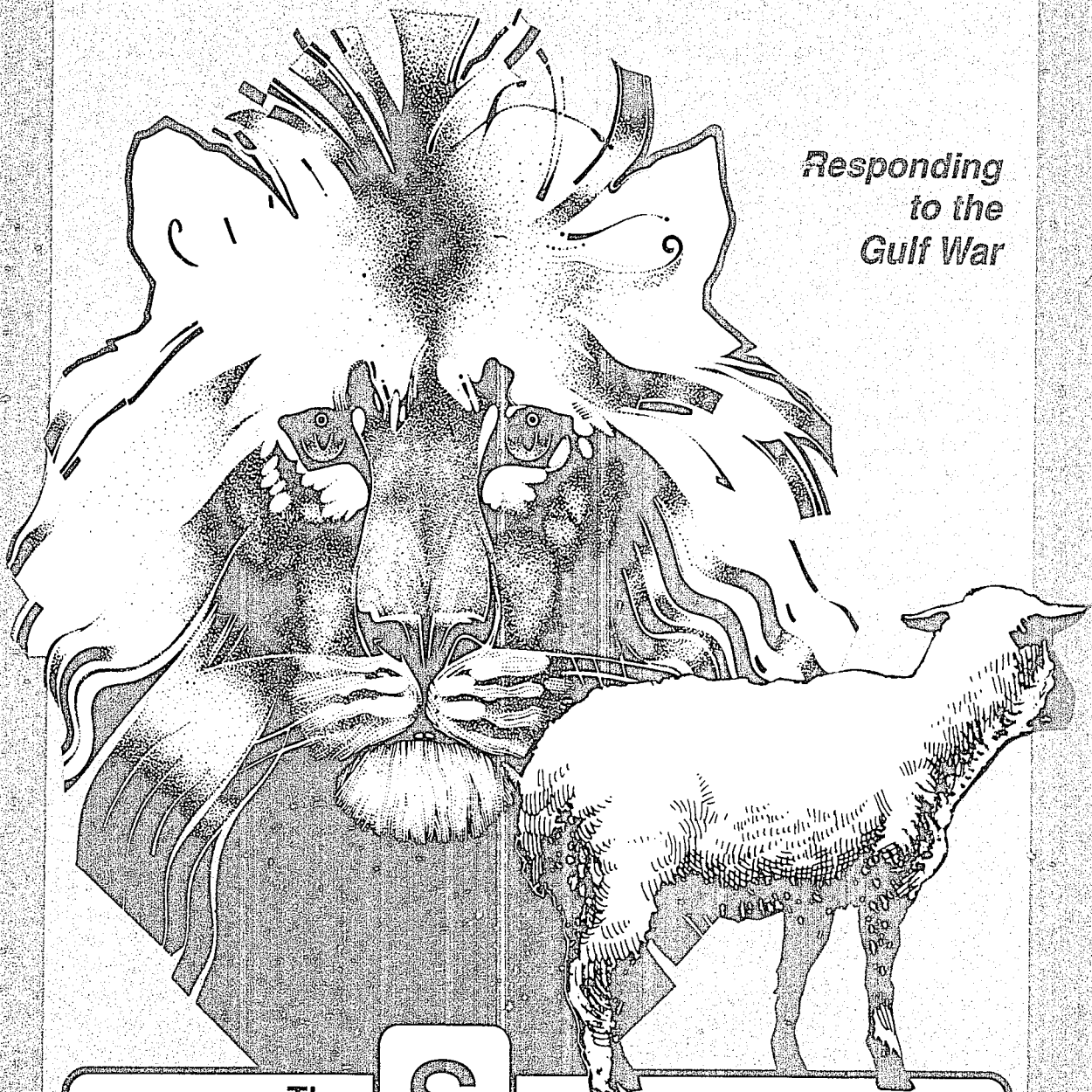


# War and peace

*Responding  
to the  
Gulf War*



The

S

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R

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*News for and about  
Seventh Day Baptists*

April 1991

# Families!! Need some encouragement?

See Christine Wyrzten  
in concert, Wednesday night at Conference

It has been proven that music can set or change the mood of a person. Lyrics have the power to encourage us, change our feelings and opinions, and teach important values.

