

Summer Institute on
Seventh Day Baptist History and
Polity

May 23 to June 10, 1988

A 3-week intensive course for Seventh
Day Baptist leaders; credit course for
seminary, TIME Program or SDB
accreditation

For registration information, write:

Mabel Cruzan, Seventh Day Baptist Center
P.O. Box 1678
Janesville, Wisconsin 53547
Sponsored by the Center on Ministry

State Hist Soc of Wisconsin
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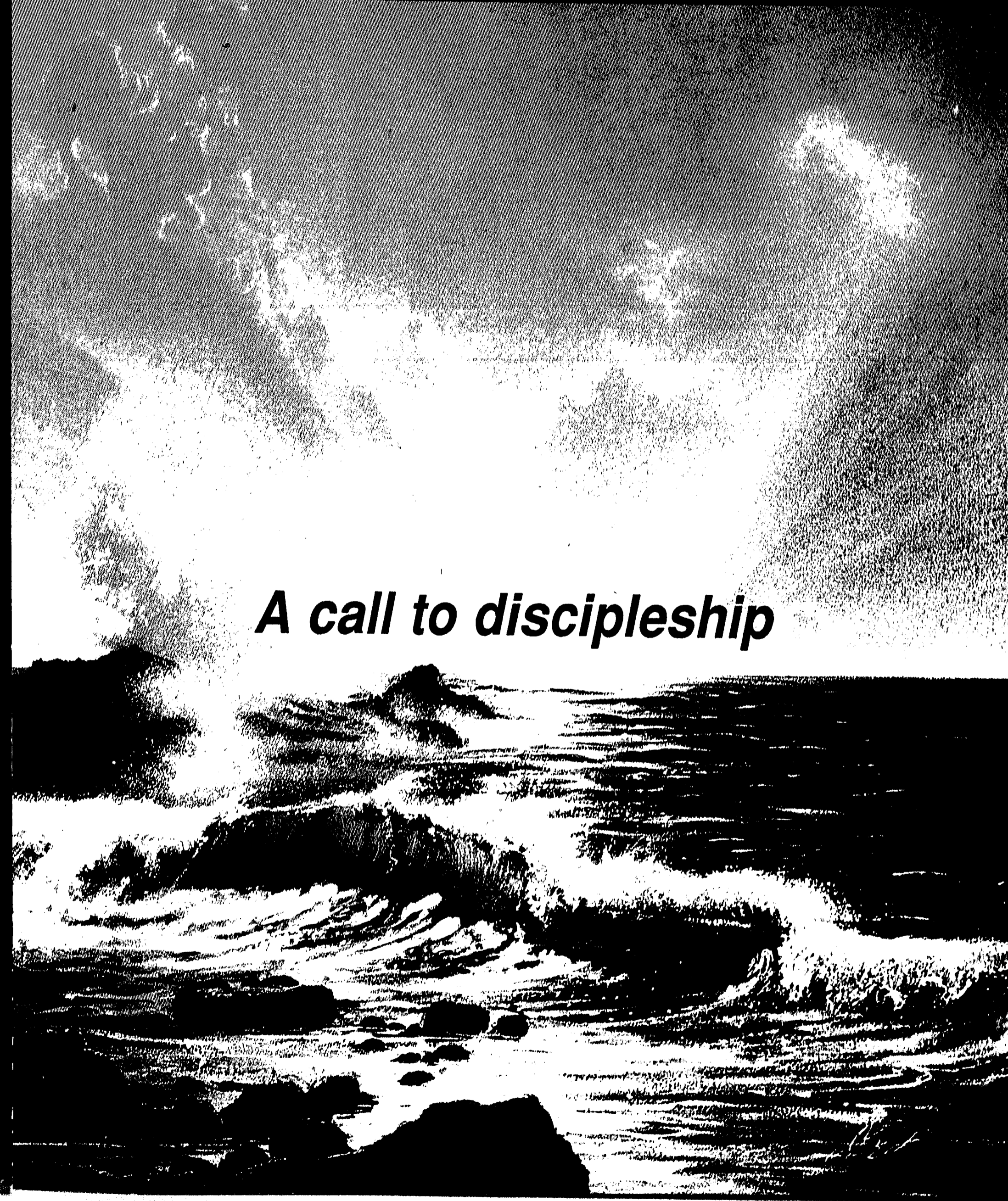
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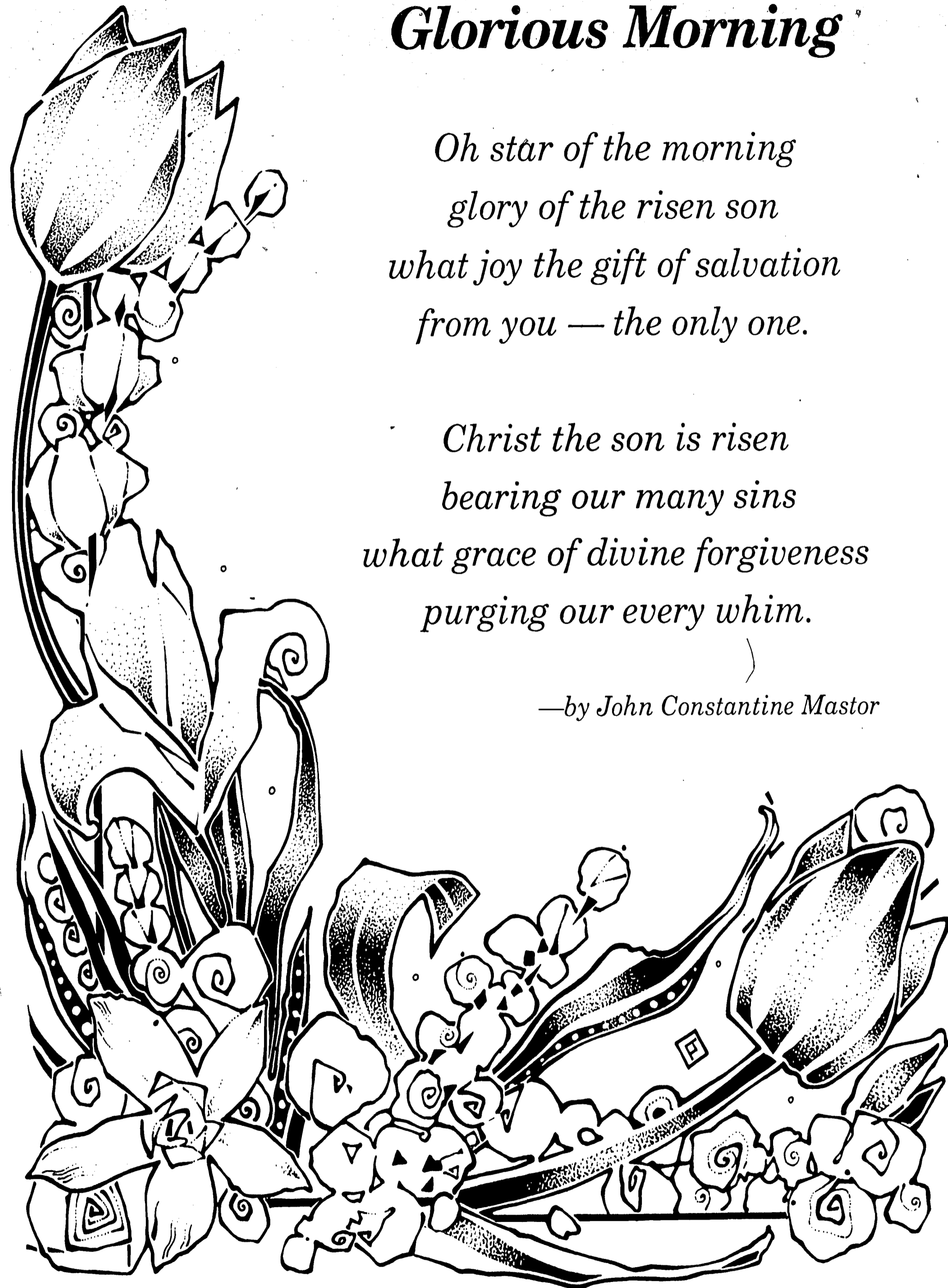
The Seventh Day Baptist

April 1988

Sabbath Recorder



A call to discipleship



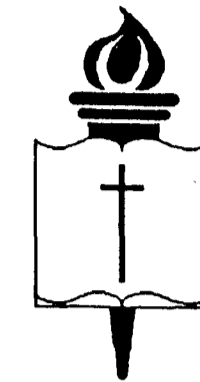
Glorious Morning

*Oh star of the morning
glory of the risen son
what joy the gift of salvation
from you — the only one.*

*Christ the son is risen
bearing our many sins
what grace of divine forgiveness
purging our every whim.*

—by John Constantine Mastor

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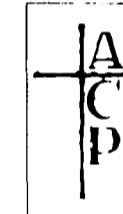
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Who are Seventh Day Baptists?

If you've never read *The Sabbath Recorder* before, you might be wondering who Seventh Day Baptists are. Like other Baptists, Seventh Day Baptists believe in...
the saving love of Jesus Christ...
the Bible as the inspired word of God and a record of God's will for man. We use the Bible as our authority both for our faith and our daily conduct.
We believe in freedom of thought and the congregational form of church government. That means that every member of the church has the right to participate in the decision making process of the church.

The seventh day

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

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

Discipleship—your call from Christ

by John L. Laughlin

The word discipleship comes from the Greek, meaning "a follower, learner." In the time of Jesus, many of the better known rabbis had disciples, as did John the Baptist. But to Jesus, being a disciple had nothing to do with belonging to a particular "school." Jesus revolutionized the meaning of disciple—from one who chose to follow a master, to one who was chosen or called by the Master.

To be a disciple, writes Hans Kung, "...is therefore not a free option on the part of disciple, but a sovereign call by the Master with whom the initiative lies and remains. The disciples are not received into a teacher-pupil relationship, but called into a community of life and destiny" (*On Being a Christian*, pp. 279-80).

Such a call applied even to Jesus, who saw himself as a servant with a call from God (Luke 4:18-21). Some Old Testament scholars feel that the word "lamb" in

Aramaic can also be translated as servant.

Paul says that we are all called (Galatians 5:13) but few hear and even fewer follow. A call does not have to be a great visionary experience, nor does it only occur on the road to Damascus. It can come in morning traffic as an inkling, an inner nudge or a yearning. You do not have to leave home, join the ministry, or go on a week-long retreat—a call can simply be to do more of what you are already doing.

