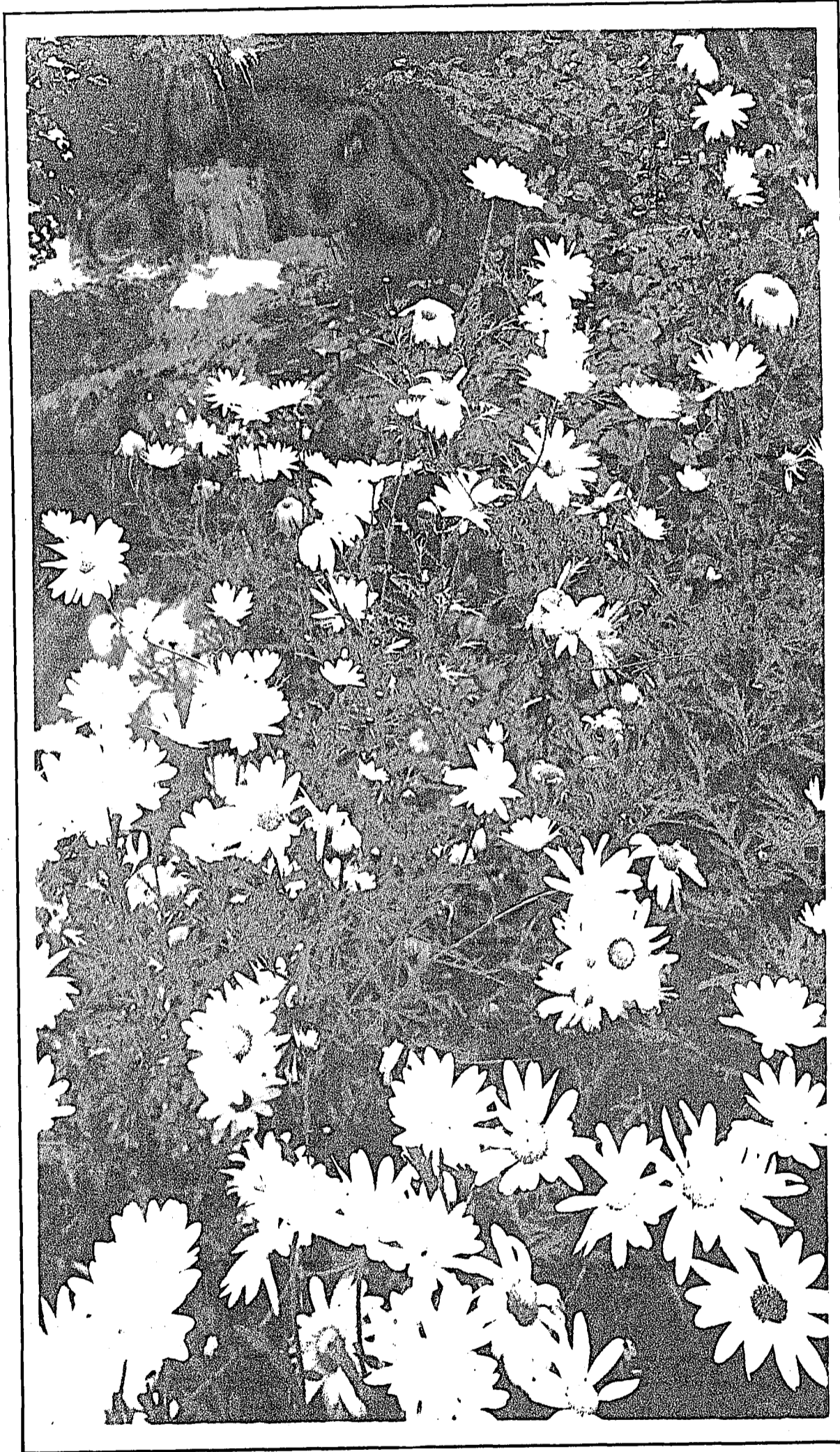


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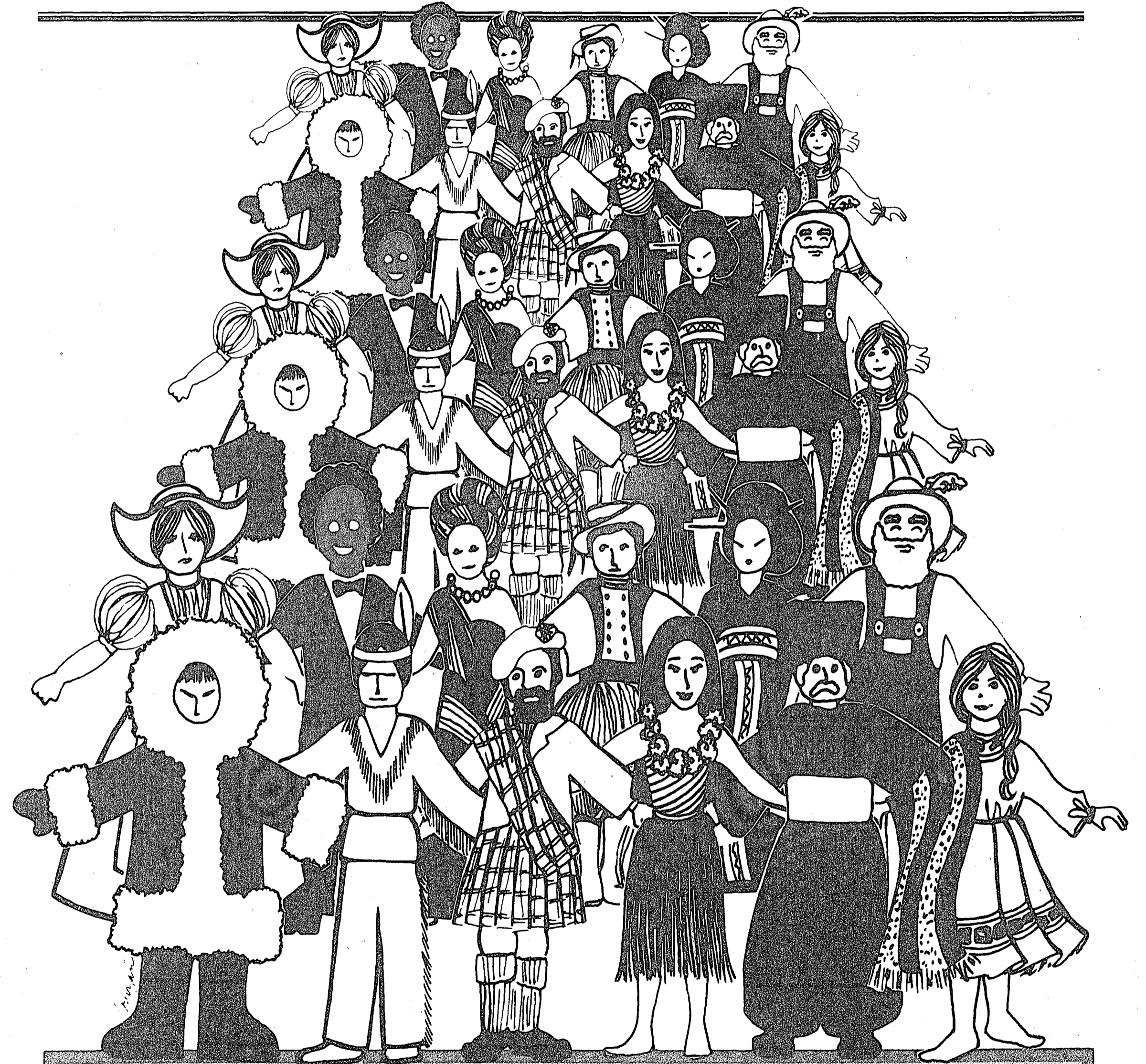


See! The winter is past; the rains are over
and gone. Flowers appear on the earth; the
season of singing has come, the cooing of
doves is heard in our land.

Solomon's Song of Songs 2:11-12

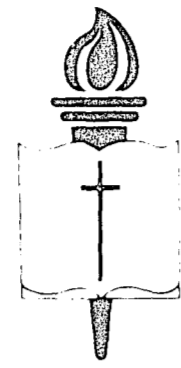
May 1985

THE ★ SEVENTH ★ DAY ★ BAPTIST SABBATH RECORDER



Extending Sabbath Truth — Teaching All Nations

Sabbath Emphasis Day 1985



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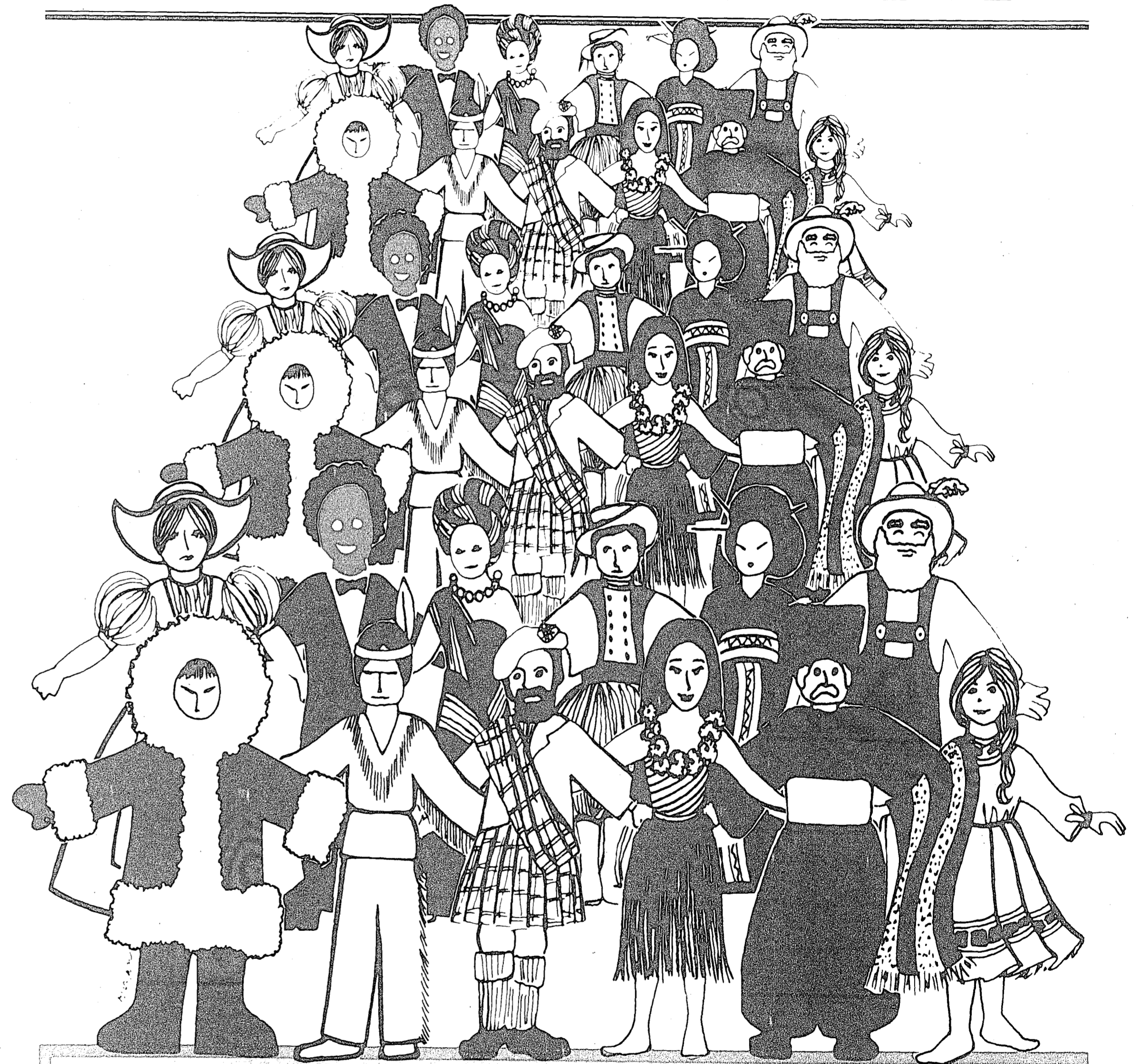


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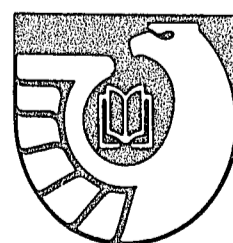
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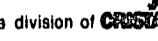
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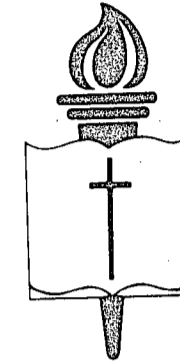
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The Sabbath Recorder

May 1985
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May 1985

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Extending Sabbath Truth —
Teaching All Nations

Sabbath Emphasis Day 1985

An eternal memorial

by Rev. Gabriel Bejjani

The fourth of July has a very special significance for all of us. However, it has a deeper meaning for me. For on the day that our nation celebrates its independence, I chose to lose mine; I got married. Therefore, this special day is an eternal memorial for me as long as I shall live. In a very similar way, the Lord described the Sabbath for his people and for us today.

"And hallow my Sabbath that it may be a sign between me and you, that you may know that I, the Lord am your God." Ezekiel 20:20

"It is a sign between me and the children of Israel forever, for in six days the Lord made heaven and earth and on the seventh day, he rested." Exodus 31:17

The significance of the Sabbath

Throughout the history of God's people, the Sabbath has always marked them as a distinct and peculiar people. This special weekly memorial had many meanings. But one of its major impacts was a social one. It demanded rest from physical labor. Exodus 24:21 states, "Six days shall you work but on the seventh day you shall rest, in plowing time and in harvest, you shall rest." This restriction of labor on the Sabbath was elaborated to include all the members of the household, the servants and the animals.

The Sabbath was to be kept for two significant reasons. God wanted his people to keep the Sabbath because he is their Redeemer.

"And you shall remember that you were servants in the Land of Egypt, and the Lord your God brought you out thence, by a mighty hand and by an outstretched arm, Therefore, the Lord your God commanded you to keep the Sabbath Day." Deuteronomy 5:15

God is also the Creator. He has sanctified the day and hallowed it because of his relationship to it. He rested from creation on the seventh day (Exodus 20:11).

The day has become to us, as we worship the Lord on the Sabbath, as a sign of obedience. A sign that we remember him, when we come to worship, as our Creator. We remember him, as redeeming us, through Jesus Christ our Lord, who died for our sins. We come and praise the Lord and worship him and rejoice in this day.

Throughout the history of God's people, the Sabbath has always marked them as a distinct and peculiar people.

However, we as Seventh Day Baptists, for some reason, allowed a feeling that has been creeping in that the Sabbath has become a hindrance to our growth. It has become a hindrance to people joining us. I wonder why? Or is it a mistaken notion? To be able to examine this, I would like you to be thinking with me on this question as we go on and try to learn if the Sabbath is indeed a hindrance or if it is a tool to be used in sharing the gospel and furthering God's kingdom here, as our Conference president has chosen the theme that follows the Great Commission. We want to make sure that there is nothing that hinders us from fulfilling the Great Commission in Matthew 28:18-20. God is telling us to go and disciple people and baptize them. Is the Sabbath a hindrance to that Great Commission? Or is it an

asset to that Great Commission? Think of this as we go on.

Jesus and the Sabbath

As we read the Gospels, we see that Jesus broke the Sabbath on several occasions because he refused to observe the day according to the tradition of the Pharisees. Actually, even a simple act of plucking and rubbing ears of grain on that day, provoked the Pharisees to accuse Jesus of breaking the Sabbath (Mark 2:20-23). Tradition also said that a sick person, who was not in danger of death, should not be worked on, you might say, to be healed on the Sabbath, but this should be deferred. Let us take an example of Luke, Chapter 13:10-17. Here it speaks of a woman, who had a spirit of infirmity and had suffered for 18 years. Jesus healed her; he freed her from her infirmity. He laid his hand upon her and immediately she was made straight and she praised God. But the ruler of the synagogue went to his tradition and he said, "There are six days on which work ought to be done, come on those days and be healed and not on the Sabbath day." He was trying to tell them when to come to be healed. Jesus was indignant at that. We also read in John, Chapter 5:9 ff, of how the rulers were mad because Jesus healed the man and he asked them to carry his pallet. So the clash between the Pharisees and Christ over the Sabbath continued. Mark 3:1-6 tells of a man in the synagogue who had a withered hand, and Jesus healed him on the Sabbath.

The details of all the healings we have mentioned are different, yet they have one thing in common, one element in common. In all of these healings, there is not a single instance where there was an emergency healing, in the strict sense. So, why did Jesus do this? What was he trying to teach? Was he trying to provoke the Pharisees?



