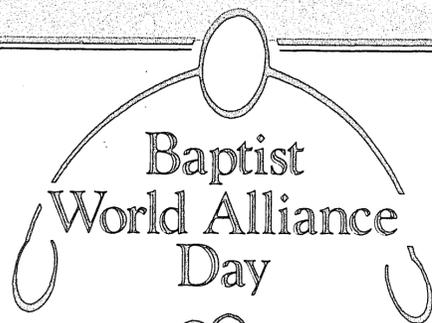


The Sabbath Recorder (ISSN 0036-214x) (USPS 474460)
3120 Kennedy Road
P.O. Box 1678
Janesville, WI 53547

Second class postage paid at Sun Prairie, WI 53590



Baptist
World Alliance
Day



February 4-5, 1984

Celebrate your unity
with the family
of 33 million Baptists!

A free packet is available
to guide churches in their
observance of
Baptist World Alliance Day,
February 4-5, 1984.

Materials include sermon ideas,
prayer guide, worship service
suggestion and additional projects.
Special bulletin covers
are also available.

To order,
return this coupon to:

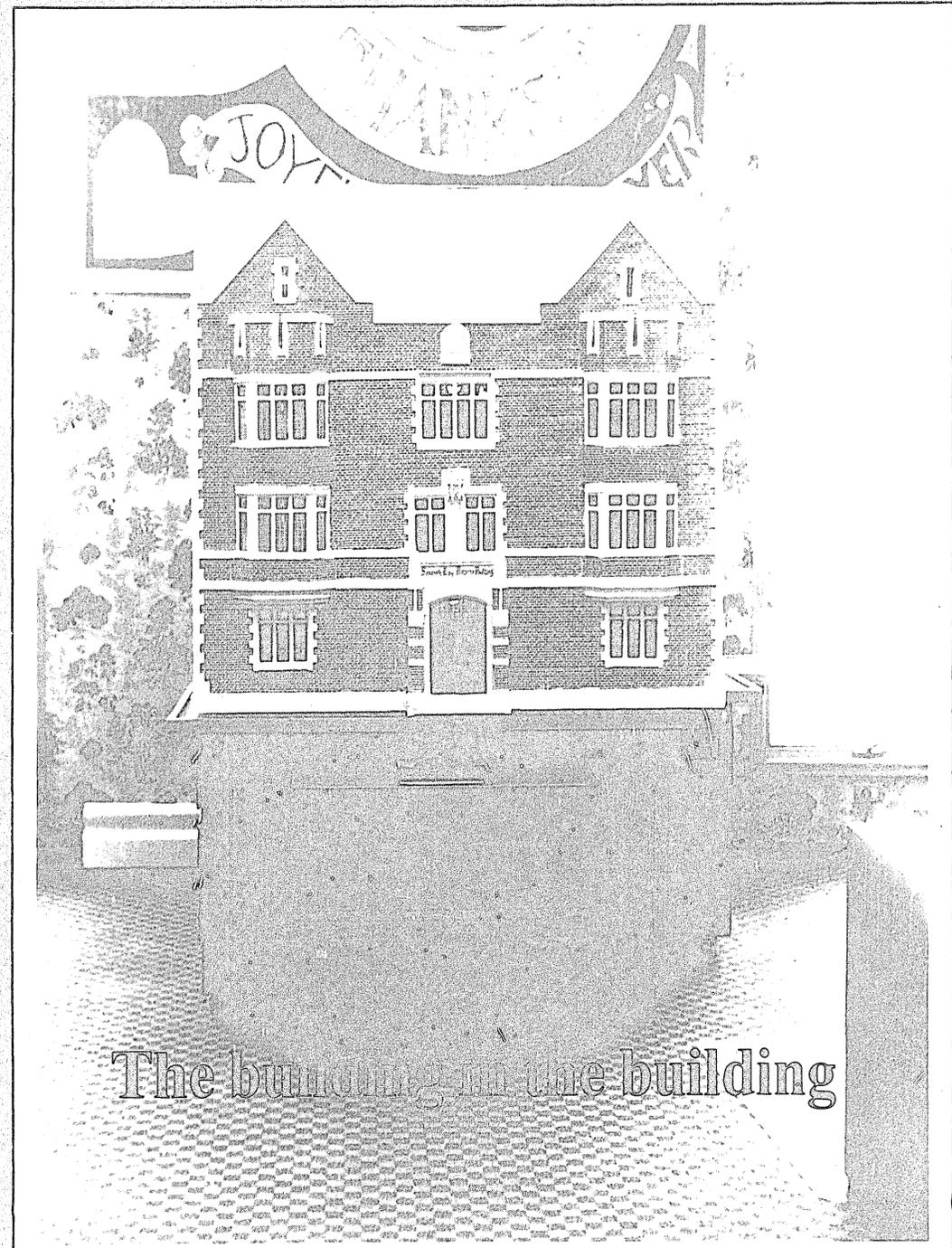
Baptist World Alliance
Division of Communications
1628 Sixteenth Street, NW
Washington, DC 20009

Please send free resource packet to:

Name _____
Address _____

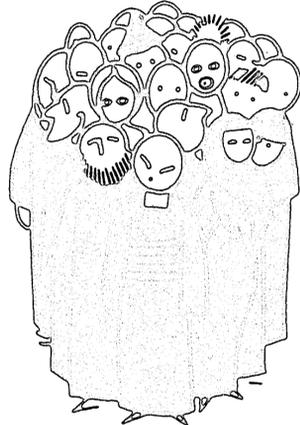
February 1984

The Seventh Day Baptist Sabbath Recorder



The building in the building

Baptist
World Alliance
Day



February 4-5, 1984

Celebrate your unity
with the family
of 33 million Baptists!

A free packet is available
to guide churches in their
observance of
Baptist World Alliance Day,
February 4-5, 1984.

Materials include sermon ideas,
prayer guide, worship service
suggestion and additional projects.
Special bulletin covers
are also available.

To order,
return this coupon to:

Baptist World Alliance
Division of Communications
1628 Sixteenth Street, NW
Washington, DC 20009

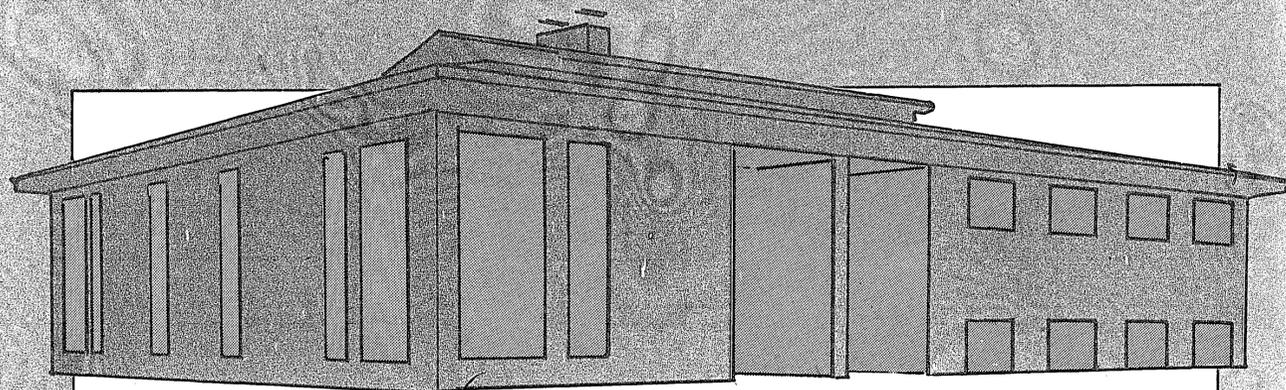
Please send free resource packet to:

Name _____
Address _____

The Seventh Day Observer
Sabbath Recorder



The [unclear] building



The challenge for 1984

Soon, you will receive a brochure and a letter with a *challenge* to contribute toward the goal of *burning the mortgage* at Conference next August.

If 2,200 SDBs would give \$50.00 toward the project, the debt would be paid off

by the target date!

The Memorial Fund has pledged \$1 for every \$4 paid on the Center debt in 1984. Now is your opportunity to make your gift go alot farther.

Send contributions to:

Relocation Fund
Seventh Day Baptist Center
3120 Kennedy Road
P.O. Box 1678
Janesville, WI 53547

The Sabbath Recorder

February 1984
Volume 206, No. 2
Whole No. 6,699

A Seventh Day Baptist Publication

The Sabbath Recorder (ISSN 0036-214X) (USPS 474460) is published monthly by the American Sabbath Tract Society, 3120 Kennedy Rd., P.O. Box 1678, Janesville, WI 53547. This publication is distributed at no cost to members and friends of the Seventh Day Baptist churches and is made possible by donations from its readers. Second-class postage paid at Sun Prairie, WI 53590.

POSTMASTER: Send address changes to *The Sabbath Recorder*, 3120 Kennedy Rd., P.O. Box 1678, Janesville, WI 53547.

This is the 140th year of publication for *The Sabbath Recorder*. First issue published, June 13, 1844. Member of the Associated Church Press. *The Sabbath Recorder* does not necessarily endorse signed articles.

A
C
P

D. Scott Smith
Editor

Leanne Lippincott
Art Director

Contributing Editors

Linda V.H. Camenga, Mary G. Clare, J. Paul Green, Leland E. Davis, Leon R. Lawton, Jane Mackintosh, Dale D. Thorngate.

WRITERS: Please type manuscripts double spaced. If you wish your manuscripts returned, include stamped, addressed envelope. Unsolicited manuscripts are welcomed; however, they will be considered on a "space available" basis. No remuneration is given for any article that appears in this publication.

Features

- 4 **Baptism: Finding our identity**
by Larry Graffius
- 6 **Baptists—Rooted in history, facing the future**
by Reinhold Kerstan
- 9 **Sparrow Stroke Syndrome**
by Alton Wheeler
- 25 **An eloquent appeal for hope**
by James M. Dunn
- 28 **The building within the building**
by Elizabeth Hatlen

Departments

- 8 **Standing on Praying Ground**
by Leland E. Davis
- 9 **Women's Society News & Ideas**
Vivian Harris, Editor
- 12 **Missionary Focus**
by Leon R. Lawton
- 18 **Board of Christian Education**
by Mary G. Clare
- 22 **The Beacon**
by the New Auburn (Wis.) Youth Fellowship
- 30 **Obituaries**
- 34 **Births, Accessions, Marriages**

Baptism: Finding our identity



by Larry Graffius

Who am I? What kind of a person am I? What are my values? What are my convictions? These are questions that young people invariably face as they go through their adolescent years, that period of time that has been called "finding your identity."

These kinds of questions are ones which the church should always be impatiently waiting to answer. The very best and most important way I experience my identity as a Christian is in baptism. This is the event that crystalizes who I am in relationship to God and relationship to others.

In the sixth chapter of Romans, Paul is addressing this very question. The believers in Rome may have been puzzled about precisely this matter. Who are we? Are we Jewish Christians or Christian Jews? Should we observe the Old Testament law or not? And there are a lot of other side issues involved in the debate. When you come down to the bottom, they

(Baptism) crystalizes who I am in relationship to God and relationship to others.

were asking this very basic question: Who are we? Where do we stand right now in relationship to God? What if I sin? Does that change my standing before God?

In this chapter (Rom. 6), Paul responds with a clear ringing testimony: Your baptism is the best and clearest expression of your identity. "Don't you realize that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through

baptism...and just as Christ was raised from the death through the glory of the Father, we too may live a new life" (vs. 3, 4).

Paul is saying there—You have been baptized; you are now part of the body of Christ! This event, this baptism, tells who you are because it shows what has taken place in your life. This is who you are! Let's explore this unique identity further.

First of all, Paul shares a very basic part of that identity with us in verses one and two:

What shall we say then? Shall we go on sinning so that grace may increase? By no means! We died to sin; how can we live in it any longer?

Who am I? First of all I am a child of God who has been cleansed and forgiven. Baptism symbolizes cleansing and purifying. It is "the washing of regeneration" and the forgiveness of sins.

I am here as a response to
The Sabbath Recorder

I am here as a response to God's call. As I come to the water, I come in obedience. I come as a response. At those points when temptation or guilt over the past or some failure creeps in; when we are struggling with sin, this day and this event stands as a marker: "I am baptized. I am bought with a price." Our God is a jealous God and he does not willingly share that which he owns. So Satan, be gone! My baptism is a perpetual sign that God owns me! I have been washed clean; forgiven!

Notice the way we express this. We say that *I have been forgiven* and *have been* cleansed. That shows that something has been done to us by someone else. That someone, of course, is God. You see, our faith is a faith that emphasizes not so much what we do for God, but what he does for us. When I fail, he forgives and takes me back to his loving embrace.

The Bible says, "Where sin abounded, there grace did much more abound!" (Rom. 5:20) On the other hand, when I serve faithfully, it is also because he is at work within me, and not because I am such a capable and fine Christian. Our faith centers on God's working and not ours. Baptism portrays that concept very well. It is my submitting to him. I acknowledge my own unworthiness and my helplessness as I allow my body to be plunged beneath the water. I give myself over to him in response to his call and in submission to his cleansing grace.

The first answer to this basic question of *who am I* is this—I am a child of God who is cleansed and forgiven. He owns me, I am his!

It gets better! Secondly, *who am I?* I am a new creation in Christ Jesus. Verse six says:

For we know that our old self was crucified with him so that the body of sin might be rendered powerless...

Baptism is a beautiful and vivid portrayal of what has occurred in the life of the individual. The old man has died, crucified with Christ, and a new man takes his place. Death, burial and resurrection are dynamic symbols of the change that has taken place. As the Bible says, "we have crossed over from death to life" (John 5:24).

In another place, Paul writes, "I am crucified with Christ, and yet I live..." (Gal. 2:20). Baptism shows that we are a new creation, a new and different person once we have come to Christ.

We practice baptism by immersion first of all because it is the form and method that is given to us in the Bible. But another point in favor of this form is that it is a symbolic demonstration of this dying, burying and raising again to new life. As the body goes down into the water and then comes up again, you get a picture of what we are talking about and of the whole Christian experience.

Martin Luther said, "Baptism

signifies that the old Adam in us, together with all sins and evil lusts, should be drowned by daily sorrow and repentance and be put to death, and that the new man should come forth daily and rise up, cleansed and righteous, to live forever in God's presence."

Luther also noted that "the old Adam is a mighty good swimmer" who doesn't drown easily in the baptismal waters. We are still living in the tension between the old and the new. That is why Paul wrote "I die daily." Daily, we must die to our old selves and rise with Christ. Daily we must learn to rely upon God to do for us that which we cannot do for ourselves.

Who am I? I am a new creation in Christ Jesus!

Once again, it gets even better! Who am I? Thirdly, I am a part of the Kingdom of God, sworn to allegiance and committed for life.

Don't you know that when you offer yourselves to someone to obey him as slaves, you are slaves to the one whom you obey—whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness? But thanks be to God that,

Baptism is a beautiful and vivid portrayal of what has occurred in the life of the individual.

Baptism: Finding our identity



by Larry Graffius

Who am I? What kind of a person am I? What are my values? These are questions that young people invariably face as they go through their adolescent years, that period of time that has been called "finding your identity."

These kinds of questions are ones which the church should always be impatiently waiting to answer. The very best and most important way I experience my identity as a Christian is in baptism. This is the event that crystalizes who I am in relationship to God and relationship to others.

In the sixth chapter of Romans, Paul is addressing this very question. The believers in Rome may have been puzzled about precisely this matter. Who are we? Are we Jewish Christians or Christian Jews? Should we observe the Old Testament law or not? And there are a lot of other side issues involved in the debate. When you come down to the bottom, they

(Baptism) crystalizes who I am in relationship to God and relationship to others.

were asking this very basic question: Who are we? Where do we stand right now in relationship to God? What if I sin? Does that change my standing before God?

In this chapter (Rom. 6), Paul responds with a clear ringing testimony: Your baptism is the best and clearest expression of your identity. "Don't you realize that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through

baptism...and just as Christ was raised from the death through the glory of the Father, we too may live a new life" (vs. 3, 4).

Paul is saying there—You have been baptized; you are now part of the body of Christ! This event, this baptism, tells who you are because it shows what has taken place in your life. This is who you are! Let's explore this unique identity further.

First of all, Paul shares a very basic part of that identity with us in verses one and two:

What shall we say then? Shall we go on sinning so that grace may increase? By no means! We died to sin; how can we live in it any longer?

