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The Sabbath Recorder (ISSN 0036-214X)(USPS 474460)
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Robe of Achievement

The Women's Society is accepting nominations for the Robe of Achievement for 1989. Please be considering a woman in your church who meets this criteria for nomination:

- Must be a committed Christian.
- Must be an active member of a local Seventh Day Baptist Church.
- Was/is active as a volunteer in some phase of denominational effort.
- Has shown evidence of special service with her family and/or community.

A complete resumé must be submitted containing a life history including her achievements and activities. Without a resumé in hand, the committee cannot make a competent choice among many nominees.

Important Note: This year, in 1989, the committee is starting over. We will no longer be holding on to nominations made in years past. Each year, only current nominations will be considered. If an individual has been submitted before, and you still want that person considered, please resubmit the name as well as the resumé.

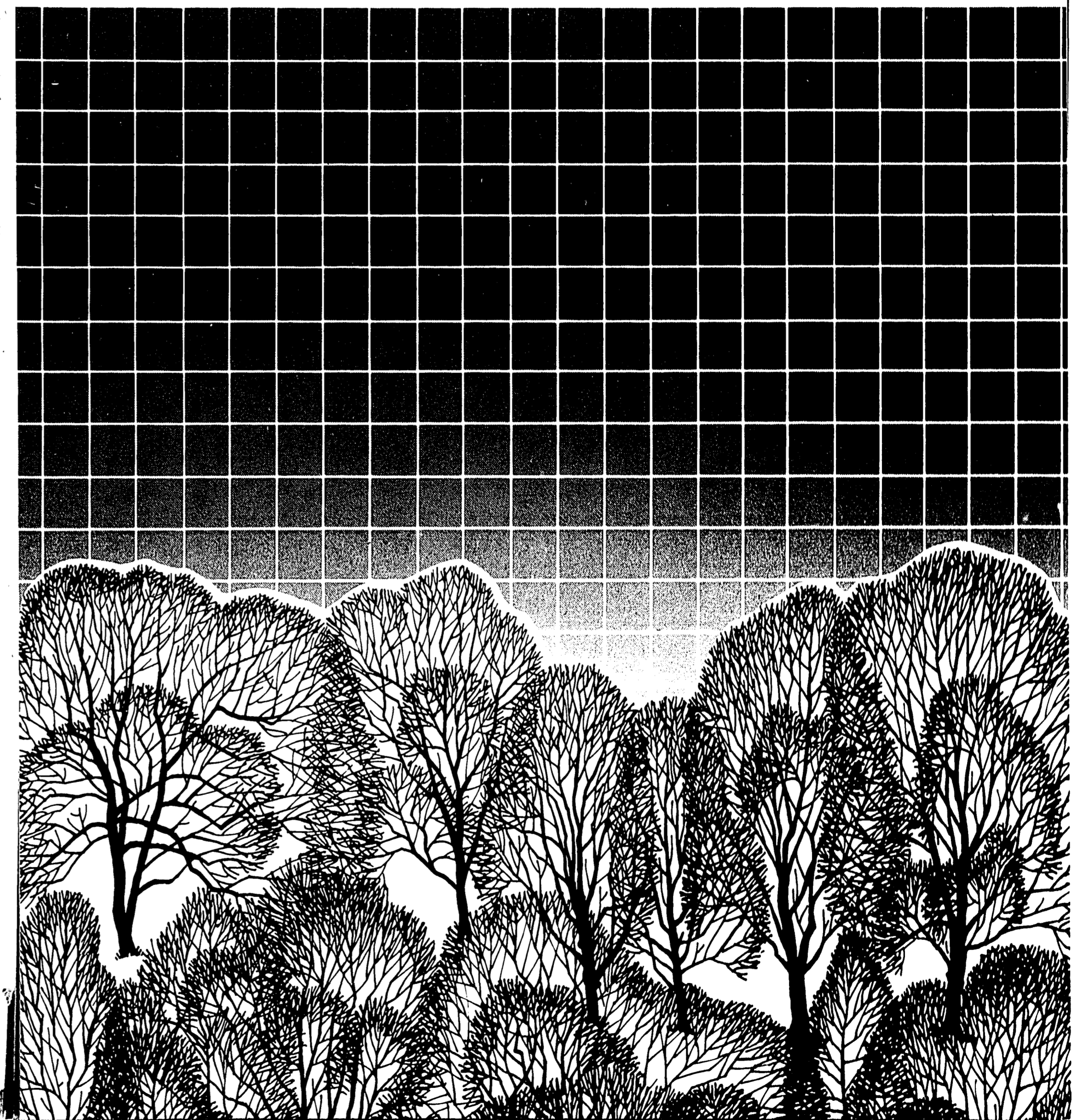
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Sabbath Recorder

Seeking and Finding

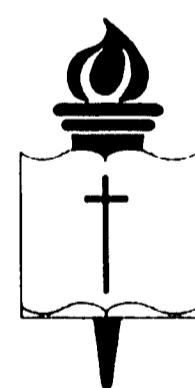
The Seventh Day Baptist Church



God's Sabbath

Edward Stennett, 1658

"And this I may modestly say to the praise of the Lord of the Sabbath, and without boasting, that if the Saints did know how the Lord delights to meet with his people in this way of obedience in celebrating the Sabbath, they would soon call the Sabbath a delight, the Holy of the Lord honourable, and honour him by ceasing from their own works, as God did from his, and do those works which are suitable for the blessed season..."



