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Therefore go and make disciples of all nations,  
baptizing them in the name of the father  
and of the son  
and of the holy spirit,  
and teaching them to obey everything I have  
commanded you.  
and surely I will be with you always,  
to the very end of the age.

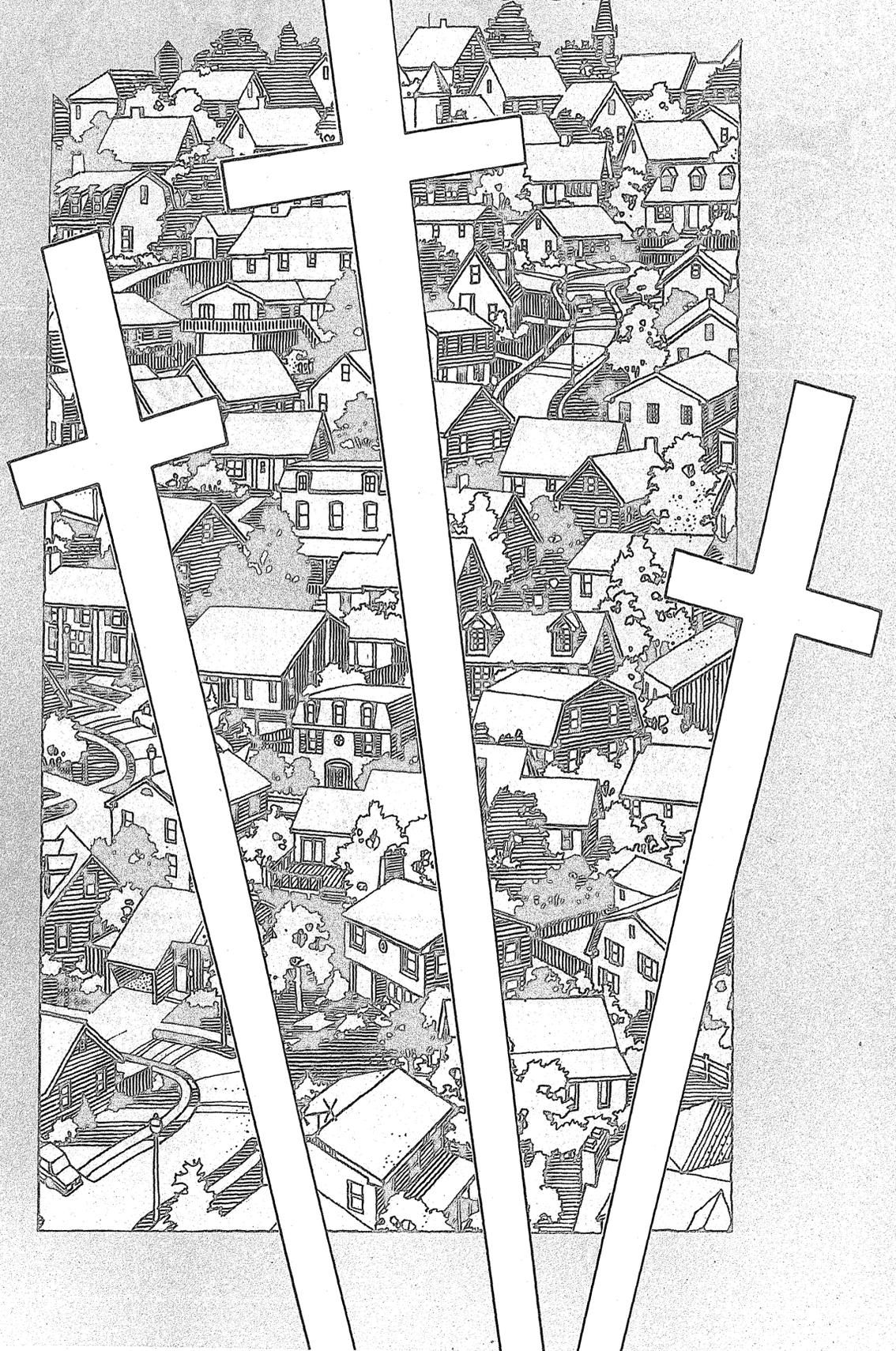
Matthew 28:19-20  
NIV

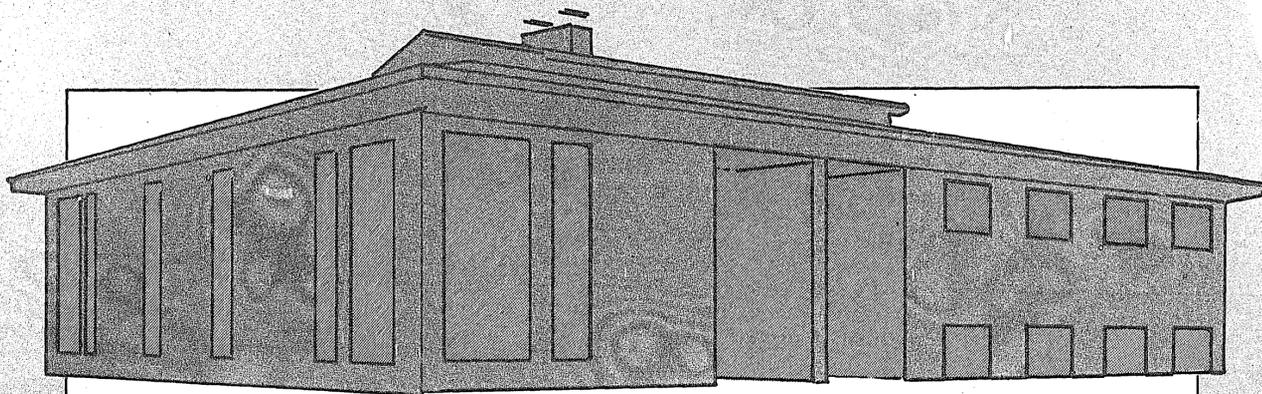


April 1984

The Seventh Day Baptist

# Sabbath Recorder





## The challenge for 1984

to pay off the debt on the SDB Center

A short time ago, you received a flyer that said that if only 2200 SDBs gave \$50 toward the project, the debt would be paid off by our target date. Well, we are on our way, but more help is needed. At press time, the equivalent of 200 people had made their \$50 contribution. **The Memorial Fund has pledged \$1 for every \$4 paid on the debt in 1984. Now is your opportunity to make your gift go even farther!**

Send your tax-deductible contribution to:

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

## The Sabbath Recorder

April 1984  
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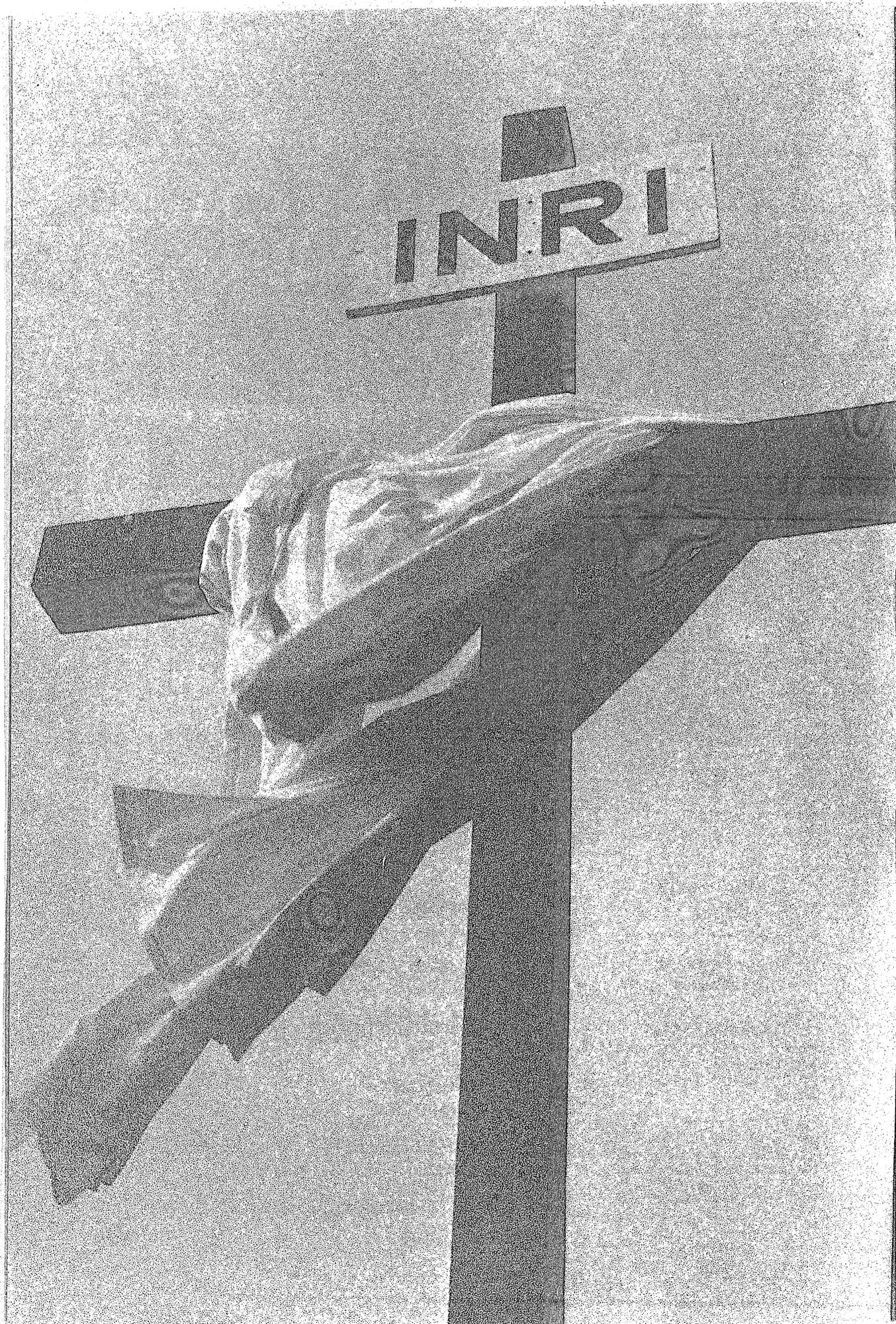
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## Testimony of a thief

by Steven Crouch

I'd like to share with you what Jesus did for me.

I was the kind of guy who could never seem to stay out of trouble. My crimes were simple enough, I suppose; I was just a plain, ordinary thief. I don't know why I stole things; not so much because I needed them, but there was a need **in me** that I had to fill somehow. Oh, I had heard all about God, and I knew the commandment said that I wasn't supposed to steal. But it didn't seem to make that much difference to me; it just wasn't relevant. I guess you could say I got my thrills from stealing — and from avoiding the law. It finally became kind of a game for me, to see how much stealing I could do before I got caught. I knew perfectly well what would happen to me if I was caught; I had seen plenty of other criminals crucified by the Romans. When I thought about it, I guess I was afraid to die. But the way I handled that was not to think about it.

Well, finally the day came that I slipped up, and I was arrested. The Romans did give me a trial, if you can call that a trial. I was condemned to die for my crimes. And, as usual with the Romans, the sentence was carried out immediately. I was beaten, then taken right out and put up on a cross, and simply left to die.

There were two others being executed along with me that

day. The one was scum, just like me; I could see that right away. But the **other** one, the one in the middle, was very different. The people seemed particularly interested in giving him a hard time. They mocked him and ridiculed him. They kept telling him to come down off the cross to prove who he was. I didn't really understand what they were talking about, but I kept

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**I felt completely  
clean for the first time  
in my life ...**

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noticing that he didn't get angry at them — and I couldn't believe it! Then he said something that I had never heard **anyone** say, let alone someone being crucified. He said, "Father, forgive them, for they do not know what they are doing." If I hadn't heard him say it with my own ears, I never would have believed that someone in his position could pray like that.

It's hard to describe what happened to me then: I felt like my whole life just melted on the spot. Next to this man, I could see that I needed that forgiveness which he spoke about. He had a quality in his life that I needed and wanted. I knew that a Messiah was supposed to be coming sometime. When I saw this Jesus reacting with such love and forgiveness toward those

people who hated him, I asked myself, could the Messiah be any different from this?