Dag Hammarskjöld described his calling thus: "I don't know Who—or what—put the question, I don't know when it was put. I don't even remember answering. But at some moment I did answer yes to Someone—or Something—from that hour I was certain that existence was meaningful and that, therefore, my life, in self-surrender, had a goal" (*Markings*, p. 169).

Above all, discipleship is a call to obedience. It all begins with obedience to God; and we learn obedience, says Dietrich Bonhoeffer, by obeying. In the New Testament, there are many incidences where people heard the call but disobeyed by putting other things—such as the law, family or wealth—first. In Luke 9:57-62, Jesus says in effect that nothing on earth, however revered, must come between us and our Lord. In the story of the Rich Young Man (Matthew 19:16-22), Jesus is not elevating poverty, but obedience. Voluntary poverty is not in itself discipleship but a means to discipleship.

Dietrich Bonhoeffer writes that, "When Christ calls a man, he bids him come and die. It may be a death like that of the first disciples who had to leave home and work to follow him, or it may be a death like Luther's who had to leave the monastery and go out into the world" (*The Cost of Discipleship*, p. 99).

What is Jesus bidding you to do? Are you so busy with the world that even the

voice of God cannot seep through? Take time to pay attention to the kingdom within. Prayer, contemplation, silence, quiet walks, and driving without the radio on—among other similar practices—will help give form and meaning to your individual call to discipleship.

Your call may come as you practice responding to your interpretation of Jesus' invitation to "Take up your cross and follow Me." You need not know where you are going; you only need to follow.

Martin Luther said, "Discipleship is not limited to what you can comprehend—it must transcend all comprehension...bewilderment is the true comprehension. Not to know where you are going is the true knowledge.... Thus Abraham went forth from his father and not knowing whither he went.... Not the work which you choose, not the suffering you devise, but the road which is clean contrary to all that you choose or contrive or desire—that is the road you must take" (*The Cost of Discipleship*, pp.103-4). It is only by the inner groanings of the Holy Spirit which give direction to your path.

Discipleship is at the core of Christianity. It is not blind faith or going off on a crusade, attending church, or reading the Bible. It is not sentimentality. It is hard work, difficult choices, and living in ambivalence. Sometimes all it is, is waiting. It never divides, condemns, looks down upon. It leads to peace amidst strife, love of enemies, and care and protection of the planet we live on.

To help you with your search, perhaps you will find it helpful to spend time alone and keep a journal about the following questions.

1. Read Mark 8:34-38. What does this tell you about discipleship? You do not have to look for a cross; crosses are given to you. What Jesus asks is that you pick it up. Close your eyes, relax, focus on a

cross on the ground. Describe it. Touch it, and it changes. What does it change to?

2. See some of the things you are already doing in your job, family, marriage, and church as a call. How does seeing existing parts of your life as a call to discipleship change how you do them or how you interact with them?

3. Envision receiving a call at the age of 10, 20, 30, your present age, and 10 years from now. How does the call change, or does it stay the same? How about 10 years hence? Instead of a "10-year career goal," how about a "10-year discipleship goal?"

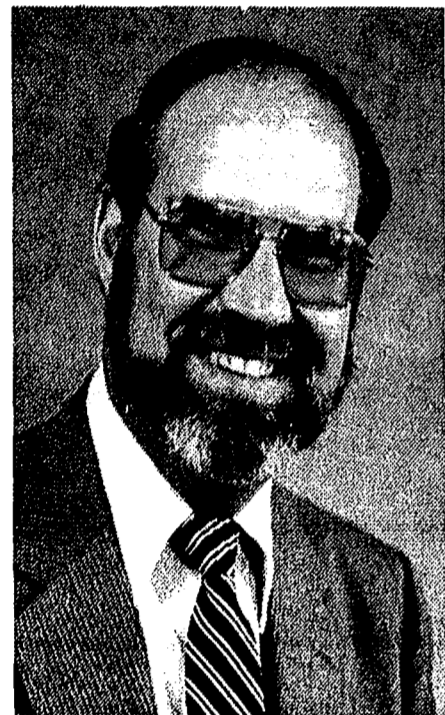
The call, no matter how you define it, is to be Christ-like. Even when you know your "call," following it may not be easy. Each of us can cite examples when following the Holy Spirit's lead was more than we chose to do or be at that particular time. What has helped me to continue on this difficult path is the inspiration I receive from reading the works and about the lives of contemporaries who wrote of their personal struggles (Bonhoeffer, Hammarskjöld, King, and others) while taking up their crosses. SR

What is Jesus bidding you to do? Are you so busy with the world that even the voice of God cannot seep through?

Take time to pay attention to the kingdom within.



Enter the Joy



Herbert E. Saunders
President, General Conference

The President's Page

Enter the joy of obedience

by Herbert E. Saunders

A mother, visiting a department store, took her son to the toy department. Spying a gigantic rocking horse, he climbed upon it and rocked back and forth for almost an hour.

"Come on, son," the mother pleaded. "I have to get home to get father's dinner."

The little lad refused to budge, and all her efforts were unavailing. The department store manager also tried to coax the little fellow, without meeting with any success. Eventually, in desperation, they called for the store's psychiatrist. Gently, he walked over and whispered a few words in the boy's ear, and immediately the lad jumped off and ran to his mother's side.

"How did you do it?" the mother asked incredulously. "What did you say to him?"

The psychiatrist hesitated for a moment, then said, "All I said was, 'If you don't jump off that rocking horse at once, son, I'll knock the stuffing out of you!'"

Sometimes, God has to get our attention like that. Throughout Scripture, we are encouraged to be obedient. We are reminded by Samuel that "obedience is better than sacrifice" (I Samuel 15:23).

Abraham, by the action of taking his son to Mount Moriah to offer him as a sacrifice to God, reminds us of the commitment we must have as we seek to do the will of God (Genesis 22). Jesus reminds us that just calling him "Lord" does not prove our love for him, but those "who do the will of the Father, who is in heaven" are true examples of those who love God (Matthew 7:21). The Psalmist tells us that "the precepts of the Lord are right, giving joy to the heart" (Psalm 19:8). And Jesus again gives us instruction in obedience and sets the example when he says, "If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. These things I have spoken to you, that my joy may be in you, and that your joy may be full" (John 15:10-11).

The life of the Christian is a life of obedience. And because of the love we have for Christ and the gift of life he has given us through his death and resurrection, we choose to obey. Indeed, obedience is a choice. We know the consequences if our action goes against God's plan, but we still have the choice. And for those who love Christ, who understand the meaning of his sacrifice for sin and his payment of the penalty of our sin—his death on the cross—the only joyful response is to be obedient. We do not obey because we *have to*—we obey because we *want to*. And the final result is that we are blessed and rejoice in our opportunity to be obedient.

God has given us an invitation to be right with him. He calls us to a life of obedience to the plan outlined in the Scriptures. He offers us his way—the way of joy and peace, and not the way of threats and punishment. The decision is ours. We can choose to obey and reap the rewards of eternal joy, or we can turn our backs on him and miss eternity. At the end, may God say to us, "Well done, good and faithful servant...Enter the Joy." SR

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Focus on missions

by Leon R. Lawton

Mission Completed, USA: Two churches fulfilled their goal to pick up the full support of their pastors in 1988—White Cloud, Michigan, under the Missionary Pastor plan, and San Gabriel Valley, California, (Seventh Day Baptist Church of Faith) under the Extension Pastor plan. We congratulate them and pray that their growth and ministries in their areas will continue to increase.

Asia Ministry...How? Because the current giving toward the conference budget for 1987 was nearly 25% short, questions have been asked by some on how such a trip could be made. Gabriel Bejjani, president of the Seventh Day Baptist World Federation, had half of his expenses paid by federation funds. These were matched by a grant from funds of the Missionary Society. Leon Lawton, using senior citizen fares, was able to minimize his budget travel figure in 1987. These extra funds were then available for much of this trip, along with special designated gifts of \$850. The balance is to be paid from Lawton's 1988 travel budget. Though current giving by Seventh Day Baptists raised only 75.14% of that part of the budget (see the February Recorder, page 28), the Missionary Society only received 64.71% of their current giving budget. However, investment income, which was about half of the Missionary Society budget, was raised 102.78%, thus the average raised for the Missionary Society 1987 total budget was 83.75%. Their expenses exceeded receipts by just under \$4,000 as extension pastors budgeted for both Tucson, Arizona, and Miami, Florida, were not replaced. (See *Missionary Reporter*, January 1988.)

Jefferson City, MO, USA: A new outreach has begun in this central Missouri town by Dr. and Mrs. Jon Warren, new members of the Naylor, Missouri, SDB Church, which is their sponsor. They are also taking the first T.I.M.E. module and are holding regular services. This is a positive implementation of the Year of Extension—1988 emphasis on "Our Next-City Mission."

Guyana, South America: New witness and work is being done among unreached tribes—the Arawaks in Manawarin, the Caribs and Waraus in Corriea, and the Waraus at Akawini. In November, special services in the Wakapau village resulted in three baptisms and six made decisions to follow Christ and keep the Sabbath. The Manawarin SDB Church was received into conference membership last year, and the other groups are branches in other villages. A full-time worker, Brother Abel Caesar, and his family have been installed at the Berry's Memorial Church on the island of Wakenaam.

Santa Barbara, CA, USA: Extension Pastor Robert W. Babcock reports that the church continues to feed the homeless, once a month, at the Transition House in downtown Santa Barbara (a cooperative venture with other churches). On the fourth Sabbath afternoon of the month, a service is held at the Patterson Gardens Convalescent Center; and on the second and fourth Tuesdays of each month, the pastor holds a Bible study at the Care West Nursing Home. Plans are being made to do three seminars in 1988: one on stress, one on prayer, and one on the family. This church is also reviving the Pacific Coast Newsletter with Louise Crump as editor, assisted by Ralph Remick and Pastor Babcock. SR

Two churches become self-supporting

Asia trip funded through designated giving and budgeted resources

New work begun in Missouri

SDBs present Gospel to unreached tribes

Santa Barbara reaching out to community

1988—Year of Extension

Prayer and missions

by Leon R. Lawton

“Prayer is the priestly function, appearing before God on behalf of men, to plead their needs and to invoke his help. Preaching is the prophetic function, appearing before man on behalf of God, to proclaim his word of life and implore their acceptance of it.”

There is a vital place for missionary intercession. Prayer is part of the daily Christian walk, and prayer for those serving in other countries and cultures needs to be made. As it is true that praying without preaching can never carry out the missionary task, it is equally true that preaching without praying cannot do so. God has joined the two together in his word, and they are inseparable.