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Was he trying to say that "I have freed you from the Sabbath, from observing the Sabbath?" The logical answer to that is *No*. Jesus, as a devout Jew, observed the Sabbath. He did not come to destroy but to fulfill. So, what was Jesus trying to say? Turn to Mark, Chapter 2:27. *"The Sabbath was made for man and not man for the Sabbath."* In other words, what Jesus was trying to say is that the Sabbath became clouded with so many restrictions it became a real burden. The restrictions were (and are) a burden that robbed the Sabbath of its meaning and its significance. It no longer was a Sabbath that was to be called a delight. It became like a rose garden with so many protective hedges built around it that nobody could come close and smell the beautiful aroma. No one could see the beauty that is in these roses.

So the Sabbath had lost its effectiveness as a day of worship and rest. It has lost its effectiveness because of the Pharisees and all the rules and the regulations that they added to the Sabbath. Jesus was and is saying "the Sabbath was made for man and not man for the Sabbath and I am the Lord of the Sabbath." *I am telling you that I want this to go back to its original meaning. I want it to go back to its original sense ... that it was a day of rest, a day of joy.*

Could you visualize with me, Adam and Eve, after they were created and they were walking around in the Garden of Eden. Suddenly they saw the sun setting, and they were saying to themselves, "Is it over?" But the Lord told them, "No, this day is a beautiful day when I want you to rest, just as I am resting, and just reflect on the beauty and be in constant communion with me." That is the purpose of the Sabbath that was clouded and robbed of its original meaning by the Pharisees.

Conclusion

6 Friend, I would like you now to

think and ask yourselves, "Do you see a similar role that we as Seventh Day Baptists could play in restoring the significance of the Sabbath?" What is the role that we could play? When we speak of Sabbath today, what kind of images come to your mind? We are conditioned to think in a certain way. For example, exercise your imagination. If I say *crest, tide, jaguar, pinto*, what comes to your mind right away? Undoubtly, many of you think of *crest* as a toothpaste, *tide* as a detergent, and *jaguar* and the *pinto* as cars, instead of their original meanings. Why? Because of conditioning; because of what we had heard. We are conditioned by the commercials and the products that we use. When the word "Sabbath" is used, in the Christian world and the world in general, what comes to mind? To many people, what comes to mind is "Jewish," to others, "legalistic," or "those who are not saved by grace," ... "burden."

These distortions have kept many Christians today from knowing the real day of rest, the real day that the Lord asks us to keep for him. This is because of these negative images that come to their minds. I tell you, we did not contribute to any of them, but we are not known enough to contribute in a positive way. We have to start contributing in a positive way. We keep the Sabbath not because it is

The Sabbath became like a rose garden with so many protective hedges built around it that nobody could come close and smell the beautiful aroma.

demanding for salvation. We keep the Sabbath because of our obedience to the Lord. We are not legalistic in keeping the Sabbath. To most of us, and I should dare to say to all of us, the Sabbath is a joy. Many of us even go and eat in a restaurant on the Sabbath. That would be shocking to some people. We want to enjoy the day; we have the freedom and we make that freedom work for us, because the Sabbath is for man and not man for the Sabbath.

Friends, I could go on and on in describing the positive aspects that you could bring to Sabbath keeping. However, let the freedom that you have in keeping the Sabbath, be seen. This puts an obligation on us, a responsibility of a Great Commission to be able to change and to start changing the negative images that the Sabbath has in peoples' minds that would turn them off completely as soon as they hear of a Sabbath keeping church. Let us always show that we are Christians, saved through grace, keeping the Sabbath as a fruit of our obedience. The Sabbath is a joy not a burden; the Sabbath is a delight; because the Sabbath is kept under the law of freedom that we have in Jesus Christ, under the law of liberty that Jesus gives us. May the Lord bless us to be able to be a light and share the Sabbath as an eternal memorial. SR

Jesus, law, grace and faith

by Thelma Tarbox

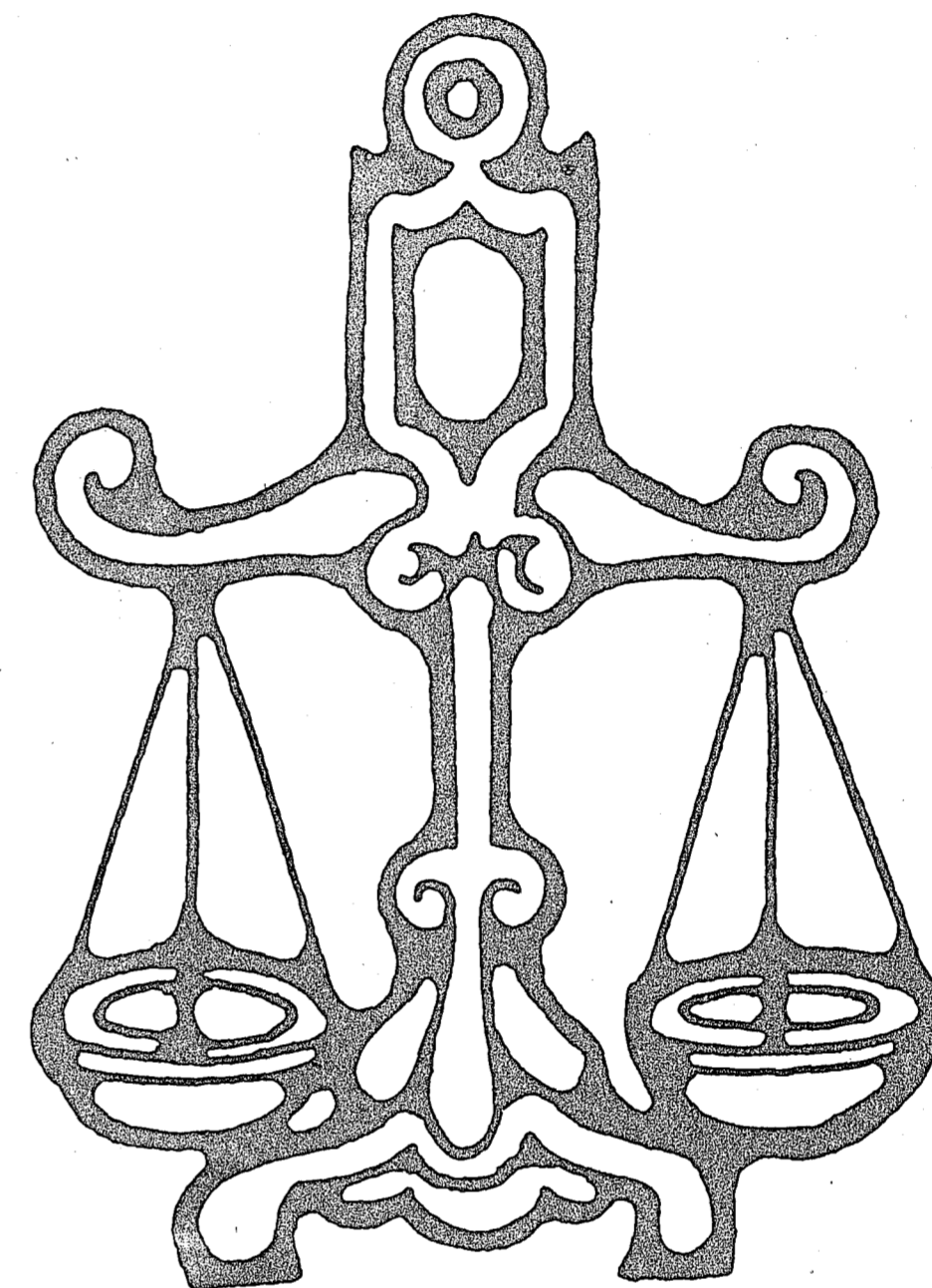
For years I have wanted a tiny, tidy explanation of how Jesus *re-relates* to the many laws mentioned in the Bible. Christians are not under law, but under grace; not saved by works, but saved by faith. Can I put my understanding of salvation into a few words? *No!* The more I try, the more I am reminded of a long-ago sermon by Rev. Albert Rogers about *Words! Words! Words!*

But the Gospel ought to be easily explained and easily understood. After all, crowds of simple folks, "who did not know the law" (John 7:49) adored Jesus, not only because he fed and healed them, but "He taught them as one who had authority and not as the scribes." (Matt. 7:28) Even the temple guards sent to arrest Jesus failed, because "No man ever spoke like this man." (John 7:46)

I start at the beginning in my quest to understand how Jesus fits in with law, grace, faith, and works.

It seems to me that when God made man, he did not abandon him to flounder in ignorance. The Creator, knowing what his children needed, lovingly provided rules for right living. Each principle of the Decalogue was known and disobeyed long before God wrote the Ten Commandments at Mt. Sinai. Sin, that is disobeying God's Law, has always been man's big problem. Sin hurts and is rightly punished. Cain was driven from God's presence for killing Abel. All but Noah and his family were drowned because "The wickedness of man was very great."

A fresh start failed to produce law-abiders. God then initiated a plan that provided forgiveness for the penitent. He selected a man who obeyed his voice and laws—Abraham! (Gen. 26:5) God promised Abraham that he would be the father of nations and an heir, and that by Abraham "all families of the earth shall bless themselves." (Gen. 12:23; Gal. 3:16) Twenty-four years after the promise, God gave to Abraham the sign of the Covenant—circumcision. The descendants of the



twelve sons of Abraham's grandson, Jacob (Israel) comprised the chosen nation.

Through Moses, God provided many "helping laws" which I think were designed to keep the Israelites constantly aware of the Father's loving presence so that they would want to remain faithful and not be lured into orgiastic idolatry. Among the many helping laws were those that established colorful Feast Days (reminders of God's miraculous care); laws describing various offerings, and the animal sacrifices for sin (without the shedding of blood there is no forgiveness of sin. Heb 9:22). Of special note, there were detailed instructions on how the Ten Commandments should be observed by those immature, hard-hearted Israelites—an interpretation of the Commandments that was far short of perfection, but all that an understanding Creator expected at that time. The horror of sin was impressed upon those stiff-necked people by imposing the death penalty—stoning—for Commandment-breaking!

God promised to bless the Israelites

if they would obey him, and warned that punishment would follow disobedience. The people agreed. Oxen were sacrificed. Half the oxen's blood was thrown against the altar. The rest sprinkled upon the people. Moses said, "Behold, the blood of the Covenant which the Lord has made with you." (Ex. 24:3-8) In time a better agreement (New Testament) would be "signed and sealed" with blood.

It seems to me that from the beginning, grace and law co-exist. Man did nothing to deserve a "Blueprint for Happiness"—God's Holy Commandments! When man continually disobeyed the moral laws, did he merit the help of the ceremonial laws, so rich in symbolism? Praise God for his undeserved favors!

Some Christians put all Old Testament laws together and teach that Christ abolished them. But God made a distinction by writing with his own finger the Ten Commandments on two stone tablets which were placed in the ark of the testimony. (Ex. 25:16; 31:18; 34:1, 27) The other laws were written in the book of the Covenant by Moses and placed in the side of the ark.

(Deut. 31:24-26)

Israel's history was a sad refrain: Sin! Punishment! Repentance! Sin! More help was needed.

At last, the perfect helper! The heir, promised to Abraham, described by the prophets, given by grace! Jesus the Christ is the solution for man's age-old problem—sin. Faith in Christ brings ability to obey God's law. Jesus magnified and refined the Decalogue. He replaced Moses' crude interpretation with God's original intent. For example, concerning adultery, Jesus told the Pharisees: "For your hardness of heart, Moses allowed you to divorce your wives, but from the beginning it was not so." (Matt. 19:18)

The person who follows Christ's example of prayer, submission to the Father, regular Sabbath worship, giving his life for others is going about doing good; the person who accepts the guidance of the promised Holy Spirit, and who loves as Jesus loves us, that person is *obeying the Ten Commandments*.

I need the law—to show me that covetousness, lying, and every transgression of law is *sin*. Sin is incompatible with God's holiness. Therefore sin dooms me to eternal death. The law has no power to make me obey its precepts any more than a red light can put the driver's foot on the brake. The red light says stop. It is up to the driver whether he obeys or risks a smash-up. Old Testament history proves, as I have to admit from experience, that no one by his own effort can keep God's laws perfectly. Everyone sins and falls short of God's glory. The price of sin is eternal death!

I need Jesus! Jesus paid my death sentence for me.

I need Jesus! God promises to forget and forgive my sins if, through my repentant tears, I ask Jesus to take over my life.

I need Jesus. He gives me a new life, patterned after his. He frees me, not from the law, but from my self-centered greedy nature that spawns those lustful desires that cause me to disobey the law. Jesus frees me from sin. (Rom. 6:1-11)

I need Jesus. He helps me conquer

that persistent old me that battles the new spirit within me as I travel the difficult road of maturing discipleship. And those sad times when my lurking old self gets the upper hand, I gratefully thank the Father that he gave his Son to die for my sins!

Rev. Lester Osborn said it this way: "The Law sets forth God's will for man's conduct—defines perfection. To keep the commandments perfectly would merit eternal life. But none can do this, ...so some provision has to be made for our justification... The lawful use of the law is to convict of sin... It is a diagnosis, not a remedy... Law and 'grace' are not opposing systems but component parts of the same plan: The redemption of sinful mankind. Salvation has always been 'by grace through faith.' In the Old Testament men were saved that way. It was God's grace that gave the sacrificial system in the ceremonial law, so that their transgressions of his moral law might be 'covered.' But grace was not fully revealed until the death of Christ." (*God's Holy Day*, pp. 22 & 23)

As for those ceremonial "helping laws" that Moses wrote in a Book, they are no longer needed. Christ has replaced them. His death "covers" the transgression of moral law. His life gloriously reveals what God is like and inspires worshipful love of God. The believer *wants* God's way to become his way. Praise God that "the

handwriting of ordinances that was against us with its legal demands God set aside and nailed to the cross." (Col. 2:14-17) What a wonderful blessing that Christ has freed us from that burdensome yoke of legalistic slave laws.

How sad that Sunday observers include God's Holy Sabbath with those Old Covenant ceremonial laws. They point to New Testament references to law, especially in Galatians, and accuse Sabbathkeepers of falling from grace. The context of Galatians, however, indicates that Judaizers have led the Galatians into adopting Ceremonial practices, much to Paul's horror. Not one of the Ten Commandments is mentioned, and it makes no sense to include them with the "law" being discussed, because these new Christians should have been praised not condemned if they refrained from lying, stealing, adultery, etc. Paul's complaint is that the Galatians are submitting to a yoke of slavery by observing days and months and seasons and years and *circumcision!* Circumcision is mentioned eight times! "Further," Paul warns, "I testify again to every man who receives circumcision that he is bound to keep the whole law." (Gal. 5:3) Part of the law—all of the law! Isn't this proof positive that Christians are bound to obey all Ten Commandments (including the Sabbath) because Paul tells the Ephesians: "Honor your Father

I need Jesus. He helps me conquer that persistent old me that battles the new spirit within me as I travel the difficult road of maturing discipleship.

How grateful I am that Jesus did not flee the cross, but with his blood he mediated A New Covenant with better promises than the old.

and Mother (the first of the Commandments with a promise). Part of the law—all of the law!

Does that mean that my works are necessary to make me right with God? Probably hostile Jews of Paul's day were saying, "We don't need Jesus. Our works are sufficient. We are Abraham's children. We have the laws of Moses!" Paul would answer: Not good enough! "The Law can never by the same sacrifices which are offered year after year make perfect those who draw near... For it is impossible that the blood of bulls and goats should take away sins!" (Heb. 10:1-4)

How grateful I am that Jesus did not flee from the cross, but with his blood he mediated a New Covenant with better promises than the Old. Now God puts his Law into my mind and he writes his Law on my heart. (Heb. 8:6-13) Law directs me in the path of obedience. Love is the motive and power of obedience.

Does that mean that the blood of Jesus can make me perfect? Jesus says: "Love your enemies and pray for them who persecute you, so that you may be sons of your Father who is in heaven... Be perfect as your heavenly Father who is in heaven is perfect." (Matt. 5:44-48)

How overwhelming! To think that I can aspire to become so much one with Christ that through him I can become perfect! Good works are essential in bringing about this transformation. "For by grace you have been saved through faith, and this not of your own doing. It is the gift of God—not because of works, lest any man should boast. For you are his workmanship, created in Christ Jesus for good works which God prepared beforehand that we should walk in them." (Ephes. 2:8-10)

Not my works that I do to glorify myself. Worthless! But when I accept God's free gift—Christ—and live up to all that belief in Christ involves, then my life is filled with God's good works which he prepares for me to do. The works that I do which glorify God crowd out my sinful nature and carry me along the way to perfection.

I have explained the way the Good News looks to me. Perhaps you dis-

Law directs me in the path of obedience. Love is the motive and power of obedience.

