whether or not persons care to admit it, everyone is a teacher in all situations.

The most important way in which one's attitude toward life is communicated is through words. Angry words, spoken in haste, can be cruel and hurt, can kill the spirit of the person chastised. Malicious words can cause unnecessary defamation of character, broken relationships and even start riots and revolutions. Kind and loving words build relationships, confirms a person's worth, and can share the good news of Jesus Christ.

Prayers to God in heaven are couched in beautiful words to express a soul's deepest desires, to petition for forgiveness and to give glory to the maker of the universe.

Many times in the Bible, the tongue (spoken word) is likened to a fire. For example, Proverbs 16:27 says: *A worthless man plots evil, and his speech is like a scorching fire.* In Isaiah 30:27 we find: *Behold, the name of the Lord comes from far, burning with his anger, and in thick rising smoke: His lips are full of indignation, and his tongue is like a devouring fire.*

James, the brother of Jesus Christ, says in Chapter three, verses five and six of his short letter to all Christians wherever they live: *Just think how large a forest can be set on fire by a tiny flame. And the tongue is like a fire.*

This ability to use the spoken or written word to set fires which spread rapidly can be used profitably by Christians who themselves are on fire for the Lord.

Martin Luther, the great German reformer not only developed beliefs different from the established Catholic Church but also preached his faith and

The spoken word can set fires in the soul. Christians can use the spoken word profitably.

posted 95 theses on the door of All Saints Church in Wittenburg. Billy Sunday, the baseball player turned evangelist traveled world-wide to preach and was supposed to have converted one million persons.

Billy Graham spreads the gospel by preaching to great crowds who gather to hear him speak. True, statistics show that only about five percent of those who hear him are truly converted, but even that is a large number of people.

For persons in the local churches, it is through sharing our faith, first in our homes, then with friends and neighbors that one of our purposes on earth will be fulfilled—that of bringing others to Christ. It is through the sharing of the excitement and joy of the knowledge of the saving grace of God that the understanding of the truth is made clear to the learner.

James, in chapter two, verse 14, says: *What does it profit, my brethren, if someone says he has faith but does not have works.*

There once was a youth who attended Sabbath School and church regularly. He admired the teacher very much and when the young man went away to college, followed the teaching of the man. After college the young man returned home to enter into bu-

siness with friends, he soon learned his teacher was held in low regard because of his unscrupulous dealings. Disillusioned, the young man left the church and Christian ideals.

In contrast, a girl attended Sabbath School only when forced to by her parents. In class she was a trouble-maker. The teacher prayed about the situation and worked faithfully with the student, being particular to make friends outside the classroom.

When the teacher gave up the class, it was this girl who had developed into a fine Christian young woman who took her friend's place.

James 3:1 cautions those who would become teachers to think carefully and know that they have been called to that profession before they accept the position. Teachers have been given a moral responsibility to not only present gospel facts but also to teach character and conduct through the spoken word and personal example because Christianity is a life-style. Lessons and Scripture must be carefully studied in order not to teach untruths because teachers will be judged more strictly than other people. Furthermore, the first thing a teacher speaks in any situation is the most important. Nothing can change the effect of this statement.

James 5:19 says: *If any one among you wanders from the truth and someone brings him back, let him know that whoever brings back a sinner from an error of his way will save his soul from death and cover a multitude of sins.*

Thus, each person should be willing to stand in the position of a teacher in order to help a friend who is having a problem.

Abraham Heschel, a Jewish scholar writes: "We shall never be able to understand that the spirit is revealed in the form of words unless we discover the truth that speech is power, that words are commitments. Everyone

feels the binding force of the uttered word, the reality of an oath, of a vow, of a promise. In making a pledge, in giving a word of honor, in uttering an oath or entering an oral agreement, one learns to understand that the word is stronger than the will, that a word given exists independently, and regardless of its relation and pertinence to the giver, it is a reality for him something existing for itself. Without being clear about its meaning, he becomes alive to its power."

Speech then, is communication. Speech differentiates the human from the animal because it is a mode of communicating, and James was interested in communicating the faith.

In the last section of the third chapter of James, we are reminded that we should not rely on one's own wisdom but on what James calls, "the wisdom from above"—God's wisdom, such as the wisdom literature of the Psalms and the Proverbs. It is not our wisdom, but it is God's wisdom, and the practical holiness he speaks about is the use of the tongue to speak, to communicate the faith.

Preaching, Christian education,

witnessing, is that kind of communication—trying to interpret the wisdom from above in the setting of earth. It is worth noting that we talk in the Christian faith about God being the Word, and Jesus being that Word made flesh. It all fits in. The Word of God, and God speaking that Word of truth to us in this wisdom from above.

We approach God through words to be sure, as Heschel continues to remind us as he talks about prayer. "The word of prayer is like a pledge in the making. Words of prayer do not fade. They remain alive in the holy dimension. Words of prayer are commitments. We stand for what we utter. Prayer is the opposite of pretentiousness. In crisis, in moments of despair, a word of prayer is like a strap we take hold of when tottering on a rushing streetcar which is about to be overturned."

That becomes true spiritual communication—the words of prayer tuning into wisdom from above.

James conveys to us the fact that we are all guilty before God. It is easy to see other people's sins, but it is very much more difficult to see our own sins. And yet, he says quite clearly that

we offend, we all offend, we are all an offense on occasion when we do not have our guard up, when we have a slip-up, such as with the tongue.

James is quite clear about this little part of the body called the tongue, being that which can speak evil. But, he goes on to say it is not just the tongue that does it. Don't blame that little instrument of the body. It is the heart behind it! We have not listened to the wisdom from above. That is what can save us. The new heart makes the Christian life possible and compatible with the tongue and all that we do and say.

SR

Link

Cont. from page 7

highest and peace on earth to men on whom God's favor rests."

Giving is Christian thanksgiving

God's Son came to earth as Jesus for a special purpose. To bring salvation to people and peace to all nations. If we in the church today are to consider ourselves functioning as the Body of Christ then we must have the same purpose. Jesus went about healing, teaching, bringing good news to all who would listen. Though his life was short, it was packed with many life saving, life changing acts.

We in the church are called to continue this same work—healing, teaching, bringing good news of peace to people on whom God's favor rests. Those who are without the essentials of life do not have *peace on earth*. One of the most important things we in the church can do is to help bring that about. God has given us a great deal so that we can continue his message of peace.

As we approach the Christmas season, a season of giving gifts, let us see ourselves as bearers of *Good News* to those who are in need. May God grant you a joyous and plentiful Christmas season. May you be his instrument in sharing that joy with others.

SR

Looking at *The White Lie*

Review of the book by Walter T. Rea

Copyright 1982

Analysis made concerning this book *The White Lie*, by Rev. H. Earl DeLand.

According to Walter T. Rea's book *The White Lie*, Ellen Gould Harmon White, at the age of nine years, received a severe blow to the face which disfigured her and nearly caused her death. This left her with a strange disorder, which she used to convince those around her that she had visions from God and that his authority was placed upon her to change other people's lives. Her influence revived the lost Millerite cause, after their prediction that the world would end in 1844 did not come to pass.

Rea's book tries to show that books

were published under her name which included, as her own, materials which she had copied from other writers without giving credit.

Walter T. Rea was a minister in the Seventh Day Adventist Church for over 25 years. He became concerned over Mrs. White's materials and the apparent copying he saw. He started researching her works and others soon took up the inquiry. This caused great concern on the part of officials who held trust to the White estate, headed by her grandson Aurthur L. White. *The White Lie* records the findings of this research.

Half of this book states the comparisons drawn from Ellen White's writings and those sources which she used as her aids.

SR

Polish Youth Conference held

by Gregor Korneluk

Dear Jan and Ruth:

How are you? I want to send you best wishes in the name of Jesus Christ who is our Lord.

"May grace and peace be yours in full measure through your *knowledge* of God and of Jesus our Lord."

I want to write you about this month's Third Youth Meeting, which was held August 18-20, in Gorki and Skocrow.

First day: We had our meeting in the big room of a club-house in the city of Skocrow. There were about 270 persons from all over Poland, from Czechoslovakia (about 20 persons), West Germany (brother Kotacikowski), and Australia (one brother with his wife). Our meeting was under title "...this is the law of love" (this is also the title of a beautiful song whose text is 1 John 4:8). Our meeting started on Saturday at 9:30 am. On this Sabbath worship Brothers E., Stekla and Adamcryk presented sermons about God's love.

In the light of Scripture, these brothers analyzed such problems as: *God's love in our modern world; God's love in our Christian life; How to express God's love to people in this modern world?...etc.* Next, a music group from Bielsko-Biata presented a special program with new songs and we all sang together.

The first part of our Sabbath meeting finished about 1:30 pm. From 1:30 to 3:30, we had a rest.

The second part of our meeting was conducted by Roman Witek, Mavek and Benjamin Hoffman.

The music group from Bielsko-Biata sang four songs. Next, we prayed to God in the difficult matter of one of our brothers whose wife has become an unbeliever. We asked God in personal prayer to help her to return to her faith.

After this, Stanislaw Kosowski presented a poem and a sermon on practical Christian living. The brother



People gathered to sing at the Polish Youth Conference in Gorki.

considered the questions: *How do we work for our Lord, and What is our responsibility for our words and actions?* Next, the beautiful song *Isajah* was performed, and brother Kotacikowski from West Germany had

Come to Jesus today... Tomorrow may be too late...

a sermon. After that, the little children sang two songs, and Brother Kudelka spoke.

It was beautiful day. It was day of joy. We sang many songs together and clapped our hands with joy.

