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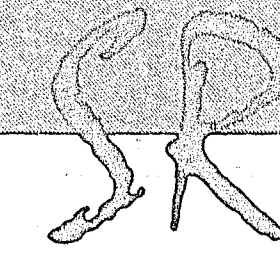


State Hist Soc of Wisconsin
816 State St
Madison, WI 53706

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but through love be servants of one another.
For the whole law is fulfilled in one word,
"You shall love your neighbor as yourself.

Galatians 5:13-14 (RSV)

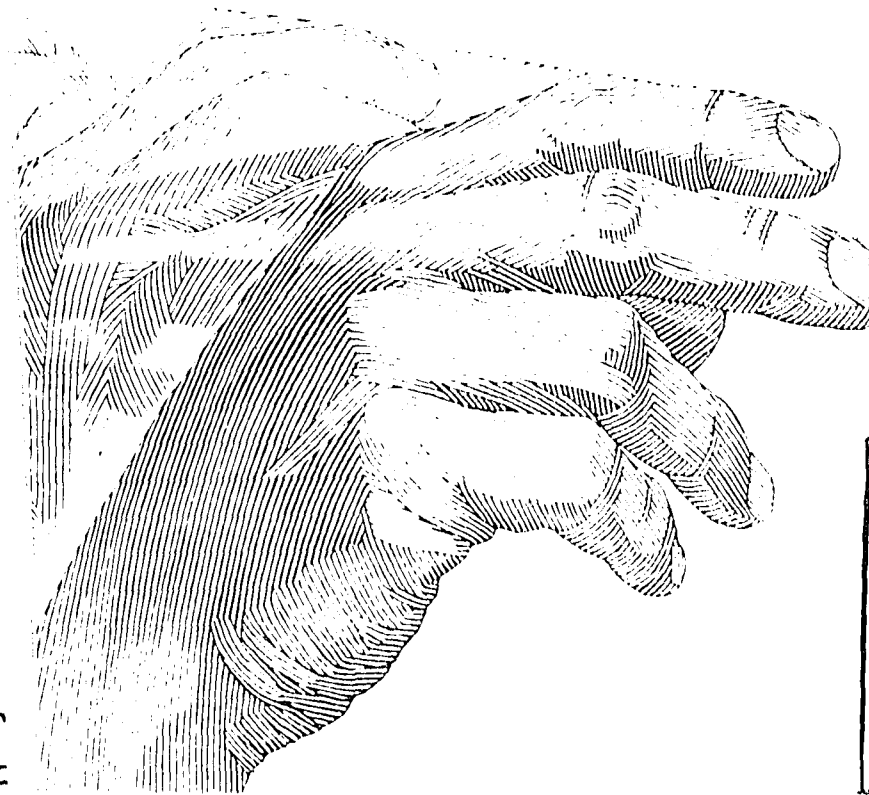
The Seventh Day Baptist



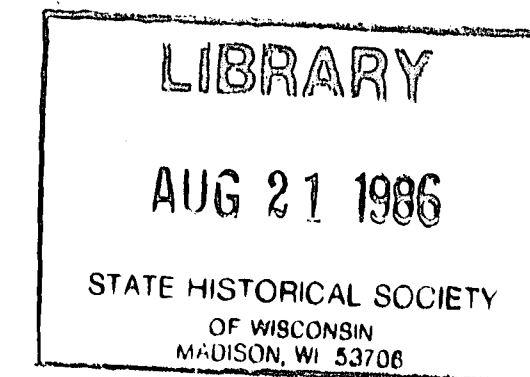
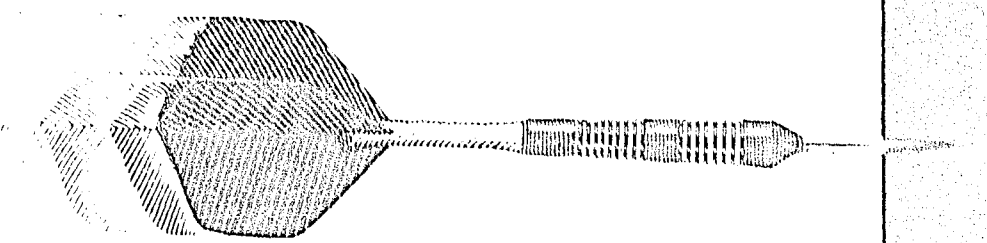
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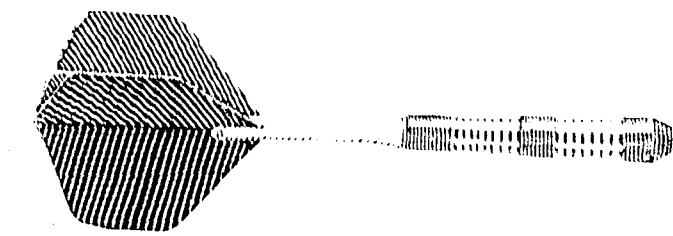
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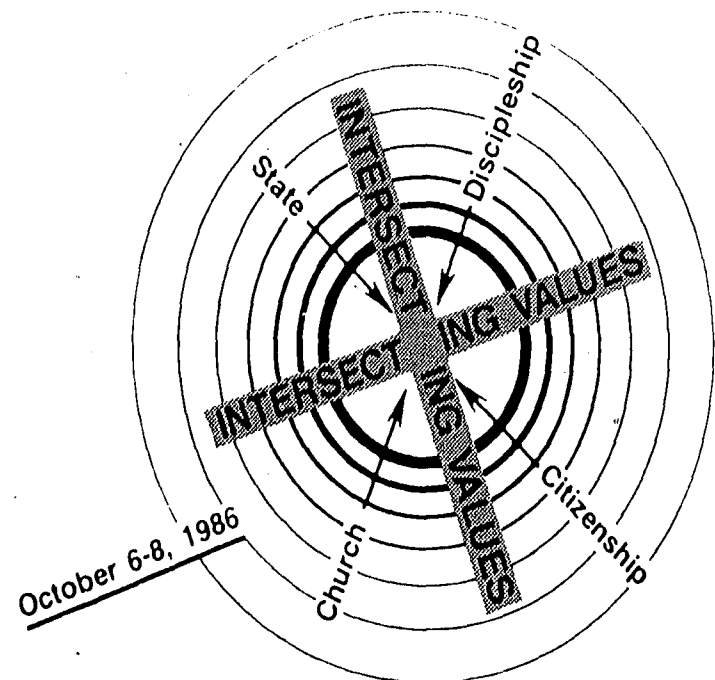


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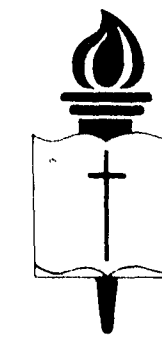
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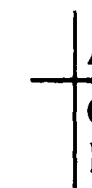


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Keeping Sabbath in a Sunday keeping world

by Jean Albion

We Americans have gradually become accustomed to the idea that, in most states, Washington's birthday is no longer observed on February 22, nor Lincoln's birthday on February 12, but that the two have melted together into a "Presidents' Day," celebrated on the Monday between the 12th and the 22nd of February.

We have learned to live with Memorial Day, which now comes on the last Monday of May instead of May 30, and a Veterans Day (formerly Armistice Day) which is the 4th Monday in October, rather than the time-honored November 11th.

This changing of holidays fits the standardized society of today, no doubt. How much easier it is to have the holidays conveniently fall on Mondays so that many can enjoy the long weekend. Surely this benefit outweighs the fact that the day no longer really stands for anything.

Perhaps the next step will be to observe the 4th of July on the first Monday of that month each year. The fact that on July 4, 1776, the Continental Congress formally adopted the Declaration of Independence would doubtless give way before the

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God's special day of rest is the seventh-day Sabbath. He has asked his loyal people to observe that day as a memorial of Creation. But standardization has produced a substitute. It is not easy to observe God's Sabbath in a Sunday-keeping world.

SDBs in England found this true when they gave their lives for their faith. Sabbath-keepers throughout the world have lost their means of livelihood when they decided to accept Saturday as their day of worship, and in the army, they often meet a recurring crisis each weekend.

Over and over again, the question is repeated, "Why be so particular (or, as the Bible says, 'peculiar')? Why be different? Why not accept the customs of your culture? Isn't it a bit legalistic to make such a big deal about a day of the week? What are the reasons that cause thoughtful people to risk their jobs, to be different from their society, and sometimes even to risk their lives for a day? Why wouldn't some other day be just as good as Saturday?"

At least four reasons may be given why an increasing number of Christians insist on accepting the handicaps that go with worshipping on the 7th day.

First, *no other day memorializes the creation of God*. Much modern theology disregards the importance of God as Creator, but the Bible is very insistent on this point—

"In the beginning God created . . ."

"All things were made by him; and without him was not anything made that was made."

On every recurring Saturday the Sabbath-keeper says to the world, "The living God

is the Creator of the universe, of the world, and of man." This is a basic Scriptural truth, and God gave the Sabbath to man that he might never forget it. *The Sabbath is part of Creation.*

As long as the universe is filled with suns and galaxies and constellations; as long as the earth remains and sun shines in the heavens; as long as there are trees and flowers and animals; as long as man lives—so long will the Sabbath remain.

No decree of man can alter the fact that Saturday, the 7th day of the week, is the Sabbath of Creation, the eternal memorial of the creatorship of God.

The second reason that no other day will do is the fact that *the Sabbath is part of the government of God in this world.*

God made known to man how he wanted him to live in the law given to Moses from Mt. Sinai. One author put it this way:

"The precepts of the Decalogue are adapted to all mankind, and they were given for the instruction and government of all. Ten precepts, brief, comprehensive, and authoritative, cover the duty of man to God and to his fellow man; and all based upon the great fundamental principle of love. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." (Luke 10:27). *In the Ten Commandments these principles are carried out in detail, and made applicable to the condition and circumstances of man.*"

We live in a day when it is fashionable, even in religious circles, to dismiss the ten commandments as something from another culture—not binding for today. Widespread permissiveness and disrespect for authority of any kind have undermined the whole concept of law. An article from *Christianity Today* says:

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"*Not until the law is applied in the condemnation of particular sins will sinners flee to Christ for mercy.* The woman at the well must have had the seventh commandment applied to her condition. Paul confesses that the law was the schoolmaster that brought him to Christ: 'I had not known sin but by the law' (Romans 7:7). When we have been wounded by the law, then the oil of the Gospel can be poured on our diseased souls . . .