I knew I needed whatever Jesus had to give, so I dared to speak to him. I said, "Jesus, remember me when you come into your kingdom." Then he looked right at me and said, "Today you will be with me in paradise." That was all he said, but that was all he needed to say. Somehow I knew I could trust him and believe this promise. I felt completely clean for the first time in my life, and I knew that I would indeed spend eternity with him.

I had only one regret — that I had to wait until the absolute last minute to have this tremendous opportunity. Just think of the life I could have lived if I had known Jesus earlier! But I didn't worry about that too much; I was just so grateful that my opportunity had come at all! I could see that it is never too late to become a believer; even up to the last minute of life, the door is open to receive God's great salvation. But then I shuddered to realize that it is never too **early** to become a believer, either. If I had not taken advantage of the first opportunity I had been given, I would have been lost forever.

Well, I didn't have much time to think about these things. A few minutes later I saw Jesus die, and somehow I knew it wouldn't be long before I would meet him again. After a while, the soldiers came and broke my legs. The moment of death was finally upon me. And this moment that I had feared all my life now became an experience of joy, all because of those few precious words that Jesus had spoken to me: "Today you will be with me in paradise." Then my body died and I was ushered into the presence of God. And there was Jesus to greet me, just as he had promised. □



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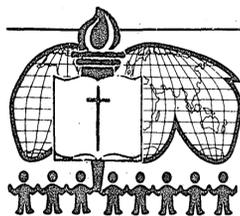
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## Building up your faith

President's page

by Leland E. Davis  
President, General Conference

*But you, dear friends, build yourselves up in your most holy faith and pray in the Holy Spirit.*  
Jude 20 NIV

A vital part of body-building is faith. Having transferred our trust from ourselves to Jesus Christ alone, we become members of his body with him as our Head. Our faith needs to be nurtured and fed if we are to grow up into him and become like him. Therefore, each believer needs to learn early in his life to feed himself on the Word of God. He must develop a deep hunger for the Scriptures. It also requires a strong discipline to read, reflect and meditate upon God's Word.

*Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation, now that you have tasted that the Lord is good.*  
(1 Peter 2:2)

It is clear from the Bible that many in the body of Christ will turn away from him and depart from the faith. Believers will grow cold in their love to Jesus Christ because lawlessness and iniquity abounds. A growing number of false teachers will spring up with devil-inspired ideas and teach lies which cause poorly instructed disciples to be led astray. As a worthy pastor, you will be fulfilling your role when you feed your own faith and that of your people on sound teaching from the Holy Scriptures. While bodily exercise is alright, spiritual exercise is much more important and is a tonic for all you do. (1 Timothy 4:

6:1-6)

**Keep yourselves in  
God's love as you wait  
for the mercy of our Lord  
Jesus Christ to bring you  
to eternal life.**

**(Jude 21)**

If we are careful to build each other up in the faith of Jesus Christ, "then we will no longer be like children, forever changing our minds about what we believe because someone has told us something different, or has cleverly lied to us and made the lie sound like the truth." (Ephesians 4:14, *Living Bible Paraphrased*)

Secondly, we are able to build up our lives even more strongly upon the foundation of our holy faith, as we learn to pray in the power and strength of the Holy Spirit. That is the admonition and the assurance which Jude, a servant of Jesus Christ, gives us in verse 20. As a believer, you have the Holy Spirit living in you. Allow him to lead and direct your prayer life. Ask him to teach you what to pray for, and how. (Romans 8:26) For none of us can pray aright except by being in the Spirit. Praying in the Holy Spirit is the means by which we receive the power to build up our holy faith. We cannot maintain or keep ourselves by our own strength. The only guarantee we have of being kept safe is by God's love. "Keep yourselves in God's love as you wait for the

mercy of our Lord Jesus Christ to bring you to eternal life." (Jude 21)

Through the power we receive when we pray in the Spirit, we are able to keep ourselves in our love toward God and his love toward us. Otherwise, we will fall away from him; our love for him will grow cold. We will become indifferent to his goal of maturity for ministry among the members of Christ's body and in his world. We will separate ourselves from the Church, having no real sympathy with the spirit of the Gospel. Like the ungodly, we will become grumblers and fault-finders and follow our own evil desires. We will be tempted to boast about ourselves for our own advantage. Having been forewarned by God, we can now be forearmed by him through prayer and the power of his Spirit.

*To him who is able to keep you from falling and to present you before his glorious presence without fault and with great joy — to the only God our Savior be glory, power and authority, through Jesus Christ our Lord before all ages, now and forevermore! Amen. (Jude 24-25) □*

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## My Pastor

A friend indeed is my pastor. He has given me answers to some puzzling questions. Listened to my problems. He has been a sounding board when I've needed one

He's taken my children under his wing. My son has benefited a great deal from knowing my pastor.

He gives us God's word, he also lives by it. He and his wife are wonderful people to know. He has a family of his own but he's made us feel we are a part of his life.

Some would say that it is his job. But my pastor puts more into it than just a job. It is for him a way of life, God's way.

We must also give him something in return. Our sincere thanks for his help. A note of appreciation for a sermon that has touched us. Our prayers for him and his family. A willingness to help him when we can.

Thank you my dear pastor and God keep you always.

April 1984

# We have this treasure

by Bill Leonard

It happened...right before our very eyes. Saul the Pharisee, Saul the up and coming young religious leader became Paul, the Christian believer. And not just a mere believer but the giant of the faith. *Nothing but the best...that's God's motto.* He chose Paul and called him out on Damascus Road because he needed Paul's brilliance, his gifts, and his potential to shape the directions of the fledgling churches gathered in Christ's name. Paul was the stuff of which the great are made. Stand back, turn him loose. A man with all his training and talents, with all his charisma, will make the church succeed.

Or will he? For no sooner had he gotten in gear, no sooner had he turned loose his gospel on the world than Paul was on the run. Life in Christ is like that. One day you think you can take the world by storm, conquer it for Christ right there on Damascus Road, and the next thing you know you are going over the Damascus wall in a basket, running for your life. In the afterglow of Damascus, Paul becomes the original Christian basket case, slipping through the shadows to avoid arrest.

And things did not get much easier for him. For true to form, the church was not particularly thrilled with God's choice of a new apostle. In the eyes of many, Paul did not seem all that great and certainly not that gifted. Listen to some of the things they said about him.

*"He doesn't appear to be much of a winner to us. He is basically unimpressive. His letters are weighty and strong, but when*



*"I was blinded by the intense light, and had to be led into Damascus by my companions. There a man named Ananias, as godly a man as you could find for obeying the law, and well thought of by all the Jews of Damascus, came to me, and standing beside me said, 'Brother Saul, receive your sight!' And that very hour I could see him!"*

Acts 22:11-13  
The Living Bible

*you meet him, boy, what a disappointment. He is ugly, sickly, and has trouble keeping up. His pulpit presence leaves much to be desired and as a speaker he is beneath contempt."*

Can you believe it? The church has not really changed in 2000 years. Even way back then, the homiletical dilettantes were alive and well.

Ever so quickly, Paul leaves the bright lights, the warm triumph of Damascus Road for the cold rain of Corinth. Paul the apostle with potential, becomes Paul the loser who discovers it is only a few steps from Damascus to Corinth.

Thus the years have come and gone and we find Paul in the later days of his apostolate, a seasoned campaigner, tired, struggling, a long way from Damascus Road, writing one more time to that troubled church at Corinth. It is a church that has been plagued with strife almost from its beginning.

But if his second letter to Corinth is any indication, Paul writes to a church that is growing, not declining; a church full

of zeal, not indifference. For, as Paul tells it, the *super apostles* have come to Corinth exercising their impressive talents, their winsome personalities, and their smooth pulpit gifts. They are the ecclesiastical winners, claiming to have apostolic authority, magnifying their credentials as the true representatives of the triumphant Christ. If the church will but follow their dramatic gospel, it will succeed brilliantly.

They appear to be good, Paul says—they are sharp, smooth, and sophisticated—but their gospel is superficial and their goodness is deceptive. They claim to be apostles but they know little of apostolic dedication and discipleship. They speak

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**Saul the Pharisee,  
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of Jesus, but what Jesus are they proclaiming? (Read 2 Corinthians 11:4-6.)

The *super apostles* at Corinth appear to be glorious successes to be truly blessed in their preaching of the gospel. They get results but the gospel they preach is a questionable one. And the values they espouse may not be good news after all.

And with that Paul turns to his own miserable life and ministry as the Corinthians perceive it. The contemptible preacher, the "loser-apostle," says one more time what the gospel is to him and must be for us. It is a treasure, he insists; but in the mystery and grace of God, Paul proclaims, we have this treasure

in earthen vessels.

Thus Paul tells his story and remembers his failures. Never for a moment could he have known where it would take him, that experience on Damascus Road, but as he walked that way he learned a lesson perhaps more profound than all the bright lights of ecstasy and loud voices of enthusiasm. Perhaps Paul's word to us is that conversion, real conversion — sustained, persevering, enduring — is not simply found in the glory of Damascus Road, but in the cruelty of obnoxious Corinth. Krister Stendahl writes: "It is not in the drama of the saving of Paul the sinner but in the drama of Paul's coming to grips with what he calls 'weakness' that we find the most experiential level of Paul's theology."

Paul's response to the *super apostles*, obsessed with success and triumph, his profound insight for all of us is this: "We have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us."

And to hear Paul tell it, his

life had been the most fragile vessel of all. His preaching of the gospel had produced hardship, pain, inconvenience, and conflict. It had succeeded, but on terms very different from the smooth operators who had captured Corinth. Beaten, shipwrecked, mugged, betrayed, sleepless, starving, he was even hidden by the underground church to escape arrest. And worst of all, there was the thorn in the flesh. How poignantly he described it: "A messenger of Satan to bruise me"; "it keeps me from becoming unduly arrogant." "Three times I begged God to remove it." What it was we do not know — epilepsy, poor eyesight, divorce, family problems — the speculations abound. But whatever it was, it was vicious.

What a sad, shabby piece of humanity Paul must have been. A sickly figure, hobbling about the known world. But hidden in that creaky old hulk of human life was the glorious gospel of God! It was the treasure of Damascus Road brought to klutzy Corinth in the earthen vessel which was the Apostle Paul.

And this is horrible news for many of us. In our Baptist context we have often stressed Damascus but failed to consider Corinth. We seek success for ourselves and our churches as if Christianity were a succession of Damascus triumphs — lights, voices, clarity of mission, overwhelming response to our demands. But we run from any hint of weakness and failure like the plague.

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cause we are a society of winners. In an article in *Christian Century*, Samuel Calian suggests that the church often falls victim to the social pressure to win in any situation. Success becomes the primary aim of the church and success is determined by a particular set of criteria: larger crowds, bigger buildings, elaborate programs, expanded budgets, bustling activities. And we count our spiritual assets as if they were coupons clipped from stocks and bonds, or dividends computed from our increasing ecclesiastical investments.

We even go so far as to equate winning with belief. Some imply, "Our church is thriving with new members, new programs, new activities; therefore we must believe more, believe better, than all the others." "We must be more faithful than those who are failing to succeed." Calian warns that even in religion "every win is tainted with failure." Self-respect and self-esteem are not based on successes in society. Our worth, he says, is measured by "the quality of our relationships with God and each other."

Life does not require us to win; it requires us to grow. And the church which succeeds with all the right programs, numbers, and fanfare, but at the neglect of self-esteem and servanthood, will find hollow victory in its success. Empty success means all the goals are met but there is little satisfaction in it all. And we tear down our ecclesiastical barns to build bigger ones, but still our souls are not satisfied. The modern church is constantly tempted to seek out super apostles to lead us according to the standards set by the world and not by the word of God.

