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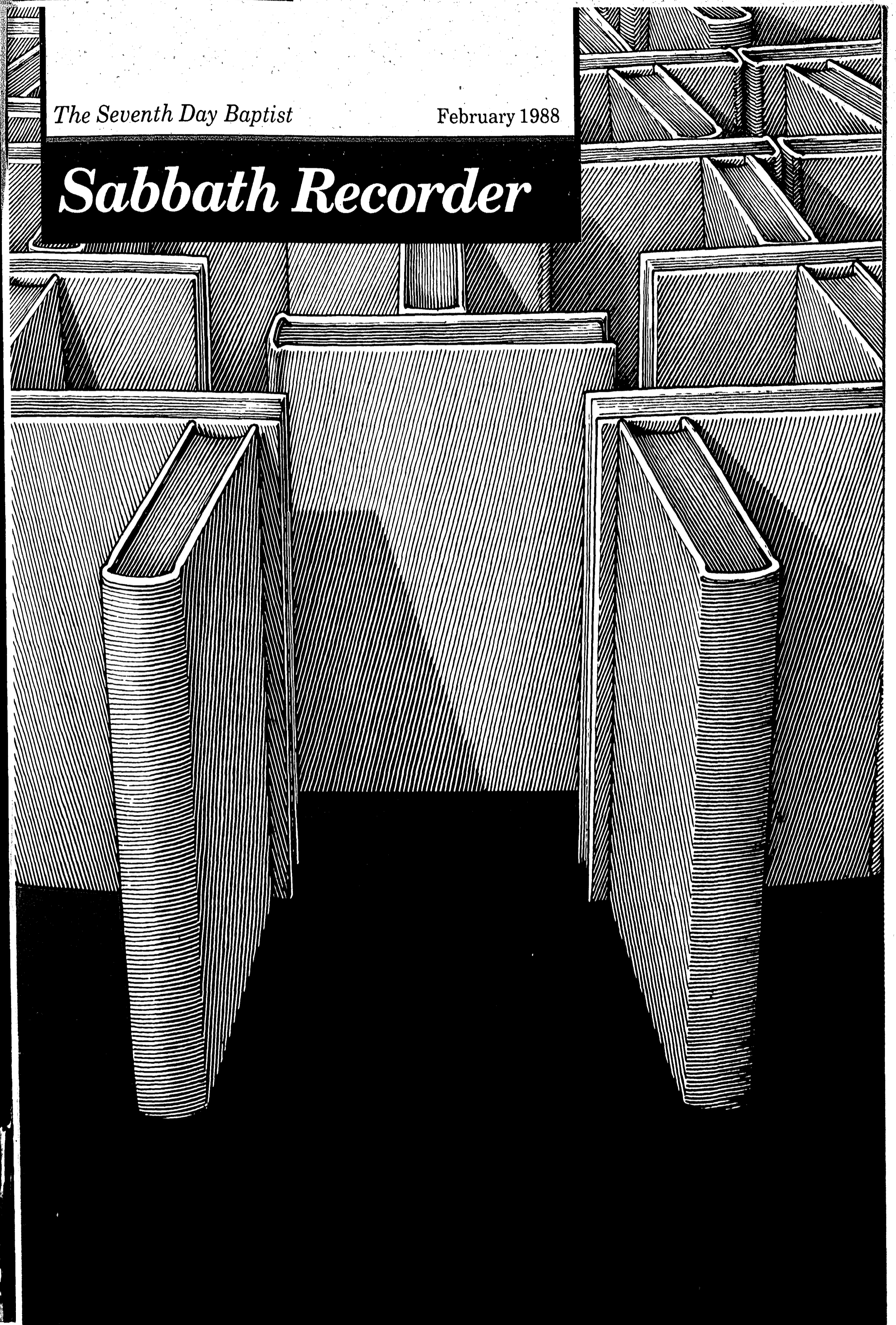
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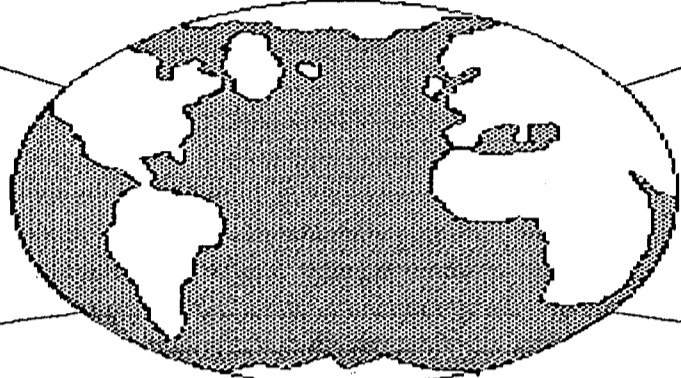
*The Seventh Day Baptist*

February 1988

*Sabbath Recorder*



**1988  
Year of Extension**

Our Next-Door Mission  Our Next-City Mission

**Area Spiritual Workshops**

Spring brings to us the excitement of new growth from what has been lying dormant for the winter. We are praying and planning for new growth for Seventh Day Baptists. Our theme in our Year of Extension is on Our Near-By Mission. We are looking toward stimulating new church planting as we focus on Our Next-City Mission. Our Next-Door Mission focuses on our opportunities for growth in our existing churches.

**WE INVITE PASTORS AND CHURCH LEADERS TO ATTEND OUR 1988 AREA SPIRITUAL WORKSHOPS.**

Pastors and church leaders (with their spouses) are invited to three exciting days of workshop participation focusing on church growth and church planting under the theme of "Our Near-By Mission." Russ Johnson, Rod Henry, Dale Thorngate and Leon Lawton will be the workshop leaders.

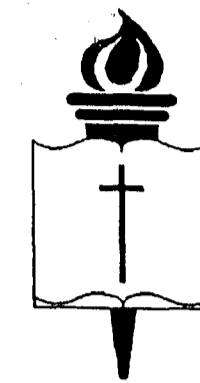
Those who register will be sent a booklet on church planting written by Rod Henry which will help to focus the discussion of the workshops related to church planting. Russ Johnson will be leading presentations and discussion on issues of practical growth in our existing churches.

**Attend one of the three workshops**

West	March 3-6, 1988	Pacific Pines Camp, California
Mid-West	March 24-27, 1988	Nortonville, Kansas
East	April 7-10, 1988	Richburg, New York

**Pastors! Be sure to recruit your key church leaders to attend these workshops with you.**

**The  
Sabbath  
Recorder**



February 1988  
Volume 210, No. 2  
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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

## Filled with knowledge of God's will

by Keith Mogle

Scripture text—  
Colossians 1:9-14

**T**here is a lot of emphasis today on the acquisition of more and more knowledge. A few years ago, a bachelor's degree from a college was adequate qualification for most jobs. Today, a master's degree is frequently a minimum requirement for an entry level job. Books are being published and purchased on an unprecedented scale about a variety of subjects, many of which were unknown just 10 years ago.

This era in which we live in the Western world is frequently called the "information age." A whole new industry has developed in the last few years which is solely concerned with the acquisition, processing and transmission of information.

But as Christians, what priority do we give to the acquisition of knowledge and wisdom about God's will? Are we so busy with accumulating knowledge in other areas that we have stunted our spiritual growth? If we want to live a life which is pleasing to God, we must make seeking spiritual wisdom a priority, which is the point the Apostle Paul is making in this part of his letter to the church in Colosse.

Keith Mogle was ordained by the Seventh Day Baptist Church of Centralia, Washington, on September 5, 1987.



### Filled with spiritual wisdom

(verse 9)

• *For this reason*—Refers to the "faith in Christ Jesus and the love which you have for all the saints (true believers)" (verse 4) which comes from the "hope laid up for you in heaven" (verse 5a). That hope is the confident expectation of the salvation which is promised to every believer and is confirmed through the gift of the Holy Spirit, the pledge given to us by God.

• *Have not ceased to pray and ask*—If we really care, if we have a genuine concern for the welfare of others, we do not merely offer up a single prayer and then go on our way, satisfied that we have "done our duty." We will continue to petition our Heavenly Father on their behalf.

• *Filled*—The concept of "fullness" and being "filled" appears seven more times in this letter:

—All the *fullness* of God dwelt in Christ (1:19).

—The word of God was presented in its *fullness* by Paul to the Colossian church (1:25).

—Paul was working with the "purpose that they may be encouraged in heart and united in love, so that they may have the *full* riches of complete understanding, in order that they may know the mystery of God, namely, Christ, in whom are hidden all the treasures of wisdom and knowledge" (2:2, 3).

—"For in Christ all the *fullness* of the Deity lives in bodily form" (2:9).

—"And you have been given *fullness* in Christ, who is the head over every power and authority" (2:10).

—"Let your conversation be always *full* of grace" (4:6).

—"That you may stand firm in all the will of God, mature and *fully* assured" (4:12).

Paul is emphasizing two points here. First, that there is a fullness, a complete-

ness in Jesus Christ, which we already have. As saints, we lack nothing for our salvation; it is complete and fully assured. But he also points out that we are lacking in our spiritual maturity.

• *Knowledge*—The Greek word, *epignosis*, translated as knowledge, is a compound form used in the New Testament only of moral and religious knowledge and is more accurately translated "full knowledge." While some biblical scholars understand this to mean just "knowledge directed toward a particular object," others are inclined to see it in a stronger vein. Meyer, for example, defines it as "the knowledge which grasps and penetrates into the object." Lightfoot remarks that "it was used especially of the knowledge of God and of Christ as being the perfection knowledge." I personally agree with Vaughan that the word denotes "a deep and accurate comprehension" of God's will, because it "is the foundation of all Christian character and conduct."

• *His will*—The object of the acquisition of this knowledge.

• *Spiritual wisdom*—The correct application of knowledge about his will.

• *Understanding*—We comprehend what his will is, we are not left in doubt.

### Empowered to live a life pleasing to God

The goal and purpose (verse 10a)

• *Walk in a manner*—We are called to live a lifestyle which reflects our professed Christian beliefs and priorities. This is not restricted to just the day of worship, but every day and in every area of our life. It involves what we think, what we say and what we do. This is expressed in such ways as: what we watch on TV; what movies we see and books we read; how we spend our money

and our time; how we treat others, including those who are not of the faith; how diligently we work for our employer; and honesty in our dealings with others, especially when we know we can get away with something to our advantage without any risk.

• *Worthy of the Lord*—This has to do with value. The lifestyle we are to live should match the same set of values taught and lived by our Lord Jesus Christ, which is the will of God.

• *Please him*—The end, or purpose, of all this is that we will live a life which is pleasing to God.

• *All respects*—Again, the emphasis is that this pertains to all areas of our life.

The ultimate goal and purpose of spiritual knowledge and wisdom about God's will is Christian lifestyle which is pleasing to him in every way. The Greek word for "please" includes an attitude of mind that anticipates his will. Pleasing God requires not only outward obedience but an inward desire of the heart as well.

**The ultimate goal and purpose of spiritual knowledge and wisdom about God's will is Christian lifestyle which is pleasing to him in every way.**

**...good works do not create a righteous relationship with God; that comes only through Christ as our Savior. Good works flow as a result of our restored relationship to God.**

**The signs of a worthy life**  
(verses 10b-11)

The Apostle Paul now gives some examples of what it means to live a life that is pleasing to God. These are signs that each one of us can look for in ourselves to see if we are achieving our goal.

• **Fruitfulness** (Verse 10b)—The fruitfulness of a Christian lifestyle is expressed through good works. As the commentator Vaughan puts it, good works are “the fruit, not the root, of a right relationship with God.” In other words, good works do not create a righteous relationship with God; that comes only through Christ as our Savior. Good works flow as a result of our restored relationship to God.

• **Increasing in the knowledge of God is equal to spiritual growth** (verse 10c)—The Greek rendering of this is “growing in the full knowledge of God.” Just as it is with fruitfulness, the emphasis is on the idea of a continuous process at work. But also notice that the completeness of knowledge is stressed. Our spiritual growth, like our physical growth, continues with the intent to be full and complete; i.e. to achieve maturity.

This spiritual growth comes by, or through, our full knowledge about God, which is then applied with wisdom. Just as our physical body requires food to grow, our spiritual life needs the knowledge of God to grow to maturity. This comes through three primary means:  
—Reading and studying God’s word. We need to spend more time reading the Bible and less time reading *about* the Bible.  
—Teaching from the pulpit.  
—Prayer; consistent, daily prayer is an essential part of our spiritual growth.

• **Strengthened with all power** (verse 11a)—In Paul’s letter to the church in Ephesus, he says that we are engaged in a moral war with “powers of this dark world and against the spiritual forces of evil” (Ephesians 6:12). He goes on to say that our only defense, our only means to be victorious in this war, is through divine empowerment (Ephesians 6:13-18). We need all the power we can get to engage in this battle, and Paul tells us that we do have the strength which is all powerful.

• **According to his glorious might**—We see that the source of this power is from God and is given from his abundant, limitless supply.

• **The purpose of this power is** (verse 11b):  
**Endurance**—The capacity to “stick it out,” to withstand hardship and adversity; the opposite of cowardice.  
**Patience**—Frequently translated “long-suffering.” It has to do with our relationship with others. It is the quality of self-restraint in the face of provocation and does not seek revenge. It is associated with mercy, one of God’s characteristics.

We are given this unlimited and endless power so that we will be able to sustain ourselves in the battle and not “shoot” each other. The church has been referred to as the “army of the walking wounded.” We inflict great damage to each other through our lack of self-restraint and critical words. But this does not have to be the case; for we have been given the power to resist our evil nature and the influence of Satan, and to live according to the will of God.

**Responding with a heart of gratitude**  
(verses 12-14)

**The response**

• **Joyously**—The final word in the 11th verse is “joyously” or “joyfully.” Because

the Greek text never provides any punctuation, it is impossible to know if Paul meant this to be associated with “endurance and patience” in that same verse, or with “giving thanks,” which appears in the start of the 12th verse.

