

The

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*News for and about
Seventh Day Baptists*

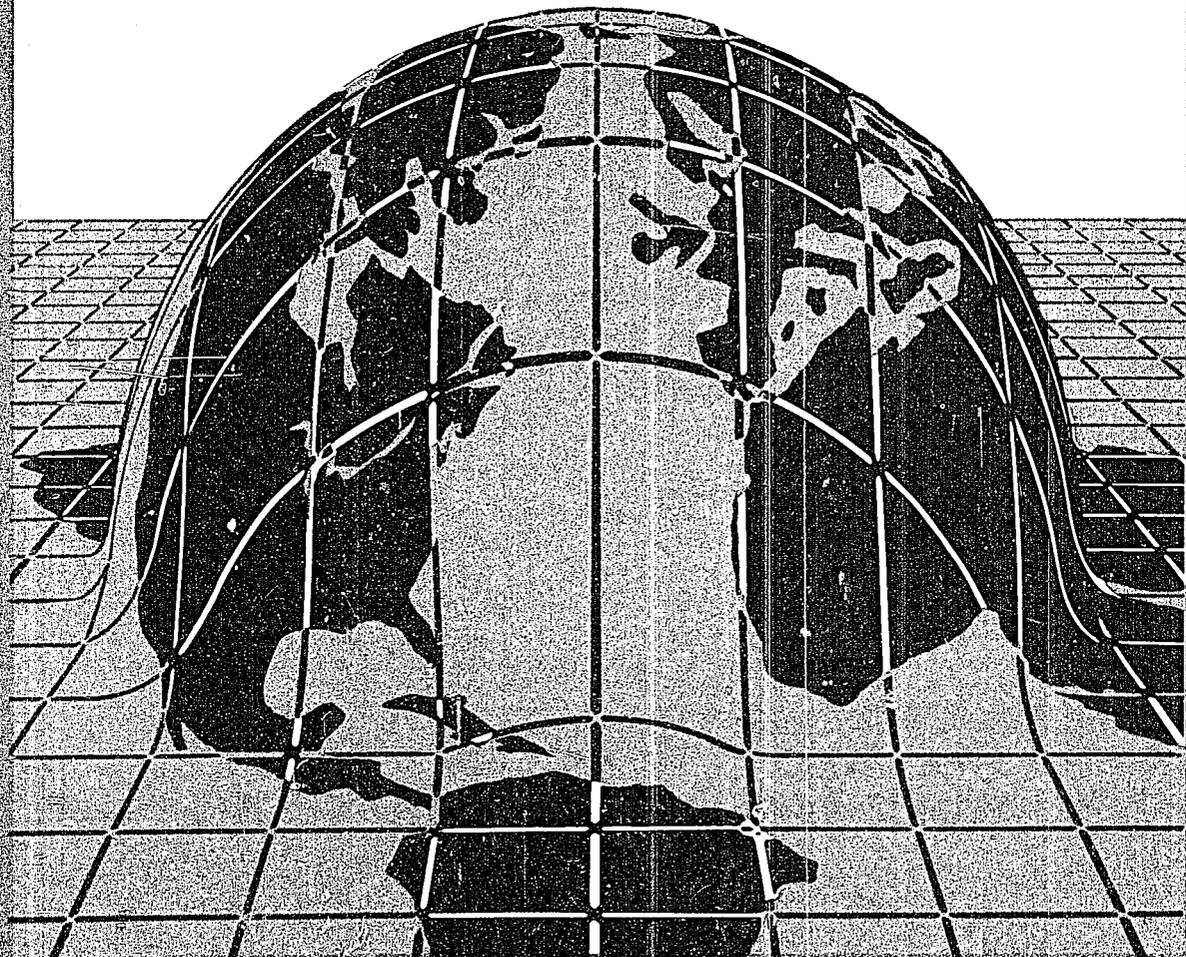
January 1990

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“Go into all the world...”

Missions in the 1990s



COME TO KANSAS FOR CONFERENCE 1990

Seventh Day Baptist General Conference
Bethany College—Lindsborg, Kansas
August 5-11, 1990

The Sabbath Recorder



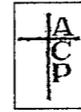
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Kevin Butler
Editor

Leanne Lippincott
Assistant Editor

Camille Henry
Administrative Assistant

Contributing Editors
Ernest K. Bee, Rodney L. Henry, Leon R. Lawton,
RuthAnne Peil, Marilyn Merchant, Joe Samuels,
Don A. Sanford, Dale D. Thorngate.

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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, we 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. The Bible is our authority both for our faith and our daily conduct.
- freedom of thought under the guidance of the Holy Spirit.
- the congregational form of church government. 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 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—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, write: Seventh Day Baptist Center, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678

Children's Associated Conference musical

"We Like Sheep" by Kathie Hill

A children's musical teaching the love of the Good Shepherd.
(Sparrow pub.)

To audition for—
singing: send tape of you singing any song
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Malawi: Land of opportunity

Kwacha, Malawi! Arise!

"Kwacha! Kwacha!" chants Malawi's President Banda. "Kwacha!" the crowd responds. The word means "come along" or "arise." To the people of Malawi it now has the connotation, "Throw off the yoke of the past and rise to the challenge of the present and future." Such is the determination of a people who received their independence from England 25 years ago.

Malawi, located south of the equator, is bordered by Tanzania, Zambia and Mozambique. The narrow inland country is dominated by her enormous lake, the

third largest in Africa. Lake Malawi is 355 miles in length by 10 to 50 miles in width. David Livingstone discovered the lake in 1859 and named it Nyasa, meaning "broad water." The surrounding country was called Nyasaland. The new nation (a republic since 1966) adopted the name Malawi, "Land of Flames," perhaps due to the bright haze from the lake.

The people of Malawi

Bantu people have lived in Malawi for many centuries. Chichewa is the chief language, with English and other African languages also spoken.

Nearly all of Malawi's six million residents are African. It is one of the most densely populated African countries with almost 90% of its

Village life has not seen much change.

peoples living in traditional villages. The remaining urban dwellers—concentrated in Zomba, Blantyre, and Lilongwe (the new capital)—often maintain close ties to rural communities.

Village life has not seen much change. People live in mud huts under grass-thatched roofs, and sleep on mats on a dirt floor. The women plow and plant. They pound corn into meal, then cook it into a thick mush, called "nsima." Some villages have a schoolhouse, a community hall, and perhaps a few small stores selling clothing, tea, kerosene, spices, soap, and sugar. A Chief (more recently called "TA" for "tribal authority") rules the village and is the symbol of authority.

The Malawians are gracious, hospitable persons. They live simply and peacefully, displaying courtesy and good manners with friends and neighbors. Dr. Banda has stated on several occasions that "other countries have their wealth in gold, copper, coal, etc., but Malawi's greatest asset is her people."

Seventh Day Baptist beginnings

Joseph Booth, an English Baptist, began work in 1892. On a visit to America in 1898 he and his wife

became convinced of the Sabbath and joined the Plainfield, New Jersey, Seventh Day Baptist Church. They returned to Malawi the following year under the Sabbath Evangelizing and Industrial Association—a new SDB Mission organization. The work did not prosper in its industrial farming phase and Booth had to leave the country prior to World War I. National pastors carried on their witness and work for decades.

In 1947 Rev. Ronald Barrar of the Auckland, New Zealand, Seventh Day Baptist Church responded to pleas for leadership. A small parcel of land was purchased to begin education and medical work. This became known as Makapwa. Individual, church, and group support came from New Zealand, Holland, England and the United States.

Two American nurses, Joan Clement and Beth Severe, went to aid the growing work in 1953. Barbara Bivins and Sarah Becker joined them in the medical work six years later.

Following Rev. Barrar's withdrawal from the field, Rev. and Mrs. David Pearson took up their duties in 1954. They served much of the time until April, 1988.

Educational and Medical Ministries

Joan Clement was headmistress at an enlarged primary school at Makapwa in 1953. Today, schools at Thembe and Chikanda enroll over 1,000 students with all Malawian leadership.

Dr. Victor Burdick became the surgeon and supervisor of Makapwa hospital in 1957. He and Beth Severe were married in 1959,

serving until May 1970. A clinic was opened at Thembe, at Sandama (to be moved to Chipho) and at Thomas, where they have a maternity ward. Mobile clinics care especially for children under 5 years old. Missionaries Rev. and Mrs. John Conrod served from 1970-72, and Elizabeth Maddox

at Conference time and helped to sharpen the training focus like the Training In Ministry and Extension (T.I.M.E.) in the United States.

New Missionaries

Responding to request for a construction missionary, the Australasian SDB Conference and the

From 24 churches with 1,000 members in 1953, there were 31 churches and 63 branches with nearly 5,000 members by 1988.

served as a short-term nurse in 1971-72. Menzo and Audrey Fuller served between 1973 and 1979 as Audrey trained Malawians to assume full responsibility for the medical ministries.

Central Africa Conference of Seventh Day Baptists

Incorporated in 1969, the Central Africa Conference of Seventh Day Baptists (CAC-SDB) has expanded the evangelistic work of the churches. From 24 churches with 1,000 members in 1953, there were 31 churches and 63 branches with nearly 5,000 members by 1988. Eight churches are in neighboring Mozambique.

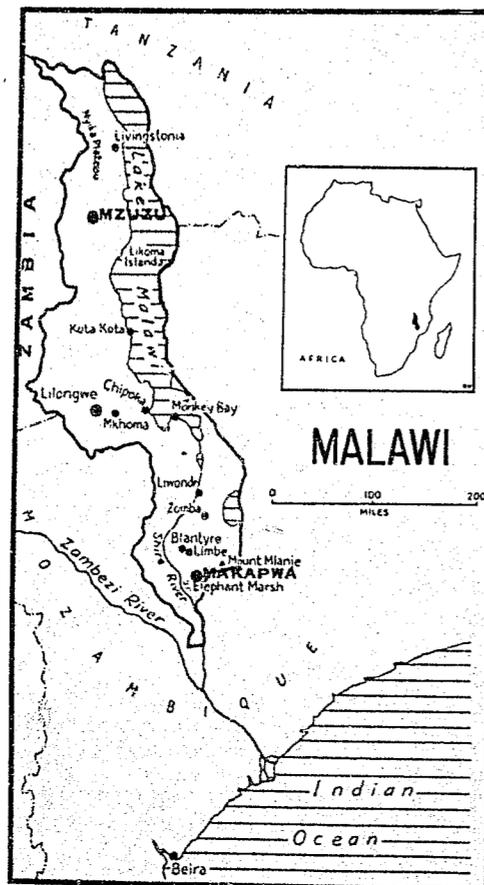
Over a dozen pastors have received training at Likubula Bible Institute in Blantyre, but in recent years, Theological Education by Extension (T.E.E.), led by Pastor A.K. Harawa has trained bi-vocational pastors. In September 1989, Rev. Rodney L. Henry visited Makapwa

Missionary Board USA called and sent Ian Ingoe, a member of the Auckland, New Zealand, SDB church, with his family to serve from September 1989. En route to the field they took special courses at Missionary Internship, visited several local churches and General Conference USA/Canada. The Ingoes arrived in Malawi in time to participate in the annual session of the CAC-SDB at Makapwa.

Ian will initially supervise construction of a new clinic at Chipho, where there are tens of thousands of Mozambique refugees now being served out of Sandama and with mobile clinics. He will also teach building methods and maintenance, and visit local SDB churches to aid in ways needed.

Pray that the Lord of the harvest will raise up new Malawian leadership for church extension and evangelism, and service in the growing medical ministries. **SR**

The Malawians are gracious, hospitable persons.