But there is also the danger that others of us will reject these standards but rely on failure as an excuse for lack of vision,

We have this  
treasure in jars  
of clay.

indifference to mission, and refusal to respond with compassion to human need. Often when we are insensitive to persons, and indifferent to calling, when we are lazy disciples, it is easy to say, "Well, thank God, we're not superficial like all the rest. Those who want to join us, have to want to pretty badly." Yes, and we don't help them much. The church is not an elitist clique caring only for those who become like us or who manage to stagger into the confines of our nicely manicured buildings.

Never think that Paul did not want the gospel to succeed. He did and he believed it would. He gave his life that it might. Frequently he spoke of it as a race, moving toward a prize, but the prize of God's, not the world's. The standard of success was judged by God, not by the world and somehow in God's mystery, success is found in weakness. Sometimes for the gospel to succeed, we must fail.

And the mystery of it all is found in Paul's words; we have this treasure, this glorious gospel, but it is kept in earthen vessels. The treasure of the gospel overpowers us. It is the pearl of great price, the plot of land

worth securing at the expense of all we possess, but God has chosen to house it, to proclaim, to transport, yes, even to hide it in the likes of us, earthen vessels, cracked and broken, flimsy and easily destroyed.

Nothing special, no one would suspect. In our weakness the strength of God is made known. The truth of the gospel on Damascus Road and in Corinth is this: "When I am weak then I am strong." The strength of God is revealed in our weakness. When the gospel comes upon us it transforms us into new creations, but we still remain earthen vessels given to fragility, woundedness, sin and vulnerability — vessels, persons, not yet whole.

Perhaps Paul discovered something in Corinth which he could not learn on Damascus Road: Just because you get saved does not mean you have been made whole — not instantaneously, not automatically, not apart from struggle, apart from the cross.

The salvation experience — the event of entering into the gospel — opens our eyes to the wholeness which the gospel provides but it does not, it cannot, give us painless, immediate wholeness. It sets us on a journey toward wholeness while providing the grace to live not yet whole along the way.

The gospel will not remove all the pain; it makes no promise of that. (In fact, it often promises to give us more.) It cannot fill in all the cracks which life etches in us, the pieces it knocks out of us, earthen vessels that we are. The gospel cannot make everything right but it can, it must, provide a perspective for confronting, accepting, and moving beyond the inevitable struggles of life, and sometimes that is wholeness enough.

The gospel transformed some of Paul's most treasured preju-

Cont. to page 30.



## FOCUS MISSIONS TODAY

by Leon R. Lawton

### Millyard church purchases van

LONDON, ENGLAND: Pastor Albourne L. Peat of the Millyard SDB Church reports: "We have purchased a van which we will be using to transport people to church. There are so many who do not belong to our church who would like to be in church, but cannot come because it takes so much money in these days to travel on the bus or the underground (subway)." They had a baptism service in December. □

### Houston church stresses missions

HOUSTON, TEXAS: The last weekend in March emphasized missions with our missionaries, Rodney and Camille Henry, sharing with the local church. □

### Thieves rob C.A.C. treasurer

MALAWI, AFRICA: The treasurer of the Central Africa Conference, C.L. Mangazi, recently shared that his two children were admitted into secondary schools last year and provided the necessary funds for their support. His letter also told, "Lastly it's sad news. During the night thieves broke into my house and property valued over MK500. was found missing mainly from the main bedroom." Secy. Harawa also wrote that this included all his clothing. □

April 1984

### Missionary will be ordained in April

LOS ANGELES, CALIF.: Missionary Rodney Henry has been called to ordination by his home church. The Council will be held on April 14 and the ordination service is scheduled for April 28, 1984, as the Pacific Coast Association (Southern Section) holds their spring meeting in Los Angeles. A second candidate is Shensei Hokama, a former SDA pastor who has been a member in Los Angeles for about a year. □

### SDB young people battle hunger

NELLORE, INDIA: The SDB Youth Fellowship on Indian Republic Day, January 26, 1984, made an "Anana Dhanam" (poor feeding) to some hundreds of poor men and women at the permission and control of the SDB Conference of India in the name of Christ. □

### Youth plan mission days

SALEMVILLE, PA.: The youth fellowship of the Seventh Day Baptist churches is planning a special missions weekend, April 13-15. Leon R. Lawton is to be present with a display, slides and information on Seventh Day Baptist missions both national and international. □

### Funds contributed to Malawi project

LILONGWE, MALAWI: Last month we reported the new church site leased to the Central Africa Conference in their new capital city. A special gift from Germany now makes \$2,000 available toward this project. Pastor L. Baluwa, who has been serving at Makapwa, will begin ministry at Lilongwe in April 1984. □

## A prayer reminder for each day

### May 1984

**Verse for the month:** "The Lord is righteous in all His ways, and kind in all His deeds. The Lord is near to all who call upon Him, to all who call upon Him in truth. He will fulfill the desire of those who fear Him; He will also hear their cry and will save them. The Lord keeps all who love Him; ..."

Psalm 145:17-20a NAS

### Pray For:

1. Missionaries David and Bettie Pearson at work in Malawi.
2. Baptist Prayer Conference in Columbus, Ohio.
3. Praise the Lord for the recovery of Alton L. Wheeler.
4. Plans for the observance of Sabbath Renewal Day.
5. Sabbath School Mission Offering — a vital part of OWM.
6. Pastor Russell Johnson and the Verona, N.Y., church.
7. Pastor Duane L. Davis in his recovery and ministry.
8. Awareness of the needs of our ministers' widows.
9. Seminary students as they finish their school year.
10. Pastor G. Harrison and the witness in Nigeria, West Africa.
11. Dean Paul Green and the plans for Summer Institute in June.
12. Associations meeting this month.
13. The work of the Committee on Support and Retirement.
14. Those preparing for SCSC training and work.
15. B. John V. Rao and his ministry to those suffering disaster.
16. Madison, Wis., church and need for pastoral leadership.
17. Your church's ministry in music.
18. Pastor Joseph Alegre, Melbourne, Australia.
19. For the new people attending our services today.
20. Salemville Bell Church and its new pastor, Kent Martin.
21. Rod and Camille Henry and family, The Philippines.
22. Portland, Ore., church and the leadership of the Camengas.
23. For new field workers to help branch church groups.
24. Pastor L.S. Thanga and the churches in Chin Hills of Burma.
25. Treasurer Ivan FitzRandolph and his ministry at SDB Center.
26. Pastor Wayne Babcock and his wife, Ida, Richburg, N.Y.
27. The Historical Society's annual meeting.
28. Our brethren in Shanghai, China, as they meet on Sabbath.
29. Pastor Herbert Saunders and his family.
30. Vacation Bible Schools to be held in the summer.
31. Hispanic ministry in Los Angeles, Calif.

## Moving?

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

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

### New Address:

Name: \_\_\_\_\_  
Street: \_\_\_\_\_  
City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Affix your  
old mailing label  
here

## Religion in the news

### Methodists form independent missions

An independent group called the "Mission Society for United Methodists" has been formed to promote missions in opposition to policies of the United Methodist Church. The group is unhappy with the Board of Global Ministries and its policy of developing indigenous church leadership overseas. The new group asserts that more American missionaries are available, and are needed in many areas of the world.

Statements of the new group also reflect discontent with "liberation theology", and the social mission of some official programs. □

### Baptist churches report slight gain

Reports from the Baptist World Alliance indicate a 3% increase in world-wide membership of Baptist churches in 1983. Membership was up in Asia and Africa, but Baptists lost ground in Europe during the year. Total Baptist membership is listed at 31 million. □

### Unification church plans campaign

The Unification Church of Sun Myung Moon will begin a three-year campaign to increase membership. Plans call for some 50 groups of Unification Church workers, each group composed of 25 to 50 persons, to conduct three-week area campaigns. □

### Church-state problems in 1983

*Church and State*, the journal of Americans United for the Separation of Church and State, has listed a number of setbacks in 1983. Noting what the staff calls "ominous developments", the journal gave examples of special concern to the principle of separation.

Among the list: "government regulation and subsidy of church schools, advancement of proposed diplomatic ties between the U.S. and the Vatican, and declaration of 1983 as the Year of the Bible."

The call for a constitutional convention gained headway with only two states needed to call such a convention. While this move is focused on the balanced budget amendment, there are other concerns noted by *Church and State*; among them, school prayer, parochial aid, and abortion. □

### The Prodigal wins angel award

The feature film *The Prodigal* took top honors in the motion picture category of the 1984 Religion in Media Angel Awards.

Selected for "excellence in religion and moral quality media," *The Prodigal* stars John Hammond, Hope Lange and John Cullum in the screenplay written and directed by James F. Collier. The movie was produced by Ken Wales with William F. Brown as executive producer.

*The Prodigal* is a production of World Wide Pictures, a film outreach of the Billy Graham Association. □

### Power for living media campaign

More than four million copies of *Power for Living* have been distributed through the media campaign sponsored by the Arthur S. DeMoss Foundation of Philadelphia. The evangelistic book has been promoted through an advertising campaign which ran from October through January, at an estimated cost of eight to ten million dollars. □

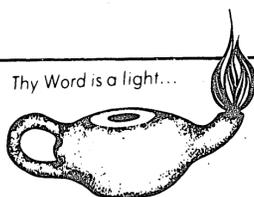
### Confirmation seems certain

The confirmation of William A. Wilson as ambassador to the Vatican was described as "unblockable" by Jerry Falwell, and others opposed to the appointment. Despite efforts by the National Association of Evangelicals, Americans United, and Southern Baptists, the confirmation seems to have strong congressional support. Catholic leaders expressed pleasure that the opposition was "restrained." □

### 1984 Olympics outreach planned

*Christianity Today* (February 17, 1984) reports that some 20,000 volunteers are planning to witness to Olympic athletes and their fans this summer in Los Angeles. More than 70 Christian groups are identified as planning special programs of evangelism, and they are coordinated by the Olympics Outreach Committee, which began work last year.

Estimates are that 900,000 visitors will be in Los Angeles, and nearly half the world will have television access to the Olympic Games. □



## Board of Christian Education

Mrs. Mary Clare

### BOCE directors are honored

At the close of the Seventh Day Baptist Board of Christian Education Directors' quarterly meeting, three long-term directors were honored.

Mary Clare presented pins to Miss Onnalee Saunders and Mrs. Donald (Madge Sutton) Van Horn in recognition of 30 years of continuous service as directors.

Donald Van Horn and Albert Rogers presented a plaque and a book of letters of appreciation to L. Maurice McCrea for 22 years of service as treasurer of the Board. Mr. McCrea's resignation from the Board as of December 31, 1983, had been accepted at the October 1983 quarterly meeting.

A reception honoring these three people was held following the presentation. □

Mary Clare (far right) presented pins to Board of Christian Education directors Onnalee Saunders (left) and Madge Van Horn (right) in honor of their 30 years of continuous service.



### Family worship celebration

BAPTISM — FOLLOWING JESUS' EXAMPLE

"We believe that baptism of believers by immersion is a witness to the acceptance of Jesus Christ as Savior and Lord, and is a symbol of death to sin, a pledge to a new life in Christ."  
S.D.B. Statement of Belief

**Scripture:**

Mark 1:1-13 Preaching of John the Baptist and the Baptism of Jesus.

**Songs:**

"I'm Following Jesus Each Step of the way"

"Follow, I Will Follow Thee My Lord"<sup>1</sup>

**Family Sharing of Baptism Experiences<sup>2</sup>**

What does it mean?  
When and where does it happen?

What is the result?  
When young children learn to love the Lord and follow him, they are taking the first steps towards baptism.

**Activities:**

(1) The very young family members might trace their footprints on a large sheet of paper and add a picture of Jesus and the words, "I'm following Jesus."

(2) Older children could make paper doves for bookmarks and print the memory verse, Mark 1:11, on each one.

**Sing:**

(1) The chorus, "Oh, How I Love Jesus."

(2) "In Jordan's Stream" by J.W. Peterson.

**Poem:**

**More Like Jesus**

I want to be more like Jesus,  
And follow Him day by day;  
I want to be true and faithful,  
And every command obey.

I want to be kind and gentle,  
To those who are in distress;  
To comfort the brokenhearted,  
With sweet words of tenderness.