When deacons were being chosen to carry out their unique ministry in the early church, the Apostles' reason was: "But we will devote ourselves to prayer, and to the ministry of the word" (Acts 6:4). These are two parts of one ministry. "Prayer is the priestly function, appearing before God on behalf of men, to plead their needs and to invoke his help. Preaching is the prophetic function, appearing before man on behalf of God, to proclaim his word of life and implore their acceptance of it." Either without the other is imperfect.

The book of Acts records the significant place of prayer in the early church and the missionary journeys of Paul, mentioning prayer at least 30 times. It was while the believers were praying that Peter was freed from prison (Acts 12), and in Antioch the church was led of the Spirit to set apart Barnabas and Saul as missionaries. They were sent out only after a time of prayer (Acts 13).

Paul, the early missionary, began his new life in Christ with prayer (Acts 9:11) and was continually speaking of the need of prayer to those to whom he wrote. "Finally, brethren, pray for us that the word of the Lord may spread rapidly, and be glorified..." (2 Thessalonians 3:1). In his first letter, he admonishes "Pray without ceasing" and calls on them, "Brethren, pray for us" (1 Thessalonians 5:17, 25).

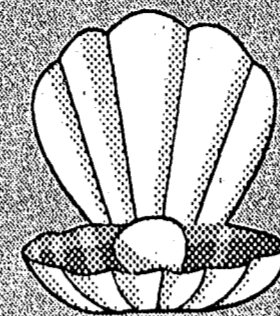
The history of missions records that Adoniram Judson, America's first Baptist missionary, Hudson Taylor, the founder of the China Inland Mission, and many others were men of prayer. Great mission movements in China, Korea, India and many other countries began with—and were sustained by—prayer. Our Lord himself was a man of prayer, having regular communion with his Father. But, more than personal devotional prayer is needed.

There is also intercessory prayer that has been called "cooperation with God, a definite and aggressive ministry, a partnership with God in the carrying out of his divine will and purposes in the world." This is what James speaks of (James 5:16b): "the effective prayer of a righteous man can accomplish much" (NAS) or "can bring powerful results" or "makes tremendous power available—dynamic in its working." Prayer is a vital force.

For centuries, electricity was present in the world but not known or used. Today, our whole society is dependent upon its use. In a like way, prayer is a mighty dynamic force which has largely remained hidden and unused. When it is used, tremendous power is revealed: Elijah's prayer caused drought and then rain; and Nehemiah, through prayer for his people, saw God move in the life of a heathen king who made a decree that sponsored the rebuilding of Jerusalem.

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Faith and freedom: Baptist beginnings in North America

by Historian Don A. Sanford

"To commemorate 350 years of Baptist life on this continent, Baptists of various groups and regions will gather June 5-7 for a special event in the place where their American heritage began—Rhode Island."

This announcement from Brown University invites Baptists to join in paying tribute to such leaders as Roger Williams, who is credited with founding the first Baptist church in Providence, Rhode Island, in 1638. "The Conference will move on Monday afternoon to Newport where conferees will hear Dr. Edwin Gaustad's presentation on John Clarke and see another city that claims—with Providence—the first Baptist church in the colonies."²

Seventh Day Baptists are a vital part of that heritage. It was in 1647 that Samuel and Tacy Hubbard accepted Baptist principles. In his journal, Samuel wrote:

God having enlightened both, but mostly my wife, into his holy ordinance of baptizing only of visible believers and being very zealous for it, she was mostly struck at and answered two times publicly where I was said to be as bad as she and sore threatened with imprisonment to Hartford jail, if not to renounce it or remove; that scripture came into our minds, if they persecute you in one place, flee to another: and so we did.³

In 1648 they settled in Newport, Rhode Island, where they were baptized by John Clarke and joined the Baptist church. Almost from the beginning, Samuel was recognized as a leader. In 1651 he was sent by the church "to visit the brethren who were in prison in Boston, for witnessing the truth of baptizing believers only, viz, brother John Clarke, Obadiah Holmes and bro.

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It was in 1665 that the Hubbards accepted the Seventh Day Sabbath. A record we have of this event is found in Hubbard's journal, where he records:

My wife took up keeping the Lord's holy 7th day Sabbath the 10 day March 1665. I took it up 1 day April 1665. Our daughter Ruth 25 October 1666—Rachel—Jan. 15, 1666. Bethiah—Feb. 1666. Our son Joseph Clarke 23 Feb. 1666.⁴

It was not until 1671 that the Newport Seventh Day Baptist Church was established. During those years, the Sabbathkeepers continued to worship with their Baptist brethren. Edward Gaustad, who will be one of the speakers at the June conference in Providence and Newport, wrote of this period in this biographical sketch of Obadiah Holmes,

The six years between Tacey Hubbard's first apprehension of her Christian duty in 1665 and the final separation at the end of 1671 were years of painful indecision and almost daily discomfort. From the Sabbatarian side, the questions were these: How much proselytizing of others within the church was appropriate? Could one still take communion with non-sabbatarians? How much loyalty did the Hubbard family, for example, owe to the church of Clarke and Holmes? How should one behave toward those who became sabbatarians and then changed their minds?⁵

It was this last question which ultimately caused the division which gave

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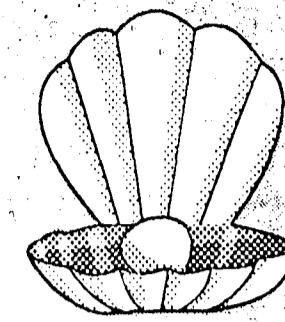
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It was this last question which ultimately caused the division which gave

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Don Sanford
Historian

The six years between Tacey Hubbard's first apprehension of her Christian duty in 1665 and the final separation at the end of 1671 were years of painful indecision and almost daily discomfort.



Religion in the news

Voters "unlikely" to support clergy

A Gallup survey appears to indicate that Americans are not attracted to candidates of the clergy. In a recent "People, Press and Politics" study, 39 percent responded that it would be "a bad thing" for a clergyman or minister to run for the presidency. Only 16 percent said it would be "a good thing."

Among black Protestants, however, the findings were significantly different, with only 21 percent viewing the candidacy of clergy as "a bad thing."

Americans are much more likely to support a candidate who announces that Jesus Christ is his personal savior. Overall, 37 percent said they would be likely to vote for such a candidate. Among evangelical Protestants, 65 percent said that such an announcement would make them "more likely" to support such a candidate.

Among those with no religious preference, only nine percent said that the candidacy of a clergyman would be "a good thing."

Sixty-four percent of all Americans do not agree that a clergyman's training would make him "more able to deal with the nation's problems."

Swaggart continues appearances

Saying that he "never felt closer to God in his life," the evangelist, Jimmy Swaggart, has continued to appear on television. He has said that he will give more information on his sins of the past; that he is eager to tell all when the time is right.

Juleen Turnage, Assemblies of God spokesman, pointed out to the press that Swaggart has not been officially restrained from preaching, but that such a recommendation is now before church authorities.

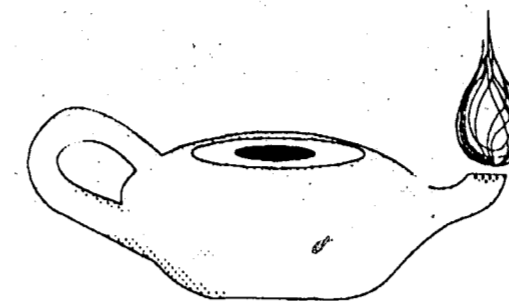
Heavy lay-offs of workers at Jimmy Swaggart Ministries have been reported due to a sharp decline in contributions. Work has been shut down on construction at the Jimmy Swaggart Bible College.

Catholic bishops in AIDS conflict

In an unusually public quarrel, the American bishops of the Roman Catholic Church have revealed strong disagreements over AIDS. A statement issued in December by the 50-member administrative board has drawn fire from several leading bishops, including New York's Cardinal John O'Connor and Boston's Cardinal Bernard Law. The defense of the statement has been led by Chicago's Cardinal Joseph Bernardin.

Focus of the controversy has been a section on AIDS education which acknowledges that public education programs aimed at those who ignore church doctrine will include information about birth control devices. Those who defend the statement regard such education as "the lesser evil" in view of AIDS as a deadly disease.

Catholic scholar, Eugene Kennedy, of Loyola University, has expressed concern that the stature of the National Conference of Catholic Bishops is at risk "if personalities begin to speak outside the conference and indicate that the conference wishes do not match their own...."



Board of Christian Education

The Bible:

basic curriculum of Christian education

by Ernest K. Bee Jr.

The Bible he held was precious to him. It was the only book George had ever received in the eight years of his life. He did not even know all the words. What the Book meant to him was ownership. He now owned something. No one else in his family had a Bible. He was uniquely blessed. The gift was his to keep, cherish and use. Life had moved to another level.

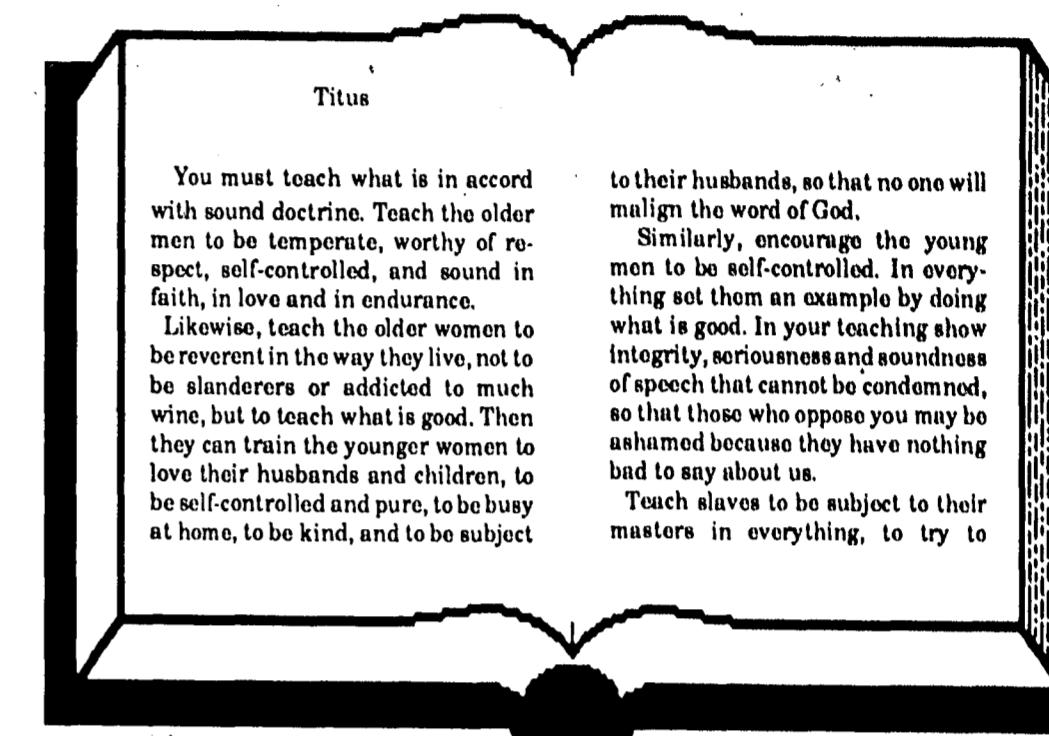
The Bible was a gift of a Christian worker from a *Near-By Mission*. The worker was a Bible teacher at the mission and was distributing Bibles with an invitation to attend classes on Sabbath Day and Wednesday evening. He prayed that those receiving Bibles would come for instruction.