But, in either case, the importance is that we are to have a genuine sense of delight which is not dependent on circumstances but only on our relationship to God. Happiness is dependent on things and circumstances, joy is not.

• **Giving thanks to the Father** (verse 12a)—As Paul says in Galatians 2:20, “I have been crucified with Christ and it is no longer I who lives, but Christ lives in me. The life which I now live in the flesh, I live by faith in the Son of God, who loved me and gave himself up for me.” There is nothing which is pleasing to God that comes from our own power or ability. We cannot look to ourselves with any pride when we are obedient. We must joyfully thank him for enabling us, through the power of his Holy Spirit, to please him.

**The reason**

This passage gives us four reasons why we are to take great delight in thanking God because he:

• **Qualified us to share in the inheritance of the saints in light** (verse 12c)—God has given all believers, at the time of their conversion, what they need to participate in this inheritance. It is a gift from God; we have nothing of our own which makes us fit to share. Every Christian shares in the benefits which are given to members of Christ’s Kingdom.

• **Delivered us** (verse 13a)—We have been rescued or liberated from the “domain of darkness.” “Darkness” in the Bible is symbolic of ignorance, falsehood, and sin (John 3:19-21; Romans 13:12-14). We are no longer under the power and dominance of a fleshly life.

• **Transferred us** (verse 13b)—Not only have we been rescued from the darkness, but we have been brought into the “light,” the kingdom of God’s beloved Son, Jesus Christ. From the grammatical tense used in the Greek, it is clear that this is not something which is to happen in the future but has already taken place.

• **Forgave us our sins** (verse 14)—“In whom we have redemption, the forgiveness of sins.” God’s forgiveness, which is the removal and sending away of our sins, “as far as the east is from the west,” has been brought about through “redemption”—the payment of a price. And it is only through Jesus Christ, the one who paid the price with his life, that this redemption and forgiveness comes.

**Conclusion**

As saints, we are told to be “salt” and “light” in this world and to “glorify” God. That demands a total lifestyle which is in keeping with God’s perfect will. We know it is not easy, for we are opposed at every turn by the forces of darkness; but we also know that we have been given the power to be victorious in this battle.

However, we must have spiritual maturity, which comes through spiritual knowledge and wisdom, to tap that power. This will only come if we make the study of the Bible and daily prayer an essential priority for us. What greater motivation could we have to do this than the knowledge that God has forgiven us our sins and made us his heirs to his kingdom, and that we share in the blessings of that kingdom today.

*Let each of us commit, with joy and thanksgiving, to being filled with all spiritual knowledge and wisdom. Amen*  
SR

**We cannot look to ourselves with any pride when we are obedient. We must joyfully thank him for enabling us, through the power of his Holy Spirit, to please him.**

## The Godhead, man and the plan of salvation An ordination statement

by George Calhoun

The second of three parts, the following is a continuation of George Calhoun's ordination statement of faith. Part one was printed in the December, 1987, issue of *The Sabbath Recorder*.

### The doctrine of the Godhead Definition of the Trinity

Though the word "Trinity" is not found in the Bible, it is, however, a distinctive and comprehensive doctrine of the Christian faith. It makes three affirmations: That there is one God (Deuteronomy 6:4), that the Father (I Corinthians 8:40), the Son (Philippians 2:5-11), and the Holy Spirit (Acts 5:3-4) are each God, and that each is a distinct person of the Godhead (Matthew 28:18-20; Genesis 1:26; 2 Corinthians 13:14).

#### God the Father

I believe that God the Father is the first person of the Triune Godhead. There are four types of relationships in which the word "Father" is applied to God in Scripture:

**Creational Father**—relationship of God to man whom he created in his own image (Genesis 1:26; Malachi 2:10; Isaiah 64:8).

**Theocratic Father**—the relationship of God to his covenant people Israel. This is a collective, rather than a personal relationship, but recognizes Israel as the child of God (Malachi 1:6).

**Generative Father**—while Christ was on earth, he referred to God as his Father (John 17:1, 20:17).

**Jesus possessed a human body and grew in the normal process of development. He was subjected to the normal experiences of life—hunger, thirst, fatigue, weariness, pain, suffering, and death...**

**Adoptive Father**—this is the redeeming relationship that belongs to all believers (1 John 3:1; Romans 8:17; Galatians 3:26).

#### God the Son

I believe that God the Son is the second person in the Triune Godhead. He coexists with the Father and the Holy Spirit, and is coequal with them. He possesses a divine nature (Philippians 2:5-11), and his sonship is only in relationship to the Father and God's divine plan (1 Corinthians 15:25-28).

**Pre-existent Son**—Scripture clearly presupposes that the Son came from being with the Father into the world. His pre-existence can be seen in Micah 5:2 and John 1:1-14, as well as his own self-proclamation of his pre-existence (John 8:58).

**The Incarnate Son**—In Philippians 2:5-11, Jesus is seen as the divine figure, existing in the image of God and equal with God, who exchanged his heavenly mode of existence for a human form. His earthly existence was initiated by the Father (Galatians 4:4; John 16:50) and activated by the means of the Holy Spirit through the virgin Mary (Matthew 1:14-25). The primary reason for the incarnation of God in Christ was that he might suffer and die (Romans 4:25, 8:32; Galatians 2:20; John 3:16) to take away our sins (Romans 6:23; Hebrews 2:17) and destroy the power of death (Hebrews 2:14).

**The Humanity of the Son**—While the Gospels do not seek to prove Jesus' manhood, it is a self-evident assumption. The evidences may be seen in the following ways:

(1) Jesus possessed a human body and grew in the normal process of development (Luke 2:40, 46, 51f). He was subjected to the normal experiences of life—hunger, thirst, fatigue, weariness, pain, suffering, and death (Matthew 21:8; John

4:6; Matthew 8:24; John 11:35). (2) He shared the human emotions of joy and sympathy, and expressed affection and a desire for human companionship and support (Luke 10:21; Matthew 9:36; Mark 10:21; Matthew 26:37-40). He rose against the ravages of sin and disease, and was the epitome of human compassion (Mark 1:41, 3:5, 11:15). (3) While in the flesh, he limited his divine attributes but in no way denied his divine nature (Luke 4:1-4).

**The Deity of the Son**—The deity of Jesus Christ is an explicit fact taught in Scripture. He is proclaimed as God by his Father and is recognized throughout the Scriptures as the divine Son of God (Matthew 3:17; Hebrews 1:8-10). The fact that Jesus saw himself as God further supports his claims to deity. He saw himself as eternal (John 8:58, 17:5) and as the Son of God (John 5:16-17, 20-30).

A further consideration of Jesus's claims to deity are the acts he performed. He interpreted the Old Testament (Matthew 5-7, 19:3-9), exercised divine rights in his prerogative of forgiving sins (Mark 2:10), asserted his role as judge of man (Matthew 7:21-23, 25:31-46), coupled his name with the Father and the Holy Spirit (Matthew 28:18-20), performed many miracles (Mark 5:7-10; Luke 9:10-17; John 6:16-24), and he was resurrected from the dead (Mark 16:1; Luke 24:1; John 20:1; Matthew 28).

**The Mission of the Son—His ministry:** Jesus began his ministry at the age of 30 and was commissioned by God the Father through the witness of the Holy Spirit through water baptism (Luke 3:21-22). He gathered 12 disciples, which he trained to build his earthly church and taught others of his Father's Kingdom. He healed all manner of sickness and disease, and proclaimed the good news that God was now among them (Matthew 11:4-5). **His death:** It might be said that Jesus was born to die. At the cross, Jesus voluntarily took upon himself our nature so that, through his death, he might destroy the one who has the power over

death, Satan (Hebrews 2:14). His sacrificial death delivers us from sin and the consequences of its guilt (Romans 5:1; Hebrews 10:22), from the law and its curse (Galatians 3:13, 2:14), from judgment (Romans 5:9; Hebrews 9:28), from fear (Hebrews 2:15; 2 Timothy 1:7) and bondage. As a result of his blood on the cross (Acts 20:28; Romans 3:25, 5:9; Ephesians 1:7; Colossians 1:20; Hebrews 9:12), all who put their faith in him shall be saved (Romans 10:13, 5:15-21). **His resurrection:** The resurrection of Christ points out Christ's supreme majesty over death. The Gospels tell us that Jesus was crucified, buried, and was raised again on the third day according to his prophecy (Mark 8:31, 9:31, 10:34). He appeared to over 500 witnesses, in addition to his disciples (Matthew 28:16-20; Luke 25:13-53; John 20:31).

#### God the Holy Spirit

I believe that God the Holy Spirit is the third person of the Triune Godhead. He is a person, equal to and coexists with God the Father and God the Son (Acts 5:3-4, 13:2). The Holy Spirit is the "comforter" who proceeds from the Father (John 15:26) and is sent by the Son (John 16:7). He plays his own distinctive role in the divine work of revelation, reconciliation, regeneration, and redemption (1 Corinthians 6:11). The deity of the Holy Spirit can be seen through:

—his divine deeds of convicting the world of sins (John 3:8), leading men into the truth (1 Corinthians 2:10), conveying gifts to the church, exercising sovereignty over those who receive the gifts (1 Corinthians 12:4-11), casting out evil spirits (Matthew 12:28), indwelling believers (1 Corinthians 3:16-17), justifying and sanctifying believers (1 Peter 1:2), controlling us (Ephesians 5:15-18), guiding us (Romans 8:14-15), empowering us (Acts 1:8), and giving us words necessary for the gospel's defense (Matthew 10:20).

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A further consideration of Jesus's claims to deity are the acts he performed. He interpreted the Old Testament (Matthew 5-7, 19:3-9), exercised divine rights in his prerogative of forgiving sins (Mark 2:10), asserted his role as judge of man (Matthew 7:21-23, 25:31-46), coupled his name with the Father and the Holy Spirit (Matthew 28:18-20), performed many miracles (Mark 5:7-10; Luke 9:10-17; John 6:16-24), and he was resurrected from the dead (Mark 16:1; Luke 24:1; John 20:1; Matthew 28).

**The Mission of the Son—His ministry:** Jesus began his ministry at the age of 30 and was commissioned by God the Father through the witness of the Holy Spirit through water baptism (Luke 3:21-22). He gathered 12 disciples, which he trained to build his earthly church and taught others of his Father's Kingdom. He healed all manner of sickness and disease, and proclaimed the good news that God was now among them (Matthew 11:4-5). **His death:** It might be said that Jesus was born to die. At the cross, Jesus voluntarily took upon himself our nature so that, through his death, he might destroy the one who has the power over

death, Satan (Hebrews 2:14). His sacrificial death delivers us from sin and the consequences of its guilt (Romans 5:1; Hebrews 10:22), from the law and its curse (Galatians 3:13, 2:14), from judgment (Romans 5:9; Hebrews 9:28), from fear (Hebrews 2:15; 2 Timothy 1:7) and bondage. As a result of his blood on the cross (Acts 20:28; Romans 3:25, 5:9; Ephesians 1:7; Colossians 1:20; Hebrews 9:12), all who put their faith in him shall be saved (Romans 10:13, 5:15-21). **His resurrection:** The resurrection of Christ points out Christ's supreme majesty over death. The Gospels tell us that Jesus was crucified, buried, and was raised again on the third day according to his prophecy (Mark 8:31, 9:31, 10:34). He appeared to over 500 witnesses, in addition to his disciples (Matthew 28:16-20; Luke 25:13-53; John 20:31).

##### God the Holy Spirit

I believe that God the Holy Spirit is the third person of the Triune Godhead. He is a person, equal to and coexists with God the Father and God the Son (Acts 5:3-4, 13:2). The Holy Spirit is the "comforter" who proceeds from the Father (John 15:26) and is sent by the Son (John 16:7). He plays his own distinctive role in the divine work of revelation, reconciliation, regeneration, and redemption (1 Corinthians 6:11). The deity of the Holy Spirit can be seen through:

—his divine deeds of convicting the world of sins (John 3:8), leading men into the truth (1 Corinthians 2:10), conveying gifts to the church, exercising sovereignty over those who receive the gifts (1 Corinthians 12:4-11), casting out evil spirits (Matthew 12:28), indwelling believers (1 Corinthians 3:16-17), justifying and sanctifying believers (1 Peter 1:2), controlling us (Ephesians 5:15-18), guiding us (Romans 8:14-15), empowering us (Acts 1:8), and giving us words necessary for the gospel's defense (Matthew 10:20).

—the Holy Spirit is seen as the active

*The resurrection of Christ points out Christ's supreme majesty over death. The Gospels tell us that Jesus was crucified, buried, and was raised again on the third day according to his prophecy.*

***I believe that man's purpose or destiny is to know, love, and serve God, and to have fellowship with one another and his creation.***

agent in the self-revelation of God (2 Timothy 3:16; 2 Peter 1:22-23) and the interpreter of Scripture.—the names attributed to him (Acts 5:4; John 4:26, 15:26, 16:13).

#### **The doctrine of man**

##### **The origin of man**

I believe that man was made in the image of God and is therefore the noblest work of creation. Scripture states that man was created to glorify God (Isaiah 43:7; Revelation 4:11), to have fellowship with him (1 John 1:3), and to fulfill his will on earth (Genesis 1:28-29; Romans 10:14-15).

##### **The makeup of human nature**

Man is to be understood as having originated not through evolutionary processes, but through a conscious, purposeful act of God (Genesis 1:26). The image of God is intrinsic to man, and he could not be human without it, thus setting him apart from the rest of God's creation (Genesis 1:28-29). He was given a living and eternal soul (Genesis 2:7; Matthew 10:28), as well as a conscience to choose right from wrong (Romans 2:15). The original state of man existed in a unique Father-Son relationship with God and was manifested through acts of obedience.

The result of man's rebellion altered his makeup, and man's relationship with God was changed from Father to Judge (Genesis 3:7, 16:19). As a result, man's makeup became corrupted and hostile toward God, himself, and others (Romans 3:11-13, 8:7-8). Furthermore, he became subject to the power and control of Satan and a slave to sin (Ephesians 2:1-2; Romans 6:15-21).

