

Let us fear the Lord our God, who gives autumn and spring rains in season, who assures us of the regular weeks of harvest.

—Jeremiah 5:24

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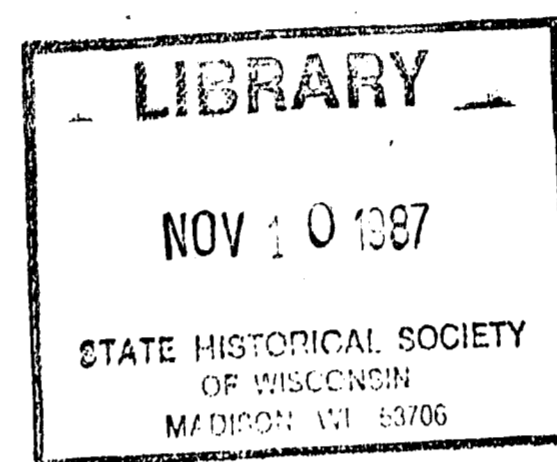
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The Seventh Day Baptist

November 1987

Sabbath Recorder



***The Sabbath:
It's relationship to God
and mankind***



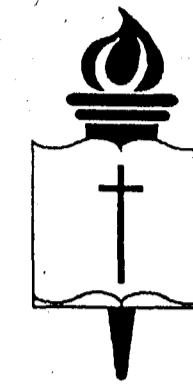


He is like a tree
 planted by streams of water,
 that yields its fruit in its season,
 and its leaf does not wither.
 In all that he does, he prospers.

Psalms 1:3



The Sabbath Recorder



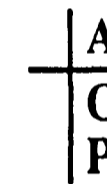
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Who are Seventh Day Baptists?

If you've never read *The Sabbath Recorder* before, you might be wondering who Seventh Day Baptists are. Like other Baptists, Seventh Day Baptists believe in...

the saving love of Jesus Christ...
 the Bible as the inspired word of God and a record of God's will for man. We use the Bible as our authority both for our faith and our daily conduct.

We believe in freedom of thought and the congregational form of church government. That means that every member of the church has the right to participate in the decision making process of the church.

The seventh day

God commanded that the seventh day (Saturday) be kept holy. Jesus showed that he agreed by keeping it as a day of worship. We observe the seventh day of the week (Saturday) as God's Holy Day as an act of loving obedience, and not as a means of salvation—salvation is the free gift of God through Jesus Christ.

It is the joy of the Sabbath that makes Seventh Day Baptists just a little bit different. If you would like more information about Seventh Day Baptists, write: Seventh Day Baptist Center, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678

The Sabbath

Its relationship to God and mankind

by David Thorngate

God's representative in time

The concept of a time "set aside" is first found in Scripture in the first few pages of Genesis: "By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work and God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done" (Genesis 2:2-3). God chose this particular section of time, the seventh day, and gave to it the characteristic of holiness. The first six days and the creative acts that God had done within them were declared "good," but God declared the seventh day to be "holy."

In Exodus 20:8-11, we find God's plan for man's relationship to this holy seventh day. "Remember the Sabbath day by keeping it holy. Six days you shall labor and do all

your work, but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates. For 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."

In God's giving of the Ten Commandments, we have the divine sanction of the Sabbath, given to the people of Israel. The Sabbath, for the Jews, developed into a time of *meeting*. Abraham Joshua Heschel writes about this specific time: "It is the dimension in time whenever man meets God."¹ Herbert Saunders also develops this thought in his book, *The Sabbath: Symbol of Creation and Re-Creation*. He writes, "...the Sabbath becomes that regular moment in time when man and

God meet and share together in spiritual and loving fellowship. It is sacred above all other days not because man has made it so but because the eternal God has made it so."² The Sabbath is the special representative in God's dimension of time, and this representative has his holy "stamp of approval."

Is this special day only for the Jews? There is no narrowing of God's focus to the Israelites in the Old Testament. God called Abraham to be a recipient of his blessings, but Abraham was also to be God's agent to the world. In Genesis 12:1-3, we have God's call to Abraham. "Leave your country, your people and your father's household and go to the land I will show you. I will make you into a great nation and I will bless you; I will make your name great and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed

through you." This sacred, holy time of the Sabbath is surely a blessing meant for all peoples of the earth.

God's representative in space

In the Old Testament, the ark of the covenant and the temple served as God's representatives in space. With the passing of time, as all things do, the temple and the ark became objects of legend and fable and have, basically, been lost to us today. But as always, God's plan is perfect. In the fullness of time, God's perfect representative in space came into being. Jesus Christ came into the world as God's perfect representative in space. Jesus was the perfect, uncorruptable piece of space that came to the world to redeem it to the Father. Jesus was the representative of the first pieces of space to transcend time. Jesus was in the beginning (John 1:1) and will be at the end (Revelation 1:8). Jesus transcended time, but he did not nullify it. The fact that time is still with us shows this to be true. Jesus is the Lord of time. "Through him all things were made; without him nothing was made that has been made" (John 1:3). Jesus is Lord of the Sabbath. "Then he (Jesus) said to them, 'The Sabbath was made for man not man for the Sabbath. So the Son of Man is Lord even of the Sabbath'" (Mark 4:27). God's perfect representative in space is thus the lord of the perfect representative in time. A.H. Lewis writes, "Christ is the central character of the New Testament. The gospel is embodied in him. God was in him reconciling the world unto himself. His teachings and practices form the ultimate authority in all matters of Christianity. What he did, he did

as Christ the Savior. He always observed the Sabbath. Instead of destroying it he pruned it that it might bring forth more fruit."³ Christ did not do away with God's perfect, holy representative in time. He declared his lordship over it and proceeded to show the purpose for which the Sabbath was intended.

The Sabbath: God-Centered and People- Oriented

God-centered

In the beginning, as we have seen in Genesis 2:2-3, we had God establishing the Sabbath based on his action: rest. The seventh day was established as a memorial to the creation of the world which God had finished. The Sabbath is God's ordained, holy day. It belongs to him. The Sabbath was instituted as a day set aside for man's communion with God. The day was set aside, as we observed in Exodus 20:8-11, as a day of remembrance. The Sabbath is a day to center in on God and commune with him. The Sabbath is

not simply a time of cessation of work. Heschel writes on this, "The Sabbath, thus, is more than an armistice, more than an interlude; it is a profound conscious harmony of man and the world, a sympathy for all things and a participation in the spirit that unites what is below and what is above. All that is divine in the world is brought into union with God. God is the central theme of the Sabbath."⁴

"The Sabbath, then, was primarily for spirit communion with God—spirit rest, spirit Sabbatizing."⁵ People must realize the importance of the Sabbath day commandment in the decalogue. The Sabbath's (the fourth commandment) position is pivotal. The first three commands deal with humankind's relationship to God. The last six commands deal with humankind's relationship to humankind. The Sabbath commandment deals with both relationships. The Sabbath is to be a Sabbath to the Lord your God. But you are also not to do any work or have those within your gates do any work (Exodus 20:10). The Sabbath, therefore, is the meeting place between God and humankind.

Cont. on page 22

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Enter the Joy

Enter the joy of giving

One of the truly great joys of being a Christian is the privilege we have to be givers. "God loves a cheerful giver," and those who willingly return a portion of what is God's gift to them are those who are truly blessed. In the parable of the talents, from which our theme *Enter the Joy* comes, the three stewards of the master's resources are each entrusted with a certain responsibility—to faithfully administer the Lord's estate until he returns to demand an accounting. The master knew the character and abilities of each steward, for he gave to them proportionately what he believed they could adequately administer. Two were faithful and exercised their stewardship with honesty, being willing to take a risk for the master's benefit and realizing a return on his investment in them. The other steward (although the results of his actions would make us question such a title) refused to take the risk of faithful stewardship and failed his master. The two faithful stewards were invited to *Enter the Joy* of the master. The unfaithful servant found himself "weeping and gnashing his teeth"—hardly a pleasant thought for eternity.

What does this have to say as we consider the faithful stewardship of our resources? Each of us has a gift, a talent or a resource that has been entrusted to us as God's stewards. I can remember singing a chorus at Pacific Pines Camp when I was a teen-ager, that has within it the lines:

*Wonderful riches more than tongue can tell,
he is my father, so they are mine as well.*

*He owns the cattle on a thousand hills,
I know that he will care for me.*

Everything is God's. There is nothing that we own which has not been entrusted to us by God; which has not been given to us for our benefit to use for his good.

It is interesting, I think, that one of the frequently expressed reasons some people do not like to attend church is because "they are always asking for money!" In this day and age that seems a rather surprising reason. We attend a baseball or football game and "they are always asking for money!" As this is being written, the NFL players' strike has just begun—the issue being money and free agency. Everyone knows that if the strike is successful, the cost of tickets will go up. I have noticed that a number of fans who have been interviewed have sided with the players—increased cost of attending the games does not seem to be an issue with them. I wonder what their response to the church might be.

We go to a good restaurant and have dinner and, as we go out the door, "they are always asking for money!" We even take a few moments, sometimes needing to return to our table from the cash register, to put down on the table a 10-15 percent tip for the waiter or waitress who *served* us. And sometimes it is difficult for us to even consider the possibility that God asks us for 10 percent as a tithe of what he has entrusted to us, when all the time he *serves* us with life and health and his continued blessing.

We attend a theater, go to a movie, attend a concert, and a dozen and one other entertainment events, and "they are always asking for money!" We cannot even get in without whipping bills out of our wallets. But that does not stop us from being fans of baseball and football teams. That does not stop us from eating at a good restaurant or tipping the waiter or waitress. That does not stop us from going to the theater or attending a concert. The tragedy is that we have somehow put our priorities out of sync with reality. The person who would *Enter the Joy* is one who realizes that God comes first. His demands are greater than any other demands—that he will bless those who "seek first his kingdom and his righteousness" and

respond to the stewardship he has entrusted to them. Faithful stewards are those who thank God for his generosity and go to the house of God with rejoicing that they can give.

As we *Enter the Joy* of being faithful in giving, let us all consider **tithing**—giving 10 percent of what God has entrusted to us (which is already his), back to his church for the benefit of his body. The prophet Malachi (3:10) writes: "Bring the full tithes into the storehouse, that there may be food in my house; and thereby put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you an overflowing blessing." The promise of God is that if we will be tithers, we will be blessed—it is as simple as that! One of the members of the Milton church said the other day that the reason we do not tithe is because we do not believe God! Believing God—believing that he keeps his promises—should compel us to be tithers, and the work of Christ on this earth would prosper like we never dreamed possible. I cannot imagine what would happen if the "windows of heaven" were opened for Seventh Day Baptists because all of us became tithers. We would never have to worry about ministry again. It would happen automatically and with great joy.