Little did George realize that the Book he grasped so tightly contained a blessing beyond his present ownership. Without someone to teach him the significance of the message contained in the book, his precious gift would remain only a symbol of a gift unclaimed.

The Bible is a book of ownership. It tells us that we are God's people. It relies on us to give this gift of ownership to others, helping them own the gift.

It is like the enthusiastic pastor who accompanied his parishioner to a meeting of the local computer club. A most helpful member gave him a free computer disk containing the latest solution to his most troubling problem. Later that same evening, he sat before his keyboard trying to remember the entry code. Not possessing a manual explaining the program, the puzzled pastor was helpless to use the 5 1/4 inch square of plastic. It was useless except to protect his desk from the heat of a cup of hot chocolate. He phoned his computerized parishioner and cried, "Help!"

The pastor needed someone to teach him how to set up the program. He needed someone to show him how to use his gift. The world has been given a gift from God. The world needs someone to



show it how to use his gift. Nineteen hundred and eighty-eight is our denominational *Year of Extension*. Our *Near-By Mission* is the eight-year-old and his family next door. Give him a Bible and teach him its message.

The Bible is the basic curriculum of Christian education. C. Edward Smyth—writing in the 1986 edition of *Foundations*—stated that, "What we commonly refer to as **curriculum** is in actuality **curriculum resources**." Robert W. Pazmino in his article, "Curriculum Foundations," in the autumn 1987 *Christian Education Journal*, defines curriculum "as that content made available to students and their actual learning experiences guided by a teacher."

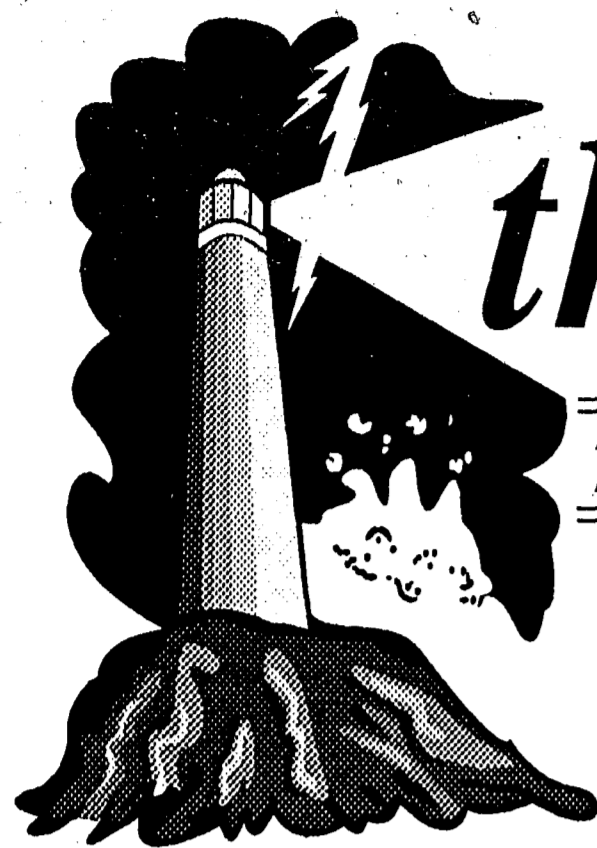
Professor Pazmino, Andover Newton Theological School, uses the biblical model of Titus (2:1-15) to illustrate biblical "to be" concept. In the second chapter of Titus, he finds a summary of the "to be" instructions. Titus is to teach:

The Older Men...to be...temperate, serious, sensible, sound in faith, in love and in steadfastness.

The Older Women...to be...reverent in behavior, not slanderers or slaves to drink, teacher of good.

The Younger Men...to be...self-controlled.

Cont. on page 17



the BEACON

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

April 1988

Winter festival

by Tina Pierce, age 11

Last weekend (January 26) three families from the Madison, Wisconsin, Seventh Day Baptist Church went to a winter festival. Each year the Mound AgriService hosts this afternoon of fun for all ages.

Activities included dog sled, snowmobile, and horse-drawn wagon rides. They also gave out free popcorn, cocoa, and Mounds® candy bars. There was a big bonfire for roasting hot dogs, and buns were supplied. I thought that the dogsled rides were too slow, but the Butler kids "ate it up." The Sanfords ate up the food, and the Zimmermans liked the snowmobile rides.

Even though we all enjoyed different things, we had a great time. Not to mention the cold weather!



Read: Matthew 16:24-28

Memorize: Matthew 16:24

Discipleship is a costly thing. It is not a "hobby" or something that can be taken lightly. If we are to follow Christ, we must be willing to pay the price.

Many times, it seems that people who say they are Christians aren't willing to pay the price. Being a disciple of Christ takes courage, strength, and dedication. It is certainly not the crutch many nonbelievers call it. Christians are different from other people—radically so. They have recognized Christ as the savior of the world, and have allowed him to change their lives.

Many times these



Take note of this!

Don't forget to send your local Youth Fellowship contribution to the National Seventh Day Baptist Youth Fellowship. Your contribution helps make General Conference youth activities a success!

changes cause discomfort for the Christian—such as loss of prestige among friends, a greater awareness of the world around them and their responsibility to help improve it, and their lack of strength to live up to

the commandments of Christ.

Christianity isn't something to be practiced from time to time. It is tough, and those who profess Christianity have to be able to face the challenge. But,

in the long run, it gives a great reward for the effort put into it. "For the Son of Man is going to come in the glory of His Father with His angels; and will then recompense every man according to his deeds."

Director's Ditty by Matt Olson

Winter is coming to a close here in Wisconsin and everywhere else (except maybe in Canada—where spring and summer are about two days in the beginning of August!). I've always enjoyed the spring and the better weather that accompanies it, since it gives me a chance to indulge in one of my special interests—bicycling.

We all have things we like to do during the various seasons of the year; provided we *have* seasons. (Some Seventh Day Baptist youths live in places like Florida or California, which seem to have perpetual good weather). There is one "special interest" that lasts all year long, however, and

that is Christianity.

No matter what the season, we are Christians at all times. This means that we are disciples of Christ when the weather is good or bad, if we feel like it or not, and whether we are being good examples for Christ or acting no different than those who aren't Christians.

Sometimes it is hard to attend church and Sabbath School and Y.F. if it is held during the summer months when it begins to get nice

outside. It is quite a temptation to skip Sabbath worship when it's 60 degrees outside for the first time in five or six months. We must remember, though, that the need to worship with others can't be compromised just because there seems to be a more attractive alternative.

Enjoy the upcoming weather, but not at the expense of church. After all, Christianity has no season!



Battle Creek church experiences active year

by Judy Fatato

**Early morning
prayer
meetings each
weekday and
two small
group Bible
studies seek
and teach us
his will.**

The Battle Creek, Michigan, Seventh Day Baptist Church had a busy end to 1987, with many opportunities for praising the Lord for his blessings.

Lannette Calhoun, as many know, placed in the top 20 at the Christian Artist music competition in August at Estes Park, Colorado, as a soloist; and with her singing partner, Monty Bishop, won first place in the duet competition. They presented an evangelistic concert in our church on Sabbath night, November 21. The enthusiastic audience of 180 people was treated to a very professional concert of varied gospel music, including an original composition by Monty. The audience greeted the performers at a reception following the concert and were able to place orders for the album which Lannette and Monty recorded in Springfield, Missouri, as part of their competition prize. More dates are scheduled and are being planned for this outreach music ministry.

The revitalized Youth Fellowship continues to meet weekly on Wednesday nights and participates in a community-wide Christian skate once a month. About 30 youths enjoyed a Halloween "lock in" at the church, and they are currently planning to attend an Imperials concert and hold a valentine dance. High school and adult ages are again participating in the Area Council of Churches Volleyball League, where they "hold their own" (usually) with great enthusiasm!

Our annual Church Homecoming continues to be a beautiful Sabbath after Thanksgiving. In 1987, about 120 people were present and enjoyed a bountiful meal and a short musical program after worship.

Ladies Aid members are always the backbone of the church, and the Battle Creek ladies were featured in the local *Shopper* for their community service as

well. They made a \$500 donation to the Inasmuch House, which aids disadvantaged women and children in the name of Christ.

We were pleased to help a special lady, Mae Lippincott, celebrate her 90th birthday on December 19. A surprise party was hosted for Mae by her relatives at the apartment complex where she lives, and she was greeted by many church members and friends at the lovely reception.

Pastor George and Lannette started our Christmas celebrations by entertaining the church family at the parsonage. There was room for all by taking advantage of the basement, newly remodeled by Pastor George, and a potluck meal insured no one went away hungry.

Ways in which we kept the true spirit of Christmas in perspective included a group of 20 children and adults caroling to three local nursing homes, and the adopting of a needy family by our church. The Salvation Army coordinates a clearing house, and groceries, clothing and gifts were delivered to our "adopted" family of two young children and their parents, who were truly in need. Several people are still helping out, and it is a joy to now have the children attending Sabbath School and church. Our White Gift offering for 1987 was divided between the Philippine project for Matt and Ellen Olson and, locally, for the Salvation Army.

The New Year started in Battle Creek with a baptismal service, adding four souls to the Lord's kingdom. We seek the Lord's direction even as we feel this confirmation of our progress so far. Early morning prayer meetings each weekday and two small group Bible studies seek and teach us his will. We feel a new motivation to serve the Lord, and we are ready to begin training in earnest to minister within and without the Body. "By their fruits, you shall know them."
SR

Bradenton branch church has good year

by Leland Bond

Members of the Bradenton branch church of the Seventh Day Baptist Church of Daytona Beach, Florida, are rejoicing following an outstanding year. After meeting in homes for several years, we are pleased that we are now well situated in a church which shares their facilities with us. Our arrangement with the Abundant Life Church has enhanced our church program, which has led to increased interest and attendance.

