

The Sabbath Recorder (ISSN 0036-214X)(USPS 474460)  
3120 Kennedy Road  
PO Box 1678  
Janesville, WI 53547-1678

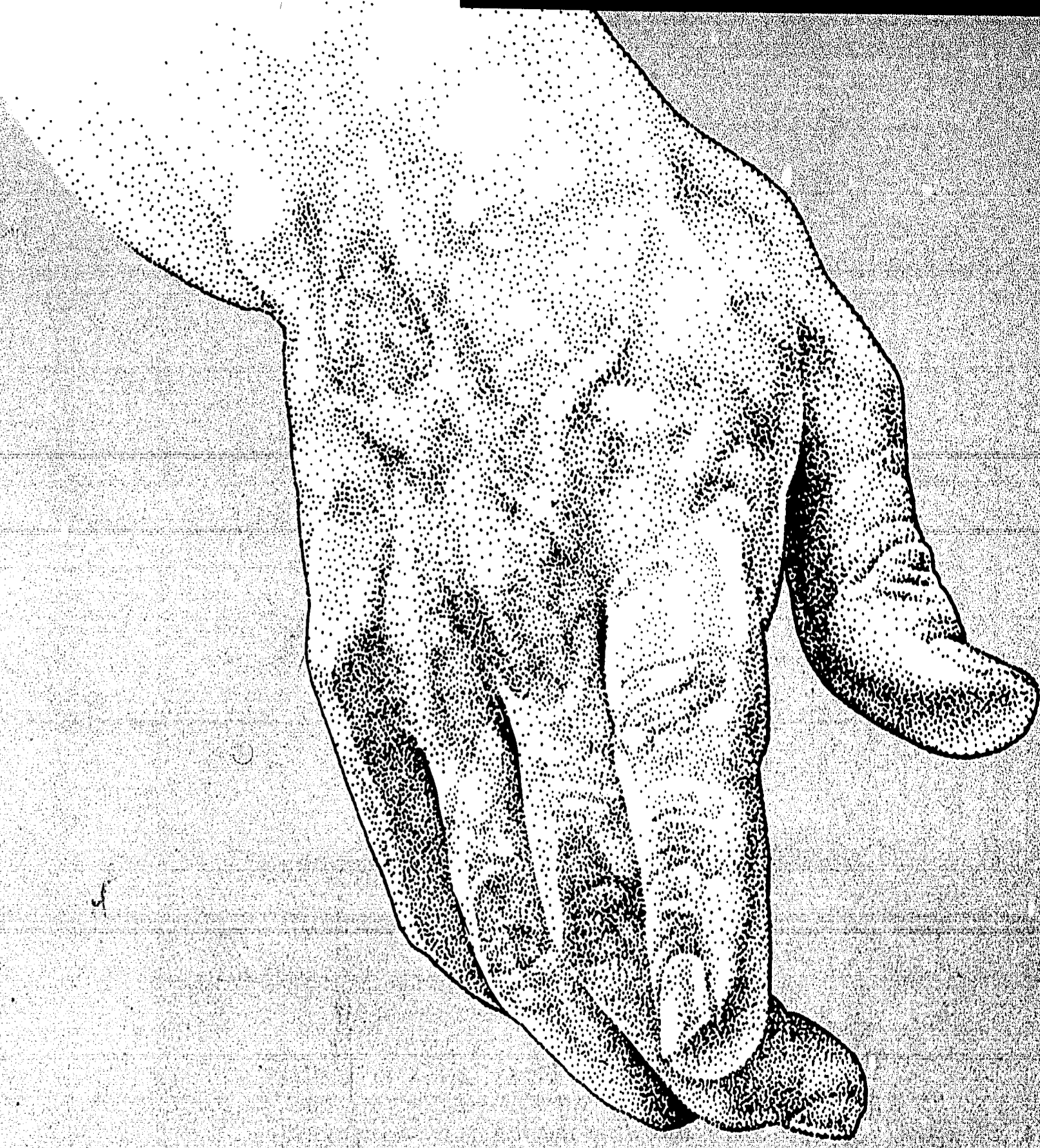
Second class postage paid at Sun Prairie, WI 53590

State Hist Soc of Wisconsin  
Acquisitions Section  
816 State St  
Madison, WI 53706

*The Seventh Day Baptist*

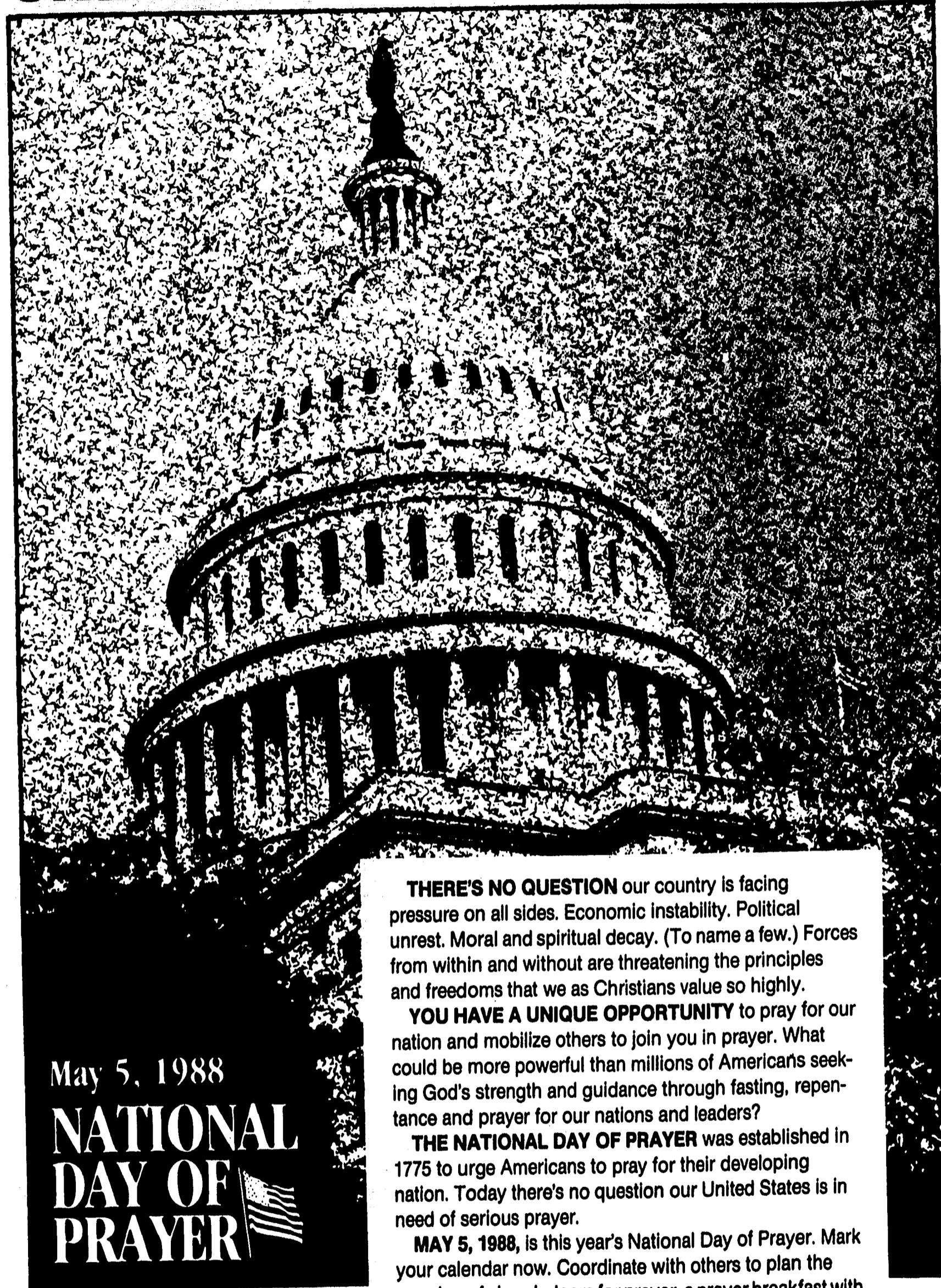
March 1988

# *Sabbath Recorder*



***The touch  
of new life***

# ONE NATION UNDER PRESSURE



May 5, 1988  
**NATIONAL  
 DAY OF  
 PRAYER**

**THERE'S NO QUESTION** our country is facing pressure on all sides. Economic instability. Political unrest. Moral and spiritual decay. (To name a few.) Forces from within and without are threatening the principles and freedoms that we as Christians value so highly.

**YOU HAVE A UNIQUE OPPORTUNITY** to pray for our nation and mobilize others to join you in prayer. What could be more powerful than millions of Americans seeking God's strength and guidance through fasting, repentance and prayer for our nations and leaders?

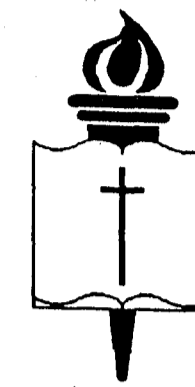
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Use your influence to help call all Americans to embrace one of our greatest freedoms—**TO PRAY.**

For National Day of Prayer promotional materials contact: National Day of Prayer Task Force, P.O. Box 6828, San Bernardino, CA 92412. (714) 882-9932.

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March 1988  
 Volume 210, No. 3  
 Whole No. 6,717

A Seventh Day Baptist publication

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**D. Scott Smith**  
 Editor

**Leanne Lippincott**  
 Assistant Editor

### Contributing Editors

Ernest K. Bee, Rodney L. Henry, Leon R. Lawton, Ralph Mackintosh, Marilyn Merchant, Matthew Olson, Don A. Sanford, Herbert E. Saunders, Dale D. Thorngate.

### Staff

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- Appreciation to Francis D. Saunders** 22  
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## Who are Seventh Day Baptists?

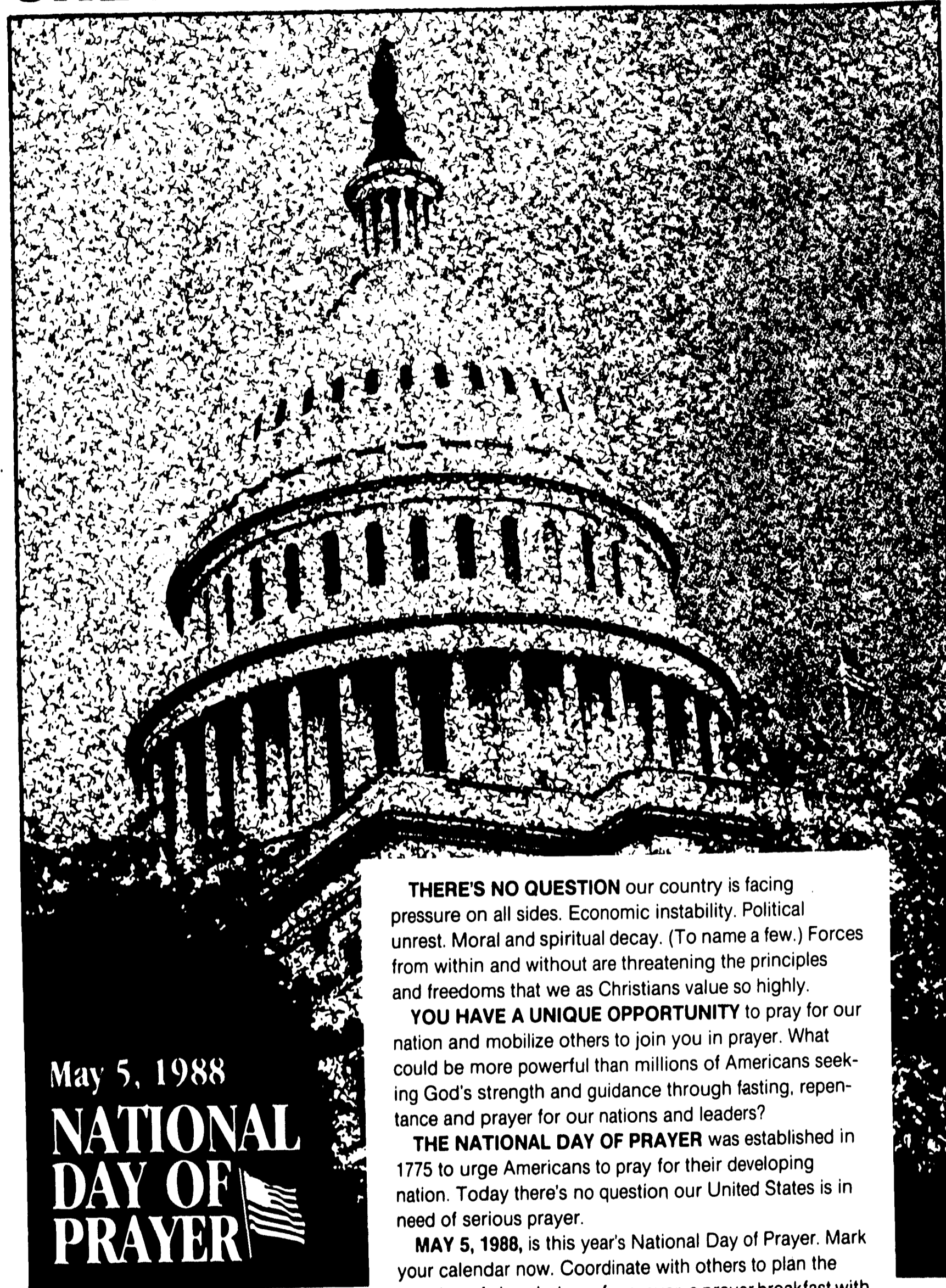
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 the saving love of Jesus Christ...  
 the Bible as the inspired word of God and a record of God's will for man. We use the Bible as our authority both for our faith and our daily conduct.  
 We believe in freedom of thought and the congregational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

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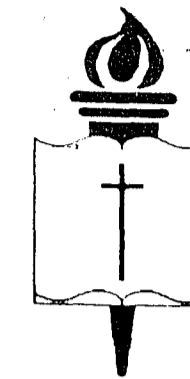
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## The touch of new life

by William Shobe

Omri ben Simeon was a respected man in Capernaum, a city on the north shore of the Sea of Galilee. He had a wonderful wife and three healthy children (two sons and a daughter). They had a comfortable home in a good neighborhood, not far from the synagogue. He was an honest businessman, respected for his integrity in the woolens business, and for his bargaining skills. He was a student of the Pharisees and knew his Torah well. Yes, Omri lived a good life, even with the Romans and their taxes.