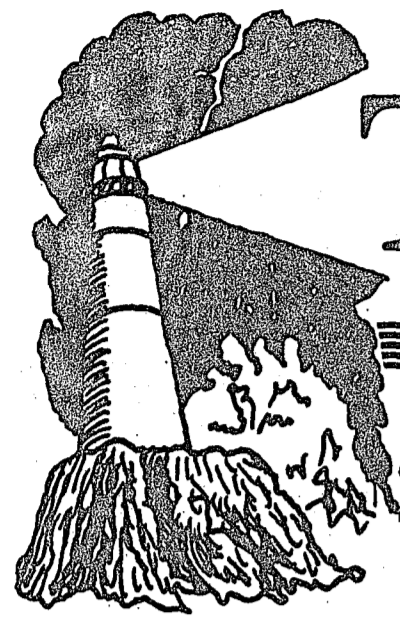
agree with every word. If so, please be kind. Correct me with gentleness. Remember, the Bible contains so much that it is difficult to see everything. Also, our 20th century religion climate is unlike that which New Testament leaders confronted. Fifteen hundred years of ritualistic Judaism were not easily uprooted. Nor were the pagan beliefs that Gentiles brought with them when they accepted Christ. Those issues relating to Judaism and Paganism that New Testament writers had to address, are no longer a major

problem. Passages, however, that must have been perfectly clear to first century converts, puzzle me. On the other hand, I may mistakenly "read into" the Bible erroneous doctrines that are taken for granted by some of today's Christians. There are so many conflicting "Christian" ideas.

Again, I say, please be patient with me if you think I err. Know that, like you, I dearly love my Saviour. I urgently want to serve him. We are Seventh Day Baptists. It is our distinctive that when we disagree, we embrace each other ever more closely. We must! We have a message that requires a united voice to be loud enough to reach a Christendom that scorns the Sabbath; and by attempting to justify Sunday, Christendom creates conflicting theology that fragments and weakens the Christian witness.

We Seventh Day Baptists need a voice loud enough for our crime-ridden society to hear that we have a Father who has given us laws for our own good. Also, our loving Father has given us his Son who, if we believe in him, will enable us to be righteous, law-abiding citizens, fit for the Kingdom of God.

SR 9



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

May 1985

Candidates for national SDBYF officers

Connecticut Slate

My name is MaryJo Johnson and I would like to be the national SDBYF president in 1986. I am a junior at Connecticut College, "majoring" in psychology and "minoring" in music. I have been a member of the Inter Varsity Christian Fellowship there and have served on the executive planning committee for the past two years.

I have enjoyed attending Conference and Pre-Con several times, and have been a member of the Youth Work committee twice. This summer I plan to do dedicated service work with the churches in my area, and am looking forward to attending Conference in August. I am a member of the Waterford Seventh Day Baptist Church.

I am Teresa Johnson and I am a member of the Waterford SDB church. I would like to be secretary/treasurer of the national SDBYF.

I hold the positions of assistant treasurer of the Sabbath school, the Christian Social Action keyworker for the church, and I clean the church building. I have been in SCSC for one year and I have helped out in my own area's camps and VBS's. This summer I plan to be doing dedicated service in my area.

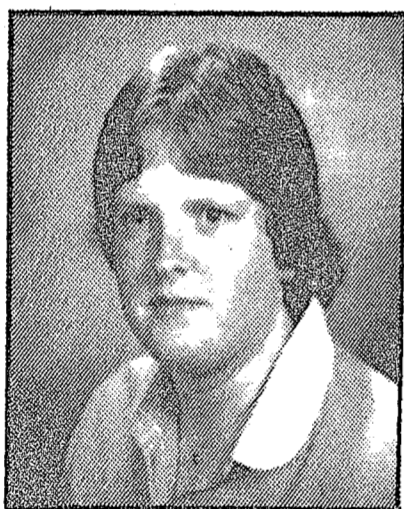
I am a senior at Waterford High School and I plan to attend Mitchell College next year. I am very much interested in drama and playing my flute.

I have attended many Conferences and have been a part of Pre-Con for a few years. At Conferences I have been in youth work, I have participated in most of the youth activities, and I try to support anything to do with the youth during business meetings. I enjoy meeting with other youth at Pre-Con.

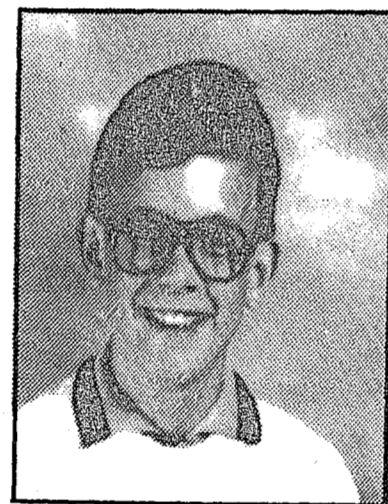
Suzanne Vanderslice



Teresa Johnson

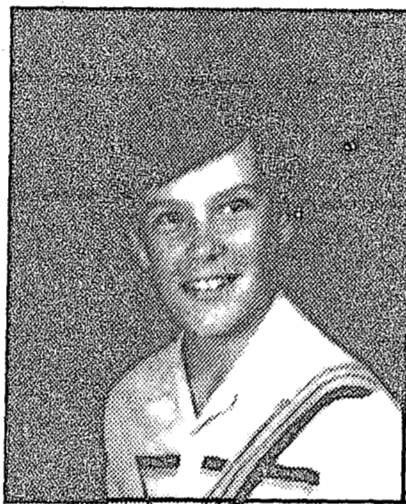


Cheryl Davis



Andrew Camenga

Bill Probasco



Mary Jo Johnson



New Jersey slate

I am Bill Probasco and I would like to be the national SDBYF president in 1986. In school I am on the varsity baseball team and active in the Science Careers Club, Political Science Club and Junior Classical League. I work as cashier at a department store.

I serve on my church audio/visual committee and am active in youth group, Sabbath School and as camp helper. I have served as Youth Sabbath "Pastor." I have attended Conference the past five years and Pre-Con in '83 and '84.

I am Cheryl Davis and I would like to be the national SDBYF vice-

president in 1986. At school I am the accompanist for the Choir. I work at Shiloh Market as a cashier. I also work as nursery attendant at another church. I am active in my youth group, Sabbath School and church choir where I am a pianist, VBS and camp where I have served as counselor and helped cook meals. I attended Pre-Con and conference in Houghton, New York and Beloit, Wisconsin.

I am Suzanne Vanderslice and I would like to be national SDBYF secretary. In school I am active in Bandfront. I am employed at another church as nursery attendant.

I am active in my youth group, Sabbath School where I am a pianist,

The Sabbath Recorder

VBS as a teacher and camp where I serve as counselor. I have attended camp for 10 years and been active in Eastern Association youth activities. I attended Pre-Con and conference in Houghton, New York and Beloit, Wisconsin.

I am Andrew Camenga, Shiloh, New Jersey, and I would like to be national SDBYF treasurer.

In my church I am active in boys basketball, VBS as a helper and Midget Camp where I am a junior counselor. I have attended Jersey Oaks Camp and Camp Wye Bee.

I have attended conference for 12 years. SR

Baptist Youth World Day of Prayer June 8 & 9

"Prayer changes things" is not a mere cliché; it is a promise of Scripture. When young people pray and are empowered by Christ they will then go out and be witnesses at school, work and in society.

In this International Year of Youth 1985, let us pray and work for the evangelization of the youth of the world. Let us encourage youth to take up leadership positions in the churches! Let us give the necessary Christian Education to young people so that they may become effective leaders for Christ in their secular positions!

On behalf of the Baptist World Alliance Youth Department we call upon all Baptist young people to gather in churches and homes and pray for youth everywhere. Let us make the Baptist Youth World Day of Prayer an effective means of encouraging, supporting, and empowering Baptist young people around the world in their witness to Jesus Christ as Lord and Saviour! SR

Raul Scialabba, chairman
BWA Youth Committee
Denton Lotz, director
BWA Youth Department

May 1985

Register for PRE-CON forms in this issue

Youth Fellowship sponsors Talent Night

Excerpt from March Alfred Station
Quest.

by Laurie Allen

On February 16, in the church dining room, we were entertained by a wide variety of talent at what I hope will be the first of many Talent Nights.

Brent Reynolds "emceed" the show which included many of our very own talented and imaginative people.

The opening act, starring Luan, Tim, Terry and Debi Ellis, was a "Musical Rendition" played entirely on water filled glasses. Appearing next was Maureen Wilsey and her friend, Leslie Rossman of Wellsville, singing and tapping their way through "The Good Ship Lollypop" with Phyllis Mattison at the piano. Don Mix, playing his guitar, sang "This Is The Day The Lord Has Made" with the audience joining in.

Who could forget Amanda Snyder, dressed in green from head to toe, singing "It's Not Easy Bein' Green" and then in the same attire, "I Feel Pretty."

Russell Allen made his debut as "Little Lester Literal" with Melissa Snyder and Laurie Allen co-starring. Thanks go to Trina Allen who, although only her hands were seen, made the skit possible! SR

Tatum Reynolds and Rusty Marvin sang "Peter, Peter." Tatum returned to sing another song, "Everywhere I Go."

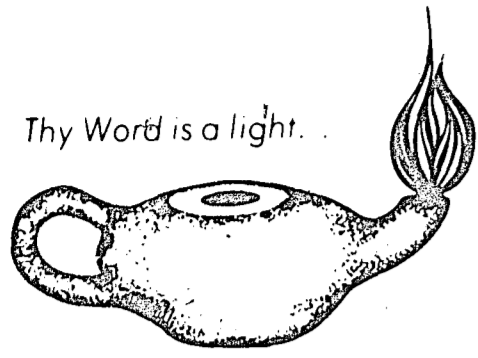
"Pierce's Medicine Show" found Don missing something! Jean tried to sell us an elixir, a green solution bottled in varying sizes and selling from five cents to 25 cents and guaranteed to grow hair on the head of a certain man in the audience! They read a poem entitled, "It's Snowing" from an 1875 book. We got the impression that they did not share an enthusiasm for snow. Don performed, to Jean's amazement, an act of magic when he pulled the vest off a volunteer from the audience, Masoud Faraj-Torkaman, without removing his jacket! (Soudy's, not Don's.)

"The Preacher" starred our own Pastor Mel Stephan with several amusing readings and songs.

Will we ever let Madge Van Horn live down her highly convincing performance, with equally charming Terry Ellis, in "Those West Virginia Hillbillies"? "Troubadour" found Yvonne Stephan playing her guitar and singing the "housewife blues." Do you suppose insulation and plaster dust could have anything to do with this?

Back again, to close the show, was the whole Ellis Gang, searching for the Holy Grail in "The Knights of the Roundtable."

Many thanks to all who made this wonderfully entertaining evening possible! Let's do it again, soon! SR 11



Thy Word is a light.

Board of Christian Education

Spring chores

Did you ever try to get rid of a stump? The tree which originally grew was magnificent. The leafy branches shaded the house and the sidewalk. The hot summer days were made more bearable. Then with the passing of time and the lack of careful attention to its needs, the living and ever expanding tree encroached upon "our" living space and disturbed "our" comfort. It was hastily trimmed and then finally cut. We felt better and yet, just a little sad.

What if we had pruned it earlier? What if we had given it closer attention? We can enjoy the firewood and worry about the stump next spring. But it is spring according to my calendar and time for spring chores.

Did you ever try to get rid of a stump? The beauty of what was and now is not pales as one contemplates the removal of the old tree's anchor and life-line. Changing structures which have outlived their usefulness is a most difficult task. There are those of us who remember with fondness our experiences in the shade of the "trees" of our lifetime. We hesitate to remove the last vestige of the pleasant and beautiful in our lives. Yet that old stump is claiming space that would permit another tree to grow and develop in its place.

So much changes so quickly about us. The children are all on their own. We are not depended upon in the same way. We sigh with relief and still keep the pictures on the desk and mantle. So it is in our churches and boards and agencies. What once was so valuable, guiding us home at night and shading us from the heat of the day, has slipped away. All that remains is a stump—and hard work.

We could convene a meeting of all those who remember the old tree and ask for suggestions. We could seek donations to build a brick wall surrounding the stump and preserve it

as a monument. We could investigate the property records and state laws to discover whether that stump is really someone else's responsibility. When all that activity was concluded the stump would still be there and the hard work.

We could take off our jackets and go at it with pick and shovel. Or we could hire one of those frightening looking stump grinding machines, like the one

God is the author of good, and he desires to multiply good through us to others.

that worked over the stump next door. I watched the operator carefully position the turning blades, working them slowly back and forth across the stump. Too large a bite, too hasty to complete the job and the machine would buck like an old Shetland pony.

I thought about our "stumps" and the need we have to make necessary changes. Your Board of Christian Education has been "grinding" down on some "stumps" over the last year or so. We are aware that we have probably overlooked some "stumps." We are hoping that your church has had opportunity to do its spring chores and also reflect upon the questions which we sent to you. We are counting on your help in locating "stumps" though your returned survey form. Only if you spend time with the Evaluation Form and return the form to us, can we

accurately understand where the "stumps" are and how best to handle them.

In his sermon, "God's Multiplying Principle," Pastor Russell Johnson, Verona, New York, spoke about having a clear understanding of what is going on. He developed the principle that God is the author of good, and he desires to multiply good through us to others. He spoke of the increase in vision and dreams. We need your vision and dreams. SR

Pray for basic needs of young people

The youth years are difficult times in the lives of young people. They must adjust physically, mentally, socially, and spiritually, if they are to develop into mature, well-rounded young people with a sense of direction and purpose. They can achieve this only through Jesus Christ and if this is to take place, then young people need the prayer from every child of God. There is a real need for the church to pray for the youth and provide programs to meet the following needs:

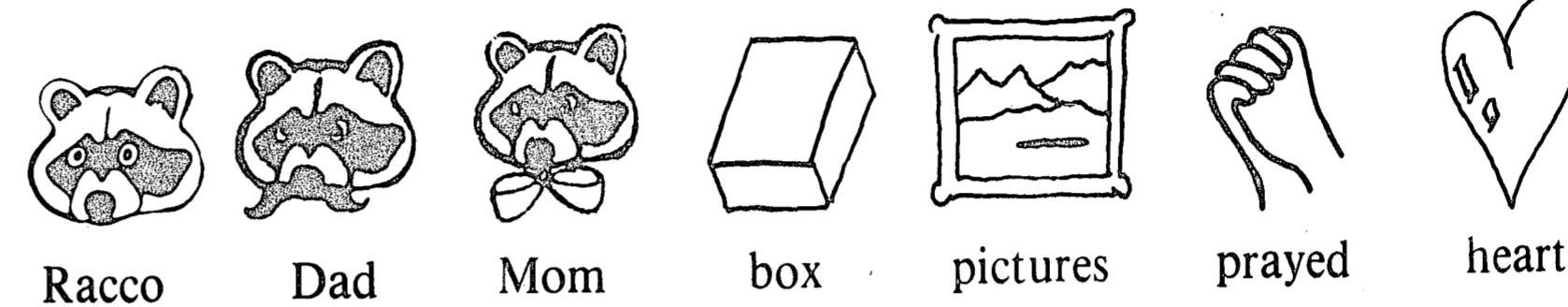
- The need for belonging
- The need for affection
- The need for accomplishment and achievement
- The need for recognition of these accomplishments and achievements

Pray that your local church will be spiritually and financially able to provide these needs for the young people of today. If these needs are not met, then the young people will be lost to the church. Pray that a good balanced youth program directed by capable trained leaders will be found in every local church around the world. Samson S.K. Mathangani, Assistant Director BWA Youth Department. SR

The Sabbath Recorder

The Children's Page

Racco's big move



Racco Dad Mom box pictures prayed heart

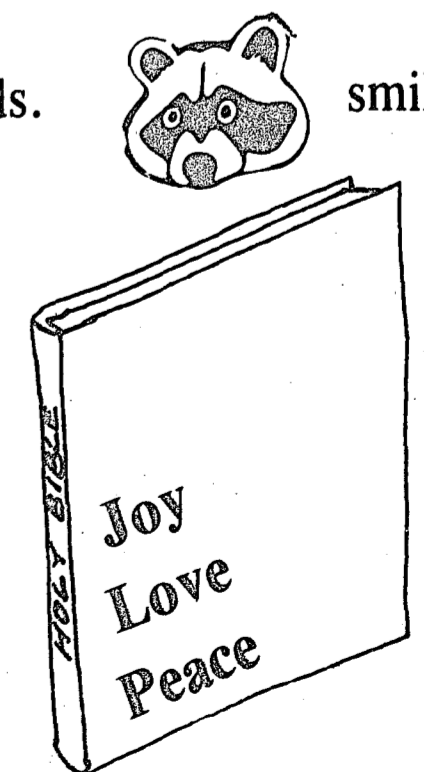


Racco's Dad and Mom were putting dishes into a box. They were taking the pictures off the walls. They told Racco to put his toys in a box. What was going on? Racco was afraid. Racco's family was moving. Racco had to leave all his friends. Racco felt strange inside.