The Sabbath Recorder

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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, Luan Ellis, Dale D. Thorngate.

Staff

Leanne Lippincott and Camille Henry, desktop publishing; volunteer proofreaders.

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Seventh Day Baptist History: a sketch

Seventh Day Baptists emerged as a part of the English Reformation, organizing their first churches in London in the 1650s. The Mill Yard church has continued there for over 325 years.

The first Seventh Day Baptist in America was Stephen Mumford, an English Sabbath-keeping Baptist who emigrated in 1664-65. He worshipped with Dr. John Clarke's First Baptist Church in Newport, Rhode Island, the second Baptist church in America, where he succeeded in convincing several members to accept the seventh-day Sabbath.

Although the Sabbathkeepers intended to remain in fellowship with the first-day church, doctrinal differences over the covenant relationship developed and in 1671 several members of the First Baptist Church withdrew. The Newport Seventh Day Baptist

Church was formed with seven charter members. Soon growth in New England shifted to the "Westerly" part of Rhode Island. Other early churches were established in New Jersey and Pennsylvania, and it was from these three centers that the denomination grew westward with the frontier.

A desire to expand the fellowship experienced at the several "Yearly meetings" and to organize for missionary efforts, led to the founding of the Seventh Day Baptist General Conference in 1802. Denominational work blossomed in the mid-1800s with the initiation of the first foreign mission, the beginning of publishing efforts and an especially strong interest in education which led to the establishment of community academies, three of which evolved into Alfred University (New York), Milton College

(Wisconsin) and Salem College (West Virginia).

Stirred by the zealous A.H. Lewis, and benefitting from a national evangelistic fervor, Seventh Day Baptists in the United States enjoyed rapid growth in the latter part of the 19th century. In the first half of the 20th century, focus was more on ecumenical and social concerns and more recently on church growth and extension into urban settings.

The Seventh Day Baptist World Federation was established in 1965 to provide for communication, fellowship and international cooperation among Seventh Day Baptist conferences and groups around the world. Delegates from 16 member conferences celebrated the Federation's 20th anniversary in 1986, representing some 50,000 Seventh Day Baptists in 20 nations.

The Sabbath: a day to discover rest in God

by Thomas Merchant

REST WITHOUT GUILT

I began keeping the Sabbath as a college student.

Raised in a Christian home and active in church affairs as a youth, I had drifted from religious practice in my late high school and early college years because, through my youthfully idealistic eyes, I saw so much inconsistency in the church. But I never lost my basic belief in God as Creator and Supreme Being of the universe, and I never turned from Christian principles of moral conduct.

I was a conscientious student, putting in long hours with the books. When Friday afternoon arrived, I felt like taking a break. Usually I had no difficulty setting aside my studies Friday evening, but on Saturday and Sunday it was a different story.

I knew that I now only wanted, but also needed, a rest—that “all study and no play would make Tom a dull boy”—that in fact I would do better work in the coming week if I took a break. But, there was a test

bright and early Monday morning, a play rehearsal Monday evening, and a term paper due Tuesday afternoon. For the remainder of the weekend I lived with internal conflict: should I rest and feel guilty, or work and grow weary? Self-disciplined as I was, I usually “gave in” to rest for a

What a gift! The gift of rest without guilt, because God—the ruler of the universe—was telling me to rest!

part of the weekend, but often also with a heavy burden of guilt—which really is no rest at all.

Then I learned that God had a gift for me—oh, not for me alone, but for all mankind—yet, most certainly, for me. “The Lord hath given you the Sabbath.” What a gift! The gift of rest *without* guilt, because God—the ruler of the universe—was telling me to rest!

A GIFT OF GOD

“This is the day which the Lord hath made; we will rejoice and be glad in it.”

No sooner had I embraced the Sabbath with joy, than I made a terrible discovery: some of these Seventh Day Baptists, the very people who had taught me about the Sabbath, were drifting from its observance. Suitable employment, extra-curricular activity, Saturday sales—all these and many other things were more important than keeping the Sabbath. Nothing about our

denomination saddens me more.

To be rich and not know it, to be blessed and not appreciate it, to reject a gift from God—it saddens me.

GOD IN IT

God’s gift of the Sabbath is not just a guarantee of physical and mental rest. “I gave them my Sabbaths, to be a sign between me and them, that they might know that I am

God’s Sabbath

Karl Barth, 1958

“The aim of the Sabbath commandment is that man shall give and allow the omnipotent grace of God to have the first and last word at every point:...that he shall place himself, with his knowing, willing and doing, unconditionally at its disposal.”

the Lord that sanctify them.”

Much has been written about the symbolic character of the Sabbath; indeed, our Seventh Day Baptist Statement of Belief says that “the gift of Sabbath rest is an experience of God’s eternal presence with His people.” Most obviously it symbolizes God’s

creation of the world; equally, it was a sign between God and his people of the covenant made with them. But in addition, on several occasions, God said, “Ye shall keep my Sabbaths... I am

the Lord,” implying that it also is a sign of his lordship. Indeed, *there is no rest in the Sabbath if there is no God in it*, for it is his sovereignty that provides the rest without guilt.

AN ASIDE ON LEGALISM

Charges that Sabbath-keeping is legalistic are best not answered, and most certainly Sabbathkeepers should not trouble themselves with whether their observance is legalistic.

