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*You are my God,
and I will give you thanks;
you are my God,
and I will exalt you.
Give thanks to the Lord,
for he is good;
his love endures forever.*

Psalms 118:28-29 (NIV)

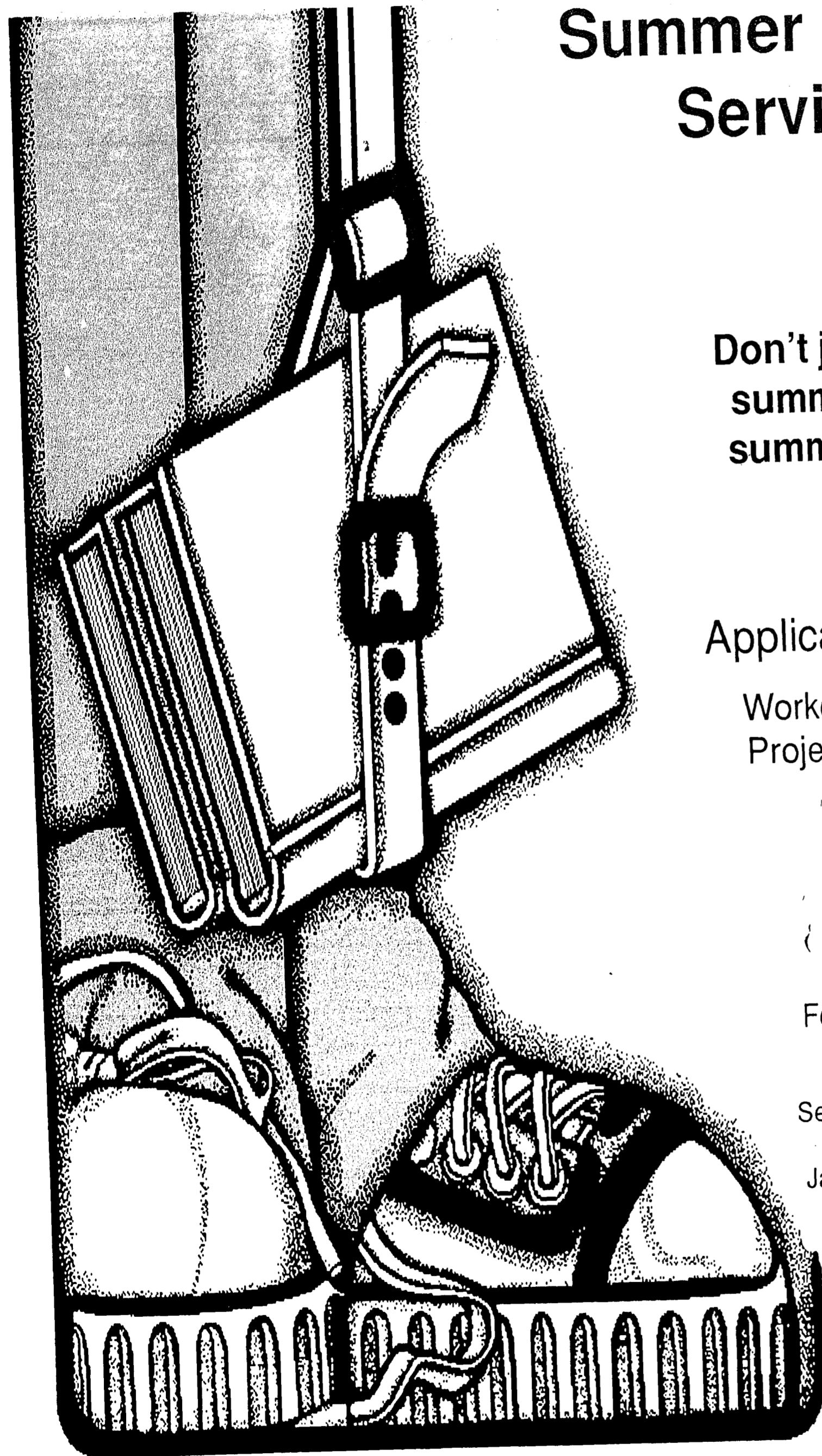
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The Seventh Day Baptist

December 1988

Sabbath Recorder

**Jamaican churches
begin long recovery from
Hurricane Gilbert**



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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.

Hurricane Gilbert smashes Jamaica

A listing of churches and damage gives six churches completely destroyed; three churches with roofs destroyed and 11 churches with sections of roof destroyed.

Sister E.R. Comrie, now resident in the USA, returned to Jamaica the end of September and was asked to bring back a report on the current situation there. This was sent to us on October 12. She wrote:

"Hurricane Gilbert hit Jamaica on September 12th. Described as the worst hurricane of the century, Gilbert destroyed hospitals, churches, schools and colleges, dwelling houses, business places, roads, telephone and electric wires and poles, trees and about everything in its path. Seventy-five percent of those buildings that were not completely destroyed had their roofs torn off and most people lost their personal belongings such as furniture, mattresses and other household articles.

"The eastern end of the island was hardest hit. In St. Thomas parish the Bath, Font Hill and Water Valley SDB churches are completely destroyed and most members have lost their homes and personal belongings. One death occurred among our members as a result of the hurricane.

"In St. Mary, north of Kingston, the Luna SDB church lost its roof and many members their homes and personal belongings. There were only four houses in this community that were left with roofs. The Orange Bay church on the northeast coast was damaged.

"A listing of churches and damage gives six churches completely destroyed; three churches with roofs destroyed and 11 churches with sections of roof destroyed. In cases where the churches were destroyed and the roofs completely destroyed the pieces of furniture and electrical appliances were all destroyed.

"The cottage at Crandall High School was destroyed and the roof on the main building is gone. Classes, however, are being held in the building and insurance coverage will help greatly with the repair. At Maiden Hall the house roof was damaged.

"The members in the SDB churches were also severely affected. Over 27 families have their homes completely destroyed; over 150 families have their roofs completely destroyed; over 300 families have sections of their roofs destroyed. In most of these personal belongings were also severely damaged or destroyed."

Sister E.R. Comrie concluded her report, "Although many of our members are just barely existing, they are still cheerful and holding on to the promises of God and hope our American brethren will be able to give them some help as quickly as possible."

On October 6th, an amount of \$6,000 was sent to the Jamaica SDB Conference. \$5,000 came from the SDB United Relief Fund and the balance from local church donation. Since that date, other churches have sent in funds designated for Jamaica and the support of the SDBURF in the November offering will no doubt reflect our loving response to this need. The *Lead Line* sent to all pastors and churches will give an update on our response and the continuing need.

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The President's Page

Share the Joy of his birth

by Luan Ellis

Christmas—the birth of the Christ child. What a great time to Share the Joy.

Luke 2:20 "And the shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them." I suppose a shepherd might have told his story like this:

"There I was, doing my job as usual—out on the hillside, looking after the sheep. It was a quiet night, with little happening. Then, all of a sudden, I felt a presence. I heard voices. I looked around at the other shepherds. They were looking around too. What was going on? This was nothing usual.

"I recognized where the voice was coming from. It was an angel! Now, I do not very often see angels, but I recognized this one. So I was very careful to listen to what he had to say. He told us, 'shepherd to not be afraid,' that the Messiah had come. He had come as a baby and we would find him in a lowly manger.

"Now, what kind of a wild story was this. We had all been waiting for the Messiah to come as God had promised. Each week, when I went to the temple, I would hear from Isaiah that the Sovereign Lord is coming to rule with power, bringing with him the people he has rescued. This angel was telling us the Messiah had come—but a baby? How can a baby rule with power? We were skeptical.

After the angel left, we sat around discussing what we had seen and heard. What should we do? Did we really believe the story? Had we really seen an angel? Should we go investigate what we thought we heard? I thought it was all so ridiculous. I did not want any part of it, but everyone else decided to go. I did not want to miss out on anything, so I tagged along.

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The angel had said he was bringing good news that would bring great joy to all people and I could see that was certainly true. Just one look at his face and I could see that he would bring joy to anyone that was in his presence. Why, he filled me with such joy that I could not wait to tell the world. I was ready to do as Isaiah foretold. "Get you up to a high mountain, O Zion, herald of good tidings; lift up your voice with strength, O Jerusalem, herald of good tidings, lift it up, fear not; say to the cities of Judah, 'Behold your God!' (Isaiah 40:9)"

In this particular season of great joy, let us be like the shepherd and go tell it on the mountains, that Jesus Christ is Lord. Share the Joy of his birth.

P.S.—Thought you might like to know this article was written in the middle of the night while stranded in Chicago's O'Hare airport on my way home from the Pacific Coast Association meeting in October. It is rather disconcerting to
Cont. on page 15



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Three privileges from God

Privileges that we can enjoy as God's people.

by Andrew Samuels

I would like to talk about a word which is familiar to all of us—a word which we all know—the word, privilege. It is a nice word. It is a word which I have known for as long as I can remember being acquainted with the English language. The word, “privilege.”

I would like to share from the book of Philippians, chapter four—three privileges that we have as God's people. But, six years ago, the word privilege took on new meaning for me personally. Six years ago, I entered this country as a member of the Jamaican delegation to the United Nations.

I know many of you have absolutely no idea what that means. Well, one of the things that happened to me at the very beginning of that time was that I was accredited to the United Nations. One of the things that came with that, is a little black book which served as an identification card which had my picture on it and my name under the picture. Beneath that, it said something like, “you have been hereby accorded with diplomatic privileges and immunities...” It was signed by a very distinguished gentleman by the name of George P. Schultz. But, what does all of that mean? It meant that while I was in the United

States and carrying this little black book everywhere I went, I could do anything, and I could not be convicted. The worst that could happen to me is that the government of the United States could send me to the government of Jamaica saying, “We declare this particular individual *persona non grata*.” Or, we do not want him here.

I had diplomatic privileges and immunities. Another thing that I got was another little card which had my picture and name. This time it said, “State Department Tax Exemption Card.” I know you do not know what that means! What it means is that I could go anywhere in the United States of America and buy anything or pay for any kind of service, and I never had to pay one cent of tax. That is a privilege.

The dictionary says that the meaning of the word, privilege, is “a right or immunity or benefit enjoyed only by some persons beyond the advantages of most.” That is exactly what a privilege is. I believe that, in the book of Philippians, chapter four, there are at least three privileges which I would like to share.