One day at a time in Malawi

Reprinted from *The Link*, October 1989
SDB Newsletter in Australia

The Ingoe family is now settled in their Malawi home at Makapwa Station, south of Blantyre, alongside the railway connecting Malawi with the port of Beira on the East Coast. (Note: This line is not open in Mozambique because of their civil war.)

After a hasty departure from New Zealand—with travel arrangements confirmed only two days before leaving, the sale of their house the day before, enrollment at Missionary Internship the day of their arrival at Detroit, Michigan—they settled to one month's intensive training.

This was followed by attendance at U.S. and Canada Conference (at Portland, Oregon) and direct participation in mission-related events. This was followed by travel to several churches and ensuing meetings, then departure to the

United Kingdom for a few days with family and a Sabbath meeting at the Mill Yard S.D.B. Church.

The required work permit, needed for entry into Malawi, was not received until almost the projected date of departure. In the ensuing rush, evidently Malawi was not notified that the Ingoes would arrive as scheduled, so no one met them at Lilongwe. Also, the house at Makapwa had not been opened up or cleaned.

Just as well Ian had recognized that the Lord was preparing him to "take one day at a time." The shocks had not ended. As they checked the shops, they were surprised to note that a packet of rice-bubbles cost \$20 NZ (...No longer on the menu, unless we can explain, long distance, how they can make their own.)

Their introduction to kerosene

refrigerators was equally difficult; the very ancient machine catching fire and boiling instead of the reverse! It was also a surprise when the chicken ordered for dinner arrived crowing. By Sabbath, September 23, Ian was able to report that they were more settled and getting organized. A start has been made with the first building project at Chipho and they have had opportunity to witness while travelling on the train to the project.

Your continued prayer support is requested for the whole Ingoe family during this difficult period of adapting to a totally different way of life. *SR*

by Rev. Ronald H.F. Barrar, pastor,
Auckland, NZ, and chairman,
Australasian SDB Conference,
Department of Evangelism

Malawi Update

October Report from Missionary Ian Ingoe



Ian and Trudy Ingoe and children,
Nichola and David

This month started very well with the Bell Trust promising K500,000 (US \$183,824) to the Central Africa Conference of SDBs for the building of a secondary school. We have not received the money but we live in hope as this will be a good step forward for Christ and His people in Malawi.

Cement for the new clinic at Chipho (700 bags at K20—\$7.35—per bag, which is at least twice the cost in Pastor Pearson's day) were delivered by train and unloaded by workmen. These men work really hard for little wages, so we buy bananas for them every time I am at the job.

Three days later I cycled down to check the levels and made sure all cement was packed away. The

project is going well with foundations built for the clinic and two staff houses. There are only 80,000 bricks made so we are making more.

Sabbath at Makapwa, Mr. Mkandawiri, the medical administrator, gave the sermon and I took the afternoon Bible study. Sunday, Trudy took morning worship and then I went to Chipho to start laying bricks. On October 10 we went to Blantyre to celebrate Nichola's birthday after having a party at Makapwa. I spent the rest of the week trying to organize materials for Chipho. We went back to Makapwa the 16th, where I did some teaching on "the Role of Missionaries in the Church." Also Trudy took a class on "the Role of

Women in the Church."

On Sabbath, October 21, I preached at the Naperi (Blantyre) church on not to be beggars, as all we have been asked for since arriving is money. So I felt I had to preach on the subject and tried to show that America and New Zealand would not give to someone who was not willing to help themselves. The people here want us to visit the churches to help motivate tithing and self-reliance.

We returned to Makapwa the

24th to take pictures of all the students at a three-week seminar for deacons and elders on self-reliance, funded by the Christian Service Committee (CSC). We were just in time to catch the train to Chipho and sang choruses all the way. We returned to Makapwa, had lunch with the students, and drove back to Blantyre.

The South African trip was very successful, saving money on the pickup truck and cap. Our major disappointment was that no double

cab units were available. Spare tires and parts for the Daihatsu ambulance, some tools for our building projects, and a small motorcycle were also obtained. The cycle will save on petrol costs for my personal travel.

Trudy intends to encourage home craft, which can be subsidized by the Christian Council, Malawi (CCM). This will enable the women to save money and earn money for the church. *SR*

Answering God's Call to serve in Malawi

An earlier testimony by Ian Ingoe

I believe God has been calling me for many years, but I was too deaf to hear, too blind to see.

In 1985, when I witnessed my daughter being born, my conscience was re-awakened. The Lord gave me an awakening of responsibility. We returned to New Zealand from England and it was there that the Lord came into my life.

I was convicted of the Sabbath, but was unable to accept the Adventist doctrines of my friend's church, so I looked for a Sabbath-keeping church and was truly blessed to find the Auckland Seventh Day Baptists. Here I found a warmth, a gentle people, and after talking to the pastor, I believe I found peace. Christ came into my life because I found He was alive in this church.

I then went forward in baptism and asked for the gift of the Holy Spirit. Since that day my life has taken a complete turnaround and I find that time is a very important thing in my life and I try not to waste it. My wife has grown closer and was recently baptized.

T.I.M.E. studies began because I wanted to know more about the Bible in order to serve. Since then it has become an important part of

my life because I feel the Lord is calling me into the ministry. I try to put God first in my life and at times I have made a wrong turn and it has upset me.

I have been an acting deacon for the past year and I find this position very good to deal with my pride. The position allows me to lose some of my false pride because I believe we are all here to serve.

The Lord called me back to England last year to see my ailing father. This was an amazing experience for me as a new Christian, because I knew it was the Lord telling me to go and see my father. But the cost was heavy for my young family. My father died 10 days after I returned, two hours before my son was born.

It was about this time I knew that God was calling me to Africa. However, I had to wait on the Lord because there were many obstacles to overcome. Slowly God has paved the way for my family and me. Sometimes I feel inadequate, but I know the calling is from God, so His Spirit will make me adequate in all things.

I sometimes look in the mirror and wonder where that man I used to be has gone. For it is an incred-

ible thing to have Christ in your life, and I give praise that He came into mine and my family's. At every possible opportunity I try to tell someone about what Jesus has done for me. Whether I receive a good response, or bad, I have to tell people because everyone should be allowed to have the love of Christ in their life.

In calling to mind the gifts and talents that the Lord has given me, I look back over my life and see a love for travel and an ability to work in strange cultures. Another gift that the Lord has blessed me with is a pair of hands and a head that, combined, can do most jobs in the building trade. They can also strip down and rebuild car engines, cook, and do many other things.

I believe that these gifts are essential in the field when having to do tasks away from modern technology. I become excited at the thought of using these gifts for the Lord's work, and being able to do it in another country excites me all the more. I feel the Lord is calling me to be in the field, and Malawi is where He wants me and my family. I truly long to be doing a work for God every day. This would give me great satisfaction. *SR*

A stirring visit to South Africa

by Dr. Lewis H.V. May

Does it make sense to you that we took an African safari and the most exciting thing we did was attend a Xhosa SDB Convention? It all happened in Khwazikili Black Township near Port Elizabeth in South Africa.

Leon Lawton wrote to Br. James Siwani telling him that he had a couple of Californians who wanted to attend their conference. So they changed their whole program to occur when we could be there! A group of 191 people came, walking or riding buses several hundred kilometers from Transkei and along the Indian Ocean coast of South Africa.

Nancy and I were greeted at the airport by a happy singing group of SDB black faces. They'd had to report to the local officials that they were leaving their township to come to the airport to greet some white foreign visitors. (I noticed that someone with a long lens camera was taking our pictures as we hugged each other in greeting.)

The Conference had leased a car

to take us out through the black township (reminiscent of Tijuana) to the pleasant home of Elizabeth Mazomba and the church they had leased for the weekend.

Then the fun began! The Friday afternoon worship service began at 3:30 with our derrières placed firmly on unforgiving board benches. If they spoke in English someone translated to Xhosa (or the reverse) for the whole weekend so we knew what was going on.

We understood all but the songs, dancing and scriptures. Rev. James would say, "The scripture is Mark, chapter 11, verses 23 and 24." The choir would start singing the scripture with rhythm and a lot of body motion. Everyone sang and danced along through the scripture until it ended with sort of a diminishing sigh. Prayers were accomplished with everyone on their prayer



Choir at beginning of church service.



Congregation at hymn sing.

bones. The real moving prayers were given by Rev. James' mother, the mama Siwani. She was a jewel of love, and we exchanged hugs, smiles and nods but never a word that either one could understand.

Since Nancy and I really don't preach, we had carried along some

So they changed their whole program to occur when we could be there!

20 puppets. A puppet show with three voices in English—translated by one voice (Elizabeth Mazomba) in Xhosa—left some quizzical looks on all the 191 faces staring at Nancy. Yet they were gracious and clapped politely after we gave up.

Rev. Siwani preached on "Faith

A happy group met Dr. May (far right) and Nancy at the airport.



Without Works." Several undeserved nice things were said about foreign visitors. So they seemed to

Off to Mazomba's for supper—all 191.

appreciate our visit as much as we appreciated the opportunity to visit them.

Then, off to Mazomba's for supper—all 191. Cooking in the garage as well as the kitchen, all were well fed and happy. There was a very gracious pecking order at mealtime. Nancy and I were fed first, along with the Siwanis and various ministers, then the dining table kept the food shifting until the end. Finally, the cooks sat down

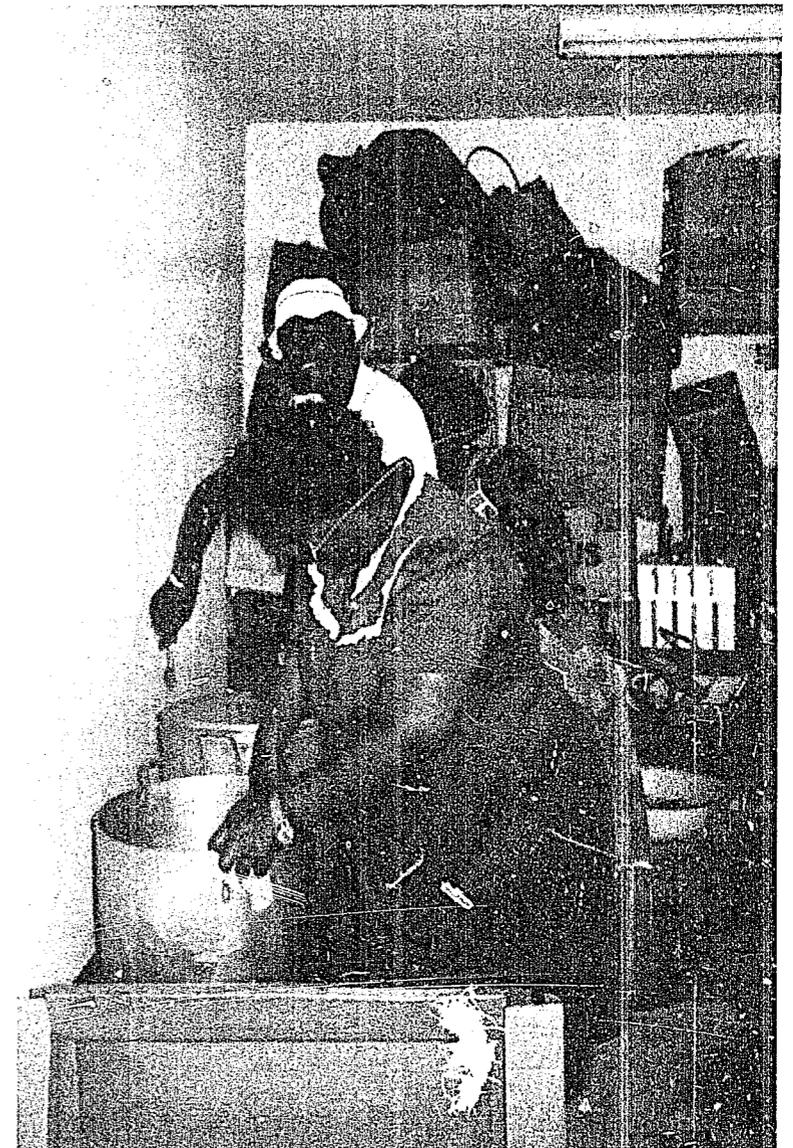


Dr. May thanking the people for the reception (with S. Tokota interpreting).

to eat.

