

The Sabbath Recorder (ISSN 0036-214X)(USPS 474460)
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Hymn 338 L. M. Doddridge
From A Selection of Psalms and Hymns

Seeking Directions in the Choice of a Pastor.

Shepherd of Israel, bend thine ear,
Thy servants groans indulgent hear,
Perplex'd, distress'd, to thee we cry,
And seek the guidance of thine eye.

Send forth, O Lord, thy truth and light,
To guide our doubtful footsteps right;
Our drooping hearts, O God sustain,
Nor let us seek thy face in vain.

Return, in ways of peace return,
Nor let thy flock neglected mourn,
May our blest eyes a shepherd see
Dear to our souls and dear to thee!

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The Seventh Day Baptist

April 1987

Sabbath **SR** Recorder

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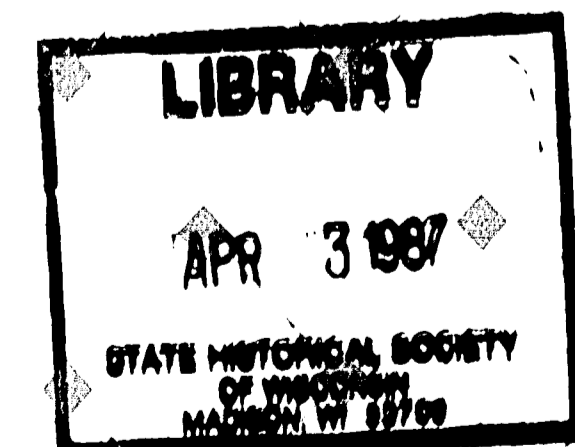
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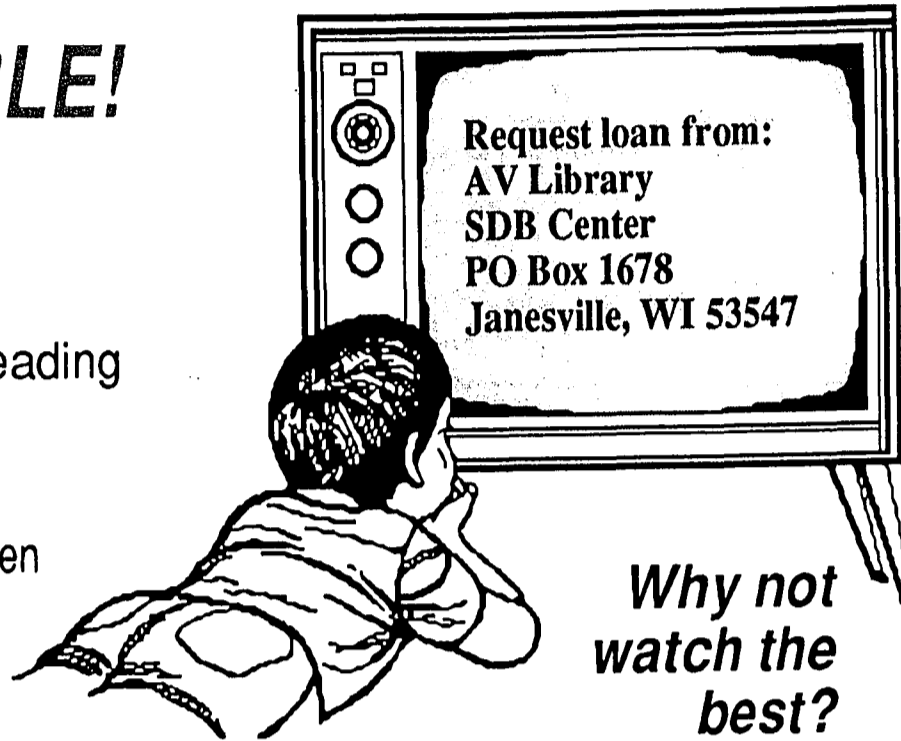


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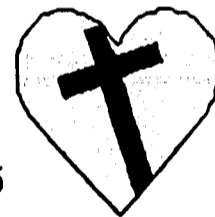
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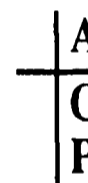
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Who are Seventh Day Baptists?

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

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

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

The seventh day

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

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

When he comes again, will he be pleased with our work for him?

Of Sundays and Sabbaths and spiritual smugness

by Linda Harris

My daughter, Joanna, has a set of hair barrettes given to her by a friend. Each pair of barrettes has the name of a holiday. At Christmas time, another friend commented on the red barrettes Joanna was wearing. I explained about the whole set and said, "There's only one thing I don't like about them. The ones for Easter say, 'Easter Sunday.'" The other person made a remark about Easter being on Sunday anyway.

At that point, I felt my defenses go up. Being born and raised a Seventh Day Baptist, having had 13 generations of Seventh Day Baptist ancestors in America, and having become fully convinced of the Sabbath truth, I bristled at any concessions to the Sunday keepers. I would cringe whenever I would hear the Sabbath referred to as Saturday, or when someone called Sunday the Sabbath. I have to admit, I had become a Sabbath snob.

Oh, I never believed that Sunday keepers were all going to hell and there would only be Sabbath keepers in heaven. And I did not even believe that Sabbath keepers were better than Sunday keepers, at least not on a conscious level. It is hard to explain exactly how I felt toward Sunday

keepers, but I am convinced now that it was not a Christlike attitude.

Taking the Sabbath Philosophy course from the Center on Ministry several years ago helped me clarify why I kept the Sabbath—it was not just my heritage or my upbringing. It was my choice. In studying the Jewish view of the Sabbath, I began to see the reverence and the joy we could have in Sabbath observance.

I have always thought of people who wrote about the Sabbath to leaders like Billy Graham as well-meaning, but doomed to failure. But I began to feel that Sabbath keepers needed to make a mark in the world. Blatant preaching in an aggressive way would not work, and I was not that type anyway. So I started by complaining about the lack of sensitivity toward Sabbath keepers. (I did not see it that way then; I thought I was being a witness to the Sabbath.) I wrote one letter to a prominent Christian magazine, protesting that their articles and advertisements promoted Sunday as the Sabbath.

Another letter I wrote in my short-lived campaign was to David Mains, director of the radio broadcast Chapel of the Air. I complained that in the broadcasts frequent mention was made of going to church on Sunday, and keeping Sunday as the Sabbath. David Mains graciously answered my letter, saying that he usually sends form letters in reply to mail about the Sabbath. He said, "I receive more letters on the matter of the Sabbath than any other topic. ... Because of past experience I have refrained from any kind of explanation of my beliefs because usually it precipitates two or three letters from the person hoping to show me where I'm mistaken. I don't sense this as your desire. ... That's the reason for not responding with a form letter."

I felt pleased that I was able to convey my feelings without offending him, but I did not feel I had made much of an impact. The broadcasts still contained just as many reference to Sunday as before. And I felt a little irritated every time.

But then I realized that I was hearing some good things about Sabbath keeping, even if the references was to Sunday. The final change came one Sabbath when I was reading a newsletter from the Chapel of the Air. In it, David Mains mentioned that his wife, Karen, had written a book to be released soon, *Making Sunday Special*. I felt the old feelings of irritation rise again: "It's too bad that Sunday keepers are writing that sort of thing." Then I felt a stab of conscience from the Holy Spirit. At first, I could not quite identify about what the Spirit was convicting me. But, as I thought about it through the day, I began to see that it was my attitude that was wrong. While I did not really believe Sabbath keepers are better than Sunday keepers, I had a feeling that "we are right" and "they are wrong." I was spiritually smug because I had something they did not have. I did not want to admit that they kept Sunday better than I kept the Sabbath.

When I originally thought about writing this article, I was going to give support to the theory that Jesus might have risen from the dead at the end of the Sabbath and that the women may have discovered the empty tomb soon after sunset. I was going to trace the origins of the word Easter to show that this name was given to the celebration of Christ's resurrection centuries after the actual event. In short, I was out to prove that "Easter Sunday" and Sunday keepers in general were wrong.

Instead, I am writing to say that, although I believe Christ might have

risen on the Sabbath, and that Sabbath is the proper day to rest and worship God, Sunday keeping is not a sin. I am convinced that some Christians keep Sunday better than some Seventh Day Baptists (myself included) keep the Sabbath. We may be guilty of creating too much of a gap between Sabbath keepers and Sunday keepers. As David Mains put it in his letter, "I worship the Lord every day, and in a special way on Sundays in the church where I am a member. I realize you do the same except the day that you honor is Saturday. The tension is a very small one for me." We should not make the tension greater than it should be. There is a tension, but not enough to keep us separated from other Christians and keep us from learning from them, even in learning how to keep the Sabbath.

I feel that many Sabbath keepers have no more than a tolerance for our Christian brothers and sisters who go to church on Sunday. But we need more

Paul warned, "You, then, why do you judge your brother? Or why do you look down on your brother? For we will all stand before God's judgment seat" (Romans 14:10 NIV).

We should not expend our efforts proving that we are right and the Sunday keepers are wrong. Instead, we should enjoy the advantages of keeping the Sabbath...

than just tolerance; we should love them and accept them as completely as we do our Seventh Day Baptist brothers and sisters. It is not wrong to go to church on Sunday rather than Sabbath, any more than it is wrong to speak in tongues or follow a liturgy or observe any other practices we ourselves do not personally observe.

In his newsletter, David Mains shared that the Holy Spirit had impressed him that he should be more positive in his approach to his broadcasts. He writes, "My ministry has always been positive. Even so, I haven't developed this nearly to the degree that I should. Resaid, I haven't always recognized the potential in people that Christ sees, and haven't given them the opportunity to rally to a dream the way I believe he himself would." Do we view Sunday keepers in the way that Christ himself would? Do we see the positive potential in them, rather than the one thing we do differently?

I am not trying to promote David Mains or the Chapel of the Air, although I believe these programs and resources are immensely helpful in all areas of our Christian lives. I am not saying that it does not matter whether we keep the Sabbath or Sunday; I believe it is important to keep the seventh day as the Sabbath. I am saying that, in our commitment to keeping the Sabbath, we should be more positive. We need to stop thinking that no one is interested in keeping the Sabbath. If we offer them what they need (meet their spiritual needs) to grow in their spiritual lives, they will come to our churches whatever times we have services. We need to stop thinking that we are too small to make a difference. Jesus only had 12 disciples, yet those men have changed the entire world. We need to stop thinking that we are superior in our Sabbath keeping to those who worship on Sunday. We can learn from them, as well as from our Jewish brothers and sisters, in all areas, including Sabbath keeping, for all truth is God's truth.

We should not expend our efforts proving that we are right and the Sunday keepers are wrong. Instead, we should enjoy the advantages of keeping the Sabbath, work at building fellowship with all Christians, and do the work of the Great Commission. It is possible that Sunday keepers are worshiping God in a more pleasing and glorifying way on Sunday than we are on Sabbath day. Just because they worship God on Sunday does not nullify everything they do. God can use Sunday keepers as well as he can use Sabbath keepers. If the Sunday keeper is more open to God's leading than the Sabbath keeper, which one do you think he will use?

Paul wrote to the Romans on a similar matter. While I do not believe Paul was speaking about those who kept the Sabbath as opposed to those who kept

Sunday, he did speak about the observance of special days, as well as the eating of meat. He said, "One man considers one day more sacred than another; another man considers every day alike. Each one should be fully convinced in his own mind. He who regards one day as special, does so to the Lord" (Romans 14:5-6 NIV). Paul was saying that each of us should do what the Holy Spirit has convicted us to do. For some reason, he has not convicted most Sunday keepers that they should keep the seventh day holy instead of Sunday. I do not know why, and I cannot question God's ways.

Paul warned, "You, then, why do you judge your brother? Or why do you look down on your brother? For we will all stand before God's judgment seat" (Romans 14:10 NIV).

Warren Wiersbe, in his commentary on Romans called *Be Right*, says, "Paul explained that they did not have to give an account for anyone else but themselves. So they were to make sure that their account would be a good one. He was stressing the principles of Lordship—make Jesus Christ the Lord of your life, and let Him be the Lord in the lives of other Christians as well. ... When it comes to questionable matters in the Christian life, cannot dedicated believers disagree without being disagreeable? 'I have learned that God blesses people I disagree with!' a friend of mine told me one day, and I have learned the same thing. When Jesus Christ is Lord, we permit Him to deal with His own servants as He wishes." As Paul said, "Who are you to judge someone else's servant? To his own master he stands or falls. And he will stand, for the Lord is able to make him stand" (Romans 14:4 NIV). Paul's admonition in Romans 14:19 is one we should remember: "Let us therefore make every effort to do what leads to

peace and to mutual edification" (NIV).