Where was Racco's new home going to be? Would Racco have any friends there? Racco and Mom stopped when they saw how scared Racco was. They showed Racco a picture of the new home. It would be a little bigger than this one. It had a bigger yard to play in.

They all prayed and asked God to help them to make new friends. Racco smiled.

Racco knew God was taking care of the new friend already. John 14:27 "My PEACE I give to you. Let not your heart be troubled, nor let it be fearful."



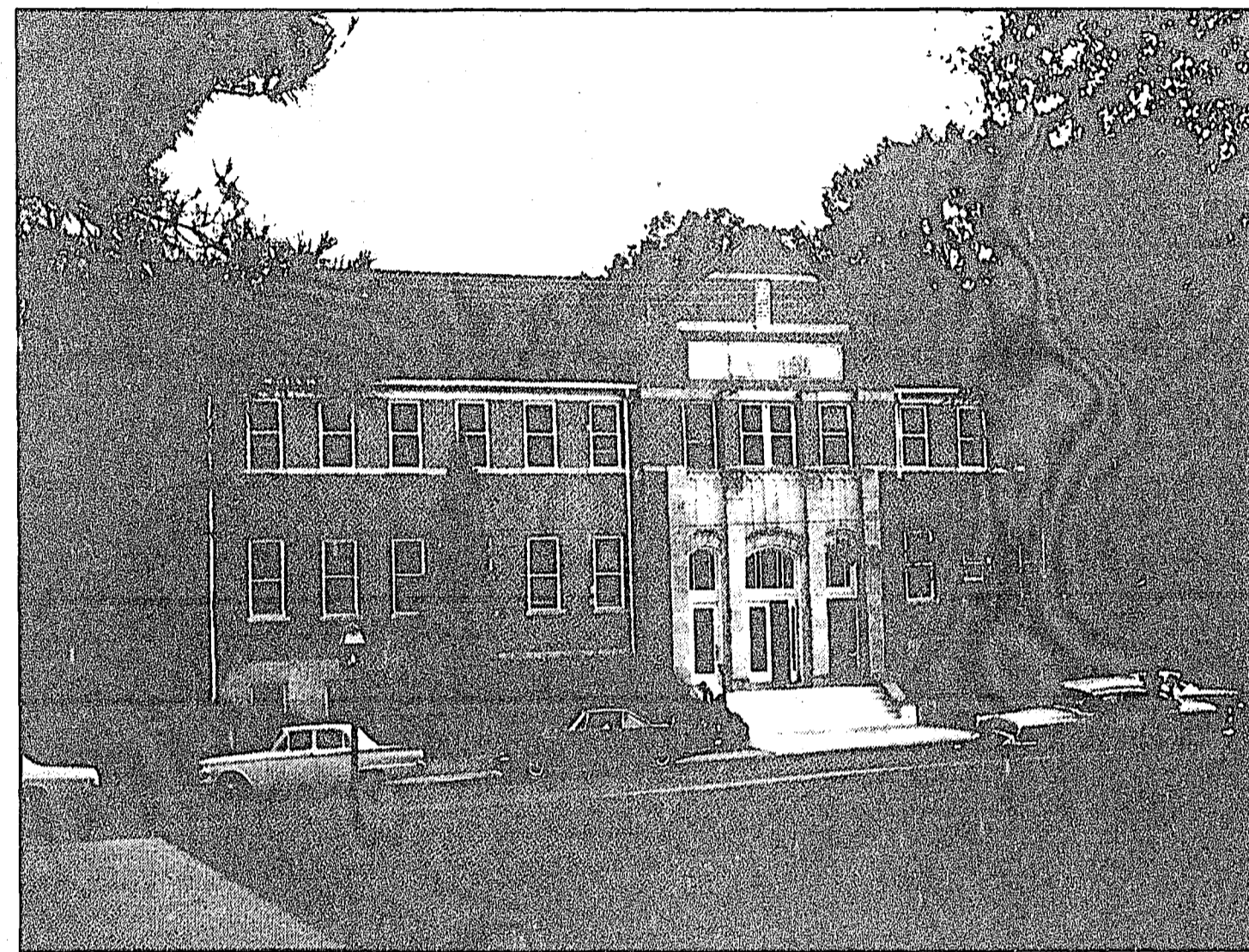
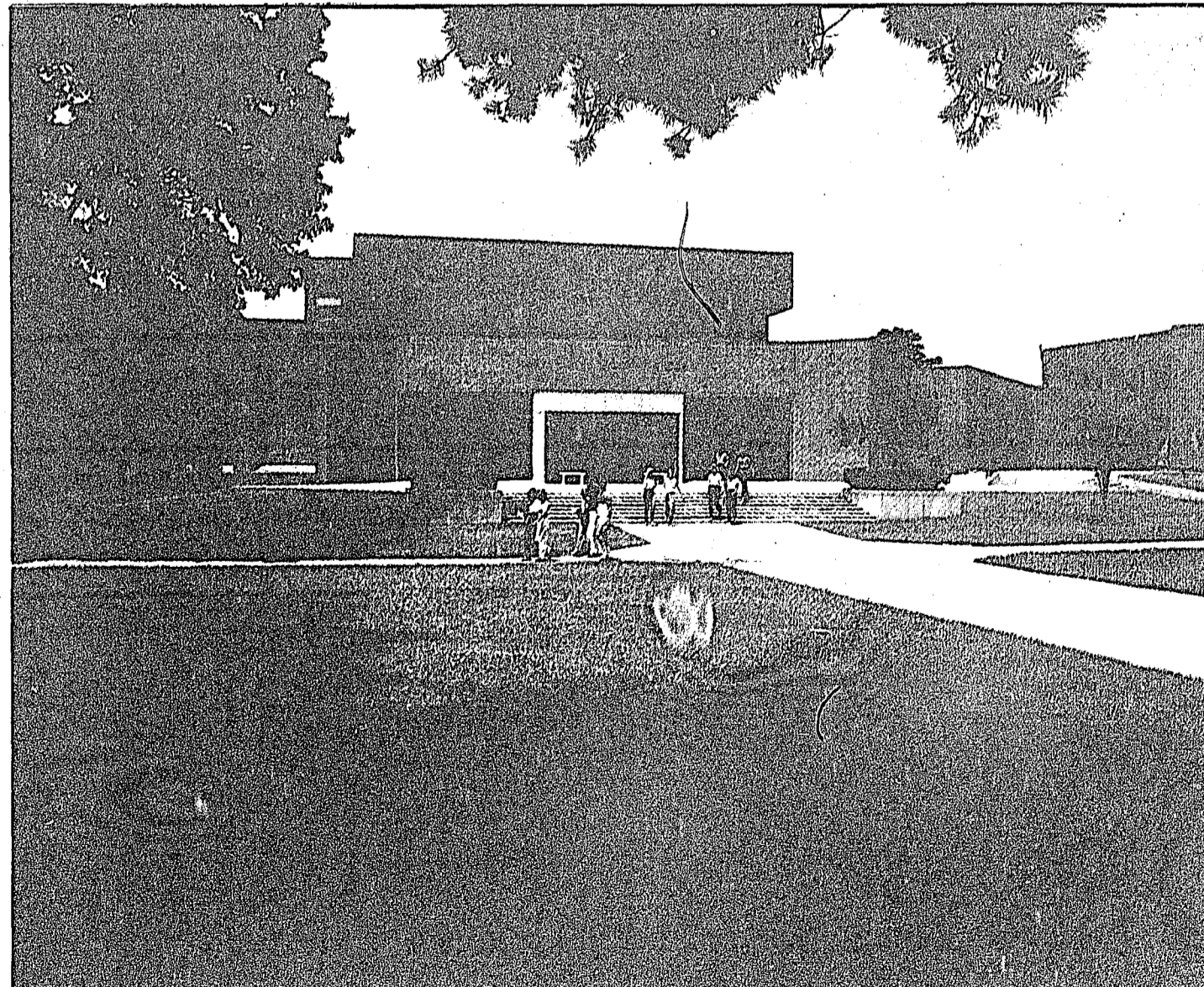
Conference 1985: *Arkansas opportunities*

by M. G. Soper

Arkansas is the "Land of Opportunity." The Seventh Day Baptist Southwestern Association desires to help the state make this slogan come true for you August 4-10, 1985. We are well aware that some of you may be skeptical, especially if you attended Conference at Clarksville, Arkansas, in 1977. Please let us reassure you that what we offer this year is a true opportunity in every sense of the word.

Arkadelphia is located on Interstate 30, 67 miles south of Little Rock and 78 miles north of Texarkana and is the home to two Universities; Henderson State and Ouachita Baptist. We want to tell you about Ouachita Baptist University as it will be our home during General Conference.

Mabee Fine Arts Center



Mitchell Auditorium

When Ouachita Baptist College was founded in 1886 in Arkadelphia by Arkansas Baptists as a place for educating ministers and lay persons in a Christian setting, it became the first

college in the southern half of Arkansas. The school derived its name from the Ouachita River which defines the eastern boundary of the campus. The origin of the name "Ouachita" itself, however, has yet to be firmly established. It is said to be a Caddo Indian word meaning "little sunrise" or "eastern boundary."

Ouachita Baptist college continued to be a prosperous school receiving

When Ouachita Baptist College was founded in 1886 in Arkadelphia by Arkansas Baptists...it became the first college in the southern half of Arkansas.

accreditation as a university in 1965. More than 30 permanent buildings are located on the campus, most of which are red brick and modern or colonial styles of architecture. Since 1972 a

The Sabbath Recorder

beautiful *megastructure* has been built, consisting of Evans Student Center, Lile Hall, Mabee Fine Arts Center, and McClellan Hall. In this Mega Center we will have most of our activities; registration, reception, business meetings, committee meetings, and even some game rooms (for our use). Elevators are available for those who should not climb stairs.

The cafeteria is within 100 yards of the Mega Center and dormitories a very short distance beyond. The dormitory rooms are quite typical college dorm rooms set up with two single beds per room with a bathroom between two rooms. **All facilities are air-conditioned.**

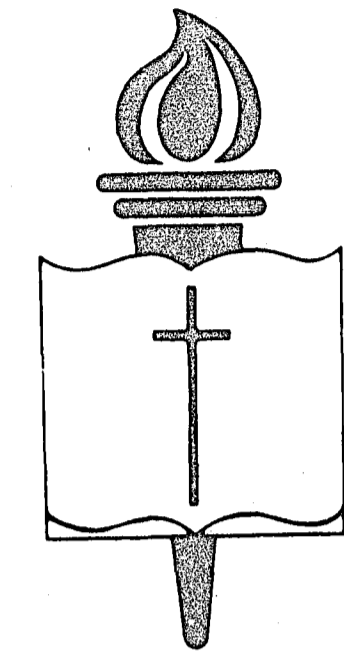
We know you will like the facilities but the best news is the favorable cost. The total cost for those 13 and over is \$95.25. This includes meals, room,

registration, evening snack, two sheets and a pillowcase. You must furnish your own towels, washcloths and pillows. For those under 13, the cost is \$70.25.

For those who want to camp out, there is a K. O. A. Campground and many camp sites around beautiful DeGray Lake. Both are within 10 miles of the campus. Commuters will be charged \$44.95 for registration and use fee for facilities. For those under 13, this fee will be \$19.55.

Plane reservations should be made to fly into Little Rock Airport. The Host Committee will furnish transportation to the campus.

We believe you will agree that this is a real opportunity. We of the southwestern Association are looking forward to hosting this General Conference so "y'all come." **SR**



**SDB
General
Conference**

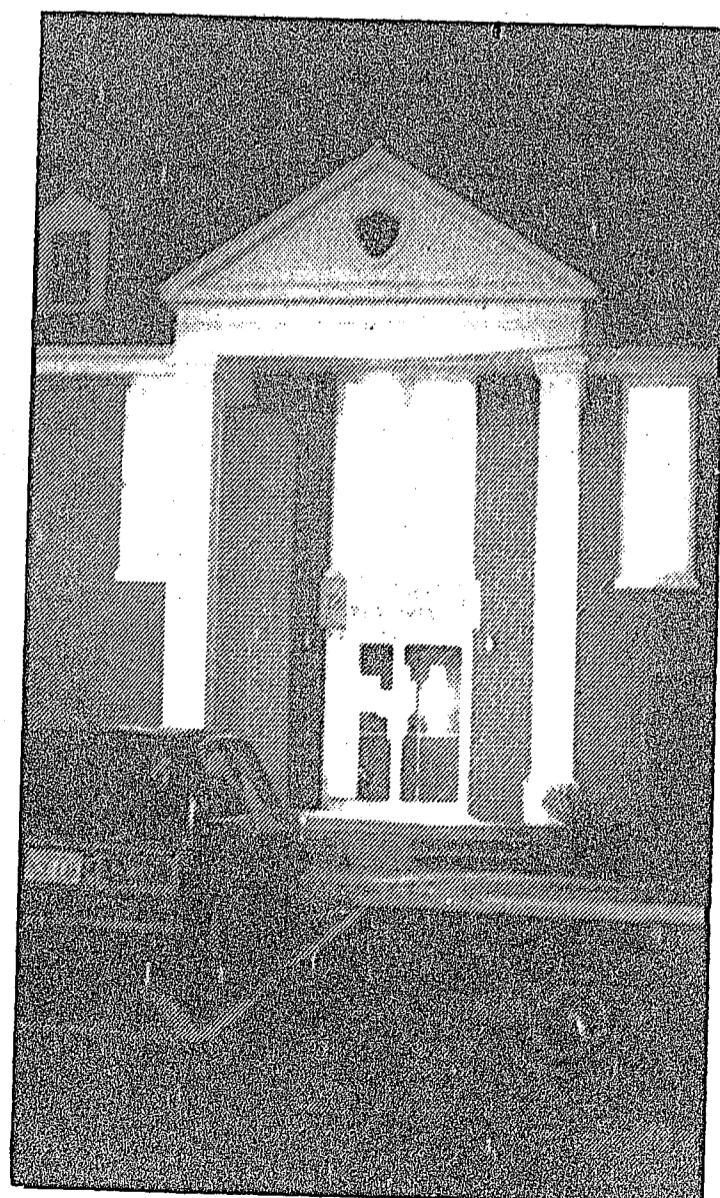
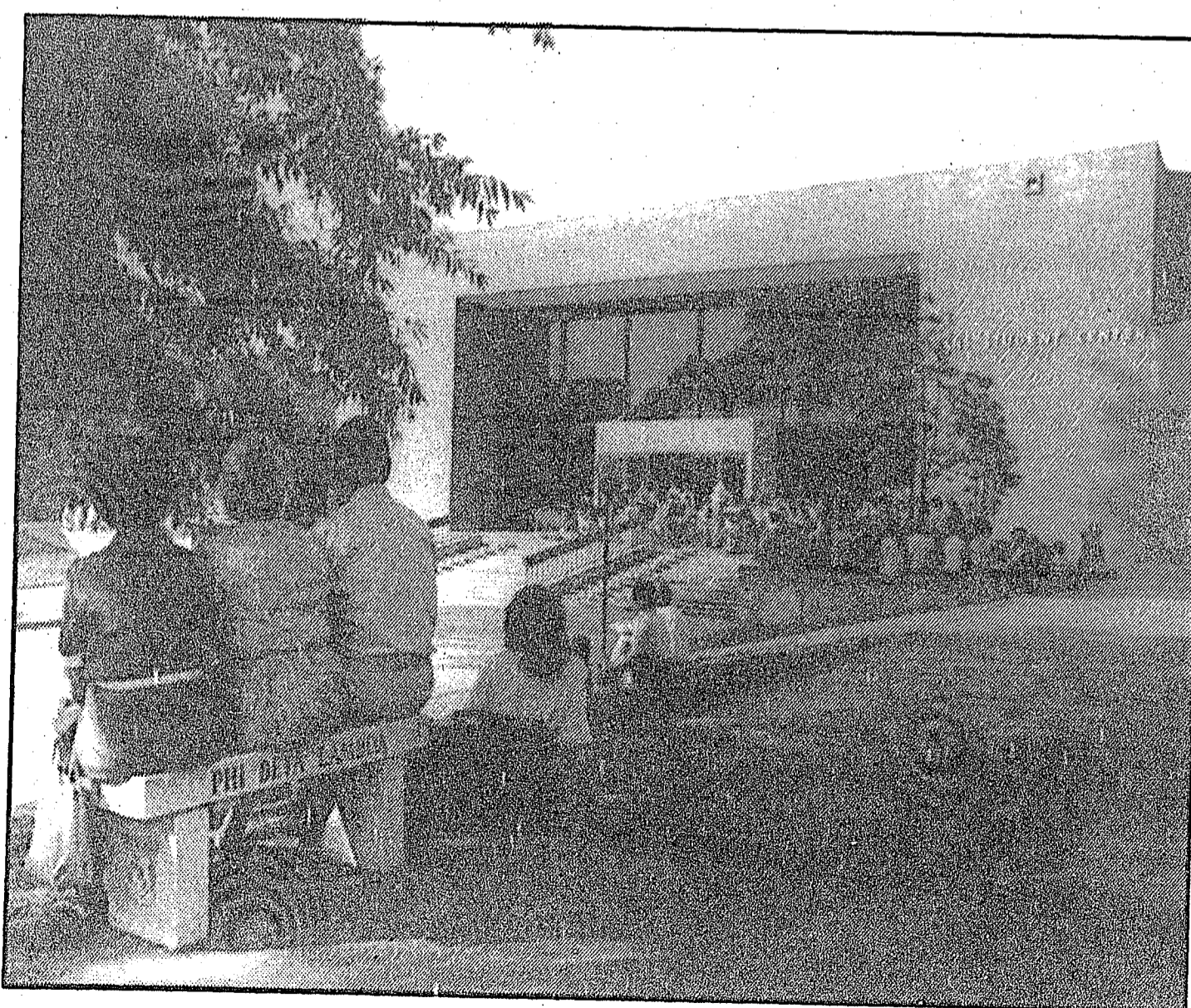
**Ouachita Baptist
University**



May 1985



More than 30 buildings are located on the campus, most of which are red brick and modern or colonial styles of architecture. Conference 1985 will be held in the modern, air conditioned, Mega Center.