Friday night the Conference had a reception and entertainment to greet us. Beautiful tribal dances by the children enthralled the older women so much that they had to get out and dance with them. Songs by the choir included both classical

cont. on next page



Cooks preparing the food for all 191.



One busy cleanup crew.

Latin anthems and Xhosa. The youth groups sang and danced. Most interesting was an "Innagi," in which a lady story-teller told the story of the creation and history of Seventh Day Baptists in South Africa in exhilarated Xhosa, ending with our visit to their conference.

Sabbath morning arose and, after breakfast, we went with the Siwanis to the 8:30 meeting. We were alone there. No one showed up for the meeting for a number of reasons for the simple reason that they had stayed up all night singing hymns. When the meeting did start as a business meeting, Rev. James was in hot water right away as one



The little ones perform a Xhosa tribal dance.

We exchanged hugs, smiles and nods but never a word that either one could understand.

pastor got up and stated that foreign visitors or not, that we should be having a regular Sabbath worship. A peacemaker finally settled that.

Then the Conference chastised one minister for not preaching to enough people to increase his saved souls. He defended himself rea-

sonably well, and other ministers offered to come and help with meetings. A reconciler again arose and smoothed out the ruffled feelings. Indeed, it was just like being in a Pacific Coast Association business meeting, where the president is usually exhorting the faithful and they independently decide just what the president can and cannot do.



Everyone got into the act (above) when the young people sang! Children (below) are a big part of any conference.

Trying to make peace at the business meeting.



After lunch, we came to the end of our visit, and the young people took us to the airport. Meanwhile, the adults finished their business with outsiders absent. Being SDBs, I am sure it was interesting, independent, and inspiring for those who attended the conference. It was all that for us. SR

SEVENTH DAY BAPTIST CHURCH. CONF.
AT KWAMASAKI. FROM 13-15.10.1989
PROGRAMME
"THEME"
"FAITH WITHOUT WORKS IS BARREN"

FIRST SESSION: FRIDAY
 OPENING SERVICE: REV. N.J. SIWANI 15:30-17:00
 PRESIDENTIAL REPORT 17:30-18:30
 SUPPER! SUPPER! SUPPER!
 RECEPTION: TOKOTA 20:00-23:00
 VOTE OF THANKS PASTOR M.W. SIWANI

SECOND SESSION: SATURDAY
 DEVOTIONS: PASTOR M.W. SIWANI 8:00-8:30
 REPORTS: 8:30-10:30
 GUEST SPEAKER: BROTHER J. MANI 10:00-11:30
 FAREWELL PRAYER: 11:30-12:30
 LUNCH! LUNCH! LUNCH!

THIRD SESSION
 DEVOTIONS: PASTOR J. MAUDLWANA 19:00-19:30
 MINISTERIAL MEETING: 19:30-20:30
 ORDINATION SERVICE: 20:30-22:30

The Conference program. Don't forget mealtime!



Dancing and saying good-bye to the Mays—African style.

Your work is a mission

by Jeff Trautman

What is your measuring stick for career success? Is your thinking rooted in a Biblical understanding of work or has it been colored by contemporary culture? Just as the complexity of a computer is driven by the simplest of inventions—the on/off switch—your career is fundamentally built on a simple but significant choice: how will you define success in work?

There are major differences between career success (today's style) and work as God intended it.

Career success has become a blend of three basic trends that evolved over the past 50 years. The post-depression era emphasized financial security, the post World War II emphasis was on acquisition and upward mobility, and the post 60s emphasizes personal fulfillment. The result of these trends is a commonly held view of career success that says, "I should become financially secure. I should acquire more than my parents and move forward in a career. I should find fulfillment in my work."

This ever-elusive view of career success is also prevalent among Christians. In fact, some believers have developed a theology that embraces this perspective. The words of Jesus stand as a challenge to this misdirected view of work. When our goal becomes a safe and secure life, we hear Jesus' words to the disciples:

Foxes have holes, and birds of the air have nests, but the Son of Man has no place to lay his head (Matthew 8:20, NIV).

When acquisition can so easily drive our career decisions, we are reminded:

...do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' ...But seek first his kingdom and all these things will be given to you..." (Matthew 6:31-33).

As our need for fulfillment grows without being satisfied, it becomes clearer that:

Whoever finds his life will lose it, and whoever loses his life for my sake will find it (Matthew 10:39).

Ironically, the success myth dominates our culture at a time when economic stability is fragile, acquisition and mobility are on the decline for many, and job-related stress appears to be at an all time high. If the law of supply and demand is true, this is the perfect



itself in creation. We believe in a God who is infinitely creative and has given to us the capacity to be finitely creative.

We are each uniquely gifted, with a measure of talents and abilities that equips us to excel in specific ways. *Expression means working in a way that expresses the gifts God has given you.* No amount of security or status can compensate for the joy of doing

There are major differences between career success and work as God intended it.

time to be marketing success. The buyers are hungry.

The Bible offers a timeless view of work that stands in contrast to security, acquisition, and fulfillment. Career success is the pursuit and blending of three primary objectives God designed for work. These are Expression, Provision, and Mission.

Expression

In Genesis 1, God expressed His very nature in creating the world. God created man and woman in His image. He endowed us with a unique nature that seeks to express

what you do best in your day-to-day activities.

Provision

We also read in Genesis that God created Adam and gave him an assignment. He was to take care of the garden. From the beginning, the dimension of provision has been a critical ingredient in successful work. *Provision simply means the exchange of our time and talents for goods and services.* We work to provide for our needs.

Unemployment in our culture is devastating because it strips the individual of this sense of provision. Each of us must choose how

much provision is enough. Interestingly, scripture does not set a "righteous income level" for us to pursue. However, there are clear guidelines that:

- We are all to be involved in provision (2 Thess. 3:11, 12).
- We are to cultivate a giving lifestyle (Luke 10:30-37).

Mission

Reading on in Genesis, we come to the story of Noah. Here is the third dimension of successful work called mission. The world is lost but loved, and God calls on Noah to build a boat as part of His reconciling and redemptive plan. *Mission is work that helps accomplish God's agenda in the world.*

Scripture is filled with accounts of everyday people whom God used to do extraordinary feats. Noah

The old view: Security, Acquisition, and Fulfillment.

The new view: Expression, Provision, and Mission

built a boat, Abraham explored new territory, Joseph rose to administrative prominence, Ruth prevented a massacre, David conquered difficult adversaries. In Hebrews 11, we're given an account of the diverse ways God accomplished His purposes through willing and available servants. You and I are made for mission. A critical success

factor is finding a "Kingdom cause" you can contribute to. God can and will use your gifts, life experience, and availability in reconciling the world to Himself.

As Christians, the challenge is to pursue and integrate Expression, Provision, and Mission into our career decisions. Some will have the privilege of realizing these objectives within their occupation. Others must go outside of "work for pay" to build more mission and, in some cases, expression into their lives. What matters is not how you pursue Expression, Provision, and Mission, but that you embrace these principles as the ultimate measuring stick of success in work. **SR**

Jeff Trautman is executive director of InterCristo.

service / sər - vəs / n. employment as a servant.



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Trust God for the harvest

A missions meditation

by Earl Cruzan

When Jesus was in Samaria, following his conversation with the woman at the well, he said to his disciples, "Behold, I say to you, lift up your eyes, and look on the fields, that they are white for harvest" (John 4:35). Also, when he sent out the 70, we find Jesus saying, "The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send laborers into his harvest" (Luke 10:2).

Many people were hungry for truth in Jesus' day. They were not finding fullness and peace through the forms of religion; both the

farmer's experience, but they failed to understand what Jesus was talking about. The disciples did not understand either.

It would seem that the message may have been primarily for the disciples, so Jesus explained it to them. Jesus may have wanted them to not be discouraged when the multitudes no longer followed him. It would also help them understand when some turned away from their teaching at a later time.

Several truths need to be considered: not all seed is going to bear

It doesn't matter who sowed the word, or who tended it. The fruit it bears is the important matter.

Jewish and the Gentile forms of religion were failing the people.

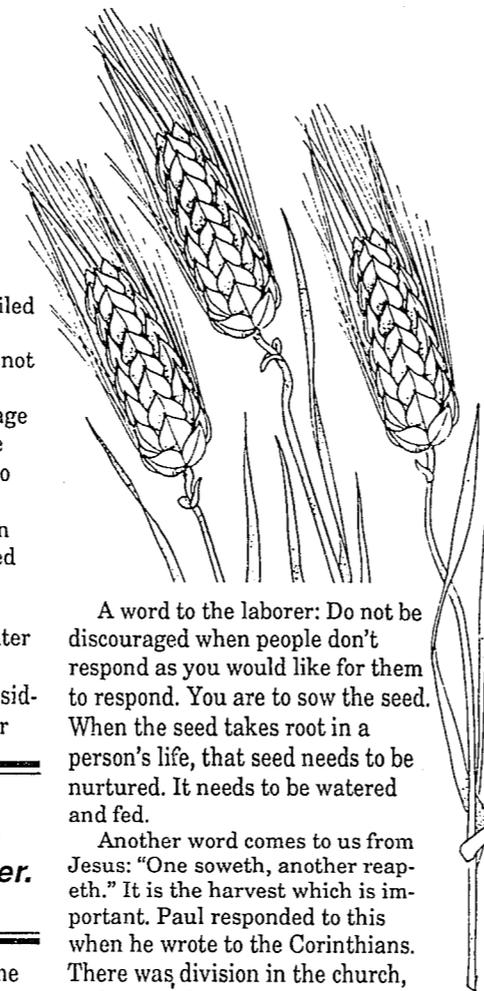
Many were flocking to hear this young teacher, the one who spoke with authority and with a sincerity which made them want to hear more. Yet, out of the multitudes who heard Jesus speak, only a few remained faithful. The disciples must have been elated when they saw the crowds coming to Jesus—there was a time when many wanted to make him king—and they must have been discouraged when they saw many turn away.

At one time, when the multitudes were pressing in, Jesus got into a boat and pushed out from the shore so he could teach the people. He told them about a sower who went out to sow his seed. He described how the seed responded differently according to the kind of soil it fell upon. The multitude may have understood this from the

fruit; some never takes root; some grows vigorously for a short time, but cannot take the stress of difficult times; some takes root and grows and produces fruit. Praise the Lord for those in whom the seed takes root and continues to grow. Not everyone grows at the same rate. The results won't be the same in everyone, even among the fruitbearers.

Yet the later commission to the disciples was "to sow the seed," "to share the word of God," "to make disciples." It was to teach so that the new disciples might grow in response to God's guidance.

The fields are white unto harvest today. There is a restlessness in the hearts of mankind throughout the world. The "way of self" and "me-ism" has not produced peace in life. The word needs to be shared! We must pray for laborers to be sent into the harvest!



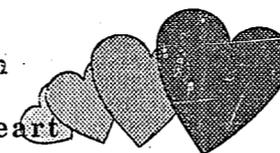
A word to the laborer: Do not be discouraged when people don't respond as you would like for them to respond. You are to sow the seed. When the seed takes root in a person's life, that seed needs to be nurtured. It needs to be watered and fed.