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The Sabbath memorializes not only a Creator at work, but a Creator at rest.

Positively stated, they are:

1. God must come first
2. God must receive our exclusive worship
3. God's name must be revered
4. God's Sabbath must be observed
5. Parents must be honored
6. Life must be respected
7. Purity must be preserved
8. Property rights must be respected
9. Our neighbor's reputation must be protected
10. Covetousness must be avoided

Now, it would seem reasonable to conclude that, as long as it is wrong to covet, to blast my neighbor's reputation, to steal and to commit murder; as long as it is wrong to commit adultery, to be disrespectful to parents, take God's name in vain, to worship idols and to ignore God; just as long, it will be wrong to ignore God's Sabbath. *It is part of the package delivered to man by his Creator.*

The third reason that the Sabbath is unique is that *the Bible describes it as a symbol of rest in Christ: this ties the Sabbath to the gospel.*

In Hebrews 3:11, God says, "As I swore in my wrath, they shall not enter my rest." He was describing the experience of Israel in the wilderness on their way from Egypt to Canaan. They lived a hard life, surrounded by dangers, plagued by discomfort, and marked by insecurity. To them the Promised Land meant rest—home, rainfall, crops and national identity. To us, it means the Millenium. Why did God swear that a whole generation of Israelites would not achieve their dream? Verses 18 and 19 say, "And to whom did He swear that they should not enter His rest, but to those who were disobedient?" And so we see that they were not able to enter because of unbelief. It was a faithless generation that was denied the pleasures of rest in the Promised Land.

What does this mean to us? Read Hebrews 4:1-3. The experience of Israel

here is used as a type of Christian experience. This rest is available through God's grace in faith.

The author of Hebrews does not stop here. Read verses 4 and 5. The Sabbath is here presented as a symbol, both of the rest of Israel in Canaan, and of the Christian's rest in Christ and the Millenium.

The identity of this symbol is made clear in verses 8-11. You must remember that the Sabbath memorializes not only a Creator at work, but a Creator at rest.

"And he rested on the seventh day." The Sabbath commemorated a finished work then; it also commemorates a finished work now—the work of Jesus on the cross that entitles the man of faith to rest. This ties the Sabbath to the gospel. The letter to the Christians of the first century did not introduce them to a new day of worship. It rather told them that the day on which their ancestors had worshipped God was a symbol of rest provided by the Christ whom they now loved and served.

The fourth evidence of the fact that the Sabbath is the one and only day is the way in which it acts as a cohesive force holding together Christians who keep it.

Elton Trueblood, in his book *Foundations of Reconstruction*, has the following comment about the influence of the Sabbath in the history of Judaism:

"When Judaism fell in 586 B.C. and the leaders, their temple having been wantonly destroyed, were taken to Babylon in captivity, their chance of survival was slight. The northern kingdom had fallen more than a hundred years earlier and had never been revived. It has not been revived to this day. The southern kingdom would have gone the same way, and the whole of western civilization would have been greatly impoverished thereby, if the prophet Ezekiel and others like him had not placed great emphasis on the

Sabbath. The Sabbath observance became an external badge which held people together as by a public witness. Once each week the people stood up to be counted in their alien environment and, though the weaklings naturally fell away, the faithful were consequently strengthened."

In our day, the Sabbath functions in the same manner. Every seventh day, the Sabbath-keeper witnesses to the world of his commitment to his Creator and his Redeemer. This religious observance becomes an external badge that holds them together. It is a cohesive force that makes for unity and gives meaning to the lives of those who observe it.

My original question was: Why not any day? I have suggested four answers; there are many more:

1. No other day memorializes the creatorship of God.

2. No other day is included in the government of God, as presented in the Ten Commandments.

3. No other day is specifically named as a symbol of the Christian rest, as in the book of Hebrews.

4. No other day has revealed such strength as a cohesive force to bind together Christians who keep it.

With credentials like this, no one need apologize for observing the seventh-day Sabbath. It has revelation, history, and reason on its side. It spans the centuries with its universal appeal as a unique institution of God, and it will continue to bring depth and meaning into the experience of anyone who accepts it with faith and understanding. **SR**

Pennies from heaven

by Diane F. Cruzan

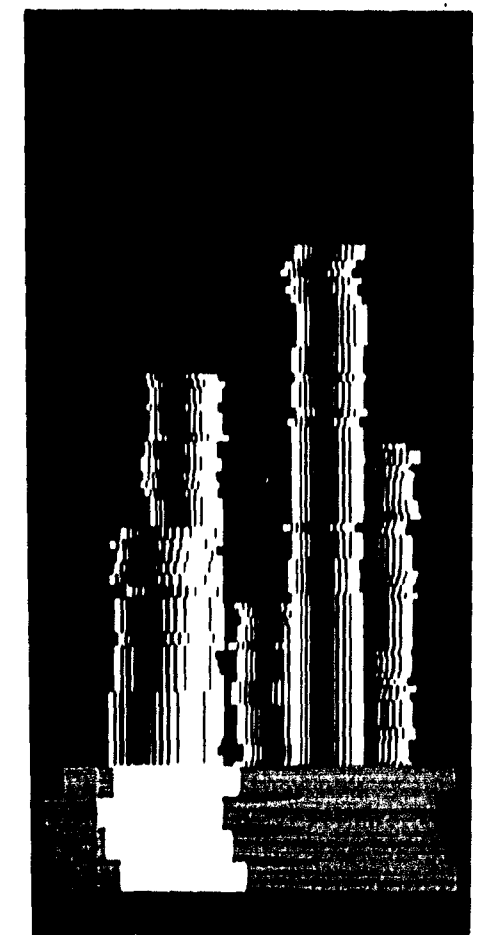
"Pennies from heaven," came the words of the old song over the radio. Boy, I sure could use some of those. It had been a long time since I felt I even had one extra penny. My husband and I worked hard, and for what? Didn't we deserve better? These were my feelings one winter as a young wife and mother.

One bright day that spring, while doing laundry, I gave up. I told God I couldn't stand to worry any more. I was tired of the responsibility. He would have to take over. I started to feel a little better. I guess I secretly hoped to find a nice big check in the mail the next day from some kind, rich stranger, but that didn't happen. In fact, nothing did . . . or at least nothing I was aware of at first.

About a week later, as I was picking up

a penny off the stairs, I realized I had been finding a lot of pennies lately. Maybe one everyday or so. I began to pay attention. And I did find exactly one penny every day after that. Sometimes I found one in the washing machine, sometimes on the bedroom floor, or in the driveway, or even in the supermarket parking lot. I never looked for them; they were just there.

I began to smile every time I found one. In fact, I began to feel good about things altogether. Finding the pennies changed my attitude. I realized that if God really can send pennies from heaven, he must be in control. I did not have anything to worry about. It was true, I didn't have a lot of money, but what I really was short on was faith. I needed that more. And that is what I got. **SR**





Soul-winning, soul-grabbing or soul-caring?

By this shall all men know that you are my disciples because you love one another. (John 13:35)

I am concerned about the over zealous Christian who turns "soul-winning" into "soul-grabbing." In an article in the April 1982 *World Vision* magazine, Stan Mooneyhan, former president of World Vision International, encourages concerned dedicated churches to look at their evangelistic program as an opportunity for "soul-caring" instead of "soul-winning." He says, "Soul-caring is the quiet but shattering discovery of mutuality. To care, one must become vulnerable, let someone else matter."

Such "soul-caring" is the proper basis for persuasion evangelism. Remember, we are building the House of God using 3P Evangelism. Our foundation is good works (deeds) of the members of the church present in their community. The second floor is the program of the church where the message of "good news," a new life in Christ is proclaimed. This month we work on the top level, the persuasion level, where the decision to be a disciple is made.

How do we go about persuading? D. James Kennedy in his book *Evangelism Explosion* indicates that "to properly disciple another, one's life must be shared. It is not enough simply to know the content of the gospel." To become an effective disciple we must be willing to share our life with another. We are called not to add to the church roles but to share the love of Jesus Christ with others

in such a way that they too want to follow him. Kennedy says that persons must be respected and communicated with in a way that enables them to intelligently accept or reject the gospel. We as Christians are the only means God has for doing that kind of communicating.

Let's get personal

When I was involved with the Washington, D.C. church Evangelism Explosion outreach program one of the most significant principles I learned was that an individual's relationship to God is a very personal matter. Before I could discuss such a matter with someone, I had to earn the right to do that. I had to be willing to share myself, my experience, my personal relationship with Christ before I could expect someone else to be willing to discuss their personal life with me.

It is impossible to share something you do not have. But, if Christ has been important in your life, then others will know it by the way in which you willingly share your personal story. I remember the testimony of the "man born blind" as recorded in John 9:25. "One thing I do know. I was blind but now I see!" A very simple testimony but that is all we are asked to share—how Jesus has changed my life.

Model for persuasion

In her book *Out of the Salt Shaker*, Rebecca Manly Pippert says, "Our problem in evangelism is not that we don't have enough information—it is that we don't know how to be ourselves. To

share the gospel we must share our life, our selves.

Pippert uses Jesus as the model for how to share the good news:

He enjoyed people. He liked to go to parties and to weddings. He was the kind of man people invited to dinner. He went where they were. He established intimacy with people quickly. Christ let people know that he had a sense of who they were and that he appreciated them. He loved people. Only two things mattered in his life—God and people. Jesus was a compassionate man. He was profoundly committed to setting people free and making them whole. He healed people.

Although the dictionary says that to persuade means "to move by argument or entreaty to a belief," it seems clear to me that the way we are called to bring others into a saving relationship with God through Christ is to persuade by

giving of ourselves as Christ did. Pippert says, "Being a Christian means taking risks: risking that our love will be rejected, misunderstood or even ignored."

Soul-caring goals

In *The Master Plan of Evangelism* Robert Coleman says there are two questions that must always be asked: Is it worth doing? And, does it get the job done? Goal setting in relationship to evangelism is necessary.