Who am I? First of all I am a child of God who has been cleansed and forgiven. Baptism symbolizes cleansing and purifying. It is "the washing of regeneration" and the forgiveness of sins.

I am here as a response to

The Sabbath Recorder

I am here as a response to God's call. As I come to the water, I come in obedience. I come as a response. At those points when temptation or guilt over the past or some failure creeps in; when we are struggling with sin, this day and this event stands as a marker: "I am baptized. I am bought with a price." Our God is a jealous God and he does not willingly share that which he owns. So Satan, be gone! My baptism is a perpetual sign that God owns me! I have been washed clean; forgiven!

Notice the way we express this. We say that *I have been forgiven* and *have been* cleansed. That shows that something has been done to us by someone else. That someone, of course, is God. You see, our faith is a faith that emphasizes not so much what we do for God, but what he does for us. When I fail, he forgives and takes me back to his loving embrace.

The Bible says, "Where sin abounded, there grace did much more abound!" (Rom. 5:20) On the other hand, when I serve faithfully, it is also because he is at work within me, and not because I am such a capable and fine Christian. Our faith centers on God's working and not ours. Baptism portrays that concept very well. It is my submitting to him. I acknowledge my own unworthiness and my helplessness as I allow my body to be plunged beneath the water. I give myself over to him in response to his call and in submission to his cleansing grace.

The first answer to this basic question of *who am I* is this—I am a child of God who is cleansed and forgiven. He owns me, I am his!

It gets better! Secondly, *who am I?* I am a new creation in Christ Jesus. Verse six says:

For we know that our old self was crucified with him so that the body of sin might be rendered powerless...

Baptism is a beautiful and vivid portrayal of what has occurred in the life of the individual. The old man has died, crucified with Christ, and a new man takes his place. Death, burial and resurrection are dynamic symbols of the change that has taken place. As the Bible says, "we have crossed over from death to life" (John 5:24).

In another place, Paul writes, "I am crucified with Christ, and yet I live..." (Gal. 2:20). Baptism shows that we are a new creation, a new and different person once we have come to Christ.

We practice baptism by immersion first of all because it is the form and method that is given to us in the Bible. But another point in favor of this form is that it is a symbolic demonstration of this dying, burying and raising again to new life. As the body goes down into the water and then comes up again, you get a picture of what we are talking about and of the whole Christian experience.

Martin Luther said, "Baptism

signifies that the old Adam in us, together with all sins and evil lusts, should be drowned by daily sorrow and repentance and be put to death, and that the new man should come forth daily and rise up, cleansed and righteous, to live forever in God's presence."

Luther also noted that "the old Adam is a mighty good swimmer" who doesn't drown easily in the baptismal waters. We are still living in the tension between the old and the new. That is why Paul wrote "I die daily." Daily, we must die to our old selves and rise with Christ. Daily we must learn to rely upon God to do for us that which we cannot do for ourselves.

Who am I? I am a new creation in Christ Jesus!

Once again, it gets even better! Who am I? Thirdly, I am a part of the Kingdom of God, sworn to allegiance and committed for life.

Don't you know that when you offer yourselves to someone to obey him as slaves, you are slaves to the one whom you obey—whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness? But thanks be to God that,

Baptism is a beautiful and vivid portrayal of what has occurred in the life of the individual.

Rooted in history, facing the future

Baptist World Alliance Day — February 4-5, 1984

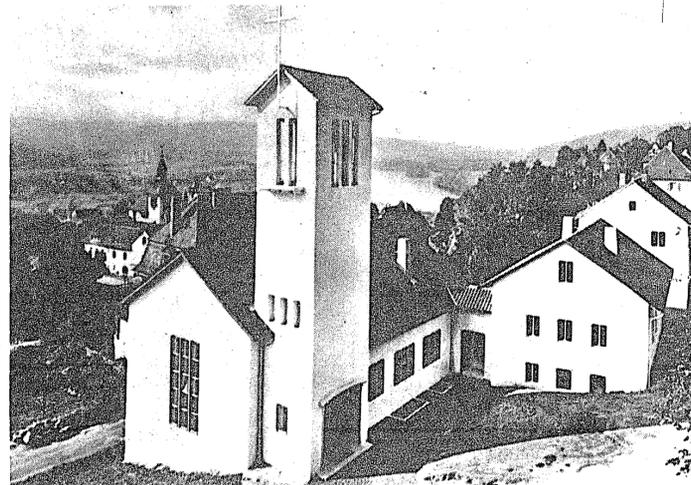
by Reinhold J. Kerstan
Director of Communications
Baptist World Alliance

Baptists were not created miraculously over night. No special act of God put them into this world, telling them to take on the name Baptist and to act differently from other religious groups. Rather, during the days of the Reformation in Europe in the 16th century, there were believers, brave individuals who within and along side of Protestantism, had dreams, faith and courage to search for a true biblical way of being Christ's church in this world.

On the continent of Europe they were called Anabaptists, because of their emphasis upon believer's baptism in place of, or in spite of, infant baptism. One of these *third wing* reformers was Balthasar Hubmaier (1480-1528), a professor of Theology at a German university.

During his days as a Catholic priest in Waldshut, a German town near the Swiss border, Hubmaier came in contact with the Swiss reformers. A few years later he became one of the most scholarly and outspoken Anabaptist defenders of religious liberty. The Reformation principle of obedience to the Bible he carried out without compromise to his death as a martyr.

The recognized leaders of the Reformation did not come to the rescue of this *radical* reformer. Yet, his three great principles to this day are followed by Baptists and many other Christians all over the world: (1) the supre-



The Hubmaier Memorial Baptist Church was named for the martyred Balthasar Hubmaier (1480-1528).

macy of the Scriptures; (2) religious liberty; (3) believer's baptism. For these he gave his life. However, his influence continued through the ages. His death by burning and the drowning of his wife did not stop his idea of a church composed only of baptized believers. Still, the established churches succeeded in crushing the Anabaptist movement in continental Europe.

No special act of God put (Baptists) into this world.

About 100 years later free churches were formed with links to the Puritan movement in England. But even here persecution threatened these early beginnings. The *Separtists* or non-conformists from the Church of England were forced to flee to Holland

under the leadership of John Smyth. By 1609, Smyth rejected infant baptism and constituted a church in Amsterdam, where membership was based on voluntary personal profession of faith, followed by baptism. Three years later some of these church members, led by Thomas Helwys, returned to England where they formed the first Baptist church on English soil. The growing Baptist movement soon spread to America.

The ruthless persecution in Germany had not ended God's plan for the spiritual renewal of the people there. God found new people whom he could use as his tools.

In 1984 more than one million Baptists in Europe will celebrate the 150th anniversary of the founding of the first Baptist Church in Germany. Johann Gerhard Oncken, a young German who, during his professional training in England experienced Jesus Christ as his personal Saviour, will be honored as the founding pioneer. Baptized in Hamburg in 1834 by a Baptist from the USA, he organized the first German Baptist church on

the European continent. Ridicule, bribery, imprisonment and torture did not persuade Oncken to give up on his concept, "Every Baptist a missionary." By his own zealous example, he encouraged his converts to witness for Christ everywhere and at all times.

Not only did Oncken preach and establish churches all over Germany, he also carried his work into Denmark, Sweden, Holland, Poland and Russia. For this reason the European Baptist Federation will meet this year in Hamburg, Germany, site of Oncken's first church. Representatives from many countries, speaking various languages, will praise God in memory of this outstanding Baptist leader. Spokesmen from the Lutheran and Catholic churches, the two German state churches that at one time tried to suppress the young Baptist movement, will bring fraternal greetings and will be part of this celebration.

All of this will be a powerful demonstration of the unique oneness of the worldwide family of Baptists gathered together in the Baptist World Alliance, which has a total membership of 33 million persons in 144 countries.

In February, Baptists around the world celebrate their unity. At this time Baptists in 127

In February, Baptists around the world celebrate their unity.

unions and conventions will think of and pray for each other. They will emphasize their oneness in the Lord regardless of geographic or racial origin. And this is what really matters. It may be interesting to glory in a great history and to look at men and women of faith. But the more

important question is, how the past will make a difference in the present and future.

For the Healing of the Churches is the theme of this year's BWA Day observance. In the past, as in the present, there have been divisions of churches, jealousy among churches, bickering, friction and envy that have handicapped the Church of Jesus Christ in its true mission.

For the Healing of the Churches — may the 1984 theme encourage all Baptists to experience the healing and uniting power of Christ in their own lives, their churches, their unions and worldwide.

"Every Baptist a missionary" — may Oncken's motto be the marching order for us who are rooted in an honorable history of God dealing with his people, and who are facing a future, dark by the standards of this world, but glorious because of Jesus Christ, the head of his church. □

The challenge of the 1980's

This is 1984! The year of George Orwell's "Big Brother" prophecy. There are those who say his prophecies are very close to being realized. Others say that almost the opposite is true. Whatever the truth in that regard, we know we are living in turbulent, sometimes confusing but certainly challenging, times. Many people are very troubled by the events of our world and see no hope for the future. Others, seeking some sort of meaning and hope, have turned to bizarre religious cults.

However, not only non-Christians are being confused by such groups. Many who have been raised in the Christian Church have been deluded into believing in such cults. Thousands of young people who should be working in

the churches have given their all — time, energy and money — to the promotion of such groups.

The cults, along with the general feeling of hopelessness and despair, generally abound. What a challenge for believing Christians! It is important that we understand and know how cults operate in order to counteract their influence and offer genuine hope. The spiritual retreats this spring will deal with that timely concern. Our guest speaker, Wayne Le Claire, of Wallingford, Conn., is an able and interesting seminar leader. His topic will be, "The Cults and Christianity: A Biblical Perspective."

Leon Lawton will present an update on Church Growth, specifically church planting. All this

is designed to help us face the "Challenge of the '80's", which is our theme.

The schedule for the retreats is as follows:

Daytona Beach, Fla.

March 20-22

Los Angeles, Calif.

March 23-25

Texarkana, Ark.

March 27-29

Atlanta, Ga.

March 30-April 1

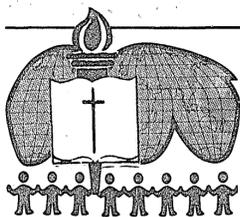
Alfred, N.Y.

April 3-5

North Loup, Neb.

April 6-8

There will be a \$10.00 registration fee to cover the cost of meals. We urge you to plan to attend the one for your area. Registration forms will be sent to the churches in the near future. □ 7



President's Page

by Leland E. Davis
President, General Conference

Standing on praying ground

Are you standing on praying ground? Are you sure that your prayers are getting through to God? As we enter the ancient Roman prison we sense that we are standing on praying ground. There we hear the prayer which Paul prayed for the Christians at Philippi: *I thank my God every time I remember you. In all my prayers for all of you, I always pray with joy because of your partnership in the gospel from the first day until now, being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus.* (Philippians 1:3-6 NIV)

What is the basis on which we pray for one another? How do we pray for each other? The ground of Paul's intercession for others was threefold:

First, it arose from a consciousness of kinship. He prays with joy because his brothers and sisters in Christ share with him in preaching the gospel. This was accomplished by means of the love "gifts" which they repeatedly sent to him (4:18). They shared with him in his troubles. They were so closely akin to him in their determination and aims in proclaiming the gospel that it inspired and strengthened Paul's prayer life.

Secondly, Paul recognized that his own life was in line with God's purpose. This always makes it easier to pray. It gives greater confidence when we pray. For we are sure that whatever work God begins, he himself will carry it on to completion — right up till the day when Christ re-

turns. Is your life in line with God's purpose? If so, then you are standing on praying ground.

Thirdly, Paul is impelled to pray because of the love and affection he feels in his heart for people. This placed him squarely on praying ground. *It is right for me to feel this way about all of you, since I have you on my heart* (1:7a). What was the source of his love and affection for God's people? The answer is disclosed in the latter part of verse 8: *My deep feeling for you comes from the heart of Christ Jesus himself* (TEV). When the love of Christ is throbbing in our heart, then we will be able to communicate his love to others.

We have communication satellites, teletype and sophisticated computers that make it now possible for everyone to tune in by TV or transistor to the news of the world. Yet, communication on the most important level has never been more unsatisfying and problematic.

One of the great difficulties is our inability to communicate

The more of Christ's love that we daily experience, the more we will have that can spill over from our heart to others.

below the level of words. We find it hard to share our true, inner selves. We fail to disclose our true feelings about ourselves and the other person. When the Lord can free us to be the kind of person with whom others can be real and personal, then we can be certain that our prayers for each other are getting through to God.

The more of Christ's love that we daily experience, the more we will have that can spill over from our heart to others. Someone has said, "All real love is but a portion of Christ's love."

Finally, specific guidance comes from continuous relationship. Paul detailed his prayer in verses 9-10: *This is my prayer for you; I pray that your love will keep on growing more and more, together with true knowledge and perfect judgment, so that you will be able to choose what is best. Then you will be free from all impurity and blame on the day of Christ* (TEV).

Detailed guidance comes from a continuous, growing love relationship. God's love in our hearts guides us. His love enables us to choose what is best. We are enabled to always do what love demands! We are given depth of insight, keen perception of what is God's best for our lives. We dare to move ahead unafraid even if we fail, because we know that our failure can never separate us from his love. God can use our failures to help us to grow and turn them into a part of his plan for our lives.

By testing everything in the light of God's love we can daily

Cont. on page 33

by Alton Wheeler

Sparrow Stroke Syndrome

Matthew 10:29 Notes from a recuperating pastor

The Lord laid it on my heart - having to slow me down long enough to think about it.

Rev. Alton Wheeler, pastor of the Riverside, California SDB church, who suffered a serious stroke in November, is at home now working on his therapy. He is learning to write with his left hand and practices by writing letters to friends. We share the following and thank God for his healing hand. DSS

Here is a radical theological document concerning the Sparrow Stroke Syndrome (Matt. 10:29). At this time it is an "undocumented" document, but my rehab-psychologist applauds it even if my theological colleagues don't.

Primary premise: We spend far too much time sitting (in cars, offices, watching TV, etc.) and too little time exercising. We spend far too much time attending committee meetings (spending part of time creating more committees and sub-committees and sub-sub-committees) and too

little time getting the job done.

Therefore, I am proposing fewer committees and prepared agendas. One of our churches has some 35 committees and sub-committees. But, only about five program, business and mission related committees meeting regularly.

I propose that persons with various skills and gifts from the Holy Spirit be asked to be on various projects or assignments. They could be asked to set or share in setting their own acceptable target dates of completion.

If the agenda for the next meeting includes their assignment and they haven't done anything yet, they simply respond "no report" and the group moves on to the next agenda item. If time is of the essence, they may be asked if they can meet the target date or if they want someone named to help or replace them.

We often spend far too much time rehashing small, simple tasks involving procrastination. When assignments are completed

the workers should be thanked and commended — with a P.T.L. added.

Again we need to seek the Lord's guidance rather than to do our well-intended tasks and then ask the Lord's stamp of approval.

We tend to feed our bodies too much and our souls too little. Committee hosts are great, generous and good bakers! But the calorie-packed goodies are usually so delicious and tempting that "you can't eat just one."

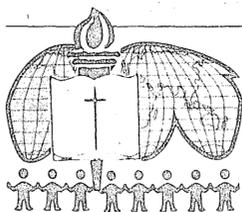
In our area type churches, especially, it might be well to make needed committees as small as possible. Having only two or three members would enable them to hold telephone sessions. In this way (1) they get their work done faster and (2) they can reduce conflicts with other jam-packed evening commitments (including having an occasional free evening with the family). (3) They save time—perhaps in getting all decisions made in less time than it would take to drive to the meeting place where some sit waiting for late comers, especially when a quorum is required. (4) It would save gas expense for travel, and (5) it has mercy on patience!

All in all, it would increase efficiency, increase productivity, conserve on time, energy, and expense of travel.

I am going to share such proposal to our church and am passing it along to others for whatever it is worth. The Lord laid it on my heart—having to slow me down long enough to think about it.

