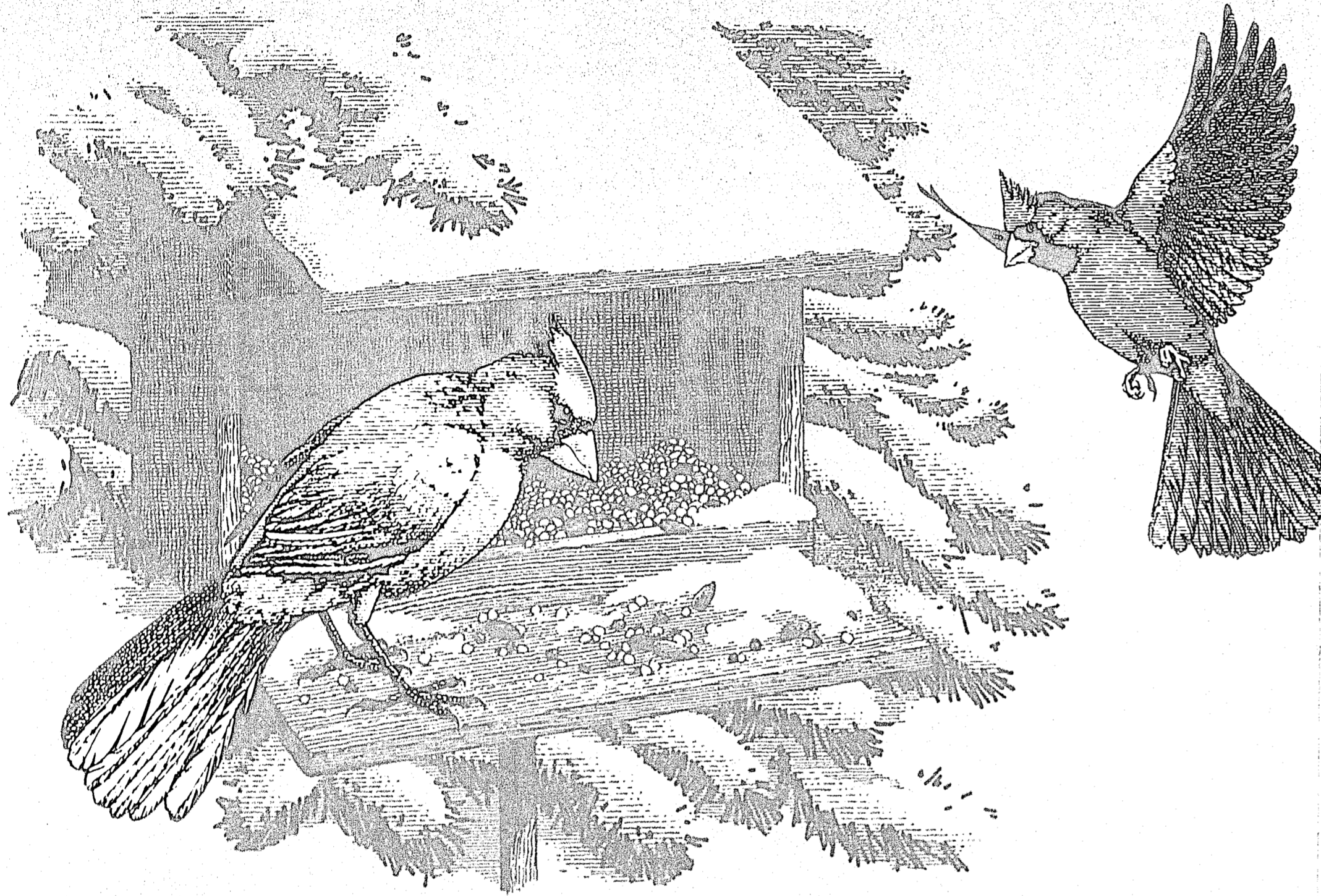


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Under God's Provision

by Charles Anderson

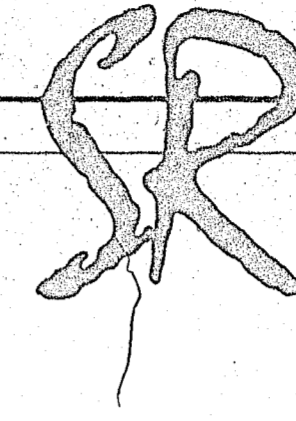
When you notice the birds that man does feed,
They will search through the snow, to find a lost seed.
Happy are they, you can hear their sweet song,
They will finish their meal, and scurry along.

God created and loves the birds of the air,
But His love for us, you cannot compare.
God provides for the birds, as well as for you,
When you're able to trust Him, then you can fly, too.

The Seventh Day Baptist

February 1987

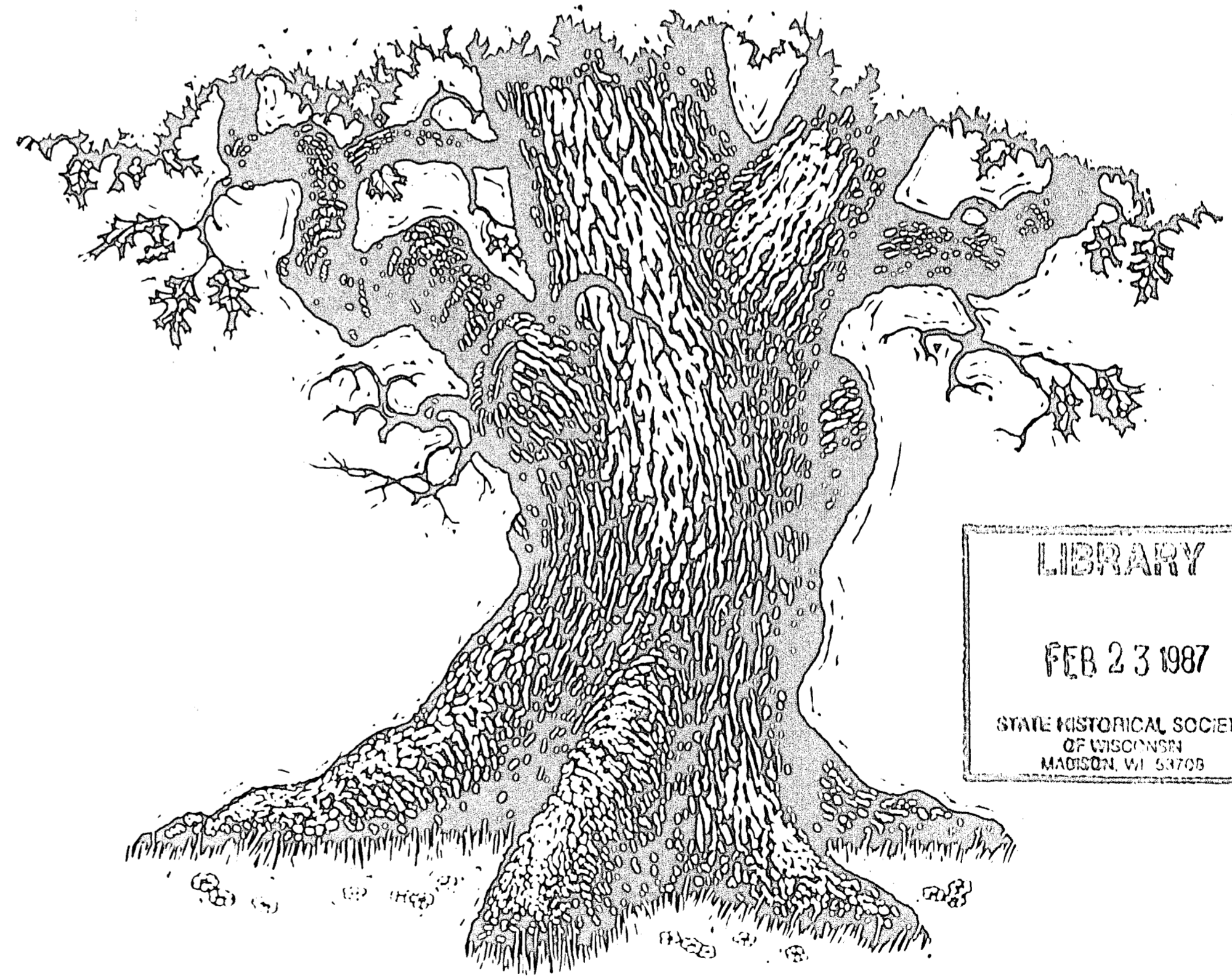
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The parable of the oak

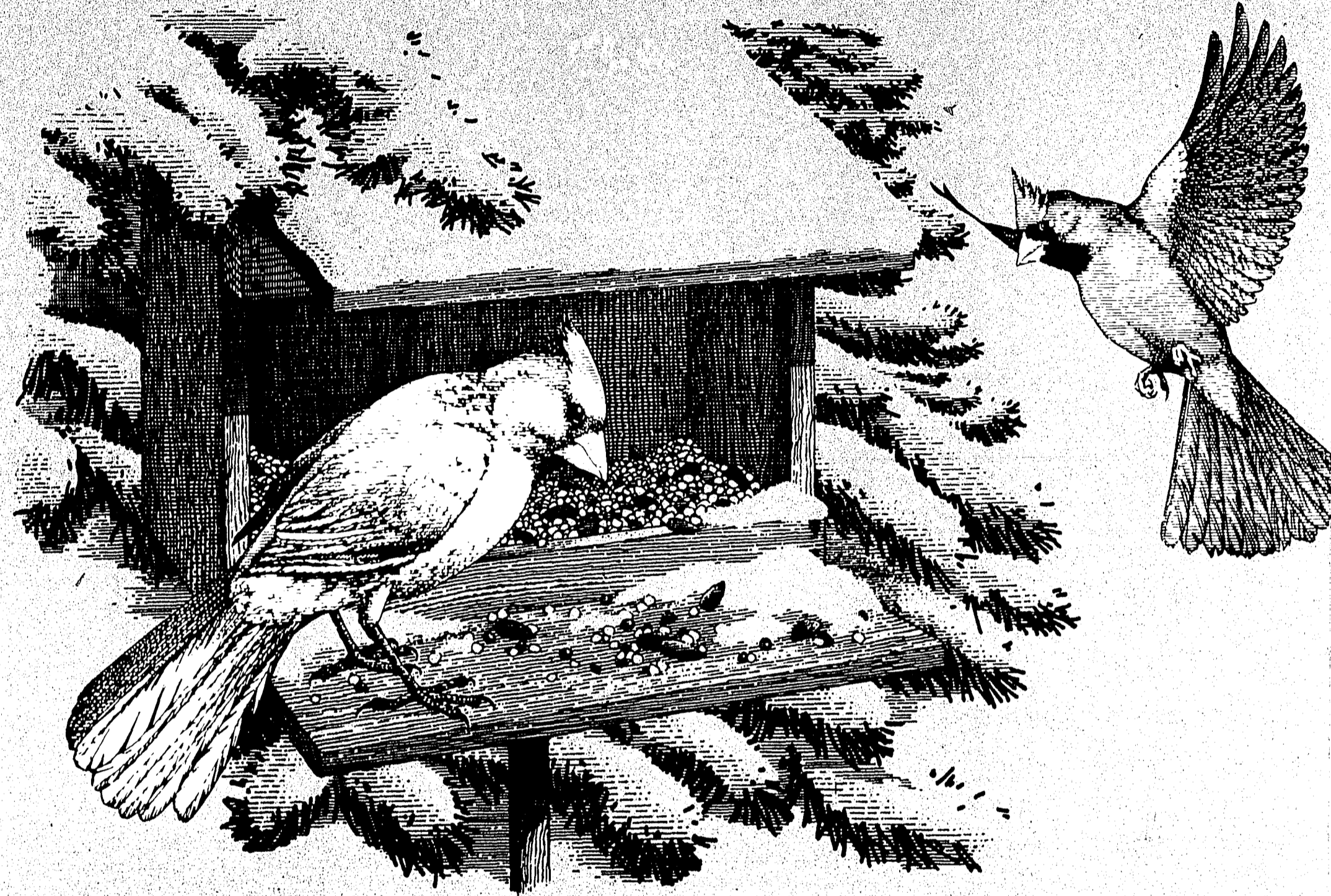


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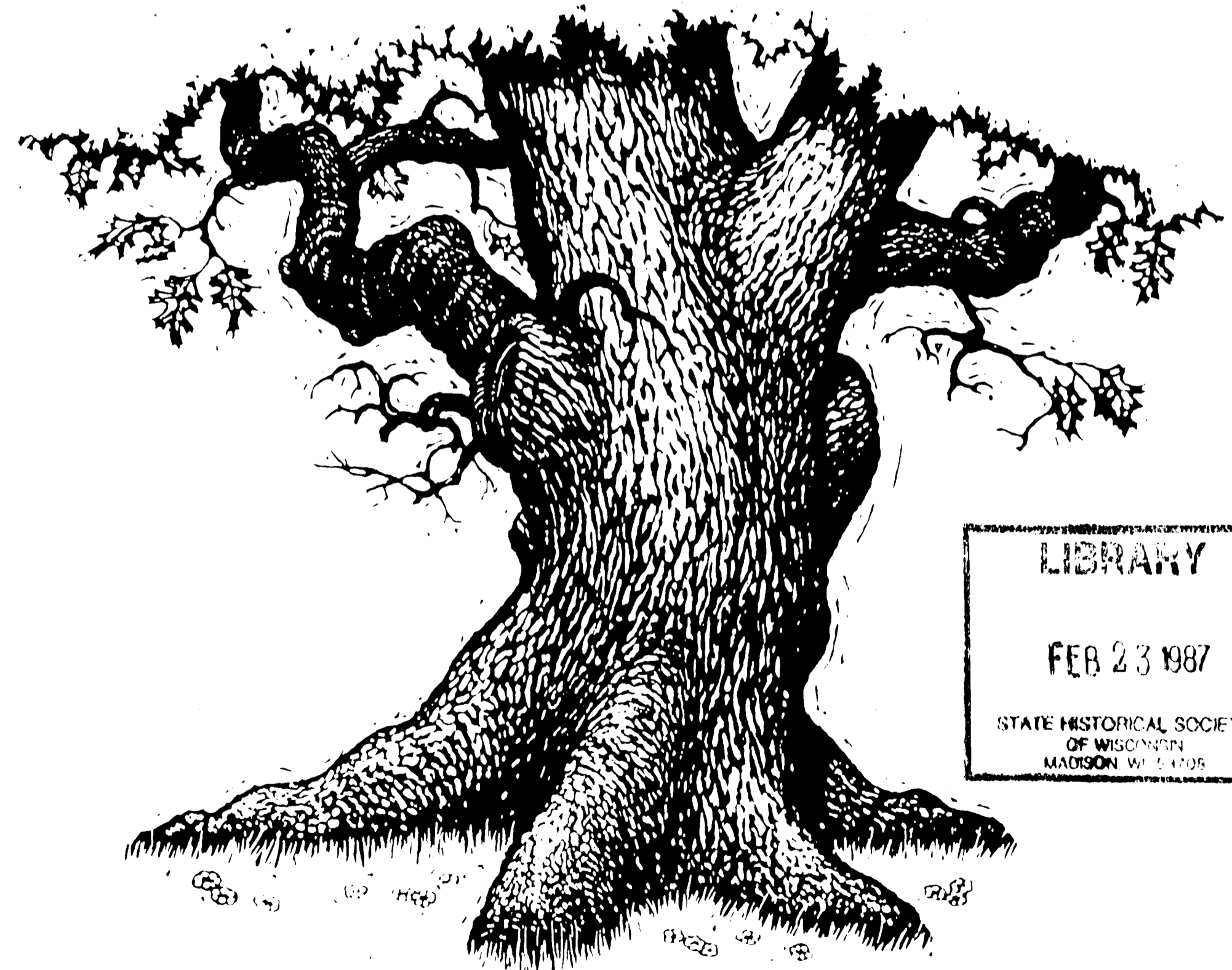
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Summer Christian Service Corps 1987



Theme:

Run to Win

Verse: I Cor. 9:24b

Training Dates: June 19-29

Application Deadlines:

Workers — March 1, 1987
Projects — March 15, 1987

Send applications to:

Chris Davis
3740 Ulla Lane
Lake Elsinore, CA 92330

SDB Pastors' Conference

What?