##### **The purpose of humanity**

I believe that man's purpose or destiny is to know, love, and serve God, and to have fellowship with one another and his creation. Every human being is God's creature in God's own image. God endowed each of us with powers of person-

ality that make possible worship of—and service to—our Creator. When we are using those powers to those ends, we are most fully what God intended us to be. It is then that we are most completely human.

#### **The doctrine of sin**

##### **The definition of sin**

I believe that sin is any lack of conformity, active or passive, to the expressed moral law of God. This may be a matter of act, of thought, of motive, or inner disposition, resulting in the failure to live up to what God expects of us in action, thought, or being.

##### **The origin of sin**

God is without sin and perfect in all respects (James 1:13; 1 John 1:5). It was man who acted on his own accord and willfully disobeyed God's perfect will (Genesis 2:17, 3:6). Therefore, sin is seen as direct defiance to God's expressed law. The entrance of sin was initiated through Adam and was then imputed to all mankind (Romans 5:12-21). As a result, we all bear the consequences of Adam's fall (Romans 3:23, 6:23) and are therefore in need of a Saviour to redeem us from our sin (Romans 4:22-25).

##### **The effects of sin**

As a result of the universality of sin (Romans 3:23), mankind suffers the consequences of its outcome. The immediate result of sin is death, both spiritual and physical (Genesis 2:17, 2:7; Romans 5:12-13). Man no longer shares in the Father-Son relation with God, but instead is completely separated from him and under judgment (John 3:36; Romans 1:18). Furthermore, man's physical, mental, emotional, and spiritual state are now under the curse and are subject to depravity, moral corruption, sickness, and all manner of decay and corruption (Romans 1:18-32).

#### **The doctrine of salvation**

I believe that salvation from sin and

death, through repentance and faith in Christ our Savior, is the gift of God by redeeming love, centered in the atoning death of Christ on the cross (John 1:29, 3:5; 1 John 3:4; Romans 3:23-27; Acts 2:37-39; 1 Peter 2:21-25; Ephesians 2:8).

##### **Effectual calling**

I believe that because all humans are lost in sin, spiritually blind, and unable to believe, God intervenes in calling mankind to himself. "Come unto me all who labor, and are heavy laden, and I will give you rest" (Matthew 11:28).

##### **Conversion**

The Christian life, by its very nature and definition, represents something quite different from the way in which we previously lived. Though God works differently with different people, conversion is a single act which requires inseparable aspects: repentance and faith.

##### **Repentance**

Repentance is the abandonment or rejection of sin. It is the turning away from sin and the turning to Christ, in recognition of one's own sinful state (Romans 3:23). It is the forgiveness from God in Christ. Furthermore, it is the recognition that mankind alone is unable to remove the guilt as a result of sin (Acts 2:38; Luke 24:46-47).

##### **Faith**

As repentance is the turning away from one's sin, faith is the laying hold upon the promises and the work of Christ. Faith is at the very heart of the gospel, for it is the vehicle by which we are enabled to receive the grace of God. Faith, therefore, is the acceptance of our estrangement from God, the fact that Jesus Christ died for our sins and rose again, and our need for Christ alone for our salvation (Hebrews 11:6; John 1:12; Matthew 18:6; John 2:11; Galatians 2:16; Philippians 1:29).

#### **Regeneration**

Conversion refers to our response, while regeneration refers to God's act of transforming a believer (John 1:12-13; James 1:18; Ephesians 2:15). Human nature, due to sin, is in need of transformation. The human being is spiritually dead and therefore needs new birth or spiritual birth (John 3:16; Ephesians 2:1-10). As we are putting to death the deeds of the flesh, or sinful nature, the new birth takes on a reversal of the person's natural tendencies and counteracts the effect of sin. New direction of life results and an increasing ability to obey God (Romans 8:5-17).

##### **Justification**

Man has a two-fold problem as a result of sin and the fall. On the one hand, there is a basic corruption of human nature. Our moral character has been polluted through sin. This aspect of the curse is nullified by regeneration, which reverses the direction and general tendency of human nature. The other problem remains, however. Our guilt or liability is the punishment for having failed to fulfill God's expectations. It is this problem that justification relates to. Justification is God's action pronouncing sinners righteous in his sight. It is a matter of our being forgiven and declared to have fulfilled all that God's law requires of us (Acts 13:39; Romans 3:24-28, 4:2; 1 Corinthians 6:11).

*Cont. on page 26*

***Faith is at the very heart of the gospel, for it is the vehicle by which we are enabled to receive the grace of God.***

# Enter the Joy

The President's Page

## The covenant of joy

Throughout the pages of Scripture there is recorded the covenants that God has always made with his people. He made a covenant with Noah, through the rainbow's color, that never again would he destroy man from the face of the earth. He made a covenant with Abraham that his children would be as numerous as the grains of sand on the seashore. He made a covenant through Moses by the giving of the Ten Commandments to his people and to us. He made a covenant with David, through the anointing of the prophet Samuel, that he would be King of Israel. He made a covenant with his people in exile that one day they would return and rebuild the temple in Jerusalem. He made a covenant through the words of leaders and prophets that the Messiah would come and bring restoration to a people separated from God by sin and death. But as so often happens when God makes a covenant—an agreement with his people—it was often one-sided. God kept his side of the bargain and man, because of sin and the desire for power, often forgot the "if you..." part of that relationship.

The popular definition of "covenant" is "a formal, solemn, and binding agreement." We claim to be a "covenant people." In our booklet *Seventh Day Baptist Distinctives*, we give the following definition: "Covenant as used in the church may be said to show forth the concern we have and the commitment that we are willing to make, under God's

grace, in our interrelationship with each other."

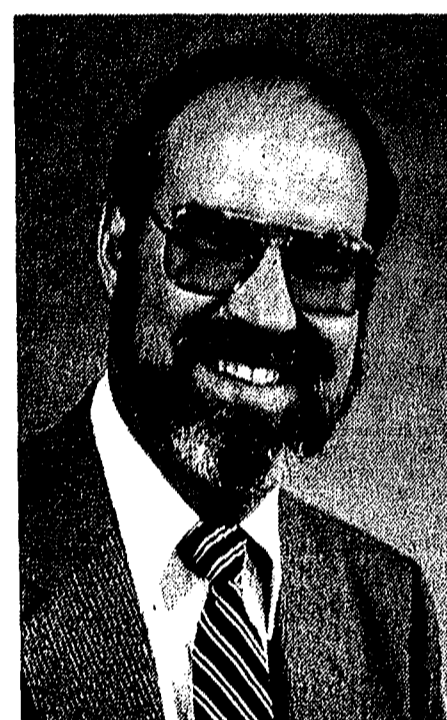
Again we define "covenant" when we outline its meaning for Seventh Day Baptists in our *Manual of Procedures*:

"Seventh Day Baptists are a covenant people. That is, a solemn agreement, entered into by a number of people before God, is the basic foundation of the local church. To be without a covenant is to be without a church. Therefore, the covenant of a Seventh Day Baptist Church is a carefully worded document which states the responsibilities of members and their purpose for joining together as a congregation. ...it is essential that care be taken to make the covenant a meaningful assertion of individual and corporate responsibility to which members may conscientiously subscribe."

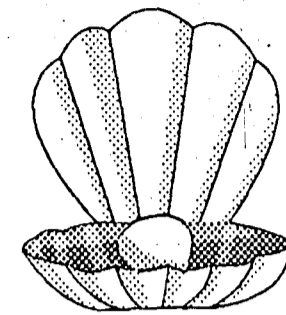
The key words are "responsibility," "agreement," "commitment," and "binding." When we make a covenant with someone else—a promise—it is usually regarded as a commitment to do what we say we are going to do. To make a covenant with God means we choose to follow his leading and fulfill our responsibilities to him. When we make a covenant with other members of the family of God, we are committing ourselves to them and to the organization we call the Church. It involves our will to participate in the life of God's fellowship with all the energy and responsibility we have. It means putting our priorities in order and putting God and the things of God first in our lives. It is a response of love and the exercise of love within the family of God on this earth. Paul often described it like the human body—with all the parts fitted together and working together to accomplish the task. No part can say to another, "I have no need of you!" And no part of the body can withdraw or cease to function without hurting the whole body. The covenant relationship we have within the body of Christ is what makes

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**The church is having difficulty today because the "covenant relationship" is being ignored—the promises are being broken.**



Herbert Saunders  
Conference President



Pearls of history from the Seventh Day Baptist Historical Society

## Covenant in history

by Historian Don A. Sanford

For many Christians today, the signing of a covenant is taken as a formality; it is a step which one must take to join a particular church. But the historical records show that for many of our spiritual ancestors, the covenant was not taken lightly. The covenant relationship was linked closely with the sharing of Communion. When circumstances prevented them from the Sacraments, they felt a longing and, at times, abandonment. Yet what joy they experienced when they could again renew their covenant with the breaking of bread and sharing of the cup.

One of the earliest records of the signing of a covenant which the Seventh Day Baptist Historical Society has among its holdings is found in the Record Book of the Pinner's Hall Church in London, dated 1686. They began their record with words of lament and confession but continued with the recognition of God's providence in the renewal of their covenant reunion.

This congregation having been in a Scattered and unsettled Condition & Deprivation, & Destitute of that Spiritual Sustenance with which they sometimes enjoyed from the Ordinances of God, since they were deprived of their Faithful and Carefull Pastor Mr. Francis Bampfield, first by his Imprisonment & then by his Death; Yet continuing their Assemblies for the Exercise of Sabbath Worship still which were frequented by the Major part of the Members of the Society; They (at one of these meetings) agreed solemnly to set apart the 14th Day of the 8th Moneth, 1686, for a Day of Fasting & Prayer, to humble their souls before the Lord with Confession of their Sins whereby they had Provoked him to withdraw from them those means of Grace with which he had formerly favored them, & to beg Sparing Grace

from him, if he would not lay their iniquities to their charge, nor remove their candle-stick out of its place; but that he would give them obedient and willing minds to Serve him, & that he would reunite & Reestablish them, & Trust them again with the enjoyment of those Precious Ordinances which they had long Wanted, and Ardently Thirsted for. & likewise Direct ye means of obtaining of these Great Blessings.

They then appointed a day of prayer and confession, followed by consultation together to consider some means to procure the administration of these ordinances. After some debate they agreed to "Write to Mr. Edward Stennet Pastor of the Congregation of Sabbathkeepers in & about Wallingford to Desire their Assistance of his Ministry as often as might with Convenience be obtained."

A letter was drafted but never sent, because Stennet, by chance, came to London and met with some of them personally. He agreed to consider their request "after having waited upon God for Direction & Consulted the Congregation to which he was specially Related about it." It is also noted that they desired him to administer the Lord's Supper to them at that time "since by the Providence of God he was Opportunely cast among them." He readily consented, thus it is recorded:

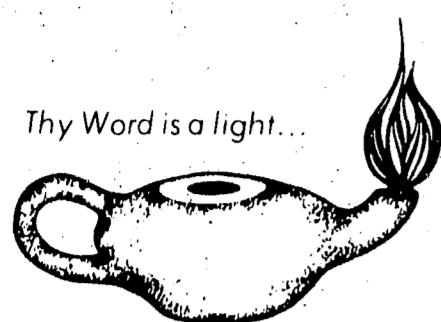
On the Evening of the Twenty fifth Day of the Eighth Moneth, the Holy Supper was accordingly Solemnized by them, when almost all the Persons that had before given their Consent to the forementioned Reunion, were Present, & Communicated together with much Comfort and Satisfaction.

Those that renewed their engagement and freely offered themselves to Walk

Cont. on page 31

**The historical records show that for many of our spiritual ancestors, the covenant relationship was linked closely with the sharing of Communion.**





## Board of Christian Education

### Teaching function of the church

Grandpa Dave was a favorite at church camp. Each afternoon his arrival would signal "craft time." One such sunny summer scene produced a box full of scrap wood. The day's project was to design, cut and assemble a cross.

Each camper created his own cross design on paper and transferred the pattern to pieces of scrap wood. Grandpa Dave was everywhere, giving hints on the proper use of a saw.

Bill was one of the first to complete the project. Proudly, Bill presented his creation to Grandpa Dave. As the wise old instructor reached for the precious cross, the horizontal bar turned on the upright. Bill's face displayed disappointment. The single nail, which held the two pieces of wood together, did not form a tight bond. The pieces of wood did not retain the form of a cross, but looked like a single stick.

Bill remembered Pastor Steve's explanation of the cross. "The church of Jesus Christ has a vertical function, *worship*, and horizontal functions—*fellowship* and *service*," he had taught. Now it dawned on Bill what Pastor Steve had meant by the "catalytic" nature of the teaching function of the church.

Bill listened again to Grandpa Dave's instructions on how to use the glue. He

understood now that the glue would enter the wood pores and form a tight bond between the two pieces. Bill felt his face flush with embarrassment as he remembered that Pastor Steve had used the same illustration that morning. He had said that we needed to join our *worship* to God with our *fellowship* and our *service* to each other. Our teaching was the means through which we fulfill the functions of the Cross of Jesus Christ.

Our newly adopted Seventh Day Baptist Statement of Beliefs places the teaching function of the church in the context of evangelism:

"We believe that Jesus Christ commissions us to proclaim the Gospel, to make disciples, to baptize and to *teach* observance of all that He has commanded. We are called to be witnesses throughout the world and in all human relationships." (X. Evangelism, 1987)

If we refer to our Statement of Beliefs concerning the church, we find listed the following functions:

Worship  
Fellowship  
Service  
Practicing Common Convictions  
Proclaiming Common Convictions  
Appropriately, worship heads the list of the church's functions. To most persons, the typical function of the church is worship. The infinite variety of forms and expressions of worship demonstrate the very individualized nature of our relationship to God. By our very act of worship, we acknowledge the existence of God in our lives. We desire to respond to him with praise and prayer.

