

The Sabbath Recorder (ISSN 0036-214X)(USPS 474460)
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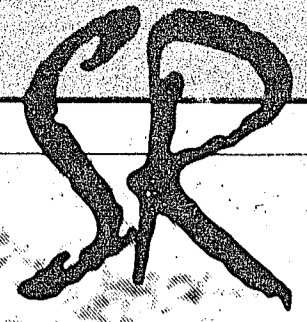
*"Upon this rock I will build my church,
and the gates of hades shall not
overpower it."
Matthew 16:18*

State Hist Soc of Wisconsin
816 State St
Madison, WI 53706

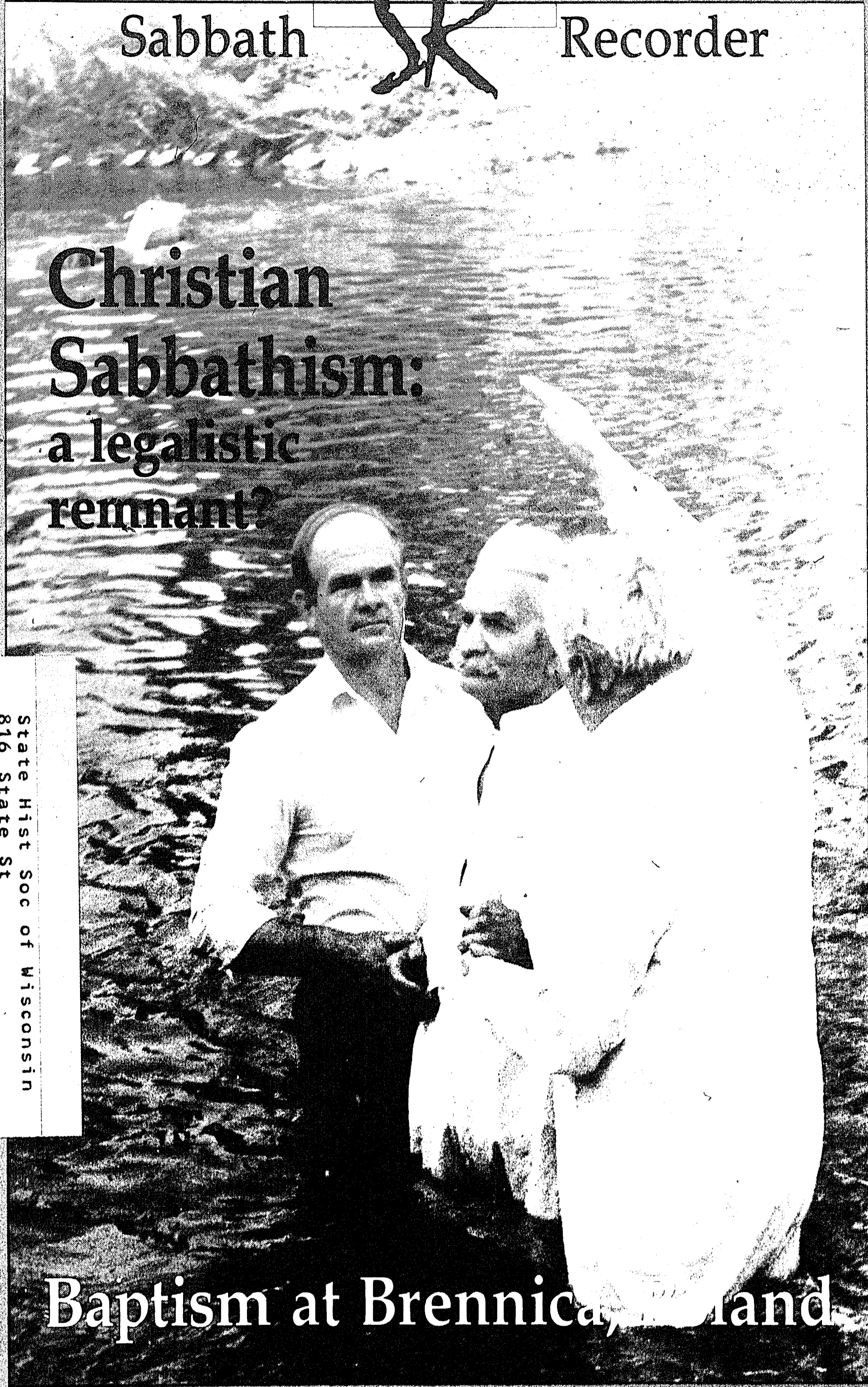
The Seventh Day Baptist

February 1986

Sabbath



Recorder



Christian Sabbathism: a legalistic remnant?

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Baptism at Brennica Island

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NOTICE

The annual meeting of the members of the Seventh Day Baptist Missionary Society will be held at the Pawcatuck Seventh Day Baptist Church, 120 Main Street, Westerly, Rhode Island 02891, on Sunday, March 16, 1986, at 2:00 p.m. for the following purposes:

★ To elect voting members, a Board of Managers and officers to hold office until the next annual meeting and until their successors are elected.

★ To hear and act upon the reports of the Board of Managers and officers for the fiscal year January 1, 1985, to December 31, 1985.

★ To ratify the appointment of independent public accountants for the current fiscal year.

★ To consider and act upon such other matters as may properly come before said meeting or any adjournment thereof.

The Board of Managers has fixed the close of business on February 28, 1986, as the time at which members entitled to notice thereof and to vote at the meeting and any adjournment thereof shall be determined.

Elston H. Van Horn, Secretary

Notice

1987 Conference Promotion Video

If you would like to help in supporting promotional efforts for 1987 Seventh Day Baptist General Conference sessions, your donations toward the cost of production of a video tape would be welcomed. Send your donations to:

Our World Mission
'87 Conference Video
3120 Kennedy Road
PO Box 1678
Janesville, WI 53547-1678

Your donation will be counted as a designated OWM gift and will be credited to your local church.

The Sabbath Recorder

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Volume 208, No. 2
Whole No. 6,692



A Seventh Day Baptist publication

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This is the 141st year of publication for The Sabbath Recorder. First issue published, June 13, 1844. Member of the Associated Church Press. *The Sabbath Recorder* does not necessarily endorse signed articles.

D. Scott Smith
Editor

Leanne Lippincott
Assistant Editor

Contributing Editors

Ernest K. Bee, Linda V.H. Camenga, J. Paul Green, Russell Johnson, Leon R. Lawton, Marilyn Merchant, Dale D. Thorngate.

Staff

Leanne Lippincott, paste-up and typesetting; Dale Wheeler, paste-up; Camille Henry, typist; volunteer proofreaders.

WRITERS: Please type manuscripts double spaced. Only manuscripts that include a stamped, addressed envelope can be returned. Unsolicited manuscripts are welcomed; however, they will be considered on a **space available** basis. No remuneration is given for any article that appears in this publication. Paid advertising is not accepted.

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Christian Sabbathism: a legalistic remnant?

by Gary Hemminger

"Why cannot Sabbath observance under the new covenant be practiced without being legalistic?"

Most Christians believe that the Sabbath is a remnant of the Old Testament and any attempt to keep it is legalistic. Legalism is the belief that righteousness comes through the keeping of the law. It is argued that since righteousness now comes through Christ, there is no need to observe the Sabbath. This line of reasoning often assumes that keeping the Sabbath was required for righteousness under Old Testament law. This is erroneous. It completely misses the intent of the Sabbath. In Exodus 31:13, God is speaking to the Israelites and says, "I am the Lord, who makes you holy." Righteousness was imparted; it was not earned. Immediately following the statement, "I am the Lord, who makes you holy," it is stated, "Observe the Sabbath, because it is holy to you." The Sabbath was to be observed because it was holy, not because it produced holiness. Only God can make a person holy. Therefore, even under Old Testament law, true Sabbath observance does not fall under the definition of legalism. If Sabbath observance in the Old Testament was not a legalistic means of attaining righteousness, then why cannot Sabbath observance under the new covenant be practiced without being legalistic? To accuse Christians who observe the Sabbath as being legalistic simply on the basis of their Sabbath observance is not valid. It was commanded to be observed in Old Testament times because it was holy. If it was holy then, is it not holy now? At creation "God blessed and sanctified the seventh day." Where is it written that the holiness of the seventh day has been rescinded?

If Sabbath observance is not a means through which we can gain righteousness, then what is its purpose? The key to this question is found in the

Gary Hemminger, pastor of the Seattle, Washington, SDB church, wrote this response to the Council on Ministry's summer course in Sabbath Philosophy.

commands to observe it. The first command is found in Exodus 20:8-11. It is the fourth Commandment. It states, "For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy." The Sabbath is to commemorate the creation. If we commemorate the creation, we remind ourselves that God created. He is supreme. We are also reminded that he created us in his image. We, being created as the only creature in God's image, have an inherent purpose and dignity that reflects the purpose and dignity of the Creator. The higher our regard for the Creator, the higher the conception of ourselves.

The second command to observe the Sabbath is found in Deuteronomy. It is actually a restatement of the command found in Exodus. However, this time the reason given for observing the Sabbath is different. Deuteronomy 5:15 states, "Remember that you were slaves in Egypt and that the Lord your God brought you out of there with a mighty hand and an outstretched arm. Therefore the Lord your God has commanded you to observe the Sabbath day." Not only was the seventh day a commemoration of creation, it was to be a celebration of the release from bondage. Would it be inappropriate for Christians to celebrate their release from bondage of sin? I think not. Celebrating would remind us that God not only created us, but that he also redeemed us.

Sin brought upon man the curse of toil. God said to Adam, "Because you listened to your wife and ate from the tree about which I commanded you, 'you must not eat of it,' cursed is the ground because of you; through pain and toil you will eat of it all the days of your life... By the sweat of your brow you will eat your food..." Man was cursed to toil for his living. The Sabbath released man from this curse for one day out of seven. I believe the world

is still under the curse, otherwise it would not be necessary to work for a living. It is ironic that many Christians believe that Christ has set man free from the Sabbath. If Christ did free man from the Sabbath, then it is a freedom that places him back under the curse of toil on that day. The curse was not limited to specific days. Only a command from God could suspend it. That command was, "Keep the Sabbath holy." If the Sabbath command is no longer in effect, then the curse of toil remains in effect seven days a week.

I am fully convinced in my own mind that Sabbath observance is not legalistic. It is a joyous day of celebration and commemoration. Admittedly, though, a lot of Sabbathism I have observed over the years does not reflect celebration. It has seemed at times legalistic. Is this because Seventh Day Baptists have propagated a faulty view of the Sabbath? A look into history should give some insight into this question.

In 1671, in Newport, Rhode Island, seven people withdrew their membership from John Clark's Baptist church and entered into a covenant as a Sabbath observing Baptist church. It was the first Seventh Day Baptist church in America. *The Seventh Day Baptist Memorial*, published in 1852, has a record of the incidences and dialog that preceded the split from the Sunday Baptist church. The record was acquired from the First Baptist Church in Newport.

"As Mr. Tory, preaching from 2 Cor. 3d, declared the law to be done away, and the law there intended was the ministration of death, and that only the ministration of the Spirit was now to be attended to, and that the Gentiles had never anything to do with it. After this, Mr. Luker and Mr. Clark, undertaking to expound on the whole epistle to the Galatians, made it their work to preach the non-observation of the law, day after day; (we conclude not the law moral, but

the law ceremonial) and as to the seventh-day Sabbath, they asserted them beggarly elements and rudiments of the world; making little or no difference between ceremonial and moral; seemingly affirming that what was written on tables of stone was done away, as that old covenant with which the Gentiles had nothing to do, and that now we were to hearken to the law written on the fleshly tables of the heart, and not to hold so much of precepts written on a wall; and that the grace of God was sufficient without that, since now we were under the new covenant and the teaching thereof; and that we were undervaluing the Son to take precepts given from the servant. Thus, time after time, doctrines of this nature were delivered, to the great grief of those five, who still observed the seventh-day Sabbath."

