

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 —
The stone will soon roll away.

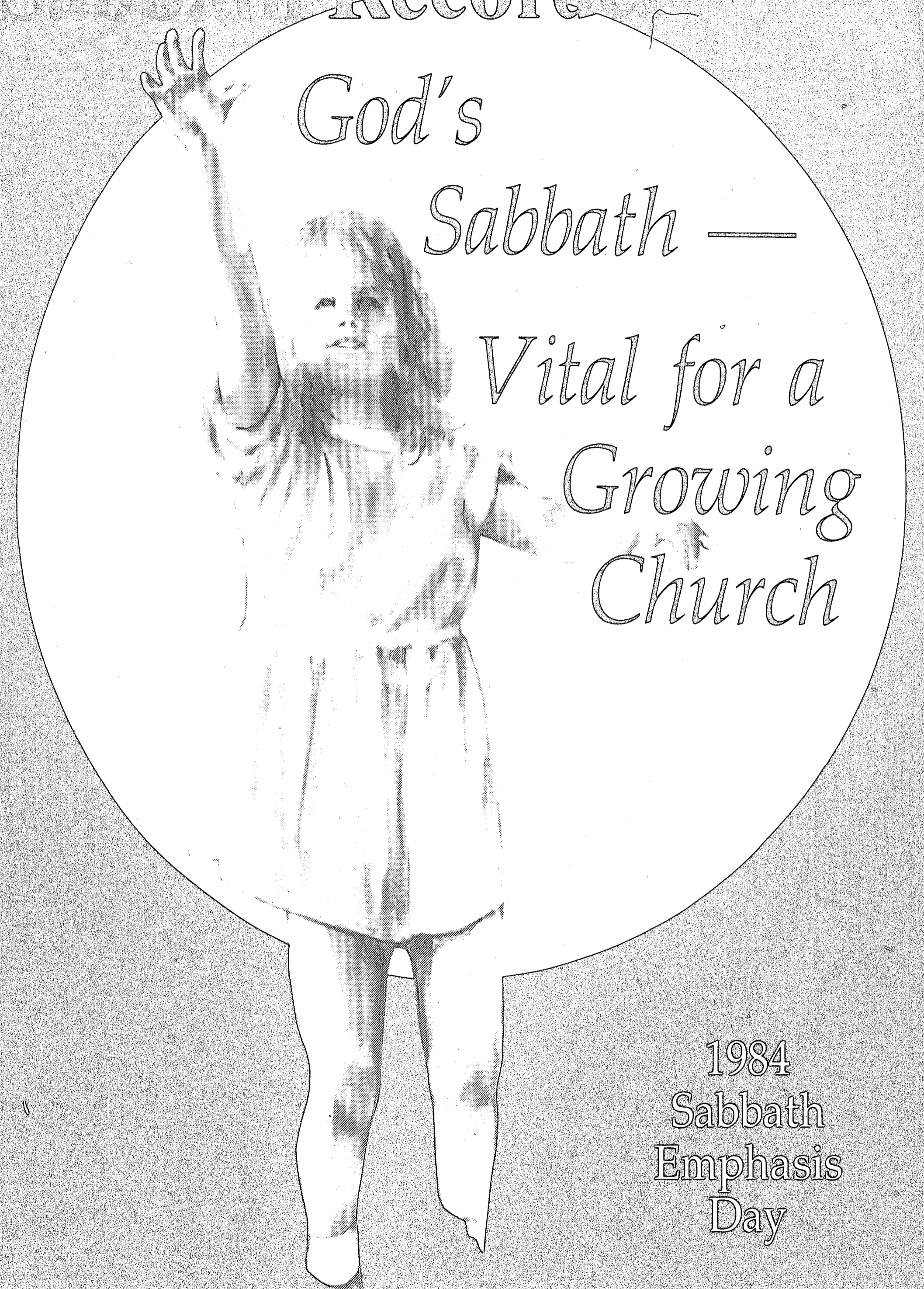
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The Seventh Day Baptist

July 1984

Sabbath Recorder



1984
Sabbath
Emphasis
Day

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The SAVIOR's loving call.

If now you have a burden
That weights you down each day,
Just give it to the SAVIOR —
He'll this burden roll away.

Yes, Christ then is the answer
His power for each day,
You'll know such peace within —
When your BURDEN'S "rolled away."

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God's

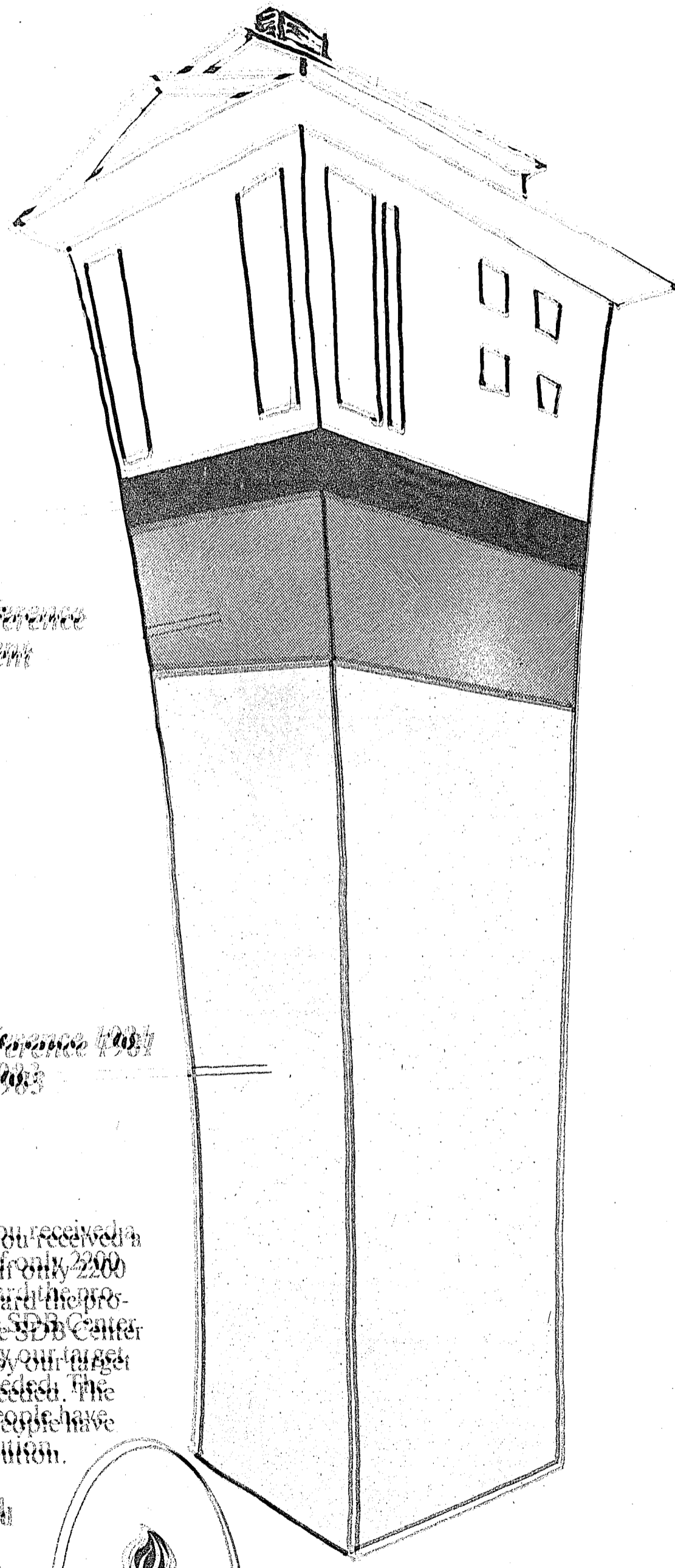
Sabbath —

Vital for a
Growing
Church

1984
Sabbath
Emphasis
Day

Cruzan

**We're almost to the top!
Relocation Fund**



Remaining

Memorial Fund
matching gifts

Gifts from Conference
1983 to the present

Gifts from Conference 1983
to Conference 1983

A short time ago, you received a flyer that said that if only 2000 SDBs gave \$50 toward the project, the debt on the SDB Center would be paid off by our target date. It's still needed. The equivalent of 200 people have made a \$50 contribution.

The Memorial Fund has provided for every session the last 100. Now it's your opportunity to make your gift, even larger!

The Relocation Fund
Seventh Day Baptist Center,
3120 Kennedy Road,
P.O. Box 672
Janesville, WI 53547

Conference hymnals

We will be using *Hymns For The Family of God* published by Paragon Associates, Inc. as the 1984 conference hymnal. Those who own copies are asked to bring them for their own use during the week.

Like to help people?
Sunshine Mountain Children's Home is seeking a couple or mature lady to serve as houseparents for the handicapped. Contact Ralph or Linda at (601) 783-3426 or P.O. Box 37, Chatawa, MS 39632

Reunion!

Summer Christian Service Corps, other dedicated service workers and their training session directors will be having a reunion dinner at conference in Beloit, Wisconsin, on the evening of August 7, 1984, from 5 p.m. to 7 p.m. The cost will be \$6.65 without a meal ticket, and \$2.40 with a meal ticket.

Please reserve _____ (number) dinner tickets.

Name: _____
Clip this coupon and mail to: SCS-C Reunion, SDB Center, P.O. Box 1678, Janesville, WI 53547

Southeastern Association

Southeastern Association meetings will be held at Salem, West Virginia, the weekend of June 22, 23 and 24. The speaker Sabbath morning will be President Ronald E. Oil of Salem College.

Theme of the meetings will be *Forward—Following Christ*, based on *Philippians 3:12-17*. Moderator K.D. Murley will conduct business sessions. First pastor, Rev. Melvin G. Nida, will lead the Sabbath worship service.

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Whole No. 6,672

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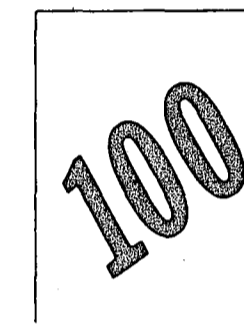
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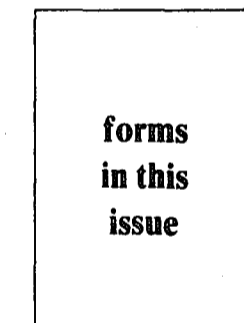
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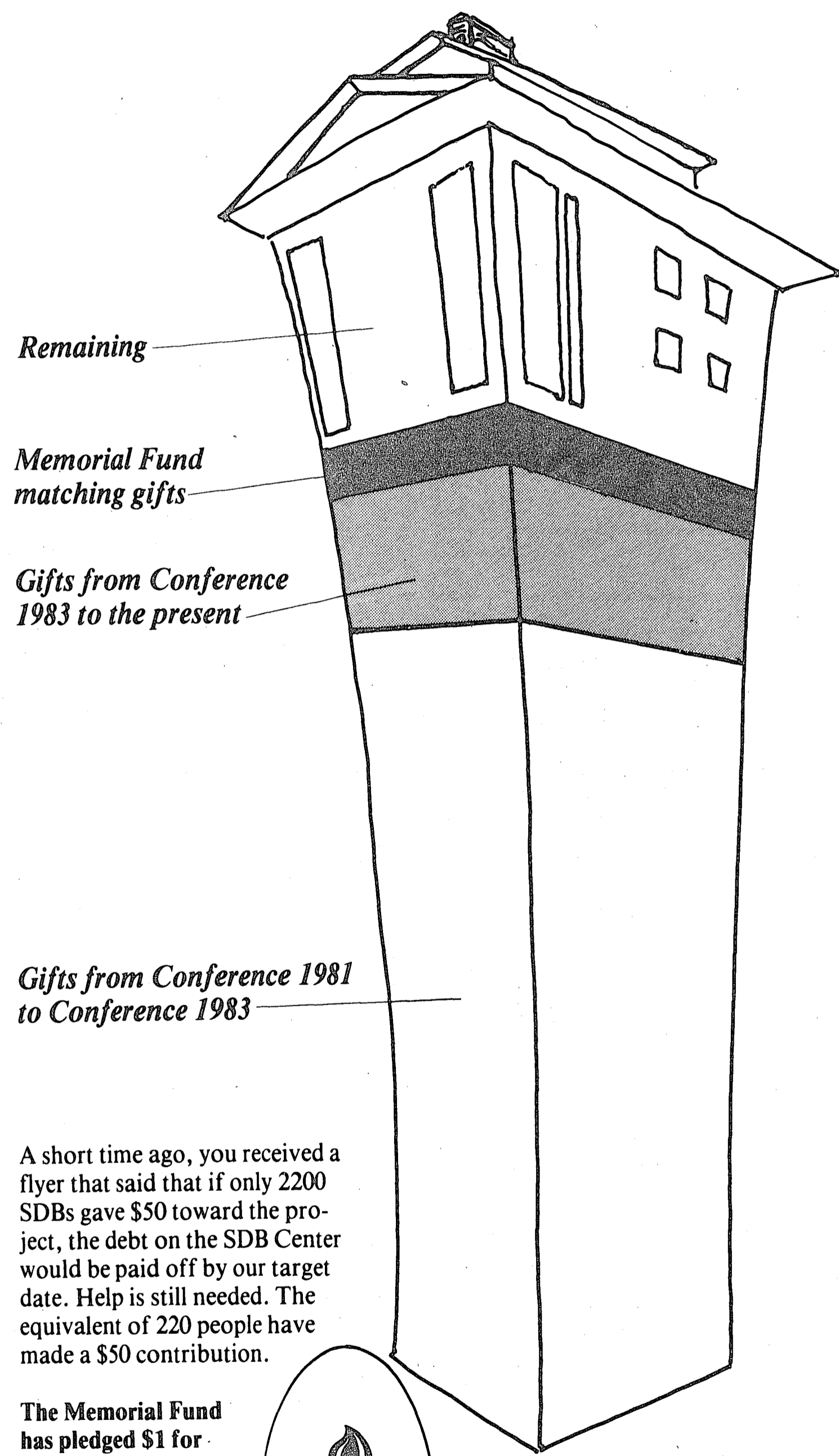
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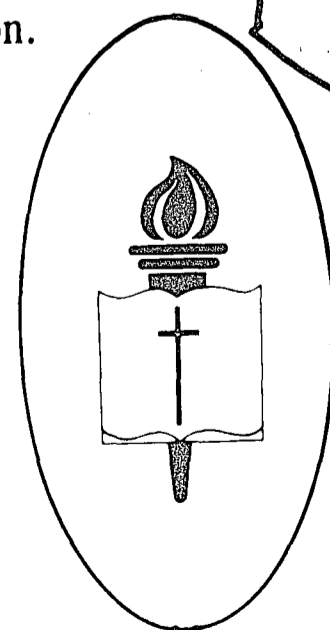
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The Memorial Fund has pledged \$1 for every \$4 paid on the debt in 1984. Now is your opportunity to make your gift go even farther!