Philippians chapter four, verse four, reads, “Rejoice in the Lord always, and again I say rejoice.” Let me tell you, it is a privilege to rejoice always. You would be surprised to know how many people do not understand the meaning of the word, “always.” You would be surprised to know how many people think that the word, “always,” means “sometimes.” The word always never means sometimes. The word always, *always* means *always*. There are no exceptions. Paul says, “rejoice in the Lord always and again I say rejoice.” The majority of us have absolutely no difficulty rejoicing when there are good times—in rejoicing when things are pleasant, when things are happening the way we would like them to happen. But, what happens when things are not pleasant? What happens

when things are not going the way we would like them to go? That is a part of the always. That is also a part of the time when we should be rejoicing. I would like to show you an example from the book of Acts.

You will recall in Chapter 16, as the apostle Paul went to Silas, to Philippi, he cast a demon out of a young girl. He took away some income from some people, and Paul and Silas were jailed. They were taken and put in jail in Philippi. When you go further on in the chapter, as Paul and Silas have been beaten and locked up and have been in prison, the Scripture says, “At midnight (which represents your darkest hour when things are their worst) they prayed and sang praises unto God.” You see, their feet and hands had been chained, but they could not chain their lips. They could not chain their hearts. So the Scripture says, “At midnight they prayed and sang praises to God.” Brethren, the first time I read that, I thought I was going to read, “At midnight they complained and said Lord, why us? We have been your most dedicated servants. We have been your most diligent workers.” That is *not* what they said. They prayed and sang praises to God. Praise God, that is not the end of the story. The Scripture says, “Suddenly, there was a great earthquake, and the chains fell off their feet, and they were free.” They could have escaped and gone about their business; but they stood there. When the jailer woke up and saw that the doors were open and the prisoners seemed to have gone, he was about to kill himself. Paul says, “Brother do yourself no harm. We are right here.”

That is how God works when we learn to rejoice, always. The first privilege in verse four is a privilege of *permanent rejoicing*.

What is the second privilege that we have? Let us look at verse six. “Be careful for nothing but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God, and the peace of God which passes all understanding shall keep your hearts

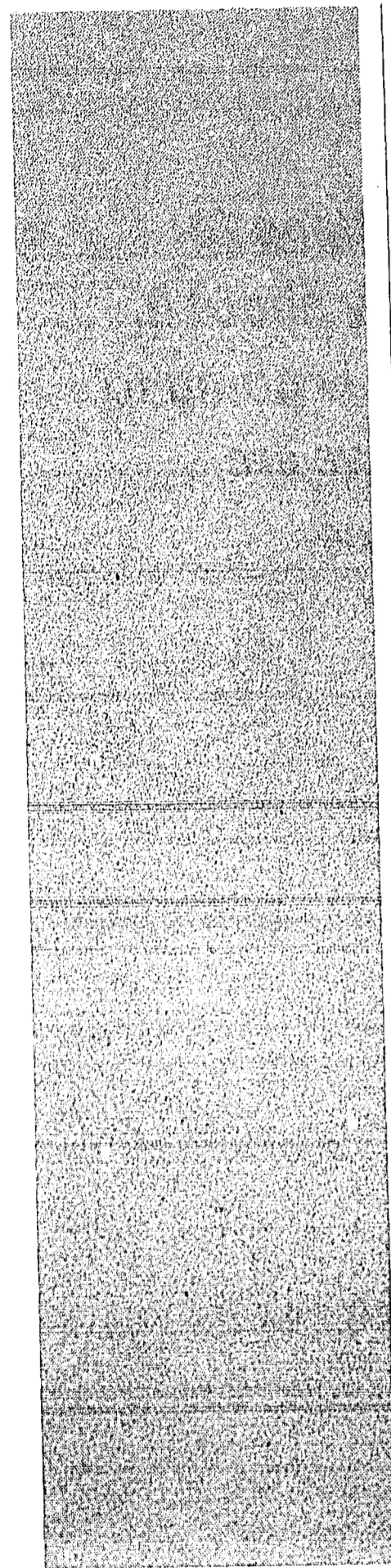
Many times we have questions to answer and we do not pray about it. We really do not believe it is going to make any difference. But we are wrong. It makes a difference.

and minds through Christ Jesus.” The second privilege is a privilege of *prayerful requesting*—not just permanent rejoicing, but prayerful requesting. Verse six says we do not have to be careful for anything. There is nothing that is too big or too small for our God to do. In everything, and again, you would be surprised to know how many people believe that *everything* means *some things*. “In everything, by prayer and supplication, with thanksgiving, let your request be made known unto God.”

You see, we have the privilege of approaching God boldly. The writer of Hebrews says, “We have a great high priest who can be touched with the feelings of our infirmities. Therefore, let us come boldly unto the throne of grace where we can find mercy to help in time of need.” I can go boldly to God. That is a privilege we have as God's people. Bring any requests to him. I submit to you that many times we have decisions to make. Many times we have questions to answer and we do not pray about it. We really do not believe it is going to make any difference. But we are wrong. It makes a difference.

Paul says that when we prayerfully bring our requests unto the Lord, the peace of God which passes all understanding shall keep our hearts and our minds through Christ Jesus. If you want

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to have the peace of God, that is the way to do it. Many times we burden ourselves with our needs and concerns. He says, bring them to me and leave them there and I will give you my peace—the privilege of prayerful requesting.

Our third privilege, found in verse 8, reads, "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." The third privilege is the privilege of *positive reasoning*. Paul says the things which are true and honest and just and pure and lovely and of good report, think on those things. Let that be the attitude of our minds and our hearts—to meditate on those things, to sometimes take those things which other people might mean for evil to be for good.

I recall hearing a story of a young man and his wife who were travelling in some mountains and got to a point where they had to go around a corner which was almost 360 degrees. He was kind of gazing a little bit and did not realize how steep the corner was, so he took it too wide. As he went around there was another car coming in the opposite direction. He almost went smack into that car. The driver of the other car, as they swung by each other and almost collided, stuck his head out the window and said, "Pig!" The guy was furious. He turned to his wife and said, "Look at him.

We burdened ourselves with our needs and concerns. He says, bring them to me and leave them there and I will give you my peace.

Look at him, calling me a pig. If I could get my hands on him I'd show him who the pig was." Just as they got half way around the corner, right in the middle of the road, there was the biggest, blackest, meanest looking pig that you ever saw in your life. His wife turned to him and said, "darling, I do not think he was talking about you—but maybe he should be."

Paul says the things which are true, and honest and just and pure and lovely and of good report, those must be the things with which we use our minds to meditate on. Do you know why we can do this? Do you know why we can have the privilege of permanent rejoicing and the privilege of prayerful requesting and the privilege of positive reasoning? It is not every one who can do that.

I think we can do it, through verse 13, chapter 4 of Philippians. Any one of us who tries to do this on our own, in our natural selves, will fail. In verse 13, Paul says, "I can do all things through Christ which strengtheneth me." Again, we have one of those lovely words, the word, "all." You would not believe how many people think that *all* means *some*. I can do *all* things. I can permanently rejoice, I can prayerfully request, I can positively reason through Christ who strengthens me. It is the only way.

I have shared with you the three privileges that you and I have as God's people—privileges that we can enjoy as God's people. Paul closes the chapter, and the book and he says, "May the grace of our Lord Jesus Christ be with you all. Amen."

We see that many times in Paul's epistles, "the grace of the Lord Jesus Christ be with you all." We think it is just another one of those nice little verses. But it is a powerful verse—the grace.

Even though we have been given the privilege of permanent rejoicing and the privilege of prayerful requesting and the privilege of positive reasoning, we do not deserve them. They have been given to us by the grace of God. Paul says, "may this same grace which has given us those privileges be with you, stay with you, dwell with you." SR

From the executive secretary's desk

Bearing the Fruit: Fecundity

I have learned a new word these last few months. The word is fecundity. At first I did not think it sounded like a usable word. I had never heard it used before. Reading Henri Nouwen's book, *Lifesigns*, however, and looking it up in the dictionary caused me not only to accept it as a good word, but also to want to use it. Nouwen's three lifesigns are intimacy (which we dealt with in last month's column), fecundity, and ecstasy (which we will get to next month).

I challenge you to be fecund, to be fruitful. It is a word that not only encompasses the productive life, but the fruitful life. Jesus calls us to a life not only of quantity but of quality.

In John 15:5 Jesus says, "Those who remain in me, with me in them, bear fruit in plenty." Three aspects of the fruitful life according to Nouwen are vulnerability, gratitude and fruits.

Vulnerability, Gratitude and Fruits

To be a fruitful individual means that we will open ourselves up to new relationships. Christ on the cross is the ultimate example. Most of us will never become this vulnerable, and yet a life of fecundity calls for us to be willing to live out our faith in such a way that we must become vulnerable.

The apostle Paul challenges us "to in every thing be thankful." Those who remain in close intimate relationship with Christ are thankful that God is constant, always present, and that every new experience has a divine purpose.

The life of fecundity to which Christ calls us, is a life rich with free gifts. We understand God's grace to be an unmerited gift of life free from guilt. The Gospel message is forgiveness. One of my favorite passages of Scripture is Galatians 5:22 in which Paul lists what he calls the fruits of the spirit—such qualities as peace, patience, kindness, goodness, gentleness, and, oh yes, joy and love.

Quality vs. Quantity

Fecundity describes a life that manifests itself in new, fresh and unique ways. It is a life of quality as well as quantity.

Our efforts at discipleship and church planting must be quality efforts. The goal is to bring a new life of hope, joy and vision to fearful people who are seeking intimacy and fruitfulness.

Perhaps we have been fearful of our failure to grow in great numbers because we have not understood that the roots of fecundity, of fruitfulness, are in the Vine—in Christ. Those roots are in our willingness to be vulnerable as he was vulnerable. They are in our expression of gratitude to God as we experience his grace and in our acceptance of his gifts, not in our earning his favor. Perhaps the focus of our goals needs to be more on the quality of our life and growth in him.

"Make your home in me," Jesus says, "and I make mine in you. Those who remain in me, with me in them, bear fruit in plenty. I have told you this, so that my joy may be in you and your joy may be complete." SR

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Reader Reaction

On Psalm, Song or Silence:

Dear Editor,

As to the article, "Psalm, Song, or Silence," (October, 1988 SR) Brother McElwain is not courteous and loving in admonitions against hymn-singing. He used expressions "untainted," "dastardly," "depart from the Bible completely," and "scandalous." I am grieved by his treatment of hymn-writers. Certainly, not every hymn is the fruit of an individual's profound spiritual experience, but many are such.

McElwain's remark, "spirituality of the Psalms is eminently Christian..." does not hold up well in several instances. Consider Psalm 137:9. Jesus did not endorse violence to "little ones" of the wicked.