- Seventh Day Baptist Pastors' Conference

When?

- April 28 — May 4, 1987

Where?

- Battle Creek, Michigan

The Seventh Day Baptist Pastors' Conference, which is sponsored by the Seventh Day Baptist Center on Ministry, will open with evening worship on Tuesday, April 28, and will close in the evening on Monday, May 4. The conference, which is held biennially, will be hosted by the Battle Creek Seventh Day Baptist Church.

Dean Paul Green is director of the conference, and Pastor George Calhoun is host pastor. All Seventh Day Baptist pastors and their spouses are urged to attend.



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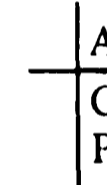
February 1987
Volume 209, No. 2
Whole No. 6,704

A Seventh Day Baptist publication

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Editor

Leanne Lippincott
Assistant Editor

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

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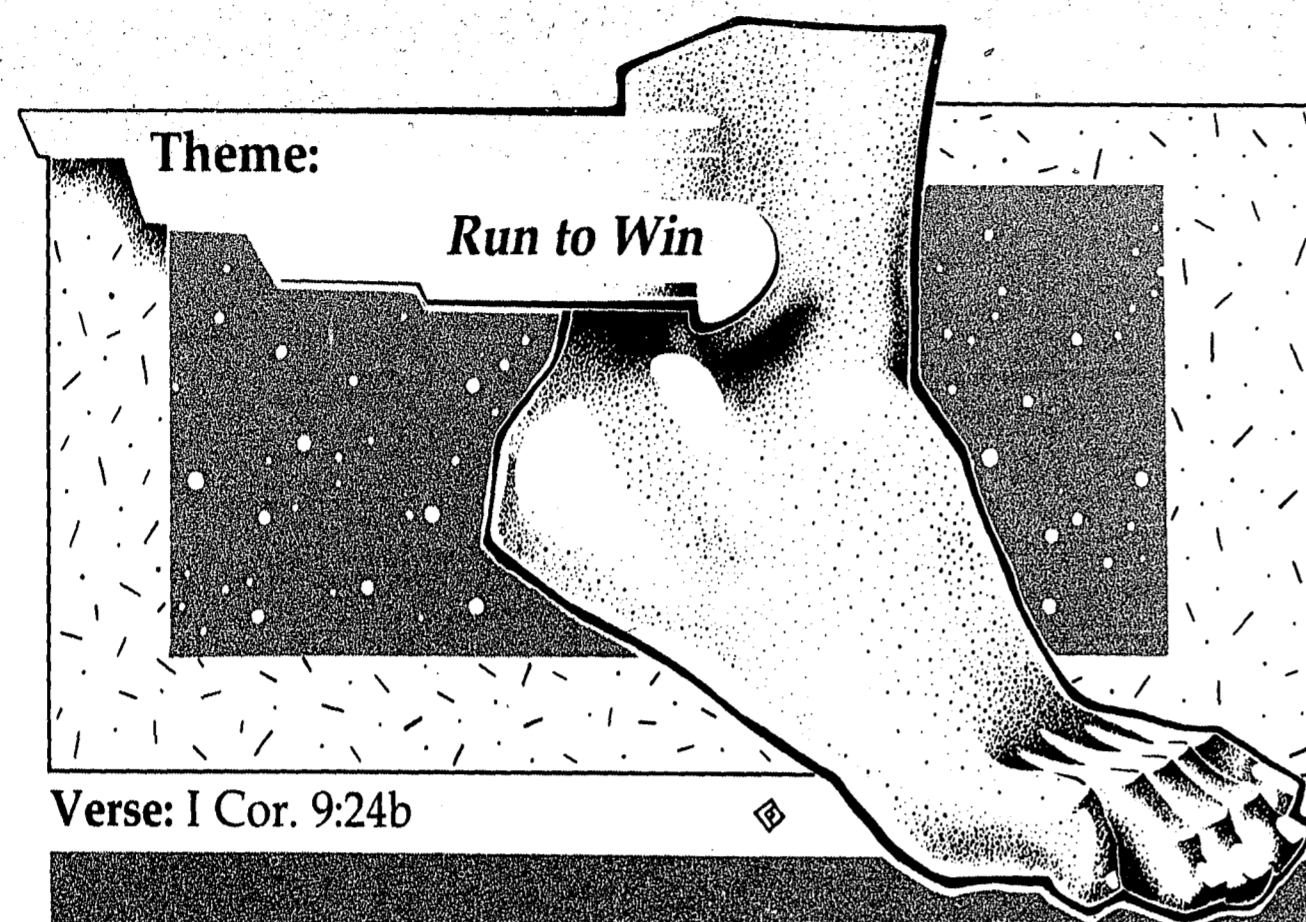
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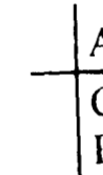
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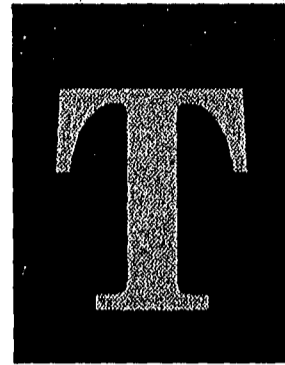
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Sin and salvation



This question posed by the Philippian jailor is one which has been asked by many people. Perhaps it is not always framed in the same words, but it is implied in many ways.

Sometimes the word "salvation" is used either with discredit, or as an all inclusive term to cover a multitude of sins. The result, however, is the same; we seldom stop to consider just what is meant by salvation. In some theological circles, the term has largely been replaced by the Greek equivalent, "Soteriology," giving it a technical name untouched by popular abuse.

Georgia Harkness touched on this in her book: *Understanding the Christian Faith*:

"The word salvation has largely gone out of fashion in our time. This does not mean that the desire to be saved has vanished; for apart from any religious meaning the hope of salvation is as wide as the sweep of human desire. Every advertisement appeals to it. This new kitchen equipment will save you from drudgery; this brand of fruit ice from vitamin deficiency; this deodorant from social embarrassment and lonely spinsterhood. Ranging all the way from success books, to tell how to be saved from unpopularity, to books on the present world situation, our literature is full of attempts to point the way to salvation."

She then points out two reasons why this word has come to have such a poor standing among us.

"First, the term is not well understood. From revival sermons of earlier days it has come to mean a sharp separation of the saved from the damned, with the saved going to the bliss of heaven while the sinners forever burn in hell. This concept to many seems so inconsistent with the God of love revealed in Christ that this

idea of salvation has been widely given up with nothing to take its place.

"Secondly, those who see meaning more in terms of the peace, joy and spiritual victory of the Christian are still at a loss to know how to lay hold upon it themselves."

So though we, like the Apostle Paul, may give the single sentence, "Believe on the Lord Jesus Christ and you will be saved, you and your household," there are still some questions which may lurk in our minds. Literally the word salvation means to be saved, rescued or delivered; to be made safe from something we ought to be rid of.

Carl F. Burke, in his book *God is For Real Man*, tells of the difficulty he had in his work of translating the Scriptures into understandable language for the troubled youth with whom he was working in the ghetto area of Buffalo, New York. The word salvation was a stumbling block until they remembered an incident of a man who had been about to drown in the creek. "We talked about someone in the flour mill who had seen what was happening and had run from the mill to pull the man out of the creek," he wrote. "Thus, salvation became, 'getting pulled out.' It was interesting that this was associated with the act of someone else or that a person was pulled out by someone who didn't have to do it."

In the religious context, the most frequent use of this word is in relation to one's being saved from sin. I have seen some Sunday School lessons where the editors inserted the words "from sin" into the question of the jailor who asked "What must I do to be saved?" This may be involved, but I am not sure that this was the primary question on the mind of the jailor at that moment. He wanted to be "pulled out" of the embarrassing position of having lost his prisoners!

Let us consider, then, the meaning of salvation from three aspects as might be distinguished by the prepositions used with the word. We are saved **from**... we are saved **to or for**... and we are saved **by**.

The Sabbath Recorder

Saved from...

Salvation may mean to be saved from the consequences of sin. Too often I think we miss something of the depth of the meaning of salvation when we think of sin merely in terms of deed committed. Sometimes our attitude is like that of the man who had to go to church alone one week because his wife was ill. When he returned she asked him what the minister's sermon was about. He responded, "Sin." When pressed further about what he had said about it, he muttered, "He was ag'in it."

Both biblically and theologically, I believe that sin needs to be thought of more in terms of relationship. One statement of faith contains the definition, "Sin is any want of conformity to the character and will of God." Salvation **from** sin, then, is the saving or keeping of man from an estrangement or separation from God. We believe that man is created in the spiritual image of God; therefore, union with God is possible. But we also believe with Paul that "all have sinned and fall short of the glory of God." Thus though union is possible, disunion or separation is the actual state of man. It is from this state that man needs salvation.

In this respect, the almost equally abused term, "lost soul" can be clarified in our thinking. Jesus illustrated this in that great discourse he gave on being lost as recorded in the 15th chapter of Luke. A sheep was lost because it had wandered away from the flock and was no longer in the right relationship to either the shepherd or the rest of the flock. A coin was lost because it was not in the purse or a place where it could be used for the purpose for which it was coined. The prodigal son was lost because he had separated himself from his father and the home in which he had been nourished.

In our present age with the increased emphasis on psychology, man is recognizing the need of another type of salvation from something. We see the need for salvation from estrangement from self. This may be the result of separation from God for often we are cut

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off from our own best living because we have cut ourselves off from the source of life itself, God.

Salvation **from** is essentially a change in relationship and attitude. Paul uses the terms **justification** and **acquittal** for those that are rescued or "pulled out" of the condition of sin. It deals primarily with the past and frees one from the penalty for sin. Sometimes when we are promised justification or acquittal, we act like the man who had been arrested for stealing a watch. He was duly tried and was acquitted, declared not guilty. The judge asked the man if he had any questions about the verdict. The man asked, "Yes, what does it mean to be acquitted? Does it mean I have to give the watch back?"

Saved to or for...

A second meaning of salvation involves the preposition **to or for**. We are saved not just from, but **for** something. When we are saved from sin, or separation from God, we are saved **for** union with him. Union with God is not just a mere temporary act which can be accomplished by a single process or experience; it must be lived constantly.

Union with God is not just a mere temporary act which can be accomplished by a single process or experience; it must be lived constantly.

To be saved from sin may be an instantaneous experience as we confess Jesus Christ and accept the act of forgiveness which has already been granted. But to be saved to something can never be accomplished in a moment. Paul was saved **from** sin at the time of his conversion, but it took his entire remaining life to be saved to union with God. Thus when someone asks the question "Are you saved?", I am inclined many times to say, "I am being saved." One can know definitely whether he has had a conversion experience, and has been saved from sin and separation from God. But when it comes to being saved to a life of conformity to the will and character of God, we can only say we are proceeding toward that end.

This continuing sense of salvation is brought out in some translations of I Corinthians 1:18 which use the progressive tense as Paul wrote:

"For the word of the cross is folly to those who are perishing, but to us who are **being** saved, it is the power of God." In the Christian life, being saved from something is not enough. In the parables referred to in Luke 15, there is more implied in the saving of a sheep than just being saved from the perils of the wilds; it was saved to produce wool. The lost coin was presumably saved to be put into circulation. The lost son was saved for

One can know definitely whether he has had a conversion experience, and has been saved from sin and separation from God. But when it comes to being saved to a life of conformity to the will and character of God, we can only say we are proceeding toward that end.

sonship and all of the blessings, privileges and responsibilities of that relationship.

Someone has said that we need to think less about doing something to be saved and more about being something worth saving. Salvation, then, includes the living of a life which is in complete harmony with the will and character of God. Paul uses the term "Sanctification" for this concept of salvation. It deals with our present situation as we are freed from the **power** of sin which seems to hold us in such a firm grip.

Saved by...

The third phase of salvation is represented by the preposition **by**. We are saved by an agent of salvation. Just as the man who fell into the mill stream could not get out by his own action, so we are unable to save ourselves by our own effort. The Philippian jailor asked the question, "What must I **do** to be saved?" And Paul answered in terms of a personal savior. It did involve some action on the part of the jailor, but only in terms of a commitment to the person of Jesus Christ. This commitment was more than a mere acknowledgment that Jesus existed. Even the cynic and the non-Christian may believe that.

One of the best illustrations of true commitment involves the tight rope walker who had his wire stretched across the chasm at Niagra Falls, New York. He asked the crowd how many believed that he could wheel a wheelbarrow across the gorge on that wire. Many believed that he could do it. But when he asked who wanted to ride in that wheelbarrow he got no takers. That is the difference between belief and commitment.

I believe that this is one of the reasons that Paul called upon the jailor to be baptized with his household that night. It called for an action to demonstrate that his commitment was more than just mental assent. Salvation may come in different ways to different people. Each person is unique in God's sight. But it seems to me that as I read the Scriptures there appears a succession of steps through which one progresses in his quest for salvation **from** sin, to salvation in the Christian life, made

possible **by** the living Saviour.