Those who have had the privilege of knowing Christine Wyrzten have seen these things accomplished through her talent, to the glory of God.

Christine Wyrzten is dedicated to the encouragement of believers. Her decade-long public ministry began when she asked God "for something new and more challenging." Within a month, He

called her to sing; something so contrary for this young woman who had always preferred the background to the spotlight. At first she questioned the idea. Little did she know that God had two challenges for her—to sing and to obey Him!

Christine has sensed a real need for honesty and openness in sharing about our struggles and triumphs. During the past few years, God has chosen to teach her, and the result has been new growth which has better prepared her to meet the challenges of His calling. God has increased her musical ability, provided deeper wisdom, insight,



Christine Wyrzten

and a more sensitive heart. In August 1988, Christine's first book was released. *Carry Me* has expanded Christine's ministry to hurting people as she openly shares her own pain as she "journeyed into God's arms."

As a wife, and mother of two small children, Christine is very aware of the needs of the entire family. Her concert ministry has been designed to meet those needs. Children, as well as adults, will be encouraged and uplifted as Christine shares the snappy tunes from "Crittter County," and the

sensitive melodies from "Person to Person."

Christine is a very versatile musician. She is an accomplished pianist and organist, and exhibits great ability on the flute and most woodwind instruments. She writes and sings her own compositions and is highly regarded among her peers. However, it is her openness and compassion which draw people to her ministry and her music.

Life has its "ups" and "downs," its mountains as well as its valleys. Need a little encouragement? A little reminder of God's love and faithfulness? Christine desires to share...music that ministers.

Be encouraged by Christine Wyrzten

August 14  
at Houghton College's  
Wesley Chapel Auditorium

## The Sabbath Recorder



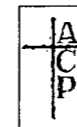
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### Who are Seventh Day Baptists?

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

# Following the Prince of Peace during times of war

by Jeanne Yurke

Things were going so well. Germany was being reunified. The Cold War was thawing. South Africa was showing signs of desegregation. Free elections were being held in many places, even where oppression's grip had been tightly maintained for years. It seemed as if peace was breaking out all over the world.

My friends with the Baptist Peace Fellowship of North America half-chuckled over telephone calls and letters asking what the organization would do now that peace had come to the world. There were obviously many areas still in need of peace and many people in need of The Prince of Peace!

The earth was not a peaceful planet, even before Iraq's invasion of Kuwait on August 2, 1990. It is not my intention to debate the military actions already taken by the United States. The fact is that (as of this writing) we are at war.

Anyone can "be for peace" when one's own livelihood is not at stake, but it is something else to pursue peace during wartime. In fact, although some people are not challenged to think through their theological stance on the issues of war and peace until confronted with a time of armed conflict, the best time for such pondering is probably when the sounds of bombs are very far away.

Trying to come to grips with peace issues while one's nation is at war is difficult because of the many emotions that so easily become involved. Both extremes—of jumping onto a popular bandwagon, or of setting oneself against the status quo—can be dangerous in the long run. As Christians, particularly as Seventh Day Baptists, we must be consistent with Scripture no matter what our "feelings" or "patriotic fervor" might otherwise dictate.