I want to be meek and lowly,  
Like Jesus, our Friend and King;  
I want to be strong and earnest,  
And souls to the Savior bring.

I want to be pure and holy,  
As pure as the crystal snow;  
I want to love Jesus dearly,  
For Jesus loves me I know.

**J.M. Stillman**

"We Glorify Thy Name"  
(S.D.B. Distinctives)

**Prayer Time:**

Each person talks to the Lord about his blessings and his needs. Thank the Lord for the family and the church where we can learn to follow Jesus.

**Song:**

"I Have Decided to Follow Jesus"

<sup>1</sup> If you do not know the songs suggested, purchase a good hymn book and select an appropriate hymn to sing or read together.

<sup>2</sup> S.D.B. Study Guides — Obtain from your pastor or American Sabbath Tract Society, P.O. Box 1678, Janesville, WI 53547.

a. You and Your Church  
b. SDB Beliefs, A Manual for Study  
c. Helping Hand, Summer Quarter 1983. □

### Young adult interests

## Baptism

### What hath God wrought?

by 2nd Lt. Andrew E. Stillman

As Baptists, we learn at an early age, in our contact with the church, that somehow baptism plays an important role in our lives as believers. Whether or not we see it's purpose as God intended, we can see at once that it is the first step of faith that a believer takes in following Christ's example. We also note that it involves a cleansing, symbolic of spiritual repentance.

If we should dig deeper into this washing, just what can we say God does through baptism? Does baptism alone impart eternal life? Is it somehow connected with the gifts of the Holy Spirit? Will it unify us with other believers? Is it essential for a vital Christian life?

Peter clarifies the purpose of baptism: "... not the removal of dirt from the flesh but an appeal to God for good conscience" (1 Peter 3:21). Before Christ, John baptized for forgiveness of sins, prophesying, "He Himself will baptize you in the Holy Spirit and fire" (Matthew 3:11), and warned the Pharisees

and Sadducees to "bring forth fruit in keeping with your repentance."

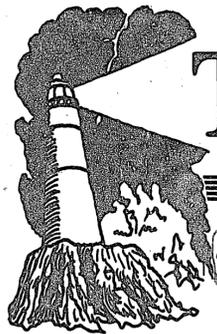
In John 3:5, Christ clearly links being born again of the spirit with entrance into the Kingdom. Some may say, "Aha! We have here support for the idea that baptism is what saves." But verse 6 clarifies that "born of water" means born of flesh, and Christ tells Nicodemus (v. 15) that only belief in him brings birth "of the Spirit." It is this gospel we must preach, and never a doctrine of works. However, baptism is an essential facet of Christian witness as an appeal for forgiveness and an expression of faith born of God's grace.

In his own baptism, our Lord tells us of this necessary step; "it is fitting for us to fulfill all righteousness." Even our sinless Lord sought to perfect righteousness through baptism! The Spirit fell on Christ immediately following his baptism, just as it does on all who are baptized; but Christ had to undergo a second baptism, in crucifixion, as we

know from Mark 10:38. Only in baptism do we join Christ in that death, burial and resurrection. This miraculous process we find described in Romans 6:1-7. Through this preparation, we are readied to receive his Spirit, as in Acts 2:38. If this does not occur, Romans 8:9 tells us that we are not of him. With the Spirit comes that unique set of gifts that allow each of us to minister within the body. In Acts 2:38, Paul connects baptism with that indwelling Spirit, "repent and be baptized in the name of Jesus Christ ... and you shall receive the gift of the Holy Spirit." What can God do in baptism? Read on, O Theophilus!

In submitting to baptism, we unite with other believers in the body of Christ. This fulfilling relationship offered by the family of God is perhaps the most tangible benefit one can realize during and after baptism. It is through this public testimony that the believer identifies with the church in a mutual, lifelong commitment. In making this public commitment to God, the believer confirms his devotion to seeking an upright conscience through Christ's continual intercession with the Father on the behalf of his bride, the church.

What a great grace God has in store! In one act he enables us to express and affirm our faith and cleanse our hearts for immediate occupancy by his Spirit. In addition, he causes us to unite with our fellow heirs in a commitment to continue in that cleansed condition. It is this circumcision of the heart which allows us to effectively minister. What better testimony exists? How can we refuse such a marvelous gift? □



# 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

April 1984

## Please hear what I'm not saying

Author Unknown  
Submitted by Mike Looper

Don't be fooled by me. Don't be fooled by the face I wear. For I wear a mask, I wear a thousand masks, masks that I'm afraid to take off, and none of them are me. Pretending is an art that is second nature with me, but don't be fooled, for God's sake don't be fooled.

I give you the impression that I'm secure, that all is sunny and unruffled with me within as well as without; that confidence is my name and coolness is my game, that the water's calm and I'm in command, and that I need no one.

But don't believe me, please!

My surface may seem smooth, but my surface is a mask. Beneath lies no smugness, no complacency. Beneath dwells the real me in confusion, in fear, in aloneness. But I hide this. I don't want anybody to know this. I panic at the thought of my weakness and fear being exposed. That's why I frantically create a mask to hide behind, a non-

chalant, sophisticated facade to help me pretend, to shield me from the glance that knows.

But such a glance is precisely my salvation. My only salvation. And I know it. That is if it is followed by acceptance, if it's followed by love. It's the only thing that will assure me of what I can't assure myself — that I'm really worth something.

But I don't tell you this. I don't dare! I'm afraid to. I'm afraid you'll laugh, and your laugh would kill me! I'm afraid that deep down I'm nothing, that I'm just no good, and that you will see this and reject me.

So I play my game, my desperate pretending game, with a facade of assurance without, and a trembling child within. I want you to know how important you are to me, how you can be a creator of the person that is me if you choose to be. Please choose to!

You alone can break down the wall behind which I tremble.

You alone can remove my mask; you alone can release me from my shadowy world of panic and uncertainty, from my lonely prison. So do not pass me by. It will not be easy for you. A long conviction of worthlessness builds strong walls.

The nearer you approach me, the blinder I strike back. It's irrational, but despite what the books say about man, I am irrational. I fight against the very thing I cry out for.

But I am told that love is stronger than strong walls and in this lies my hope. My only hope.

Please try to beat down those walls with firm hands, but with gentle hands, for a child is very sensitive.

Who am I, you may wonder? I am someone you know very well. I am a friend, a stranger, a parent, a child, a teacher, a student, a sinner, a saint.

Yes, I am even you.

For I am every man, and every woman. □

## Making good use of your Bible

by Kelli Wheeler

When I was little, I was taught stories and memory verses from the Bible in Sabbath School. I was an expert on David and Goliath, Noah and the Ark, Daniel in the Lions' Den, etc.

As I got older, our family would read devotions every Friday night and I found out a little more about the Bible. My expertise extended to stories of Samson and Cain and Abel. I also attended summer camp, so I learned longer Bible verses. In my Junior High and earlier High School years, I was told

how important the Bible was; it would "give me guidance" and "help me with my walk with God", but I always thought that I knew all there was to know about the Bible. I didn't need it for guidance or for anything except to use in Sabbath School, Y.F., and at camp.

One year my sister and I started reading the New Testament but somehow we just quit reading it one day. Then a year or so after that, I started reading the Old Testament. I got as far as the first three chapters in Leviticus and I stopped again; I didn't

have time for it.

This year, though, my Sabbath School class is using a book that goes through the Old Testament and gives highlights of events. Of course it cuts quite a bit, but it has gotten me interested in the Bible and all those people "behind the scenes" of Samson and Noah. I've also started reading Proverbs. It's a really interesting book! There are lots of "guidelines for my life" that I never knew existed.

It's taken me 16 years to finally really use my Bible, but now that I have, I'm not going to quit. □

## Nortonville Activities

by Esther Wheeler

The Nortonville Seventh Day Baptist Y.F. entertained the annual Year End Youth Conference, December 26-30, 1983. The theme was "Compete For The Crown — James 1:12. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." Twenty-seven youth attended from Colorado, Illinois, Kansas, Minnesota, Missouri, Nebraska and Wisconsin.

There were six classes taught at the conference. Learning what your spiritual gifts are and how to use them was taught by Harold King. A class on the six basic conflicts was taught by Kirk Looper. Pastor Edgar Wheeler taught a class about humanism, what it is and the different aspects of it. How to find a good friend and how to be a friend was taught by Kirk Looper. "Maintaining a Spiritual High," taught by Pastor Edgar Wheeler, was the last class. Chapel was

based on the different aspects of the theme and was led by Pastor Paul Osborn.

Thursday evening was the climax of the conference. The youth attended a banquet followed by a candle lit communion service led by Harold King. Each person received communion from someone and served it to another. The service was meaningful and brought a new realization of what Christmas really means. After the communion service, the youth watched the film "Ordinary Guy."

We would like to thank the recreation director, Dale Wheeler; music leaders, Tim Osborn and Lisa Greene; accompanist, Brian Saunders; and the cooks, Vivian Looper, Billie Wheeler and Muriel Osborn. □

Author Unknown

Submitted by Mike Looper

Jesus and you, my two loves  
of life.

These loves saving me trouble  
and strife.

He saved my soul and through  
you He saved my heart.  
With blessings like this, how can  
we part?

I can only love you through Him,  
And through Him only can we  
ever win.

I am His and He is in me.  
He has blessed me and loved me  
and He has set me free.

He gave a blessing when He  
brought you to me,

I only hope that through me can  
He a blessing to you be.

Blessed love with Jesus, you,  
and me,

Together in love, both of us  
joined, a pair made  
of three!

## Youth conference

by Camille Bond

The Nortonville Seventh Day Baptist Youth Fellowship has had a busy year! We've had several fun activities, such as the "Sweet Sixteen Parties" we put on for the members of our youth group who turned 16. We also had an

exciting time when we went bowling. I had never gone bowling before and so it was a definite learning experience, even though there were several mishaps, such as: dropping a bowling ball on my friend's foot, becoming the world's only gutterball champion, and almost getting my fingers stuck in the ball's holes! Oh well, needless to say, it was lots of fun!

Next we come to the fundraising projects we put on to raise money for our annual Year End Youth Conference. We held several chili and pizza feeds, and personally, those are my favorites! We also held a couple yard sales that helped get us ready for December and it's retreat.

Year End Youth Conference 1983 was a big success; we had about 27 full-time participants. We also had excellent instructors and cooks who really made it the huge success that it was.

Well, that's all from Nortonville. Hope we see a lot of you at this year's Year End Youth Conference 1984!! □

## A little history

by Jody Looper

In 1837, five families came to Atchison County by wagon train. Dennis and Lyman and their families; Anna Buten and children, Alma and Charles; Samuel Petty and wife; and David Stillman. They built the church outside present-day Nortonville.

Then, in 1900, the church was carefully taken apart and moved into Nortonville. The Nortonville Seventh Day Baptist Church was completed in 1901. In the mid-1900's, the steeple was taken down because of dry rot. The church is listed in the Kansas Historical Society Register. □

## Request pen pals

A good way to become acquainted with people in other cultures is to carry on regular correspondence with persons in another country.

A request has come from Guyana, South America, for people between the ages of 13 and 40 to become "pen pals" with members of a youth group there. A good activity for Youth Fellowships would be to write those youth to learn about their beautiful country and the delightful people who live there.

The address to write:

Sister Margaret Welcome  
Grant Progress  
Pomeroon River  
Guyana, South America

May you have a rewarding experience of forming lifelong friendships! □

## Genocide

By CRAIG BOND

They were a marvelous race — they raced to be the first, the biggest, the smallest, the tallest, the farthest, the highest, the BEST.

Ah yes, they were the BEST.

they were the masters

- of sky
- of land
- of sea
- of space

— But they could never master themselves.

And, perhaps, that is the reason they are gone, leaving their former minions in charge.

They had a lack, a need they couldn't fill, they called the wrong shots, they forgot.