As we enter the new Conference year it is my prayer that our goal as Seventh Day Baptists is to be soul-caring, life-sharing, Christ-following, God-loving people who want others to experience the same for all eternity. May the months ahead be a blessing to you and to all who will be touched by the caring ministry we share in as a people of God. SR

Being a Christian means taking risks.

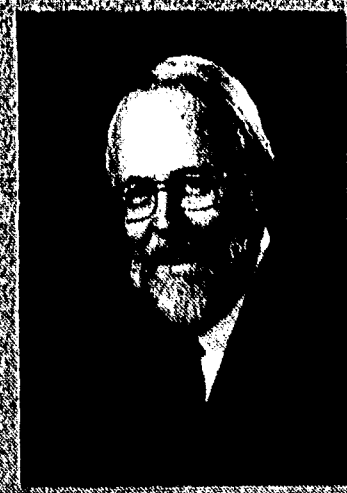
Widespread scientific ignorance cited

A study of American understanding of science has shown considerable ignorance, according to researchers. Approximately half of the survey population believe in lucky numbers, believe that UFOs come from outer space, and believe that scientific researchers have dangerous powers. The study, conducted under sponsorship of the National Science Foundation, also revealed that about two-thirds read

astrology horoscopes, and about one in 15 claims to make life decisions on the basis of astrological advice.

John D. Miller reported to the American Association for the Advancement of Science that a high percentage of American adults could not define basic scientific terms. For example, two thirds of the adults surveyed could not define the word "molecule." SR

by Executive Secretary Dale D. Thorngate





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(John 13:35)

I am concerned about the over zealous Christian who turns "soul-winning" into "soul-grabbing." In an article in the April 1982 *World Vision* magazine, Stan Mooneyhan, former president of World Vision International, encourages concerned dedicated churches to look at their evangelistic program as an opportunity for "soul-caring" instead of "soul-winning." He says, "Soul-caring is the quiet but shattering discovery of mutuality. To care, one must become vulnerable, let someone else matter."

Such "soul-caring" is the proper basis for persuasion evangelism. Remember, we are building the House of God using 3P Evangelism. Our foundation is good works (deeds) of the members of the church present in their community. The second floor is the program of the church where the message of "good news," a new life in Christ is proclaimed. This month we work on the top level, the persuasion level, where the decision to be a disciple is made.

How do we go about persuading? D. James Kennedy in his book *Evangelism Explosion* indicates that "to properly disciple another, one's life must be shared. It is not enough simply to know the content of the gospel." To become an effective disciple we must be willing to share our life with another. We are called not to add to the church roles but to share the love of Jesus Christ with others

in such a way that they too want to follow him. Kennedy says that persons must be respected and communicated with in a way that enables them to intelligently accept or reject the gospel. We as Christians are the only means God has for doing that kind of communicating.

Let's get personal

When I was involved with the Washington, D.C. church Evangelism Explosion outreach program one of the most significant principles I learned was that an individual's relationship to God is a very personal matter. Before I could discuss such a matter with someone, I had to earn the right to do that. I had to be willing to share myself, my experience, my personal relationship with Christ before I could expect someone else to be willing to discuss their personal life with me.

It is impossible to share something you do not have. But, if Christ has been important in your life, then others will know it by the way in which you willingly share your personal story. I remember the testimony of the "man born blind" as recorded in John 9:25. "One thing I do know. I was blind but now I see!" A very simple testimony but that is all we are asked to share—how Jesus has changed my life.

Model for persuasion

In her book *Out of the Salt Shaker*, Rebecca Manly Pippert says, "Our problem in evangelism is not that we don't have enough information—it is that we don't know how to be ourselves. To

share the gospel we must share our life, our selves.

Pippert uses Jesus as the model for how to share the good news:

He enjoyed people. He liked to go to parties and to weddings. He was the kind of man people invited to dinner. He went where they were. He established intimacy with people quickly. Christ let people know that he had a sense of who they were and that he appreciated them. He loved people. Only two things mattered in his life—God and people. Jesus was a compassionate man. He was profoundly committed to setting people free and making them whole. He healed people.

Although the dictionary says that to persuade means "to move by argument or entreaty to a belief," it seems clear to me that the way we are called to bring others into a saving relationship with God through Christ is to persuade by

giving of ourselves as Christ did. Pippert says, "Being a Christian means taking risks: risking that our love will be rejected, misunderstood or even ignored."

Soul-caring goals

In *The Master Plan of Evangelism* Robert Coleman says there are two questions that must always be asked: Is it worth doing? And, does it get the job done? Goal setting in relationship to evangelism is necessary.

As we enter the new Conference year it is my prayer that our goal as Seventh Day Baptists is to be soul-caring, life-sharing, Christ-following, God-loving people who want others to experience the same for all eternity. May the months ahead be a blessing to you and to all who will be touched by the caring ministry we share in as a people of God. SR

Being a Christian means taking risks.

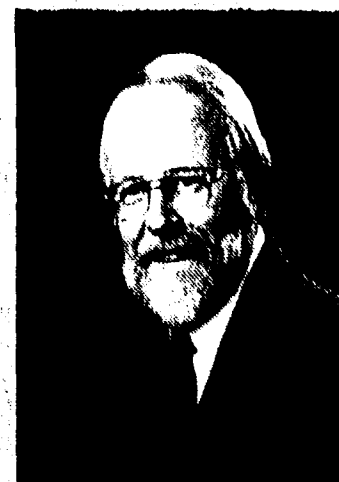
Widespread scientific ignorance cited

A study of American understanding of science has shown considerable ignorance, according to researchers. Approximately half of the survey population believe in lucky numbers, believe that UFOs come from outer space, and believe that scientific researchers have dangerous powers. The study, conducted under sponsorship of the National Science Foundation, also revealed that about two-thirds read

astrology horoscopes, and about one in 15 claims to make life decisions on the basis of astrological advice.

John D. Miller reported to the American Association for the Advancement of Science that a high percentage of American adults could not define basic scientific terms. For example, two thirds of the adults surveyed could not define the word "molecule." SR

by Executive Secretary
Dale D. Thorngate





FOCUS on missions today

by Leon R. Lawton

SDB World Federation holds session

Westerly, Rhode Island, USA: Representatives of 16 member conferences/ conventions of the Seventh Day Baptist World Federation gathered here August 6-9 for their '86 session—the third meeting since the SDBWF came into being in 1965. This is the first time all members' groups have been represented at a session. Under the theme "By Means of His Power," based on Ephesians 3:20, President James A. Skaggs provided leadership for the business while Rev. Gabriel Bejjani served as session pastor. Representatives led in devotions, Bible study and shared the work of the Lord in their own conference/convention. A display of maps, pictures and artifacts helped those attending gain more insight into each country. **SR**

Medical work continues in Africa

Makapwa, Malawi, Africa: C.L. Mangazi, personnel supervisor for medical work, updates us on the various clinics.

Thembe: We are requested by the government to undertake mass immunization against TB, diphtheria, whooping cough, tetanus, polio and measles, even on days we do not conduct Under Five (U/5) clinics. The MCHC officer is still interested that we open the fourth mobile U/5 clinic at Chikulunguzu area and we are awaiting his approval.

Thomas: In April, 26 mothers delivered 27 healthy babies while 38 others had started antenatal clinics. A major problem we face at Thomas is communications with Thyolo district hospital. It takes a very long time to call for an ambulance when needed for emergency cases. Some mothers have even delivered enroute to the hospital.

Sandama: Both the DC and hospital officers at Thyolo recommend that we move to Chipho (south of Sandama) and this is planned. As soon as our building project at Chipho is completed, aided in part with medical funds from the Missionary Society, we may regard Sandama as a mobile clinic site.

Makapwa: The morale is very high because we have a most able person, MA Chikonda. I really thank the Lord for giving us this man who runs affairs in a very sensible manner. I would not hesitate to report that things were changing to our Lord's benefit. **SR**

Calhouns start Michigan ministry

San Diego, California, USA: Extension Pastor George Calhoun closed his ministry early in June and began his new ministry at the Battle Creek, Michigan, church before the end of the month. We praise the Lord for answered prayer for his wife, Lanette, who was stricken enroute and spent two weeks in the hospital. She has recovered and joined her family on June 30 in Michigan. The San Diego church is now seeking a new pastor but have been aided fully in support under the Extension Pastor plan during the last four years. **SR**

Philippine convention held in April

Cebu City, The Philippines, Asia: The fifth annual Philippine SDB convention was held in Cebu City, April 23-27, 1986. On the evening of the 24th, three pastors, having completed the Pastor's Training Course (PTC), were graduated. **SR**



Work continues in the Philippines

Upper left—Taken during baptism at Canton Beach, Talisay, Cebu, last April 27, 1986. Pastor Paypa was giving a message about the "New Birth."

Upper center—Bro. Pondar was explaining to the delegates the importance of branch growth or branch Sabbath Schools.

Center—The teacher of the Vacation Bible School, Mrs. Manyao, with the two youth evangelists, Gellie and Pabing Salodaga.

Lower left—This church will be the recipient of a gift from the Riverside, California, SDB Church. "Thank-you."

Lower right—Taken during VBS graduation at Silocap Liloy, Zamboanga Norte. Teacher was Mrs. Rosalina Many; Pastor Teofilo Estender.



A prayer reminder for each day!