But giving does not stop there! The real joy comes when we take what we have left over in abundance after the tithe and give an offering to God. The offering in the Old Testament was considered after the person faithfully gave his tithe to the Lord. The tithe is God's—the gifts are ours!

Sometimes clichés do not mean very much, but sometimes they speak volumes. Like: "Do not give from the top of your wallets; give from the bottom of your hearts." Giving is the logical response to a God of love and generosity. God has given us so much. What would happen if you were to take an inventory of all God has given you? Would your giving to him even make a dent in your gratitude? God is a giving God. And to *Enter the Joy* we must be a giving people.

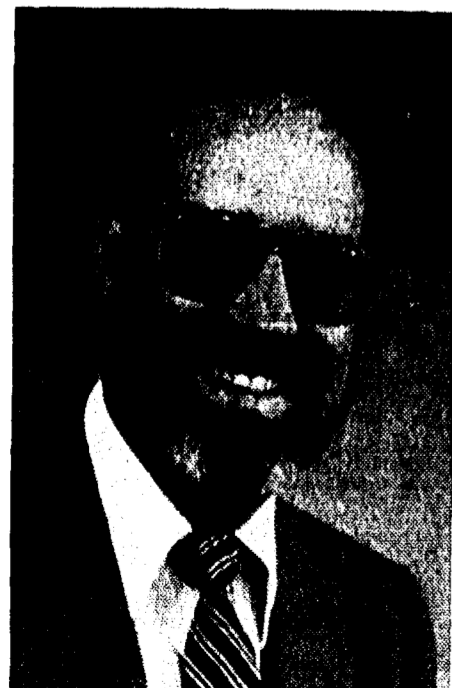
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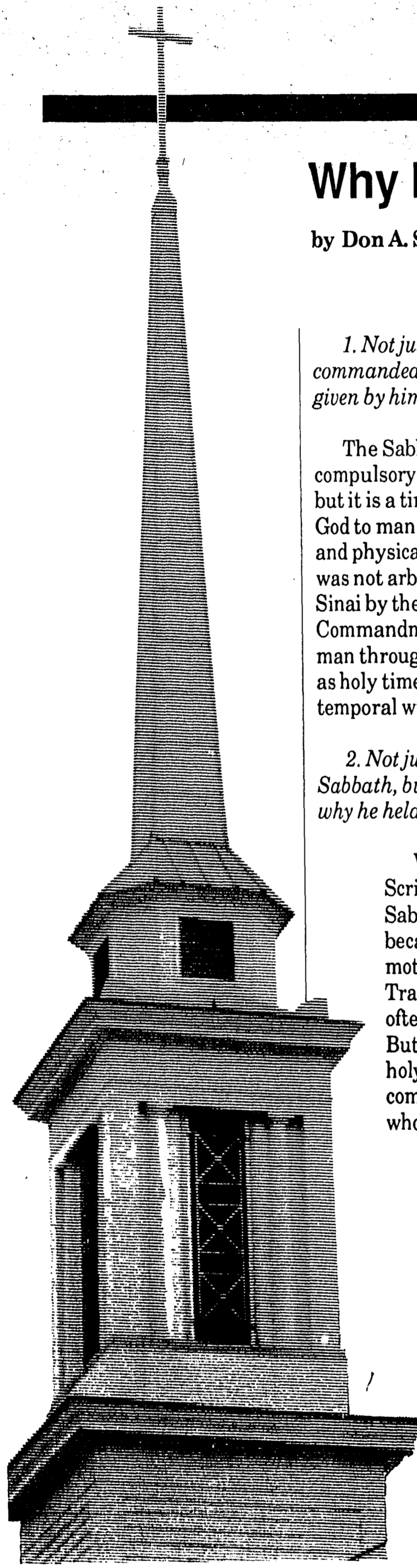
For the past several years we have been discouraged as we have faced the inevitable that the ministry of Seventh Day Baptists was going to be hampered because of shortfalls in budget and programming. No wonder that it is difficult to *Enter the Joy* of budget making and program planning! What do we need? Where are we to go now? I believe the answer lies in what we as individual Seventh Day Baptists and as Seventh Day Baptist churches decide about the future of our beloved denomination.

I have heard over the years that it is difficult to give to the denominational budget because "our church does not receive anything back." Let us ask ourselves some important questions: Does my church have a pastor who was trained by some denominational program (Alfred University School of Theology, Center on Ministry)? Does my pastor attend pastors' conferences? Do any members of our church attend General Conference? Do classes in our Sabbath School use *The Helping Hand* or the *Nurture Series*? Does it excite me to see missionaries on the field? Have we had workshops in our church on youth ministries, Christian education, or mission emphasis weekends? Does our church receive support from the Missionary Society or any other agency? Does *The Sabbath Recorder* come to my home and do I read it?

Cont. on page 23

Conference President
Herbert Saunders





Why I keep the seventh day Sabbath

by Don A. Sanford

1. Not just because it was commanded by God, but because it was given by him.

The Sabbath is not a mere compulsory demand upon man's time, but it is a time set apart and given by God to man for his spiritual, mental and physical well-being. The Sabbath was not arbitrarily instituted at Mt. Sinai by the giving of the Ten Commandments, but it was given to man through his associations with God, as holy time, thus connecting the temporal with the eternal.

2. Not just because Christ kept the Sabbath, but because there was a reason why he held to it.

We can feel certain from Scripture that Jesus observed the Sabbath, but our keeping it just because he did is not the highest motive in Sabbath observance. Tradition for tradition's sake is often obscure and ineffectual. But Jesus kept the Sabbath as holy time, a time for special communion with God. If Christ, who had such perfect union with

God, felt the need and value in a special time of spiritual refreshment,

how much more might we gain from this hallowed time.

3. Not just because Paul and the early church were Sabbath keepers, but because they, too, felt the need for a special, hallowed time for worship.

They realized that the Sabbath was for all men and not just for those who followed Pharisaic Judaism. In their break from Judaism, they discarded much of the superficial requirements of the Torah or Jewish law, but they kept the essential values, among which was Sabbath observance.

4. Not because Sunday is wrong or pagan, but because the Sabbath is right and sacred.

Keeping one day merely because we feel that an alternative day is wrong is a negative approach and has little value, but striving for the highest and best is always a valid motive. The Sabbath has within it real intrinsic value; and, therefore, it needs no special defense against a competing time for sacred rest. It merely needs application in life, and the results will show its merit.

Thus, the Sabbath becomes a means to a spiritual end and not an end in itself.
SR

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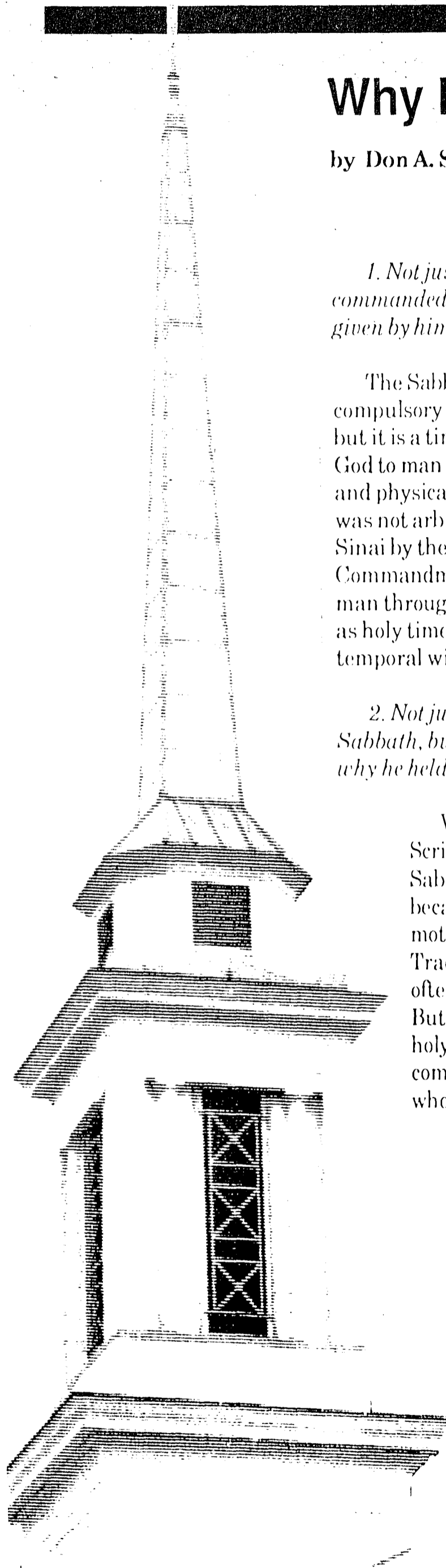
A prayer reminder for each day of the month

December, 1987

Verse for the Month: "See My Servant, whom I uphold; My Chosen One, in whom I delight. I have put My Spirit upon him; he will reveal justice to the nations of the world. ... He won't be satisfied until truth and righteousness prevail throughout the earth, nor until even distant lands beyond the seas have put their trust in Him." -Isaiah 42:1,4 TLB

Pray for:

1. an awareness of God's blessings in my life
2. extra gifts for the denominational budget
3. Missionaries Bettie & David Pearson-Malawi
4. new Daytona Beach, FL pastor, Arthur Rowe
5. God's spokesman in the worship hour this Sabbath
6. Jan Lek's ministry to Poland and Czechoslovakia
7. new SDB church in Charleston, SC
8. Owen Lynch and British Conference
9. Pastor Robert Babcock-Santa Barbara, CA, church
10. skills to witness effectively
11. Missionaries Tom & Ritva McElwain-Finland
12. a new member of your church
13. sister churches in New Zealand and Australia
14. a church needing a pastor
15. Extension Pastor Oscar Godoy, Los Angeles, CA
16. Christians to be willing to serve
17. retired pastors continuing to minister
18. Executive Secretary Dale D. Thorngate
19. Sabbath School teachers
20. Christ's peace in the midst of strife
21. a young pastor desiring to serve
22. Pastor Ron Elston and the Naylor, MO, church
23. leaders with great responsibilities
24. B. John V. Rao & pastors-India SDB Conference
25. praise God for his son, Jesus Christ our Lord
26. Sabbath School Mission Offering (SSMO)
27. patience toward fellow workers
28. the General Council
29. hope for the new year
30. Pastor Kevin Butler, Madison, WI
31. seminary students' year-end retreat



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Pray for:

- | | |
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MOVING?

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November 1987

9



Focus on missions today

by Leon R. Lawton

Annual district conference held

Rangoon, Burma, Asia: The annual district conference session was held in this capital city, October 15-17. This was the first time such a meeting was held in the state capital. Special arrangements were made for all the delegates to visit places of interest. Most of them came from churches in the Chin Hills, which is several hundred miles to the north and west. The Lord's work at various churches and at other preaching places is going fairly well, Pastor L. S. Thanga reports.