18 Yes, they ...

## Crossword Puzzle

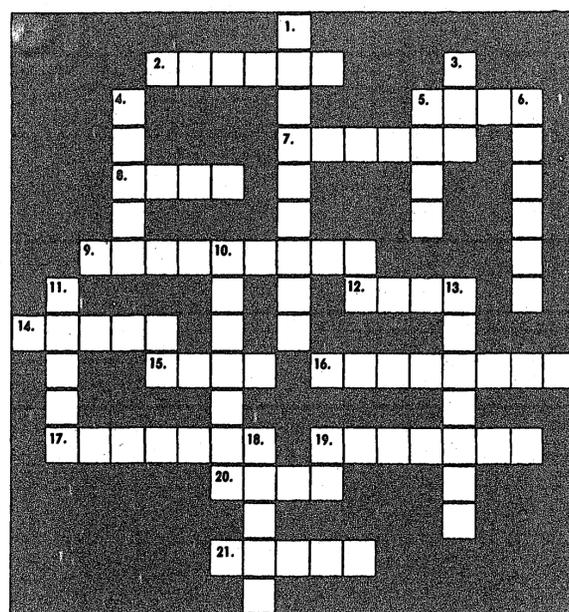
### Across

2. Jordan and Nile \_\_\_\_\_.
5. Psalms says God is \_\_\_\_\_.
7. The beast likened to Satan in Revelation.
8. Where they buried Jesus.
9. They who follow the teachings of Christ.
12. Prophet to Israel.
14. Satan will \_\_\_\_\_ Christians to try and make them sin.
15. Hebrew for 'Father'.
16. Foretelling of the future.
17. The day of rest.
19. As the whale did to Jonah.
20. A multitude.
21. Given to Adam that he might not be alone. □

Submitted by Mike Looper

### Down

1. Another name for Hell.
3. Jesus was God's \_\_\_\_\_.
4. The time a guard was on duty.
6. A crown.
10. The day of worship.
11. The Christ, the Messiah.
13. A learned person.
18. To reverence, to \_\_\_\_\_ God.



## How to spot cults

From *The National Mariner*  
Presbyterian, December 1983

There are an estimated two to three million members of cults in the United States, says the Springfield, Mo., chapter of the Citizens Freedom Foundation.

They are usually clean-cut, and collegiately dressed as they tell their stories throughout the country.

Things to look for in distinguishing them from legitimate religious groups are:

— A leader who claims divinity or a special relationship with God.

— A leader or founder (usually living) who demands absolute and unquestioning obedience.

— Membership preoccupied with

fund-raising, recruiting and worship exercises.

— Curtailed communication with family. The cult becomes the convert's new "family."

— Members who put goals of the cult ahead of individual concerns, interests, educational or career goals.

— The use of sophisticated techniques designed to distract the ego and fashion a dependence on the cult.

— A membership which is guarded, vague or secretive about beliefs, goals, or activities until a person is "hooked."

— The maintenance of members in a state of heightened sug-

gestability through changes in sleep and diet, intense spiritual exercises, constant indoctrination and controlled group experiences.

— The group does not meet in established buildings.

— Strangers who invite you to lectures, workshops and movies.

**Don't hang around a cult headquarters out of curiosity. □**

This month's Beacon is  
by the members of the  
Nortonville, Kansas  
Youth Fellowship

## You and me and God

by Randy Harper  
Lost Creek, W. Va.

God is alive!  
Can't you feel Him?  
Can't you hear Him?  
Can't you see Him?  
He's out in that big world with you!  
Watching! Caring! Loving!  
He's taking care of you,  
Cause he knows you need Him.  
He's being alive for us.  
He loves us so much,  
He hurts when we hurt.  
He cries with us.  
He laughs when we laugh.  
He rejoices with us.

He never tires of being with us.  
Let me take your hand.  
Let's find Him together,  
You and me and God.  
We can mount up with wings as eagles!!!!  
We can move mountains!!!!  
We can heal the sick and mend the broken.  
Together we can overcome the world with  
God's love.  
You and me and God!!!!  
Together we can love the people,  
You and me and God.  
But only if we can say ....  
AND GOD!!!!!! □



*Women's Society*  
**NEWS and IDEAS**

Vivian Harris, Editor

**Women's Board considers projects**

The Women's Board, augmented by other women in the Pacific Coast Association, has been meeting each month in the Southern California area.

The following are some of the matters that the women have considered:

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From *The Prairie Post* of North Loup, Neb.

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*by Floreen Bond*  
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Our society has adopted a revised version of the constitution and by-laws. □

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Women's Society

## NEWS and IDEAS

Vivian Harris, Editor

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*The Sabbath Recorder*

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## New York City church robbed

During the week of January 8, 1984, the New York City Seventh Day Baptist Church fell victim to the largest robbery in its history.

After destroying a trapdoor on the sidewalk, the robbers gained entry into the boiler room where they did more than \$2,000 of damage to the boiler. They then cut a hole in the wall which separates the furnace from the church's lunchroom. There, the vandals destroyed much of the furnishings and tore out copper and brass pipes. Broken water

## Elders established in Alfred church

**Alfred, New York** — As a result of Scriptural study concerning church government, the Alfred Seventh Day Baptist Church has recently re-defined and established a Board of Elders in addition to the Diaconate which was already in existence.

The proposed elders were selected by Pastor Roger Gardner after much prayerful consideration. They were then asked to share their personal statement of faith and answer questions from the Diaconate. Following their approval by the Diaconate, their names were then recommended and approved by the church as a whole.

The elders exist to serve the church in a spiritual leadership capacity. The pastor prays with them on a regular basis and often seeks their council concerning the total church ministry. Those who are now serving the Lord in this capacity are Robert Volk, Gerald Snyder and Craig Mix. An official ordination service will take place during the Easter Sabbath worship service in April. □

lines flooded the room until the water reached the second step of the basement.

In other parts of the church, the vault doors were torn apart and a typewriter and other valuables were removed. But, the most devastating damage

was to the church's organ. The instrument was stripped and parts removed so the organ was destroyed.

There is no estimate on the damage to the church organ; however, damage to the building is estimated at \$16,000. □

## Alfred Station news

On July 16, 1983, the Alfred Station (New York) Seventh Day Baptist Church welcomed their new pastor and family, Rev. and Mrs. Melvin Stephan and their sons Karl and Richard.

Katherine Crandall, correspondent for *The Sabbath Recorder* says, "We are grateful we again have a pastor to guide in Bible study and lead in worship."

For the festival season of Advent and Christmas, the church began with a worship celebration of the "Hanging of the Greens,"

## Martin serves Bell church

Kent L. Martin is now serving as pastor of the Bell Seventh Day Baptist Church at Salemville, Pennsylvania.

Martin served as student pastor of the Washington Seventh Day Baptist Church while attending Wesley Theological Seminary. He served as pastor of the German Seventh Day Baptist Church in Salemville for several years. He is giving bi-vocational or tent-maker service to the Bell Church since he is also employed part-time as a social worker at the Morrison Cove Home.

A Pennsylvania native, he is married to the former Laura Lee Bond of Lost Creek, West Virginia. They are the parents of Jill, Leah and Seth. □

where they decorated the sanctuary with green boughs, red ribbons, wreaths, a Christmas tree with white lights, an Advent wreath and a creche.

After a community Christmas dinner, the Stephans presented a puppet play written by Yvonne entitled, "Bring a Torch." The same evening, Yvonne sang carols with her dulcimer and guitar for accompaniment. During the Christmas Sabbath worship celebration, we were blessed with selections by the Lucy Gardner Memorial Hand Bell Choir, which is made up of members of the church and others from the community.

The Community Christmas Eve worship service was hosted by the Alfred Station SDB Church at the Alfred SDB Church, which was full to capacity. Through the reading of Scripture, the singing of carols and hymns, and lighting of representative candles, the story of Christmas was retold by members of the Alfred Station church led by Pastor Stephan.

The Alfred-Alfred Station Fellowship is an independent organization consisting of approximately 30 adult members. Their meetings are held monthly, with a dish-to-pass supper followed by entertainment or thought provoking programs. The purpose of this group is to give the participants insight into the needs of the community. □

## Davis honored for 13 years of service



Church moderator Wendell Thorngate (right) presented a certificate of appreciation during ceremonies honoring Rev. S. Kenneth Davis (left) and his wife Jean (center) for their 13 years of service to the Battle Creek, Mich., Seventh Day Baptist Church.

by Madelone Parrish

The Pastoral Relations Committee of the Battle Creek, Mich., Seventh Day Baptist Church sponsored Pastor Appreciation Day on Sabbath, December 10, 1983, in honor of the Rev. S. Kenneth Davis, our pastor for the last 13 years (we were not superstitious!), and his wife Jean.

After plans were made, we found the most difficult task was informing the people without the knowledge of the pastor. After several futile attempts to use the church mimeograph without the pastor's knowledge, Wendell

and Karen Thorngate finally managed to get an announcement printed and, with the help of Frankie Davis, got it enclosed with all the *Friendly Guests* (our church newsletter) mailed out for December. During the announcement period Sabbath morning, the pastor was interrupted by our moderator, Wendell Thorngate, who asked Jean to come down from the choir and join them on the platform. With appropriate words of love and appreciation, the pastor was presented with a framed certificate, which had been done in calligraphy by Rick

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Spells. Jean was presented with a corsage by Judy Bennett, committee chairman. The standing ovation by the congregation showed we all joined in this honor.

Following the morning service, all were invited to a reception in the church social room where a specially decorated cake, made by Doris Lingg, coffee and punch were served. Photographs of the occasion, a card signed by all those present, and a monetary love gift were presented to Pastor Ken and Jean as a remembrance of this happy occasion.

Too often we let our appreciation go unspoken, so we are glad our Pastoral Relations Committee led us in this opportunity to let our feelings be made known. □

**Appreciation**  
Given to Pastor Ken  
in appreciation of thirteen years of  
pastoral leadership and service.

Just because we love you...

The Family

December 10, 1983

## Church Women United convene witness for peace

**New York, N.Y.** - For most of us, peace is the absence of war. However, for Church Women United and its national president, Dr. Thelma C. Adair, it means something quite different. 'Peace is not one seamless piece of cloth,' says Dr. Adair. 'It is a mosaic of many uniquely different pieces that create a harmonious whole.'

To this end, Church Women United has issued a call to women of faith around the world to join them in a giant *Witness for Peace* as they convene their

1984 Ecumenical Assembly July 19-23 at Purdue University in West Lafayette, Indiana. Theme for the Assembly is *Come! Build a New Earth: Pieces to Peace*.

This peace event is expected to attract some 5,000 participants. Peacemakers will come together from every state in the union and more than 40 nations around the world to share in the Peace Walk, the Peace Vigil, the Prayer Wall for Peace and the gathering and sewing together of the pieces of the Peace Ribbon in order to demonstrate their active

commitment to world peace.

A major thrust of the Purdue Assembly will be raising levels of understanding. Participants will engage in Focus Sessions that probe the pieces that either prevent peace or nurture peace building - hunger, poverty, women and work, the changing family and more. □

## Words of Conscience

The Seventh Day Baptist General Conference position on conscientious objection is presented clearly between that of American Baptists and Southern Baptists (the only three represented) in the 10th edition of *Words of Conscience: Religious Statements on Conscientious Objection*.

Published by the National Interreligious Service Board for Conscientious Objectors, the 220 page paperback contains statements from over 80 religious groups plus a collection of writings on the topics by several noted individuals. Price for the book is \$5.00 from 550 Washington Building, 15th and New York Ave., Washington D.C. 20005

An excerpt from the two-paragraph SDB position adopted in 1974 and reconfirmed in 1980 says:

*"Recognizing the responsibility of the individual for his own actions and the right of governments to exact penalties for refusal to comply with civil law, Seventh Day Baptists encourage people to follow their religious convictions concerning military service. We urge that prayer be made for all who struggle with the question of conscientious participation or conscientious objection to military service."* □

## COSAR seeks insurance information

The Committee on Support and Retirement (COSAR) is gathering information from pastors and former denominational employees who at one time had health insurance coverage with Garrett-Street and Associates (or Religious Employees Health Plan). Several of these people have not been able to collect on claims from the now defunct company. COSAR will review information received in hopes of giving assistance to those of our leaders who have been *left holding the bag*. □

## Summer Institute to be held

Seventh Day Baptist History and Polity will be the topic for the 1984 Summer Institute to be held June 4-22 at the Center on Ministry in Janesville, Wisconsin. SDB Historian D. Scott Smith will teach the history portion of the course. Polity will be taught by Dean Paul Green.