Another word comes to us from Jesus: "One soweth, another reapeth." It is the harvest which is important. Paul responded to this when he wrote to the Corinthians. There was division in the church, with some claiming to follow one teacher and some claiming to follow another. They were looking at human leaders. Paul told them that it doesn't matter who sowed the word, or who tended it. The fruit it bears is the important matter. And it is God who brings the increase. It is Jesus Christ who is to be praised.

The word here is to the church, but it is also to the laborer in the field. The call to the laborer is "to sow the Word." There should be rejoicing on the part of every laborer when fruit is borne. There should be no seeking for self-glory, no competition between one another. There should be rejoicing in the harvest and praise to God for it.

The fields are white unto harvest! Pray to God for laborers to go forth into the harvest! Sow the seed! Trust God for the harvest!

From
the
Heart



"For God so loved the world that he gave..."

by Rodney L. Henry

It was 10 years ago last November that the Henry family (with two children aged 2 and 4) packed all of their earthly possessions into eight suitcases and excitedly left for the Philippines. Though called and equipped by God for the task, within days we knew that we were in for an incredible challenge.

Those initial days brought new sights, sounds, and smells that we

house the millions of homeless and starving people of the world." "We can't save the whole world." People easily shift monumental challenges to the category marked, "That's their problem." In light of the overwhelming challenges facing this world today, this is a natural response. But is it a Christian response?

Burning in my heart is the phrase, "For God so loved the world that he gave..." The issue of love is foundational to my response to the world. If I focus first on what I can do to change the world, I soon get discouraged and overwhelmed. But if I can love the world as God loves it, I will never lose heart or motivation for giving of myself.

Several times I went up into the hills overlooking Cebu City with its population of 500,000. I would look down at Cebu at times when I was hurt or discouraged. In the early days I was so discouraged that I wondered why I should go on. Two things kept me going in difficult times: my call, and my love for the Filipinos. Over and over I prayed, "Lord, break my heart

with the things of this world that break your heart. And Lord, cause me to love the world as you love it so that I will give myself as a sacrifice."

Today there are many men and women serving the Lord around the world as both missionaries and national pastors. They give because they love the world along with their heavenly Father. Let's not forget to support them with our prayers. *SR*

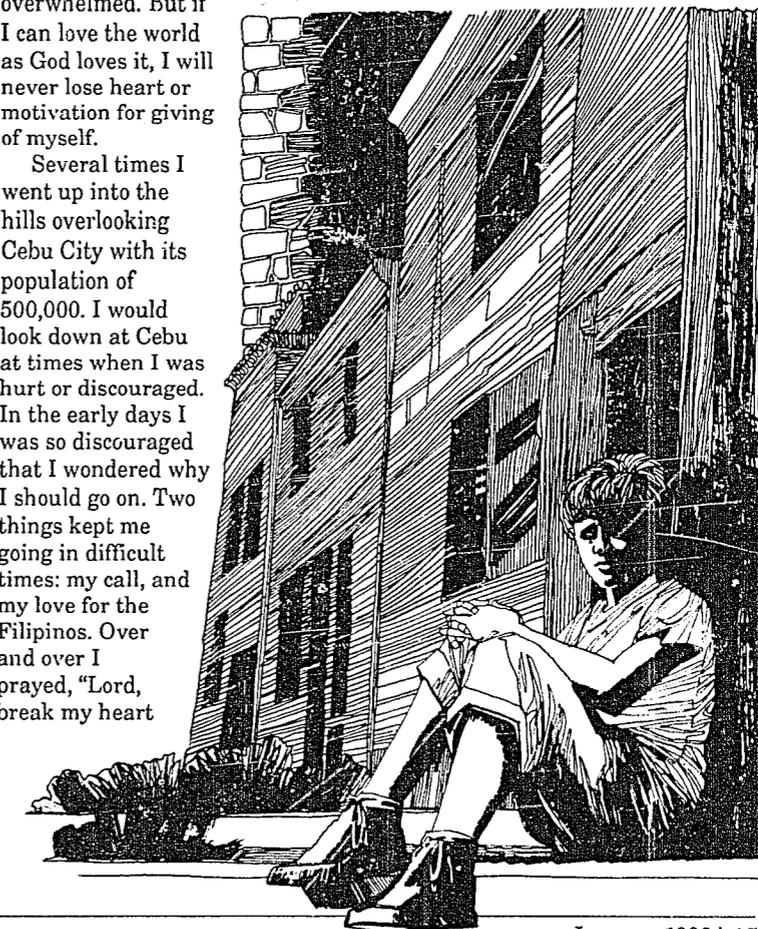
Rod Henry is Director of Pastoral Services for the SDB General Conference.

If I can love the world as God loves it, I will never lose heart or motivation for giving of myself.

simply did not know what to do with. But mainly, our initial days brought us face to face with human suffering like we had never seen before. The first two weeks were spent living in a downtown hotel while we awaited the completion of our apartment. Each morning, by stepping out into the street, we were stepping into the bedroom and living room of children, the blind, the lame, and the lepers who make the street their home.

To this, add the fact that most of the Filipino population had no idea what it meant to have a personal relationship with God through faith in Jesus. Evangelical estimates suggest that fewer than 10% of the Filipino population know Christ as their personal Savior.

Many people confront a suffering and sinful world by saying, "We can't solve the problems of the whole world." "We can't feed and



A new mission for oldsters

At the 1988 General Conference in Salem, West Virginia, former Conference presidents discussed the possibility of initiating dedicated service projects other than SCSC. We discovered that there are anxious "Senior Saints" and others waiting to put their skills to work for the Lord. They have time, energy, and a desire to serve. We need projects and a means of getting it all together.

In the following pilot demonstration project, the presidents invite you to call or write for more information about how you can be a part of this exciting mission.

The Camp Joy Board of Directors at Berea, West Virginia, has adopted a plan to renovate the basement of the main lodge building into a dormitory. This dormitory will be subdivided into five units with eight bunks in each unit. These units will serve as a dormitory for summer camps and retreats, and as family units at family retreats.

The basement will be completely finished including insulation; windows, lights, and electrical outlets in each unit; ventilating system; heat; and carpet. There will be built-in space for hanging garments and shelving for toilet articles.



The project will "happen" in May 1990 using Volunteer Saints in Dedicated Service—that's you! For three weeks our schedule will include devotions, Bible studies, work times, recreation, sharing, counseling, Christian movies, and more.

We need Volunteer Saints in Dedicated Service who will help with block laying, carpentry, insulating, electrical work, cooking, and encouraging, and those willing to learn and share Bible truths.

If you have one, two, or three weeks available, with a desire to grow spiritually and help complete the renovation project, call P.C. at (814) 766-3378, or write to Rev. Charles Graffius, RD 1, Box 158, New Enterprise, PA 16664. Ask for a free brochure describing the project and an application form.

There is space to park your R.V. or travel trailer, camper, tent, or you may stay in the existing dorms.

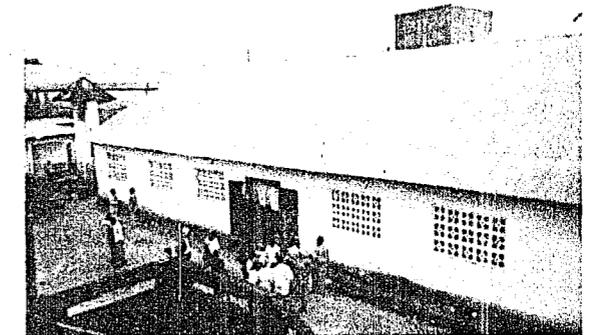


FOCUS on Missions

by Leon R. Lawton

Cameroon, West Africa

Rodney Henry, who visited this country last August, reports: "For 10 years Seventh Day Baptists in Cameroon have not been able to worship together. This is no longer the case. I was able to assist our Seventh Day Baptist brethren in joining with the Native Baptist Church of the Cameroon. Unable to get government recognition of Seventh Day Baptists, our brethren were graciously accepted by the Native Baptist Church (membership of 15,000) and allowed to establish Sabbath-keeping churches in the Native Baptist church. This group is asking that we send them a missionary to assist in the training of pastors. That missionary would also be able to teach the good news of the Sabbath to the pastors of 15,000 Native Baptists."



The Native Baptist Church building in Douala, Cameroon.



A group of SDB men (lower left) worships with the Native Baptist Church at a Sunday service. The choir (in white) is flanked by men on one side, women on the other.

Missouri Outreach, USA

Extension and Field Pastor Ronald Elston reports the new branch at Jackson, Missouri, led by Doug Cotner, is called the New Covenant of Grace SDB Fellowship. Bible studies at Halcomb and Poplar Bluff, Missouri, have increased attendance. Pastor Elston serves the Kirkwood church (St. Louis area) the second Sabbath each month and spends much time visiting on the field. His local church, Faith SDB, at Doniphan, Missouri, has had a 25% increase in membership during 1989 and added a new wing on their building for Christian Education and fellowship. The branch church at Elston, Missouri, led by Pastor Jon Warren, continues to reach out into their community since the formal dedication of their leased building last June.

Finland, Europe

The European Free Street Mission (Seventh Day Baptist), under the leadership of Pastor Risto Sorsa in Helsinki, is able to channel Bibles into the Soviet Union as funds are available. Missionary Tom McElwain has written, "If we can provide SDBs in the Soviet Union with Bibles, they become a source of literature. This increases their visibility and enhances evangelism. We have the channels in place. Funds earmarked for Soviet Bibles should definitely be sent." These can be given through the Missionary Society.

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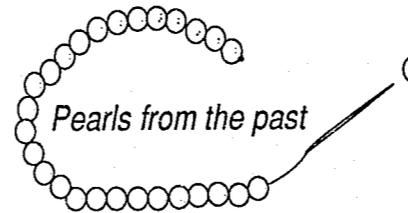
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"The harvest is so great, and the workers are so few..."

so pray to the One in charge of the harvesting, and ask Him to recruit more workers for His harvest fields."



Pearls from the past

Missions in the 1900s

by Don A. Sanford

The annual report of the Missionary Board given in 1901 noted that for the preceding year there were four missionaries and 10 native workers in China, two native workers in Ayan Maim (Gold Coast of Africa), two workers in Holland, and 76 workers on the home field. Some of the home field workers served for the entire year while others for only part of the year.

Included among the workers on the home field were 27 missionary pastors serving 37 churches, five general missionaries serving five areas, four evangelists, and nine student quartets. The list of those quartet members, both men's and women's quartets, comprises many of the key leaders of the denomination for the first 30 or more years of this century.

In giving the 20th century outlook, the report visualized a tremendous change from a few advocates of foreign missions to a mighty army with even non-missionary churches becoming arrayed for the evangelism of the world. In the midst of the challenges to the Christian churches as a whole, O.U. Whitford, the corresponding secretary of the Missionary Board, raised the question concerning Seventh Day Baptists. "Shall we rise up to our occasion? Will we enter the doors before us? Shall we improve our opportunities? All our mission fields call upon us for greater labor, greater wisdom, consecration and effort."

Choices in missions

A number of hard choices had to be made in the early years of the new century; choices that affected later generations who have had to

make similar choices. Some of these decisions involve the five "P's" of missions.

1. Purpose: Why become involved in missions?
2. Priority: Should home missions or foreign missions have priority?
3. Place: Where should effort be expended?
4. Personnel: What personnel and training is needed for a successful mission?
5. Process: What is the relationship between planting a mission and responding to the cultivation of seed already planted?

them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."

Obedience to a commission

Involved in the Master's instruction is not only the purpose, but the power, the process, and the promise. Nearly every missions statement acknowledges or implies this command of Jesus as its purpose for being. The constitution of the Missionary Society states that its object shall be "the dissemination of the gospel in America and other parts of the world, and the promotion of kindred religious and benevolent work."

A few advocates of foreign missions changed to a mighty army with even non-missionary churches becoming arrayed for the evangelism of the world.