September 1986

Verse for the Month: "And this is the confidence which we have before Him, that, if we ask anything according to His will, He hears us."
1 John 5:14 NAS

Pray for

- | | |
|---|--|
| 1. students and teachers as a new school year is beginning | 16. Rev. Colben F. Mngonyama, Butterworth, Transkei, South Africa |
| 2. T.I.M.E. Project and Rodney Henry, director | 17. Sabbath School teachers and their vital task |
| 3. our new Conference President, Gerry VanDyke | 18. Extension Pastor John Peil, San Gabriel, California, SDB Church of Faith |
| 4. missionaries David and Bettie Pearson, returning to Malawi | 19. Rev. B. John V. Rao and fellow pastors, Nellore, Andhra Pradesh, India |
| 5. Extension Pastor William Shoffner, Tucson, Arizona, branch church | 20. churches experiencing financial difficulties |
| 6. Sabbath School mission offerings—special support for Asia fields | |
| 7. David Thorngate as he prepares for ministry | 21. Matt Olson, director of Youth Ministry |
| 8. Rev. B. Ciesielski of Poland in language study, Madison, Wisconsin | 22. Extension Pastor C. Justin Camenga, Portland, Oregon, SDB church |
| 9. Central Africa Conference meeting at Makapwa Station, Malawi, Africa | 23. your Sabbath School superintendent during "Christian Education Week" |
| 10. Extension Pastor Robert Babcock, Santa Barbara, California, branch church | 24. Rev. Eleazar Paypa and the work in the Philippine SDB Convention |
| 11. C.L. Mangazi, personnel supervisor, medical work, Malawi, Africa | 25. your Sabbath School teacher |
| 12. Netherlands Conference in Haarlem, Sept. 12-14 | 26. Extension Pastor Oscar Godoy and outreach in the Los Angeles, California, area |
| 13. Extension Pastor Ronald Elston and the new SDB church at Naylor, Missouri | 27. a children's teacher in your church |
| 14. Helping Hand editor Linda Harris | 28. the SDB Board of Christian Education |
| 15. Extension Pastor Kevin Butler, Madison, Wisconsin, SDB church | 29. Our World Mission giving to reach nine-month goal! |
| | 30. Rev. Elias Camacho S. and Mexican sister churches |

Moving?

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Janesville, WI 53547

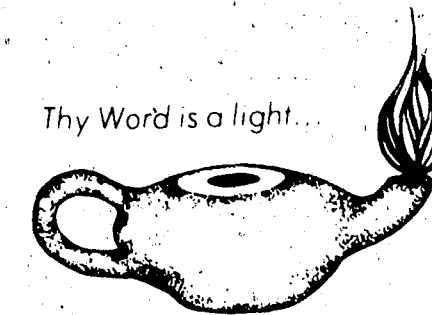
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Board of Christian Education

Natural Evangelism Training is offered

by Kenneth D. Chroniger
Pastor of Central Seventh Day Baptist Church
Upper Marlboro, Maryland

You are invited to discover an experience in evangelism. It is an experience which returns to some fundamental understandings of communicating the Gospel:

1. Evangelism is not a program but an experience of the Christian life.
2. Every Christian is a witness. Some are strong. Some are weak. Every Christian is witnessing.
3. The work of evangelism is described in the "Great Commission" (Matthew 28:19, 20). The Commission is a unified plan:

- the making of disciples—the initial conversion;
- the baptizing of disciples—the initiation into a local covenant community;
- the teaching of the disciples—the completion through education for evangelism, Christian Education.

All of these are evangelism. Evangelism is not complete when one of the parts of the plan is missing.

4. The context of evangelism is the covenant group as it stands before God. It must be committed to bringing persons into the covenant relationship.
5. There is no distinction between being a Christian and being a Seventh Day Baptist.

It is upon these understandings that an experiment in evangelism was developed within our local Seventh Day Baptist Church called Natural Evangelism Training. It is designed to allow each Seventh Day Baptist to increase his awareness of beliefs, the local church and the mutual relationships shared in the

NET is a growing experience that should be pruned, shaped and placed in the context and needs of each local congregation.

fellowship of Christ. It is designed to examine the personal gifts and strengths each brings to sharing our faith in Christ.

NET is divided into three stages:

*Discipleship,
Churchmanship and
Ambassadorship*

NET is a growing experience that should be pruned, shaped and placed in the context and needs of each local congregation.

I invite each pastor to examine NET, shape it and use it as a tool to build on the experience of natural evangelism among Seventh Day Baptists.

(Pastor's handbook for Natural Evangelism Training is available from the Seventh Day Baptist Board of Christian Education, Inc., P. O. Box 115, Alfred Station, NY 14803.)

SR



Religion in the News

Nuns will not be dismissed

Despite Vatican pressure for the dismissal of two nuns, the Order of the Sisters of Notre Dame will not take such action. The efforts to discipline the nuns stem from their participation in a 1984 statement to the *New York Times*. Twenty-four nuns among the 97 signers of a declaration stating that opposition to abortion is not the only legitimate Catholic position, were ordered to retract their statement or face expulsion. The sisters signed the declaration during the last presidential campaign. Church officials indicated that quiet settlements had been reached with most of the nuns who signed the statement. The Order of the Sisters of Notre Dame said, "We do not see in this action sufficient cause to initiate a process for dismissal."

SR

Southern Baptist election

The election of fundamentalist pastor Adrian Rogers has led to continued controversy among Southern Baptist leadership. A long-running dispute between moderates and Biblical literalists has received considerable media attention, both before and after the Rogers' election. Rogers, a Memphis pastor, carried 54 percent of the votes against moderate Winfred Moore of Amarillo, Texas.

Much of the concern over Rogers' leadership is centered in the Southern Baptist colleges and seminaries, where moderates have greater numbers. The president of the convention has considerable influence since he appoints members to committees which nominate board and agency leadership.

SR

Chinese Christians hold conference

According to the Xinhua News Agency, more than 500 representatives of 40,000 Protestant Christians met in Shanghai recently to elect leaders. The report from the official government news source was monitored in Tokyo, and relayed by the Associated Press.

Xinhua claims that 22 protestant churches in Shanghai have resumed activities which had been suspended by the Cultural Revolution of 1966-1976. It is said that the East China Protestant Theological Seminary has been admitting students since September.

SR

Ex-hostage to head Presbyterians

The Presbyterian Church (U.S.A.) has elected former hostage, the Reverend Benjamin Weir, as moderator of the 31 million member body. Weir was held captive in Lebanon for 16 months.

Weir, 62, won election on the first ballot by the delegates to the 198th General Assembly of the Presbyterian Church (U.S.A.). He spent 35 years as a missionary in Beirut, and has resided in California since his release in September, 1985.

SR

Religious freedom in public education

Leaders of Americans United for the Separation of Church and State have announced a campaign to bring themes of religious liberty to public education. In a Washington news conference, the group released a report on the lack of understanding of religious liberty as part of our heritage. Americans United have recently found themselves in conflict with other Christians who advocate prayer in public classrooms. AU favors a strict interpretation of the separation of church and state, including a continued ban on prayer in public schools.

SR



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

August 1986

Meet the YF

by Chris Severance

Skippy Brannon—Skippy will be an eighth grader this fall at North Loup-Scotia High School. He is also an outdoors man, and appreciates the nature around him.

Andy Severance—Andy will also be an eighth grader at NL-S. He is involved in many things and plays many sports at school.

Heather Van Horn—Another eighth grader, Heather enjoys reading and spending time with her family.

Audra Williams—Audra is musically inclined, and takes a lot of ribbing from the rest of the YF. She will also be in eighth grade.

Brad Williams—Brad's unique personality makes him stick out in a crowd. He will be a sophomore next year.

Mike Goodrich—Mike will be a junior next year at NL-S. Some of his hobbies include photography, running and delivering papers.

Norma Brannon—Recently graduated, Norma plans to attend college at McPherson, Kansas. She also likes to read and play the piano.

Twila Cargill—The YF's fearless treasurer likes to spend time with kids, and she also plays the piano and organ.

Gale Cargill—Gale is attending Ag School at Curtis, Nebraska. He enjoys playing, watching and cheering on all sports.

Loretta Cargill—Loretta, the YF's president, is currently employed at Cetak's Market. She enjoys reading and playing the piano.

Beth Dutcher—Beth will be a senior next fall at Kearney State College. She is also the vice-president of the YF, and

enjoys having a good time with her friends.

Kevin Williams—Kevin is currently working on a farm near North Loup. He is very active in YF, and has the role in our group as leader.

Louis Williams—Louis will attend the Lincoln School of Commerce this fall. He also is a "sports man" and plays a mean drum.

Troy Williams—Troy will be a freshman at the University of Nebraska. One of Troy's hobbies is being D.J. on a local radio station.

Chris Severance—Yours truly will be a senior this fall at NL-S, and otherwise leads a very dull life (ha, ha).

John and Ruth Ryschon—These two excellent sponsors would not reveal their age, but none-the-less they are fun-loving people with a knack for the younger generation. SR

If an impulse comes to say
Some unthought word today
That may drive a friend away,
Don't say it!

If you've heard a word of blame
Cast upon your neighbor's name
That may injure his fair fame,
Don't tell it!

If malicious gossip's tongue
Some vile slander may have flung
On the head of old or young,
Don't repeat it!

Thoughtful, kind, helpful speech,
'Tis a gift promised to each—
This the lesson we would teach:
Don't abuse it!

—Anonymous verse from *Poems That Preach*

This issue of *The Beacon* was prepared by the North Loup, Nebraska, Seventh Day Baptist Youth Fellowship.

Financial bondage is studied by YF

Our YF is in the process of studying *God's Guide Through the Money Jungle* by Larry Burkett. We have studied about financial bondage. Financial bondage is letting the temptation to let material possessions interfere with our relationship to God. Some symptoms of financial bondage are: worry about future needs (Matthew 6:25), jealous of what others have (Ephesians 5:5), wasting (Ecclesiastes 2:10, 11), hoarding (Matthew 6:19-20), and lack of commitment to God's work (Proverbs 3:9, 10).

Something else the book points out is we need to trust God to provide for our needs. God's answer to our money worries is found in Matthew 6:24-34 where one of the things it states is don't worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.

Have you ever thought about how to

conduct yourself at work? Maybe your job seems boring, so you do just what you have to "to get by," looking forward to the day when you will have a "real" job. You might not think so, but your real boss behind that "boring" part-time job is God. Scripture gives us some principles (guidelines) to look at as we strive to work "as for the Lord." Excellence (I Corinthians 10:31 and I Peter 4:11), humility (Philippians 22:3-4 and Matthew 20:25-28), and diligence (Proverbs 21:25-26) are godly principles each of us should work toward in our jobs and responsibilities.

We are not yet finished with this book, but this is a review of what we have gotten from the book so far. I look forward to finding out many more important truths as we study the rest of the book. SR

Youth Fellowship projects reported

by Beth Dutcher

The North Loup, Nebraska, SDB Youth Fellowship is currently involved in earning funds to send a delegate to the World Federation meetings. Our goal is to earn enough so that the delegate can come and visit with us in North Loup.