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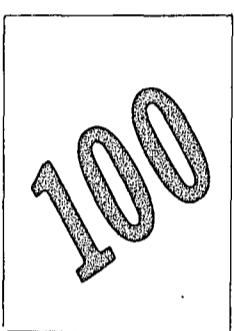
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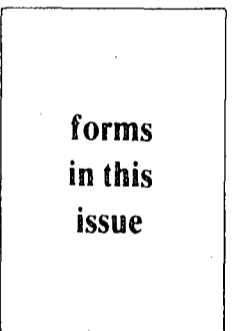
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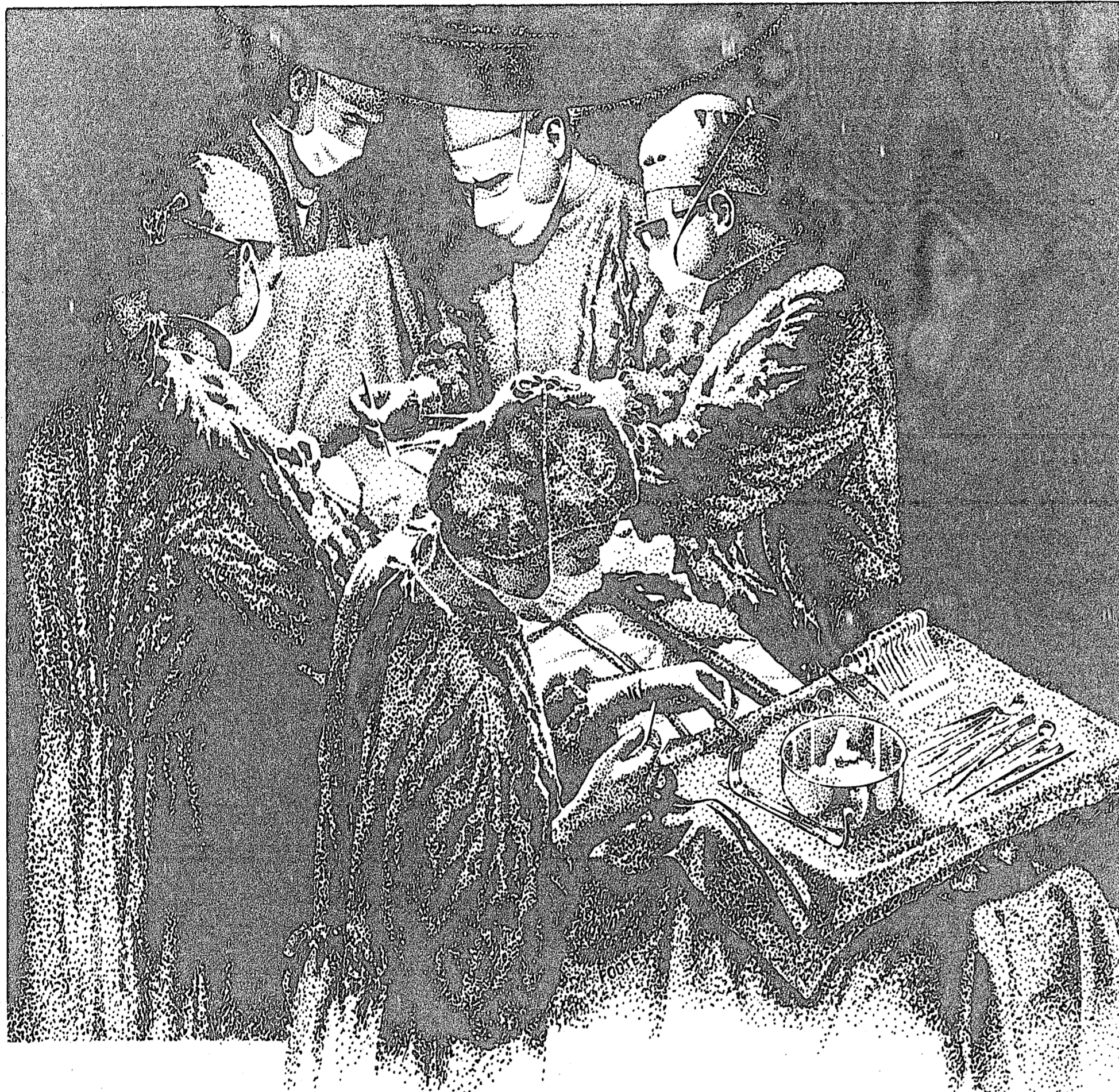
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God's Sabbath: Vital for a growing church

by William E. Shobe



Imagine with me today the scene inside a sophisticated diagnostic clinic, decorated in stainless steel and hospital greens. Visualize within this sterile environment a team of specialists, huddled together over their patients, carefully examining each one. From the comments being made it becomes clear that some of the patients are healthy and full of vitality, while several are desperately struggling.

"Get the vitals on the healthy ones." barks the head of the team. "See what they have in

common. Maybe then we can find a clue to help these others."

The vital statistics of the healthy patients begin ringing through the room.

Evangelism - steady!
Bible teaching - constant!
Lay-person involvement - high!
Concern for the needy - surging!
Sabbath emphasis - strong!

No, this is not Mayo Clinic, but perhaps the Fuller School of Church Growth. The patients are not human beings, but churches,

specifically Seventh Day Baptist churches. As in the real world of churches, some are strong and vital, while some are struggling. The key to the difference is quite possibly evident in the *vital signs*. Vital signs have to do with life and the capacity of an organism to live and grow. Vital signs have become of great concern to all of us in this our *Decade of Discipleship*, as we seek to double our life in every category of our churches and denomination. How do you read the vital signs in your church?

Sabbath Keeping as a Vital Sign

As we examine our churches, we need to be careful not to overlook an important aspect for Seventh Day Baptist churches, the Sabbath. One denominational leader crystallized the issue when he reminded us that without our belief in the seventh day Sabbath, we have no reason to exist as a distinct denomination. All of us could be assimilated easily into any number of other Baptist churches. While our belief in the Sabbath is our key distinctive, it is also a topic we may be neglecting. Check your *vital signs*. Chances are good that if our church is struggling, we may be weak in our Sabbath emphasis. God's Sabbath is vital for a growing church.

God's Sabbath gives the growing church a vital reminder. A growing church is a church that works at growth. Growth very seldom happens by chance. It usually requires a good deal of planning, budgeting, work and vision. A church grows as it sets goals and goes out to meet those goals through personal involvement with people. A growing church is never satisfied with the status quo or past laurels, but presses on to greater achievement.

In the whole activity of growth and building up a church, it is sometimes easy to lose a true perspective on reality. We begin to focus on our work, our accomplishments, our plans, our converts. We become proud of our growing church to such a point that we are in danger of leaving one name off the list of credits: God's.

Proper Perspective

God's Sabbath should keep us in the proper perspective. Each week closes with a clear reminder that we all need in our individual

lives and in our church: *God is in charge here!* This is God's Kingdom and we are but citizens. This is God's Church and Christ is the head. This is God's life that I am living in this body and the Holy Spirit is my constant guide. From sunset to sunset, each Sabbath day reminds us that while we may sow the seeds of growth, or perhaps water the planted seed, it is God who gives the growth. While we have vital and privileged roles in the building of God's Church and Kingdom, all the glory and honor is his.

This weekly reminder of God's control, given to us in the

*God's Sabbath
gives
an opportunity
for
body-building.*

Sabbath, should also grant us comfort. The very same God who created the entire universe, and established the Sabbath as an eternal reminder of that fact, is in charge of the growth of our church. Ask yourself this question: If God is able to create the universe, to cause an acorn to become an oak, in fact, to raise Jesus from the dead...if he can do these things, can he not also cause our church to grow? He does not place the burden of growth uniquely on us, but upon himself. He only charges us to be faithful in the preaching of the Gospel, in living godly lives and demonstrating his love to the world. As we are faithful in our

work, we can be certain that he will be faithful in his. The responsibility for growth in our church could never rest in more capable hands. The Sabbath comes to us weekly to help us keep the perspective, to trust God for growth as we work faithfully with him. God is in control of this church and he does desire its growth.

Building up the Body

God's Sabbath also gives the growing church an opportunity for *body-building*. A growing church does so by adding new members to the existing congregation. It grows more by keeping the new members that it adds. Perhaps you can remember new people who came to our church for a while, and then stopped coming. The problem is that they probably never became a part of the church. They did not feel as though they belonged or were needed in the church. This problem is especially great in churches full of *old-timers*, who have assumed all the service responsibilities in the church and have developed *cliques*. Somehow it is hard to feel a part of a church like that.

Willard Black has observed that ninety percent of new members will stay in their congregations if:

1. they can articulate their faith
2. they can become involved in sub groups
3. they have four to eight close friends in the church.

God's Sabbath gives us a vital opportunity to build these kinds of relationships within the church body. There may be Bible study groups, women's groups or youth groups that meet during the other six days of the week, but often we have little time in our busy schedules for new fellowship. It is hard enough to keep our existing relationships strong. But Sabbath provides us with hours of un-

cluttered time, already dedicated to God's use for worship and fellowship.

Ask yourself a few questions! "What activities does our church offer for building relationships within the body of the Sabbath day? When was the last time I made a special effort to get acquainted with either a newcomer to our church or someone that I still do not know very well? Am I really open to using God's Sabbath to help people feel and become a part of our church by visiting them at their home or even inviting them to share a meal at mine?"

What a life-giving opportunity God has given the church in the Sabbath day. It's a time to be a body, and enjoy the sweetness of all that we have in common through Jesus our Savior. It's a time for building up our body as we share our lives with each other, and strengthen our relationships. It is a vital time that too many of us are hesitant to put to its best use. Yet the growing church will see the opportunity, and use it to God's glory.

Something Special to Share

Furthermore, God's Sabbath gives a vital emphasis to the growing church. As Seventh Day Baptists, we have something special to share with the world that few other Christians can offer: the Sabbath. Every Christian church should offer the message of salvation, the redemption offered in Christ's blood. Every church should offer fellowship and a sense of community love and support. Every church should teach the word of God, minister to the needy and train its people for righteous living and service to God. But Seventh Day Baptists are among the few who offer to share the blessing of the Sabbath.

In God's Sabbath we have something to offer that the world is looking for: rest with meaning. Especially in our own nation, leisure time is for many becoming boredom time. "What can I do now?" Leisure time soon loses its restful aspect as people rush to fill its void with a second job, busy-work or mindless hours before the television. The result is that they drag into the office at the start of the week in need of rest and renewal. A couple of hours dedicated to church attendance will not renew or refresh. God knew that and created the Sabbath.

A Full Day of Refreshing

The Sabbath, that weekly 24 hour period of change, was intended by God to refresh and renew man in every aspect. It provides 24 hours to refresh the body through a change in physical activity. For those whose occupation is more physical during the week, it provides for physical peace. For those whose lives are more sedate, perhaps seated at a desk all week, it provides time for physical stimulation such as a walk in God's about the future, and we enter appreciating him who created the grain fields and the forest.

The Sabbath should also refresh the spiritual vitality of mankind. Six days a week we probably focus too little on God. On the Sabbath we become God focused, ceasing from our own pursuits and drawing close to him.

It is as though we need to have our spiritual batteries charged, not by a few hours of worship, but by 24 hours in the presence of him who gives life and power for living. What a change our lives will show when we truly benefit from God's Sabbath...from

drawing close to him in spirit.

A Fore-taste of Heaven

Hebrews, chapters three and four, teaches us that the Sabbath we enjoy each week is meant to give us a regular taste of heaven. On the Sabbath we consciously leave behind the struggles of the week over bills, jobs, uncertainty about the future and we enter into God's presence. There we are invited to celebrate and experience the victorious peace of heaven, the quiet solace of knowing that God is God, Creator, Sustainer and Judge. There in his presence we experience anew the truth that Jesus Christ is victory and that he has already prepared a place for us where we will one day join with him in victory.

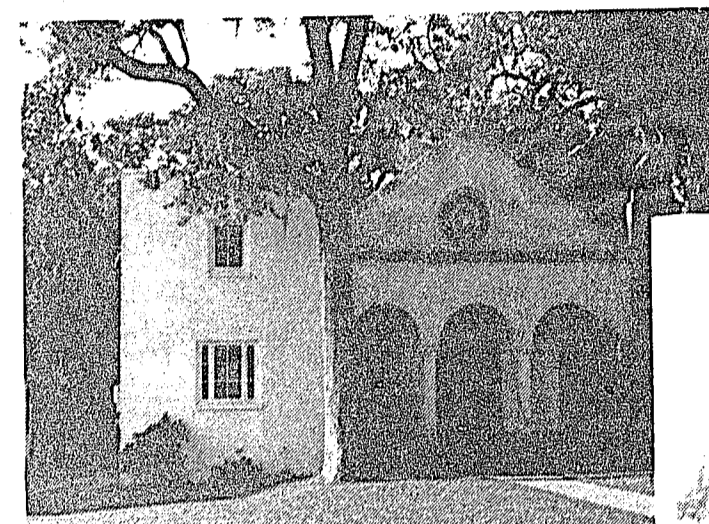
Our weekly Sabbath practice of turning from ourselves and our world to focus on God in worship, praise and fellowship is a preparation for heaven. Heaven is the presence of God, an eternal life lived in his presence, for ever and always conscious only of him. When we offer the Sabbath as a vital emphasis in our churches, we offer a taste of heaven that can be found in few other places. A healthy emphasis on the Sabbath is vital for the growing church and for any Seventh Day Baptist church that would grow.

How do our vital signs read? Healthy or weak? A weakness in any area is dangerous and signals the danger of disease. Yet a low reading in Sabbath emphasis is especially dangerous for a Seventh Day Baptist church. Is the Sabbath vital in your life, giving life and health? Ask the Lord to open his special gift in your life, that you may come to know its beauty and wealth. It is vital for your life, and the life and growth of your church. □

The Sabbath Recorder

Daytona church celebrates 100 years of Service to community

by Marion C. Van Horn



(Above) The Daytona Beach, Florida, Seventh Day Baptist Church.



(Left) Rev. Elizabeth F. Randolph assisted in ground breaking in 1932 and (below) construction was underway in 1933.

David Dunham Rogers came to Daytona Beach, Fla., in 1873 and bought land on the south side of what is now Magnolia Avenue. The next year in December he brought his wife, Julia (Davis) and son, Clarence, who was born in New Jersey in May of that same year, 1874. Their home was built on the corner of Beach and Magnolia. His father, Daniel Babcock Rogers, with his wife, Mary Ann (Titsworth), came a year later in 1875. He bought land just south of his son's. Their tracts ran from the river to Ridgewood Avenue. They were Saturday keeping Baptists — Seventh Day Baptists.

In the next ten years the Saturday keeping Baptists increased until they decided to organize a church of their own faith. This they did on August 4, 1884. Daniel Babcock Rogers had given land for the purpose of building a church and also for a parsonage for a pastor's home. The church was built late in 1884 and the parsonage soon after.

The first pastor was Rev. Uri M. Babcock.

Both this church and this people were very public spirited and community minded. In 1885 they granted the use of their building to the newly formed Methodist Episcopal Church (Now First United Methodist). They payed \$1 per week for this service until late in 1889. About 1890 the Seventh Day Baptist Church lost their land and buildings. Daniel B. Rogers died in March of 1884, just five months before the church was organized. As a result the deed of his gift to the church was never properly recorded. So the people resorted again to holding their weekly services in various homes. They had been doing this since 1875. Daniel B. Rogers died in a boat accident when he and a friend were investigating another boat accident down toward the Inlet.

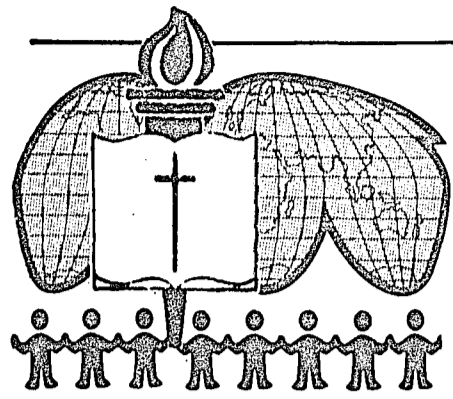
David D. Rogers, son of Daniel B., was a Civil Engineer and a Certified Public Accountant. He

was one of the group of men who gathered on July 26, 1886, to incorporate the City of Daytona. He was a member of the first City Council. He surveyed all the streets and drainage canals and lines for storm sewers in the central part of Daytona. Also he built the first house on the peninsula.