As Seventh Day Baptists entered the expanding world awareness of the 20th century, each of these questions had to be answered either consciously or unconsciously. The answers influenced the choices, and provide a basis for reviewing the work of missions during the current century.

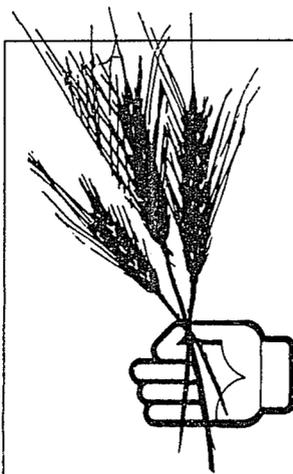
The purpose of missions

The Great Commission of Matthew 28:18-20 has been the watchword for missions:

"All authority in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and the Son and of the Holy Spirit, teaching

Yet there can be considerable difference in how the command of Jesus is interpreted and applied. For some, obedience is a matter of duty. "We ought to be witnesses because we are told to go." Many missions have resulted from Bible study. William Carey's beginning work came from his conviction that the Great Commission was for all time. In his 1792 publication, *An Enquiry into the Obligation of Christians to Use Means for the Conversion of the Heathen*, Carey refuted many of the commonly held objections to missions. If distance, barbarism, dangers, cost, and language had not prevented the merchants from going to distant shores, why should it stop mis-

cont. on next page



**Seventh Day Baptist
Missionary Society**

308 Washington Trust Bldg.
Westerly, RI 02891

sions? "It only requires that we should have as much love for the souls of our fellow-creatures and fellow sinners, as they have for the profits arising from a few otter skins, and all these difficulties would be surmounted," he wrote.

The reporting of Carey's work in India and that of the Adoniram Judsons in Burma convinced many others to take the gospel to other countries. The Seventh Day Baptist mission in China begun in 1846 was clearly a response to the inescapable demand found in the Bible to "Go into all the world." This continued to be a vital motivation throughout the 20th century.

Passion for souls

A second purpose for missions often grows out of the initial response to duty. This is the genuine passion for souls. As returning missionaries told of their experiences, a real desire to ease the burden of those who did not know the gospel was generated. Both Susie Burdick and Dr. Rosa Palmberg returned to the States in 1900 for health reasons and visited churches and associations telling of the needs of the people in China. Many Sabbath School classes, youth groups, and women's societies responded to these firsthand experiences and the mission grew. Other areas, such as the Gold Coast, may have had just as open a door for the gospel, but lacked the personal experience through which people could feel passion for the inhabitants.

Investments pay dividends

A third purpose for missions is involved with the idea of investment. This may be seen in two aspects.

The philosophy, "Give and it will be given to you," recognizes the principle of stewardship. A mission-minded church is generally a healthy church. The story is told of

two artists who were commissioned to paint a picture of a dying church. One painted a picture of a rural church badly in need of repair and surrounded by underbrush. The other painted a picture of the vestibule of a fashionable church. The focal point within the entry was a mission box with a huge

A mission-minded church is generally a healthy church.

cobweb covering the slot in the box. The concept of investment is also seen in the student movements to Christianize the world in their generation. One way to create peace and justice in the world is to take the gospel to other countries. The isolationism of previous generations was no longer possible in the 20th century, though many attempted it.

Missions provide soil for growth

A fourth purpose is growth. With the closing of the frontier and a tapering off of membership in American churches, people looked to overseas missions as a place to experience numerical growth. By the closing decade of the 20th century, close to 90% of those claiming to be Seventh Day Baptist

were outside the United States. Not all of these were the result of direct missionary activity. Some came as independent Sabbath-keeping bodies, others left Sabbath-keeping churches of other denominations. However, these contacts and the assistance given to them have accounted for a large portion of the mission outreach during the century.

A special mission in Sabbath reform

A fifth purpose, particularly expressed during the early years of the century was a part of the Sabbath Reform movement. Convinced that the special mission of the denomination was to bring the Sabbath to all people, many believed that success might be greater among non-Christians who had no established day of worship than among those who were living within an established tradition of worship on Sunday. If one's first introduction to Christ is through the teaching of the Bible, the acceptance of the Biblical Sabbath will be seen as a natural part of a life in Christ. 

This article is taken from the chapter on missions in Don Sanford's upcoming book, Seventh Day Baptists, A Choosing People. For the remaining four points you'll need to get the book.



SR Almanac

Where we have been...

One year ago—January 1989

Director of Extension Rodney Henry discusses national missions shift toward planting urban churches.

Ideas for plays, games, and children's sermons presented by Board of Christian Education.

Ministry of Miami SDB Church includes helping victims of Hurricane Gilbert.

New church in Soviet Union noted.

Five years ago—January 1985

Pastor Russell Johnson equips readers for evangelism.

Goals for new works outlined.

Leon Lawton reports on trips to Africa and Brazil.

New Philippine work begins in Mindanao.

Missionary Society explains the five types of ministry service available.

Dean Paul Green shares excerpts from his Jamaican trip diary.

10 years ago—January 1980

Appeal for help in Cambodia comes from Committee on Social Action.

New Auburn, Wisconsin, church's 100th anniversary covered.

New church in Memphis, Tennessee, organized.

Looking ahead to the 1980s, strategy of "Decision to Discipleship" planned for decade.

Fullers return on furlough from Malawi.

Call to form new, more "professional" team of Light Bearers for Christ.

25 years ago—January 1965

Plane reservations set for Joan Clement's return to Malawi for missionary service.

C. Fred Kittland reports on SDB radio ministry, "Back to Christ Crusade."

"Songs for a Small Planet" is theme for National Youth Week.

Editorial cites President Johnson's war on poverty a "no-win war."

50 years ago—January 1940

The Commission of the General Conference drafts policy statement on the right to refuse to bear arms or submit to military training.

The Commission also calls for greater emphasis on Sabbath-keeping evangelism.

Dr. Ben Crandall, Conference president, presents "Five Year Plan" for SDBs. The five divisions include: responsibility, family, worship, church as teacher-evangelist, and service-stewardship.

Editorial berates Boy Scouts Foundation for electing former boxer and head of American Distilling Company, Gene Tunney, to its executive board. "The Boy Scout program is the very antithesis of the liquor problem."

75 years ago—January 1915

A new publication, *The Gospel Herald*, begins in British Guiana, South America.

Milton College President William C. Daland gives his annual organ recital.

Rev. Edgar D. Van Horn runs a series to help "The Problems of Young People."

Reacting to an earlier article ("How Can a Pastor Pay His Debts?"), a concerned reader writes, "I cannot think of one (SDB pastor) that is worth less than \$1,000 a year, rating his brains, ability, and training with those in the other trades and professions... When we are willing to bring the hire of our pastors up to the standard of a good tradesman, we can get good men; but we will drive them out of the ministry, if we do not soon revise their salaries. Put them up, not down!"

...where are we headed?

Pray...

- for outreach into the cities
- for our churches under oppression
- for more missionaries and evangelists
- for success in good will trips
- that the Lord gives you a heart for missions

Spiritual profit and loss

by Joe A. Samuels



Rev. Joe Samuels

Some time ago I read a story of a man who was a famous juggler. He was on an ocean voyage bound for London. Every day he would go to the ship's deck and, leaning on the rail, he would toss something into the air and catch it. This he did again and again.

One day while he was engaged in his stunt, a passenger who had been observing him came up and inquired, "What are you tossing into the air?"

"A diamond of great value. It is all I possess in the world."

"What an awful risk to keep tossing it up so carelessly!" the onlooker remarked.

"No risk at all. I have been doing this for several days now and I can catch it every time."

"But there might come a last time," replied the concerned onlooker. The man laughed and tossed it up again.

Just then a wave rocked the ship and he missed the jewel. For a moment the man stood aghast. The onlooker could hardly believe his eyes. Then the man cried out, "Lost! Lost! Lost! Oh my God, I am ruined!"

You say the story is not true—it is true. In a way, this story repre-

sents the life of every unsaved person who puts off receiving Christ as his or her personal Savior and Lord. The ocean represents eternity; you are sailing on the vessel of life. The diamond is your priceless, precious soul. By not receiving Jesus Christ into your heart, you are trifling with your precious soul.

Nearly 2,000 years ago, Jesus asked that timeless question, "For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Matthew 16:26). Jesus still asks of you today that same question. What is your

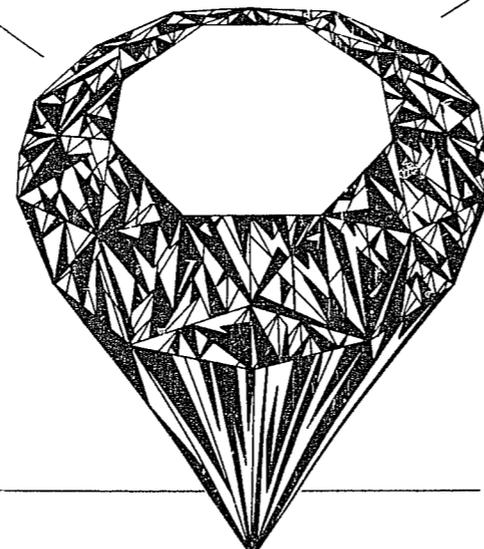
**By not receiving
Jesus Christ
into your heart,
you are trifling with
your precious soul.**

answer? Your soul is all you truly possess in this world, because it is the only thing you will take out of this world when you come to the end of life's journey. Every earthly possession you have struggled to acquire will be left behind. Someone has rightly asked, "Have you ever seen a hearse on its way to the cemetery with a U-haul behind it?" Never. Think about it!! Why trifle with your precious soul until, like

the man with the diamond, you also lose your soul?

The good news of the Gospel is that Jesus Christ came into the world to save sinners. The Bible says, "We all have sinned and come short of the glory of God" (Romans 3:23). That means you and I are guilty of our sins before God. As guilty sinners, the Bible also says, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23). As guilty sinners then, you and I deserve to die—this is eternal death. But here is the rest of the good news. In St. John 3:16, the Bible says, "God so loved the world that He gave his only begotten Son that whosoever believeth in him—(Jesus Christ)—shall not perish, but have everlasting life." This means Jesus died in your place and my place. All we need to do is believe in who he says he is, and in what he did for us on the cross.

Over 40 years ago I trusted Him as my Savior. Will you make Him yours today? Remember, don't trifle with your priceless, precious soul or you, too, may one day cry, "Lost! Lost! Lost! Oh God, my soul is lost!" *S.R.*



Pastor Profile

Name: Rev. John Camenga

Birthdate and place:

March 16, 1945, Beaver Dam, Wisconsin

Current pastorate:

Daytona Beach, Florida

Family:

Wife, Linda
Daughters, Faith and Grace
Sons, Andrew and John Mark

Education:

B.A.--Salem College
Crozer Seminary
Eastern Baptist Seminary

Former Pastorates/employment:

Social worker, hardware store manager, teacher.

Pastor:

Salemville, Pennsylvania
Dodge Center, Minnesota
Little Rock, Arkansas,
Blountville, Tennessee
Shiloh, New Jersey

My first job was:

Planting onions on a truck farm.

Personal hero:

Delmer Van Horn--a model of Christian servanthood

Favorite childhood memory:

Going "back east" to see grandparents.

Favorite Bible passage:

1 Peter 2:21

Favorite author:

Two names Lewis--A.H. and C.S.



If given an all-expense paid vacation:

I would take a non-tourist view of the "Bible world."

A great answer to prayer was:

The changes God continues to work in me. Obviously, I am not yet what He wants, but I am amazed, gratified and most of all, humbled, by what He has done.

A church project I'm excited about:

"Penetration" of our community for Christ.