Our money-making adventure started with a movie night. We had movies to

We, as a YF, really enjoy going around and singing to people.

watch, as well as refreshments for the enjoyment of the audience. Our next project was an all-church square dance. We hired a caller to come in and take us from A through Z. A good time was had by all those who participated and those who watched.

August 1986

The YF is also involved in doing Sing-a-grams. This has been a popular idea. We are hired to go and surprise someone with a few songs. We have done birthdays, anniversaries, and several to just bring joy to shut-ins. So if anyone would like to say "hi" or send a song to someone around the North Loup area, just let us know. We, as a YF, really enjoy going around and singing to people. It gives us a special feeling to know that we've cheered someone up.

Our YF also has parties just for the fun of it. We have been known to have an occasional movie party for fellowship and fun. We have also had a hayrack ride and hot dog roast. We are currently planning an innertubing party. We plan on going to Valentine, Nebraska, and innertube down the Niabrara. All of us are looking forward to this and many more good times.

Our YF is fairly spread apart in age; however, we enjoy each other's company and enjoy doing things as a YF. SR



Women's Society NEWS and IDEAS

Getting over the bumps

by Marilyn Merchant

**Waiting does not
come easily to us,
but if we can
contain our
impatience, then
surely the Lord has
a message for us.**

Dear Ones All,

Conference time is here again. Since I have had practically no information on what is especially planned for the ladies, I find it very hard to write telling you, as Chris Davis put it, "What a good time we are having while we are there." It really brings to mind the necessity for those "in the know" to share if they want me to wax very enthusiastic. I do know that the banquet will be special, with a round-table discussion of some of the female delegates to the World Federation.

There are lots of reasons why some of us cannot be in attendance—health, wealth, etc. That makes it all the more imperative, if we are to all feel as one, that those who are privileged to attend bring back to their home church the highlights, the enthusiasm and the joy that is always prevalent when we all get together.

Do you have conference reports at your church? That used to be a time I looked forward to in my former church. Those reports that were provided by all the societies were split into groups. Some were shared each month so that we could know what other societies found of interest and how they chose to serve. This year no requests were made for reports but I, for one, hope some of you took them anyway so I will have a little more information to share about your group than I can glean from your bulletins.

I have been house and dog sitting for several weeks for a friend. Not many feet from the window over my bed is a speed-bump. Most of you are familiar with those safety features that can shake your back teeth loose if you come on one unaware. Around 5 a.m., there are some very heavy duty trucks that start out of the area carrying some of those huge earth-moving machines. You can tell the experienced drivers by the sound. Those who have made the trip many times and have developed some patience, come to a full stop before going across and very

slowly take all 18 wheels (or more) across at a snail's pace. They pick up speed only after the last wheels have cleared. There are some drivers, however, who get their trucks across and then pick up speed to the detriment of all who live in the area because there is still a trailer with the big equipment to come over the bump with such a crash and bang that all interest in sleep is gone for that morning.

Those last wheels come down with such a crash that I thought about it for days. One of the reasons I thought about it so much was that a friend had been going through some rough waters recently. When the tension lessened, we praised God and thanked him for getting her through it, only to have it all come crashing down again. "Why?" she asked.

I wonder if—in our relief at having gotten over the bump—we speed off too fast sometimes, resuming our cruising speed only to discover that what we are trailing behind is causing us much noise and confusion. We are an impatient breed. The Bible tells us to "Wait upon the Lord, be of good courage and He will strengthen thy heart." But then follows the admonition, "Wait, I say, on the Lord." Waiting does not come easily to us, but if we can contain our impatience, then surely the Lord has a message for us and it will come out to his honor and glory in the end.

By now, another S.C.S.C. year is drawing to a close. The bulletins coming from across the nation told of preparations being made in churches which were to have the services of these dedicated young adults. So many had practically the same program but Los Angeles, California, had one that was a wee bit different and which I especially mention.

"Welcome our team—help them get acquainted with our church family by being friendly and participating in every way you can." The friendships made throughout the denomination by those who have served with S.C.S.C. are some

of the things they treasure throughout their lifetimes. I have heard those who are now well into their family-raising years speak with affection of people whom they got acquainted with during their year or years of service. This is the glue that binds us together, and it is such a painless way to help.

Before I go any further, I have two corrections to make in last month's page. In speaking of the collection labels for window shades (in Westerly), the day after I suggested you help them out, I got word via bulletin that the project would end before conference. I am sorry if this caused any difficulty. Also in the same mail came word from the Battle Creek, Michigan, Ladies Aid that six, not four, ladies from the society were honored by the Volunteer Bureau, and one gentleman, husband of a member. Sometimes these deadlines cause a time warp.

Word from Salem about their Mother-Daughter Banquet proclaimed it a big success that was enjoyed by all. They noted they even got the pastor's hands in the dishpan. Funny, that used to be where his mother claimed her's felt the most comfortable.

Columbus, Ohio, ladies have been studying *Limiting God Through Fear*. They found one whole discussion period taken up with discussing the fear of making wrong decisions. Wow! Talk about universality. Isn't it marvelous that he can take all of our goof-ups and make them work for his glory? Also in the same Newsletter was a note that one of their very active members and her family have returned to the "hills of West Virginia" to take up residence on a family farm. I expect to soon hear of lots of activity down there.

Moses: Prince, Servant, Prophet by Lillian Cattleberry and published by Concordia Publishing House, St. Louis, Missouri, has been recommended to us for our enjoyable summertime reading by ladies in Alfred, New York. It is a fictionalized yet Biblically faithful account of the Hebrew people as they struggle along with Moses as he strives to follow the will of his God.

Albion, Wisconsin, ladies held a bake sale at a local bank. A few lines further down on the bulletin there was a notice of several fans being for sale. In this weather, the ladies probably needed them to cool off after the baking session.

Now, for a few Mighty Mites: #1—thank God for the S.C.S.C. workers and staff

**Isn't it marvelous that God can take all of
our goof-ups and make them work for
his glory?**

who have so abundantly blessed us all this summer and give five cents for each one you came in contact with this year to start your societies contribution for next year's project. #2—PTL for Russ Johnson and give five cents if you are attending conference, 15 cents if you are not and 10 cents if you attended but did not sign up on one of the committees. #3—for a Sabbath, free if you traveled more than six blocks to church today. #4—pay 10 cents if you wear glasses or contacts. #5—pay one cent for each pill you took today. #6—five cents for each rocking chair you own. #7—two cents for each different kind of flower blooming in your yard or home today. #8—10 cents if you have to look up where conference is being held. #9—share two cents for each letter in your whole name and, finally, #10—pray for Missionary Pastor Gene Smith and share five cents if you have never met him.

Joyfully, in His service,

The Sabbath Recorder

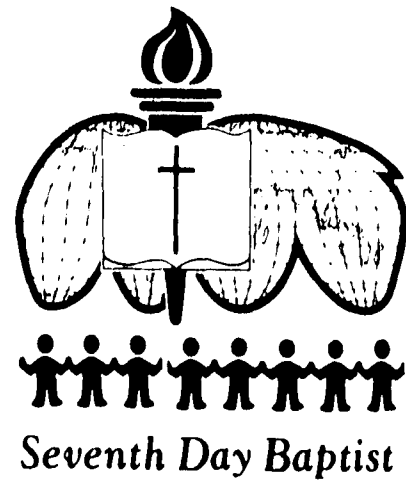
August 1986

Getting acquainted: Seventh Day Baptists around the world

Seventh in a series.

One or more delegates from each of the 16 national conferences and groups will be attending the SDB World Federation sessions August 6-9 in Rhode Island.

by Janet Thorngate



Seventh Day Baptist
World
Federation



James Skaggs
President
World Federation

U.S.A. and Canada

In 1671 the first Seventh Day Baptist Church in the American colonies was established, six years after Stephen Mumford, a Seventh Day Baptist from England, had arrived in Newport, Rhode Island. In 1802 the New England Yearly Meeting evolved into the General Conference, and by 1900 Seventh Day Baptists, moving westward with the frontier, had planted churches across the country to California.

The 19th Century saw the establishment of three colleges and several academies, the beginning of missions in China and Africa, and the publishing of books, pamphlets and periodicals, including *The Sabbath Recorder* (since 1844). The early 20th Century was a period of decline in

numbers for the American churches, but in the 1960's new churches were again being planted. When the General Conference welcomed the Toronto, Ontario, church, it added "U.S.A. and Canada" to its name. There are now 5,000 members in 75 churches and several branch churches.

In 1965 the American Conference joined with 11 others to form the Seventh Day Baptist World Federation, now uniting some 50,000 Seventh Day Baptists around the world. Delegates from the U.S.A. and Canada Conference to the 1986 sessions are Rev. Alton Wheeler, Ralph Mackintosh, Sarah Becker, Rev. Leroy Bass, Rev. Paul Green, Rev. Leon Lawton and Rev. Dale Thorngate. **SR**

Delegates visiting churches en route

Over 30 different churches will have the opportunity to host one or more of the World Federation overseas delegates for a Sabbath before or after the Federation sessions. Nearly all the 39

Travel coordinator, Rev. Leon Lawton, is arranging the over 60 individual visits.

expecting to come from overseas will be visiting in at least one church.

Travel coordinator, Rev. Leon Lawton, is arranging the over 60 individual visits

within financial and other constraints, to fill the requests of the visitors, the desires of individuals and groups sponsoring specific delegates, and the goal of providing as many people as possible the rich opportunity for varied experience and international Christian fellowship.

Rev. L.S. Thanga from Burma was the first to leave home, stopping on his way to the USA to attend meetings of the Baptist World Alliance in Singapore and to visit churches in Australia and New Zealand. Delegates from four conferences will visit the London, England church on different Sabbaths after the sessions: Rev. Thanga, Rev. Rao from India, and the Ronald Barrars and Dorothy Goulding from New Zealand. Rev. and Mrs. Barrar will also visit Malawi where he was a missionary in the 1950s.

Southern California churches will host several of the delegates flying to the West Coast from the Far East: Rev. Paypa from The Philippines, Rev. Thanga, the Barrars, and Mrs. Goulding.