The three-week intensive course is offered for ministerial students and others interested in a study of the origin and history of the Seventh Day Baptist churches, their organization and government and the development of their tenets and denominational and interdenominational relationships. No tuition or fees are charged.

Travel and living expenses during the institute are paid for

students regularly enrolled in the Center on Ministry program. Licensed pastors, theological students not enrolled at the Center, and ordained ministers are encouraged to attend as partial fulfillment of qualification for General Conference accreditation. They may apply to the Dean for financial assistance with expenses.

Although the history and polity study is conducted as a graduate level course, anyone interested in attending the lectures and doing the reading is welcome to audit.

For further information including course outline, reading list, and application forms, contact Dean Paul Green, P.O. Box 1678, Janesville, WI 53547. □

## Good news in — good news out

by Joyce Conrod  
New Covenant Ministries

"Garbage in, garbage out!" is a well-known and often used cliché in the high-tec world. GIGO in its abbreviated form simply means that incorrect information submitted to a computer will produce incorrect results. Computers are often blamed for billing errors, electric blackouts and lost mail. The real culprit is man. As the Bible states in Job 5:7, "Yet man is born unto trouble as the sparks fly upward."

Computers are fast and accurate tools of communications. This places a direct challenge to Christians. We are to communicate the Good News as accurately and as urgently as possible. Our Lord urges us in Matthew 24:14, "And the gospel of the kingdom shall be preached in all the world for a witness unto all nations and then the end shall come." This should be our cry — "GOOD NEWS IN — GOOD NEWS OUT!"

Computers are used in the secular world to write, publish and promote the glittering temptations of conforming to its image of acceptance. The world throws out lures to come, play, believe, and BUY! The computer graphics used in television commercials are a blatant example of this.

However, scientific technology enhanced by computers and their components have offered the blind "second sight", the deaf "second hearing" and the lame "second legs." Spiritual blindness, spiritual deafness and those whose spirits cannot leap to the wonder of God's love can and are being reached by those Christians whose imaginations use the talents and tools God gives to them as good stewards.

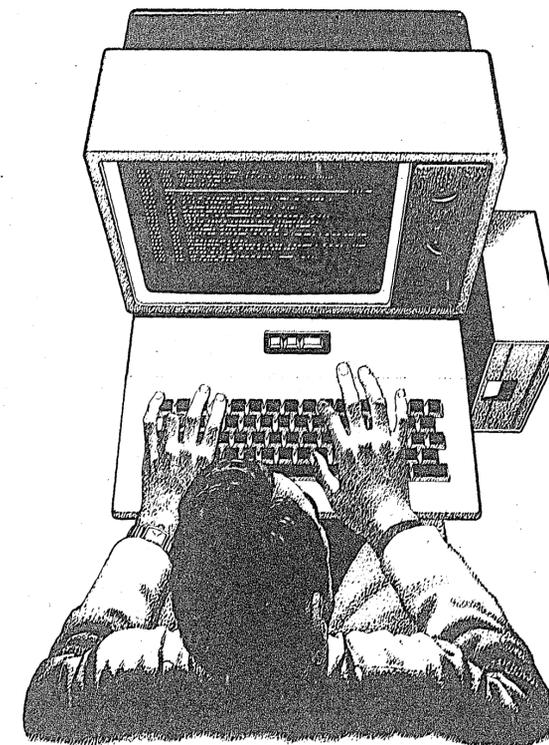
At a recent computer workshop for the Mountain Area

Christian Educators in which we lectured on the topic of home computers, the response to the question submitted to the participants concerning the most popular use of computers among young people was "games". The promise of immediate rewards reinforced by repetitions teaches knowledge, and the value of that knowledge depends upon the sources used. It is estimated that over a million dollars in quarters a year are spent on video games. If you as a Christian parent are concerned with this mode and method of entertainment, then you should take the opportunity to challenge your children to use computers for their spiritual betterment.

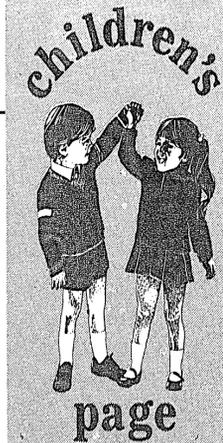
A poll was conducted by Accent Publications at a local Christian bookstore to test the market for our "Computer Bible Games" book. Twenty-five percent of the Christians said they owned home computers. At the same time, there is a tremendous dearth of

Bible-centered computer software. There is great potential for teaching Christian values to children in the home with a computer. Learning the books of the Bible and memorizing verses are just two examples of using computer games for spiritual growth. Other uses Christians can make of computers are: evangelistic letters, church committee reports, Christmas mailings, church financial records.

God is the Creator of the laws of technology by which computers run. Man has made progress in the field of computers only by the discovery of and obedience to these laws of God. Seventh Day Baptists strongly believe that God's laws are to be interpreted in a physical as well as a spiritual sense in today's world. We are expected to use good stewardship by promoting the "Good News" of salvation in an urgent and accurate way. Good News In — Good News Out! □



# Rocco Obeys



Racco

It was  naptime.  wanted to play outside. Which should  do? Do you remember the mess  got into last month?



YES



NO

 remembered to obey his parents, so —  took his nap. Jesus is teaching us that God cares and will help us. Matthew 6:13: "And lead us not into

26 temptation, but deliver us from evil." □

# Leadership with integrity

## NAE meets in Columbus

by Leon R. Lawton

President Ronald Reagan highlighted the first day of the 42nd Annual Convention of the National Association of Evangelicals meeting, on March 6-8, by challenging evangelicals to press for a constitutional amendment supporting voluntary school prayer. "I am convinced that passage of this amendment would do more than any other action to reassert the faith and values that made America great," Reagan said. "I urge you to support this amendment...Together we can show the world that America is still one nation under God."

Today integrity is a word "used too loosely," said William Walton, an outspoken evangelical lay-leader and founder of Holiday Inns, during the leadership forum. "There is no way," he stated, "that you can be a person of integrity unless you are committed" to biblical principles and to God's commandments.

With his dedication to Christian principles of life and management, Walton said he developed a chaplaincy program for the Inns with over 2,000 chaplains. "I also saw to it," he added, "that Bibles were taken out of the bottom drawer and moved to the top of the chest in our nearly 300,000 rooms."

Edmond Robb next challenged the crowd of 1,000 by emphasizing that wealth, overconfidence in scholarship, loss of conviction, and faith solely grounded in man's ability to right social injustices, threaten the strength of the evangelical

movement. "The subtle temptations to acceptance and conformity can cause us to lose our integrity," Robb said. Instead, evangelicals should recognize the authority of Scripture; pray before acting; and worship the Lord as lord over life.

Workshops and luncheons allowed convention participants to hear from many leaders of the church today. These included

Stuart Briscoe, Senator William Armstrong (R-Colo.), Evangelist Luis Palau, Colleen Townsend Evans and Joni Eareckson Tada. Pastor Perry Cain of the Columbus SDB church, Mary G. Clare of the Board of Christian Education and Leon R. Lawton of the Missionary Society were in attendance. The next issue of *The Sabbath Recorder* will carry further information on this meeting. □

## Deprogrammer ruling may set precedent

**Minneapolis**—In a precedent-setting decision, a federal district court has ruled that a Wisconsin man was illegally imprisoned by relatives and hired "deprogrammers" who tried to force him to renounce membership in the Disciples of the Lord Jesus Christ, a small fundamentalist group.

Federal District Court Judge Harry MacLaughlin said the evidence in the five-week trial was "overwhelming" that the rights of William Eilers, age 25, were violated during a deprogramming attempt in 1981.

Judge MacLaughlin expressed sympathy for the family members who instigated the incident. But, he said, "This court is sworn to uphold the Constitution of the United States. If the basic constitutional rights of an American citizen are not

recognized in federal court by a federal judge, where will they be recognized?"

During the ordeal in 1981, Eilers and his pregnant wife Sandy were seized on the street in Winona, Minnesota, and taken to a Roman Catholic religious retreat. There, family members and five paid deprogrammers held the couple for five days and urged them to renounce the fundamentalist religious group they were part of.

Eilers was chained to a bed for two days during the attempted deprogramming and otherwise physically abused. He escaped during an attempt to move the couple to another location. Eilers' wife was convinced to give up her membership in the religious group, however, and she has since divorced her husband. □

## A preface to Sparrow-Stroke Syndrome

by Alton Wheeler

In the February issue of *The Sabbath Recorder*, (page 9), there appeared an article—a portion of a letter which was the second of a series of two such epistles.

The setting was that of my being on the top floor of the rehabilitation department of the Riverside, California, Community Hospital where the Lord, as well as a staff of dedicated therapists, helped me cope with a stroke.

One day I observed many sparrows and pigeons landing on lower roofs of the hospital. Soon I noted that the pigeons were overwhelmingly out numbered by the sparrows; however, whereas the pigeons walked

around, the myriads of sparrows tended to spend most of their time gathering in "chattering clusters"—reminding me of the tendency of many churches having all too many "chattering clusters"—known as committees.

It was at such time that I recalled Jesus telling of the ill-fated sparrow (Matt. 10:29). The thought came to my mind that such sparrow might have been stricken by a stroke contracted through its having participated in too many of those "chatter much and do little" sparrow sessions.

Touched with compassion, I could conceive of its recovery. If such healing had happened, however, I could envision its returning to the resumed

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## Words from Mill Yard

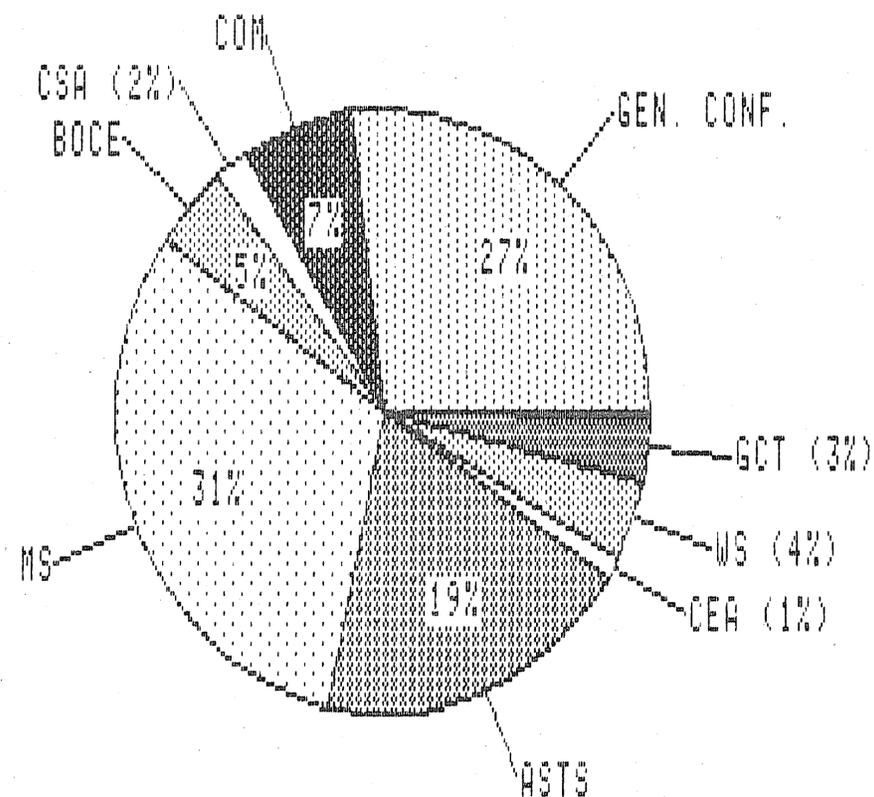
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"Our week of prayer and the day of fasting on the 15th (January) will be long remembered among us. The attendance in these meetings was very good, we go from house to house, and certainly the spirit of God was felt among us." □

The Sabbath Recorder

## How did OWM do in 1983?

### OWM DISBURSEMENTS & REPORTED BOARD REPORTS FOR 1983

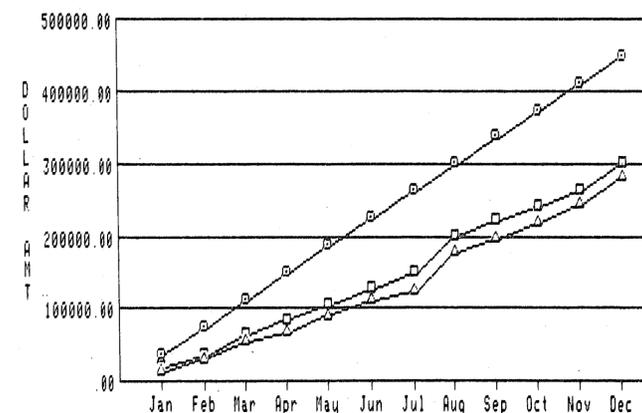


OWM (Our World Mission) is the unified budget of the Seventh Day Baptist denomination and its related committees, boards and agencies.