1. The first step is the awareness of need. Alcoholics Anonymous recognizes that one's chance of overcoming his alcoholism is nil until he himself comes to recognize his problem. In Jesus' parable of the Prodigal Son, there could be no reconciliation until he came to himself. Often this recognition comes by contrast as we see another life which is so much more satisfactory. Even the servants in his father's house were better off than he was. For that matter, the pigs ate better than he did! The Philippian jailor saw something in the life of Paul and Silas that challenged him. There was a contrast between himself and the ones who could sing and offer praises while in prison.

We, too, can look at certain outstanding Christians and say I want what they have. But above all we look at the perfect life of Jesus and the contrast becomes most evident. We then become aware of how far short we have fallen and can ask for forgiveness and find salvation.

2. The second step in this process is surrender of our wills. Surrender does not sound good to most modern ears. We want to be masters of our own wills. Yet it is our own wills which have gotten us into the position where we need to be saved. As the prodigal son followed his own will away from the father, so he had to surrender that same will before he could return. Even Jesus' experience in Gethsemane was one of surrender of will. "Nonetheless, not my will but thine be done," he prayed.

3. The third step is deliverance, both exterior and interior. The Philippian jailor was offered a means of deliverance. "Believe in the Lord Jesus Christ and you will be saved." God delivers, but only to those who will accept what is offered. He saves those who are lost, but only those who are willing to follow the way. It means more than a comfortable emotional glow, or a counting of saved souls in adding machine fashion. It offers complete deliverance from the things

and attitudes which previously held us from our relationship to God.

4. The fourth step is spiritual growth. One may be able to mark precisely the moment that he first confessed his sin, surrendered his will and accepted deliverance, but if he stops at that point and begins to boast of his accomplishments, he is vulnerable to the tempter. The one who finds true salvation is often the last to claim complete salvation, for the more he grows in Christ the more conscious he becomes of his imperfections. Paul's life is marked by such spiritual growth as the world has seldom known. Yet it was near the end of his life that he wrote in all sincerity, "I am the chief of sinners." Yet others through the

centuries have recognized the growth that he made, and the growth that he has continued to inspire in those who have followed in his path and his example.

Often the person who is most apt to boast of his own salvation; who asks in a self-congratulatory fashion the question, "Are you saved?" with the implication that if you don't believe as he does you are doomed, is the one who has stopped his spiritual growth at the point of conviction.

There is need in our churches to re-emphasize the field of Christian soteriology or salvation in a very real sense. But we need to go beyond some of the traditional connotations and see the transforming power which will bring salvation to each of us:

Salvation **from** sin and separation from God;

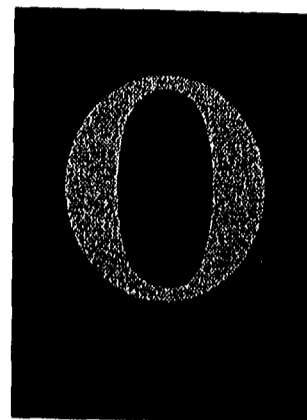
Salvation **to** eternal life and the fullness of personal spiritual living; and

Salvation **by** the grace of God through Jesus Christ.

It means more than a comfortable emotional glow, or a counting of saved souls in adding machine fashion. It offers complete deliverance from the things and attitudes which previously held us from our relationship to God.

Cont. on page 24

The parable of the oak



by David Larsen

One cool and colorful fall day an acorn suddenly realized it was becoming detached from its place on the branch. It called out in panic, "Help! Help! I'm losing my grip!"

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!"

The little acorn struck the ground with a barely audible thud.

"All is lost. All is lost," the fallen acorn sobbed. "Just when life was so beautiful. The friendly sun was warm. A gentle breeze was blowing, the leaves were so beautiful in my happy world: yellow, orange, red, purple, brown, green... All is lost. All is lost."

The cold copious rains of late fall came. The leaves had fallen, leaving the trees starkly bare against a cold, wet, grey sky. Those leaves that had so recently given colorful joy to the acorn, now covered the sad seed of the mighty oak with a soggy, cold dark blanket. The acorn (wet with tears, its own or the tears of a sad world weeping that summer was gone) cried, "I'm lost, forgotten. No one will even know I ever was. All is lost. All is lost. Just when I had found out who I was—a big, strong, full grown seed." Weeping, it fell asleep.

While the snow of winter piled deeply on top of the blanket of leaves, the acorn slept soundly on till spring.

The warmth of the returning sun melted the snow and slowly penetrated the blanket of leaves and then the soil beneath. The acorn, warming and expanding within its shell, moaned sleepily, "Is anyone out there? Can someone help? This shell is so tight. I want out."

The helpful water responded by soaking through the hard shell and

into the seed, causing it to swell still more. The acorn was about to cry out, "Stop, you stupid fluid. You are making my miserable situation worse." Just then the shell split and the seed was able to sprout, relieved of its hard protective shell.

Sunshine and rain alternated as spring grew warmer. It wasn't long before the sprouting acorn pushed through the soft blanket of last summer's leaves, out into the bright world of spring, a world filled with life and sunshine.

This exciting new experience caused the growing acorn to sing, or would have if there had been someone to teach it to sing, "Glory be! Glory be! I know the thrill of being an oak. The birds are celebrating in song. The flowers are filling the world with perfume and color. Glory be! Glory be! I'm an oak. Hey, world, I'm an oak."

In a few days the sprouting oak, as it liked to call itself, sent out its first tiny tender leaves and the baby oak laughed gleefully, "Look, I'm like other plants. I, too, have leaves."

The tiny leaves were soon followed by larger and more mature leaves, one after another. The little oak was jumping for joy, or would have been jumping except for a developing root which attached the oak firmly to the soil. "Now I am a real genuine oak with big strong oak leaves. But look how small I am," it said with a quick change of mood. "Even the hazelnut and the swaying blackberry tower above me. How can I ever become a mighty oak, growing in this place of little bushes and weeds?"

With the passing of summer and the coming of autumn's shorter days, the leaves colored and fell. How sad the little oak was. "I had only begun to taste the joy of being an honorable oak and now look at me. All I am now is a bare twig sticking out of the ground. The whole world is probably laughing at me,

or would be if it could see me among these towering witch hazel and sumacs!" It sobbed with confused admiration and contempt for its neighbors.

The little oak fell into merciful sleep, awoke, grew, slept, awoke, grew, slept with the repeating cycles of the seasons of winter and summer, fall and spring.

A summer came when the oak grew its first short branches. "I'm an oak! I'm an oak," it called to anyone who would listen. "Look at me, bending branches and swaying shrubs. I have a straight tough trunk, stiff branches and strong oak leaves. Now I know what being an oak means," it laughed with satisfaction and pride.

Another 15 summers passed by. It was spring again. "I am 20 years old," said the oak, "depending on when I start counting. What's that out on my branches? Is it a disease? Are they insects? They are buds! I have buds! Imagine, flowers on an oak tree!" All summer the adolescent oak watched in fascination as these strange growths developed on its sturdy branches. "Well," said the maturing oak at the end of summer, "my first three solid healthy acorns! Come squirrels. Come celebrate with me. Gather my acorns. Make yourselves fat and ready for winter. Now I do know what it means to be an oak."

As more summers went by, the slowly growing oak looked down from an ever greater height with increasing satisfaction till the summer when it looked down and then suddenly up, calling out, "Wind, wind, blow through my leaves and branches. Help me sing a song of triumph! I have become a family." Laughing with mirth, it pointed out the seedling oaks starting their lives on the ground all around the

proud oak. "Now I really know what it means to be an oak," it said.

As time flew by, decades seemed no longer than years once seemed. On its 50th year, depending on when you start counting, the oak was startled by the silence of the forest being broken with the tumult of singing and shouting. The hazelnut, blackberry, witch hazel and sumac were all gone now. The oak's children were now singing their joy of parenthood. The oak, having become a grandparent and with the help of a strong southeast wind, gave a mighty sigh, "Now I really, really know what it means to be an oak. Where in all the forest is there anything to compare with being a real grandparent oak?"

Suddenly another century had gone by. The great old oak called out, on hearing strange sounds below, "My children, ask your young ones what those sounds are rising from the forest floor."

"There are humans in the forest," came back the message. "They are looking for trees straight and strong and true."

"Send them to me. I am the monarch of the forest," said the old oak.

Suddenly there was a sharp and terrible blow at the base of the trunk of the monarch, then another, and another. Before the old oak could understand the meaning of the blows and the saw cutting, it came down with a limb cracking crash.

"One moment I stand proud and strong, knowing what it is to be a

On its 50th year, depending on when you start counting, the oak was startled by the silence of the forest being broken with the tumult of singing and shouting.

Each morning as the warm sun arose, the old oak would be thinking, wondering, puzzled, "What strange fate awaits me now? This is a lonely place for a sociable tree like me."

venerable old oak of many decades. The next moment I lie helpless and humbled on the forest floor. I could have gone on for another century enjoying being an honorable oak with my growing family gathered around." It lay in stunned silence, but not for long. It was quickly cut into logs, hauled to the sawmill, and sawed into boards of many sizes and shapes, and finally stacked to dry.

Each morning as the warm sun arose, the old oak would be thinking, wondering, puzzled, "What strange fate awaits me now? This is a lonely place for a sociable tree like me."

After many days a skilled craftsman came, looked over the many boards, and said to the sawmill owner, "Yes, this is just the fine quality lumber I have been looking for."

The old oak was carried off to the craftsman's shop. It was a busy, noisy place. The boards were planed and cut, and shaped and fitted.

Slowly as the days passed, a huge table, many strong and skillfully carved chairs, and elegant shapely candelabra filled the shop. They were all sanded, polished, and stained, and

lacquered with many coats of special clear hard lacquer. All the furniture looked fit for a king.

Just then, the old oak, seeing all the craftsmen bowing at the door, wondered, "Why are they all bowing at an empty doorway?" The king was entering. He walked with royal dignity through the shop, looked over all the furniture very carefully, examined the joints in the chairs, checked the finish on the table with special care, ran his hands over the graceful candelabra, and then announced to the anxious craftsmen, "Wonderful, wonderful! This is indeed the finest table in all my realm, just what I need for my new banquet hall."

Strong men moved the table and all to the king's banquet hall. The oak had never seen such sparkling chandeliers, such beautiful stained glass windows, nor such a smooth polished floor. Quickly the chairs were set in place, the elaborately embroidered placemats put on the table (no tablecloths to hide the beauty of the oak's grain), the candelabras evenly distributed, the imported china dishes placed on the placemats, and finally the polished gold and silver table setting properly arranged. All was ready as kings and queens and their courtiers arrived from far and near. How the old oak rejoiced. "No more winter winds straining at my branches, no more cold rains beating my strong leaves, no more woodpeckers rat-a-tatting on my bark."

The banquet was a great success. The king was proud of his new banquet hall and glowed when guests remarked: "Such solid furniture you have!" "Marvelous grain in this wood." "May you have peace and prosperity and may your children and your grandchildren continue these merry celebrations for many years around this beautiful, strong, and shining table."

When the singing and banqueting

were over and the kings and queens had all gone home, the old oak at last had time to think over all that had happened. It thought back to the craftsman's workshop, to the woodsmen in the forest, to the happy times and sad times. It laughed quietly to itself about those first three acorns when it was 20 years old, depending on when you start counting. "Imagine," it

said, "I thought I knew then what it was to be an oak!"

It thought back to still earlier days. "How could I have imagined, as I sprouted my first tender leaves, that some day I would be in this honored place? Now, not only do I know what it is to be an oak, but all the world will come and see what it is to be an oak."

SR





LET US PRESS ON

Let us Press On in the hope we profess

Let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water. Let us hold unwaveringly to the hope we profess, for he who promised is faithful. And let us consider how we may spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the day approaching" (Hebrews 10:22-25).

In the Old Testament it was necessary for all the Jews to travel to Jerusalem at Passover, to bring their sacrifices as a covering for their sins. It is not necessary for us to travel the long distances to Jerusalem, nor is it necessary for us to bring sacrifices to cover our sins, because Jesus Christ, our Saviour and Lord, became the perfect sacrifice for all our sins. We are a redeemed people. Yet God still wants his people to meet together to share in the truth of who we are and what he has done for us.

As a result of these wonderful facts, the writer of Hebrews gives us five exhortations:

1. We are to draw near to God because we now have full assurance of our salvation.
2. We are to hold unwaveringly to the hope that is ours.
3. We are to consider how we may spur one another on toward love and good deeds.
4. We are not to give up meeting together as some have done.
5. We are to encourage one another—and all the more as we see the Day of the Lord's return approaching.

We have such wonderful assurance concerning who we are, and what God has in store for us today, and for our future. Yet, oftentimes, our days are filled with cares and anxieties that cloud the hope and confidence that should be ours. The writer of Hebrews

must have sensed this about God's people, and so he has encouraged us to spur one another on toward love and good works.

I am convinced that this is one of the purposes of the church. When one of us loses sight of the real meaning and purpose of life, there is usually someone in the family of God who still has the right focus and can bring us back on track. We need each other, and we need to be actively involved in our local church so that we can encourage and be encouraged.

The yearly meeting together at our General Conference gives us many of the blessings spoken about in Hebrews. We have the opportunity to meet together for a week, without the usual distractions of job, traffic, radio and TV. Many of our daily worries seem to be put aside in this kind of setting.

There is a time available to study God's word together. There are great times of singing as our voices are joined in glorious praise to our Saviour and King. When there are so many people singing, even if you do not have a particularly good voice, or have been too shy before, you will find yourself singing along. The conference music is always a highlight. It seems to bring unity of spirit where it might not have been previously.

There are worship services every evening, where we can hear God's word preached by pastors in our denomination that we have not had the opportunity to hear before, and their words truly do spur us on toward love and good works. There are many testimonies that encourage us as we see how God works in such personal and loving ways in the lives of individuals. Workshops are made available to us to help us improve our skills and prepare us for the work God has called us to do in our local communities.

It is good to go into the cafeteria and share a meal with an old friend from across the country that we have not seen for a while. Or we can take the opportunity to make new friends. There are people who will really listen to us,

laugh with us, cry with us, pray with us. There are morning prayer groups where others will earnestly share in praying for our concerns. Yes, there are many business sessions and committee meetings. They call for a great deal of our energy, thought and prayer as we come to grips with budgets, programs, missions, social issues, and even some things that appear to be unimportant or irrelevant.

As we struggle with these things, it gives us a chance to hear others and to hold our own thoughts and opinions back for a while. We cannot help but grow when we are willing to be involved in this way. There are things we can do as a denomination that we cannot possibly do on our local level, and listening and working together helps us begin to have a singleness of purpose in some areas of our ministry. As our executives give their presentations, the names we have only read in *The Sabbath Recorder* or some other mailing become living people to us, and the programs they speak of take on new meaning. No longer are the things they share with us just words on a printed page. Then we can begin to own the work ourselves and that gives new vitality to our people. We can experience firsthand the joy of accepting new churches into our denomination, and sometimes we find we must weep at the loss as one of our churches closes its doors. There are blessings that are hard to describe as we listen to our youth and young adult Pre-Con choirs, and the music of our conference choir and men's chorus. It is always exciting to hear about the experiences of those in Summer Christian Service Corps. Who can express the pride and joy we have as we watch the Associated Conferences give their presentations on Sabbath afternoon?