Inspiration is not a has-been. It continues today.

Ira Bond
Nortonville, Kansas

When did Seventh Day Baptists start singing?

Dear Editor,

I am sure Tom McElwain's article in the September issue, "Psalm, Song, or Silence?" will stimulate some healthy discussion among SDBs. As I have had opportunity to worship in many SDB churches, I am always impressed—and usually blessed—with the variety in worship styles, particularly in music. Rev. McElwain's revelation that for the first 50 years SDBs did not sing hymns surely came as a shock to many. His suggestion that we might "lay aside the liturgical hymn traditions that have bound us for two centuries" may be received as sacrilegious to others. I appreciated his setting the issue of hymn singing and psalm singing in

the historical context as well as his challenge to examine our worship in light of the Bible.

As further context for that discussion—and confessing my own leanings on "tradition"—I'd like to share some of my own recent discoveries about the involvement of SDBs "in the middle of things" during that first 50 years of our history.

The first documented public meetings of Sabbath keeping Baptists were in 1657 in London and Colchester, England. Thomas Tillam, pastor of the Colchester church, made reference to both meetings in his 1657 book, *The Seventh-Day Sabbath Sought Out and Celebrated*. The London meetings, those of Pastor William Saller, were apparently the origin of what we know as the Mill Yard church. One of two existing copies of Tillam's book contains two hymns, one of them prefaced with this note: "Celebrating the Lord's Sabbath, with joyful communion in the Lord's Supper by 200 disciples at Colchester, in profession of all the law's precepts, Exodus 20, and gospel's principles, Hebrews 6." The hymn is written in rhymed couplets with a different Scripture citation for each phrase or verse.

The conclusion one might well draw is that Thomas Tillam's Sabbath keeping Baptist church sang hymns. We might add, however, that about five years later his congregation was publicly disowned by other Sabbath keeping Baptists because of their practice of a full range of Jewish legal ceremonies including circumcision. Their accusers believed such ceremony was not required of Christians. One of the accusers, Edward Stennett, later recognized Tillam's repentance and apparently forgave him. Edward was the first SDB Stennett

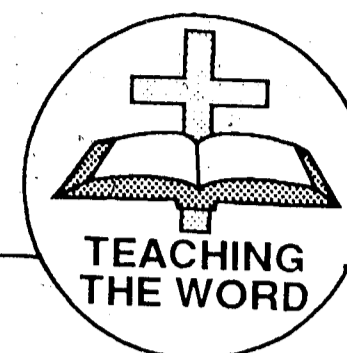
and the father of Joseph who published the 1697 hymn book. (Most of the above information was culled from Oscar Burdick's research on SDB English origins.)

Whether or not Tillam's church in Colchester was singing in 1657, we can probably assume the Mill Yard church in London was not. As McElwain points out, General Baptists usually avoided psalm singing while Particular Baptists early began the practice. The Mill Yard congregation was "General" Baptist. The other two London congregations we know of, however, were "Particular" Baptist, including what we know as the Pinner's Hall church where Joseph Stennett became pastor in 1690. (In America, meanwhile, Seventh Day Baptists were generally Particular—pun intended.) Stennett's Pinner's Hall congregation undoubtedly sang psalms and then hymns by around 1700. Joseph Stennett was a close friend of Benjamin Keach who is often credited with introducing hymn singing to English Baptists along with the other English churches.

It is from the *Journal of Samuel Hubbard* of Newport that we learn the most about the issue of singing in church in both American and English SDB churches. (Only portions of the fragmentary journal material have been published. Our Historical Society library contains some early manuscript copies.)

Hubbard, one of the founding members of our Newport, Rhode Island, church in 1671, copied many letters into his journal. One is from Peter Chamberlen of London to the Newport Sabbatarians. (The famous Dr. Chamberlen was a member of at least two early London SDB churches—Mill Yard and Bell Lane. He left the former for the latter over a dis-

Cont. on page 31



Christian Education

Sabbath School Teacher of the Year

Margaret Bond Allen of the Lost Creek, West Virginia, Seventh Day Baptist Church was honored at the annual sessions of the General Conference, Salem, West Virginia, as the 1988 Sabbath School Teacher of the Year.

Margaret, who is recognized by her smile and boundless energy, began teaching the junior class in the Lost Creek Sabbath School in 1960. Since then, she has been teaching continuously, beginners through high school, and is currently teaching the primary class. Allen has served on the vacation Bible school staff every year since 1958 except two years when she began attending the Lost Creek Church. She has served on many committees of her church, such as Board of Christian Edu-

cation, ladies aid, choir, youth fellowship sponsor, advisory committee and for the past 25 years, church clerk.

Margaret's letter of nomination from her church expressed their appreciation for her life of service and teaching.

"Margaret has been superintendent of the Sabbath School for four years. Attendance has risen from 18/20 to an average of 48. She is very conscientious and spends many hours each week preparing the Sabbath School lesson and the opening remarks for the Sabbath School."

The Rev. David S. Clarke, chairman of the Sabbath School committee, presented the crystal apple and study Bible to Margaret on Sabbath afternoon of General Conference. SR



Margaret Bond Allen

Sabbath Nurture Series



Thirteen lessons that teach...
about Christ
about the Sabbath
about faith.

The Nurture Series material includes a student lesson book, a teacher's guide and teaching aids for primary, junior and high school levels. For ordering information, write:

Seventh Day Baptist
Board of Christian Education
PO Box 115
Alfred Station, NY 14803





the BEACON

Produced by the Youth Committee of the Board of Christian Education
For and by members of the SDB Youth Fellowship December 1988

National youth fellowship logo contest

DIRECTOR'S DITTY

Merry Christmas! The celebration of the birth of Christ has always been one of my favorite holidays. I've always like Christmas—even when I was a pagan!

Of course, back then I liked Christmas because of all the great stuff I hoped to get. Now that I'm a Christian, I still like it for all the great stuff I hope to get! But I like it for a much more profound reason as well.

I now understand how important the birth of Christ is and what it means for the world. As you sit around dreaming about all the great stuff *you* are going to get, perhaps you should take some time to reflect on something you've already been give—salvation in Christ.

At General Conference this year, the Youth Interest Committee decided that it was time to revise the National Youth Fellowship Logo. They recommended (and I quote): "...that the Youth Committee of the Board of Christian Education develop and sponsor a National Youth Fellowship Logo Contest, selecting and advertising the finalists in the *Beacon*, with the winning entry to be voted on by the youth...." Well, here it is! Just follow the following guidelines when submitting your entry and you could be famous!

1. Submit an original design—don't copy any ideas (*especially* copyrighted ones!)
2. Submit your idea on a blank 3" x 5" card (that means no lines on the card, please).

3. Please render the logo in pen and ink—**no** pencil; black ink if possible.
4. Put your name, address, and telephone number on reverse side of the card.
5. Deadline: Postmarked by March 1, 1989, and mailed to:

Board of Christian Education
P.O. Box 115
Alfred Station, NY 14803

All entries will be featured in the May *Beacon*. Ballots will also appear in that same issue so that every Seventh Day Baptist young person can vote.

Ballots must be returned to the Board Office by June 15, 1989. The winning logo design will be announced at General Conference in Portland, Oregon. Good luck and may the best logo win!



Read: Matthew 1:18-25
Memorize Matthew 1:23

If you were God, how would you choose to reveal yourself to mankind? In my Sabbath School class, we spent some time thinking about that recently. Most of us in the class imagined coming in great glory and power.

Jesus, on the other hand, was born to a poor family and grew up in a small town.

There wasn't anything special about Jesus on the outside. He had no wealth and he wasn't especially handsome. He was an 'average Joe' in every way.

What a fantastic plan! Immanuel—"God with us"—came as one of us. Jesus, because he was just like us, could truly understand us. And because He was just like us, we can understand that it is possible for us, mere humans, to please and serve God when we follow Christ's example.

If it were up to us, I'm sure the Christmas story would have been a lot different. I'm thankful to God that it wasn't our choice, but God's.

For your information

It's not too early to start taking pictures for the upcoming Photo Contest! Watch in an upcoming Beacon for details.

Peace on Earth





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

The face of Jesus

Dear Ones All,

Blessed glorious Christmas. How I would love to give each of you a personal gift. If God had blessed me with being a philanthropist, I would dearly love to pick out a personal gift for each person I meet. I would so love to choose something that seems just to fit them, just like Jesus' gifts fit us. Since that is not my niche in life, I am going to tell you a very personal Christmas story. I hope you will find a blessing in it.

The Christmas pageant was approaching in 1955. The couple in charge had asked if they might use our baby daughter for the representation of the blessed child. This dainty curly haired youngster did not resemble the usual depictions of the baby Jesus in most any shape or form, but we were of course flattered to be asked. She, however, decided not to cooperate and at the last minute came down with the croup. What was to be done?

One of the gifts we had purchased for our older daughter that year was a life-sized baby doll—just an inexpensive one from the dime store. It had a cherubic face. It was the right size and had no croupy cry, so I offered it for the pageant with the understanding it would be kept until the last min-

ute before displaying it in the manger—our oldest was an angel (aren't they all?) and I wanted no more exposure than necessary.

The little angel choir came in and did their part so beautifully that the tears sprang to many eyes. Then the scene changed and a worshipful Mary and Joseph came into the stable along with their infant with the usual flashlight hidden in the swaddling clothes. As luck would have it, our little one, being only three years and nine months, was understandably curious but was standing some distance from the manger. We felt we were safe.

Christmas morning dawned bright and clear. There, under the tree in our dining room, sat this lovely baby doll in a cute little rocking chair with a lovely handmade dolly quilt. With squeals of delight, she approached the doll and chair, tenderly picking up the doll and seating herself for a good rock. She stopped suddenly and with her tousled curls bobbing and those exceedingly long lashes framing the most questing eyes of green you ever saw, this child looked straight at her father and asked, "Why does my dolly look just like the baby Jesus?" Now, I ask you, what would you answer? There was not a chance that this little girl would see the face of the child in the manger but this one did.

I wonder, do we recognize Jesus when we see him? When we meet him in the ongoing daily life, do

we recognize his face? Or do we, in our busy-ness, give a glance at the stranger at our gates and let him pass by?

Many years ago I read a story, written by Tolstoy, I believe, and included in one of *Guidepost's* beautiful Christmas cards. This story was about a poor cobbler who had been promised in a dream, a visit by the Christ. He hurried about getting ready for this most exciting occurrence in his whole life. Three times he was interrupted by a poor beggar, a needy old woman and a child. Each time he put aside his preparations for the King and cared for their needs, all the while worrying for fear he might miss the blessing of the promised visit. Night came and in sorrow he sat down in his lonely room mourning the fact that the Christ child had not visited him. Then he heard a voice and it told him the King had been

there three times, and each time he had served him well with humbleness and love. Thrice blessed was he.