At the front of the hall where we had meeting, we had station with religious books, Bibles and leaflets about the Seventh Day Christian Church in Poland.

Second Day. In the morning, it was cloudy. We were afraid that there might be difficulties with the baptism service because of the weather. One hour before the service, the sun came out from behind the clouds and we had a good weather. Praise the Lord! After breakfast, we started our baptism ceremony at 9:30 am. Baptismal candidates were asking to come in front of us (11 persons) and divine worship was opened with prayer by Jan Bujok that asked for the power of Holy Spirit for the baptismal candidates.

After that, Brother S. Matuszewski preached to all gathered people. Among other thoughts, he said: "...Come to Jesus today, not tomorrow, tomorrow can be too late.. But if you go to Jesus today you have the assurance that God doesn't turn away from you."

Next was a confession of faith by the baptismal candidates. A music group from Gorki and Ostrawa sang that by baptism we have new life and the old life is past. After that, the people from Polish TV arrived.

They recorded all of the baptism ceremony for Polish Television (film about it will be on television, probably in November of this year).

We formed a procession which came

The Sabbath Recorder

to the river by the village. Leaders of the church (Brothers Ciesielski, S. Matuszewski, S. Kosowski) headed the procession. Behind them, came the candidates in white robes followed by all the members and friends. Many people who live in Gorki looked at us with surprise! "What does it mean, this ceremony?" they asked.

On the bank of river, the choir from Bielsko-Biata sang one song and Brother Ciesielski had a short sermon. The persons to be baptized were preparing for baptism. Before they came to the water-grave, they stopped for prayer. The baptismal ceremony was conducted by two brothers: B. Ciesielski and J. Pilipczyk. (The current was quite strong in this place of river).

The baptized persons changed their clothes after the ceremony and the church sang a song. Then, all those who had been baptized were admitted into the church by the laying on of hands. The entire ceremony was recorded by the TV people. I suppose it will be a good lesson about our church, specially for the adventist community.

In the evening, we had a campfire on bank of the river, in a wooded area. We sang many songs and danced and leaped for joy around fire.

Next was a short speech from Brother Ciesielski on the history of our church. It was specially intended for TV. Strong lights were switched on, and the speech was recorded.

Brother Ciesielski said that our church came into being in 1931-33 as a result of a division of opinion on E. G. White, who is an extra-biblical authority in the Adventist church. (The Adventist writer, Mrs. Ellen G. White is considered God's prophet in the Adventist church.)

One of the first founders of our church was Dr. A. Kube. The first name of our church was the "Independent Adventist Church." The name was changed to the "Seventh Day Christian Church in Poland." This short story of our church was recorded for TV. It was a fine day! A day of sun and joy!

Third day: This day, a walking tour was organized in the mountains. We had a good tour to the top of Rowinca. It is about 15 miles from Gorki. We climbed to the top in about two hours. After that we stood in the tourist shelter for a short rest. We had a little rest and then went to the memorial stone hidden in the wood. It was a memorial place where Christians had gathered for divine worship. In this place we had short worship service with songs and personal prayers.

All of our worship was recorded by the TV people. I must say that they extended great kindness to us. They said that we were one of the most *Christian* churches that they had recorded. They were glad that they filmed us. When we sang songs together, they sang with us. They even requested a song which was their favorite. We sang this song together with them. After a prayer of thanksgiving to God, we came back home.

All those baptized were admitted into the church by the laying on of hands. The entire ceremony was recorded by the TV people.

Young people from Bielsko-Biata sing the song, "Isajah."



Youth program continues to be effective

Shiloh church's program for children serves as many as 75.

by Donna S. Bond

Shiloh, NJ—"They've got to be kidding! That will never work. Whoever came up with an idea like that?" This was my initial reaction to a proposal made by the Board of Christian Education of the Shiloh SDB Church in 1976. But, since I was neither a youth leader nor a parent, I kept still, watching for our Friday night community youth groups to fail, waiting for a chance to mutter, "I could have told them so."

Eight years have passed and my opportunity has never come. Each Friday evening the Shiloh church offers an attractive, Christ-centered program for children from 2 to 18 years old—including this skeptic's own kindergartener and first-grader.

From one or two small groups meeting on Sabbath afternoons (when convenient with their families) under the primary direction of the pastor's family, we have expanded Christ's ministry to 6 or 7 active groups serving 50 to 75 children while the adults meet in the sanctuary for Bible study and worship. Far more adults are now involved in our children's Christian education than the pastor's family could ever provide—not only dedicated teachers but also bus driver, bus supervisors and music leaders. Some of the groups even require parental participation. Most important, our young people have been led to Christ or have at least had a strong influence in that direction.

Our pre-schoolers are known as the *Busy Beavers*. They meet each week for a Bible story, prayer and a related craft to take home. They frequently join the *Space Cubs*, who are all in kindergarten, for these activities and for singing their favorite songs about their new friend, Jesus.

The *Whirlybirds*, (grades 1 through 3) follow a more structured program with workbooks on three levels and

close parental supervision—especially for those who have not learned to read! The children first earn a red and white beanie for learning John 3:16 and the *Whirlybirds* theme song. After that, each child completes units of Bible work and other activities to earn various charms to sew on their beanies (not so different from Scout merit badges).

The *Jet Cadets* also follow a structured program with a system of awards aimed at leading them to accept

each child completes units of Bible work and other activities to earn various charms to sew on their beanies...

Christ and become Christlike. These 4th through 6th graders meet together for worship and then divide into three squadrons where they study a Bible lesson and relate it to their own lives. Taking responsibility is stressed as the officers and squad leaders are elected from their own membership. It was a *Jet Cadet* who spontaneously answered the pastor's call at a baptismal service (see June 1981 issue of *The Sabbath Recorder*). It was also this group who won first prize among religious entries

in the Bridgeton Christmas Parade (April 1983 issue).

When new leaders took over the *Alpha Teens* (junior high age) in January 1984, they spent the first two sessions listening to these young people describe their needs. Their #1 priority was the need to communicate, and Ephesians 4:29 became their key verse: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."

The older teenagers, many of whom have attended Pre-Con and Conference, outgrew the *Alpha Teens*, both in number and in maturity, and became the *Omega Teens* in 1983. Their leader stated that they wanted Biblical answers to some touchy questions and that he had learned as much as they had—which is often the case with dedicated youth workers.

A seventh group, the *Sparrows*, functions according to need. It was organized for the special children who needed one-to-one instruction from their teachers. Originally there were two pupils who met for Bible stories, music and take-home activities, but when one moved away, the other missed his friend. When he is able to attend, he now enjoys the company of his peer group.

Having watched the "crazy proposal" of Friday night community youth groups flourish has been a humbling experience. I cannot claim that the program has been trouble-free for eight years, but any problems were put into perspective for me when our public school kindergarten teacher commented, "The children are always excited on Fridays because that's the day they go to *Space Cubs*. It's the most talked-about children's program of all the churches around—and the most effective." SR

The Sabbath Recorder

Mid-Continent Association meets in Nortonville, Kansas

by Juanita Wheeler

The Mid-Continent Association met in Nortonville, Kansas, October 5-7. Theme for the meetings was *Practical Faith for Pressured Times*, with theme Scripture as Gal. 2:20. Theme song was *I Live for Him*. Verses were used from the hymn, but words for the chorus were lifted from the theme Scripture:

I live by faith, in Him who died,
With Him I have been crucified,
I live and yet it is not I
But Christ who lives in me.

The chorus *Let Go and Let God* was also used as that was a subtheme phrase during the past year.

Background for the theme was taken from the book, *Abundant Living* by E. Stanley Jones. Sermon topics as taken from this book were *The Stamp of Christ* (Friday night by seminary student Harold King); *Living Abundantly 'in spite of'* (Sabbath morning by Dr. Ken Smith); overall theme for the afternoon seminars was *Frustrations Becoming Fruitful*. Seminar group sessions for the different age groups had further topics for discussion: older adults—*Conquering Inner Frontiers*; young adults—*God's Power in Us*; high school/college—*Saints in Sticky Situations*; and the children had their own devotions and music and studied Jesus, Our Shepherd, The Good Shepherd, and The Life of Moses. Pastor Larry Graffius with his guitar led the afternoon music and devotions.

The theme for Communion Vespers Sabbath evening was *Working With a Wound in Your Side*. During quiet organ music the congregation came forward to the two communion tables where each was served by Chaplain Cliff Bond and Pastor John Bevis assisted by Pastor John Conrod and Ira Bond. Deacons and deaconesses present also assisted. During the service the youth assembled around the piano and sang the hymn *Wounded For Me*—a touching witness.

December 1984

Following Communion Vespers was a musical intermission. A trio sang one of Margaret Lamont's poems which has recently been set to music. The message of the song was loud and clear—without the rain there can be no rainbows. Pastor Graffius led the group in songs and choruses while preparation was made to show the movie, *Beyond the Next Mountain*. Following the movie a social time was enjoyed and refreshments were served. Youth activities were also held.

A sunrise service was held Sunday morning at the church historical marker as a beautiful day dawned over the adjoining cornfield and frost-tinted trees. A new blue spruce was dedicated with song and prayer. It was a very appropriate service since our Association Sabbath Day worship service held on October 6, 1984, took place exactly 127 years to the day after those first hearty souls ended their mi-

seeking a practical faith for pressured times

gration, stopping for worship and to give thanks in the area of the church marker. History tells us they chased pigs from a hog house for Sabbath rest that night, but little rest was achieved because the hogs tried all night to reclaim their shelter.