The writer of Hebrews certainly gave us good advice. We do need to hold fast to what is ours in Christ. We need to draw near to God so that we can become whole people. We need to plan for the opportunities to meet together to

encourage one another, and all the more so as we come closer each day to the time of the Lord's return.

We have taken seriously these exhortations that are meant for us as well as the early Christians. The conference host committee and I are busily at work preparing for our meeting together for General Conference at Lindsborg, Kansas. Bethany College is a lovely campus, with just the right facilities for our needs. When the Jews traveled to Jerusalem for the Passover they had to take their chances at finding a nice place to stay. We have air-conditioned rooms just waiting for you. If you need to pitch a tent or stay in a campground, there are many well-equipped facilities in the area of Lindsborg. The music, programs, Bible studies are already being planned. There are special banquets and a Swedish smorgasbord already taking shape. Going to Lindsborg is like stepping into a small village in Sweden. We will have exclusive use of the campus for a full week.

The Jews were required to go to Jerusalem, not only to fulfill the law, but to receive forgiveness. How grateful I am that we do not have that requirement. I am glad the Passover has been replaced by the joyous resurrection. Now instead of those duties, we have opportunities to help and strengthen one another, if we choose to. I know many of you look forward to the rich experiences available as we meet at General Conference, and the things I have shared may have sparked your own memories of conferences past. If you have never gone to conference, or have not been for a time, I would like to invite you to make your plans now to come. All the family is needed and wanted. What a great week we can have as we take the time to draw near to God, get a tighter grasp on the hope that is ours, and consider how we may spur one another on to love and good deeds.

SR

1987 Seventh Day Baptist General Conference

August 9-15

Bethany College
Lindsborg, Kansas

Pre-Cons—August 5-9



President Gerry VanDyke

A prayer reminder for each day!

March 1987

Verse for the Month: "Thus says the Lord who made the earth, the Lord who formed it to establish it, the Lord is His name, Call to Me, and I will answer you, and I will tell you great and mighty things, which you do not know."

Jeremiah 33:2,3

Pray for

- | | |
|--|--|
| 1. young people to serve in SCSC this summer | 16. the young people of your church |
| 2. praise God for his Holy Spirit | 17. giving to meet the Our World Mission goals |
| 3. missionaries David and Bettie Pearson, Malawi, Africa | 18. new vision for the missionary task of my church |
| 4. Historian Don Sanford and his ministry | 19. the teachers and administrators of your local school |
| 5. your local government officials | 20. Pastor Tom McElwain, Turku, Finland |
| 6. Sabbath School workshop at Portland, Oregon by Ernest Bee | 21. participants in the 1987 Scripture Memorization program |
| 7. ways that you can meet the needs of someone in church today | 22. Center workers as they carry on God's work |
| 8. pastors enrolled in the T.I.M.E. Project studies | 23. John T. Vergeer, Financial Manager, SDB Memorial Fund |
| 9. church building project at Lilongwe, Malawi, Africa | 24. Rev. G. Harrison in Nigeria, West Africa |
| 10. Australasian Conference President Rev. Ronald Barrar | 25. retired pastors. praising God for their years of service |
| 11. USA & Canada Conference President Gerry VanDyke | 26. your pastor, as he prepares for Sabbath worship |
| 12. Australasian SDB Conference | 27. Shiloh, New Jersey church as they begin their 250th anniversary celebration! |
| 13. local churches planning an SCSC team project | 28. Linda Harris, Helping Hand editor |
| 14. new people to join in the worship and praise | 29. Committee on Uniform Series meetings in New York City |
| 15. annual meeting, SDB Missionary Society, Westerly, Rhode Island | 30. local churches seeking pastoral leadership |
| | 31. Committee on Support and Retirement-COSAR |

MOVING?

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

Circulation Department
The Sabbath Recorder
PO Box 1678
Janesville, WI 53547

Affix your
old mailing address
here

New Address: _____

Name: _____

Street: _____

City: _____ State _____ Zip _____



FOCUS
on missions today

by Leon R. Lawton

Whitney begins Miami pastorate

Miami, Florida, USA: Dr. Thomas Whitney, the new pastor, was installed on Sabbath, December 13. The sponsoring church at Daytona Beach, Florida, sent their pastor, Rev. Kenneth Van Horn. Dean of the Center on Ministry, Rev. Paul Green, was also present. Pastor Whitney began serving under the Extension Pastor plan of the Missionary Society on November 15, 1986. Their goal for 1987 is to have their growth reach 100 members. See the December *Missions* for pictures and more information on the new Miami SDB Church.

SR

Correia, Guyana, South America: The newest organized church at Manawarin, Guyana, is sponsor of a new group at Correia, about 10 miles distance. This is in the amerindian area of Guyana. Twenty-seven baptized believers formed this new group nearly a year ago and are seeking to raise their own meeting house. They had youth that joined others from every congregation in Guyana at the annual youth convention held at the Dartmouth church in early December 1986. The theme was "Being a part of the Body of Christ." The annual Guyana Seventh Day Baptist Conference session was held at the Bona Ventura church on the Pomeroon Rivers November 14-16, 1986.

SR

New group formed in Guyana, South America

Long Beach, California, USA: Pastor Franklin Jacks, a Baptist pastor who has accepted the Bible Sabbath, has become active in the Los Angeles, California church and meetings at Carson, California. He is also holding Bible studies in the Long Beach area. Another Baptist pastor from Compton is also participating in these Bible studies and in attendance at Los Angeles.

SR

More leadership for growing Southern California

India visit last fall: Rev. and Mrs. Ronald H. F. Barrar of Auckland, New Zealand, visited the Seventh Day Baptist Conference work in India enroute home from the SDB World Federation sessions. On the Somasila SDB Field they visited a church primary school and cut a ribbon to open a Seventh Day Baptist working-women's home. Rev. Rao wrote, "Every member and official of the church, not to mention the general public, attended the church and the parents of the children of the school were very happy to hear Rev. Barrar (by interpretation). His informality and the easy way with which he moved with everyone took everyone to him." It was a time of heavy rain and some meetings could not be held. One night was spent in their vehicle, unable to move because of high water. The Barrars were also able to visit South India and new contacts in Kerala State.

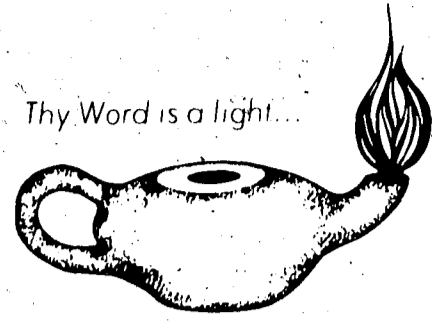
SR

Barrars visit SDBs in India

Adams Center, New York, USA: Missionary Pastor Gene Smith writes, "Although we do not show great signs of numbers growth here in Adams Center, we are showing signs of spiritual growth. We are maturing in the Lord and allowing him to direct our activities. I think that is a sign of growth. We have been getting some new children involved in Sabbath School and worship."

SR

Growing in the Spirit



Board of Christian Education

Pastor's corner

by Pastor David Taylor
Lost Creek, West Virginia

I had a good time at the National Congress on Christian Education in Columbus, Ohio, November 10-12, 1986. The theme for the conference was "Dynamic Leadership in Christian Education." It was a lot crammed into two days, but it was very worthwhile. I attended the following workshops:

Releasing Growth Potential of the Sunday School - Sabbath school is the heart of the church's Christian Education Program.

Dynamic Mind for Our Maker
Readers are leaders. Leaders should be readers. Practice.

Dynamics for Change
Principles for seeing change accomplished.

Dynamic Mid-Week Ministries for Children - Ministering to the whole child.

Training Lay Leaders
Steps for planning a leadership training program.

Building a Curriculum Plan for the Church - Steps to develop a total church curriculum plan.

Promoting Excellence in Volunteers
How to convey that the task is worth doing.

The two I found the most helpful were "Releasing the Growth Potential of the

Sunday (we'll forgive 'em) School" and "Promoting Excellence in Volunteers." I will summarize them the best I can.

"Releasing Growth Potential"
The Sabbath School can grow to any size you want it to. The key is, "Does the church want the Sabbath School to grow?"

We restrict growth by using poor facilities with poor equipment; by not providing adequate financial support for programs and materials and by not allowing classes sufficient time to complete lessons.

- How To Release:**
1. Prayer
 2. Planning (nothing just happens):
Set goals (Monthly, Quarterly, Yearly)
 3. Promote the ministry of the Sabbath School.
 4. Preparation
Need dedicated workers
Teacher Training
 5. Participation
Visitation Program: Students who have missed class and prospective students.

"Promoting Excellence in Volunteers"
The main idea from this workshop was the need to recognize all volunteers. On Sabbath, January 3rd, we had a

Cont. on page 24

Sabbath School Teacher of the Year

1987 is the **Year of Education** in the Seventh Day Baptist Decade of Discipleship. The Sabbath School Committee of the Board of Christian Education invites each church to nominate one Sabbath School Teacher for the 1987 award. A letter of nomination signed by the pastor or the Sabbath School superintendent should include the teacher's name and address; current Sabbath School teaching

position; teaching experience within the church; church membership; other service to the church; and biographical information.

Deadline is June 1, 1987. Send your letter to: Sabbath School Committee, Seventh Day Baptist Board of Christian Education, Inc., P. O. Box 115, Alfred Station, New York 14803.

THE CHILDREN'S PAGE

A good-night story

by R. Marion Carpenter

"Come, Trudi and Tim, it's time for a good-night story."

"Is it a Bible story tonight, Mother?" asked Tim.

"Yes, dear; how would you like to hear some of the stories Jesus told when he lived in Palestine?"

"Goody, goody," cried both children.

"Jesus called this the story of the Pharisee and the Publican. Two men went into the temple to pray. The Pharisee was quite satisfied with himself and he prayed, 'God, I thank Thee, that I am not as other men are;—I fast twice in the week. I give tithes of all I possess.'

"The Publican was so humble that he did not even lift his eyes to heaven, but cried, 'God, be merciful to me a sinner.'

"Jesus said the Publican would be honored in heaven because he was humble.

"Humble means to be very modest, not to brag, and to realize the mistakes one makes."

"Mother, I was naughty today," said Tim. "I said a bad word; I wish I hadn't."

"God will forgive you, if you ask Him, dear," replied Mother.

"I will ask Him," said Tim.

"That's right, Tim. Now, good-night, children."

"Good-night, Mother," they answered.

(Read: The Gospel according to Luke 18:9-14)



Miss R. Marion Carpenter wrote this short story for the January 1954 issue of *The Sabbath Visitor*. Miss Carpenter was a member of the Board of Christian Education and lived on Park Street in Alfred, New York. She taught children and ministers in her years as a Christian teacher.



the BEACON

PRODUCED BY THE YOUTH COMMITTEE OF THE BOARD OF CHRISTIAN EDUCATION
FOR AND BY MEMBERS OF THE SEVENTH DAY BAPTIST YOUTH FELLOWSHIP

Convicted; and committed for life

Can you believe it? Or more to the point: Can you live it?

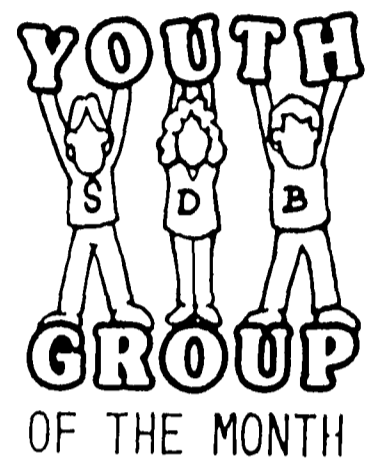
are not really sure just what they believe. This kind of indecision, while dangerous in a non-Christian, can be fatal to a Christian's beliefs. It would seem impossible that anyone with a rule-book would not know how to play the game, but many Christians fail to make use of the Word provided by God.

The Bible tells of many people who were so sure that their beliefs were right, that they were willing to die for them. How many of that kind are there today? Never enough—few, indeed, are willing to declare to their friends that they are Christians.

Convictions, however, are only the first step. Next comes the commitment. The basis of Christianity is a conviction that Jesus Christ is our Savior, and when we make a decision for Christ, we are committing our lives to him. Such a commitment should involve our life in all ways and for all days.

What does this commitment mean? According to the Bible, we are to spread the gospel and to apply the teachings of Jesus in our lives and in our actions. The difficulty here comes in where your con-

Cont. on page 19



Shiloh, New Jersey

The Shiloh Youth Fellowship meets every Friday night at 7:30. The leader is Pastor John. We have an average of nine people coming. At the meetings we study topics of our choice. We've covered Mary, the occult, the Sabbath, deciding priorities, and our history. We play Bible games like Bible Bafflers, Bible Baseball, and Reunion. We also took a trip to see a Jewish synagogue.

In November we had a retreat. There were 29 youth from five states. Our staff consisted of Pastor John Camenga, Pastor Cliff Mays, Pastor Ken Chroniger, Barbara Chroniger, and Matt Olson. We had guest speakers, Mr. and Mrs. Ralph Wendell, and a visit from our Seventh Day Baptist President, Gerry Van Dyke. We used the VCR tape of Tony Campollo on dating. Our subjects were "dating" and "heaven, hell and death." We enjoyed canoeing (thanks to Fred Davis for rounding up the canoes), hiking, and playing campfire games. Our Sabbath highlight was the participation of each youth group in our worship service. We had a good time and hope to have another retreat in the spring.

We plan to have two or three fund-raisers. The money will be used for the retreat, paying for part of Pre-Con and Conference, and 10 per cent of whatever we make will be an offering for

Cont. on page 19

Are you a hypocrite? Would you even admit it? Sadly, a standard has been established by our society for hypocrisy: it is both despised and tolerated. Hypocrisy is a conflict between what you confess to believe and what your actual beliefs are. And what you believe in affects the way you act. Some people see little wrong with social drinking, and it shows in the way they act; while they may tell someone else not to drink, they themselves still do it. However many people see social drinking as an unnecessary evil, and therefore refrain from it as well as telling others not to. As a Christian it is necessary that you decide what beliefs you will stand up for; or in other words, what your convictions are. Do you believe that stealing or killing is wrong? What about abortion and speeding? Whatever you believe, always remember that you are not the only one that has to live with your beliefs. Those around you will be affected by what you do and say as much as you yourself will be.