All of this is to say that we, as Sabbath keepers, should be careful about our attitudes toward Sunday keepers. Are we saying, either in direct or indirect ways, that we are better than Sunday keepers? Are we spending so much of our evangelistic efforts on converting Sunday keepers to the Sabbath that we have no evangelistic zeal left to win the lost to Christ? Do we feel that no Sunday keeper can teach us anything about keeping the Sabbath? Have we focused so much on the Sabbath that we have neglected other areas of spiritual growth, such as making and building disciples? When Christ comes again, will he be pleased with our work for him? SR

...we should enjoy the advantages of keeping the Sabbath, work at building fellowship with all Christians, and do the work of the Great Commission.

We need to be quick to show mercy, and very slow to condemn.

Why we don't stone Sabbath-breakers anymore

There is a little story back in Numbers 15 that has always bothered me. It is about a man who was caught gathering wood on the Sabbath. He was taken to Moses and Aaron, and after a little while, God told them to stone the man to death—and they did it.

by Steven Crouch

What do you suppose would happen in your church if one of the members came in, stood up and pointed an accusing finger at one of the other members of the church, and said, "I just saw (whoever it is) working on the Sabbath!"? What would your church do about that? How would you handle it? In our history books, there are recorded some occasions a couple hundred years ago when local churches publicly reprimanded their members for breaking the Sabbath. In my almost 40 years spent in one Seventh Day Baptist church or another, I have never seen that done. But even in the history books, I have never seen anything like what happened in the book of Numbers. If one

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of us stood up and accused another member of breaking the Sabbath, we would probably not take the offender out and stone him to death.

Moses and Aaron also felt some uncertainty about the situation; they were not sure just what they should do with the man. Perhaps there was

some uncertainty in their minds as to whether breaking the Sabbath was really all that serious a crime. "God, couldn't we just let it go this time? Is the Sabbath really that important to you?" You have heard that kind of talk. "The Sabbath isn't that important! It doesn't really matter what day you keep; God

just meant one day in seven." But what I read in my Bible is that the seventh day is the one that was blessed and made holy. It does matter to God.

Another part of that uncertainty that Moses and Aaron felt here is that they knew as well as anyone that God had already decreed death for violating the Moral Law. For almost every one of the Ten Commandments, you will find a statement somewhere in the books of Moses that says "whoever violates this commandment must be put to death"—and that includes the Sabbath commandment. But maybe when it came down to a specific case with a real flesh and blood human being, maybe even Moses was hesitant to move ahead with the punishment without making absolutely certain of what God's will was in the matter. We can take a lesson here in making sure that we have all the facts before we pass judgement on another person. We need to be quick to show mercy, and very slow to condemn.

But then comes the part where God spoke clearly: "The man must die. Everybody will be given a stone to throw at him." And incredible as it seems, that is just what they did. This man found out the hard way what many others have found out over the years: we do not break God's commandments, they break us.

But we do not do this sort of thing anymore. We do not stone people who break the Sabbath. Why?

First, let us make sure we understand why they did do it. This little story is very much connected to the verses just before it in Numbers 15. Up there is where God was telling the people the difference between intentional sins and unintentional sins. He was providing a way of atonement and forgiveness for an unintentional sin, but there was no forgiveness for an intentional sin. We seem to have made a shift from that way of thinking. We seem to think that a

deliberate, intentional sin is easily forgiven as long as we say we are sorry. But we think an unintentional sin does not need to be forgiven at all, because it really is not a sin—after all, we did not mean to do it. It is amazing how people can so easily excuse their wrong actions simply because they did not mean to do it. You can see how far we have strayed from God's original standard.

Please remember that this happened while the people of Israel were still out wandering around in the wilderness, before they entered the land of Canaan. They were still a very young nation, and God was just beginning the training process that would go on for centuries. Just like a school teacher has to establish discipline on the first day of school, God had to teach these people right from the start that his moral laws were meant to be obeyed. What more effective way to get the point across than to execute a Sabbath-breaker—harsh, but effective. So this incident shows very clearly that the keeping of the Sabbath is very much a moral issue. There are not very many people these days who see it that way. Most Christians will agree that the other nine commandments have unquestioned moral value and that we should obey them. "But the fourth commandment, well, that's a little different: that comes under the 'optional' column, but it's certainly not a matter of right and wrong." Numbers 15 can be part of our answer to that. God does not have somebody stoned for violating an optional commandment. This story shows that the fourth commandment is very much at home with the other nine. God gave them all to his people as a way of saying that he has standards, and he expects us to have standards too.

But even so, we do not stone Sabbath-breakers anymore. Why? Certainly not because it does not matter. We have

Keeping the Sabbath is not an essential for being saved, anymore than keeping any other commandment

already seen that it is important to God, and it should be important to his people. Keeping the Sabbath is not an essential for being saved, anymore than keeping any other commandment. But the Sabbath is important; it does matter.

We live in a time that is very different from the situation in Numbers 15. Our uncertainty today is not because we are not sure whether Sabbath-breaking is punishable by death, but because we are literally surrounded by millions of Christians who totally ignore the Sabbath. What are we supposed to do, take them all out and stone them? (Even if we wanted to, remember that they are a lot bigger than we are!)

No, if God saw fit to rest on the seventh day of creation, and to give the Sabbath as a gift to his children, and even to include it in his Moral Law, then we can rest assured that it is important.

But that is not the reason we no longer stone Sabbath-breakers.

And it is also not because it does not make any difference how we keep the Sabbath.

One of the simple facts of life in a Sabbath-keeping church is that saved people who all believe in the Sabbath can somehow manage to disagree on what is proper or improper activity on the Sabbath. I am convinced that freedom of conscience is a wonderful thing for Christians to have; I would not want it any other way. But when God gives us that freedom, he expects us to use it wisely and prayerfully and to seek his will in our Sabbath-keeping—not just to do or not do what we think is right, but to really seek after God's direction.

Our consciences need to be sanctified as well as free. When the Holy Spirit is leading us, it should result in Scriptural Sabbath-keeping; it should result in refraining from our normal work, and really resting—both physically and spiritually—on the Sabbath. We also have Jesus' own example to follow in doing good to others on the Sabbath. Now even with all the guidance and help, we are not going to be identical to each other in our observance of the Sabbath, but that is okay. And it is certainly no reason to

Keeping the Sabbath is not an essential for being saved, but it is important.

be stoning each other, whether literally or otherwise.

So why don't we stone Sabbath-breakers anymore?

You will not find the answer in Numbers 15, but you will find it in the book of Romans, where it says, "We are not under law, but under grace." Under the old covenant of law, a man could and would be stoned to death for gathering wood on the Sabbath. But under the new covenant, which the book of Hebrews says is a better covenant, God has a better way of dealing with the problem.

When Jesus went to the cross, he was taking the sin of Sabbath-breaking on himself, along with all our other sins. When he died, he paid the price of death that God required for violating the holiness of the Sabbath. And because Jesus died in our place, we do not have to.

So that is why, in the New Testament, we can find a story that starts out very much like the one in Numbers 15, but it ends very differently. In this story, a woman who had broken another of the Ten Commandments was brought before another religious leader to see what he would do about it. But this time there was no stoning to death, no condemnation—just forgiveness. Not that God's standards changed any; do not feel that he has suddenly gone soft on sin. No, the sin is just as awful as it was before, but now because of what Jesus has done, God has a better way to deal with it.

When the man in Numbers was stoned, it did not really help him out at all; the only change it brought about in his life was to end it. God's purpose was to provide an example to show the rest of the people that it is better to obey. Now that Jesus has died in our place, God's way of dealing with sin not only helps the rest of the believers, but it helps the

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The President's Page



Let us press on to the Promised Land

LET US PRESS ON

LET US PRESS ON

by Gerry VanDyke

Now then, you and all these people, get ready to cross the Jordan River into the land I am about to give them. Joshua 1:2

But you will receive power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria and to the ends of the earth. Acts 1:8

It was by faith that God's people stepped into the Red Sea, into what must have appeared to them as certain death. Yet, they crossed that sea on dry ground. By faith, Joshua led God's people into the Jordan River and in to the promised land. It was the same step, the step of faith, that brought them from that dead life into the reality of the new life in the promised land. As we read the account of 40 years wandering in the wilderness, we become aware that only one crossing was necessary. The Israelites could have gone into the promised land without going across the Jordan, had their faith not wavered, and if they had been willing to enter into the land confident that the God who led them out of bondage, was the God who was perfectly able to lead them into Canaan. Still, as stubborn and rebellious a people as they were, going their own way for 40

years, God was faithful and led them into *the land flowing with milk and honey*. He fought their battles for them to enable them to possess the land he had prepared ahead of time for them.

Like the Israelites, many of us continue to wander in the wilderness year after year, often for a life-time, even though we have escaped from our land of slavery to sin and death. We could now be enjoying the abundant life Paul spoke so clearly of in Romans 6:5. Since we have been united with him in his death, it is certain that we have been raised into his

resurrection, and could be walking in newness of life. It is an exchanged life, our sin-filled, weak and ineffective lives for the victorious life of Christ.

As a redeemed people we are to appropriate, by faith, this new life just as we appropriated (took hold of—grasped onto) the truth of our salvation through the shed blood of Jesus Christ. Just as we no longer need to suffer from that hard task master, sin, we no longer need to suffer a life of defeat, wandering day after day in the wilderness as a Christian without effectiveness. "His divine power has given us everything we need for godliness through our knowledge of Him, who called us by His own glory and goodness" (2 Peter 1:3). This divine power is Christ in us, the hope of glory. Because of this, our faith should be living and vital and active. Our knowledge of him and all he is and all he does is the source of our faith, and the source of our power. When the

Our knowledge of him and all he is and all he does is the source of our faith, and the source of our power.

Cont. on page 13



From the Executive Secretary

What does it mean to meditate?

by Executive Secretary
Dale D. Thorngate

"I will remember the deeds of the Lord; yes, I will remember your miracles of long ago. I will meditate on all your works and consider all your mighty deeds" (Psalm 77:11,12).

To meditate is to reflect or muse over: to engage in contemplation or reflection. The Psalmist in the above passage is thinking about the mighty acts of God. He is reflecting upon what God has done and is doing in the life of his people.

Meditating is not something that most of us do. In fact, as I began to study the spiritual disciplines I was not even sure that meditation was a Christian activity. I remember that during the 1970's many people experimented with the eastern religions in an attempt to explore the spiritual depths of their experience. The big thing was Transcendental Meditation or Yoga or a combination of meditation, chanting and silence.

After reading several spiritual classics and spending more time with Scripture I discovered that meditation is not only biblical, it is encouraged for all the people of God. In Genesis 24:63 we read: "And Isaac went out to meditate in the evening." There are many references to meditation throughout the Bible and the entire last book, The Revelation of John, is his reflection and meditation on his personal experience on the Island of Patmos. It is obvious to me that the people of God were meditators. Therefore meditation must be a Christian thing to do.

Meditation ties study and prayer together

In February and March I focused on prayer and Bible study. This month we are talking about the discipline that ties the contemplative experience all together. Christians are called by God to study, pray and meditate as they develop their relationship to God and as they determine how they are going to live out their life. Gordon MacDonald in his book, *Ordering Your Private World*, says: "If we are ever to develop a spiritual life that gives contentment, it will be because we approach spiritual living as a discipline." Meditation is time spent in thinking about and reflecting on what we have read, heard and seen on a regular, daily basis.

MacDonald indicates the first important aspect of meditation is having a special place where one can go away from the hustle and bustle of daily life. "There must be a quiet place where all is in order, a place from which comes the energy that overcomes turbulence and is not intimidated by it. For me, the appropriate metaphor for the inner spiritual center is a garden, a place of potential peace where the Spirit of God comes to make self-disclosure, to share wisdom, to give affirmation or rebuke, to provide encouragement, and to give direction and guidance."

Richard Foster in *Celebration of Discipline*, helps us to establish a disciplined approach to our meditation: —Begin with a daily period of time, of from five to ten minutes. —Sit down and focus on your breathing. This is called "centering down: its purpose is to empty your mind of extraneous information and thoughts. —After you have gained some proficiency

Cont. on page 13

Press on...

Cont. from page 11

crowds descended on Jesus, they asked him, "What must we do to do the works God requires?" Jesus answered, "The work of God is this: to believe in the one He has sent" (John 6:28-29).