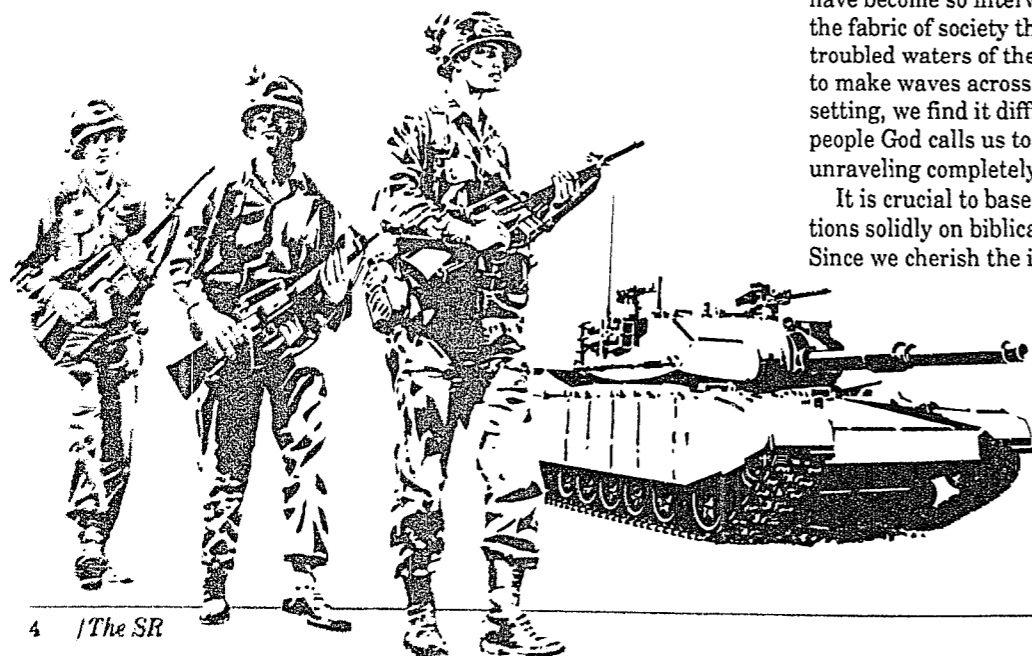
We might not emphasize it often

enough, but the decision to follow Christ automatically sets a person apart from the old ways of the world. In some countries, becoming a Christian is considered to be treasonous. A follower of the Lord Jesus might be cut off from family, friends, employment opportunities, and even society.

Partly because of the religious freedom we enjoy in the United States and Canada, and partly because many Seventh Day Baptists have benefited from growing up in Christian homes, we are not as apt to face such drastic consequences as our brothers and sisters elsewhere.

We certainly would not seek out persecution and martyrdom, but, at the same time, we find it very easy to lapse into a sense of complacency. We spend less and less time trying to define our faith separate from the comfortable culture in which we "practice" it. Our beliefs have become so interwoven within the fabric of society that when the troubled waters of the world begin to make waves across our cultural setting, we find it difficult to be the people God calls us to be without unraveling completely!

It is crucial to base our convictions solidly on biblical principles. Since we cherish the individual's freedom of interpreting Scripture as guided by the Holy Spirit, we are likely to discover different passages



speaking to our hearts. The following verses are specific ones which have helped me come to my own convictions. (All Scripture quotations are from the New International Version.)

Philippians 2:5-11: "Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross! Therefore God exalted him to the highest place

Matthew 5:43-45a: "You have heard that it was said, 'Love your neighbor and hate your enemy.' But I tell you: Love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven."

2 Corinthians 10:3-5: "For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ."



Matthew 5:7-10: "Blessed are the merciful, for they will be shown mercy. Blessed are the pure in heart, for they will see God. Blessed are the peacemakers, for they will be called sons of God. Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven."

As Christians we have dual citizenship: in a worldly nation, and in a heavenly kingdom. We need to respect one another even when we differ in the ways we choose to express our earthly citizenship, recognizing that ultimately it is our allegiance to Christ's Kingdom by which we will be judged. **SR**

Suggested reading:

*War: Four Christian Views*, edited by Robert G. Clouse (InterVarsity Press, Downers Grove, IL, 1981)

*Perspectives on Peacemaking: Biblical Options in the Nuclear Age*, edited by John A. Bernbaum (Regal Books, Ventura, CA, 1984)

*Bible Study Guide: War and Peace* by Daniel L. Buttry (National Ministries, ABC/USA, Valley Forge, PA; 1990 revised edition)

*Pastor Jeanne Yurke ministers with the Raritan Valley SDB Church in Bridgewater, N.J., and is editor of Peace-Beat (newsletter for the Seventh Day Baptist Peace Fellowship). She represents our denominational peace fellowship on the Board of Directors of the Baptist Peace Fellowship of North America.*

**Trying to come to grips with peace issues while one's nation is at war is difficult because of the many emotions that so easily become involved.**

and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

Exodus 20:13: "You shall not murder."