Mid-Continent Association will convene on October 4-6, 1985, in Denver, Colorado. Officers are: President, Terry Patrow, Denver; President-elect, Ivan Soper, North Loup; and Secretary/Treasurer, Leslie Patrow, Denver. The president presented his theme, *A Quality Decision*, and theme Scripture; Matt. 13:3-9

NIV, and outlined his plans for the year.

We had inspiring sermons, beautiful music, thought-provoking seminars, a touching and personal communion service, heart-warming fellowship, and delicious food. All was done to praise and glorify God, to give us practical faith for pressured times, help us live more abundantly, and to meet and conquer problems and crises. SR

Week of Prayer Booklet for 1985

Week of Prayer booklets for January 6-12, 1985 were mailed to the churches in November. They are provided by the Seventh Day Baptist World Federation (SDBWF) in order to promote fellowship among Seventh Day Baptists around the world.

Editors this year are Owen and Jossett Lynch of England. "Focus on Breakthrough" is the theme. It is hoped that the message will be shared in group prayer services and reflected upon during times of personal meditation during the SDBWF Week of Prayer.

There is no charge for the booklets. They have been sent with the anticipation that they will be fully used. If more copies are needed, request them from the SDB Center. In case you received too many, please do not return them. Try to think of ways they can be distributed.

Your attention is called to SDB World Federation Sabbath, January 12, 1985, as a time when it would be appropriate to receive an offering for the World Federation. Support of this very important work is needed.

On the Sunday following the Week of Prayer, January 13, there is to be a Day of Prayer and Fasting. Remember the date. SR

17



A special Christmas gift

Dear Ones All;

As I promised you, I have a special gift for you this Christmas season. It is a complete devotional program prepared for this page by Mrs. R. Wendell Burdick of DeRuyter (New York) Seventh Day Baptist Ladies Benevolent Society. I hope it will be in time for some of you to use it in its entirety or excerpt parts as it fits your program.

"The evening I returned from a Spiritual Family Retreat where we had been studying Charles Sevidoll's book *Dropping Your Guard*, I was asked to prepare this devotional program for the Women's Page. My heart and my mind were full of the weekend theme of giving our all to our Savior, so with this in mind, let us use as our Christmas theme, 'If—With All Your Heart,' by Esther Baldwin York."

Call to Worship—"Giving is a joy if we do it in the right spirit. It all depends on whether we think of it as 'what can I spare' or 'what can I share'"

Hymn—"Joy to the World"

Scripture—Luke 2:1-20

Special Music—"The Heavenly Stranger" by C. H. Gabriel

Poem—*A Christmas Thought* by Mrs. Frank A. Breck*

Christ Jesus was born in a stable—
A birthplace of humblest degree,
So that no one could say "I am poorer,
More lacking in comforts than he."

His mother, in swaddling bands wrapped him,
The wardrobe of one, the Divine,
That no one could say of his raiment,
"Christ's garments were better than mine".

His home, and his comforts were borrowed—
No pillow for resting his head!
But he lived, he suffered and sorrowed,
To give us true comforts instead.

In glory his wealth had been boundless!
He laid all his riches aside,
That we might have riches eternal,
And with him forever abide.

Meditation

When the first son of Prince Charles and Princess Diana was born, the whole world was eagerly awaiting the news of the royal birth. Word of the arrival led to a national celebration and received world-wide attention. Prince William was given all the comforts and coverage befitting royalty.

What a contrast to the birth of our Savior and King!
Jesus' parents had no plush accommodations reserved for

them at the Jerusalem Hilton. No television cameras were focused on his first public appearance, and Israel had prepared no 21 gun salute in his honor. Yet, who could have been of more royal birth than he?

Certainly we celebrate his birth, but aren't we, in our hustle and bustle of this Christmas season, forgetting the real meaning?

A story is told of two women who were having lunch in an elegant hotel. A mutual friend approached them and asked what the occasion was for the expensive meal. One lady replied, "We are celebrating the birth of my baby boy." "But where is he?" asked the friend. "Oh," said the mother, "you didn't think I would bring him, did you?" But is that not the way we treat Jesus at Christmas?

Prayer

Hymn—*There's A Song In The Air*

Meditation:

For some people the practice of giving gifts at Christmas is a means of commemorating God's great gift, expressed beautifully in John 3:16. "For God so loved the world that he gave his only begotten Son." I am afraid, however, in all this rush and excitement of the holiday season, we can easily lose sight of the real meaning of the day.

A little boy was somewhat perplexed by all the exchanging of presents on Christmas morning, for he had been taught in Sabbath School that it was Christ's birthday. Finally, after a long period of silence, he asked, "Mommy, when are we going to give Jesus his present? I thought it was his birthday!"

Strange, isn't it, that most of us give gifts to all *but* the one whose birthday we celebrate. A good question we might ask ourselves is "What am I going to give the Lord Jesus this Christmas?"

In a book I was reading recently, the author stated that to say the tree had turned to red and brown did not have the same impact on the mind's eye as to say that the leaves had turned to russet. Likewise it is with the statement of our making a "total commitment" or giving ourselves unreservedly to the Savior. Let us make this Christmas one of unreserved dedication to the one whose birthday we are celebrating. What an impact we could have on our family, church and community.

Solo—*All He Wants Is You***—Audrey Mier

Prayer Benediction "All Of My Heart" to the tune of "Into My Heart"

**A Christmas Thought, 212 Victory Poems*, Zondervan Pub. House

***All He Wants Is You*, The New Church Hymnal, Lexicon Music, Inc.

Fund raising

In the annual reports of Ladies Societies to Conference I found several groups giving Sunshine Christmas baskets to shut-ins, namely Shiloh, Alfred Station, Battle Creek, and I'm sure many more do who did not specifically mention it. Christmas is the most popular time for Christmas bazaars and bake sales with several groups. Denver mentioned a very successful one at which they made \$3,700.00. Wow!

Daytona Beach also mentioned that as one of their projects. I found some unique ideas there too, with Denver mentioning a prayer breakfast to remind members "of the purpose of Christmas—Jesus is the center of Christmas." Goes right along with the devotional service this month, does it not? Little Genesee mentioned a Community Christmas Party or dinner with a program. Many listed White Gift contributions but Milton's went to Rev. Helen R. Green for her prison ministry. I can envision a great variety of wonderful projects benefitting from our White Gift ministry. Dodge Center's cookie exchange not only benefits their shut-ins, but also a nursing home. Lost Creek Ladies gave *Guideposts* and large print *Upper Rooms* to their

Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Matt. 25:40 (KJV)



shut-in members, as well as Christmas gifts to Crite's Mountain and the Samaritan House and the minister's family. Alfred Station mentioned a tureen supper preceding the church/community Christmas program. Battle Creek Ladies Aid contributed to the Salvation Army Christmas Basket collection and then went all out to gather new children's socks for the "Sox Box" which they then add to those gathered by other community churches to provide new socks for the needy children in the community through their local Charitable Union. No matter how you find to show your love, "...Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt 25:40 (KJV)

Keyworkers

A recent note from the Women's Board Secretary again suggests that if you have not done so, it would be very nice to have the names of your key workers for this year. Also may I again request that the keyworker request the church office to add me to your mailing list so that I am able to glean interesting tidbits of information about your women's group. *The Sabbath Recorder* office will supply local churches with a computer printout of their respective mailing lists which could be updated in your church office and returned to them. This will be of inestimable help with mailing costs being what they are. Key workers are invaluable in their assistance in this way.

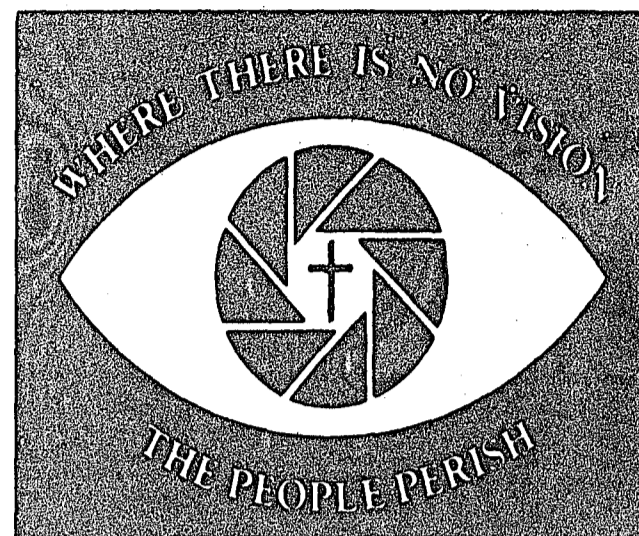
May you find such richness, warmth, joy and blessings in the holiday season that you will always cherish it as one of your fondest memories.

Love, in the beautiful name of Jesus

Marilyn

Marilyn Merchant

FOCUS



MISSIONS TODAY

Ministry potential present in Columbus

OHIO, USA—"The potential for ministry continues to be very good in the Columbus area. We are also excited about the potential for ministry in the Canton area. Our main goal now is to get a committed and dedicated nucleus of individuals established so that the work can take a stronger stand for the Gospel and for their own work. With that in mind, we are considering relocation. When that is accomplished, we will develop evangelism strategies and visibility opportunities to make ourself known in a specific community. We covet prayers as we make this step in faith."—Pastor Perry L. Cain

Burma Conference joins Burma Council of Churches

BURMA, ASIA—Secretary L.S. Thanga reports that the Burma Seventh Day Baptist Conference was approved as an associate member of the Burma Council of Churches at the meeting of their Executive Committee, September 1. Application of the Burma SDB Conference for membership in the Baptist World Alliance was reviewed at the Berlin executive council meeting last July and will be considered at the BWA World Congress session in Los Angeles, Calif., July 4-7, 1985.