Legalism, like beauty, is not intrinsic, but “in the eye of the beholder,” and invariably he who charges legalism has never experienced or does not remember the joy of obedience.

When I was a child, I liked to go shopping with my mother. When she

God appointed the day not only for rest but also for worship. The day is for worship of himself and therefore he is in the Sabbath not only symbolically, but actively as well.

called me from my play to go with her, my friends would ask, “Do you have to?” and I would answer “yes,” knowing that I wanted to go. Undoubtedly, they thought my attendance at shopping very legalistic.

To him who wants to obey God and does so joyfully, obedience is not legalistic; to him who wants to observe the Sabbath and does so gratefully, Sabbath-keeping is not legalistic. The one who charges legal-

ism must be convinced of his need of God and of his need of the Sabbath before his charges can be answered.

WEEKLY REUNION

Not only is the Sabbath a symbol of God’s presence, but also it is a time when God is present. This is not to contradict God’s omnipresence, but only to emphasize that God appointed the day not only for rest but also for worship. The day is for worship of himself and therefore he is in the Sabbath not only symbolically, but actively as well.

Looking at the sweep of history, it seems that ever since the fall of man, man and God have been trying to get back together. Man desperately needs to reunite with God, and believers readily acknowledge this need, but in spite of it, God is the one who continually makes the extra effort to effect the reunion. In the ultimate example, he stepped down from his throne in heaven, assumed human form, and allowed himself to be

Christ's Sabbath

Francis Bampfield, 1677

"A day that calleth upon them for a singing-shouting-triumphing-rejoicing frame!...O how choice Spiritual blessings are there that do visit the hearts of holy observers of the Seventh-day Sabbath! Under the New Testament administration, O what a blessed day did Christ make it to be unto some, whose sick bodies he healed, whose sinful souls he pardoned, whose saddened spirits he comforted, unto whom his gracious words are converting and restoring, teaching and enlightening, quickening and strengthening, whom he met in Sabbath ordinances, and gave them the blessing of this separated day!"

crucified on a cross—that he and man might enjoy reunion. And *in the Sabbath he set aside the seventh day of every week to provide man a time when he might find his God.*

For most of the first six years of my Sabbath observance I was a lone Sabbath-keeper, unable to worship regularly in a Seventh Day Baptist church. I do not advocate this experience to anyone, but I do not regret my own experience, for it taught me to find my God.

It was the Sabbath day custom of my family to leave the city of our work and residence, and to get out in the natural world where we could view God's creation less disturbed by man; and in the wonder of his creation we found God. Please do not misunderstand: I know that God dwells in the city as well as the country, but out in nature is where I

am best able to find God; likewise, I know that God is not hiding from man, but I know too that the act of worshipping God requires that man approach God.

God is so intent on reunion with his people that he himself provides the time when his people might find him.

AN OBSERVATION ON NURTURE

When I first began to keep the Sabbath, my mind was full of questions, with which I plagued my Sabbath-keeping wife: "If we cannot go to a movie, can we eat out? What is the difference between eating out and you preparing the meal? If we cannot go to a movie, why can we watch TV?" and on and on.

If my wife had not eased me through my many questions and anxieties, patiently, lovingly, as I gave up well-established habits for this new lifestyle, I might not be a Seventh Day Baptist today.

Look around your church; are there new families, couples, individuals, who may be asking questions, too, and who have no relatives or close friends from whom to seek advice? Is your church's commitment

to growth big enough to include a program of nurture for new Sabbathkeepers?

Or are we reaching out to win new people to Christ, only to leave them floundering as new Sabbathkeepers?

Thomas Merchant is a member of the Milton, Wisconsin, Seventh Day Baptist Church and librarian for the Milton Public Library.



Why I became a Seventh Day Baptist

by Ralph Remick

When the pastor asked if anyone would like to accept Jesus as their Savior and be baptized, I knew in my heart I wanted to respond to that invitation. So at 11 years of age, having studied the Bible with the pastor regarding this decision, I was baptized by immersion into a new life with Christ.

At the time of my baptism and for several years thereafter, I experienced real joy as I realized that I had publicly declared myself to be a follower of Christ. I had accepted in my heart the truth that my sins were forgiven and covered by Christ alone and that I was indeed a child of the God.

Beginning at age 15, I attended a church-operated high school and college. While there, I was subtly taught that my salvation was dependent upon my understanding and acceptance of certain Biblical doctrines and that those doctrines constituted the sign of belonging to God's "true church."

Unfortunately the distinctive doctrines became the focus for most of the members of the church. Needless to say, this type of instruction diminished for me, the Gospel message found in John 3:16 which says, "For God so loved the world that He gave His only begotten Son that whosoever believes in Him will not perish but will have everlasting life."

As a part of the body of Christ, we have been greatly blessed as we have learned to trust in God alone for our salvation and have joined in fellowship with these believers.

The result of my focusing away from the Good News of God's salvation left me with a theoretical gospel that was not satisfying. Instead of accepting Jesus alone and the assurance of his salvation, I began to believe that salvation was dependent upon my becoming

perfect. What I did not realize was that salvation by becoming perfect is a counterfeit to salvation by grace alone. Man is not saved initially or finally by becoming perfect. We are saved only by the grace and perfection of God.