I may have some of the details muddled, some of you well-read scholars will undoubtedly recognize the story enough to identify it. It serves to point out my premise that we must keep our hearts and eyes open so that we, too, will know him when he appears.

Whatever your traditions include, I really desire you to look for Jesus in your celebration and praise God for his birth, the unspeakable gift to all the world. Joy, peace and love bless your holiday season.

Agape,

President's Page

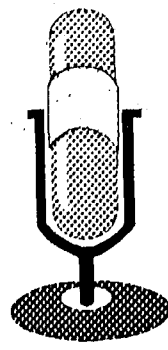
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have a seven hour flight from Ontario, California, to Chicago when it should normally be three and one-half hours. We had to refuel in Rockford, Illinois, before continuing on to Chicago. Then all flights to Rochester were cancelled until the following morning. It is interesting to observe people sleeping in an airport.

October was a busy month for your president. Having spent three weekends in a row attending, respectively, North Central Association in Milton, Wisconsin, Pacific Coast Association in Riverside, California, and the New Jersey Churches

Annual Meeting in Shiloh. It has been very enlightening to hear how our churches are doing. It has been great to meet with all the people. I find that our concerns and problems are not unique. I wish we all could travel as I have been and be able to discuss with and learn from each other. But that is what conference sessions are all about. Plan now to come to Portland and learn about other Seventh Day Baptist churches. **SR**

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RELIGION IN THE NEWS

New code for fund raising

The National Religious Broadcasters have approved a new code of fund-raising standards. The new guidelines are intended to make members more accountable for their use of contributions.

Recent scandals have created pressures to reassure contributors and persuade legislators that solicitations are used for the purposes intended by the donors.

The standards will include limiting fund-raising costs to 35 percent of contributions, and to submit detailed financial data to the commission.

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It is estimated that the association's 1400 members represent about 75 percent of the nation's religious broadcasters.

Universal Life church still confronts IRS

Members of the Universal Life Church have continued to seek approval of tax deductions they claim to have contributed to their organization.

Despite numerous defeats for such deductions in the courts, members continue to file claims, and they are creating problems for the tax courts.

The courts have rejected the claims of more than 130 Universal Life Church "ministers" who have claimed deductions for payments to their own churches, usually housed in their own homes. Contributions were used by the churches to pay for the donors' housing and other personal expenses.

National Council versus Church World Service

The governing board of the National Council of Churches is attempting to resolve a dispute with the council's relief agency, Church World Service. The dispute threatens the effective fund raising of Church World Service and has strained relations among the leadership.

At issue is the requirement of the NCC that CWS provide more for administrative costs. The issue involves a long-standing conflict as to how much autonomy Church World Service should enjoy. While the relief agency accounts for approximately 70 percent of annual revenues, the agency is subordinate to the council's governing board. Former executive director of CWS, Paul McCleary, said, "If we pay all of our own administrative costs, then why do we have to pay to the National Council?" The issue is scheduled for resolution at board meetings in Tarrytown, New York.

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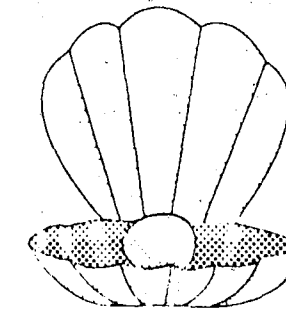
While the *Christian Science Monitor* has lost money for some time, it is highly regarded by critics of the print media for its objectivity.

Bakkers ordered to return \$7.7 million

Judge Rufus Reynolds has ordered Jim and Tammy Bakker to repay \$7.7 million to PTL for over-payment and mismanagement of funds during the last four years of their ministry.

The decision was based on an action of PTL to sue the Bakkers for \$52 million. During the trial, PTL reduced its claim to all but the \$7.7 million, the amount of the court's award.

In rendering the verdict, Judge Reynolds quoted Scripture: "For the love of money is the root of all evil; which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows."



Pearls of history from the Seventh Day Baptist Historical Society

Sharing the Joy at a ball game—1880 style

by Historian Don A. Sanford

Sometimes the opportunity to share the gospel can come in unexpected and unconventional ways. Such was the case of Rev. Samuel D. Davis who had left the pastorate of a church to return to his farm—in part to pay off financial losses from three years service to the church. (He wrote that he had given back salary of a former pastor and forgave the debt due him from the church at the end of his term as pastor.) He continued to supply the church for six months.

God blessed his work on the farm so that he was able to pay off his indebtedness. His boys were large enough to carry on the work of the farm during the off season, giving him time to do evangelistic work in scattered places throughout West Virginia and Ohio. One of his first invitations was to visit the church at Jackson Center, Ohio. In his *Autobiographical Sketch* written in 1897-98 but not published until 1942, he described finding the church in great need with some obstructions in the way of success. He wrote: "Among these was a craze about baseball playing. There had been a match game played on Christmas, and a field near the church engaged for a match game on New Year's Day, and training went on every day. The revival work moved slowly. Only about six or eight were converted before the eventful day of the match game came off, and all were ladies.

"What was to be done on New Year's Day became a matter of deep anxiety. To stop the meetings, which were running day and night, for the boys to play baseball would be too bad. To have a religious meeting while the game was going on would be next to impossible; and the ball players had the advantage, in that their appointment had been announced first. Just what to do I did not know, but finally decided to try to effect a compromise. I went to the leader and said to him I acknowledged that they had

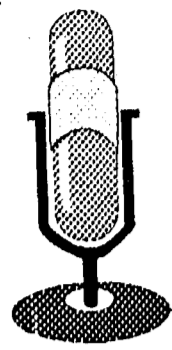
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"The next morning the boys were on the grounds playing, but when they saw me approaching the church, they threw down their bats and came to church wearing their uniforms; and the men who had been successful on Christmas Day were wearing their badges of victory. In my sermon that morning I spoke of the beauty of their uniforms and badges of victory, and called their attention to the fact that only half of their number could be victorious, though all labored hard to be. I urged them to enter the holy race of salvation in which all might win and have palms of victory and crowns of glory.

"The meeting closed promptly at 12. I took dinner nearby, put on my winter wraps, and went out to witness the first and last game of the kind I ever saw played. The men were respectful and energetic, and in the next week they

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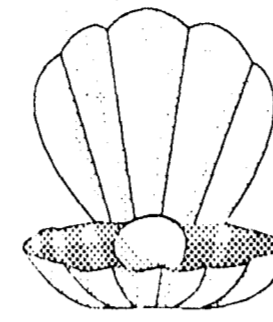
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Cont. on page 18

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Cont. from page 17

were nearly all converted. Those of them who had been religious were renewed.

"The day I baptized them was very cold, and the ice on the creek quite thick. It had been cut, but not pushed out of the way. One of the ball players who had been renewed got into the water, put his arms under a cake of ice, lifted the side next to him to his breasts. Thus, he lowered the opposite side so that he pushed it under the unbroken ice out of the way.

"After the baptizing he rode about four miles to his home in his wet clothes and felt no harm. I was taken about a mile to the home of a Sunday man who had been spoken to, who had a hot fire waiting for me where my wet frozen clothes were exchanged for dry ones. The man was very kind and rode that evening about three miles to attend church, and after the audience dispersed came to learn how I felt. Years afterward I learned the ball game I witnessed was the last one of its kind ever played at Jackson Center."

An older half brother of Samuel D. Davis, James Ball Davis in his autobiographical sketch tells of a similar baptismal service near Jackson Center 20 years prior. On two successive weeks baptisms were held in the Muchinippi Creek with temperatures registering -18° and the ice a foot thick. Both of these traveling preachers were but carrying on the faith of their fathers. Their grandfather, Elder Jacob Davis, was a chaplain in the Revolutionary War whose father, James, was killed by a stray bullet at the Battle of Monmouth. Elder Davis was the pastor of the Shrewsbury Church in New Jersey when it moved to New Salem, Virginia (now known as Salem, West Virginia). He

continued to serve that church but often traveled to visit scattered individuals and churches who needed his care. He died while on a missionary tour near Woodbridgetown, Pennsylvania. Rev. Samuel D. Davis's son continued to share his joy in another capacity, as Boothe C. Davis became a President of Alfred University in 1895. SR

Building project under way in Battle Creek

by Judy Fatato

There is building going on at Battle Creek, Michigan! A committee was appointed on July 12, 1987, because of widespread concern in the congregation, "to seriously consider the feasibility of changing the location of the church." The five committee members polled every member of the church to ask them "If the location and finances were favorable, would you like to relocate the church?" An overwhelming majority said, "yes." Then every avenue we could think of was explored from building a new church to buying an existing one, buying a non-traditional building and converting it to church use, or having a shared arrangement with a Sunday church. Nothing was available that was economically feasible.

On April 17, 1988, the church voted to remain in its present location for the present time and renovate the church and parish house. The major needs we are seeking to improve are increased Sabbath School space and handicapped access. The church recently acquired a residence directly behind our Parish House which intruded on our parking space and was an eyesore. This purchase gives us the whole end of the block with room to enclose it all into a complete complex for our church ministries.

A contractor was hired to build an enclosed "ramp," creating a new main entrance from the parking area and a new main level fellowship area as well as connecting the parish house and church.

Cont. on page 19

Bay Area church makes Sabbath special

The Bay Area, California, Seventh Day Baptist church meets each Sabbath in the meeting house of the El Cerrito United Methodist Church. El Cerrito is located across the San Francisco Bay from the city of San Francisco, and just north of Oakland and Berkeley.

Our church people are located in all parts of the Bay Area, with members coming regularly to church from Half Moon Bay (45 minutes to the Southwest, Sacramento (two hours to the Northeast) and several points in between. Average attendance is presently between 35 and 40 people each Sabbath. It is difficult for us to live so far from each other during the week. We try to make up for it by making the Sabbath a very special time. We have lunch together each Sabbath, followed by activities for the children and meetings for adults. Most weeks, church families gather at the pastor's home for the remainder of the day, usually not breaking up until evening. It makes a great day, and helps us to carry our oneness in Christ throughout the week.

The church was organized in 1962 by a combination of long-time Seventh Day Baptists and converts to the Sabbath. Several leaders and pastors, both part-time and full-time, have served the church over the years. The Pacific Coast Association has also had a field pastor who lived in the Bay area and led the church. The present pastor is Steven Crouch, who has served the church since November of 1983.