Yet, on this early autumn day, Omri's heart was burdened, even fearful. No, it

had nothing to do with his business meeting that morning; everything there had worked out to his benefit, and the deal had been closed. No, today he had to see the priest. He had hesitated for weeks, uneasy about the situation. Yet today his step was resolute as he approached the synagogue.

"Rabbi Joseph," Omri called out as he entered the synagogue. "You are a priest, a son of the family of Aaron and Levi, are you not?"

"Yes I am, my son," came the reply. "What can I do for you, Omri ben Simeon?"

"Rabbi, I... I... I need you to examine

this spot I discovered on my arm, near my elbow. It has me concerned."

"Let me see the spot," responded Rabbi Joseph. After a moment he asked gravely, "Are there others?"

"Well, yes," stammered Omri. "Only two, one on my stomach and the other on my knee."

"Let me see them," commanded the priest. Hastily, Omri disrobed, revealing the two additional areas of bleached skin.

After a careful examination, the Rabbi stepped back and spoke gravely. "You have done well to come to me, Omri ben Simeon, although you might have come sooner. You are a student of the Law, a Pharisee. You already know what I must say. You have seen the whiteness of your skin; you have seen the hair in them turn white. You have with your own eyes seen the proud flesh, the bulging of the tissue. I have no choice. Omri ben Simeon, this day I declare you a leper. You are unclean. By statute of God's holy law, you are forbidden to ever again enter a walled city or town. You must never cut your hair or beard, or wash your face. You must tear your garments and cast dust upon your head as one in mourning. Henceforth, whenever you approach another living being, you must cover your mustache with your hand and call out with all your voice, 'Unclean! Unclean!'"

"Cursed are you among men, Omri ben Simeon, and cursed is your family who will mourn you as though dead. Go! Into the wilderness with you, that I may begin my cleansing; for I have touched you, a leper, and am defiled. Go! May God in heaven have mercy on your soul!"

Dazed, unable to respond, Omri staggered through the open door into the bright sunlight. He had understood the possibilities and had expected a seven-day examination period. Yet the worst had befallen him. Unclean. Unclean. The words echoed in his head.

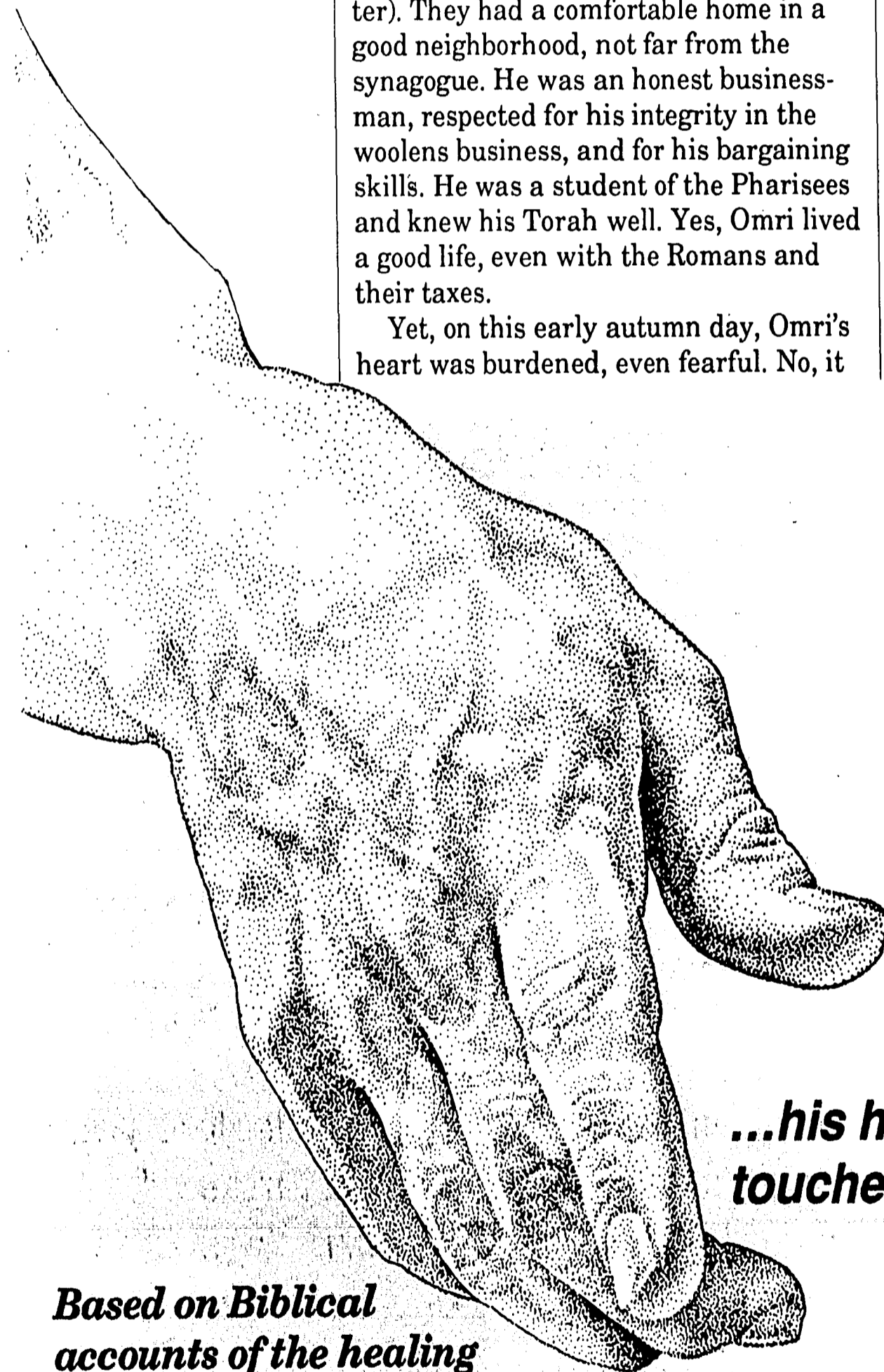
Already some of his neighbors, who had heard Rabbi Joseph's words through the window, were backing away. Still stunned, he acted automatically. Angrily, he tore at his robes, the fine fabric giving again and again. Then stooping, tears forming in his eyes, he gathered up the dust of his hometown in his hands and ground it into his hair. No more would he walk these streets. No more would he gather with the Sabbath worshippers or study with the elders. Then, for the first of thousands of times, his hand raised to his lips, the words sounded forth: "Unclean!" he choked. "Unclean! Unclean!" And his feet started down the road out of the city.

He had not gone far before passing the gate that led to his home. He could not enter, lest it become defiled. His youngest child was playing nearby and almost did not recognize the man hurrying past.

"Father?" he called. "Father, where are you going? Wait for me!" He then started running through the gate. Wildly, Omri turned.

"Stop! Stop right there!" he yelled. "Do not come near me! I am not your father, for I am a leper. The priest has declared me so, and there is no hope. Your father is dead. Go now, tell your mother, your brother and your sister. Begin your period of mourning; I am no more. But

**Omri ben Simeon, this day I declare you a leper. You are unclean. By statute of God's holy law, you are forbidden to ever again enter a walled city or town.**



**...his hand reached out and touched Omri...**

**Based on Biblical accounts of the healing of lepers, this story demonstrates the life-changing power of Jesus.**

***He was no longer angry or sorrowful. His spirit was far too broken for that. Worthless, cursed, unworthy, he ran like a wounded dog whenever people approached, still crying out from behind some distant rock, "Unclean! Unclean!"***

remember, I will always love you."

Turning, Omri ran, crying out through the tears of his broken heart, "Unclean! Unclean!" And he ran, and he ran, and he ran...into the wilderness until he could run no more. Falling to the rocky ground, he lay there—sobbing, cursing the day he was born.

Eventually Omri rose up, perhaps the next day. Answering the call of his stomach, he scrounged for food. Possibly he would encounter others of his condition, rummaging through the refuse piles outside the cities, shouting out a chorus of "Unclean! Unclean!" as anyone approached.

Soon he did meet up with other lepers, and it was there among others like himself that he first saw his fate. The disease that began as a small patch of white skin was ever progressing, ever worsening. For Omri, the hair in the patches had already turned white and the feeling was gone. Sometimes the patches would break open, but he would not know it until his hand found it oozing.

The next step would be those moles—spongy things—breaking out on his ears, nose and around his lips. Then the feeling would disappear in his hands, arms and legs. He would probably injure himself like Jonah, who had almost worn his fingers off, never feeling the pain as he rubbed them nervously on the rocks. Blindness, other diseases, and then—someday—death. When would that day come? It would be welcomed, he thought. For then he would never again feel the rocks thrown at him by healthy Jews,

nor the sting of their curses and insults. Death; that was the best he could hope for.

How long it progressed, I do not know. But the disease did progress. Omri's family, his business, and Capernaum were all but fading, haunting memories. The task at hand now was to find food each day and a sheltered place to sleep at night. He was no longer angry or sorrowful. His spirit was far too broken for that. Worthless, cursed, unworthy, he ran like a wounded dog whenever people approached, still crying out from behind some distant rock, "Unclean! Unclean!"

Then came the news that worked strangely in Omri's heart. A man named Jesus was in the district. This man spoke with power and even worked miracles. Many had been healed of all sorts of diseases in a single day. The news spread rapidly, faster than that of a new source of food. Yet, even with all its excitement, it raised no spirits among the lepers. No one had been healed of leprosy, except that one man, Naaman, and that had been about a thousand years before. There was no hope kindled that day, except in the heart of Omri. His thoughts ran wildly, and his heart raced.

"If this Jesus could heal others, could he not, maybe, even heal a leper? No, he could not touch us like the others—we are unclean. Yet, maybe...it is worth a chance. I must; I must find Jesus. If only he is willing...I could be made clean!" And off Omri ran, searching for Jesus.

From a distance, he called to everyone he met. Had they seen Jesus, the one who did miracles? "Yes," the replies came. "He is in the area of Capernaum." That was near home, an area he knew. If only he would still be there! Wherever he went, Omri was determined to follow, until he found Jesus.

As it would happen, Jesus was still in Capernaum. His days had been full of healings and teaching to all who would listen. He had begun to attract a few followers, including some fishermen whom he called to be his disciples. When

Omri found him, Jesus was almost alone, out in the wilderness praying.

So hopeful, so intent was he on finding Jesus, that Omri forgot his responsibility to stay clear of people and ran right up to Jesus. Falling at his feet he cried, "Lord, if you are willing, you can make me clean. You can make me clean!"

The disciples drew away in horror. This man was full of leprosy; the disease was well advanced, and this man was a hideous sight.

"Lord, if you are willing," Omri repeated, "you can make me clean." Omri lifted his face and saw the eyes of Jesus fixed upon him. Those eyes of tenderness, moist with compassion. Those eyes of power; yes, the eyes of the Creator himself. Then his hand reached out and touched Omri. His words sang in Omri's ears: "I am willing; be cleansed."

It was done. Omri was clean; Jesus had done it. Omri's bleached skin took on color again, and his hair was dark. Even the moles were gone. And there was pain in his hands and feet where he had injured himself. He could feel again; he was clean!

Then Jesus spoke again. "Go to the priest and show yourself, and make the offering for your cleansing, just as Moses commanded."

Omri gladly obeyed. He ran back to Rabbi Joseph, back to be examined again. All the hair on his body would have to be shaved, to examine for any sign of disease. But that did not matter to Omri. Then there would be the week of waiting, the second shaving, the second examination, the bath of cleansing, and the offerings to be made in Jerusalem. And then, yes, back to his family; back to life, clean. Clean because of Jesus.

In the years that followed, Omri told his story again and again. Each time a grandchild climbed onto his lap asking, "Tell me the story, Grandpa Omri!" he would tease, "Which one?"

"Oh, you know, the one about Jesus." came the reply.

And again Omri repeated the details,

***"Lord, if you are willing," Omri repeated, "you can make me clean." Omri lifted his face and saw the eyes of Jesus fixed upon him.***

never failing to mention those eyes, those loving eyes, and that hand that touched and cleansed a leper. Yes, every time he told that old, old story, Omri's eyes filled with tears of joy and tears of gratitude for the love of Jesus.

Brothers and sisters, have you met Omri, the man full of leprosy? He lives in our communities. He is a thousand different people, wandering lonely, broken and hopeless in the wilderness of our cities. He is that youth, broken because his father has declared him a "nobody," a loser. She is that woman, abused sexually by her neighbors many years ago. He is that child, picked last or left out of the games every day at recess. He is that senior citizen no one calls or visits—a worthless shell waiting to die, alone.

The modern Omri includes people everywhere who have been declared unneeded, unwanted, and unclean by thoughtless, proud priests of achievement. He is hopeless, but Jesus wants him to hope. He is rejected, but Jesus wants him to feel accepted and loved.

If Jesus were on the face of this earth the way he was in Omri's day, he would come to such hurting ones as these with moist, caring eyes and hands extended, feeling with them the pain of their lives. They are precious and valuable to Jesus because he created each one of them. They are wanted; in fact, Jesus desires them to become citizens of his Kingdom.

But where will they find Jesus? Brothers and sisters, we are the eyes and hands of Jesus. **SR**



*William Shobe has been the pastor of the Metro Atlanta (Georgia) Seventh Day Baptist Church. He will soon be taking up a new position with the Houston (Texas) SDB Church.*

## The church, the ordinances and the return of Christ

by George Calhoun

An ordination statement—  
third in a three-part series.

### The doctrine of the church Definition

I believe that the church of God is the whole company of redeemed people gathered by the Holy Spirit into one body; the church. The term "church" is sometimes referred to as an architectural structure or building, but from a biblical view, the church is the body of believers, with Christ as the head. It includes all individuals who, through the death of Christ, have been savingly reconciled to God and have received new life. It finds its expression in local groupings of believers in various and diverse places in the world (2 Corinthians 6:16).