Most teenagers and even a lot of parents

Study Helps

Read: John 17
Memory Verse: I John 2:15
Think of some activities that would be considered "worldly" by some people who are Christians. Which activities you thought of were neither "right" or "wrong?" Do these activities draw us closer to God, or to the world? God wants to protect us from the evil within the world, but we have some responsibilities as well. We should strive to be free of any activity that isn't "wrong" in itself, but may lead us to the sin of "worldliness."

Vital Statistics

Has your YF sent in their contribution to the National SDB YF? Last year, Milton, Shiloh, Marlboro, Nortonville, Alfred Station, Alfred and Walworth led the way. Deadline is April 15. Send yours in today!

Fund-raisers

Fund-raisers, as we all know, are a means of getting money. Everybody, young, old, or even middle aged likes fund-raisers.

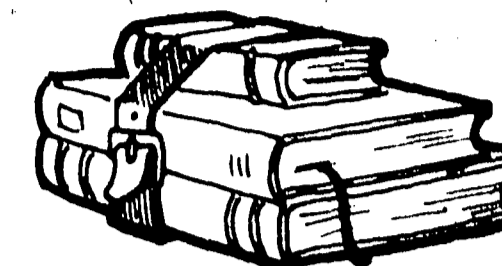
Our chili supper was held on December 7, 1986. We served chili, with or without beans, soup, salad, and dessert. Although we brought in more than \$250.00, we profited mostly by the good Christian fellowship we received. We served our church, community, the Lord, and we had a great time doing it.

In the past years we had quite a few projects. We would have two yard sales, one in the spring and one in the fall, and at least one other fund raiser. Some of these fund-raisers we had included pizza feeds, chili suppers, ice cream feeds, window washing, candy and candle sales, slave auctions, yard sales, and farm work. The proceeds from these projects we

would use for bowling, skating, VCR parties and just plain party parties, year end youth conference, and of course donations to the National Youth Fellowship. The proceeds from the December 7 chili supper were this year's donation to National Youth Fellowship.

While I am on the subject of National Youth Fellowship I feel the need to say a word or two. Being the secretary I could not help but notice that we are low on money in the National Youth Fellowship account. HELP! We really need money to have activities at conference. So have a fund-raiser and keep the National Youth Fellowship alive. Send check or money order to: National Youth Fellowship, P. O. Box 366, Nortonville, Kansas 66048.

Sincerely yours,
Jody Looper, Secretary
NSDBYF



BOOKSHELF

Book Review

by Amy Palmer
"How to Give
Away Your Faith"

How To Give Away Your Faith, by Paul Little, is a very good book.

In this work he goes through the steps of growing in faith. He tries to answer the various questions that most Christians are bombarded with.

With the help of this book, I feel that God has opened many doors for me to share my faith. For Christians new and old, I recommend it highly.

"I will send you the Comforter—the Holy Spirit, the source of all truth. He will tell you all about me. And you also must tell everyone about me, because you have been with me from the beginning" (John 15:26,27).

Read this book with an open heart and he will help you spread his wonderful message, too.

Convictions

Cont from page 18

victions are concerned. Those that are not convinced that the Bible is the inspired word of God will not follow it well. And those that are not convicted that stealing and lying are wrong, will not be com-

mitted to a life of honesty.

In the end it does not matter what you say if you do not believe it. And if you believe it, you will live it.

Michael Looper
President, National SDBYF

Shiloh youth group

Cont from page 18

the church. We are also looking for ways to help out in the community.

In January we will be preparing the drama part of a musical called *Daniel, Darius and Delian* by Sue Farrar and

Charles F. Brown. We will present this on Friday night of Youth Week, February 13.

Most of us play on the boys' or girls' basketball team during January through March.

Faith Camenga, secretary
Shiloh SDB YF

Director's Ditty

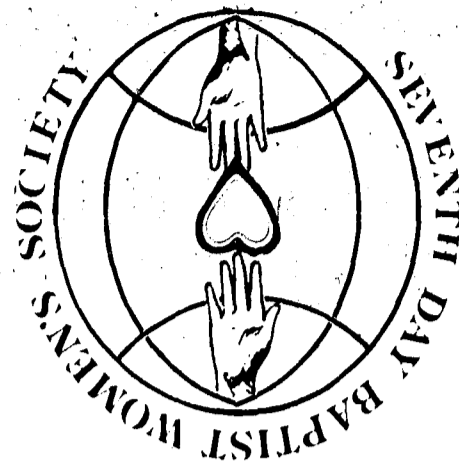
Hi! It's hard to believe that another month has gone by, but it has. So much has happened, I don't know where to begin!

The biggest news, of course, is the all-new BEACON format. This new format will be similar to the old in some ways, such as news from different YF's each month, and feature articles by selected individuals.

However, there will be several new features as well, including book and film reviews, this montly column, Bible Study helps, and reader mail.

I hope you will find it both exciting and informative. Write and let me know how you like it.

Mau



by Marilyn Merchant

It takes such a little effort to write a few words on a card and address it, and it makes the receiver so very happy.

Tenderhearted

Dear ones all,

Remember when you were a child in elementary school and made a box to place on your desk to receive the valentines your classmates would place in it? It had to be just the right size, the right shape and, oh, what fun it was to decorate it with lace trimming around the hearts. There were the children who had no friends to fill their boxes and your conscience hurt a little because you had not thought about them a wee bit more and tried harder to find the kind of love God tells us we must have for everyone.

One of the first verses I remember from Sabbath School was found in Ephesians 4:32, "Be ye kind, one to another, tenderhearted, forgiving one another..." I also had a mom who would not allow me the privilege of being a snob. If everyone was not included, I was not either. I wonder if the children still do that in school. I will have to ask some of them someday.

Now we are all grown up and instead of valentine boxes, we have mail boxes. I live in an apartment complex and everyone in the complex (all 240 apartments) must come within sight of my bedroom window to get their mail. Everyone approaches the boxes eagerly. Some turn with such despair from their empty boxes. Some stand right there and open and eagerly read their letters, not even waiting to get to their rooms. Some even walk jauntily away scrutinizing the ever present junk mail, so eager are they for some form of communication. It takes such a little effort to write a few words on a card and address it, and it makes the receiver so very happy.

This is one of the goals of our Pen 'N Prayer Pal project.

How about sending a valentine to your pastor's wife? It need not be a big, expensive one; in fact, a note saying you appreciate her will mean a lot.

I would like to share part of a letter I received from Bettie Pearson about our Nighties for Newborns. She speaks of how much they appreciate the work done by so many and would like to thank all who have helped. Besides the boxes sent by the project chairman, Joy Ross, she has received them from Plainfield, New Jersey; Middletown, Connecticut; San Diego, California; Waterford, Connecticut; Los Angeles, California; Ashaway, Rhode Island; Alfred Station, New York; Shiloh, New Jersey; Battle Creek, Michigan; Verona, New York; Milton, Wisconsin; Daytona Beach, Florida; Texarkana, Arkansas; and White Cloud, Michigan.

"Our Blantyre ladies group," she writes, "made 139 shirts plus some panties. We have a good supply now awaiting use, perhaps at least for a year. We are really thankful for every one, and for each person who had worked on these beautiful little shirts." She goes on to suggest that small boxes be used, say six inches by 12 inches or so. Larger boxes usually have customs charges. As I mentioned last month, she stated that it is better to pack used items and new items separately and especially important not to label the new ones as used. She also requests that we continue to use Makapwa Hospital before her name on the address.

She closes with, "The mothers are very pleased to receive the help for their newborns, and the nurse often tells me of their appreciation. One or two items are so few in relation to all that most of us had for our children, but something is better than nothing, and means all the more. May the Lord be honored as we serve him through these young families."

It would be easy to say to ourselves that since they have a supply, why not let

up our effort, but since we do not know what the future holds, we need to continue to make the little jackets. Keep your fingers busy for these little ones.

One more thing to come out of the Women's Interest Committee at Conference, 1986, was their note of the Quintennial Assembly of the North American Baptist Women's Union which will be held October 1-4 this year in Niagara Falls, New York. They urged that all Seventh Day Baptist ladies who are able, attend this meeting and the board would join in urging you to put it on your calendar and go if at all possible. Not only will you be blessed by joining these women, but they, too, will become better acquainted with us and what we stand for.

Sometimes, my attention is attracted in a newsletter or bulletin by something not strictly in our line, yet it certainly blends. Such was the announcement from the Pawcatuck church about a bulletin board in the church entitled, "Flowers for the Living," where they had posted greetings from various ones to the church body.

Another notice that intrigued me was the notice from the New Auburn, Wisconsin church that they have now started a Bible study for young mothers. This church already had several listed, but evidently a need was felt and is being met. While gleaning, I saw several churches have joined with other ladies' groups in neighboring churches for luncheons and programs. What a lovely way to become acquainted with others who love the Lord. If you have an interesting program planned, why not invite a group to join you.

Salem, West Virginia wrote that they cleaned the church choir robes last year and voted a continuous supply of paper products for the church. They contributed a sizable amount toward the installation of the bathroom in the building housing the church nursery. The society at Plainfield, New Jersey, sent me their program and stated that six of their monthly programs are being presented by their pastor, Joe Samuels. They are learning about everything from Seventh Day Baptist history to family life and even a

program on drugs and alcohol. Alfred Station, New York, also spoke of their pastor presenting a program for their society. His subject was on stewardship.

The report from Sunshine Mountain recently was a veritable newspaper. There was much of interest, but of particular interest to you would be the report of the Sunshine Mountain Ladies. While few in number, they surely get a lot done. Their primary interests are the Beebe Home and their church. They meet weekly for Bible study, prayer and praise and also tend to whatever business is at hand. They spoke of making a contribution to the Seventh Day Baptist United Relief Fund and reported on the extraordinary hand work done by Elsie White to make these contributions. They installed mini-blinds in their chapel and presented a large-print Bible to one of their visually-handicapped girls. They also listed some of their needs. I can include only a few this time. One is for stainless steel silverware and serving pieces. Are you replacing your church's soon, why not send them what is not needed? It does however need to be stainless steel. This is true also for pots and pans, or they can use aluminum in this. Plastic mugs and drinking glasses, and they spoke of the plastic plates from frozen dinners being very useful. They are ever in need of dish towels, potholders, bath towels and washcloths. Their address is P. O. Box 37, Chatawa, Mississippi 39632. I know you will be blessed by their thankfulness if you have anything you can share.

This is last call for S.C.S.C. applications. March first is the deadline. Projects must be in by March 15th. The committee is hard at work so get yours in the mail.

Happy Valentines Day and do not forget to add your pastor's wife to your list for a greeting, be it a card or verbal. I would like to be your valentine, too.

Agape,

Marilyn

...last call for S.C.S.C. applications. March first is the deadline. Projects must be in by March 15th.



Religion in the news...

Christmas displays hit courts

The issue of church and state was focused on a variety of Christmas displays across the country. Court decisions were contradictory.

In Jackson, Mississippi, a federal judge ruled that the display of a 20-story lighted cross on a state building was unconstitutional. Judge William Barbour said that the cross appears to "endorse the Christian religion," and agreed with the ACLU contention that it violates the separation of church and state. The cross had been illuminated in Jackson for the past nine years.

The U.S. Supreme Court refused to hear a long-standing controversy regarding a lighted cross on the firehouse in St. Charles, Illinois. The display had been prohibited by an appeals court.

In Chicago, Illinois, U.S. District Judge Frank McGarr approved the display of a Christmas creche in Chicago's city hall. Although the creche was permitted by the city, it was placed by a private group.

Supreme Court hears Creationists

The U. S. Supreme Court is to decide in July whether a lower court was right in striking down the Louisiana law which requires that the teaching of evolution shall be balanced by teaching creationism.

In court appearances creationists have argued that the case is not a religious issue but a science controversy. Atlanta attorney Wendall Bird said that "creation-science is scientific, non-religious material," and the question is one of academic freedom.

Opponents argued that the creationists are attempting to present creation-by-God in a secular public classroom. In a vigorous debate, Justice John Paul Stevens asked Bird whether the court should interfere if Louisiana required the study of French rather than the study of German.

Bird urged the court to give Louisiana time to fully explain the meaning of "creation-science."

Jehovah's Witnesses protest

The central African nation of Rwanda has begun "waging an all-out war" against Jehovah's Witnesses in that country, according to the church's headquarters in Brooklyn, New York. Church members have been imprisoned and beaten for refusal to participate in national patriotic activities. Jehovah's Witnesses refuse to salute national flags or sing a national anthem. Rwandan officials have held that such refusals are unacceptable, and will be punished.

In Washington, Rwandan consul Cyprien Habimana said that "the Bible is not our constitution." The government is also opposed to the door-to-door efforts to recruit new members.

Jehovah's Witnesses from 52,000 congregations have been urged to conduct a letter-writing campaign to Rwandan officials in protest of the arrests and imprisonments over the issue.

Biblical toys marketed

"Heroes of the Kingdom," a series of Biblical hero figures, has been introduced to the fast-changing toy market. The figures are authentically styled to represent the characters of Bible stories, which are narrated by cassette tapes.

Joe Barbera, head of Hann-Barbera Productions, turned to the home market

Religious toys

Cont. from page 22

when his attempts to introduce animated television shows on Bible stories were rejected. His "Great Adventure" animated series is being distributed for home videos with a half-million already sold. Religious leaders have pointed out that there is too much "hero-worship" through violent toys and play weapons such as those inspired by "Rambo."

Scientology settles out-of-court

Out-of-court settlements of 11 lawsuits by The Church of Scientology has been announced in Los Angeles, California. There will be no disclosure of the amounts paid. Among the settlements was a suit brought by former Scientology archivist Gerald Armstrong, and former member Julie Christofferson.

The settlement was the culmination of previous trials involving charges of fraud. Christofferson had twice won multimillion dollar judgements which were later overturned.

The Fourth World Conference of Baptist Men to be held in Cardiff, Wales

July 1-5, 1987

The World Conference of Baptist Men, an arm of the Baptist World Alliance will be holding its fourth conference in July, 1987.

The meetings will be held in Cardiff, Wales from July 1-5, 1987. A short video tape about Cardiff and the Conference has been produced and is available for showing to interested groups. This can be borrowed from Dr. Archie Goldie at Baptist World Alliance Washington Office, or from Doyle Pennington c/o

Notice

The annual meeting of the members of the Seventh Day Baptist Missionary Society will be held at the Pawcatuck Seventh Day Baptist Church, 120 Main Street, Westerly, Rhode Island 02891, on Sunday, March 15, 1987, at 2:00 p.m. for the following purposes:

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

To hear and act upon the reports of the Board of Managers and officers for the fiscal year January 1, 1986 to December 31, 1986.