In October of 1987, the Bay Area church celebrated its 25th anniversary.

Through the years, the church has ministered throughout the Bay Area. We have conducted monthly worship services at a nearby convalescent hospital. We have taken part in the Baptist Day of Witness and Prayer each April, and hosted the meeting at least twice. One of our members founded Love Is The Answer (LITA) of Contra Costa County, a ministry of matching friends to lonely people in nursing homes. Most recently, we are taking our turn at preparing food and serving lunch at a nearby soup

kitchen called the Souper Center.

Most of the outreach efforts just mentioned are concentrated in what is called the East Bay, the area east of San Francisco Bay. Our major goal is to build up the church with people from this area, so that our more distant members can one day be released to start other churches in their areas. With this in mind, a Bible study group was started this year in Sacramento, consisting of our members who live there plus a few other people with whom we have had contact.

Pray for us. And now that you know where we are, stop by and worship with us when you are in the Bay Area. SR

Building project

Cont. from page 18

The "ramp" really is a wide hallway, carpeted, heated and lighted to tie our buildings together as one unit. An interior courtyard and play area for children will also be created. The parish house is being vinyl sided and the interior completely remodeled by our own volunteers for additional Sabbath School space. There will also be first floor church offices following the moving out of the Day Care Center which had rented the lower floor of the building.

We are planning on a completion date for the project in early November. A \$60,000 fund drive was initiated on September 3 and \$42,000 has been promised so far. Anyone wishing to donate to this project is asked to send their gift to the Seventh Day Baptist Church, 200 N. Washington Ave., Battle Creek, Michigan 49017.

We in Battle Creek are excited with how the Lord's hand as been evident in the unfolding of this project! The newly created complex will enable us to serve people in a more pleasant, accessible way in order to proclaim the Gospel to all who enter! SR

December		\$671,906
November		\$615,912
October	SHOULD BE HERE October Giving Investment Income (est)	\$559,920
September	September Giving Investment Income (est)	\$503,928
August	August Giving Investment Income (est)	\$447,936
July	July Giving Investment Income (est)	\$391,944
June	June Giving Investment Income (est)	\$335,952
May	May Giving Investment Income (est)	\$279,960
April	April Giving Investment Income (est)	\$223,968
March	March Giving Investment Income (est)	\$167,976
February	February Giving Investment Income (est)	\$111,984
January	January Giving Investment Income (est)	\$55,992

1988 income needed from all sources—\$671,906.
 Per month gift income needed—\$31,630 Total
 needed each month—\$55,992

The Denominational Budget... Our partnership in ministry

How is the money being used?

T.I.M.E. moves on for 18 students

T.I.M.E. is nearly three years old. With completion of fall seminars at the two training sites, several of the 18 students have now completed 10 of the 12 training modules and will look forward to graduation at General Conference next summer.

Initiated by conference action in 1985, T.I.M.E. (Training in Ministry and Extension) was designed to fill a specific training need. "It is not intended as a substitute for seminary training," says Director of Pastoral Services, Rodney Henry. "It is training for those who must continue their present occupation or who are retiring and feel the call to pastoral ministry, or for those who are pastoring with no formal training. As such, it also provides potential pastoral leadership for those congregations that must rely for leadership on persons who do not need full financial support."

Tenth module completed

The two seminars completed at the end of October exemplify the program. The nine students enrolled at the Western site in Denver/Boulder, Colorado, had completed several weeks of home study for the Christian Education and Youth Ministries module. Instructors Ernest K. Bee Jr. and Matthew Olson, who had written the module and earlier conducted the seminar at the Salemville, Pennsylvania, site, had provided written responses to each student during the home study period. The weekend seminar brought students together to reflect with the instructors on their reading assignments and application of the material to their individual ministry situations.

On the same weekend, the other nine students in the program came together in Salemville, Pennsylvania, for the seminar which completed their work on the Church Growth and Planting module, conducted by Rodney Henry and Leon Lawton. It was the seventh seminar conducted at the Eastern site, the first in April, 1985. A spring seminar on Church Leadership is planned for both groups together at the SDB Center in Janesville and will be led by Dale D. Thorngate.

Students already in ministry

In addition to participation in the study program, plus other employment for most of them, T.I.M.E. students are involved in active ministry. Several are leaders in church planting situations. Two, after completing more than half of their training, were called to full-time pastorates. Four were recently ordained.

Current students in the Pennsylvania group are Leland Bond, Bradenton, Florida; Bill Bowyer, Schenectady, New York; Mike Burns, Washington D.C.; Herlitz Condison, Toronto, Ontario; Richard Evans, New York City; Andrew Samuels, Miami, Florida; Gene Smith, Adams Center, New York; Chuck Thomas, Hebron, Pennsylvania; Faye Thomas, Hebron, Pennsylvania.

Current Colorado group students are Ron Elston, Naylor, Missouri; Ruben Garcia, Carson, California; Cindy Gardiner, Rapid City, South Dakota; Jim Gardiner, Rapid City, South Dakota; Mary Esther Jones, Fouke, Arkansas; Claudette Mogle, Centralia, Washington; Keith Mogle, Centralia, Washington; Dale Smalley, Imalone, Wisconsin; Jon Warren, Jefferson City, Missouri; Steven James, Junction City, Kansas.

Pastors and wives be thinking about: Pastors' Conference

April 19-24, 1989

Alfred-Alfred Station, New York

We have invited Richard Blackburn from the Lombard Mennonite Peace Center to provide two full days of training in "Conflict Management" and "Mediation Skills."

Stay tuned for more exciting speakers and topics

Plainfield's 150th anniversary

by Ruth Parker

The 150th anniversary celebration of the Plainfield, New Jersey, Seventh Day Baptist Church on October 8, 1988, was a joyful occasion, with an attendance of 80. Pastor Joe Samuels led the worship service, with Kay Maltby, Pastor Andrew Samuels, Pastor Jeanne Yurke, Douglas Wheeler, City Administrator Harold Gibson, Pastor Bill Bowyer, and Rev. Leon R. Lawton taking part. Mrs. Evelyn Troy of St. Peter's Lutheran Church sang two beautiful soprano solos. Pastor Joe's message was entitled "We Dare Not Forget."

Following a fellowship lunch, an historical program was held. Frederik Bakker recounted the history of our church from 1838 to 1988. Ruth Parker then presented brief sketches of 30 outstanding personalities of the past 150 years, including pastors and lay members. Ronald Maltby and Joyce Samuels described the architecture and symbol-

ism of our unique church building, which was dedicated in 1894. Douglas Wheeler, Lois Lawrence, and Pauline James rendered musical selections.

At 6:00 p.m. we gathered at the Crescent Avenue Presbyterian Church for the anniversary banquet. Pastor Andrew Samuels of Miami, Florida, was the master of ceremonies, and Rev. Leon R. Lawton, Executive Vice President of the Seventh Day Baptist Missionary Society, was our challenging speaker. Joyce Samuels and Kay Maltby presented beautiful plaques in appreciation for many years of service to Margaret Armstrong, Frederik Bakker, Ronald Maltby, Etta O'Connor, Ruth Parker, and Janet Whitford. SR

Open house to honor Blanche Burdick

...a number of falls which have kept her confined to a wheelchair, Mrs. Burdick maintains a positive attitude and an alert mind, keeping abreast of current events and literature through her radio and Talking Books.

Blanche Burdick, whose 100th birthday will be December 24th, will be honored with a card shower and open house held at Heritage Manor in Normal, Illinois.

Mrs. Burdick was born December 24, 1888, at Farina, Illinois, the oldest of the five children of Arabella and Daniel Crandall.

At the age of 14, she was baptized and joined the Farina Seventh Day Baptist Church. She belonged to the Christian Endeavor as a girl and the Ladies Aid in later years. Always a faithful member, she attended services with her late husband, Arthur Burdick, chorister of the church for 36 years and son of the Rev. Charles A. Burdick. She retained her church membership there until the church disbanded. She then became a member of the Kirkwood, Missouri Seventh Day Baptist Church. Even though unable to attend, she keeps in touch through *The Sabbath Recorder* which has been in her home regularly since 1914, and through the tapes for the visually impaired.

She received her education in the Farina schools, graduating with the class of 1907, and also attended Eastern Illinois University. In the fall, having successfully passed the state teachers examination, she was certified and first taught in the Ambuehl rural school for one year. Travel-

ing the six miles by horse and buggy, enroute she picked up two bright little boys, Paul and Frank Green whose antics and conversations she recalls with affection. Later years were spent teaching in Farina and Salem.

She was married to Arthur Burdick on June 30, 1914. They celebrated their 50th wedding anniversary in Farina in 1964. They had two daughters, Margaret Cunningham and Annabelle Melton, both of Normal, Illinois. There are two grandsons, William Cunningham of Woodridge, Illinois, and Michael Cunningham of Madison, Wisconsin; and two great-grandchildren, Clay and Audrey Cunningham.

In 1962, Mr. and Mrs. Burdick left Farina where he had been a piano technician for many years and she had assisted her brother, Kenneth Crandall in his jewelry business. They moved to Champaign, Illinois, to be with their daughter, Margaret, and in 1969 Mrs. Burdick resided in Harrisburg with Annabelle Melton.

In spite of visual impairment caused by retina deterioration, and a number of falls which have kept her confined to a wheelchair, Mrs. Burdick maintains a positive attitude and an alert mind, keeping abreast of current events and literature through her radio and Talking Books. She especially enjoys visiting with friends. She expresses thanks for the many blessings of her long and eventful life. **SR**



FOCUS
on missions

Los Angeles branch churches growing

Carson, California, USA: "God is still on the throne and prayer changes things! Thanks to him who is always in control of everything" wrote Extension Pastor Oscar Godoy. The All Nations Seventh Day Baptist Church, one of four branches of the Los Angeles Seventh Day Baptist church, continues to meet in the Harvest Time Chapel at Torrance, California, just across the city boundary of Carson, California. Starting with eight covenant members they now have 24 with one baptism and three new believers in Christ and Sabbath keeping. These members are resident in different cities within Los Angeles county and are committed to one home Bible study in their own community.



Aug. 6, 1988, Sabbath worship service of the All Nations Seventh Day Baptist Church of Carson, California, USA.

Central Africa Conference holds sessions

Makapwa, Malawi, Africa: The Central

Africa Conference of Seventh Day Baptists met in September and Pastor A.K. Harawa wrote, "Our General Conference this year was very nice. The attendance Sabbath morning was 629. I was given chance to preach Sabbath morning and 40 people rededicated their lives to the Lord as their personal Savior."