Matthew 5:21-22: "You have heard that it was said to the people long ago, 'Do not murder, and anyone who murders will be subject to judgment.' But I tell you that anyone who is angry with his brother will be subject to judgment. Again, anyone who says to his brother, 'Raca,' is answerable to the Sanhedrin. But anyone who says, 'You fool!' will be in danger of the fire of hell."

Matthew 5:38-39: "You have heard that it was said, 'Eye for eye, and tooth for tooth.' But I tell you, do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also."

1 Timothy 2:1-4: "I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone—for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. This is good, and pleases God our Savior, who wants all men to be saved and to come to a knowledge of the truth."

Romans 12:17-21: "Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everybody. If it is possible, as far as it depends on you, live at peace with everyone. Do not take revenge, my friends, but leave room for God's wrath, for it is written: 'It is mine to avenge; I will repay,' says the Lord. On the contrary: 'If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head.' Do not be overcome by evil, but overcome evil with good."

## What does the Bible mean by "Peace"?

by Paul Manuel

The Gulf War, like any crisis, encourages Christians to search the Scriptures in an attempt to understand how they should respond. Some focus on discerning relationships between current events and biblical prophecy, while others concentrate on more immediate concerns, such as a believer's participation in the military.

In any discussion of war, however, it is appropriate to consider what most regard as its opposite: peace. To that end, we will provide a few examples from the most frequent uses of "peace" in the Bible, along with some observations on what they teach about it.

The Hebrew word commonly translated "peace" in English Bibles is *shalom*. It occurs 237 times in the OT and, depending on the context, can have one of several nuances. These various uses influenced *shalom's* Greek counterpart, *eirene* (92 times in the NT), to the extent that their meanings generally overlap. The following outline represents the four most common uses of *shalom* and *eirene* along with some examples (NIV).

### A. Personal Peace

1. *Physical*: welfare, health, prosperity

a. (Prov. 3:1-2) "My son, do not forget my teaching, but keep my commands in your heart, for they will prolong your life many years and bring you prosperity."

b. (Jms. 2:15-16) "Suppose a brother or sister is without clothes and daily food. If one of you says to him, 'Go, I wish you well; keep warm and well fed,' but does nothing about his physical needs, what good is it?"

2. *Mental*: quiet, tranquility, contentment

a. (Isa. 26:3) "You will keep in perfect peace [literally, *shalom shalom*] him whose mind is steadfast, because he trusts in you."

b. (Phil. 4:6-7) "Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God...will guard your hearts and your minds in Christ Jesus."

### B. Relational Peace

1. *Interpersonal*: harmony between individuals (man/man, God/man)

a. (Prov. 12:20) "There is deceit in the hearts of those who plot evil, but joy for those who promote peace."

b. (Rom. 5:1) "...since we have been justified through faith, we have peace with God through our Lord Jesus Christ" (cf. v.10a).

2. *International*: freedom from war (Israel/nations—past and future)

a. (Lev. 26:6-7) "I will grant peace in the land...and the sword will not pass through your country. You will pursue your enemies, and they will fall by the sword..."

b. (Mic. 5:5-6) "[The Messiah] will be their peace. When the Assyrian invades our land and marches through our fortresses, we will raise against him seven shepherds, even eight leaders of men. They will rule the land of Assyria with the sword, the land of Nimrod with drawn sword. He will deliver us from the Assyrian when he invades our land and marches into our borders."

All biblical references to peace do not represent the antithesis of war. Christians, however, do not always recognize these distinctions. For example, soon after Congress voted to support the president's Gulf policy, a clergyman asserted that

war is not an appropriate response to the situation because Jesus said, "Peace I leave with you; my peace I give to you" (John 14:27a-b). Is Jesus addressing international relations? For that matter, is he addressing relations at all? No, he indicates that this promise of peace pertains to mental or emotional tranquility: "Do not let your hearts be troubled and do not be afraid" (John 14:27c).

If Christians are not to misrepresent what the Bible says about peace, they must recognize that the term has various meanings, not all of which apply in a given context.