#### The people of God

The church is made up of God's people. They belong to him, and he belongs to them. A particular quality of holiness is expected of the people of God. As Christ's bride, the church must be holy for "Christ loved the church, and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, that he might present the church to himself in splendor, without spot or wrinkle, or any such thing, that she might be holy and without blemish" (Ephesians 5:26-27).

#### The body of Christ

The church is to carry out Christ's ministry, just as he did during his earthly ministry (Ephesians 1:22-23). Christ is the head of the body (Colossians 1:18), of which believers are individual members or parts. Despite individu-

alism, however, the image of the body of Christ also speaks of the interrelational activity between all the persons who make up the church. There is no such thing as an isolated, solitary Christian life. God has ordained the church and stresses the dependence of each believer upon one another (1 Corinthians 12). This body life is characterized by genuine fellowship (1 Corinthians 12:26) and the extension of Christ's ministry among one another (Matthew 28:18-20).

#### The temple of the Holy Spirit

The church is now indwelt by the Holy Spirit on both an individual and a collective basis (1 Corinthians 3:16-17). Dwelling within the church, the Holy Spirit imparts his life to it. This can be seen through the fruit of the Spirit (Galatians 5:22-23) and the gifts of the Holy Spirit (1 Corinthians 12). The Holy Spirit also conveys power to the church (Acts 1:8) and creates a sensitivity to the Lord's leading. The Spirit is the one who is the active agent working on the church (1 Corinthians 12:11), and it is he who makes the church holy and pure (1 Corinthians 6:19-20).

#### The role of the church

The church is not a means unto itself. Its purpose is to carry on the Lord's ministry in the world, to perpetuate what he did, and to do what he would do if he were still physically here.

Evangelism—Matthew 28:18-20. The call to evangelism is a command, not an option. It is the church's responsibility to bring the gospel to all people. This involves going to people whom we like, and whom we may by nature tend to dislike. It is the proclamation of the good news of Jesus Christ.

Edification—Ephesians 4:12. Believers are to grow up into Christ. This is done through the teaching of the truth of God, preaching as a means of instruction, and the facilitating of the gifts of the Spirit for the purpose of properly building up and equipping the church.

Worship—1 Corinthians 14:15-17. Whereas edification focuses upon the believers and benefits to them, worship concentrates upon the

Lord. Worship is the praise and exaltation of God which aims at appropriately expressing who and what he is.

Social Concern—Luke 10:25-37. It is clear that Jesus cared about the problems of the needy and the suffering. The Christian church must be concerned about the needs of our world also.

#### The organization of the church

I believe that the organization of the church of Jesus Christ can best be seen within the context of its members and their initiation into the body of Christ. The foremost consideration is the conversion and regeneration of an individual as a prerequisite for entrance into the local body of Christ. The latter consideration is the responsibilities or offices instituted by God for the carrying out of his work in the church and in the world. Each member of the church is given a supernatural gift or gifts (1 Corinthians 12) in order to build up the church into the fullness of Christ (Ephesians 4:11-16) and is responsible to use those gifts for the glory of God. Within this category are those given the responsibility to lead the flock and guide their spiritual welfare (Ephesians 4:11), through means of the Holy Spirit and in accordance to the Scriptures (1 Timothy 3:1-7; 2 Timothy 2:15). Another group within this category are those gifted to be servants in the church through the ministry of the diaconate. They must be spiritual people with sound character who serve the daily physical, as well as spiritual, needs of the church (1 Timothy 3:8-13). A third category of service includes teachers, attendants, and other ministries that build, support, and promote the gospel of Jesus Christ. The last category consists of those who are being disciplined and trained for further works of service for the church of Jesus Christ.

#### The ordinances

I believe the ordinances are a valuable and vital part of our Christian life. They are outward signs of inward convictions and obedience to our Lord's word. It is our privilege to partake of these ordinances, and we do it as a proclamation of faith in him.

#### Baptism

I believe that the baptism of believers by immersion is a witness to the acceptance of Jesus Christ as Savior and Lord, and is a symbol of death to sin and a pledge to a new life in Christ (Matthew 28:18-20; Acts 2:38, 41, 16:14-15; Romans 6:1-11; 1 Corinthians 12:13; Galatians 3:26-27; Ephesians 8:4-6; 1 Peter 3:21). It is an act of faith and a testimony that one has been united with Christ in his death and resurrection (Romans 2:28-29). It sets forth the truth of what Christ has done and presents a public proclamation of one's commitment to him (Romans 6:3-5).

#### The Lord's Supper

I believe that the Lord's Supper commemorates the suffering and the death of the world's redeemer, " 'til He comes," and is a symbol of Christian fellowship and a pledge of renewed allegiance to our risen Lord (Matthew 3:13-17; Acts 2:37-39; Romans 6:3-4; Mark 16:16; Matthew 26:26-28; 1 Corinthians 10:16-17, 11:23-26).

Established by Christ—Jesus instituted the Lord's Supper (Matthew 26:26-28) as a means of sharing with his disciples in his ensuing death and resurrection.

A necessary reminder—The repetition of this act throughout the ages has been necessary in helping us remember Christ's work for us upon the cross (1 Corinthians 11:24-25).

A form of proclamation—The bread and wine (juice) represents the broken body and blood shed for us, and represents the fact and meaning of Christ's death and resurrection.

#### The Sabbath

I believe that God has ordained the seventh day Sabbath and commanded that it be set aside as a day of rest, reflection and response to his grace in Christ.

—It is ordained by God. God blessed the seventh day and made it a holy day (Genesis 2:2-3).

—It is commanded by God. God made the seventh day Sabbath a part of the Ten Commandments, and Christ included it in his commands (Exodus 20:8-11; Deuteronomy

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5:15; Matthew 5:17-18; John 14:21).

—It was taught by Christ. Throughout the Gospels, Jesus taught about the Sabbath and the proper usage of it (Matthew 12:12-13, 24:20; Mark 3:28; Luke 4:16, 13:10).

—It was taught by the Apostles. Throughout the New Testament, the Apostles supported—and nowhere denied—the observance of the seventh day Sabbath (Acts 17:2, 25:8; Hebrews 4:9, 11).

### The doctrine of the last things

#### The tribulation

Immediately preceding the second coming of the Lord Jesus Christ, there will be a seven-year period known as the tribulation. This seven-year period will contend with the wrath of God being poured out against all of the earth's inhabitants. Also during this time, many will turn to Christ and be saved, only to be persecuted under the hand of the Anti-Christ, who will be exercising momentary rule. The tribulation will draw to a close with the subsequent and visible return of Christ (Daniel 9:24-27; Matthew 24:14-21; 2 Thessalonians 2; Revelation 3:10, 6:8-11).

#### The return of Christ

When Christ returns in glory, he will come in person, as well as in power. It will be an event of worldwide consequence, for it will bring judgment upon a world who has rejected him. The exact time of his return is not known, though it will be signaled by the last trumpet and will initiate his eternal reign. Concerning the so-called "rapture" of the church, there is much dispute. Though a clear understanding of this event is debatable, the actual event is nevertheless inevitable. Jesus Christ will return

to take to himself his bride, and this will happen prior to the establishment of his Kingdom on earth (Matthew 24:36-39, 24:42, 44, 25:31-32; Acts 1:10-11; 1 Corinthians 4:5; Colossians 3:4; 1 Thessalonians 4:15-17, 5:1-3; 2 Thessalonians 2:1-4, 8; 2 Timothy 4:8; Titus 2:13; James 5:7-8; 1 John 3:2-3; Revelation 16:15, 22:20).

#### The millennium

The return of Jesus Christ will usher in a lengthy period of time which will be characterized by love, joy, and a return to a pre-adamic condition. This period of time may or may not be a literal 1,000-year period, but what is to be taken literally is Christ's rule over his entire creation. Righteousness will abound, while Satan and his angels are bound for the duration of this period. At the end of the millennium, Satan will be released for a time, but his defeat is imminent (Psalm 98:9; Isaiah 9:6-7, 11:2, 4, 6-9; Jeremiah 23:5-6; Romans 8:17-23; Revelation 11:15, 20:1-11).

#### Judgment

Subsequent to the return of the Lord, the righteous, whose names are written in the Lamb's Book of Life, will rise to be with the Lord forever. First those who are dead, and then those who are alive. They will be judged according to the righteousness of Christ, which is applied to their lives through faith. They will then be present with him for all eternity in heaven (John 5:28-29, 6:39-40, 44; Acts 17:31, 24:15; 1 Corinthians 15:20-23, 51-55; 1 Thessalonians 4:14-17; John 14:2-3; Revelation 21:27, 22:3-5).

Those persons whose names are not written in the Lamb's Book of Life will also face the judgment of God. Their judgment, however, will not be based on the righteousness of Christ but on their own works. Their works, however, apart from the righteousness of Christ, can result in nothing less than damnation and eternal separation from God, known as hell (Matthew 13:39-42; John 12:47-48; Romans 2:5-9; 2 Peter 3:7; Matthew 25:41-43; 2 Thessalonians 1:8-9; Revelation 14:11, 20:10-15, 21:8). SR

## Stark victim's mother honored

Alfreda M. Shippee, a head nurse at the Samaritan-Keep Nursing Home, whose son was killed when the USS Stark was hit by an Iraqi missile in May, was the recipient of a \$1,000 award, which Watertown Foundation directors have implemented as an annual recognition of a Jefferson County resident's unselfish service to others.

James W. Higgins, executive director of the Watertown Foundation, explained that in October, forms were made available for Jefferson County residents to nominate another county resident for the award. "We received 26 nominations," Mr. Higgins said, "and these went before a committee of five people."

Committee members chose one person from the 26 whom they felt was the most deserving candidate, then submitted their choice to the board of directors for approval.

"We wanted to find someone in Jefferson County who has given unselfish service to others," Mr. Higgins said. "We're not looking for the politicians and the showboats," he said, but ordinary people who spend their lives giving of themselves.

Mrs. Shippee, according to Mr. Higgins, is just what the board was looking for.

Alfreda Jean Maltby Shippee, 61, Adams Center, New York, has worked as a nurse since 1947, when she completed a nursing course at Delhi Agricultural and Technical Institute. She joined the staff of the House of the Good Samaritan, and was asked to be a head nurse at the Samaritan-Keep Nursing Home in 1973.

Tiny in build, with a quick smile and well-worn laugh lines, Shippee, as she is known to her staff, is the head nurse on the second floor of the nursing home. She has 12 nurses under her and 38 patients to tend.

Her elderly patients are somewhat self-sufficient but still demand a lot of care. "You have to be a special person to

work with long-term care," said her supervisor, Gordon P. Jeffrey II, administrator of the Samaritan-Keep Home. "You've got to give a little bit of yourself...she's a very giving person, a very caring person. Shippee has that way about her."

In addition to her nursing duties, Mrs. Shippee gives a lot of her time to the Arthritis Foundation and can be found doing volunteer work in the nursing home after her work day is over.

"You can often find her here evenings," Mr. Jeffrey said, "She's just an all-around wonderful person. You don't meet many people like her in life."

Mrs. Shippee, a trustee of the Seventh Day Baptist Church, Adams Center, was described on her nomination form as "a very Christian woman." Indeed, she firmly believes the Lord meant for her to be a nurse. "I really feel God gave me this job," she said.

It was her faith in God, she said, that helped her through the loss of her son, Robert L.

Mr. Shippee, 35, was a senior fire control chief aboard the USS Stark and was killed when an Iraqi plane fired a missile at the frigate in the Persian Gulf in May.

His funeral was May 28, 1987. Two weeks later, Mrs. Shippee learned that her husband, Richard, was suffering from lung cancer.

"The Lord has a purpose for everything," she said. "We're not always sure what it is, so we'll have to wait it out and see."

Mrs. Shippee found out about the award early Wednesday morning. It came as a great surprise to her.

"I'd never even heard of it," she said. "I was overwhelmed...I'm pleased but in a total state of shock. I'm honored. I really am. Somebody thought I was worth it, and that makes it worthwhile."

*Reprinted with permission from the Watertown Daily Times, Watertown, New York*

**"The Lord has a purpose for everything," she said. "We're not always sure what it is, so we'll have to wait it out and see."**

# Enter the Joy

The President's Page

## Faithful in witness and evangelism

by Herbert E. Saunders

I was watching the *Today* show the other day. Bryant Gumbel was interviewing Ken Hakuta, otherwise known as "Dr. Fad." He has been responsible for some of the most successful marketing of items most of us could do without. In fact, he said in that interview that he looks "for the most useless thing that will sweep the nation." He has become a multi-millionaire marketing useless junk. Millions of dollars have been spent over the years on "useless things that sweep the nation"—hula hoops, pet rocks, you name it! Hakuta even suggested that "silliness is what people ought to put their money and energy into."

The tragedy is that the most "priceless" thing on the face of the earth never appears to be "sweeping" anything—let alone the nation. We who are believers in the Lord, Jesus Christ, have in our possession the most priceless gift the world could know, yet there just do not seem to be many people knocking down our doors to obtain what we have. It is obvious that we would never get to be millionaires by marketing what we have. The message of God's love shown to us in Jesus Christ through his life, death and resurrection is hardly the stuff of the world's concept of success. But the truth is that this is the most important "thing" we could ever give to the world.

***We have in our possession the most priceless gift the world could know, yet there just do not seem to be many people knocking down our doors to obtain what we have.***

Jesus told his disciples that they were to "go and make disciples of all nations." Make disciples! The commission of Christ is to be witnesses to what has happened in our lives and become evangelists for the message of reconciliation God delivered to his people through Christ.

A witness is one who tells what he saw, heard, or experienced. Every one of us is called to be a witness. There is no way that we can escape that responsibility. And there are those eager to hear and believe.

Our message may not have the commercial impact of Dr. Fad's latest invention—a plastic octopus that climbs down walls—but it is a message of hope in the midst of the uncertainty that makes such things popular "fads." Silliness has its place. The useless sometimes creates diversion. But the time comes when we need to be serious about what is important and what is not. And a personal relationship with the Lord Jesus Christ is what is important—today and forever.