My vision for SDBs:

To become more obedient to God's Book as the logical response to God's salvation as found in Jesus Christ.

Look at the nations—and be utterly amazed

by Dale D. Thorngate

"Look at the nations and watch—and be utterly amazed. For I am going to do something in your days that you would not believe, even if you were told." (Hab. 1:5)

The prophet Habakkuk described what God was doing in the seventh century BC. The people of Judah were about to be invaded by the Babylonians, conquered, and carried off into captivity. Habakkuk told them that this was God's will. "...watch—and be utterly amazed."

This surprising action of God gets my attention. I look around at what is happening today and I see what could be interpreted as a similar phenomenon. There are many dramatic changes going on in parts of our world for which we in the United States have been praying for many years, and yet we are only bystanders as the leader of our once most dreaded enemy takes the initiative to bring about these changes.

All of the changes going on in Eastern Europe—under the encouragement of Russian perestroika—seem to illustrate God's doing something in our days that we find hard to believe. Even though we watch it all unfolding on television, it is still very difficult for us to perceive.

Especially graphic is the tearing down of the Berlin wall that has divided the two Germanies for over 28 years. We also see the demonstrations in Wenzlas Square in Prague, Czechoslovakia, as millions of people cry out for freedom and relief from economic, political, and religious oppression. There are similar events in many other Eastern European countries. Dominated for years by communist ideology, they now have the free-

dom to decide their own political and economic fate.

In South Africa, there are new developments that suggest outside pressure is having its impact on the government. For so many years apartheid has officially separated the black majority native population from the whites. Just recently President deKlerk has announced new changes: the elimination of security controls that have been enforced on the blacks, and opportunity for blacks to use the same beaches as whites.

These are amazing times to be alive. The opportunities for Chris-

dom recently has it been possible to print and distribute Bibles in the Russian language. Even the Russian president makes frequent reference to God in his speeches both inside and outside his own country, something that seems amazing to us in a country where we understood that God was the state.

We are discovering through our missionary in Finland, Tom McElwain, that there are Seventh Day Baptists in Estonia and apparently even in Moscow and possibly Leningrad. There are, at any rate, new opportunities for us to share

God is doing unbelievable things and we must be prepared to respond.

tian witness seem to be limitless. A recent news article discussed the visit of President Mikhail Gorbachev to the Vatican and the impact the new government emphasis is having on the church in Russia. Church buildings that were confiscated from the Ukrainian Catholics back in the early days of the Communist revolution, then given to the Russian Orthodox church, are being given back to the Catholics. In *Baptist World*, a publication of the Baptist World Alliance, there are articles about the re-emerging Baptist church. During the last 75 years most Baptists had to remain essentially underground to escape persecution by both the government and the authorized Russian church.

In many of the other Eastern European communist countries the church was only allowed to hold weekly services without any opportunity to grow or witness in the greater community. Only

our witness where previously the door was closed to us.

These are indeed amazing times. This issue of *The Sabbath Recorder* focuses on Seventh Day Baptist mission efforts around the world. Also this month we will be experiencing the Seventh Day Baptist World Federation Week of Prayer, January 7-13, with our brothers and sisters around the world.

My prayer is that Seventh Day Baptists will gain a new vision for witness around the world. God is doing unbelievable things in our day and we must be prepared to respond with faith and commitment to share the "good news." Our Conference President Rev. Joe Samuels is challenging us to be "All One in Christ." All that we possess is available to everyone regardless of race or nationality. We are responsible to do our best to act on the opportunities that God has put before us—"and be utterly amazed." SR



Christian Education

Growing a church through the Sabbath School

by Ernest K. Bee Jr.

Pastor Jus Start was shoveling the snow from his driveway when his next-door neighbor, Mr. Abe Spirit, stopped to visit. This neighbor was a member of a larger church in their town. Pastor Jus asked how things were going at Mr. Spirit's church. He excitedly explained that they had increased attendance and membership during the past year. Pastor Jus Start had often wanted to inquire concerning the secret to their success and felt the brisk morning made his questions acceptable.

Having read many books on the subject of church growth, attended seminars and workshops and always thinking about church growth, Pastor Start was hoping to learn a local church's secret to a successful ministry. As he listened to Mr. Spirit, he mentally noted

Pastor Start reflected on the conversation as he cleared the last of the snow. "If everything were as simple as shoveling snow," he commented aloud to his empty shovel, "winning the world for the Gospel would be simple." "It is!" said a cheerful voice.

Startled by unexpected company, he looked up into the face of his smiling paperboy. Before he could acknowledge the young man's presence, the enthusiastic messenger commented that few tasks were as simple as shoveling snow and few were as exhausting. He said, "Our coach says all you need is the opportunity, personal tools or skills, desire to win, willingness to work hard, and then just start." He handed Pastor Start his newspaper and, with a wave of his hand, moved to the next house.

"Opportunity, tools, desire, hard work were the keys. And then just start."

that their church school was part of the church's total outreach program; almost everyone came for both worship and church school; their pastor has taught the large adult Bible class for over 10 years; their church school teachers and diaconate have an active visitation program; baptism by immersion is required for membership; and tithing is expected.

Pastor Start looked at the disappearing messenger and then back to the newspaper. "Opportunity, tools, desire, hard work' were the keys. And then just start. That fits me. I guess I'll have to pray about this.... No, I'll get in the car and pray while I drive to Deacon Willing's house. We need to just start."

The Board of Christian Education offers a Sabbath School Growth Workshop for the local church. The weekend workshop is a group self-evaluation of seven factors which contribute to Sabbath School growth. The local church will determine the number of sessions (one afternoon and evening are sufficient), the dates, times, and place.

The basic premise of this workshop is that opportunity is everywhere around us, the local church has the Gospel message and tools to preach and teach it, our members are willing to work hard, but need to just start.

Certain factors are present when a Sabbath School is growing in spiritual quality and numbers. Church membership commitment is essential for Sabbath School growth. It requires utilizing the opportunities around us and the church's tools in an intentional decision to just start. It includes the willingness of the local church leaders to devote time and energy. This workshop, which the local pastor can conduct, is based on a group discussion of the seven growth factors and the selection of one or two factors with suggested ways to strengthen them during the year.

Write the Board of Christian Education, Box 115, Alfred Station, NY 14803, or phone(607) 587-8527 for further information or to schedule this workshop in your church. SR



Be an agent of change this new year

Dear Ones All,

Happy New Year! A time for new beginnings, forgetting what has gone before and pressing on.

Helen Steiner Rice, in her *New Beginnings*, expressed it this way:

"How often we wish for another chance to make a fresh beginning, A chance to blot out our mistakes and change failure into winning— And it does not take a new year to make a brand-new start, It only takes the deep desire to try with all our heart To live a little better and to always be forgiving And to add a little "sunshine" to the world in which we're living— So never give up in despair and think that you are through, For there's always a tomorrow and a chance to start anew."



Isaiah 43:19-21 (RSV) tells us, "Behold, I am doing a new thing: now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the

can be agents of change, finding the growing edges and planning steps for action for both our church groups and ourselves.

Where is the growing edge? It is

Without our constant attention to nurturing and feeding our missions they cannot reach the growing edge.

desert. The wild beasts will honor me, the jackals and the ostriches; for I give water in the wilderness, rivers in the desert, to give drink to my chosen people, the people whom I formed for myself that they might declare my praise." Behold, new life—new vision.

This scripture and the preceding poem both seem to express the two themes for this month. God makes all things new and now we have a new year. Our other emphasis on missions makes us aware of new opportunities to reach outside of ourselves and feed those who are hungry for a new way of life—a life in Christ that we have so long enjoyed. In both respects we as women need to identify ways that we

all around us. Worlds are dying and new worlds are being born; life is expiring and new life is emerging. I think of the lemon tree in my back yard. There are ripe lemons, almost orange in hue, needing to be plucked; some bright yellow; some a yellowish green; many small green ones; and then there are the blossoms all about and the bees busily about their work. All are dependent upon the roots that work silently in the darkness of the earth until the cycle starts over. But the whole tree is dependent on my supplying sufficient water to allow the process to happen. So it is with our missions. Without our constant attention to nurturing and feeding our missions they cannot reach the growing edge.

From your society

New Years is a good time to go through my clipping file and clean out what has never found its way onto this page. Trouble is, some were so good, and without going back over five years of manuscripts, I cannot remember if I included them or not. I found one telling of a plan from Westerly, Rhode Island, to rent tables to individual members at their spring Rummage Sale for \$10 each. That would be a



grand idea for "crafty ladies" who would like to thin out some of their projects but cannot see their way clear to outright donate it all. They had another sale in the fall and didn't use this approach. Contact Barbara Nugent through their church if you want more details.

In going over the reports sent to Conference, I was amazed at how many of you choose holidays throughout the year to use for money-making projects. Besides those I mentioned last month, there is a Chicken Pot Pie Dinner on Memorial Day at Shiloh, New Jersey. On July 4th, Dodge Center, Minnesota, has a food wagon; and Salem, West Virginia, has booths at the parade. Salem also participates in

the Apple Butter Festival in the fall. Last year was the 12th year the Milton, Wisconsin, Afternoon group served an Ash Wednesday Luncheon. In the spring, the Alfred Station, New York, society serves the annual High School Sports Banquet, another longtime tradition.

The other money-making projects I picked up from the reports were a Silent Auction in Nortonville, Kansas; a jeans quilt sale in North Loup, Nebraska; a cookbook sale in Plainfield, New Jersey; and a Greenback Supper in Westerly. These could be held on any of the above holidays or anytime. See any interesting new ideas for your group?

As mentioned on this page



before, we are delighted to see how many of your societies are studying the lives of and getting better acquainted with the women of the Bible. Shiloh is studying Lot's wife, the woman who said "no" to God. Next month your service projects—many and varied and wonderful.

Agape,

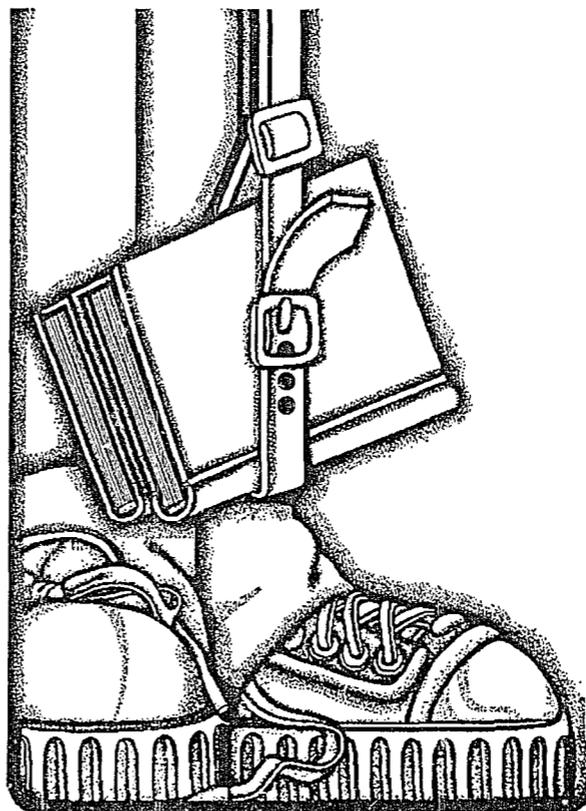
Marilyn

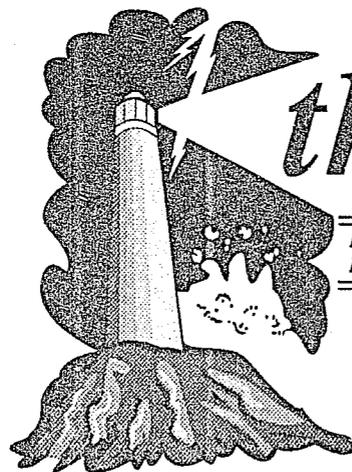
Summer Christian Service Corps 1990

Don't just spend your summer! Invest your summer with lifetime returns.