Early in the year, the members gathered for a planning and goal setting session. We are pleased that we have achieved many of the objectives that we set out to accomplish. In the area of increased recognition, we have a weekly listing with other churches in Manatee County. We also have an outstanding advertisement in the telephone Yellow Pages. Articles have appeared in the Association News Letter, and a display was placed at the General Conference sessions.

In our desire to be an active part of our community, we have become a supporting member of the Manatee County Religious Services, which helps to meet all kinds of needs of the less fortunate. As pastor, I am an active member of the Bradenton Ministerial Association. Along with my wife, Lettie, I have completed training for volunteer service with Hospice, and both of us are certified in CPR.

Two new Sabbath School classes have been added to meet the needs presented to us by the addition of new families that have become active during the past few months.

A monthly covered dish dinner has become a regular activity of the church. Special services were held for Easter, Thanksgiving and Christmas. February was "Love in Action Month," and mem-

bers made a special effort to write letters, make telephone calls, make special visits and do special favors for others.

Following a series of sermons on the spiritual gifts, our members took the *Houts Test* to see if they could determine their special gifts to the Body of Christ.

The congregation is pleased that they have been able to reach a degree of financial stability and can now begin to look for additional ways of reaching out in our community.

Like many Florida churches, we see our greatest attendance during the winter season. We are happy that more than 50 different visitors worshipped and visited with us this past year. Among our guests were SDB General Conference Executive Secretary Dale Thorngate and his wife, Janet. In addition, Leon Lawton and Rodney Henry visited us following a missions meeting they were attending in Orlando, Florida.

The church is pleased that I have completed the following courses in the T.I.M.E. program: Bible Interpretation, Preaching and Worship, Old Testament Survey, and Christian Education.

We look forward to an exciting year as this new group seeks to serve the Lord and to represent Seventh Day Baptists in this part of the world. SR

Two new Sabbath School classes have been added to meet the needs presented to us by the addition of new families that have become active during the past few months.

Asia ministry of Gabriel Bejjani and Leon R. Lawton

by Leon R. Lawton

Early in 1987, there was an urgent request that Rev. Gabriel Bejjani come to Pathanamthitta, Kerala, India, for special meetings.

Background

For over two years, Mathew Skaria from Kerala State, India, has been in fellowship with the Riverside, California, Seventh Day Baptist Church. Through him, his home church learned of Seventh Day Baptists and received literature and chose to identify themselves with Seventh Day Baptists. Rev. B. John V. Rao, executive secretary of the Seventh Day Baptist Conference of India, visited them in May of 1985, and they visited him in Nellore, India, several months later.

Early in 1987, there was an urgent request that Rev. Gabriel Bejjani come to Pathanamthitta, Kerala, India, for special meetings. This was considered by the executive committee of the Seventh Day Baptist World Federation which met during Minister's Conference in Battle Creek, Michigan. The committee hoped at that time, that Pastor Bejjani could go as president of the SDBWF and be accompanied by Executive Secretary Dale D. Thorngate.

Plans were that any such visit to Asia ought to make contact with other sister conferences and include attendance at the Australasian Seventh Day Baptist

Conference in Melbourne, Australia, in January 1988. The SDBWF has \$1,800 they can use for their president's travel costs, and they asked the Missionary Society to match this. This was done from special funds. The Memorial Board Trustees were asked to meet the costs for Dale Thorngate, and this was presented to them and denied. Other sources of funds did not come.

The Missionary Board executive committee felt there were vital reasons for two leaders to travel together, especially when one was visiting a field for the first time. A Baptist World Aid meeting in Sydney, Australia, prior to the conference session could also be attended by Leon Lawton, and there were funds in his travel budget that could be used for that purpose. Some designated funds were also contributed toward his expenses. When it appeared that perhaps more funds might be needed, it was voted that these could come out of his 1988 travel budget.

Ministries

Lawton visited and ministered to Seventh Day Baptist churches/groups in the Auckland, New Zealand, and Sydney areas, as well as attending the Baptist World Aid meetings prior to the Australasian Seventh Day Baptist Conference. Bejjani attended the conference, and they then went to Rangoon, Burma, meeting with leaders of that Seventh Day Baptist Conference. Several came from the Chin Hills, where most of the churches are located, to speak with the visitors. Several meetings were held at the home of Rev. L.S. Thanga, where the church in Rangoon meets regularly. This included a full Sabbath day.

Lawton was also able to visit two pastors and their groups in the Madras, India, area, as well as make a brief visit to Nellore to see the new chapel, conference office and residence of Rev. Rao. From there they went to Kerala, where

Gabriel conducted meetings and helped in the dedication of their first church building.

Results

These visits allowed us to clarify misunderstandings and give encouragement to the Australasian Conference; make personal contact in the country of Burma and seek to understand vital matters that had been communicated in correspondence but needed personal involvement; renew fellowship with leaders in the Seventh Day Baptist Conference of India and meet with three of their groups; and offer a first contact with the Malankara Seventh Day Baptist Church in Kerala, holding special meetings and witnessing dedication of their first church building.

The Missionary Society has been involved for over a decade in limited support of sister conference ministries in Burma and India though never having resident missionaries. A personal visit, even though brief, offered insights and understanding that are impossible to obtain through correspondence.

More!

Further specifics and pictures will be shared in future issues of *The Sabbath Recorder*. A slide set is being prepared to share in the local churches, and other information will be given in *Missions*. In addition, Bejjani and Lawton will personally share their experiences as they visit local churches in the months ahead. **SR**

These visits allowed us to clarify misunderstandings and give encouragement to the Australasian Conference.



Seventh Day Baptist church pastors and leaders greet their visitor, Rev. B. John V. Rao with back to camera.



Red Hills, Madras, SDB school run by Pastor and Mrs. R. Kanagaraj. Rev. B. John V. Rao's eldest son is at the left end of back row.

Rev. and Mrs. B. John V. Rao welcome visitor Leon R. Lawton with greetings and garland to their home in Nellore.





Women's Society NEWS & IDEAS by Marilyn Merchant

Jesus does live!

Dear Ones All,

A glorious, blessed, happy Easter.

I was determined to have this manuscript in early because of personal reasons, but each time I tried to find a focus for my letter, none came. Things have been rather frustrating lately. Then last night, as I sat in a dimly lit church sanctuary—the only other human present besides the pianist—I heard one of our former Light Bearers pour out her heart and soul in music; music that was both original and used by the group, to the glory of the Lord. I prayed for my prayer list (and others), and God seemed very near. Then a song by Bill Gaither—*Because He Lives*—came to mind. I cannot quote the whole song for obvious reasons, but I hope I will be forgiven for quoting the chorus:

*"Because He lives, I can face tomorrow;
Because He lives, all fear is gone.
Because I know He holds the future and
life is worth the living,
Just because He lives."*

At the close of the last melody—which, incidentally, was a rendition of *Ave Maria* which was played at our wedding—the pianist turned and asked if I had a request. I suggested *Because He Lives*, and she said, "Let me think a minute." Then, after a few seconds of finding the right key, there poured forth a full orchestration, complete with key change for the last chorus. This, all without music, as though her fingers were directly connected to Gaither's pen.

Christ suffered a degrading trial, a horrible death and separation from his Father for three days and three nights so that we can know the joy of a living, breathing Saviour to whom we can take our fears and our failures.

God blesses some people with some very special gifts. It is up to each of us to recognize and appreciate them in others when we see them.

The words of Gaither's song are the whole Easter message. *Jesus does* live and sees each one of us through some pretty serious problems, but none as serious as what *he* faced. The Father's love for us was so tremendous, and he wanted us to know and love him so much, that he was willing that his own Son should suffer. Christ suffered a degrading trial, a horrible death and separation from his Father for three days and three nights so that we can know the joy of a living, breathing Saviour to whom we can take our fears and our failures.

Spring always brings association meetings. Bulletins are arriving saying that Women's Societies are meeting to discuss the hosting of associations. Since no one has come up with an alternative to eating, food preparation will continue to fall to the ladies, I guess. What a satisfying (and tiring) way to serve the Lord. Just call each of us "Martha" that day.

A most interesting program was held in Battle Creek, Michigan, for a Ladies Aid meeting at which a member's husband showed slides of three presidential libraries in various parts of the country. In this year of "hoopla" in the press and television, it is sometimes hard to remember just how much is really accomplished by these hardworking executives. For those who no longer can travel to see these marvelous monuments to the past, it is a real treat—and one highly recommended for your group—if you can find someone who has visited one or more presidential libraries.

An unknown author has suggested planning your spring garden to include: —"Starting your garden with five rows of peas: presence, promptness, preparation, purity and perseverance.

—Next comes three rows of squash: squash gossip, criticism and indifference.

—Finally, you will want to plant five rows of lettuce: let us be faithful, let us be loyal, let us be unselfish, let us be true to our obligations and let us love one another..

—No garden can be complete without turnips: turn up for all the meetings, turn up with a smile, turn up with determination to make everything count for something good and worthwhile."

The best part of this garden is that you do not have to bend over to weed it, and it produces such an abundance at harvest.

The Benevolent Society of Shiloh, New Jersey, is again holding one of their fabulous cheesecake sales. It is too late to order one, but they reported that just a few of them sold 112 last November, in time for the holidays. They offered five flavors. Perhaps this is a project to help your group raise your budget. Carol Wendell (609) 455-4412 or Lois Mazza (609) 451-5966 can give you information.

Speaking of projects, the Pawcatuck, Rhode Island, church has long been working on providing pew cushions for their sanctuary. The project must be nearly completed, for a recent bulletin stated that some had been defective and had to be returned, "but please sit where the others are." What a "neat" way to get everyone to move forward—only cushion the front part of the sanctuary. I guess I should suggest that to my church.

I cannot believe that I am nearly to the end of my letter and have not said one word about the Craft Sale to be held at conference to benefit S.C.S.C., along with the quilt auction. We will need crafts and, lacking that from your church, at least mimeograph instructions for projects to be sold. We are aware that transportation will be a big item and pray you can work it out with someone driving. The Host Committee has graciously agreed to give up space for this

most exciting sale. What better place to try it than an area where crafts abound. Please make your plans now to tuck in some items that can bring much-needed money to this project.