Clarence M. Rogers, son of David D. Rogers, worked with his father in the surveying. Later he owned and operated an ice plant in town. His sister, Mary Josie, went north to study, first nursing, and then to continue study to become a Medical Doctor. She returned to set up a medical practice in Daytona in 1907. She loved children very much, though she never married, and declared children were her favorite patients. The first International Council on Child Welfare was held in Switzerland. She attended. Back home in Daytona she helped to organize the Family Welfare Association.

Cont. on page 32.

May 1984



President's page

by Pres. Leland Davis

Equipping the saints

So He has given some to be apostles and others to be prophets; some to be evangelists and others to be pastors and teachers, to equip the saints for the task of ministering toward building up the body of Christ, ...

*Ephesians 4:12
New Berkeley Version*

Who are the saints? What is their task? How do we equip them to do their work? Where are they to serve? To correctly answer these questions enables us to better understand how to go about "Building Up the Body of Christ" in a "Year of Nurture".

The saints are the whole body of believers who are trusting Jesus Christ as their personal Savior and Lord. They are the people of God who are pressing toward the goal of spiritual maturity.

Saints are charged by God "for the task of ministering toward building up the body of Christ." Every member of the church is a minister who renders an invaluable service by enabling others to become more like Christ.

If this be the truth about saints, then every saint needs to be equipped for the task. For saints' equipment, there is a full catalog of gifts. "His gifts unto men were varied. Some he made his messengers, some prophets, some preachers of the Gospel; to some he gave the power to guide and teach his people. His gifts were made that Christians might be properly equipped for their service, that the whole body might be built up ... until we arrive at real maturity — that measure of development which is meant by 'the fullness of

Christ' " Ephesians 4:11-13, N.T. in Modern English.

The word Paul used for "equip" means to "mend." Jesus found the disciples "mending" their nets. The Greek word for "equip" can also be translated "to make thoroughly fit." Paul's use of the same word means "to completely adjust." When saints listen each Sabbath to the message from God's Word, their mind and spirit is being mended for ministering to one another. Mending is God's repair method for broken hearts, wounded spirits and ruptured relationships. He wants to completely adjust my will so that it becomes his will. It takes time to be thoroughly fitted for service. God has given us his holy day for preparing us to minister.

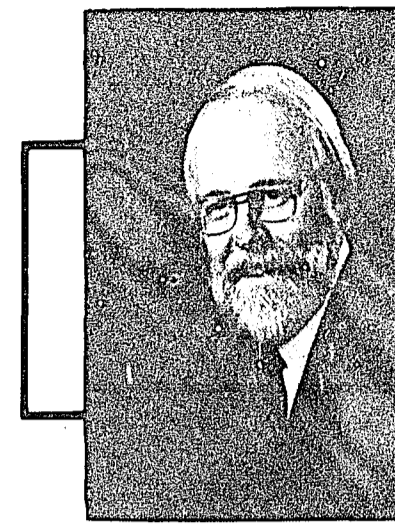
*Take time to be holy, be calm in thy soul;
Each thought and each motive beneath His control;
Thus led by His Spirit to fountains of love,
Thou soon shall be fitted for service above.*

By mending their nets, the Galilean fishermen were thoroughly equipped to catch fish. Jesus challenged them to follow him and he would teach them to catch men! While only a few of us may be called to become evangelists, every Christian is to prepare himself to become a witness for Christ. It is our task as pastors to teach our people how to share the good news in a winsome way. It is also our

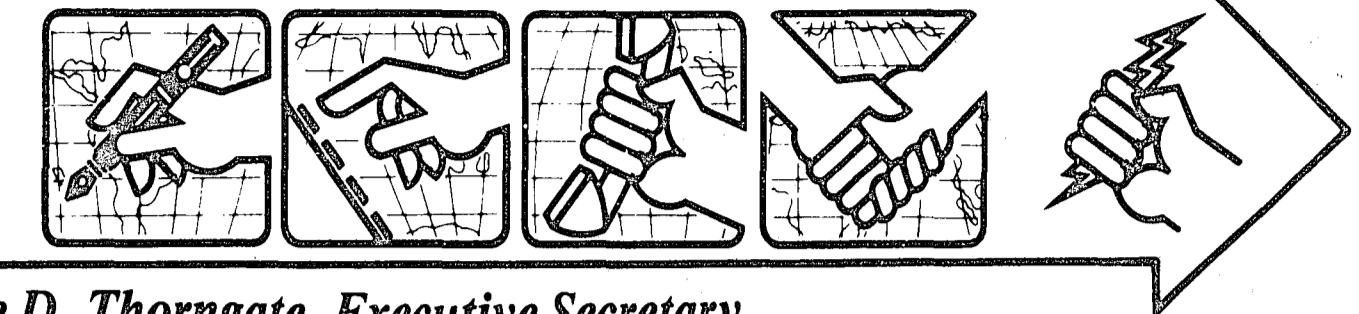
responsibility as pastors to teach our people how to make disciples of those whom they have won to Jesus Christ. No pastor fulfills his task as God's gifted believer until he matches his pastoring with adequate teaching of the flock. He must equip his deacons in church growth skills: how to minister to families; how to mend broken relationships. Without that mending, wounds will not heal, the rupture will become permanent; but with it, we can say with the apostle, *We are handicapped on all sides, but we are never frustrated; we are puzzled, but never in despair. We are persecuted, but we never stand it alone; we may be knocked down but we are never knocked out!* II Cor. 4:8 from N.T. in Modern English. Thoroughly equipping the saints is God's sure method of enabling us to stand in our support of one another. As we take time to equip ourselves for ministry, we are then able to reach out beyond the church to the people about us whose lives need to be mended and made whole.

I would continue to challenge every church Body to:

- (1) Enable each member to discover, develop and use their special gift(s) to the glory of God.
- (2) Be involved in Evangelism Explosion Discipleship or other comparable on-the-job training ministry.
- (3) Initiate mini-workshops in developing the skills of their teachers in sharing the Word and making disciples.
- (4) Focus on the family in mending broken relationships, and equip parents to teach their children the Christian way of life. □



Dale D. Thorngate, Executive Secretary



Denominational accountability

In March in this column I discussed the subject of accountability in the life of the Christian. All areas of our lives are involved: our families, our homes, our work, our school, our church. In all we are not only responsible to others but to God as well.

"From everyone who has been given much, much will be demanded; and from the one who has been entrusted with much, much more will be asked."
(Luke 12:48b)

In February, those of us chosen by you to provide leadership through the General Council were involved in extensive meetings, planning ahead and seeking God's direction for the future of Seventh Day Baptists.

Identifying Priorities

Many of you will remember that last year the Coordinating Leadership Team and the General Council used a new "zero based planning" technique to identify specific functions in each board or agency and to do some priority setting for the entire denomination. The result is a reduced budget for 1984.

This year we used the same technique and will be presenting a budget for 1985 that we feel addresses the real priorities for our united work. We believe that this way of planning, based upon needs and available resources, helps us to be better stewards of the resources God has given us. It helps us be more accountable to him for the work he has given us to do.

We have attempted to identify the needs being articulated by people in churches across the country. Then the task is to

Planning based upon needs and available resources, helps us to be better stewards of the resources God has given us.

determine, based on those needs, what is most important for us to do. We also continue to ask that very difficult question: Is there something that we should not try to do at all?

Salaries for Pastors and Workers

Two main areas of discussion during the General Council meeting were (1) salaries and benefits for our leadership — pastors and denominational employees and (2) the opportunity to locate the new Board of Christian Education executive in Janesville upon the retirement of Mary Clare. These are major areas in which we are being challenged to be responsible and accountable.

The recent serious illnesses of two of our very active senior pastors has caused us to again rethink our responsibility to those God has called to be our leaders. Not only is adequate salary necessary but the other benefits as well. Medical insurance is no longer just a benefit; it is a necessity. The General Council appointed a committee to review the salary and benefits available to our denominational leaders and to come back to the pre-Conference meeting with some suggestions.

Christian Education Function and Structure

A committee of the Council was also appointed to review the Christian education functions of the denomination and to explore options to the present means of carrying out those activities. The discussion during the Council meetings and input from Board members indicates that more is involved than just the location of their executive. This committee is asking these important questions:

1. What are the needs?
2. What do we do to meet those needs?
— the purpose of the Board
— the functions performed to achieve that purpose
3. What kind of an organization do we need to achieve the purpose?
4. Is it worth the change?

Please pray for these people you and God have called to serve. Also send any ideas you may have on these two subjects to me at the Center in Janesville and I'll see that the two committees receive your input to their thinking.

God has called us to a great work. He will hold us accountable. "Many are the plans in a man's heart, but it is the Lord's purpose that prevails." (Proverbs 19:21) □ 9

Shobe ordained

William E. Shobe was ordained to the gospel ministry at Sabbath services on March 10, 1984, in the new Atlanta Seventh Day Baptist Church. A congregation of 60 shared in the celebration of Sabbath morning worship and afternoon service of ordination. Seven churches were represented at the ordination council held on Friday evening.

Shobe, who has served the Atlanta congregation for three years, came as extension pastor after receiving his Master of Divinity Degree from Conservative Baptist Theological Seminary in Denver, Colo., in 1981. He also completed the SDB Council on Ministry program in that year. During seminary, he worked as part-time student pastor in the Denver church and as summer assistant pastor in Seattle, Wash., in 1979.

Rev. John D. Bevis welcomed Rev. Shobe to the ministry. On the ordination council he represented the Denver Seventh Day Baptist Church, home church for the candidate. Two years ago, when the Atlanta church was officially organized, Bevis was serving as pastor of the mother congregation in Paint Rock, Ala.

Rev. Leon Lawton, executive for the Missionary Society, led the prayer of consecration. Charge to the candidate was brought by Rev. Paul Green, dean of the Center on Ministry, and a Charge to the Church by Rev. Dale Thorngate, executive secretary. Arthur Rowe, pastor of the Paint Rock, Ala., church brought special music.

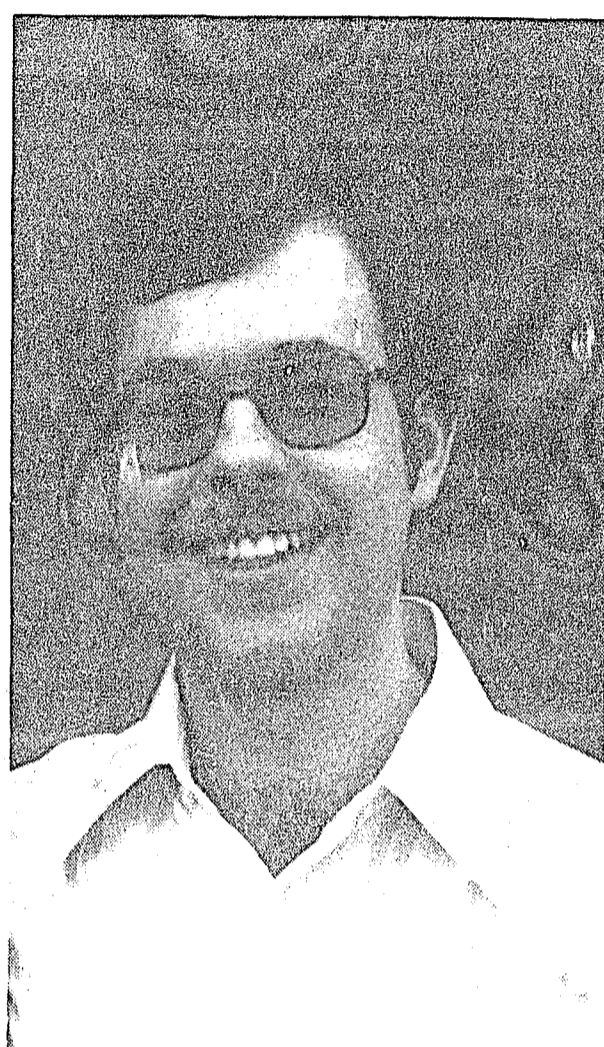
Bert LeCroy, president of the church, and Pamela White, clerk,

were elected moderator and secretary of the ordination council. Following presentation of his printed "Statement of Belief", Pastor Shobe summarized his philosophy of ministry as that of a player-coach, functioning as salt and light and as shepherd of the flock.

In sharing from his Christian experience, the candidate noted the influence of Christian parents and grandparents, an examination of existentialism and Eastern religion during his college years, and then a life-changing commitment to Christ when a friend invited him to a small Baptist church in France when he was there as a student. "I had to listen hard," he indicated, "because the message was in French." That was eight years ago that "the Lord opened my eyes to the life I was living, one not in tune with my values." There he "felt the distance between me and God, gave my life to the Lord, and gained experience there in the mission church in learning to share and to witness to my faith."

If contradiction should arise between the church and scripture, Shobe said, "I had decided to go with scripture." That led him to an examination of the Sabbath and ultimately to the Denver Seventh Day Baptist Church. He later married one of its members, Shelley Hunt. They now have two children — Joshua, three, and Tamara, eight months.

Guests for the weekend were entertained in the homes of the Atlanta congregation, who served Sabbath meals in the freshly painted church basement. It was



William E. Shobe

the first opportunity for many visitors to see the new church building, just moved onto the eight-acre lot on Hiram-Sudie Road last summer. Church members have been busy with the building of the basement on which the modular building was placed. The main floor includes a sanctuary which will seat about 80, plus two Sabbath School rooms, restrooms, and a pastor's study. An attractive church sign welcomes travelers along the road just off Interstate 20 outside of Powder Springs, on the west side of the Atlanta metro area.

Representatives from other churches, in addition to those noted above, included Rev. and Mrs. David Pearson, and Art and Lavin Rowe, all from Paint Rock; Pastor John and Irene Thompson, Rosemary Roelly, and Darrol and Carolyn Evans, all from the Hendersonville, N.C., church; K.D. and Shireen Hurley from Salem, W.Va.; and Janet Thorngate from Milton, Wis. Letters of greeting and congratulation were read from several sister churches. □

The Sabbath Recorder

Religion in the News

Senate rejects Reagan prayer amendment

by Larry Chesser

Washington (BPA) — In a solid defeat for proponents of state-sponsored religious exercises in public schools, the Senate handily rejected President Reagan's proposed constitutional amendment to permit vocal, organized public school prayer.

Climaxing more than two weeks of relatively mild debate, 44 senators voted against S.J. Res. 73, leaving the 56 who favored the proposal 11 votes short of the two-thirds majority required to pass a constitutional amendment.

Given predictions by both sides early in the debate that the outcome would be much closer, the size of the defeat was at least

mildly surprising. But as the vote neared, most senators believed to be undecided fell into the opposition column as 18 Republicans and 26 Democrats joined to reject the amendment.

Statements before the final vote underscored positions of senators on both sides.

"I want to emphasize that this amendment does not provide for mandatory prayer," declared Judiciary Committee chairman Strom Thurmond, R-S.C., primary sponsor of the president's

Rumanian Baptists flourish

The Rumanian government has expressed concern regarding the growth of a youth movement among Christians in that country. Especially noted is the 200,000 member Rumanian Baptist Church. President Nicolae Ceausescu has urged greater emphasis on atheism in the nation's schools to counter the interest in such groups. □

China eases pressures

A recent government drive to combat foreign influences and "spiritual pollution" has apparently been dropped by Chinese authorities. Among the targets were so-called "Western values," including music, dress, and emphasis on personal property.

The crusade was abandoned when Maoists became too zealous in criticism of policies relating to the West. □

proposal. "It is purely voluntary prayers that are provided for."

Thurmond told colleagues "we had prayer in the schools from the time this Government was founded until 1962. No one complained."

The veteran lawmaker called the 1962 Supreme Court decision which banned state-prescribed prayer in public schools "ridiculous" and said it "should be reversed."