Just as the Israelites needed to go into the promised land by faith in God's Word, so we need to step out by faith in Jesus Christ who has already redeemed us, and equipped us with his Holy Spirit. The same Spirit of the living Christ that indwelt the early Christians lives also in us. The same works his Spirit performed through them, he longs to perform through us.

We constantly strive and struggle to learn new methods of evangelism and outreach, better techniques of teaching and witnessing, yet the works we do are of no avail until we are willing to let Christ live his life through us. He has

told us plainly that without him we can do nothing.

God has a great work for us to do as Seventh Day Baptists. He has prepared this work for us before the foundations of the earth. He wants us to do it. He keeps calling us to it. Yet, we seem to prefer to continue wandering in the wilderness, each doing *his own thing*, priding ourselves most in our autonomy as Seventh Day Baptists, rather than enjoying our dependence on a totally sufficient Savior and Lord. How we need to press on in that step of faith to take God at his word, allowing him to live his life in us and through us so that the work he has called us to can be done. My prayer for each of us is that we will cease our wandering in the wilderness, and step into that promised land. SR

Meditation

Cont. from page 12

in centering down, add a five minute meditation on some aspect of creation. —After practicing this meditation for two or three weeks you will want to add meditation upon scripture. Meditation on scripture centers on internalizing and personalizing the passage.

My personal experience with meditation

"Teach us to order our days aright, that we may gain a heart of wisdom" (Psalm 90:12).

During the month of February I spent five or ten minutes most every day meditating on the above passage of scripture. It comes from the Psalm where the writer is thinking about how short the life of man is compared to the eternity of God. He utters this short

prayer asking God to help him set his priorities right so that he might obtain wisdom.

This passage was really good for me because I am a doer. I measure my life by what I have accomplished. This passage helped me to think about and reflect on what I am, not on what I have done. I, too, am searching for a spiritual accomplishment—a heart and mind of wisdom.

We study God's word and world in an attempt to understand his will for us. We pray for wisdom to direct our life for daily accomplishment and spiritual development. We meditate on God's word and his actions in the world in order to remember what is important and significant. May your daily time with God bring you a "heart of wisdom." SR

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Religion in the news...

Anglicans favor women's ordination

A report by the bishops of the Church of England says that the church should begin ordaining women during the 1990's. The report, signed by the Archbishop of Canterbury, agrees that the leadership should begin working toward that expectation.

Despite the position of the bishops, it was noted that many parishes have expressed opposition, and the unity of the church must be given paramount consideration. Another issue is the result for continued talks on unity between the Anglicans and the Roman Catholic Church.

Rabbis cite drug problems

The New York Board of Rabbis has started a campaign to deal with drug abuse and alcoholism, according to the Associated Press. A recent study revealed that "Jewish students as a group were heavier users than Catholic or Protestant students."

Rabbi Haskel Lookstein, president of the board, said that vigorous efforts would be launched in synagogue schools and in rabbinical seminaries.

Churches move headquarters

In recent months three major denominations have shifted national headquarters to the Midwest. Last year the Evangelical Lutheran Church in America selected Chicago as the location for the newly merged church body. In January, the selection committee of the Presbyterian Church (USA) picked Kansas City, and the United Church of Christ chose St. Louis.

Some church leaders have expressed concern about the apparent trend away from the East coast, but others point to geographical advantage in serving the nation. The lower cost of living in the middle of the country was cited by each of the selection committees.

Politicians Mum on Religion

Even though elections were held some months ago, it is difficult to get information on the religious preference of politicians. Americans United for Separation of Church and State issues the list of House and Senate affiliations, but getting the facts about religious loyalty is not easy. The Associated Press reports that inquiries to offices, even phone calls on the question of religion, go unanswered.

Robert Lear, news director for the United Methodist Church, says there are 77 Methodists in Congress. But don't count on it. House Speaker Jim Wright is listed as a Presbyterian in the Congressional Directory, and has been a Methodist for 15 years.

Vatican to Freeze Budgets

Faced with large budget deficits, the Vatican has ordered a freeze on spending in 1987. The Patrimony of the Holy See, which handles financial management, has ordered this year's spending cut to emergency limits.

An emergency financial commission has urged greater contributions in view of a \$56 million over expenditure in 1986.

Newly revised Seventh Day Baptist Youth Fellowship Handbook available soon

The revision of the Seventh Day Baptist Youth Fellowship Handbook is complete. It will be available for sale in mid-April. The contents and printed binder will cost \$10.00. A packet containing about 85 songs (words and chords only) will be distributed free of charge with each handbook.

The revision of this handbook was begun in September of 1986. The new Director of Youth Ministry, Matthew G. Olson, has spent many hours compiling the contents. Some of the material from the previous handbook was used, but most is all new.

The handbook is divided into five chapters:

Structure (Organization, Purpose, Determining Setting, Volunteer Youth Workers)

Fellowship (Fundraising, Music, Games and Activities)

Service (Local Community, Global Community)

Practice (Common Beliefs, Worship, Bible Study, Prayer)

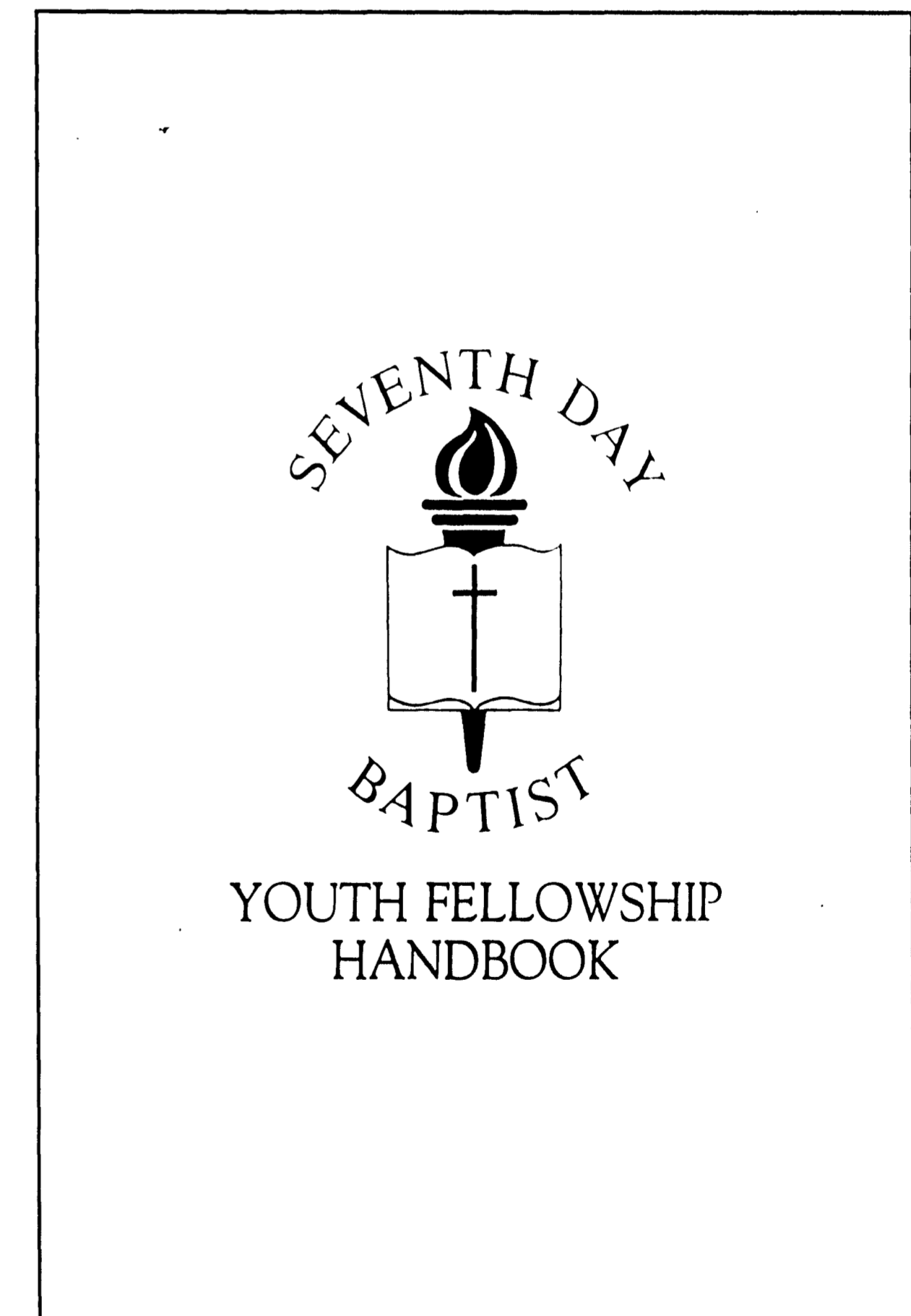
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Each sub-section has a brief introductory text, followed by several ideas, relating to each category. The emphasis is on practical, ready-to-use ideas for local Youth Fellowships. The entire handbook is about 150 pages in length.

Accompanying the handbook will be a seminar explaining its value and usage in the local church. This seminar will be made available to all groups purchasing the handbook. The seminar features discussions on goal-setting and developing the local Youth Fellowship's values, image and purpose.

To order your copy of the handbook, and schedule the seminar, contact Matthew G. Olson, the Director of Youth Ministry, at the Board Office.

Seventh Day Baptist Board of Christian Education
PO Box 115
Alfred Station, New York 14803
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The
Children's
Page

Reprinted from *The Sabbath Recorder*, April 1975

Puddle Muddlers

by Ethel Dickinson

A puddle muddler always goes right through the middle of a mud puddle. He or she never goes around a puddle—a puddle muddler goes right in.

Puddle muddlers do not like their mother to hold their hand while they walk, because mom always pulls them away from the puddles.

Sometimes a puddle muddler gets into trouble, but not always. In warm, summer weather it's nice to be a puddle muddler with mud squishing through bare toes. With boots on, it doesn't matter too much if one is a puddle muddler.

But when mother says, "Don't go in that water!" or you're walking to church with daddy and he has on his good suit, the puddle muddler who splashes in muddy water is in **trouble**.

How about you? Are you a puddle muddler? Did you ever get in trouble that way? If you were punished, maybe you said you were sorry, and then were told, "It's all right. We love you. Just don't do that any more."

The Bible tells us that "God is always ready to help in times of trouble" (Psalm 46:1b). If we do something wrong we can say we are sorry—really be sorry, not just say it—and God will forgive us. Then we must ask him to help us to do only the things that are right.



More Scriptures go to Russia

Russians to get more Bibles, hymnals

NEW YORK, NY, March 16 (ABS)—Russian Christians are to get further supply of Bibles and hymn books from the United Bible Societies in a project financed in part by the American Bible Society.

Authorities in the USSR have given official permission for the Moscow-based All-Union Council of Evangelical Christians-Baptists to import 10,000 large size Bibles and 10,000 hymnals in Russian, both specially printed in Western Europe.

The Scriptures are being produced in Stuttgart, West Germany, by the United Bible Societies, the worldwide

fellowship to which the ABS belongs. Shipment overland from that city to Moscow is expected to take place in June.

While many Russian churches are able at long last to have sorely-needed Bibles, the supply is has not nearly been enough to meet needs.

The Bible Societies will also send Bible paper for local production to Poland and Hungary. Poland will use the paper for a further 50,000 copies of the New Testament in Polish with color photos of the Holy Land, the ninth such printing since 1978 for a total of more than 300,000 copies. **SR**

5,000 Bible commentary sets going to USSR

by Stanley Crabb and John M. Wilkes
Moscow (BWA)—Bible study material in the Russian language is to be placed in the hands of evangelical pastors and church workers in the Soviet Union in unprecedented numbers after a decade-long effort by the Baptist World Alliance and the Mennonite Central Committee (MCC).

The All-Union Council of Evangelical Christians-Baptists (AUCECB) in the USSR is to receive 5,000 sets of the Russian language translation of the *William Barclay Commentary on the New Testament*. The joint Baptist-Mennonite project, under discussion since 1976 and in intensive preparation for five years, will result in some 75,000 total volumes being distributed to AUCECB pastors and church workers.

The announcement was made by AUCECB General Secretary Alexei M. Bichkov following a meeting Feb. 9 in Moscow with Chairman Konstantin M. Kharchev of the Council of Religious Affairs of the Soviet Council of Ministers.

The approval of the AUCECB import

application for the volumes which Kharchev communicated in that meeting is without precedent in terms of the number of pieces of Christian literature authorized for importation. Other than books published for the Russian Orthodox Church, limited releases of isolated volumes or works in foreign languages obtained through travel exchanges, never before will so much biblical material have been available to AUCECB workers in the country.