Paul, in the book of Philippians (1:18) writes: "The important thing is that in every way, ... Christ is preached. And because of this I rejoice. Yes, and I will continue to rejoice." Our ministry, Paul writes to Timothy, is to do the work of evangelists—to spread the good news of Christ's love and sacrifice. There is no higher calling for the Christian. We have been given the message of reconciliation through Jesus Christ, and we are made messengers.

The most important responsibility for the Christian church, and indeed for Seventh Day Baptists, is to "preach the word," "make disciples," "baptize in the name of the Father, and the Son, and the Holy Spirit." We are to be witnesses and evangelists. Let us "Enter the Joy" of reaching out for Christ by being faithful to our task. And let us join with the inhabitants of heaven in joy over one sinner who repents. **SR**

## Worship and Bible study schedule for General Conference

Salem, West Virginia  
August 7-13, 1988

### Sunday, August 7—"Enter the Joy of Salvation"

Evening Service

Speaker: President Herbert E. Saunders  
Worship Leader: Kevin Butler

President's Reception

### Monday, August 8—"Enter the Joy of Praise"

Morning Worship

Executive Secretary's Address  
Evening Service

Perry Cain  
Dale D. Thorngate  
Speaker: Steven Crouch  
Worship Leader: Kent Martin

### Tuesday, August 9—"Enter the Joy of Simplicity"

Morning Worship

Bible Study

Evening Musical Concert

Leon Wheeler  
Rodney Henry, Philippians 1  
Ken Medema, Composer and Artist

### Wednesday, August 10—"Enter the Joy of Loving"

Morning Worship

Bible Study

Evening Service

Edward Sutton  
Gordon Lawton, Philippians 2  
Speaker: Stephan F. Saunders  
Worship Leader: Melvin Stephan

### Thursday, August 11—"Enter the Joy of Sharing"

Morning Worship

Bible Study

Evening Service

Everett Dickinson  
Arthur Rowe, Philippians 3  
Speaker: S. Kenneth Davis  
Worship Leader: George Calhoun

### Friday, August 12—"Enter the Joy of Discipleship"

Morning Worship

Bible Study

Evening Service

Music Concert

David Thorngate  
Andrew Samuels, Philippians 4  
Speaker: Glen Warner  
Worship Leader: William Shobe  
Lannette Calhoun and Monty Bishop

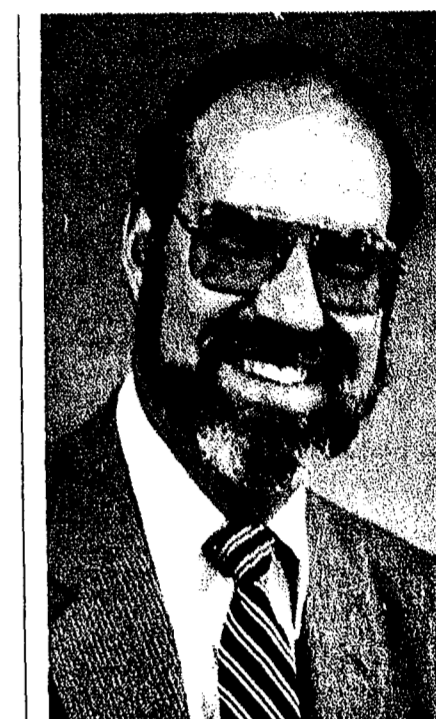
### Sabbath, August 13—"Enter the Joy of Sabbath Celebration"

Organ Music Celebration

Sabbath Worship Celebration

Barbara C. Saunders  
Speaker: Gabriel Bejjani  
Worship Leaders: Duane L. Davis, Robert Babcock  
Conference Choir Director: Denise Green

We are planning to have an English Handbell Choir at conference. We would like to have ringers from across the country. If you have ever rung handbells, we would like to invite you to participate. Please write to Herbert E. Saunders, 720 E. Madison Avenue, Milton, Wisconsin 53563 if you are interested in ringing handbells at conference in 1988. **SR**



Herbert E. Saunders  
President, General Conference





## Focus on missions

by Leon R. Lawton

### Women's Convention holds first Conference

**Port Elizabeth, South Africa:** Last June the first Women's Convention in the SDB Conference of South Africa was held with sisters present from many churches. "It was a great day!" wrote Secretary Elspeth Mazomba. They now plan to make this an annual event. Their annual conference session was held in Ntabankulu, Republic of Transkei, in September. An adult literacy class has been started in the Uitenhage church with Sister Mazomba teaching. Pastor James Siwane wrote: In October "we successfully convened Sabbath-keepers and Baptists into some sort of a federation by means of trying to create cooperation amongst these groups. It has been good to have eight Sabbath-keeping groups and two Baptist groups turn up for the meeting. The groups decided, unanimously, that there must be general meetings continuously. On the 7th of February, 1988, the general meeting will sit to install the executive (committee) of two members from each group. We hope to have other groups joining us next year."

### Grant provides for irrigation wells

**Nellore, India, Asia:** A grant was recently given by Baptist World Aid to the Seventh Day Baptist Conference of India to provide three irrigation wells in areas of vital need. This area of India has such variation in the weather that there are either droughts, monsoon floods or cyclones. But the need in the lives of the people for the "water of life" is even greater. Pray that Rev. B. John V. Rao and the pastors will be most effective in 1988 in communicating the gospel so that a great number will come to Christ.

### New pastor called

**Brooklyn, New York, USA:** The New York City Seventh Day Baptist Church held its last service in their Bronx building the end of December and began meeting in rented facilities of a church building at 1898 Fulton Street, Brooklyn, in January. They look forward to welcoming their first full-time pastor, Richard Evans, in February. He has been a student in the Training in Ministry and Extension (T.I.M.E.) program since its beginning.

### Continued growth

**Finland, Europe:** Missionary Thomas McElwain has written, "Our massive newspaper advertising campaign has paid off with many calls, most of which are probably of little interest, but many which show promise. There is increased attendance in both Turku and Helsinki, and we will have to arrange a baptism, perhaps in early spring. Outreach at the moment is being concentrated on the city of Tampere, where we have plans for public meetings during the month of January. But there are calls from other cities as well. Our evangelist and his wife in Tampere—Iisakki and Mari Tormala—are eager and dedicated to the task." They appreciated special gifts sent them at the end of 1987 as the exchange rate on the US dollar has gone down nearly 20 percent in the last year.

## 1988—Year of Extension

### The pastor and missions

by Leon R. Lawton

"The primary work of the church is to make Jesus Christ known, and obeyed, and loved throughout the world." So runs the opening sentence of a book entitled *The Pastor and Modern Missions*, written many years ago by Dr. John R. Mott, the well-known missionary leader. And how does this become possible? The key man is the local church pastor. Through his ministry, his church becomes aware of the Great Commission, how it has and is being carried out, and the challenge for their church and individual members to be vitally involved.

Pastors hold the God-given office of leadership in the church, and their position is one of high honor and privilege and also solemn responsibility. The phrase "like pastor, like people" is an undoubted truth.

Though there are more Christians in the world today than ever before, there are also more non-Christians—over three billion. One billion of these live where they can receive the gospel from Christians. But over two billion are separated from Christians and God's word.

How will they hear? One-by-one. Here is the goal God has given us. Here is the objective for our ministry. Here is the focus of a true pastor's ministry.

I was introduced to missions by my pastor, G.D. Hargis, who served in Jamaica. In seminary, my understanding and interest grew as I corresponded with Ronald Barrar, a new missionary from New Zealand Seventh Day Baptists to Nyasaland (now Malawi), Africa. In my first pastorate, Dr. Rosa Palmborg, who served in China over 40 years, was a retired missionary and member. These—and others—gave insight, instruction and inspiration for the work of missions.

Missionary biographies and autobiographies are also helpful in giving the missionary vision. Every church library ought to have many of these written for children, youth, and adults. The Jungle

Doctor series is great to share with children and youth. *To The Golden Shore*, the story of Adoniram Judson, the first American Baptist missionary, is an exciting adventure of God's leading, grace and provision. *China Letters*, written by Rosa Palmborg, shares the daily life of a Seventh Day Baptist missionary. Scott's *Journal of a Missionary Tour* shares the ministry of James L. Scott in the early 1840's, through what is now the Midwestern part of our country. Pastors should read such missionary books and see that they are available to members of their congregations.

Sermons on the missionary responsibility of the church ought to be regularly presented. Missionary illustrations can become a part of other messages. The Junior Message ought to share exciting stories of missions. Slide sets, a missionary bulletin board, regular sharing of the monthly *Missions* news, the regular Sabbath School Mission Offering in the Sabbath School, prayer for specific missions and missionaries, and other methods can help Christians become aware of missions and be accountable to their Lord.

Basically, the pastor's missionary problem is a spiritual one. As the Lord Jesus Christ becomes real through the life of a pastor, the Lord's commission becomes vital—that the gospel might be communicated to the lost in every country, state, community, neighborhood and family, so that everyone may hear.

Others in a congregation can also spark mission understanding, vision and zeal. Mission study groups can be held in homes. Each church should have a Missionary Key Worker—an individual who feels called to regularly share facts from the monthly *Missions*, maintain the bulletin board, edit articles for the church bulletin and/or paper, and see that missions books are available from

Cont. on page 31

**As the Lord  
Jesus Christ  
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through the life  
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Lord's  
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becomes vital.**



## Religion in the news

### Religious broadcasters approve code

Members of the National Religious Broadcasters approved a stronger code of ethics as a requirement of membership in the organization. The new fund-raising and financial standards are intended to improve credibility following the PTL scandals.

The NRB represents approximately three-quarters of all religious broadcasters, according to Ben Armstrong, executive director of the association. "We feel that this will cause people to realize that we have nothing to hide and that we are fully disclosing finances and eliminating possible family control of boards and showing to the public we have open books and open policy."

Members voted 324 to 6 to make compliance with the code a requirement of membership. All financial information, except individual salaries, must be made available to the public under the new code.

### Praying doll stirs debate

Kenner Parker Toys has introduced a line of dolls that kneel and clasp their hands in an attitude of prayer. Donald Mauer, president of the Kenner Toy Division, says that market studies led to the dolls, and their studies show that "American are turning increasingly to religion and traditional values."

Early store orders for the dolls have been brisk, according to one of the company sales managers. The dolls, called "Special Blessings," are named Abigail, Angela, Christina and Matthew. They have Velcro™ palms to accomplish the prayer attitude.

Reaction has been mixed. While some religious leaders have noted that the dolls are an improvement over violent and military toys, concern has been expressed that the toys "trivialize" religion. "I don't think prayer is something to be commercialized," said Ronald Russo of the Religious Education Association. He said that the dolls could provide positive attitudes in advancing a child's prayer life, but only if well used.

Mauer, of Kenner Toys, views the dolls as an expression of traditional values, not as religion-based.

### Bethsaida site confirmed

Archaeologists have positively identified the Et Tell excavations as the site of Biblical Bethsaida, according to the Associated Press.

The fishing village where Peter was born and where Jesus was a frequent visitor has been a subject of debate for centuries. "There is no doubt now that this is Bethsaida," said Rami Arav, leader of the Et Tell explorations. Of the two possible sites, Et Tell alone has the layers of evidence consistent with the known history of Bethsaida.

Scholars nearly completed their studies of the two sites when the Israeli seizure of the Golan Heights delayed confirmations.

"Bethsaida was extremely important," said Arav, of the Golan Research Institute. "It is the third most frequently mentioned place in the New Testament, cited in the Gospels of Matthew, Mark, Luke and John. Only Jerusalem and Capernaum are mentioned more often," Arav said.

### Fewer Catholics favor large families

According to a recent Gallup Religion Poll, Catholic women favor smaller families than in previous studies. Twelve percent favor four or more children as the ideal family, and that is in contrast to 50 percent who held that view in 1968.

The recent poll indicates no significant difference between Catholic and Protestant women on this issue, and the findings reflect an across-the-board preference for smaller families in the last generation. SR

## Ordination service held at Sunshine Mountain

On Sabbath morning, December 5, 1987, the congregation of the Sunshine Mountain Seventh Day Baptist Church of Chatawa, Mississippi, gathered for special services to ordain Linda Hays to the diaconate of the church. The small chapel was nearly filled in spite of winter's chill.

The ordination was made a part of the Sabbath worship service, with several members and guests participating. Special music was provided by Austa Coalwell, who sang "So Send I You," and by Anne Lastinger, who sang "My God and I." Anne also took charge of the piano midway through the service, as Linda is the regular church pianist.

Hymns chosen for the occasion were each of significance to Linda, as she explained in her testimony of faith and Christian experience. The ordination sermon was brought by Rev. Mynor Soper, pastor of the Texarkana (Arkansas) Seventh Day Baptist Church, and current president of the Southwestern Association.

In his message, Rev. Soper pointed out that members of the diaconate should be chosen carefully on the basis of their qualification (gifts) in these areas: spirituality, sensitivity, humility and wisdom. Pastor Ralph Hays confirmed that he believes Linda to be qualified in those areas.

Rev. Earl DeLand, a member of the Sunshine Mountain church and retired pastor, delivered the charge to the candidate. The charge to the church was given by Jack Hays, Linda's husband, also an ordained minister of the church.

Members of the ministry and the diaconate shared in the laying on of hands, and the consecratory prayer was led by Jack Hays. Then everyone in the congregation came forward to show expressions of love and support to Linda in her new office. She has said that she has never felt such an outpouring of love in her direction.