Majority leader Howard H. Baker Jr., R-Tenn., said proponents of the amendment "do not seek an advantage. We seek to remove a disadvantage to the voluntary observance of religious services in the public life of our Nation."

Insisting backers of the prayer amendment sought to restore government "neutrality" toward

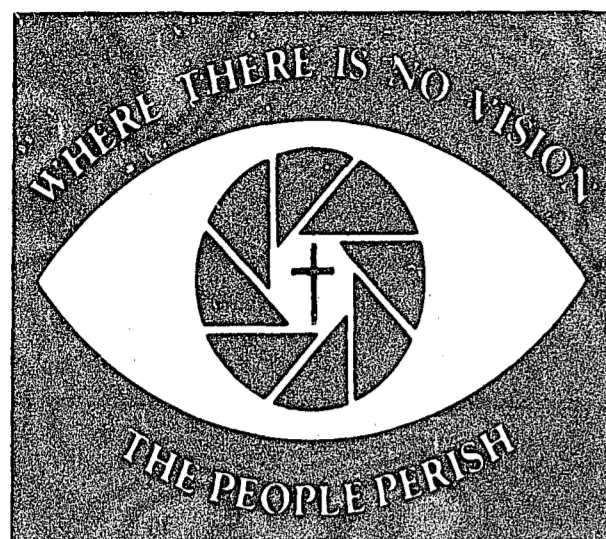
Cont. on page 31.

Jehovah's Witnesses leader defects

Raymond Franz, a member of the governing body of Jehovah's Witnesses until 1980, has published a highly critical review of the society called, "Crisis of Conscience". Regarded as a leading scholar in the movement, Franz details the conflicts and the confusion within the organization.

Franz was one of several leaders who left in the so-called "purge" of 1980 over basic doctrine. Especially central to the conflict was the question of apocalyptic chronology, the setting of dates for divine intervention. □ 11

May 1984



FOCUS

MISSIONS TODAY

by Leon R. Lawton

Growing outreach in Lilongwe

MALAWI, AFRICA—Action by the Board of Trustees of the Central Africa Conference of Seventh Day Baptists has given priority to a growing outreach in the new capital area of Lilongwe. This city is located in the central region of the country, over 250 miles north of Blantyre. Like Washington, DC in the late 1700's, Lilongwe is a *planned capital* following the pattern set more recently by Brazil with their new capital, Brasilia.

In April 1984 Pastor L. Baluwa will move from the Makapwa SDB church to Lilongwe to begin his ministry. For some time there has been a small group of Seventh Day Baptists meeting in a community center. Now they will have a pastor.

The Central Africa Conference of SDBs has also been given a lease on a plot of ground on which to build their church and pastor's residence. Since it is good sized it is also possible that

Spiritual retreats are held

AREA SPIRITUAL RETREATS-FL/CA/AR — The first three (of six) retreats were held at Daytona Beach, FL (March 20-22); Los Angeles, CA (March 23-24) and Texarkana, AR (March 27-29) under the theme *Meeting the Challenge of the Eighties*. Fifty pastors and members from seventeen SDB churches and branch groups considered church growth, leadership and *The Cults and Christianity - A Biblical Perspective*. Many more attended the three evening public sessions at 12 each place. □

this will become the *Station* in the Central region with other facilities. Makapwa and Blantyre in the south and Mzuzu in the north are already referred to as Seventh Day Baptist *stations*.

CAC Secretary A. K. Harawa will travel with Pastor Baluwa as he moves to Lilongwe, initially residing in a rented house. It is hoped that the new residence can be built upon the new site this year. A gift of \$2,000 (US) from

our German brethren has already been earmarked to begin this project.

Let us remember this new project of our brethren in Malawi and Pastor Baluwa in his ministry.

Remember also our Missionaries David and Bettie Pearson as they return to their work in Malawi for their sixth term of service. Praise the Lord for his answers to prayer! □

Philippine report

PHILIPPINES; ASIA — A second radio program has begun with W. Montalban as the speaker. Broadcast every Sunday morning from 6:00 to 6:30 at Ozamis City, *The Voice of Truth* is reaching new people who are followed up in personal visitation.

The graduation of the pastoral training class students was scheduled April 26 in White Gold (dining room) in Cebu City, with Mrs. Pete (Nancy) May as their guest and representative of the

Asia committee of the Missionary Board.

In his letter, Pastor Eli Paypa tells of a new fellowship organized last December in Campo I, Aurora, Zambo Sur with Pastor Dionasio Gacayan; that the seminarians "were successful in the battle of soul-winning activities; that Pastor T. Santianez, Sr. is continuing Bible study with Dilaganar before he can do the pioneering work in Maybag over the Corderos; that Teriso Santianez, Jr., converted one to the truth." □

Burma Conference sets records

BURMA, ASIA—The annual Seventh Day Baptist Conference was held with the Tahan church April 4-7. Rev. L.S. Thanga expected record attendance and further steps to be taken to make possible trained leadership.

In May, Mr. Neihchana will complete his seminary course and

take up pastoral work. He is their first fully trained worker, receiving a scholarship from the Daisy Jett Summers Fund. They hope to enroll a new student under a scholarship in June 1984 — Mr. Liansanga, the secretary of the Burma SDB Youth Fellowship. (See picture in January 1984 Missions). □

The Sabbath Recorder

A Prayer Reminder for Each Day

June 1984

Verse for the Month: "And this is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him." I John 5:14, 15 NAS

Pray For:

1. Extension Pastor Bill Shobe and the Atlanta SDB Church.
2. New people attending our services this Sabbath.
3. Young people graduating from high school and college.
4. SDB Summer Institute starting today in Janesville, Wis.
5. Korean ministries of Jin Sung Kim and Douglas Williams.
6. Missionary Pastor Bill Shoffner and the Memphis church.
7. Rod and Camille Henry as they return to the Philippines.
8. Missionary Pastor Steven Crouch and the Bay Area church.
9. David Taylor ordination in Lost Creek, W. Va.
10. For those leading out in Vacation Bible Schools.
11. Missionary Pastor Bobby Wright and the Blountville church.
12. Pastors and leaders in the South Africa SDB churches.
13. Kenneth Chroniger and the Central, Md. SDB Church.
14. Leland E. Davis and his ministry in Washington, D.C.
15. Missionary Pastor Perry Cain and the Columbus church.
16. Dale and Janet Thorngate, goodwill trip to Europe.
17. Robert Babcock and the Houston, Texas, SDB Church.
18. David and Bettie Pearson, Central Africa Conf. pastors.
19. Kenneth Burdick and the Raritan Valley, N.J., SDB Church.
20. Area camp ministries for youth during the summer season.
21. Missionary Pastor Larry Watt and the White Cloud church.
22. New outreach in Florida—Miami, Punta Gorta, etc.
23. Southeastern Assn. sessions in Salem, W. Va., this weekend.
24. Extension Pastor C. Justin Camenga, the Portland church.
25. Pastors/churches in Europe—Britain, Poland, etc.
26. Ministry of the Mynor Sopers in Australia and New Zealand.
27. Dale and Barbara Green and the Conference host committee.
28. Exten. Pastor John Peil, San Gabriel Valley, Calif., church.
29. SCSC teams as they go to their project sites.
30. Polish SDB Conference sessions.

Moving?

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

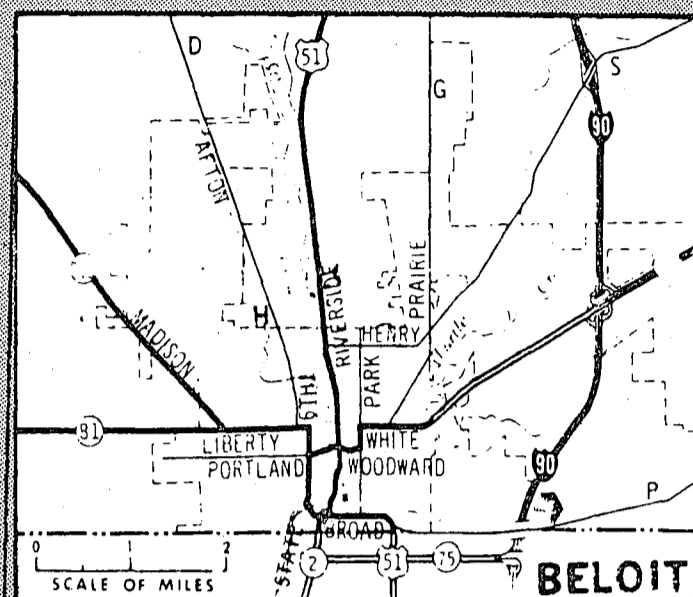
Circulation Department
The Sabbath Recorder
P.O. Box 1678
Janesville, WI 53547

Affix your
old mailing label
here

New Address:

Name: _____
Street: _____
City: _____ State: _____ Zip: _____

May 1984



Building the Body of Christ
SDB General Conference 1984

14 *Beloit, Wisconsin*

The Sabbath Recorder

Motels at Beloit for Conference

by Phil Burrows

Driftwood Motel - (608) 364-4081 - Could almost walk to campus, on Hwy 51 N. Double \$23.10. Located on Rock River (Ducks in yard & water) (Not a Holiday but clean as I saw rooms.) This would be my recommendation for a more reasonable place.

Plantation - (608) 365-2501 - About 2 miles to campus on Hwy. 15. Double \$22.00.

Dillion Inn - (800) 253-7503 - About 2 miles from campus on Hwy. 15. Double \$29.50.

Holiday Inn - (815) 389-3481 - About 1 mile from campus on Hwy 75 & 51. Double \$42.00. Also bus stops here from Chicago.

All Motels said to get reservations in early as they fill up fast in August.

Camping for RV's

Beloit area

Krueger's Rec. Vec. Camping, Hwy. 51 north, Beloit, WI, Phone (608) 362-8894. \$8.00 per night and \$2.00 more if you run air conditioner.

Has 20 hook ups, but no septic dump. The city stopped that, but can go to the Kamp Dakota in Janesville and for \$3.00 dump there. It would very likely be only one time. Less than 10 minutes to campus. I have my stall already #5. I asked if he would reserve 12 stalls till July 1, 1984 and he will. So anyone wanting to stay there call and tell them they are with the SDB Conference at College and get reservations in early.

Located half way between Janesville and Beloit on Rock River.

Looks best to me for RV camping during Conference.

Merrick's Sugar River Campground & Canoe Rental, 9938 W. Winslow, Ill. (mail: Durand 61024). Launch canoes at your campsite on Sugar River, or use the weekend shuttle service, upstream. (816) 629-2286. Exit I-90 onto Rt. 75, 8 miles W. of Rockton to Shirland, Ill.

Pearl Lake, Highway 51, South Beloit Ill. 61080. A developed camp facility featuring water activities on 40 acre Pearl Lake. From sand beach swim to diving raft or use large beach house. (Lifeguards on duty). Fish for bass, walleye, etc. from shore or row boat. Scuba dive in clear water. Supper club. Other facilities nearby. From South Beloit 1 mile south on US 51 (2 miles west of I-90).

Janesville

Kamp Dakota, Rt.2, Box 7, Janesville, WI 53545. (608) 754-5282. I-90 and Hwy. 14 East. 71 sites (daily or weekly), showers, dump station, LP gas, laundry, store, etc. Closest to SDB Center.

Milton

Blackhawk Campground, Rt.2. Box 125WA, Milton, WI 53563. (608) 868-2586. 7 miles east of I-90 on 26/59 (1 mile west of Milton). Frontage on Clear Lake. 280 sites, 10 full hookups, showers, dump station, LP gas, Laundry, store, snack bar, game room, and much more.

FREE AUTO
 TOUR GUIDE



Please send my free "Wisconsin Escape Kit", including the Auto Tour Guide with 21 circle tours of Wisconsin.

Name _____

Address _____

City _____

State _____ Zip _____

Mail to: Wisconsin Tourism, P.O. Box 7606, Dept. NB, Madison, Wisconsin 53707.

The on-campus phone number for the General Conference: (608) 365-3391 Ext. 228. 15

May 1984

Seventh Day Baptist General Conference
Beloit College
Beloit, Wisconsin
August 5-12, 1984

Pre-registration: Fill out form and mail to:

Neil Aiken
 34726 Chestnut Street
 Burlington, WI 53105
 Phone: (414) 763-8995

Deadline: Pre-registration must arrive on or before July 15, 1984.

On Campus Registration:

Hours: Sunday, August 5, 12:00 noon to 10:00 p.m.
 Monday through Friday, 9:00 a.m. to 7:00 p.m.

Registration Fee: All persons attending General Conference are required to pay a Registration Fee of \$17.00 for adults and \$12.00 for children 15 and under. This includes all local people attending General Conference. This fee includes Health, Accident and Liability Insurance for the week at Beloit College. People arriving after Wednesday will pay a registration fee of \$12.00 for adults and \$7.00 for children.

Registration, Room and Board: \$130.00/adult for the week — Sunday dinner (August 5) through Sunday breakfast (August 12). Cost for children 5-15 for the week is \$125.00. Children 4 and under on floor in parent's room — \$40.50

This fee also includes linen packets (blanket, sheets, one pillowcase, one towel and one washcloth) for the week. Additional towels should be brought from home.

NOTE: MOST ROOMS ARE SINGLES. Double rooms must be reserved for the handicapped or other special cases.

People staying on-campus **MUST** purchase a meal ticket.

Dorm rooms are **NOT** air-conditioned. It is recommended that window fans be brought in case of hot weather.

Nursery Service: Will be available. Parents using this service will be expected to volunteer one-half day of service in the nursery.

Checks should be made payable to SDB General Conference Host Committee.

Transportation: Air travelers to Conference should fly to O'Hare Field in Chicago and take the ALCO Bus to Beloit's Holiday Inn. Transportation from the Beloit Holiday Inn to Beloit College will be available. Any special transportation needs or problems may be addressed to:

Mr. Herbert Crouch
 432 Chicago Street
 Milton, WI 53563
 Phone: (608) 868-2346

Additional Information: For people staying off-campus, meal tickets or single meals may be purchased: Breakfast \$1.50, Lunch \$3.00, Dinner \$4.25.

Check Cashing: Weekend requests must be in the registration office by Friday 10:00 a.m.

NAME _____
 (Last) (First) (Initial) (Sex) (Age) (Delegate)

NAME _____
 (Spouse) (First) (Initial) (Sex) (Age) (Delegate)

NAME _____
 (First) (Initial) (Sex) (Age) (Delegate)

NAME _____
 (First) (Initial) (Sex) (Age) (Delegate)

NAME _____
 (First) (Initial) (Sex) (Age) (Delegate)

NAME _____
 (First) (Initial) (Sex) (Age) (Delegate)

(Additional Children — Use Extra Sheet of Paper)

DO NOT WRITE IN THIS SPACE

Dormitory _____
 Room # _____
 Roommate _____
 Name of youth being sponsored _____
 If youth, name of adult sponsor _____
 No. of children using nursery
 Ages 0-2 _____ 3-4 _____
 AMT Due \$ _____
 AMT Pre-Paid \$ _____
 Balance Due \$ _____
 AMT Over Paid \$ _____

ADDRESS _____

PHONE NUMBER _____ CHURCH _____

Sponsor (if under 18) _____

Read Information Page Before Filling Out Form

OPTIONS	CHILD*		AGES		ADULT		TOTAL AMOUNT
	NO.	(4 & —)	NO.	5-15	NO.	16 +	
REGISTRATION, ROOM & MEALS Sunday Dinner through Sunday Breakfast		\$40.50		\$125.00		\$130.00	
*Child (4 and under) with a sleeping bag on floor in parents' room							
Registration and Meals		40.50		69.00		74.00	
Registration Only		12.00		12.00		17.00	
Room and Meals per day		4.25		16.50		16.50	
Registration (Thurs. — Sabbath)		7.00		7.00		12.00	
Women's Banquet With Meal Ticket						7.10 2.85	
Youth Banquet With Meal Ticket						4.75 .50	
SCSC Banquet With Meal Ticket						6.65 2.40	

Make checks payable to:
 SDB General Conference Host Committee

TOTAL AMOUNT DUE

TOTAL AMOUNT PAID

BALANCE DUE

Special requests — housing _____
 Special Instructions — Health _____
 Need Transportation to Conference site (Yes _____) (No _____) From Conference Site (Yes _____) (No _____)

Arrival/Departure _____ / _____
 Information Date Airline Flight# Time Date Airline Flight# Time
 Off Campus Location _____ Phone: _____
 (For those attending but not staying on Campus — home, motel, camp)

ATTENTION YOUTH!