Pastor Joe Samuels accepts Plainfield call

TORONTO, ONT., CANADA—Missionary Pastor Joe A. Samuels has announced his resignation the end of this year to accept the call to become pastor of the Plainfield, New Jersey, SDB Church, January 1, 1985. Pastor Samuels was the executive of the Jamaica SDB Conference and pastored several churches in Jamaica before coming to Canada about three years ago.

New fellowship with South African church

SOUTH AFRICA—Over two years ago correspondence with Thomas Cary of near Johannesburg, a former SDA, brought contacts with several who were looking for those of like faith. He joined with the Afrikaanse Hervorming (South Africa Reformation) church. One group meets in a chapel at a rest home operated by one of their families in Eastvale, a suburb of Johannesburg. A larger group meets in their own building in Uitenhage (near Port Elizabeth) and we understand there are other groups—one at Pretoria. Their president, and editor of their Sabbath School lesson publication, Rev. Etienne Birkenstock, has been a military chaplain. He with his father, Karl, an evangelist, lead the group in the Pretoria area. Pray that our fellowship may increase as we learn more about each other!

by Leon R. Lawton

Houston church continues to grow

HOUSTON, TX—The facilities of the congregation in Houston are "full" when most of their growing membership is in attendance. While we praise the Lord for such "problems," we need to remember them in prayer that they will be given wisdom in the planning and goals for the coming year.

Health center officially dedicated

THOMAS, MALAWI, AFRICA—Thomas is an area 20 miles out of Thyolo and 40 miles from Makapwa where a new Primary Health Centre was opened a few years ago under the sponsorship of the medical committee of the Central Africa Conference. About two years ago the Missionary Board allocated funds from a special medical fund to build this new unit. In use since late last year, the official dedication was held on September 12 during the visit of Leon R. Lawton. Government, medical, and local officials participated. The area is isolated and the road has been improved but it took us over three hours to drive the 40 miles! During the rainy season, it is almost impassable. Bricks were being burned for two new units—housing for staff. Major funding for these has been provided by the Malawi Christian Service Committee, but limited additional funds are needed. The largest need, however, is for an experienced builder to supervise their construction. Such a person could also help implement a new clinic building at Thembe, a new church at Lilongwe and other planned projects. Pray that the Lord will raise up his man for these tasks!

A prayer reminder for each day

January 1984

Verse of the month: "We can make our plans, but the final outcome is in God's hands. We can always prove that we are right, but is the Lord convinced? Commit your work to the Lord, then it will succeed." Romans 5:1 NIV

Pray for:

1. "In all your ways acknowledge him"
2. EXTENSION in my area—Great Commission in 1985
3. the hungry—in USA, Africa and around the world
4. new believers in their walk with the Lord
5. that I may worship him in spirit and in truth
6. SDB Week of Prayer, worldwide. Use special booklet!
7. B. John V. Rao in India and the WELL projects
8. Church Planting Research study seminar, Pasadena, Calif.
9. Leland & Lettie Bond's field work in Florida
10. George Calhoun, extension pastor in San Diego, Calif.
11. Erik Henry's physical needs—Philippines
12. Praise the Lord for new groups all around the world
13. Day of Prayer and Fasting—USA & Canada
14. New Sabbath Visitor Editor Vicky Burdick
15. New group meeting in Tucson, Ariz.
16. Pastor Don and Charlotte Chroniger, New Auburn, Wis.
17. SDBs in Africa
18. that SDBs in my church will meet January OWM goal
19. Brazil SDB Convention meeting this weekend in Curitiba
20. Board of Christian Education meeting today
21. Pastors and people in the Philippines
22. Extension pastor John Peil, San Gabriel Valley, Calif.
23. Helping Hand Editor Linda Harris
24. Missionaries David & Bettie Pearson, Malawi, Africa
25. New Christian Education Executive Ernest K. Bee
26. Pastor Gary and Kristi Hemminger, Seattle, Wash.
27. Missionary Board meeting, Westerly, R.I.
28. John Mpacko, Cameroon, West Africa
29. Portland, Oregon extension pastor, C. Justin Camenga
30. New group meeting in Stone Mountain, Ga.
31. SDB seminary students

Moving?

Please clip this change of address form and mail it to:

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The Sabbath Recorder
P.O. Box
Janesville, WI 53547

Affix your
old mailing label
here

New Address:

Name: _____

Street: _____

City: _____ State: _____ Zip: _____

Religion in the News

Ethiopian hunger crisis

Amid growing reports of mass starvation in Ethiopia, the United Nations Children's Fund (UNICEF) has confirmed that more than seven million people, mostly children, are in risk of starvation. In the past 18 months, UNICEF has spent over two million dollars for emergency relief efforts in that country, but the crisis outgrows available resources.

The U.S. will send an additional 5,000 metric tons of grain, but problems of distribution continue to be the greatest hurdle to relief. The politically leftist government of Ethiopia has been criticized for denying the urgency of the famine. **SR**

Graham comments on Russian visit

Billy Graham has confirmed in 1984 his impressions of 1982, that there is "a measure of religious freedom" in the Soviet Union. Back from a 12-day tour, with messages in Leningrad, Tallinn, Moscow and Novosibirsk, Graham said that "many churches are open and active, and it is my understanding that they are normally allowed to carry out their work on church premises as long as they abide by the government's requirements for religious organizations."

Similar comments had received sharp criticism two years ago, but the evangelist pointed out that he was able to preach "as strongly as I've ever preached in my life."

Graham's trip included more than 50 speaking engagements and private meetings with Soviet officials. **SR**

Group boycotts 7-Eleven

The National Federation for Decency (NFD) and Citizens Concerned for Community Values (CCCV) have protested the sale of pornographic magazines in 7-Eleven convenience stores across the nation. A meeting in Cincinnati urged a boycott against the stores, and picket lines were set up in the city. The CCCV was founded by Jerry Kirk, pastor of the College Hill Presbyterian Church in Cincinnati.

A pastoral letter on obscenity was read to 2.25 million Catholics in Los Angeles in September, as religious leaders have noted that the issue brings many churches together. **SR**

Campus Crusade plans university

Campus Crusade for Christ has received approval for a 5,000 acre development near San Diego. One thousand acres will become the campus of the International Christian Graduate University, and thousands of acres will be reserved for future housing developments.

Bill Bright, Campus Crusade president said that the residential and industrial developments will "perpetually endow" the university, which will include schools of law, business, education, and communication. At present, ICGU is the school of theology for Campus Crusade in Arrowhead, California. **SR**

Falwell to debate Kennedy

Morristown, NJ (NRB)—Rev. Jerry Falwell will debate Senator Edward M. Kennedy (D-Massachusetts) on "Religion and Politics" February 5, 1985, at a Congressional Breakfast at the Sheraton Washington Hotel, Washington, D.C.

National Religious Broadcasters is sponsoring the debate to address questions from both the conservative and liberal standpoints raised by the media during the 1984 campaign.

The Falwell-Kennedy debate will focus on the relationship of private morality to public policy, and the role of government versus the role of individual rights. Each will prepare a fifteen-minute presentation, to be followed by a three-minute rebuttal.

Falwell believes that Christians should be involved in public policy decisions. Falwell takes a stand against the Equal Rights Amendment and abortion, which he considers "a national sin and a disgrace for America." He favors a strong national defense, prayer in the public schools, and equal access in the high schools. Falwell believes that Christians should "exercise the right to freedom of speech and action to influence government and its policies."

Kennedy, on the contrary, believes "there are areas where government cannot and should not decide what it is wrong to believe, to think, to read or to do...The real transgression occurs when religion wants government to tell citizens how to live uniquely personal parts of their lives...In such cases—cases like prohibition and abortion—the proper role of religion is to appeal to the conscience of the individual, not the coercive power of the state." Kennedy also points out that in such issues as nuclear war, which is both a moral and public issue to be decided by government, "people of faith must speak directly about public policy." **SR**

Set a place for Jesus Mom; and put him next to me

by Roger Douglas

Well its Thanksgiving time again
I wonder if it's worth the wait
Been cooking half the week
And still I'm running late

Was it this much work last year
Or am I getting old?
Could have sworn I made the biscuits
Now where's my jello mold?

Come this time tomorrow
The table will be filled
With lots of food and family
And a turkey freshly killed

Next day my littlest one came running
With her face so full of glee
Set a place for Jesus Mom
And put him next to me!

I looked at her and tried to explain
How Jesus couldn't come
And told her that we should just thank him
For all the good things he has done

But you see that little one wouldn't listen
And she looked at me tearfully-
Said "Set a place for Jesus Mom,
And put him next to me"

Well I got all choked up and worried
As parents often do
How could I tell my little one
That Jesus won't come through

Dinner was finally nearing
And the table was half set
When I heard a little voice say;
'Ma-Ma; Don't forget!'

Well—I got to thinking
What harm could it possibly do
If I put another plate on
And some extra silver too

December 1984



And when the meal had started-
And we bowed to say our grace
I glanced up from the table
And looked at the extra place

And as I bowed my head in prayer
I thought of the miracles Jesus could do
And I thought we had him this time
OR—could he be here too?