Upon graduation from college, I married a classmate of mine, Debby. From the start we decided we would serve

the Lord together. During the first 15 years of our marriage, we both struggled to live up to the expectations of the church. It was not easy, because the indoctrination always led to a reliance on our own performance. Over time, we both began to realize that some-

Christ's Sabbath

A. H. Lewis, 1910

"It is the Christ of time, of life on earth, the Christ who lived the eternal life among men, whose example should mold our conduct in time. There is no phase of the resurrection truth which was not already implicit in the Sabbath. Resurrection is but the release from the flesh into the fullness of the Sabbath-rest which begins on earth....It is the perfect and joyful activity which brings new creation of spirit week by week and will not cease to be creation throughout eternity."

thing was missing from our religious experience, but we could not identify exactly what was lacking. We thought that perhaps the problem was just *us*, since so many people seemed content with what was being taught. Our spiritual battle became a form of works righteousness rather than one of faith righteousness.

Thank God for his Holy Spirit who confronted and convicted us with the truth of the Gospel. As we studied the Bible and prayed about our spiritual needs, God began to reveal his plan of salvation to us in very simple terms. We began to realize the truth of Titus 3:4-7 that says, "But when the kindness and love of God our Savior appeared, he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Savior, so that

having been justified by his grace, we might become heirs having the hope of eternal life."

Romans 10:9-10 also taught us "That if you confess with your mouth, 'Jesus is Lord,' and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved." It was then that we finally realized that this confession of one's salvation was not being practiced in our church and that the assurance of salvation was not a reality among the members. In effect, they were denying the promise of 1 John 5:11-13 that says, "And this is the testimony: God has given us eternal life, and this life is in his Son. He who has the Son has life; he who does not have the Son of God does not have life. I write these things to you who believe in the name of the Son of God so that you may

know that you have eternal life."

Upon coming to this Gospel realization, I knelt and confessed before God my sin of rejecting his Word by my previous actions. My wife and I began to share this *Good News* with other members, but many thought this Gospel was just too radical. Paul wrote in 1 Corinthians 15:1, 2, "I want to remind you of the gospel I preached to you.... By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain." We realized that our belief and everyone's beliefs are in vain without this Gospel understanding.

God's Spirit challenged us to make a decision regarding our willingness to witness for him. We decided to break our ties with the past and step out in faith and search for believers who shared similar convictions. Our search led us to Seventh Day Baptists. We

obtained information from them and began discovering who these believers were and what they taught. About a year later we decided to visit a couple of churches just to observe. What we discovered about Seventh Day Baptists is this:

—They view the Bible as the inspired Word of God and use it alone in matters of faith and practice. (2 Timothy 3:14-17)

—They are not ashamed of the Gospel of Jesus Christ and are committed to sharing the Good News. (Romans 1:16, 17)

—They believe that Jesus is coming again and that eternal life begins in knowing Christ as Lord. (John 6:39, 40)

—They understand that believers are baptized into only one body comprised of all true believers. (Matthew 28:18-20)

—They believe and practice

the priesthood of all believers and the autonomy of the local congregation. (1 Peter 2:5, 9)

—They accept God's commandments as moral principles that are upheld because of a love for God's grace. (James 2:8-13)

—They remember the Bible Sabbath, established at creation, as a time of spiritual re-creation for all. (Mark 2:27, 28)

—They are joyful people who respect the differences in individuals and encourage equality. (1 Corinthians 12:12-27)

Looking back, we now realize that "true church" denominations are focused primarily on the propagation of their own institutions. They do this by substituting man's authority for the authority of God's word and by emphasizing doctrines that often become a substitute for the

believer's freedom found in the genuine Gospel of Jesus Christ.

We praise God today for these Christian believers known as Seventh Day Baptists, who though small in number have faithfully preached an everlasting Gospel ever since the mid 1600s. As a part of the body of Christ, we have been greatly blessed as we have learned to trust in God alone for our salvation and have joined in fellowship with these believers.

Ralph Remick is a member of the Santa Barbara, California, Seventh Day Baptist Church. He is Fiscal Systems Division Chief for the County of Santa Barbara.



Rediscovery of God

by John Laughlin

*"To see Thee is the End and the Beginning
Thou carriest me and Thou goest before
Thou art the Journey and the journey's End."
—King Alfred*

Since joining the Seventh Day Baptists six years ago, my life and my Christianity have been enriched. I was then a Catholic. I liken becoming a Seventh Day Baptist member to the confluence of two rivers—each the product of smaller rivers, streams, tributaries and countless small branches that intertwine like roots of a giant tree holding

together the land mass—which is Christianity; emptying out at journey's end into the vast ocean—which is God.

I was introduced to Seventh Day Baptists through a serendipitous meeting with Pearl Hibbard-Nagel while attending a conference on Psychotherapy and Spirituality which Pearl had helped to organize. Soon I began to attend Pearl's church—both of us knew the importance of couples worshipping together. A few months later I was baptized and two weeks prior to getting married, I joined the church.

Two experiences in particular have dramatically altered

my sense of myself as a Christian, and I thank God for the opportunity he placed in my path and the wisdom he gave me to act upon them by joining a Seventh Day Baptist church. These two experiences are baptism and Bible study.

BAPTISM

"Though Christ a thousand times in Bethlehem be born, if He's not born in thee, thy soul is still forlorn." —Angelus Silesius

The ritual most denominations provide for infants and their parents is important for welcoming the new soul into the church community with promises to do all possible to help that child grow spiritually. However, the experience of baptism is such a mystical adventure that it demands a knowing participant, for one cannot experience rebirth when one is so close to just having been born.