What is immediately noticeable in the above historical transcript is its resemblance to the discussions that are carried on today as to why the Sabbath is

The Sabbath is a joyous day of celebration and commemoration.



SR

Over 300 years ago, Seventh Day Baptists were responding to the same anti-Sabbath attacks that Seventh Day Baptists have to respond to today.

no longer valid. Statements such as, "The law to be done away...that what was written on tables of stone was done away...that now we were to hearken to the law written on the fleshly tables of the heart," are all used to argue against Sabbath observance even today. The similarities continue:

"Mr. Clark, in his exposition on the Galatians, of times asserted the abolishing of the law, as the old covenant, with which the Gentiles had nothing to do, as being only given to the seed of Israel, therefore ought to stand fast in liberty where with Christ had made us free..."

It becomes very clear that the first Seventh Day Baptists in America, over 300 years ago, had to respond to the same anti-Sabbath attacks that Seventh Day Baptists have to respond to today. Their response is very interesting:

"...those persons declared their sentiments, showing that the 10 precepts were still as holy, just, good, and spiritual, as ever and so a rule of life, though not a rule for life. (Freely acknowledging, as well as the church, that do and live was taken away from them, though do because we live still remained to them as their indispensable duty.)"

The group affirmed that they believed the Ten Commandments were still to be obeyed, but they were very cautious against suggesting that obedience would gain them life. They obviously understood that redemption comes through Christ, and that the Sabbath was

not to be observed as a legalistic institution. In responding to the implication that he had "left Christ and gone to Moses," Mr. Hiscox replied:

"...but through grace we have not left out Lord Jesus Christ, but can in some measure say, through rich grace, that God hath made him unto us wisdom, righteousness, sanctification, and redemption...Let it be taken notice of, by all, this day, that the only difference between you and us is, we plead for the ten commandments to be a rule of good living, and to be obeyed in Gospel times; you deny them, and say they were never given to be a rule to the Gentiles before or after faith; and, whereas you say we observe days, and years, and seasons, we deny your assertion, for we only observe the seventh day Sabbath of the Lord our God; as for sabbaths, new moons, and holy days, we disown them believing them to be done away by Christ, the substance, having nailed him to his cross as shadows of good things to come; but the seventh day we find differing from, and was to commemorate a good thing past, i.e. the creation of the world."

The only difference that the Seventh Day Baptists saw between themselves and the first day Baptists was their belief in the Ten Commandments as still valid as a rule for good living. With regards to the Sabbath, they viewed it as a day to commemorate the creation. In response to a charge that Sabbathism was a yoke of bondage, Mr. Hiscox replied:

"Is God's commandment become a yoke of bondage to you? Through mercy, they are not so to me, but are to be delighted in after the inner man."

The Sabbath was also a day of delight!

In the minds of the first Seventh Day Baptists in America, the Sabbath was not a legalistic institution, but a day of commemoration and delight. Their

The Sabbath Recorder

SR

understanding of the Sabbath parallels much of what is being taught today by Sabbath apologists. Has there ever been a shift in our history towards a more legalistic position? I did not locate anything to indicate that a shift has been made. On the contrary, I found the opposite. In briefing through an 1852 American Sabbath Tract Society publication, *Tracts on the Sabbath*, I found such statements as, "It is not just to charge us with Judaizing." Statements that the Sabbath was a delight are also to be found. Later writings of men such as A.J. C. Bond and A. H. Lewis concentrated on the spiritual benefits of the Sabbath, not its legalistic requirements.

If in fact Seventh Day Baptists have consistently maintained that the Sabbath is a day of celebration, delight, and of great spiritual value to the believer, why has this message seemed to be obscured? Why is it that in the minds of many people the Sabbath is thought of as a day of restrictions and confinement? As I pondered this question, I came up with an idea. Perhaps the Sabbath became a day of penance for many Seventh Day Baptist people. It was the day to repent of the previous six days of selfish personal gain. I suspected that the Protestant Ethic was a factor in helping create a need for a day of penance. I searched for information to support this theory, but could not find any. What I did find, though, was as equally interesting to me. I now believe the Protestant Ethic did have a substantial effect on obscuring the Sabbath message, but not because it changed the day into a day of penance. Rather, it helped create a clash between belief in the Sabbath and the accepted value system of American Seventh Day Baptists.

The Protestant Ethic can be explained as a value system which included belief in rational control of nature, active participation in society, and individual hard work, thrift, discipline, self improvement, and responsibility. Some

historians trace the Protestant Ethic to Calvinistic theology. Others claim that political idealism, social pressures, and a spirit of individualism were more important factors than Calvinistic theology. Regardless of its roots, the Protestant Ethic influenced the attitude of the American people. In describing the mid-1800's, Samuel Morison states:

"It was America's busy age, or one of them. Eighteenth-century travelers scolded Americans for their insolence; nineteenth-century travelers criticized their activity. Each Northern community was an anthill, intensely active within and constantly exchanging with other hills...Nothing struck European travelers more forcibly than the total want of public pleasures like country walking. For Northern America had not learned how to employ leisure. His pleasure came from doing; and almost everyone worked long hours six days a week...there was not much time for recreation..."

Had the Sabbath become a day of penance for many Seventh Day Baptists?

The Sabbath Recorder, in the latter part of the 19th century, began to reflect a broadening concern for social and ecumenical movements. The flavor of the Protestant Ethic, with its emphasis on work and involvement, became increasingly strong. By 1900, *The Sabbath*



Partnership in the Gospel

Partnership in Ministry

Last year, I began to talk with you about this Partnership in Ministry as it relates to the Our World Mission budget. When I became the executive secretary in 1981, I soon realized that if Seventh Day Baptists were going to be effective in the sharing of the Gospel through the combined efforts of the denominational boards and agencies, then this partnership was crucial. Not only was it important for the churches to accept their responsibilities in the relationship, but the boards and agencies were going to have to be sensitive to their responsibilities as well. Partnerships mean the partners are equally givers and receivers.

Individual SDBs as partners

Since I have been executive secretary, communications from the churches indicate that this partnership will only work if individual Seventh Day Baptists become partners. In the fall of 1985, we began to send opportunity letters to every home. We hope that these letters have been informative and helpful to you as individuals to know what is happening in the denominational agencies on your behalf. We attempt to give you opportunity to respond directly to those activities that you are most interested in.

In 1986, you will be receiving a letter every month on a different subject of activity—some part of the larger goals that all Seventh Day Baptists have in common. We hope that the sharing of the Gospel is as exciting in your life as it is for those of us who serve you in the offices and agencies of the denomination. We need your participation. We feel good about our partnership and want you to, also. We do need your dollars to do the work that is our responsibility in the partnership, but we also need your prayers, ideas and reactions to what is done on your behalf. May God grant you joy as you participate in this Partnership in Ministry. **SR**

**Since 1801,
Seventh Day
Baptist
churches have
had a
relationship—a
partnership in
the Gospel.**

by Executive Secretary
Dale D. Thorngate



"In all my prayers for all of you, I always pray with joy because of your *partnership* in the gospel from the first day until now." (Phil. 1:4-5) The apostle Paul, in the opening prayer of his letter to the Philippian church, talks proudly of the relationship between himself and that church. Seventh Day Baptist churches, since 1801, have had that kind of relationship—a partnership in the Gospel.

Since the first contribution of the Newport, Rhode Island, church of \$20.69 to begin the missionary work of the conference of Seventh Day Baptist churches, we have been working together to more effectively share the Gospel.

Partnership is defined as "participation, contractually associated as joint principals." A partner is a "partaker, sharer, associate or colleague." Partnership is a relationship in which two or more persons share in the responsibility as well as the benefits of the enterprise in which they are involved.

Seventh Day Baptist partners

When Seventh Day Baptist churches first began to work together to share the gospel in this country and around the world, it was immediately obvious that some churches would be better able to share the responsibility than others while some of the smaller or new churches would need to receive more for a while until they were able to become self-sufficient. This is all right. At the same time the apostle Paul wrote to the Philippian church, he had just received a gift from them to help in his need. We can understand then that this partnership is flexible. There is opportunity for giving and receiving by all parties.

Developing people eyes

by Russell Johnson

A skilled goldsmith who cannot find an opportunity to use his skill, or cannot find the materials to work with, will find his work very unsatisfying. His skill cannot improve, and he may find it difficult to truly continue to call himself a goldsmith.

One of the struggles facing our Seventh Day Baptist people is that there is a limited vision of the needs of others around us. We do not "see," and so we are not personally moved by their plight. We do not speak or act because we do not understand. Many are reluctant to see for fear that they will fail or find the experience unpleasant. That would cause us to be tragically like the lifeguard who was afraid of drowning and refused to go near the water for fear he might be needed.

God is calling again for us as a people to see that we have an overall purpose that covers presenting all that God has given to us for our neighbors and communities.

But we cannot be moved to help those we do not "see," and we will not see if we do not open our "community eyes." These *people eyes* do not happen accidentally. It is something like never seeing a certain model car until you buy one. Then it seems that everyone suddenly has one, too.

Becoming aware of people's problems seldom happens by chance; it is the result of getting sincerely involved with people and actually finding out about their lives and the problems and struggles that they are having. Then, as we love and hurt for them, we cry out to God for a way to help them. As the answers come scripturally, we can minister to allow the answers to be reality for these people God loves. "People eyes" is a gifting to believers who are ready to meet needs that God would have changed in specific lives, in specific ways—needs which God will help us to gently and lovingly meet.

People have said to me, "There just are not any needs in our community. There are a lot of churches and people all belong to a church, and all of their needs are being met." I believe that, if you earnestly seek the Lord about this, you will discover that this is much like not being able to see the trees for the forest. I personally have found that to be true. My lack of involvement with people around our church led to a feeling that they were all content and satisfied with their lives, having chosen to obey or ignore the Lord and his commands. As I have become more personally involved with the people of the community on behalf of my church, I have become painfully aware that sin is not just an idea to describe something that God does not approve of. It is a reality that tears into my life and the lives of those around us, and makes both unhappy.

What is the difference for me and those in the world around me? I know that, as a believer, my help comes from the Word and the Lord God; these people are lost sheep, hopeless and helpless, having only a bad impression of the powerlessness and indifference of the neighboring churches. They understand that churches

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are places to be blessed at birth and marriage, to provide some comfort at death, but they see little offered that will help them in their daily life struggles and disappointments.

We need to stir up our awareness and compassion in this year of ministry as we "Prepare the Way" for the Lord's return. I know that many churches have dinners that make money. But what if this year, to make friends, your church provided one or two "no cost" community dinners on an "invitation" basis? Half of those invited should be people of the congregation who are committed to serving the Lord by ministering to the people's needs. The other half should be community people the church does not really know. This is an opportunity to open up friendship and the loving concern of the church for its neighbors. It allows personal friendships to be started with new people on a friendly and non-threatening occasion, and should be followed up with casual, friendly

Why I read the Bible

by Anna Cruzan, age 12

I read the Bible because I love God, and I want to hear what he says to me. If you were to get a model car for you to put together, would you read the directions? Well, many people would not. They would just try it on their own. The Bible is like the directions. You may think you have "everything under control," but sin never brings happiness. By reading and following the Bible you will find the only true happiness you can ever have. The Bible is a daily essential "vitamin." It is more precious than gold. The Bible is to your spiritual body what food is to your physical body. The Bible is God's love letter to you. You should not just read the Bible. You should also obey it.

Prove yourselves doers of the word, and not merely hearers that delude themselves.

James 1:21
SR

invitations to other events with individual families. Such a dinner also is an opportunity for the church to ask their community, "What do you feel we could do to help our community to be a better community?" Sometimes very perceptive things will come out of these contacts.

If we are to serve, we must reach out. If we are to truly live love, we must be involved. If we are to "Prepare the Way," we must actually become involved as Seventh Day Baptists in truthfully using our churches to fulfill the Great Commission.