Application deadlines:
Workers—March 1, 1990
Projects—March 1, 1990

For Applications, write:
Camille Henry
Seventh Day Baptist Center
P.O. Box 1678
Janesville, WI 53547-1678





the BEACON

Produced by the Youth Committee of the Board of Christian Education
For and by members of the SDB Youth Fellowship January 1990

Attention all youth... Mark your ballots!

YF Logo Contest

The 1989 Conference Youth Interest Committee voted that the top five logo entries be professionally redrawn and printed in this issue of *The Beacon* so that all youth will have opportunity to vote. You will recognize the first design as our present YF Logo. The other four designs were enhanced so that the original design's integrity is maintained while strengthening its visual impact. Please indicate your choice on the ballot below and return by April 1. (Logo entries are on the opposite page.)

SDBYF name change

The 1989 Conference Youth Interest Committee also voted that there be a SDBYF Constitution name change to be more inclusive of our Canadian brothers and sisters. This will take place at the 1990 SDBYF business meeting in Lindsborg, Kansas. Please vote for one of the three printed names which were suggested by the Conference Youth Interest Committee. Return the ballot printed below by April 1.

Seventh Day Baptist Youth Fellowship Logo Ballot

Circle the number which corresponds to the number of your logo design choice. Circle only **one** number.

1 2 3 4 5

New Name Ballot

Circle the name of your choice from the three listed. Circle only **one** name.

North American SDBYF SDBYF of USA and Canada Continental SDBYF

Name: _____ Church: _____

Signature: _____ Date: _____

Return to: Youth Committee
Seventh Day Baptist Board of Christian Education
Box 115, Alfred Station, NY 14803
(Return by April 1, 1990.)

Loneliness

For a long time I had a serious problem with loneliness.

It began after an incredible summer, culminating with a week of Conference. When I returned home after Conference I missed my friends immensely and eventually this loneliness almost completely took over my life. I was at college, and although I had good friends there who cared about me, I couldn't be content with them. I couldn't concentrate on my studies, and soon I became severely depressed. Even when I prayed about my loneliness and depression, I never let the Lord take over.

Instead of allowing Him to help me I held on tight, and grew so deeply into my depression that I no longer wanted to live.

It took me many months, but through the prayers and caring of some very special people, God helped me to overcome the loneliness. As I began to study God's promises and claim them for my own, the Lord began to work with me, molding and shaping me into the kind of person He wants me to be. And as I began to truly build my life around Jesus instead of other people, I could be more content wherever I was and with

—anonymous

whomever I was. I no longer needed to be with others to be happy.

I still get lonely and I miss my friends a lot. But I've learned that we all have to live our own lives, and the Lord will give us the power to overcome loneliness. We also need to cling to the promise that someday we will all be together forever. The day will come when "He will wipe every tear from (our) eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away" (Rev. 21:4). Praise the Lord for He is good!

From the president

Greetings and Happy New Year, SDB Youth, from your denominational youth fellowship president. Even though Conference 1990 seems far away it will be here before we know it. Right now the planning committees and your officers are busy trying to organize the activities and agendas for the upcoming Conference.

As always we depend on youth groups from shore to shore for support through prayers and ideas.

We also hope your youth group will become co-workers with us by holding fund raisers to help with the high cost of Conference.

I hope you will be there to experience firsthand what Christ has in store for us in 1990.

May the grace of the Lord Jesus Christ be with your spirit in these matters as in all things. See ya at Conference!

Your brother in Christ,
Clinton R. Brown
Arkadelphia, Arkansas

Battle Creek youth fellowship

by Kimberlee Baker

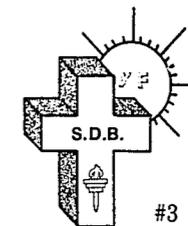
The Battle Creek, Michigan, Seventh Day Baptist Church has started up its 1989-1990 Youth Fellowship under the direction of Mrs. Lannette Calhoun. We have elected officers: Kimberlee Baker, president; Ernie Plane, vice-president; Ericka Discher, secretary-treasurer.

We have been making many plans for the coming year, including fund raisers such as the spaghetti supper which we put on last year, and an auction offering YFers' services to the members of the church. We are all looking forward to this year of worship and fellowship together.

Logo Entries



#1



#3



#2



#4



#5

December		\$749,433
SHOULD BE HERE		
November		\$686,983
October	Nov. Giving	\$624,530
	Investment Income (est)	
	Oct. Giving	\$562,077
	Investment Income (est)	
September	September Giving	\$499,624
	Investment Income (est)	
August	August Giving	\$437,171
	Investment Income (est)	
July	July Giving	\$374,718
	Investment Income (est)	
June	June Giving	\$312,265
	Investment Income (est)	
May	May Giving	\$249,812
	Investment Income (est)	
April	April Giving	\$187,359
	Investment Income (est)	
March	March Giving	\$124,906
	Investment Income (est)	
February	February Giving	\$62,453
	Investment Income (est)	
January	January Giving	
	Investment Income (est)	

1989 income needed—\$749,433.
Per month gift income needed—\$33,300.
Total needed each month—\$62,453.

The Denominational Budget... Our partnership in ministry

How is the money being used?

Malawi: SDB success story

"I returned from Malawi with a good feeling about Seventh Day Baptist work there," says Rodney Henry. "I see incredible leadership in the church work under Rev. A.K. Harawa and in the medical work under the administrator, R.J.B. Mkandawire."

Henry attended sessions of the Central Africa Conference, September 6-10, and conferred with Conference leaders particularly regarding leadership training in the extension education program conducted by Pastor Harawa.

Service through churches, schools, clinics

Besides the work of the 31 churches and their 67 branch groups, there is the educational work in three primary schools with over 1,000 students and four clinics that serve tens of thousands of people including many Mozambique refugees.

"A formal, written report was given by each worker," Henry reports. "Then followed on-the-spot accountability. 'How was this done?' 'Why wasn't that done?' 'Describe this more!' I was impressed with the thorough reporting and good accountability of finances. Very well organized."

Confident, competent leaders

"Malawi is a success story," Henry says, "because Seventh Day Baptists have sent several generations of missionaries there, and I now see exceptional native leadership carrying on the work. It is not just surviving. It is thriving."

"Loyal Mkandawire brings energy and enthusiasm to the medical work as well as the experience of training and experience in

an industrial job. He supervises 40 people and manages the pharmacy and finances for four clinics serving tens of thousands of people a year.

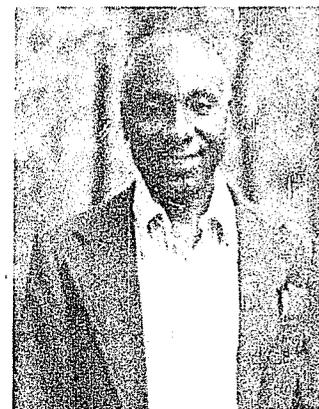
"A.K. Harawa is the respected and dignified leader of the conference. His personal commitment and hard work motivates and encourages those he teaches and works with." The churches have grown from 24 with 1,000 members in 1953 to 31 with nearly 5,000 members now."

Service creates new churches

Many refugees from Mozambique receive treatment at the SDB medical clinics in Southern Malawi. But they receive more. The result of evangelistic work tells the story. Those returning home to Mozambique have started eight new SDB churches there.

Current missionary to Malawi, Ian Ingoe, supervises the construction of a new clinic at Chipho, an area serving many such refugees.

"I have real confidence in the work there and its future," Henry concludes. "I feel the Lord will bless the Malawians' efforts and it will continue to grow."



Rev. A.K. Harawa

Middletown church news

At our special Service of Thanksgiving there was much to be thankful for at the Pine Street Gospel Chapel in Middletown, Connecticut. We believe that the Lord's leading and timing were responsible for bringing the congregation and a new pastor together, motivating an improvement in facilities and a growing program.

At the annual church business meeting in October, William Bowyer was voted to continue as pastor for another year. Early in the year he had been the supply pastor, then interim, and now regular pastor. Having a non-salaried, volunteer pastor has freed funds to use for facilities and program equipment (audio-visual and religious education resources) especially for use with the youth.

A growing understanding and compatibility between the new pastor and congregation has helped introduce his philosophy of ministry. There is an emphasis on cooperation and partnership by all with a shared responsibility for programs and ministry. Philippians 1:3-5 is the theme Scripture: "I thank my God every time I remember you. In all my prayers for all of you, I always pray with joy because of your partnership in the gospel from the first day until now."

The pastor spends Thursday and Sabbath at Middletown leading worship, Bible studies, other activities, and doing visitation. Additional time is spent at home in Rhode Island, 60 miles away, in planning and preparation. His partner, Gwen, assists in all activities including playing the church organ, and child-sitting at most of the Thursday evening Bible studies. The church allows them to be absent one Sabbath every other

month to continue their contact and worship with the brethren at the Schenectady, New York, church. Also, they continue to be active in the Missionary Society with Bill currently serving as acting president of the Board.

During the daily Vacation Bible School in July the Chapel's physical inadequacies became even more apparent, especially for programs with active youngsters. With our Moderator Howard McAuliffe taking the lead, arrangements were made to rent the Grange building a mile and a half away. Use of the Grange provides much more space

and a wide spread in ages of the others. Nearly three-fourths of the congregation has attended worship services most of the time despite quite a bit of sickness and people being away from the area. Particularly noteworthy is the Thursday evening Bible study with an average attendance of half the number of adults that attend Sabbath worship. At that time, a separate meeting for older children has been started using videos from the Media Project.

The denominational Pastoral Priorities Survey was distributed and the results tallied, analyzed

There is an emphasis on cooperation and partnership by all with a shared responsibility for programs and ministry.

both indoors and outdoors, with kitchen and dining rooms, plus more adequate on-site parking. The second Sabbath each month there is a fellowship meal followed by a special program of inspiration. Monthly, the newly formed youth group meets there for lunch and devotional and recreational activities. There is a separate recreational program for younger children.

Improvements were made in the interior of the Chapel, along with a new roof and refurbished outside signs recently. The pastor obtained (at a discount) a new set of hymnals which enhances our worship together.

We are thankful for the congregational mix with one-third being children, one-third young adults,

and reported to determine the members' perceptions regarding priorities. Comparing the rankings by the people with those of the pastor revealed substantial agreement in almost all areas. The pastor developed program proposals covering 12 main areas of possible ministry and activity. These were discussed with members and some of them have already been implemented. Others will be put into effect in a modified form in the near future.

We thank and praise the Lord for all these improvements and developments. SR

Miami SDB Church in action

by Jasmine J. Lynch

Our church has been very busy since the summer months. Most of the summer was spent rehearsing for our Fall Concert, "A Call to Praise," which was held October 28. The concert was a great success—about 350 attended. Proceeds from the concert go toward our church building fund, as we are still worshipping in a rented facility.

Three weeks following the concert, November 18, Pastor Andrew Samuels graduated from the Training In Ministry and Extension (T.I.M.E.) Program. Rev. Rod Henry, director of T.I.M.E.,

This day was coupled with a visit from our General Conference President, Rev. Joseph Samuels. Our Sabbath School was cut short and, with a little rearrangement of our day's activities, the president was given one hour between Sabbath School and Divine Worship to outline his vision for the General Conference. His presentation was well received as he expressed the feelings that his presidency is in the divine plan of God.

As he developed the theme, "All One In Christ Jesus—Let's Practice



Director of Pastoral Services, Rodney Henry, presenting Pastor Andrew Samuels with his graduation certificate.