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

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

The Board of Managers has fixed the close of business on February 28, 1987 as the time at which members entitled to notice thereof and to vote at the meeting and any adjournment thereof shall be determined.

Elston H. Van Horn, Secretary

Southern Baptist Brotherhood Commission, 1350 Spring Street, N.W., Atlanta, Georgia 30367-5601.

About 1,000 people from all parts of the world are expected to be present for this Conference. Additional information about Cardiff or the Conference can be obtained from David Beaumont, Holmestower Wellwood Drive, Dinas Powis, S. Glam., CF64TN, Great Britain.

SR

Sin and salvation

Cont. from page 7.

This salvation is not only needed, but it is fully possible as we acknowledge and confess our need, surrender our wills in commitment, accept the deliverance which is offered, and continue in our growth in a faith

which knows no end.

This can bring us to the final phase of salvation which Paul termed **glorification**, the state in which we are freed from the very presence of sin in our complete reunion with the God who created us for fellowship. **SR**

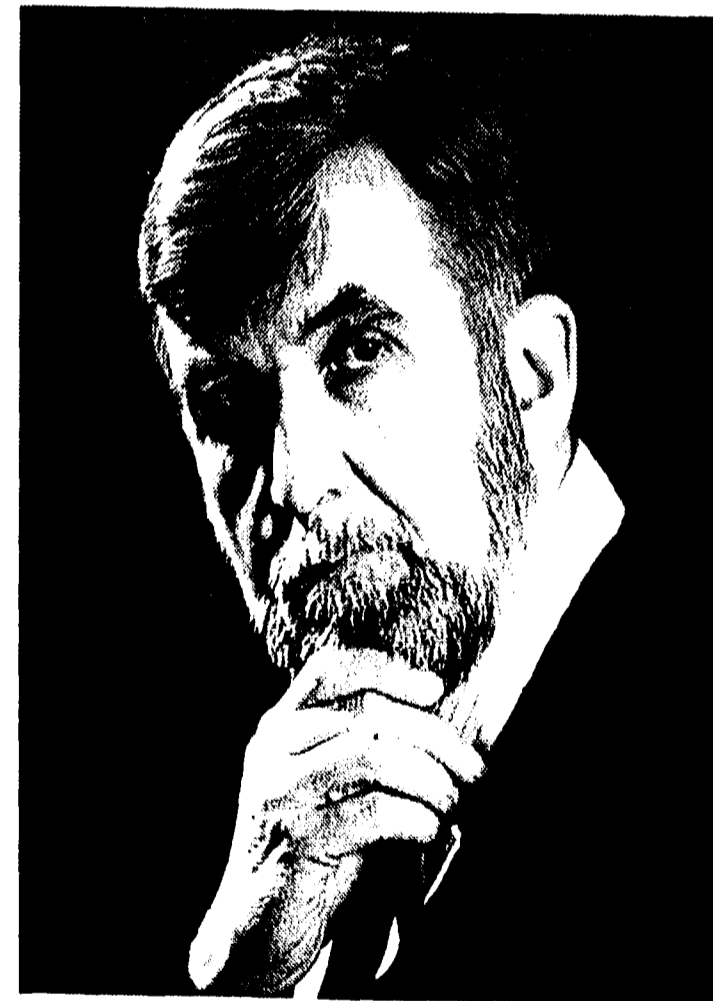
from LeadLine

Don Sanford named Historian

Rev. Don A. Sanford has accepted the position of part-time historian for the Seventh Day Baptist Historical Society effective February 1987. Recently retired from 16 years' teaching in Ft. Atkinson, Wisconsin, secondary schools, Sanford had

earlier served 15 years in Seventh Day Baptist pastorates and sixteen as editor and writer of *The Helping Hand* (1954-70). He is author of *A Free People in Search of a Free Land* (1976), the story of the westward movement of Seventh Day Baptists. His major responsibilities will be in research and writing on Seventh Day Baptist history. Sanford has a bachelor of divinity degree from Alfred University School of Theology (1942) and master of science in teaching (history) from the University of Wisconsin (Whitewater 1975). He is an elder in the Milton, Wisconsin, Seventh Day Baptist church and presently serving as interim pastor of the Milton Congregational Church, his 16th interim pastorate.

The part-time historian position had been combined for the past four years with Tract Society editorial and publishing responsibilities. Editor D. Scott Smith will be working full-time for the Tract and Communications Council. Janet Thorngate continues in the part-time hourly work as librarian for the Historical Society. **SR**



Don A. Sanford

Pastor's Corner

Cont. from page 16

dedication for church officers and board members; Sabbath School officers and teachers; and the pastor and deacons. Hopefully, it will help us realize that what each volunteer does is important and contributes to the church's ministry.

(Pastor Taylor writes that Sabbath School attendance this fall has been 40-45; worship attendance is 60-65; eight new people are attending and involved in the Sabbath School program; and at least six are planning to become members.) **SR**

The Sabbath Recorder

Memorial Fund Trustees thank Bakker

Dear Mr. Bakker,

On behalf of the Trustees of the Seventh Day Baptist Memorial Fund, meeting in their Annual Meeting at the Seventh Day Baptist Center on Sabbath night, October 11, 1986, in Janesville, Wisconsin, I have been asked to correspond with you concerning your retirement from the Board of Trustees of that body.

The members of the board have counted it our extreme privilege to have worked in the Lord's work with such a one as you. Not only have you brought your Christian ideals and Seventh Day Baptist heritage to your years of service as a member of the board, you have also brought your professional expertise to the committees on which you have served, in the many offices you have held on the board and your quiet diplomacy in the board's decision-making process.

Few Seventh Day Baptists have had the opportunity to serve alongside one who is more deeply rooted in the history of the Seventh Day Baptist Memorial Fund and to have rubbed shoulders with those who first envisioned and built such a fund, along with their goals of improving the educational opportunities of Seventh Day Baptist young people and building the Seventh Day Baptist witness across our great nation.

Your friendship, guidance and counsel have been invaluable to all those members who over the years have served with you as a Trustee of the Seventh Day Baptist Memorial Fund. Seventh Day Baptists across the country have benefitted from your consistent, dedicated service to the work of our Lord.

We wish you and your wife continued good health as you put your efforts into the work of our Lord in your home church at the board's original home in Plainfield, New Jersey.

Sincerely in His service,

Ernest F. Bond, secretary
Seventh Day Baptist Memorial Fund

"S" stands for surprising

by Mike Looper
Nortonville, Kansas

"Surprising Christian Service Corps." Dedicate a summer and get the surprise of your life.

A

new Summer Christian Service Corp (SCSC) motto? No, but true nonetheless. What can you say about a program that asks you to send in your application, not knowing where you are going to be sent, or who you will be

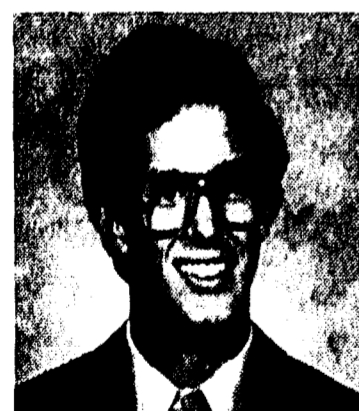
working with, or what you will be doing? Definitely an opening for lots of surprises! One thing that SCSC teaches is how to trust in God in all things. Otherwise, how can we stand up under the continual barrage of new and unexpected events?

The training and teaching become part of your life and influence you long past the end of the summer.

When I dedicated a summer to service, I was saying to God, "Take me where you want me to go, to do what you want me to do." That might not sound too difficult, but for one who had lived a very peaceful and unexciting life it was a hard choice to make.

In the time since I first decided in favor of SCSC, I have been continually and pleasantly surprised by the events in a life that once seemed boring. Every time I seemed to settle down, some new person or event would enter into my reckoning and upset my balance once again.

SCSC was my first big surprise, and continues to be after a second summer of service. The most surprising thing is that the program is still listed as "summer" service. That does not tell you that parts of it last for the whole year, rather than only two months. The training and teaching become part of your life and influence you long past the end of the summer. With



Mike Looper

the new training and the new people and events that you experience during the summer of service, you return home a new person, better prepared for every day service to God.

"Expect the Unexpected" would perhaps seem a cliché to a person who had not experienced SCSC, but it became a phrase with new meaning to me when I had served for a summer. And after a second summer, it meant something else again. Indeed, what I thought I could expect changed continually—from the first summer of not knowing what to expect and being surprised, to the second summer of knowing what to expect yet still being surprised.

Part of being a good servant of God is in being prepared for surprises and willing and able to handle, or learn how to handle, various unexpected events. For instance, how does this shy guy learn how to stand before a crowd of almost strangers and give a testimony, written but hours before, and not fall down on the job? Not easily perhaps, but with persistence, definitely. How can a person deal with little campers that are continually getting into things? Only with the grace of God, and perhaps a little bit of humor. Surprise again, I was not expecting anything like that the first time. The second time, of course, I expected something like that and then got something different. I guess I should have expected that.

Not surprising is the fact that I enjoyed the times in SCSC as not only interesting, but also as invaluable experiences in Christian living and working. Also not surprising is my recommendation for others to experience the Summer Christian Service Corps for themselves.

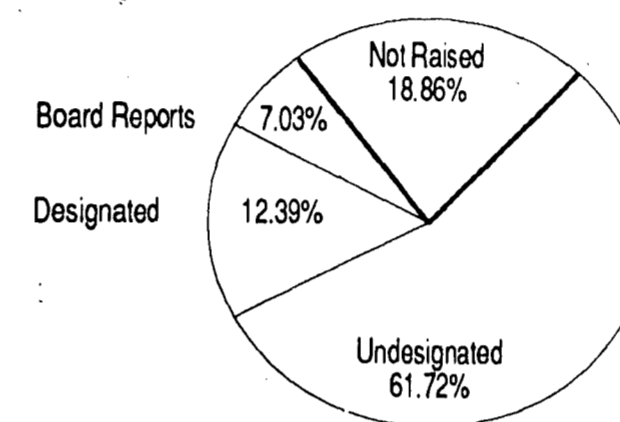
In consideration of the Christian life I can only say: **It is not just a way of life, it is an adventure.** SR

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.

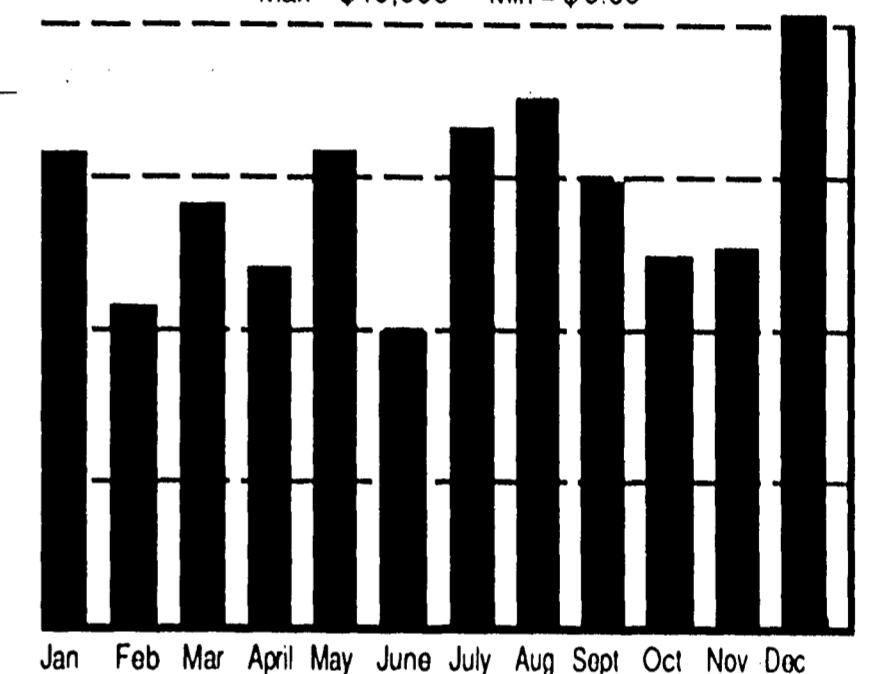
'The whole is greater than the sum of its parts.'



Amount needed each month to meet budget—\$36,225

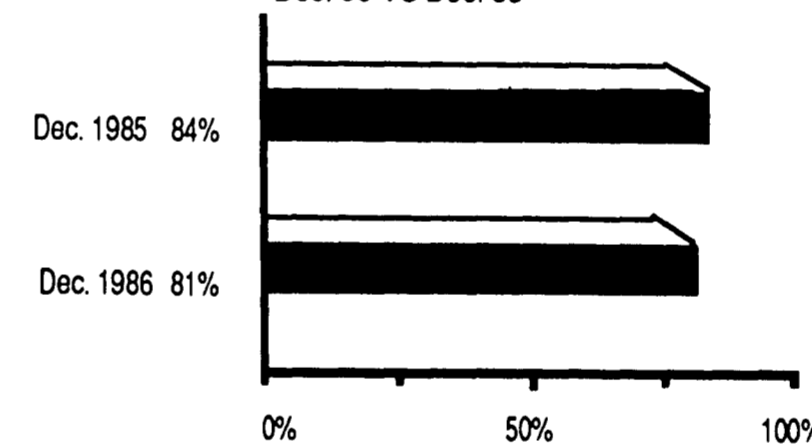
OUR WORLD MISSION—ACTUAL VS BUDGET

Max = \$40,000 Min = \$0.00



OUR WORLD MISSION BUDGET

Dec. 86 VS Dec. 85



Count me in...
on the *Our World Mission* partnership.

Name: _____
Address: _____
City: _____ State: _____
Zip: _____ Church: _____

Please make checks payable to *Our World Mission*

This contribution is for:

- OWM undesignated giving
- OWM designated for:
- Evangelism and Missions
 - Christian Education (Sabbath School, camps, youth 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

Our World Mission
a partnership in ministry

Why do we remember?

Keeping Our Perspective

Reprinted from the
Shiloh (New Jersey)
Reporter

It is big, heavy, gray, cost seventeen hundred dollars and just sits there! That is one way to describe the new granite slab placed on the Sparks' Memorial in our cemetery this summer. It could be argued that it does nothing to enhance the program of the church and that not many people will take the time needed to read the lengthy inscription. The inscription itself is not just long. It uses the cumbersome English found in official documents a century and a half ago. In addition to the money, Bill Richardson and the cemetery committee spent time and energy making arrangements for the new slab. Even when we consider the gift of \$500 from our denominational historical society, we would agree that the cost was considerable.