Where there is no vision (in the churches), other people are perishing. God is moving amongst our people, creating new vision and zeal for the work that we can personally see our churches uniquely doing. It is good to work in harmony with other community churches...but that should never replace what we, and only we, are called by God to uniquely do. I hold that this must include more than the Sabbath truth. What God calls a church to offer is a Good News; a package of love and fulfillment to reconcile our neighbors to the Lord. Many more are willing to receive Christ's help than we know. Pray and work for "people eyes," for they bring motivation to our Christian service and joy to the Lord. SR

Church celebrates 40th anniversary

The 40th anniversary celebration of the founding of the Washington, D.C., Seventh Day Baptist Church was an inspiration to the 125 people who attended.

Sixty persons were present from churches in the communities of Central, Maryland; Shiloh, New Jersey; and Salemville, Pennsylvania; and many greetings were received from individuals and churches across the nation. Beautiful fall weather enabled people to eat outside, as well as inside, and for the youth program to be held under the large oak trees. SR

Baptism at Brennica River, Poland



Five brothers and one sister joined the church.

The words of the Master from Nazareth, "You must be born again," always convince the Polish people. They want to follow Jesus Christ. Baptism is the beginning of the road and the turning point for the man who wants to be a pupil of Christ.

Awareness of this great, joyous truth caused many brothers, sisters and friends to gather at the local church in the small, piedmont town of Gorki Male. God gave us a beautiful, sunny day, and about 100 persons attended. We thanked God for these brothers and sisters, who decided to enter into a covenant with him.

Brother Marek Hoffman preached the morning sermon on the text, "You will receive the truth, and the truth will set you free." He pointed out how important it is to know and to live the truth. People are waiting to hear the truth, and God has sent us to show them the truth of freedom in Christ.

We held a baptism in the afternoon. Taking advantage of the sunny weather, we brought the tables and chairs out of the chapel and put them in a semi-circle. Later, Brother Bronislaw Ciesielski preached on the Biblical science of baptism. He said that baptism is a symbol of the washing away of sins—the person leaving the water steps from death to new life. After the sermon, the applicants for baptism gave public professions of

faith, answering elementary questions in connection with their new life in Christ. Later, in the nearby river, one sister and three brothers were baptized by Brother S. Matuszewski. The laying-on-of-hands preceded Brother S. Kosowski's sermon. The brother said that joy is the fruit of the filling of the Holy Ghost. The newborn Christian, experiencing God's favour, receives inner cleansing. The "emptied house" needs a new occupant. The Holy Ghost is such an occupant.

Later, the laying-on-of-hands took place for five brothers and one sister who joined the church.

We wished these new brothers and sister God's benediction and care in serving the church. SR

Bronislaw Ciesielski preached on the washing away of sins at baptism.

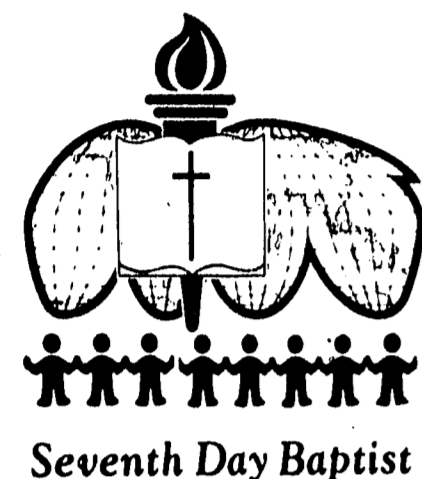


Getting acquainted: Seventh Day Baptists around the world

Let's get acquainted...

It is hoped that one or more delegates from each of the 15 national conferences and groups can attend the SDB World Federation sessions in August.

by Janet Thorngate



Seventh Day Baptist

World
Federation

Brazil, South America

The Seventh Day Baptist Convention of Brazil also traces its roots back over 70 years to 1913 when the Seventh Day Evangelic Adventists was established as an independent congregation. In 1950, when they learned about Seventh Day Baptists from SDBs in Germany, they revised their statutes and took the name Seventh Day Baptist.

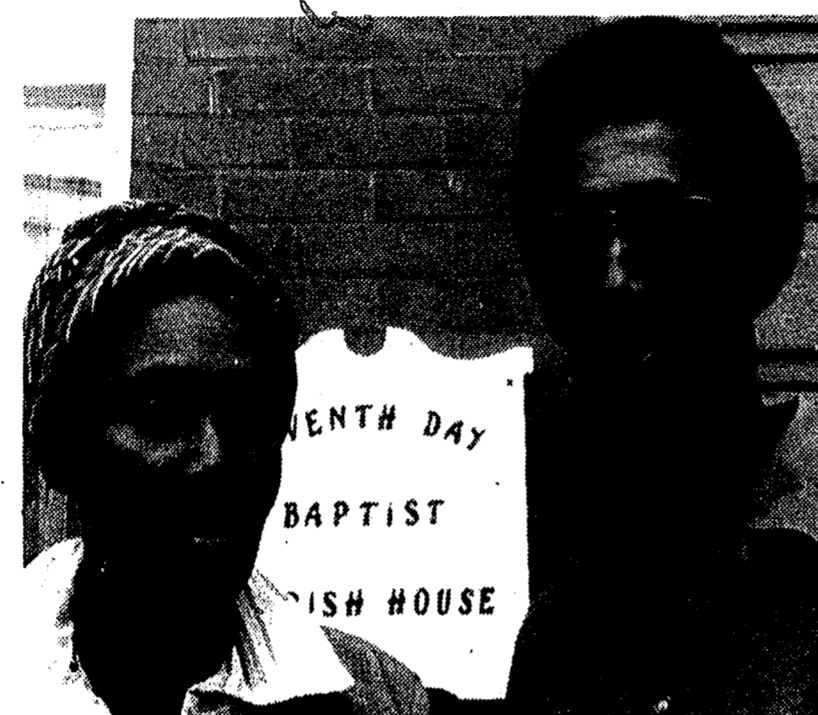
In 1965, the Brazil convention became a charter member of the World Federation and sent Pastor Antonio Berrara to represent them at the 1971 sessions. Since then, they have made contact with Sabbath keeping Baptists in the north where they now have a number of congregations. At the 1978 World Federation sessions, Brazil was represented by four delegates and two observers (below): Jaire Ferreira, Wilson Wolf, Wilson Wolf Filho, Rev. Walter Da Silva, Dr. Ruben Nisio (the general secretary) and Rev. Nivaldo Schunemann.

Brazil now reports over 100 churches and groups meeting, 35 with their own meeting places. They have contact with groups in Argentina and Paraguay.

"We praise God for the privilege of advancing in this spiritual journey, carrying the Gospel to many places in our country. New doors have been opened..." Dr. Nisio says. They have an SDB Theological Institute and publish a quarterly newspaper, *Mensagem Cristao* (Christian Messenger).

(Left to right)

Jaire Ferreira, Wilson Wolf, Wilson Wolf Filho, Rev. Walter Da Silva, Dr. Ruben Nisio, and Rev. Nivaldo Schunemann.



Inez Peters and Jacob N. Tyrrell

Guyana, South America

Seventh Day Baptist work in Guyana, on the northeast coast of South America, began over 70 years ago when independent Sabbath keepers contacted SDBs in the USA. The work received encouragement and support from Seventh Day Baptists in the United States and England. The Royal Thorngates went as missionaries in the 1920s, the Leland Davises and LeRoy Besses in the 1960s.

The Guyana Seventh Day Baptist Conference, established in 1948, sent Jacob N. Tyrrell to represent them at the CoWoCo meetings in 1964 when the World Federation was initiated. He and Inez Peters (above) attended the 1971 and 1978 sessions. President of the Conference is Sister Eleanora Andries. Rev. Tyrrell, now general secretary, was ordained in 1984. "Please remember us in your prayers," he writes, "for the harvest is indeed ripe but the laborers are few. God bless you."

Guyana reports four churches and three missions and groups with a total of 250 members. Churches are in Bona Ventura, Dartmouth, Georgetown, and Parika with new work in Uitvlugt, Manawarine, and Wakenaar.

The Sabbath Recorder

Religion in the News

Religion in workplace raises issues

A feature in the *Wall Street Journal* reviewed new issues in the workplace resulting from religious convictions of workers and employers. Citing a "resurgence" of strict Biblical interpretations, the story illustrated a trend toward Bible studies, prayer groups, and evangelism on the job, and cited conflicts which have resulted.

More than 150 Christian workers' organizations and groups have been identified from 200 workers at Boeing in Seattle to 40 construction workers at the Palo Verde nuclear power facility. Many meet around meal-times and coffee breaks.

Employers have also organized Christian companies, and have sought to employ born-again workers. The Atlantic Stewardship Bank of New Jersey promotes the concept of Christian deposits, with 10% of pre-tax profits going to Christian charitable programs.

In several states there are discrimination issues in the courts where selective hiring or promotion has been based upon religious considerations. Jill Kahn, a legal affairs spokesman for the Anti-Defamation League, called such practices "inappropriate and devious." SR

Extraordinary synod called success

American Catholic bishops generally regard the recent Vatican synod as a success. The two-week sessions had been viewed with some concern by many U.S. prelates as a move to dismantle the changes in the Catholic Church which were introduced by the Second Vatican council of 20 years ago.

It is generally thought that the American bishops brought pressure for a public release of the "message to all Catholics" before it was given a response by Pope John Paul. Bishop James Malone, president of the U.S. bishops, said that the task now is "to present as attractively as possible" the teachings of the Church. SR

Sandinistas repress religious activity

Both Protestant and Roman Catholic groups have reported restrictions and harassment by the Sandinista government of Nicaragua since the official state of emergency declared in October. Observers say that the problems are not restricted to politically active groups, or to particular churches.

Staff members of Campus Crusade for Christ were placed under house arrest, and the Catholic newspaper, *The Church*, was confiscated. The publishers of both Protestant and Catholic materials have been ordered to cease publishing of strictly religious tracts.

Pastors of the largest Protestant church in Managua were arrested and released with the requirement that they report daily to Sandinista security forces and cease evangelistic activity.

Nicaraguan president, Daniel Ortega, has blamed U.S. support of the Contras for the disruptions in national life, while American criticism of the regime has increased since the October crack-down on civil rights. SR

Boy Scouts reinstate non-believer

The Boy Scouts of America have reinstated a 15-year-old, Paul Trout, a West Virginia Scout who was denied the rank of Life Scout because he does not believe in God. Trout was also dropped from his local troop.