We, the undersigned, have read the General Conference rules and regulations and agree to comply with them during the 1984 Seventh Day Baptist General Conference.

As the parent of _____, I further agree that my child is legally responsible to the undersigned sponsor, and that said sponsor may also make any necessary decisions regarding medical services.

SIGNATURES

PARENT _____ DATE _____

YOUTH _____ DATE _____

SPONSOR AT CONFERENCE _____ DATE _____

Guidelines for Christian Conduct at General Conference

SDB General Conference Regulations and Rules:

Generally, wherever Seventh Day Baptists have held their sessions of General Conference, they have left behind a strong witness for the Christ whom they serve and a spirit of goodwill because of their high level of morality and attitude of cooperation.

In order to maintain our witness for Christ, in order that our people may be spared from social pressures that might otherwise involve them in unapproved activity, and in order to help conscientious parents and sponsors of young people at Conference to give proper supervision, and out of respect for those who need a good night's sleep in order to fulfill their Conference responsibilities, the following regulations have been drawn up by the Youth Ministries Committee of the Seventh Day Baptist Board of Christian Education and approved by General Council.

1. All unmarried young people under 18 years of age in attendance will have their own parents or a sponsor over 25 years of age who are also in attendance at Conference. All young people will be assigned to rooms on the same floor of the same dorm as their sponsors. It is the responsibility of the youth to be certain that if dorm rates are different, the sponsor and youth will cooperatively choose the dorm selected, (i.e. non air-conditioned vs air-conditioned, etc.).

2. Parents or sponsors assume full responsibility at all times for the conduct and discipline of the young people whose sponsorship they accept. Such responsibility does not extend to direct supervision

when youth are engaged in a scheduled Conference activity. But the sponsor's responsibility does cover necessary transportation to and from any activity if not provided. This responsibility includes actions day and night in the dorms.

3. Local rules of the school and facility are binding on all Conference attenders unless changed by Host Committee or the General Council.

4. Curfew hours will be established for the consideration of others, for health reasons, and will mean that each individual will be in his own assigned room and quiet at that time. Such consideration should be the sign of a maturing Christian.

5. Socializing between boys and girls is to be limited to public areas so that no one may have reason to question even the most innocent of intentions.

6. A Disciplinary Council composed of two National Youth Ministries Committee members, two Host Committee members and a member of the General Council shall be established before Conference convenes. The General Council member shall be chairman.

7. Any person damaging property or breaking these rules shall be considered by the Disciplinary Council as to the course of action. Any young person who refuses to accept the decision given by the Disciplinary Council or continues to challenge the good image and Christian standards of Seventh Day Baptists shall expect that he will be required to leave Conference facility under the supervision of his sponsor at their cost.

Youth thoughts

ATTITUDE

From the Youth Week Service

by Suzanne Vanderslice and Cheryl Davis

Our attitudes toward Christ should show through our inner selves so people on the outside can see them. We should be humble and gentle in order to be blessed and inherit peace.

Some ways to stand firm forever and find shelter and refuge in the Lord's tabernacle are to lead a blameless and sincere life, stop gossiping, speak out against sin, keep your promises, stay out of quarrels and keep peace among all men. You should be happy and rejoice when others hate you, exclude you, insult you, and smear your name because you belong to God and you will have a great reward waiting in heaven. God blesses and helps people out of their troubles and problems if they are kind to the poor.

Galatians, chapter six, tells us to share each other's problems and obey the Lord. If anyone thinks he is too good for this, he is only fooling himself; he is really a nobody. Paul also tells us to do our best in whatever we do, for if we do we will have satisfaction of work well done, and we won't need to keep comparing ourselves with others.

None of us is perfect, so each of us must bear some faults and burdens of our own. We should never get tired of doing what is right. If we give up, we will miss out on a chance of reaping a harvest of blessing.

Everyone should be kind to



each other, especially Christian brothers.

If we try to do all these good things, our attitudes should shine out from inside and leave a good impression on others.

COMMITMENT

by Rob Jernoske and Mary Hitchner

The dictionary defines commitment as "the act or process of entrusting for safekeeping; the act of pledging and doing."

To make a commitment is to promise something and follow through with the best of our ability. The biggest commitment was the one God had to us. We see this in Psalm 37:5-7: "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light and thy judgement as the noonday. Rest in the Lord and wait patiently

for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth evil devices to pass."

When God created the world and man, he committed himself to watch over us all. Even though God created man in his own image, sin tempted man and led him astray. Proverbs 16:3 says: "Commit thy works unto the Lord, and thy thoughts shall be established."

God was still committed to our well-being, but he saw that man needed an example or a sign of his commitment. So, he sent his only son, Jesus Christ, to live among us here on earth. Jesus was loved and persecuted by man. Now Jesus was committed to man — committed to die and save him from his sins.

Abraham also had a commitment. His love for his God was so deep that he also was willing to sacrifice his son, Isaac. Seeing Abraham's deep religious commitment, God showed his compassion by providing a ram 21

for the sacrifice. Because Abraham was committed to obey God, God promised many blessings to his descendants.

When someone believes in God, honestly wants to follow his teachings and says this in front of his fellowman, then commitment begins. By being committed to God, we are committed to our fellowman. The greatest commandment is to "love thy neighbor." By showing our love to others, we in turn show our love to God. Others will be able to see God through us and our actions, because that's how God can show love.

Friendship is a form of commitment. By sharing a friend's joy or disappointment, success or failure, and being there to listen or just to play, is a commitment to the friendship.

God gave us tasks and abilities. We should make the most of them. We have been given the ability to create things and we should do this the best we can, with what we've got.

A commitment is an obligation. We are obligated to our church, friends, family, world, ourselves — but first of all to God. If we commit ourselves to God first, then our relationship with the rest of the world will make more sense. No one said this commitment will be easy, but with God's help, we will be able to accept it better.

FELLOWSHIP

by Greg Lupton

What is fellowship? How many of you actually practice fellowship? According to Webster's, fellowship is "A body of individuals joined together through similar interests, beliefs, ideals and experiences; brotherhood."

I think Webster had a good definition, but we have to look at it from a Christian viewpoint.

I will break the definition of fellowship down and look at it in four different parts.

The first part is a body of individuals — a body of special individuals meaning Christians. A Christian is a follower of the Lord Jesus Christ. In I Peter 4:16 it states, "But it is no shame to suffer for being a Christian. Praise God for the privilege of being in Christ's family and being called by his wonderful name."

The second part of the definition speaks of being "Joined together", and I would like to add — from a Christian view — being joined together with other believers and with Jesus Christ. Acts 2:42 says, "They joined with the other believers in regular attendance at the apostles teaching sessions and at the communion services and prayer meetings." In I Corinthians 1:9 it refers to our fellowship with Jesus Christ and reads, "God will surely do this for you, for he always does just what he says and he is the one who invited you

into this wonderful friendship with his Son, even Christ our Lord."

The third part of the definition we will be looking at is "similar interests, beliefs, ideals and experiences." Looking at this from a Christian perspective, we know our interest, beliefs, ideals and experiences center around God. In 2 Corinthians 6:14 we read, "Don't be teamed with those who do not love the Lord, for what do the people of God have in common with the people of sin?"

The fourth and final part of the definition deals with the joy of brotherhood and knowing Jesus Christ as your personal Saviour. First Peter 2:17 reads, "Show respect for everyone. Love Christians everywhere. Fear God and honor his government."

In conclusion, we should remember what it says in John's first letter, chapter 3, verses 6 and 7: "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous." □

*We have been given
the ability to create
and we should do the best we can
with what we've got.*

The Sabbath Recorder

RESPONSIBILITY

by Andrew Camenga

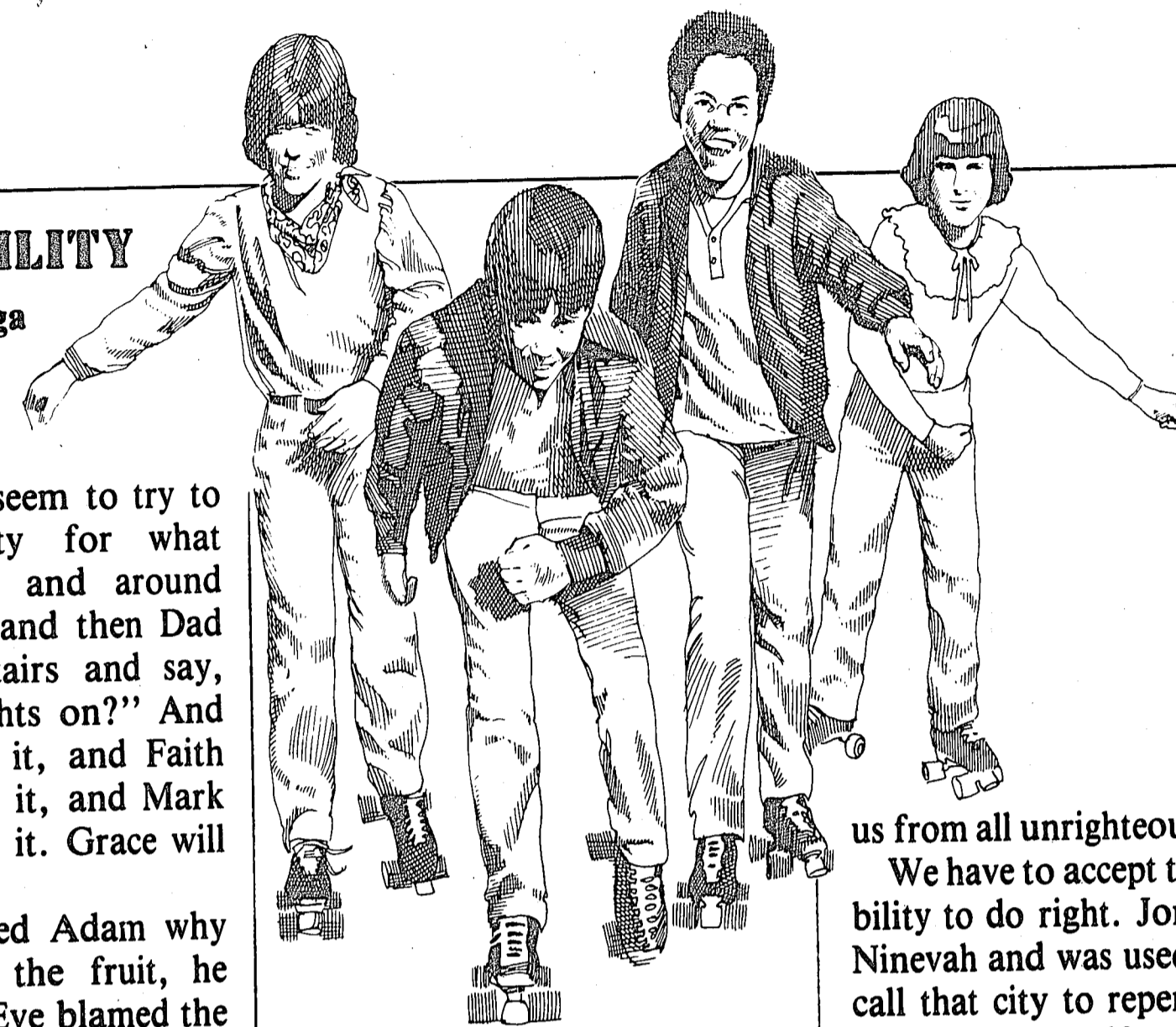
Lots of people seem to try to deny responsibility for what happens to them and around them. Every now and then Dad will come downstairs and say, "Who left the lights on?" And I'll say Faith did it, and Faith will say Mark did it, and Mark will say Grace did it. Grace will say, "I did not."

When God asked Adam why he had eaten of the fruit, he blamed Eve, and Eve blamed the snake. In Matthew 27:24, we read how Pilate denied responsibility for Jesus' death. He said, "I am innocent of this man's blood. See to it yourselves."

Once we have become grown Christians, we accept responsibility. We all sin, as we read in Romans 2:1 and 3:23. "Therefore you are without excuse, every man of you, who passes judgement, for in that you judge others you condemn yourselves, for you who judge practice the same things. ... For all have sinned and fall short of the glory of God."

Jonah admitted his fault to the sailors when he told them he was trying to run away from God. They threw him overboard to still the storm. Then he admitted his fault to God while he was in the belly of the whale.

Forgiveness comes to those who accept responsibility for their mistakes. In 2 Peter 3:8-9 we read, "But do not let this one fact escape your notice, beloved, one day with the Lord is as a thousand years and a thousand years as one day. The Lord is not slow about his promise as some count slowness, but is patient toward you not wishing for any to perish, but for all to repent." In other words, God is waiting



for us to repent. When we admit our mistakes, God will forgive us — and most people will, too! In I John 1:9 we read these words: "If we confess our sins he is faithful and righteous to forgive us our sins and to cleanse

us from all unrighteousness."

We have to accept the responsibility to do right. Jonah went to Ninevah and was used by God to call that city to repentance after repenting himself while in the belly of the whale. We can be used to do good if we do what God tells us to do.

As Christians we need to show a responsible attitude by doing the things God expects us to do. □

Conference to consider BoCE structure

by D. Scott Smith

The question of the future structure of the Seventh Day Baptist Board of Christian Education (BoCE) will come before the denomination's General Conference sessions in Beloit, Wisconsin, this August.

At recent meetings of the General Council, the group considered its bylaw responsibility to nominate candidates for the BoCE executive position which will become vacant at the end of 1984. The council recommended to the Board of Christian Education that they defer employment until a committee of the council could study "the operation of this phase of denominational work in the future."

"With the retirement of the BoCE executive," said Dale D.

Thorngate, SDB General Conference executive, "the council and the Board of Christian Education wanted SDBs to consider whether BoCE offices should be moved to the SDB Center in Wisconsin. Other questions concerning denominational needs and what structure can best meet those needs are also being considered."

In an effort to bring the question to the people, both the General Council Special Committee and the Board of Christian Education are expected to bring structure and location proposals to the General Council in its pre-conference session. The end result may be concrete proposals on the future of the BoCE that will be considered on the floor of General Conference. □

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May 1984



Women's Society

NEWS and IDEAS

Vivian Harris, Editor

Woman—aware and choosing

by Donna S. Bond

Woman — Aware and Choosing, written by Betty J. Coble and based on a course she has taught to more than 1,000 women, is a practical study book directed at three classes of women: 1) those who have chosen to be wives and must live with imperfect husbands and circumstances; 2) those who hope to become wives and want to keep the fairy tale alive; and 3) those who have become *non-wives* and need to rebuild their self-esteem.

Mrs. Coble's major thesis is that a wife is responsible for *only* her own side of the marriage but she is responsible for *all* of her own side. In other words, there is no point in trying to change your husband (who, after all, was *perfect* when you were engaged) because he is not responsible for your happiness and would resist your remodeling efforts. She also raises the question as to whether you would be happy with him if he did change to meet your specifications.