It is not surprising that our best thought and music arise from our seeking to be more keenly aware of the presence of God. Certain habits of worship give us peace of mind and bring

us closer to God. If we forget the sage's advice, "Religion begins with me, but if it ends with me, *it ends.*," then the cross of Jesus Christ is no more than Bill's one-dimensional stick.

The *teaching* function of the church seeks to present the teachings of Christ which counteract such one dimensional views of the church. Jesus said that the great commandment is to love God and the second is to love your neighbor as yourself (Mark 12:28-34). The Apostle Paul wrote to the Christians at Galatia (6:2), "Bear one another's burdens, and fulfil the law of Christ."

Jesus taught his disciples a model prayer which begins "Our Father" and contains the plural pronouns, "our," "we," and "us." Religion begins with "I" and "thou" but must shift to the horizontal "our," "we," or "us" if we are to fulfill Christ's commandments. The writer of the Book of James (1:27) tells us that religion is both personal relationship with God and service to those with whom we live. "Religion that is pure and undefiled before God and the Father is this: to visit the orphans and widows in their affliction, and to keep oneself unstained from the world."

During the early days of the church, service was quite immediate and personal. Persecution made the necessities of life the essential things to be shared: a drink of water, food, clothing and a place

to stay the night. It remains so even in our day. Christ said, "...whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even so the Son of Man came not to be served but to serve, and to give his life as a ransom for many" (Matthew 20:26, 27).

We have been called to *worship* and to *fellowship* and to *service*. Our *teaching* is the bond between ourselves and the next generation which holds the *cross* of Jesus Christ. Put the pieces of the *cross* together in your life and become a teacher of Jesus Christ. Please talk with your pastor today. SR



**The church of Jesus Christ has a vertical function—*worship*, and horizontal functions—*fellowship* and *service*.**

**WANTED**

**Kids for the Lord**

who will "\_\_\_\_\_ in the \_\_\_\_\_  
and \_\_\_\_\_")

\_\_\_\_\_ 37:3

do Psalm trust good kids Lord

Finish the Dot-to-dot.



## Religion in the news

The attendance of American Roman Catholics at regular church worship has declined sharply during the past two years. In 1985, 78% reported attendance at least once a month, but that figure declined to 64% in 1987, according to a recent Gallup survey.

The survey indicated that 26% of Americans attend church weekly, while 15% report that they never attend.

Protestant Evangelicals reported 79% attend at least once a month; Black Evangelicals reported 89%.

Among those who have no religious affiliation, 32% said that they attend a church several times a year, but 61% say they never attend.

The Internal Revenue Service has announced that the PTL ministry owes as much as \$82 million in taxes. The claim was filed with the U.S. Bankruptcy Court in an objection to the ministry's plans for reorganization. The IRS says that the PTL ministry owes far more than the \$60 million listed in its court filing.

The issue hinges on whether the ministry will be allowed to claim its tax-exempt status. But even if the PTL is tax-exempt it will face large tax bills on its unrelated business activities.

The Jim Bakker sex-and-money scandal was at the head of the list among religious news stories of 1987, according to the Religious Newswriters Association.

The second largest story was the American visit of Pope John Paul II.

Evangelist Pat Robertson's bid for the Republican presidential nomination was given third place among the newsworthy religious developments of the year.

Evidence brought back from a fact-finding group indicates that a new crisis is at hand in Ethiopia. Willis H. Logan of the Interfaith Hunger Appeal team of the National Council of Churches reported that the outlook is that millions face starvation.

"There is evidence that Ethiopia is once again facing a very serious famine situation that will affect about 5 million people, primarily in the northern provinces," Logan said.

The survey team included representatives of Catholic Relief Services, the American Jewish Joint Distribution Committee, Lutheran World Relief, and the National Council of Churches.

The deportations of Nicaraguans and Salvadorans by the federal government has been opposed by sixteen Protestant, Roman Catholic, and Jewish groups who have endorsed a bill by Senator De Concini of Arizona.

The groups have urged that stays of deportation be granted to refugees from Central America, "where human rights violations continue to exact a heavy toll on civilians."

**Gallup surveys church attendance**

**PTL owes \$82 million**

**Top religion stories of 1987**

**Ethiopia faces another famine**

**Deportations opposed**



# the BEACON

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

## We're valuable!

by Terry Ellis

Throughout the history of Alfred, New York, Seventh Day Baptists have had an impact on the development of the community and the denomination as a whole.

Within the community, there are many traditional activities organized by Seventh Day Baptists in the area. For instance, a monthly fellowship group, ASF (Alfred Station Fellowship), which includes several non-Seventh Day Baptists, is organized and run by the Alfred Station (New York) SDB Church. In the fall every year, the youth organize a UNICEF drive (trick or treat) and Halloween party. In addition, the youth hold a November Harvest Sale, where there are many handcrafted items and baked goods.

In the early summer, there is always Vacation Bible School—one week of Bible studies for children, grades kindergarten through sixth; a way for them to meet more people and get some new friends. When July comes, Camp Harley Sutton opens. This camp is run and organized by Seventh Day Baptists, yet there are always campers who are non-Seventh Day Baptists. There are also many other traditions: Railroad Day, the Strawberry Festival, and the Hanging of the Greens at Christmas time.

The Youth Group has several

fund raisers of some sort every year. From washing cars to raking leaves for a minimal fee, the community benefits. The residents get these services done for them for a small donation to the Youth Fellowship. Also, when Seventh Day Baptists have a bake sale or dinner, the community receives the very best in baked goods or meals, again with only a minimal charge to those attending.

For the children of the community, there is a group called "God Praisers" that meets on Wednesdays at the Alfred Station SDB Church. During this time, the children learn about the Bible and sing songs about God. For the college student, there is a Wednesday night Bible study held in Alfred. It involves an informal look at the Bible and what it has to say. Occasionally, Seventh Day Baptists hold special community services at Christmas, Easter and Thanksgiving.

Alfred area Seventh Day Baptists have not only been an influence on the community, but they have been a strong influence on the entire denomination. Being the 20th SDB church established in the United States, Alfredians have played a major role in the development of General Conference. They have produced several conference presidents, including the current

Cont. on page 19

## Director's Ditty

by Matt Olson

In less than four weeks, Ellen and I will be departing for the Philippines. It is certain to be an exciting time in our lives; and yet, in some ways, a frightening one.

Both of us will need to depend heavily upon God's guidance in accomplishing things while working in the Philippines. It's too bad that it usually takes something like a missionary trip to another country for us to really focus on our need for God's guidance and help. God is there for us at all times, not just in times when we feel the need for him.

One of the hardest lessons I've had to learn (and relearn, and relearn, and relearn) is that I need to put things in God's hands, rather than try to do them myself. It is a lesson, I'm sure, that we could all profit from. Please pray that Ellen and I will allow God to guide us in the Philippines. If anything of value is to be done, it will be through him!

## A great weekend in New Jersey

by Andrew Camenga and Ryan Cruzan, Beacon correspondents

It was such a surprise. We never expected to have so many show up for our October retreat. We were certain of 30, expected 40, planned for 50, and had 63 show up from New York, New Jersey, West Virginia, Pennsylvania, Rhode Island, and Canada.

Those who attended were SDBs, independent Sabbath keepers, and community kids.

The weekend went great. Even with the midnight hike, the campfire, and the time to get to know each other better, we still found time to look at the topic, "Dealing with Authority." The lessons were taught by Pastor John and Linda Camenga.

The retreat was planned and run by the Shiloh-Marlboro youth, under the direction of Linda Camenga and Dan Cruzan. Next year we are planning to have a retreat over the Columbus Day weekend. We would like to see you there. Later on in the year, we will try to place announcements—look for them.

## Study helps



Read: John 10:1-18

Memorize: John 10:14

Christians everywhere share the same shepherd, Jesus Christ. Yet, one of the most common problems among Christians is living against the will of God. Of course, it often seems difficult, even impossible, to know God's will. On the other hand, God's will is very often clear (especially concerning sin), but many of us continue to commit the same sins over and over.

In this parable, Christ compares himself to a shepherd, and his followers to a flock of sheep. Sheep aren't the brightest of animals, but they can learn to recognize a person's voice. When lambs are young, they can find their mother because of the sound of her call. When they are

older, they can find their shepherd because they know the sound of his voice.

As Christians, we are to know the sound of our shepherd's voice. We can do this by reading the Bible, in order to learn what our shepherd has to say about whatever it is that is challenging

us. By growing in our knowledge of Scripture, we can be able to say, "A stranger I will not follow, but will flee from him, because I do not know the voice of strangers." If you want to discover what God's will for you is, look where you know you can find God—in his word.

## Valuable

Cont. from page 18

president-elect. Also, the Alfred volleyball team has been a dominant force in the annual volleyball tournament.

The Board of Christian Education, located in Alfred Station, produces Sabbath School and educational materials, and produces *The Beacon*, the Board Page, and occasional articles for *The Sabbath Recorder*. Alfred Seventh Day Baptists also gave birth to the first, and only, Seventh Day Baptist seminary. They have been—and are doing—a great deal for the denomination.

The Alfred and Alfred Station churches have contributed much to the local community and to the Seventh Day Baptist denomination, with much more to come in the years ahead.





## Focus on missions

by Leon R. Lawton

### New buildings to be completed

**Lilongwe, Malawi, Africa:** Funds, mainly from German Seventh Day Baptists and sent through the Seventh Day Baptist World Federation, have been forwarded to the Central Africa Conference of Seventh Day Baptists for their new buildings—a chapel, a pastor's residence, and an office/guest house. There have been some recent shortages in building materials, but it is hoped this can be completed before Missionaries David and Bettie Pearson leave for the United States on furlough in April.

### New challenges for growth

**Extension 1988 in USA:** The New Year emphasis in our churches is on *Our Near-By Mission*, with a two-fold division: Our Next-Door Mission and Our Next-City Mission. God is calling our family to "be fruitful and multiply" and expand our family (and his) through evangelism. The need and growth potential in our cities is great. Urban church planting is one of our most fruitful means of expanding the Kingdom of God. Our Next-City Mission challenges you, your church and your association to be sensitive to God's call for church planting in a city near you.

### Civil strife continues in Africa

**Mozambique, Africa:** This nation, adjacent to most of Southern Malawi, has been suffering from years of civil strife. Patients have been treated at the clinic at Sandama (across the river from Mozambique) and Makapwa Station hospital. Reports also indicate there are over 200,000 refugees in Malawi, where they are taxing the food supply and facilities of a smaller nation. The Ngome Seventh Day Baptist Church in Southeastern Mozambique has eight branch groups with a total membership of over 200. *World Vision* magazine for December/January, 1988, has a revealing article on Mozambique. Let us remember this country and its Christians in prayer!

### Special Missions Sabbath

**Verona, New York, USA:** Missionary Keyworker Mayola Warner led out in planning a special Missions Sabbath in December. The morning worship centered on missions, with Leon R. Lawton, executive vice-president of the Missionary Society, bringing the message. A noon meal consisting of national dishes from many of the countries where we have missionary work was an exciting experience, both for the cooks and diners. Afternoon activities included a video of the work in Malawi; a skit introducing our newest mission family, the McElwains in Finland; and a discussion on the work of the Atlanta Seventh Day Baptist Church—one of our first Extension Pastor congregations, which is now fully self-supporting and the sponsor of the new branch church in Charleston, South Carolina.

1988—Year of Extension

## The church and missions

by Leon R. Lawton

The church came into being as the early disciples, in obedience to the Great Commission, helped people come to Christ as their Savior. Thousands responded to the gospel message, becoming part of congregations that "were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and of prayer" (Acts 2:41). Together these new believers became the church in their own area. The book of Acts is a record of how the Holy Spirit directed new Christians in missionary outreach.

Philip was one such missionary. He went to Samaria and there proclaimed the Word with much response. He then was led by the Spirit to the desert where witness was made to the Ethiopian (Acts 8), who became a believer and was baptized. Philip then "kept preaching the gospel to all the cities, until he came to Caesarea" (verse 40).

It was in the church at Antioch that the Holy Spirit directed the setting apart of Barnabas and Saul "for the work to which I have called them" (Acts 13:2b). Most of the remainder of Acts tells of the journeys of Saul, who became Paul, the great missionary. He was sent out by the church. He reported to the church. His work was sharing the gospel with the Gentiles in new areas.

Today it is in, and through, the local church that God continues his work by calling out individuals and having them sent to others for proclaiming the gospel. History bears witness to the fact that those churches obedient to their mission calling know and see the power of God at work in, and through, lives. But such an experience is not too evident in many churches today. Why?

To many, the cares and concerns of local ministry, the maintaining of the buildings, the "near-sighted" vision, and the numbing of concern for those in the world who do not know Christ and his

love, kill most missionary zeal. It is easier to take study courses, prepare for ministry, and even give a bit for missions than to take obedience to his Great Commission seriously.

This commission is the *charter* of the church! If we fail to fulfill it, then we lose our purpose. God does not bless those who are disobedient. He wishes to give power to the weak, raise up strong individuals to carry out his will, and bring to responsive congregations new life, fulfillment and joy that can be found in no other way.

It is in our local churches that the word is taught. It is in our local churches that people come to Christ. It is in our local churches that the Holy Spirit is present to direct and lead individuals in their God-given ministries. It is in our local churches that youth will respond and give of themselves. It is in our local churches that more than adequate funds will come to further the cost of missions. It is in our local churches that the full blessing God wishes to give can be known in abundance.

Ignorance is not the problem. Rather, it is our unwillingness to be open, to be led, to know the specific leading of the Holy Spirit. An indifferent, self-satisfied spirit must be overcome by the great awareness of the lost without Christ and their need of the gospel. Over three-fourths of the world today does not have an effective witness so they can know and follow him.

May God give us another like shoemaker William Carey, who went to India in 1793. Burdened for the lost world, he pioneered a renewal of missionary endeavor, giving out the great maxim, "Expect great things from God; attempt great things for God." Or another like seminary trained Adoniram Judson, who became a Baptist enroute to India in

Cont. on page 34

**It is in, and through, the local church that God continues his work by calling out individuals and having them sent to others for proclaiming the gospel.**



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

## Blessings from prison ministry

Dear Ones All,

I wonder how many of you followed through on my suggestion and sent a dollar to the Verona, New York, church at Christmas for their prison ministry. You may find this is a strange topic for our valentine page, but this page is about love, and a prison ministry is love in action.