Affectionately—

Alton



President's Page

by Leland E. Davis
President, General Conference

Standing on praying ground

Are you standing on praying ground? Are you sure that your prayers are getting through to God? As we enter the ancient Roman prison we sense that we are standing on praying ground. There we hear the prayer which Paul prayed for the Christians at Philippi: *I thank my God every time I remember you. In all my prayers for all of you, I always pray with joy because of your partnership in the gospel from the first day until now, being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus.* (Philippians 1:3-6 NIV)

What is the basis on which we pray for one another? How do we pray for each other? The ground of Paul's intercession for others was threefold:

First, it arose from a consciousness of kinship. He prays with joy because his brothers and sisters in Christ share with him in preaching the gospel. This was accomplished by means of the love "gifts" which they repeatedly sent to him (4:18). They shared with him in his troubles. They were so closely akin to him in their determination and aims in proclaiming the gospel that it inspired and strengthened Paul's prayer life.

Secondly, Paul recognized that his own life was in line with God's purpose. This always makes it easier to pray. It gives greater confidence when we pray. For we are sure that whatever work God begins, he himself will carry it on to completion — right up till the day when Christ re-

turns. Is your life in line with God's purpose? If so, then you are standing on praying ground.

Thirdly, Paul is impelled to pray because of the love and affection he feels in his heart for people. This placed him squarely on praying ground. *It is right for me to feel this way about all of you, since I have you on my heart* (1:7a). What was the source of his love and affection for God's people? The answer is disclosed in the latter part of verse 8: *My deep feeling for you comes from the heart of Christ Jesus himself* (TEV). When the love of Christ is throbbing in our heart, then we will be able to communicate his love to others.

We have communication satellites, teletype and sophisticated computers that make it now possible for everyone to tune in by TV or transistor to the news of the world. Yet, communication on the most important level has never been more unsatisfying and problematic.

One of the great difficulties is our inability to communicate

The more of Christ's love that we daily experience, the more we will have that can spill over from our heart to others.

below the level of words. We find it hard to share our true, inner selves. We fail to disclose our true feelings about ourselves and the other person. When the Lord can free us to be the kind of person with whom others can be real and personal, then we can be certain that our prayers for each other are getting through to God.

The more of Christ's love that we daily experience, the more we will have that can spill over from our heart to others. Someone has said, "All real love is but a portion of Christ's love."

Finally, specific guidance comes from continuous relationship. Paul detailed his prayer in verses 9-10: *This is my prayer for you; I pray that your love will keep on growing more and more, together with true knowledge and perfect judgment, so that you will be able to chose what is best. Then you will be free from all impurity and blame on the day of Christ* (TEV).

Detailed guidance comes from a continuous, growing love relationship. God's love in our hearts guides us. His love enables us to chose what is best. We are enabled to always do what love demands! We are given depth of insight, keen perception of what is God's best for our lives. We dare to move ahead unafraid even if we fail, because we know that our failure can never separate us from his love. God can use our failures to help us to grow and turn them into a part of his plan for our lives.

By testing everything in the light of God's love we can daily

Cont. on page 33

by Alton Wheeler

Sparrow Stroke Syndrome

Matthew 10:29 Notes from a recuperating pastor

The Lord laid it on my heart - having to slow me down long enough to think about it.

Rev. Alton Wheeler, pastor of the Riverside, California SDB church, who suffered a serious stroke in November, is at home now working on his therapy. He is learning to write with his left hand and practices by writing letters to friends. We share the following and thank God for his healing hand. DSS

Here is a radical theological document concerning the Sparrow Stroke Syndrome (Matt. 10:29). At this time it is an "undocumented" document, but my rehab-psychologist applauds it even if my theological colleagues don't.

Primary premise: We spend far too much time sitting (in cars, offices, watching TV, etc.,) and too little time exercising. We spend far too much time attending committee meetings (spending part of time creating more committees and sub-committees) and too

little time getting the job done.

Therefore, I am proposing fewer committees and prepared agendas. One of our churches has some 35 committees and sub-committees. But, only about five program, business and mission related committees meeting regularly.

I propose that persons with various skills and gifts from the Holy Spirit be asked to be on various projects or assignments. They could be asked to set or share in setting their own acceptable target dates of completion.

If the agenda for the next meeting includes their assignment and they haven't done anything yet, they simply respond "no report" and the group moves on to the next agenda item. If time is of the essence, they may be asked if they can meet the target date or if they want someone named to help or replace them.

We often spend far too much time rehashing small, simple tasks involving procrastination. When assignments are completed

the workers should be thanked and commended — with a P.T.L. added.

Again we need to seek the Lord's guidance rather than to do our well-intended tasks and then ask the Lord's stamp of approval.

We tend to feed our bodies too much and our souls too little. Committee hosts are great, generous and good bakers! But the calorie-packed goodies are usually so delicious and tempting that "you can't eat just one."

In our area type churches, especially, it might be well to make needed committees as small as possible. Having only two or three members would enable them to hold telephone sessions. In this way (1) they get their work done faster and (2) they can reduce conflicts with other jam-packed evening commitments (including having an occasional free evening with the family). (3) They save time—perhaps in getting all decisions made in less time than it would take to drive to the meeting place where some sit waiting for late comers, especially when a quorum is required. (4) It would save gas expense for travel, and (5) it has mercy on patience!

All in all, it would increase efficiency, increase productivity, conserve on time, energy, and expense of travel.

I am going to share such proposal to our church and am passing it along to others for whatever it is worth. The Lord laid it on my heart—having to slow me down long enough to think about it.

Affectionately—

Alton



Women's Society

NEWS and IDEAS

Vivian Harris, Editor

An editor's note:

Dear Friends in Christ,

Beginning with this issue of *The Sabbath Recorder*, the Newsletter of the Seventh Day Baptist Women's Society and the Women's Page, edited by Jane Mackintosh, will be published in alternate months. The Women's Board has decided that the Newsletter could effectively become a part of *The Sabbath Recorder* since that denominational organ now goes to every Seventh Day Baptist home.

This month we are featuring *The Robe of Achievement* since

this project is celebrating its 20th anniversary in 1984. Some mention of the 1983 recipient, Dorothy Parrott, should be made here. In addition to her office as President of General Conference, her contributions to her church and denomination are too numerous to list, except to say that she has given and continues to give unstintingly of herself to the Lord, and to others. Congratulations, and God bless you, Dorothy!

Nominations needed for Robe of Achievement

Remember the guidelines for your nominations: A woman whose influence has spread far outside of her local community—who has served in an outstanding way across denominational lines. Further, your nomination must be descriptive of the person,

citing the accomplishments you feel noteworthy. Remember, our committee probably does not know the person, and to be fair in choosing, we need factual material in as much detail as possible. This should include background data. If your church sent in a nomination last year, and you wish to have it considered again this year, please let our committee know.

Send to: Mrs. Jean Lewis
5060 Sierra St.
Riverside, CA 92504

Ideas needed for 1984 love gift

Although it was determined by the Women's Work Interest Committee that a portion of the 1984 Love Gift be designated for babysitters for General Conference, scholarships for students in Malawi, medical work in the Philippines, and the Media Project, there will be other needs to which a portion of the Love Gift will be distributed. If you know of any matter worthy of consideration, please advise one of the officers of the Women's Board, or let it be known at the Women's Work Interest Committee meetings at General Conference. □

Interested in a pen pal?

A number of women have expressed interest in having a pen pal. The names of those received so far are from Australia, England, and Africa. If you would like to be a pen pal, please send your name and address to:

Mrs. Joy Ross
1436 7th Street, Apt. B
Riverside, CA 92507

Robe of Achievement recipients

- 1964 Mrs. Doris Fetherston
- 1965 Miss Mabel West
- Mrs. Abbie Van Horn
- 1966 Mrs. Helen Shaw Thorngate
- Mrs. Elizabeth Fisher Davis
- 1967 Miss Evalois St. John
- 1968 Rev. Elizabeth Fitz Randolph
- 1969 Miss Marjorie Janette Burdick
- Miss Martha Gates Mills
- 1970 Mrs. Caroline Gray
- Mrs. Gladys Drake
- 1971 Mrs. Frankie Davis
- 1972 Miss Florence Bowden
- 1973 Mrs. Anita Davis Harris
- 1974 Miss Sarah Becker
- 1975 Mrs. Anna C. North
- 1976 Mrs. Janette L. Rogers
- 1977 Mrs. Clara Lewis Beebe
- 1978 Mrs. Agnes Kenyon Clarke Bond
- 1979 Mrs. Bettie Butler Pearson
- 1980 Mrs. Iris Sholtz Maltby
- 1981 Mrs. Oma Pierce Seager
- 1982 Mrs. Etta North O'Connor
- 1983 Mrs. Dorothy Davis Parrott

Special Award in 1981:
Mrs. Elizabeth Schmid
Mrs. Anna Pfeiffer
Mrs. Frances Becker
Mrs. Marie Fassbender

Dorothy Parrott was the recipient of the Robe of Achievement in 1983.



The Sabbath Recorder

Need for SCSC projects

As we launch into 1984, and volunteers (workers) are being recruited, there is an evident need that each church prayerfully consider hosting a team for a summer project.

Ideally, such projects should be carefully and creatively planned with meaningful work for the Summer Christian Service Corps volunteers. Enough different kinds of activities should be programmed in order that each worker will feel that his or her talents and abilities are being best utilized.

Project directors should also be prayerfully selected, not only

for their leadership and organizational ability, but also, who will have adequate time to make preparations before going to the SCSC training sessions.

As it is nearing the deadline for enrollment in the SCSC program, young people who are interested in participating should order their applications, if they have not already done so.

May we also remind you that prayer support and undergirding is needed for every phase of the SCSC program, including the finances. Send for applications and additional information:

Mrs. Beth Burdick
1150 Oak St.
South Pasadena, CA 91030

Scholarships for students in Malawi

by Bettie Pearson

In accordance with the instruction of the Women's Work Interest Committee, that publication be given to the designated recipients of the Love Gift in 1984, we are presenting the first in a series of sketches explaining the need in Malawi. The following are excerpts from a letter:

"In Malawi, the government is not able to provide free education, so the schools must charge fees. Primary school fees are from \$3.00 to \$7.00 per year, which would be as nothing to us here, but it represents a 6 to 10 day wage for a laboring man. For our pastors who may receive only \$1.00, or less each month in cash, from their churches, it makes education very difficult for their children. At least one of our pastors last year failed to send his six children to school because of a lack of fees, and other pastors' children attended only as it was provided by a special gift.

"Fees for secondary school vary around \$100.00 a year. For our average village pastor, it would be out of the question for his children to have the opportunity of this advanced education without help from some source.

We have received word from two pastors that their sons have been accepted into secondary school this year. Two others were already attending by a special loan, but their fees were increased.

"The Women's gift will be greatly appreciated by those youth who will be helped by it. May our wonderful Lord guide and bless those who give and those who use his money.

"I would also like to thank the Women's Board for the assistance given to David's and my support over the past years. This has been of real help to the Missionary Society, and the interest of all the women in us as workers for the Lord, and for them, is appreciated." □

In His Love,
Bettie Pearson

Conference Women's Banquet

From *The Friendly Guest*, Battle Creek SDB Church, Nov. 1983.

The ladies were alerted that 1984 will celebrate 100 years existence for the Women's Board and gowns of that era will be appropriate for the banquet at Conference in Wisconsin. (We applaud this suggestion and hope that other women will come costumed in the era of the 1880's — V.H.) □

Shiloh Benevolent Society begins new tradition

by Donna S. Bond, Keyworker

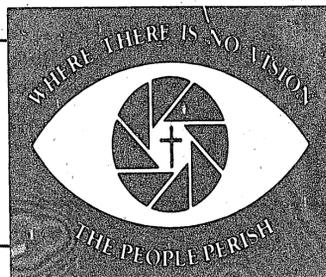
"I was sick and ye visited me: I was in prison, and ye came unto me..." — Matt. 25:36. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." — Matt. 25:40.

Inspired by these words of our Lord, the Shiloh Ladies Benevolent Society has begun a new tradition: for the past five years, we have spent our November program time calling on shut-in church members and community friends.

Each November, Mrs. Helen Cruzan prepares a list of persons who might appreciate a visit from our group. When we gather on our regular meeting night (the second Wednesday), we team up and select one or two homes to visit. Then we go out, taking a home-baked goodie and our friendship. After an hour or so, we reconvene to compare notes over refreshments and our monthly business meeting.

After five years, it has become a challenge for us to make sure no one is overlooked, since many of our friends look forward to a friendly chat each second Wednesday in November. For all of us — the visitors and the "visitees" — the practice is a welcome change from our hectic, impersonal modern routine to the "good old days" when neighbors took the time to call on each other.

And we know that we are responding to Jesus' instructions. □



FOCUS

MISSIONS TODAY

Prospects good for Columbus SDBs

Columbus, Ohio — "The Columbus SDB Church has continued to show growth. This past year has shown a net increase of 10 members, bringing our current membership to 43. Through various outreach efforts that are planned and advertizing projects that are presently underway, we forsee continued growth. Columbus continues to be a growing city and has a stable economy. Thus we see new opportunities for ministry. As a congregation, we hope that we can locate in one of the growing areas on the east/northeast quadrant of the city in a high visibility potential." — Christina R. Cain, clerk. □

"Growingest" church award winner announced

The Houston (Texas) Seventh Day Baptist Church is the winner of the Growingest Church Award, according to an announcement from the Seventh Day Baptist Missionary Society.

The Houston church grew by 36.7% (measured by accessions in *The Sabbath Recorder*) in the society's annual calculations. Other churches showing 30% or greater growth were: New York, N.Y. (30.5%) and Centralia, Wash. (30%).

Churches exceeding 20% growth were: Texarkana, Ark. (29.2%), Dallas-Ft. Worth, Texas (28.5%), Memphis, Tenn. (27.7%), and Denver, Colo. (21.3%).

Those over 10% were: Atlanta, Ga. (14.2%), Verona, N.Y. (13.9%), White Cloud, Mich.

Field work in Burma

Burma — Rev. L.S. Thanga wrote the end of last November: "I was away from home the last 45 days and returned last week. My field ministry was blessed by the Holy Spirit and was a grand success. If you were with us, you would be surprised to see hundreds of people who are not our church member, but come and attended our worship services in the churches and homes at various villages regularly. It was a time of indwelling and outpouring of the Holy Spirit. There

Shobe to be ordained

Atlanta Area, Ga. — This church has called an ordination council for their founding extension Pastor William E. Shobe, to be held on March 9th. They have been using their new building since the end of August 1983. □

are increase in membership in Zonam, Tuingo and Tahan churches with a hope that more people will join later. The Burma SDB Conference will hold its annual session April 4-7, 1984, in Tahan. We ask your prayer support." □

Saving grace in the Philippines

Philippines — Pastor Tereso Santianez of Caridad, Leyte, shares: "Once I visited the Provincial Hospital in Bay Bay and brought a message to the patients. I cannot forget a man with TB. He confessed that he is too much a sinner, a drunkard, gambler, adulterer. But when he heard the message, he did believe in Jesus in his heart, accepting him as the personal Savior of his life. Praise the Lord!" □

(12.8%), and Los Angeles, Ca. (11.8%).

Seven churches showed growth of 5% or greater: Alfred, N.Y. (9.9%), Daytona Beach, Fla. (9.8%), Riverside, Calif. (9.4%), Schenectady, N.Y. (6.9%), Fouke, Ark. (6.6%), Seattle, Wash. (5.5%), and Bay Area, Calif. (5.4%).

Those churches reporting the greatest number of new members were: Denver, Colo. (39), Riverside, Calif. (25), Los Angeles, Calif. (21) and Verona, N.Y. (14).

There were a total of 231 new members, the highest yearly total since 1978 when the decadal record of 257 was set. Both 1977 and 1983 tie for the second place during these years. In 1983 the number of reported baptisms was

81. There were 85 who joined churches by testimony and 65 that joined churches by letter.

(Editor's Note: The Missionary Society uses The Sabbath Recorder accessions column as the source for its figures for the Growingest Church Award. It should be noted that the accessions column is only as accurate as the local churches make it! Many churches have accessions but do not report them. This fact makes it extremely difficult to achieve a degree of accuracy in these reports. Please keep this in mind when reviewing the churches on the "growing" list ... and remind your pastor to mail in those important records. DSS) □

The Sabbath Recorder

India disaster report

India — Drought. Cyclones and floods. Drought. Floods. Thus the cycle seems to continue! BWAid and SDBURF funds, in the amount of \$3,500, were sent to help human needs in November and December following the cyclone in October 1983. In his November monthly report, Rev. B. John V. Rao wrote that after 2:30 p.m. on the 11th, "visited several villages of Kakinada on

SDB's request. I with other church members went to West Penumathy and conducted an open air meeting from 5:30 p.m. at one corner of the main road, and inspected all fallen houses. Simply, we wept and had prayer for them. ...Most of all Christians are very poor and lost their small properties on account of the cyclone. Several people lost their homes, cattle, sheep and vessels, etc. Several Christians are crying for shelter and food in several villages. We spent some time with the victims." Funds sent have helped meet such needs. Further funds for wells are allocated for the BWAid project in 1984. □

Work in St. Petersburg begins

The Daytona Beach, Fla., SDB Church has 16 new members, which brings to 18 the number who are now involved in the new St. Petersburg Seventh Day Baptist group (a daughter group to Daytona Beach).