What is the magic of baptism for me? It does not spare

...the experience of baptism is such a mystical adventure that it demands a knowing participant, for one cannot experience rebirth when one is so close to just having been born.

Man's Sabbath

Gordon MacDonald, 1984

"The person who establishes a block of time for Sabbath rest on a regular basis is most likely to keep all of life in proper perspective and remain free of burnout and breakdown...."

"Why did God choose to rest? Because God subjected creation to a rhythm of rest and work that he revealed by observing the rhythm himself.... This rest was not meant to be a luxury but rather a necessity for those who want to have growth and maturity. Sabbath rest penetrates to the deepest levels of fatigue in the inner private world."

me the trials of life; nor does it separate me from sin; nor does it insure that I will not be separated from God. On one level it does not change my life at all; yet on another level it is like being struck by lightning. Baptism by immersion is that "wonderful trauma" that wounds me and for a moment I am on the cross with Jesus and forever hear his words to me and see his grace. It is a moment in time that is for all time where I entered what Augustine called, "...the deep but dazzling darkness."

Submerged in the water, I felt as a child again, washed clean of the many layers of adulthood built against the harshness of life. In that moment, I entered the kingdom, for I had become as a little child and had *inscaped* to God (Gerard Manley Hopkins). Rising from the depths of the pool, I broke through the imperceptible surface to re-enter the world. It is the same thin surface that separates life from

death, life in the world from life of the world. The threshold between being saved and being lost is not a chasm, but the thinnest possible, even placid, surface. In coming up out of the water, I received the Spirit of peace in the form of ecstasy that filled my heart with the intention of God.

BIBLE STUDY

"The Bible gives to every man and to every era such answers to their questions as they deserve. We shall always find in it as much as we seek and no more..."—Karl Barth

Until joining a Seventh Day Baptist congregation, I had hardly ever looked at the Bible. I had grown up in a pre-Vatican church which placed little emphasis on Bible study. By the time I reached adulthood, it had become a "dead book," full of dead people and irrelevant stories. Sabbath School introduced me to a book that is as alive and vital today as

when the events contained within it occurred. Proof of its relevancy takes place every Sabbath in Bible class when we have the opportunity to question and challenge each other.

Recently, we were discussing the seasonal stories of Christmas and the degeneration of this holy time of year. Some felt so torn between the demands of faith and society that their solution was to hope for Christmas to be over so that they could look forward to a holy day free of secularization—Easter. Then someone mentioned the Easter bunny. In our heated discussion, someone reminded us that for even a brief time, we had been touched by the spirit of Christmas for Christ as *Logos* had come to dwell among us and in our thoughts: "*Truth lies in ambush for us... (it) is not something we grasp, but something that grasps us.*"—Alan Jones

I cherish the expression of this religious freedom, for it is

Man's Sabbath

Elizabeth O'Connor, 1979

"Of course, a decision to keep the Sabbath can become another heavy rule to give us a long-faced look, or it can be a means of liberation—freeing us from all the deadlines that we are always making for ourselves and for each other. Perhaps on the Sabbath we can find time to be with each other, to listen to each other and care for each other. If we give ourselves permission to bake, or mow the lawn or shop on the Sabbath, perhaps we can learn to be present to each other and create our heaven right now, straighten out our priorities and join the revolution because we have had time to deal with the question of 'What is to be done?'"

a creative time when new insights break through and I am touched by God. This cannot happen in a church where one is spoon-fed doctrine and where there is no forum for examination and debate. Nor can it happen unless I become personally involved in the "Word," taking what I am reading seriously and not simply agreeing with abstract propositions. Thomas Merton, in his little known work, *Opening the Bible*, wrote: "Any involvement is dangerous, because it lays one open to unforeseen conclu-

sions.... *The Bible prefers honest disagreement to dishonest submission.*"

IN SUMMARY

The growing edges in our lives are paradoxically also our weakest; where my faith is most powerful, it is also most vulnerable. There are many times that I lose God and enter that empty, doubting state where I am surviving without hope, holding on by my own willpower until false pride and self-righteousness burn clean through. My inner life is then a receptive vacuum and I am

again ready to receive God into my life. At such times, I recall the words of Henry Suso, "When I was not, You gave me being. When I had separated from You, You did not separate from me; when I wished to escape from You, You held me sweetly captive. Yes, You Eternal Wisdom, if my heart might embrace you and consume all my days with You in love and praise, such would be its desire; for truly that one is blessed whom You anticipate so lovingly that you allow nowhere true rest, until that one finds rest in You alone."

John Laughlin, a licensed psychiatric social worker and Associate Director of VESTA Foundation, is a member of the Central Seventh Day Baptist Church in Upper Marlboro, Maryland.



Statement of Belief of Seventh Day Baptists

Introduction

2 Corinthians 3:17-18; 2 Timothy 2:15; Romans 12:2; Ephesians 4:3-6, 15; Romans 10:17; 2 Timothy 3:16-17.

Seventh Day Baptists consider liberty of thought under the guidance of the Holy Spirit to be essential to Christian belief and practice. Therefore we encourage the unhindered study and open discussion of Scripture. We uphold the individual's freedom of conscience in seeking to determine and obey the will of God.