Some time ago, as I was approaching a little French restaurant for lunch, a handsome young man approached me. He asked me the directions to the nearest church, where he might be able to receive enough money to pay his bus fare to a job appointment. He confided that he had just been released from Chino, a nearby prison, and had a job waiting for him if he could only come up with bus fare. He kept showing me his appointment card and talked on about it. I realized that he could not read it, yet someone had led him to believe that a computer job was waiting just around the corner for him. I felt such compassion for that young man. I have no idea why he was in prison nor why he was illiterate, but immediately the prison ministry

***This ministry includes worship times, group Bible study, and distribution and collection of a home Bible study course that prisoners do during the week.***

popped into my mind. Now *there* is love in action, I thought; they care and are trying to make a difference in these people's lives.

The following is a compilation of a report sent to me, at my request, by Jennie Johnson from the Verona church. The first section is a brief factual accounting. I will then add a few details from her longer report.

"Pastor Helen Green's Prison Ministries is a wholly faith-supported ministry. The basic precept is that, as she does the Lord's work, the Lord will supply the need. That has been the testimony of the work thus far. Due to support of family and friends, and simple lifestyle, personal needs have been met. Through other unsolicited support, ministry supplies and needs have also been provided. The Lord is truly good.

"At the current time, three prison sites are receiving weekly ministry. This ministry includes worship times, group Bible study, and distribution and collection of a home Bible study course that prisoners do during the week. Two of these sites are medium security state institutions and involve work with male prisoners, and one is a county jail involving work with women. There is also some occasional work being done in a second county jail, and a new state facility is currently being set up within five miles of the church.

"Volunteers from the church have become involved and continue to be enthused at the responsiveness of the prisoners to the gospel message.

"Results: What are the results? Changed personalities and growing hope for the future are two of the things that have been a joy of this work. A few of the prisoners who have homes in the area of the church have even been in attendance

at some of our church worship services. The greatest result is the contacts that are being gained in the community with whole families, groups of people and individuals who are looking for the changes that Christ can bring to their lives. These contacts may well prove the beginning of a new work in a neighboring city."

The whole report is so full of "meat" that I find it very hard not to include it all. The women's committee at conference became interested in what the Verona church had to report and wanted to hear more than there was time for; thus I asked Jennie to supply some details. One of the questions asked was, "How can you afford to become involved in something that may create problems for the church down the road?" Jennie's answer was, "People were initially reluctant to get involved in the work, in spite of Scriptural teaching. But as Pastor Helen Green walked by faith and invited various people to do little things with the prisoners occasionally, people volunteered for more and more regular ministries with the prisoners. We have found in the congregation people who we would never have imagined to be interested or enjoying a ministry like this. They have blossomed and are rejoicing in the way the Lord is working through their lives.

"Steps are taken to keep the prisoners from becoming dependent upon the volunteers who are ministering and to teach them to depend on Jesus. Even those correcting the Bible studies done by 80-90 prisoners each week are somewhat shielded from too much direct contact on a personal basis. This prevents a play for sympathy and assures the work is founded on a trust in Jesus Christ."

As for the danger involved, Jennie states that any church that ministers to sinners—and that is all of us—runs a risk that one may again lapse into sin. Ministry to sinners is the command of the Lord, and it is the desire of his people to obey. It is love in action, as I told you at the beginning of this article.

Another of our conference-precipitated projects is the *Confidence Quilt* that was suggested by Pastor Chuck Graffius. (You will find quilt details on page 24 of this *Recorder*.) I do hope all of you will participate. Wouldn't it be great if we had enough blocks for more than one quilt?

I continue to hear from some of you, and most of the letters and articles sent lately seem to be about meals and fund raising. That always seems to fall to the ladies, doesn't it? Rev. Alton Wheeler once referred to the Ladies Aid Society as the "sugar bowl of the church," referring to mother's sugar bowl where she stashed her butter and egg money for emergencies. I guess that is what we are, despite liberation. Aren't we delighted that we can do something to help in time of need. That is what Valentines Day and Christmas—and all sorts of other times of the year—are all about.

I am all out of mighty-mite suggestions today. My brain is a complete blank along that line, so I hope you will use some of the best of the past suggestions and pass on a little love to someone utterly unloveable—if you can find such a person.

Agape,

*Marilyn*

***We have found in the congregation people who we would never have imagined to be interested or enjoying a ministry like this. They have blossomed and are rejoicing in the way the Lord is working through their lives.***

## Security Blanket or Confidence Quilt

from the Quilt Committee

We trust each women's group has received our letter regarding the quilt block we hope you will make for the Confidence Quilt. This notice in *The Sabbath Recorder* contains the same information that was sent to individual churches.

**Size:** The "raw" block must measure 11 inches by 11 inches. Color: Background of the block should be blue, grey or white and should blend with the swatch of material included in your letter. You may use a fine polka dot or fine print that blends well with the swatch and your background, for the appliqué you may wish to do. (We recommend that you use a fine zigzag for the appliqué edges.) The swatch included in the letter is the "set-together" yardage we have chosen to frame each of your blocks in the total quilt.

**Design:** The drawings on this page are merely to help you to come up with ideas for the appliqué or lettering, and also to inform you of the size that is required. We do not intend to limit your creativity. The verses Pastor Chuck Graffius gave us in his message that inspired this quilt, "Who I am in Christ," are the squares of my security blanket.

**Verses from Ephesians:** every spiritual blessing, 1:3; He chose me, 1:4; I'm adopted son, 1:5; acceptable, 1:6; redeemed by His blood, 1:7 (also in Galatians 3:13, ...from Satan); inheritance, 1:11 (also in Romans 8:17); sealed me with Holy Spirit (a temple we are), 1:12; wisdom, revelation, 1:17.

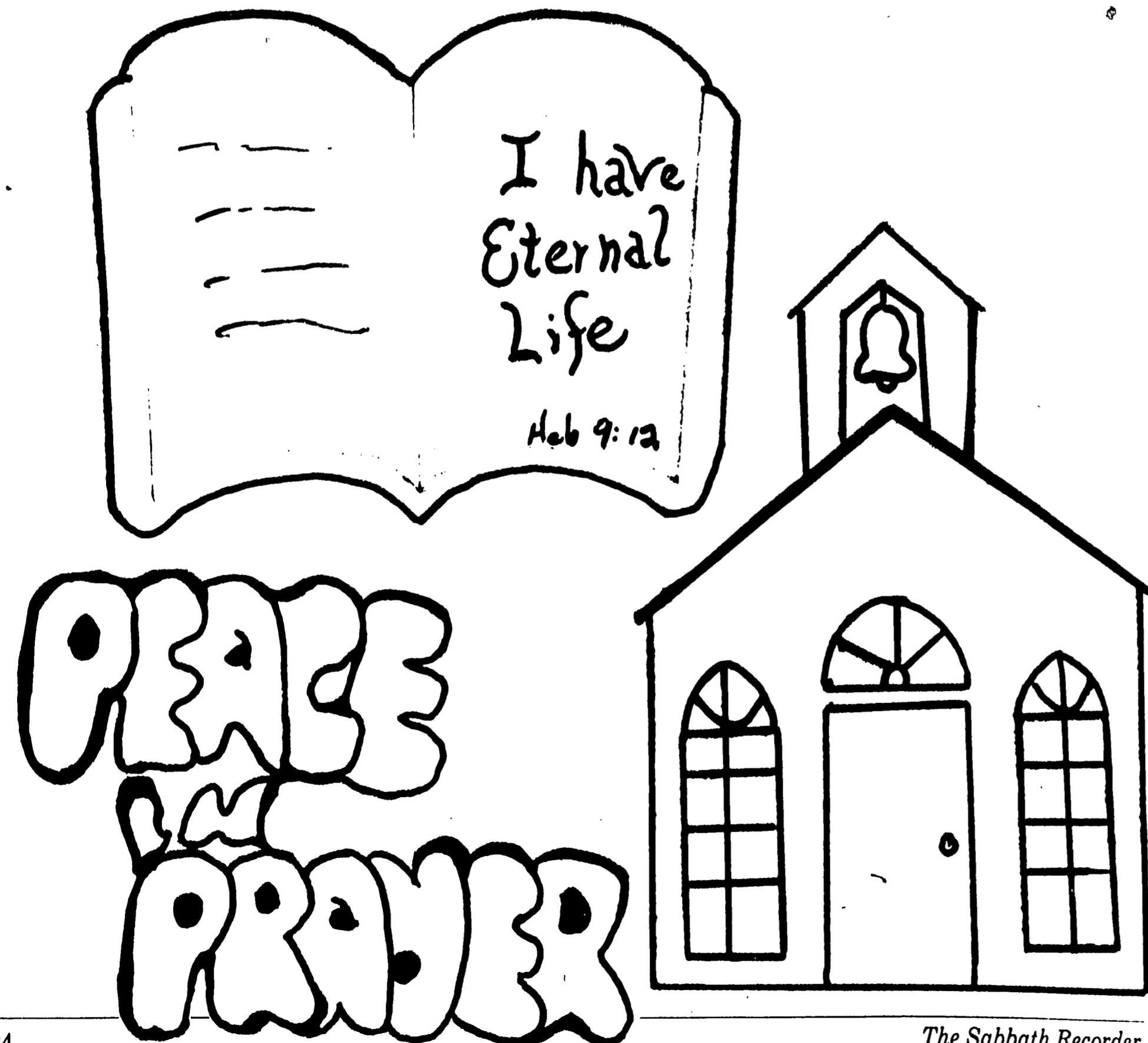
**Verses from Colossians:** delivered from darkness, 1:13; transferred to Kingdoms of light, 1:14.

**Verses from Romans:** purchased me, 3:25; justified, as if I'd never sinned, 3:24.

**Verses from Hebrews:** a purified conscience, 9:14; confidence to approach the throne of Grace; holy and perfect, 10:14; equipped, 13:20-21; redeemed forever! 9:12.

**Verse from Philippians:** righteousness of God in me, 3:9.

Choose a verse and let us know, please. We are trusting God to inspire us all through your creativity and your individuality. June Johnson, Nortonville, Kansas (66060) or Lorna Austin, Dodge Center, Minnesota (55927) need your block finished and in the mail to them by April 15, 1988 (Income Tax day).



The Sabbath Recorder

## Rowe installed at Daytona Beach

Arthur E. Rowe was installed as the 15th pastor of the 104-year-old Seventh Day Baptist Church of Daytona Beach, Florida, on Sabbath, December 5, 1987. The ceremony was conducted by the Rev. Dale Thorngate, executive secretary of General Conference. Assisting were Rev. Leon Maltby, president of the congregation; Alan Crouch, deacon; Col. Sedgley Thornbury, trustee; Erma Van Horn, clerk; and Anita Harris, pianist. Pastor William Vis of the Miami Seventh Day Baptist Church brought special greetings from churches of the Southeastern Association. A group Scriptural reading was presented by Janette Crouch, Richard Crouch, Amy Hambleton, Sid Hill, Andy Bosco and Iris Maltby.

Rowe is a graduate of the Iliff School of Theology in Denver, Colorado, where he received his master of divinity degree with honors. He received his B.A. degree *summa cum laude* from the University of North Alabama at Florence, specializing in music and business administration. Previous pastoral service was with Seventh Day Baptist churches at Paint Rock, Alabama; Alfred, New York; and Denver, Colorado. He is well known throughout the denomination for the two years spent as director of "Light Bearers for Christ," a Seventh Day Baptist musical ministry team that traveled throughout the country. Rowe is married to the former Lavin Reed of Tuscumbia, Alabama.

While the Daytona Beach church was without a pastor during the summer, regular services were carried on by the members. Geraldine Kline led the Monday evening Bible studies. Kenneth Camenga arranged for various members

to lead the Friday evening vespers. Alan Crouch conducted the Sabbath morning services, with himself and others preaching. Our new pastor arrived in time to preach on October 31.

About 40 members and friends greeted our new pastor and wife at a reception on Sabbath afternoon, November 7. Special greetings were brought by the church president, diaconate, Sabbath School, Church Aid and other groups. We are so happy to have them with us. SR



Arthur Rowe, pastor at Daytona Beach, Florida

**Rowe is a graduate of the Iliff School of Theology in Denver, Colorado, where he received his master of divinity degree with honors.**

## An ordination statement

Cont. from page 11

**His shed blood paid the price for our sins. Those who repent of their sins and call upon the name of the Lord in faith, shall be saved unto eternal life.**

### Adoption

Whereas justification cancels the judgment and liability of punishment against us, adoption restores us to a position of favor. This transfer from a status of alienation and hostility to one of acceptance and favor is generated strictly by God's gracious and loving concern for us (John 1:12; 1 John 3:1). It is one thing for us to be pardoned for the penalty of sin, but it is quite remarkable that we have been reunited with the one whom we have sinned against and are made heirs of the kingdom (Matthew 6:25-34).

### Sanctification

One cannot claim the regenerative work of Christ without the sanctifying work in the life of believers, making them holy. By "holy," it is meant bearing an actual likeness to Christ. Sanctification is a process by which one's moral condition is brought into conformity with one's legal status before God. It is a continuation of what was begun in regeneration, when newness of life was conferred upon and instilled within the believer. In particular, sanctification is the Holy Spirit's applying to the life of the believer the work done by Christ (1 Peter 1:15-16; 1 Thessalonians 9:7; 1 Corinthians 1:2; 2 Thessalonians 2:13-14).