Since the North Loup, Nebraska, Youth Fellowship is sponsoring Rev. Thanga's visit to our conference, he is scheduled to stop in North Loup for the Sabbath of July 26 when the New Zealand people will be stopping in Denver, Colorado. They, along with the Jan Lek family, will be in Southern Wisconsin churches on Sabbaths before the sessions, each wanting to spend some time at the SDB Center in Janesville.

Meanwhile, most of the other delegates will be arriving on the East Coast where churches in New York, Pennsylvania, New Jersey, New England, Maryland, and Washington, D.C., will host 24 individual visits, not counting the five Rhode Island and Connecticut churches where delegates will spend Sabbath, August 9th, during the Federation sessions.

Through special sponsorships, Rev. Bronislaw Ciesielski from Poland will extend his visit in order to study at the English Second Language Institute in Madison, Wisconsin. The Madison church will host him during that time, September 2 to October 16. **SR**

Sponsorships

Individuals and groups in the USA & Canada Conference have given over \$4,000 to the SDBWF Sessions Fund and over \$8,000 to delegate sponsorships—drawing over \$6,000 in Memorial Board matching funds. It seems we are achieving the goal of resources needed!

World Federation Registration

Registration for the World Federation sessions as of July 15 was 56, including 21 observers and 35 official delegates. There is one change in the delegate list published last month: Naval Harley will come in place of Rev. Vincent Smith as the third Jamaica delegate. At this writing, delegates from Guyana, India, The Philippines, and Poland are experiencing difficulty in obtaining their US visas.

Baptists go public in Poland

Warsaw—Recent evangelism campaigns in the Gwardia sports hall here, and in a city park in Kielce, show growing interest in the word of God in Poland.

"We are both witnessing to this fact and contributing to it," say Aleksander Kircun, retired pastor of the First Baptist Church in Warsaw and a former Baptist World Alliance vice president.

Churches in Poland publish a number of periodicals and books, but "articles about Baptists and other Christians appear in weekly and daily papers" of the

In 1985, about 200 people were baptized in Baptist churches and, for the first time since the war, the number of church members in the Union passed 3,001.

general press, Kircun says. The monthly Baptist Union publication, *Slowo Prawdy*, recently celebrated the 60th anniversary since its founding.

Baptists record evangelistic broadcasts for several weekly transmissions by Trans-World Radio, a specialized missionary organization with a European area transmitter located in Monaco.

European Baptist Press Service

Kircun says listeners who write to the Polish Baptist Union in response to the programming receive Bibles and correspondence courses. His wife, Maria, keeps contact with the listeners.

Polish radio has several Baptist services planned for this year. In addition, they aired a 40-minute program on February 23, the first anniversary of the death of the Rev. Michal Stankiewicz, former president of the Union, stressing his merits not only in Poland but also in the European Baptist Federation and Baptist World Alliance.

Even in church buildings, evangelistic meetings are more frequent. Kircun, whose tastes during his long ministry never ran to luxury, travels to his numerous preaching assignments by plane. He can do so more cheaply than by rail because of a reduction of 75 percent for citizens over 75 years of age, accorded by the Polish airline's interior service. He personally conducted a dozen different evangelistic meetings during the past year.

In 1985, about 200 people were baptized in Baptist churches and, for the first time since the war, the number of church members in the Union passed 3,001. Together with children and sympathizers, it means about 6,000 people—the sign of slow but steady growth, says Kircun.

Twenty-three students are enrolled in the Baptist seminary in Malbork. They come together for one week each month. The rest of the time they spend in several churches, learning and practicing, said Kircun.

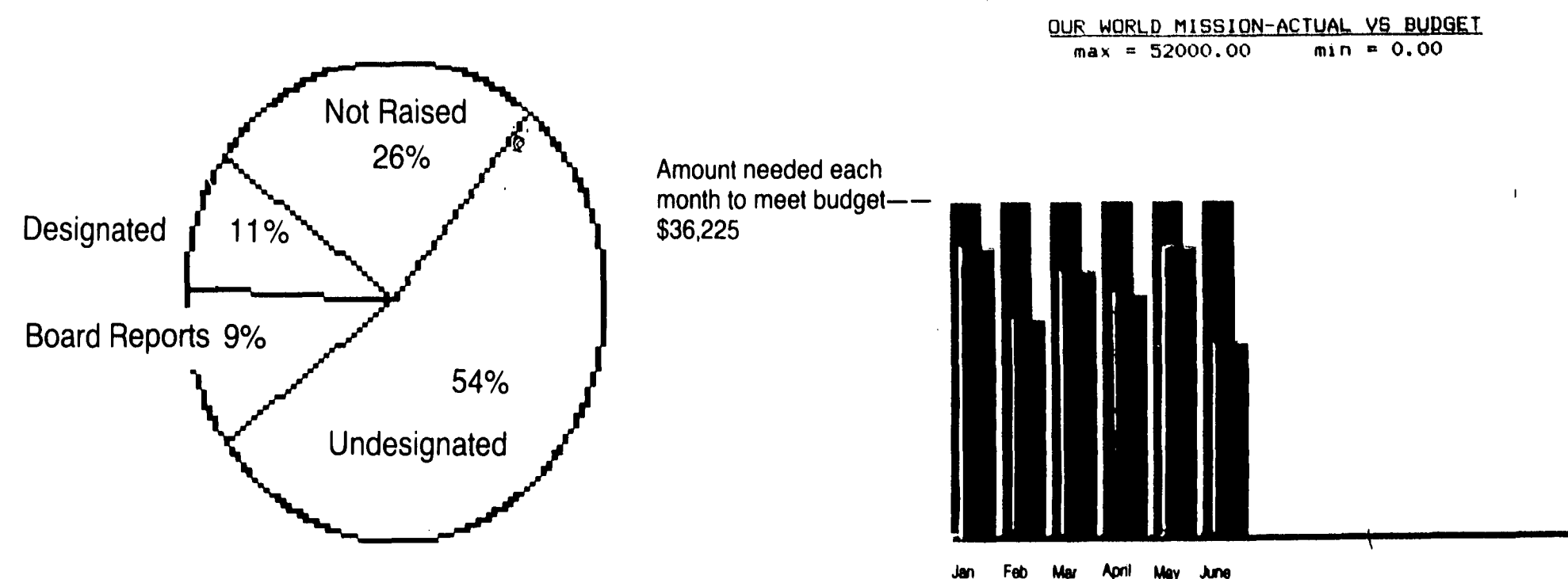
"Church attendance is growing, and we are beginning to believe in wide revival in our country," Kircun claims. "Let us pray for it together." **SR**

Our World Mission budget update

Our World Mission is a Partnership in Ministry

You can be an active part of this partnership through your ongoing relationship to your local church. At the same time, you can help to carry the responsibility of the partnership by supporting our combined denominational budget—Our World Mission. Your dollars are needed to do the work that is the denominational agencies' responsibility in the partnership. Your prayers, ideas and reactions are also needed to support the work that Seventh Day Baptists are doing together.

"The whole is greater than the sum of its parts."



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.

Who are the ministers?

by Edgar Wheeler

"Kingdom work" is the arena of every dedicated Christian—men and women, young and old.

"... And many others who ministered to him out of their substance."

Luke 8:1-3

We were a group of "ministers" who had come together for a "Ministers' Workshop." We studied the Scriptures, discussed training for pastors, church growth and evangelism, and issues to be faced in pastoral ministry. This was an essential part of being equipped for pastoral ministry.

From our meeting room, we could see, through doors ajar, an unsung ministry being carried out. It warmed my heart. In the kitchen, some distance away, women of various ages were at work preparing the meals for us "ministers." There was a 97-year-old lady, my former school teacher, an unmarried lady, mothers whose children were grown up, mothers with young and growing children, and expectant mothers. They were cooking meals, preparing snacks, setting tables and later waiting tables.

We "ministers" were or would be recognized throughout our denomination, and our meetings and their issues would be widely noted. The women who ministered through their loving service would perhaps receive little or no

recognition for their ministry. Yet was it any less a service to Christ and to others than that of us pastors?

My mind turned back to those women—Mary Magdalene, Joanna, Susanna and many others—"who ministered to Jesus out of their means." We are familiar with the names and ministry of the inner circle, the disciples, but how often do we hear the names and of the ministry of those women "who ministered unto" Jesus? Yet the self-forgetful service of these women was vital to the ministry of Jesus and the disciples.

Is "kingdom work" the arena of men or professionals alone? By no means. It is the arena of every dedicated Christian—men and women, young and old. There are specific spiritual gifts and, therefore, callings; but when those gifts are used and our roles played out in service to God and others, any distinction as to who is a minister disappears. All who so serve are the ministers of Christ.

I want to pay special tribute to those women of the church who work so selflessly in "women's work," and who indeed do not draw those lines of "duty" that we men so often do, which might make life easier for themselves. They, too, "minister to him out of their means." SR



The Sabbath Recorder

The joy of families

Reason for the gathering—a high school graduation in North Carolina. Family members arrived at the home during the day on Friday, June 6, 1986. Folks had traveled some 450 miles to share this celebration; some in campers, others in vans or cars. Sixteen in all gathered for Friday night supper. The next morning,

after we all enjoyed breakfast (this family loves to eat), each one prepared for Sabbath morning worship.

What a joy to sit with this happy group of relatives. The morning service had been prepared by the host family. You see, there is no Sabbath-keeping church in this area. So each week, these four family members gather together in their own home for worship. They certainly were glad to have some visitors.

As we gathered together, a tape of quiet instrumental hymns was playing. The head of the household read the call to worship. His wife led the service. One of the group played a Casio keyboard that was brought along from New Jersey. Others in the group shared readings, special music, Scripture, and a junior message was given for the younger ones. Our host had prepared an excellent service, one that all of us could be involved in. We learned about GROWTH.

G—go to God in prayer daily (John 15:7)
R—read God's word daily (Acts 17:11)
O—obey God moment by moment (John 14:21)

W—witness for Christ by your life and words (Matt. 4:19)

T—trust God for every detail of your life (I Peter 5:7)

H—Holy Spirit—allow God to control and empower your daily life (Acts 1:8)

We concluded our service with the singing of "Our Best."