The following statement is not intended to be exhaustive, but is an expression of our common belief, which is derived from our understanding of Scripture.

God

1 Timothy 1:17; Deuteronomy 6:4; 1 Kings 8:27; 1 John 1:5; Genesis 1:1-2; Acts 17:24-25, 28; Psalm 90:1-2; Matthew 28:19; John 3:16; Isaiah 57:15; 2 Peter 3:9.

We believe in one God, infinite and perfect, the Creator and Sustainer of the universe who exist eternally in three persons—Father, Son, and Holy Spirit—and desires to share His love in a personal relationship with everyone.

The Father

We believe in God the Father, who is sovereign over all, and is loving and just as He forgives the repentant and condemns the unrepentant.

1 Corinthians 8:6; Ephesians 4:6; Ezekiel 33:11; 2 Thessalonians 1:6-8; John 5:24; John 3:16-18.

The Son

We believe in God the Son, who became incarnate in Jesus Christ, our Lord and Savior. He gave Himself on the cross as the complete and final sacrifice for sin. As our Risen Lord, He is the mediator between God the Father and mankind.

John 1:34; Hebrews 1:3; John 1:14-18; Romans 1:3-4; 1 John 3:16; 1 Peter 2:24; Hebrews 10:10-14; 1 Corinthians 15:20-21; 1 Timothy 2:5; John 14:6; 1 John 2:1-2.

The Holy Spirit

We believe in God the Holy Spirit, the Comforter, who gives spiritual birth to believers, lives within them, and empowers them for witnessing and service. We believe the Holy Spirit inspired the Scriptures, convicts of sin and instructs in righteousness.

John 14:16; 3:5-8; 14:17; Romans 5:5; 1 Corinthians 12:4-7; 2 Peter 1:20-21; John 16:7-11.

The Bible

2 Peter 1:20-21; Romans 3:2; 2 Peter 3:1-2, 15-16; 2 Timothy 3:14-17; Matthew 5:17-19; Psalm 119:105; John 20:30-31; Hebrews 1:1-2.

We believe that the Bible is the inspired Word of God and is our final authority in matters of faith and practice. We believe that Jesus Christ, in His life and teachings as recorded in the Bible, is the supreme interpreter of God's will for mankind.

Mankind

Genesis 1:26-27; Psalm 8:3-9; Micah 6:8; Matthew 5:44-48; 1 John 1:3; John 1:12.

We believe that mankind was created in the image of God and is therefore the noblest work of creation. We believe that human beings have moral responsibility and are created to enjoy both divine and human fellowship as children of God.

Sin and Salvation

1 John 3:4-5; Romans 3:23-25; Isaiah 59:2; 1 John 1:8-10; Romans 5:6-8; Romans 6:23; Hebrews 10:10-14; 1 Peter 1:3; John 3:16-18, 36; Ephesians 2:8-9; John 14:6; Matthew 25:41-46; Romans 5:10.

We believe that sin is disobedience to God and failure to live according to His will. Because of sin all people have separated themselves from God. We believe that because we are sinners, we are in need of a Savior.

We believe that salvation from sin and death is the gift of God by redeeming love accomplished by Christ's death and resurrection, and is received only by repentance and faith in Him. We believe that all who repent of their sin and receive Christ as Savior will not be punished at the final judgment but enjoy eternal life.

Eternal Life

1 Corinthians 15:3-4, 20-23; John 14:1-3; Matthew 24:30; Titus 2:13; John 17:3; 1 John 5:11-13; 1 Corinthians 15:42-44; John 10:27-28; John 6:40.

We believe that Jesus rose from the dead and lives eternally with the Father, and that He will come again with power and great glory. We believe that eternal life begins in knowing God through a commitment to Jesus Christ. We believe that because He died and lives again, resurrection with spiritual and imperishable bodies is the gift of God to believers.

The Church

Acts 20:28, 1 Corinthians 12:13, 14, 27; Romans 12:4-5; Colossians 1:18; Acts 2:42; Ephesians 2:19-22; Romans 15:5-7; Ephesians 4:11-16; 2 Peter 3:18; 1 Peter 2:4-10; Matthew 18:20; Hebrews 10:24-25.

We believe that the church of God is all believers gathered by the Holy Spirit and joined into one body, of which Christ is the Head. We believe that the local church is a community of believers organized in covenant

relationship for worship, fellowship and service, practicing and proclaiming common convictions, while growing in grace and in the knowledge of our Lord and Savior Jesus Christ.

We believe in the priesthood of all believers and practice the autonomy of the local congregation, as we seek to work in association with others for more effective witness.

Baptism

Romans 6:3-4; Matthew 28:19-20; Acts 2:41; Colossians 2:12; Romans 6:11; Galatians 3:26-27.

We believe that baptism of believers in obedience to Christ's command is a witness to the acceptance of Jesus Christ as Savior and Lord. We believe in baptism by immersion as a symbol of death to sin, a pledge to a new life in Him.

The Lord's Supper

Mark 14:22-25; Matthew 26:26-29; 1 Corinthians 10:16-17, 11:23-30.

We believe that the Lord's Supper commemorates the suffering and death of our Redeemer until He comes, and is a symbol of union in Christ and a pledge of renewed allegiance to our risen Lord.