Fifteen volumes of the 17-volume set have already been prepared with the two final volumes in production. The project cost, shared equally by the BWA Division of World BWAid and MCC, will total more than US\$500,000 when all have been printed and shipped. BWAid Director Archie R. Goldie said at least \$100,000 more in designated funds is needed for the BWA to meet its share. **SR**



the BEACON

Produced by the Youth Committee of the Board of Christian Education
For and by members of the Seventh Day Baptist Youth Fellowship

April 1987

Prayer Power

by John Farenhorst

How often do we realize the real meaning of these words? One of the meanings of the word power is the ability to do something and I think this is very true because prayer is doing something in a situation that may change everything. Some time ago I read the book *At least we were married* (Zondervan Publishing House) and this story of two young people who loved each other very much comes to a very dramatic moment when the girl is killed in a car accident soon after their wedding. Her husband, Terry, is seriously injured and only the prayers from thousands of people and a strong faith in Christ, even in these dark moments, is all his comfort. How often do we turn Christ down when he doesn't answer our prayers right away? To me this story was one of the best examples of what prayer can do in a situation like this.

Maybe it would be good if we ask ourselves, "What do we ask God when we pray?" Many ask for health, especially when a loved one is sick. When you have

someone in the Armed Forces, you may put the emphasis on peace. Besides these personal things we ask God's help for the mission work and the local church.

Then we have what you may call emergency prayer. This may be a short prayer from someone who is late for work or a prayer for sunshine when you wanted to go to the beach and the rain flows down in a flood. To me, it means asking for a letter from a close friend not too long ago when I felt lonely. Although I had told God several times I needed the letter soon, he didn't answer till the day I needed him the most. It is amazing how God knows far better than we when we need something and we can trust him even when it looks like he lingers to answer our prayers. Today many young people use drugs because the pressure of this complicated, restless world is too much for them. They cannot bear the burden and for this reason turn to drugs for relief. But as soon as the trip is over the problem is still there and often even stronger than before. I wonder how long we will try to let our problems disappear by drugs instead of doing the only right thing—pray for them. This may not mean that the pressure is taken away but that God by increasing our strength gives us the power to bear it. The problems we face may look very big and complicated but never forget God's power is greater than all the problems in the world plus ten million more.

Cont. on page 19



Read: Romans 8:1-17
Memorize: Romans 8:1

Before becoming a Christian, you were controlled by sin. Now that you have accepted God's grace, you are free from that bondage. But, do you *live* like it? We have all sinned and fallen short of God's glory, but once you have allowed Jesus to "take command" of your life, sin has no power over you. Don't be a timid Christian! Express the joy you feel as a co-heir with Christ! Smile, and let the world know that you have won the victory over sin, and that "your spirit is alive because of righteousness!"


Vital Statistics
NEXT MONTH:
The announcement of the winners of the 1987 Youth Calendar Photo Contest. If you have entered, watch here to see if you've won a scholarship to Pre-Con!

YOUTH GROUP
OF THE MONTH
White Cloud, Michigan

by Dee Ishman

Hello from all of the youth here at White Cloud!

We have been busy building our funds for all our youth group to attend Pre-Con and Conference. We feel that this is an important goal for all of us, because we enjoy the time with our country-wide family. Also, we are very interested in learning more about the workings of our church and growing in our personal relationship with God.

We started our projects in September with a spaghetti supper. In October, we had a pancake and waffle supper. We had a good response from the church family and the community both times. In December, we went caroling with the Young Adult Class. We had some calendars left from our sales, so we handed one out to each home we visited. We felt it was a good way to let folks know who we are, and that we are active for our church.



Beliefs by Nathan Crouch

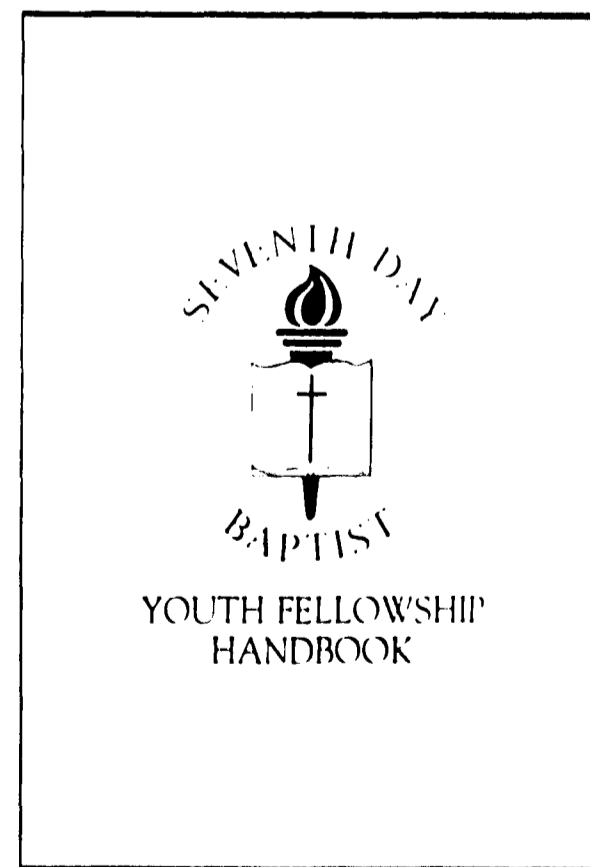
*We believe in one God: Spirit, Father, Son; Creator, Sustainer, the great Three in One.
We believe that the Bible's the inspired Word of God,
Our final authority; shows the path that we trod.
In the image of God was created mankind
To enjoy fellowship both human and divine.
When we sin we fail to live to God's will,
But through Jesus, our Savior, He forgives us still.
Because we believe Christ died but now lives,
Eternal life is ours, the gift that God gives.
We believe in the Sabbath, seventh day of the week,
It sets us apart, it makes us unique.*

###

Natan is a member of the Daytona Beach SDB Church. He is active in his church and attends high school in Daytona Beach, Florida.

It's Ready

It's ready! The newly-revised Seventh Day Baptist Youth Fellowship Handbook is now available! It's full of great ideas for meetings, camps, and retreats. See the Board of Christian Education page for all the details!



Youth group of the month

Cont. from page 18

We surprised the church by serving at the fellowship meal in December. During the meal we passed out candy canes to everyone explaining that the canes reminded us of the adults of the church and that we would need them to lean upon from time to time for support. We also passed out fruit trays to each family, relating the grown-ups to each piece of fruit. "Orange you glad you are here." The grown-ups are the apple of our eye. The bananas represented that they are a good *bunch*, and the grapes symbolized that we are "grapeful" for their help and support. A piece of peppermint candy was added to keep them sweet as they are.

We had drawings for gifts. Then we topped it all off by having our president, Greg Schulz, tell the adults how much the church, Pre-Con, and conference mean to us.

Due to the cold weather we didn't plan meals or activities for January. We are serving the fellowship meal in February with a few pleasant surprises planned for the adults and small children. We are hoping to have a yard sale and bake sale in the Spring.

As of now we have nine active members, a few behind the scenes workers, and a lot of help and support from the adults of the church and community. We are hoping to recruit more members for our group and we hope to draw more young people to the church.

See you this summer!

Director's Ditty

April is the time of year when we often focus on the miracle of Easter. It will always boggle my mind that God loved us (me) enough to sacrifice his Son. As you begin to enjoy the warmer weather that accompanies this month, take some time to dwell on the gift that surpasses all others. Christ's sacrifice is something that none of us will ever really be able to comprehend, but we can all try to appreciate it as fully as we are able. The empty tomb is a silent but effective reminder of the risen Lord, and it is every Christian's responsibility to witness that Good News to others. "... Why do you look for the living among the dead? He is not here; he has risen..."



by Marilyn Merchant

Jesus: "He didn't stay dead"

Dear Ones All,

**Look beyond
the pageantry
and colorful
displays of
Easter to the
cross and the
empty tomb.**

Happy and glorious Easter. Doesn't it seem surprising that it is April again so soon?

Some years ago, a neighbor gave me a little Sunday School paper she had brought home from class. In it was a story of a small town main street all decked out for Easter with all the trappings usual to the secular celebration of our holy season—huge stuffed bunnies, baby chicks with tissue paper feathers, bright festive clothing, and brightly colored eggs. It was certainly an eye-catching sight, designed to bring customers into the stores to spend money. Only one store had a window draped with purple velvet, a wonderful oil painting of the crucifixion and—at the side—an ornate pot in which was blooming a beautiful Easter lily.

It was at this window that a small boy stopped and pressed his nose against the window, spending some time there studying the painting. A well-dressed man paused to see what was catching the boy's eye and causing such concentration. Finally, he spoke to the child, asking what that picture was all about.

The child, without looking to see who asked, stated that that was the Saviour, God's Son, there in the middle. After a short pause, he told his questioner that the soldiers who killed him were at the back of the picture. The man walked on, with no comment. Finally, the little boy realized that the man was gone, and he had not completed the story. He tore his fascinated eyes away from the store window and ran down the street very quickly—as only little boys can run—to catch the man. Tugging at the man's coat, he shouted, "Mister, I forgot to tell you the very most important thing. He

didn't stay dead. He rose again."

That line has stuck with me ever since I read the story. I did not forget this most important detail of the story, and you must not either. Look beyond the pageantry and colorful displays to the cross and the empty tomb and feel the thrill as the message permeates your whole being—he is not dead, he is alive.

Before another issue of *The Sabbath Recorder* comes out, the date for the May fellowship day of Church Women United will have passed. It is scheduled for May 1st, and this year's theme is "For Such a Time as This." It is based on the first nine chapters of the book of Esther with emphasis on, "And who knows whether you have not come to the kingdom for such a time as this?"

Recently, I received a listing of all the denominations which support Church Women United, 26 in all. We are the only one that has not given any since 1983, the period covered by this listing. This embarrassed me, but when I discussed it with some of the board members, they pointed out that since some of you do not support Church Women United, we cannot—as a Board of Directors—do so financially since all of our support comes from you. We would urge those of you who are in accord with the work they espouse to send in your contributions, making note that you are members of the Women's Society of the Seventh Day Baptist General Conference.

Speaking of conference, are you making your plans to go to Kansas in August? I do hope you can make arrangements to do so. Plans are progressing rapidly for the entertainment there, and I am sure that the Women's Banquet, as usual, will be a highlight in your week. The board president is working toward our annual report, and I hope you are, too. The town sounds like a real winner, with many

points of interest for your free time. Is your group planning on sending your pastor's wife to conference as we urged? I do hope so.

During conference last year, the Women's Committee asked two pastor's wives to submit for publication a piece they had published in their newsletter for Women in the Ministry. It refers to filling some of the needs of these ladies: "I would challenge each of you to become a friend to the wife of your pastor of your local church. She needs friends—she needs someone who she can call her friend. Include the pastor's family in your special events; a picnic, a lemonade on a warm summer night, a trip to the library, a game of croquet. You will find a special friend in her. God has called her, and he has called her husband. She serves as a teammate with her husband. Support her in prayer. Encourage her as a Christian. Share a bit of your heart with her—she shares much of her life with you..." Jennie Johnson and Barbara Saunders are to be thanked for this jog to our consciousness, and I urge you to do something about it.

I had another letter from Bettie Pearson regarding our Nighties for Newborns. Besides the suggestions I gave you from her last letter, she suggests that you mark "gift" on the boxes (small) and be honest but use caution when estimating the value for declaration. She closed her letter with, "Pray for the clearance of your box on this end. And for the mother and child who will receive each one." What a lovely suggestion. Just think of all of these little ones and their families who have been touched by your love and generosity. A prayer for them is indeed in order. "When ye have done it for the least of these...ye have done it unto me." That is what this project is all about, is it not?

While you are in the praying business, do not forget the S.C.S.C. Committee. They are in the process of screening applicants and projects. With all of the lives and funds that are involved in this project, they are most

**Share a bit of your heart with your
pastor's wife—she shares much of
her life with you.**

anxious that we make the best possible use of these resources. Pray that the Lord will be with them in this process.

Our board president, Dorothea Shettel, has been asked by the Baptist Women's organization to provide 12 slides of the work done by our board, and a script to go along with them, for their meeting in October in Niagara Falls, New York. The board members were suggesting subjects and included S.C.S.C. projects. We were told that this group was most impressed when they were told of this work at a previous meeting. We are proud of this project and these young people and are continually interested in seeing the results in their lives.

I have no new material about the local societies this month, but I hope the news will flood my mailbox before next month.