In recent action, the national executive board of the Boy Scouts of America deleted language which describes God as a Supreme Being. Trout has been reinstated as a member of his troop and awarded the Life Scout rank. At the same time, the Scout officials passed a resolution reaffirming the Scout Oath which declares a duty toward God. SR

February 1986

13



FOCUS

on missions today

by Leon R. Lawton

Tennessee church ministers through change

Blountville, Tennessee, USA: We have many visitors, coming and returning. Also, many travelling through are able to attend church. With many members leaving for other areas, the seats have been filled. In the short time we have been organized, two pastors have come from our group who are now serving. Pastor Bobby Wright has been counselling people from the area, and some are very interested in our program. We have faith that we will become self-supporting and ask your prayers. We know God has a mission for us in these trying times when there is unemployment and members moving elsewhere. But, during the week when many of our members are away, the church is filled even more than usual. PTL! SR

Australasian Conference held

Australia/New Zealand, Asia: The fifth Australasian Seventh Day Baptist Conference was held January 7-13, 1986, at Camp Motu-Moana, Green Bay, Auckland, New Zealand. The camp is situated on 23 acres of bushland, next to the Manukau Harbour. The theme, "From Darkness to Light"—1 Peter 2:9, was highlighted by a special message. The executive vice president of the Missionary Society, Leon R. Lawton, was in attendance, travelling on a free ticket gained through mileage traveled on PanAm. SR

New churches in India

Pattanamthitta, Kerala, India, ASIA: The Malankara SDB Church, at this place and in Kerala State, was recognized and approved for affiliation with the SDB Conference of India by their Executive Committee on December 15, 1985. Their relationship was set out by Secretary B. John V. Rao as follows: "The said SDB Church, Pattanamthitta, is presently called as the Centre for the expansion of the SDB Mission and Church, forming itself as the Pattanamthitta SDB Field. The Administration of the said Field is carried out by an Executive Committee, elected to the respective positions by consensus for the present. With Pattanamthitta as the base and as a beginning, the concerned Officials and Elders should take such steps as are necessary for the growth and expansion of our Church, not only in the Pattanamthitta SDB Field but throughout Kerala State. When certain strength is built up at least with three SDB Fields created and consolidated by staunch congregations with exclusive and independant churches. To develop such a Church, when it reached to a considerable strength, a General-Body Meeting has to be convened which should elect the Executive Committee which, in turn, should elect the Office-bearers. This process should be under advice to the Conference and of its approval. From the very beginning our growth and expansion and the subsequent developments should be through Gospel-work. Faith, patience and perseverance form the Foundation for such Gospel-work, inspired by our Seventh Day Baptist Mission. From that point onwards, the Kerala SDB Chapter may be named and styled as the Malankara Seventh Day Baptist Church and may have its Regional Headquarters at Pattanamthitta or at any other place as approved by your Executive Committee, keeping in view the Administrative convenience and access. We hope that plans for having your own SDB Church constructed are now being executed as assured by you. When that exclusive Church is completed, we are sure, the Lord Almighty will bless it as it will formally be opened." SR

A prayer reminder for each day!

March 1986

Verse for the Month: "What do you want me to do for you? They said to Him, 'Lord, we want our eyes to be opened.' And moved with compassion, Jesus touched their eyes; and immediately they regained their sight and followed Him." *Matthew 20:33,34*

Pray for

1. Praise God for his Holy Spirit and the knowledge God gives.
2. Young people in our churches as they plan/seek their vocation.
3. Pastor James Sawani and the sister churches in South Africa.
4. The Adams Center, N.Y., church and Pastor Gene Smith.
5. The SCSC Committee processing applications due this month.
6. Our World Mission Treasurer, Ivan FitzRandolph, Janesville, Wis.
7. Pastor Ely Paypa and the sister churches in The Philippines.
8. New people to join in the worship and praise we give our Lord today.
9. Rev. Edgar Wheeler, new chairman of the Council on Ministry.
10. The Richburg, N.Y., church and Pastor Stephen Saunders.
11. Missionaries David and Bettie Pearson, Blantyre, Malawi, Africa.
12. Final preparations for Area Pastors' Workshops in California, Wisconsin and New York.
13. The Seattle, Wash., church and Pastor Gary D. Hemminger.
14. Lay leaders assisting your pastor in the church's ministry.
15. All the children in your Sabbath School.
16. The Annual Missionary Society meeting, Westerly, R.I.
17. The Naylor, Mo., branch church and Pastor Ronald J. Elston.
18. Pastor B. John V. Rao and the sister churches in India.
19. Area Pastors' Workshop in Riverside, Calif.
20. The Wichita Falls, Texas, church and Pastor William L. Sharon.
21. George Bottoms, new president of the Board of Christian Ed.
22. The Hope SDB Church, North Hills, Pa., and Pastor Kenroy Cruickshank.
23. Pastor L.S. Thanga, Rangoon, and the sister churches in Burma.
24. The Centralia, Wash., SDB Church and Pastor Jerry Vaught.
25. A young person you know considering a Christian ministry vocation.
26. Pastor Jacob Tyrrell, Georgetown, and the sister churches in Guyana, South America.
27. The Hebron, Pa., and Little Genesee, N.Y., churches and Pastor Charles Thomas.
28. Hearts filled with love for all of God's "Peculiar People."
29. Praise God for the resurrection of Jesus—Christ, Our Lord.
30. Our World Mission giving to reach our three month goal.
31. The Bell, Salemville, Pa., SDB Church and Pastor Kent L. Martin.

Moving?

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Women's Society NEWS and IDEAS

Many faces of love

by Marilyn Merchant

Dear Ones All,

How many things, historical or otherwise, can you remember that happened in February? One year for school, one of my daughters had to make a scrapbook of all the February happenings, and I still remember some of them—like PTA month, Ground Hog Day, of course the presidential birthdays, some poets' birthdays, Brotherhood Week and, of course, St. Valentine's Day. That might be a good exercise for roll call at your women's society sometime. Take the month and see how many different things are associated with that month.

Love is not just a word, it is an action also. As I browsed through some of the bulletins I have accumulated over the past months, I ran across Love in Action as instigated by Rev. Victor Skaggs, while he was serving in North Loup, Nebraska. "As each candidate entered the water (for baptism), an adult member of the same family entered the water with him/her and assisted the pastor in the baptism. This family solidarity in the act of baptism symbolized and strengthened family solidarity in faith in Jesus Christ."

Now, admittedly, it might get a wee bit crowded in the baptistry of some churches, but if you have the space, what a beautiful warm way to start a new Christian on their way with family love and Christian love, a never to be forgotten moment.

This month, this letter is going to be kind of a potpourri of ideas. I mentioned last month, along with the S.C.S.C. news, that you should be thinking about the Robe of Achievement recipient. Do you recall those who have received it? Here is a list: 1964, Doris Fetherston; 1965, Mabel West and Abbie VanHorn; 1966, Helen Thorngate and Elizabeth Davis; 1967, Evalois St. John; 1968, Elizabeth Fitz Randolph; 1969, Marjorie Burdick and Martha Mills; 1970, Caroline Gray and

Gladys Drake; 1971, Frankie Davis; 1972, Florence Bowden; 1973, Anita Harris; 1974, Sarah Becker; 1975, Anna C. North; 1976, Jeanette Rogers; 1977, Clara Beebe; 1978, Agnes Lund; 1979, Bettie Pearson; 1980, Iris Maltby; 1981, Oma Seager, with Special Awards given this year to Elizabeth Schmid, Anna Pfeiffer, Frances Becker and Marie Fassbender; 1982, Etta O'Connor; 1983, Dorothy Parrott; 1984, Ethel Dickinson, and posthumously to Lois Wells.

Here is what Ethel had to say in her letter to the Board: "I would like to take this opportunity to tell you how very honored I feel to have been selected as the Robe of Achievement recipient at the Conference in Arkadelphia. It is certainly a humbling experience to receive the Robe. I felt that I did not measure up to the things that were said about me. But I was the one chosen and I am very grateful and happy. I hope I can continue to serve the Lord in a way that will be helpful to others." As a way of continuing that service, she told of leading the worship services for the month of September, wearing her robe, at the request of Rev. Herbert Saunders of Milton, Wisconsin. She continued, "Another very wonderful experience has been receiving many letters from those who have read about the Robe of Achievement in *The Sabbath Recorder*—some people I had not heard from in years." Who can your society or church think of to nominate for 1986?

At the beginning of this article, I mentioned that February is the month of Brotherhood Week. It is also Black History month and what better time to include some excerpts from the Report of the Malawi S.D.B. Women's Work. Each word is precious and I would like to relate it all, but space limitations forbid me from doing so. Here are some of the highlights:

"Many of our churches have women's groups which meet once a week, usually on Wednesdays. This day when we come together, we read and study words from

The Sabbath Recorder

the Bible and pray together. We also practice special songs which we may use in women's choir of our weekly worship services.

"In the rural areas—old people are helped by the women drawing their water, cultivating their gardens, pounding their maize into flour and helping to thatch their homes. They will visit the sick and sometimes help them in their needs also.

"If one is weak and does not go to church regularly, we arrange to visit her on a particular day in order to encourage her to be a regular church attendant. We are seeing the importance of fellowship and concern for each other, and the need to visit those who do not attend our women's meetings regularly also.

"We praise the Lord for his goodness and his wonderful work among us as Christian women in Malawi. It has been a great joy to see the growth of our Women's work, to see sisters in the Lord who were quiet and shy to be willing to take a part in the work for Christ. We still have need of much growth, in strength and in numbers, but we thank God for what he has already done among us.

"We, your Christian sisters in Malawi, want to grow further in the grace of our Lord Jesus Christ. We want to be a greater part of preparing the church in our part of the world to be pure and ready to meet the Lord at His coming."

That is what brotherhood is all about, be it Malawi, India, Poland, Philippines, or anywhere in the world; yes, even in the U.S.A.—being of service to our fellowmen and to our Lord. I have a favorite Bible verse that ties this all together. It is found in John 13:34, 35. "A new commandment I give unto you, that you love one another as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

I am not sure where the song *Kumbaya* comes from, but I believe it is known by people of all races. From a Church Women United bulletin, I gleaned the idea of using it for a grace before a meal, adding as the last verse, "Someone's thankful, Lord." It is a song that invites harmony in note and thought. Try it; it is beautiful.

I have recently been neglecting including the suggestions for your Mites. How about one cent for each can of food in your home; 10 cents for each room in your home; 20 cents if you take anyone of your family to special lessons; 20 cents if your fireplace was used this month; two cents for each vehicle tire (car, bike, trailer, doll buggy, roller skate, etc.); two cents for each container of cosmetics (including deodorant); 15 cents if you ever had a family portrait; 15 cents if you missed studying your Bible this week; 15 cents if you did not help with this month's meal of sharing; and, lastly, 25 cents if you did not wish someone a Happy Birthday this month. You do not know anyone with a February birthday? Well, sing Happy Birthday to George and Abe.

"For I have given you an example, that ye should do as I have done to you." (John 13:15)

"Thy fair example may I trace, to teach me what I ought to be: Make me, by thy transforming grace, my saviour, daily more like thee."

(Taken from *Abe Lincoln's Devotional*, as quoted by Carl Sandburg.)

Love,

**Brotherhood is
being of service
to our fellow
man.**



THE BEACON

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

For and by members of the Seventh Day Baptist Youth Fellowship

February 1986

Faith—you must be putting me on!

From a lecture by the Rev. Herbert E. Saunders, given at Youth Pre-Con, Retreat, Asbury Acres, Wisconsin, August 5, 1970.

Today, the world seems to be at the point of destroying the individual.

"Is that all there is?" is the expression of one who has never known God--of one who has never had the ingredient of life called faith.

One who would be truly alive must believe that God did something wonderful for us in sending his Son to show us the way to life--abundant and free. God did something great for us in creating us--in giving us life in the first place. But he has also provided us a way to live this life he gave us, filled to overflowing. God sent Jesus Christ simply because he wanted us to know that life can be rich and rewarding, that life can be free and happy.

The Apostle Paul, in his letter to the Romans, tells us that we ought to "put on Jesus Christ." Put him on--let him take over--give him first place in our hearts. To have faith in God, suggests Paul, is to "put on Jesus Christ," the man God sent to show us what life is all about. At a time when everyone seems to be putting up all kinds of artificial shields to protect themselves, how we need to "put on the Lord Jesus Christ." He is the only one capable of giving us life that is for real.

Let us take a quick look at what Paul says characterizes the person who "puts on Jesus Christ." First of all, he is somebody new. "When anyone is joined to Christ he is a new being. The old is gone, the new has come." When a man or woman "puts on Jesus Christ," he is not like he was before, but has changed.... Probably the greatest desire of young people today is to find yourselves--to

know who you are and where you are going. You want to be somebody. You want to do something. You want to go someplace. ...Many of the reasons for experimentation in drugs is the search for meaning in life. People want to know who they are and what is expected of them. But the tragedy of all these experiments is that, far from letting one know who he is, they create illusions. They take one out of reality and make him think that life is all beautiful and glorious for a moment. They cloud the mind with things that are not true and blot out all the things that are real and lasting. Weeds, grass, alcohol and LSD all warp the mind and create false impressions. They all add to the uncertainty about life and carry one deeper into meaninglessness and fantasy.