Leland and Lettie Bond, who are working with the group report:

"Sabbath was a super day for our fellowship as more than 20 of us, including children, were in Daytona Beach where 16 of us joined the church. Since Robert and Carol Coffman had joined earlier, this makes a total of 18 from the fellowship. Of importance is the fact that of the group only Lettie and I have SDB background. It was a long day since most of the group was up before four a.m. and some did not get home until late at night. Bob rented a van and we took three other cars."

The Bonds go on to say that they will be stressing teaching with a concentration on the *Seventh Day Baptist Beliefs: A Manual for Study*. □

February 1984

Dodge Center Minnesota church news

The Lay Person Church Service is continuing to be held the fourth Friday night of each month. They are led by a layman and give a time for the laity to exercise their spiritual gifts. The service is also a time for those who feel a call to full-time service to gain experience along this line.

Sixty new pew Bibles in the New King James translation were dedicated in April. Part of the 1982 Lord's Acre money was used to purchase them, and they were dedicated in memory of Pastor Charles Thorngate who helped us start the Lord's Acre Program. Ten percent of the remainder was sent to missions, and the rest went into a fund for video equipment.

In June, 43 students were enrolled in a five-day Bible School directed by Linda Greene. The curriculum was developed and written by Muriel Osborn and Diann Greene.

Four people have been baptized this year: Troy Zincke, Matthew Neher, Rachel Neher and Phillip Paul Greene.

We are enjoying having George and Lanette Calhoun and family worshipping with us nearly every weekend while he is studying Greek at Bethel Seminary in the Twin Cities.

The 1983 Lord's Acre In-gathering was held November 17. The committee had charge of the morning worship service and included a time for telling something about our projects. The decision as to where these funds will be used will be made at our Annual Business Meeting. □

A prayer reminder for each day!

March 1984

Verse for the month: Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord.

1 Corinthians 15:58 NAS

Pray for...

1. Rev. A. K. Harawa, secretary, Central Africa Conf. SDB
2. Extension Pastor C. Justin Camenga & Portland SDBs
3. Sabbath School Mission Offering in my Sabbath School
4. Rev. B. John V. Rao, secy., SDB Conf. of India, Nellore
5. Baptist Joint Committee on Public Affairs meeting in D.C.
6. Ext. Pastor John Peil, San Gabriel Valley, Calif. SDBs
7. Advance planning to be done for meetings of Associations
8. Dean J. Paul Green, Center on Ministry (his birthday!)
9. Ordination council, Atlanta Area SDB for Pastor Bill Shobe
10. Conference Pres. Leland Davis & his many responsibilities
11. Conference Post Comm. Chairmen, Dale & Barb Green
12. Jan Lek, European field ministry, SDB World Federation
13. Leland and Lettie Bond's ministry in St. Petersburg, Fla.
14. Churches planning SCSC projects for this summer
15. Ext. Pastor Bill Shobe & Atlanta Area, Ga., SDB church
16. Young people considering SCSC this summer
17. Homecoming activities at Daytona Beach, Fla., church
18. Annual Meeting, SDB Missionary Society, Westerly, R.I.
19. Area Spiritual Retreats beginning this week, for three weeks
20. Brethren in India suffering due to drought, cyclone, flood
21. Lay leaders, San Diego, Calif., SDB church
22. Meeting of U.S. church leaders in Chicago, Ill.
23. Area Retreat with Los Angeles, Calif. church this weekend
24. Ministry of the Ft. Worth-Dallas SDB church
25. Southern Calif. churches
26. Staff at SDB Center in prayer for you today
27. Goal to be reached to pay off the SDB Center property
28. YF President Zalian Zawna and wife in Chin Hills of Burma
29. Ministry of the Denver, Colo. SDB church
30. Area Retreat with Atlanta church this weekend
31. Annual Conf. sessions, April 4-7, Tahan, Chin Hills, Burma

Moving?

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

Circulation Department
The Sabbath Recorder
P.O. Box 1678
Janesville, WI 53547

Afix your
old mailing label
here

New Address

Name: _____

Street: _____

City: _____ State: _____ Zip: _____

Religion in the News

NCC President Resigns

Describing his reasons as physical and emotional exhaustion, James Armstrong, president of the National Council of Churches, resigned both as Methodist bishop of Indiana, and head of the N.C.C.

Armstrong had recently presided over controversial sessions of the General Board, and said that he felt "beaten" by the workload. Philip R. Cousin, a bishop of the African Methodist Episcopal Church, will complete Armstrong's term as president of the N.C.C. □

British Church Attendance Down

A census of church membership in Britain has revealed sharp declines in most church categories over a period of five years, 1975-79. In addition to attendance and membership losses, the study indicated that approximately a thousand churches were closed. During the decade of the Seventies, a million people ceased to attend churches in Britain. □

Warnings on TV Violence

The National Coalition on Television Violence is campaigning for warning announcements on television as to the dangers of violence on the screen. The proposals would require public service spot announcements aimed at parental discretion. NCTV chairman, Thomas Ra-decki, a professor of psychiatry, has urged that excessive viewing of violence is as much a health concern as a moral issue. □

Groups oppose Vatican diplomatic ties

A number of groups have recently come out in opposition to the proposed diplomatic ties between the United States and the Vatican.

One group, *Americans United for Separation of Church and State*, says that it will file suit to block the move.

"An exchange of ambassadors between the U.S. and the headquarters of the Roman Catholic Church clearly grants special status to one religious faith," said W. Melvin Adams, Americans United's executive director. "Such favoritism could easily lead to rivalry and tension between religious denominations. The exchange also creates the potential for government intrusion into the internal affairs of the Catholic Church. The First Amendment to the Constitution forbids such entanglement between church and state."

Adams went on to say that the group's legal counsel has begun the research necessary to file such a suit. □

Pope Speaks to Lutherans

On the 500th anniversary of the birth of Martin Luther, Pope John Paul II accepted an invitation to participate in a Lutheran religious service. This is the first time any pope has spoken to a Protestant church congregation in the city of Rome. The Catholic pontiff also described Luther as a man of "profound religiousness." □

Lectionary Stirs Controversy

While a new lectionary of scriptural passages for Christian worship is not usually controversial, the Inclusive Language Lectionary, published under the auspices of the National Council of Churches, has been greeted with both praise and outrage. It attempts to avoid "sexist" language, especially male pronouns, and the critics have denounced its violation of the ancient texts.

The new lectionary begins with Advent, 1983, and is planned to continue through 1985 in three volumes. □

Tuition Tax Credit Defeated

By a vote of 59-38, the Senate rejected an administration endorsed proposal for tuition tax credits to parents of parochial school children. The measure was opposed by Americans United, and endorsed by the U.S. Catholic Conference and the Moral Majority. Observers indicate that the margin of defeat will close the issue for some time. W. Melvin Adams, executive director of Americans United, called the vote a victory for the separation of church and state. □

Denver SDBs mark 55th

by Donna Hastings
Denver SDB Church Historian



(Left) The Denver, Colorado Seventh Day Baptist Church's first building was on Kalamath Street. (Below) In 1969, the present building was constructed on the church's property in Lakewood, Colorado.

As early as 1914-1915 there were three Seventh Day Baptist families who were alternately holding Sabbath services in their homes in Denver, Colorado. They were the Herbert Saunderses, the Allie Davises, and the Manford Potters. In 1921, this group was joined by the James Crosby family. Shortly after this latest arrival, they started holding services in a rented church at 38th and Osceola Street in Denver. Rev. D.B. Coon would come down from Boulder on the interurban trolley and preach for them on Sabbath afternoon. In a few months this building was sold, and Dr. Coon decided to leave Colorado. As they no longer had a minister available, they decided to discontinue the Sabbath afternoon services; however, they voted to continue Sabbath School. Deacon James Crosby opened their home for these classes.

In the early 1920's, more families joined them: Orville Burdick, Will Jeffrey, Guy Thorngate, and Orsen Davis. In 1930, the David Davis family joined the group. In 1926, the Ladies Aid Society was organized with Mattie Burdick as president. The following year they became affiliated with the SDB Executive Board. One of its important duties, upon the departure of Dr.

Coon, was to arrange for the church services in the interim, until April of 1928 when Dr. C.A. Hansen came to Denver. This group of ladies served this need faithfully for 18 months.

The Fellowship met in Duncan Hall on Broadway, in the west Denver Adventist church, and in the Jeffrey home for six months. Dr. Hansen followed the custom of his predecessors, preaching for the group on Sabbath afternoon. Inspired by his leadership, preparations were made to organize a church! How exciting that must have been for all concerned. In September of 1928, a committee was formed for the purpose of drawing up a Covenant, Expose of Faith, and a Constitution. The committee was composed of Dick Benner, Orsen Davis, and Elsie Thorngate Burdick.

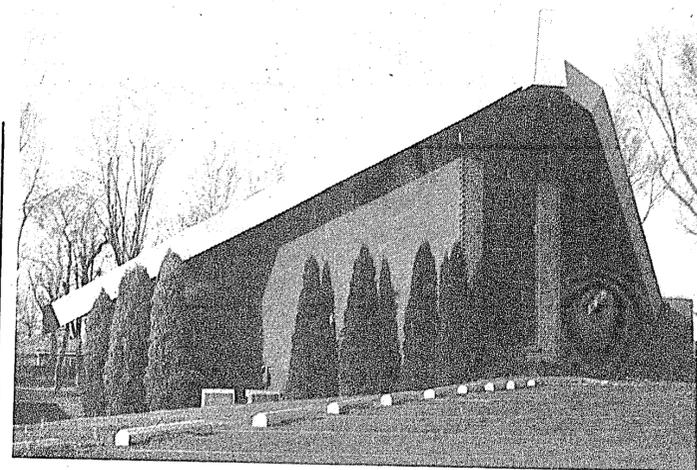
On November 17, 1928, the Denver Seventh Day Baptist

Church was organized with 30 charter members. Twenty-one joined by letter of transfer, and nine by baptism. Herbert Saunders, moderator of the Boulder church, presided over this momentous meeting.

In the first years, six of the original charter members transferred their letters to other churches. Of the original charter members, six are still living. Three of them — Elsie Burdick, Esther Ruggles, and Ada Davis — are still very active in church work, and we deeply appreciate their faithfulness. The other three — Mildred Jeffrey, Dr. Keith Davis, and Kenneth Crosby — have moved away but are with us in spirit.

By 1930, the opportunity to purchase the Clough Memorial Church at 33 Kalamath Street for \$3,000 was presented to this group. They took a step out in

The Sabbath Recorder



faith, obtaining a loan from the Memorial Board of the denomination. On May 28, 1932, they held a joyful dedication service for "our new church."

Sometime around 1958, the congregation became engrossed with a new church idea. The Kalamath Street area was fast becoming commercialized, the traffic was increasing, and the church's outreach was curtailed by the industrial growth. So, in March of 1959, an acreage with house and tenant house was purchased at 2301 Wadsworth Boulevard in Lakewood, Colo. June of 1959 saw the congregation holding the dedication of the parsonage, and site of the new Fellowship Hall.

January 2, 1960, is a day long-remembered by all who were present for that first Sabbath service in the Fellowship Hall at 2301 Wadsworth. Through the dedicated services of many carpenters, plumbers, electricians, and some jack-of-all-trades, the Fellowship Hall was erected, with most of the work done by men of the congregation. Were I to name them today, I might leave out some names, or put some in that should not be there. But the Lord knows the ones who did so much toward the building of the Fellowship Hall, and they themselves know who donated so very much time and effort.

There were busy years that followed: Ladies Aid activities, Sabbath School, Vacation Bible School, family get-togethers, socials, Christian Endeavor, and young people's groups; all the things that we do for the love of the Lord.

By 1968, the Holy Spirit had begun moving very actively in the hearts of the Kum Dubl Sabbath School Class. They were the young married of that year. (Guess where we are today?) When they voiced their pent-up emotions about their feelings, it

*We praise God
that we are a
growing, sharing,
caring fellowship ...*

resulted in a "Greater Church Involvement", with five areas of growth: tithing; making the church service and Sabbath School a more vital part of fellowship; offering their services, on a rotating basis, to help teach Sabbath School; and entering into a five-year program to finance a sanctuary, with the construction to begin as soon as possible. The class invited and encouraged all members and friends of the congregation to help.

In 1969, the sanctuary was completed. The first Sabbath Service was held on July 5, 1969; the first wedding — that of our

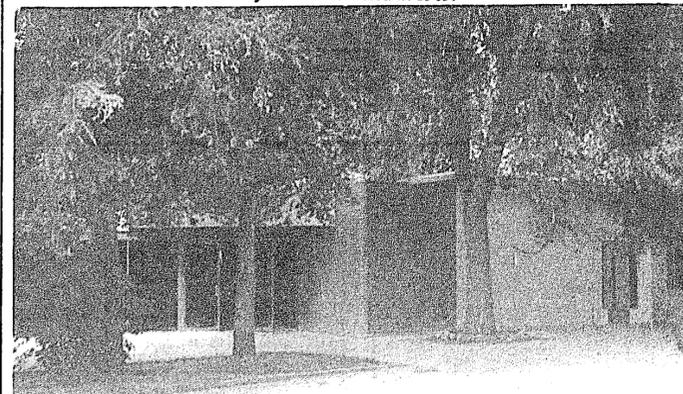
present Moderator, Mr. and Mrs. Jim Richardson — was held on July 3, 1969; and July 6, 1969, was the date of the first baptism.

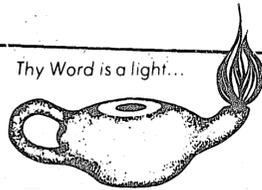
The years have continued to be busy as before. The Women's Outreach Group was formed, a spin-off from the Ladies Aid Society. A Coffee Fellowship Hour was organized between the morning worship and Sabbath School to help fill a need for fellowship with others in the congregation. There was a group of wonderful young people called the Son-Shine Singers, and the choir was always so inspirational. There is now a College/Career Sabbath School Class, four adult Sabbath School groups, and lots of groups for young ones, too.

We have shared happy times with our family in Christ, and we have had our sorrows. But we praise God that we are a growing, sharing, caring Fellowship, thanks to the faithful brothers and sisters in Christ who had the dream and the faith that Denver would have a Seventh Day Baptist Church.

The years between organization and the present have been full of love and service; and, yes, sometimes disagreements, in our desires to serve our Lord, but I am asking they may continue for another 55 years, with God's blessing. □

The first building at the Lakewood site was the current Fellowship Hall. The group used the hall until the sanctuary was constructed in 1969.





Board of Christian Education

Mrs. Mary Clare

Board of Christian Ed. executive resigns

At the January quarterly meeting of the Board of Christian Education, Inc., the Directors accepted the resignation of the Executive Director, Mary G. Clare. Although the proposed end of her tenure is December 31, 1984, an earlier date for the employment of a new director is negotiable to the needs of the applicant.

All persons interested in applying for the position of Executive Director of the Seventh Day Baptist Board of Christian Education, Inc. will send a resume to the Executive Committee, 15 South Main St., Alfred, NY 14802, before May 1, 1984.

The qualifications are:

1. Affiliation

Have been a Seventh Day Baptist for at least 10 years and be in general agreement with basic SDB doctrine, especially allowing freedom of thought.

2. Qualification

Have appropriate education, experience, skills and maturity in leadership and management obtained in similar or related positions.

3. Leadership Skills

- a. keen sense of responsibility
- b. willing to grow spiritually and academically
- c. skill in oral and written communications
- d. ability to take initiative
- e. imaginative and creative
- f. ability to meet people easily
- g. keen sense of humor

4. Travel

Willing to travel

The job analysis and terms of contract may be obtained by writing the board office at the above address.