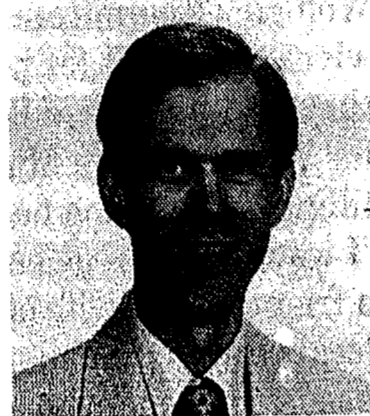
May Day will be here and gone before you receive your next issue of *The Sabbath Recorder*. One of my happiest memories of last year was the surprise of a May basket from my Secret Pal. Maybe you do not have one of those, but that should not stop you from taking a May basket to some lonely person. I do not expect you to hang it and run away like we used to; you will want to see the look of joy and remembrance on their faces when you take it.

I must stop now. Remember—He is alive; he is alive; he is alive!
Agape,

FOCUS
on missions
today

by Leon R. Lawton

Dr Thomas McElwain



Newest missionary reports

Turku, Finland, Europe: Our newest missionary, Dr. Thomas McElwain, can now be introduced by picture. He reports, "From the beginning of February there has been an influx of queries about Seventh Day Baptists, so that no effort has been needed to find contacts. Results to date (Feb. 16) have been that two new visitors have appeared at meeting. Other queries have come from a distance. I have developed an interview that will allow me to approach people on a neutral basis and expect to begin by next week."

Church involved with local hunger relief

Naylor, Mo, USA: Responding to the needy of the area, a new Rescue Mission has opened in Neelyville, Missouri, two blocks east of the High School. When in full operation, it will provide food, clothing and emergency shelter to the needy. Rev. Ron Elston of the Naylor, Missouri, SDB church is the director and reports help to about 60 people in 20 families in the first month. An interview on radio has brought some support from nearby communities. This is an outgrowth of an area food distribution program in which Pastor Elston and local church members have been involved for some time. Early this year he visited Memphis, Tennessee's Pastor Tom Johnson to share insights and understanding to enable that congregation to become involved in ministering to human need through a needed food distribution program. They ask our prayers.

Leadership training in Jamaica

Jamaica, the West Indies: The Jamaica SDB Conference is establishing a Bible Institute and Training program for church leadership under the Theological Education by Extension model. Rodney Henry and Leon Lawton will visit Jamaica between April 10-20 to council with them on this venture and participate in the annual spiritual retreat to be held with the Albion Mountain SDB church.

Florida group expanding

Miami and West Palm Beach, FL, USA: The area Bible study on Friday nights in West Palm Beach is now meeting in a room at the Union Congregational Church. The radio program, "The Sound of the Sabbath," is now sponsored by the church with Pastor Thomas Whitney, speaker. It can be heard on WLIZ AM on Fridays at 11:45 a.m. in the Palm Beaches and on WMBM at 5:45 a.m. in the Miami/Fort Lauderdale area. Bible studies are also held in the Miami area on Monday and Tuesday nights and in Ft. Lauderdale on Wednesday night. It is hoped that these may grow to become a nucleus for new SDB branch churches.

Drought in India

Andhra Pradesh, India, Asia: Now in drought, this area where poor SDB farmers have been given land and some 40 wells provided in the last few years, now face the problem of getting adequate water from these wells to their crops. A recent letter from Rev. B. John V. Rao spoke of the dire need for three "pumpsets" and relief funds from a German brother have been sent to make these available.

A prayer reminder for each day!

May 1987

Verse for the month: "But thanks be to God! For through what Christ has done, he has triumphed over us so that now wherever we go he uses us to tell others about the Lord and to spread the Gospel like a sweet perfume. As far as God is concerned there is a sweet, wholesome fragrance in our lives. It is the fragrance of Christ within us, an aroma to both the saved and the unsaved all around us." 2 Cor. 2:14, 15 TLB

Pray for...

- 1- pastors at Battle Creek, Mich. for Pastors' Conference
- 2- those proclaiming the Word in my church today
- 3- Extension Pastor Oscar Godoy in the LA, Calif. area
- 4- SDB World Federation officers, meeting tomorrow
- 5- pastors travelling to their home areas today
- 6- Missionaries Tom and Ritva McElwain in Finland
- 7- new workers for the Lord's vineyards around the world
- 8- Extension Pastor Thomas Whitney, Miami, Fla.
- 9- a restful Sabbath
- 10- preparations for Summer Christian Service Corps
- 11- Missionary Pastor Gene Smith, Adams Center, N.Y.
- 12- Missionaries David and Bettie Pearson, Malawi, Africa
- 13- Conference Host Committee members
- 14- Extension Director Rodney L. Henry & TIME project
- 15- meeting of Eastern Association, Ashaway, RI
- 16- a renewed wonder in God's Holy Day
- 17- Extension Pastor Ron Elston, Neeleyville Outreach Mission, Mo.
- 18- sister churches in Burma & L.S. Thanga, secretary
- 19- the newly organized SDB church at Santa Barbara, Calif.
- 20- Pastor Ken Burdick, Conference Host Committee chairman
- 21- Missionary Pastor Lawrence Watt, White Cloud, Mich.
- 22- South African SDB's and Pastor James Siwane
- 23- Sabbath School Mission Offering
- 24- Historian Don A. Sanford
- 25- Missionary Pastor Bobby Wright, Blountville, Tenn.
- 26- Publishing ministry in Mexico, Pastor Elias Camacho Sanchez
- 27- Extension Pastor John Peil, San Gabriel, Calif.
- 28- our *Partnership in Ministry*
- 29- Extension Pastor Kevin Butler, Madison, Wis.
- 30- a Sabbath of peace around the world
- 31- retired pastors and spouses

MOVING?

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

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

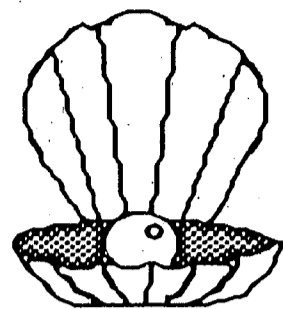
Affix your
old mailing address
here

New Address: _____

Name: _____

Street: _____

City: _____ State _____ Zip _____



Pearls of history from the Seventh Day Baptist Historical Society

God works in history

by Don A. Sanford
Historian

Among the early Seventh Day Baptists in England, the Stennett family of ministers, hymn writers and doctors holds a prominent place. In an account of the life of Rev. Joseph Stennett, published in 1732, there is reference to his father, Edward Stennett, who was involved in the civil wars of the mid-17th century. It is written:

Being on the side of Parliament, exposed him to the neglect of his relations: and afterwards to many difficulties. He was a faithful and laborious minister: but his dissent from the established church depriving him of the means whereby to maintain his family, which was large, he applied himself to the study of physics; by the practice of which he was enabled to breed up his children, and to give them a

liberal education, notwithstanding he bore a considerable share of the persecution which the Dissenters underwent at that time. While I speak of his sufferings, it may not be amiss to preserve an account of one very extraordinary deliverance he met with, and which I have often heard his son relate in the following manner.

The biographer then told of their worship in the castle of Wallingford which was so situated "that assemblies could meet, and every part of religious worship be exercised in it without danger of a legal conviction; unless informers were admitted, which care was taken to prevent." One of his neighbors, a clergyman who happened to be a commissioner of peace,

became disturbed over these clandestine meetings for worship and attempted to get "his emissaries admitted into the house in order for a conviction." Being unsuccessful in this attempt he hired several people to swear that they had attended. An indictment was laid against Mr. Stennett under the Conventicle Act. The assize, or judicial inquest was scheduled for Newbury, a town some 20 miles distance. We next read:

...and when the time drew near, there was great triumph in the success these gentlemen proposed to themselves; when on a sudden the scene was changed; news came to the Justice, that his son, whom he had lately placed at Oxford, was gone off with a player: the concern whereof, and the riding in search of him, prevented his attendance in the court. The clergyman, a few days before the assizes, boasted much of the service which would be done to the Church and the neighborhood by his prosecution, and of his own determination to be at Newbury to help carry it on: but to the surprize of many, his design was frustrated by sudden death. One of the witnesses, who lived at Cromish, was also prevented by being seized with a violent and sad disease, of which he died. Another of them fell down and broke his leg, and so was hindered.

Of the seven or eight who were involved in this plot, there was but one left who was physically able to appear. This was the Stennett's gardener who had been hired at day-labor, but had never been admitted to the religious assemblies. Of him we read:

They thought to make him, as he was a servant of the family, a very material witness; and kept him in liquor for several days to the purpose. But coming to his reason just as the assizes drew on, he went about the town, exclaiming against himself for his ingratitude and perjury, as well as against those who

Cont. on page 32



The Reverend
M^r JOSEPH STENNETT

Christian Social Action update

The fall and winter months provide great opportunity for the General Conference's Christian Social Action Committee to help our people rise to the challenge of doing something substantial to relieve and prevent human suffering in the name of Christ.

As urgent needs arise, the committee considers how best to distribute portions of the United Relief Fund. Fortunately, there is money in reserve that can be used before there is time to get responses to the annual appeal made just before Thanksgiving. All of the readers of The Sabbath Recorder who have had a part in building up the fund in the past may join in the glow of seeing catastrophic needs met.

In September, we were able to send \$1,000 to our SDB people in India who had suffered severe flood damage. That same month, we met a specified family need under the ministry of Sunshine Mountain.

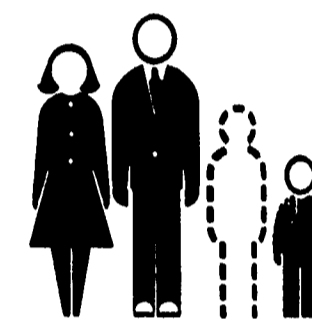
In October, the El Salvador earthquake called forth \$400 given to Medical Assistance Programs, which was among the first organizations coping with that disaster.

More recently, it was decided to make another contribution of \$1,000 to Food for the Hungry, to be used where most needed anywhere in the world. This relief organization tells of continuing needs in Ethiopia, where it has been very successful in delivering help.

Our new and growing church in Miami, Florida, informed us of its many-faceted relief ministries. A relatively small amount of money has been allocated to that work as an encouragement in the outreach work of the church.

The Christian Social Action Committee is more than a relief fund agency. It is studying several acute social issues in an effort to help church members to take appropriate action. A large booklet on combating child abuse is being offered to individuals and churches

at less than one-third of its retail cost. "Child Lures" in the hands of young parents may fortify them against some of the evil forces surrounding them. The booklet may be ordered from the Christian Social Action Committee, 145 First Avenue, Daytona Beach, Florida 32014. The cost is one dollar. SR



CHILD LURES

FAMILY GUIDE
for
Prevention of Youth Exploitation

Molestation
Abduction
Incest

Drugs
Ritual Abuse
Pornography

KENNETH WOODEN

Off campus accommodations near Lindsborg, Kansas

Closest campgrounds:

McPherson County Old Mill Museum and Park, Lindsborg, in the south of town, (913) 227-3595. Fire grates and 24 electrical outlets on first come first served basis. Rates: \$4 per camping unit (\$2 without electric). Special arrangement with museum staff needed for stay beyond their normal 4 day maximum (or for possible reservation). Address: 120 Mill St., Lindsborg, KS 67456.

Tower Lake Campground, Bridgeport, Exit 78 from I-135, 1/4 mile north on Highway 4, (913) 667-5671 or 2933. Electric/water hookups, dump station, shower house. Four miles from Lindsborg. Address: RR 1, Box 63, Bridgeport, KS.

Lake Wassy RV & Recreational Park, Assaria, Exit 82 from I-135, (913) 667-5795. Swimming, fishing. Rates: \$10 per day + \$2 for electric. Ten miles from Lindsborg. Address: RR, Assaria, KS 67416.

Campgrounds farther away:

Riverside, Marquette, Highway 4 west to Highway 141 to Kanopolis Lake, (913) 546-2294. 20 tent sites, 80 trailer sites, flush toilets, showers, playground. No fee. 20 miles from Lindsborg. Address: Corps of Engineers, Marquette, KS 67464.

Venango Point, Marquette, also at Kanopolis Lake, with same address and phone number. 225 tent/trailer sites. 30 electrical hookups, flush toilets, showers, beach, boat ramp. Rates: \$6 per day + \$2 electric.

Salina KOA Kampground, Salina, NW of Exit 252 from I-70 via Diamond Drive, (913) 827-3182. The usual plus pool, wading pool, fishing, playground. Rates: \$10.50 for 2, \$1.50 extra person, \$2 electric, \$1 sewer, \$1 A/C or heater. Weekly rates available. Reservation deposit required. Address: Rt. 2, Box 187, Salina, KS 67401.