Prayer needed

Naylor, MO, U.S.A.: The Naylor Seventh Day Baptist Church has experienced illness, death and transfer of jobs in the past few months. Request for prayer has come. Let us also pray that new souls might be brought into his Kingdom to fill responsible roles in the church witness. Pray, too, that those taking up residence in other states might be used by the Lord in effective witness for Christ. Pray especially for Pastor Ron Elston.

Outboard motor provides needed transportation

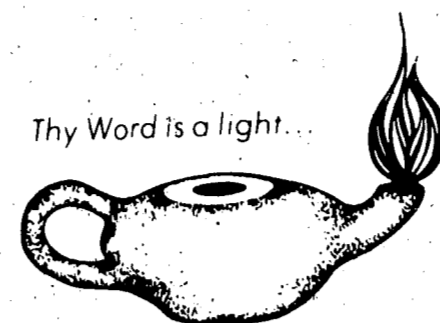
Pomeroon River, Guyana, South America: The new outboard motor provided needed power for transportation on this river and tributaries this summer. Sister Inez Peters writes: "Greetings in Jesus' precious name. I am now back home after a full summer program. We have a team of young people from six of our churches who are giving voluntary service during the summer holidays. They went through training on how to conduct Vacation Bible School and witnessing. The last VBS was held at Uitvgult (i-flit), August 24-29. The summer camp was held at the new church at Manawarin for eight days. At this stage, I must say thanks to God and the brethren who made it possible for us to have the motor to use in the Pomeroon and rivers area, because it made it very comfortable for us to travel up from Charity. All we had to do was supply the gasoline this time. Keep praying for us as we serve in this part of God's vineyard."

Seminar to be held on Christian Education and Youth Work

Training In Ministry and Extension (T.I.M.E.), U.S.A.: The module on Christian Education and Youth Work has been prepared and is currently being studied. The seminar will be held on November 7 and 8 in Salemville, Pennsylvania, and will be led by Ernest K. Bee Jr. and Matthew Olson. The western T.I.M.E. group met in Denver, Colorado, on October 24 and 25 for their module on Evangelism prepared by Rodney Henry and taught by Gabriel Bejjani.

B. John V. Rao active with special meetings

Nellore, India, Asia: Each month B. John V. Rao sends a gospel report that tells of his ministries. During July his sermon topics and Scripture references were: "We Would See Jesus"—1 Cor. 1:22-31; 2:1, 2; John 12:21; "The Greater Power"—1 John 4:1-6; "Set the Record Straight"—Psalm 51:1-6; and "Learn to Endure Hardship"—2 Tim. 2:1-10. He had special meetings on some fields and visited many churches to counsel with their pastors and leaders. When he visited the United States in August 1986, his baggage was lost. When it was found and returned, it was partially vandalized and destroyed. The airlines gave some compensation, which has taken a year to reach him. Continue to uphold our Brother Rao in prayer! **SR**



Board of Christian Education

NET churchmanship: The second step

What is a Seventh Day Baptist church?

What is expected of a church member?

What is my role in my church?

How may I use my talents, money and time?

Why was my church organized?

What are the purposes of our association?

How does the General Conference umbrella function?

Questions such as these are frequently thought and sometimes asked. You are invited to discover with your fellow church members the answers during the **Churchmanship** phase of **Natural Evangelism Training**.

In the introduction to *Churchmanship*, Pastor Ken Chroniger, of the Central Maryland church, writes of our need to understand the steps of evangelism. He states that in the *Discipleship* phase we have struggled to formulate an answer to the question, "Who am I?" The temptation is to move prematurely to the question, "How do I?" To work with this question, at this point in an evangelism experience, would make the work of the Great Commission a ministry of individualism.

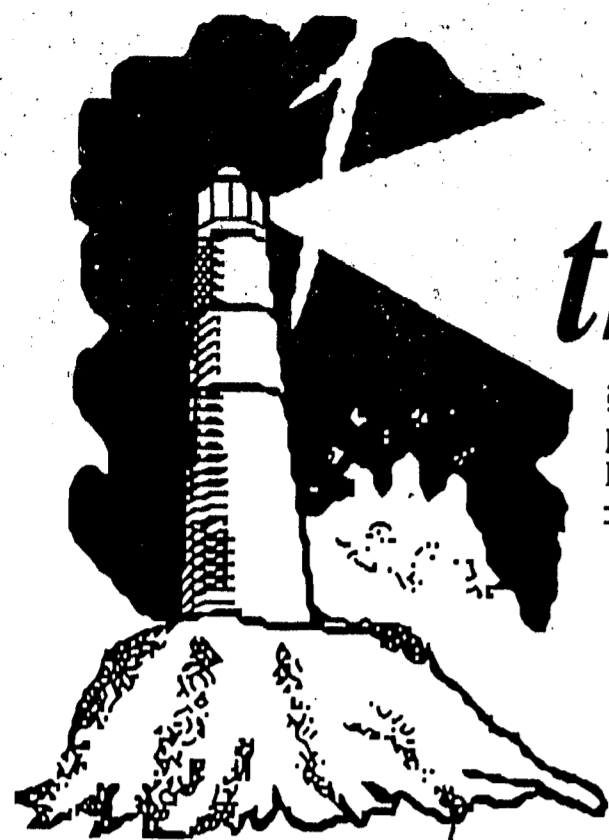
Pastor Ken tells us that to proceed to this step—to the mechanics of evangelism—ignores the concept of a "Community of Faith" in the pattern of Biblical evangelism:

First: Evangelism is not complete until one has integrated the converted individual into the community, the local church.

Second: Evangelism is not the work of one individual, such as the pastor. Rather, it is the ministry of the covenant community as it walks, works, worships and witnesses. Third: Evangelism in a particular church is only as strong as the commitment of each individual to the covenant community.

Therefore, the second primary question in **Natural Evangelism Training** is not "How do I?" but "Where am I?" This is the question of *churchmanship*. It seeks to bring into focus issues which arise from our questions of relationship within the "Body of Christ." Your pastor or church leader has received a copy of *Churchmanship* as part of their subscription. If your church wishes to subscribe, please contact the Seventh Day Baptist Board of Christian Education, P.O. Box 115, Alfred Station, New York 14803, for a free brochure, sample page and order blank. **SR**

Evangelism is not complete until one has integrated the converted individual into the community, the local church.



the BEACON

Produced by the Youth Committee of the Board of Christian Education—for and by members of the Seventh Day Baptist Youth Fellowship—November 1987

Were you there?

by Michael Looper, past president, NSDBYF

What happened? Where was it? Who was there? Good times. Conference. Youth. But not necessarily in that order.

Over 100 youth attended conference this year, and much havoc was wrought (which means that we had lots of fun). Each activity had something different to offer, and every youth brought something different to add.

To begin the week, we met on Sunday night in a somewhat business-like manner to elect the new officers and to do anything else *business* that we could think of (such as harassing our Director of Youth Ministry about proper procedures). Finishing that, it was time to prepare for the coming week: Bed-time. With the dawning of another evening, we celebrated the successful completion of our first day by going to the Pizza Hut and stuffing our faces. This was greeted by all as a winner of an idea, except perhaps by the restaurant waitresses; who none-the-less were very nice to us.

Then came Tuesday evening and swimming. Many were there for swimming but most became tired out only half-way through the evening, so we left early to rest up for tomorrow. Tomorrow came and once again these youth were ready to do battle with yet another activity. But wait, tonight is skating! Alright! Let's roll! And roll they did; around and around, ever circling, like a buzzard in the desert. (It's amazing how much fun one can have just going in circles.) Thursday: today we have an added feature; this is the day of the youth banquet. With about 85 youth, the room we were in was about full. And for a real treat, our guest speaker was Paul Robles, who also favored us with a few songs with his daughter. Then with the evening we had a video tape to watch: *Sleeping Beauty*. Many had not seen this

adventure film which, like *Bambi*, was considered to be too childish to watch because it was rated "G." Friday evening we had the traditional Coffeehouse, which gives all the youth the opportunity to share talents or just a few words and feelings with others. Invariably the results of this activity are difficult to predict.

Then came that final night: Sabbath night we raised the roof and flattened the floor in a swingin' mess called a square dance. The result was some tired but happy people who welcomed the watermelon that followed. With that our activities ended and with it our week at conference, and so we await the next year to start again. Perhaps next year we will have similar activities, or maybe totally new ones, but it will surely be fun as it always is.

Youth Pre-Con

translated from original manuscript by Jody Looper

Well, there we were, all nestled in bed, when someone said, "Larry, tell us a story," so Larry began. As I recall it, all started on a boring, hot and humid Kansas day. The location was beautiful with lots of wildlife running and boing-ing around. Suddenly, there was a tremendous noise, and the animals scurried into the bushes. What could it be? An earthquake? A tornado? Superman? No. The Seventh Day Baptist Youth Pre-Con had begun.

There must have been about 37 campers that week with a handful of staff to herd them around. The counselors were amazing. Matt Olson once again did an incredible job of *rapping* with the young people and acting completely irresponsible. Pastor Bill Shobe, the director, did a wonderful job keeping the campers in line. Nobody was sure exactly what

Cont. on page 13



Texarkana Youth Fellowship
by Troy Munn, president

I remember a time when I was the only youth of my church, everyone was either much older or younger than I. It wasn't until the summer of '86, after a church camp, that more youth started to show up to church. So...we started a youth fellowship. Here is how we feel...

"It is really nice after a long hard week of school to be able to come to the church and worship with others that believe the same way I do."
—Mary

"It has given me the opportunity to fellowship with an organized group without a lot of the pressures of the

Cont. on page 13



Youth Fellowship of the month

Cont. from page 12

teen groups of today."—Clint

"It has to be the best thing that has happened to me. The other YFers are my very best friends."—Jason

We started with six members and now have 11. We meet twice a month, having a lesson and then business. Our lessons, as Clint says, "deal with issues that seem to be more youth oriented and usually don't get much coverage in congregational services. It has helped me to better understand God's will and is teaching me to follow it."

We got busy with money-making projects at the first of the year, with getting all of us who could to Pre-Con and conference in mind. We held a raffle for a \$50 gift certificate to the store of your choice. Next we held a rock-a-thon. We kept four chairs rocking non-stop for 24 hours and people made pledges. We also have an ongoing project that we call "sing-a-grams."

We were able to get four of us to Pre-con and conference (which was great!) We are starting now to plan for next Pre-

Con and conference where we can go and "get down" with the rest of our National YF.