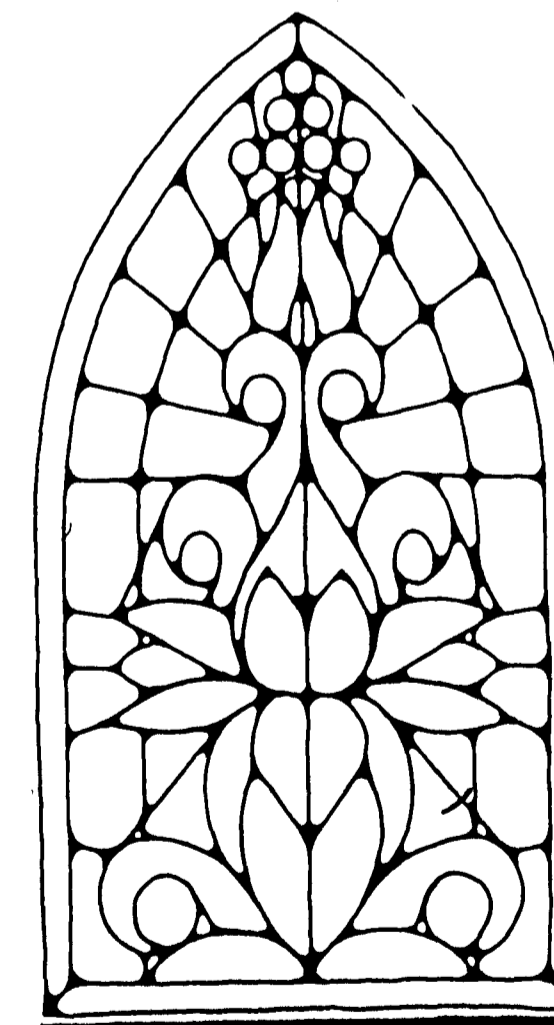
The congregation shared in the Lord's Supper, with the new deaconess taking part with Persus DeLand in serving the elements. After a hymn, they were dismissed to a bountiful fellowship dinner prepared by the ladies of the church.

In her statement of Christian experience, Linda recalled some incidents in her "life before Jack"—a time when none of the congregation present knew her. She told the following anecdote:

"As a little girl, starting around age six, I went with my Uncle Leland and Aunt Vera (Shaw) to the Milton Junction (Wisconsin) Seventh Day Baptist Church. It was a huge old building, and you had to walk up about 12 steps just to get in the front door. The sanctuary was a large room, three or four times the size of this chapel, with a high ceiling, a balcony, and stained glass windows.

"Kenneth VanHorn was the pastor, and I was rather awed by him. He had a

*Cont. on page 27*



**"While Pastor Ken prayed in that big, booming voice, I would sit close to Uncle Leland and watch that window—he prayed and I watched."**



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

## Be vigilant

Dear Ones All,

Today is absolutely the last day I can write to you this month in time to make the deadline for this issue of the *Recorder*, and yet I have wasted the entire morning dragging my feet. I have, in fact, found myself the possessor of several "sins" this month that I thought were dead and buried.

It becomes apparent that we must be ever vigilant, and I know I am not alone in this discovery. I get very discouraged having to ask God to forgive the same sins over and over. Think how disappointed he must be, too.

In thinking along these lines, I was skimming through some newsletters from the various churches. In the January issue of the *Quest*, from Alfred Station, New York, I found a list of Ten Commandments for the New Year written by Carl J. Sanders.

Although space prevents sharing all of them, I found the first "commandment" especially good: "I will mind my own business and not gossip nor believe anything discouraging about any person until I know it is absolutely true, and even then I will not repeat it to anybody unless I mean to help that person." Number five reads, "I will not be headstrong and will remember that other people with different ideas from mine may be right." Number eight says, "I will face the world each morning with confidence, determined to be as true, happy, clean and brave as I can be. Believing in myself, I will not make excuses. I will strive to be progressive, positive and practical at all times."

The last commandment is, "I will not be too proud or pagan to pray. Realizing that I cannot accomplish these resolutions in my own strength, I will make God a partner in everything I do. With his help I will have a happy and prosperous New Year."

I find encouragement in reading the bulletins and newsletters of the various

societies because I see, over and over again, that these women give of themselves in unselfish service.

Two societies reported many kits prepared and turned in for World Community Day. One also mentioned cooperating with Blanket Project by Church Women United. Many of you mentioned Opportunity Shops, Johnny Cake Centers, Clothing Banks, and other groups which distribute household necessities and clothing to those in need, as well as food banks, etc.

Many mentioned our friends at Sunshine Mountain, Chatawa, Mississippi. I do not know how you support them, whether with money or with gifts, but I am sure each is appreciated and acknowledged. Linda Hays wrote that the cost of mailing or shipping is prohibitive in sending used clothing to them, with the exception of clothing for very large women (size 18 and up, or blouses over size 38.) This also includes clothing for little boys, size 24 months, up to 14-16 years, which they do not receive locally. They can also use girls' and women's knee socks and sport socks, and boys' and men's socks in all sizes.

Your reports tell, too, of providing programs and goodies for nursing care centers and foster care centers. "When ye have done it to the least of these, ... Ye have done it unto Me."

Two good study books come highly recommended: *Talented, Tired, Beautiful Feet* by Phyllis Kerston and Louise Williams, recommended by the Dr. Grace Society in North Loup, Nebraska; and *Strengthening Your Grip* by Charles Swindoll, recommended by the Plainfield, New Jersey, Women's Society. Another book, *Finding the Freedom of Self-Control*, written by William Backus, is recommended by the "Link of Love" women of the ministry's newsletter. This book deals with the subject that I opened this letter with—making changes in one's behavior through the power pro-

vided through the Holy Spirit. (The "Link of Love," you will recall, is supported by the Women's Board.)

Two other projects must be mentioned this month: Our SCSC committee is extremely pleased to have 14 inquiries for applications and one project already. With this kind of interest, we will be needing donations for the support of the projects, as well as your fund-raising projects, as soon as possible. I wish I had room to share some of the innovative ways you raised money for this support last year. Since we scrapped the bottom of the barrel last year, we will need much more money this year if we are to meet increased travel, insurance and food costs. Please let us hear from you as soon as possible. It is not one minute too soon to begin planning your Love Gift and pastor's wife's conference expense support.

Last, but by no means least, is our exciting news about the Confidence Quilt, which will be made by the women and auctioned at Salem, West Virginia, during Conference '88. This, remember, is to support SCSC.

Each "raw" block will measure 11 by 11 inches, made with a solid color (light blue, gray or white) background. One church has opted to use the design of their church and state flower, while others have suggested an eagle in flight, an open Bible, butterflies, etc. The committee is trusting God's Holy Spirit will bring variety through your choices of the Scriptures, and beauty through your creativity in design of your quilt block.

If more than the needed 56 blocks are received, the remainder will be used for pillow shams and another quilt. They are due on income tax day, April 15th, and should be mailed to June Johnson, Box 216, Nortonville, Kansas 66060 or Lorna Austin, Box 4A, RR #1, Dodge Center, Minnesota 55927. Each church has received a list of the Scriptures to be illustrated in your block; please seek it

out and choose.

Appliqueing or embroidery is suggested for the design and letters, using fine zig-zag for applied edges and your choice of fine prints and pin dots for the design that will brighten and enhance it. Use bright colors or contrasting colors for lettering. Lettering should be large enough to be easily read.

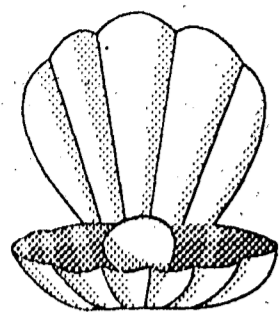
This is such an exciting project that I hope you will all get behind it. Hopefully, we can have a photo of the completed quilt printed on this page, or elsewhere in *The Sabbath Recorder*, for those of you who do not get to conference. For those lone Sabbathkeepers who would like to participate, here are a few of the Scriptures: Ephesians 1, verses 3-7, 11-12, 17 (each verse, a separate block) or Hebrews 9:14; 12:7-11; 10:14; 13:20-21; 9:12. Since there are only 20 Scriptures listed in the entire list, there will be need for duplication, so let your God-given abilities fly.

Imagine that; I made it. The day is not yet ended, and once again I made the deadline to get this letter in the *Recorder*.

Agape,

**Since St. Patrick's Day is also celebrated this month, how about trying this? Ambrosia Pie from the "Link of Love."**

**In an electric blender, combine 1-3/4 cups of milk, 1/2 cup of honey, 1/2 cup of flour, 1 teaspoon of baking powder, 4 eggs, grated rind of 1 orange, 1/4 cup of margarine, 1-1/2 teaspoon of vanilla, and 3 drops of green food coloring. Cover, blend on low speed for 3 minutes and pour into greased 9-inch pie pan. Let stand 5 minutes, then sprinkle with 1 cup of shredded coconut. Bake at 350° for 40 minutes.**



Pearls of history from the Seventh Day Baptist Historical Society

## Witnessing to one's convictions in matters of state

by Historian Don A. Sanford

**The church, with the patience of saints, made their protest as a witness in accord with what they felt were the commandments of God and the faith of Jesus.**

The January 12, 1988 issue of a local newspaper carried the headline: *\$1.8 million a minute spent on arms in '87.*

The article from the Associated Press wire service went on to explain that the nations of the world spent the staggering amount of \$930 billion overall, with the United States in first place. Many Christians today are concerned over this huge expenditure. However, we are not the first to make such protest.

In the vault of the Seventh Day Baptist Historical Society at Janesville, Wisconsin, there is a small register of the "Documents Sealed with the Public Seal of the Sabbath-keeping Congregation in Mill Yard, Goodman's Fields, White-chapel, Middlesex 1855." Within its pages can be found a copy of a petition which was prepared and voted on July 7, 1860, and sent to Charles Salisbury Butler, esq., Member of Parliament for the Tower Hamlets for presentation to the House of Common.

*To the Honorable the Knights Citizens and Burgesses of the United Kingdom of Great Britain and Ireland in Parliament assembled.*

*The Humble Petition of the Seventh Day General Baptist Congregation, (commonly called the Sabbath keeping Congregation) in Mill Yard, Goodman's Field, Middlesex.*

*Showeth,*

*That Your Petitioners have heard with alarm the recommendation of certain Royal Commissioners to expend the sum of Twelve Millions of Pounds sterling upon Fortifications; and, with still greater alarm, the proposal made by certain Members of the Government, to vote a large portion of that Sum at once.*

*That Your Petitioners are wholly adverse to the custom and practice of War, believing it to be a combination of the greatest of crimes on the largest scale; and that they consider the said*

*proposal as tending to disturb the peace of the world, to provoke the aggression which it proposes to prevent, and to increase heavy burdens already borne by the Nation for military and naval expenditure.*

*Your Petitioners therefore humbly pray Your Honorable House, not to make any grant of public money for additional Fortifications; not to sanction any loan, or create any annuities, for such an unwise and wicked purpose.*

*By order and on behalf of the said Congregation, and with the testimony of it Public Seal, William Henry Black, Elder.*



The public seal was used on official business of the church in accord with specific rules contained in the Seal Register. The seal imprinted on wax created a circular design an inch and a quarter in diameter with the words, "The Sabbath Keeping Congregation" around the circumference. Within the central area can be read: "In Mill Yard London" Rev. XIV 12."

The Biblical motto from Revelation is found on many of the Millyard papers and within their statements of faith: "Here is the patience of the saints: Here are they that keep the commandments of God and the faith of Jesus."

There is no evidence that Parliament responded to their petition by delaying or defeating the bill to expend these funds. But the church, with the patience of saints, made their protest as a witness in accord with what they felt were the commandments of God and the faith of Jesus. Should we not continue to do the same in our time? **SR**

## How to use tracts effectively

### Why tracts are effective

- Many people never go to church or read the Bible. A tract may be the only clear presentation of the Gospel they will ever receive.
- A tract can go anywhere inexpensively. You can carry it in your pocket or purse, place it in a rack, or send it through the mail.
- A tract will reinforce your personal witness. Even if you can't follow up, the reader can write to the publisher's address on the back for further help.
- Some people will not listen to you, but will accept a tract. Many people have been saved through reading (and re-reading) a tract in privacy.

### How to use tracts

- When you give a tract, you are representing the Lord. Here are a few suggestions on how to witness for Jesus Christ with tracts.
1. *Prayerfully.* Ask the Lord to give you a love for Christ and a genuine concern for those whom you will meet. Pray that the Holy Spirit will, through the tracts you give, open hearts and minds to the Gospel.
  2. *Practically.* Be sensitive to the needs and interests of those around you, and be equipped to use tracts when it is appropriate.
  3. *Pleasantly.* It costs so little to smile, but a smile goes so far. If a person refuses a tract or wants to argue, be pleasant. Don't argue.
  4. *Plentifully.* Tracts cost so little that you can afford to give them freely. Certainly some people will throw them away. People turn off the radio, yet we still broadcast the Gospel. Be persistent, and trust the Lord to bring forth fruit.

5. *Prospectively.* Tracts open the door to further witness. But if you have an opportunity to share your faith, don't give a tract as an excuse to not witness.

### Other ways to use tracts

- Mail tracts with letters, greeting cards and bills. Send them to friends, shut-ins, and visitors to your church.
- Give them to waitresses, gasoline attendants, and salespeople.
- Carry them on vacation and whenever you travel. Always have some in your pocket, purse, and glove compartment.
- Keep tracts inside the entrance of your home to give to solicitors.
- Put tracts in your church bulletin for visitors and to encourage Christians to use them.
- Place a tract rack in your church. Obtain permission to place tract racks in hospitals, rest homes, bus stations, prisons, etc.
- Give tracts to children in VBS and Sabbath School and on special days like Halloween and Valentine.
- Send teams from your church with tracts door-to-door, to sports events, fairs, etc. Hand-stamp your church address on the back.
- Use a Scripture calendar card as a business card with your personal imprint or imprinted with your church's address and schedule.

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**A tract may be the only clear presentation of the Gospel a person will ever receive.**

Board of Christian Education

## Sabbath School Teacher of the Year nominations sought

The Sabbath School Committee of the Board of Christian Education invites each church to nominate one Sabbath School Teacher for the 1988 "Crystal Apple" Award.

Deacon George E. Parrish of the Battle Creek, Michigan, Seventh Day Baptist Church was the **1986 Sabbath School Teacher of the Year**. Deaconess Shirley Severance Cargill of the North Loup, Nebraska, Seventh Day Baptist Church was the **1987 Sabbath School Teacher of the Year**.

Pastors and Superintendents have received a Nomination Form. You may

substitute a "letter of nomination." The letter must be signed by the pastor and Sabbath School superintendent and include the teacher's name and address; church membership; current Sabbath School teaching position; teaching experience within the church; other service to the church; and biographical information.