### Glorification

The final stage of the process of salvation is termed "glorification," or eternal life. It is the perfecting of the spiritual nature of the individual be-

liever, which takes place at death, when the Christian passes into the presence of the Lord. It will initiate the perfecting of the bodies of believers, which will occur at the time of the resurrection in connection with the second coming of Christ. It will also involve the transformation of the entire creation (Romans 8:18-25; John 3:14, 17:1-3; 1 Corinthians 15:20-22). I further believe that Jesus lives eternally, and that he will come in a heavenly body and clothe us with spiritual and glorified bodies (Colossians 3:1-4; Matthew 25:31-34).

**Conclusion**—In short, salvation comes through the atoning work of Jesus Christ upon the cross of Calvary. His shed blood paid that price for our sins, and those who repent of their sins and call upon the name of the Lord (Acts 2:21) in faith, shall be saved unto eternal life. Once saved, we are called to live a holy life and look forward to our future life of glorification in him.

### The doctrine of angels

#### Their nature

I believe that angels are beings created by God. They possess powers exceeding human bounds, though they have the ability to appear in human form. They are innumerable and can be classified into ranks and order (Genesis 1:9; Judges 2:1, 6:11-23; Psalms 104:4; Nehemiah 9:6; Matthew 1:20; Colossians 1:16; 2 Thessalonians 1:7; 2 Peter 2:11; Revelation 20:2, 10).

#### Their fall

Scripture reveals that a portion of the angels fell from grace. Though this is revealed, the particulars of the situation are not expounded upon (2 Peter 2:4; Jude 6).

#### Their purpose

##### Unfallen angels

The work of unfallen angels is two-fold in nature. First, they are heavenly

ministers, involved in priestly service and worship. Secondly, they fulfill earthly ministries as messengers, and guardians of truth (Genesis 19; Jude 6; Psalms 103:20, 104:4; Daniel 6:22; Matthew 4:11, 24:31, 25:31-32; Luke 1:11-38).

##### Fallen angels

The role of fallen angels is to seemingly oppose God's purposes. They are

dispatched by Satan to execute his purposes, and their plan is to hinder the spiritual life of God's people through deception and affliction (Isaiah 28:7-20; Daniel 10:10-14; Matthew 12:26-27, 17:15-16, 25:41; Luke 13:16; Ephesians 6:12).

(Editor's Note: The third and final installment of George Calhoun's Statement of Faith will appear in the March, 1988, issue of *The Sabbath Recorder*.) SR



## Through a glass...

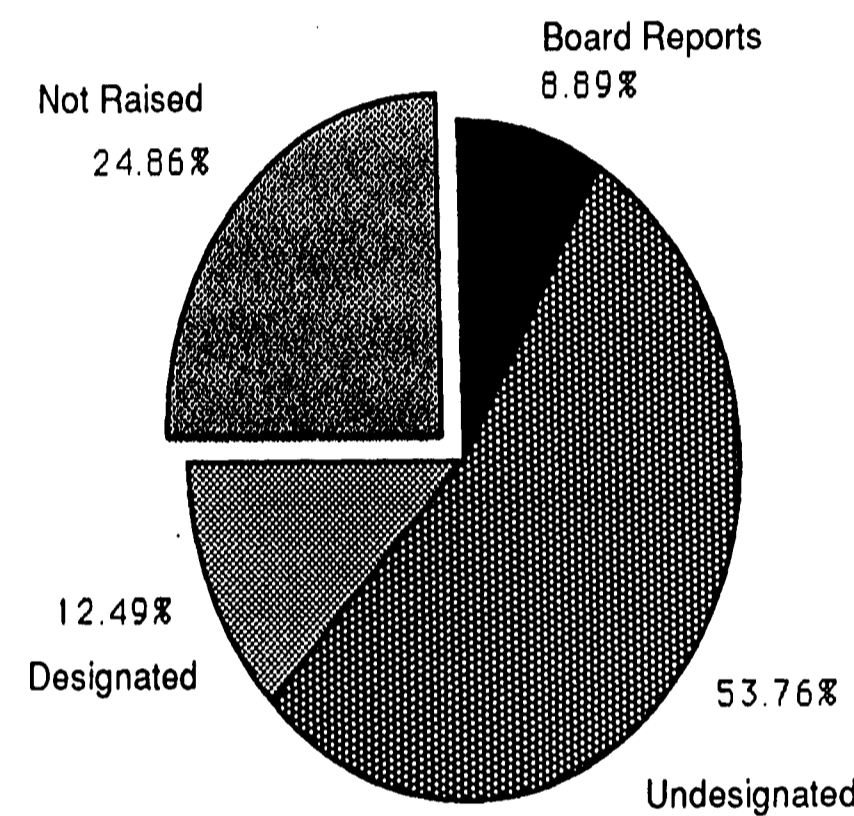
NEW YORK, NY—(ABS) Miniature Bibles from the American Bible Society's library are examined by ABS researcher Margaret Malatestinic. The tiny volumes are among ABS' unique collection of 40,000 Bibles and Scriptural literature—one of the world's largest and most comprehensive. In 1987, the Bible Society celebrated the worldwide distribution of yet another Bible—the 25 millionth copy of its Good News Bible, along with the 75 millionth copy of the Good News New Testament, both in Today's English Version. SR

# Partnership in Ministry

## Denominational budget update

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

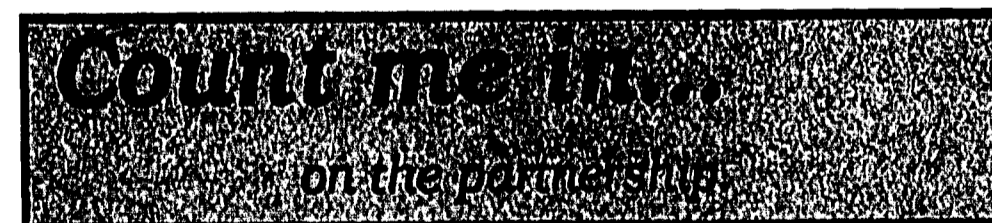
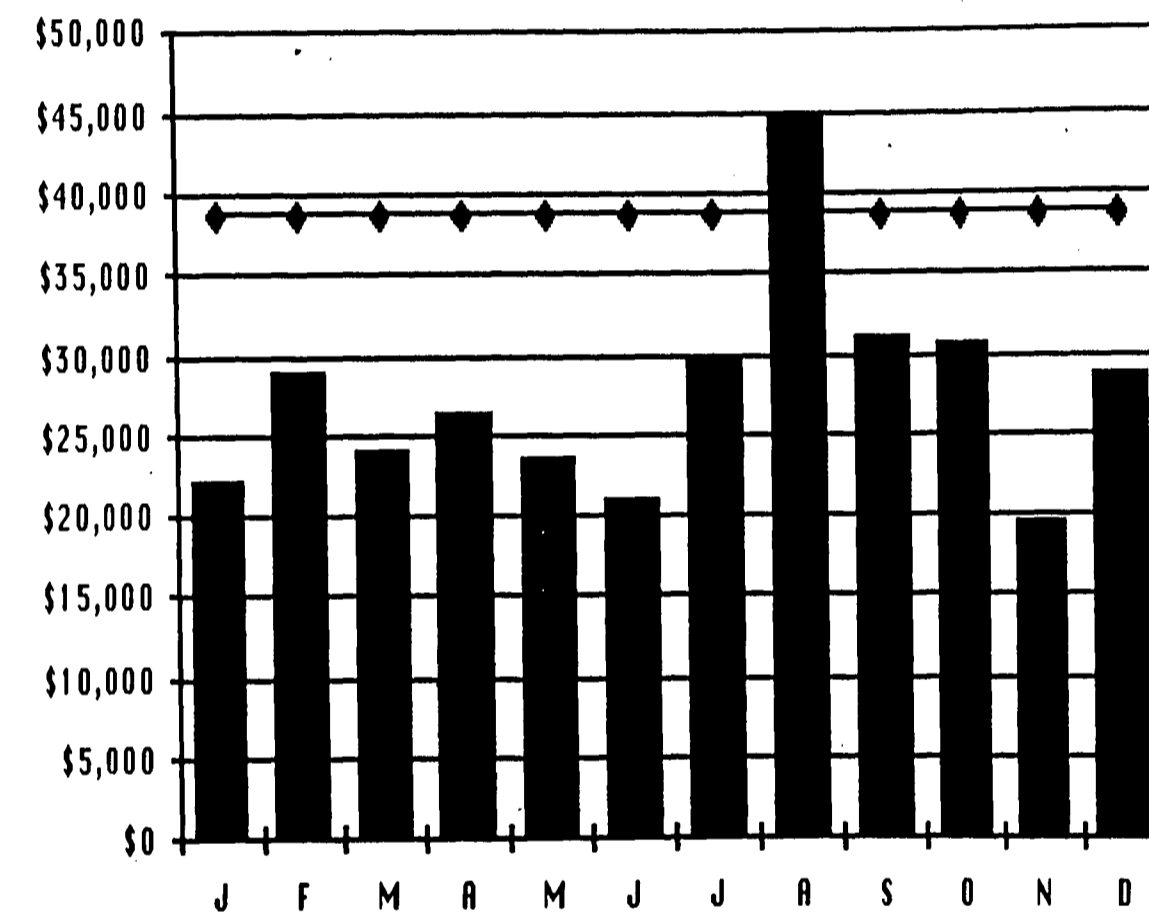
*'The whole is greater than the sum of its parts.'*



**1987 Accumulative**  
(Percentage of dollar raised as of December 31, 1987 — Totals full year's budget)

## Partnership in Ministry—Actual vs. Budget

Needed each month to raise budget: \$38,762



Name: \_\_\_\_\_  
 Address: \_\_\_\_\_  
 City: \_\_\_\_\_ State: \_\_\_\_\_  
 Zip: \_\_\_\_\_ Church: \_\_\_\_\_

**This contribution is for:**

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

Please make checks payable to **SDB Budget**

## Marriages

**Burdick-Thomas.**—Richard Allen Burdick and Denise Lynn Thomas were united in marriage on October 4, 1987, at the First Seventh Day Baptist Church of Hebron, Pennsylvania, by the bride's father, Pastor Charles L. Thomas. Pastor Leon Wheeler of Alfred, New York, assisted.

**Clark-Simmons.**—Carlton Antonio Clark and Patricia Ann Simmons were united in marriage on November 28, 1987, at the Seventh Day Baptist Church, Los Angeles, California, by the groom's stepfather, Rev. Vernon O. Burke, assisted by Rev. Duane L. Davis.

**Loofboro-Gada.**—LeRoy Douglas Loofboro and Janette (Fetrow) Gada were united in marriage on October 31, 1987, at the home of the groom's father, Carroll Loofboro, Milton, Wisconsin. The Rev. Russell Miller officiated.

**Heinig-Hopper.**—David Heinig, son of Marguerite Heinig of Ormond Beach, Florida, and the late William (Bud) Heinig, and Hope Hopper, daughter of Charles and Jean Hopper of Memphis, Tennessee, were united in marriage on November 28, 1987, at DeLeon Springs State Park, DeLeon Springs, Florida, by Pastor Arthur Rowe.

**Wicks-Sholtz.**—Leticia Sholtz, daughter of Mr. and Mrs. Louis Sholtz of Oneida, New York, and Scott Wicks, son of Mr. and Mrs. Harold Wicks of Syracuse, New York, were united in marriage on November 1, 1987, at the Verona Seventh Day Baptist Church by the bride's grandfather, Rev. Victor W. Skaggs, assisted by Rev. Russell Johnson and Rev. Lloyd Cook.

**Nida-Bowyer.**—Rev. Dr. Melvin G. Nida and Wanda Bowyer were united in marriage on November 28, 1987, at the Salem Seventh Day Baptist Church in Salem, West Virginia. Rev. S. Kenneth Davis and Rev. Perry L. Cain officiated.

## Accessions

**Bay Area, California**  
Steven Crouch, Pastor

Joined after Testimony  
Frank Reis  
Patricia Reis

**Daytona Beach, Florida**  
Arthur Rowe, Pastor

Joined after Testimony  
William Harrison  
Hilda Harrison

Joined by Letter  
Arthur Rowe  
Lavin Rowe  
Dale Hull

**Little Genesee, New York**  
Charles Thomas, Pastor

Joined after Baptism  
Tiffany Nichol Heymack  
Barbara McDonald  
JoEllen Mae McDonald

## Births

**Thomas.**—A daughter, Nicole Darlene Thomas, was born to Matthew and Antoinette Thomas of Bristol, Tennessee, on July 11, 1983.

**Thomas.**—A son, Brian William Thomas, was born to Matthew and Antoinette Thomas of Bristol, Tennessee, on July 15, 1984.

**Thomas.**—A daughter, Elizabeth Marie Thomas, was born to Matthew and Antoinette Thomas of Bristol, Tennessee, on July 20, 1985.

**Royer.**—A son, Sean Michael Warren Royer, was born to Tammy and Todd Royer of Riverside, California, on August 21, 1987.

**Whitlock.**—A son, Tyler Sean Whitlock, was born to Kenneth and Beth Whitlock of Riverside, California, on August 31, 1987.

**Owen.**—A son, Kyle Ames Owen, was born to Brian and Leslie (Ames) Owen at Glendale, California, on October 15, 1987.

**Thorngate.**—A son, Timothy David Thorngate, was born to Thomas and Penny Thorngate of Denver, Colorado, on November 27, 1987.



## Obituaries

**Reynolds.**—John Meredith Reynolds, 89, of Little Genesee, New York, died on August 19, 1986, in Sweden Valley Manor, where he had resided several years.

Born on March 17, 1897, John was the son of Charles Lyman and Mettie (Burdick) Reynolds. In 1930, he married Vera Jenevine Millard in Shinglehouse, Pennsylvania.

John was a World War I veteran, a deacon of the First Seventh Day Baptist Church of Little Genesee, a Sabbath School teacher for years, and an avid area skier.

Surviving are his wife, Vera; three daughters, Marceia Gunsolas of Tonawanda, New York, Marilyn Pucillo of Baltimore, Maryland, and Andrea Van-Horn of Eagle Bay, Alaska; and 11 grandchildren.