The Sabbath Recorder

Youth Pre-Con Registration

Who—Youth, ages 15-18 (or completed grade 9)

Where—Canfield Baptist Assembly, Canfield, Arkansas

When—July 31, 1985—August 4, 1985

Theme—*The Personal Life: Ministering out of our overflow*

Director—Rev. Gordon Lawton

Cost—\$30.00 plus transportation to General Conference (\$5)

Please bring—Sleeping bag, personal effects, bathing suit, warm jacket, Bible, notebook

Please **don't** bring—hair driers or radios

Please do not send Pre-Con fee with conference registration. Send fee (or pay on arrival), along with this registration form to: Rev. Earl DeLand, 1381 South Baptist Rd., Hammond, LA 70401

Make checks payable to SDB Pre-Con

Registration Shut-off

July 10, 1985

Late Registration Fee

\$10.00

Name _____ Address: _____

Home phone: _____ Home church: _____

Transportation by: private car bus time: _____

\$30.00 fee enclosed Will pay at camp

I have a car and will take _____ persons to General Conference

I need transportation: to General Conference to bus stop

I will make certain I am in good health before leaving for Pre-Con (and conference) and will not take unnecessary chances in risking the welfare of others or myself.

I have a medical condition that requires special care. I will bring the appropriate medicines and will inform the staff of possible special needs. Describe if you wish: _____

Signature: _____ Date: _____

Parent's Signature: _____ Date: _____

Young Adult Pre-Con Registration

Who—Young Adults, ages 18-35

Where—Canfield Baptist Assembly, Canfield, Arkansas

When—July 31, 1985—August 4, 1985

Theme—*Christian Leadership*

Directors—Revs. Don and Charlotte Chroniger

Cost—\$30.00

Please bring—Sleeping bag, personal effects, bathing suit, warm jacket, Bible, notebook

Please **don't** bring—hair driers or radios

Please do not send Pre-Con fee with conference registration. Send fee (or pay on arrival), along with this registration form to: Rev. Earl DeLand, 1381 South Baptist Rd., Hammond, LA 70401

Make checks payable to SDB Pre-Con

Registration Shut-off

July 10, 1985

Late Registration Fee

\$10.00

Name: _____ Address: _____

Home phone: _____ Home church: _____

Transportation by: private car bus time: _____ airplane carrier: _____ number: _____ time: _____

\$30.00 fee enclosed Will pay at camp

I have a car and will take _____ persons to General Conference

I need transportation: to General Conference to bus or plane

I will make certain I am in good health before leaving for Pre-Con (and conference) and will not take unnecessary chances in risking the welfare of others or myself.

I have a medical condition that requires special care. I will bring the appropriate medicines and will inform the staff of possible special needs. Describe if you wish: _____

Signature: _____ Date: _____

Pre-Con Camp Cook: Mrs. Persus DeLand (by special request of Southwestern Host Committee).

Seventh Day Baptist General Conference
Ouachita Baptist University
Arkadelphia, Arkansas
August 4—10, 1985

Pre-registration: Fill out form and mail to:

Mr. and Mrs. George Stillman
 4107 Coleridge
 Houston, TX 77005
 Phone: (713) 665-4973

Deadline: Pre-registration must arrive on or before July 15, 1985.

On campus registration:

Hours: Sunday, August 4, 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 \$31.25 for adults and \$6.25 for children 12 and under. This includes all local people attending General Conference. This fee includes Health, Accident and Liability Insurance for the week at Ouachita Baptist University. People arriving after Wednesday will pay a registration fee of \$21.00 for adults and \$5.00 for children.

Registration, Room and Board: \$95.25 per adult for the week. This includes Sunday dinner (August 4) through Sabbath dinner (August 10). Cost for children 4-12 for the week is \$70.25. Children 3 and under sleeping on floor in parents' room are free.

This fee includes linen packets (sheets and pillowcase) for the week. There are no towels, pillows or blankets included.

All rooms are double with a full bath between two rooms.

People staying on campus must purchase a meal ticket.

Dorm rooms are air-conditioned with individual room controls.

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 Love Field in Little Rock, Arkansas. Transportation from the airport to the University will be available. Any special transportation needs or problems may be addressed to:

Mr. Berwin Monroe
 237 Plainview Circle
 North Little Rock, AR 72116
 Phone: (501) 753-8987

Additional Information: For people staying off-campus, meal tickets or single meals may be purchased: Breakfast \$2.00, Lunch \$2.50, Dinner \$3.00.

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

The Sabbath Recorder

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)

ADDRESS _____

PHONE _____ CHURCH _____

Sponsor (if under 18) _____

Read Information Page Before Filling Out Form

OPTIONS	NO.	AGES 4-12	NO.	ADULT 13+	TOTAL AMOUNT
Registration, Room and Meals Sunday Dinner through Sabbath Dinner (evening)		70.25		95.25	
Commuters Registration, Meals and Facilities Use Fee Full week		55.80		81.80	
Commuters Registration and Facilities Use Fee, full week		19.55		44.55	
Room, Meals and Registration Per day		11.70		15.90	
Women's Banquet With meal ticket				5.50 4.00	
Youth Banquet With meal ticket				5.50 4.00	

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)

DO NOT WRITE IN THIS SPACE

Dormitory _____
 Room number _____
 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 \$ _____

ATTENTION YOUTH!

We, the undersigned, have read the General Conference rules and regulations and agree to comply with them during the 1985 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. □

Religion in the News

Merger talks have been suspended

Representatives of the Disciples of Christ and the United Church of Christ have agreed to suspend talks which might have led to merger. The Religious News Service reported that an "ecumenical partnership" would be recommended to foster opportunities for joint worship, mission, and study.

The conclusion of six years of denominational negotiations agreed that the two major Protestant groups are not ready for "a binding commitment to become one church." In the meantime, both denominations will be encouraged to consider proposals for "full communion," including mutual recognition of baptism, and mutual recognition of members and ordained ministers. SR

Sermon distribution prompts protest

Congressional leaders and civil rights agencies have criticized the governmental distribution of sermons which urged that the U.S. should be a "Christian nation." Both the U.S. Department of Health and Human Services and the Department of Education mailed out sermons at public expense in recent months, and complaints have been filed with the Postmaster General, as well as with the agencies involved.

A spokesman for the Department of Education said that the material "perhaps showed insensitivity to the Jewish community," and that the mailings showed "a lack of discretion." SR

Allegations hurt relief efforts

Christian relief agencies have expressed concern over allegations of misuse of funds in Ethiopian relief efforts. Art Borden, director of the Evangelical Council for Financial Accountability, said "our impression is that there are very few people out there trying to defraud the public." He added that "it only takes one or two to give the impression that everyone's doing this."

Borden's remarks in Christianity Today were in response to charges that International Christian Aid, or Inter-Aid, had not provided the Ethiopian aid that had been claimed in its fund drives.

Federal agencies, including the Postal Service and the Internal Revenue Service, are conducting investigations of ICA. SR

Baptists keep giving for Africa hunger

SOLNTSEVO, USSR (EBPS)—A small Baptist congregation in this village in the Omsk district recently collected and sent 4,000 rubles for hunger relief in Ethiopia.

It is one of a number of Evangelical Christian-Baptists congregations in the USSR which have made offerings for food needs in Africa.

Delegates to the Congress of the Ukrainian Republic earlier this year took a special collection for Ethiopia which totaled 3,200 rubles. SR

New edition for traditional Luther Bible

STUTTGART (EBPS)—The German Bible Society has released a revised 1984 version of the most traditionally-used Bible, the Luther Bible, printed first in 1534.

The new edition supersedes earlier versions of the Luther text. For evangelical churches in the Federal Republic of Germany, the German Democratic Republic and Austria, it will become the authorized, standard biblical text for worship, teaching and counseling. SR

Harold J. Ockenga dead at age 79

Harold John Ockenga, a co-founder of Fuller Theological Seminary, and its first president, died in Hamilton, Mass., in February. Ockenga was also president of Gordon-Conwell Theological Seminary, and pastor of Park Street Church, Boston, from 1936 to 1969.

Ockenga has been described by many as the intellectual leader of recent evangelical growth in America. SR

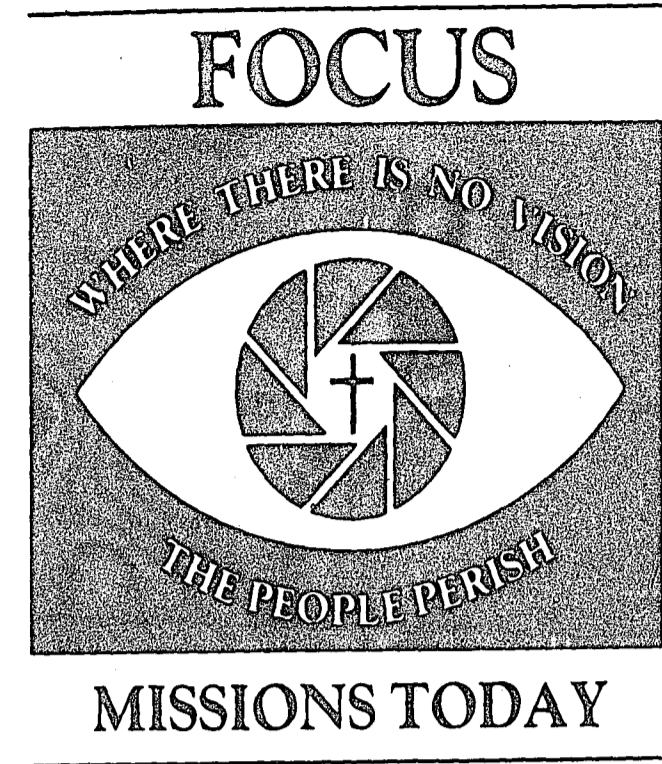
A prayer reminder for each day

June 1985

Verse for the Month: Therefore I say to you, all things for which you pray and ask, believe that you have received them, and they shall be granted you. Mark 11:24 NAS

Pray for:

1. Central NY Association meeting at DeRuyter, NY today
2. Missionaries Rodney & Camille Henry, traveling in US
3. Summer Institute at SDB Center, Janesville, WI
4. Church Extension Pastor Kevin Butler, Madison, WI
5. young people graduating from college and high school
6. David and Bettie Pearson, Blantyre, Malawi, Africa
7. Polish Seventh Day Baptists
8. making the Sabbath a delight—in our lives—to God
9. Joseph Alegre, Melbourne, Australia and new work
10. Summer Christian Service Corps (SCSC) training staff
11. SCSC Training—Workers
12. SCSC Training—Project Directors
13. plans for Baptist World Congress, Los Angeles, CA
14. Rev. Shinsei Hokama and his ministries in Los Angeles
15. my Pastor and Sabbath School teacher ministering today
16. those leading out in Vacation Bible Schools
17. Secy Jacob Tyrrell, Guyana SDB Conference
18. Conference Host Committee
19. Secy Dr Ruben Nisio, SDB Convention of Brazil
20. those attending Vacation Bible Schools
21. Ernest K. Bee, Jr., Christian Education executive
22. Southeastern Association, Daytona Beach, FL church
23. Seventh Day Baptists in South Africa
24. SCSC workers as they travel to projects
25. Seventh Day Baptists in Czechoslovakia
26. Mrs. Lozani from Blantyre, Malawi who arrives Los Angeles for BWA Congress
27. all those traveling for Baptist World Congress
28. SDB camping ministries
29. adequate support of OWM budget (mid-year point)
30. Seventh Day Baptist work in India



Outreach in Australia

MELBOURNE, AUSTRALIA, ASIA: Pastor Joseph M.D. Alegre writes: "In Melbourne at this moment (12 March 1985) there are four S.D.B. places working for the Glory of God. The mother church has sprung into three new Fellowships: —in Coburg with Brother John Neivandt (This group is in English); —in Clayton (Spanish) and on the 2nd of March a new work was begun in Frankston (English) with Bro. and Sis. Stuard and Pat Ferrow as leaders. The Melbourne church (Spanish) has appointed them as missionaries. In the opening meeting there was an attendance of 35 people. There was a beautiful spirit of unity. As you can see the Lord's work is going forward, in spite of many difficulties and problems. We are determined to continue being faithful to the Gospel of Jesus and the principles of the S.D.B. church." SR

by Leon R. Lawton

Naylor SDB Church sends greetings

We send our greetings and love in Christ, we also trust that the Lord has been blessing, as he has with us. We were all sorry that we were unable to attend services with you but you know how the weather is this time of year. Well to bring you up to date on our end we had a special Christmas service the Sabbath before Christmas and there were nearly 26 in attendance. We normally have about 17 for our services, the radio outreach program also seems to be helping as we have had several responses to the broadcast. For Christmas we made up and delivered 30 food baskets to the needy in the community and we were really blessed by it, truly it is better to give than to receive.

Another blessing my wife who is a cancer victim underwent more surgery last week and the tests came back good, so lets all praise God. SR

Pastor Ronald J. Elston, Sr.

New attendance Records set in Portland

MEMPHIS, TN, USA: In January 1979, William E. Shoffner began a part-time ministry as a new church extension pastor. Later that same year the First SDB Church of Memphis was organized. In January 1983 Pastor Shoffner came under the Missionary Pastor plan and has continued to March 1, 1985 when he closed his ministry. There are currently 43 members, a church building and adequate land for expansion. The Memphis church extension project was the second one funded by the Missionary Board, following the initial one at Houston, Texas. There have been five more extension projects since with two new ones scheduled for 1985. PTL! SR

CAC board meets

CENTRAL AFRICA CONFERENCE, MALAWI, AFRICA: At the March 10 meeting of the Board of Trustees of the CAC, the 1985 activities dates, coordinated by their Christian Education and Evangelism Committee, were confirmed. These include: Association meetings at 16 churches during August plus one during July; Ladies Association meetings at four churches during June and July; Youth Camps at five places during August and September; a Pastors' Refresher Course at Makapwa June 23-29; and special "efforts" in the Central Region in July. The annual General Conference session will be held at Makapwa SDB Station, September 10-14, 1985. A manuscript for a Bible Class Manual was presented by Mrs. Bettie Pearson and additional editing of the Chichewa (language) is to be done by Mrs. D.L. Nantikwa before typing of stencils is done. SR

Florida field open

OKEECHOBEE, FL, USA: "We were happy to have 13 people from Punta Gorda and Bradenton worship with us Sabbath, March 2nd. We had a fellowship dinner following at Judy Strattons." Leland and Lettie Bond, appointed Ambassadors, continue their ministry with Leland serving as the pastor of this new church group. Plans continue to be laid by the Coordinating and Extension Team of the Daytona Beach SDB Church to have a Field Pastor in Florida about mid-year. SR

Work in Memphis

PORTLAND, OR, USA: "We recorded a new high in attendance (57) on March 2nd. The Northern Pacific Coast Association churches have planned their spring meeting to be held in Portland where the youth group is planning a play and the juniors are challenging the others churches' picked teams for a 'Bible Trivia' tournament. We will have an extra Meal of Sharing on March 30 and listen to the videotape 'The Truth About Rock' (music) as some of our parents and teens need to discuss this problem in a larger group."—Pastor C.J. Camenga SR 23

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Mothers are like that

by Marilyn Merchant

Dear Ones All,

Happy Mother's Day, you who are mothers; and you who are not, for you are a child of one who has loved you. My favorite "mother" passage of the Bible is found in I Kings 3:16-27. Remember, it is the story of the two mothers who came to the King claiming the same child. The King's wisdom knew the true mother would do anything to protect her child, even give it up, to save its life. Mothers are like that.