We could not help but agree with him that "we talk a lot, but fail to practice what the church teaches."

arrived on schedule to present Pastor Andrew his diploma and give the address to the graduate and congregation. There were about 150 in attendance to witness this milestone accomplishment and share in the joy and success of Pastor Samuels and the T.I.M.E. Program.

It," we could not help but agree with him that "we talk a lot, but fail to practice what the church teaches." The president's call for a mighty spiritual awakening and revival among SDBs seems long overdue, and it does seem to be "a miracle that God has continued to keep us over 300 years despite our

lack of passion for the lost."

Our hearts were stirred further as he brought us the message in the Divine Worship Service, leaving us with the thought that "Christian unity is an imperative because it is the basis for experiencing genuine equality among God's people, the beginning of global evangelism, and it produces: peace, complete joy, concord of spirit, no strife, no arrogance, and compassion." He commended us for our radio program which we started September 19 on WVCG, 1080 AM, from 6:00-6:15 on Tuesday mornings.

On December 9 we had our annual Youth Day, and on December 16, our first Diaconate Ordination Service. Brother Alcott B. Lynch was ordained as deacon, and Sisters Roselyn Vis and Gladys Hamilton as deaconesses. Pastor John Camenga of the Daytona Beach SDB Church gave the ordination sermon.

Please pray for us as we experience growing pains and joys. If you are taking a vacation to the South, be sure to visit us at 520 N.W. 103rd Street, Miami, FL. Phone (305) 620-1298. **SR**

Celebrating in New York City

by Harold Smith

More news from the New York City SDB Church:

On September 23, 1989, Maxwell Dwayne Stewart Green, son of Hopal Green, and grandson of Sis. Gloria Cooper-Pusey, was dedicated to the Lord.

The next day, a graduation dinner was held for Pastor Richard Evans. Pastor Evans has completed his work in the Training In Ministry and Extension (T.I.M.E.) program sponsored by the SDB

Council on Ministry. Rev. Leon Lawton, executive vice-president of the Missionary Society, was the guest speaker.

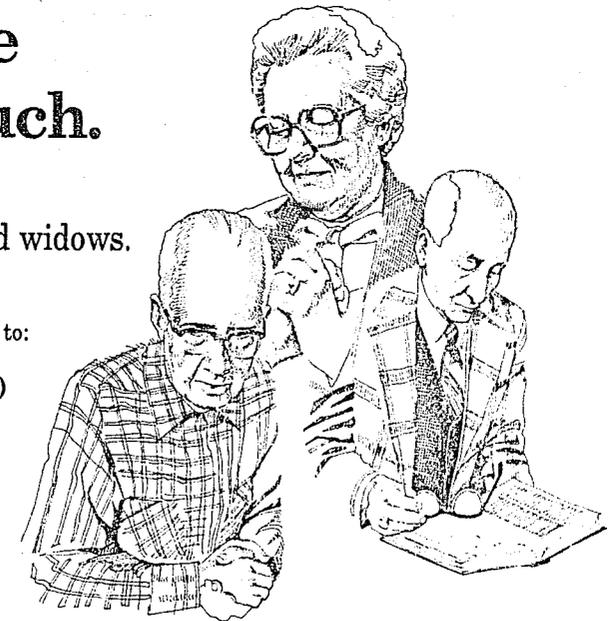
The church's Youth Fellowship had a talent festival on October 28. It was a competition between the two houses within the fellowship: Faith and Love. The categories for competition were choral speaking, teen speaking, solos, group songs, and instrumental. The winner was Faith house. **SR**

Give to those who gave so much.

Please help our retired pastors and widows.

Send your tax-deductible contribution to:

SDB Memorial Fund (PROP)
PO Box 1678
Janesville, WI 53547



SR Reaction

Dear Editor:

In his article, "Christ in the Little Red School House," Ernest K. Bee Jr. asks some questions. I would like to respond to them.

"Is the Baptist principle of separation of church and state still operative?" is a question which assumes that the education of our children is a function of the government. Scripture, however, does not give that job to the government, nor even to the church. Responsibility for the education and training of children rests solely upon the parents. The fact that the government offers to educate our children does not require us to use its schools. Whatever option (public, private, or home) my husband and I choose, we are accountable to God for that decision and the impact it has on our children.

"Can we expect our families and churches to provide religious education which will counter the secular, hostile society in which the Christian lives?" I think the answer is, "It depends." Some can and do, but others don't and see their children turn away from God. Before I send my child into a "secular, hostile society" I need to know if my child is strong enough to spend several hours daily in that environment and I need to have a plan of action for countering the effects.

"If Christians desert public education, can Christ ever be in The Little Red School House?" It

is not my obligation as a Christian to redeem public education. If I desire to send my children to public schools so they can be God's salt there, I need to be sure they are "salty" enough to give salt and not be leached away instead. I ask, "If our child were to face ridicule for Christ from the teacher or other students, would he/she be strong enough to remain firm?"

God refers to our children as arrows (Psalm 127). We as parents have the duty to aim those arrows for God. The real question is not, "Shall our new consensus for America include the Christian in public school or shall we separate by various religious tribes into a neo-puritanism?" The question we should ask is, "How can I, as a parent, best assure that my child's life is lived in service to Christ and His kingdom?" It is my obligation to God as a Christian parent to study what His Word says about raising children. That is the source of wisdom which determines how I should educate my children. If that means I choose home or private schooling, no amount of labeling "tribalism" or "neo-puritanism" should deter me from following the path I believe God has called me to.

Sincerely,
Marion (Jones) Schleusener

Marriage

Meyers-Middlesworth.—Lynn Meyers and Erin Middlesworth were united in marriage on November 25, 1989, at the Wichita Falls (Texas) First Seventh Day Baptist Church with Pastor Bill Sharon officiating.

Accessions

Alfred Station, NY

Joined after baptism
Beatrice Catherine Smith
John R. Smith

Joined by letter
JoAnne K. Kandel

Texarkana, AR

Joined by letter
David Webb

Paint Rock, AL

Joined after testimony
Mattie Preston
Horace Preston

Bay Area, CA

Joined after baptism
Adam Mackintosh
Jennifer Johnson

Obituaries

Kennedy.—Cyril Frederick Kennedy, 86, died on November 4, 1989, at the Veterans Administration Medical Center after a lengthy illness.

Cyril was born in Iowa and came to Battle Creek, Michigan, in 1917 from Jackson Center, Ohio. He served in the U.S. Navy during World War I and studied occupational therapy at Western Michigan University. He was an occupational therapist at the VA Medical Center for 36 years, retiring in 1964. Cyril was a faithful member of the Battle Creek Seventh Day Baptist Church since 1969. He was also a member of the American Legion, Disabled American Veterans, and Veterans of Foreign Wars.

Survivors include three daughters, Neva Phalen of Battle Creek, Linda Behi of Peoria, Arizona, and Lois Ann Mooreland of Sidney, Ohio; one son, Charles, of Battle Creek; seven grandchildren, and three great-grandchildren.

Services were held on November 7, 1989, at Royal Funeral Home, Battle Creek, with Rev. George D. Calhoun of the Battle Creek SDB Church officiating. Interment was in Fort Custer National Cemetery, Battle Creek.

Warren.—Rev. Hurlay S. Warren, 90, of Wakefield, Rhode Island, died on November 10, 1989, at South County Hospital in Wakefield.

He was born on November 14, 1898, in Fouke, Arkansas, to Wayne and Alice Warren. He married Maybelle Sutton in Salem, West Virginia, on July 1, 1926.

Rev. Warren was a graduate of Salem College, Salem, West Virginia, and the Alfred University School of Theology, Alfred, New York. He received an honorary doctorate from Salem College in 1947 and was ordained at Nile, New York, on October 13, 1928.

He served pastorates in Nile; North Loup, Nebraska; Plainfield, New Jersey; and Alfred. After retirement in 1963, he was made an associate pastor of the Alfred church until ill health forced his retirement in 1968. In addition, he served the Alfred Station, New York, and Richburg, New York, churches on an interim basis.

Rev. Warren served in World War I, and he was an Army chaplain during World War II while on a leave of absence from the Plainfield church. In 1947, he became editor of *The Sabbath Recorder*. He

was corresponding secretary of the General Conference from 1938-1940, and served as president of the General Conference in 1943. He was also a member of the Commission, 1942-1944; Board of Trustees, American Sabbath Tract Society, 1936-1953; and the Board of Directors, Board of Christian Education, 1952-1968.

He represented the denomination on the Committee on the Conscientious Objector of the Federal Council of Churches. He was a member of the Commission on Worship, Department of International Justice and Goodwill, as well as the Department of Evangelism of the Federal Council. He also served on the General Commission on Chaplains.

Rev. Warren was a member of the Board of Directors, Bethesda Community Hospital in North Hornell, New York; University Lodge No. 944, F.&A.M., Alfred, and the American Legion.

Surviving are his wife of 63 years, Maybelle; two children, David of Columbia, Missouri, and Barbara Harris of Wakefield; eight grandchildren, and 13 great-grandchildren. A son, Joseph, preceded him in death.

KEVIN'S

ORNER

The TV series, "Mission: Impossible," reappeared recently after about a decade of absence. Some people tuned in just to hear the popular theme song again.

But more than the jazzy music was updated. Mr. Phelps' secret instructions have gone from a self-destructing reel-to-reel tape, to a cassette, to a full-color video laser disk. The mission team's technical marvels are totally up-to-date, if not futuristic. The program is keeping up with the times.

Is your mission program keeping up with the times?

Some of the latest mission strategies include: computer mailing lists of area newcomers, pinpointed demographic maps and statistics, telephone marketing schemes, open seminars on public needs, day-care centers, home schooling assistance, increased use of video, and more.

Can we use the strategies of the world to win the lost for Christ? I think so. And in saying that, what are we waiting for?

Churches using these new methods are reaching the public and drawing people into the fold. Too worldly? We are told to be in the world, not of it; also to be as shrewd as snakes and as innocent as doves.

Let's be aware of our motives as we reach out. Do we want more names in our own membership book or in the Book of Life? Let's reach out with a personal, family touch—

SDBs have been blessed with that.

Back to TV: When Mr. Phelps receives his mission assignment, he always has the choice to accept or deny. (You know he will accept—how else would they fill up the remaining 54 minutes of the show?)

Do we have a choice? Jesus said, "Go," not, "Should you decide to accept..."

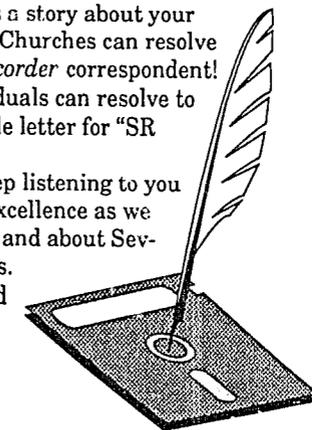
Resolutions

Before researching for this month's "Almanac" page, I realized that I needed to pull out a different set of old *Recorders*. Another year has zoomed by.

How are you at new year's resolutions? How about new decade resolutions? Are you still writing "198..." on your checks?

How about resolving to let us know how we're doing with the *SR*? Church correspondents can resolve to send us a story about your church this year. Churches can resolve to designate a *Recorder* correspondent! Concerned individuals can resolve to write a responsible letter for "SR Reaction."

I resolve to keep listening to you and striving for excellence as we give you news for and about Seventh Day Baptists. Have a happy and blessed new year.



In the next *SR*:

SDB polity and structure—
How do we function?
Our "hierarchy"
New denominational chart
Local autonomy important

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*"But you will receive power when the Holy Spirit
comes on you; and you will be my witnesses in Jerusalem,
and in all Judea and Samaria, and to the ends of the earth."*

Acts 1:8