Deadline is June 1, 1988. Send your form or letter to the Sabbath School Committee, Seventh Day Baptist Board of Christian Education, Inc., P.O. Box 115, Alfred Station, New York 14803.

### Resolution of Appreciation to **The Rev. Francis D. Saunders**

Writer  
"Comment on Scripture"  
*The Helping Hand*  
1984-1988

The Board of Christian Education is grateful to the Rev. Francis Davis Saunders for four years of service as writer of the "Comment on Scripture" section in our adult and youth Sabbath School quarterly, *The Helping Hand*.

We appreciate his ability to illustrate the central ideas, developed in the weekly lesson, with a breadth of theological perspective. Pastor Fran was the editor's "dream writer" with copy always ahead of schedule.

On behalf of the Seventh Day Baptist Board of Christian Education, Editor Linda Harris and all your Bible students, we **thank you**, Pastor Fran.

— The Sabbath School Committee

*The Children's Page*

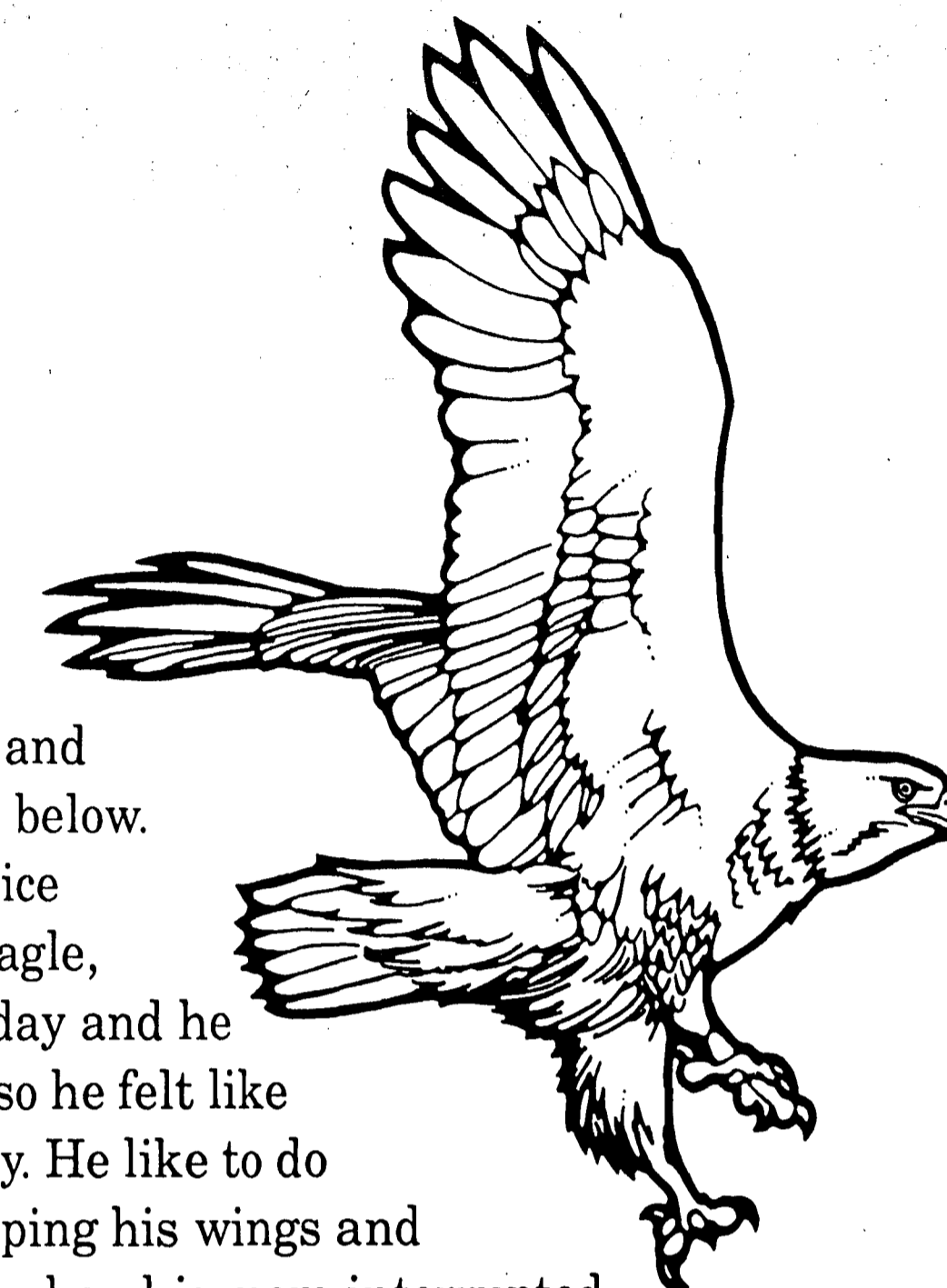
## **Eddie's first flight**

by Susan Bond

Eddie Eagle peeked out of his nest on the high mountain ledge and stared with big eyes at the world below. He was sure happy to be in his nice warm nest. His mommy, Edna Eagle, brought him fresh worms every day and he had just now finished breakfast so he felt like being excused and wanted to play. He like to do jumping jacks. He was gaily flapping his wings and whistling On Top of Old Smokey when his mom interrupted, saying, "Eddie, it's time you learn how to fly." Eddie's eye popped right out. He had always wanted to learn to fly, but now he was afraid. "It's okay, Eddie," Mommy said. She lifted Eddie and gently plopped him out of the nest. He went falling through the air and was so scared he couldn't whistle one note. But Edna Eagle knew what to do. She swooped down under Eddie so that he landed on her. Then she took him up to the mountain ledge again and dropped him again. She did this over and over until Eddie could fly all by himself. Eddie always loved his mommy but now he loved her more than ever because she made him learn to fly. His mommy knew he wouldn't survive if he didn't learn how to take care of himself.

God made our mothers for the same reason he made Eddie's mother—to love us and shelter us and teach us how to grow up. It's a big job to be a mother and a big job to be a growing child, but God promises to help us just like he helps Eddie and his mother. "God is love" and he keeps his promises. Aren't you glad he made moms?

Reprinted from  
*The Sabbath Recorder*  
Children's Page, May, 1978





# the BEACON

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

## Mending our broken relationships...a must!

by Sandy McGraw  
Reprinted from *The Beacon*, May 1982

As believers and followers of the Lord Jesus Christ, we have indeed been called to live, and work, and pray, and minister together. One of the most important areas of our ministry as believers is that of the ministry of reconciliation. We might think of this ministry as the refusing and mending of broken relationships.

There are basically two areas in which broken relationships exist. The most important relationship which needs mending is that between fallen man and his Creator. Our ministry in this area is clearly stated in Scripture again and again. We are to be a light in the world, and salt of the earth (Matthew 5:14-16), drawing men, women and children to a saving knowledge of Jesus Christ. We are to witness to the love of God in Christ who gave his life that we might be reconciled to God (Romans 5:8-10).

The other area in which broken relationships need mending exists between man and man. In this study, I would basically like to deal with the reconciliation, or forgiveness, of one another.

Everyone says forgiveness is a lovely idea until they have someone to forgive. Isn't that the way it seems to be, though? Forgiveness isn't a problem until we need to do some forgiving, but we find out

Scripturally that our relationship with God suffers unless we practice forgiveness in our day-to-day lives with our family members, friends and fellow Christians (Matthew 5:24, Mark 11:25).

There are many reasons that the Lord wants us (expects us) to be forgiving people. Let's take a look at just three of the basic reasons.

1. How can we testify to non-Christians of the forgiveness that is ours in Christ if we do not exercise that spirit of forgiveness in our relationships with them?

For example, it is inconsistent to share the gospel with your unbelieving family members or friends one minute, and then hold a grudge the next. How can we expect to lead them to Christ, our loving Savior and example, when our actions speak of stubbornness and selfishness? The ministry of reconciliation is especially difficult with those we rub shoulders with each and everyday—but it is essential for an effective witness.

2. An unforgiving spirit robs you of the peace and joy you should be experiencing as a part of your faith.

I have found that when I am holding a grudge toward someone, I usually am so caught up with being angry and maintaining an unforgiving spirit that I am basically miserable. This, of course, is because there is a rift in a relationship which means a lot to me; and therefore, a rift in my relationship with God (to be discussed).

I have found that when I release my hold on that grudge and forgive the person, my heart begins to sing with joy, and I am free to love and laugh again. What a waste of God's precious time to harbor bad feelings (Ephesians 4:26).

3. When I have an unforgiving spirit, my relationship with God suffers.

I have found that it is very difficult; in fact, in my case, I am unable to come before a kind, loving and forgiving God for prayer or Bible study when I am purposely being unkind, unloving and unfor-

giving to someone. Being in the presence of God is too convicting. Since those two disciplines are essential to my spiritual growth, I suffer in that area. If I persist in avoiding God for very long, my resistance to Satan is lowered, which in turn results in a vulnerability to give into other sins. Therefore, I must make myself reconciled with both my brother and my God by forgiving and asking forgiveness (Matthew 5:24; 1 John 1:9). Then I am free to live and serve my God again.

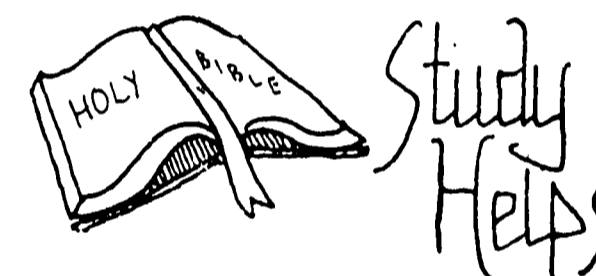
As a final thought, let us consider that the ministry of reconciliation begins with each of us. We need to ask the Lord to show us where we can begin to erase misunderstandings. We need to then pray that we can be a bridge between God and his children who are hurting. For when we are at peace with others, we can be at peace with ourselves; and, as a result, can be at peace with God through Jesus Christ (Ephesians 4:23-32).



### Take note of this!

Be certain to enter the 1988 Youth Photo Contest! Prizes this year include a \$40 and \$20 certificate, good towards Pre-Con or conference expenses. Certificates will be issued for each age category.

## Study helps



essarily painful to others. Anger, jealousy, greed, and other emotions often cause us to distort the truth and to use words much harsher than needed.

If we truly are seeking peace, then there is no place for this in our

lives. Ask God to help you to control your thoughts and words. Give him control of your tongue, if you haven't already. Live in peace and seek justice in everything you say and do.

Read: 1 Peter 3:10-12

Memorize: 1 Peter 3:10

Psalm 34:13-16 is the basis for this passage in 1 Peter. Peter is quoting the writer of this Psalm to drive home his previous passage. Peter was giving a lesson on godly living, and just finished a discourse on the mutual submissiveness that should be present between husband and wife.

Peter understood the importance of controlling our words. Often, words can be more brutal than even the most severe physical punishment. We have all had experiences, I'm sure, when the words we've spoken in anger have come back to haunt us.

As Christians, we must avoid saying things which may be unne-

### Director's Ditty by Bob Olson

How many times have you been caught in saying something you didn't mean because you neglected to take the time to think through what you were saying? I know from personal experience that it is all too easy to say or write something that is hurtful or distorted. Oftentimes, the damage done by such thoughtless action can't be undone.

"It can't be helped," you might think. "We all make mistakes, and

words spoken in haste, foolish words, exaggerations, or gossip will occasionally slip out." Those thoughts do not allow for the fact that there is no middle ground in our commitment to God. Either we have given him every area of our lives—have indeed committed every part of our body to him, including our mouths—or our commitment is not 100 percent!

If you have committed yourself to Christ fully, then you must ask, "Is he able, or not?" We know that we are not able, but thankfully Christ is. He can help us to control our words. We must simply trust him to do so. Let each of us truly allow God to control our every thought and our every word.

## Washington recalls events of the past

by Leroy Tsutsumi

On May 17, 1987, members of the Washington (D.C.) Seventh Day Baptist Church went on the annual "Bay Bridge Walk" (across the Chesapeake Bay). It was a wonderful day because the weather was perfect for this event. It was not too hot or too cold, and there was no rain. This event is sponsored by the State of Maryland.

The Youth Fellowship sponsored the church picnic on June 7 at the Wheaton Regional Park in Wheaton, Maryland. The day's activities started off with a short devotion, then proceeded as usual like most picnics do. The one event which made this picnic stand out—in my mind, at least—is the game called (believe it or not) "Chubby Bunny." Some of you pastors played this game before; try it on your picnic goers.

During the summer of '87, we had a two-week Vacation Bible School—July 13-17 and 20-24. There were about 30 students altogether. Most of them came from the neighborhood around the church. There were several junior and senior high youths from the church who came to Vacation Bible School, and also

helped out with the craft and refreshment periods. Their help was greatly appreciated and needed during this VBS.

Four students from the junior high class gave their hearts to Jesus Christ. We were privileged to have a Summer Christian Service Corps team last summer to help with Vacation Bible School. The team members were Paula Davis, Nathan Crandall and Stephen Osborn. Their contribution was greatly appreciated.

Matt Olson from the General Conference presented a Youth Fellowship seminar hosted by the Central Seventh Day Baptist Church, Upper Marlboro, Maryland, on August 29-30, 1987. He presented a new approach called the GOTVIP Approach. The August 29th session was held at the Central church, and the August 30th session was held at the Washington, D.C., church. This is an approach which the two churches can benefit from if it is incorporated.

The youths brought the message on Sabbath, October 24. The message was based on Psalm 23—The Lord is My

*Cont. on page 31*

## Ordination

*Cont. from page 17*

big, booming voice, and I thought him loud. I remember snuggling up close to Uncle Leland, where I felt safe. (Aunt Vera played the organ.)

"At the front of the sanctuary were two stained glass panels, one on the left and one on the right as I sat looking at them. I do not remember what the one on the left said. It may have been "Fishers of Men," but it does not matter. The one on the right said, "Watch and Pray." So while Pastor Ken prayed in that big, booming voice, I would sit close to Uncle Leland and watch that window. He prayed and I watched. I do not know whether I was expecting thunderbolts, or what, but that window said to watch and pray, and I did the watching. Nothing ever happened.