We also started a tradition this year with a "Pre-precon" for all of us. Pizza and Putt-Putt golf and a big send-off. (Of course, it was while the president was off on an SCSC project. Grrrr!!)

God has certainly blessed us. One of our next projects will be a study of evangelism.

Pray for us, that we may continue to do God's work willingly and continuously in our every day lives (and our every-other-day lives too!!)

See ya in Salem!!

Youth Pre-Con

Cont. from page 12

Pastor Mel Stephan was doing, but he kept busy. Charlie Pierson, the cook, came up with a fantastic recipe for brownie pancakes which everybody enjoyed. I (Larry Graffius) led camp fire and the kazoo choir, and made sure the campers scraped their feet off before entering the building.

The classes were led mostly by Pastor Chuck Graffius and dealt with commitment. We watched a movie about a small Russian boy who kept getting persecuted for being a Christian. When asked about

the danger of being a Christian, he said, "When one gives his life to Christ does he not give it all?"

The camp fires were very exciting with everyone participating, even the mosquitoes. We sang a lot of the good camp fire songs like *Grandma's Lye Soap*, *Mountain Dew*, *High Silk Hat*, and a couple of verses of *Sweetly Sings the Donkey* that brought tears to my eyes. We had a couple of skits and plays and always ended on a spiritual note with the Youth Rally song.

Well, I am about out of time, so the story about the old frog pond canocing will have to wait until another time. Still one question remains, what do you call the last one in a bag of M&M's? Is it an M, an M&M, or what?

Director's Ditty

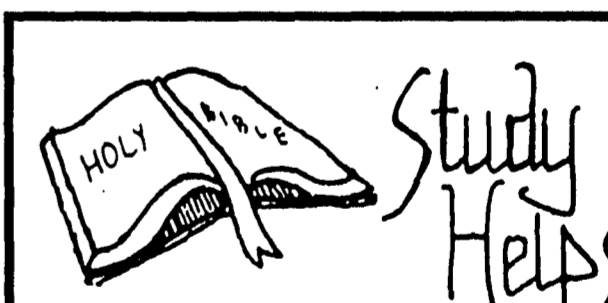
Everybody I know needs friends. Friendship is one thing people the world over share a need for. In August, Seventh Day Baptist friends spent a week together in Lindsborg, Kansas. It was a week of learning, of growing, and especially of having fun. For some, it was made even more special because they had just spent several days together at Pre-Con.

In this month's *Beacon*, several young people from different areas of the country share their memories from Pre-Con and conference. Hopefully, it will give those of you who couldn't attend an idea of what General Conference was like, and an incentive to attend next year!



Vital Statistics

The Mission, which was reviewed in The Beacon earlier this year, is now available on video tape. If you missed it at the theater, now is your chance to see this fantastic movie!

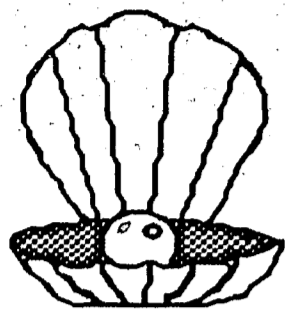


Read: Romans 12:1-2
Memorize: Romans 12:1

At Youth Pre-Con this year, considerable time was spent thinking about this verse and its meaning. It had a strong impact on those who discussed it, meditated on it, and memorized it.

What a gift! Our minds can be transformed by God's hand, renewed by him so we can discover his will for us. But

Cont. on page 17



Pearls of history from the Seventh Day Baptist Historical Society.

Expressing thanks in giving

by Historian Don A. Sanford

When the Seventh Day Baptist General Conference met in Shiloh, New Jersey, in 1869, attention was called to the fact that in December of 1871 the denomination would reach its 200 birthday. President William C. Whitford of Milton College proposed that suitable memorial services be held to commemorate this event. Yet it seemed to many that a memorial celebration at conference was not enough to express the gratitude to God for his guidance and blessings through these two centuries. Therefore, President Whitford wrote in the December 7, 1871, issue of *The Sabbath Recorder*:

Can we make any further practical use of this two hundredth anniversary? ... Cannot something more be done? Why not make this year memorable in our history as a denomination by some distinctive progress in our work?

He then proposed the setting up of a Memorial Fund of \$100,000 as a permanent endowment, to be used primarily for the furtherance of education in the denomination.

In the December 21st issue, Jonathan Allen of Alfred University supported the idea. He drew upon the similar fund-raising memorial undertaken by the

Methodists who had celebrated their 100th anniversary five years prior. He asked one of their members how he felt about being repeatedly called upon. His reply was: "It's good; we are none the poorer as a denomination, but much the richer; we save in economy what we give in benevolence."

Allen then suggested three propositions:

(1) *that we unite as one man in raising \$100,000 as a memorial fund,*

(2) *to this end "let us have peace."*

Let all criticisms, faultfindings about every one and every thing be laid aside. Let no more of it appear in the Recorder, or in our public gatherings, till the whole sum be raised. Let our energies be sacredly devoted to building up, instead of tearing down.

(3) *let the work be begun in prayer and reconsecration. The 200th anniversary falls on the 23rd of this month. This is Sabbath—symbolic and significant... let prayer ascend. Let enthusiasm kindle. Let us work and sacrifice, and the object can be accomplished. Who will respond?*

During the following months, no less than 20 articles appeared in the *Recorder* in support of this idea. A number suggested that the fund be broadened to support the establishment of new churches, or assist in building church buildings. One writer responded:

The key-note has been sounded... the harmony is good and there is fair promise of soul-satisfying music. It remains for the people to catch the inspiration and join in one grand chorus of grateful acknowledgements and large offerings.

A gift to God of \$100,000 as a token of the grateful recognition of his peculiar favors to us for the past two hundred years! Is it too much? Has not God dealt

Cont. on page 17

We therefore invite, as a spontaneous thank-offering to our heavenly Father, contributions from each one, as God has prospered him, to be so appropriated as to render more efficient, in the centuries to come, those institutions and agencies to which we, as a people, as well as the whole Christian world, are so deeply indebted, in the past and present.

The Children's Page

The Biggest Blessing

*I think I'm thankful of all
For this old house of ours:
The maple by the garden wall,
The borders full of flowers;*

*The front doorsill that's hollowed out
By many passing feet;
The different pictures hung about,
With faces kind and sweet.*

*The firewood's flame is red and gold
And makes a spicy smell;
There's nothing half so clear and cold
As water from our well;*

*And through the window, sleepy nights,
Just at the stairway's head,
A white star like a candle lights
Me safely up to bed.*

*So brightly all my blessings shine
That many thanks I give—
But mostly for this home of mine
Where I was put to live.*

—Youth's Companion
reprinted from *The Sabbath Visitor*,
November, 1922





Religion in the news

Soviets indicate new attitude on religion

"Both religion and the churches will live free under socialism," the Soviet minister of religion said, and he attributed the new attitude to Gorbachev. In an interview, Konstantin Kharchev stated that a new coexistence is anticipated by both government and organized religions.

"In the past, we perhaps did not have a proper understanding of the role of religion in the society," Kharchev told reporters. The new policy in the Soviet Union has been dramatized by the recent visit of Sister Theresa, who was given unusual access. In a meeting with Senator Richard Lugar, Kharchev said that the Soviet Union will permit the publication of 100,000 Bibles this year and will allow the opening of 12 Catholic churches.

Kharchev said that much of the conflict between the government and organized religion in the past was due to the refusal of churches to recognize the Communist state. "Now, within the processes of *glasnost* (openness) and democratization, we openly evaluate our way and plan the program for the future," Kharchev said.

Courts lift textbook ban

The order of an Alabama judge was overturned by a federal appeals court, and 44 textbooks were released from a recent banning. U. S. District Judge Brevard Hand's order was declared to have gone beyond a neutral position "into an affirmative obligation to speak about religion." Hand had found that many of the books excluded references to religion and held a view which he described as secular humanism.

During the same week, the Sixth U. S. Court of Appeals in Cincinnati, Ohio, ruled that the rights of seven families in Tennessee were not violated by textbooks they opposed. The plaintiffs said that secular humanism offended their Christian beliefs.

Sabbath protests in Israel

Hundreds of orthodox Jews were met with tear gas and water cannons in a clash over rules of Sabbath observance in Jerusalem and other major cities. The target of the protests was movie theatres open on Friday nights.

Leaders of the protests were described as members of Kach, the ultra-conservative wing headed by American-born Meir Kahane. The protestors have been opposed by hundreds of Jews who support the screenings on Friday night.

PTL still in financial trouble

Financial statements to the U. S. Bankruptcy Court show that the PTL organization has continued to lose money during the summer months. The Rev. Jerry Falwell said that PTL lost money every month for the last year, with the exception of December, 1986, when it broke even.

"We have come too far to turn back now," Falwell said. "We are going to make it in spite of everybody who says we cannot. Our God is able." (Editor's note: Falwell resigned from PTL leadership in mid October.)

Church membership at plateau

About 60% of all Americans are thought to be active members of their churches and synagogues, according to the research department of the National Council of Churches. "Overall, U.S. churches are neither gaining nor losing membership," according to Constant Jacquet of the council's research and evaluation office.

The latest figures show that U.S. church membership is at 142,900,000, a gain of less than one percent. At the same time, the U. S. population grew at a one percent rate. According to the study, the average church member gave \$322 in 1985, compared to \$300 in 1984. Giving for the nine major Protestant denominations increased by 7.9 percent. SR

Thanks giving

bountifully with us? Has it been our experience that giving has impoverished us, or withholding enriched us?...

Two hundred thousand would have been as easily written, and perhaps for a two-hundredth anniversary, would have sounded better, being then only one thousand dollars per year from all our people.

Of perhaps even more significance was the report of a letter from a Sabbath convert living isolated from others of the denomination and possessing limited means. Two years prior to the appeal she had five dollars pledged to Sabbath Reform. She decided to invest the sum in a hive of bees, and give the increase to the Lord. Her five dollars was enlarged ten-fold, so she sent that \$50 in with the note:

O how I longed, as I drank of the spirit of that appeal, for opportunity, not in public for one minute, but to take privately every Seventh Day Baptist by the hand, and talk this matter over with them, to urge them to pray God speed the work and give success to the effort, to make strong the weak, where from the standpoint of one so isolated as myself, our banner seems in the dust... [I give] the insignificant sum at my command to aid in raising the \$100,000 contemplated.

That gift was by no means insignificant, for it was actually the first money given toward the Memorial Fund later established.