Memorial services were held on August 22, 1986, in the Little Genesee Seventh Day Baptist Church by Pastor Charles L. Thomas. John rests in the Wells Cemetery, Little Genesee. CLT

**Burdick.**—Leta M. Burdick, 91, of Hebron, Pennsylvania, died on April 13, 1987, in Sweden Valley Manor, after a brief illness.

Born on January 25, 1896, in Andrews Settlement, Pennsylvania, she was the daughter of Samuel and Fannie (Mateson) Hancock. On September 3, 1919, in Olean, New York, she married A. Randolph Burdick, who died on August 9, 1950.

Leta had taught schools at Sunnyside, Warton and Crandall Hill, Pennsylvania.

She was an associate member of the Seventh Day Baptist Church of Hebron and a member of its W.S.S.S.; the Hebron Grange, receiving its Golden Sheaf Award; and the Pennsylvania State Grange.

Surviving are two sons, Arden J. Burdick and S. Elvin Burdick of Couderport, Pennsylvania; a daughter, Shirley Miller of Roulette, Pennsylvania; 10

grandchildren, and nine great-grandchildren.

Services were held on April 16, 1987, at the Hebron Seventh Day Baptist Church by Pastor Charles Thomas, with Rev. Paul Lauchle assisting. Leta was laid to rest in the Hebron Cemetery. CLT

**Bakker.**—W. Harold Bakker, 64, of Holland, Michigan, died on Friday, May 29, 1987, at Manistee, Michigan, following an apparent heart attack while sailing on Portage Lake.

Born in Portsmouth, Ohio, he lived in Holland since 1969. He was a professor at Hope College for 17 years, retiring in 1986. A World War II Army veteran, he was a member of First Presbyterian Church.

Surviving are his wife, Alberta; two sons, Lyle A. Bakker of Rochester, Michigan, and Jeffrey Bakker of Holland; and five grandchildren.

Services were held June 1, 1987, with the Rev. Thomas Nelson officiating. Burial was in Pilgrim Home Cemetery.

**Davis.**—Will (Bill) Lewis Davis was born on August 19, 1915, at North Loup, Nebraska, and died on October 1, 1987, in Denver, Colorado.

A memorial service was held at the Seventh Day Baptist Church of Denver on October 3, 1987, with Dr. Elmo Fitz-Randolph officiating.

**Azabache.**—Juan S. Azabache was born in Peru, South America, in 1933, and died in Los Angeles, California, on October 16, 1987.

He accepted Christ on June 4, 1987, and was baptized in the Los Angeles Seventh Day Baptist Church in August.

He is survived by his wife, Dula, of Baldwin Park, California; and by two sons and a daughter. A third son died two years ago.

Memorial services were conducted by Pastor Jorge Guardado of the Spanish branch of the Los Angeles Seventh Day Baptist Church. Interment was in Forest Lawn, Glendale, California. DLD

**Brackett.**—Tacy Mildred (Coon)

Brackett was born on June 17, 1897, at Farina, Illinois, and died on October 30, 1987, at San Diego, California.

Tacy was the first of three daughters born to Rev. David Burdett and Cordelia Evangeline (VanHorn) Coon. Her father served as pastor and missionary in many areas of the United States and was the first Seventh Day Baptist missionary to Jamaica. She graduated from high school in Battle Creek, Michigan; attended Milton College, Milton, Wisconsin, 1918-1920; and became a graduate nurse in Memphis, Tennessee, in 1927.

On June 24, 1930, she was married to William Raymond Brackett at Riverside, California. Until his death in 1963, they made their home mainly at Manhattan, Kansas, where he taught in the college. She lived for several years at Boulder, Colorado, retiring in San Diego. While in Kansas, Tacy served as organist for the First Baptist Church, but always maintained her ties with Seventh Day Baptists.

Survivors are two daughters, Mary Cordelia Vandagriff of Bynum, Alabama, and Gladys Beulah Nixon of El Toro, California; one son, Raymond Burdett Brackett of San Diego; 11 grandchildren, three great-grandchildren, and one niece.

Following cremation, her ashes were scattered in the Pacific Ocean by her children and family on November 14, 1987. DLD

**Carpenter.**—Roswell Carpenter of Port Orange, Florida, died on November 16, 1987, at the age of 80. He was born on February 17, 1907, in East Douglas, Massachusetts, and married Marjorie Barrett in 1943. They had lived in Florida for 10 years.

Carpenter was recognized as a top authority on hardwood timber. After receiving his bachelor of science degree in 1930 from the College of Forestry at State University of New York, and earning his master's degree in 1931, he began his career as a supervisor of hardwood timber stand improvement. He was involved

in the construction of a Civilian Conservation Corps camp, and served in several positions related to forestry, in both government and industry. At one point he was engaged as general consultant in establishing a wood industry program for the Ministry of Agriculture in Israel. He was the author of some 25 published technical papers.

Carpenter was also a lifelong Bible student. Over the years he served in various churches as Sunday School teacher, counselor, and deacon. He and Marjorie joined the Seventh Day Baptist Church of Daytona Beach, Florida, in September, 1982. Here Roswell served a three-year term as trustee, and also taught an outstanding Sabbath School class. As a forester, he was able to give the church good counsel regarding the care of its trees and shrubs. He is remem-

bered also for his fine singing voice and friendly spirit.

Survivors include his wife, Marjorie; a brother, Aldrich, of Webster, Massachusetts; and many nieces and nephews.

Funeral services were conducted on November 18, 1987, by Pastor Arthur Rowe of the Seventh Day Baptist Church of Daytona Beach, and by the Carpenters' former pastor, Rev. William Caudill. AR

**Davis.**—Edna G. Davis, 84, of Salem, West Virginia, died on December 3, 1987, at her residence, following a long illness.

She was born on May 11, 1903, at Tollgate, Ritchie County, West Virginia, a daughter of the late F. Bukey and Lula (Kelley) Zinn.

On March 3, 1923, she married Lawrence D. "Tim" Davis, who preceded her

in death on December 31, 1982.

Surviving are two sons, Carlton Davis of Bridgeport, West Virginia, and Edsel Davis of Salem; six daughters, Juanema Kinney of Salem, Glenna VanPelt of Charleston, West Virginia, Lula A. Roukema of Pennsacola, Florida, Caroline Hutson of Trenton, New Jersey, Donna Ash of Salem, and Elaine Marks of Washington, West Virginia; one brother, Chester B. Zinn of Salem; 20 grandchildren, and 23 great-grandchildren.

One son, Robert Davis; one daughter, DeVera Sutton; two grandchildren, four brothers, and two sisters preceded her in death.

Edna was a member and a deaconess of the Salem Seventh Day Baptist Church. She was a member of the Women's Society of the church and the Salem Senior Citizens. SKD

## The covenant of joy

Cont. from 12

the life of Christ in this world today work for all. We need each other, and success will come if we fulfill our commitment to the covenants we have made with God and one another.

To "Enter the Joy" we must once again set our priority on accepting and strengthening our "covenant" relationships. Your church probably has a covenant which each member has been asked to sign. If not, then ask your church to write one, and submit to it. If your church has a covenant, ask that it might be renewed by every member. The church is having difficulty today, I believe, because the "covenant relationship" is being ignored—the promises are being broken—the tie that links the members of the church together has been untied. A restoration of this vital link within the church family would bring great joy to all. The work of Christ will go forward if we all take our place within the body of Christ and respond to our covenant.

The Psalmist wrote: "Blessed are those who have learned to acclaim you, who walk in the light of your presence, O Lord. They rejoice in your name all day

long; they exult in your righteousness." The Joy of the Lord can be ours if we put the things of God first in our lives and restore the covenant we have made with him and with each other. The future of the Church of Christ in this age is dependent upon our "covenant of joy." SR

## Pearls

Cont. from page 13

before God & towards One another in the Near Relation & Strict Union of Church-fellowship, being Reunited together as formerly have, for the Greater Confirmation thereof, here subscribed their Names as follows....

Thirty-six names are then affixed to this covenant document. At the next celebration of the Sacrament, six other names were added to the document: three recommended from the congregation in and about Wallingford, one baptized by Pastor Bampffield, and two baptized by another pastor named Belcher. SR

## "The Christian Way" booth success at state fair

by Joe McGuire

**Here are some tips to help make a fair booth a successful evangelistic tool.**

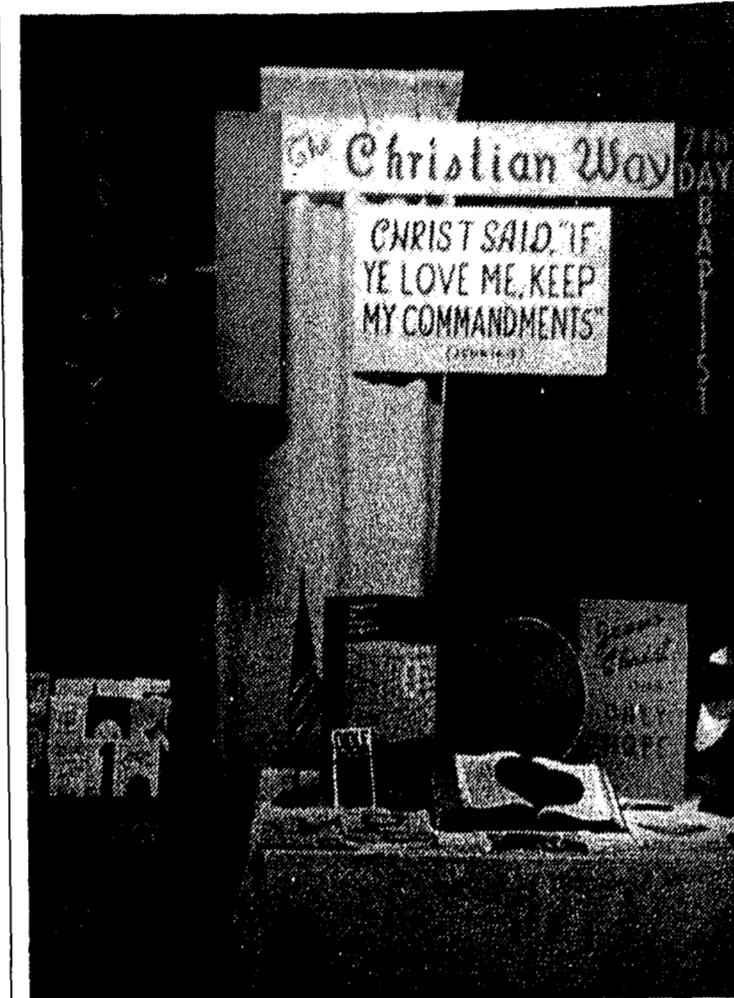
Our Savior urges, "Come unto me," and "If ye love me, keep my commandments." These words became the theme of our witness booth "The Christian Way" held at the Alabama State Fair in Birmingham, Alabama.

This outreach effort was dedicated to the glory of God, to the salvation and enlightenment of mankind and to our dear departed sister in Christ, Golda Gerat. Sister Gerat, a Seventh Day Baptist Christian and a founder of the Bible Sabbath Association, had generously paid for the booth space for this effort before she passed on to be with Jesus early in 1987. This Scripture surely applies to her: "Blessed are the dead who die in the Lord...and their works do follow them" (Revelation 14:13).

In the cooperative effort, literature on salvation and the law was distributed free to booth visitors, as was the popular Bible Sabbath Association wall calendar. *The Bible Advocate* (Church of God, Seventh Day), *The Sabbath Recorder* (Seventh Day Baptist) and *The Sabbath Sentinel* (Bible Sabbath Association) magazines were also given to those who stopped at the booth.



Literature on salvation, biblical commands and good health practices was distributed at the booth.



The "Christian Way" booth at the Alabama state fair.

Visitors to our booth were encouraged to sign for the free six-lesson Bible correspondence course (Seventh Day Baptist) and to send in a subscription card for a free subscription to *The Bible Advocate* magazine (Church of God, Seventh Day). A book, *Bible Answers*, was also handed to booth visitors.

After this fair effort had ended, a letter of welcome was mailed to the many dozens who applied for the Bible course. In this letter was included information brochures about the Seventh Day Baptists, the Church of God (Seventh Day) and the Bible Sabbath Association.

Some of the ways to have a successful witness booth:

1. Fervently pray to God, individually and as groups, for his blessing on your efforts.
2. Plan ahead several months. If a state fair booth, try to rent the best location for your booth

before others buy all the best spaces. Have necessary funds set aside early.

3. Pre-Announce where and when your booth will be located by way of television, radio and newspaper ads.
4. Have friendly Christians staff the booth. They must be saved persons who know their Bibles and can answer the questions of the many inquirers.
5. Decide which subjects you wish most to present and divide your booth accordingly with literature on these subjects. Our booth emphasized salvation, God's commandments and health practices. You might decide on a theme for your booth (ours was "The Christian Way") and have a table featuring this theme.
6. Have something special to give the people and their children such as helium balloons. Even a water stand and free cups of cold water are appreciated by the people. On the stand could be words of Christ that he gives "living water" and "a well of water springing up into everlasting life" (see John 4:10,14). Our witness booth had a box with the words "Free Bible Course" into which cards were dropped. There was the opportunity to sign up for a free Christian magazine, free cassette tapes on biblical topics, magnetic pictures and puzzles for the children, and a low-priced Bible game.
7. Use cassette tapes on a tape recorder or use a loud speaker to invite persons to your booth. We played soft, religious music to the passersby.
8. If possible, stand or sit near an appealing, neat booth, not in the booth. Some people are reluctant

to enter a booth where an exhibitor is. When a person enters the booth, then the exhibitor can ask to help the person.

9. Have people sign a sheet or cards for a drawing for a free Bible. Their names and addresses could be used later for follow-up action. Or, better, actually give them a free, inexpensive Bible or New Testament. These may be ordered from the International Bible Society at low cost.
10. Make sure something in your booth catches the eye of the passersby. Our booth used a globe and an open, illuminated large Bible and the word FREE in large letters on the free Bible lesson box.
11. Assign specific duties to those manning the booth. Also specific times (as hours or days) for each one to serve could be agreed upon.