Gen. Con. (General Conference)  
COM (Council on Ministry)  
CSA (Christian Social Action Committee)  
BOCE (Board of Christian Education)  
MS (Missionary Society)  
ASTS (American Sabbath Tract Society)  
CEA (Council on Ecumenical Affairs)  
WS (Women's Society)  
GCT (General Conference Trustees)

An amount too small for the chart was distributed to the Seventh Day Baptist Historical Society.

The chart on the right shows how OWM funds came in during the year. The diagonal line represents a steady, averaged income that leads to the year's budget goal.



△—82 ACT  
□—83 ACT  
○—STEADY

OWM GIVING 1982 AND 1983

## A preface to Sparrow Stroke Syndrome

by Alton Wheeler

In the February issue of *The Sabbath Recorder*, (page 9), there appeared an article—a portion of a letter which was the second of a series of two such epistles.

The setting was that of my being on the top floor of the rehabilitation department of the Riverside, California, Community Hospital where the Lord, as well as a staff of dedicated therapists, helped me cope with a stroke.

One day I observed many sparrows and pigeons landing on lower roofs of the hospital. Soon I noted that the pigeons were overwhelmingly out numbered by the sparrows; however, whereas the pigeons walked

around, the myriads of sparrows tended to spend most of their time gathering in "chattering clusters"—reminding me of the tendency of many churches having all too many "chattering clusters"—known as committees.

It was at such time that I recalled Jesus telling of the ill-fated sparrow (Matt. 10:29). The thought came to my mind that such sparrow might have been stricken by a stroke contracted through its having participated in too many of those "chatter much and do little" sparrow sessions.

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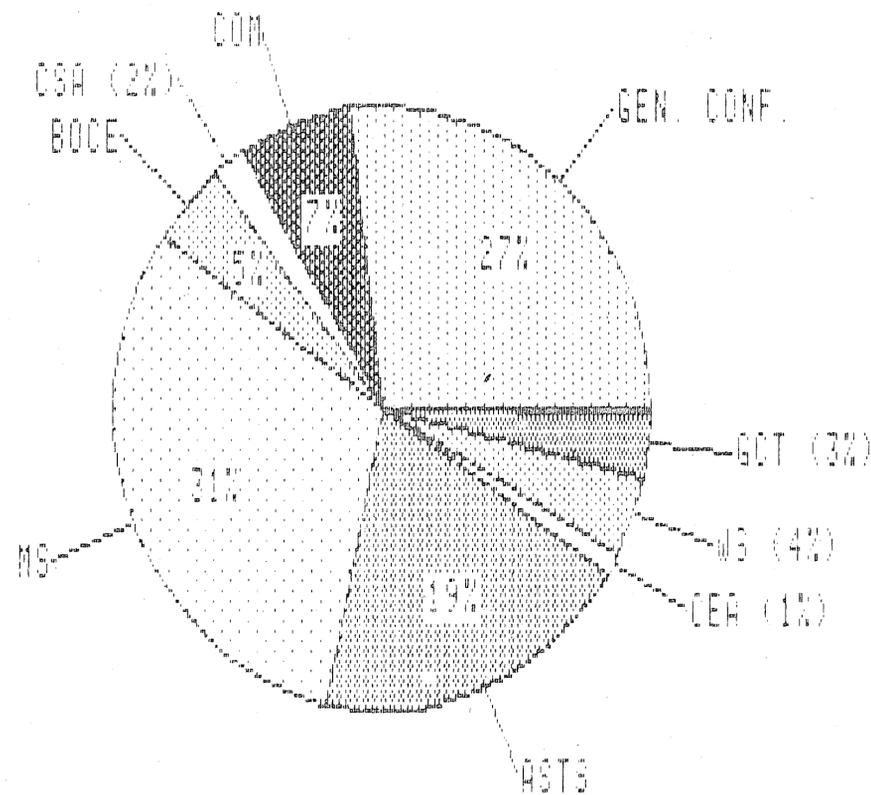
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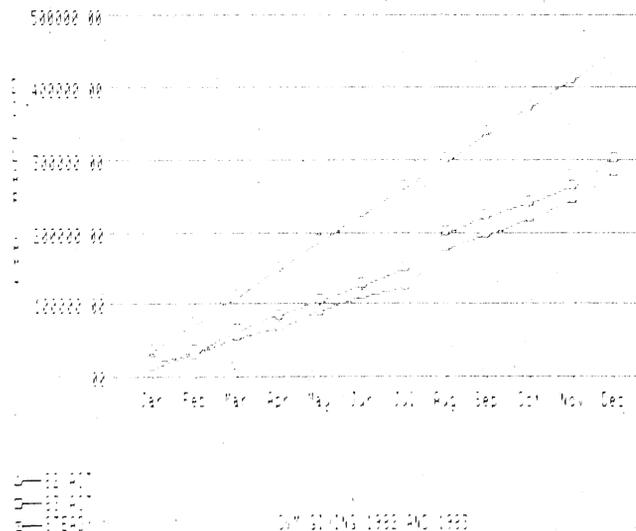


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### We have this treasure

Cont. from page 10.

dices regarding Gentiles, the Jewish law, the nature of redemption, and the significance of suffering. It gave him wholeness where he had not known it before, though not immediately. But it also confronted him with his inescapable fragmentation — his thorn or thorns in the flesh — and the grace to live as one not yet whole. He learned that while claiming the possibilities of the gospel we must live with its impossibilities as well.

We need Paul's word in a culture secularly and sacredly obsessed with narcissism and self-help philosophies. Self-fulfillment has become everything to many persons in the world and the church. It has become that individualistic pearl of great price worth securing at the cost of relationships, integrity, and common humanity. It fools us into thinking that we can attain immediate wholeness and woe be to those who get in the way.

The gospel of Jesus Christ is not just another, or even the ultimate, self-help ideology. Its word is not simply that you help yourself, but that you lose yourself, and in doing that you are found.

Nor can we claim wholeness

for ourselves at the expense of those who are not whole. We do not pursue wholeness alone but in community. So much of Jesus' attention was focused on the obviously not yet whole people of his day — the public sinners, the evident losers, the lame, the blind, the deaf, the poor — the crowd most religious folks said could never be whole and did not deserve to be anyway. And for Jesus, their wholeness was a sign — an eschatological promise for the rest of us. If those people can be made whole, we all can. And if they cannot, none of us can either. The promise of blind eyes opened, deaf ears unstopped, lame leaping and speechless singing is a word of hope for all of us, earthen vessels, for none of us is fully whole after all.

Thus, the church which fails to respond to the not whole people is not a whole church. The church which ministers only to those it calls "normal" (our kind of people) is not a whole community of faith. How do we know what the church is? How do we recognize its incarnational activity in the world? Buildings, attendance, Bible study, finances, devotion to God? Perhaps; perhaps not. For sure, we know it by what it does for the not yet whole people of

the world; and reaching out to them may cause many of us to re-evaluate the way we do church in the latter days of the twentieth century.

And, weak or strong, whole or incomplete, you and I and all the church have but one gospel: Christ crucified. We proclaim that word in all its far reaching implications, and if we are a success, that is good. But if we are failures to the world, that is all right, too. We are not called to triumph but to truth. (Martin Luther warned of this when he said that the church must be more concerned with the theology of the cross than the theology of glory.)

Thus winning comes from God and is defined on his terms. We do not lose ourselves in order to win or get anything back from God. It is to become weak, vulnerable, and unheroic for the sake of others, acknowledging not only our triumphs in this world, but also the things which reveal our weakness.

Paul's experience at Corinth helps us to realize that the gospel is indeed good news for those whom our society labels as the losers — for kids with cerebral palsy and old folks in nursing homes; for couples whose relationship is on the edge of disintegration or whose marriage has already disintegrated; for students making something less than A's or B's; for professors who don't write a book every six months; for men or women who don't have a status career; for denominations which are on the skids; and for ministers whose churches are not packing people in. The gospel is for all of us, for every one of us is a loser sooner or later.

"God," says Robert Raines, "is ever responding to our failures. God grades us all with Pass/Incomplete. Pass is that unconditional, gracious acceptance of

**A successful congregation is one which evokes in its people a compassion for suffering humanity and the courage to do something about it.**

his presence. Incomplete means we are not yet whole, not yet fully grown, that there is not yet a union between what is inside and what is outside ourselves. We are not yet complete."

So it is all right to fail. It is painful, but it is all right. In fact, failure at some point is inevitable. In 2 Corinthians, Paul accepts the fact of the spiritual life that sometimes when you minister as best you can, when you give ministry your best shot, you fail. Yet somehow — God is the kind of God who is at his best in our weakness. He is strongest in our limitation. It is in the vulnerable, earthen vessels given to failure and fragility that God has chosen to reveal himself. You and I are of eminent value to God and his world in success or in failure. Failure is pain; it is humiliation and hurt. But in it all there is the grace of God. "My grace is made perfect in weakness," so the word of God comes to Paul and to us.

Perhaps we modern Christians need to rediscover a theology of failure, a theology of pain, a theology of weakness. For Paul says something very startling about all that: "For the sake of Christ then, I am content with weaknesses, insults, hardships,

persecution and calamities, for in accepting my weakness, I become strong." It is not that we are ashamed of our weaknesses, nor are we proud of them, but we acknowledge them, share them, and recognize them as signs of hope.

Mrs. Ina Jones was one of those signs of hope for me. A member of 23rd and Broadway Baptist Church in inner-city Louisville, she served it for over 40 years as teacher, choir member, cook and dishwasher. Late in life she developed diabetes, and a weakness in her legs made walking difficult. And during those last years, that struggling congregation elected Mrs. Jones a deacon! On communion Sundays, she would hobble, eyes shining, to the front of the church with the other deacons, and I would get a lump the size of Cleveland in my throat. She was too weak to pass the bread and the cup, but she was numbered among the deacons, yea, among the saints, nonetheless. That amazing congregation did not cast her aside in her infirmity, but blessed her in her weakness.

Henri Nouwen says: "The wound which causes us to suffer now, will be revealed to us later as a place where God intimated

his new creation."

What does all this mean to us as the church? It means that we are of value to God whether we are weak or strong. It means that we are not a corporation, a business or a social club. We are the body of the living Christ, and persons matter to us whether they can give anything back to the church or not. Robert Raines suggests that "biblically speaking, a successful congregation is one which evokes in its people a compassion for suffering humanity and the courage to do something about it. It is a congregation in which the Spirit is alive, opening the eyes of the heart, to see and feel the hurt of humanity. It is a congregation that undertakes the same liberating mission that was the core of Jesus' lifework."

We hope that our churches and denominations will grow, and expand their ministries. We would all love to see people responding to Christian conversion and discipleship, but none of that is worth much if we as a people are not willing to become vulnerable, to hurt, be misunderstood, experience rejection and even fail, that the truth of God's good news might be lived out in the world. For what does it profit a church if it gains the whole world (if it achieves bold mission), but loses its own soul?