Christians must also recognize at least two other limits in this matter. First, almost all references that use the term "peace"—on the international level—concern *Israel's* relationships (past or future) with other nations, and not relationships between Gentile nations. Furthermore, these relationships generally entail an imbalance of power in favor of God's people (not merely a cessation of hostilities or even a negotiated truce). Second, instruction that pertains to one level (e.g., interpersonal peace) is not automatically relevant to another level (e.g., international peace).

Peace in a relationship between individuals does not necessarily depend on one person's being in charge, but peace in a relationship between nations—at least in most cases the Bible addresses—depends on one country's (Israel's) exercising authority over another. These limitations do not mean that Scripture has nothing relevant to say about the current crisis. They merely urge caution as Christians attempt to formulate a response that includes what the Bible teaches about peace. ✠

## An open letter to the President of the United States

Dear Mr. President,

I am a citizen of the United States, I am a husband and a father, I am a brother and a son...and I am afraid. Not the "afraid" that is fear of an outside enemy, or the kind that leaves me quivering and powerless, but a feeling of emptiness, a burning in the middle of my gut.

War in the Persian Gulf can no more give birth to a new world order of peace and justice (which is what we are supposedly fighting for) than an apple tree can produce potatoes. The offspring of war can only be its own kind, more war and violence. And so I feel empty, and afraid.

In recent decades we have made so many discoveries, increasing our knowledge of the mysteries of the universe by leaps and bounds, yet we remain deeply confused and somewhat impotent in our soul's cry for a peaceable coexistence with our neighbors and our Creator. Albert Einstein spoke with great insight and wisdom when, responding to the cry of his soul following his participation in the Manhattan Project, he joined other scientists and pleaded, "We appeal to you as human beings to human beings: Remember your humanity and forget the rest."

All men, Mr. President, are my brothers. All women are my sisters. We are all loved children of the One God. We are all sacred. Ideology, race, culture, nationality, religion, and other boundaries are insignificant in relation to our humanity. That is the knowledge we need to discover, the truth to which Mr. Einstein spoke. But it is more than words and thought. It is a transformation of our relationships with all people and all creation, the embodiment of love and gentleness and peace.

I am afraid, Mr. President, because our present policy and

action twists, distorts, and ultimately denies the sacredness of life. The Iraqi soldier and civilian is being physically and emotionally traumatized, starved, denied basic health care, left homeless, and killed relentlessly. Every bomb is a callous utterance of death and destruction. Why?? Because we value other things more than we value their humanity, the Divine Image they bear. "Remember your humanity and forget the rest."

And let's not deceive ourselves. We also devalue the lives of our own American men and women, luring them into a "profession," where they, as much as the Iraqis, become secondary things; pawns who are led to kill and be killed by their own brothers and sisters, in defense of that which really matters: democracy, a way of life, greed, power.

Lured, Mr. President, much like the leaflets being dropped over Iraq and Kuwait are designed to lure Iraqi soldiers into our concentration camps; lured into the military with the promise of a way out of poverty, a good education, a secure job, status, personal fulfillment, and happiness. Lured, Mr. President, by a lie which is left unspoken; "What matters is the preservation of America. To remember that is to defend the sacredness of life."

Our men and women need to know the hidden agenda, the bottom line: "Join the Army; travel to exotic, distant lands; meet exciting, unusual people—and kill them." They need to know that ultimately it is the "everything else" that matters most when you join the military, not the sacred web of life which binds as one all creation, and not the God who "so loves the world." I am afraid that we care more for ourselves and our pleasures than even our own soldiers. "Remember your humanity and forget the rest."

Mr. President, I do not support the war that we as a nation, along with our allies, and you as our leader, are waging against God's children (and God's other creatures and created things) in the Persian Gulf. The people there and the land are sacred, priceless!

I do not support our country's, and your, willingness to sacrifice our men and women in the military to the god of \_\_\_\_\_ (fill in the blank with all those things we place ahead of creation in value). Their lives are sacred, priceless! I fear for them as I fear for the Iraqis, the Jews, and others in the Middle East.