Mrs. Mary G. Clare, executive director of the SDB Board of Christian Education resigned at the January meeting of the board of directors.

New Helping Hand editor chosen

New Editor Linda Harris.



Linda Harris of Albion, Wisconsin, has been chosen to be editor of the *Helping Hand* beginning with the fall quarter, 1984.

She attended the University of Colorado, 1969-71, and graduated from Ashland College, Ashland, Ohio, with a Bachelor of Music degree in 1976. While in college, she took courses at Ashland Theological Seminary. She also attended the Sabbath Philosophy course at the Seventh Day Baptist Center, June 1983.

Those persons who have used the quarterly in former years are well acquainted with her work as writer for youth lessons in the

Helping Hand from fall, 1978 through spring, 1981 and two adult lessons for 1981.

In preparation for free-lance writing, Linda attended various writers' workshops and seminars. She has had articles published in *The Sabbath Recorder*, *Home Life*, *Listen Moody Monthly*, *Guideposts*, and *The Christian Writer*. She was editor of the Children's Page of *The Sabbath Recorder*, from September, 1978 through August, 1981.

She is the wife of Rev. Robert Harris, pastor of the Albion, Wisconsin SDB church. He will be assisting her as a consultant.

The Sabbath Recorder

Family Worship Celebration

The great gift of salvation

Begin this worship time with one of the adults leading prayer. Try to include items that will help direct the thoughts of family members toward the great gift of salvation God has offered us in response to our sinfulness.

VI. Sin and Salvation

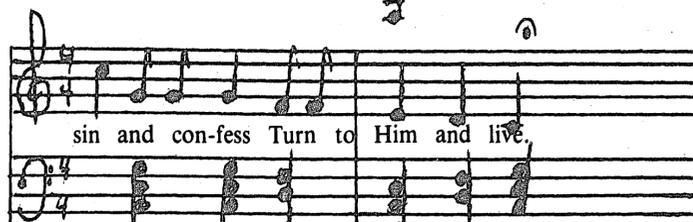
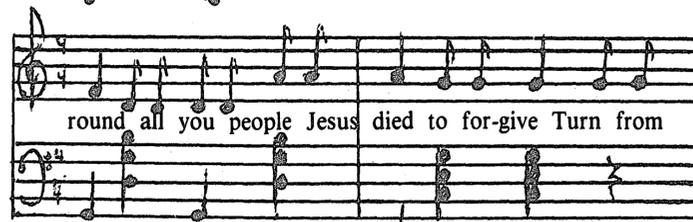
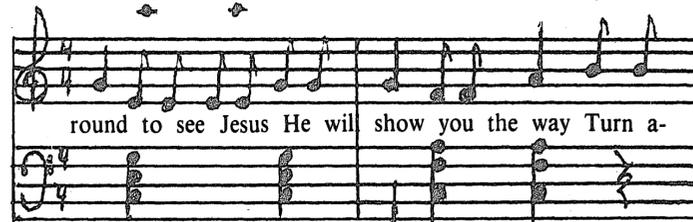
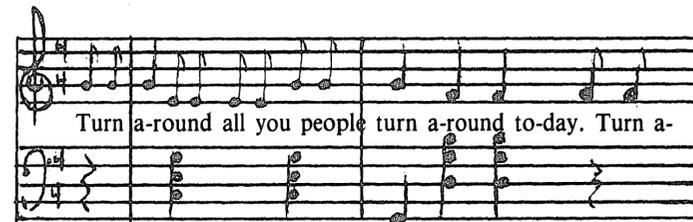
"We believe that sin is any want of conformity to the character and will of God, and that salvation from sin and death, through repentance and faith in Christ our Savior, is the gift of God by redeeming love, centered in the atoning death of Christ on the cross."

Turn Around Song

Questions and Answers

(Parents and children may read responsively. You may want to take the time to look up and read the Scripture references.)

What is sin?
Sin is disobeying God's law (1 John 3:4).



How many people are sinners?

All people have sinned (Romans 3:23).

What do we earn by sinning?

The wages of sin is death (Romans 6:23).

What does repent mean?

To repent means to turn away from evil and to do good (Matthew 3:8, 2 Corinthians 7:9-10).

How does one repent?

We must confess our sinfulness to God and he will clean the evil out of our lives (1 John 1:9).

What do we receive when we repent?

We receive forgiveness, eternal life, the Holy Spirit and good things to do right now (Acts 2:37-40, Ephesians 2:1-10).

What is this called?

It is called salvation (Ephesians 2:8).

Who may receive this gift?

Anyone who repents (1 John 5:1).

Father:

Mother:

Children:

Turn around little children!

Turn from having your own way.

Turn to sharing with others.

Turn around teenagers!

Turn from "Going with the crowd."

Turn to going with Jesus.

Turn around young adults!

Turn from finding "my" place in life.

Turn to understanding God's place for you.

Turn around middle adults!

Turn from being tired and worn out.

Turn to being fresh and energized in Jesus.

Turn around senior citizens!

Turn from sitting in your corner.

Turn to brightening the room around you.

Turn around all you people!

Turn from self.

Turn to God.

Turn around all you people!

Turn from darkness.

Turn to light.

Turn around all you people!

Turn from sin.

Turn to salvation through Christ.

Prayer Time (Sentence or conversational prayer including all family members.)

Young Adult Interests
The problems of young adults

by the Rev. David Selzer
 Assistant Rector of St. Matthew's Episcopal Church, Louisville, Kentucky.

Why is it that some people continually insist that being married is the only real, true way to happiness in life?

What is it like to be single and Christian? What do you say to the people in the church you attend who ask why you are not married, as if you are supposed to be? Or to the ones who infer that there is something wrong with either your personality or your sexuality if you are not married by a "decent age," say 22? Why is it that some people continually insist that being married is the only real, true way to happiness in life?

To the single person in the parish, there is rarely an affirmation of his or her singleness. Most often, single people are made to feel as if they are "on hold" or in a "state of suspended animation" until they can find a partner. And, unconsciously, many parishes perpetuate the falsehood that only "families" can be members.

Not very many parish activities are geared for families and others, or for the "people of the parish" as opposed to the "families of the parish." It is very hard for single people to feel a part of such activities, even if they want to, because of the overwhelming insistence of "families" as opposed to individuals, (people who are divorced with children, and people who are married but whose spouse attends another church). Those who have been married many years and have lost

their spouses experience the same kind of discriminatory feelings.

The single person, like anyone else, has needs and desires. He or she wants to be accepted by the group that he/she belongs to and he/she needs the support of that group. Instead of questions about a "future marriage," how many people have asked singles what it is like to be single?

For many singles, their "family" is the church community, and this need for support and strength from the parish might be stronger than those who do have their own families. There are often problems of loneliness, particularly around the holidays, that many people of the parish can help alleviate.

Including single people as part of all the activities of the parish helps them and also helps the parish to be strengthened by their contribution.

To see the single person in the parish as an individual with needs and desires and attitudes like everyone else is to see another child of God as a brother or sister, and to share with that person our life together in Christ.

The single person, like the married, needs support and affirmation, needs love and concern, needs the attention and the opportunity to express his or her witness to the Gospel of the Risen Lord. □

The Children's Page

Giving thanks to God



Racco



Mother



Dad



Home



and his



went outside. The wind was

blowing cold air today. The leaves had fallen and covered the

ground. Snow was in the air.



and his



gathered some nuts and a few of the late berries quickly and

scurried



At suppertime,



gave thanks to God for their

food and warm



Jesus teaches in Matthew 6:11 to see that God does meet

our daily needs. We are to pray, "Give us this day our daily

bread."



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

February 1984

Youth work on the move

by Wayne North

The New Auburn Seventh Day Baptist Youth Fellowship is active throughout the year. This is because we have two excellent advisors, Pastor Don Chroniger and his wife Charlotte. The Y.F. has given charity boxes to the elderly in New Auburn. Within these boxes were food and pamphlets describing the Seventh Day Baptist Church and the Bible.

We have participated in lock-ins at the church, sleigh rides,

nature hikes, religious movies and cleaning up the church yard.

We presented a dramatic play at the Sabbath School Christmas program. We will be leading the worship service at our church on a Sabbath during either February or March.

Among other activities we are planning to have in the future are a weiner roast and snowmobile activity, another sleigh ride, roller skating and a Christian Athlete night. In this last activity we would rent the gym at school and ask any Christian

athletes to come and enjoy basketball, volleyball, etc., and then have a short worship and singing time to close the evening.

We have been averaging between 10 and 13 each Wednesday evening. We usually meet at the parsonage. Pastor Don has led us as we focus on worship, service and social activities. □

What youth group means to me

by Kris Patz

YF is a time when we kids get together and share our thoughts, ideas, and feelings. We have a real great time doing this. Our YF especially loves to talk. We enjoy saying how we feel about certain topics. If we did not get along so well that would not be possible. We all enjoy Pastor Don very much. We are hoping that our youth group will grow. □

What the Sabbath means to me

by Lorena Boggess

The Sabbath means a lot to me. Even though I don't fast or meditate on the Bible all day, I am still thinking that this day is a day of rest. It is a day that God set down to make us remember and be glad that he created the world and all the creatures and beings that live and breathe on it. A lot of the time I get mad at myself for not taking time out of my schedule to just sit down and thank God for what he has done for me. □

The Sabbath Recorder



Count Ten! A maturity I.Q. check-up

1. Mature people don't take themselves too seriously — their jobs, yes!
2. Mature people keep themselves alert in mind.
3. Mature people do not always *view with alarm* every adverse situation that arises.
4. Mature people are too big to be little.
5. Mature people have faith in themselves which becomes stronger as it is fortified by their faith in God.
6. Mature people never feel too great to do the little things and never feel to proud to do the humble things.
7. Mature people never accept either success or failure in themselves as permanent.
8. Mature people never accept any one of their moods as permanent.
9. Mature people are people who can control their impulses.
10. Mature people are not afraid to make mistakes. □

Big Retreat Plans

A "big Retreat" is being planned by the Youth Fellowship of the Dodge Center, Minnesota, SDB church. They are seeking the following information:

1. Are you interested in going?
2. What time is convenient (When is your spring break)?
3. Your name and age (7th grade to young adult).
4. Suggestions for study topics.

Send your information and or ideas as soon as possible to: Dodge Center SDB YF, c/o Kim Zincke, Box 486, Dodge Center, MN 55927 or call Kim at (507) 374-6605. □

Year End Youth Retreat, 1983

by Mark Green

The Year End Youth Retreat was held in the little (but nice) town of Nortonville, Kansas; as it always is. It was a *party time*, needless to say.

There were 24 youth who participated in the retreat this year. Each youth was kept well fed by this year's cooks, Vivian Looper, Billy Wheeler and various others. They did a great job even though they did not wrap the potatoes at the youth banquet with aluminum foil (so our aluminum foil fight was foiled). They'll just have to try harder next year.

Classes were taught by Kirk Looper, Harold King (or is it King Harold?) and Pastor Edgar

Wheeler. The theme for the retreat was, *Compete for the Crown*, and the classes certainly taught us to do that. King Harold (I mean Harold King) gave us a test to help us find our spiritual gifts; Pastor Wheeler talked about the dangers of Humanism, and Kirk Looper talked about relationships. Then, of course, there was chapel led by Pastor Paul Osborn. I still think Petra does a better rendition of *Run for the Prize*.

In the afternoons we spent our time in a local gym playing volleyball, basketball and bomberball. The last of these got a little rough for some but I *loved* it. All of these activities were done to the

tunes of U2.

The last night was especially great. It was the night of the youth banquet (which meant that I didn't have to do the dishes). After dinner we went into the sanctuary and had communion. Each of us gave communion to someone else. A wonderful experience for us all if I do say so myself (and I have). Afterwards we watched the film, *An Ordinary Guy*. It was very good with superb special effects.

Except for being awakened at 7:00 a.m. every morning, it was a wonderful retreat. **Kirk Looper should be congratulated and have various other things done to him.** Let's do it again next year! □

Recommended Reading

by Ernest Mellor

from *Hand in Hand*, Oct. 1983

The Road Less Traveled by M. Scott Peck, M.D., published by Simon and Shuster, carries the subtitle "a new Psychology of Love, Traditional Values and Spiritual Growth." Perhaps Dr. Peck's book is not as new as it is fresh, honest and understandable.

Dr. Peck begins by saying that *life is difficult*. However, once we know that and *accept* it, the fact that life is difficult no longer matters. We no longer need to moan about the enormity of our problems as if life *should* be easy, as though our difficulties are unique and have somehow fallen upon us and not on others.

While facing problems and solving them is a painful process, avoidance is even more painful and results in blocking our mental and spiritual growth. Better by far to confront the problems and suffer through the

changes for the sake of achieving maturity and security in life. How to do that? Through discipline, he writes, and the energy for discipline is love.

The second section on *love* is the most helpful explanation I have read on the difference between mature love (*the will to extend one's self for the purpose of nurturing one's own or another's spiritual growth*) and romantic love (*the sex-linked erotic experience of 'falling in love'*), which is invariably temporary.

Dr. Peck has the ability to share his wisdom in layman's language, and his message has increasing appeal for those who want more understanding of themselves and the nature of loving relationships. You'll be glad you sought out and read this treasure of a book.

This book may be purchased from your local bookstore. □

An eloquent appeal for hope

The threat of extinction and the accompanying despair make the most eloquent appeal imaginable for hope.

by James M. Dunn
From *Report from the Capital*,
used by permission.

An Israeli soldier in Lebanon said of the people he was ordered to kill, "It's so hard when I'm up close. When I can see their faces, I can't bring myself to kill them. But when I'm farther away and I'm just shooting artillery shells, then I can do it."

"But now in Christ Jesus you who once were far off have been brought near in the blood of Christ. For he is our peace." (Ephesians 2: 13, 14)

If we could understand what it means to be "brought near" in the blood of Christ, it would make all the difference in waging peace.

We must attempt to bring near emotionally, understandably the pursuit of peace.

Senator Hatfield says the nuclear standoff between superpowers is like standing in a room waist-high in gasoline arguing over how many matches you and I have.

Edna St. Vincent Millay put in poignant words her feelings about war, bringing very near the personal confrontation with death:

I shall die, but that is all I shall do
for Death
I'm not on His payroll
I do not tell Him the whereabouts
of my friends —
Am I a spy in the land of the
living?

The Russian destruction of the Korean airliner has brought near to all of us who ever fly on commercial airliners a sense of impending hostility, a personal identification with passengers encapsulated helplessly in the tomb hurtling through the sky into the Sea of Japan.

The New Testament makes clear that, like it or not, individual accountability is the biblical standard. At Nuremberg after World War II the government of the United States told the German people that each one had a personal responsibility to stand up and say no to a great evil.

It is precisely this sense of accountability for citizenship that has brought Americans who care about peace into an active peace waging.

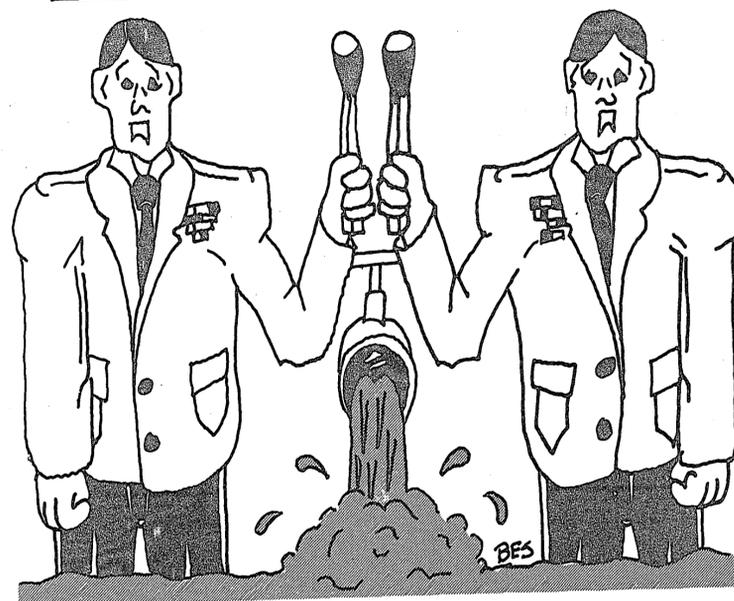
We enjoy democracy in theory only until we engage the gears of these abstract possibilities. No issue demonstrates this anomaly

more clearly than the gap between the public will for peace and the persistent push of policy makers for the arms race. Jim Wallis' "What about the Russians?" continues to be the question most often asked whenever the subject of nuclear weapons comes up, even in the churches.