So I believed just like my little one
That Jesus would be there
And never once did I choose to doubt
The emptiness of that chair

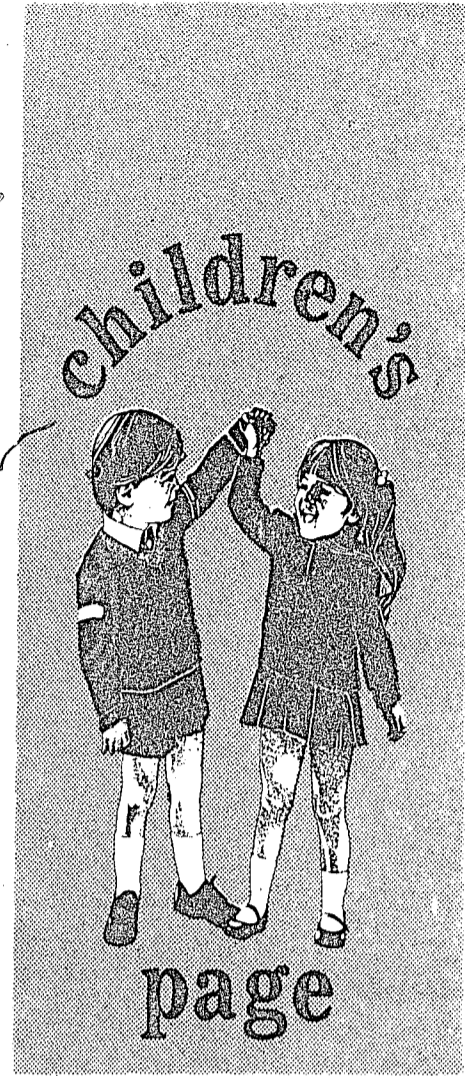
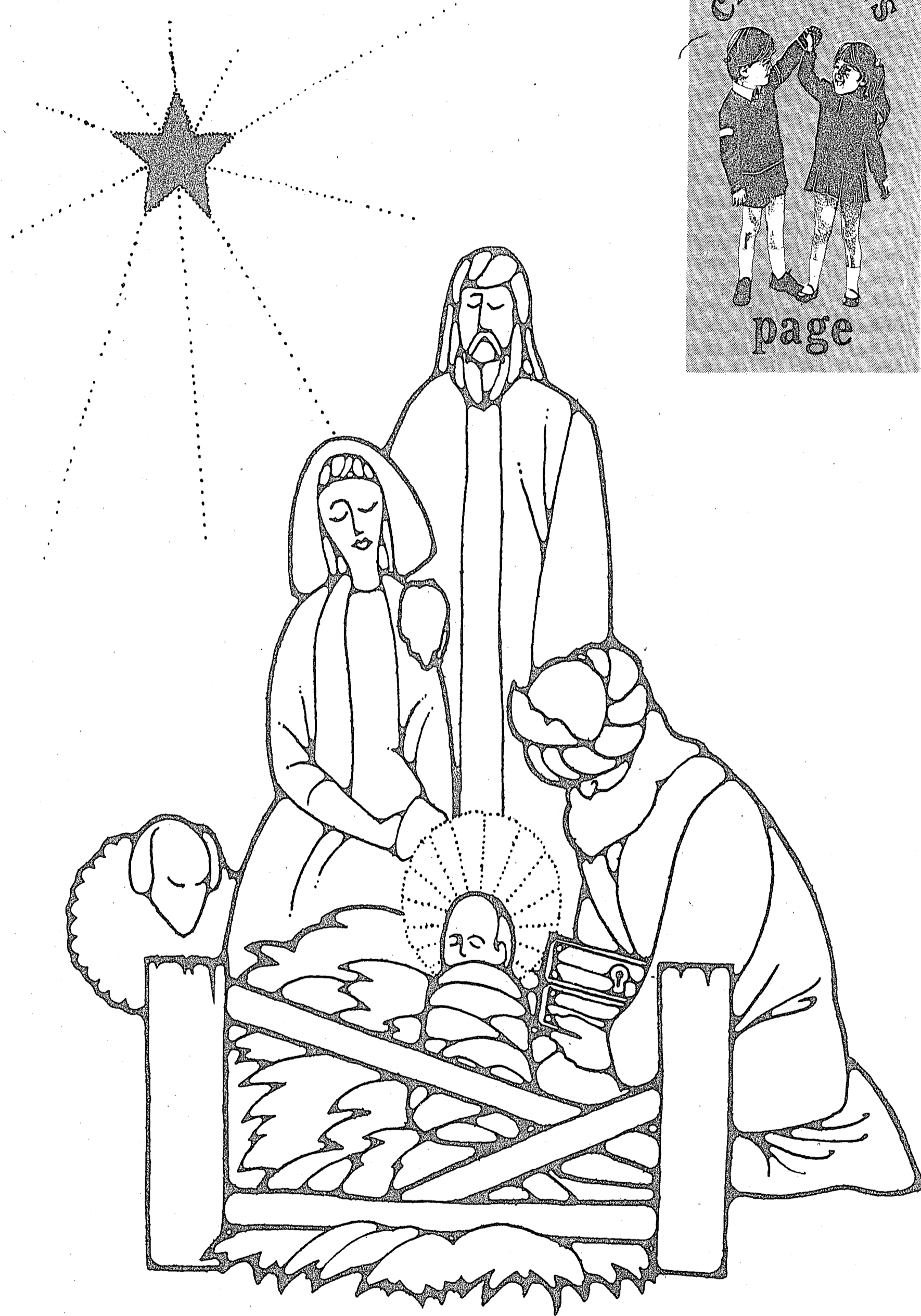
And so we closed our prayer
That day, that we prayed in Jesus' name
Then opened up our eyes to see
That things were not the same

There was someone at the table
And although he didn't stay long
I heard my little one cry out loud-
"I knew he'd come along!"

You know I'll always remember
this Thanksgiving—specially
"Set a place for Jesus Mom-
And put him next to me"

The children's page

A Christmas scene to color



Racco's Dad and Mom took him by the paw and very quietly went over the log across the creek and through the field covered with dried-up corn stalks. Soon they came to an open field and on the other side they saw something very beautiful next to a big building. People were singing a song. "Glory to God in the highest..." This is what Racco's family saw. You may color it with your parents' permission. SR

How To Have An Effective Pastor

If your congregation is to have effective pastoral leadership you must give your pastor strong support:

- Place confidence in your pastor.
- Expect your pastor to be an effective leader.
- Give authority for strong leadership.
- Give freedom of operation.
- Require accountability.
- Be strong followers.
- Give strong prayer support.
- Give strong financial support.
- Give friendship and emotional support.
- Allow the pastor and pastor's family to be persons, to be individuals.

SR

Nortonville Year End Youth Conference

Detach and Mail

Name: _____ Sex: _____ Age: _____

Address: _____

Phone Number: (____) _____ - _____

I give my permission for _____ to be treated in case of emergency.

Parents signature: _____

Return to: Esther Wheeler
 Box 366
 Nortonville, KS 66060

Open to all regardless of church affiliation.

Date: December 26-31

Price: \$30.00

Age: 15 years or 9th grade & up

Bring sleeping bag and warm clothes

Love in marriage

Love; ask a hundred married couples what it means and they will all have different answers. The only thing they're likely to agree on is that a marriage withers and dies without it.

In a recent readers' poll by *Better Homes and Gardens* magazine, 75 percent of couples responding listed love as the reason they stay together.

What is love? In his book, *The Pillars of Marriage*, H. Norman Wright says there are three kinds of love: eros, agape and philia.

"Eros is need love," Wright says. "Eros is the romantic love that leads to marriage." Wright notes that,

although eros is necessary for marriage, this kind of love frequently begins to diminish after a couple begins living together. He cites a study which concludes that, for most married couples, intense passion tends to last from six months to about two-and-a-half years.

After the heat of eros begins to cool, a marriage will need philia. "Philia is friendship love. It is companionship and cooperation. It is husband and wife working together on something greater than both of them."

The third kind of love Wright talks about is agape love. "Agape is gift love, the love that goes on loving even

when the other person becomes unlovable... Agape love is kind, sympathetic, thoughtful and sensitive. Agape love is not just something that happens to you; it's something you make happen. Agape love is a personal act of commitment."

In contrasting the three different kinds of love that may be present in a marriage, Wright says this:

"Eros is the deep kiss, candlelight and music at dinner, the lingering touch of the fingers, the sheer negligee.

"Philia is watching TV and sharing a bowl of popcorn, working together on a new family budget, feeling lonely when he's out of town, talking about the day while you both do the dishes.

"Agape is being gentle when she burns the roast, using encouragement instead of criticism, getting up early to cook his breakfast, learning to live with less than perfection."

Wright says a good marriage includes all three types of love, and he believes agape love is "the heart of the marital relationship. Agape love is unconditional. It is not based upon the spouse's performance. Agape love has a deep reservoir to draw from, so no matter what occurs, the love is felt and provides stability during times of stress and conflict."

Josh McDowell and Paul Lewis, in their book, *Givers, Takers and Other Kinds of Lovers*, also talk about three kinds of love. "There are...love if, love because, and love period," they say. "If you have not experienced 'love, period,' it is likely you are still hoping that someday you will."

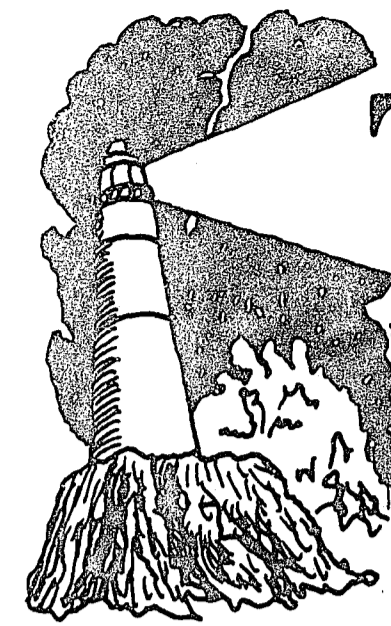
Eros love, philia love and love, period. Talk with your spouse about how you can balance these kinds of love to strengthen and enrich your marriage.