By June of 1872, the Eastern Association had formally proposed the establishment of the Memorial Fund. The plan was adopted and forwarded to the delegates of the other associations. At conference held in September of 1872, the plan was unanimously adopted. The action stated in part:

Whereas, the five Associations of our denomination have adopted with great unanimity, a proposition and plan for raising funds for educational and other denominational purposes; and have invited this body to concur with them in their action; therefore,

Resolved, that we untied with our Associations in the adoption of their proposition and plan as follows: this being the Bi-centennial year of Seventh Day Baptists in America, it should be remembered with devout thanksgiving and by liberal thank-offerings. The gratitude of our heart ever seeks expression in some appropriate outward act. We therefore invite, as a spontaneous thank-offering to our heavenly Father, contributions from each one, as God has prospered him, to be so appropriated as to render more efficient, in the centuries to come, those institutions and agencies to which we, as a people, as well as the whole Christian world, are so deeply indebted, in the past and present. To this end, the General Conference concurs with the Associations in the recommendations:

Thus began some 115 years ago the Memorial Fund. It was conceived as a means of expressing thanks to God for 200 years of the past. It has continued to multiply its benefits to the present time and on into the future. We can share in that joy as we, too, are challenged to be faithful in giving. SR

Study Helps

in order for this to happen, we must first be willing to present ourselves to him—living sacrifices, holy and acceptable.

This is not easy. It involves surrendering our bodies—giving up all of those things that are so much "fun," and treating our bodies as the temples God designed them to be; surrendering our minds—allowing God to cleanse our minds from all of the garbage we've spent our whole lives collecting and storing; and surrendering our wills—allowing God's will to become our will, which is perhaps the toughest step of all.

The cost is tremendous, but the benefits far outweigh the price. In view of the mercy shown to us by God, what choice do we have but to act?

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Women's Society **NEWS & IDEAS** by Marilyn Merchant

Come, Ye Thankful People, Come

Dear Ones All,

Happy Thanksgiving

"...we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations." Psalm 100:3b-5

When I was a teen-ager our family tried not to miss the annual Thanksgiving service held in the community churches. They were uplifting and a joy to be a part of. As a member of the high school choir, I often participated in bringing the musical part of the service. How thrilling it was to raise our young voices in such familiar hymns as *Come, Ye Thankful People, Come*; *No wThank We All Our God*, and my personal favorite, *We Gather Together*. Does your family have a chance to participate in such a service, or have all churches ceased the Thanksgiving morning service in preference to one on the preceding weekend?

A bit of history

Sarah Josepha Hale, who had edited the *Godey's Lady's Book*, was responsible for our national observance of Thanksgiving Day, according to

Pastor Dale Rood in the Pawcatuck church's newsletter. In 1846, this widow with five children began her struggle to have Thanksgiving declared a national holiday. For 17 years the government ignored her pleas, but some states listened. Finally, in 1863, Abraham Lincoln made a national proclamation, the first Thanksgiving proclamation since George Washington. As Pastor Dale reminds us, Mrs. Hale not only raised five children, edited a magazine, and saw the cause for which she so valiantly strove accomplished, she wrote *Mary Had a Little Lamb* in her spare time.

In the October issue of *Early American Life*, there is an article titled "All Things Good and Plenty," which surely dashes some of my childhood dreams. I had always dreamed of celebrating Thanksgiving at Plymouth Plantation. No more. Seems that our present day ideas of the pilgrims' dress, food and general demeanor are the figments of a Victorian fantasy, developed because the only documentation of the actual time period was "lost" in London and did not come to light until 1856. At the time of the first Thanksgiving, there were only four surviving wives who with the help of some children and servants, prepared all the food for some 50 pilgrims and 90 Indians. Sound familiar? The meal was long on fish, wild fowl and venison. It is a most interesting article, and I urge any who are history buffs to find and read it. Do not worry; all that food had to last for three days. Today, the turkey leftovers last a lot longer than that. Come to think of it, that pilgrimage still might be fun.

Today's needs

How do we make a transition from our plenty to today's needs? As I read through the reports provided by 15 of our ladies' groups, I found not one mention of the traditional Thanksgiving

baskets, but in many I did find mention of sharing and caring throughout the year, as well as giving praise to God for our gifts in many ways. I especially want to cite the report of the Seventh Day Baptist Women's Auxiliary of Toronto, Canada. Because of space, I shall have to condense. As their number one project in the past year, they cite their cooperation with the Anglican church in a food-share program. Providing meal service to the poor and needy, each member of the church is asked to contribute a specific amount of money at the end of each month. They conclude the paragraph with the following: "We would have liked to provide this service on our own, but due to the size of our auxiliary and due to the demand of service, we had to cooperate with another church. We praise God for the opportunity to serve him in this way." (Note: This project was mentioned in our August page, along with their request for your prayers for refilled coffers to continue to serve as long as possible.)

Another of their projects was a Day of Praise and Thanksgiving where their ladies invited ladies from other denominations in the community to participate. They shared their Christian experiences and encouraged each other in the Lord in an attempt to acquaint women in the other churches with SDBs. Of course, they shared refreshments, too. The women of the New Auburn, Wisconsin, church also mentioned donating food to the local food pantry; Nortonville, Kansas, highlights spoke of members involved in commodities distribution; and several mentioned taking meals to shut-ins, bereaved families and homes where sickness was present. Speaking of refreshments, how many cookies do you suppose it took just for the coffee hours at conference? North Loup, Nebraska, reported asking each lady in the church for eight dozen. Elsie did a magnificent job.

I came home from conference and tried on some of my extensive hat collection. Wanted to see if my head had swelled from all the nice things you had to say. When I mentioned I wanted to meet all of you to see what you wanted an

these pages, I almost got my wish, but not a one suggested changes. One thing for certain, this board page does get read, and not only by women. Oh, by the way, the head was the same size.

On a slightly different but similar plane, the Shiloh, New Jersey, ladies in their celebration work bee in honor of their 250th anniversary reenacted some of their grandmothers' examples of "administering to the poor and afflicted" by sewing carpet rags, rolling bandages and tying a quilt. Interesting tidbits were shared about past activities, and the attendant publicity resulted in requests for quilts and a donation of six bags of scraps for their use. In passing, I cannot refrain from quoting one of their closing sentences. Speaking of supporting the work, they conclude with, "In an unprecedented leap of daringness, (we) quadrupled our annual dues this year—to a dollar."

If you doubt that your reports are read and poured over by other societies, let me quote from one senior lady: "As I read each report with interest, I just wanted to run right over and join some of these groups." If you can inspire such enthusiasm in someone over 80, think what your reports are doing to encourage and give new ideas to sister societies. We again thank you mightily for your efforts, and we will continue to use snippets from them through the year. We take this opportunity to ask all who, for some reason, did not send a report this year to join those who are faithful each year and send one for distribution next year in Salem, West Virginia.

Cont. on page 20

As their number one project in the past year, they cite their cooperation with the Anglican church in a food-share program.

Women's Society NEWS & IDEAS

Cont. from page 19

Mighty Mites

Now, for some Mighty Mites. These are contributed by the Dodge Center, Minnesota, church (with apologies for my additions). Pay one cent for each pound you gain this month. Pay 10 cents if you have not written to your family this week. Pay 25 cents if you did not worship in a church this week (better yet, 25 cents for each time you missed this month). Pay 5 cents if you have not entertained someone this week. Pay 5 cents if it is cloudy and thank the Lord for all the sunshine in your life. Pay 15 cents if you take gelatin salad to the meal of sharing this month (only 10¢ if it is sugar free). Pay 2 cents for each window in your house (dirty or clean) and say thanks that you have glass in them. (The pilgrims had nothing and flung their garbage out the holes until

some enterprising person tacked up the first oiled linen to keep out the insects and drafts.) Pay 7 cents for each niece or nephew, 8 cents for each grandchild or great-grandchild and 10 cents for each child. Wow! Pay 5 cents for each different food you have on your thanksgiving table (mixtures are counted as 1). Deduct 1 cent for each can or item of food contributed to feed the poor this month. Pay 5 cents for each time you skipped saying grace at a meal. Pay 13 cents for each time you did not study your Sabbath School lesson this month.

Baptist women's Bible book to study for November is Habakkuk.

Agape,

Marylyn



Milwaukee church growing

The new church in Milwaukee, Wisconsin, experienced its first baptism on August 30. Three persons were received into membership the following Sabbath. Regular attendance is 18 or more. Weekly services are held at Tabernacle Baptist Church, 11530 W. National in West Allis, Wisconsin: Sabbath School at 9:30 a.m. and church at 10:30 a.m. As a branch of the Milton, Wisconsin, church, the Milwaukee congregation is served by Rev. Earl Cruzan, Milton extension pastor.

Stonefort's activity increasing

by Jeanette Appel

We, at the Old Stonefort, Illinois, Seventh Day Baptist Church are very pleased to have Sabbath School again and are enjoying Pastor Lacey Joiner's instructive, Bible-based sermons. Our attendance is increasing, which is encouraging to all of us. Pastor and Ruby were able to attend most of Minsters' Conference in Battle Creek, Michigan, but health reasons prevented them from attending General Conference.

In February, we ordained three members to the diaconate: Hubert Lewis, Carolyn McSparin Bethel and Jeanette Appel. In May, we lost our oldest deacon, Morton Johnson, by death.

Our May annual Homecoming was well-attended. We were happy to see a non-resident member, Dr. Ford Lewis, of California, as well as visitors from St. Louis, Missouri and Indiana. Several remarked on the good construction of our much needed basement steps, which were installed by

pastor and our trustees.

We have worked together to provide lunch after two funeral services, and our church hosted the annual Lewis reunion. We were happy to have Mr. and Mrs. George Bottoms stop by in July en route to conference. We met at the church for visiting and a potluck supper.

We praise God for five new members. Mr. and Mrs. Reid Kirklin, Harrisburg, Illinois, joined us after baptism in August. On September 5, Irene King and Rev. and Mrs. Joiner became members after profession of faith. Praise the Lord!

Our Pastor Emeritus, Carlos McSparin, is mostly confined to home but remains very cheerful. He had a good report on his diabetes this month. We wish he were strong enough to join us in worship services. His daughter, Sue Bethel, had cataract surgery this month and is making a rapid recovery.

We have much to be thankful for. We covet your prayers for our church and its outreach. SR

**We have
much to be
thankful for.
We covet
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its outreach.**

Seventh Day Baptist

United Relief Fund Offering

Give generously in your local church.

November 21, 1987

The Sabbath: Its relationship to God and mankind

Cont. from page 5

"The Sabbath brings us the privilege of divine praise and holy worship, and gives us the opportunity to learn more about God."

People-oriented

The Sabbath was given to humankind as a gift. In it, people can find rest and communion with the Almighty. "The seventh day is the exodus from tension, the liberation of man from his own muddiness."⁶ The time set aside for Sabbath observance is intrinsically oriented toward people. Throughout Scripture we see the humanitarian aspect of the Sabbath standing before us, showing the way for proper observance of the day. Within the decalogue of Exodus 20, we have the fact that the Sabbath was for all. "Neither you, nor your son or daughter, nor your animals, nor the alien within your gates" (Exodus 20:10). The Sabbath does not distinguish one group as being responsible for its observance over another. All are invited to join into the fellowship and rest of the Sabbath.