Sundowner West, Salina, 1/2 mile north of Exit 244 from I-70, (913) 823-8335. The same extras as KOA in open pull-through sites around a small lake. Rates: \$8 to \$9 for 2, \$.50 to \$1 extra person, \$1 A/C or heater, no extra charge for electric, water, sewer. Fifteen tent sites and 80 RV sites. Address: Rt. 1 Box 500, Salina, KS 67401.

Motels (Make your own reservation. We are not block booking):

Coronado Motel, east side of Lindsborg, has a pool (& also camper hookups). An older motel (recently repainted). Rates: Single, \$20; Double, \$22 or \$24 (2 beds); 3 Persons, \$26; 4 Persons \$28. (913) 227-3943.

Viking Motel, northeast edge of Lindsborg, is modern and nice. Pizza Hut is right next door. Rates: Single, \$24.61 or \$28.89 (2 beds); Double, \$28.89 or \$31.03 (2 beds). (913) 227-3336. Address (also Coronado): Lindsborg, KS 67456.

Bed and Breakfast:

The Swedish Country Inn, Lindsborg, is located in the remodeled old Carlton Hotel downtown. Swedish style furnishings, sauna, private baths and TV in each room. Rates: from \$40-\$55, depending on the type of bed, etc. (Suite for 4 is \$60). No smoking or pets. (913) 227-2985. Address: 112 W. Lincoln, Lindsborg, KS 67456.

Bed & Breakfast in various local homes (European style) by Kathy Eck, coordinator. (913) 227-2462 after 5 p.m.

Book Review

Smith, Fred, Learning to Lead: Bringing Out the Best in People. (Waco, TX: Word Inc., 1986) 182 pgs.

Review by Gordon P. Lawton
Pastor, Boulder, Colorado, Seventh Day Baptist Church

Many pastors may feel that they are not the leaders they would like to be. Dr. Fred Smith, in *Learning to Lead: Bringing Out the Best in People*, tells us that a leader is not created by appointing a person to a position, nor giving a person a title. Rather, a person is only a leader if people will follow. In this book, we see that leadership is a skill which can be developed in varying styles, although some will be better at it than others.

Dr. Smith is very pragmatic about

his description of a leader and the qualities of leadership; this is the strength of the book. Leadership is not spiritualized beyond comprehension, nor is it reduced to a checklist. It is described from the viewpoint of one who has been a master leader for many years.

"The fact that people feel warmly toward a pastor doesn't mean he's a good leader at all. It simply means he is a likable personality. A lot of times it's more important to get the job done than be liked.

"Interestingly, the persons God picks as leaders aren't always the ones we would have picked. His leaders would not always have been elected. In a democracy, I doubt the apostle Paul would have made it. Leaders must be willing to be lonely."

Cont. on page 35



My Friend

Anonymous

*I have a friend in Heaven
Who knows my every want
I tell Him all my secrets
He's my trusting confidant*

*He knows when I feel sorrow
His gentile whisper calms
He soothes my weary spirit
And dissolves my worldly qualms*

*He helps me with my problems
As I pass him all my woes
He overflows with patience
As it's His way that I chose*

*I try so hard to please Him
But at times I go astray
He assures me I'm forgiven
In His gentle loving way*

*So if your life seems jumbled
And you need your faith restored
Take all your worldly problems
And pass them to the Lord*

*They say that in this lifetime
There are no guarantees
But God keeps all His promises
And gives you inner peace*

*A peace that can't be copied
It's obtained in just one way—
Give God control of everything
Confess your sins and pray*

*For once you've found this friend of
mine
You'll never want to part
He fills you with a spiritual wealth
That surrounds your peace-filled heart.*



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Obituaries

Farley.—Charles C. Farley, 87, of Whitesboro, New Jersey, died on April 21, 1986, at Cape May Court House, New Jersey, as a result of an auto accident.

Born in Fulton, South Carolina, he had lived in Ohio prior to moving to Whitesboro in the 1940's. Mr. Farley was employed by the U.S. Postal service for more than 30 years before his retirement.

In the late 1960's, Mr. Farley discovered the Seventh Day Baptist Church of Shiloh, New Jersey, and began to attend regularly. He joined the church in 1972. Although he lived 45 miles from Shiloh, he was regular in attendance and participated in the church and Sabbath School program in many ways.

Survivors include his wife, Lucille (Simms); two foster sons, Darnell Harris of Columbus, Ohio, and Kelly Harris of Atlantic City, New Jersey; and one brother, Grady, of San Francisco, California.

Funeral services were conducted from the Lively Funeral Home in Cape May, New Jersey, by his pastor, Rev. John H. Camenga. Interment was in the Household of Ruth Cemetery, Burlington, New Jersey.

JHC

Nusom.—Robert Leroy Nusom, of Longmont, Colorado, died April 22, 1986, at the age of 65. He was born December 5, 1920, in Westfield, New York, the son of John and Lena (Arnaman) Nusom.

Mr. Nusom attended a school for the blind in Batavia, New York, between the ages of four and 19. He worked as a senior assembler at IBM in Boulder, Colorado, having joined the company in 1952 in New York State, and moving to the Boulder plant in 1976. Prior to his employment with IBM, he owned and worked a farm in New York and was employed by Welch's Juice Co. He belonged to the Voice-Spondance Club for the Blind and the IBM Quarter Century Club. He was a member of the Boulder Seventh Day Baptist Church. Bob and his seeing eye dogs were an inspiration to all who knew him; his thoughtful consideration of all that was said produced words of encouragement and understanding, especially in Sabbath School.

He was preceded in death by Madaline Kimball Nusom, his first wife, who died in 1981. Survivors include his wife, Paula (Poe) Nusom; two brothers, Claude and Arthur Nusom; two sisters, Blanch Graham and Mildred White; a son, Arthur (Dick) Nusom; a daughter, Dawn Nusom; a step-son, Oliver Howells; four grandchildren and two step-grandchildren.

A memorial service was conducted by his pastor, Rev. Gordon P. Lawton, at the Lewollen Funeral Home, Longmont, on April 25, 1987. GPL

Wagner.—Dr. Everett Wesley Wagner, of Longmont, Colorado, died May 3, 1986, at the age of 82. He was born July 17, 1903, in

Noxville, Iowa.

Dr. Wagner, a trained Chiropractor, had lived many years in Longmont after retirement. His health kept him bed bound for the last years of his life, yet he had an active mind and often turned discussions to spiritual matters. He had a faith in and love of the Lord Jesus. He was a member of the Seventh Day Baptist Church of Boulder.

Survivors include his wife Agnes; two daughters; grandchildren and great grandchildren. Funeral services were conducted May 6, 1986, by his pastor, Rev. Gordon P. Lawton at the ahlberg Funeral Chapel in Longmont, with burial at Lyons, Colorado. GPL

Davis.—Percy C. Davis, 77, of Stow Creek Township, New Jersey, died on May 24, 1986, at the Bridgeton (New Jersey) Hospital following two months of declining health.

Born in Shiloh, New Jersey, the son of Harry and Alice (Sheppard) Davis, he was the husband of Beulah (Allen) Davis. They had celebrated their 52nd wedding anniversary prior to Mr. Davis' death.

Mr. Davis attended Salem College, Salem, West Virginia, and was employed by E.I. Dupont Company for seven years before establishing his own farm in the Shiloh area. He was active in civic affairs, serving on the Stow Creek Township School Board and Township Committee and was township clerk for several years. He was a member of the New Jersey Agriculture Marketing Association, the New Jersey Farm Bureau, the New Jersey Vegetable Growers Association, and a former member of the Shiloh Grange.

Mr. Davis was a long-time active member of the Seventh Day Baptist Church of Shiloh, where he served in many offices over the years.

In addition to his wife, Beulah, he is survived by three sons, W. Allen Davis, Philip C. Davis and Stephen W. Davis, and one daughter, Arah Mae Sheppard, all of Stow Creek Township; 11 grandchildren, and eight great-grandchildren.

Memorial services were conducted by his pastor, Rev. John H. Camenga. A private family interment was conducted in the church cemetery. JHC

Hitchner.—Martie T. (Harris) Hitchner, 77, of Shiloh, New Jersey, died on June 10, 1986, at her home following several months of declining health.

Born in Hopewell Township, New Jersey, the daughter of the late L. Hoover and Jennie (Tomlinson) Harris, she was the wife of the late Elden S. Hitchner, who died in 1974.

Mrs. Hitchner, who was active in civic affairs, was a past president of the Cumberland County, New Jersey, PTA, a vice president of the local chapter of the AARP, and a member of several area organizations.

Mrs. Hitchner was an active member of the Seventh Day Baptist Church of Shiloh. She was a faithful member of the choir and Ladies Benevolent Society and served in many ways. At the time of her death, she was serving as a member of the Pastoral Relations Committee.

For many years, she served as cook for Jersey Oaks Camp.

Survivors include one son, David E. Hitchner of Hopewell Township; one daughter, Judyth M. Hitchner of Shiloh; one brother, Olin R. Harris of Shiloh; two sisters, Pauline Ireland and Ruth Harris of Salem, New Jersey; and two grandsons.

Funeral services were conducted by her pastor, Rev. John H. Camenga, assisted by Pastor Emeritus Charles H. Bond. Interment was in the church cemetery. JHC

Pierson.—John Stanton (Jack) Pierson of Canon City, Colorado, died December 3, 1986, at the age of 88. He was born November 20, 1898 in Delta, Colorado, the son of Joseph and Adaline (Hetzl) Pierson.

Jack retired as a plumber from the University of Colorado and was a life member of the Laborer's International Union of North America, Local #720. He was not always a plumber, but admitted to activities which included forestry, cooking, road building, commercial laundering, auto body repair, wood working and carving, farming and home construction. He used his talents from time to time at what is now Camp Paul Hummel, and around the Seventh Day Baptist church in Boulder, Colorado.

Survivors include his wife, Louisa (Jenner) Pierson; two sons, Richard and Ronald; a brother, Albert Pierson; five grandchildren and two great grandchildren. A graveside service was conducted by Rev. Gordon P. Lawton at Mountain View Memorial Park, Boulder, on December 5, 1986. GPL

Lewis.—Wilena (Lowther) Lewis of New Cumberland, West Virginia, died on Christmas Day, 1986, at the age of 91.

She was born on September 22, 1895, in West Milford, West Virginia, the daughter of Thomas and Lucy Lowther. She was preceded in death by her husband, Claude, two brothers, and one sister. Funeral services were conducted in New Cumberland.

Nida.—Jeanett (Dickinson) Nida of Salem, West Virginia, died on January 24, 1987, at the age of 66. She was born on April 6, 1920, in Stow Creek Township, Cumberland County, New Jersey, the daughter of Clarence D. and Alice (Randolph) Dickifson.

She graduated from Salem College in 1942, having worked in the Dean's office to help pay for her education. After graduation,

she taught at Bridgeton (New Jersey) High School and then took a position as assistant to the editor of *The Sabbath Recorder*, who at that time was K. Duane Hurley.

On November 24, 1944, she married Melvin G. Nida, and in 1959 she completed her master of science degree in education from Alfred University in Alfred, New York. In 1962, Jeanett and her family travelled extensively, visiting churches across the United States while her husband served as president of the Seventh Day Baptist General Conference. In 1963, the Nidas moved to Salem where for nearly 15 years she served as treasurer of the Salem Seventh Day Baptist Church. She also served as secretary of the Salem Press.

She was preceded in death by a daughter, Elizabeth Eleanor. Survivors include her husband, Melvin G. Nida; a son, Laurence H. Nida of Myrtle Beach, South Carolina; a daughter, Sylvia Worrall of Middleburg, Virginia; two brothers, C. Harmon Dickinson of Milton, Wisconsin, and Melvin R. Dickinson of Bridgeton; one sister, Eleanor McAllister of Bridgeton; and four grandsons.

Memorial services were conducted by Rev. S. Kenneth Davis at the Salem Seventh Day Baptist Church on January 28, 1987. Interment was in the Seventh Day Baptist Church Cemetery, Shiloh, New Jersey.

Bird.—Cecile E. Bird, 92, of Dodge Center, Minnesota, passed away on January 27, 1987, at Fairview Nursing Home in Dodge Center, where she had lived since May of 1978.

The former Cecile Edna Lewis was born on January 13, 1895, in North Loup, Nebraska, the daughter of Walter and Liniel (Lawton) Lewis. She was raised

primarily in Dodge Center, attending school there. She later attended nursing training.