I think the question is the right one. "What about the Russians?" But we have been asking the questions tragically in the wrong way. What about the Russian people and their children? What about the Russian Christians and their churches? What would become of them in a nuclear exchange? What about the hundreds of millions of God's children that we seem quite ready to destroy in the name of freedom, national security and democracy?

Surveys indicate that by a margin of 3 to 1 Americans see that we've reached a point where

*We must attempt to bring near
emotionally, understandably the
pursuit of peace.*



(Hatfield) says the nuclear standoff between superpowers is like standing in a room waist-high in gasoline arguing over how many matches you and I have.

it doesn't matter about the relative more or less of bombs and bombers between the United States and Russia.

Another reflection from the polls: the large majority of Americans feel that without public pressure the United States government cannot be trusted to make the right decisions. We should deny the comforting but false assumption that when things get bad enough governments will automatically do the right thing. On the contrary, as things get worse governments often adopt wrong policies.

How do we engage the political process in peacemaking? What will it take to get the politicians to catch up with the people? First, it seems we must understand the well nigh insurmountable barriers we face. No Old Testament prophet ever needed stronger more dramatic thunderbolts than those required to cut through the layers of deceit about "defense."

Intractable ignorance constitutes the greatest challenge. When the average American reads one book a year but

watches 35 hours of television a week, that raises questions. When 54% of the American electorate cannot even name their own United States Congressman, that's evidence of political ignorance.

The people become sitting ducks for every well-financed

When the average American reads one book a year but watches 35 hours of television a week, that raises questions.

political operator, passive targets of massive public ignorance which becomes the "access to eyeballs" merchandising of television producers.

Over 20 years ago, President Dwight D. Eisenhower in his Farewell Address to the American people (January 17, 1961) spoke prophetically to the problems we face today especially in the arms race equation.

"There is a recurring temptation to feel that some spectacular and costly action could become the miraculous solution to all current difficulties. A huge increase in newer elements of our defense ... may be suggested as the only way to the road we wish to travel.

"The conjunction of an immense military establishment and a large arms industry is new in the American experience ... we must not fail to comprehend its grave implications. Our toil, resources and livelihood are all involved; so is the very structure of our society.

"In the councils of government, we must guard against the acquisition of unwarranted influence by the military-industrial complex and never let the weight of this combination endanger our liberties or democratic processes. Only an alert and knowledgeable citizenry can compel the proper meshing of the huge industrial and military machinery of defense with our peaceful methods and goals, so that security and liberty may prosper together." We approach 1984.

The threat of extinction and the accompanying despair make the most eloquent appeal imaginable for hope. Could it be only when we must find a message of authentic hope that we can distinguish between the apocalyptic vision of the New Testament and the counterfeit eschatologies on sale at the corner newsstand and packaged for television?

Could it be that nothing less than the life-or-death urgency of the peace movement will provide the impetus necessary for us to realize the promise of a democracy?

Can it be that the church alone, dying to itself, shall perform the catalytic role needed to bring together the people of peace? □

Paint Rock Celebrates Four Anniversaries

The Paint Rock (Alabama) Seventh Day Baptist Church celebrated a number of anniversaries in special services held December 2 and 3, 1983. These included 100 years for SDBs in Alabama, 30 years for the church in Paint Rock, 30 years since the ordination of Rev. David Pearson, and the Pearson's 30th wedding anniversary. Despite a torrential downpour, which lasted through most of the Sabbath hours, the services were well attended.

On Friday evening, church members and friends gathered for a Sabbath Welcoming Service and soup supper. The Sabbath morning services began with a talk by the pastor, giving highlights of his research (to date) on the history of SDB activity in Alabama. This was followed by a look at SDB work *nationally*, by means of the General Conference slides, *SDBs Today — USA and Canada*. After the Service of Worship and Celebration and the fellowship dinner, David and Bettie Pearson drew our attention to the international work of SDBs, through their program on our missions in Malawi. In keeping with the historical theme of the day, slides showing the Pear-



The Paint Rock (Alabama) Seventh Day Baptist Church.

son's early days in Nyasaland were included, as well as scenes from their earlier furloughs.

The first SDB church in Alabama was the Flat Woods church, organized near Attalla in the northeast part of the state, on February 12, 1883. In time, this church reorganized as the Attalla SDB Church. Workers from Attalla church helped to organize at least one SDB congregation in Cullman County to the west; in turn, members of the Cullman County group organized

a church at Oakdale, near Athens, Alabama.

In March, 1953, the Oakdale church reorganized as the James Edward Butler Memorial SDB Church of Paint Rock. Butler was a member of the church who lost his life in World War II. Largely financed by his insurance, the present house of worship was begun in April and dedicated on July 5, 1953.

On the same day that the Southwestern Association was meeting at the Paint Rock church, Rev. David Pearson was ordained. He and Bettie Pearson were married in the Paint Rock church on September 20, 1953.

Both of the Pearsons' daughters were present for the celebration: Debbie, with her husband, Jeff Hargett, from Rome, Ga.; and Joanna, also from Rome. Also present were David's brother and sister-in-law, Carl and Pat Pearson, members of the Verona SDB Church who have recently moved to Pensacola, Florida; and many members of Bettie's family. Letters of greeting were read from various denominational leaders. □

*The first SDB church in
Alabama was the Flat Woods
church, organized near Attalla ...*

New Auburn church has busy schedule

by Genny Pederson

With summer activities of camps and Conference over, the New Auburn (Wisconsin) SDB Church looked forward to a busy fall.

Our Youth Fellowship was reorganized and has about 12 attending Wednesday night meetings. The After-School-Special program resumed after summer vacation. This project is directed by Pastor Don and Charlotte Chroniger. They are assisted by several ladies of the church.

Recognition certificates for memory work were presented to 44 boys and girls, kindergarten through sixth grade at a program on December 14. The group will begin again in February.

Several members attended our Semi-Annual meetings in Dodge Center, Minnesota, in September and the North Central Association in Albion, Wisconsin, in October.

We continue to have a fellowship dinner the first Sabbath of each month, with an offering taken for a missionary outreach.

Our choir, under the direction of Pastor Don, pianist LuVerna North and Organist Charlotte Chroniger, worked diligently on a Thanksgiving mini-contata entitled, "We Have Come," which was presented during Sabbath service on November 12, and the mini-contata, "Child of Promise" which was presented on Sabbath December 24. The church Christmas program was December 17, following a fellowship dinner. The little children gave recitations and the youth presented an interesting play entitled, "His Gift of Love."

Our Ladies Society meets reg-

ularly. In November, we presented a program and served lunch at a rest home in Chetek, Wisconsin. We had a successful public dinner and bazaar on November 16.

We rejoice with Pastor Don and Charlotte with the arrival of Tyler Jennings on November 14. In the afternoon of December 4, we had a baby shower for Tyler, followed by a fun time for all when we decorated the church for Christmas. Activities concluded with a chicken and biscuits supper.

A very special occasion was the dedication of Tyler on Sabbath, December 3. Pastor Don's

parents, the Pratt Chronigers of Lanham, Maryland, and Charlotte's parents, the Jesse Mennens of Aplington, Iowa, were visitors along with Rev. and Mrs. Eric McGarrah of Minneapolis, a close friend. The service was conducted by Rev. McGarrah.

We were privileged to have evening presentations by Rod and Camille Henry in July, Rev. Leland Davis and Gertrude in October, Rev. David and Bettie Pearson in November and to have Dean Paul Green and a former pastor, Rev. Leroy Bass visit in November. □

help me, holy spirit

I want to talk like Jesus,
words of truth my mouth
to speak

I want to walk like Jesus,
circumspect with holy feet.

I want to see like Jesus,
through the man into
the heart.

I want to be like Jesus
spirit-filled and set apart.

I want to live like Jesus,
faithful to my God above

I want to give like Jesus
not of duty, but of love.

I want to pray like Jesus,
"father, not my will but thine."

I want to stay like Jesus,
in God's presence all the time.

I want to dare like Jesus,
speaking out on wrong and sin.

I want to care like Jesus,
seeking souls to win for him.

I want to preach like Jesus,
seeing captive souls set free.

I want to teach of Jesus
of the blood he shed for me.

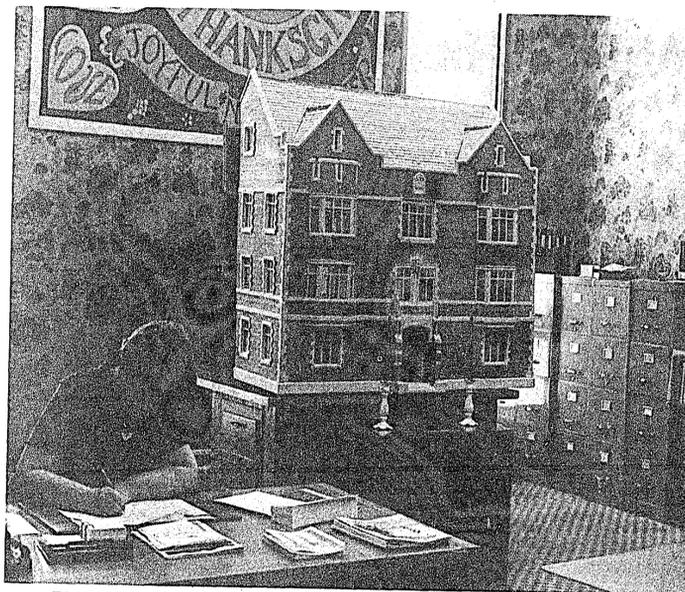
O help me, holy spirit,
live the way I want to live.

O help me, holy spirit,
learn the meaning of forgive.

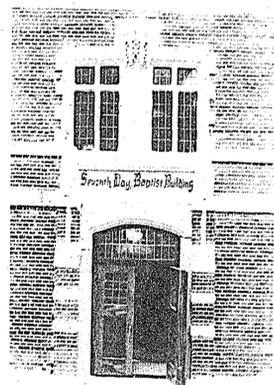
lift me up to things above,
that through me all may see
Christ and his redeeming love
exemplified in me.

— Glenda Fulton Davis

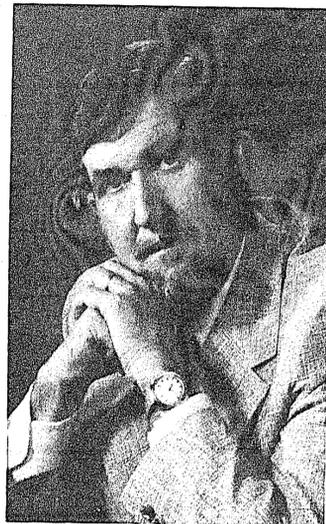
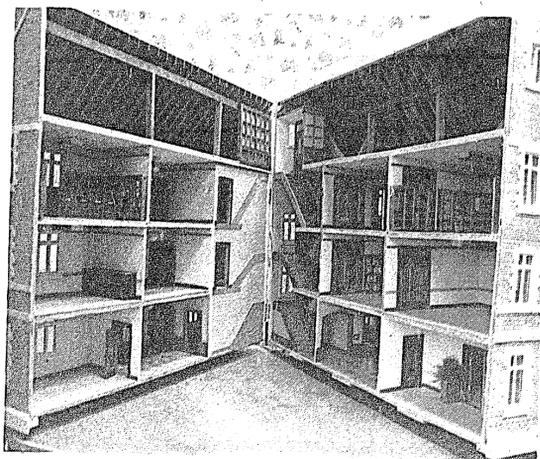
The building within the building



The building model is one of the first things visitors see when they enter the Center.



(Above) Even the "Dutch lay pattern" of the brick work has been duplicated. (Below) The model hinges in the center for easy viewing.



Don Sanford

by Elizabeth Hatlen

From *The Janesville Gazette*, reprinted by permission.

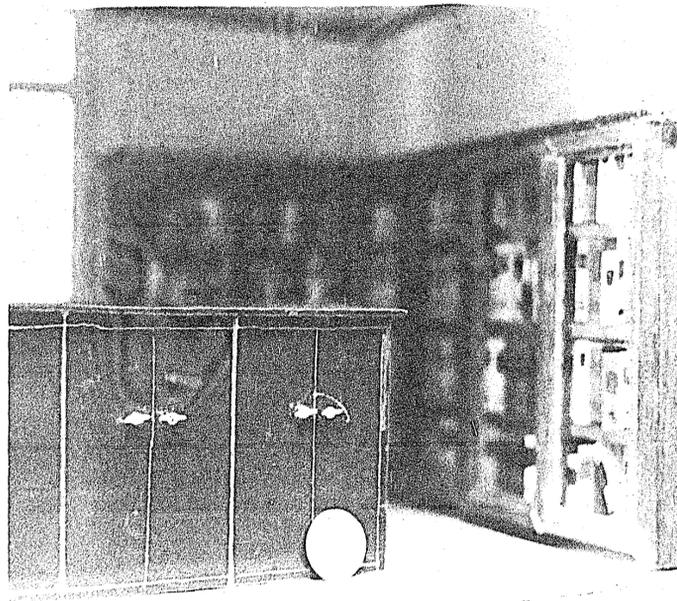
It's a good thing Milton resident Don Sanford made his three-story, miniature office building in sections. Otherwise, he says, he never would have been able to get the structure out of the basement of his home.

Patterned after the former Seventh Day Baptist national headquarters in Plainfield, N.J., the miniature can be seen in the organization's new headquarters at 3120 Kennedy Road. The building measures 60 by 45 by 53 inches and has been donated to the church's historical society.

Sanford says he had just finished a dollhouse for his granddaughter — a replica of the Paul Revere home — when the Seventh Day Baptists voted to buy the Kennedy Road building and move its headquarters here.

"The building meant a lot to a lot of people, and I thought it would be nice to preserve the original," he says.

The Sabbath Recorder



The 25-cent piece in the foreground gives a sense of scale.

Not the least of these were his own feelings. His ties with the church go back to the 1671 founding of the first Seventh Day Baptist Church in Newport, R.I. "From both sides of my family, I trace lineage to charter members of that church," he says.

One of his ancestors, Edmund Dunham, was first pastor of the second Seventh Day Baptist Church in America at Piscataway, N.J., founded in 1705. "His son, Jonathan, was pastor through the Revolutionary War period. His church was taken over by the British for a while," Sanford says.

Others have served through the years, including his father as a lay pastor and his own 15-year ministry. Sanford also did curriculum work for the denomination for 16 years and served on the church's general council, which met in the New Jersey building for three years.

His book, "A Free People in Search of a Free Land," tells

"The building meant a lot to a lot of people, and I thought it would be nice to preserve the original."

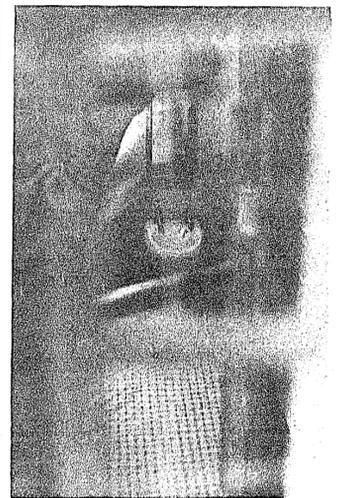
Don Sanford

about the migration of Seventh Day Baptists and a basic history of their movement.

About 1,035 hours of work went into the building, Sanford says, using an unusual assortment of materials at a cost of about \$700. He built a special table to hold the building so it can be opened to show the interior, complete with bookshelves, vaults and restrooms. There are four rooms on each floor.

Storm window clamps are used for the doorknobs and tiny radio

If you are bold enough to peek in a window, you will note the attention to detail.



dials as combinations for the vaults. Twelve-volt electrical wiring is strung beneath the flooring and light switches installed in the front and back halves of the building.

Plywood veneer bricks on the building's exterior are scored to give it a Dutch lay pattern, and the roof is made from the back side of pieces of linoleum. Windows are pieces of Plexiglas, grooved by a radial saw. For designing, Sanford used the original blueprints for two of the floors, working on a scale of 1 inch per foot.