Have you nominated anyone for the Robe of Achievement yet? Jean Lewis (5060 Sierra Street, Riverside, California 92504) checks the mailbox daily for your contributions. There are lots of deserving women out there that no one has suggested yet. Why don't you? The necessary criteria is service to God, family, home church, denomination and ecumenical. Instead of sitting back thinking you wish someone would suggest "so and so," why not do it yourself?

I have already told you in these pages of the need early for S.C.S.C. support (funds), so this month I am going to ask you to pray more fervently than ever before for the program, for the projects, and for the fruits in the young lives and all they touch.

The American Baptist Women's study book this month is the book of Jeremiah. In their prayer concerns, they ask for campus ministries in colleges and universities around the country where American Baptists are touching the lives of students. This ties right in with my prayer suggestion above. Young people are the backbone of the future church. Without a solid foundation, their pressures can cause shifting. Set the pilings deep with an undergirding of prayer.

I will close by once again wishing you a Happy Easter. Remember, as you join the congregation in a rousing hymn of *He Lives*, to glory that he does, he is, and he will! "Go and do thou likewise."

Lovingly,

Marilyn

Pray more fervently than ever before for the S.C.S.C. program, for the projects, and for the fruit in the young lives and all they touch.

Denver lay people actively involved in church growth

by Daryl White and Jane Meyer

The positive influence of the Lord is being felt by a growing youth group, a revitalized women's outreach, and a steady increase in attendance.

Periods of transition in changes of pastoral leadership are often the times when our Lord says to the body, "Step out in faith and do those things that build the Kingdom of God."

The Denver, Colorado, Seventh Day Baptist Church is experiencing the joy and excitement of the Holy Spirit's positive action upon the body. Many signs of strength, unity, mission and purpose are evident. Not only do we see these signs in the lay leadership that is required to function in a shepherding role, but the positive influence of the Lord is being felt by a growing youth group, a revitalized women's outreach, and a steady increase in attendance at worship and Sabbath School.

As many as eight adult/youth Bible study groups and Sabbath School classes meet regularly, mid-week and Sabbath

days. Although the topics range from "Christian Life and Witness" to "The Person and Work of the Holy Spirit," a general concern and wish is that we become active and productive extensions of our Lord Jesus Christ.

We are extremely fortunate to have Rev. Ralph Grosser as our interim pastor. Rev. Grosser, a Baptist, has pastored several churches during his career and is currently establishing a Christian Counseling Service in the Denver area. He is giving us much encouragement and challenge in his messages, is teaching a Sabbath School class, and is devoting some time to counseling and visitation.

A search committee of six members has been very busy collecting information relative to the calling of a pastor in the near future. **SR**

Prayer and missions

Cont. from page 8

with boldness the mystery of the gospel." Our armor is not complete without prayer.

To the Romans Paul wrote, "...to strive together with me in your prayers to God for me, ... so that I may come to you in joy by the will of God and find refreshing rest in your company" (Romans 15:30b, 32 NAS). And their prayers were answered.

If all that has been said about the power and results of prayer are true, then is it not a fresh challenge to every Christian to take hold of their privilege of cooperating with God, by prayer, which will release his mighty power? We speak of every Christian because prayer is something that every child of God can, and must, have a part in.

Indeed, remember the words of Jesus,

"the harvest is plentiful, but the workers are few. Therefore beseech (pray) the Lord of the harvest to send out workers into his harvest" (Matthew 9:37b, 38 NAS). The prayer of petition is effective in calling out workers, as well as sustaining them and their ministry. Much of the success of their ministry will be accomplished because of the faithful prayers of many Christians.

While we thank the Lord for the faithful prayers of many, there is great need for a multitude more to become intercessors, having a burden and deep concern and quickened sense of responsibility for his work and workers around the world. May one of our regular petitions be, "Lord, teach us (me) to pray!" **SR**

The Bible

Cont. from page 11

Himself...to be...a model of good deeds, integrity, gravity, and sound speech.

Christian education is a Bible-based relational experience with God, facilitated and enhanced by the enthusiastic live model of the teacher. It is gift ownership.

"For the grace of God that bringeth salvation hath appeared to all men. Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking to that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:11-14, KJV). **SR**

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Faith and freedom

Cont. from page 9

birth to the Newport Seventh Day Baptists after two couples, Nicholas Wyld and John Salmon, and their wives, left the Sabbath early in 1669. The others found it difficult to take communion with these "apostates." Thus we read again from the Hubbard Journal:

*We entered into a church covenant the 23rd day Dec., 1671, Wm. Hiscox, Stephen Mumford, Samuel Hubbard, Roger Baster, Sister Hubbard, Sister Mumford, Sister Rachel Langworthy.*⁶

Yet this separation did not end the relationship which existed between the two churches. After the death of Obadiah Holmes, the membership in the Baptist church declined to the point where, in 1694, there were only ten men and nine women. According to Gaustad's account, these 19 "voted to place themselves for a time under the ministry of Rev. William Hiscox of the 7th day Church. Jonathan Holmes, one of the nineteen members, voted for that move, presumably with appropriate apologies to the memory of his father."⁷

Over 80 years later, Newport suffered greatly from the occupation of the city by the British forces during the Revolutionary War. The meeting house of the Baptist church was used for the quartering of soldiers; the members were scat-

tered and depressed; and they were left without a minister. Pastor William Bliss of the Seventh Day Baptist Church expressed the thought that he could not endure to have one single light put out in Newport. He visited his Baptist brethren individually, encouraging them to meet together for worship. Stimulated by his remarks and ministering, they met in private homes where Elder Bliss preached for them till a new minister was called.⁸

The old church records from Newport indicate further cooperation among Baptists in the 18th century. Most of the baptisms for members of the Seventh Day Baptist Church from the period of 1753 to 1785 were held at Green End. A small chapel, which was located at the head of the cove north of Easton's Beach, was owned by several Baptist churches in Newport and used for baptismal services.⁹

Thus Seventh Day Baptists can join in the celebration of three and a half centuries of Baptist witness in America, for this is our history as well. SR

¹Report from the Capital, January 1988, p. 7.

²ibid..

³Samuel Hubbard, "Extracts from the Journal and Letters of Samuel Hubbard" 1880 copy by Roy Green Huling from manuscript transcription by Isaac Backus, p. 1.

⁴ibid..

⁵Edwin Gaustad, *Baptist Piety, The Last Will and Testament of Obadiah Holmes*, pub. Grand Rapids, Michigan, Eerdman's, 1978, p. 52.

⁶Hubbard, cf. *Seventh Day Baptists in Europe and America*, p. 599.

⁷Gaustad, *Baptist Piety*, p. 106.

⁸*Seventh Day Baptist Memorial*, Vol. I, no. 1, January 1852, p. 19.

⁹"Newport Church Records 1708-1846" Handscript copies by Joseph Stillman, pp. 201-237.

The meeting house of the Baptist church was used for the quartering of soldiers; the members were scattered and depressed; and they were left without a minister.

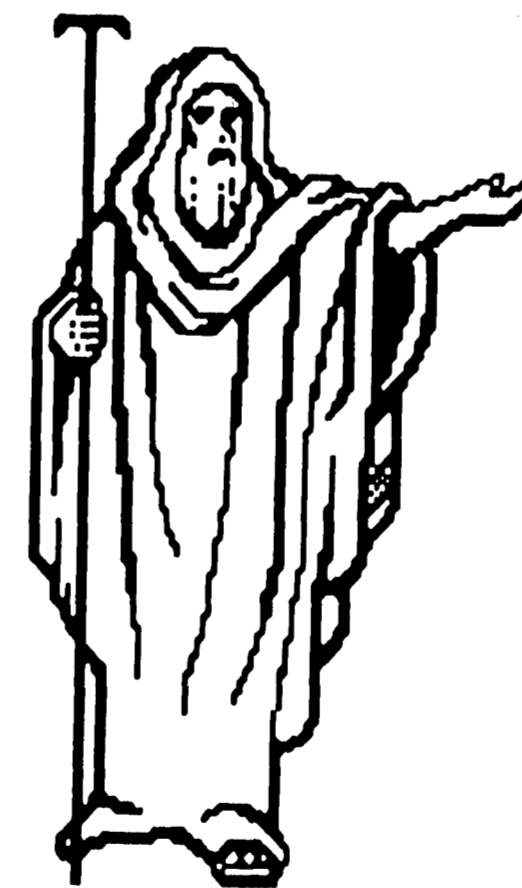
The Children's Page

Where is the name hiding?

The name of a Bible person is hidden in each of these sentences. You may join letters from different words to form the names.

Example: The lad amused us all with his singing. Adam

1. He set the place mat the way his mother requested. _____
2. A hammer will mar that table top. _____
3. I flew solo months before my brother. _____
4. The boa zipped along on his way through the jungle. _____
5. A bell always rings at the start of school. _____
6. Put the peaches there on the counter. _____
7. Almost everyone likes ice cream. _____
8. This rut has caused several car accidents. _____
9. The giant ape terrified the other zoo animals. _____
10. The motel is half of a mile down the road. _____



Answers: 1-Matthew; 2-Mark; 3-Solomon; 4-Boaz; 5-Abel; 6-Esther; 7-Eve; 8-Ruth; 9-Peter; 10-Eli; 11-Dishan

How do you respond?

by Don A. Sanford

As Paul traveled throughout the Roman World, he met many different types of people. He met those who heard and those who did not. He met those who responded and those who refused to respond. Many of these same types of people are still present with us. Let us isolate a few of these as seen in the eyes of Paul as he journeyed in the region of what is now Greece. (See Acts 17-18.)

1. First, there were the **objectors**: those who stood in opposition to all that Paul and Silas tried to do. Paul was hounded by the Judaizers and others who did not want the status quo upset. Some even hired the rabble to stir up trouble for him. Eventually he had to shake his garments against them saying, "Your blood be on your heads! My conscience is clear, now I shall go on to the Gentiles." It should be noted that their opposition did not stop the gospel; it merely deprived the objectors from receiving its benefits.

There is a place for constructive opposition. It forces one to examine a position; it may even force one to seek new fields and thus spread the gospel. But much of the opposition is not constructive. Some are like the old deacon in a church who bragged that he had been

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in the harness of the Lord for over 60 years—to which someone remarked, "Yes, and the only part you ever used was the backing strap."

2. Secondly, we find in the experience of Paul and Silas in Corinth an example of the **spectator**. When Paul was brought before the procouncil of Achaia, Gallio listened to the arguments. But because it was not a question of a crime, but what he considered bickering about words and names and Jewish law, Gallio said: "See to it yourselves, I have no mind to be judge in these matters." When they took the matter into their own hands in full view of the bench, we read, "But all this left Gallio quite unconcerned." Perhaps if he had listened and given his judgment, he would not have later committed suicide as the records reveal.