"I was telling that story one time in the Metairie, Louisiana, church, and a wise man said, 'Linda, you are wrong. Something *did* happen, because if it had not, you would not be where you are today.'"

Linda told of her growing faith during her adolescent years as she served the Milton Junction church as Sabbath School teacher, pianist, assistant organist, choir director and youth advisor. It was during her time as choir director, she said, that she surrendered her life to Christ.

She had struggled a long time, knowing it was her calling to be a Christian

and a church member, but always figuring she was not good enough. It was in preparing an anthem based on the familiar hymn, "Just As I Am," that she realized the Lord was not asking her to be "good enough"; he wanted her *just as she was*. Understanding then that only the blood of Jesus, shed for her, would make her good enough, she gave her life to Christ.

Linda told of serving nearly two years for the Seventh Day Baptist Board of Christian Education as a youth field worker, traveling from coast to coast to visit young people in their own churches and to help youth leaders develop their youth ministries in youth fellowships and camps.

"My older brother was relieved to hear that I was going to be a youth worker," she said. "He was afraid I was going to be a Baptist nun."

It was during her term as field worker that Linda met Jack Hays, who became her husband. Together, they have been instrumental in the beginnings of Summer Christian Service Corps and the unique ministry at Sunshine Mountain. They are the parents of three children, all of whom are active members of the Sunshine Mountain Seventh Day Baptist Church. Linda serves as clerk of the church, pianist, Sabbath School superintendent and teacher, and now, as deaconess. **SR**

***Understanding that only the blood of Jesus, shed for her, would make her good enough, she gave her life to Christ.***

## Moving?

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

Circulation Department  
The Sabbath Recorder  
P.O. Box 1678  
Janesville, WI 53547

New Address: \_\_\_\_\_

Name: \_\_\_\_\_

Street: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

December \$671,906

November

**A note of explanation on a new chart system.**

This "thermometer" style chart is intended to give you a broader view of our partnership in ministry... the denominational budget. Please note that it shows monthly gift income as well as budgeted investment and other income.

Total budgeted income (from all sources) needed during 1988 is \$671,906. Therefore, \$55,992 is needed each month to meet budget projections. Of that amount, \$24,362 is anticipated from investment and sales income. For the purpose of this chart, that amount is estimated each month, even though that income is received quarterly. To meet the current giving portion of the budget, \$31,630 is needed each month.

The shaded area marked as monthly giving, represents the actual dollars received in that month.

Your comments on this style of reporting are welcomed.

Ed.

October

September

August

July

April \$223,968

March \$167,976

February \$111,984

January \$55,992

January Giving  
Investment Income (est)

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

**The Denominational Budget...  
Our partnership in ministry**

**How is the money being used?**

**Henry to become Director of Pastoral Services and Director of Extension**

Beginning September 1988, Rodney L. Henry will begin work in a newly created position, Director of Pastoral Services and Director of Extension. "This combined job is a wonderful indication," Henry said, "of the cooperative effort of our boards and agencies. The Council on Ministry and the Missionary Society have united in this effort in an attempt to better serve Seventh Day Baptists and our Lord." As Director of Pastoral Services, responsible to the Council on Ministry, he will administer the Center on Ministry program of education and counseling services for pastors and pastors-in-training and will represent COM on the General Council and Coordinating Leadership Team. As Director of Extension, responsible to the Missionary Society, he will monitor the program of support for church planters and provide consultation and seminars in church growth and church planting.

Henry is currently serving full time as Director of Extension, with responsibility for the T.I.M.E. (Training in Ministry and Extension) program which he developed for the Council on Ministry and Missionary Society two years ago. In the new arrangement, he will continue to administer that four-year program which now includes 18 students in the two training centers (eastern and western). Previously, Henry had served five years as a missionary in the Philippines where the focus of his effort was in development of a program of theological education by extension (TEE). It has since been



Rodney Henry

administered by one of his trainees in the SDB Philippine Convention. Henry received his master of divinity degree (1979) and master of theology in missiology (1984) from Fuller Theological Seminary. He had earlier served as assistant pastor of his home church in Los Angeles, California, which ordained him in 1984.

Between now and September, Henry will handle correspondence related to Center on Ministry activities and will function as their representative. Beginning in September, 60 percent of his time will be devoted to the Director of Pastoral Services role. It is a new position, incorporating the majority of the responsibilities formerly composing the full-time position titled Dean of the Center on Ministry. The remaining 40 percent of his time will be devoted to the Director of Extension responsibilities (formerly a full-time position). Funding for the new combined position is divided between the Council on Ministry (an agency of the General Conference) and the Missionary Society. Henry's office will remain in the SDB Center in Janesville, Wisconsin. SR

**Accessions**

New Auburn, Wisconsin  
Don Chroniger, Pastor

Joined after Baptism  
Kris Patz  
Ed Olson  
Linda Olson

Philadelphia, Pennsylvania  
Kenroy Cruickshank, Pastor

Joined after Baptism  
Deborah Zander  
Elaine Coralluzzo  
William Brooks

Riverside, California  
Gabriel Bejjani, Pastor  
Lake Elsinore, California,  
Branch Church  
Leland Davis, Pastor

Constituent Members

Joined after Baptism  
Emily Davis  
Nathan Davis

Joined by Letter  
Leland Davis  
Gertrude Davis  
Ron Davis  
Christine Davis  
Lynn McVay  
Bruce McMaster  
Pamela Miller  
Jeri Blackwell

Joined by Testimony  
Bryon McVay  
Sandra Selliah

Upper Marlboro, Maryland  
Kenneth Chroniger, Pastor

Joined after Baptism  
Thomas Payne  
Kevin Chroniger  
Sean Nagel  
Timothy Nagel

**Births**

**Jackson.**—A daughter, Juliette Maria Jackson, was born to Richard and Karen Jackson of Abington, Pennsylvania, on June 23, 1987.

**Ayers.**—A daughter, Crystal Shante Ayers, was born to Kevin and Zadia Ayers of Philadelphia, Pennsylvania, on November 11, 1987.

**Bollinger.**—A son, Christopher Drake Bollinger, was born to Wayne and Rachel (Drake) Bollinger of York, Pennsylvania, on December 13, 1987.

**Obituaries**

**Lyons.**—Charles Simeon Lyons, who was born in St. Mary, Jamaica, died in Hamilton, Ontario, on October 10, 1986, after a short illness.

For years he was a pastor and member of various churches throughout the Jamaican Seventh Day Baptist Conference. When he moved to Canada, he became a member of the First Toronto Seventh Day Baptist Church and remained so until his death.

Pastor Lyons was faithful to the Lord in his ministry, as well as in his personal life as father. He was preceded in death by his wife, Lucille Lyons. He is survived by six children and three grandchildren.

**Minton.**—Edgar Vernon Minton was born on January 19, 1920, in Atalla, Alabama, the son of Edgar and Vernon Minton, and passed to rest on December 1, 1987, at his home in Gurley, Alabama.

He was a member of the Seventh Day Baptist Church in Paint Rock,

Alabama. Survivors include his wife, Ida Brown Minton; three daughters, Phyllis Revels, Vernie Arnett and Lois Minton; a stepson, John W. Griffin; a sister, Dallene Minton; a half brother, Lawrence Pike; and 10 grandchildren.

Funeral services were held on December 3, 1987, at Laughlin Funeral Home in Huntsville, Alabama, with Rev. John D. Bevis officiating. Burial was at Maple Hill Cemetery. JDB

**Hess.**—Geraldine Hope Hess, 71, of Topeka, Kansas, died on December 8, 1987, at a Topeka hospital. She was born on October 3, 1916, at North Loup, Nebraska, the daughter of Leslie J. and Mary Ethel (Bond) Greene.

Geraldine was a member of the Nortonville, Kansas, Seventh Day Baptist Church. She was married to Charles Hess on June 3, 1942, at Nortonville.

Geraldine was cremated. Graveside

services were held at the cemetery in Valley Falls, Kansas.

**Van Horn.**—Elston H. Van Horn, 74, of Westerly, Rhode Island, died at Westerly Hospital on December 13, 1987, after a lengthy period of declining health.

Born in Ashaway, Rhode Island, on January 12, 1913, he was the son of the late Rev. Herbert C. and Abby (Babcock) Van Horn. In 1935, he graduated from Salem College, Salem, West Virginia. On July 18, 1937, he married Dorcas Austin of Westerly.

Elston had been prominent in the Seventh Day Baptist denomination, serving on the Seventh Day Baptist Missionary Board and on the Memorial Board. He served as recording secretary of the Seventh Day Baptist Missionary Society from 1947 until the time of his death. At the time of his death, he was the longest term active member of the society, having joined in 1938. He was also prominent in his



home church, the Pawcatuck Seventh Day Baptist Church in Westerly. There he served as president, clerk, collector and—from 1937 to 1966—treasurer.

Elston also served his community well. He was an incorporator of Westerly Hospital and a member of the Westerly Historical Society. In 1977, after 40 years of service, he retired as head of purchasing of the Harris Company (formerly the Cottrell Company) in Pawcatuck, Connecticut. In his spare time, he was an ardent photographer and freshwater fisherman. Much of his photographic work was done in service to his church and community.

Besides his wife, Dorcas, he is survived by a son, Jared Van Horn of Des Moines, Iowa; a brother, L. Milton Van Horn of Milton, Wisconsin; a sister, Stella Gauch of Salem; and two granddaughters.

A committal service was held at the cemetery of the Albion, Wisconsin, Seventh Day Baptist Church on January 2, 1988, with Pastor Earl Cruzan officiating. DER

**Kenyon.**—Essie L. Kenyon, 94, of Nortonville, Kansas, died on December 25, 1987, at the home of a daughter in Nortonville, where she had lived the past few months. She was born on September 5, 1893, at Grand Junction, Iowa, the daughter of George B. and Mettie (Pierce) Van Horn.

She was married to Orla H. Kenyon on July 24, 1912, at the home of her parents west of Nortonville. She and her husband farmed most of their married lives in the Nortonville area.

Essie was a member of the Nortonville Seventh Day Baptist Church, where she was a former Sabbath School teacher and held several offices in the ladies' Missionary Society of the church.

When she was 85 years old, she wrote—and had published—a book titled, *My First 85 Years*. At the time of her death, she had been a member of the church longer than any other member. She was baptized and joined the church in 1905.

Survivors include three daughters, Mrs. Jack Mitchell, Mrs. Kathryn Niemann, and Mrs. Charles Wheeler; one sister, Nellie Van Horn; seven grandchildren, and 17 great-grandchildren.

Services were held at the Nortonville Seventh Day Baptist Church, with burial in the Nortonville Cemetery. Her pastor officiated.

**Young.**—Louise (Rasmussen) Young, 84, of Westerly, Rhode Island, the wife of the late Frederick C. Young, died on December 25, 1987, at Allen's Nursing Home in South Kingstown, Rhode Island.

Born in Stonington, Connecticut, on May 8, 1903, she was the daughter of the late Rasmus and Katherine (Henson) Rasmussen.

Louise was a member of the Pawcatuck Seventh Day Baptist Church in Westerly, where she served for many

years and was especially prominent in the Women's Society. She was also a member of the Deborah Chapter of the Order of the Eastern Star and was a past president of the Harold W. Merrill Post American Legion Auxiliary.

She is survived by two sons, Maurice M. Young of Ashaway, Rhode Island, and Raymond E. Young of Santa Ana, California; two brothers, James Rasmussen of Tequesta, Florida, and Albert Rasmussen of Panorama, California; seven grandchildren, and 14 great-grandchildren.

Graveside services were held in First Hopkinton Cemetery, Ashaway, on December 28, 1987, with Pastor Dale E. Rood officiating. DER

**Kilts.**—Helen G. (Cunningham)

Kilts, 87, of Ballston Lake, New York, died on December 26, 1987, at St. Clares Hospital, Schenectady, New York, after a short illness. She was born on September 10, 1900, in Schenectady and lived there until moving to Ballston Lake about 55 years ago.

Helen was the wife of the late Carlos G. Kilts. She was a charter member of the Schenectady Seventh Day Baptist Church, where she was a faithful and supportive member, serving as church treasurer for 22 years.

Survivors include a son, Gordon Kilts of Glens Falls, New York; two daughters, Caroline Lindermath of Scotia, New York, and Virginia Swartz of Ballston Lake; five grandchildren, and three great-grandchildren.

A funeral service was held on December 30, 1987, at White Funeral Home, Scotia. William Bowyer, pastor of the Schenectady Seventh Day Baptist Church, and Dr. Myron J. Houghton, professor of theology, Faith Baptist Theological Seminary, Ankeny, Iowa, officiated. Burial will be in the Slate Hill Cemetery, Sharon Hill, New York, in the spring.

Memorial donations may be sent to Sunshine Mountain, Chatawa, Mississippi. WBB

## Washington recalls events

Cont. from page 26

based on Psalm 23—The Lord is My Shepherd. Psalm 23 has six verses which were divided between six youths—one verse each. The youths who brought the message were Paul Hicks, Alaiki Harris, Nicole Simon, Patti Burns, Kenya Wilson, and Zulema Wilson. This was a real treat for the church, since it is not often that the youths participate in the church service during the year.

The Christmas Fellowship Luncheon and Program ended the year's activities. Charlotte Rausch organized the lunch-

eon, and Basil Clarke organized the program. In the Washington, D.C., church, cookie and candy exchange is now a tradition which was started a few years ago. Some people baked cookies, while others made candies. Just before the luncheon, these are divided among all the church member families (single and married). This is an idea you may want to try in your church, if you are tired of eating your own "goodies." By the way, recipes are also exchanged as well, for the adventurous ones who will try anything once!

Basil Clarke organized the afternoon program, which consisted of a nativity scene put on by the youth, poems, and songs. A special attraction "performance" was put on by the Junior Youth Fellowship (pre-school to sixth grade). This group was organized by Charlotte Rausch in November. SR

## The pastor and missions

Cont. from page 15

the church library. They can also plan missionary meals, schedule slide sets or video tapes, and urge individual Seventh Day Baptists to become members of the Seventh Day Baptist Missionary Society.

If a local church and its pastor and leadership do not have the world view of missions, it has been shown that they will have very little interest in the lost in their communities. Too often local churches do not grow because they have no vision. Thus each reader must begin with himself.