—from *Hand In Hand*
Ernest Mellor, editor

Hand In Hand is a monthly newsletter with ideas and inspiration to help strengthen marriages. It is published by Heart Publishing, Inc., P.O. Box 381346, Germantown, TN 38183. Initial subscription \$12 per year. SR

The Sabbath Recorder

Agape love has a deep reservoir to draw from, so no matter what occurs, the love is felt and provides stability during times of stress and conflict.



THE BEACON

Produced by the Youth Ministries Committee of the Board of Christian Education, Alfred, NY 14802

For and by members of the Seventh Day Baptist Youth Fellowship

December 1984

Christian commitment

A good way to begin the year of 1985 is to make a commitment to live in a Christ-like manner. Below is a suggested service which might be used at a New Year's Eve retreat, (or another time).

Meditation: If the way which leads hither seems very difficult, it can never-the-less be found. It must indeed be difficult since it is so seldom discovered; for if salvation lay ready to hand and could be discovered without great labor, how could it be possible that it should be neglected almost by everybody? But all noble things are as difficult as they are rare.

Scripture: Isaiah 55:1-3

Hymn: Jesus Call Us

Charge: (by leader)

Sometime in life, all people are called upon to make a decision regarding the direction their lives will take. Some take one way, some another. Then some think they have chosen the right way, only to find that it ends where they had not expected. Some are set on the way with little difficulty, others find it a hard decision to make, for the best way is not always clear.

The Christian way demands that a decision must be made. But it is not just any decision. It is a particular decision, to accept the Christian ideal as it is understood through the Christian heritage: all those things that have gone into making Christianity live. Christians cannot merely accept it as a good way, they must work toward its fulfillment in their lives. It demands continual study and re-evaluation; it means taking seriously the discipline and truths of the Christian way. This may call for re-interpretation of values and the way the world is viewed.

The Christian life is not intended to be easy; it may demand more than a person expected to give. That is why

serious thought should be given before choosing the Christian way of life.

Hymn: Beneath the Cross of Jesus
Dedication (For all who are willing to commit themselves to the Christian life.)

I accept the challenge of the Christian Church to study its highest precepts and make them a part of my thoughts, and act, speak and think in the way that my Christian understanding leads me as I use Christ as the role-model for living.

Prayer

Hymn: Rise up O Men of God

Benediction:

The Lord bless us and keep us;

The Lord make his face to shine upon us,

The Lord lift up his countenance upon us,

And give us peace.

Amen

Postlude or Moment of Silence

The Christian way demands that a decision be made.

Combating commercial Christmas

by Alice Rood Parker

The time is arriving for that glorious time of year, *Christmas*. Soon we'll be hearing *Rudolph, the Red Nosed Reindeer...* or *You'd Better Watch Out, You'd not Cry...* and seeing Santa Claus all over houses and stores. *YUK!* So many people are lost to the real meaning of Christmas, Jesus Christ, and why our loving Father sent Him. It really scares me when I think of the *Commercial Christmas* that is creeping in. What are we going to do about it?

At this time more than ever is when we need to show Christ's love to others. In order to do this, we must be strong ourselves with Him. And to be strong we must *Communicate with God* through prayer and Bible reading. Gang, this is the *only way to fly*. It is needed and necessary if we are to get anywhere in this new movement among our youth. I know too well how easy it is to forget and sluff off in our daily appointment with God. God,

being the closest friend we have, certainly deserves the best communication ever.

...*Communicating with God* hits the nitty gritty of what can be done to make the Christmas message the most meaningful to ourselves and others. Through prayer and Bible reading, we understand the Christmas message better. Remember, the biggest part of this communication system is listening for the Master's voice. Now, when school is so hectic and responsibilities arise constantly, it is the time to evaluate our communication with God. Are we going to make this the best Christmas ever?

As we communicate more effectively with God, we can then say to others as the angel told the shepherds: "Don't be afraid! For I am here with good news for you which will bring great joy to all the people. This very night in David's town your Savior was born—Christ the Lord." Luke 2:10-11 (TEV).

Going to celebrate Christmas?

by Hans Denck—December 1960
Beacon

I am, and I always have even though I once raised questions about the practice. It's interesting to note that some of your Sabbath-keepers raise questions about the practice too. I've heard some of you say that you won't have anything to do with Christmas or Easter either.

But what is Christmas? It is the expression of mankind's most noble and enduring experience: love and sharing and the search for peace.

Some of you have come to recognize that Jesus was not born on December 25, and that is the reason you give for not keeping Christmas.

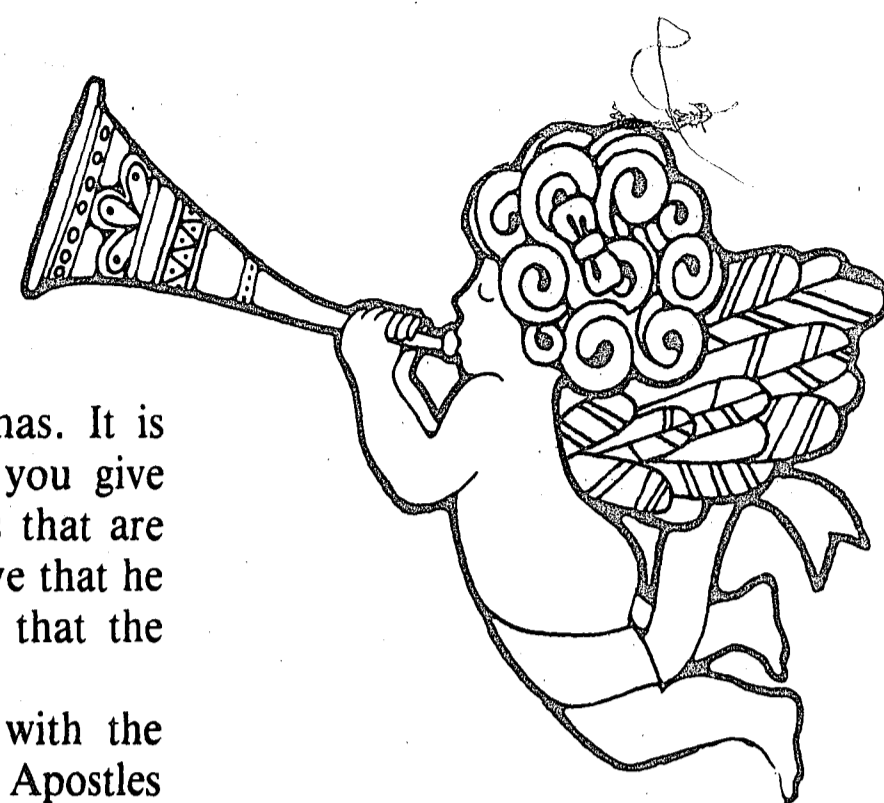
But to say that one should not observe Christmas because Jesus was not born on that date is a terribly poor reason. After all, it is something far more important than the *birth* of Jesus

that we celebrate at Christmas. It is much more important that you give expression to the experiences that are Christmas than to even believe that he was born! Paul once wrote that the devils also believe.

Christmas did not begin with the birth of Jesus. Not even the Apostles believed that. For a long time Christians celebrated Christmas as the date of his baptism. In fact, the festival that

Christmas is the noblest expression of mankind's most enduring experience

we now call Christmas was well established before Christ was born. The festival began as long ago as 4,000 years and long before that men had



experienced the joy of the Christmas experience of love and sharing and seeking peace. The festival is only the outward form of the inner experience. Human beings seem to have to do things that way.

Shall I celebrate the festival of Christmas? Of course I will celebrate it, and I will remember that in the festival I seek to express the noblest desire of mankind; to love one another without fear, to share the good that I have and to seek peace.

Have a Merry Christmas this year!

The best seller

Along with an effective communication with God through prayer, Bible reading enters the scene. God is saying something to us through the Bible as there are passages for all of our needs. We just have to find them. From this comes a necessity for a regular appointment with the Bible. Here are a few passages that may help you at any time:

Where to look in the Bible when:

You desire inward peace—John 14; Romans 8

Everything is going well—Psalm 33:12-22; Psalm 100; I Timothy 6; James 2:1-17.

You are out for a good time—Matthew 15:1-20; II Corinthians 3; Galatians 5.

Wanting to live successfully with your fellow men—Romans 12.

Discouraged—Psalms 23,42,43.

Everything seems to be going from bad to worse—II Timothy 3; Hebrews 13.

You are weary—Psalm 95:1-7; Matthew 11.

Worries oppress you—Psalm 46; Matthew 6.

Are challenged by opposing forces—Ephesians 6; Philippians 4.

Are facing a crisis—Job 28:21-28; Proverbs 8; Isaiah 55.