Prior to the conference session a T.I.M.E. training for pastors was led by Brother Harawa with ten students. "Our togetherness with students brought to us all deep thinking about the Lord's work and how we can try to improve it. I would request all brothers and sisters all over the world to pray for Malawi Central Africa Conference T.I.M.E. teaching program. May he be praised and to him be glory and honor forever and ever more. Amen."

Aid delivered to Polish Conference

Poland, Europe: Brother Jan Lek continues his ministry on behalf of Seventh Day Baptists in obtaining necessary items and taking them to aid the sister conference in Poland. This includes necessary publication materials, a computer that will produce desktop publishing and other items.



At the office of brother Cirselski, of Poland, May, 1988, showing new computer.

Sister churches

Sister Church Plan, World: Shared correspondence indicates that the

Cont. on page 28

Reflections

by James M. Dunn

From *Report from the Capital*
September, 1988

The words of Jesus in Matthew 22:15-22 help put in perspective the Christian's duty to the state. Here, discipleship and citizenship are stated as intersecting values, the state having legitimate claims on the lives of Christians and Christians a responsibility to the state.

These claims are justified by the divine order of things. Yet the duties owed to the state and God are not the same. The difference is a matter of God's intent. And the different responsibilities to God and government must be determined anew by Christians in every time and circumstance.

Because the church is a divine-human institution, because the Christian life is a divine-human experience, and because the Bible is a divine-human book and our only rule for faith and practice, we must continue to decide what is Caesar's and what is God's. The Bible, as interpreted by the Holy Spirit, tests what seems to us to be God's leading.

The sanctified intellects given to us by God, the fellowship of believers within which we seek to know God's will, the positive and helpful structures of society, home, church and school—all are practical aids in service for the greatest good, protection for the weak and disadvantaged, restraint of evil, and reward of virtue.

We may not know all the right answers but under God we are bound to try to ask the right questions. As Christians saved by grace not works, we are free to fail, but we are not free to fail to act.

When all is said and done in the competition between church and state, we must depend upon God's Word to engage us in creative tension, to enable us to learn and grow, and to sustain us in the inevitable misunderstandings, ostracisms, and sufferings that occur when confronting the principalities and powers of this world as faithful followers.

With an emphasis upon soul freedom, experiential religion, and the priesthood of all Christians, free church people must develop a theology for public policy. It will demand expansion at times, evaluation by biblical norms, and interpretation by informed disciples in every culture, economy and political dispensation.

Augustine said, "Christ died for me as much as if I were the only one for whom he had to die." This notion of dignity and worth of the individual is the bedrock foundation of Christian citizenship. This respect of personhood puts people ahead of politics and profits. This doctrine of democracy deals a death blow to elitism and racism and economic theories that posture as help for the common person by strengthening the wealthy and powerful: trickle-down righteousness.

We may not know all the right answers but under God we are bound to try to ask the right questions. As Christians saved by grace not works, we are free to fail, but we are not free to fail to act. The least a theology for public policy can do is affirm persons, call for justice, insist upon freedom, teach stewardship, act on faith and pursue the heavenly vision.

The Judeo-Christian ethic has fostered a public policy that is positive, is forward looking, and has an explicit faith in the future. How different has our history been from the defensive, self-serving, escapist mentality of those who see public institutions doomed.

A responsible public policy informed by religious values pursues the heavenly vision, as in Augustine's *City of God*, whose "alabaster cities gleam undimmed by human tears" or in Martin Luther King's dream: "I have a dream that my

four little children will one day live in a nation where they will be judged not by the color of their skin but by the content of their character."

The minimum requirement for Christian citizens in any form of government is to hold faithfully to one's own convictions of New Testament goals for the human family. Every policy of government should be measured by those goals. To the degree that it is possible even in the most repressive regime, the implications of clear teachings from God's Word should be shared within the family of faith, taught to one's children, and handed down from generation to generation. The deepest held insights of our faith about the common life should be a matter of public witness.

How do we respond to that call in this country with our insistence upon the separation of church and state? In the inevitable mix of politics and piety, and appropriate distance between church and state is often diminished. When candidates for the presidency of the United States use the church collection plates for campaign funds, as one Baptist preacher-candidate advised, or proclaim their pursuit of the high office a spiritual crusade to bring an absent God back to government, as an ex-Baptist preacher does, both stomp on the spirit of church-state separation.

Still, from the believer's perspective, politics and religion must be mixed. Not to take a political stand is to endorse the *status quo*. To fail to sound the moral alarm when necessary suggests that one may be morally asleep. To stay out of politics or to assume a smugly superior pose as an "above-it-all independent" is itself an alignment with the tide of evil, a cheap cop-out. Withdrawal from the world denies Biblical realism.

Our law assumes that religion will affect politics. Supreme Court rulings recognize that "churches as much as secular bodies and private citizens may participate in political debate. Justice William O. Douglas, an advocate of church-state separation, insisted that

"we are a religious people, whose institutions presuppose a Supreme Being."

More recently, Justice William Brennan, arguing that ministers should not be banned from public office, wrote, "Government may not as a goal promote 'safe-thinking' with respect to religion and fence out those from political participation, such as ministers, whom it regards as over-involved in religion." Religiously active people are not compelled to check their most deeply held beliefs at the door as they enter the arena of public involvement.

Mixing politics with religion is inevitably explosive, carrying no guarantees that it will be easy, constructive, or peaceful. Indeed, there is no direct route from the Bible to the ballot box. Carl F.H. Henry admits that one cannot leap from "individual spiritual rebirth to assuredly authentic and predictable public policy consequences...."

The principle of separation of church and state, however, does not consign believers to privatistic religion, nor does this cherished Baptist doctrine separate God and government.

We are given no neat recipe for the admixture of politics and religion. There's the rub. Moreover, as Christians we are challenged to translate the Biblical truth into contemporary political terms. This can be done only after we, ourselves, have been transformed by that Truth. Believers must not fail in this awesome responsibility because no one else in society is as well equipped to fulfill this most prophetic role. SR

Mixing politics with religion is inevitably explosive, carrying to guarantees that it will be easy, constructive, or peaceful. Indeed, there is no direct route from the Bible to the ballot box.

New editors for *The Sabbath Visitor*

The Sabbath Visitor has a new format designed to provide something to do for readers and non-readers alike.

The new editors of *The Sabbath Visitor*, the Seventh Day Baptist monthly publication for children, kindergarten through sixth grade, are Jane Mackintosh and children Adam, Eric and Alicia.

"This is a real family affair," Jane writes. "We decided to do this together as a home school project. Adam, Eric and Alicia did some of the puzzles and art work in the January-June, 1989, issues. They plan to write notes back to the kids who send them their completed Bible study pages, and I anticipate turning more and more of the project over to them as they get more experience."

The Sabbath Visitor has a new format designed to provide something to do for readers and non-readers alike. Each issue will have a theme based on the Bible study for that month. Each theme follows through in the picture to color on the front page and the puzzle on the back page. The Bible study itself is on the third page and the youngsters are encouraged to participate by studying the section of Scripture, answering the questions, then mailing the page to Adam, Eric or Alicia for checking and a reply. All participants who complete 12 lessons will receive a prize at the end of 1989. The second page contains a "Did You Know" whale who asks a question, sometimes serious, sometimes trivial, with the missions goal of showing the reader that life is different outside the U.S.

Jane has a Bachelor's degree in English and education from the University of Redlands. With husband, Doug Mackintosh, she co-teaches the youth class of the Bay Area Seventh Day Baptist Church in El Cerrito, California. She

serves on the denominational Tract and Communications Council, the Children's Committee of the Board of Christian Education, and the Pacific Coast Association's Christian Education Committee.

Adam is 12 1/2 years old and a seventh grader. He plays the piano and loves to read. He enjoys all sports and plays on a Little League team every spring. Adam has a special concern for doing what God wants him to do.

Eric is 11 years old and a sixth grader. He plays the violin and loves to sing. He also is an avid sports enthusiast and plays on a Little League team. Eric has a special concern for sharing the Gospel with his friends.

Alicia will be nine years old on Christmas eve and is a fourth grader who reads constantly. She plays the violin and loves to work on crafts. She hates team sports though she did play on a Little League team last year. Alicia has a real love for the Bible.

When asked what is their favorite day of the week, all three children replied, "Sabbath, because it is the day Daddy doesn't go to work and the day we spend with our church family—those who also love God."

The biggest challenge the new editors feel for *The Sabbath Visitor* is finding a way to get it off the back shelves of the churches and into the hands of the kids of our denomination. The Pacific Coast Association has reported better success with this problem through a program they are trying. The Christian education committee of the association has compiled a mailing list of children, K-6th grade, with names collected from the churches and camper lists. The committee has requested and received funds from the association to mail individual copies of *The Sabbath Visitor* to each child each month. A single copy fits neatly in a business size envelope and each child feels special getting his own mail at his home. Other churches and associations are encouraged to try this program. It works. SR

Facts about this and that

- About 25,000 Buddhist monks in Thailand are enrolled in Scripture Union's Bible correspondence courses, said the Union's general secretary for Thailand, Yawanit Kasaetwatananound, on a trip through London recently. (BT)
- During the summer teams of Texas Baptists implemented their partnership with the European Baptist Convention, a union of 60 English-language churches in Europe. They participated in construction projects and helped in church-related ministries in Belgium, France and the Federal Republic of Germany. (BP)
- An agreement has been reached between the Hungarian government and the Evangelical Lutheran Church in Hungary allowing churches to offer catechetical instruction on parish premises. Heretofore religious instruction was available only in state schools. (Hungarian Church Press)
- The Reagan administration has decided not to support proposed legislation which would require that

warning labels, similar to those which appear on tobacco products, be printed on labels of alcoholic beverages sold in the United States. Proponents of the bill point to the 100,000 alcohol-related deaths which occur every year. (BP)

- In an August 1988 letter to the USSR newspaper *Pravda*, Orthodox Archbishop Mikhail suggested that as the government fights alcoholism, drug addiction and prostitution, so it should seek to curb the use of profanity, particularly prevalent in Soviet society. (KNS)

New Videos added to the Audio Visual Library. Now available...



The Challenge of the Disciplined Life by Richard Foster—This includes eight 15-minute video segments on four tapes suitable for a 13-week adult course. They deal with the topics Money, Sexuality and Power.