Specific instructions and concrete illustrations give the reader a wealth of attention to her own problem areas and make interesting reading. The advice is sensible if read with an open mind.

The first step for building a stronger marriage is for a wife to learn to like herself. She must then make a conscious decision to be happy rather than wait for her husband to make her happy. She also needs to learn to communicate with him and to accept his love. Finally, she must learn to manage her time wisely for the benefit of the entire family, including herself.

Various chapters deal specifically with such topics as: basic needs of a wife and communicating those needs to her husband, seeing the marriage and the husband *as they are* (both negative and positive), accepting the husband's love as a gift from a best friend and meeting the husband's needs.

The longest chapter is devoted to the *Battlegrounds: In-laws, Children, Finances, Sex*. Mrs. Coble, a 30-year veteran of marriage and mother of three, gives a Biblical basis for each of these areas along with useable suggestions for living in harmony. The Bible directs

Learn to like yourself.

husbands and wives to leave their parents and *cleave* to each other. Children are in the home for a short time and therefore must take a secondary position if marriage is to survive the *empty nest* syndrome. (The author also points out benefits for the children if they know Daddy rates first place.)

Mrs. Coble believes that a new bride wants her husband to take the leadership role in marriage, present a male point of view and provide financial responsibility. Since the husband is the leader and provider of financial security, the burden of managing the finances should be his. This means drawing up a budget together and sticking to it with the wife controlling certain areas

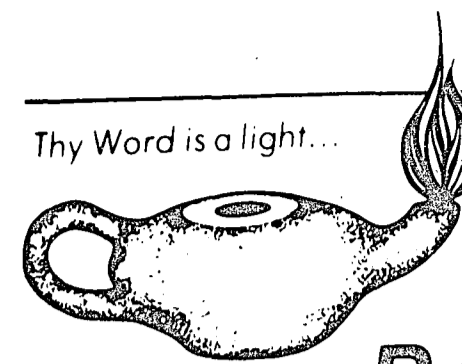
of spending and the husband making major decisions. It is also important for each to have some pocket money without accounting for it. Money, regardless of who earns it, should be viewed as *our money*, not *your money and my money*.

Over half of the *Battlegrounds* chapter is devoted to sex. Essentially, this section reaffirms what is said in the rest of the book: a wife can choose to be happy and take responsibility for her own happiness; she can be romantic by giving her husband her *total* presence, mentally as well as physically; and she can believe that he *chooses* to come home to her even though his sexual needs could be met elsewhere.

In her final chapters the author shows the reader how to draw strength for happy living by inviting Christ into her life. She further challenges the reader to see herself as a sweet-little-old-lady who is a joy to be with, and to let Christ order her life toward that goal. (There is, then, no room for worry, resentment, bitterness, or suppressed anger which rob wives of the happiness that God intends for them and their husbands want them to have.) She then provides a practical formula for time management and for seeing the role of household manager as a happy place to be—an especially sobering assignment for mothers who are influencing the attitudes of growing daughters.

For information on how you can become involved in the *Woman—Aware and Choosing* program, either as a participant or certified teacher, write to: Ministry of Marriage, P.O. Box 2188, Westminster, CA. □

The Sabbath Recorder



Mrs. Mary Clare

Board of Christian Education

Integrity in the family

As Christians we are called to be "blameless and pure" — to be men and women of integrity in a world steeped in double standards and moral permissiveness. So it is that we are challenged to deal decisively with the complex moral issues facing individuals, our churches and society.

From March 6-8, in the beautiful Hyatt Regency complex in Columbus, Ohio, evangelicals from across the nation were gathered for the 42nd annual NAE convention to explore the complete expression of our call to integrity, and to focus on the challenge to live lives earmarked by godly qualities.

Driving home the Christian's responsibility to daily walk above reproach — consistent in the ways of Christ — were a collection of speakers chosen specifically for their own consistency in times of testing on God's behalf. Included among this array of outstanding men of God was Dr. Gilbert Beers, one-time editor of *Christianity Today* and author of the children's stories entitled, *The Muffin Family*.

The topic of Dr. Beer's luncheon presentation was *Integrity in the Family*. He emphasized the fact that the family is God's most important vehicle for evangelism. After allegiance to God, the family should be the most important concern, followed by ministry, the church and working for the welfare of others.

The time spent with the family should be filled with high quality activities. (Even if only one minute a week.) It is important for every member of the family to know what every other member believes and why that belief

is held. Together they should put "hands and feet" on Proverbs 3:4-5, "Trust in the Lord with all your heart, and do not rely on your own insight. In all your ways acknowledge him, and he will make straight your paths." RSV Families should get on their hands and knees and pray together, "having the audacity to believe that prayer works and that God will answer prayer."

Family Worship Celebration

Eternal life

"We believe that Jesus rose from the dead and lives eternally with the father, and that he will come in heavenly glory: and that because he lived, eternal life, with spiritual and glorified bodies is the gift of God to the redeemed."

SDB Statement of Beliefs

All true worship should begin with praise to God and his son, Jesus Christ. If you are alone, or for other reasons, prefer not to sing, read or recite from memory the words of a praise hymn.

All People That On Earth Do Dwell (Page 24 The Hymnbook)

All Creatures Of Our God And King (Page 100 ibd.)

Responsive or unison reading — Psalm 8.

The Doxology
Discussion of Meaning of "Eternal Life"

Dialogue starters:
Dictionary definition of "Eternal".

Integrity in the Family is synchronizing everything that is said and done in accord with Philippians 2:14-15.

"Do all things without grumbling or questioning that you may be blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation, among whom you shine as lights in the world." RSV □

How long is eternity?
Who will have eternal life?
John 3:13-15
What is eternal life?
John 17:2, 3
When does it start?
Read and explain the meaning of each phrase of the statement of beliefs.

Sing (read) *He Leadeth Me* (Page 338)

Memorize: John 17:3

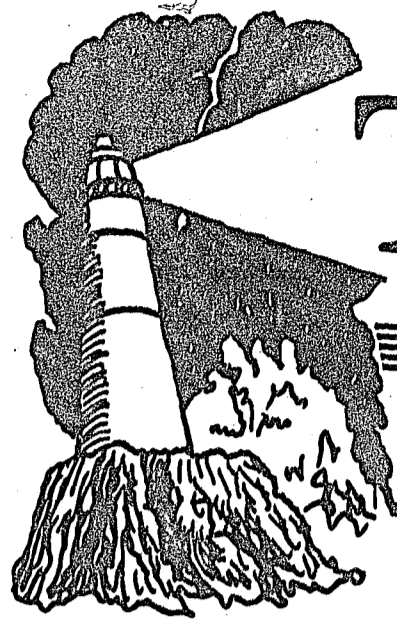
(Continue to recite it throughout the month.)

Activity: Unscramble the words found in the Statement of Belief. The underlined letters, put in right order, spell two words.

Ylalnqtere; Eemdreed, Ftgi;
Fdigilroe veslj; ddae; rthefa; eflj;
lveeebj; Ylhveean; putlairs.

Sing: *My Faith Looks Up To Thee*
Share Prayers of thanksgiving and supplication for each other. □ 25

May 1984



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

Youth Week in Shiloh

by Bill Probasco

What combines swimming, pizza, fellowship, basketball, a banquet and the youth of Shiloh community? Youth Week (Feb. 5 - 11) at the Shiloh Seventh Day Baptist Church, deep in the heart of South Jersey.

On Sunday, grades 7 - 12 went swimming for three hours in an indoor pool. The following night the church's Youth Center was

open for grades 4 - 6 where they held a pizza party and saw a movie. On Tuesday, the West District Church Basketball League met with both the boys and girls teams winning. A formal banquet was held on Wednesday for Grades 7 - 12. This was held in our own Fellowship Hall decorated with red candles and valentine theme. Red carnations were presented to each youth. On Thursday night the

Youth Center was open for games and pizza to the youth in grades 7 - 12.

Friday night we had our various group meetings. Sabbath morning the Youth led the Worship service. Our church shows it cares not only during this special events week but all year round. We care for each other and are learning how to reach out to others in our town and schools. □

Youth Retreat

by Charles Bender

The Youth of Shiloh put together a Youth Retreat for the Washington D.C., Upper Marlboro, MD., Raritan Valley, N.J. and area youth. The total was thirty. Even though the arrival of the youth was late, we got off on a good start. We got to know each other and some of our *CB handles*. We drew names for a friend to help secretly though the weekend. We were to go to Jersey Oaks Camp, but the weather did not permit so we slept on the floors at the church center (we didn't sleep much).

After the morning breakfast cleanup, worship service and dinner we did go to camp. We played games, canoed, and had spiritual lessons. The advisors, both local and guest leaders, shared the teaching of these lessons.

The weekend spotlighted being brothers and sisters in Christ through getting acquainted activities. For a lot of us there this was a *first*. We did not enjoy parting after such a short weekend - we hope to do this again and again. □

A short course in human relations.

The six most important words, "I admit I made a mistake."
The five most important words, "You did a good job."
The four most important words, "What is your opinion?"
The three most important words, "If you please."
The two most important words, "Thank you."
The one most important word, "We."

Conference planning completed

At last, conference planning is finished. There are many exciting and interesting activities arranged for each evening. One of them is an Association Volleyball Tournament, back by popular demand!

Also, we will have one gym and swim night, and for this we will need lifeguards. So anybody out there, youth or otherwise, that has a license to be a lifeguard, please bring it!

Finally, nearly every activity will have a free will offering to help defray the costs of transportation and set-up for the individuals and groups performing for us, so keep that in mind. Rollerskating, another of our activities, will cost about \$2.00 per person, so be sure to bring some cash and be prepared for one of the best conferences ever! Matt Olson, Your Pres. □

Basketball

by Cheryl Davis and Suzanne Vanderslice

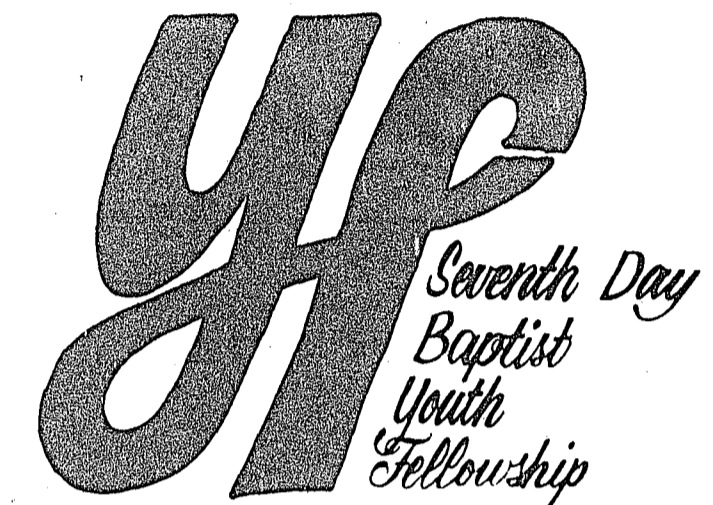
It is the season for basketball, and our church hasn't been left out of this exciting and tiring sport. The Shiloh S.D.B. church is part of Cumberland Count's West District Church Basketball League. This league consists of four churches. Each church has a girls' and boys' team.

Both of Shiloh's teams are in third place, as of now with five

more games to play. Although the victory is unclear, fun and Christian fellowship are still achieved along the way.

The Basketball league plays every Tuesday night, starting at 6:30. The girls play a rip-tearing game followed by the boys' games which really make the league worthwhile.

We have been striving to make this year our best yet and so far it has been successful (even with three arm and finger injuries)... and fun. □



Youth Center

by Bill Noyes

In Shiloh we have fun more than once a week. Other than our meetings on Friday night and Sabbath morning, the kids at our church have a small game room which consists of two pool tables, a ping pong table, a shuffleboard table and a video machine, to which we turn on Monday and Thursday nights. The game room is open for all the community kids. Monday nights is for the kids in grades four through six and Thursday night is open for the rest of us in grades seven through high school. It is open from seven to nine each night.

The Omega Teens youth group got together and painted the Center. It took patience from our leaders. We repainted it because the paint was getting dull and peeling. We plan on putting posters up or painting sayings on the walls again.

The Youth Center has refreshments for sale at very cheap prices for the people that come. Two adults give their time to keep this Center open for the kids of the community. That is, two different adults come each night. Thanks, *all of you*, for caring. □



Open your hearts

"It is God who has, by His acts among men, made a special sort of openness among ourselves possible and even expected among Christians. We need only to be honest and open with ourselves and with each other and not hide away either our human nature or our spiritual persons in our imagined fears. Each individual needs to be able to speak his mind and beliefs and listen to others state theirs. Only then can we exercise the free Christian Spirit and promote the growth of the spiritual person in ourselves and in others. In

opening our hearts, we need to share our hopes and our sins, our understandings and our ignorances, our fears and our lives, openly with each other, then begin living a life of mutual concern, love and responsibility with each other in our common Christian goals, and thus make our church more of an actual dwelling of God among men than it has ever been. ...Indeed, it would seem that to refuse to open our hearts to each other would be both stupid and sinful; God has already opened his heart around man through Christ." Dr. Lewis H. V. May, 1977. □

North presented Valiant Woman Award

from Church Women United in New Jersey

Anna North (Mrs. L. Harrison) was presented with the Valiant Woman Award by the Church Women United, Plainfield Unit, President Eleanor W. Jones. Anna was born in Shanghai, China of Seventh Day Baptist missionaries, went to High School there and spoke the Chinese language fluently.

After graduating from Alfred University in New York, she

taught Latin in Massachusetts and Michigan before getting her Masters from the University of Wisconsin.

She married in 1935 and came to Plainfield, where she has been active in her church as Sabbath School Superintendent, Church Clerk, Deaconess and President of Women's Society.

In the community, she has been a "doer" for many groups:

the Association of Religious Organizations, Salvation Army, the Learning for Life program and Star-Fish activist.

CWU has had her very active participation on the local level in many offices; and on the state level she has represented her denomination, been state treasurer and secretary and still acts as state historian. □

Women's Board seeks funding

by Doris Fetherston

The Women's Board of our General Conference is excited about the opportunity to be of help to young people from our churches and thereby to assist churches that request help in their summer camping and outreach programs. We're speaking of the S.C.S.C. program for 1984.

Have you in any way made a contribution to their work?

There ARE ways to help.

If you do not belong to a church women's group, make a special individual contribution to the S.C.S.C. program — either through your church treasurer or directly to the Women's Board Treasurer:

Darlene Peil
1554 Chickasaw Ave.
Los Angeles, CA 90041

If you are a Sabbath School class member or a member of your church's women's organization, urge your group to make a special gift or undertake a special project to raise money to go specifically to the S.C.S.C. pro-

gram.

Many of the young people who are privileged to participate in the S.C.S.C. program will become our future Christian leaders.

Another project that needs the help of very Seventh Day Baptist woman is the Love Gift offering received at the Women's Banquet at the General Conference meetings in August. (Or you may send your gift directly to the Women's Board treasurer, marked "Love Gift".) The

money from last year's gift now is assisting children and young people in Malawi, Africa, by paying their tuition and providing suitable clothes so they can attend school. And, by the way, a small amount of money goes a long way.

May God bless you as you express his love through your gift to one or both of these programs that seek to extend his Spirit to our young people in this country and in Africa. □

Burr to serve German Church

Stevens Burr has been called as interim pastor of the German Seventh Day Baptist Church at Salemville, Pennsylvania, and began service February 1, 1984.