There is a need for spectators in drama, in sports and in other activities which depend on an audience for support. But when one is a spectator when he ought to be a participant, he stands in danger. Many view attendance at church as a "spectator sport" in which one wants to be entertained. Kierkegaard compared a typical worship service to a drama. Some see the minister and the choir as the actors, God as the prompter and the congregation as the audience. Instead, we ought to see it as a drama in which the congregation are the actors, the choir and minister are the prompters and God is the audience.

3. A third class of individuals Paul met were the **commentators**. The people of Athens were obsessed with new ideas that they could argue about. "They had no time for anything but talking about the latest novelty."

There are those in the church who spend a great deal of time discussing the doctrines of the church. Some may even talk about the sermon or take part in Sabbath School class discussions, but as it has been said, "The feast of any sermon will cause indigestion if it is not

accompanied by spiritual exercise." The gospel calls for action of lives, not mere verbal consent. It calls for commitment.

4. The fourth type of people who met Paul were the **procrastinators**. In Athens he found people who said, "We will hear you on this subject some other time." They showed some interest, but not now. Jesus ran into several who gave excuses, saying, "Yes, I will follow you, but first let me attend to some other business."

Churches have often been hampered by those who may see a need but put it off saying, "The time is not right.... Prices are too high right now, let's wait. When we fill the church, then we can afford to build on.... When we have people who are handicapped in the church, then we will put in new rest rooms or make the building accessible." Or perhaps it may be more serious. "I will accept Christ before I die, but right now I am too busy with my own business.... I will take a more active role in the church when I retire, but I have to make a living now.... I do not want to prejudice my own children about religious beliefs. I will wait until they are old enough to make up their own minds, then they can go where they want or believe what they want."

I had a seminary professor who commented that one concept of hell was the person who kept putting off for all eternity the acceptance of communion with God, and what could be more hellish than to forever echo the words found in the poem *Maud Muller*, "the saddest words of tongue or pen are these, 'It might have been.'"

5. The fifth type of person is the **agitator**, who may be either a positive or a negative factor. Paul himself was known as an agitator. He stirred people up. To say that Paul and Silas "turned the world upside down" implies three things: (a) The world is wrong side up; (b) It must be turned right side up; (c)

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Even in the church today, we often need agitators who act as a burr under the saddle to get us moving. I do not always agree with agitators, but I thank God for those who can get us off dead center, *provided* they are not the type whose only desire is to disrupt. Some agitators can magnify little petty faults and fester them into divisions. Some agitators are among the objectors whose only desire is to tear down and delay.

6. Paul also met a number who could be called **regenerators**. The Bereans were some of whom it was said, "they received the message with great eagerness, studying the Scriptures every day to see whether it was as they said. Many of them therefore became believers, and so did a fair number of Greeks, women of standing as well as men."

In Corinth Paul found Aquila and Priscilla, who welcomed him into their home and helped support him. He found Titus and Crispus, who believed in the Lord "together with all their household, and through them many others believed."

The church of Jesus Christ has ultimately been dependent upon this type of individual who accepts the message—not in blind, unquestioned belief, but with a willingness to be led—studying to see its Scriptural basis and then believing and sharing with others. It has relied on those who have welcomed Christ's messengers and supported them, both physically and spiritually. It needs those who bring their whole family into a living relationship with the Lord.

Which of these categories do you exemplify in your own life in the church?
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Obituaries

Moore.—Sara Martha Moore, age 83, of Harris, Minnesota, died on December 12, 1987, at the Green Acres Nursing Home at North Branch, Minnesota, where she had resided for several years.

Sara was born on June 10, 1904, to Herman and Hannah (Berger) Keacher and married Sylvester Moore on March 17, 1926, in Washington, D.C. Shortly thereafter, they moved to Harris, where they lived and raised their family.

Sara worked as a midwife, helping doctors make house calls and deliver babies. She also was a devoted wife and mother.

A devout Sabbathkeeper, Sara and Sylvester were charter members of the Twin Cities, Minnesota, Seventh Day Baptist Church, transferring their membership to the New Auburn, Wisconsin, Seventh Day Baptist Church when the Twin Cities group disbanded in 1959. She was a deaconess of the New Auburn church until her death, although she was unable to attend the last few years because of ill health.

Sara is survived by her husband,

Sylvester; one son, Robert, of Hoffman, Minnesota; two daughters, Elaine Carlson of Harris and Linda Hunstad of Waterloo, Iowa; two sisters, Mary Wilcox of Harris and Myrtle Young of National City, California; two brothers, David Keacher of Pine City, Minnesota, and Lloyd Keacher of Glenwood, Minnesota; 15 grandchildren, 14 great-grandchildren, and nieces and nephews. She was preceded in death by her parents and an infant daughter, Sylvia.

Funeral services were held on December 16, 1987, at the Harris Covenant Church, with Arnold Carlson and Harry Dow officiating. Music was presented by Loyal and Genny Pederson of the New Auburn Seventh Day Baptist Church. Interment was in the Stacy, Minnesota, cemetery.

Boyd.—Jerome K. Boyd, 75, of New Enterprise, Pennsylvania, died on January 29, 1988, at the Memorial Hospital of Bedford County, after a brief illness.

Boyd was a South Woodbury Township supervisor and retired from

farming.

He was born on February 2, 1912, in New Enterprise, the son of John and Nettie (Kagarise) Boyd, and he married Eva P. Stiffler on May 13, 1932, in Cumberland, Maryland. Eva died on January 29, 1985.

Boyd was a member of the Bell Seventh Day Baptist Church, New Enterprise. He was an avid student of the Bible and often served as Sabbath School teacher.

Survivors include two children, Joe A. and Mary Ellis, both of New Enterprise; four brothers, Alfred of Everett, Pennsylvania, Raymond of Tyrone, Pennsylvania, Orlo of New Enterprise, and Paul of New Market, Virginia; three sisters, Belle Staples of Northfield, Vermont, and Pauline Yoder and Esther Zook, both of Martinsburg, Pennsylvania; seven grandchildren, and four great-grandchildren.

Services were held at the German Seventh Day Baptist Church, New Enterprise, on February 2, 1988, by Rev. Kent L. Martin and Rev. Charles Graffius.

Accessions

Atlanta, Georgia

William Shobe, Pastor

Joined by Letter

Steve Clapper
Debbie Clapper

Blountville, Tennessee

Bobby Wright, Pastor

Joined after Testimony

Fannie S. Hurst

Denver, Colorado

Joined after Baptism

Fred Barton
Abby Richardson
Janice Robles
Shannon White
Darcy Willhoit

Joined after Testimony

Sheri Nordloh

Hendersonville, North Carolina

John Thompson, Pastor

Joined after Testimony

Nancy Jackson

Lost Creek, West Virginia

David Taylor, Pastor

Joined by Letter

Nelson Marteny
Marian Marteny

Riverside, California

Gabriel Bejjani, Pastor

Joined after Baptism

Dale Somers
Sue Somers

Shiloh, New Jersey

John Camenga, Pastor

Joined by Letter

Barbara Schock

Texarkana, Arkansas

Mynor G. Soper, Pastor

Joined after Baptism

Alex Wagner
Mary Shannon Scott
Clint Brown
Teresa Basile

Joined after Testimony

Juanita Lambeth

Joined by Letter

Larry A. Jones
Nancy A. Jones
William B. Edwards
James V. Roark

Marriages

Parent-Schock.—George O. Parent Jr. and Barbara A. Schock were united in marriage on April 4, 1987, in the Shiloh, New Jersey, Seventh Day Baptist Church by Rev. John Camenga.

Schock-Hockerman.—F. Thomas Schock and Gloria J. Hockerman were united in marriage on November 14, 1987, in the home of the bride's parents.

Palmer-Plemmons.—David William Palmer and Vikki René

Plemmons were united in marriage on December 26, 1987, at the Beulah Baptist Church in Hendersonville, North Carolina. Rev. Jack B. Plemmons officiated.

Bond-Donnelson.—Craig A. Bond and Julie A. Donnelson were united in marriage on December 27, 1987, at the Reorganized Church of Jesus Christ of Latter Day Saints Central Congregation, Council Bluffs, Iowa. Elder Jerome Donnelson and Rev. Clifford Bond officiated.

Sutton-Collett.—Robert Thomas Sutton and Faye Collett were united in marriage on January 2, 1988, at the Corinth Baptist Church, London, Kentucky. Rev. Gabe Collett officiated.

Wells-Payne.—Jacqueline Wells and Donald Payne were united in marriage on January 17, 1988, at Riverside, California, by Rev. Alton Wheeler.

Births

Hemminger.—A son, Nathaniel Glen Hemminger, was born to Pastor Gareth and Kristi Hemminger of Seattle, Washington, on July 18, 1987.

Fitz Randolph.—A daughter, Kaitlin Ann Fitz Randolph, was born to Kevin and Mary Fitz Randolph of Texarkana, Arkansas, on September 25, 1987.

Thorngate.—A son, Timothy David Thorngate, was born to Tom and Penny (Hurley) Thorngate of Lakewood, Colorado, on November 27, 1987.

Bollinger.—A son, Christopher Drake Bollinger, was born to Wayne and Rachel (Drake) Bollinger of York, Pennsylvania, on December 14, 1987.

Kepler.—A daughter, Krista Nicole Kepler, was born to Kevin and Sharon Kepler of Grand Terrace, California, on January 5, 1988.

Miller.—A daughter, Abigail Elaine Miller, was born to Randy and Kathy (Spencer) Miller of Mount Clare, West Virginia, on January 12, 1988.

Kilts.—A son, Kyle Eric Kilts, was born to Karl and Barbara (Davis) Kilts of Coxsackie, New York, on January 24, 1988.

Greene.—A son, Kyle Daniel Greene, was born to Wesley and Martha (Burdick) Greene of Wooster, Ohio, on January 28, 1988.

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.

October

September

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.

May

\$279,960

April

\$223,968

March

\$167,976

SHOULD BE HERE

February

February Giving
Investment Income (est)

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The Denominational Budget...

Our partnership in ministry

How is the money being used?

General Council focuses on leadership

Action of General Council at its February meeting focused on three major areas of concern. The council adopted a mission statement emphasizing leadership development and set up budget-making procedures intended to respond to the mission priorities. They employed a management consultant to help identify organizational needs and assure most efficient use of SDB Center staff. They also received the first report of the Financial Task Force and began making use of its review of our financial resources and their use in ministry.