Feel your faith is weak—Psalms 126, 146; Hebrews 11

Think God seems far away—Psalms 25,125,138; Luke 10

Want to know the way of prayer—I Kings 8:12-61

Satisfied with yourself—Proverbs 11; Luke 16

Want to praise God—Psalm 107:1-3, 108:1-5, 113; Romans 15; Hebrews 2:10-13; Revelations 19:1-8

*Give thanks to the Lord,
for he is good;
his love endures forever.
Let the redeemed of the Lord
say this—
those he redeemed
from the hand of the foe,
those he gathered
from the lands,
from east and west,
from north and south.
Psalm 107:1-3*

The Sabbath Recorder



Atlanta, Georgia
William Shobe, Pastor

By letter
Kelli LeCroy
David Palmer

Denver, Colorado
John D. Bevis, Pastor

After testimony
Jayme Jenner
Carolyn Verrier
Deanna Weingarten

By letter
Arthur Rowe
Lavin Rowe
Vernon Williams

Milton, Wisconsin
Herbert Saunders, Pastor

By letter
Steven Summers

Anna Summers
Dale E. Wheeler
Wendy S. Wheeler

Plainfield, New Jersey
Joseph Samuels, Pastor

By letter
Associate member:
Woodley A. Dewar (member of the Mill
Yard SDB Church, London, England)

Sunshine Mountain, Mississippi
Ralph Hays, Sr., Pastor

After baptism
Angel Donaldson
Carl Donaldson
Pat Donaldson
Shapriha Donaldson
Tasha Donaldson
Nelda Doucet
Francis Hodges
Evelyn Leblan

Texarkana, Arkansas
Mynor G. Soper, Pastor

After testimony
Mark Deaton

Soper.—A daughter, Julie Diane Soper, was born to Stanley and Pamela (Geiger) Soper of North Loup, Nebraska, on May 27, 1984.

Trujillo.—A daughter, Graciola Trujillo, was born to Roberto and Marcia (Morris) Trujillo of Los Angeles, California, on July 16, 1984.

Wheeler.—A daughter, Christy Jean Wheeler, was born to Dale and Wendy (McGurk) Wheeler of Milton, Wisconsin, on August 17, 1984.

Shea.—A daughter, Brittany Nicole Shea, was born to Danny and Terry (Havens) Shea of Mystic, Connecticut, on September 19, 1984.

Sherman.—A daughter, Sarah Amelia Sherman, was born to James and Elva (Owen) Sherman of Glendale, California, on September 26, 1984.

Fetrow.—A daughter, Ellen Louise Fetrow, was born to James and Mary Elizabeth (Stred) Fetrow of Montville, Connecticut, on September 26, 1984.

church in Riverside, California, by Pastor Alton L. Wheeler.

Abel-Teter.—Christina Teter and Charles Abel were united in marriage on June 16, 1984, in Wolbach, Nebraska. The ceremony was performed by the bride's pastor.

Stenson-Osborn.—Lori E. Osborn of Concord, Massachusetts, daughter of Helen M. Osborn of Concord and Loren G. Osborn of Pembroke, Massachusetts, and the Rev. Walter T. Stenson, son of Walthea B. Steenson of Quincy, Massachusetts and the late Herbert A. Steenson, were united in marriage on June 30, 1984, in Concord.

Deaton-Soper.—Brooke Soper, daughter of Rev. and Mrs. Mynor G. Soper of Texarkana, Arkansas, and Mark Deaton, son of Mr. and Mrs. William Deaton of Texarkana, Texas, were united in marriage on August 18, 1984, by the bride's father.

Perez-Maddox.—Sandra Elizabeth Maddox, daughter of Elmer and Harriette Maddox and Richard Paul Perez, son of Richard and Dorothy Perez, were united in marriage on August 19, 1984, at the Seventh Day Baptist

Rindfleisch-Bellefleur.—Pamala Lillian Bellefleur, daughter of Arthur and Madeline (Crandall) Bellefleur of Vail, Colorado, and Donald Wagner Rindfleisch, son of George and Alice (Mattiasen) Rindfleisch, were united in marriage on August 25, 1984, at the Waterford (Connecticut) Seventh Day Baptist Church, by Pastor Donald E. Richards.

Kennedy-McCall.—Dee McCall, daughter of John and Edna McCall of Rockville, Rhode Island, and Padriac P. Kennedy, son of Mr. and Mrs. Joseph Kennedy, were united in marriage on August 25, 1984, at Saint Joseph's Roman Catholic Church, Hope Valley, Rhode Island, by Father Edward J. Carr with Pastor Leon Wheeler assisting.

Smith-Bates.—Sharon Bates, daughter of Darvil and Mary Boatman, and Gary Michael Smith, son of Frank and LaVern Smith, were united in marriage in the Seventh Day Baptist church in Riverside, California, on September 9, 1984, by Pastor Alton L. Wheeler.

A marriage is like a long trip in a tiny rowboat; if one passenger starts to rock the boat, the other has to steady it; otherwise, they will go to the bottom together. SR

December 1984

Obituaries

Swanson.—Herman Swanson of Ord, Nebraska, died suddenly on July 26, 1984.

He is survived by his wife, Lucille (Davis) and other loving family members.

Crichlow.—Lillian W. Crichlow, 94, of Washington, D.C., died October 5, 1984. Daughter of the late Rev. Franklin G. and Lucy M. Warnick, she was born on October 31, 1889, in Salem, New Jersey.

From her marriage to the Cyril A. Crichlow, three children were born: the late Chaplain Luther W., Martin A., and the late Allwyn Forrester Crichlow. As a young woman, she taught school in the South and performed missionary work in several states. In 1927, the family moved to Washington, D.C. where she furthered her education in nursing and worked in that profession for several years while continuing her missionary work.

She was a deeply religious person and dearly loved to work in the church. For many years she was a member of the People's Seventh Day Baptist Church in Washington, D.C., of which her son was pastor. On December 18, 1971, she joined the Washington Seventh Day Baptist Church where she became a deaconess and attended services there regularly until becoming incapacitated a few months ago. Through the years, she served as pianist in various churches and held other church positions. In the latter part of her life, most of her leisure hours were spent reading and discussing spiritual literature.

Survivors include one son, Martin A. Crichlow of Washington, D.C.; 11 grandchildren; 11 great-grandchildren; one great-great-grandchild; two brothers: William H. Warnick of Culpepper, Virginia, and Raphael Warnick of Oklahoma City, Oklahoma; and a host of other relatives and friends.

A memorial fund has been established in memory of Lillian W. Crichlow. Memorial gifts may be sent to: *The Washington Seventh Day Baptist Church, 4700 16th Street, N.W., Washington, D.C. 20011.*

LED

Williamson.—Dr. Francis Walcott Williamson, 87, of Massapequa, died October 11, 1984, in Broadlawn Nursing Home, Amityville, New York.

Although Dr. Williamson was not a member of a Seventh Day Baptist church, he made many close friends as the husband of Ruth Fitz Randolph. Ruth predeceased him, dying in August 1980.

He is survived by two daughters, Ruth W. McKee of Yonkers, N.Y. and May B. Britton of Houston, Texas. Nine grandchildren also survive him as well as his sister-in-law, Mrs. Virginia (Fitz Randolph) MacIntyre.

Interment was at the Pinelawn Cemetery, Long Island, New York.

Jeffrey.—Mildred Fenner Saunders Jeffrey was born April 11, 1892, in Capitola, South Dakota, the daughter of Charles F. and Louisa Canfield Saunders. She passed to rest on October 30, 1984 at the home of her daughter Mary Lou Akaka in Honolulu, Hawaii.

Following her graduation from Alfred University in 1915, she taught classical languages in Orchard Park, New York. For many years she was a Latin and English teacher in the Denver public schools. She was married to William Maxson Jeffrey in 1919 and they made their home in Denver, Colorado.

She was a charter member of the Denver Seventh Day Baptist Church. In fact, in the early years the church met in the Jeffrey home. As a musician, Mrs. Jeffrey served in various capacities as pianist, organist and choir director. As a teacher and Bible scholar she taught in Vacation Bible School, children's Sabbath School classes, and for many years the adult Blanche Sutton class.

For 35 years she served as historian of the Denver church, writing and preserving the heritage of the congregation for generations to come. In 1947 she was ordained to the Diaconate. Many could give testimony of the

great influence of Mildred Jeffrey upon their spiritual lives. Perhaps this is her greatest legacy.

She is survived by her two daughters: Mary Lou (wife of the Rev. Abraham Akaka) of Honolulu, Hawaii and Sally Jeffrey of Santa Barbara, California; two sons also survive: Joseph D. Jeffrey of Washington, D.C. and Horace S. of Orange, California; 13 grandchildren, seven great-grandchildren and a host of friends remain.

Following services in the Kawaiahao Church in Honolulu a final service was held from the Denver Seventh Day Baptist Church on Sabbath, November 3. Officiating were her pastor, the Rev. John D. Bevis and her son-in-law, the Rev. Abraham Akaka. Burial was at Fairmount Cemetery in Denver.

JDB

Cartwright.—Carroll R. Cartwright, 76, Canisteo, New York's oldest businessman and author died Sunday Nov. 4, 1984 at Jones Memorial Hospital in Wellsville, New York, following a long illness.

He owned and operated the Canisteo Redbird Television Sales and Service since its founding in 1929.

He is the author of *The Enchanted Years*, a collection of stories told to him by his grandfathers. The book, which had its second printing early this year, is half recollection and half dissertation.