Today, the world seems to be at the point of destroying the individual. But what we need today is a new awareness of how wonderful it would be to really be "alive"--to know the joy of living and share it with others. I believe, and the Bible teaches, that we will never know what it means to be alive until we have "put on the Lord Jesus Christ." "In Christ," writes Paul to the Corinthian Church, "shall all be made alive." When we "put on Jesus Christ," we are assuring ourselves that we will, in the words of the Pepsi commercial, "come alive," and, in the words of the Coke commercial, "it's the real thing." Jesus Christ becomes our life--he enters to live in us and we find out what real living is all about.

In the second place, the person who "puts on the Lord Jesus Christ" becomes a friend of God. Glenn Campbell has a song that begins something like this: "Where do you go, when there's nowhere to go and you don't want to be where you are?" There is something about our modern way of life that compels us to do

something and go somewhere. Saturday night is the most frustrating night of the week. Few of us know what to do, but we are sure that we are not going to sit around and do nothing. Sound familiar?

But there is a possibility. There is an answer to our predicament. There is hope for our uncertainty about where we are and where we are going. Perhaps it is not going to decide for us what to do on Saturday night, or any other night for that matter. But our lives will have some direction. ...You know that a needle will move toward a magnet once a magnet has moved near to it. In just the same manner, it is our responsibility to run to God as if all the running were ours. But the secret truth is that God runs toward us and this is the very heart of life. God created us, and through Jesus Christ, has offered us life that is rich and rewarding and that is for real. We have to take the first step--we have to "put on Jesus Christ." God wants to be our friend, to do for us all that friendship implies--but we have to be his friend.

Finally, to "put on Jesus Christ" and know what faith is all about, one must become an ambassador. An ambassador is one who speaks for a nation, and an ambassador for Christ is one who speaks for Christ. It is one who tells it like it is. If you have faith in God and in Jesus Christ, you must tell somebody else. Faith, real faith, demands a response--demands some kind of personal recognition of a responsibility to tell others.

Faith--you must be putting Christ on. He is the only one who can start your life out on the right track. Give him a chance to show you what real living is all about. Take him at his word and see if his promise is true. Then you will not look back on life and cry out, "Is that all there is?" No, you can say with joy and thanksgiving, "Thank God, that's not all there is." And only you yourselves can determine the future so that this will be your response at the end of life. You have

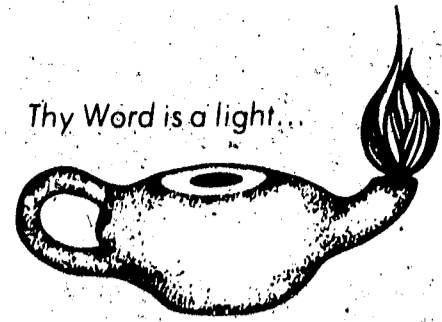
the ability to change the world--to bring life into its very nature, to bring creativity into its efforts, and to bring love and understanding into its people's hearts.

Several years ago, at Youth Pre-Con, I told a story about a man who missed the last bus from town and tried to hitch a ride by signaling several passing cars. Three passed by without stopping, but the fourth car was going slowly and, as it approached, stopped. Whereupon the man entered very gladly. But, to his horror, no one was driving the car which moved slowly and finally came to a complete halt in front of a cemetery. The neighboring church clock struck midnight at this moment, slowly and ponderously. The young man, now thoroughly unnerved, leaped from the car and ran. He looked back for an instant and noticed a man apparently trying to enter the car. He cried out, "Don't get into that car. There's something terribly wrong with it." To which the other replied fervently, "You're telling me! I've been pushing it all the way from town."

Many people today are trying to get a free ride on this planet we call earth, and they are many times running scared. They cannot find answers to their problems because they, like the man in the story, cannot see anyone driving. Others are like the man pushing--they want to make something of themselves and their world. So they get out and push. They strive in their faith in God to do something to make this world a better place in which to live. They know someone is in the driver's seat and that someone is God Almighty. They see life as it really is and know life as it can be with Christ. They have put on Jesus Christ and know the power and love that is at their disposal. And in faith they change the world. Put your faith in God--put on Jesus Christ--and the world will be a better place for you and me, just wait and see.

There is an answer to our predicament.

SR



Board of Christian Education

Teachers of the way

In the Green Mountains of Vermont there is a roadside sign that says you can see 100 miles. On the day last summer when we passed that way, you would be fortunate to see five miles. Nevertheless, it caused me to reflect upon the opportunities which we have in our communities to reach out and prepare ye the way of the Lord as Pastor Russell Johnson, 1986 Conference president, is urging us to do. Teachers of the way are the key. Much like that sign in the Green Mountains, teachers of the way must be directing others to the right place.

Teachers of the way must break trail for those in the "white-out" of life.

That sign in Vermont is on a very high ridge. It also carries instructions on where to look--the direction to face. The direction you are looking is important or you will not see the distant states. If you are turned the opposite way, you will face trees and see clearly for only 100 feet. The sign carries the promise of seeing distant land but you have to be facing the right way and standing in the right spot or you will not realize the sign's promise.

We have received the promise, "Repent and be baptized, every one of you, in the name of Jesus Christ so that your sins may be forgiven. And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all who are afar off--for all whom the Lord our God will call." (Acts 2:38, 39-NIV) The teacher of the way is aware that being in the right place makes a great difference. Sabbath School and other Bible Study opportunities provide others the right place to learn God's promise. Evening home Bible Studies, Youth Group Bible Studies, Senior Adult Luncheon Bible Studies and other programs provide teachers of the way a sign through which to invite others to accept God's promises. The exchange of perception and understanding through group study produces the larger vision. It gives us the ability to see clearly. It is the following of signs put up by those who have tested

the distant way and from their experience would offer to us, the traveler, the knowledge they have. Teachers of the way realize the importance of the right place, the combining of their experience and knowledge of God's promise in their life with the eagerness and willingness to learn in the life of another.

Teachers of the way realize the necessity of a clear atmosphere. From that special spot in the Green Mountains, the sign said you could see a hundred miles. If the air is hazy, your ability to see clearly is limited. We teachers frequently forget that even the center column references in our Bibles may not be understood by another--even an adult. We must remember that the air may be hazy because of some tension within the family or group. It is our responsibility to offer the road markers--the explanations even when the viewer can not see clearly the promise.

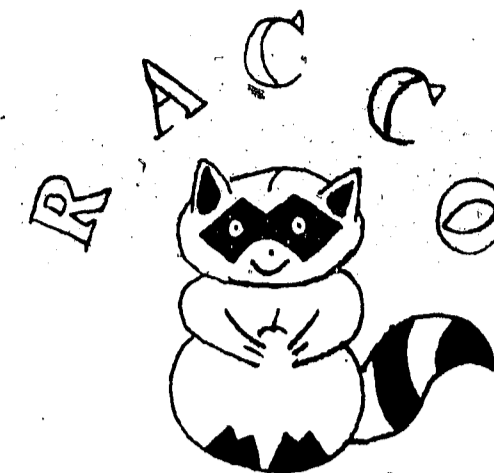
Recently, I experienced a "white-out" while driving from home to the office. Being unable to see clearly, I reached out and wiped the inside of the windshield with my gloved hand. It was an automatic response to a problem. The reaction was to correct what was in my control, the inside of the windshield. Quickly I realized that it was the wildly blowing snow that was blocking my vision. I could not see the lights of the car I had just been following. Only the tire tracks were visible. Without knowing how the road turned, without the yellow road markers, without someone breaking trail for me, I would have been totally confused. Nothing is as terrifying as not being able to relate to our surroundings in a comfortable way.

Teachers of the way must break trail for those in the "white-out" of life. We must be responsible for setting out the road signs that offer clear signals directing the way to God's Promise. If our Christian Education program in our church is hazy, we will be of little help to the confused. If we are experiencing a "white-out" in the

Cont. on page 27.

The Sabbath Recorder

The Children's Page

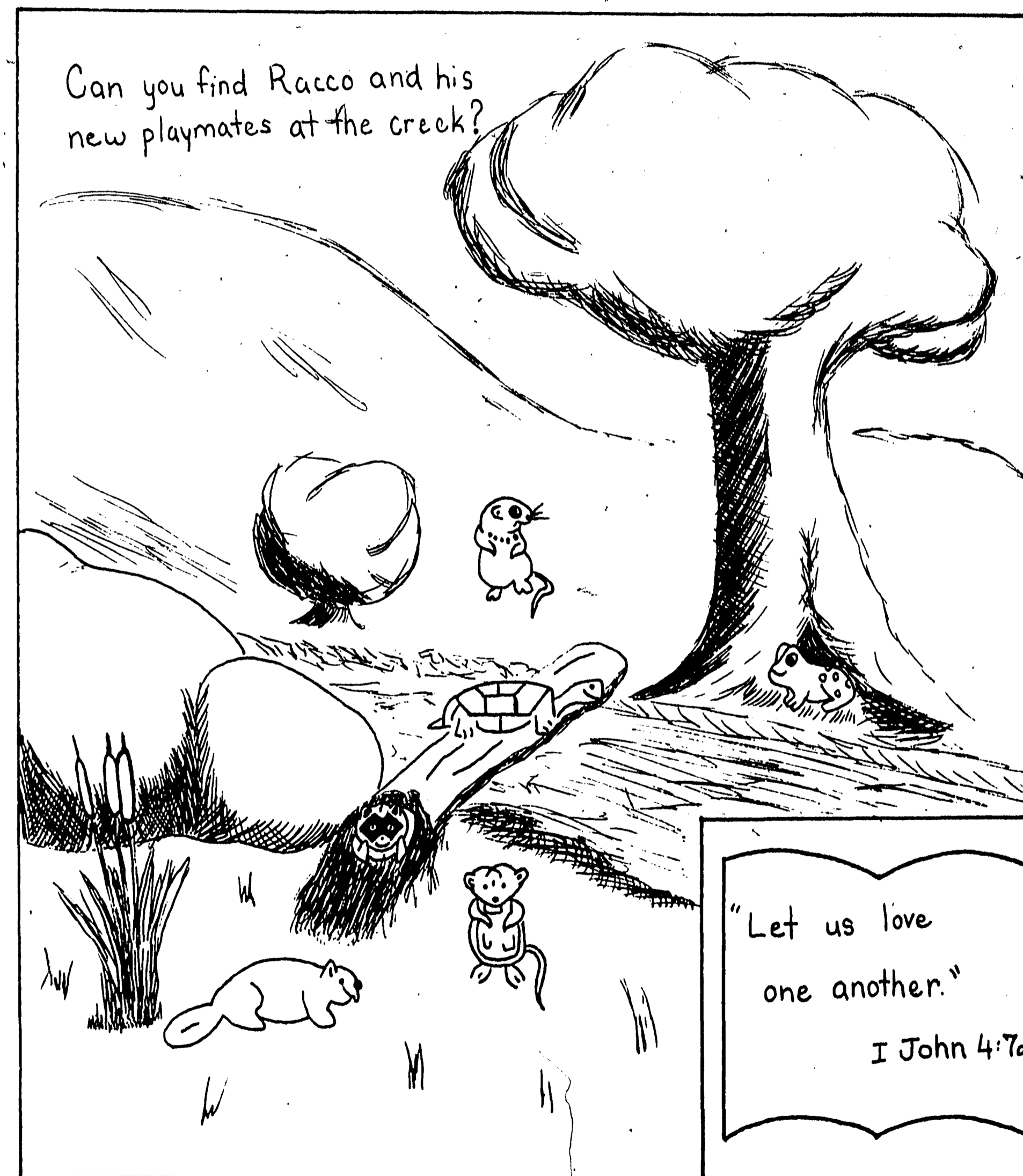


LVHC

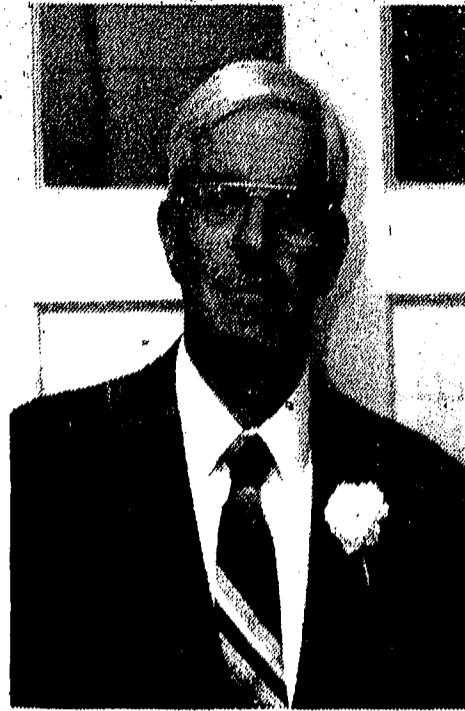
BAS

Racco quickly ran down to the creek to meet his new playmates.