"The Sabbath brings rest for the body and the mind. The Sabbath brings us the privilege of divine praise and holy worship, and gives us the opportunity to learn more about God, his Son, and the Holy Spirit. The Sabbath calls us to a recognition of the soul-life, deeds of mercy, the blessings of fellowship in family life, and at proper times, of friendly visitation."⁷ It is almost unbelievable what the Sabbath offers to humankind if they would only observe it. The Sabbath is a time of rejoicing and celebration.

Some would say that it is not a time for petitions, repentance of sin or even thinking about sin at all; but I would disagree. I believe that whenever a person communes with God and is in his presence, it is only natural for that person to realize his position in life as Isaiah did. "Woe to me! I cried. 'I am ruined! For I am a man of unclean lips and I live among a people of unclean

lips and my eyes have seen the king, the Lord Almighty'" (Isaiah 6:5). Once people realize where they stand in relationship to the most high God, it is only fitting that prayers of repentance and petition take place, even if these take place on the Sabbath.

"The Sabbath is a divine institution made in the interests of man, that man may remember God not only on the Sabbath but always."⁸ In light of the Sabbath as God-centered and people-oriented, I believe that Heschel put it in the simplest terms: "There are two aspects to the Sabbath as there are two aspects to the world. The Sabbath is meaningful to man and is meaningful to God. It stands in relation to both and is a sign of the covenant entered into by both... The Sabbath is holy by the grace of God, and is still in need of all the holiness which man may lend to it."⁹

The question may be asked, "Do people today need the Sabbath?" I believe Herbert Saunders answered this question the best by stating, "Modern man needs the Sabbath day, primarily because he needs God and without the time set apart specifically for reflections upon God's goodness, man often forgets God altogether."¹⁰ As Christ said, "The Sabbath was made for man, not man for the Sabbath" (Mark 4:27).

Let us therefore participate in God's gift of a seventh day of rest each week of love and obedience for our King. **SR**

¹Heschel, Abraham Joshua, *The Sabbath*. (New York: Harper & Rowe Publications, 1952). Reprinted with the permission of Farrar, Straus & Giroux, Inc. 1951. p. 59.

²Saunders, Herbert E., *The Sabbath: Symbol of Creation and Re-Creation*, (Plainfield, N.J., American Sabbath Tract Society, 1970), p. 60.

³Lewis, A. H., "The Sabbath in the New Testament," *The Outlook*, (January, 1885), p. 76.

⁴Heschel, op. cit., p. 31.

⁵Bailey, James, "The Sanctification of the Sabbath," Tract, (Plainfield, N.J.: The American Sabbath Tract Society, 1880).

⁶Heschel, op. cit., p. 29.

⁷Bond, Ahva J. C., *The Sabbath*, (Plainfield, N.J.: American Sabbath Tract Society, 1925), p. 99.

⁸Eiselen, Frederick Carl; Lewis Edwin; and Downy, David G., editors, *The Abingdon Bible Commentary*, (New York: The Abingdon Press, 1929), p. 325.

⁹Heschel, op. cit., p. 53.

¹⁰Saunders, op. cit., p. 63.

Enter the joy of giving

Cont. from page 7

Have we been inspired by conference representatives in our churches or in our homes?

Has our pastor been assisted in Continuing Education?

Do we use any resources from denominational offices—tracts, audio/visual services, historical or genealogical information, or library?

Have we ever sent information on births, accessions, obituaries, or church news to be disseminated to the rest of the denomination through Seventh Day Baptist publications?

Has anyone from our church been an officer of the denomination or on General Council?

We could continue to ask questions. But the truth of the matter is that if you or your church has answered affirmatively to any one of these questions, you are benefited by the action and activity of the Seventh Day Baptist denominational unified budget! This is your denomination. Remember, even if you are not being benefited today, some other church is. One day you will have opportunity to use the same resources—your next pastor may be being trained today.

I would like to encourage us to give more than we have ever given to our denominational budget for our *Partnership in Ministry*. There is no reason at all why we cannot oversubscribe that budget every year. After all, we believe we have truth to share with the world! In order for us to raise the same amount as we budgeted in 1987, we will have to increase our giving to 130 percent of the 1988 adopted budget passed in Lindsborg, Kansas. That is only impossible if we believe it to be so. Let us *Enter the Joy of giving* like we have never experienced before. Let us turn our attention to the positive affirmation that we are here for a reason, and we are willing to see Christ's will expressed in the life of Seventh Day Baptists.

The time has come! Paul writes: "Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver" (II Corinthians 9:7). *Enter the Joy* of being faithful in giving—faithful to the end—and the promise of God is that he will pour out for us an overflowing blessing! God bless you in your giving! **Enter the Joy! SR**



Sabbath Theology theme for 1987 Summer Institute

An outstanding group of students attended the Summer Institute in Sabbath Theology on June 8-26 at the Center on Ministry in Janesville, Wisconsin. Participants in the intensive course, which was directed by the dean, included seminary students Martin J. Pederson and David M. Thorngate, T.I.M.E. students Ronald J. Elston, Charles and Faye Thomas, and Q. Eugene Smith; Pastor Stephan Saunders; and Marjorie Patrick from the Columbus, Ohio, church. William Voyce of Des Moines, Iowa, audited the first week. Lecturers, in addition to the dean, included Rodney L. Henry, Paul Manuel, Don A. Sanford, Herbert E. Saunders and Dale D. Thorngate, who led the group in a 24-hour Sabbath Retreat—an experiment with a different model for experiencing Sabbath.

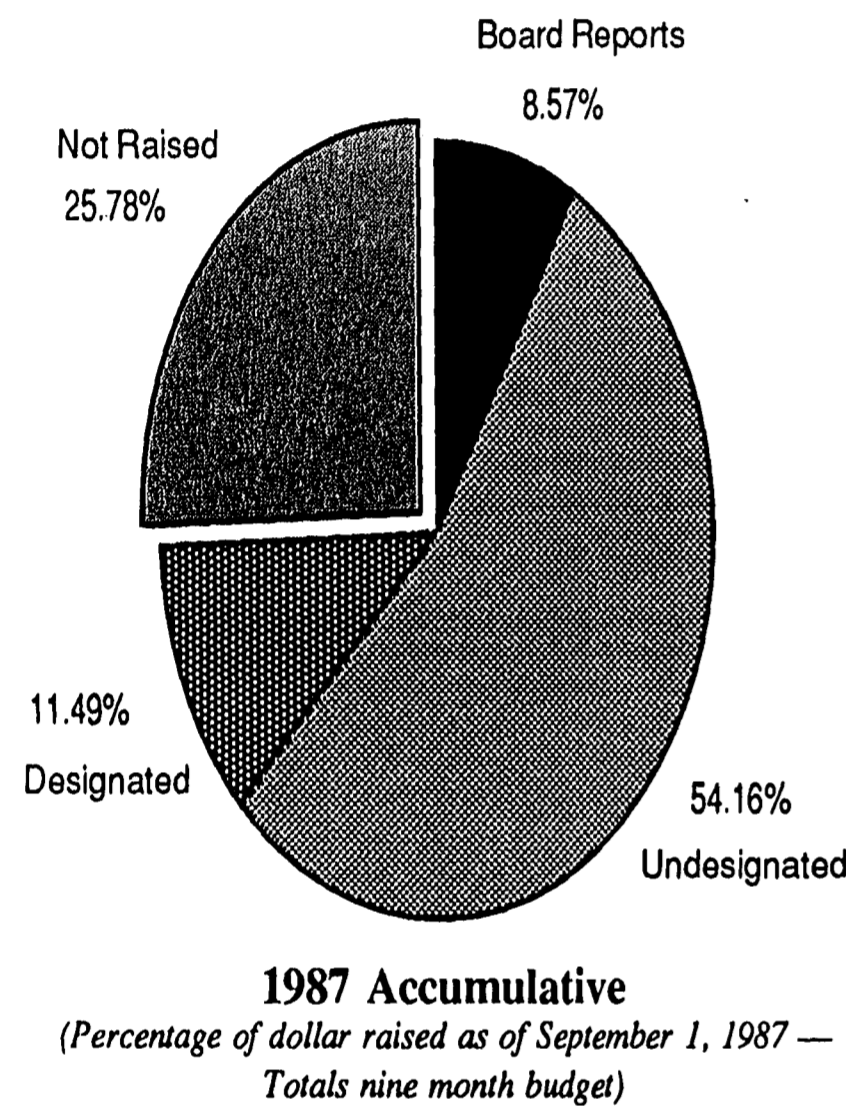
From the Council on Ministry Annual Report