A New York native, Sanford first came to this area as a Milton College student, returning to Alfred University School of Theology for a bachelor of divinity degree. He was pastor of churches in White Cloud, Mich., Independence and Andover, N.Y., and New Auburn, Wis., prior to assuming the responsibility as an audiovisual librarian at Milton College. He now teaches social studies at Fort Atkinson Junior High School.

He and his wife, Ilou, are the parents of five children. She is an eighth grade English teacher at Milton Middle School. □

Obituaries

JACOX.--John W. Jacox of Alfred, N.Y. died August 9, 1983 at the age of 95. Son of William and Lettie Burdick Jacox, he was born Nov. 25, 1887 in West Almond, N.Y., but lived most all of his life in Alfred, where he filled many leadership roles in church, in business, in government and education.

He joined the Alfred Seventh Day Baptist Church in early youth and continued membership til his death. He gave leadership and wise counsel on the church's Board of Trustees as well as in friendly service and fellowship.

He graduated from Alfred University in 1911 and taught school for three years, before further study in agriculture at Cornell University. Returning to Alfred, he farmed for four years and then established the Jacox Grocery in central Alfred. He operated that store for 27 years before retiring.

He was elected village mayor in 1954 and reelected til he resigned in 1967. A village board member for 39 years, he also was town assessor from 1954-71. He served the local volunteer fire department, cemetery association and other civic enterprises. For a time he served on the Alfred University Board of Trustees.

He was married for 51 years to Ruby Franklin Jacox, who died in 1963.

Survivors include his wife of 17 years, Mrs. Catharine Shaw Stillman Jacox; four daughters, Mrs. Marion Minnick and Mrs. Betty Alty-Crafts both of Warsaw, N.Y.; Mrs. Gene Roy of Cleveland Heights, Ohio; Mrs. Norma Stoneham of Rochester, N.Y.; a son, Dr. Ralph Jacox of Honeoye Falls, N.Y.; 17 grandchildren and 14 great-grandchildren; a stepdaughter, Mrs. Ann Hanna of Houston, Texas; two stepsons, George Stillman of Houston, Texas, and James Stillman of Fallbrook, Calif.; nine stepgrandchildren and four step great-grandchildren.

A memorial service was conducted in his home church on August 12, 1983 by the Rev. Albert N. Rogers and his former pastor, Rev. David Clarke. Burial was in the Alfred Rural Cemetery.

DSC

FITZRANDOLPH.--Winfield Wells FitzRandolph of Daytona Beach, Fla., died Nov. 14, 1983 at his home at the age of 89 years. He was born March 3, 1894 in New Berlin, N.Y., the son of Gideon Henry and Lucy Greene FitzRandolph.

Mr. FitzRandolph became a member of the Daytona Beach Seventh Day Baptist church in April, 1958, and was ordained as a deacon of the church at the Southeastern Association meeting in Daytona Beach in June of 1965. He was a retired Superintendent Principle of the Keeseville, N.Y. Central School. He was an army veteran of World War I, a member of the Masons in Keeseville, N.Y., and the Daytona Beach Mather Bridge Club.

He was preceded in death by two wives, Ruth FitzRandolph and Eva Jones FitzRandolph. Survivors include his wife, Alice Dillman Hyde FitzRandolph; one son, Winfield, Jr.; three grandchildren and two great-grandchildren.

Funeral services were conducted by his Pastor, Rev. Kenneth B. Van Horn, assisted by Deacon Alan Crouch and Rev. Leon M. Maltby of the Daytona church, Sabbath Day, November 19, 1983.

KBVH

SARETZKI.--Tacy (Crandall) Saretzki of Hopkinton, R.I., died Nov. 22, 1983, at the age of 81, following a lengthy illness.

She was born July 19, 1902, in Ashaway, R.I., the daughter of Herbert and Amelia (Kenyon) Crandall.

She was the wife of the late Dr. Walter Saretzki.

She was a member of the First Hopkinton Seventh Day Baptist

Church for over 50 years, and she was secretary-treasurer of the First Hopkinton Cemetery for many years.

Survivors include a son; three daughters, including Helen, with whom she lived; a brother, Clarence Crandall; seven grandchildren; and three great-grandchildren.

Funeral services were held on Sabbath afternoon, November 26, 1983, at the Buckler-Johnston Funeral Home in Westerly, R.I., followed by burial in the First Hopkinton Cemetery. Fine services were conducted by Pastor Leon A. Wheeler.

WBB

WITHROW.--Albert W. Withrow, Sr., of Sunnymead, Calif., died November 24, 1983, in Riverside, Calif., at the age of 66. He was born May 27, 1917, in San Jose, Calif., the son of Mrs. Sadie Withrow.

Al first heard of Seventh Day Baptists from Rev. Leon Maltby in 1943. He and Marge then moved to Readley, Calif., and joined the Seventh Day Baptist Church of B.B. Friesen. Finally he and Marge decided to move to a larger Seventh Day Baptist Church. Over Christmas in 1948, they moved to Riverside. While in Riverside, he was an active member of the Seventh Day Baptist Church, for a time serving as deacon of the church.

He was employed by the University of California, Riverside, as head carpenter for a number of years, and by Anacapa Grinding and Mitchell Glass as a lead foreman. In Riverside, there are several churches in which he has done major alteration: three Seventh Day Adventist and our Seventh Day Baptist Church. Those of us who knew Al personally have examples of his truly artistic ability handling wood and other materials in our homes. On a daily basis, we are reminded of his real artistic sense by such things as a glass enclosed fireplace, wood cabinets, tile floors, additions done without so much as a crack seen where the addition and change was made. The man was a genius with his hands and with his ability to create with those hands something that was usable and beautiful for other people.

He was extremely interested in the historical Christ and his mission in this world. He was in that stage of his life when he thoroughly enjoyed taking trips to the Holy Land, seeing where Christ had been and to dig where Christ had walked. His last trip, immediately before he died, was an archaeological expedition where he had the pleasure of digging up several artifacts that were kept for their historic value.

Those of us in the Riverside Church who knew him and loved him will miss his presence. Great works follow a great man and pleasant memories return as we constantly view the works of this talented tradesman.

He is survived by his wife, Marjorie Withrow; one son, Albert Jr., of Berrien Springs, Mich.; one daughter, Nancy Smith, of Sunnymead; two brothers, two sisters, and three grandchildren.

Private memorial services were held in the Riverside Seventh Day Baptist Church on November 30, 1983.

LHVM

KING.--Clifford Earl King, son of Edward and Michelle (Trede) King, of New Smyrna Beach, Fla., was born November 15, 1978, and breathed his last on November 27, 1983. His death was the result of his being hit by a car as he returned from a playmate's home on November 1st.

Besides his parents, he is survived by two brothers, William of Port Orange, Fla., and Adam Ray, at home; also by maternal grandparents, Otis and Anne (Beebe) Lastinger, and maternal great-grandmother, Mrs. Clifford A. Beebe, all of Ormond Beach, Calif.; his paternal grandfather, Earl King; paternal great-grandmother, Mrs. Helen Thornton; two aunts, an uncle,

and several cousins.

Farewell services at the Coronado Baptist Church were conducted by the pastor, Rev. Mike Norris, assisted by little Cliff's great uncle, Dr. David Lewis Beebe of Pilgrim Congregational U.C.C. Church of Chattanooga, Tenn., on December 1, 1983.

Burial was in Edgewater Cemetery.

Cliff was a lovable, bright and happy child. He will be missed by all who knew him.

CLB

GREENE.--Lewis R. Greene, 88, died December 7, 1983, at his home. He was born June 21, 1895, in Hopkinton, R.I. He was a member of the Pawcatuck Seventh Day Baptist Church in Westerly, R.I.

Mr. Greene was long active in local and regional affairs in his profession, in politics, and in civic and social organizations. In 1977, he retired as assistant to the co-publishers of the Westerly Sun newspaper after a 65-year career with the publishers of the Sun. Some of the organizations and functions where he has served include the Boy Scouts, Greater Westerly-Pawcatuck Area Chamber of Commerce, Republican Party, election to the Westerly Town Council, Lions Club, New England Press Association, Westerly-Pawcatuck YMCA, and the Rhode Island Press Club. For his service in the community, he has received numerous awards and recognitions.

He is survived by his wife, Helen Taber Greene; a son, Philip C. Greene; a daughter, Priscilla Taylor; and seven grandchildren. Another son, Rodman T. Greene, was killed in Germany while serving with the U.S. Army during World War II. A Memorial Service was conducted in the meeting house of the Pawcatuck Seventh Day Baptist Church in Westerly on Sabbath, December 10, 1983, by Pastor Dale E. Rood, assisted by Pastor Leon R. Lawton. Burial was in First Hopkinton Cemetery.

DER

HULIN.--Kenneth V. Hulin of Lake Helen, Fla., died on December 12, 1983, at his home at the age of 79. He was born on July 4, 1904, in Alma, N.Y., the son of Lyman and Effie (Wyckoff) Hulin.

He was a member of the Seventh Day Baptist Church of Daytona Beach, Daytona Beach, Fla.; and, prior to that time, he had been a long and faithful member of the Salem Seventh Day Baptist Church at Salem, W.Va. He was an active outdoorsman, while at the same time operating the cafeteria at Salem College for many years. He was a horticulturalist of no mean ability, beautifying his home with shrubs and flowers.

In his years in Florida, he operated a citrus grove which he and his wife reclaimed from a weedy, overgrown mess and made it a productive thing of beauty.

Those who remain to honor his memory are his wife, Mary (Randolph) Hulin; one son, Paul, of Orlando, Fla.; a brother, Harold, of Jacksonville, Fla.; one granddaughter, and a host of friends and neighbors.

Memorial services were conducted by Rev. Kenneth B. Van Horn, his pastor, at the Lankford Funeral Home in Deland, Fla. Other services were held in Salem, at the Davis Funeral Home, which is in the house that Kenneth and Mary built on U.S. Highway 50 just west of Salem. Services at Salem were conducted by Rev. Melvin Nida, pastor of the Salem Seventh Day Baptist Church. Burial was in the Lost Creek Cemetery, Lost Creek, W.Va.

MN

SAUNDERS.--Carl Saunders, 73, of Pawcatuck, Conn., died December 15, 1983. He was born July 10, 1910, in Westerly, R.I., the son of the late James A. and Iva (Davis) Saunders.

Mr. Saunders was employed for over 30 years by the Harris Corp. (formerly the Cottrell Company), retiring eight years ago as general manager of export sales. He was a member of the Pawcatuck Seventh Day Baptist Church in Westerly.

He is survived by his wife, Lillian; three daughters, Nancy McAndrews, Jean Aiello, and Barbara Ricci; two brothers, Stanton C. Saunders and Milton Saunders; one sister, Susie Beebe; plus 11 grandchildren and 13 great-grandchildren.

Memorial services were conducted on December 18, 1983, at the meeting house of the Pawcatuck Seventh Day Baptist Church in Westerly, Pastor Dale E. Rood officiating.

DER

FITZ RANDOLPH.--Rev. Elizabeth Fitz Randolph was born October 10, 1890, at Alfred, N.Y., to Mr. and Mrs. Alvah F. Randolph. She died on December 25, 1983, in Ithaca, N.Y., where she had resided for several years after her health failed.

She studied at Alfred University and also at Oberlin Graduate School of Theology, where she received her bachelor of divinity degree. She also studied at the University of Chicago, and was ordained in 1922 by the Andover, N.Y., Seventh Day Baptist Church. Having begun pastoral service as a student, she ministered to 11 congregations in her 40 years of service. Called as the first Promoter of Evangelism of the national S.D.B. Women's Society, she aided many local congregations in evangelism. She was instrumental in founding the Palatka, Fla., S.D.B. Church, and revitalizing groups in Washington, D.C., and Daytona Beach, Fla.

Miss Randolph was famous for her care for lonely, homeless, and disadvantaged people of all ages, classes and races. On retirement in 1963, she cared for her aging sister, Fucia, in Alfred.

She was preceded in death by three sisters, Florence, Fucia and Vida; and by a brother, Lowell. She is survived by appreciative family and friends, especially a nephew, Rane F. Randolph, of Ithaca.

A memorial service was conducted in her "home church", the Alfred Seventh Day Baptist Church, by her former pastor, David Clarke, and by Rev. Albert N. Rogers. Burial of her ashes is planned for the Resurrection season in the Alfred Rural Cemetery, her nephew Rev. Edward Sutton officiating.

DSC

Jesus said to her, (Martha)
"I am the resurrection and the
life. Whoever believes in me
will live, even though he dies;
and whoever lives and believes
in me will never die..."

John 11:25-26, TEV

A chosen poverty

by Bill Shobe

Many people around the world spend their lives dreaming of leaving behind their rags and poverty, and entering into a situation of wealth. Only a few realize their dreams, and then only through a life of dedicated effort. Those who do achieve wealth from a disadvantaged start become the objects of envy for the many who continue to dream of the "good life."

As Christians, envy and jealousy are supposed to be alien to our natures. In all honesty, however, most of us would have to confess to moments of envy, even of those who appear to be spiritually "wealthy." Have you ever heard yourself admiring the spiritual richness of another Christian and inwardly wishing that you could experience that same richness? Wish no more, for God intends that richness to be yours.

The fact is that as Christians we have already passed from spiritual rags to riches. We have already received great riches as a part of our salvation: forgiveness, justification, adoption by God, eternal life. We also have an inheritance which God will grant to us at our Lord's return. Our future wealth includes moral and mental perfection, bodily glorification, and the privilege of entering into God's very presence. All of these have already made us rich.

Yet, our treasure does not end there. As A.W. Tozer points out, there is a third variety of blessing which is available to all Christians, but only as they make a determined effort to possess them. Among these are the riches we see in others and "wish" were ours. Deliverance from sin, fruitfulness in Christian service, con-

... as Christians
we have already
passed from spiri-
tual rags to riches.

stant awareness of God's presence, a spirit of worship and continued growth in grace are available to us all. Why do we not enjoy them? Tozer makes the reason clear in four powerful propositions:

1. "You will get nothing unless you go after it."

Before Israel could possess the land God had promised to them, they had to fight and remove their enemies from it. In a similar way, the land of spiritual richness must be won through self-renunciation and detachment from worldliness.

2. "You may have as much as you insist upon having."

Our God does not give grudgingly, but desires to see our sincerity before he grants his riches. Caleb, upon entering Canaan, boldly went before Joshua and demanded the mountain Moses had promised to him. We should ask with boldness for the blessings God desires for us to have. "When our requests are such as honor God, we may ask as largely as we will."

3. "You will have as little as you are satisfied with."

"The man who is satisfied to have a defeated life will never be forced to take victory." It is undoubtedly distressing to God to see so many millions of Christians who are content to live their lives out in the poverty of spiritual infancy. So many will never experience the joy and fullness of life as God's child because they will content themselves with what little they have, still "dreaming" of the day when they will be rich.

4. "You NOW have as much as you really want."

"Every man is as close to God as he wants to be." Note, you have as much as you really want, not wishing for. To want is to desire wholeheartedly. Jesus said in Matthew 5, "Blessed are they who do hunger and thirst for righteousness, for they shall be filled." Is your desire for godliness a gnawing hunger to be close to God or a "It might be nice, if it is not too demanding or too costly."? Whichever, God will grant all you truly want.

"That God has placed before his redeemed children a vast world of spiritual treasures, and that they may refuse or neglect to claim it may easily turn out to be the second greatest tragedy in the history of moral creation, the first and greatest being the fall of man."

Which is your spiritual estate, hopeless hovel or growing mansion? The choice is yours. □

Note: All quotations are from A.W. Tozer's book, *That Incredible Christian, "Our Unclaimed Riches"*, Christian Publications Inc., Hausburg, Pennsylvania, 1964.

The Sabbath Recorder

Baptism: Finding our identity

Cont. from page 5

though you used to be slaves to sin, you wholeheartedly obeyed the form of teaching to which you were entrusted. You have been set free from sin and have become slaves to righteousness.
(verses 16-18)

Baptism says that you have changed allegiances. You have traded masters. Once you were playing for this club, but you gave that up and now are on a new team. You wear a different uniform and give yourself to a different group and cause.

By an oath a soldier pledges his loyal service to a nation, and wearing a uniform identifies him as one committed to such special service. Likewise, baptism is a means in which we yield ourselves to God, and the fact that it is done publicly makes it a sign to the world that we are members of Christ's church. You are one

of the family. One of us. Wear the uniform with pride!