Pastor Burr and his wife, Bonnie, are natives of Cambria County, Pennsylvania. His first acquaintance with the German church was as a teenager. The Burrs have lived at several locations in Pennsylvania where he has worked as schoolteacher, principal and psychologist, and has served as pastor for several

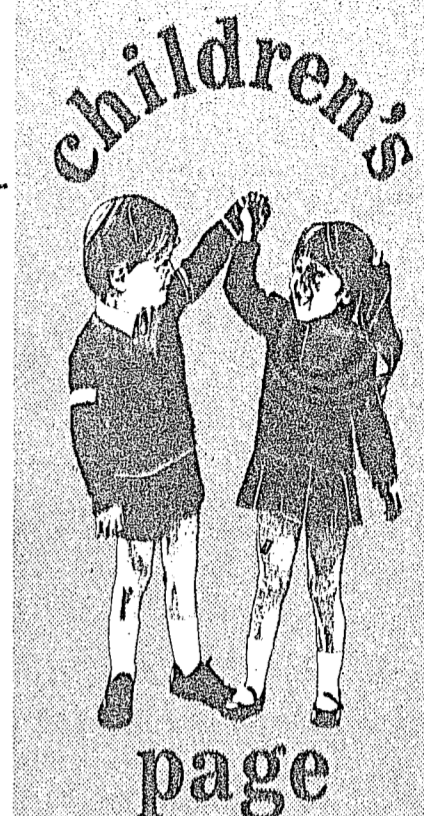
United Methodist congregations.

Since 1977 the Burrs have lived on a farm near Salemville with their three children. They became active in the German church, practicing their growing belief in the Sabbath. Steve and Bonnie work as a team, utilizing preaching and Bible teaching, art, music and puppets. They are also interested in Christian radio and television ministry, and in using their farm as a Christian campground and counseling center. □

The Sabbath Recorder

The Children's Page

Being helpful



Racco



Mother



Dad



Robin



was very tired but he felt very happy.



had helped his



dust the furniture.

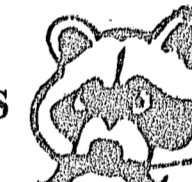


had played nicely with his friends that afternoon.

He remembered to take turns swinging.



helped his



in the yard

gathering leaves for their beds.



took his nap right after lunch.



took

some berries to old Mr.



crawled into bed.



's



and



told him thank

you for being so helpful.



smiled and told them that he had been good for God and to thank God

instead. This is what Jesus is teaching us in Matthew 6:13b. 'For thine is the kingdom and

the power, and the glory, forever.'

Parents: Please note Matthew 5:16.

□ 29

May 1984

Historical Society updating constitution

**SDB Historical Society
Annual Meeting
will be held at the Plainfield
New Jersey Seventh Day
Baptist Church, at 1 P.M.,
on May 27, 1984.**

The Trustees of the Seventh Day Baptist Historical Society are studying the Constitution of the Society in an effort to bring it up-to-date as we prepare to incorporate in Wisconsin. There is general agreement on most matters, and such changes as are proposed reflect (for the most part) current practice rather than drastic changes. On the matter of the membership qualifications of the Society there are two different opinions. These are reflected in the paragraphs below. The trustees of the Society are interested in your thoughts on this issue. If you would like to share your opinion, please write: D. Scott Smith, Historian, PO Box 1678, Janesville, WI 53547.

1. Open Membership:

In working through some possible proposals for changes in the Constitution and Bylaws of the Historical Society, and at the same time reflecting on the role the Society plays—or doesn't play—in denominational life, it seemed to me that if we were to institute an "open" membership policy, e.g., that any person who is a member of an SDB Church recognized by the SDB General Conference is eligible to vote in the annual meeting as a member of the Society, this understanding

by the individual SDB Church member would strengthen the Society. Essentially this is what happens now when "non-members" attend the annual meeting. In addition, we now have a "proxy" system, which I strongly recommend being abolished as working against the best interests of the Society. My end goal is to strengthen the feeling among SDBs that the Society is *their* Society. The Historical Society plays a different role from the other denominational societies, and our

*On the matter of
membership
there are
two different
opinions.*

Constitution and Bylaws should reflect this if at all possible.

There can also be special membership categories for recognition of any sort, and the actual running of the Society is invested in a Board of Trustees, and I think this is proper. One of the fears I have heard about such a feature as I propose, is that this would open the possibility of a "take-over" by a group attending an annual meeting. It seems to me that there are enough safeguards in the other clauses of the Constitution to off-set any sudden attempt, and, of course, the possibility exists that this would be a good thing. One reason I propose dropping the proxy system is that I think it

gives an unfair advantage to those who resist change.

2. Membership Limited to Interested Parties:

Our present membership base is formed by those interested in historical matters who pay either dues of \$2.00 per year or life-time dues of \$50.00. These amounts are certainly not so high as to limit membership to a chosen few; anyone who wishes to become a member of the Society can afford to do so. This plan reflects the view that a group of persons interested in a particular field of service can and should perform that service for the whole denomination; that membership in a specialized society should be on the basis of interest rather than on some more general association; that one of the problems of churches and other voluntary societies with open membership is the number of so-called "members" who do not participate. I prefer to see the Historical Society hold to a membership of interest and participation rather than an open membership which provides membership to those whose interests lie in other fields of denominational service.

As to the proxy system now in use: Members who pay their dues are invited to attend the meetings of the Society and cast their own votes. If they cannot attend, they may send in a proxy and may designate the person by whom or the manner in which their votes should be cast. This seems to be an equitable way of providing participation for those interested members who because of personal circumstances or distance find themselves unable to be present at meetings. □

The Sabbath Recorder

Evangelical political responsibility

Addressing the NAE convention, Senator William Armstrong, (R-CO), poignantly said, "Never before have so many educated people been so intellectually helpless to solve the problems of our time. If there ever was a time when we needed great reforms, that time is now." Armstrong further stated that many leaders in the political arena today are succumbing to depression, disillusionment and cynicism over any hope that politics can change the course of society.

The senator encouraged

Amendment

religion, Baker asked, "But is mandating religious activity worse than prohibiting it, or are these equal offenses before the law and the Constitution?"

Sen. Lowell P. Weicker, leading opponent of the prayer amendment, disputed claims that it would provide for "voluntary" prayer, contending instead it would result in "government" prayer.

"And putting school in front of the word 'prayer' does not make it any less Government prayer," he said.

Weicker opened his remarks by citing a Supreme Court dissent by former justice Robert Jackson in a church state case: "It is possible to hold a faith with enough confidence to believe that what should be rendered to God, does not need to be decided and collected by Caesar."

"The issue really is not prayer in schools for our children," Weicker charged. "The have that right today. No court case, no law, nor Supreme Court ruling

evangelicals to take an active role in this year's election as voters, volunteers, campaigners and even as candidates. He urged his audience to take serious account of the earth and to declare that Jesus saves.

"NAE provides the context and encouragement for millions of believers and churches to reaffirm faith in the Bible and the central role of Jesus Christ," he said.

Evangelicals can offer an intellectual humility—a tolerance toward people with differing political and social views, he said. Yet despite what they offer to the

public sphere, Armstrong warned the participants that evangelicals face several dangers: the danger of throwing the mantle of Christ on personal goals; the danger of using Scripture to justify personal opinions; the danger of voting into political office Christians who are under-qualified, failing to see that God can use qualified non-Christian leaders to accomplish his will; and the danger of seeing the church itself as a power bloc.

Armstrong concluded his remarks by challenging his audience to reflect Christ's love in a troubled world. □

Cont. from page 11.

politicizing of the issue by the White House.

Sen. James Exon, D-Neb., who voted for the prayer amendment said afterward he "would be keenly disappointed if the President of the United States sees fit to make this a political football. Because if he does, I think it might prove that the President of the United States might not be as sincere about things religious as he has been accused of being."

While the final vote was decisive, it did not necessarily mean the end of the school prayer debate in the Senate for this Congress.

Helms served notice he intended to pursue his proposal to strip the federal courts and Supreme Court of jurisdiction in school prayer cases.

"(We) have just begun to fight," Helms said immediately after the vote. "Round one is over, but so long as I am in the U.S. Senate there will be many more rounds to come." □ 31

Church serves community

Cont. from page 7.

and was its first secretary.

Dr. Josie was elected to the City Council and then became Mayor of the City in 1922. In 1928 she became a member of the Medical Staff of the Halifax District Hospital. That's how it was known in those days. It seems that hospitals, banks and even churches changed names in the course of time. Dr. Josie became Chief of Staff of the hospital in 1947. Because of her interest in children and needy families the organization of the Community Christmas Club was a real satisfaction to her. The church every year contributes to the Christmas Baskets.

Clarence M. Rogers and his sister, Dr. Josie, were a guiding influence in the reorganization, incorporation and building the new Seventh Day Baptist Church at 145 First Ave. That was in 1932 and '33. The church has always had a representative on the Family Welfare Association.

It was represented at the organization of the Human Relations Council and was represented always until it discontinued. Most of the pastors, through the years, have been members of, and sometimes officers of the Ministerial Association of the Halifax Area.

The women of the church have sewing every Wednesday. They make garments for children, baby blankets, crib quilts, laprobes for nursing home patients, and blankets, layettes, school bags and roll bandages for over-seas relief through Church World Service. They are also active in such programs as Chain of Missions and Church Women United.

Besides their own denominational benevolences these people

give support to Bethune-Cookman College (A woman of the church has been a member of the Advisory Council for many years.), United Negro College Fund, Stuart Treatment Center, Rose Marie Bryon Children's Center, and others. The annual summer Church Bible School is almost always integrated. A few years ago before school integration the church cooperated with several groups in an integrated kindergarten. Many of the children were black and so were some of the teachers. The classes were held in the class rooms of the Congregational Church. Trips were planned to several places of special interest. One of the trips was to the beach. None of the black children and not one of the black teachers had ever set foot there before.

Even though the Seventh Day

Clergy's pay low, survey shows

by Bill Nichols From USA Today

Salaries of the USA's clergy haven't kept up with inflation and still lag behind most professionals with equivalent educations, a new study says.

According to a National Council of Churches survey of 11 Protestant denominations:

*Average salary for ministers is \$20,790, compared with \$10,348 in 1974. But to keep us with the past decade's 118 percent inflation, salaries needed to average \$22,569.

*The pay of women clergy lags far behind that of men, who earn \$20,000-\$22,000. Average salaries for women are \$14,000-\$16,000, even though 90 percent have seminary degrees, compared with 72.2 of male ministers.

Baptist Church lost its land and buildings 100 years ago, through that very loss they contributed much to community welfare. First through the persistent perseverance in their religious faith and practice they remained a vital, viable group influencing community life. Also the church building became the first school house in Daytona. Even as late as 1966 the words, *Old School House*, in large black letters, were still visible across the front gable, that is until a new coat of paint covered them. Its appearance has changed a little because rooms have been added where the porch used to be at the east end and also at the west end. This facilitates its use as apartments. So it still serves a useful purpose in the community life. □

*Clergy in the Presbyterian Church U.S. averaged the sample's highest pay — \$24,420 — compared with the \$12,670 in the Seventh Day Baptist Churches, the lowest.

Clergy salaries usually include housing, utilities, insurance and medical coverage.

"We all understand that we're not in it for the money, but I didn't take a vow of poverty for my wife and children," says the Rev. Douglas Zike, 36, of Salem Lutheran Church in Omaha, Neb.

"I've had enough education to be a brain surgeon."

Church officials say most denominations realize salaries are too low and are finding ways — such as annual salary reviews — to upgrade pay. □

The Sabbath Recorder

Births

Muldoon.--Twin daughters, Mary Elizabeth and Patricia Ann Muldoon, were born to J.D. and Elizabeth (Rogers) Muldoon of Princeton, W.Va., on November 29, 1982.

Clement.--A daughter, Jennifer Kay Clement, was born to Victor and Sherry (Darnell) Clement of Sidney, Neb., on May 10, 1983.

Goodrich.--A daughter, Amy Karlene Goodrich, was born to James and Helen (Hyde) Goodrich of North Loup, Neb., on May 14, 1983.

Soper.--A daughter, Amanda Leigh Soper, was born to Loren and Kim (Dunwoody) Soper of North Platte, Neb., on July 19, 1983.

Cain.--A daughter, Ruthanne Jeanette Cain, was born to Perry and Christina (Rogers) Cain of Columbus, Ohio, on August 3, 1983.

Soper.--A daughter, Darcy LeAnn Soper, was born to Maurice and Cindy (Lewis) Soper of Neligh, Neb., on October 10, 1983.

Berg.--A son, David Jeffrey Berg, was born to Joseph and Jeanette Berg of Salem, Ohio, on November 11, 1983.

Neher.--A son, Jeffrey David Neher, was born to Richard and Madelyn Neher of Dodge Center, Minn., on December 19, 1983.

McGee.--A son, Daniel Z. McGee, was born to Thomas and Judy McGee of Los Angeles, Calif., in December 1983.

Rahn.--A daughter, Jamie Anne Rahn, was born to Steve and Kerry Rahn of Houston, Texas, on January 3, 1984.

Moehle.--A daughter, Rebecca Moehle, was born to Johannes and Viva (Owen) Moehle of San Francisco, Calif., on January 7, 1984.

Richards.--A daughter, Jenna Rae Richards, was born to Dan and Dawn (Soper) Richards of North Loup, Neb., on January 10, 1984.

Herrera.--A son, Christopher Herrera, was born to Daniel and Debbie Herrera of Los Angeles, Calif., on January 23, 1984.

Keown.--A daughter, Katelin Cambray Keown, was born to Terry and Carol Keown of Topeka, Kan., on February 2, 1984.

Heider.--A son, Timothy Daniel Heider, was born to David and Theresa (Clement) Heider of Broken Bow, Neb., on February 22, 1984.

Mackintosh.--A son, Jonathan Mackintosh, was born to Ralph and Dede Mackintosh of LaCanada, Calif., on February 26, 1984.

McNielus.--A daughter, Robyn Ann McNielus, was born to Brandon and Tracy McNielus of Dodge Center, Minn., on March 23, 1984.

Marriages

Lippincott-Hergert.--Dan Lippincott and Laurie Hergert were united in marriage on July 3, 1983, at Johnson Lake, Neb. Pastor Larry Graffius officiated.

Keown-Kurpgeweit.--Thomas Keown and Joan Kurpgeweit of Lincoln, Neb., were married on August 14, 1983, in Clearwater, Neb.

Sherman-Owen.--James Sherman, son of the late James Sherman and Mrs. Sherman of Riverside, Calif., and Elva Owen, daughter of Paul and Floy Owen of Glendale, Calif., were united in Christian marriage at the home of the bride by Pastor Duane L. Davis on Thanksgiving Day, November 1983.

Lawton-Wear.--Jeffrey Glen Lawton, son of Rev. and Mrs. Leon R. Lawton of Pawcatuck, Conn., and Cassandra Nadine Wear, daughter of Mr. and Mrs. Ralph Wear of Temple City, Calif., were united in marriage on March 2, 1984, at the Boulder (Colo.) Seventh Day Baptist church by the groom's father.

Lovelace-Pearson.--Luis D. Lovelace, Jr., son of Pastor and Mrs. Luis D. Lovelace, Sr. of Freeport, N.Y., and Joanna Pearson, daughter of Pastor and Mrs. David C. Pearson of Paint Rock, Ala., were united in marriage on March 18, 1984, at the Paint Rock Seventh Day Baptist Church by David C. Pearson, father of the bride.

Accessions

Bay Area, Calif.
Steven Crouch, Pastor

By Testimony:
April Gill

Columbus, Ohio
Perry Cain, Pastor

By Letter:
Kevin Butler

By Testimony:
Troy King

Houston, Texas
Robert Babcock, Pastor

By Letter:
George King

North Loup, Neb.
Larry Graffius, Pastor

By Baptism:
Louis Williams
Iva Williams

Paint Rock, Ala.
Art Rowe, Pastor

By Testimony:
Ida Minton
Annabelle R. Bloom

Salem, W. Va.
Melvin G. Nida, Pastor

By Testimony:
Evelyn McElwain

Seattle Area, Wash.