There he found:
Phillip Frog
Thomas Turtle
Barnabas Beaver
AND
Mary and Martha Muskrat (Sisters)



Gold-headed cane presented to Rogers



Albert N. Rogers

The presentation of the gold-headed cane was made by Victor Skaggs at the Alfred, New York, Seventh Day Baptist Church on December 7, 1985.

When we gather in this place, we gather to worship and to give thanks to God. We thank him for our Savior, Jesus Christ. We thank him for daily blessings, for provision for our needs. We thank him for persons who are special in our lives: our families, other loved ones, our friends. Today, it is my privilege to invite you to join me in thanking God for the life (thus far) and the service of Albert N. Rogers.

He has served the Church of Christ in a number of capacities: pastor, dean of the School of Theology, representative to interdenominational organizations, historian. The Seventh Day Baptist Historical Society takes this opportunity to remember his 31 years as trustee of the Society, his 26 years as its president, and his seven years as historian.

Mr. Rogers' work has left its impress on the Historical Society and on Seventh Day Baptists in many ways. Within the Society, his work has influenced our collection of historical data and artifacts. He has published numerous articles which have spread the story of Seventh

Ordination held

The North Loup, Nebraska, Seventh Day Baptist Church held ordination services for three members installed into the diaconate. Representatives from Colorado, Kansas, Iowa, Missouri, Arkansas and Nebraska attended the service and a fellowship lunch Sabbath afternoon after worship services.

After a welcome by Rev. Ken Burdick and the choral anthem "His Matchless Work," the three new diaconate members—Jim Goodrich, Merlyn Williams and Ruth Ryschon—gave statements regarding their Christian experience. Rev. Harold King presented a charge to the candidates, and Rev. Mynor Soper followed with a charge to the church. Rev. Burdick then led a laying-on-of-hands prayer time.

After hymns of thanksgiving were sung by the congregation, leader Cecil Severance gave the new diaconate members the right hand of fellowship, and the service was concluded. SR

Day Baptists, and he has prepared *Seventh Day Baptists in Europe and America, Vol. III*, for publication. His wise counsel and quiet dignity have been a source of strength for those of us who are younger in the Society's service.

Today, in behalf of the Seventh Day Baptist Historical Society, I take great pleasure in presenting to him for his lifetime, this gold-headed cane, which was first given to I. D. Titsworth in 1881 by the trustees of the Memorial Fund.

It is a token of special appreciation and honor to one who has long served among us.

To you, Albert, and to God, we offer our thanks. SR

New York church installs pastor

by Jessie Stuart

On November 23, 1985, an installation service was held for Rev. Edward Sutton, the new pastor of the Berlin, New York, Seventh Day Baptist Church.

Rev. Victor Skaggs, who was Dean of the Center on Ministry when Pastor Sutton entered the ministry, was the main speaker. His topic was, "The Kingdom of God is Within You," taken from Hebrews 10:19-25 and Ephesians 4:1-16. He also offered the Prayer of Dedication.

Deacon Arlie L. Greene offered the morning prayer, and Paul L. Greene was the worship leader. Moderator Elmer M. Stuart gave the Charge to the Pastor and led in the Dedication of the People and Pastor.

At the covered dish dinner following the service, a special cake, decorated in fall colors, was presented to Pastor Ed in honor of both his birthday and installation. SR

To bumper sticker or not to bumper sticker

by Gordon Kilts

I am not a bumper sticker person myself, but a few years ago several members of our church became involved in the "I Found It" Crusade sponsored by Campus Crusade. The crusade involved telephone calls, wearing buttons with "I Found It" printed on them and also bumper stickers with the "I Found It" slogan. Now one could hardly get involved in the full witness of the crusade without displaying the bumper sticker. With some apprehension I put mine on the car and waited for responses. I am not sure whether I was relieved or disappointed that no response came although I am sure that many people knew what the slogan was all about. After a while I forgot the sticker was on the car.

One afternoon while at work (I am a guidance counselor) a young man dropped into my office and stated that he had been informed that I owned the car with the "I Found It" sticker. He had been walking by, saw the sticker and took time to look up the owner. He was overjoyed to find a fellow Christian to talk to. I was enthused over his going out of his way to find the owner of the vehicle and to enter into conversation.

Another time, while going to a meeting, a fellow teacher asked, "What did you find?" As I had forgotten the sticker was on the car I did not answer right away until he mentioned the sticker. This then gave me the opportunity to witness to him even though he was not very receptive.

On another occasion, the family was traveling along a super highway. A car passed with a honk of the horn and a car full of enthusiastic hand wavers. As we could not figure out who they were, we concluded that they were responding to the bumper sticker.

A bumper sticker can be a means of witnessing to unsaved people. It can be a means of making an acquaintance with other Christians or just giving moral support to other Christians traveling the same roads of life.

Seventh Day Baptists are not bumper sticker people in general. If you were to observe cars owned by SDB's at most General Conference sessions, you would not know they were Seventh Day Baptists. Yet the auto bumper gives us the opportunity to witness to the world.

We at Schenectady would like to turn that around. We would like you to advertise the conference both in your home town, on the way to conference, and while at conference. We are ordering some bumper stickers which will display the Seventh Day Baptist name and logo as well as the dates and place of Conference '86. If you are interested you can receive one by writing to: **Bumper Sticker**, Schenectady Seventh Day Baptist Church, 130 Clement Ave., Schenectady, New York, 12304.

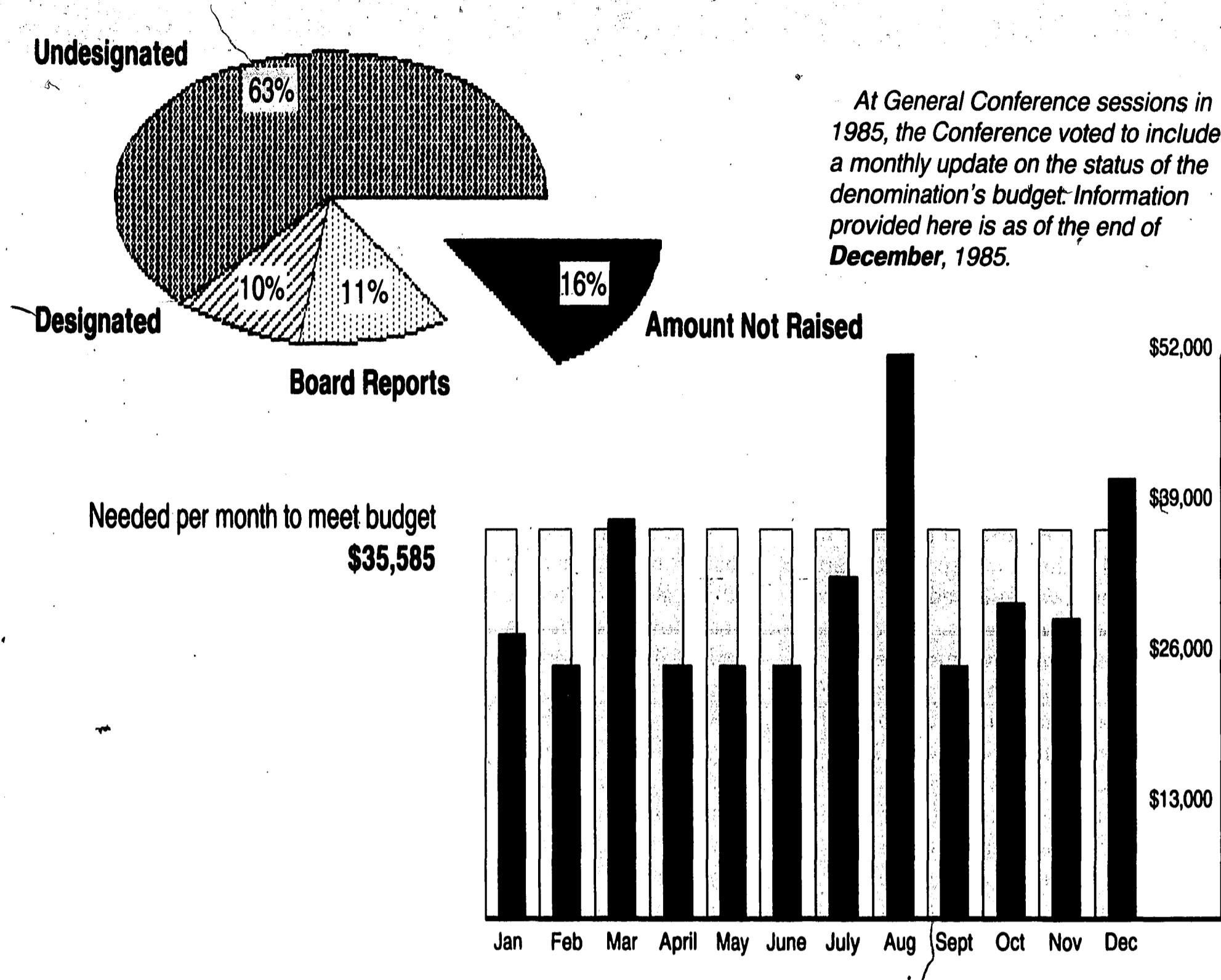
There is no charge but we have a limited quantity so, "first come, first served!" If several in your church would like one you can send one order. Our only request is that each one asked for will find a place on a bumper. You could also put them on your luggage if you are using public transportation.

Don't order if you are not going to use it, if you are not ready to tell the world you are a Seventh Day Baptist, if you are not ready to publicize the conference, if you are not ready to be recognized on your way to conference, if you are not ready to answer questions like "Seventh Day Who?"

Maybe we'll see you on the way to conference. SR

**Seventh
Day
who?**

Our World Mission budget update



Yes! I want to be a partner in *Our World Mission.*

My Partnership Plan:

One week's salary or income
 Other

Name: _____

Address: _____

City: _____ State: _____

Zip: _____ Church: _____

This contribution is for:

OWM undesignated giving
 OWM designated for:

Evangelism and Missions
 Christian Education
 Publishing (Sabbath Recorder, Lead-Line, Tracts)
 Leadership Training (Ministerial or Lay Training)
 Hunger Relief (SDB United Relief Fund)

Please make checks payable to Our World Mission.

Fishers of men

by Gabriel Bejjani

The story is told of a golfer who was tired from working hard but wanted to go golfing one day. He did not want to have to worry about finding the ball, so he asked if he could have a caddy. They provided him with a caddy, but he did not like him.

"This is a very old man," he said. "I want someone who can see."
 The attendant told the golfer that the caddy's vision was very good.

"Are you sure?" the golfer said. "Is there any other one?"
 He was told "no," that this was the only caddy available, but he was assured that the man could see very well. The golfer hesitantly accepted.