During the Viet Nam War, there was a special corps of men known as the Green Berets. They were highly skilled, highly trained soldiers. They were given the dangerous assignments, the very important missions. You knew who they were because they wore the green caps, the Green Berets. They were fearless, loyal men. Men who could be counted on.

Baptism is like the Green Beret for the Christian. It is a mark of distinction. When a person becomes a Christian, he takes upon himself a certain responsibility and tradition. He is looked upon as a committed, loyal soldier in the kingdom.

In baptism the church is saying to the candidate: "You must never again think of yourself as *on your own*. Your *free agent* status is given over to your loyalty to us and to Christ. You are

ours, and we are God's. As we claim you and as God claims you through us, so also your new brothers and sisters will make claims upon you. You are now a part of the *Body*."

So, who am I? I am a part of God's kingdom, sworn to allegiance and committed to it for life.

The event of baptism serves as one of the most important days of our Christian experience. It is the day when we are publicly marked and duly sworn in, so to speak.

I am baptized! I am a child of God—loved, cleansed and forgiven.

I am baptized! I am a new creation in Christ. I have died to sin and now am walking in newness of life.

I AM BAPTIZED! I am a part of God's kingdom—united to Christ and committed to his Lordship for life. □

Cont. from page 8

Standing on praying ground

discover what is pure, and become persons with transparent character. Just as the X-rays passing through the limb of the body will show at once the fracture, so the X-rays of God's truth are always searching the heart; and when a person is living in perfect love, he also lives in perfect truth, for love and truth are one. The person who lives in love does not mind meeting the searching rays of God's truth, which show that he is no hypocrite, but pure in heart. Praying to God out of the purity of his heart, he will be prepared for the day of Christ's return.

An orchard is fair to see in the spring when the trees are full of blossoms, but it is fairest in the fall, when every tree is laden

down to the ground with delicious fruit. As we pray, let us seek this: "The fruit of the Spirit." Let us seek to be *filled with the fruit of righteousness that comes through Jesus Christ — to the glory and praise of God* (1:11).

The fruit is the *product* of righteousness, the new moral habit. This comes "through Jesus Christ" as we abide in him and he abides in us. *He who abides in Me and I in Him*, Jesus said, *the same brings forth much fruit*. Through his indwelling Holy Spirit, we are able to produce the fruit of a righteous-life. John Calvin aptly said: "We are wild and useless olive trees till grafted into Christ, who, by his living root, makes us fruit-bearing branches."

When our lives are bearing the

fruit of right actions, then we can be confident that we are standing on praying ground, and our prayers are getting through to God.

I trust that you may have a more satisfying and rewarding prayer life throughout this new year. May you draw ever closer to God through his Son, who is always praying for you. May you find great joy in praying for others, knowing that your life is in line with God's purpose. May his divine love in your heart reach out in true affection to those who need him. May you be able to communicate far below the level of mere words how you feel about persons. May the purity of your heart produce a life that brings honor and glory to God! □

33

Births

Dearth.--A son, Mark Daniel Dearth, was born to John and Gail Dearth of Daytona Beach, Fla., on September 22, 1983.

Butler.--A son, Nathan Bryn Butler, was born to Steve and Angie (Branum) Butler of Woodville, Ala., on Sept. 28, 1983.

Alger.--A son, Kelly Alger, was born to Kelly and Corena Alger on November 28, 1983.

Vaught.--A daughter, Julia Jean Marie Vaught, was born to Norman and Terri (White) Vaught of Monmouth, Ill., on December 11, 1983.

Therneau.--A son, Joel Minar Therneau, was born to Terry and Kathy (Greene) Therneau of Rochester, N.Y.

Accessions

Bay Area, Calif.
Steven Crouch, Pastor

By Letter

George Barber
Betty Barber
David Barber
Pastor Steven Crouch
Becky Crouch

Milton, Wis.
Herbert Saunders, Pastor

By Letter

Rev. C. Harmon Dickinson
Ethel Dickinson

By Baptism

Mrs. Terry (Cheryl) Flood

Riverside, Calif.
Alton L. Wheeler, Pastor

By Baptism

Claudine Bejani
Pattie Ross
Becky Serl
Amy Yung

San Gabriel Valley, Calif.
John Peil, Pastor

By Baptism

Tom Wasilchin

Sunshine Mountain, Miss.
Ralph Hays, Pastor

By Testimony

Sheila Nash
Joanne Dennison

By Baptism

Rhoda Brogan
Tammy Morgan (Hays)

Marriages

Hays-Morgan.--Kenneth E. Hays, son of Euna Phillips and the late James E. Hays, and Tammy Morgan, daughter of Virginia Manning of Farmington, Missouri, were united in marriage on October 24th, 1983, by Rev. Jack F. Hays at Sunshine Mountain, Chatawa, Mississippi.

Notice

For some months, the denomination has maintained its former mailing address; Box 868, Plainfield, N.J. Please be aware that mail will no longer be accepted at that address. The correct address is:

The Seventh Day Baptist Center
3120 Kennedy Road
P.O. Box 1678
Janesville, WI 53547

Corrections for cookbooks

Our Favorite Recipes Cookbook, published by the women of the Milton (Wisconsin) Seventh Day Baptist Church has sold out of its first printing. Book and related project sales have earned \$2,453.48 for the fund to eliminate the debt on the SDB Center in Janesville, Wisconsin.

Three contributors of recipes have found omissions or errors in their recipes. Please note:

Page 188. Zucchini Crescent Pie. Add to the list of ingredients, two teaspoons prepared mustard.

Page 64. Rhubarb Squares. (complete recipe)

1½ cups rhubarb	2½ cups flour
½ cup water	1 teaspoon soda
1½ cups sugar	½ teaspoon salt
½ cup shortening	1 teaspoon vanilla
2 eggs	

Cook rhubarb in water till rhubarb is tender; cool mixture. Mix together sugar, shortening and eggs. Mix dry ingredients and beat together with rhubarb. Mix in the sugar and shortening and egg mixture. Add vanilla and beat again. Bake in 350 degree oven for 25 minutes.

Page 60. Gingersnap Bars. Insert after first sentence of directions: press into greased 9 by 13 pan.

The Women's Circle of the Milton Seventh Day Baptist Church appreciates the support given to this project by so many people. □

Choose life

The Summer Christian Service Corp offers opportunities to discover life. You are wanted and needed. If you are a high school graduate, you can serve as an SCSC worker. If you are a church member, you can help your church plan a project, inviting a team to be a part of your church program this summer. You can offer to be a project director, or a host. We need your financial support and your fervent prayer support. There is a place for you in SCSC. JOIN TODAY!!

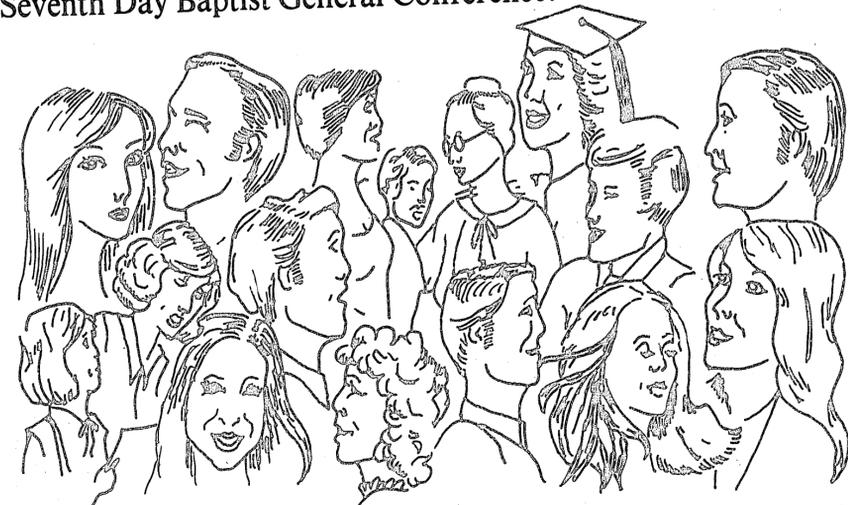
Worker and Project applications are available by writing to:

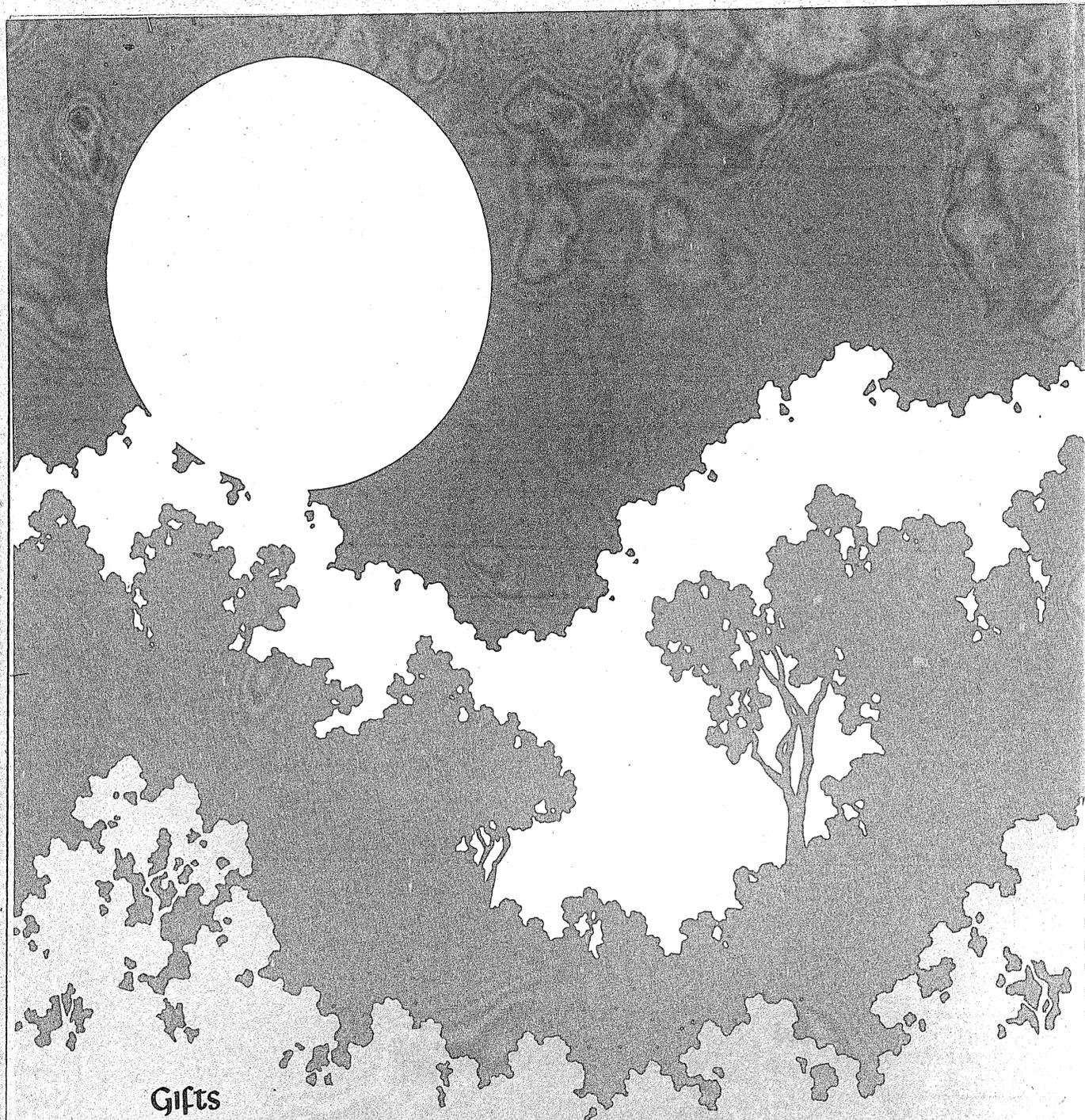
Mrs. Beth Burdick, SCSC Chairman
1150 Oak Street
South Pasadena, CA 91030

Application deadline for workers and projects is April 1, 1984. Training dates are June 15 through June 26 at Camp Paul Hummel, Boulder, Colo. Project dates are June 27 through July 29. Don't miss out on this opportunity to be a part of the Summer Christian Service Corp in 1984.

"Be strong and courageous. The Lord is the one who goes ahead of you. He will be with you. He will not fail you or forsake you. Do not fear or be dismayed."
Deuteronomy 31:6, 8

The Summer Christian Service Corp is sponsored by The Women's Board of the Seventh Day Baptist General Conference.





Gifts

A crisp breeze pushes the sand from dune to dune.
White flashing gulls swift and bright
Soar to heaven, and down again and again.
All this is mine, a gift from a gentle Lord.

Rolling sea's thunder on still beaches
Tugging the reluctant sand into her bosom.
Green, brown and gold sea grass shines briefly.
All this to behold from a powerful Lord.

A red ball being drawn from a purple sky.
Grayish clouds settling quietly down.
A quiet sea lapping hungrily at brown sands.
All this peace and quiet from a serene Lord.

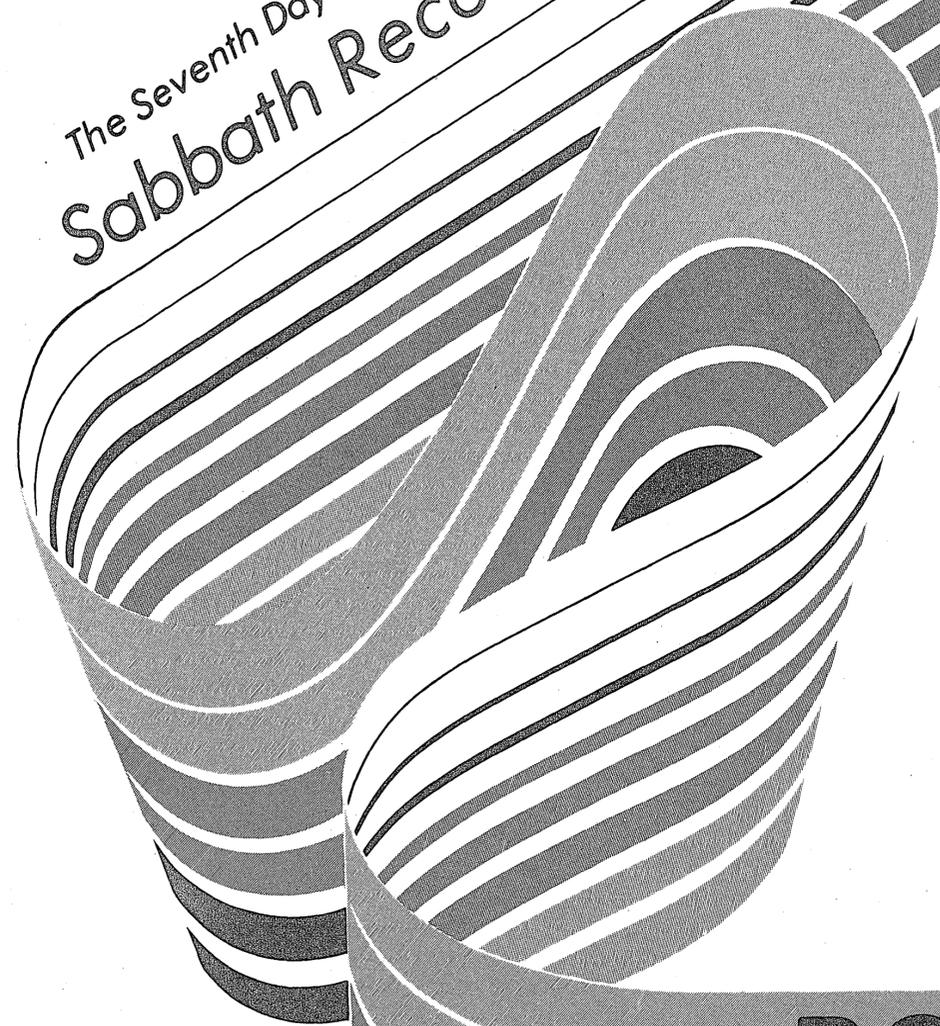
by Dan Felicetti

The Sabbath Recorder (ISSN 0036-214x) (USPS 474460)
3120 Kennedy Road
P.O. Box 1678
Janesville, WI 53547

Second class postage paid at Sun Prairie, WI 53590

March 1984

The Seventh Day Baptist
Sabbath Recorder



POWER

FOR

EVANGELISM