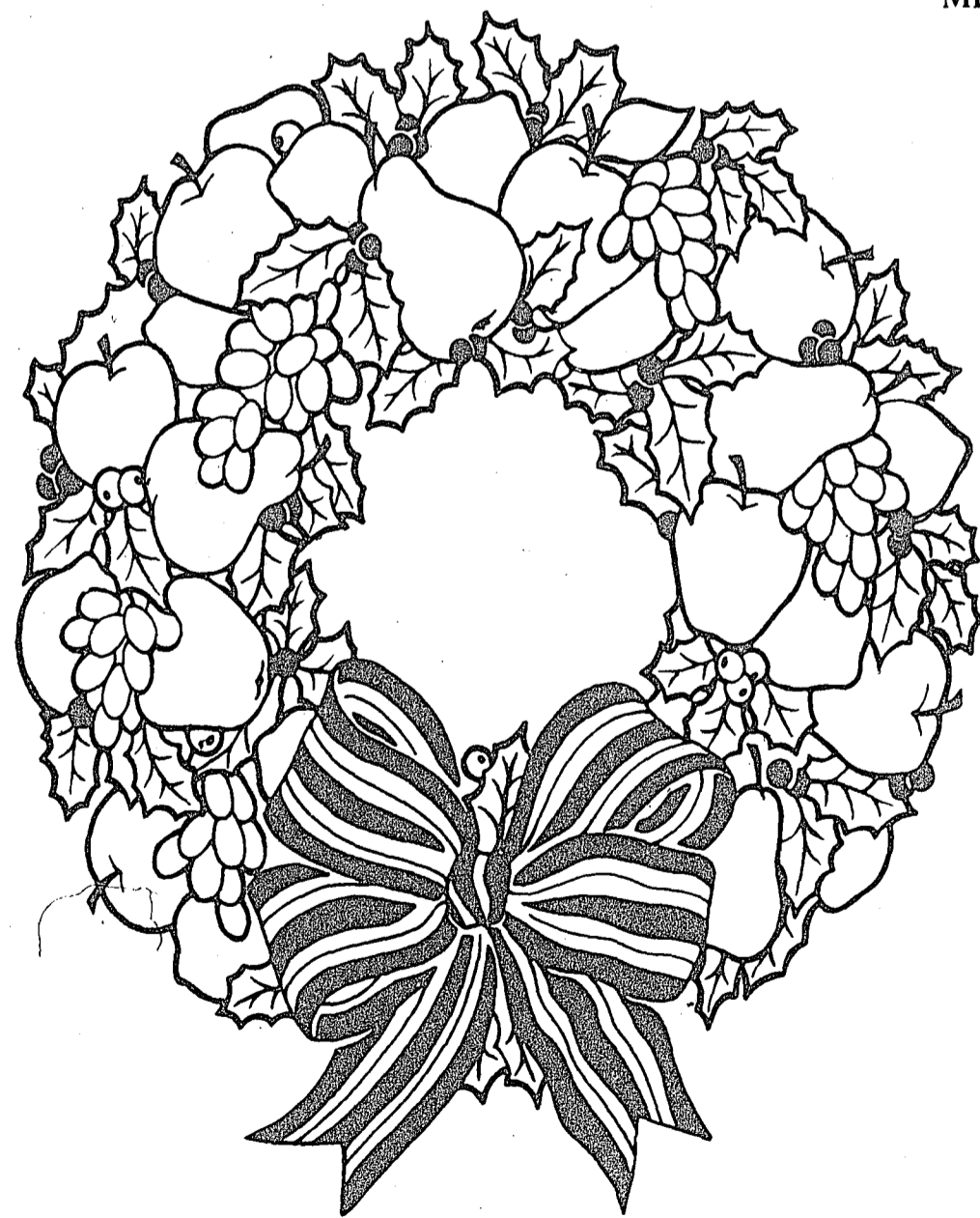
Mr. Cartwright was born and spent his entire life on the same farm in the town of Hartsville, New York, and attended the former Alfred High School. He was a 60 year member of the Alfred Station Seventh Day Baptist Church, a charter member of the Hartsville Historical Society and was director of the Maplewood Cemetery Association in Alfred Station.

The farm, a 100-acre plot in Hartsville, has been in the Cartwright family since the Civil War. He turned the property into a wildlife sanctuary, returning the land to its original state.

Survivors include one daughter, Lucia Reid of Orlando, Florida, and six granddaughters.

The funeral was held from the Brown Memorial Funeral Home in Canisteo, New York, on November 7. Rev. Albert Rogers officiated. Burial was in Maplewood Cemetery, Alfred Station.

MFS



The Sabbath Recorder

Thousands of Baptists from many nations will gather in Los Angeles, California, USA, from July 2 through 7, 1985 at the **15th Baptist World Congress.**

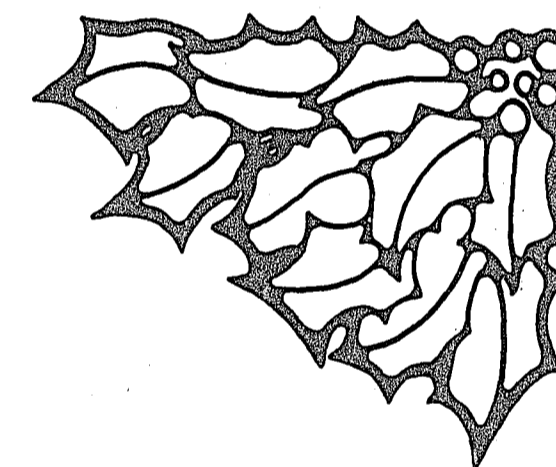
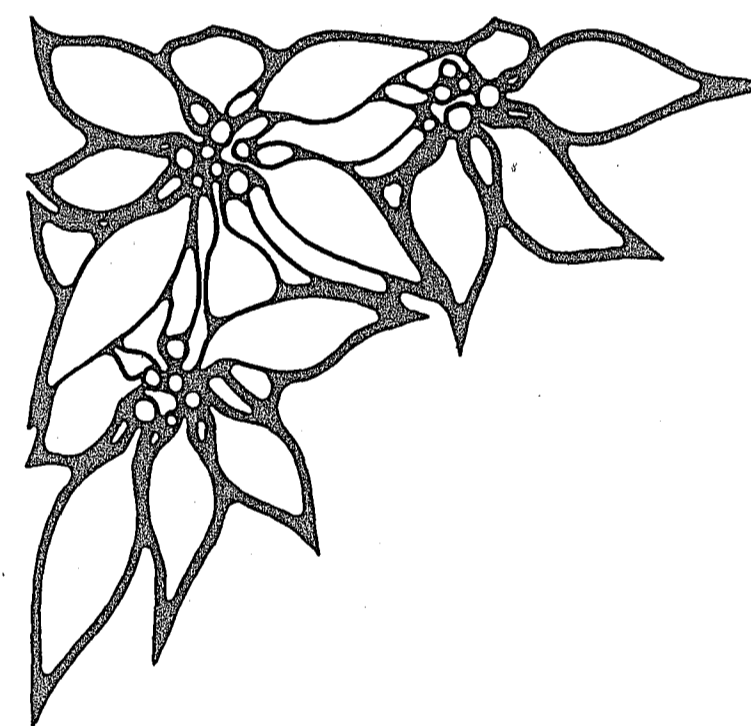
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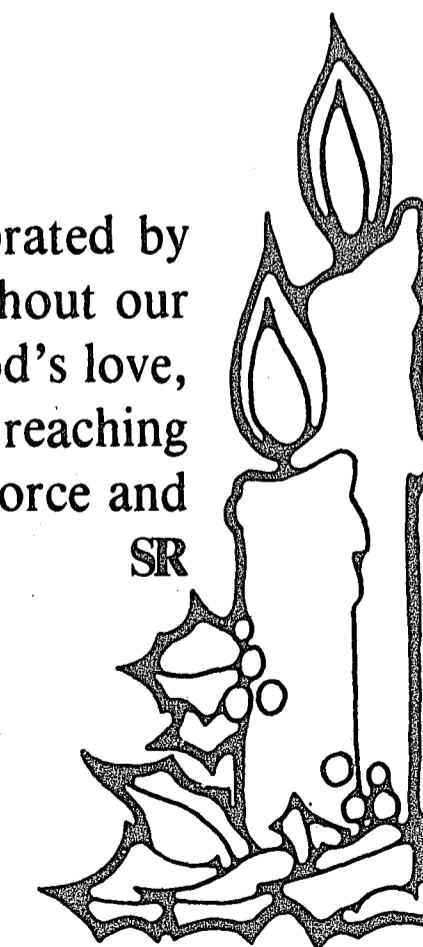
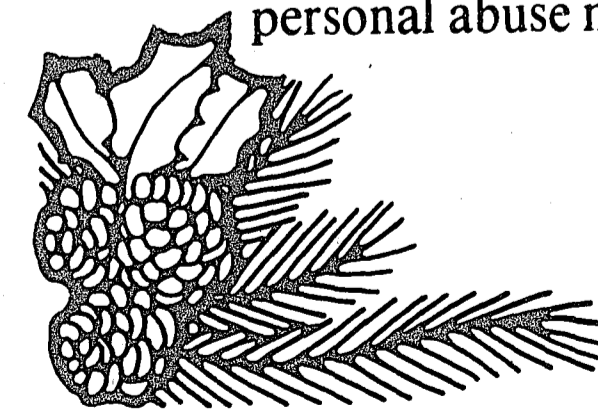
For more details, registration forms and tourist information, write to:

Baptist World Alliance
1628 Sixteenth Street, NW • Washington, DC 20009 USA



God so loved
the world
that he gave
his son...

Christmas is not just a day or a season, the love generated and celebrated by receiving God's gift should be a part of everything we do and say throughout our lives. As we commemorate the coming of Jesus Christ who personified God's love, let us strive to make our relations within our homes more loving. It is by reaching out with love to the greater family of Christians that the problems of divorce and personal abuse may be lessened.



SR

January 1985

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