After church was over, everyone enjoyed a Sabbath picnic together in the back yard. On Sunday, the family started to depart, but oh the blessings of sharing this time together and realizing the joy of being put here on earth in family units; more so to realize that we were all a part of the family of God! Praise the Lord! SR

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British Baptist resolution on terrorism

London—The Baptist Union of Great Britain and Ireland, in their recent annual assembly, voted overwhelmingly in favor of an "Emergency Resolution on Terrorism."

The assembly supported an April 15th statement of the British Council of Churches "concerning American action against Libya" and added: "We acknowledge and utterly condemn the existence of individual and state terrorism practiced internationally throughout the political spectrum."

The Baptist resolution urged that "intemperate and dehumanizing language . . . be abandoned," and continued, "The retaliatory use of arms is ineffective against terrorism" and its causes. "Military pragmatism" does not adequately deal with the moral issues involved in terrorism, said the resolution.

The resolution called on the British government to oppose terrorism "in concert with the widest possible international community," to contain terrorism "by means other than the retaliatory use of arms" and to distance itself from "aspects of United States' foreign policy that do not conform to the principles outlined above."

"We believe that all human life is of value in the sight of God," stated the resolution. SR

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Organization formed to care for historic cemeteries

Rev. S. Kenneth Davis, pastor of the Salem SDB Church, has been elected chairman of the new cemetery organization.

Salem, West Virginia—An organization formed on May 11 this year really dates back in significance almost 200 years to May 13, 1792—the day on which Seventh Day Baptists, the original settlers of Salem, West Virginia, met to establish a church (and thus the community) on the then "Western frontier."

The organization is the Salem and Greenbrier Seventh Day Baptist Cemetery Association. Its purpose is to restore and make provision for the perpetual care of the historic SDB cemeteries in both Salem and in the nearby Greenbrier Run community, one of the places where the pioneers established active church groups in the early days. The Salem congregation has remained active through all the years since 1792.

Rev. S. Kenneth Davis, pastor of the Salem SDB Church, has been elected chairman of the new cemetery organization. Serving with him during the organizational phases of the association will be Timothy G. Zinn, vice chairman, and Artice Richards, secretary/treasurer. Other members of the Board of Trustees are Al Davis, K. Duane Hurley, Gladys D. Norris, Hon. Jennings Randolph, John Randolph, and W. Fred Zinn.

A first order of business will be to incorporate the association in accordance with West Virginia state laws and file for non-profit status. In the meantime, arrangements have been made for

contributions to be made for tax credit through the Salem SDB Church, whose treasurer will maintain a specifically dedicated account for the Cemetery Association.

In addition to clearing the Greenbrier Cemetery and the regular mowing and maintenance of both cemeteries, the following goals have been established: to floodlight the cemeteries from dusk to dawn; to enclose the cemeteries with fences high enough to discourage or prevent trespassing and vandalism; to restore grave markers that have been broken, torn down and/or moved; and to mark unmarked graves.

A project has been initiated to locate or establish maps of all grave sites in both cemeteries and make provision for keeping permanent records. Then copies can be installed under plexiglass at the sites and the original diagrams can be kept at the association office, with copies sent to the denominational Historical Society files at the SDB Center in Janesville, Wisconsin.

It is proposed that the road into the Greenbrier cemetery be changed in order to maximize the use of burial sites which are still available there.

With the desire ultimately to acquire sufficient capital to provide perpetual care for both cemeteries, the board of the association plans to contact descendants of those whose bodies are interred in the cemeteries, seeking support and/or endowment through current gifts, as well as major bequests in wills. Also, an investigation is being made regarding the availability of public funds for restoration and care of historic cemeteries.

Historic significance of the cemeteries is validated by the fact that they date back to the earliest settlers in this part of Appalachia.

The record shows that soon after the Pilgrims landed at Plymouth Rock, Seventh Day Baptists also came to "this free land" in order to enjoy freedom in religious beliefs and practices, including

seventh day Sabbath observance.

Establishing themselves first in Newport, Rhode Island, the SDBs migrated down through the New England states into New York, and on south to New Jersey. A group near Salem, New Jersey, then followed the "westward trek" into Pennsylvania, where a church was established in Salemville, on to the location along Ten Mile Creek, originally called New Salem in the then State of Virginia.

The history book records that "upon their arrival at New Salem, the new settlers had created their cabins about a block-house, which they built for mutual protection, a common defense on the frontier in those times."

Soon the block-house, which served also as the place for town meetings as well as religious services, was augmented by "a house of worship (located on the lower side of the burying ground) built of hewed logs. The crevices between the logs were filled with sticks and clay mortar. The house measured 28 feet long, 22 feet in width, with galleries. In the middle was a chimney with double

fireplace to supply heat."

It was not long before "all danger from Indian attacks had passed away, and the settlers began to scatter." The New Salem church, in order to accommodate the various groups of its members, maintained church services "at various locations including Greenbrier Run where a log meeting house was built adjacent to the cemetery site."

Though the Greenbrier church building no longer exists, the pews, the pulpit, and the other furnishings are installed in the log meeting house at the entrance to Fort New Salem, the frontier village (1790-1830) recreated on the Salem College campus as a part of that institution's heritage arts educational center and museum.

In talking about the importance of the Salem and Greenbrier Seventh Day Baptist Cemetery Association, Chairman Davis concludes, "We have organized our efforts and influence and resources for the protection, preservation, beautification and, ultimately, perpetual care of these grounds. We earnestly solicit your suggestions and your support." SR

Obituaries

Willard.—Bertha L. Willard, 71, formerly of Alfred Station and Penn Yan, New York, died Monday, May 12, 1986, at Valley Lutheran Hospital in Mesa, Arizona.

She was born February 9, 1915, in Alfred Station to John and Ivanna Ormsby Lewis. She was a junior high school teacher at Alfred-Almond Central School and was a member of the Alfred Station Seventh Day Baptist Church.

In 1953, she moved to Penn Yan, where she taught remedial reading in the junior-senior high school for 17 years. She was a member of the First Baptist Church in Penn Yan.

At the time of her death, she was a member of the John Calvin United Presbyterian Church in Apache Junction, Arizona; the Mariners, and the New York Retired Teacher's Association.

Survivors include her husband, Elmer Willard; a son, Llewellyn, of Mesa; a daughter, Margaret, of Apache Junction; a sister, Jean Pierce, of Alfred Station; three grandchildren; three great-grandchildren; nieces and nephews.

August 1986

A memorial service was conducted on Sabbath, May 17, 1986, at the Alfred Station Seventh Day Baptist Church with the Rev. Melvin Stephan, assisted by the Rev. Albert N. Rogers, officiating. MFS

Guyre.—Doris Rosalind Maxson Guyre passed away in May of this year. She was born October 22, 1902, and married Henry Randolph Guyre on June 22, 1926. Henry and Doris lived in Weehawken and Chatham, New York, until they moved to Tucson, Arizona, in 1965.

Mrs. Guyre attended the fellowship in Tucson almost from its beginning and transferred her membership to the fellowship on January 23, 1986.

Surviving are her husband, Henry R. Guyre; two children, Phyllis Jones and Kenneth Guyre; and six grandchildren.

A memorial service was held at the South Lawn Mortuary of Tucson. The eulogy was given by Reverend William Shoffner, Jr., minister of the Tucson Seventh Day Baptist Church. Interment was at the South Law Memorial Park, Tucson.

27

A High Sabbath in New Testament times

by Mynor G. Soper

In Old Testament times, the Lord's people had what were called "High Sabbaths." These were special holy days set aside for special worship and celebration. We, of course, are not under the Old Testament system of sacrifices, special feast days, etc., but even so there are Sabbaths that are so special they deserve to be called "High Sabbaths." That is what we in the Texarkana church planned and celebrated March 8th.

The Seventh Day Baptist Church in Texarkana, Arkansas, had had a long period of "doldrums." They have not had a full-time pastor since March, 1976. Growth had stagnated, and even the normal growth of the children raised in the church was lost. Attendance had dropped to an average of about 18 people. But the folks in Texarkana are tenacious when it comes to their faith that God wants a thriving Seventh Day Baptist church here in this two-state city.

Over the last couple of years, new hope gradually came to life—more consistent attendance, a visitor now and then, a new family. Babies' cries began to be heard in



New members of the Texarkana SDB Church: front row—(left to right), Troy Munn, Dick Munn, Jenny Munn, (Pastor Soper), Dawn Richards, Dan Richards; back row—(left to right), Kevin FitzRandolph, Mary FitzRandolph, Faye Wear, Ralph Wear.

the congregation. What a welcome sound!

Finally, March 8 arrived—a day we felt justified in calling a "High Sabbath." We began with a baptism service for a young married couple. (One of them had been raised in the church but had not attended in many years. The other was a new convert to the Sabbath.) Then came our worship service with the usual songs of praise and prayers of thanksgiving, special music and a message from the Word of God: "A Covenant People."

Then two couples came forward to have their three babies dedicated to the Lord. The congregation joined in promising to help raise them in the nurture and admonition of the Lord. Then, one by one, nine adults gave their testimony and made a request to join the church. After a ringing vote of acceptance by the congregation, the nine lined up in front to receive the right hand of fellowship by the entire congregation. Being a "covenant people," the new members signed the church covenant, and at the same time, all other members renewed their commitment to the Lord by resigning the covenant. Following the benediction, we all went to the dining hall for a fellowship meal.

What a day! Two baptisms, three babies dedicated, and nine adults joined the church with 46 in attendance. No, we did not offer any sacrifices because we all joyfully accepted the sacrifice our Lord made for us nearly 2,000 years ago. Even so, we felt it had been a "High Sabbath" unto the Lord, and we gave him the glory.

Since that time, we have continued to realize the Lord's blessings as our regular attendance has climbed to near 40 and new people have been visiting our services. Some have expressed interest in becoming members and more baptisms are planned. A "High Sabbath" once a year? I think the Lord would be pleased.

SR

The Sabbath Recorder

Summer Institute held in June

Eight students participated in the annual Summer Institute at the Seventh Day Baptist Center in June, taking the course on "Seventh Day Baptist History and Polity."

A service of the Center on Ministry, the Institute is one of two required for pastoral accreditation by General Conference. The other is "Sabbath Philosophy," which will be offered next summer. Theological students, pastors in service and other interested persons are welcome to attend the Summer Institute.