I got a letter today from one of my children describing some work she was doing for the college where she is employed, and a phone call from the other discussing her constant battle in her Christian walk in a totally foreign culture. I was so proud of them both but did not want to seem to be bragging, so I just told the Lord how blessed I felt that he had let me share their lives. Mothers and fathers take pride in their children, but so often we fail to tell them so. We are so involved trying to raise them that we neglect to take time out to say, "We love you, no matter what." The example we put before our children, grandchildren, etc., makes an indelible impression of what Christian mothers and fathers should be, molding their actions when their turn comes.

Also in the mail this month were three letters from societies as well as a few more bulletins with notes written on them. Thank you.

One of the letters was in regard to a program request. Along came the minutes of the Women's Board meeting, stating that they, too, were seeking some program materials to share with the societies. I am sure if any of you have a program plan you could share, they would welcome receiving it. I think they had in mind specific programs such as the installation service, holidays, Bible studies, missionary interests, etc. This would give program chairmen across the



country a variety of ideas that might stimulate and help them.

I have spoken so much about Bible studies and have been delighted at how many of our women are involved. The Denver group listed a Ladies Bible Class, so I wrote in an effort to get details to share with you. Wouldn't you know that I chose the one member who had moved to California! Please, someone, write and tell me about them and your Ladies Prayer Breakfast—so we can share it.

My third letter was about the studies in Colossians taking place in Plainfield, New Jersey. They put their studies to good use by using a message based on Colossians 1 and 2 and including it in valentines which they made to send to their friends.

The Pawcatuck church has three groups going. One is entitled "Close Encounters," one is "Gifts of the Spirit," and the third is on the book of Galatians. Shiloh, New Jersey, re-

ported that they had three Bible Studies going and another about to start. The bulletin listed the groups as "Enriching your prayer life," "Strengthening your personal Bible Studies," and "Knowing why you believe what you believe."

There seems to be a trend toward other interest groups, too. I first became aware of one in my own church called "3 D." This, we were told, stood for Diet, Discipline and Discipleship. In gleaning bulletins from other churches, I discovered Shiloh has a diet class which started in April, and Denver had a demonstration and showing of Natural Health and Weight Loss products. A percentage of the proceeds went to their church building fund, which by now has broken ground for a new Fellowship Hall.

By the time you read this, the 2nd annual Denver Women's Retreat will have taken place in Estes Park, Colorado, at the Y.M.C.A. Camp. The

theme for this year's retreat was "Meeting Yourself in the Bible." I hope we will have a report to share with you later.

It appears that the S.C.S.C. program is shaping up very well. Fourteen young people have applied and seven churches have indicated a need for their help. Funds are still a priority so keep those contributions coming as well as praying for the sessions of training and the future of these dedicated young people.

Plans for Mrs. Lozani's visit to the United States and our Conference sessions are still very much on our minds. I do hope you are making plans to attend Conference and hear her speak at the Women's Banquet Wednesday night. I am sure that she will have a dynamic message then as well as other times when she'll be a part of the program.

Speaking of Conference, we are hoping for a BIG response from the local societies in the form of reports of the past year's activities to be shared in the Women's work committee. Wednesday noon has been slated for the time at which our Business session will be held and our program on the floor of Conference will be presented Friday morning. This, of course, is subject to a change of plans. Please make certain that your keyworker, or some representative of your society, brings 50 copies of your report to be shared with the other women's groups.

Have you had a study book used in your society which was helpful? The Board would like to have a resource list available at Conference. Please drop a line to Mrs. Floy Owen, 1417 Opechee Way, Glendale, CA 91208 to let her know about yours and any comments you had on them. This might be a study on a Book of the Bible or a current Christian book with study guide.

We are still interested in receiving short book reviews of recommended books you have read to pass on in this page. I know Dortha is not the only one who found a book worthy of sharing.

We were indeed saddened by the word of the death of another of our

sisters, Shirley Boyd Richards, wife of Rev. Don Richards of Waterford, Connecticut. The family would welcome your prayers.

Several groups have been involved with Church Women United programs during the recent months. Plainfield's Jeanne York was elected President of their area Church Women United. Dodge Center, Minnesota, entertained the Community World Day of Prayer. Alfred, New York, had a service scheduled at their Gothic, and Battle Creek, Michigan, Ladies Aid had a brunch served at a member's home followed by a short Bible Study on Peace led by their President before they joined area women at the Methodist Ministry's Chapel. Since the world-wide theme of *Peace through Prayer and Action* was written by the women of India, it was most appropriate that an Indian lady in her beautiful sari spoke on peace. They also had a banner in the country-wide joining that is to be wrapped around the Pentagon protesting Nuclear War.

There has been considerable interest regarding Seventh Day Baptist's relationship with the Church Women United organization due to the action taken at Conference in 1984. In an effort to become better informed on their stands and to achieve better understanding of their goals, it behooves all of us to study them and decide for ourselves how we can best achieve Christ's goals. Are there areas where

we can cooperate or would his cause be better served by complete severance from the group? If you have an informed opinion, the Board would welcome hearing from you.

It is no wonder we need diet classes judging from the meals served by our women's groups. I have already mentioned prayer breakfasts, brunches and then the Shiloh correspondent said they often had soup suppers prior to church and society business meetings. They are now making plans for their annual Chicken Pot Pie dinner and plans for entertaining Minister's Conference (and as I well remember, they do like to eat). Several groups had Lenten breakfasts and luncheons. White Cloud, Michigan, planned a White Breakfast and lots of fellowship dinners. I didn't hear of any Mother-Daughter banquets, but I am sure someone must have had one. I am invited to one at another church and am looking forward to it because the program is being put on by a group of Indiana women who portray various women of the Bible in small vignettes and sketches. They are well known in our part of the country for their Scriptural accuracy and delightful performance.

Albion, Wisconsin, wrote that they were planning a spring rummage sale and Dodge Center sent along their Prayer and Praise calendar with lots of ideas like our Mighty Mites that I have

Cont. to page 33

It appears that the S.C.S.C. program is shaping up very well. Fourteen young people have applied and seven churches have indicated a need for their help.

Religious Liberty

Baptists living biblical faith

"Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty."

II Corinthians 3:17

Two major distinctions have significantly marked Baptists during our history: a commitment to the Bible as the written Word of God and a devotion to religious liberty—freedom of conscience, freedom of religion, freedom of worship. Baptists have insisted that each Christian has the freedom to interpret the Bible and that the authority for such freedom comes from the Bible itself. We have declared that no one has the right to interfere with this freedom—neither ecclesiastical nor governmental officials.

Religious Liberty and Biblical Faith

Baptists believe in looking to the teachings of the Bible rather than the traditions of society for authority in faith and practice. Convinced that the Bible clearly teaches religious liberty, Baptists have been willing not only to live by this teaching, but to die for it.

The belief in religious freedom is rooted deeply in biblical teachings concerning salvation. The Bible declares that all are lost without Christ and that anyone who is saved must be saved by faith in Christ. The faith that saves cannot be coerced, but must be voluntary. In the New Testament it is by the "Sword of the Spirit, which is the word of God," not by the sword of men, that people are brought to Christ. The only valid belief is voluntary and expresses itself voluntarily in confession, witness, and ministry. If God himself chose not to override our wills in order to bring us salvation, surely we ought not endeavor to coerce persons to bring them to trust in Christ. Equally important, religious liberty requires that believers be free to share their faith with others, to witness and and evangelize.

Soul liberty also demands freedom of worship—that a person be free to

by William M. Pinson, Jr.



worship or not to worship and that a believer be free to worship God according to the dictates of conscience. In a sense freedom of worship is a corollary of the biblical teaching of the priesthood of the believer, a precious truth for Baptists. Each believer is a priest, one needing no intermediary between himself and God, having access to God freely without a go-between. Equally important, each believer is to serve and minister to others, to be a priest to them.

Soul liberty relates to our Baptist belief concerning the nature of a church. Baptists contend that a person should not be made a member of a church because of birth into a so-called Christian family or in a so-called Christian nation or because of law or coercion. Believing in a regenerate church membership, we insist that a church is to be a body of baptized believers, persons who have freely believed and voluntarily been baptized.

For such freedom to be thoroughly enjoyed a church must be free from outside control, from either a religious or a political power. Optimum freedom is realized when there is a free church in a free state, a state with a government which recognizes freedom of worship, speech, press, and assembly. Furthermore, the government should be free from ecclesiastical control just as a church should be free from governmental control.

Religious Liberty and Political Freedom

From the first century until the present, a constant struggle has been carried on for religious liberty. Part of the struggle has been against authoritarian ecclesiastical powers who would control the beliefs and practices of believers and churches alike. They have insisted that their interpretation of the Bible was the interpretation and that all believers were to conform. Against such religious despots Baptists have hurled the teachings of Holy Scripture, holding high the priesthood of the believer, the competency of the individual soul before God, and religious liberty.

Another battle has been waged against political leaders who would use religion for their own gain, often to maintain conformity for supposed national stability and strength. Numerous governments have endeavored to force citizens to conform to official state religions. Unfortunately, some Christians have been all too eager to become the pet of the state, accepting the aid of government to enforce their own doctrines and religious practices. Baptists have never been or desired to be an official state church for any nation nor the "established religion" for any society. Furthermore, when we have been true to our biblical faith, we have never wanted to use the power of

The Bible clearly teaches that we are saved in order to serve, that we are free in order to help free others. Let us use our freedom to freely proclaim the Good News that God was in Christ reconciling the world unto himself.

the state to propagate the gospel.

Today many different patterns exist between church and state. The struggle between religious liberty and political power continues. In some nations Christianity is persecuted and in others it is tolerated. In some it is still the

The political system of the United States of America has made possible as much religious liberty as any political system in the world.

official state religion. In a few countries there is genuine religious freedom and soul liberty; apparently political liberty and religious liberty go hand and hand, each to some degree related to the other.

Even when religious freedom is guaranteed by political powers, Christians believing in soul liberty can never rest content. The political system of the United States of America has made possible as much religious liberty as any political system in the world. However, government is frequently eager to use religion for its own end, and organized religion is often willing to utilize the power of the state to coerce belief and practice. Change is constant and thus we must be vigilant

to see that change is toward freedom, not bondage.

Religious Liberty and Baptists Today

Where Baptists enjoy religious liberty we should utilize it not only for our good, but for the good of others. The Bible clearly teaches that we are saved in order to serve, that we are free in order to help free others. Let us use our freedom to freely proclaim the Good News that God was in Christ reconciling the world unto himself. Let us never be guilty of using our freedom selfishly but always use it unselfishly that others may hear the Good News and be free to respond to it.

We also have a responsibility to those who made possible this freedom. Our Baptist forefathers prayed, worked, and even died in order that we might have freedom of religion. Eternal vigilance is the price of all liberty, including religious liberty. We must be watchful toward government leaders who would use religion for political purposes. We should be vigilant against ecclesiastical leaders who would impose their beliefs and practices on others by the use of government power. We must instruct and inspire our own people, some of whom may have so little trust in the power of Christ that they are tempted to use the power of the state to pro-

pagate the gospel.

Questions related to church and state are seldom easy to answer. Issues are complex. Emotions run high. Traditions can erode biblical teaching. Rapid change, social disruption, national peril all can tempt us to trade freedom for security. But in Christ security and freedom go together. Where the Spirit of the Lord is, there is true freedom and real security. We Baptists live our biblical faith as we establish, preserve, and exercise our religious liberty in Christ. **SR**
Dr. Pinson is executive director of the Baptist General Convention of Texas, (Southern Baptist Convention) and formerly president of Golden Gate Baptist Theological Seminary.

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The confusion of the resurrection

by Richard L. Steele

Why should so many Christians view the resurrection of our Lord Jesus Christ with so much confusion? Would it not spur one to research the facts before accepting the traditions laid down by men? How could Jesus give us the clear statement that he would be *three days and three nights* in the heart of the earth and man changes it to happen on Friday, the sixth day, and Sabbath, the seventh day of the week? It is clear in Matthew 12:39-40, NIV, "A wicked and adulterous generation asks for a miraculous sign! But none will be given it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart

of the earth." Verse 41 goes on to qualify Jesus' statement. "The men of Nineveh will stand up at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and *one* greater than Jonah is here." Are we just as blind as the Pharisees and teachers of the law were in that day?

Let us study these passages with open mind and open heart, and then believe! Jesus gave us the necessary *tools* of learning by revealing the necessary facts about himself so that we would understand.

There are other basic passages for our learning. Matthew 26:61 gives a two witness quote saying, "This fellow said, 'I am able to destroy the temple

of God and rebuild it in three days.'" There is a like passage in Matthew 27:40, where he is taunted in this very revealing passage to save himself and come down from the cross, if he were the Son of God! In Matthew 27:63, the chief priests and Pharisees report to Pilate that he revealed this fact. Matthew is not the only Gospel to reveal the three days and three nights in the heart of the earth phenomena. Study the following passages:

- | | |
|---------------|---------------|
| Matthew 16:4 | Matthew 16:21 |
| Matthew 17:23 | Matthew 20:19 |
| Matthew 27:64 | Mark 8:31 |
| Mark 9:31 | Mark 10:34 |
| Mark 14:58 | Mark 15:29 |
| Luke 9:22 | Luke 18:33 |
| Luke 24:7 | Luke 24:21 |
| Luke 24:46 | John 2:19-20 |
| Acts 10:40 | I Cor. 15:4 |

These passages reveal Jesus' own words and the words of others concerning his three days and three nights in the heart of the earth. Some of the passages speak of his being killed and being raised to life after three days and nights. Now, if there are all of these sections why would anyone have doubts?

Jesus revealed this fact about himself so many times that we would not have to doubt. Let us then do a little counting to ascertain the exact day of his death on the cross, but first, let us clear up a little controversy.

Was Christ raised on the first day of the week, as so many claim? Let us view the facts from the King James Version. In Matthew 28:1, it says, "In the end of the Sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulcher." Why is *day* in italics? Any word in italics in the King James Version, which is our oldest useful edition, has been **added** by those compiling the translation. If you translate the Greek version, *day* is omitted. Thus, the true reading should be, "as it began to dawn toward the

first of the week," etc. From Matthew, then, the resurrection happened sometime at the end of the Sabbath, *not* on the first *day* of the week, as so many claim!

Let us look at Mark 16:1, "And when the Sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him." Verse two goes on. "And very early in the morning the first *day* of the week, they came unto the sepulcher at the rising of the sun." Notice again that *mother* and *day* are in italics; we readily see that both words were added, and the early Greek rendition does not have either of these words. See verse nine for another place where *day* was added. Luke 24:1 is still another place where *day* was added; again, the early Greek did not have *day* in its rendition. Those who translated and compiled the King James Version transplanted *day* to all of the Synoptic Gospels to make it read in such a manner to support false doctrine! Our latest Gospel, John, is still another place, where in John 20:1, *day* is in italics and has been added to Scripture.

Paul was mindful of how man adds or subtracts, when he related to the Galatian church, (Galatians 3:15b, NIV.) "Just as no one can set aside or add to a human covenant that has been duly established," etc. Also, the Apostle, John, relates to us about the prophecy in the book of Revelation 22:18, NIV. "I warn everyone who hears the words of the prophecy of this book: If anyone adds anything to them, God will add to him the plagues described in this book." The 19th verse goes on with this solemn warning: "And if anyone takes words away from this book of prophecy, God will take away from him his share in the tree of life and the holy city, which are described in this book."

Is it man's desire to take away his God-given inheritance? I hardly think so, but he does let the early theologians persuade his thinking. Now is the time

The exact time of Jesus' resurrection is unimportant for our salvation. However, we can count back to ascertain the very truth of the matter.

to set it straight! We have all the "tools" necessary in our Gospels, the three Synoptic Gospels and the Gospel of John.

If these discrepancies caused by man's additions to Scripture (made for "easy reading") bother you, let us look at these passages together to see the truth of the matter.