The financing and other help for a fair booth witness should be, if possible, presented to a church or churches. Often the Lord will inspire some of his flock to help—if the need is stressed by church leaders for such an important effort. The ladies could make designs, the men could construct exhibits and the church could supply chairs, tables and literature. SR

**Have friendly Christians staff the booth. They must be saved persons who know their Bibles and can answer the questions of the many inquirers.**

## The church and missions

Cont. from page 21

1812 and was led by the Spirit to minister in Burma. Or another like Pastor Solomon Carpenter, who was appointed to go to Abyssinia but went in 1847 to establish the Seventh Day Baptist mission in Shanghai, China. Or another like Dr. Rosa Palmborg, one of the early trained woman doctors, who also went to China in 1894, spending her lifetime in exciting ministry.

To be effective, a local church needs to know the call of God's Word to missions. It needs to have an effective teaching of how God has carried out his work through the centuries as the gospel has been taken to all the world. It needs to

encourage the sharing of popular accounts of missionary endeavor to challenge the present—and coming—generations. It needs to relate personally to missionary outreach through special offerings, missionary conferences, and a visible purpose to fulfill the Great Commission through their ministry.

Only in these, and other ways, will Christians today be challenged to know and do God's will. As obedient believers, we will again see great signs and wonders, and we will know the fullness of God's blessing as we accomplish his purpose. **SR**

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Duties include: Accounting and bookkeeping, publishing cost accounting, payroll and benefit administration, denominational treasurer functions, including computerized accounting and fund distribution systems.

Salary range: \$18,000 to \$21,000, depending upon education and experience, plus benefits package. For more information or a detailed job description, please contact:

Executive Secretary Dale D. Thorngate  
P.O. Box 1678  
Janesville, WI 53547-1678

Send resumé to the above address, ATTN: Dale D. Thorngate

#### Reunion

For relatives of Reuben Jay and Hannah Francis (VanHorn) Davis

North Loup, Nebraska  
July 29, 30 & 31, 1988  
Plan to attend.



#### Calhoun and Bishop release recording

*More Than Lord* is the title of a new recording by Lannette Calhoun and Monty Bishop. The tape includes 10 songs of praise and adoration, including *Safe, I Can See, His Eye is on the Sparrow, and Sing the Glory.*

To order, please send your name, address and \$10 for each tape to:

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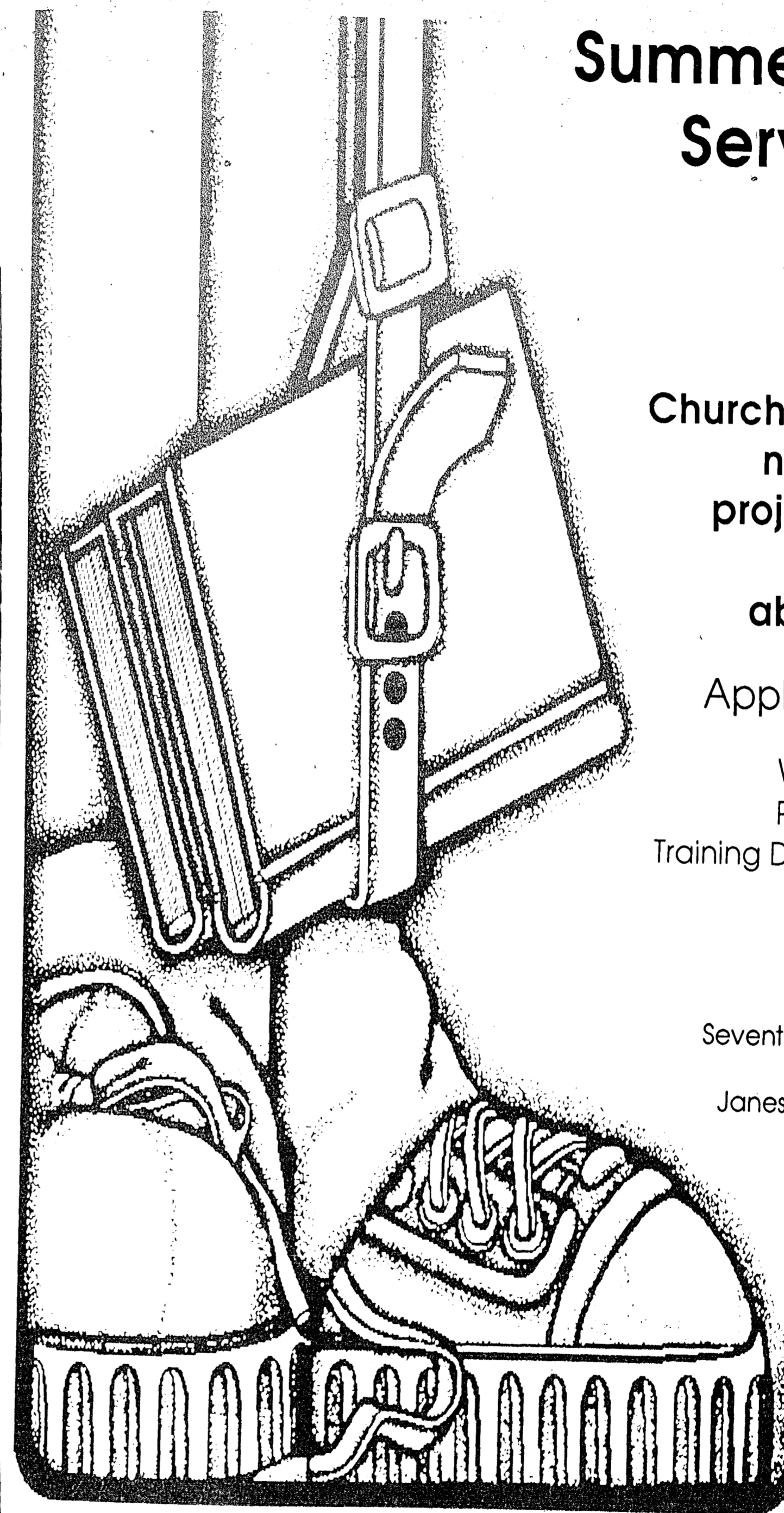
Workers—March 1, 1988

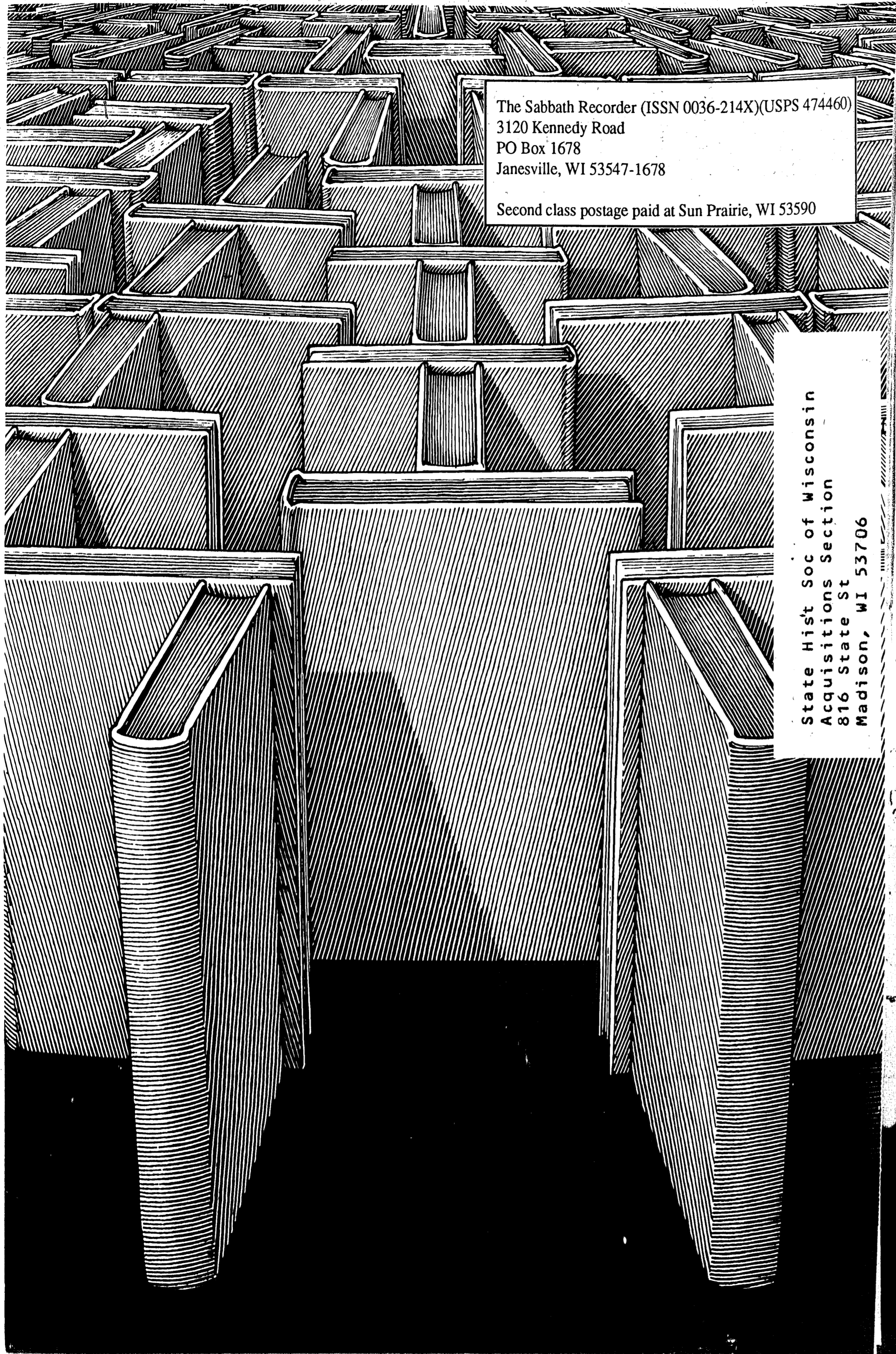
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Training Dates—June 16-26, 1988

For applications, write:

Rodney Henry  
Seventh-Day Baptist Center  
PO Box 1678  
Janesville, WI 53547-1678





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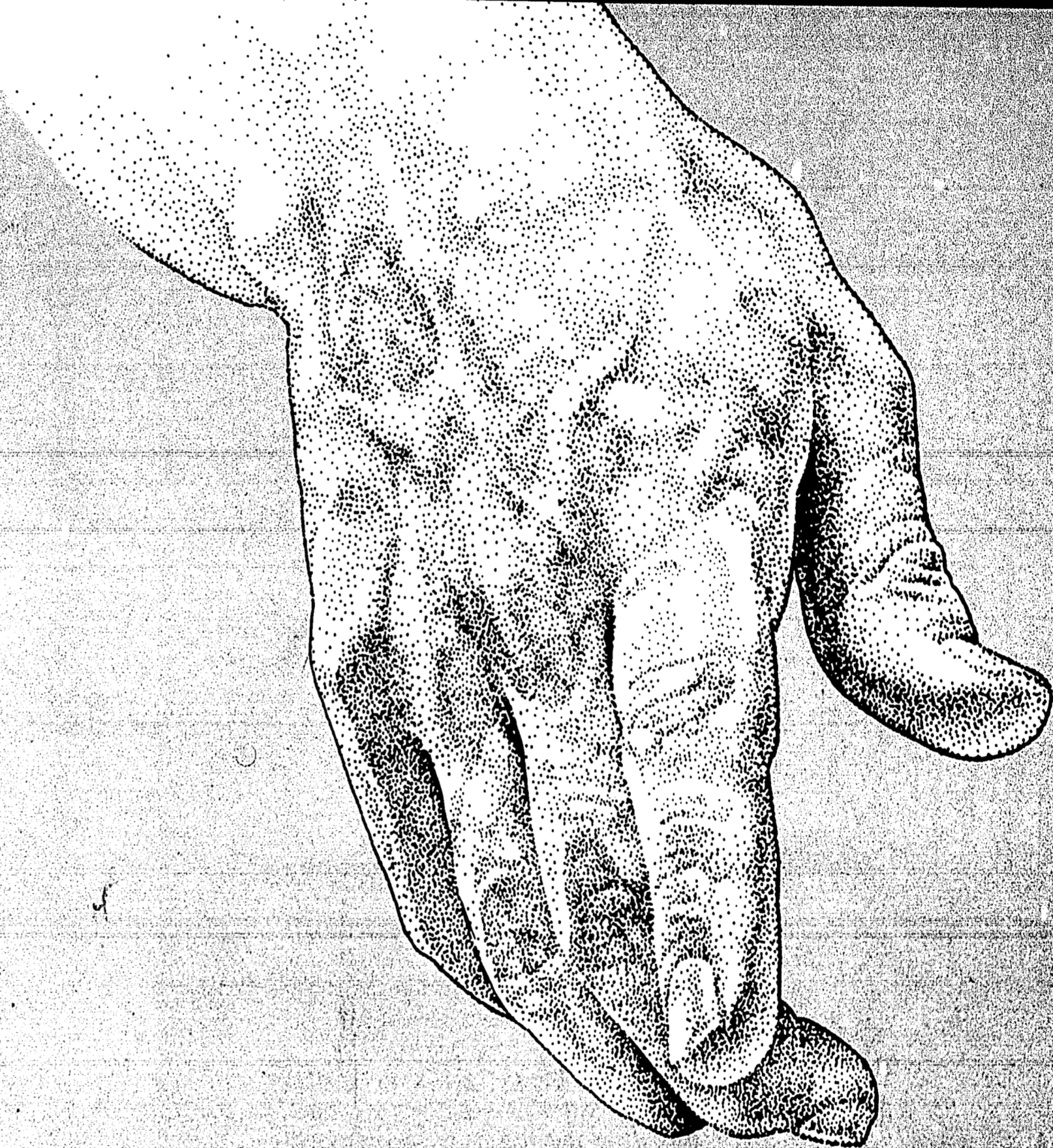
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