Sabbath

Genesis 2:2-3; Exodus 16:23-30; Exodus 20:8-11; Matthew 5:17-19; Mark 2:27-28; Luke 4:16; Acts 13:14, 42-44, 16:11-13, 17:2-3, 18:4-11; Ezekiel 20:19-20; Hebrews 4:9-10; John 14:15; Isaiah 58:13-14; Luke 23:56.

We believe that the Sabbath of the Bible, the seventh day of the week, is sacred time, a gift of God to all people, instituted at creation, affirmed in the Ten Commandments and reaffirmed in the teaching and example of Jesus and the apostles.

We believe that the gift of Sabbath rest is an experience of God's eternal presence with His people.

We believe that in obedience to God and in loving response to His grace in Christ, the Sabbath should be faithfully observed as a day of rest, worship, and celebration.

Evangelism

Matthew 24:14; Acts 1:8; Matthew 28:18-20; 2 Corinthians 4:1-2, 5-6; 1 Peter 3:15, 2; Corinthians 5:17-20; Ephesians 6:14-20.

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



Seventh Day Baptist churches and groups

ALABAMA

Paint Rock, Paint Rock SDB Church

ARKANSAS

Fouke, Fouke SDB Church

Little Rock, Little Rock SDB Church

Texarkana, Texarkana SDB Church

CALIFORNIA

El Cerrito, Bay Area SDB Church

Lake Elsinore, Evangelical SDB Church

Los Angeles, Los Angeles SDB Church

Carson, All Nations SDB Church

La Cañada, Foothill SDB Church

Lenox, S.W. Los Angeles SDB Church

Highland Park, Primera Iglesia Hispana

Riverside, Riverside SDB Church

San Diego, San Diego SDB Church

San Gabriel Valley, SDB Church of Faith

Santa Barbara, Santa Barbara SDB Church

COLORADO

Boulder, Boulder SDB Church

Denver, Denver SDB Church

CONNECTICUT

Middletown, Pine Street Gospel Chapel

Waterford, Waterford SDB Church

DISTRICT OF COLUMBIA

Washington DC, Washington SDB Church

FLORIDA

Daytona Beach, Daytona Beach SDB Church

Bradenton, Bradenton SDB Church

Palatka, First SDB Church of Putnam County

Miami, Miami SDB Church

GEORGIA

Atlanta, Metro-Atlanta SDB Church

ILLINOIS

Stonefort, Old Stonefort SDB Church

KANSAS

Nortonville, Nortonville SDB Church

MARYLAND

Upper Marlboro, Central SDB Church

MICHIGAN

Battle Creek, Battle Creek SDB Church

White Cloud, White Cloud SDB Church

MINNESOTA

Dodge Center, Dodge Center SDB Church

MISSISSIPPI

Chatawa, Sunshine Mountain SDB Church

MISSOURI

Centertown, Central Missouri SDB Church

Doniphan, Naylor SDB Church

Kirkwood, Kirkwood SDB Church

NEBRASKA

North Loup, North Loup SDB Church

The World's Sabbath

A. H. Lewis, 1910

"The sabbatic idea, the idea of consecrated work and consecrated rest, is one of the most powerful forces that civilization has known. It is the historical fact that this idea came through the week and the seventh day of the Hebrews. It came as a loving command and a saving suggestion from Jehovah. It was an anticipation of man's spiritual needs and his intellectual inquiries."

Clifford Hansen, 1962

"Not only is the Sabbath a symbol of our spiritual rest in God; it is also a means for attaining it. The Sabbath carries the basic ideals of our faith as Christians; and it provides the time so essential for that spiritual culture which will build those ideals into human life."