They went to the first hole and got ready to hit the ball. The golfer told the caddy to watch closely so that he would know, for sure, where the ball went. The caddy watched carefully as the man hit the ball.

"Did you see where the ball went?" the man asked.

The caddy said, "Yes."
 So the golfer was happy. "Okay, where did the ball go?" he asked.

"I can't remember," the caddy said.
 Please look at Luke, chapter 5. The people came around and really crowded Jesus as he was teaching them. In order to have some room, Jesus went to the boat that belonged to Peter and asked him to go a little offshore so that he could preach and teach to the crowds. In verse three, Jesus asks them to put out from the land, and he sat down and taught the people from the boat.

I like this story, in general, and I have one remark about Christ's position while he was teaching: I cannot imagine how he was able to sit down while teaching.

When Jesus finished speaking, he told Simon to put out into the deep and let down the nets for a catch. Can you see Peter here in verse five, and following, what he was trying to say to the Lord? It is as if he was saying, "Lord, why don't you mind your own business? I am a fisherman; I have done it all my life. That is how I make my living. And now you

are telling me to go again when I have just finished washing my nets?"

So, in verse five, we see some hesitation from Simon as we read, "Lord, we toiled all night and took nothing. But at your word, I will let down the nets." What has happened to Peter? He was discouraged. He had worked all night and nothing had happened so, hesitantly, he accepted what the Lord had told him to do.

Friends, I have a very uncomfortable feeling. I feel there are still some who are hesitant about being sent; about being witnesses. Some of you are still hesitant, not knowing for sure if that is what you want. It does not matter what you want. The Lord is saying you are my witnesses. We cannot be hesitant. Do not ever give up. You might have had a bad experience—a discouraging experience—in witnessing, as I have had many times. But you cannot give up. The Lord is saying, "Launch into the deep." There are more fish out there than you can catch.

That is exactly what Peter did. Do you know what happened when he caught the fish? Verse eight says, "When Simon Peter saw it, he fell down at Jesus' feet saying, 'Depart from me, for I am a sinful man, oh Lord', for he was astonished."

Peter was surprised, although I do not know why he was surprised. The Lord told him to do this, and he should have expected to catch fish. But he was surprised at the success. He needed all the cooperation of all the people who worked with him to help him with the fish. Verse 10 reads, "Also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, 'Do not be afraid. Henceforth, you will be catching men.'"

Do not be afraid of this success. You are going to be catching men. This is our call: to go into the deep where we will be catching men. I hope, when this study is through, you will not have any hesitation in your mind about being witnesses for Jesus Christ.

Cont. on page 28.

The Lord is saying, "You are my witnesses." We cannot be hesitant.

**The message of
the Sabbath
became
obscured...**

Recorder was saturated with messages of the work ethic. On the cover of the October 1, 1900, issue of *The Sabbath Recorder* was this poem:

Be Strong

Be Strong!
We are not here to play, to dream, to drift.
We have hard work to do, and loads to lift.

Shun not the struggle—face it; tis God's gift.

Be Strong!
Say not the days are evil. Who's to blame?
And fold the hands and acquiesce—oh, shame!
Stand up, speak out, and bravely, in God's name.

Be Strong!
It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on! Tomorrow comes the song.

Maltbie D. Babcock, D.D.

An article in another issue of the same year was entitled, "Be Ready":

"Promptness and punctuality are virtues rated high by business men, and one who possesses them is very sure to advance more rapidly than one who is unpunctual and slow to decide on a course of action."

The emphasis on work did not lighten any in the years to follow. In the first issue of 1918, in an article addressed to young people and entitled, "A New Year's Letter," Martha Wardner exclaims, "I want to emphasize...the value of systematic work." The entire article centered around the theme that systematic work is a virtue which will reap benefits.

Christian Endeavor was being highly promoted for Seventh Day Baptist young people in the early 1900's. Christian Endeavor was a denominational society of young people which stressed loyalty to Christ, the church, and causes of social reform. Signing pledges and being expected to dutifully fulfill obligations to the causes of the society were hallmarks of this organization. The goal was "to make ourselves and the world better."

Many, many more examples of articles exposing the virtue of hard work could be cited. I am not attempting to deride the value of work, or question the noble intentions of those who wrote articles relating to work. What I am suggesting is this: In a society where hard work, self discipline, and relentless attention to duty are virtues of the highest order and, in effect, become equated with spiritual responsibilities, it is difficult to expound upon a God-ordained day of rest and celebration. There would be fear that rest can too easily encourage slothfulness; celebration can lead to undisciplined disorganization. As an example of the lopsidedness that existed, the 1920 issues of *The Sabbath Recorder* contain pages of articles and messages pertaining to the value of hard work and discipline. There is not one article on the Sabbath. The message of the day was, "hurry up, work hard, the world needs your efforts!" The message of the Sabbath is just the opposite: "slow down, rest, forget about the toils of the world." There was no room for this kind of message in the mind-set of the times. The message of the Sabbath became obscured; the American

The Sabbath Recorder

value system prevailed. This does not mean that Seventh Day Baptists quit keeping the Sabbath. However, I believe that the emphasis for keeping it was primarily because "God said so." There was not a doctrinal shift, but there does seem to be a silence on the subject of the joys and benefits of the Sabbath observance. What has appeared to be legalism is possibly the result of misunderstanding the true meaning of the Sabbath.

How does this historical review relate to the development of Sabbath philosophy? It is very relevant. A successful Sabbath philosophy incorporates not only theory, but practical application. This brief period of history demonstrates that in order to experience the meaning and validity of the Sabbath, it cannot be expected to fit into man's value systems. Values must be adjusted to fit within the context of Sabbath experience. This is the only way it can reflect the beauty and fulfill the purpose for which God created it.

Through both the lectures and reading

Teachers

learning-teaching experiences, we may have to slow down, focus all our energy for the emergency at hand and check the road markers which God has given us. The way is best traveled when we are familiar with our instructions. **Teachers of the way** will want to be familiar with their Bible. There are great mountain peaks in the Bible to which the **teacher of the way** will wish to point. Some will come easily to mind: **Ten Commandments, the Great Commandment and the Second, the teachings of the prophets Isaiah and Micah, the Twenty-Third Psalm, Sermon on the Mount, and Romans 12.**

It is important for the teacher to help others know and recognize the promise. If you are not looking for something, you might not recognize it. While deer hunting this fall, I made use of another hunter's direction of travel to flush a doe

February 1986

materials presented at the Summer Institute, a highly joyful, spiritual image of Sabbathism emerged. The image was exciting, but I could not understand why so much Sabbathism I have observed seems so different from what I have discovered. This is why I looked into Seventh Day Baptist history. Is the Sabbathism being promoted today radically different from Sabbathism of years past? Doctrinally, I believe the answer is no. What then, has created the impression that many have failed to understand Sabbathism? Once again, I had to go searching through history for answers. It was very exciting. I tried to put myself into history and feel the way people were thinking. This is when I began to feel the tension between Sabbathism and turn-of-the-century culture. Sadly enough, the culture diminished the Sabbath. I need to be aware of this. In order to maintain a highly joyful, spiritual Sabbath, I cannot try to reconcile it to my contemporary culture. My culture, my value systems, must be reconciled to the Sabbath. SR

Cont. from page 20.

from a thicket up the hill from me. The wind was blowing to me. I waited in the open on the game trail, dressed in safety orange hat and vest, motionless. The doe walked down the trail directly toward me while looking frequently over her back toward the other hunter whom she had heard and smelled. She turned 20 feet from me and crossed the bank, still looking uphill. That doe could neither smell me nor hear me, so I did not exist for her. To understand what we are experiencing requires that we know what we are looking for. God has supplied us with his direction through Bible Study. The **teacher of the way** is there to guide the unaware in their experience of the promise. But the teacher must be personally familiar with the way. This is accomplished through regular Bible Study. SR

I cannot try to reconcile (the Sabbath) to my contemporary culture. My culture, my value system must be reconciled to the Sabbath.

Fishers

**...the Lord is
going to work
wonders
among you.**

Cont. from page 25.

I have a very encouraging word for you, with which I want to end this series of studies.

Turn in your Bible to Joshua, chapter three. God's people have been in the wilderness for over 40 years. At this time, they are wandering from one place to another seeking water in the desert. What happened was that they were seeing in every tomorrow the same today. It was the same routine for 40 years, so they were discouraged.

Friends, we have been in the wilderness for over 80 years, double the time that they were in the wilderness. I was told in our history course in Plainfield that we reached our peak around the 1900's. We have been wandering in the wilderness ever since, but praise the Lord, things are happening, and we are not decreasing in numbers any more.

I want you to imagine God's people at that time. Discouraged, these words came to them from Joshua: "Sanctify yourselves, for tomorrow the Lord will do wonders among you" (Joshua 3:5). Sanctify yourselves. Another translation says, "Consecrate yourselves, for the Lord is going to do wonders among you."

This is the word I want to leave in your memory. Tomorrow, the Lord is going to do wonders among you. I looked up the word "wonder" to see what it means. It has three elements in it—the elements of awe, surprise and delight. We are going to be in awe of the power of Jesus Christ and the wonders that he is going to do in our midst. We are going to be surprised and delighted in what he is going to do in our midst. This is the message that Joshua took from one tribe to the other.

Friends, I see it coming. It has already started.

What is the meaning of the word "sanctify" or "consecrate"? Set apart. That is the usual meaning the word has, but it has another meaning I want to tell

you about. It is from a Hebrew word that means "to cut." Joshua was telling them that they should "cut" something. What were they supposed to cut as they set themselves apart? They were wandering for 40 years by themselves. They were not among other pagans, so what were they supposed to cut? Sins from their lives? Probably, yes. But there is something else that they had to cut from their lives, and it is the same thing that we have to cut from our lives: discouragement. They were to cut themselves from their past. They had been wandering for 40 years and were discouraged and disappointed. They did not have the concept of what God could do in their midst. They did not have a true picture of the wonders that God could perform in their midst.

Friends, we need to cut ourselves from our past that makes God so small that we do not expect him to do wonders in our midst. This is the need for us. Consecrate, sanctify, cut ourselves from the past that has discouraged us, because the Lord is going to do wonders among us.

Let us see how the wonders happened. God told Joshua to take one priest from each tribe, making 12 priests. They were supposed to carry the Ark of the Covenant into the Jordan River until the soles of their feet were in the water. Then the miracle was to happen. The river would be dry and they would be able to pass through to the Promised Land. That is what they did.

I want you to picture this with me. They went into the River Jordan. We are told that the Jordan overflows at the time of harvest, so it was more than just full and the water was going very fast. What happened? They were expecting the Red Sea. All Moses had to do was make a motion, and the Red Sea parted and they went through. Is that what happened here? No. Why? Why did the Jordan not part in the same manner as the Red Sea? They had to take a step of faith.

Let us envision now a picture of what happened. In verse 16 of Joshua, chapter

three, we read, "The waters coming down from above stood and rose up in a heap, far off at Adam, the city that is beside Zeraphim. And those waters flowing down to the Salt Sea were wholly cut off and the people passed over opposite Jericho."

The key word there is "far off." What happened is that this city, Adam, is about 19 miles away from Jericho. So the water was cut there. Can you imagine how long it took for the water to stop? It was 19 miles away, and the river was overflowing. I can just see these priests going down into the water, and nothing happened. They wanted to go back. But Joshua is telling them to go on and wait. They went on a little more. I can see the water up to their necks. Can you visualize this? They are standing there, shaking, with the Ark of the Covenant, and the waters do not go down. Nineteen miles away, it was cut off. Can you see the expression on their faces as the water slowly starts to go down? I can see the relief on the faces of the priests. Do you see the faith that these priests had to have? Do you see the endurance they had to have?