"It was the best meeting I've attended in years!" exclaimed Conference President and Council Chairman Herbert Saunders. President-Elect Luan Ellis confirmed the positive tone: "It was positive and forward-looking, cooperative. I hope it continues."

"I am most encouraged," says the Executive Secretary Dale Thorngate, "by the leadership demonstrated in these sessions and the anticipated potential for denominational growth."

The mission statement adopted by the council simply acknowledges God's call to Seventh Day Baptists: belief in Christ and his message, and acceptance of his Great Commission. Based on that, the council outlined six purpose statements for the work of SDB denominational leadership. As the council noted, "now the CLT is to determine how they will accomplish this mission. Focus for priority is on development of pastoral and other leadership at the local church and denominational levels."

The Coordinating Leadership Team will meet April 11-12 in Alfred Station, New York to develop a plan for ministry based on the mission statement. They are to send back to the council a master list of priorities and 1989 budget to meet those priorities (the dollar

Mission Statement

God has called Seventh Day Baptists to follow him through belief in his Son Jesus Christ and his message of love and reconciliation. Christ gave his followers the Great Commission to "go then to all peoples everywhere and make them my disciples..." (Matthew 28:19&20). It is the purpose of Seventh Day Baptist denominational leadership to:

1. Model commitment of Christ's teachings.
2. Teach the people and churches to grow in knowledge and commitment to Christ's teachings.
3. Develop and train pastoral and other leadership for the local church.
4. Promote (cause, facilitate, expedite) the planting of new churches in our countries and around the world.
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amount to match the original 1987 budget).

The council decided to secure a management consultant to review the administration of the General Conference office and services it provides to other agencies. Richard Shepard, an independent professional management consultant, was employed to conduct such a study. Shepard, a member of the Houston, Texas, SDB Church, spent February 22 and 23 at the Center in consultation with the staff; his written report will follow. "We are greatly encouraged already by this process," the executive secretary says. "I am grateful to the council for providing this procedure for seeing our operations from an objective perspective."

General Council expressed appreciation to the Financial Task Force for the work they have done so far on their detailed assignment requiring comprehensive review of the resources of all the boards and agencies and their use in ministry. This first report of

the Task Force included a comparison of assets, investment income, grants and miscellaneous income for the years 1984, 1985 and 1986. The report showed that assets have grown during the three-year period to \$7,959,749. Unaudited reports for 1987 show further significant capital gains (additions to assets) in additions to new endowments.

With regard to the budgeting process and financial report formats, the task force brought several recommendations to the council, some of which are already being implemented. As a result, the council is recommending to all boards and agencies format for submitting actual and budget information along with balance sheets in a uniform format. Such will reflect the denomination's total assets and liabilities at any point and serve as a reference point for resource management.

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(from Lead Line, February-March 1988)

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(from Lead Line, February-March 1988)

March 1988

Short-term missionaries depart

by Rodney Henry



Matt and Ellen Olson at their commissioning service in the Milton Seventh Day Baptist Church. Leon Lawton of the Missionary Society and Ernest Bee of the Board of Christian Education participated with the Olsons' pastor, Herbert Saunders, officiating.

Matthew and Ellen Olson, members of the Milton, Wisconsin, Seventh Day Baptist Church, departed with excitement for the Philippines on February 28, 1988. They are facing a wonderful challenge to work with our sister Seventh Day Baptist Philippine Convention. The Rod Henry family left the Philippines in 1985 when the work was completely taken over by the Filipinos under the very capable leadership of Rev. Eleazar Paypa Sr. Since then, no missionaries have visited this new indigenous work.

Our new short-term missionaries will be working with a dual focus. Matt Olson, director of youth ministries, will be working with the convention in the areas of youth ministries—an "SCSC-like" program—and in basic Christian education. He will be working with Ely Paypa, the president of the Seventh Day Baptist Philippine Convention, and with Paypa's son, Al, who is Matt's counterpart in the Philippine Convention.

The second area of focus will be medical work. Ellen Olson is an occupational therapist who will be working with Filipino doctors in

her area of expertise, and in other needy areas as well. Because of the medical aspect of this mission, funding could be made available from a "medical missions" account of the missionary society, which has been rarely used in recent history.

This project is another example of the spirit of cooperation between the Missionary Society and the Board of Christian Education. With the sharing of both resources and personnel, the work of the Lord around the world will go forward as we work together for the good of God's kingdom.

Matt and Ellen feel a call to the mission field. This is a wonderful opportunity to test that call. Also, this experience on the field will provide an excellent background for Matt's missions training in preparation for his full-time ministry as a Seventh Day Baptist missionary. Please pray for our missionaries to the Philippines, as well as our missionaries in Malawi, Africa, and Finland. **SR**

Matt and Ellen as they leave from Chicago.



The Sabbath Recorder

35th Anniversary Celebration announced

The Paint Rock Church in Alabama will celebrate the 35th anniversary of the construction of their church building in special services on Homecoming Sabbath, July 2, 1988.

All former pastors and members, as well as other Seventh Day Baptists, are invited to share in the celebration. Angie Butler is chairman of the Homecoming Committee and plans are underway to issue a commemorative plate and a history of the church.

Anyone traveling through the area is invited to share in the worship services on Sabbath mornings at 10 a.m. The church is located on U.S. Highway 72, just east of Huntsville, Alabama. There is parking for campers and mobile homes adjacent to the church. Our church telephone is (205) 776-4218. **SR**

Historical Society to meet

The annual meeting of the Seventh Day Baptist Historical Society will be held at the Seventh Day Baptist Center in Janesville, Wisconsin, on Sunday afternoon, May 8, at 1:30 p.m. Any member of a Seventh Day Baptist church is welcome to join the society, or renew membership, by paying the \$2 annual dues or a \$50 lifetime membership fee. (Payment may be mailed to the Historical Society at the SDB Center, Box 1678, Janesville, WI 53547 or may be paid at the meeting.)

Exciting things are happening in the work of the society in its mission to preserve, research, interpret and communicate our rich historical heritage of over 300 years. Plans for the afternoon include a slide presentation, election of officers, a review of the past year—along with a sharing of plans for the future, a tour of updated facilities, and a reception for members of the society.

Your directors and staff would appreciate a wide input into the work of the society, in service to Seventh Day Baptists and others interested in historical matters. If you have any suggestions or comments to share, they will be welcomed. **SR**

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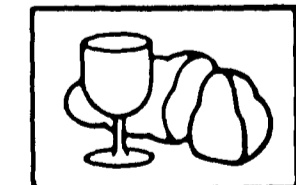
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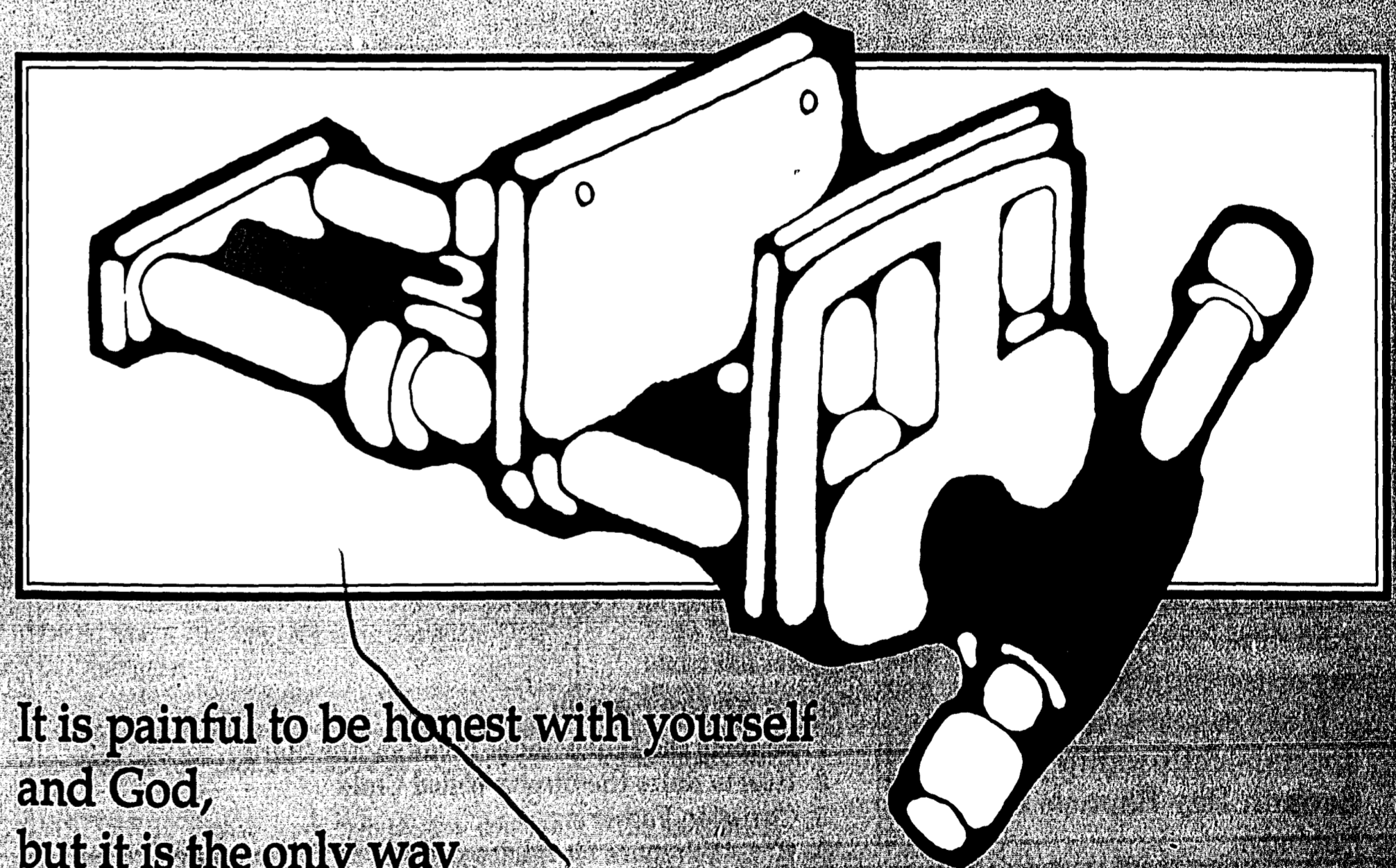
State Hist Soc of Wisconsin
816 State St
Madison, WI 53706

The Seventh Day Baptist

May 1988

Sabbath Recorder

The vice-grip of sin



It is painful to be honest with yourself
and God,
but it is the only way
to be released
from the grip of sin.