Partnership in Ministry

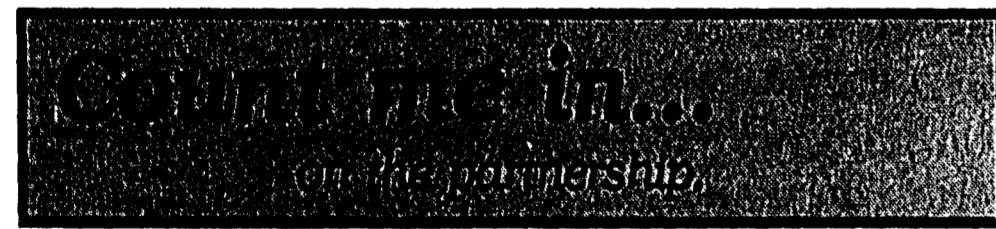
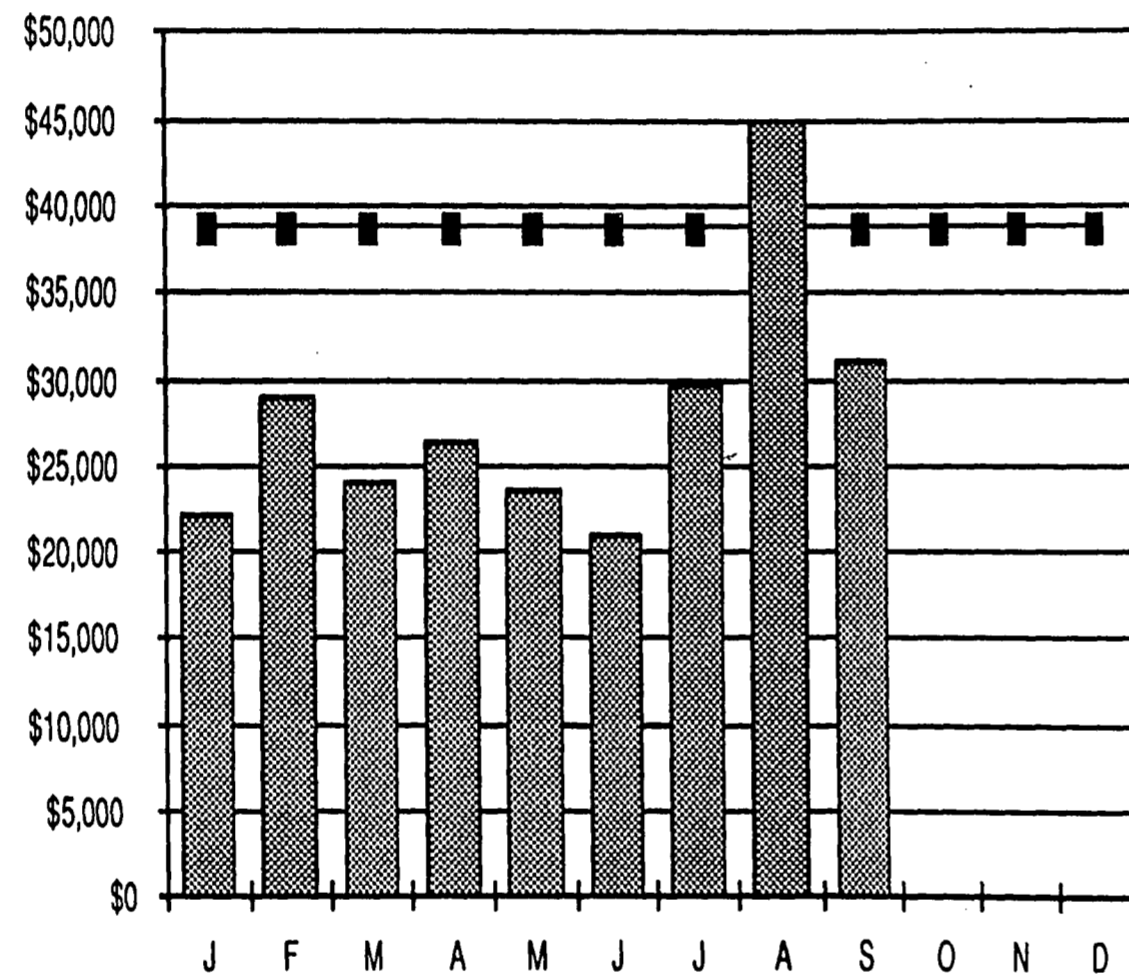
Denominational budget update

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. 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.'



Partnership in Ministry—Actual vs. Budget
Needed each month to raise budget: \$38,762



Name: _____
 Address: _____
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This contribution is for:

- undesignated giving
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 - Evangelism and Missions
 - Christian Education (Sabbath School, camps, youth materials, etc.)
 - Publishing (Sabbath Recorder, Leadline, tracts)
 - Leadership training (ministerial or lay training)
 - Hunger relief (SDB United Relief Fund)
 - Summer Christian Service Corps
 - SDB World Federation

Please make checks payable to Our World Mission

Partnership in Ministry

The Sabbath Recorder

Spiritual checkup... why not?

by Laurence Burdick, M.D.

Man is physical and spiritual in nature, and both aspects of that nature can become ill.

In medicine, we recommend regular physical checkups in order to find problems in their early stages. Early discovery of physical problems can make treatment much easier and more successful.

The spiritual aspect of our lives is, at least, equally important. So why not a spiritual checkup? A spiritual checkup might prevent weakness or questions in individual faith from progressing until that faith is "terminally ill." It could allow small frustrations and concerns to be dealt with before they become major

problems and grievances.

Regular spiritual checkups should be set up between the pastor and church member. These pastor-member conferences should be designed to investigate the spiritual "health" of the members. These confidential and private spiritual checkups should involve everyone and not just aimed at the "backsliders" and "trouble makers." If the nature and purpose of these checkups is well publicized and understood, then no one should feel singled out or picked on.

A spiritual checkup would give the Great Physician the opportunity to heal minor spiritual problems before they infect the church with major spiritual diseases.

Regular spiritual checkups should be set up between the pastor and church member.

Southern Baptists urge Baptist Joint Committee ties be dissolved

excerpted from an article by Mary Knox and Greg Warner

The Southern Baptist Convention's representatives to the Baptist Joint Committee on Public Affairs have recommended the Southern Baptist Convention (SBC) "dissolve its institutional and financial ties" with the Washington-based church-state agency.

The SBC Public Affairs Committee voted 8-4 to suggest that the SBC sever ties with the Baptist Joint Committee, comprised of nine Baptist bodies—including Seventh Day Baptists. The vote, taken on October 6, following the BJC's annual meeting, also asked for \$485,200 to fund and staff the SBC Public Affairs Committee "as the agency of the Southern Baptist Convention to deal with First Amendment and religious liberty issues beginning October 1, 1988, or at the earliest possible date..."

Public Affairs Committee members claimed that the action does not mean Southern Baptists will defund the BJC.

"This is a dissolution of institutional and financial ties, not defunding," committee member Richard Land of Dallas, Texas, said. "Churches may still contribute."

The motion mirrored a previous motion of the committee which asked the SBC Executive Committee to "immediately withdraw funding" of the BJC if it failed to provide certain financial information, professional staff correspondence and access to staff for evaluation interviews. The motions stemmed from the BJC executive committee's previous refusal to grant a similar request.

When the BJC convened the following day, it set in motion its own staff evaluation process. The BJC voted 24-7, with only members of the Southern Baptists' delegation dissenting, to request the BJC executive committee evaluate the staff on behalf of all nine member denominations and report back to the full BJC at its next meeting in October, 1988. SR

The SBC Public Affairs Committee voted 8-4 to suggest that the SBC sever ties with the Baptist Joint Committee, comprised of nine Baptist bodies—including Seventh Day Baptists.

Marriages

Garrett-Coleman.—Jerry Garrett and Susan Coleman were united in marriage on June 20, 1987, at the Lost Creek Seventh Day Baptist Church, Lost Creek, West Virginia. Pastor David Taylor officiated.

Ratliff-Smith.—Scottie Lee Ratliff and Mary Jo Smith were united in marriage on July 11, 1987, at the Orlando Baptist Church in West Virginia by the bride's father, Pastor Gene Smith.

Fager-Coon.—Larry Fager and Cheryl Coon were united in marriage on August 16, 1987, at the Frelinghuysen Arboretum in Morris County, New Jersey. Rev. Bianca Podesta, the groom's pastor, officiated. The bride is a member of the Raritan Valley Seventh Day Baptist Church, Bridgewater, New Jersey.

Bethel-Rider.—James R. (Rick) Bethel and Valerie Rider were united in marriage at the

Stonefort, Illinois, Seventh Day Baptist Church on August 18, 1987. Rev. Lacey Joiner officiated.

Camenga-Sanford.—Eric Peter Camenga and Deirdre Joy Sanford were united in marriage on August 29, 1987, at the Milton, Wisconsin, Seventh Day Baptist Church. Rev. Herbert E. Saunders officiated, assisted by the fathers of the bride and groom, Rev. Don A. Sanford and Rev. Justin Camenga.

Accessions

Middle Island, West Virginia
Doyle K. Zwiebel, Pastor

Joined by Letter
Donald Richards

New York City, New York

Joined after Testimony
George Gordon
Kathleen Gordon
Harold Smith

Old Stonefort, Illinois
Lacey Joiner, Pastor

Joined after Baptism
Aline Kirklin
Reid Kirklin

Joined after Testimony
Ruby Joiner
Lacey Joiner
Irene King

Salem, West Virginia
S. Kenneth Davis, Pastor

Joined by Letter
Suzette Randolph Modispaugh

Washington, D.C.
Michael Burns, Pastor

Joined after Baptism
Diane Harvey

Joined after Testimony
Kay Hatter

Births

Davis.—A daughter, Linnea Kathleen Davis, was born on June 24, 1987, and is in the process of adoption by Paul and Dusty Davis of Bristol, West Virginia.

Venderlic.—A son, Ryan Dennis Venderlic, was born to Dennis and Kristi (Spencer) Venderlic of Friendly, West Virginia, on August 3, 1987.

Smith.—A son, Harold Jonathan Smith Jr., was born to Harold and Myra Smith of Bronx, New York, on August 21, 1987.

Boyajian.—A son, Alex James Boyajian, was born to Gregory and Jessica (Bond) Boyajian of Clarksburg, West Virginia, on September 13, 1987.

Obituaries

Palmiter.—Megan L. Palmiter, age 5, of Alfred Station, New York, was dead on arrival at St. James Mercy Hospital on July 27, 1987, where she was taken after being stricken at home.

Megan was born in North Hornell, New York, and was a life resident of Alfred Station. She attended the Alfred Station Seventh Day Baptist Church and Sabbath School. Megan was faithful in attendance at Vacation Bible School, where she learned additional choruses which she taught her family and friends. Kim Gesner, Amanda Snyder and Yvonne Stephan sang favorites: "I Will Make You Fishers of Men," "Zacchaeus," and "Love Each Other" at Megan's funeral. They also sang a tribute hymn: "Children of the Heavenly Father."

Survivors include her parents, Kevin and Patricia (McCormick) Palmiter; two brothers, Curtis and Timothy at home; maternal grandmother, Anna Marie McCormick of Almond, New York; paternal grandparents, Mr. and Mrs. Keith Palmiter of Alfred Station; aunts, uncles and cousins.

A funeral service was held on July 30, 1987, at the Alfred Station Seventh Day Baptist Church with Rev. Melvin F. Stephan and Rev. Albert N. Rogers, officiating. The final resting place is the Fingerlakes Crematory, Livonia, New York. MFS

Davis.—Frank G. Davis, 99, formerly of Stow Creek Township, New Jersey, died on August 4, 1987, in the Cumberland County Medical Center.

Born at his residence on February 10, 1888, the son of the late Eber M.R. and Elizabeth (Glaspey) Davis, he was the husband of Carrie (Fogg) Davis.

Mr. Davis was self-employed as a dairy farmer all his life, retiring in 1972. He was a member of Shioh (New Jersey) Grange, Stow Creek Township Committee and the Stow Creek Township School Board. He also was a former director of the GLF Farmers Co-Op.

Mr. Davis was the oldest living member of the Marlboro (New Jersey) Seventh Day Baptist Church.

In addition to his wife, he is survived by a son, F. Rollo Davis of Stow Creek Township; three stepchildren, Walter Campbell, Irene Moulder and Mildred Williams. three grandchildren, five great-grandchildren, and a great-great-granddaughter; He was predeceased by a son, Joseph Davis, in 1941; a daughter, Jean E. Davis; two brothers, Lewis and Morton Davis; and a sister, Julia Tomlinson.