Friends, I do not want you leaving this conference with any feelings that might be against your pastors in your churches. We have good leadership, doing what they know best, motivated to do what they feel is best. They are standing in the river for you until it is dry and you can pass to the Promised Land. We need to rally behind them and tell them to stand firm and wait, and encourage them. Then, together, we can cross the Jordan River to the Promised Land.

It is happening. I am encouraged and excited to see what is happening. We are starting to see growth. Many churches are having training for the laity so that, together, we can do the task that has

been given to us. We are seeing more and more new fellowships and groups, the water is starting to go down, and the Promised Land is clearer and clearer. We are going to make it because Christ, our God, is on our side. I do not want you to miss out on what is happening. I want everyone to be so excited that, when you go back, you are on fire and ready to share this with others in the church because it is so rewarding to do the Lord's work. I do not want you to miss out on this reward.

In Luke, chapter 10, the Lord told the 70 to go out, two by two, and he gave them directions about what to do. The highlight of this passage is in verse 17: "The 70 returned with joy." They returned with joy. In Luke 15, we talked about joy; the joy of finding the lost sheep, the joy of finding the coin, the joy when the son came back.

There is rejoicing in the Lord's work. There is a joy that you will experience, that you have never before experienced in your Christian life, when you see someone you love and have witnessed to, come to the knowledge of Jesus Christ. There is a joy that is not explainable when you see a soul who has come to Christ and has been changed because of his power through you as an instrument. There is joy.

I know that all of us want to be part of that bright tomorrow that is coming. The Lord is telling you, "Consecrate yourself, for tomorrow I am going to do wonders in your midst." He is going to do it. Do you believe it? **SR**



Gabriel Bejjani is the pastor of the Riverside, California, SDB church. This article is the fifth, and final, in a series on the Great Commission.

**There is a joy
that is not
explainable
when you see a
soul who has
come to
Christ...**

Obituaries

Baker.—Edward H. Baker, 25, son of Ralph and Kay (Lawrence) Baker, was born November 30, 1959, and died in an automobile accident July 20, 1985.

Eddie was dedicated at Marlboro, New Jersey, while an infant. He worked for Jefferson Ward Warehouse in Burl, New Jersey.

Services were conducted by Fountain of Life Assembly Church, and Eddie was laid to rest in the family (Baker) plot in Vincentown, New Jersey, on July 24, 1985.

Schock.—Jake G. Schock was born April 2, 1902, in Canada, the son of Gottlieb and Regina Singer Schock. He married Julia Reinhardt on February 9, 1934, in Oshkosh, Wisconsin. She preceded him in death on December 25, 1981. Their marriage was blessed with two sons, Floyd and Jake, Jr.

Jake worked with his hands in the trade of carpentry. Previously to that vocation, he had been employed by Highway Trailer, Jamesway at Fort Atkinson, Wisconsin, and by Melster Candy Company in Cambridge, Wisconsin. Jake went home to be with the Lord on September 13, 1985.

Jake was active in attending the Seventh Day Baptist Church of Albion, Wisconsin, and was a member of the Edgerton, Wisconsin, Senior Citizens. Jake enjoyed fishing and had many stories to share.

Survivors include two sons, Floyd and Adele of Edgerton; Jake Jr. and Christine of North Carolina; four grandchildren; two sisters, Mrs. Katie Tarala of Oshkosh and Mrs. Jenny Meitzen of Coral Springs, Florida; and one brother, John, of Milwaukee.

Funeral Services were held September 19, 1985, at the Seventh Day Baptist Church of Albion with his pastor, Robert Harris, officiating. Jake was buried in the Albion Evergreen Cemetery. REH

Sutton.—F. Orlan Sutton, 75, of Trenton, Georgia, died September 16, 1985, at his home.

He was a son of the late Corliss and Orma Sutton of Berea, West Virginia, was a member and a deacon of the Paint Rock, Alabama, Seventh Day Baptist Church, and was retired from Simco Leather Company in Chattanooga, Tennessee.

Surviving are his wife, Janice; two daughters, Charlotte Michaels of Bryant, Alabama, and Carolyn Gass of Trenton; five sons, James and Daniel, both of Trenton, Richard of Goodlettsville, Tennessee, Robert of Atlanta, Georgia, and Howard of Madison, Tennessee; two sisters, Virgie L. Wyer of Keyser, West Virginia, and Lenora Brissey of Berea, West Virginia; a brother, Clive, of Parkersburg, West Virginia; 14 grandchildren and a great-grandson.

He was preceded in death by his first wife, Edna Bottoms Sutton, and a brother, William.

A memorial service was held September 18, 1985, with Pastor William E. Shobe, Jr. officiating, at Moore's Funeral Chapel, Trenton.

Dunn.—Mrs. Claud (Emma) Dunn was born February 10, 1919, in Stonefort Township, Saline County, Illinois, to John and Catherine Diefenbach Lewis. On April 1, 1938, she married Claud Dunn. She lived her entire life in the Stonefort area. Being a farmer's wife, she worked hard with her canning, garden, flowers and family. She died in her home September 19, 1985, after a long bout with cancer.

Emma was a member and deaconess of the Old Stonefort Church, and a former Sabbath School superintendent and clerk. Her devotion to God and her family, her patient suffering through her long illness, and her cheerful disposition and generous nature made everyone love her. She grew beautiful flowers, which she shared freely.

In addition to her husband, Claud, she is survived by four sons, Robert of Harrisburg, Illinois, Dewey of Mitchellville, Illinois, John of Carrier Mills, Illinois, and Joe of Stonefort, Illinois; two daughters, Mrs. Linda Drone of Crab Orchard, Illinois, and Mrs. Lisa Samples of Carrier Mills; 14 grandchildren, two step-grandchildren, and two step-great-grandchildren. She also is survived by five brothers, John of Sunland, California, Robert of Escalon, California, James of Long Beach, California, and George and Joel of Stonefort; and four sisters, Mrs. Anna Estes (a twin sister) of Stoutland, Missouri, Mrs. Minnette Henderson of Lakeland, Florida, and Mrs. Catherine Mall and Mrs. Lillian Rausch, both of Aurora, Illinois.

Funeral Services were held in Carrier Mills in the James Thornton Funeral Home September 21, 1985, with Rev. George Smith officiating. Interment was in Reid's Chapel Cemetery.

Burdick.—Hancy B. Burdick of Waterford, Connecticut, died October 25, 1985, at Nutmeg Pavilion Healthcare, New London, Connecticut, at the age of 89. She was born January 9, 1896, in Waterford, the daughter of Burtus and Harriett (Gavitt) Brooks.

She was married to Rev. Paul S. Burdick June 12, 1922, in Waterford. He died June 1, 1984.

One of 15 children, 11 of whom grew to adulthood, she was baptized as a young girl and grew up in the Waterford Seventh Day Baptist Church. She memorized scriptures and poetry, which she was able to quote even in her declining years.

As a mother, she lovingly cared for her seven children, often going without material goods herself in order to provide clothing and good food for her family. As a minister's wife, she assisted him and served in whatever capacity required. Always cheerful and ready to call on and minister to the sick, she was an asset to her husband's ministry. She served in whatever capacity was required, whether it was president of the Women's Societies, teaching Sabbath School classes, organizing a Christian Endeavor Society for young people, or singing in the choir. Her faith was strong. She was always loyal to the Sabbath. She was an example to her family, her friends and to the communities where she lived, which included: Rockville and Second Hopkinton Seventh Day Baptist Churches in Rhode Island; Leonardsville and Adams Center in New York; Salemville, Pennsylvania; and Waterford.

Survivors include four sons, Robert of Syracuse, New York, Stanley of Huron, Ohio, Victor of South Pasadena, California, and Leroy of Desert Center, California; three daughters, Esther Burdick and Emma Johnson of Waterford, and Marion Maxson of Butler, Pennsylvania; two sisters, Martha Paxton of Ocala, Florida, and Mary Sanctuary of Amherst, Massachusetts; 18 grandchildren and six great-grandchildren.

A graveside service was conducted at West Neck Cemetery, Waterford, on October 28, 1985, by her pastor, Rev. Don Richards, assisted by Rev. Jim Johnson. DER

Briggs.—Alice Virginia Briggs of Waterford, Connecticut, died September 16, 1985, at the age of 73. She was born in Westerly, Rhode Island, March 16, 1912, the daughter of Peleg Bowen and Mary Miner Briggs.

She attended school in Westerly and Ashaway, Rhode Island, and moved to Mystic, Connecticut, in 1938. Her later years were spent in Canterbury Villa Nursing Home near Waterford. Miss Briggs was a member of the Seventh Day Baptist Church of Ashaway. She always treasured her early experiences with the Lord and her church. Although handicapped, she was an inspiration to others in the nursing home and to her appreciated visitors.

Survivors include a brother, P. Bowen Briggs, Jr. of Mystic, and a nephew.

A graveside service was held by Pastor Don Richards at River Bend Cemetery, Westerly. A memorial service was conducted by Pastors Leon Wheeler and Don Richards. DER

Marriages

Davis-Smith.—Carl Davis and Rhonda Smith were united in marriage at the North Loup, Nebraska, Seventh Day Baptist Church on June 29, 1985, by Dr. Bernard Keown and Rev. Victor Skaggs.

Williams-Lassen.—Russell Williams and Marilyn Lassen were united in marriage on Sept. 19, 1985, in Grand Island, Nebraska.

Welch-Boyd.—Steven Welch of Pasadena, California, and Judith Boyd of Los Angeles, California, were united in marriage at Las Vegas, Nevada, on November 16, 1985.

Norlander-Farkas.—Paul C. Norlander and Nancy R. Farkas were united in marriage on November 23, 1985, at the Denver, Colorado, Seventh Day Baptist Church. Officiating in the ceremony were Rev. John Bevis, and Rev. Loring of Mission Hills Baptist Church.

Births

Worrall.—A son, Benjamin Nida Worrall, was born to William and Sylvia (Nida) Worrall of Warrenton, Virginia, on September 5, 1985.

Greene.—A daughter, Aubrey Jill Greene, was born to Wesley and Martha (Burdick) Greene of Ethaca, New York, on September 27, 1985.

Keown.—A son, Benjamin Wayne Keown, was born to Terry and Carol Keown of Lubbock, Texas, on October 25, 1985.

Shehan.—A son, Troy Alexander Paul Shehan, was born to James Daniel (Dan) Shehan, Jr. and Elyn Lewis on November 8, 1985.

Herrera.—A son, David Morantz Herrera, was born to Danielle and Debbie Herrera of Los Angeles, California, on November 22, 1985.

Accessions

Bay Area, California
Steven Crouch, Pastor
Joined after Testimony:
Pearl Gray

Berlin, New York
Edward Sutton, Pastor
Joined by Letter:
Heikki Fuller
Edward Sutton,

Lakeside City, Texas
William L. Sharon, Pastor
Joined after Baptism:
Cathy Blagg

Los Angeles, California
Duane L. Davis, Pastor
Oscar C. Godoy, Extension-Missionary Pastor

Joined after Testimony:
Vernon O. Burke
Alma A. Burke
Dexter Madden
Julia Madden

Joined after Baptism:
Alanna Boatright
Eleazar "Leo" Dela Cruz
Ruben Garcia
Nora Garcia
Loida Guevarra
Josie Lewis
Marcus Tabar

Santa Barbara Branch of Los Angeles, California

Joined after Testimony:
Bertha Wittlif
Frank Wittlif

Joined after Baptism:
Pam Williams
Kimberly Williams
Michael Williams

Old Stonefort, Illinois
Joined after Baptism:
Randy Bethel

Salemville (Bell), Pennsylvania
Kent Martin, Pastor

Joined after Baptism:
Pamela J. Ebersole

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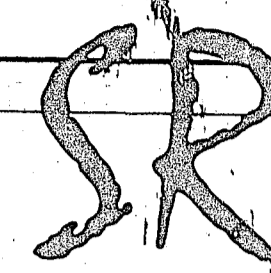
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