NEW JERSEY

Marlboro, Marlboro SDB Church

Plainfield, Plainfield SDB Church of Christ

Raritan Valley, Raritan Valley SDB Church

Shiloh, Shiloh SDB Church

NEW MEXICO

Albuquerque, Albuquerque SDB Fellowship

NEW YORK

Adams Center, Adams Center SDB Church

Alfred, First SDB Church of Alfred

Alfred Station, Alfred Station SDB Church

Brookfield, SDB Church of Brookfield-Leonardsville

Berlin, Berlin SDB Church

Little Genesee, First SDB Church of Genesee

New York, New York City SDB Church

Richburg, Richburg SDB Church

Schenectady, Schenectady SDB Church

Verona, Verona SDB Church

NORTH CAROLINA
Hendersonville, Berean SDB Church

OHIO

Columbus, First SDB Church of Columbus

OKLAHOMA

Oklahoma City, Oklahoma City SDB Church

OREGON

Portland, Portland Area SDB Church

PENNSYLVANIA

Hebron, First SDB Church of Hebron

Philadelphia, Hope SDB Church

Salemville, Bell SDB Church of Salemville

RHODE ISLAND
Ashaway, First SDB Church of Hopkinton

Rockville, Rockville SDB Church

Westerly, Pawcatuck SDB Church

SOUTH CAROLINA

Aiken, Aiken SDB Church

Charleston, Low Country Christian SDB Church

SOUTH DAKOTA
Rapid City, Black Hills SDB Church

TENNESSEE
Memphis, Christ SDB Church

Blountville, First SDB Church of Upper East Tennessee

TEXAS

Austin, Austin SDB Church

Dallas/Ft. Worth, Dallas/Ft. Worth SDB Church

Houston, Beth-el SDB Church

Houston, First SDB Church of Houston

Lakeside City, First SDB Church

Lubbock, Lubbock SDB Church

WASHINGTON

Centralia, Centralia SDB Church

Seattle, Seattle Area SDB Church

WEST VIRGINIA

Lost Creek, Lost Creek SDB Church

Middle Island, SDB Church at Middle Island

Salem, Salem SDB Church

WISCONSIN

Albion, SDB Church of Albion

Bruce, Imalone Fellowship

Madison, Madison SDB Church

Milwaukee, Milwaukee SDB Church

Milton, Milton SDB Church

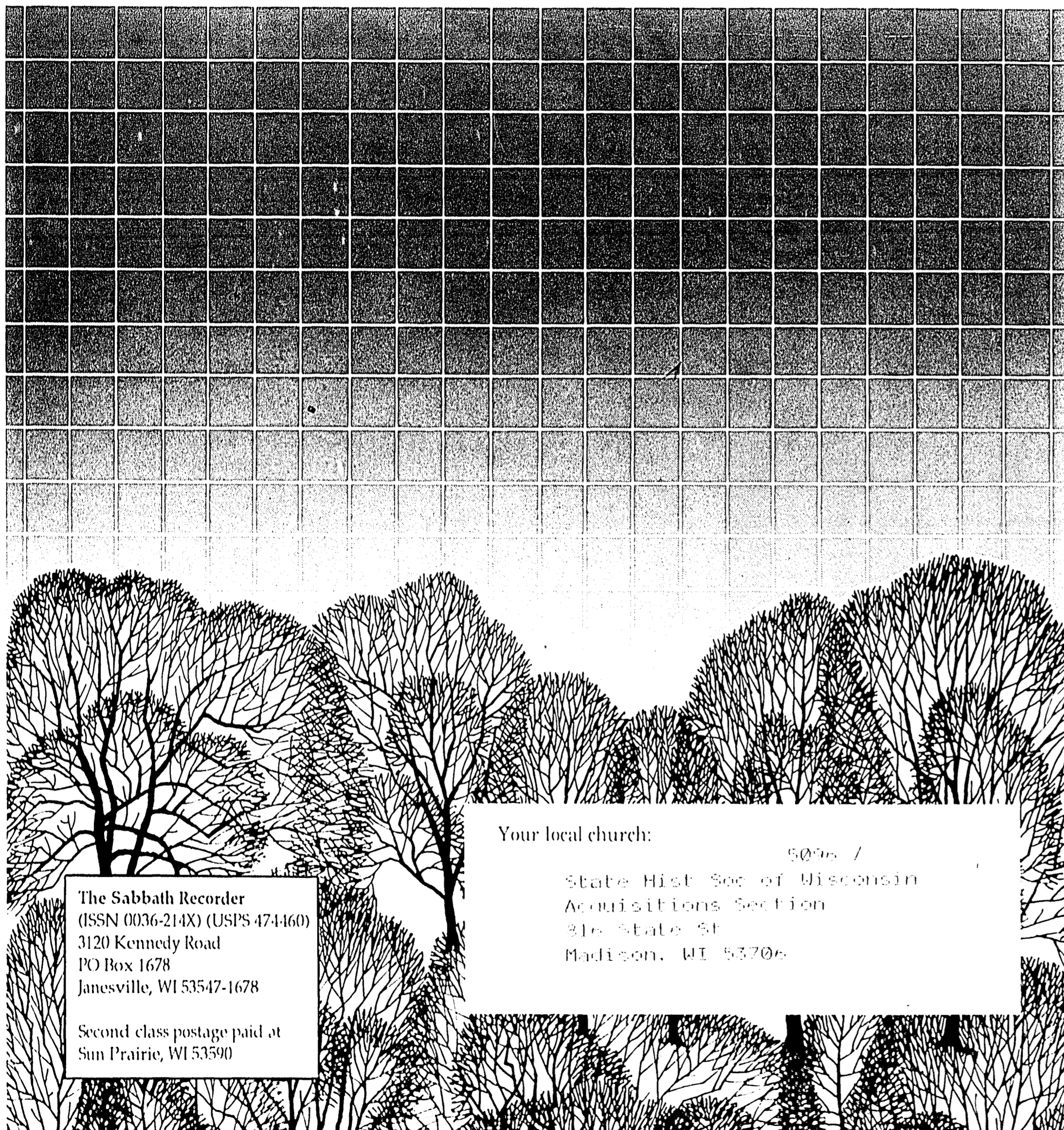
New Auburn, New Auburn SDB Church

Walworth, Walworth SDB Church

ONTARIO, CANADA
Toronto, First Toronto SDB Church

Eugene H. Peterson, 1988

"Is God saying anything to this world? Who knows? If anyone is going to know, it will require some first class looking and listening, the kind of first-class looking and listening that Sabbath keeping nurtures, and matures."



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 Acquisitions Section
 316 State St
 Madison, WI 53706



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 FIFTH-DAY, SEPTEMBER 5, 1889.
 and Christ be all greatness has given you, how do you call a bishop to the thought. Me

THE SABBATH RECORDER
 SEVENTH DAY BAPTIST
 OUR 137th YEAR
 APRIL 1981

Change

THE SABBATH RECORDER
 August 4, 1973

THE SABBATH RECORDER
 PRAYERS, N. Y., APRIL 1, 1907

January 1985
 THE SEVENTH DAY BAPTIST
SABBATH RECORDER

1844 Centennial Number 1944
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