She was united in marriage to Harry L. Bird on December 23, 1919, in North Loup, and to this union were born one son and one daughter. After their marriage, the couple farmed in rural Dodge Center. Later, Mr. Bird was a painter for Methodist Hospital in Rochester, Minnesota. They retired in 1950 and continued to live in Dodge Center. Mr. Bird died in November of 1977.

Cecile was a long-time member of the Seventh Day Baptist Church in Dodge Center and its Ladies Aid. She was also a member of the Dodge Center American Legion Auxiliary and the WWI Barracks, and a past member of the Dodge Center Senior Citizens.

Survivors include one son, Derwin, of Wabasha, Minnesota; one daughter, Ruth Bennett, of Battle Creek, Michigan; six grandchildren, and nine great-grandchildren. Besides her husband and parents, she was preceded in death by two brothers and one sister.

Funeral services were held on January 30, 1987, in the Seventh Day Baptist Church of Dodge Center with Rev. Paul Osborn, pastor, officiating. Interment was in the Grandview Memorial Gardens in Rochester.

Beck.—Reba (McGonegal) Beck of Hope, Rhode Island, died on February 3, 1987, in Hope. She was the wife of Benjamin Beck.

Mrs. Beck had lived for more than 35 years in Norwich, Connecticut, where she was employed by the Thermos Company. She had worked at the Leviton Manufacturing Company in Warwick, Rhode Island, for 16 years prior to her retirement in 1974.

She had resided in Coventry, Rhode Island, for the past 33 years and was a member of the First Seventh Day Baptist Church of Hopkinton in Ashaway, Rhode Island.

Survivors include her husband, Benjamin; three sons, Andrew Tomovick of Coventry, Rhode Island, Edward Tomovick of Danielson, Rhode Island, and Donald Tomovick of Boston, Massachusetts; three daughters, Roseanna Weigant of Mystic, Connecticut; Catherine Helm and Alta Emmaline Merchant, both of Norwich; one sister, Adella Daniels of Fairbanks, Alaska; 21 grandchildren; and 18 great-grandchildren.

The funeral service and interment were held on February 6, 1987, in Coventry.

Hansen.—Luther John Hansen was born on January 30, 1910, the son of the Rev. Carl A. and Othilla Hansen, and died at his home in Denver, Colorado, on February 13, 1987. His father was a former pastor of the Denver church.

Most of Luther's life was spent as an employee of Royal Crest Dairy. He was a member of the Denver Seventh Day Baptist Church, where he served as a trustee and as treasurer.

On November 26, 1933, he was married to Geneva Mae Saunders, who preceded him in death. He is survived by three sons, Theodore C., Donald L. and Edward A. Hansen; and five grandchildren.

Funeral services were held at the Moore-Howard Mortuary in Denver on February 17, 1987, with Pastors John Bevis and Arthur Rowe of the Denver church officiating. JB

Sabbath group opposes calendar change

BSA.—In a recent article in *The New York Times*, John M. Culkin, executive director of the Center of Understanding Media, New York City, proposed a new calendar that would remain the same year after year. Termed the Constant Calendar, it would create months of four and five complete, seven-day weeks, with each month beginning on a Monday. However, the Constant Calendar would also insert an extra day at the end of every year, thus disrupting the weekly cycle.

According to Bible Sabbath Association (BSA) Executive Director Richard A. Wiedenheft, "The Constant Calendar would create incredible problems for seventh-day Christians, observant Jews, and to many first-day Christians who are concerned about

observing the Fourth Commandment. We believe the weekly cycle and the seventh-day Sabbath stem from Creation and have continued without interruption to the present. Adding an extra day would mean that well over 5 million seventh-day Christians around the world would keep the Sabbath on Saturday of one year, Friday the next year, Thursday the next year and so on. This would create horrendous problems for employees, employers, schools, and governments in every country."

The Bible Sabbath Association, based in Fairview, Oklahoma, is a nonsectarian organization that attempts to protect the rights of Sabbatarian Christians.

SR

Obituaries

Farley.—Charles C. Farley, 87, of Whitesboro, New Jersey, died on April 21, 1986, at Cape May Court House, New Jersey, as a result of an auto accident.

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In the late 1960's, Mr. Farley discovered the Seventh Day Baptist Church of Shiloh, New Jersey, and began to attend regularly. He joined the church in 1972. Although he lived 45 miles from Shiloh, he was regular in attendance and participated in the church and Sabbath School program in many ways.

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JHC

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Survivors include his wife Agnes; two daughters; grandchildren and great grandchildren. Funeral services were conducted May 6, 1986, by his pastor, Rev. Gordon P. Lawton at the ahlberg Funeral Chapel in Longmont, with burial at Lyons, Colorado. GPL

Davis.—Percy C. Davis, 77, of Stow Creek Township, New Jersey, died on May 24, 1986, at the Bridgeton (New Jersey) Hospital following two months of declining health.

Born in Shiloh, New Jersey, the son of Harry and Alice (Sheppard) Davis, he was the husband of Beulah (Allen) Davis. They had celebrated their 52nd wedding anniversary prior to Mr. Davis' death.

Mr. Davis attended Salem College, Salem, West Virginia, and was employed by E.I. Dupont Company for seven years before establishing his own farm in the Shiloh area. He was active in civic affairs, serving on the Stow Creek Township School Board and Township Committee and was township clerk for several years. He was a member of the New Jersey Agriculture Marketing Association, the New Jersey Farm Bureau, the New Jersey Vegetable Growers Association, and a former member of the Shiloh Grange.

Mr. Davis was a long-time active member of the Seventh Day Baptist Church of Shiloh, where he served in many offices over the years.

In addition to his wife, Beulah, he is survived by three sons, W. Allen Davis, Philip C. Davis and Stephen W. Davis, and one daughter, Arah Mae Sheppard, all of Stow Creek Township; 11 grandchildren, and eight great-grandchildren.

Memorial services were conducted by his pastor, Rev. John H. Camenga. A private family interment was conducted in the church cemetery. JHC

Hitchner.—Martie T. (Harris) Hitchner, 77, of Shiloh, New Jersey, died on June 10, 1986, at her home following several months of declining health.

Born in Hopewell Township, New Jersey, the daughter of the late L. Hoover and Jennie (Tomlinson) Harris, she was the wife of the late Eldon S. Hitchner, who died in 1974.

Mrs. Hitchner, who was active in civic affairs, was a past president of the Cumberland County, New Jersey, PTA, a vice president of the local chapter of the AARP, and a member of several area organizations.

Mrs. Hitchner was an active member of the Seventh Day Baptist Church of Shiloh. She was a faithful member of the choir and Ladies Benevolent Society and served in many ways. At the time of her death, she was serving as a member of the Pastoral Relations Committee.

For many years, she served as cook for Jersey Oaks Camp.

Survivors include one son, David E. Hitchner of Hopewell Township; one daughter, Judith M. Hitchner of Shiloh; one brother, Olin R. Harris of Shiloh; two sisters, Pauline Ireland and Ruth Harris of Salem, New Jersey; and two grandsons.

Funeral services were conducted by her pastor, Rev. John H. Camenga, assisted by Pastor Emeritus Charles H. Bond. Interment was in the church cemetery. JHC

Pierson.—John Stanton (Jack) Pierson of Canon City, Colorado, died December 3, 1986, at the age of 88. He was born November 20, 1898 in Delta, Colorado, the son of Joseph and Adaline (Hetzel) Pierson.

Jack retired as a plumber from the University of Colorado and was a life member of the Laborer's International Union of North America, Local #720. He was not always a plumber, but admitted to activities which included forestry, cooking, road building, commercial laundering, auto body repair, wood working and carving, farming and home construction. He used his talents from time to time at what is now Camp Paul Hummel, and around the Seventh Day Baptist church in Boulder, Colorado.

Survivors include his wife, Louisa (Jenner) Pierson; two sons, Richard and Ronald; a brother, Albert Pierson; five grandchildren and two great grandchildren. A graveside service was conducted by Rev. Gordon P. Lawton at Mountain View Memorial Park, Boulder, on December 5, 1986. GPL

Lewis.—Wilena (Lowther) Lewis of New Cumberland, West Virginia, died on Christmas Day, 1986, at the age of 91.

She was born on September 22, 1895, in West Milford, West Virginia, the daughter of Thomas and Lucy Lowther. She was preceded in death by her husband, Claude, two brothers, and one sister. Funeral services were conducted in New Cumberland.

Nida.—Jeanett (Dickinson) Nida of Salem, West Virginia, died on January 24, 1987, at the age of 66. She was born on April 6, 1920, in Stow Creek Township, Cumberland County, New Jersey, the daughter of Clarence D. and Alice (Randolph) Dickinson.

She graduated from Salem College in 1942, having worked in the Dean's office to help pay for her education. After graduation,

she taught at Bridgeton (New Jersey) High School and then took a position as assistant to the editor of *The Sabbath Recorder*, who at that time was K. Duane Hurley.

On November 24, 1944, she married Melvin G. Nida, and in 1959 she completed her master of science degree in education from Alfred University in Alfred, New York. In 1962, Jeanett and her family travelled extensively, visiting churches across the United States while her husband served as president of the Seventh Day Baptist General Conference. In 1963, the Nidas moved to Salem where for nearly 15 years she served as treasurer of the Salem Seventh Day Baptist Church. She also served as secretary of the Salem Press.

She was preceded in death by a daughter, Elizabeth Eleanor. Survivors include her husband, Melvin G. Nida; a son, Laurence H. Nida of Myrtle Beach, South Carolina; a daughter, Sylvia Worrall of Middleburg, Virginia; two brothers, C. Harmon Dickinson of Milton, Wisconsin, and Melvin R. Dickinson of Bridgeton; one sister, Eleanor McAllister of Bridgeton; and four grandsons.

Memorial services were conducted by Rev. S. Kenneth Davis at the Salem Seventh Day Baptist Church on January 28, 1987. Interment was in the Seventh Day Baptist Church Cemetery, Shiloh, New Jersey.

Bird.—Cecile E. Bird, 92, of Dodge Center, Minnesota, passed away on January 27, 1987, at Fairview Nursing Home in Dodge Center, where she had lived since May of 1978.

The former Cecile Edna Lewis was born on January 13, 1895, in North Loup, Nebraska, the daughter of Walter and Liniel (Lawton) Lewis. She was raised

primarily in Dodge Center, attending school there. She later attended nursing training.

She was united in marriage to Harry L. Bird on December 23, 1919, in North Loup, and to this union were born one son and one daughter. After their marriage, the couple farmed in rural Dodge Center. Later, Mr. Bird was a painter for Methodist Hospital in Rochester, Minnesota. They retired in 1950 and continued to live in Dodge Center. Mr. Bird died in November of 1977.

Cecile was a long-time member of the Seventh Day Baptist Church in Dodge Center and its Ladies Aid. She was also a member of the Dodge Center American Legion Auxiliary and the WWI Barracks, and a past member of the Dodge Center Senior Citizens.

Survivors include one son, Derwin, of Wabasha, Minnesota; one daughter, Ruth Bennett, of Battle Creek, Michigan; six grandchildren, and nine great-grandchildren. Besides her husband and parents, she was preceded in death by two brothers and one sister.

Funeral services were held on January 30, 1987, in the Seventh Day Baptist Church of Dodge Center with Rev. Paul Osborn, pastor, officiating. Interment was in the Grandview Memorial Gardens in Rochester.

Beck.—Reba (McGonagal) Beck of Hope, Rhode Island, died on February 3, 1987, in Hope. She was the wife of Benjamin Beck.

Mrs. Beck had lived for more than 35 years in Norwich, Connecticut, where she was employed by the Thermos Company. She had worked at the Leviton Manufacturing Company in Warwick, Rhode Island, for 16 years prior to her retirement in 1974.

She had resided in Coventry, Rhode Island, for the past 33 years and was a member of the First Seventh Day Baptist Church of Hopkinton in Ashaway, Rhode Island.

Survivors include her husband, Benjamin; three sons, Andrew Tomovick of Coventry, Rhode Island, Edward Tomovick of Danielson, Rhode Island, and Donald Tomovick of Boston, Massachusetts; three daughters, Roseanna Weigant of Mystic, Connecticut; Catherine Helm and Alta Emmaline Merchant, both of Norwich; one sister, Adella Daniels of Fairbanks, Alaska; 21 grandchildren; and 18 great-grandchildren.

The funeral service and interment were held on February 6, 1987, in Coventry.