Questions Teens Ask—by Rich Wilkerson

Accessions

Lake Elsinore, California
Leland E. Davis, Pastor

Joined after Baptism
Dale Shettleroe

Los Angeles, California
Primera Iglesia Bautista Hispana Del Septimo Dia
Jorge A. Guardado, Pastor

Joined after Baptism
Acacia de Armas
Melinda Barragan
Edgar Flores
Vanessa Flores
Rafael Perez
Menomen Alvarez
Gloria Alvarez
Moshe Alvarez

Milton, Wisconsin
Herbert Saunders, Pastor

Joined after Testimony
Richard West
Brenda West

Philadelphia, Pennsylvania
Kenroy N. Cruickshank, Pastor

Joined after Baptism
Beth Fisher
Jamal Davis

Plainfield, New Jersey
Joe A. Samuels, Pastor

Joined after Baptism
Frank DeGregorio

Joined after Testimony
Louise Taylor

Texarkana, Arkansas
Mynor G. Soper, Pastor

Joined after Baptism
Beth Basile
Sandy Boswell
Sean Gerber
Shane Griffin
Renée Heintschel

Joined after Testimony
Jason Walz

Joined by Letter
Margie Davis
Sharon Davis
Clara Goodson Horton
Claude M. Mitchell
Gary Vines
Kathy Webb
Ruby Whitehead

Washington, D.C.
Michael L. Burns, Pastor

Joined after Testimony
Nova Sparks

Marriages

West-O'Neal.—Richard West and Brenda O'Neal were united in marriage on September 11, 1988, at Geneva, Illinois. Rev. Herbert E. Saunders officiated.

Focus

Cont. from page 23

Bradenton, Florida branch Seventh Day Baptist church and the Alfred Station, New York, church are in contact with their new correspondents in sister conferences. To date, 12 churches in the USA and Canada have been linked with a sister church in another conference of Seventh Day Baptists. But, there are yet other churches around the world that seek such fellowship. We hope that more in churches here will commit themselves to this plan. If interested, write your Mission Board office which is coordinating the plan on behalf of General Conference. **SR**

Obituaries

Pifer.—William Herman Pifer, 92, of Texarkana, Arkansas, died on June 15, 1988, in a local nursing home. Services were held at East Memorial Chapel with the Rev. Mynor Soper officiating. Burial was in the East Memorial Gardens. Mr Pifer was born on January 8, 1896, at Blackrock, Arkansas. He was a masonry contractor and a Baptist.

Survivors include his wife, Myrtle

May Pifer of Siloam Springs, Arkansas; five sons, Louis Pifer of Tulsa, Oklahoma; Larence Pifer of Gold Hill, Oregon; William "J.C." and Henry Pifer, both of Texarkana, and Kenneth Pifer of Tacoma, Washington; two daughters, Bernice Bates of Gravette, Arkansas and Sylvia Ball of Siloam Springs; one stepson, Bo Thomas of Texarkana; one stepdaughter, Bobbie Mackie of Portland, Oregon; one sister, Lota Burges of Tulsa; 19 grandchildren; 40 great-grandchildren; and eight great-great-grandchildren. MGS

Births

Findlater.—A son, Matthew Anthony Findlater, was born to Selvine and Jasmin Findlater on February 5, 1988.

Zander.—A daughter, Nadyne Fawn Zander, was born to Greg and Debbie Zander on June 5, 1988.

Richards.—A son, Tyler Eugene Richards, was born to Daniel and Dawn (Soper) Richards of Texarkana, Arkansas, on August 2, 1988.

Clarke.—A son, Kevin Anthony Clarke, was born to Basil and Leonie Clarke of Washington D.C., on August 5, 1988.

Burns.—A son, Desmond Michael Burns, was born to Pastor Michael and Jill Burns of Washington, D.C., on August 11, 1988.

Wheeler.—A daughter, Samantha Diane Wheeler, was born to Dale and Wendy Wheeler of Milton, Wisconsin, on October 2, 1988.

Campbell.—A son, Corey Phillip George Campbell, was born to Phillip and Marlene (Samuels) Campbell of Plainfield, New Jersey, on October 7, 1988.

Bingham.—Constance Shaw Bingham, 80, was born in Milton, Wisconsin, on December 6, 1907, to Dr. Edwin and Nellie Campbell Shaw and died on August 31, 1988, at the Edgerton Hospital Extended Care Facility in Edgerton, Wisconsin. She married Elton Bingham in Milton on November 24, 1927. They farmed the Bingham homestead until retirement in 1981. She was a member of the Milton Seventh Day Baptist Church.

Surviving are her husband; two sons, Charles Bingham of Milton and Stephen Bruce Bingham of Safford, Arizona; four daughters, Mary Briggs of Bourbonnais, Illinois; Linda Hays of Chatawa, Mississippi; Ruth Berger of Janesville, Wisconsin, and Holly Devaney of Mesa, Arizona; one brother, Professor Leland Shaw of Milton; one sister, Stephana Shaw of Milton; 17 grandchildren; four step-grandchildren; 10 great-grandchildren; seven step-great-grandchildren. She was preceded in death by one brother, Elston E. Shaw.

Funeral services were held at the Albrecht Funeral Home on September 3, 1988, with Rev. Herbert E. Saunders officiating. Interment was in North Johnstown Cemetery. **HES**

Childers.—Georgianna Brisse Childers, 66, of Laurel, Maryland, died on September 13, 1988, after a long illness. She was the daughter of the late Rev.

Cont. on page 30

Obituaries

Cont. from page 29

and Mrs. Grover S. Brissey, also of Laurel. Born on April 14, 1922, in Clarksburg, West Virginia, she lived in that area during her youth.

In 1942, she and her family moved to the Baltimore, Maryland, area where she spent the remainder of her life. Her husband, Harry Childers, preceded her in death as did her only son, Stephen Lee Swiger. She had four step-children and 12 step-grandchildren. Her brothers include William O. Brissey of Torrance, California, and Charles T. Brissey of Walnut Grove, Virginia. Her sister, Dorothy Tamburrino, resides in Fallston, Maryland.

While Georgianna maintained her membership in the Seventh Day Baptist Church in Salem, West Virginia, she was active as an associate member of the Washington, D.C., church and served as that church's treasurer for many years.

Funeral services were held at the Fleck Funeral Home in Laurel, Maryland. Interment was at the Meadowridge Memorial Gardens in Elkridge, Maryland.

Hill.—Hazel Cordelia Farris Hill, daughter of Corder Stone and Mary Catherine Slageley Farris, was born on April 14, 1910, in Marion County, Mechem Township, Illinois. She passed away at the Pacific Care Convalescent Hospital, Morro Bay, California, on September 24, 1988. She was married to Rev. Claude L. Hill in Farina, Illinois, on May 28, 1933. To this union was born one son, Theodore C. Hill of Templeton, California, who survives her. She is also survived by two grandchildren and one great-grandchild.

Hazel was preceded in death by three brothers, Louis Guy, Jesse Bryon and

Francis Marion; and two sisters, Sarah Geneva Clandenning and Olive Cora Parrill. One sister, Dorothy Gail Allrich, may still be living.

Hazel was a member of the Farina Seventh Day Baptist Church until it was merged into the Kirkwood Seventh Day Baptist Church in September, 1987. At that time she asked that her membership be retained in the new church in Kirkwood, Missouri. She was a devout Christian. Her son, speaking of her, said "She was a great lady; not just my mother—she was my friend."

After cremation in California, she was returned to Farina to be buried beside her husband. Graveside memorial services were conducted October 9, 1988, by Deacons Leigh Stewart of Kirkwood and Stanley Crandall of Farina.

Burdick.—Ida Jean Burdick was born on July 15, 1926, in Janesville, Wisconsin, and passed away on September 29, 1988, at River Hills Health Care Center in Milwaukee, Wisconsin. She was the daughter of the late Professor William D. and Erma L. Burdick. She attended Milton, Wisconsin, grade school and Milton Union High School. She attended Sabbath School regularly and was a faithful member of the Milton Seventh Day Baptist Church.

Ida Jean lived at home until the mid-1940's, when she went to live with her aunt, Mrs. Bertha Becker, in Wauwatosa, Wisconsin. She worked at Columbia Hospital in Milwaukee for over 20 years, until her failing health made it impossible. Upon the death of her aunt, she moved to Snyder House in Milwaukee, and subsequently to River Hills.

Ida Jean is survived by her brother and sister-in-law, Bill and Helen Burdick; a nephew, a niece, an uncle and several cousins.

Memorial services were held in the Milton Seventh Day Baptist Church on October 3, 1988, with Pastor Herbert E. Saunders officiating, assisted by Pastor Earl Cruzan. HES

When did Seventh Day Baptists...

Cont. from page 10

pute with Pastor William Saller in 1673. In the 1677 letter to Newport, he gives a long list of issues being debated in the English churches, one of which is "singing of Psalms." He concludes that none of the practices can be in question "with those that continue in the apostles doctrine and fellowship, and in breaking of bread and in prayers."

We learn that Samuel Hubbard agreed with Peter Chamberlen on that issue when in a letter to his friend of the First Baptist Church of Boston (photo on the cover of last month's Recorder), he tells about the dispute in the Newport SDB Church. We know that the Newport Baptist Church, from which our SDB church broke away, was originally a Particular Baptist Church. In 1656 a number of members broke off to form a General Baptist Church. One of the practices they objected to (according to 18th century Baptist historian, Morgan Edwards) was psalm singing. Apparently, however, the original church also gave up that practice until 1726. Meanwhile the Seventh Day Baptists had separated in 1671. They, however, had been singing in church before 1681 when Samuel tells in a letter that "some trouble arose amongst us ... about singing of psalms in public, as they are translated to our hands." He goes on to say the practice had "been for some time omitted, but I hope the church will recover themselves..."

Hubbard's more personal testimony on the subject comes in a later letter, also in 1681, to his friend Jonathan Rogers: "All God's holy ordinances are all good, especially prayer, public, private, families. O sweet rest, refreshing dews, I have had by that ordinance of singing, psalms, in private and in public also; tho now laboured against much to pull it down, now none but our own imaginations. Tho that is good I confess not to leave the other undone, as Christ saith in another case."

So we know that Hubbard favored singing in church and looked forward to the time it would be re-introduced. Newport's daughter church in Westerly (later called I Hopkinton, now in

Ashaway, Rhode Island) was still involved in the controversy in 1713. This was over 50 years after the hymns published in Tillam's book and 15 years after the publication of Joseph Stennett's hymns. The church record for the January 10th meeting reads thus: "It was proposed at said meeting by Brother Benjamin Burdick whither the ordinance of singing praise to God (in public) on the Sabbath might not be mutually allowed of, and put in practice by the church as part of the work of the day in duty and worship to God. After some debate of the same it was left to further consideration."