The exact time of Jesus' resurrection is unimportant for our salvation. However, we can count back, truthfully, to ascertain the very truth of the matter. Hebrew time has always been sundown to sundown. The average sundown time is 6:00 PM or on a 24 hour schedule, this is 18:00 hours. As Matthew relates, "in the end of the Sabbath, as it began to dawn toward the first of the week" (we leave *day* out), this could mean anytime in the late Sabbath hours for the actual resurrection. Should you choose to believe the resurrection happened precisely *on* the first day of the week, this is *not* what the early scriptures imply. This includes all of the Synoptic Gospels plus John. If we counted back from 18:00 hours each day, we would see the time-table as follows:

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4th day to	5th day to	6th day to	7th day to
18:00 hrs.	18:00 hrs.	18:00 hrs.	18:00 hrs.
(our time)			
12th hour,			
Heb. time			

-----	-----	-----
Jesus in the earth----		
Day 1	Day 2	Day 3
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By counting 7:00 AM as the end of the first hour, (Hebrew time), then the 12th hour is equivalent to 18:00 hours of the 24 hour day or 6:00 PM, our time, as you wish. Notice how each of the days that Jesus was in the earth do overlap each beginning of the day of the week, slightly.

From Matthew 27:45, we know that our Lord Jesus had already been nailed to the cross, the darkness was covering the land from the sixth hour to the ninth hour, or 12:00 noon to 15:00 (our time) in the afternoon. Sometime after 15:00, our Lord died after uttering, "Eloi, eloi, lama sabachthani?" As we see in verse 50, "And when Jesus had cried out again in a loud voice, he gave up his spirit. At that moment the curtain of the temple was torn in two from top to bottom. The earth shook and the rocks split. The tombs broke open and the bodies of many holy people who had died were raised to life." The centurion and those with him who were guarding Jesus experienced that horrible earthquake and all that happened. They were terrified and exclaimed, "Surely he was the Son of God!"

As evening approached, or as the 12th hour approached, (Heb. time) or 18:00 our time, a rich man, Joseph of Arimathea, came and asked Pilate for Jesus' body. You remember the story; he took the body, wrapped it in a clean linen cloth and placed it in his own new tomb that was cut out of the rock. He rolled a big stone in front of the tomb entrance and went on his way. Mary Magdalene and the other Mary sat



across from the tomb. This had to be accomplished before the Passover Sabbath started which was 18:00 hours our time or the 12th hour, Hebrew time.

What day did Jesus die that horrible death on the cross? From Matthew 27:62, that must have been Preparation Day, because the next day was the day after the Preparation Day, as given in the 62nd verse. Just what day was this Preparation Day? From the Greek, *paraskeue*, a *making ready*, all of the gospels mention this Preparation Day as the necessary preparation to celebrate a *Sabbath*. Hold on, now, does this mean there were two Sabbaths in that particular week? Without any qualms or misgivings, the answer is yes! Day five was a special Sabbath, as given in John 19:31, the Passover Sabbath or Day of the Passover. This happened during the month of Nisan, the first month of the Jewish year and was called the month of Abib during preexilic times. This is equivalent to our March-April time for the English calendar or the Spring equinox. Let's see if we can update the timetable with this new information.

Nisan 14 was the day of the paschal meal (or passing over sacrifice). See Exodus 12:21, 27, 48; Leviticus 23:5-7

The disciples asked Jesus where preparations are to be made to eat the Passover.

Jesus tells them to go into the city to a certain man and tell him the appointment time is near. "I am going to celebrate the Passover with my disciples at your house."

Matthew 26:20 relates to us, "When evening came, Jesus was reclining at the table with the twelve." By referring to John 18:28, KJV, this probably was the closing of Nisan 13 or the *beginning* of Nisan 14, while the seven days following was the actual Feast of Unleavened Bread (Leviticus 23:6).

30 The usual event for the evening of

Nisan 14, or beginning of Nisan 14, was to kill the Paschal lamb. See Exodus 12:6. It was then, the Hebrew custom, to begin the passover at daylight of Nisan 14. See Nb. 28:16. Nisan 15 is the first day to begin the feast of unleavened bread.

Considering Nisan 14 as Preparation Day, Jesus was crucified on Preparation Day, which is correct with our first time table. John 18:28 gives us insight, here. Jesus was led by the Jews

From Jesus' awesome suffering, he bore my sins and yours to the depths of the earth, where they are buried forever!

from Caiaphas, the high priest, to the palace of the Roman governor. It was early in the morning of Nisan 14, and to avoid ceremonial uncleanness, the Jews did not enter the palace; they wanted to be able to *eat the Passover*. It was then on Nisan 14 that Jesus was crucified after the 6th hour or 12:00 noon at a place called *The Place of the Skull*, which in Aramaic is called Golgotha. See also John 19:14, 17, 31. Could it be that Jesus and the Disciples had the Last Supper at the closing of Nisan 13, which is actually, the beginning of Nisan 14, anyway? Many of us think so. Notice that John mentions in 19:31 the *special Sabbath*. This reaffirms our belief there were two Sabbaths during that week. Day five was the Passover Sabbath or special Sabbath (as John words it) and of course, day seven, was the seventh day Sabbath.

As our Lord cried out his last utterance (see Matthew 27:50), this was after the ninth hour on Nisan 14. As evening approached which is the close of Nisan 14, Jesus was wrapped in

clean linen cloth and and put into the rich man's tomb, as according to Scripture. See Deuteronomy 21:23; Matthew 27:57; Mark 15:43; John 19:38; Isaiah 53:9. This latter Scripture is the "right-on" truth of this event, as given in the Old Testament, New International Version. "He was assigned a grave with wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth." Verse 10 goes on to explain the *Lord's* will concerning this awesome event. "Yet it was the Lord's will to crush him and cause him to suffer, and though the Lord makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the Lord will prosper in his hand."

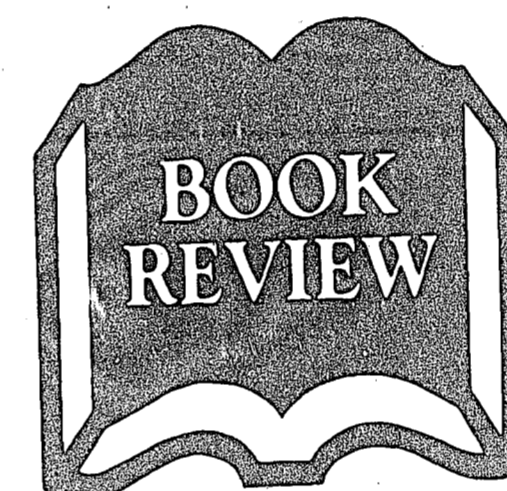
From Jesus' awesome suffering, he bore my sins and yours to the depths of the earth, where they are buried forever! Isaiah 53:11-12 certainly brings this out for me and for you. See, also, Hebrews 9:24-28a. Even though this event is totally related to all mankind, whether Jew or Gentile, the greatest part of this event is that Jesus' natural place is at the right hand of God. Jesus is the one to have been dead but was made alive to finish a teaching within the disciples, so they would be reaffirmed and have their eyes *opened*! When the Holy Spirit filled each, his future work was made known to him with the commissioning by the Holy Spirit. Acts 1 and 2 should be studied here to give one greater depth in his or her Christian experience.

In addition, the time table of Jesus' death, predicted carefully many times by him, is important for us as we search for the very truth of the matter. Sunday Christians could be missing a very valid truth concerning Jesus' teaching. Why would anyone *searching for truth* end up by saying, "By tradition, this is the way it happened, and I choose to believe that way?" Are those who accept tradition twisting Scripture into a little white lie? There are hundreds of books out on the market now, and some of those writers are *not* guided by the Spirit of Truth! *The Bible is truth*; there are just a few places the early theologians had some

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trouble translating the early Hebrew or the early Greek to our English language. With adequate study habits, the Holy Spirit does show us those places in question. The resurrection just happens to be one of these areas. Bible study can broaden your faith to a much greater scope of understanding and wisdom as the Lord wills. Below is an up-to-date timetable of that awesome week.

Note: Most of the Scripture quoted here came from the New International Version, except those directly given early in this dissertation from the King James Version. SR



Strategy of Service, by June Williams
Copyright 1984 by the Zondervan Corporation Grand Rapids, Michigan.

Reviewed by Dorothy Parrott

Strategy of Service, written by June Williams, better know as "Willie," is a book concerning the why and how of ministry to the "hurting and needy of your community."

Willie writes out of her own experience as she understands the Biblical mandate to care for the stranger, the alien, the fatherless and the widow; to minister to the blind, the captive and the broken hearted.

The questions are asked, "Is this the kind of love your church is radiating in the neighborhood where it stands? People today are looking to the church for much more than spiritual help. Are you picking up on these distress signals?"

Out of her frustrations of trying to find help in the church for people in need has developed a strategy of

May 1985

Month of Nisan					
Day 13	Day 14	Day 15	Day 16	Day 17	Day 18
Day of the Week					
Day 3	Day 4	Day 5	Day 6	Day 7	Day 1
	18:00 Preparation Day	18:00 Special Sabbath	18:00	18:00 7th day Sabbath	
	THE LAST SUPPER— ending of Nisan 13 & beginning of Nisan 14.				Jesus was discovered gone from the tomb up to the dawn- ing of day 1, or the first of the week. This was human dis- covery; the actual time of Jesus' de- parture was not reported accurately by any human.
	Day 4 of the week. Jesus was crucified after the 6th hour of 12:00 noon on day 4.				
		Day 4 (ending). Jesus was committed to a rich man's tomb. He was there 3 days & 3 nights as he promised; this was near the end of day 4.			

service and written about it in this book." People in distress can signal SOS all day and all night, but unless someone is tuned in to receive the message so that a rescue party can be dispatched, the call for help is in vain."

Lack of response to this responsibility is due not so much to the indifference of the church as it is to an absence of a strategy of service—one where there is a trained core of volunteers.

In the excellent chapter, "Clues For Clergy," she says, Lay Christians and clergy need to learn that non professional helpers have their own integrity and skills.

Also, "Relinquishment is the

greatest service of the pastor.

"Call out God's reserves! Entrust a ministry of service to the many gifted ones in your congregation. Be a resource person. Provide support and encouragement, but let others lead."

In conclusion she writes, "Service is the mandate of the Bible for every believer...In season, out of season, alone and together—never stop praying."

I believe the reading of this book would be valuable to SDB churches, especially as we will again be emphasizing ministry in 1986.

If anyone would like to contact Willie Williams for more information please call or write to me and I will put you in touch with her. SR

Finnish Seventh Day Baptists worship through cold winter

by Thomas McElwain

TURKU, FINLAND—The most northerly Seventh Day Baptist church in the world met on Sabbath morning, January 5, at 11 o'clock for the first Sabbath service of the year. The attendance was five. Sabbath morning dawned at a vigorous minus thirty degrees and most of the members are either ill or cannot get out because of the cold weather. Week of prayer was announced with its theme of *Breakthrough*. The news will go out by phone and we will consider what breakthrough means to us as individuals and as a church.

Sabbath eve Bible study on the evening of January 4 was attended by six. The year begins small. We started a series of 12 studies on the texts of the Seventh Day Baptist Statement of Beliefs.

The second week of the year shows little improvement either in weather or health. Attendance is down to four for both meetings, and the weekly witnessing had to be called off, as it turns out, for the whole month. The pastor made contact with two interested persons during the week. Records show that the pastor's transportation expenses for church work averaged 48 marks a week for the year 1984. A contribution of 60 marks to the Ethiopia fund was received from a non-member.

Nine attended Bible study on January 18, despite continued cold weather. Eleven attended Sabbath meeting. There were also two old visitors and one new, a university student of the pastor's who came with one of the visitors, not expecting to see any familiar faces. We welcomed a new member, Veijo Vantinen, who has met with us from time to time over a period of nearly two years. He has also begun a Saturday night prayer-meeting in his home and invites the people of the neighborhood to attend.

On January 26 we had a fellowship meal. Every Sabbath since Christmas has hovered around minus thirty degrees. We discussed the planned visitation in the immediate area of the meeting-place. The pastor promised to participate in the visitation program.

Several letters of inquiry from other parts of Finland have been answered during the month. As these consistently show, however, after some time that the isolated situation discourages continued interest, we are considering what may be done for those outside the immediate area. Copies of our sermons and Bible studies have been used in the past. A tape ministry is being considered.

February 1985. We were hit by a new wave of flu and cold weather has continued throughout the month. It seems nothing short of miraculous that we did not have to cancel meetings because of illness and cold weather. After meeting one Sabbath day all the cars were frozen up and help had to be called in from a near-by filling station to get them started. We are thankful that this is the last month of cold and darkness and that we may now enjoy sunny Sabbath days in the twenties.

32 Because of cold and illness our visitation plan did not get



Thomas McElwain, pastor of the SDB church in Turku, Finland.

off the ground in February. On the other hand, our tape project has started and is doing well. Those who are unable to get out to meeting can listen to parts of the service on cassette at home during the week or the following sabbath. Cassettes have been lent to neighbors and friends with very good response. We are encouraged with the prospects.

Contributions from the month of January were turned over to the Red Cross fund for aid to the famine stricken parts of Africa. As near as we can ascertain, funds channeled through the Finnish Red Cross have been used effectively in this area. The total funds for the month, our first month of systematic giving, were 2,200 Finnmarks, which is quite a substantial sum to us, although with the new exchange rate on the growing dollar it is under \$400. We thank God that we have been able to give. I have asked the congregation to remember that the pastor has served without remuneration, and to consider this an opportunity to encourage him in his ministry.

Attendance at meetings has been somewhat better than in January, ranging from six to twelve, despite continued bad weather and illness.

The second Sunday of the month was appointed a day of prayer and fasting. We chose as the subject of petition one of our members who has been chronically ill. It was suggested that we follow the example of the Mill Yard church in providing a common day of prayer and fasting monthly. The subject of prayer for the coming month is world famine.

The Bible text memorization program announced in the *Recorder* has been presented to the congregation this month with the result that one child has learned and repeated the required verses each week. SR

The Sabbath Recorder

Marriages

Little-Bottoms.—Gary Little and Ann Bottoms, daughter of Jane Bottoms and the late Thomas Bottoms of Boulder, Colorado, were united in marriage on November 3, 1984 in Denver, Colorado, by the bride's former pastor, Elmo Fitz Randolph.

Durst-Crane.—Bruce Ammon Durst, son of Mr. and Mrs. David W. Durst of Sarver, PA and Terry Lynn Crane, daughter of Mr. and Mrs. Robert Crane of Ashaway, RI were united in marriage on January 16, 1985 at the Pawcatuck Seventh Day Baptist Church in Westerly by Pastor Dale E. Rood.

Conrod-White.—Philip Lee Conrod, son of Rev. and Mrs. John A. Conrod, and Catherine Jean White, daughter of Mr. and Mrs. Robert White, were united in marriage in the Denver, Colorado Seventh Day Baptist Church on March 16, 1985 by the groom's father, assisted by Rev. John Bevis.

Births

Meathrell.—A son, Charles Richard Meathrell, was born to Carl and Margaret Parrott Meathrell of Salem, West Virginia on October 12, 1984.

Priest.—A daughter, Danielle Cailin Priest, was born to Stephen and Maureen (O'Connor) Priest of New York City, New York, on January 11, 1985.

Pickard.—A daughter, Elaina Marie Pickard, was born to Theodore and Jeannine Pickard on January 14, 1985.

Clark.—A daughter, Kristen Alicia Clarke, was born to Basil and Leonie Clark of Washington, D.C. on January 26, 1985.

Ploetz.—A daughter, Marilyn Joy Ploetz, was born to Douglas and Teresa (Sanford) Ploetz of Hinsdale, New York on February 2, 1985.

Fox.—A son, David Sebastian Fox, was born to Dean and Susie Fox of Manassas, Virginia on February 27, 1985.

Wanted—Volunteers for Jesus!

Vacationing or Retiring S.D.B.'s to share in the leadership of a small dynamic S.D.B. Fellowship in the Miami Area, during the months of June—September while the Ambassador is away. Come experience a new and fruitful relationship with a group dedicated to carrying out the great commission. Call Vis (305) 433-4717.

NEWS & IDEAS

Cont. from page 25

been sharing with you. A few of them were: 1. Pay \$.25 if you missed World Day of Prayer. 2. Pay \$.15 if you failed to show love to someone today. 3. Pay \$.15 and PTL if your Mother is still living. 4. Pay \$.15 if you saw a lovely sunset and PTL for God's beautiful world. Lots more will be shared next month.

The Plainfield Society has been using some of their funds. In December they furnished all the meals for Pastor Joe Samuels and family for a week on their arrival from Toronto. Then in February and March they gathered food and clothing for Mrs. Joyce Samuels to send to our people in Jamaica where food is scarce at any price.