We usually think of such markers as stationary things, but the original Sparks monument was moved to Shiloh, New Jersey less than a century ago when Seventh Day Baptists lost a long legal battle over control of a postage stamp of ground in downtown Philadelphia, Pennsylvania only a few blocks from Independence Hall. That marker had been placed there in the early 1800's by the Shiloh and Piscataway, New Jersey churches to mark the cemetery given for the use of Philadelphia Seventh Day Baptists by

Richard Sparks. This burying ground went back many years before the Revolution and is a part of the evidence of the early and active existence of SDB's. For many years a small bronze plaque continued to mark the original Sparks lot, but Philadelphia "lost" it when repaving the street.

It is an easy thing to shrug our shoulders and say "So what?" Yet our early history does influence our understanding of who we are and also assists others in realizing that we are not some recent, fly-by-night sect.

Many of the points made about the new slab could be applied to our upcoming 250th anniversary celebration. Why expend time and money on a church history book when we have tasks of evangelism and service all around us? Why plan for special recognition of what went on a quarter-millennium ago when we need to be setting priorities for the future? Why focus on our past when we see some less than encouraging trends in the present?

A recent convert to the Sabbath related how our heritage had influenced him. He told of his congregation of 30 meeting in a rented church and how, even with his new-found Sabbath conviction, he continued to struggle because it all seemed so impermanent. He realized that three families could move away and his church could fade away without a ripple. As these thoughts were running through his mind he had opportunity to travel to our area and see the church buildings at Plainfield, New Jersey, Marlboro, New Jersey, and Shiloh. He related to the years represented by our cemeteries and the silent testimony of those departed saints laid to rest so close to the places in which they had worshipped. It was in this evidence of a past that he began to feel the importance of the Sabbath in the present.

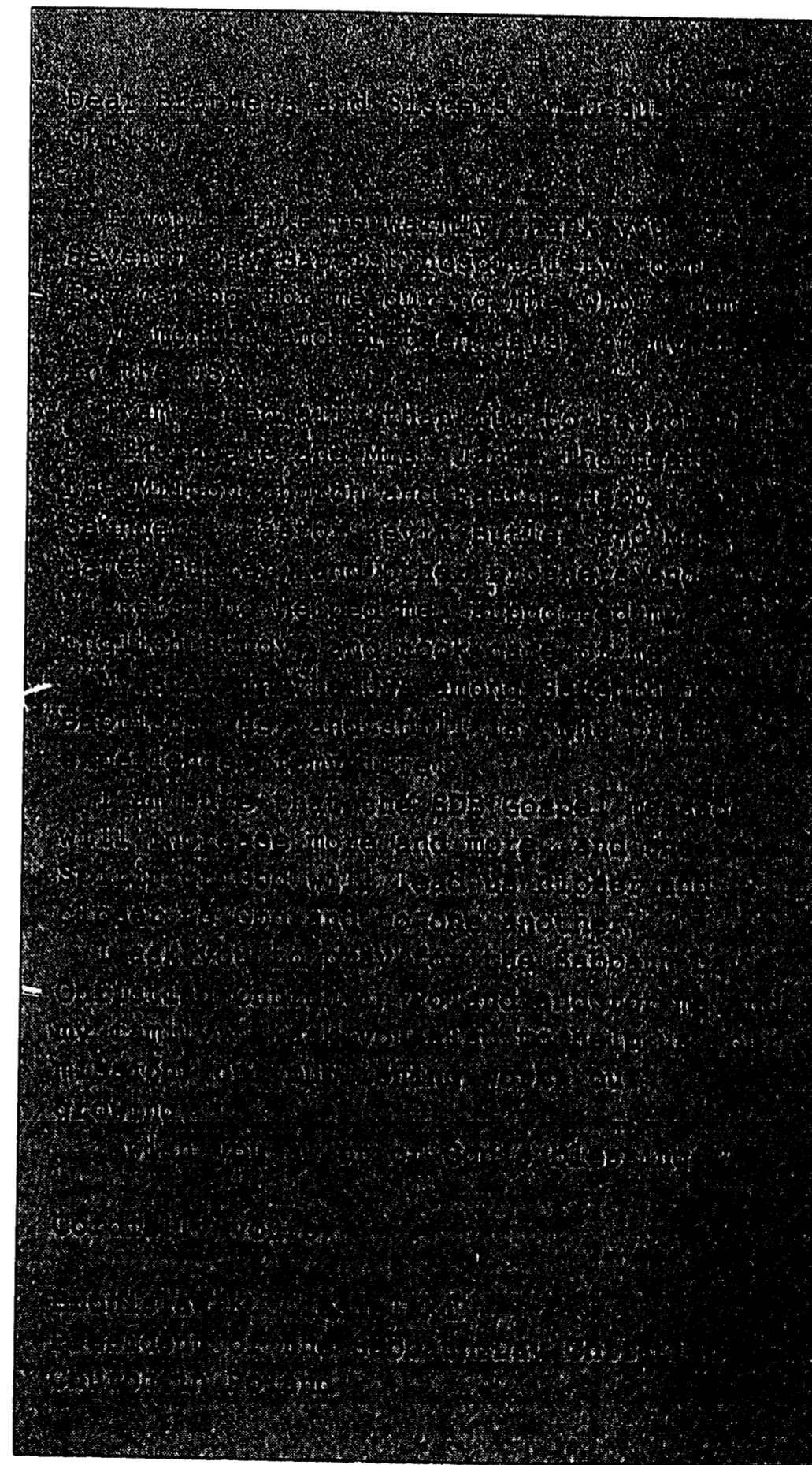
This year's celebration can, in its own way, remind us of the faithfulness of our spiritual ancestors and serve to

challenge us to be equally faithful in our own day. In the final analysis, questions about what value there is in history deal with what that history inspires us to do. Christ and the apostles used Old Testament incidents as both good and bad examples in their teaching and preaching. Someone has said that a person who does not study the past is condemned to repeat the mistakes of previous generations.

Perhaps study of the past can help us reproduce some of its successes as well.

By the way, if you have not had a chance to read the Sparks monument, take a few moments to stop in the cemetery and feel a bit of our heritage unfold before your eyes. A detailed account of the Sparks story and a copy of the inscription will be a part of our new church history book. **SR**

In the final analysis questions about what value there is in history deal with what that history inspires us to do.



Ciesielski thanks American Seventh Day Baptists

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In the final analysis questions about what value there is in history deal with what that history inspires us to do.

Dear Brothers and Sisters in Jesus
Christ,

I would like to warmly thank you for Seventh Day Baptist hospitality to me, for caring for me during the whole time (two months and fifteen days) of my stay in the USA.

I am especially thankful to Pastor Dale D. Thorngate and Mrs. Janet Thorngate, the Milton church and Pastor Herb Saunders, Pastor Kevin Butler and Mrs. Janet Butler, and other brothers and sisters who helped me, supported my English study, and took care of me.

My stay in the USA among Seventh Day Baptists was, and still is, the great experience of my life.

I am sure that the SDB Gospel message will increase more and more, and the Spirit of God will lead us closer and closer to God and to one another.

I ask you to pray for the Sabbath Day Christian Church in Poland and for me and my family. I ask you also to help us, our mission, our publishing work, our growing.

I wish you a lot of God's blessing.

Cordially yours,

Bronislaw K. Ciesielski
President of the Sabbath Day Christian
Church in Poland

**Ciesielski
thanks American
Seventh Day
Baptists**

*...it was in this evidence of a past
that he began to feel the
importance of the Sabbath in the
present.*

Obituaries

Miller.—Velma M. Miller, 77, of Dodge Center, Minnesota, died February 26, 1986, at Fairview Nursing Home of Dodge Center.

The former Velma Marguerite Daggett, she was born December 16, 1908, at Dodge Center and was the daughter of Roy and Ina (Langworthy) Daggett. She was raised at Dodge Center and graduated from high school here. After graduation she moved to Washington, D. C., where she was a beauty operator until her marriage to Donald L. Miller on August 6, 1931, at Rochester, Minnesota. After their marriage, the couple lived at Dodge Center where they owned and operated Don's Service Station for several years. Later Velma became an insurance agent with the Federal Crop Insurance, and Don went to work for the ASCS in Dodge Center. They both retired in 1972 and continued to live in Dodge Center.

Velma is survived by her husband, Donald. She was preceded in death by three step-brothers.

A memorial funeral service was held March 8, 1986, at the United Methodist Church of Dodge Center, Rev. Harold Kraft officiating. The body was cremated, and interment of the remains was at Riverside Cemetery of Dodge Center.

Maxson.—Henry Utter Maxson, 63, of Warwick, Rhode Island, died September 16, 1986, in Providence, Rhode Island. Maxson was born on December 6, 1922, the son of the late Edgar P. and Mary Starr (Utter) Maxson. He was a self-employed manufacturer's sales representative from 1964 to 1978, previously serving as sales representative for Bostitch, Inc. for 15 years. He was a veteran of World War II and a member of the Pawcatuck Seventh Day Baptist Church in Westerly, Rhode Island.

Survivors include his wife, Jean Lavigne Maxson; four daughters, Elizabeth B. Pray of Warwick, Mary Starr Maxson of West Warwick, Jean R. Wilkes and Margaret A. Deninno of Cranston, Rhode Island; a brother, Edgar P. Maxson of Pittsburgh, Pennsylvania; a sister, Mary Starr Winquest of Florham Park, New Jersey; and five grandchildren.

Private funeral services at the gravesite were conducted on September 18, 1986, by Pastor Dale E. Rood. Burial was in River Bend Cemetery, Westerly.

Gessler.—Margaret Hull Gessler, daughter of Charles B. and Margaret Davis Hull, was born August 22, 1890, in Illinois, and died September 22, 1986, in Fairfield, California.

Margaret Gessler was a music teacher. She was the widow of Clifford Gessler, music critic of the *Oakland (Calif.) Tribune*. The late Nellie Hull of Chicago was her sister. She was a member of the Bay Area (California) Seventh Day Baptist Church; formerly she had been a member of the old Chicago, Illinois, church. She

is survived by her sister-in-law, Gertrude Gessler, Bismarck, North Dakota. Their two sons had died years ago. Interment was at Chapel of Memories, Oakland, California.

Kagarise.—John W. Kagarise, 78, of New Enterprise, Pennsylvania, was born October 24, 1909, in Salemville, Pennsylvania, and died October 30, 1986, at Bedford, Pennsylvania.

On August 31, 1929, at New Enterprise, he was married to E. Frances Blough, who died August 14, 1983.

Surviving are five children: Lois Fletcher, Orlo W. Kagarise and Eileen Claycomb, all of New Enterprise; Ruthanna Roberts of Everett, Pennsylvania, and O. Dwight Kagarise of Bedford Valley, Pennsylvania; 14 grandchildren and seven great-grandchildren.

Also surviving are two brothers and a sister, Sherman Kagarise of New Enterprise, Willard Kagarise of Spring Grove, Pennsylvania, and Mrs. Ora Walter of Alliance, Ohio.

Funeral services were conducted by Pastor Kent Martin on November 2, 1986, at the Bell Church in Salemville, Pennsylvania.

Maxson.—Melva Thorngate Maxson was born at North Loup, Nebraska, January 9, 1895, and died on October 31, 1986, at Mercy Hospital, Janesville, Wisconsin.

Melva was married to Rolland Maxson on September 17, 1919. He died in 1971. To this union were born three sons, two of whom survive her, Rolland of Oceanside, California, and Keith of Milton, Wisconsin. Kenneth died in July, 1980. She is also survived by six grandchildren, two great-grandchildren, and two sisters, Alice and Aletha Thorngate of Madison, Wisconsin.

Funeral services were held from Albrecht Funeral Home, Milton, Wisconsin, on November 3, 1986, with Pastor Earl Cruzan officiating. Interment was in Milton Cemetery.

Weidner.—Ruth J. Baum Weidner was born in Johnstown Township, Rock County, Wisconsin, on February 19, 1908, and died on October 31, 1986.

Ruth was the daughter of Charles Wehler and Clara Schoof Wehler. She was a graduate of Raleigh High School in Raleigh, California. Ruth knew the joy of love when she married Harold J. Baum in August of 1933. She knew the heartache of losing a loved one when Harold went to be with the Lord on January 12, 1973. A son, Kenneth Baum, also preceded her in death. In April of 1975, Ruth once again knew the joy of love when she married Elmer Weidner. Ruth spent a part of her life working for General Motors for 19 years, retiring in 1943.

Ruth was a member of the Seventh Day Baptist Church of Albion, Wisconsin, where she served as treasurer for many years. She was a member of the Home Benefit Society and served as a lifelong

member of the Albion Academy Historical Society as an officer in that organization. Ruth loved her family very much. She enjoyed spending time in the garden, cooking and preserving the fruits of her labor. She also enjoyed flowers. In her own special way, Ruth developed a deep faith in God. She truly believed although her illness kept her from attending church during this year.

Survivors include her husband, Elmer, a son, William, eight grandchildren and numerous great-grandchildren.

Funeral services were conducted by her pastor, Robert E. Harris, at the Seventh Day Baptist Church of Albion, on November 3, 1986. She was laid to rest at the Oak Hill Cemetery.

Huntington.—Rev. Dr. Alvin Emerson Huntington was born on February 8, 1927, in Pasadena, California, and died on November 9, 1986, in Santa Ana, California. Huntington served as the director of Mid-East Ministries and was a member of the Los Angeles, California, Seventh Day Baptist Church since 1959.

In the words of his son, Martin, his father was "a man of God, corporate wizard, loving husband, father and grandfather. He strove for knowledge of God, man and all things. He attained excellence but was never satisfied. He was a minister for God, a teacher of men, and a professional always. He was a success in every endeavor of life and in his passing he can now have all knowledge and actually be in the presence of God."

He is survived by his wife, June, of Santa Ana, his mother, Leah Huntington; a son, Martin, of Buena Park, California; two daughters, Constance Kerr of Fall River Mills, California, and Victoria Beaumont of Anaheim, California; a brother, Stanley of Ventura, California; two sisters, Marjorie Juarez of Escondido, California and Elsie Trude; and five grandchildren.

Graveside memorial services were held at Cypress, California, in Forest Lawn Cemetery on November 20, 1986, with Rev. Leland E. Davis officiating. Interment was in Forest Lawn.

Davis.—T. Edward Davis of Salem, West Virginia, died November 11, 1986, at home at the age of 88. He was born October 29, 1898, in Lost Creek, West Virginia.

Edward was the son of the late Mr. and Mrs. William E. Davis and the grandson of the renowned Dr. Theodore L. Gardiner. He was graduated from Salem College where he was a four-year letterman in football. He did his graduate studies at Springfield College in Massachusetts.

He was married to Sylvia Kennedy, who survives him. Both "Coach Ed" and Sylvia are legends at Salem College. He was simultaneously head football coach, head basketball coach, baseball coach and director of athletics at Salem College for many years. He had primary responsibility and was an original member of the committee that organized what was

to become the West Virginia Intercollegiate Athletic Conference. Much of the drafting of their charter, which remains the same today, was done by Coach Ed.