Wouldn't it be interesting to have a tape recording of that debate! But we can imagine its tone and content. Some would appeal to Scripture-various interpretations of it—that they might "continue in the apostles doctrine." Some would cite the validity of their own personal religious experience—infinite varieties of it: "O sweet rest, refreshing dews, I have had by that ordinance of singing..." Thus it was, and thus it continues to be. Amen.

Janet Thorngate
Janesville, Wisconsin

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Available for immediate occupancy—
Mobile Home, 10' x 60' with screened in porch. Fully furnished. Seventh Day Baptist neighbors in nice park in Daytona Beach area, Florida.

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(315) 363-8613
or write
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Verona, New York 13478

Obituaries

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In 1942, she and her family moved to the Baltimore, Maryland, area where she spent the remainder of her life. Her husband, Harry Childers, preceded her in death as did her only son, Stephen Lee Swiger. She had four step-children and 12 step-grandchildren. Her brothers include William O. Brissey of Torrance, California, and Charles T. Brissey of Walnut Grove, Virginia. Her sister, Dorothy Tamburrino, resides in Fallston, Maryland.

While Georgianna maintained her membership in the Seventh Day Baptist Church in Salem, West Virginia, she was active as an associate member of the Washington, D.C., church and served as that church's treasurer for many years.

Funeral services were held at the Fleck Funeral Home in Laurel, Maryland. Interment was at the Meadowridge Memorial Gardens in Elkridge, Maryland.

Hill.—Hazel Cordelia Farris Hill, daughter of Corder Stone and Mary Catherine Slageley Farris, was born on April 14, 1910, in Marion County, Meehan Township, Illinois. She passed away at the Pacific Care Convalescent Hospital, Morro Bay, California, on September 24, 1988. She was married to Rev. Claude L. Hill in Farina, Illinois, on May 28, 1933. To this union was born one son, Theodore C. Hill of Templeton, California, who survives her. She is also survived by two grandchildren and one great-grandchild.

Hazel was preceded in death by three brothers, Louis Guy, Jesse Bryon and

Francis Marion; and two sisters, Sarah Geneva Clandenning and Olive Cora Parrill. One sister, Dorothy Gail Allrich, may still be living.

Hazel was a member of the Farina Seventh Day Baptist Church until it was merged into the Kirkwood Seventh Day Baptist Church in September, 1987. At that time she asked that her membership be retained in the new church in Kirkwood, Missouri. She was a devout Christian. Her son, speaking of her, said "She was a great lady; not just my mother—she was my friend."

After cremation in California, she was returned to Farina to be buried beside her husband. Graveside memorial services were conducted October 9, 1988, by Deacons Leigh Stewart of Kirkwood and Stanley Crandall of Farina.

Burdick.—Ida Jean Burdick was born on July 15, 1926, in Janesville, Wisconsin, and passed away on September 29, 1988, at River Hills Health Care Center in Milwaukee, Wisconsin. She was the daughter of the late Professor William D. and Erma L. Burdick. She attended Milton, Wisconsin, grade school and Milton Union High School. She attended Sabbath School regularly and was a faithful member of the Milton Seventh Day Baptist Church.

Ida Jean lived at home until the mid-1940's, when she went to live with her aunt, Mrs. Bertha Becker, in Wauwatosa, Wisconsin. She worked at Columbia Hospital in Milwaukee for over 20 years, until her failing health made it impossible. Upon the death of her aunt, she moved to Snyder House in Milwaukee, and subsequently to River Hills.

Ida Jean is survived by her brother and sister-in-law, Bill and Helen Burdick; a nephew, a niece, an uncle and several cousins.

Memorial services were held in the Milton Seventh Day Baptist Church on October 3, 1988, with Pastor Herbert E. Saunders officiating, assisted by Pastor Earl Cruzan. HES

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When did Seventh Day Baptists...

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pute with Pastor William Saller in 1673. In the 1677 letter to Newport, he gives a long list of issues being debated in the English churches, one of which is "singing of Psalms." He concludes that none of the practices can be in question "with those that continue in the apostles doctrine and fellowship, and in breaking of bread and in prayers."

We learn that Samuel Hubbard agreed with Peter Chamberlen on that issue when in a letter to his friend of the First Baptist Church of Boston (photo on the cover of last month's Recorder), he tells about the dispute in the Newport SDB Church. We know that the Newport Baptist Church, from which our SDB church broke away, was originally a Particular Baptist Church. In 1656 a number of members broke off to form a General Baptist Church. One of the practices they objected to (according to 18th century Baptist historian, Morgan Edwards) was psalm singing. Apparently, however, the original church also gave up that practice until 1726. Meanwhile the Seventh Day Baptists had separated in 1671. They, however, had been singing in church before 1681 when Samuel tells in a letter that "some trouble arose amongst us ... about singing of psalms in public, as they are translated to our hands." He goes on to say the practice had "been for some time omitted, but I hope the church will recover themselves..."

Hubbard's more personal testimony on the subject comes in a later letter, also in 1681, to his friend Nathan Rogers: "All the Psalms by ordinance are all used, especially prayer, public, private, families, O sweet rest, refreshing down, I have had by the ordinance of singing psalms, in private and in public also. The new labours amongst such a full of love, new labours, but we are in the way. That is a full contentment to leave the other things, as Christ hath in in their case."

So we know that Hubbard favored singing in church and I will forward to the time it will be re-introduced. Newport's minister, John W. Terry (later called Baptist minister, was

Ashaway, Rhode Island) was still involved in the controversy in 1713. This was over 50 years after the hymns published in Tillam's Book and 15 years after the publication of Joseph Stennett's hymns. The church record for the January 10th meeting reads thus: "It was proposed at said meeting by Brother Benjamin Burdick whether the ordinance of singing praise to God (in public) on the Sabbath might not be mutually allowed of, and put in practice by the church as part of the work of the day in duty and worship to God. After some debate of the same it was left to further consideration."

Wouldn't it be interesting to have a tape recording of that debate? But we can imagine its tone and content. Some would appeal to Scripture with our interpretations of it that they might "continue in the apostles doctrine." Some would cite the validity of their own personal religious experience infinite varieties of it: "O sweet rest, refreshing down, I have had by that ordinance of singing." Thus it was, and thus it continued. Amen.

Janet Thernstedt
Janesville, Wisconsin

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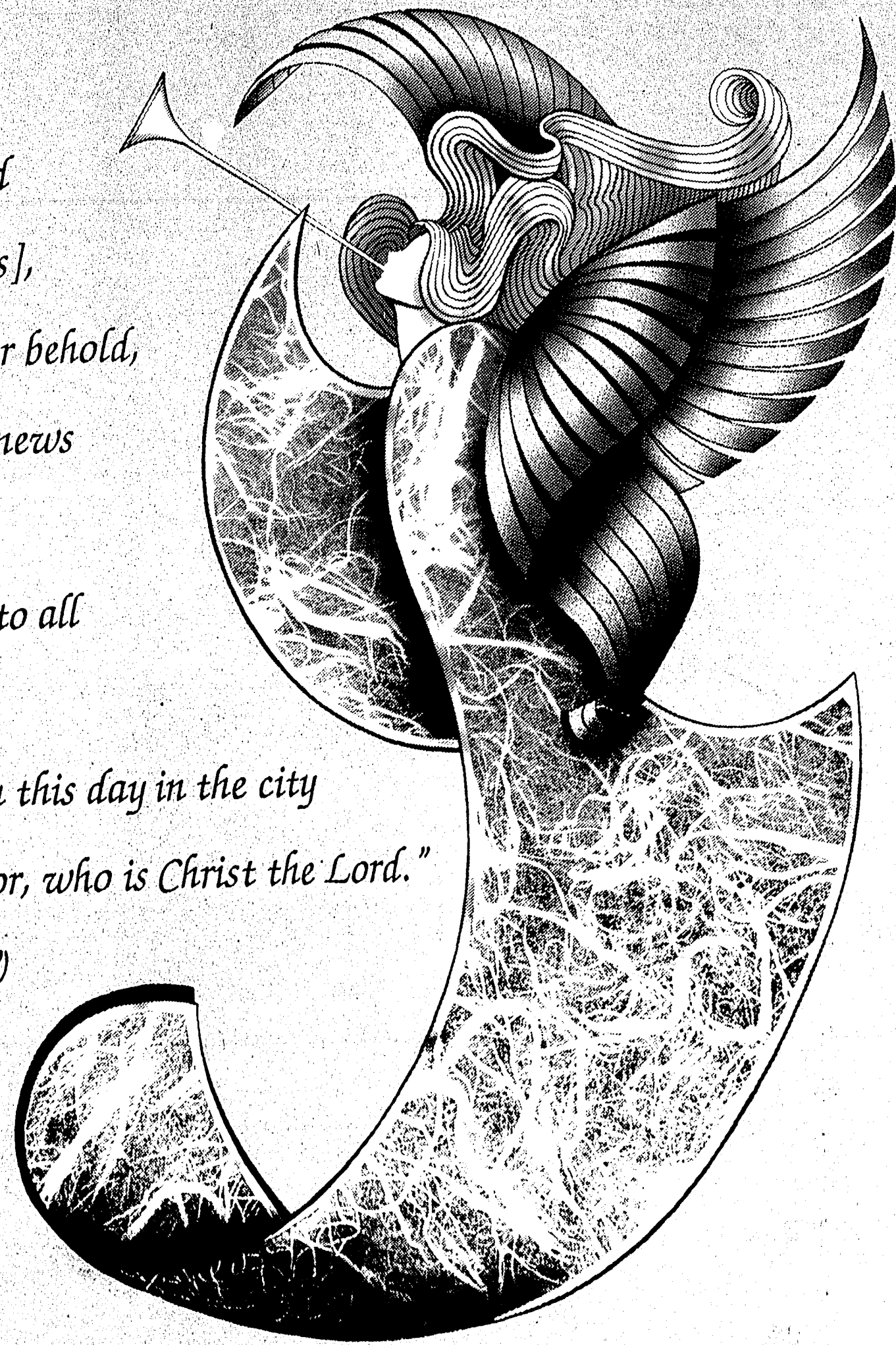
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*And the angel said
to them [shepherds],
"Be not afraid; for behold,
I bring you good news
of a great joy
which will come to all
the people;
for to you is born this day in the city
of David a Savior, who is Christ the Lord."
— Luke 2:10-11 (RSV)*



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Sabbath Recorder

Seventh Day Baptists: A people for the new frontiers