The course was under the direction of Dean Paul Green, who taught the polity sections. Most of the history lectures were presented by Historian Scott Smith. Other lecturers included: Leon Lawton, executive of the Missionary Society; Don Sanford, author of *A Free People in Search of a Free Land*; Dale Thorngate, executive of the General Conference; and Rodney Henry, author of *The Emerging Seventh Day Baptist Church*.

A highlight of the Institute was the presentation by Janet Thorngate of brand-new information on the early history of

Seventh Day Baptists in England. Her lectures were based on the research of Oscar Burdick, librarian at Graduate Theological Union in Berkeley, California.

Members of the Milton church furnished housing and much delicious food for the students. Denise Green was in charge of the meals.

This year's students were a very earnest group who asked many good questions and did well in the course. They included: William Edwards, student at Austin Presbyterian Theological Seminary and leader of the new Seventh Day Baptist group in Austin, Texas; Gary Hemminger, pastor of the Seattle, Washington, church; Jean Lewis and Philip Lewis (auditor) of the Riverside, California, church; Arthur Rowe, student at Iliff School of Theology in Denver, Colorado; William Sharon, student in Training in Ministry and pastor of the Wichita Falls, Texas, church; Charles Thomas, student in Training in Ministry and pastor of the Little Genesee, New York, and Hebron, Pennsylvania, churches; and Richard Williams (auditor) of Waterford, Connecticut.



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August 1986

Accessions

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

Joined after Testimony
Leigh Brown
Belford W Cox

Joined after Baptism
Poli Dela Cruz
Loida Dela Cruz

Denver, Colorado
John D. Bevis, Pastor

Joined by Letter
Dianne Gerlick
Ronald Gerlick

Associate Member
Herbert Meyer

Texarkana, Arkansas
Mynor Soper, Pastor

Joined after Testimony
Cecelia Soper
Basil W. Ford

Joined after Baptism
Kevin FitzRandolph
Mary FitzRandolph

Joined by Letter
Richard Munn
Jennie Munn
Troy Munn
Faye Wear
Ralph Wear
Daniel Richards
Dawn Richards

Marriages

Davis-Soper.—Chris Davis and Corina Soper were united in marriage on October 5, 1985, in Texarkana, Texas, with Mynor Soper officiating.

San Diego, California
Joined after Testimony
Diane Sharp

Bay Area, California
Steve Crouch, Pastor

Joined after Testimony
Stephan Peters

Births

Deaton.—A son, William Cody Deaton, was born to Mark and Brooke (Soper) Deaton of Texarkana, Arkansas, on March 19, 1986.

FitzRandolph.—A son, Edward Pierce FitzRandolph, was born to Kevin and Mary FitzRandolph of Texarkana, Arkansas, on April 12, 1985.

Keel.—A daughter, Deborah Renee Keel, was born to Jerry and Lynn (Madden) Keel of Vernon Parish, Louisiana, on June 2, 1986.

Moehline.—A son, Michael Jordan Moehline, was born to Johannes and Viva (Owen) Moehline of Tujunga, California, on June 18, 1986.

Owen.—A son, Philip Christopher Owen, was born to Jan and Paul Owen III of Montrose, California, on June 27, 1986.

Richards.—A daughter, Danielle Patrice Richards, was born to Daniel and Dawn (Soper) Richards of Texarkana, Arkansas, on April 10, 1986.

Scott.—A son, Orin Blake Scott, was born to Mike and Betty (Smith) Scott of Texarkana, Arkansas, on May 14, 1986.

Soper.—A son, Mynor George Soper III, was born to Mynor (II) and Cecelia Soper of Texarkana, Arkansas, on March 29, 1984.

Soper.—A son, Evan Tyler Soper, was born to Mynor and Cecelia Soper of Texarkana, Arkansas, on August 16, 1985.

More audio visuals available!

Called Together—promotional production on SDBs

In addition to the video cassette formats (VHS and Beta) which are available on loan or may be purchased for \$25, this production on Seventh Day Baptists is now available for loan in 16 mm. movie (not for sale). These are particularly suitable for showing to larger groups.

Other additions to the audio visual library:

Video cassettes—

1. When the Child Misbehaves
2. The Fabulous 2's and 3's
3. The Fabulous 4's and 5's

Audio cassettes—

The Holy Bible—a 12 cassette audio-recording of the New Testament. This is a New International version, produced by Hosanna and copyrighted by the International Bible Society.

Computer Games for Christians

New Covenant Ministries now has available Bible centered computer games that can be played on most home computers such as Apple, TI, Atari, Commodore, Kaypro & TRS-80 (color computer).

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Oscar C. Godoy, Extension Missionary

Joined after Testimony
Leigh Brown
Belford W Cox

Joined after Baptism
Poli Dela Cruz
Loida Dela Cruz

Denver, Colorado
John D. Bevis, Pastor

Joined by Letter
Dianne Gerlick
Ronald Gerlick

Associate Member
Herbert Meyer

Texarkana, Arkansas
Mynor Soper, Pastor

Joined after Testimony
Cecelia Soper
Basil W. Ford

Joined after Baptism
Kevin FitzRandolph
Mary FitzRandolph

Joined by Letter
Richard Munn
Jennie Munn
Troy Munn
Faye Wear
Ralph Wear
Daniel Richards
Dawn Richards

Marriages

Davis-Soper.—Chris Davis and Corina Soper were united in marriage on October 5, 1985, in Texarkana, Texas, with Mynor Soper officiating.

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Joined after Testimony
Diane Sharp

Bay Area, California
Steve Crouch, Pastor

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Stephan Peters

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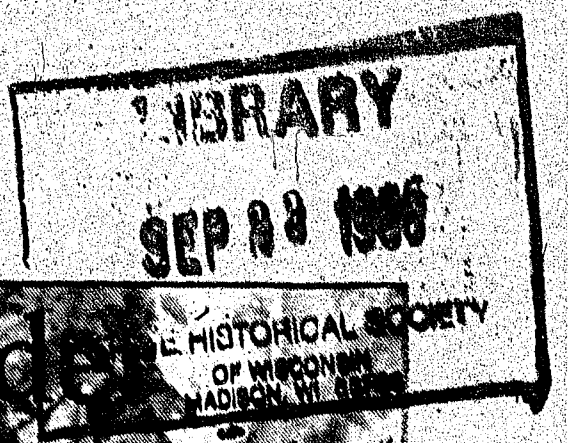
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- Campers creating
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- Choir caroling
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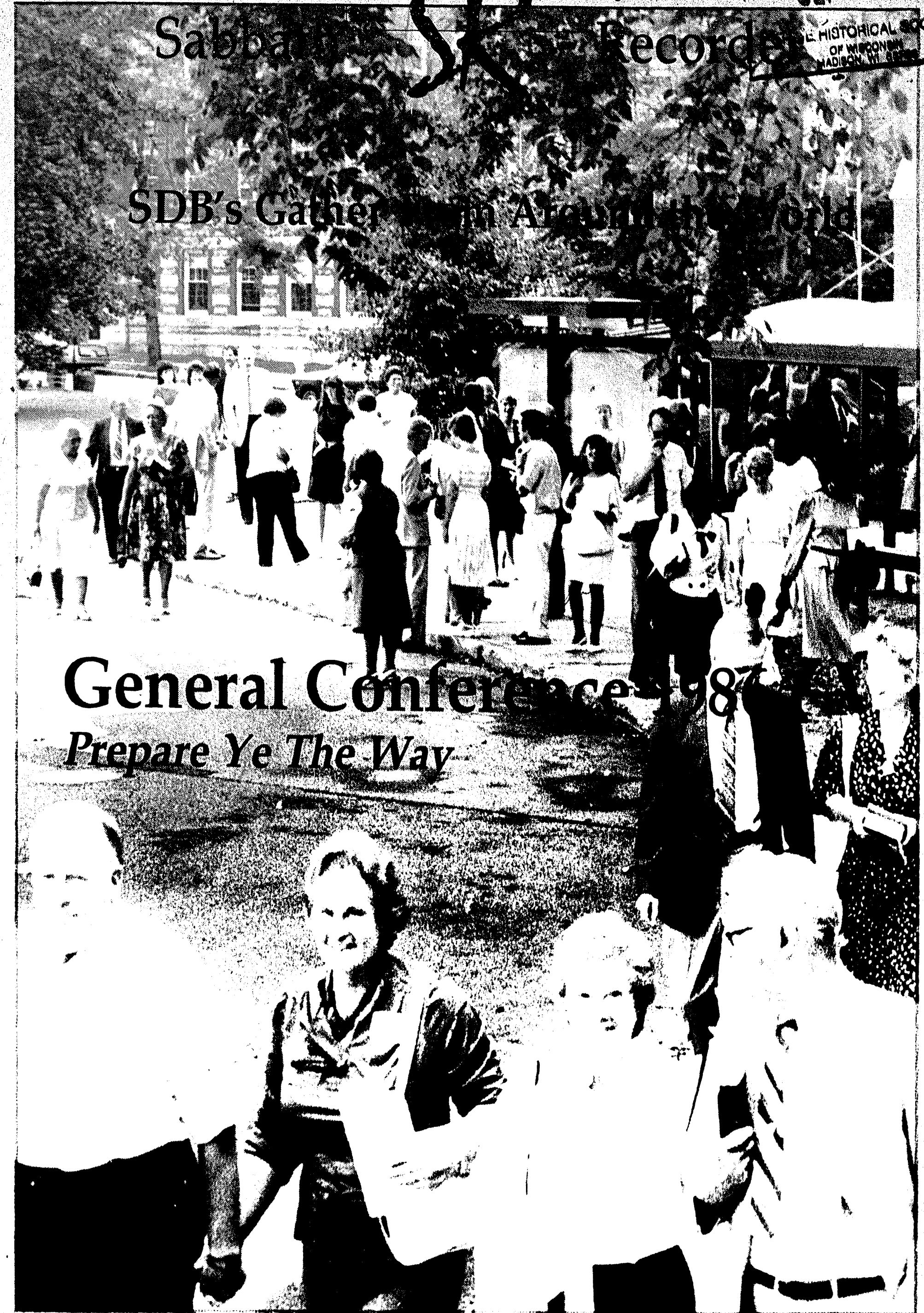
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