Today let us together confess with Paul what we really are ... earthen vessels, weak, vulnerable, even broken, filled to overflowing with the treasure of the gospel.

So there he goes — hobbling down the road to Rome and the fulfillment of his destiny. "The apostle with the cauliflower ear and the split lip," someone has called him. Think of it! The good news of Jesus Christ is being carried to the world by a sickly, unimpressive, inarticulate Jew — how disgusting! Hallelujah! □

**The church which ministers to only those it calls "normal" (our kind of people) is not a whole community of faith.**

## New Testament site rediscovered in Galilee

From *Christian Life in Israel*



So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

Matthew 8:31-32

**O**n the eastern shore of the Sea of Galilee, a team of road workers recently came upon the ruins of an impressive, 5th-century Byzantine church, adjacent to a well-fortified monastery. Further exploration revealed, higher up the rugged slope, a small chapel carved out of the rock. The name of the site is Kursi — the Gerasa of New Testament times, which was inhabited by the Gerasenes or Gaderenes. It was here that, according to the Synoptic Gos-

pels, Jesus miraculously rid the tormented madman of the demons that plagued him. Excavated by Israel's Department of Antiquities and imaginatively restored by the National Parks Authority, the ancient ruins now stand in a landscaped archaeological park which already features prominently on the pilgrim's map of Galilee.

It was just a few generations after Jesus' time that the small hillside chapel was built by his followers to commemorate the healing of the possessed man from Gerasa. Nearby are the caves where he is believed to have lived; all around lie knife-sharp flintstones, a reminder of the Gospel account (Mark 5:5) that the demon-plagued man had been cutting or bruising himself with stones.

Climbing the steep, rock-cut stairs to the chapel, you pass a plastered wall embellished with crosses and symbolic branches. Beside the apse, there still stands a stone column, also inscribed with a cross. The chapel floor was evidently renewed by the faithful who worshipped here, for two layers of superimposed mosaics have been uncovered.

The shrine attracted an ever-growing number of monks, and it

was probably to accommodate this expanding community that, in the fifth century, the larger church and monastery were built at the foot of the hill, just a short walk from the lakeside.

Cyril of Scythopolis tells us that in the year 491, the great

**Kursi is now a landscaped archaeological park.**

founder of the Mar Saba monastery in the Judaeen desert visited 'Korsia' and prayed there. And in 723, St. Willibald, who refers to the Gospel story, relates that he was at the site and offered prayers in the church. The monastic settlement evidently attracted many pilgrims, and it flourished until the Persian invasion of the Holy Land in 614. It was about a hundred years later that a sudden earthquake finally extinguished what remained of the monastic tradition at Kursi.

Today the visitor can walk among the re-erected pillars, capitals and arches of the Byzantine church, now exposed to the sky. Also restored is an ancient olive-press, from which vials of oil may once have been distributed to pilgrims as a memento of their visit — a practice still common in some Eastern churches. One of the most striking features of the church is the intricately-designed mosaic floor, where a basket motif recalls the miracle of the second Multiplication of the Loaves and Fishes, not far from here. At the entrance to a side chapel, a stone trap-door leads down to a barrel-vaulted tomb. Here the excavators had found forty-four skeletons, presumed to be the mortal remains of monks who lived over a thousand years ago.

A visit to Kursi is not complete without the short walk to el-Kafze, 'the place of the leaping.' This is a rocky outcrop that rises above the Sea of Galilee, about one kilometre south of the church. It was at this spot, tradition tells, that the swine of the Gospel story were grazing before they rushed down the precipice into the lake. Today, el-Kafze is the tranquil haunt of none but lakeside birds and pensive pilgrims. □

## Marriages

**Fetrow-Stred.**--James Francis Fetrow, son of Mr. and Mrs. Francis H. Fetrow, and Mary Elizabeth Stred, daughter of Mrs. Phyllis Misiaszek, were united in marriage on February 18, 1984, at the Seventh Day Baptist Church in Waterford, Conn. Rev. Donald E. Richards officiated.

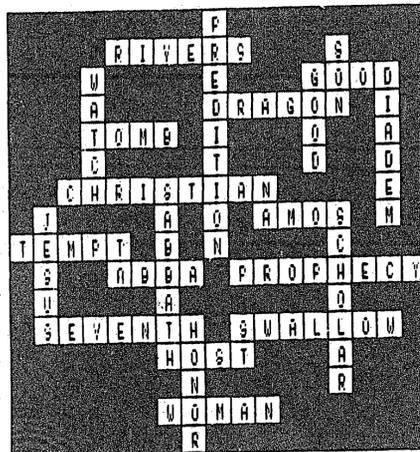
### Puzzle Answers

#### ACROSS

2. Rivers
5. Good
7. Dragon
8. Tomb
9. Christian
12. Amos
14. Tempt
15. Abba
16. Prophecy
17. Seventh
19. Swallow
20. Host
21. Woman

#### DOWN

1. Prediton
3. Son
4. Watch
6. Diadem
10. Sabbath
11. Jesus
13. Scholar
18. Honor



## Accessions

### Adams Center, N.Y.

By Letter:  
Helen Brannon  
Kenneth Brannon

By Testimony:  
Mark Irwin

### Bay Area, Calif.

Steven Crouch, Pastor

By Testimony:  
Mrs. Anita Carter

### Portland, Ore.

Justin Camenga, Pastor

Glen Rhodes  
Marlene Rhodes  
Kenneth Bowen  
Grace Bowen

## Births

**Schleusener.**--A son, Edward Cary Schleusener, was born to Paul and Marion (Jones) Schleusener of Diamondale, Mich., on October 23, 1983.

**Noel.**--A daughter, Sandra Michelle Noel, was born to Robert and Jan (Davis) Noel of Battle Creek, Mich., on November 21, 1983.

**Hall.**--A daughter, Jennifer Renae Hall, was born to Scott and Maryann (Curry) Hall of Lost Creek, W.Va., on February 1, 1984.

**Curry.**--A son, John Hamilton Curry IV, was born to Steven and Ammie (Kathy) Duncan Curry of Lost Creek, W.Va., on February 8, 1984.

**Campbell.**--A son, John Elnoe Campbell, was born to Steve and Sue (Anderson) Campbell of Moyock, N.C., on February 22, 1984.

**Dates to Remember:** Conference 1984 will be held on the Beloit College campus, Beloit, Wis., August 5-12.

## Obituaries

**Coon.**--Nina Gates Coon, 93, was born the daughter of William R. and Ida Davis Gates in Taylor, N.Y., on January 23, 1890; and died Friday, January 6, 1984, at the home of her daughter in Wampsville, N.Y.

She married Lyman A. Coon on December 29, 1909, and they lived in DeRuyter, N.Y., where he operated a grocery store. He died in 1966.

Mrs. Coon was a member of the DeRuyter Seventh Day Baptist Church. In 1970 she moved to Verona, N.Y. Since 1978 she has lived with her daughter Ardale and her husband Rev. Victor Skaggs in North Loup, Neb., Plainfield, N.J., and Wampsville.

Surviving are two daughters, Mrs. Doris Waterbury of Sacramento, Calif., and Mrs. Ardale Skaggs, Wampsville; four grandchildren; six great-grandchildren; a brother, Lloyd Gates of Pitcher, N.Y.; one sister, Mrs. Ruby Burrows of Nokomis, Fla.; and several nieces, nephews and cousins.

Funeral services were held Sunday, January 8, 1984, at the Smith Funeral Home, DeRuyter. Rev. Helen Green and Rev. Russell Johnson officiated. Burial is at Hillcrest Cemetery, DeRuyter.

HG

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P.O. Box 1678  
Janesville, WI 53547

# Rolled away

by Claston E. Bond

Who'll roll the stone away?  
This question they did ask.  
They knew the stone so huge —  
Would be a heavy task.

They went to seek his body  
Who'd hung upon the cross,  
They knew that he there died;  
Hearts heavy with his loss.

God's power was seen there  
In the quiet of that grave,  
Why sought they there our Savior  
The one who came to save?

They'd failed to catch the vision  
Of the Christ who died for all,  
They'd failed to understand —  
The Savior's loving call.

If now you have a burden  
That weights you down each day,  
Just give it to the Savior —  
And all your burdens roll away.

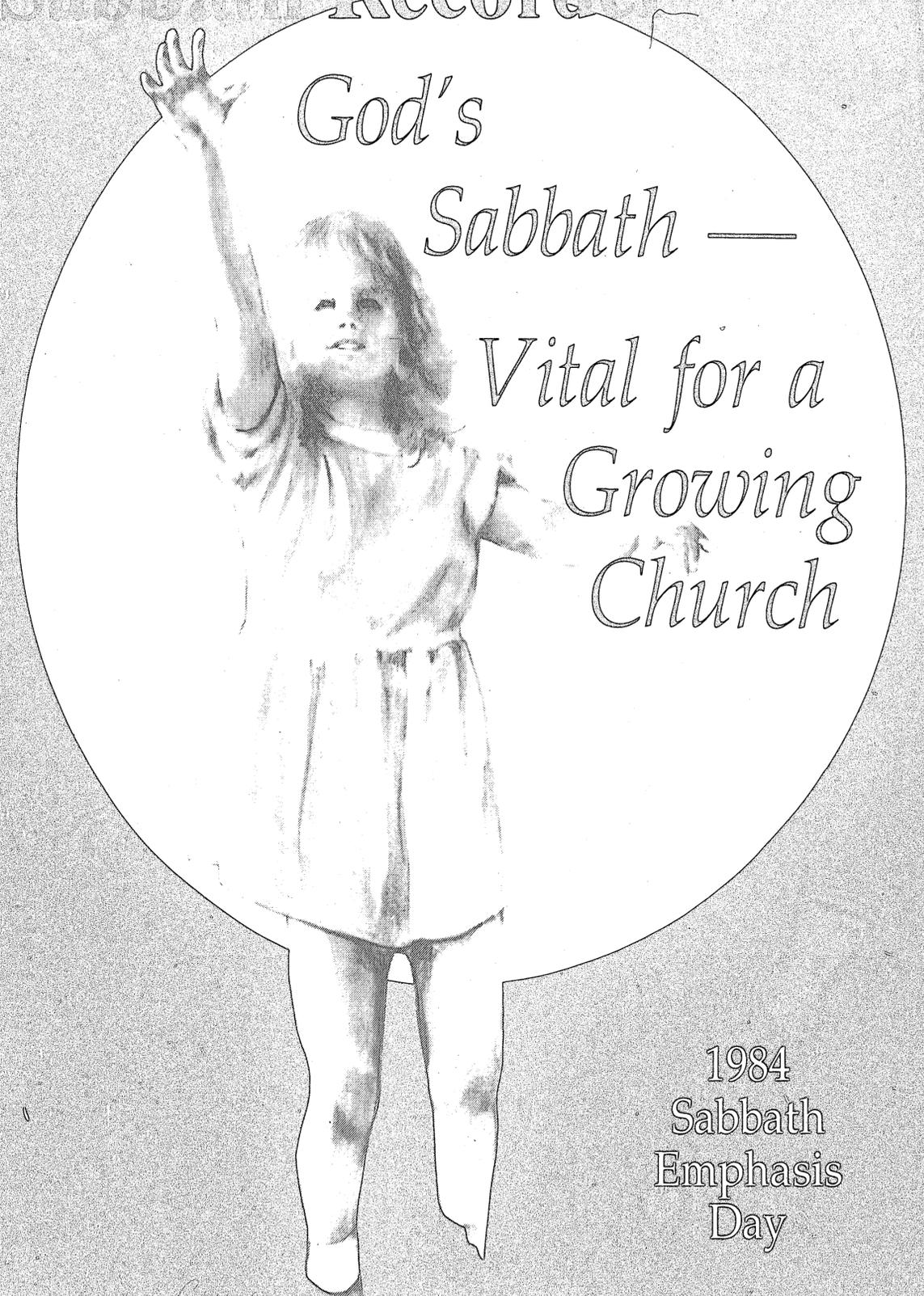
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