Hansen.—Luther John Hansen was born on January 30, 1910, the son of the Rev. Carl A. and Othilla Hansen, and died at his home in Denver, Colorado, on February 13, 1987. His father was a former pastor of the Denver church.

Most of Luther's life was spent as an employee of Royal Crest Dairy. He was a member of the Denver Seventh Day Baptist Church, where he served as a trustee and as treasurer.

On November 26, 1933, he was married to Geneva Mae Saunders, who preceded him in death. He is survived by three sons, Theodore C., Donald L. and Edward A. Hansen; and five grandchildren.

Funeral services were held at the Moore-Howard Mortuary in Denver on February 17, 1987, with Pastors John Bevis and Arthur Rowe of the Denver church officiating. JB

Sabbath group opposes calendar change

BSA.—In a recent article in *The New York Times*, John M. Culkin, executive director of the Center of Understanding Media, New York City, proposed a new calendar that would remain the same year after year. Termed the Constant Calendar, it would create months of four and five complete, seven-day weeks, with each month beginning on a Monday. However, the Constant Calendar would also insert an extra day at the end of every year, thus disrupting the weekly cycle.

According to Bible Sabbath Association (BSA) Executive Director Richard A. Wiedenheft, "The Constant Calendar would create incredible problems for seventh-day Christians, observant Jews, and to many first-day Christians who are concerned about

observing the Fourth Commandment. We believe the weekly cycle and the seventh-day Sabbath stem from Creation and have continued without interruption to the present. Adding an extra day would mean that well over 5 million seventh-day Christians around the world would keep the Sabbath on Saturday of one year, Friday the next year, Thursday the next year and so on. This would create horrendous problems for employees, employers, schools, and governments in every country."

The Bible Sabbath Association, based in Fairview, Oklahoma, is a nonsectarian organization that attempts to protect the rights of Sabbatarian Christians.

SR

Accessions

Boulder, Colorado
Gordon Lawton, Pastor

Joined after baptism
Charity Heath
Christopher Rood
Timothy Rood

Houston, Texas

Joined after testimony
Sandra Cooper
Dianna Kohobel
Ken Kohobel
Ellen Tayler
James Tayler
Gail Terrell
Howard Terrell

Portland, Oregon

Joined after testimony
John Dahl
Lorna Dahl

Riverside, California
Gabriel Bejjani, Pastor

Joined after baptism
Janie Childress
Aimee Lamoreaux
Stephanie McCoy
Debbie Sargent

Joined after testimony

Sandra Block
Daniel Greg
Andrew Guerrette
Coleen Cuerette
Vera Maguire

Joined by letter

Gertrude Davis
Leland Davis
Marilyn Merchant
Jill Pederson
Marty Pederson
Beverly Soper
Earl Soper

Lost Creek, West Virginia
David Taylor, Pastor

Joined after testimony
Sue Coleman
Jerry Garrett

Salem, West Virginia
S. Kenneth Davis, Pastor

Joined by letter
Keith C. Bond

Westerly, Rhode Island
Dale E. Rood, Pastor

Joined after baptism
Diane Orlando
Michael Whitehead

Joined by testimony
John McDowell
Therese McDowell (associate member)

Pearls

Cont. from page 24

had employed him; and absolutely refused to go. So that when Mr. Stennett came to Newbury, neither prosecutor nor witness appearing against him, he was discharged of course.

Was this sequence of events coincidence, or divine intervention? To those whose view of history is theocentric, that is, "God-centered" and who see the hand of God as active in the affairs of men, the answer is obvious. God does work in mysterious ways his wonders to perform. History is filled with examples of his providence in preserving a witness so later generations can know that even in persecution one does not stand alone. **SR**

Births

Wilson.—A son, Matthew Wadsworth, was born to Worth and Carole (Stewart) Wilson of Loveland, Colorado, on May 29, 1986.

Rahn.—A daughter, Angela Rahn, was born to Steve and Kerry Rahn of Houston, Texas, on July 8, 1986.

Cooper.—A son, Shawn Cooper, was born to Gary and Sandra Cooper of Houston, Texas, on October 20, 1986.

Stillman.—A daughter, Danielle Stillman, was born to Dan and Denise Stillman of Houston, Texas on November 3, 1986.

Lawton.—A son, Philip Andrew, was born to Gordon and Linda (Burdick) Lawton of Boulder, Colorado, on December 1, 1986.

Marriages

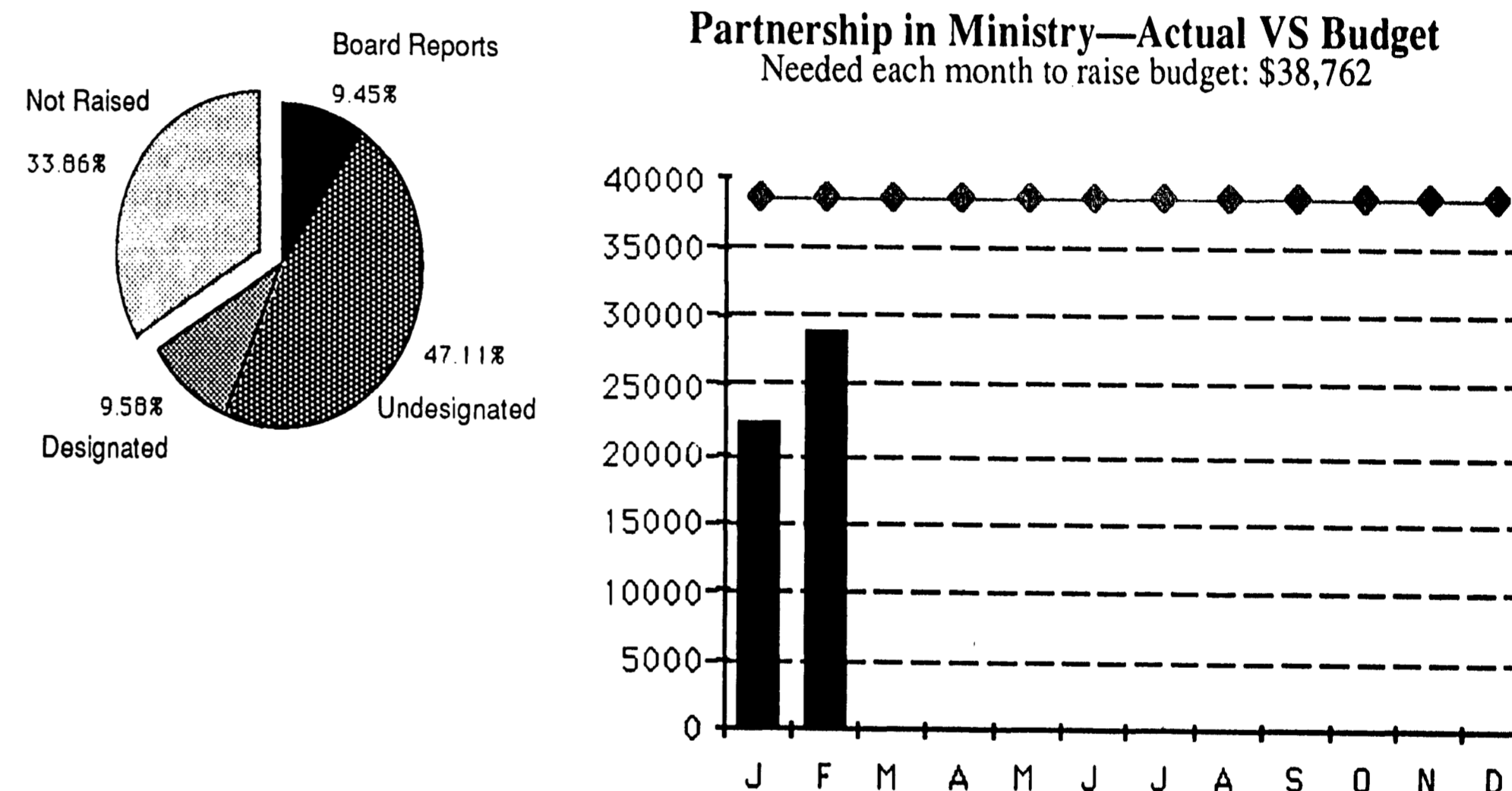
Deaton-Williams.—Kimberly Kay Deaton, daughter of Mr. and Mrs. Stephen J. Pierce of Houston, Texas, and Derek Lance Williams, son of Lt. Commander (USN) Richard Williams, were united in marriage on October 18, 1986, at the First Houston Seventh Day Baptist Church by Br. James Taylor.

Partnership in Ministry

Our World Mission budget update

You can be an active part of this partnership through your ongoing relationship to your local church. At the same time, you can help to carry the responsibility of the partnership by supporting our combined denominational budget—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.'



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on the partnership.

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Address: _____

City: _____ State: _____

Zip: _____ Church: _____

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- designated for:
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 - Christian Education (Sabbath School, camps, youth materials etc.)
 - Publishing (Sabbath Recorder, Leadline, Tracts)
 - Leadership Training (Ministerial or Lay Training)
 - Hunger Relief (SDB United Relief Fund)
 - Summer Christian Service Corps
 - SDB World Federation

Please make checks payable to Our World Mission

Partnership in Ministry

Salem church reports on an active season

by Kathy Grant
Johnson

Our Salem Seventh Day Baptist Church has been very busy here in West Virginia.

In October of 1986, we hosted West Virginia Church Day for those Seventh Day Baptist churches here in our state. On October 12, our church choir sang at the memorial service for T. Edward Davis, which was held at the new Brewster Chapel on the Salem College campus.

Pastor Ken Davis and his wife, Jean, participated in the 14th Annual Foster Grandparent Program's Recognition, held at Salem College's Mary Babb Randolph Room. Kathy Johnson (church member) is supervisor for the Foster Grandparent Program of Harrison and Doddridge Counties, under the West Virginia Department of Education. The recognition was held on October 22, 1986.

Our Women's Society is still busy serving dinners to the Salem Business and Professional Women's Club each

month in order to raise money for their treasury.

Our Social Committee has been very busy planning for several social events. In October, they sponsored a Halloween party and gave out prizes for the best costumes. In November, they sponsored a Box Social, with the proceeds going towards financing the new restroom in the nursery.

Our church had a busy, joyous Christmas season. The Sabbath School classes had their annual Christmas program. The church members enjoyed caroling the residents of the Salem College Personal Care Center, and our church choir sang at the Christmas celebration at Fort New Salem.

As 1987 began, our church prepared for a special day. On March 7th, we sponsored Friends Day. Each member was encouraged to invite a friend to come to church with him to participate in that day's activities. **SR**

Central Africa Conference reports advances

by A. K. Harawa

One of the most exciting experiences of conviction happened at our Nkhotakota being the headquarters of the Moslems and being considered as the unreached area. Our leader there has reported more baptisms and another place of worship established. Though our Nkhotakota church leader went to school in the olden days and has a little education up to maybe grade two, but we praise the Almighty God in heaven that the Holy Spirit has led brother P. N. Goma to work well with people has entrusted to him. Brother P. N. Goma is a humble man dedicated and willing to serve the Lord. There are indications as being called by God to service.

Central Africa Conference therefore requests all sister Seventh Day Baptist

Conferences to join her in prayers praying especially for brother Goma and his service, asking the Lord to bless his work and add more knowledge and zealotness to the work. I am confident that through our earnest and honest prayers the Lord will multiply the membership in the years to come.

Central Africa Conference has felt concerned to fulfill the Great Commission and now we see that the Lord has given us a place which we have been longing for a number of years, and it is among the difficult religion as everybody knows. Pray for the whole conference and the leadership. **SR**

Sabbath-breakers

Cont. from page 10.

offender himself. He not only gets to go on living, but he gets to show—by his new life—what a great forgiver God is.

I should hope that this is the sort of thing that would happen in our churches if one of us were to be accused of breaking the Sabbath. I should hope that there would be repentance and confession of sin to God, and that we would claim his forgiveness in Jesus' name. I should

look for a real determination to keep the Sabbath holy from now on. Rather than having a stoning session, we would have a celebration of what God has done for us through Christ.

So we do not stone Sabbath-breakers anymore, and this is why: Jesus died so that we do not have to. Sin is still sin, but God's last word is forgiveness. **SR**

Book Review

Cont. from page 27

This fifth volume in the Leadership Library, co-published by Christianity Today and Word Inc., is a must for the library of every pastor who has ever wondered what leadership is really about. It is a must also for every church library and every Pastoral Search Committee. In these pages we see the pastor not merely as the convener of committees, placater of all hurt feelings and the employee of the church, but as a person with a vision, and the leader of the congregation. **SR**

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