He was a member of the Board of Directors of Salem College for 25 years and chairman of the board for 10 of those years. He served as vice president for business and finance for several years and then as executive vice-president of the college.

In 1969, at a banquet honoring his over 50 years of service to Salem College, it was announced that the physical education building would be named the T. Edward Davis Building and the gym would be named the T. Edward Davis Gymnasium.

He was a quiet, personable, mild-mannered gentleman without ever yelling at his teams, his players acknowledge that there was never any question in their minds what their coach was thinking or what he was expecting of them.

He was preceded in death by a sister, Susan (Davis) Nepps, and a brother, Max H. Davis.

He is survived by his wife, Sylvia, and by a sister, Dora G. Davis of San Diego, California.

Funeral services were conducted by the Rev. S. Kenneth Davis at the Brewster All-Faiths Chapel on the Salem College campus November 13, 1986. Interment at the Lost Creek Seventh Day Baptist Cemetery with the pastor of his home church, the Rev. David Taylor, officiating.

Langworthy.—Erwin Leslie Langworthy, age 59, a lifelong resident of Dodge Center, Minnesota, died November 19, 1986, at University of Minnesota Hospital in Minneapolis, Minnesota, where he had been a patient for two weeks.

Born January 18, 1927, in Dodge County, Minnesota, Erwin was the son of Leslie and Ruby (Madero) Langworthy. He was raised in rural Dodge Center on the family farm, graduating from Dodge Center High School in 1944. In 1945, he joined the U.S. Navy and served in World War II. After the war he returned to Dodge Center where he worked for the Dodge County Service Company. He was united in marriage to the former Merece Engelstad on June 10, 1951, at St. John's Lutheran Church in Northfield, Minnesota, and to this union were born five sons and one daughter.

After their marriage the couple lived at West Concord for one year, and Erwin worked for the Harvey Winters Accounting firm of Owatonna. After one year they moved to Dodge Center, and Erwin later became an employee of Donaldson Construction Company of Dodge Center as an accounting contractor. He retired from this two years ago.

Survivors include his wife Merece; five sons, James of Zumbrota, Minnesota, Scott of Dodge Center, David of LaSalle, Illinois, Paul of Scottsdale, Arizona, and Daniel of Mesa, Arizona; one daughter, Lesa Parker, stationed in Korea; six grandchildren; his mother, Ruby Langworthy of Dodge Center; two brothers, Roy Langworthy of Dodge Center and Dale Langworthy of Santa Clara.

Cont. to page 34

A lad and his Seeing Eye puppy

by Phil Bond

Can you remember what it was like to be nine years old? Well, I can—vaguely. The event that jogged my memory was my son, Ward's, ninth birthday.

The ninth birthday marks a new stage of life. You are mostly child, but there is a part of you that wants to be an adult. As the process continues, the part that wants to be an adult grows and the child part shrinks. Of course, we adults know the child part never completely leaves us. At nine, a certain awkwardness begins. It is caused by this battle inside between the child and the adult.

In Ward's case, one of the things both the child and the adult agreed on was the desire to help others. This desire was not to do some small thing, but something really important. It must be life-changing, but this is too much for a nine-year-old to hope for, isn't it?

If this desire came from God, then it was not impossible. I believe it was God's idea, because he also created a way to do it. One day not so long ago Ward came running into the house

excitedly talking about Seeing Eye dogs. At school he had seen a movie about 4-H children raising puppies that would be guide dogs for the blind.

My wife, Jan, and I discussed this 10-month commitment. We read the information he had brought home in his bookbag. "Maybe he could do it," we thought, "but it would have to be a family project." Yes, it sounded like a dream come true for our nine-

year-old, and with the backing of the family and Christ, it became a reality.

Ward was to take charge of the first year of life of a young guide dog. He would teach the pup to love people, the most important part of his job. Yes, he would have to house-break him and teach him some basic commands like sit, stay, rest and come. It was a big responsibility for a fourth grader.

We made some phone calls and soon discovered that the Seeing Eye was in need of homes such as ours. That meant that Ward could be a part of the process. He would be the first step in creating "eyes" for the blind.

It was not long before a big blue van pulled slowly into our driveway. Inside was a black and brown fuzzy ball of fur. With this pup came a leash, a brush, a name—Jesse—a check to cover food cost, and a large responsibility.

The bear-like German Shepherd went nearly everywhere Ward did. The two became a common sight on the streets of Shiloh, New Jersey. Jesse slept on the floor, chained to Ward's bed—the same place he would later sleep by his blind master.

The first night the responsibility was real. The whining began at 12:00 a.m. After a walk, he settled down until 4:00 a.m. Another walk settled him until 6:30 when the family began to wake. Ward took the responsibility like the understanding guardian he was. There were long periods of working with this bright little creature and he learned quickly. It was fun to watch Jesse grow into a big husky shepherd. He was a pleasure to take in the car—he had to learn to ride because a car-sick guide dog is of little value. He also learned to behave in houses, crowds, nursing homes, and in all sorts of different places and situations. When he became a guide dog, he would have to be confident as he leads his master in new and varied experiences. Each day brought us closer to that inevitable day

when Jesse would leave us.

That day arrived sooner than we wanted it to. That same blue van returned to pick up Ward's charge. Through the blur of tears we said goodbye to Jesse and hello to Ethan. Yes, that same day we began that process with Ward and Ethan, an eight-week-old German Shepherd pup.

Now it has been almost a year since Ethan, too, left us. Both dogs successfully completed their training and we drove three hours just to see each of them one last time. We all felt the pride well up inside us as we followed both dog and trainer through the busy streets of Morristown, New Jersey. Jesse is in Texas with a lady and Ethan is in New York with an active young man.

Chris, our middle son, is almost nine and he is looking forward to being a part of the 4-H puppy project, too. Chris and Ward will raise the next pup together.

This has been a great experience. At times it has been inconvenient, time consuming, and it is work—hard work, but it has been a time our family will never forget. As for Ward, he is as proud of those two dogs as a parent is of his children. A nine-year-old's dream of helping others in a significant way has become a reality. Thanks be to God from whom all blessings flow.

Take another minute or two and read what Ethan's trainer, Pete Jackson, had to say when he wrote to Ward.

Hi Ward,

I am sorry that I was not able to meet you when you came to Morristown to see Ethan at the end of his training. I am writing you today to thank you again for raising Ethan, and to tell you that on your 24th birthday I am giving the Seeing Eye dog to you. I am sure you will do a great job of raising him. I am sure you will do a great job of raising him. I am sure you will do a great job of raising him. I am sure you will do a great job of raising him.

Ward Bond and Ethan in November of 1985.



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Take another minute or two and read what Ethan's trainer, Pete Jackson, had to say when he wrote to Ward.

Hi Ward,

I am sorry that I was not able to meet you when you came to Morristown to see Ethan work at the end of his training. I am writing today to thank you again for raising Ethan for us and to tell you that on April 24th he will be leaving the Seeing Eye and going to his new home with his new master. His master is a young, single man, who is very active and enjoys outdoor sports. It is a real joy to watch them together as Ethan really loves this person and works very hard for him.

All of your hard work and patience have really paid off. Ethan, of course, was a joy to train. He tried so hard to learn, and is one of the quickest learners I have ever taught. You did a fine job preparing him for his training—it was obvious that he enjoyed learning situations and he has a strong desire to please.

Because of your efforts this young man is now able to travel with Ethan with pride and enjoy the freedom that people like you and I take for granted. On behalf of the Seeing Eye and Ethan's new master, I will say thanks again and good luck in the future. Remember Ethan with pride and love. I hope we will meet some day.

Pete Jackson,
Ethan's instructor



Accessions

Salemville (Bell), Pennsylvania
Kent Martin, Pastor

Joined after Baptism
Mrs. Cheryl (James) Hodge
Jennifer Hodge
Michael Kagarise
Seth Martin

Rapid City, South Dakota (Branch of Denver, Colorado)
James Gardiner, Pastor

Joined after Testimony
Gladys Reeder

Alfred Station, New York
Melvin F. Stephan, Pastor

Joined after Testimony
Kimberly Ann Gesner

Los Angeles, California
Duane L. Davis, Pastor

Joined after Baptism
Jean Anderson

Joined after Testimony
Enrique Barquinero, Sr.
Ida Barquinero
Mary Ann Coleman
Addie Durrell

Schenectady, New York
William Bowyer, Pastor

Joined by Letter
William Bowyer

Births

O'Brien.—A son, Quinn Thomas O'Brien, was born to Patrick and Cheryl Abel O'Brien of Carroll, Iowa on September 5, 1986.

Sipin.—A daughter, Edylin Grace Sipin, was born to Edgardo and Edna (Rivera) Sipin of Long Beach, California on September 28, 1986.

Nikodem.—A daughter, Lisa Michelle Nikodem, was born to Michael and Jo Anne (Barber) Nikodem of Ledyard, Connecticut on October 19, 1986.

Schleusener.—A son, Timothy Michael Schleusener, was born to Paul and Marion (Jones) Schleusener of Diamondale, Michigan on November 1, 1986.

Davis.—A son, Quintin Nathaniel Davis was born to Quintin and Cyndi Davis of Salem, West Virginia on November 11, 1986.

Oswald.—A son, Aaron Benjamin Oswald, was born to Eric and Shelly (Lingg) Oswald of East Lansing, Michigan on November 15, 1986.

Parrish.—A daughter, Diana Michelle Parrish, was born to Robert and Gail Parrish of Farmington Hills, Michigan on November 22, 1986.

Barber.—A daughter, Laurie Marie Barber, was born to Stephen and Diane (Fallon) Barber of Preston, Connecticut on December 5, 1986.

Marriages

Chippis-Smith.—Robert Scott Chipps, son of Virgil and Rose Chipps of Clarksburg, West Virginia and Sandra Kay Smith, daughter of Richard and Diana Smith of Salem, West Virginia were united in marriage on November 28, 1986 at the Salem Seventh Day Baptist Church by the Rev. Dr. Melvin G. Nida, former pastor of the bride.

Hentges-Sykes. George "Nick" Hentges and Alice J. Sykes were married in the Battle Creek Seventh Day Baptist Church December 19, 1986 by his pastor George D. Calhoun. Their home will be in Battle Creek.

Obituaries *Cont. from page 31*

California; and one sister, Mrs. Marlys Delzer of Dodge Center. He was preceded in death by his father.

Funeral services were held on Friday, November 21, 1986, at Faith Lutheran Church of Dodge Center.

Barber.—Hiram W. Barber Jr., 83, of Westerly, Rhode Island died December 10, 1986, in Westerly after a lengthy illness. Barber was born on June 15, 1903, in Westerly and lived there all his life. He was a member of the Pawtucket Seventh Day Baptist Church in Westerly and was an ordained deacon. He was an engineer at the former Cottrell Company in Pawtucket, Connecticut, a manufacturer of printing presses, from 1929 until his retirement in 1968. He had a passion for detail in both his work and his faith. He maintained a great interest in the people and especially the children of his church. He was faithful to his church and the concerns of his church, even in his declining health.

Survivors include his wife, Catherine (Nichols) Barber; four sons, Denison D. Barber of Berlin, New York, Hiram W. Barber III and James H. Barber of Westerly, and John A. Barber of Agwam, Massachusetts; two sisters, Lucinda Barber and Emily Knowles of Westerly; 13 grandchildren and four great-grandchildren.

Funeral services were conducted on December 15, 1986, at the Schilke Funeral Home in Westerly with Pastors Dale E. Rood and Leon R. Lawton officiating. Burial was in River Bend Cemetery, Westerly.

Greene.—Ardith L. Greene, 66, a longtime Dodge Center, Minnesota, homemaker, died at St. Mary's Hospital in Rochester, Minnesota, after suffering multiple strokes. The former Ardith L. Bond was born May 17, 1920, in Dodge County, was reared in the Dodge Center area and graduated from Dodge Center High School in 1938. On July 11, 1940, she married Clare Greene in Dodge Center. Mrs. Greene had served as PTA president and secretary of the All School Association, was a member of the Monday Musicals, the American Legion Auxiliary and the Cancer Society and was a volunteer beautician at the Dodge Center Nursing Home. She was a member of the Seventh Day Baptist Church and was a Sabbath School teacher there.

Survivors include her husband; two sons, Bruce of Valencia, California, and Larry of Dodge Center; three daughters, Barbara Simonsen of St. Paul, Minnesota, Linda Greene of Denver, Colorado, and Kathryn Therneau of Kasson, Minnesota; eight grandchildren; a sister, Mrs. Leon Bushaw of Superior, Wisconsin; and two brothers, Claston Bond of Dodge Center and Arthur Bond of Rochester. Two brothers and a sister preceded her in death.

A memorial service was held at the Seventh Day Baptist Church in Dodge Center with Rev. Paul Osborn and Rev. Wayne Babcock officiating.

Tax consultant to speak at Pastors' Conference

Beverly J. Worth, director of Worth Tax Service, Winona Lake, Indiana, will be a guest speaker at the Seventh Day Baptist Pastors' Conference on Friday, May 1, 1987, in Battle Creek, Michigan.

A committed Christian and strong worker in her church, Worth brings this perspective into her work as she consults with pastors nationwide about their tax planning and concerns. Because of the passage of the 1986 federal income tax law—which goes into effect for the 1987 tax year—this is a crucial tax-planning time for pastors and churches.

Worth will make three presentations, reviewing the provisions of the law and the new tax forms. She will also answer questions posed by conference participants.

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Wise Men Still Seek

(the knowledge of God)

Wise men still seek the knowledge of God,
And to know the wisdom that is found therein.
The fear of God is the beginning of wisdom,
The knowledge of the Holy One is understanding.
Wisdom is as the Sabbath Day,
Peace of mind, is found, therein.

by Lloyd Douglas Cotner
Jackson, Missouri

The Word of the Lord is;
"Ask, and it will be given to you,
Seek, and you will find,
Knock, and it will be opened to you."
ASK is the key to the three.

The Prophet Isaiah did proclaim God's Word,
"To the Eunuch and Gentile alike,
Forbid them not, to come in."
For the Cross opened the door to Your rest.
Let them repent and seek His way,
His blood still washes away sin.

The day that is from beginning to end, and yes, even beyond;
You, My Lord, My God, have given the beauty of
Your day of rest,
The Holy Day of my Lord.

Wise men, still seek the knowledge of God.

The Seventh Day Baptist

Sabbath **SR** Recorder

March 1987

In this issue...

**New mission work in
Scandinavia**

Good Wednesday

**What awaits you at
Conference '87?**

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STATE HISTORICAL SOCIETY