Private graveside services were held at the Seventh Day Baptist Cemetery, Shiloh. ECD

Cavinder.—Max D. Cavinder, 59, Battle Creek, Michigan, died on August 28, 1987, in Community Hospital, where he had been a patient following surgery.

He was born in Battle Creek and was a lifelong resident. He attended Bellevue (Michigan) High School. At age 17 he joined the Navy, where he was a seaman, second-class. Afterwards he was employed at General Foods, retiring from the carton and container division in 1983 after 35 years of service.

He was a member since June 20, 1942, and past trustee of the Battle Creek Seventh Day Baptist Church, and a member of United Cereal Bakery and Food Workers Local 374 AFL-CIO-CLC and of the General Foods 25-year club.

Surviving are his wife, the former Bettie I. Woodcock; two daughters, Sandra Shaver of Lansing, Michigan, and Christy Blanchard of Battle Creek; a son, Randy Cavinder of Battle Creek; his mother, Rosa Cavinder of Brevard, North Carolina; two brothers, Lyle Cavinder of Tekonsha and Raymond Cavinder of Battle Creek; six sisters, June Gardner of Bellevue, Rosemary Haire of Brevard, North Carolina, Jean Spinlow of Union City, Michigan, Janet Needham of Marshall, Michigan, and Beth Jones and Barbara Vantrease, both of Battle Creek; and five grandchildren.

He was preceded in death by a sister,

Doris Cavinder, and in 1979 by a granddaughter, Nicole Shaver.

Services were held on August 31, 1987, conducted by Pastor George D. Calhoun at Farley-Estes Funeral Home. Memorial donations may go to the American Cancer Society.

Simpson.—Helen L. (Lawton) Simpson, 94, died on September 8, 1987, in Springview Manor, Battle Creek, Michigan, where she had been a patient for 15 years.

She was born in Albion, Wisconsin, and moved to Battle Creek in 1920. She was employed by the old Battle Creek Food Co. until 1949, and then was a secretary for the late Dr. Roy H. Baribeau until 1962. She was a member of the Battle Creek Seventh Day Baptist Church, where she served on the denominational young people's board for many years and was a member of the Ladies Aid Society.

Her husband, Lloyd L. Simpson, died in 1938. Surviving is a brother, Stephen R. Lawton, of Battle Creek.

Services were held on September 11, 1987, in Evergreen Cemetery in Albion. MP

Mogle ordained in Centralia

by Sarah Becker

Pastor Keith Mogle was ordained to the gospel ministry on September 5, 1987, at the Centralia Seventh Day Baptist Church in Centralia, Washington.

The Examining Council was held on Sabbath, August 1. The delegate representing the southern section of the Pacific Coast Association was Rev. John Peil. Dean J. Paul Green represented the Council on Ministry and the General Conference. Dean Green was elected chairman, and Sarah Becker, church clerk, was elected clerk of the council. Pastor Mogle shared his statement of Christian experience from his youth to his eventual conversion, Christian growth and God's call to the ministry. He gave a very full and detailed statement of his

Pastor Mogle shared his statement of Christian experience from his youth to his eventual conversion, Christian growth and God's call to the ministry.

beliefs and answered many questions. Pastor Mogle and his wife, Claudette, were asked to leave the sanctuary, and the council voted to proceed with ordination.

About 45 people were present for the ordination service on Sabbath, September 5. Rev. Duane L. Davis, pastor of the Los Angeles, California, Seventh Day Baptist Church, represented the Southern California churches and the General Conference. After the children's message by Claudette Mogle, the ordination service was woven in with the morning worship service. Brad Grooms, president of the Centralia church, gave the report of the Ordination Council, followed by *Holy, Holy, Holy* sung by David and Eric Davis. Rev. Davis then gave the Charge to the Candidate, and Rev. Justin Camenga of the Portland, Oregon, Seventh Day Baptist Church gave the charge to the church. *Since I have Been Redeemed* was sung by Claudette Mogle and Bantee Grooms. The sermon, "Filled With Knowledge of God's Will," was presented by Pastor Mogle and was followed by *I Surrender All*, sung by Kerith Camenga. Holy Communion service followed the singing of *When I Survey the Wondrous Cross*. The Prayer of Consecration was given by Rev. Davis. The *laying on of hands* was carried out by Pastors Davis, Camenga and Hemminger. Welcome to the ministry was given by Pastor Gary Hemminger of the Seattle, Washington, Seventh Day Baptist Church. A Certificate of Ordination was presented by Sarah Becker. The service was closed by singing *It is Well With My Soul* and the benediction given by Rev. Mogle.

A bountiful dinner was served to all present and was followed by a time of fellowship. SR

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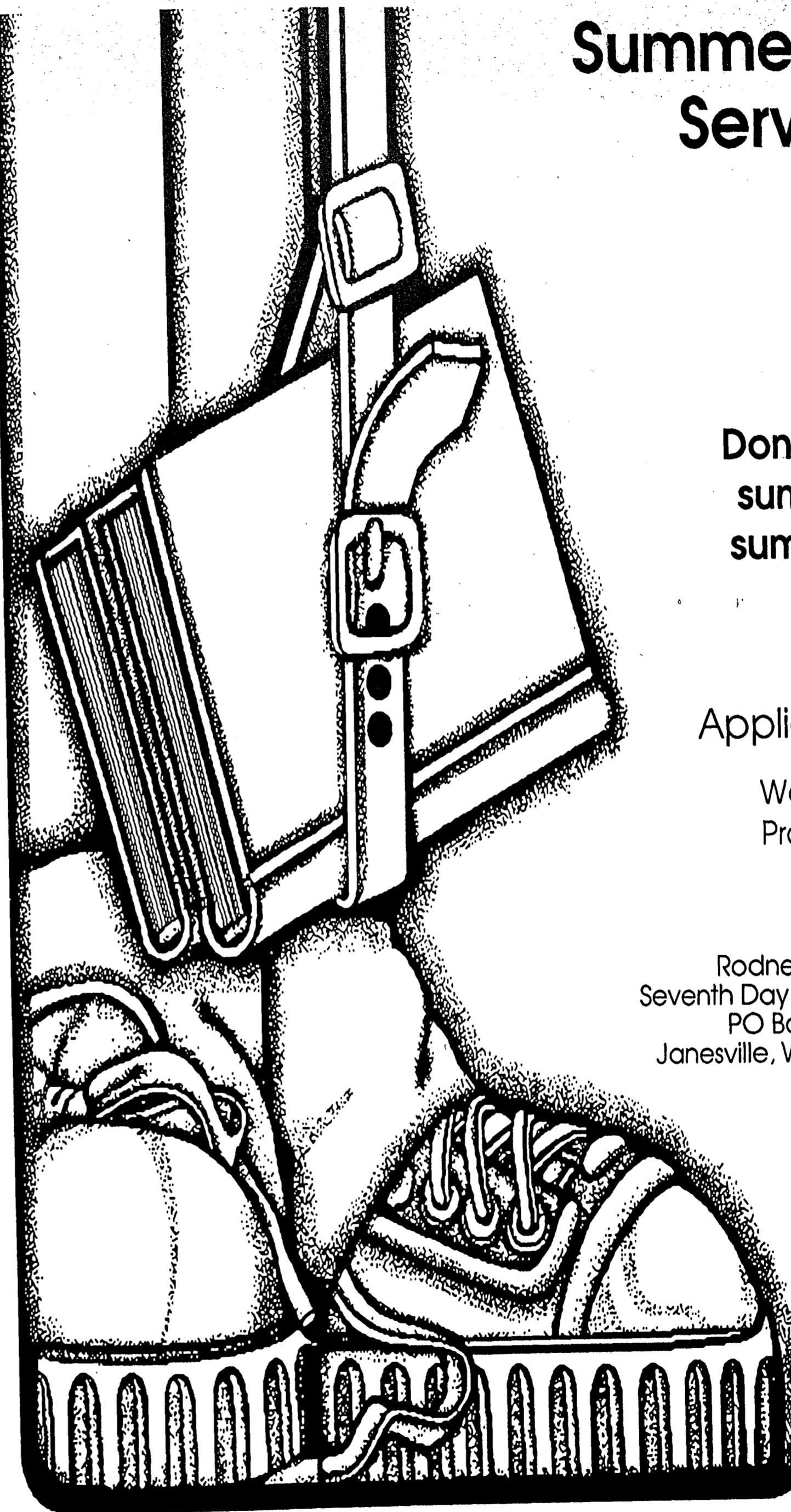
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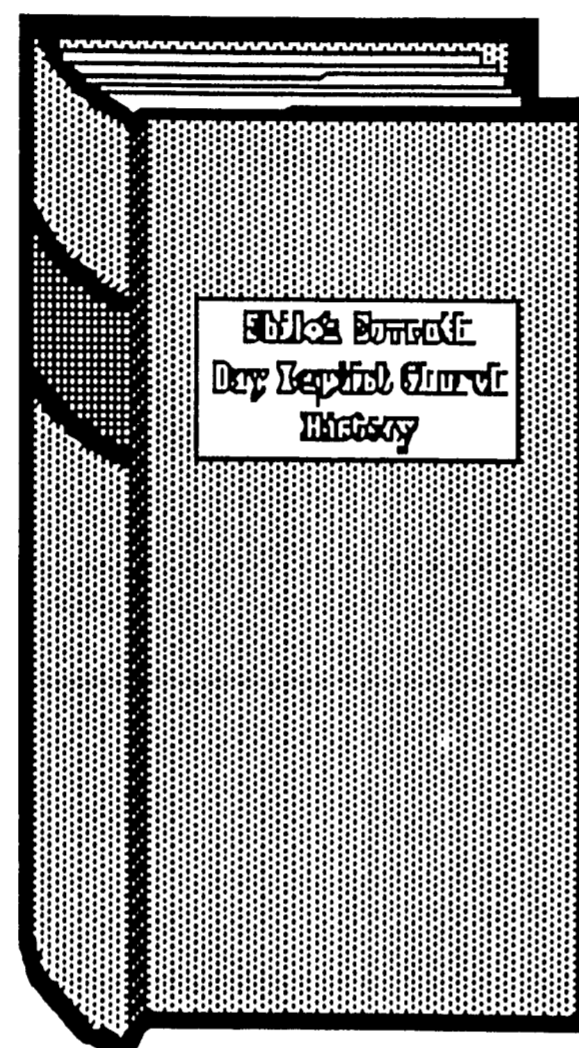
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The Seventh Day Baptist

December 1987

Sabbath Recorder



*“When the
fulness of time
was come, God
sent forth his Son.”*

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