How do I stand before the Word of God? What have I done in the last three months in sharing the gospel of Jesus Christ?

May we share the burden of our Savior. "And seeing the multitudes, He felt compassion for them, because they were distressed and downcast like sheep without a shepherd. Then He said to His disciples, 'The harvest is plentiful, but the workers are few. Therefore beseech the Lord of the harvest to send out workers into His harvest'" (Matthew 9:36-38 NAS). SR

## T.I.M.E. program underway in Australia

**Australasia Conference:** The *Link* tells of new students beginning the Training in Ministry and Extension (T.I.M.E.) program in Australia—"We are very thankful to the Lord that so far four candidates have responded to the call in New Zealand, and two in Australia." Kevin Lavers, T.I.M.E. student, writes, "Realizing that I cared about people, I started the T.I.M.E. course. I found myself in supervising situations, doing the Lord's work. It's as though God said, 'If you do the theory, I will give you the practical.'" Chris Good writes, "The T.I.M.E. course has taught me how to recognize God's calling and the needs of others. It is preparing me for the battle—I cannot turn back." Ian Ingoe says, "I believe T.I.M.E., with the Holy Spirit, will make all our men of God adequate and well equipped for every good work." SR

**"The T.I.M.E. course has taught me how to recognize God's calling and the needs of others..."**

## Lake Elsinore church organizes

*As heart-felt needs are being met by the members, people are slowly being drawn into the local body of Christ.*

The Evangelical Seventh Day Baptist Church of Lake Elsinore, California, was officially organized on December 12, 1987 with 12 charter members. Among the 75 persons who participated in the organization meeting were 40 delegates from member churches in Riverside, Los Angeles, San Gabriel Valley, Bay Area and San Diego. George Barber, President of the Pacific Coast Association, served as chairman of the examining council assisted by Pastor Duane Davis of Los Angeles and Anna Crandall of San Diego as clerk.

Ron Davis shared highlights of the progress made in planting a new Seventh Day Baptist Church in Lake Elsinore. He related how an extensive search was made for a church site and the exciting discovery of the vacant church building at 32580 Wildomar Road in close proximity to I-15. After redecorating and refurbishing the building, the first Sabbath service was held in the new facilities on October 10, 1987.

For three months previous to the procurement of the church property, Sabbath services were held in the home of Ron and Chris Davis in Lake Elsinore. The initial effort began with Bible studies for 14 weeks with an average attendance of 12 persons. In September, Sabbath morning services were held along with Sabbath School with an average attendance of 18. While still meeting in the home, nine persons were baptized on two separate occasions. Several Sabbath afternoons were spent

in drafting a charter, covenant, statement of faith, and constitution and bylaws. Officers were elected and retired pastor Leland E. Davis was called to serve as their minister.

With financial assistance from the Pacific Coast Association, extensive advertising is being carried in the Yellow Pages, newspapers and by church signs. Mailings are being made to 900 new families moving into the area to acquaint them with Seventh Day Baptists and invite them to attend our church.

As heart-felt needs are being met by the members, people are slowly being drawn into the local body of Christ. Many of the initial contacts are being made at the medical facilities of Ron Davis, M.D., in Sun City as well as Lake Elsinore. Opportunities for ministry in the community are countless but more workers are needed. Plans have been made to have a Summer Christian Service Corps team to assist in the summer ministry.

During the organizational meeting last December, the church building was dedicated to the Lord with Dr. Ted Horsley of the San Diego church offering the prayer of dedication. Officers and members of the new church dedicated their lives anew to ministry for Christ. Prayer for them was offered by Pastor John Peil of the San Gabriel church.

The purpose of the Evangelical Seventh Day Baptist church of Lake Elsinore as set forth in their constitution is—

- To evangelize the lost through personal soul-winning, visitation and preaching the gospel of Jesus Christ;
  - To edify believers through a systematic teaching of the Word of God;
  - To establish other Seventh Day Baptist churches through an energetic missionary endeavor;
  - To earnestly contend for the faith which was once delivered to the saints.
- SR

## Understanding Him

by Jennifer Johnson

*Sometimes it's quite confusing  
the way you show your love  
raining down on us like thunder  
or gentle as a dove.*

*Caressing as a mother on  
a babe that's newly  
born  
frightening as an earthquake  
that threatens buildings to be  
torn.*

*But some people can't really see  
the things  
that you do for them with care  
they look away from your living  
Word  
and take on Satan's dare.*

*They do things without thinking  
the world gets torn apart  
so that no thunderstorm  
or earthquake of your love  
can soften their sin-scarred  
hearts.*

*But I can understand your  
undying love  
you came to Earth for me  
as a cross chained victor over  
sins today,  
yesterday,  
and sins that are to be.*

Jennifer Johnson is a member of the Bay Area Seventh Day Baptist Youth Fellowship.



## Retirement reception held at Center

by Janet Thorngate



Ethel Dickinson

**Of the various tributes given to Ethel, one most frequently voiced was appreciation for her calm, collected serenity in the midst of frustrating crisis situations.**

Over 80 people attended an open house reception at the Seventh Day Baptist Center in Janesville, Wisconsin, on Sabbath afternoon, February 13, to honor Ethel Dickinson upon her retirement after many years of denominational service. Executive Secretary Dale D. Thorngate expressed appreciation for the staff, the General Council, and the many others who have worked with Ethel in various capacities.

Ethel retired at the end of 1987 from the position of administrative assistant in the General Conference office. She had served in that position for the past three years following six years as secretary in the conference office in Janesville and earlier in Plainfield, New Jersey. She served 10 years on the Tract Board (seven as recording secretary), 13 on the Board of Christian Education (eight as its publishing committee chairman), three as recording secretary of the conference, and recently assistant corresponding secretary. For 13 years she edited the *Seventh Day Baptist Yearbook*. In 1985 she was awarded the

Robe of Achievement by the Women's Society, recognizing—in addition to the above service—her partnership with her husband, Rev. C. Harmon Dickinson, as pastor's wife and mother.

Of the various tributes given to Ethel, one most frequently voiced, both verbally and in contributions to her memory book, was appreciation for her calm, collected serenity in the midst of frustrating crisis situations. "It's like the duck," she responded. "On the surface, the water appears calm and smooth; underneath, the duck is paddling like crazy."

"We will not only have to paddle like crazy," one staff member noted. "We will have to learn to look things up. That vast fund of information and instant recall Ethel had in her head was our working encyclopedia of Seventh Day Baptist life."

The reception, sponsored by the Center staff, was held on the weekend General Council was meeting in Janesville so that other denominational leaders could participate. SR

## Malawi Missionary

David and Bettie Pearson will be closing their ministry in Malawi, Africa, in April, 1988, returning on furlough. The Central Africa Conference has asked that they be replaced, and the Missionary Board approved the suggestion that this need be shared in the pages of *The Sabbath Recorder*.

Individuals or couples who feel called to serve in missionary ministry can write the Missionary Board office for an application form:

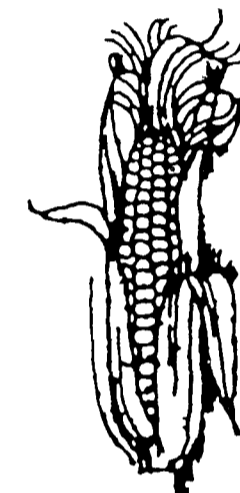
Leon R. Lawton  
308 Washington Trust Building  
Westerly, Rhode Island 02891

You, who read this, are asked to pray that the Lord will lead and give wisdom in this matter.

## Your donations are needed by the Women's Board to support the Summer Christian Service Corps program.

With the increase in workers and projects last year, all of the financial reserves were used, as well as your generous gifts. So, please send your donations to:

**SDB Women's Board**  
c/o Ruby Hambleton, treasurer  
18064 Ivy Street  
Fontana, CA 92335



## Good Cookin' Cookbook

published by Battle Creek Women

Battle Creek, Michigan, is a city with a rich historical background. It was once known worldwide for the Battle Creek Sanitarium; hence, Dr. Kellogg's development of nutritious foods from grains: breakfast cereals and meat substitutes.

The city has experienced severe industrial change in its 150-year history due to economic influence but still maintains notoriety as the breakfast cereal capital of the world. Within the city are three of the four major ready-to-eat cereal manufacturers. Battle Creek and its surrounding area is home to several smaller manufacturers of cookies, packaged cakes,

flavored syrup, snack foods, cheese spreads and even a chewing gum factory. Many of these hold an obscure profile in the community.

It is nearly two decades since the Battle Creek SDB Ladies Aid has served one of their chicken pie or Swiss steak suppers to the community, but the memory of those luscious meals lingers. In order to insure that the recipes of the marvelous BCSDB cooks do not fade into anonymity, the Ladies Aid has compiled 500 of the very best recipes from SDB members and friends. The cookbook, which is appropriately named *Good Cookin' in Battle Creek*, is loaded with specialty recipes that have never before been shared. It is modestly priced at \$6 and can be obtained by sending a check or money order payable to SDB Ladies Aid. Please include \$1.50 for postage and handling.



Good Cookin'  
Seventh Day Baptist Church  
202 North Washington Street  
Battle Creek, Michigan 49017



Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

March 1988

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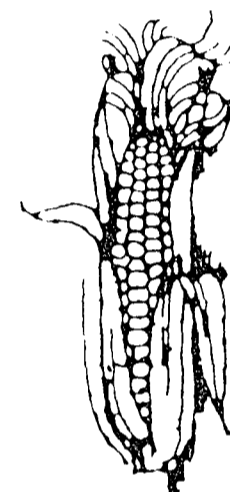
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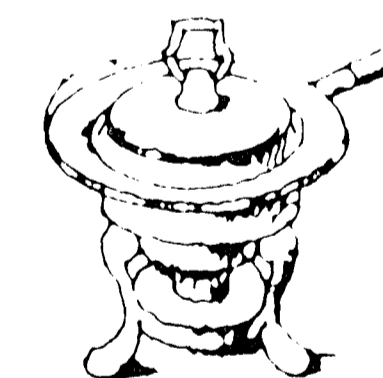
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Seventh Day Baptist logo pins and silk-screen logo T-shirts will again be  
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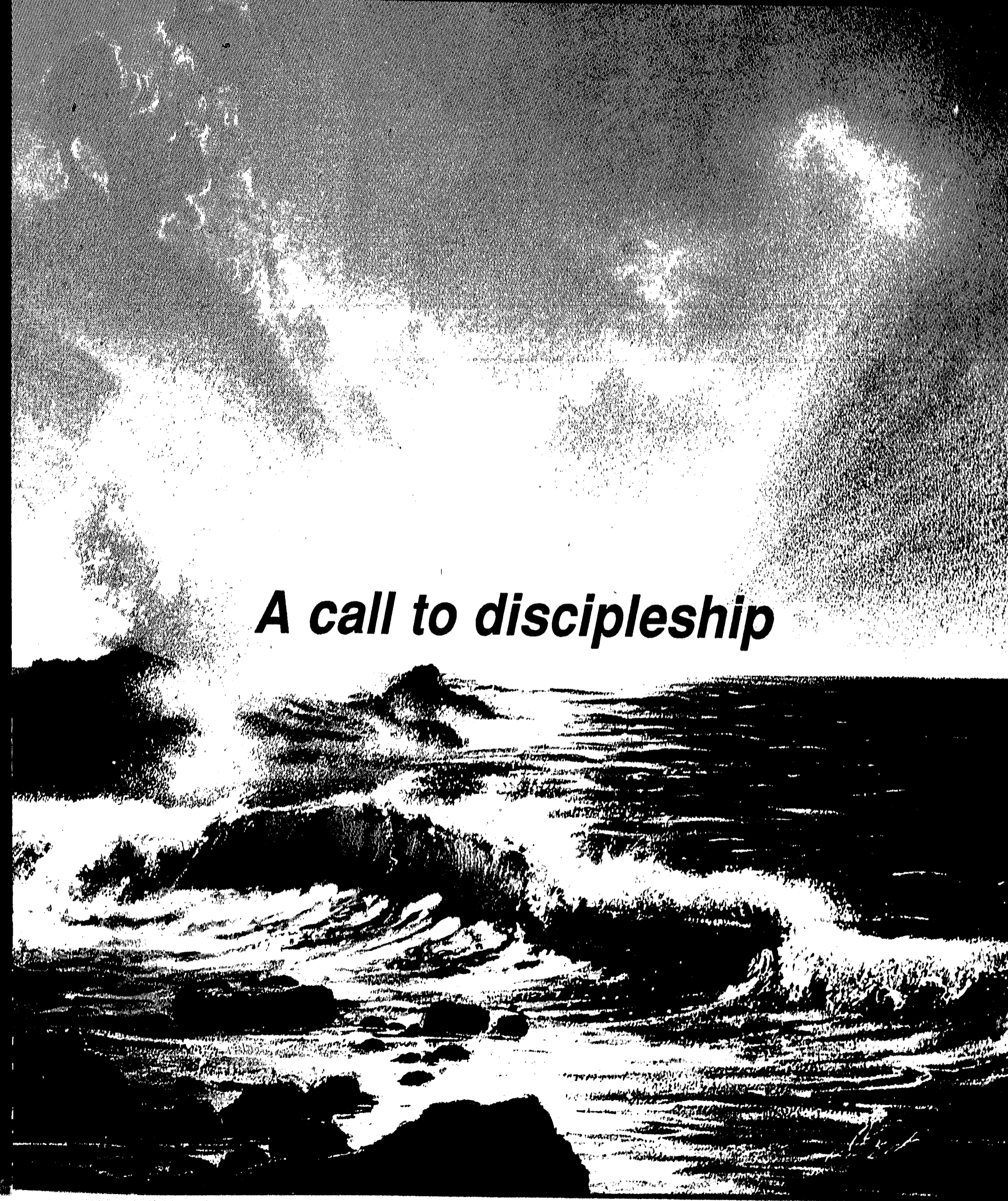
Specify sizes: children's sizes 3-6, 6-12, 12-14; adult sizes: medium, large, X-large.  
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The Seventh Day Baptist

April 1988

# Sabbath Recorder



**A call to discipleship**