By Baptism:
James Oakley
Sherry (Mrs. James) Oakley

By Testimony:
Lela Wade (Mrs. Gale) Burr
Timothy Babcock

May 1984

Obituaries

Fetherston.--Robert T. "Ted" Fetherston of Riverside, Calif., died January 24, 1984, at the age of 79. He was born November 22, 1904, in Milton, Wis., the son of George W. and Harriet (Crane) Fetherston.

He was married to Doris Holston February 26, 1927, in Dodge Center, Minn., by her father, Rev. Edward M. Holston.

He was an active member of the Seventh Day Baptist churches in Battle Creek, Mich., and later in Riverside. In addition to holding several offices, he and Doris were Youth Leaders and in both churches he helped develop and maintain their camps. Wherever they lived, their relationship to the Lord was very vital and they were very active in the spiritual fellowship, service and witness for Christ.

An engineer, he was employed by the Michigan Highway Dept., Milwaukee Tool Corp., W.K. Kellogg Co., Clark Ept. Co. and Burlingame Industries.

He is survived by his wife, Doris; two sisters, Ruby Hounsell and Mildred Coburn; one son, Robert; four grandchildren and many friends.

A private Memorial Service was conducted in their new home in Riverside on the afternoon of January 28, 1984, by Pastor Alton L. Wheeler.

ALW

Onsgard.--Marion J. Onsgard, formerly of Albion, Wis., died February 16, 1984, at Fairacres Manor in Greeley, Colo., at the age of 85. She was born August 18, 1898, in Albion, the daughter of John and Jessie VanHorn Bliven.

Mrs. Onsgard married Sanford M. Onsgard on November 20, 1919. Marion always felt that the community of Albion was her home, and she served her church and community in many ways. She was a member of the Seventh Day Baptist Church of Albion for many years. She was also a member of the Home Benefit Society, and a charter member of the Albion Historical Society. Her wit and humor were appreciated by many.

She was preceded in death by her husband, Sanford, and by two sisters, Doris Saunders and Marjorie Bliven. Survivors include one daughter, Mrs. Elmer (Jean) Merriman of Windsor, Colo.; one son, Glen Scofield of Fort Collins, Colo.; six grandchildren and 12 great-grandchildren; and one brother, Horace Bliven of Fort Atkinson, Wis.

Funeral services were conducted by Pastor Robert Harris at the Bruni-Nygaard-Ward Funeral Home on February 23, 1984.

RH

Gavitt.--Annie (Moffitt) Gavitt, 67, of Westerly, R.I., died February 29, 1984, after a long illness. She was born January 24, 1917, in Pawtucket, R.I., the daughter of the late Thomas and Jennie Moffitt. She was a member of the Pawcatuck Seventh Day Baptist Church in Westerly.

The wife of the late Deacon John Gavitt, Anne was known for her quiet, steady faith. Even in her illness, Anne lived her life to the fullest and continued her special ministry of prayer.

She was employed for many years at the Bradford Dying Association, Bradford, R.I.; as a cook at Babcock Junior High School in Westerly; and as a housekeeper for the Charles White Estate in Watch Hill, R.I. One of her interests was bells. She had a large collection of bells and was a member of the National Bell Association.

Mrs. Gavitt leaves a daughter, Mrs. Martha Jordan of Carolina, R.I.; two sons, David of Westerly and Thomas of Stonington, Conn.; a brother, Thomas Moffitt of Orlando, Fla.; and seven grandchildren. Funeral services were conducted on Sabbath, March 3, 1984, by Pastor Dale E. Rood. Burial was in the First Hopkinton Cemetery.

DER

Hurley.--Dora Lenora Hurley of Riverside, Calif., died February 5, 1984, in San Bernardino, Calif., at the age of 84. She was born June 22, 1899, in Welton, Iowa, one of six children. Her parents were John G. and Athalia (Van Horn) Hurley.

Her teenage years were spent in "sweat and toil," necessitating a delay in achieving high school graduation after the family moved to Milton, Wis., and later to Riverside.

In early life, after committing her life to Christ, she aspired to being a missionary. While she never accepted a formal call to go abroad, she devoted much time as a nurse "beyond the call of duty" ministering to countless persons through the love of Christ wherever she lived.

Completing nurses' training at Loma Linda University, she worked for a time as office nurse in Eugene, Ore. Later, she served in the Good Samaritan Hospital in Los Angeles, Calif. For many years thereafter she worked in Dr. George Wayland Coon's office in Riverside, and her remaining years of loving service were spent as a visiting nurse until retirement.

Regardless of the situation, she liberally shared her spiritually blessed life, love and faith with others, and she was very active in the kingdom work and witness of the Riverside Seventh Day Baptist Church.

The church sanctuary was well filled as a Memorial and Testimonial Service was conducted on February 11, 1984. Private interment was at the Evergreen Memorial Park in Riverside.

ALW

McElwain.--Evelyn M. McElwain of Elkins, W. Va., died February 6, 1984, in Memorial General Hospital, Elkins, at the age of 83. She was born March 28, 1900, in Webster County, W. Va., a daughter of the late William H. and Ida Springer Mullins.

On September 21, 1918, she married Brian McElwain, who preceded her in death on February 12, 1963. She remained actively involved in the community, following events on her CB radio until illness restricted her activities.

Surviving are three sons, Arno D. of Oklahoma, Reese of Kerens, W. Va., and Oglia D. of New Mexico; four daughters, Mrs. Una Scott and Mrs. Donna Hornick, both of Elkins, Mrs. Yvonne Corn of Florida, and Mrs. Ida Lane of Maryland. Surviving also are 17 grandchildren, among whom is Thomas McElwain of Turku, Finland; 16 great-grandchildren and two great-great-grandchildren.

Mrs. McElwain had joined the Salem Seventh Day Baptist Church, Salem, W. Va., by testimony two days before her death. A memorial service was conducted by the Rev. Dr. Melvin G. Nida on February 8, 1984.

MGN

Spicer.--Virginia Bond Spicer, aged 75, died on December 7, 1983, in Petersburg, W. Va., where she was living with her son.

The widow of Dr. John R. Spicer, who died in 1976, she is survived by her daughters, Judith Reuter of Arlington, Va., Sarah Weston of Eugene, Ore., and Rebecca Longmire of Ashland, Va., and by her son, James Spicer, of Burlington, W. Va. She is also survived by her step-mother, Agnes Bond of Alfred, N.Y., five sisters, 11 grandchildren and one great-grandchild. She was the daughter of the late Ahva John Clarence Bond and Ora Van Horn.

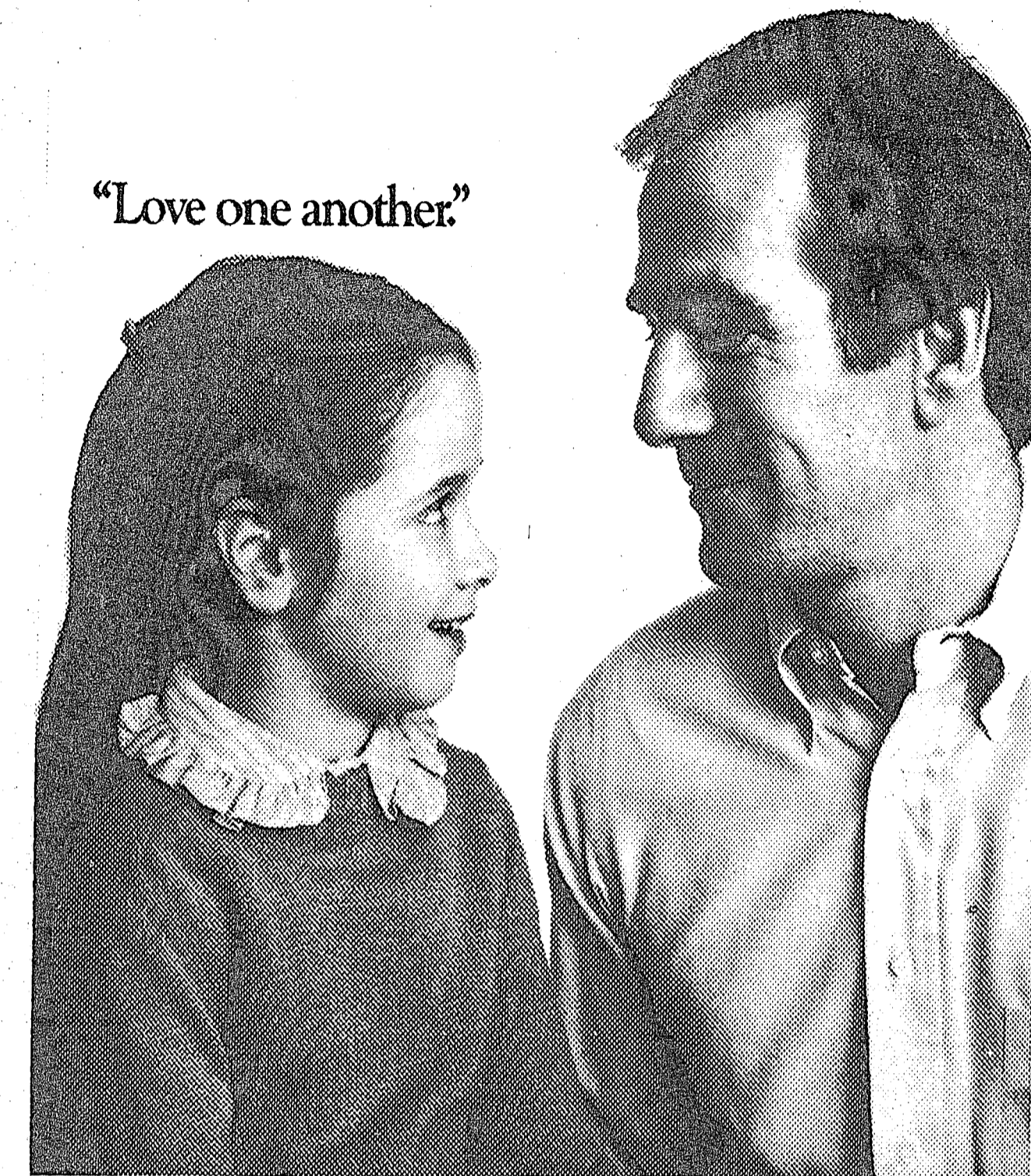
Born in Nile, N.Y., she grew up in Plainfield, N.J., and in Salem, W. Va., where she was vice president of the 1930 graduating class of Salem College.

A Memorial Service was held at the Arlington Unitarian Church at 2 p.m. on Friday, December 30, 1983. The family has requested that expressions of concern take the form of a contribution to Salem College, Salem, W. Va., 26246, for the Virginia Bond Spicer Memorial Fund.

The Sabbath Recorder

"As I have loved you."

"Love one another."



"Love one another
as I have loved you.

And care for each other,
as I have cared for you.

Bear one another's burdens.
Share each other's joys.

And love one another,
Love one another.
And bring each other home."

Words from the song "Love One Another"
by Germaine Habjan. ©1966 by F.E.L. Publications, Ltd.

Come together as a family.
Come together to your House of Worship every week.
Worship together.
Grow together.



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Special Anniversary
The Seventh Day Baptist

Sabbath Recorder

June 1844 140 years of service June 1984

Issue

The Sabbath Recorder.

DEATH OF THE LORD THY GOD."

PUBLISHED AT NO. 9 SPRUCE STREET.

DAY, JUNE 13, 1844.

NO. 1.

*...I gave them my Sabbaths
as a sign between us,
so they would know that
I the Lord made them holy.*

Ezekiel 20:12

be separated from the
in inseparable circum-
the fourth command-
the morality and per-
way was opened for the
upon the authority of
was not the first man,
to see the inconclusive-
the observance of
to deny
batic institution. The
those who, in conse-
its friends to carry out
natural consequences,
ergetically and practical-
time.

me of Theophilus Bra-
that most important re-
that he wrote and spoke
bled in and destroyed as
ned work published by
act their influence, the
a time sown, by what
nd has brought forth
n the existing churches
n the modified views of
of which he returned.

OUS.

NEVER SHALL FADE.

the wave and the gale,
the footing should fail,
and thy caution depart,
the barless of heart.

in prospere
I hear
like
which never shall fade.
the son of thy heart,
thy depart,
and dust of the tomb.

THE BIBLE.

The Holy Scriptures are designed to promote the glory of God by THE SALVATION OF MAN. The peculiar purpose of the whole is, to turn men from darkness to light, and from the power of Satan to God: to raise them from the ruins of the fall, and to put them in possession of the blessing of redemption; to lead them from sin to holiness; to conduct them through a state of conflict and trial on earth, to a state of rest and felicity in heaven; and so to assist and direct them in all possible conditions in life, that they may not fall of these great ends except by their own wilful rejection of the counsel of God against themselves. The salvation of his own soul should therefore be the grand concern of every reader of the Scripture. Here the immortality of the soul is brought to light, and sustained by unquestionable evidence. Here man's defection from original purity is clearly demonstrated; the means of his restoration are set forth, and his future destiny is declared. It is an awful responsibility which they incur, who wilfully neglect this holy book, and devote all their time and the powers of their minds to terrestrial and subordinate objects. They slight the pearl of greatest price, which is nowhere else to be found; and seem as if they were determined to frustrate, as far as respects themselves, all that Divine wisdom and goodness have done to rescue the immortal mind of man from spiritual ignorance, error, vanity, vice, and ruin. Those, however, who are seeking to enjoy the blessings which the gospel reveals, will, as they are able, search the Scriptures; and such persons will receive great help from having references at hand to assist their inquiries. "It were to be wished," says Bishop Horsley, "that no Bibles were printed without references. Particular diligence should be used in comparing the parallel texts of the Old and New Testaments. . . . It is incredible," he adds, "no any one who has not made the experiment, what a proficiency may be

WALKING WITH GOD.

I must walk with God. In some way or other, whatever be my character or profession, I must acquire the holy habit of connecting everything that passes in my house and affairs, with God. If sickness or health visit my family, my eye must see and my heart must acknowledge the hand of God therein. Whether my affairs move on smoothly or ruggedly, God must be acknowledged in them. If I go out of my house or come into it, I must go out and come in as under the eye of God. If I am occupied in business all day long, I must still have the glory of God in my view. If I have any affair to transact with another, I must pray that God would be with us in that affair, lest we should blunder, and injure and ruin each other.

This is the language of a real Christian.—But instead of such a spirit as this among the great body of tradesmen professing themselves religious—what do we see but a driving, impetuous pursuit of the world!—and, in this pursuit, not seldom—low, suspicious, yea, immoral practices!

Yet I once went to a friend for the express purpose of calling him out into the world. I said to him—"It is your duty to accept the loan of ten thousand pounds, and to push yourself forward into an ample sphere." But he was a rare character; and his case was rare. His employers had said, "We are ashamed you should remain so long a servant in our house, with the whole weight of affairs on you. We wish you to enter as a principal with us, and will advance you ten thousand pounds. It is the custom of the city—it is your due—we are dissatisfied to see you in your present sphere." I assured him that it appeared to me to be his duty to accede to the proposal. But I did not prevail. He said—"Sir, I have often heard from you that it is no easy thing to get to heaven. I have often heard from you that it is no easy thing to master the world. I have everything I wish. More would encumber me—increase my difficul-

Remove this cover and share Seventh Day Baptists with a friend!

VOLUME MUTUALLY FURNISH FOR EACH OTHER. Let the most illiterate Christian study them in this manner, and let him never cease to pray for the ill-

From the Religious Herald.

"Say not ye, there are four months, and then cometh