Every Seventh Day Baptist woman is a member of the Women's Society of the Seventh Day General Conference whether or not you belong to a local group. I know you as my Sisters in Christ and would welcome hearing from you at any time. I look forward to seeing you at Conference and know you will find real joy and excitement in hearing from Mrs. Lozani and from the Women around the United States and Canada as to their activities. I can think of a lot of you I know personally that I have not heard from yet, so come on and write to me. If your church does not mail out their bulletins, please, keyworker, clip out announcements that pertain to your group's activities or write me a note every few months. Unless I hear from you and know of your interests, I might be tempted to tell you more about my children.

Yours, in the Love of Christ,

May 1985

Marilyn

Accessions

Alfred Station, New York
Melvin Stephan, Pastor

Joined by Letter:
Arlene J. Bee
Ernest K. Bee, Jr.

after Testimony—Associate Member
Betty S. Mapes

Houston, Texas
Robert Babcock, Pastor

Joined after Testimony:
Bill Hendrickson

by Letter:
Steve McName

Washington, D.C.
Leland E. Davis, Pastor

Joined after Baptism
Eric Hamer

Sunshine Mountain, Mississippi
Ralph Hays, Pastor

Joined after Baptism:
Jerry Gremillion

by Letter:
Michael Todd

Obituaries

Jordan.—Grace M. Jordan of Rockville, Rhode Island, died March 10, 1985 at the Allen's Nursing Home in South Kingstown, at the age of 86. She was born April 2, 1898, the daughter of the late Benjamine L. and Minnie (Baton) Jordan.

Miss Jordan was a member of the Rockville Seventh Day Baptist Church.

She was employed for many years as a cook at Harlow House Nursing Home in Hope Valley, and served in the Rockville Post Office.

Surviving is a brother, Bernard E. of West Warwick, Rhode Island. Funeral services were held March 12 from the Avery Funeral Home, Hope Valley, with Pastor Donald E. Richards officiating. Interment is in Wood River Cemetery.

DER 33

Mapes.—Betty S. Mapes, 79, died March 1, 1985 at Jones Memorial Hospital, Wellsville, New York.

A native of Canaseraga, she was a former resident of Hornell and Whitesville. Residing in Alfred Station since 1972, she was a member of the First Presbyterian Church in Canaseraga. She was an associate member of the Alfred Station Seventh Day Baptist Church and a member of the U.I.S.

She operated the Canacadea Country store and the Mapes Wood-working Company with her husband in Alfred Station for many years.

Survivors include her husband Glen; a sister, Phyllis Conroy of Cornwall and four nieces.

A memorial service will be at the Seventh Day Baptist Church in Alfred Station at a later date conducted by Rev. Melvin F. Stephan, pastor. MFS

MacBride.—Sarah Dodge MacBride, 88, a patient at the Hornell Nursing Home, died Tuesday (February 26, 1985) at St. James Mercy Hospital in Hornell, New York.

A native of Andover, she was a resident of the area most of her life. Mrs. MacBride was a former member of the Wellsville Rebekah Lodge and the Royal Neighbors Lodge of Wellsville, and was a 70 year member of the Alfred Station Seventh Day Baptist Church.

Survivors include two sons, Richard Burdick of Alfred Station and Clifford Burdick of Atlanta, Georgia; one brother, Earl Dodge of Pasadena, Texas; and three sisters, Isabelle Windus of Olean and Doris Clark and Erma Jennings, both of Zephyrhills, Florida.

Funeral services were conducted Thursday, February 28, 1985 at 7 p.m. at the Mulholland-Swan Funeral Home in Andover with the Rev. Melvin F. Stephan, officiating. Burial will be in Valley Brook Cemetery, Andover. MFS

Sanford.—Mrs. Ruth W. Sanford of Little Genesee, New York, died February 26, 1985 in the Wellsville Nursing Home.

Born March 30, 1890, in Taney, Idaho she was the daughter of the Rev. O.D. and Jennie Saunders Williams. She was married to John A. Sanford of Little Genesee on June 23, 1915, who predeceased her in 1972.

Mrs. Sanford was a graduate of Alfred Teachers Training Center. She taught school for many years in Bolivar area country schools and at Bolivar Central School, retiring in 1962.

After retirement she lived near Poughkeepsie, New York, and South Hero, Vermont, returning to Little Genesee in 1983.

Mrs. Sanford was a member of the Little Genesee Seventh Day Baptist Church, Little Genesee Garden Club and Rowena Ames Music Club.

Surviving are two sons, John W. Sanford of Hatteras, North Carolina and Robert S. Sanford of Ponta Gorda, Florida and South Hero, Vermont; six grandchildren and five great-grandchildren and a sister, Inez Hammond of Balston Spa, New York; several nieces and nephews.

Fitz Randolph.—Elston Fitz Randolph, son of Iseus Fitz Randolph, died February 18, 1985, in Winters, California.

Born December 31, 1896, he was baptized on June 19, 1901, in New Market, New Jersey. *The Seventh Day Baptist church was first in his heart.* Interment was in Dunedin, Florida.

Davis.—Kenneth B. Davis was born November 14, 1908 at Fouke, Arkansas. His parents were Mr. and Mrs. Stephen Davis of Fouke.

He died on February 12, 1985. He put in a long, worthy career as an educator. He taught at Fouke, was principal at Arkansas High for several years, and ended his career as registrar at Texarkana Community College.

Mrs. Davis made the remark that three important things in his life—his religion, his education, and his wife—were received at Fouke.

His religious training came from his family's home and the Fouke Seventh Day Baptist Church; his foundation in education came from Fouke Academy, and he met his future wife, Ennis Cross at Fouke Academy.

He has two brothers, Karl and Stanley, and a sister, Pauline, who survive.

Mason.—Leonard F. Mason, 73, of Westerly, Rhode Island, died February 3, 1985, at Backus Hospital, Norwich, Connecticut. He was born August 5, 1911 in Conway, New Hampshire. He was the husband of the late Eleanor Litchfield Mason.

Mr. Mason, known as "Len" by those who knew him, was a tree surgeon and landscape gardener and at one time served as chief night security officer at the Hotel Statler in Boston, Massachusetts. He entered Moody Bible Institute as a student upon completion of four years of service in the U.S. Navy in 1934. He re-entered the Navy in 1942 and was honorably discharged in 1945 as a boatswain's mate first class. He was a member of the Pawcatuck Seventh Day Baptist Church in Westerly.

Surviving are two sons, Leo and Glenn, both of Texas, and a sister, Elva Whitneck of Auburn, Maine.

Funeral services were held in the Chapel at the Rhode Island Veterans Cemetery, Exeter, Rhode Island, on February 7, 1985 with Pastor Dale E. Rood officiating. DER

Pierce.—Lucille Davis Pierce was buried February 7 at the Fouke (Arkansas) Cemetery. The services were conducted by Dr. Floyd L. Goodson and Rev. Mynor Soper. She died on February 2, 1985.

Lucille was born October 16, 1896, of Mr. and Mrs. Stephen Davis, at Bristol, West Virginia.

Lucille's family moved to Fouke from West Virginia in 1905. Her father purchased a farm here and joined the local Seventh Day Baptist Church. He served the church as deacon for many years.

Lucille was baptized on January 20, 1906 and was a faithful Christian from that day on.

She moved to Texarkana in 1944 and worked for the school system until she retired.

She and her family gave much in time, devotion, and money to our local church which the congregation appreciated. One recent donation was our very lovely fellowship hall.

Survivors include one son, Stephen J. Pierce, of Houston, Texas, three brothers, Karl R. Davis, Stanley F. Davis and Kenneth B. Davis, all of Texarkana, a sister, Pauline Davis Smith of Fordyce, Arkansas, seven grandchildren, and four great-grandchildren.

Barber.—Rachel E. Barber, 88, of Westerly, Rhode Island, died January 18, 1985 at the Mary Elizabeth Convalescent Home in Mystic, Connecticut. She was born in Westerly, Rhode Island, on September 10, 1896.

Rachel had been employed as a secretary at the former Cottrell Company, printing press manufacturers in Pawcatuck, Connecticut, until her retirement in 1960. She was a life long member of the Pawcatuck Seventh Day Baptist Church in Westerly and a member of its Women's Society.

A daughter of the late Hiram W. and Elizabeth L. Barber, she is survived by a brother, Hiram W. Barber, Jr., two sisters, Lucinda Barber and Emily Knowles, all of Westerly, and several nieces and nephews.

Services were held at the Schilke Funeral Home in Westerly on January 23, 1985 with Pastor Dale E. Rood officiating. DER

Wells.—Vivian McCoy Wells, 71, of Lawrence, Kansas, died February 11, 1985, at Lawrence Memorial Hospital. She was born February 27, 1913, at Nortonville, Kansas, the daughter of Ralph and Elizabeth Baur McCoy.

On April 12, 1936, she was married to Alfred R. Wells, who survives. To this union were born three sons, Robert J., James R., and Alfred R., all of Lawrence; one daughter, Judith K. Johnson, St. Charles, Missouri; two sisters, Marian Watson, Kansas City, Missouri, and Joan Binkley, Topeka, Kansas; and 12 grandchildren.

Services were held from the Warren-McElwain Mortuary in Lawrence on February 14. A memorial service was held at the Nortonville Seventh Day Baptist Church on February 16. Edgar F. Wheeler, pastor of the Nortonville Church, officiated at the services. EFW

Free child supervision service in Alfred Station

by Jean Pierce

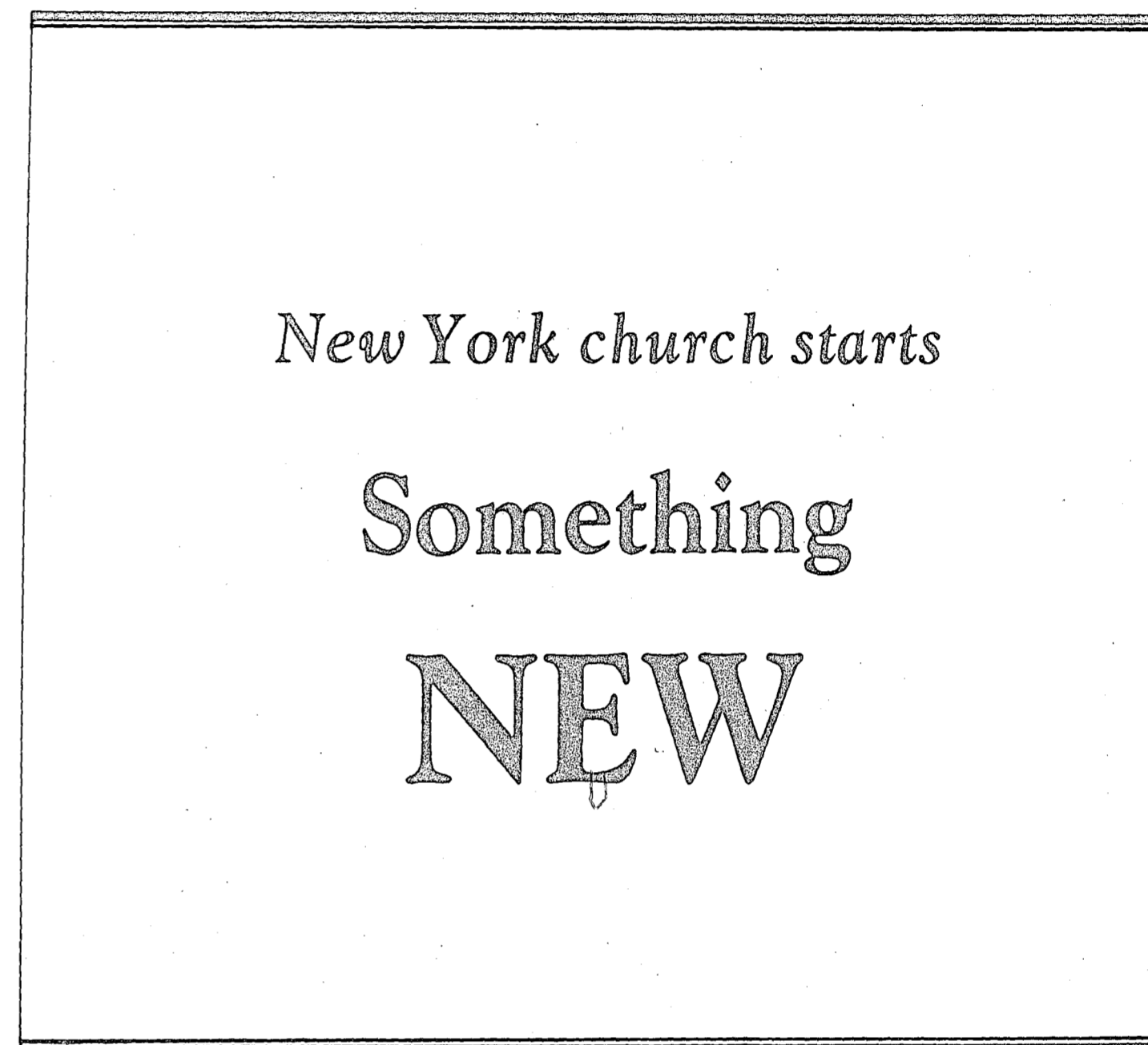
One of every two marriages in the United States ended in divorce in 1984. The percentage of single parent families is increasing at an alarming rate. Statistics show that young families average a job related move every two and one-half years. Young couples no longer live within the sheltering warmth of their "larger" families. The governmental agencies, public school systems and other social agencies do much for children, the aging, the impoverished, and the ill, but little is done for young married people.

The members of the Alfred Station (New York) Seventh Day Baptist Church feel that young parents are neglected and that we can no longer romanticize this group in the manner of a Victorian book of fiction: "They were married and lived happily ever after." We recognize as true that no matter how much parents love their children, the parents need time to be away from them; time to nurture their own love and time to improve their own mental and physical well being.

Many young parents cannot afford the expense of a baby sitter and have no family nearby to aid them. This "freedom" is so necessary to make them good parents and good homemakers.

The church's Central Committee, composed of all church officers and committee chairmen, carefully considered what our church could do to actively demonstrate our love and concern for all young parents of our community, not just those who are members of our church family. We studied and discussed ideas for three months. We asked the question, considering all aspects, in open meeting. We considered parental obligation, liability of church and insurance coverage, area of service types of service. We seriously considered negative as well as positive reactions.

At the quarterly business meeting of our church on January 13, 1985, at the request of the Central Committee, I presented the proposal that our church sponsor a free child supervision service. This was to be for children



between six weeks and 11 years, for members of our church and to anyone living in the Alfred and Alfred Station zip codes. This service would be offered the first and third Thursdays of March, April and May from 6:30 until 9:30 p.m. The service is to be supervised by volunteers and with the understanding that there would be no

The purpose is to demonstrate our love and concern for all young parents of our community.

religious indoctrination. At the conclusion of these three months an evaluation of the service will be made. (The church voted to adopt this proposal and Jean (Mrs. Donald) Pierce was named Director.)

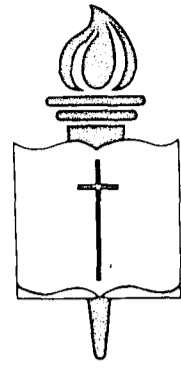
Between 20 and 25 church members, ranging in age from 18 to 70, have volunteered to serve in some capacity;

money, toys, children's books, paper, magazines, cribs, mattresses, playpen, highchairs, floor pads and time. Publicity has been given in the church bulletin and church paper, *The Quest*, four area newspapers and by posters in the community.

Plans for the different Thursday evenings (area businesses are open late) are finalized after 11:00 a.m. which is the cut-off time for parents to make reservations for their children. When the children are brought to the church social rooms, each parent completes a brief, but comprehensive, form giving their children's physician; evening location of the parents; and name and telephone number of person to contact in an emergency. Then the fun begins.

We ask your prayers that we grow in Christian service to others through this project. SR

(Mrs. Donald Pierce, retired school teacher, is a Deaconess and Chairperson of the Christian Education Committee of the Alfred Station, NY, Seventh Day Baptist Church.)



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Soul Freedom

Baptists Living Their Biblical Faith



Observe Religious Liberty Day
 June 1985

Baptist Joint Committee on Public Affairs

**PEACE
 IS LIKE WAR.**

—Walker Knight

Peace plans its strategy and encircles the enemy.
 Peace marshals its forces and storms the gates.
 Peace, like war, is waged.
 But Christ has turned it all around:
 the weapons of peace are love, joy, goodness, longsuffering;
 the arms of peace are justice, truth, patience, prayer.
 The strategy of peace brings safety, welfare, happiness;
 the forces of peace are the sons and daughters of God.