Further, I do not support the military agenda of our troops. I do not pray for their "success." As a child of God, I cannot. I pray for an end to this madness. I pray for the soldiers on all sides, and their children and families. I pray for a world order which leads nations to remember the sacredness of life above all else, an order based on compassion and love, where ancient wisdom guides technology. Where wealth, food, and access to the world's resources are not abused but balanced by justice. Where all nations have an equal voice, and dialog based on a common concern for the good of all. And finally I pray for personal wisdom and courage, that I may more faithfully embody, in word and deed, that which I pray for.

It is in response to this last prayer that I write to you, Mr. President. I ask you, as human being to human being, brother to brother; remember your humanity and forget the rest. For God's sake, and the sake of all that is sacred, remember!

With great concern,  
Pastor Leon Wheeler  
Alfred Station, NY

# Sorry, Cornelius

by John Camenga

The world seems to have an effective way of keeping us off balance. The adjustments we had made to live in the Cold War are no longer valid.

The replanting of democracy and other rapid changes in Eastern Europe bring new hope to many people. We have rejoiced to see the unfolding drama that has officially ended the Second World War after a mere 50 years. We wonder aloud at what role a reunited Germany may play in world affairs. We have breathed a collective sigh of relief as the Soviet Union has permitted some of its captive nations to edge away from its total domination.

Some people predicted that this new, more tranquil world order would create a "peace dividend" which could be put to work in various social programs. Others warned that less hostility in Europe did not mean that the world was now, suddenly, populated by people of unalloyed good will.

Then, as yet another Middle East crisis erupted, those warnings seemed almost prophetic. Iraq attempted to absorb its wealthy

neighbor, Kuwait. World sentiment was galvanized against the invasion. Comparisons to Hitler's invasions of his neighbors in the

late 1930s seem appropriate.

"Wars and rumors of wars" continue to be a very real part of the world scene and there is no more talk of a peace dividend.

As Christians, we abhor the hostility that divides mankind into so many factions. As Christians, we may feel compelled to work for "peace, good will toward men" while viewing the task as humanly impossible. As Christians, we are instructed to live as "aliens and strangers" in a secular world that "wages war" against us (1 Peter 2:11). As Christians, we are told to be good citizens of our earthly nation: "Submit yourselves for the Lord's sake to every human institution..." (1 Peter 2:13). As Christians, we are also instructed to pray for our leaders (1 Timothy 2:1).

These varied facets of our Christian responsibility are often summed up as "being in the world, but not of it." But, as a practical matter, how do we manage this balancing act? Where does our "resident alien" status conflict with good citizenship in our earthly kingdom?

This question comes into sharp focus as we consider the issue of the Christian and military service. The Christian community has never spoken with one voice concerning this matter because we differ in how to interpret and apply what we find in the New Testament. Yet the Bible continues to be

our final authority in matters of both our faith and our practice.

Is it ever appropriate for a Christian to serve in the military? What can we learn about the Christian and military service from the New Testament itself?

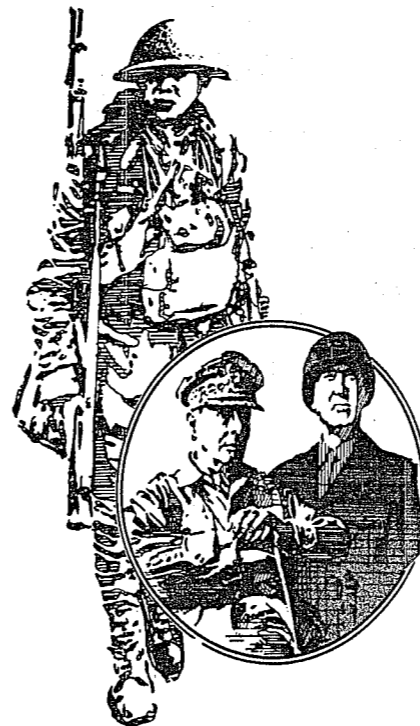
Jesus said: "But I say to you, do not resist him who is evil; but whoever slaps you on your right cheek, turn to him the other also. And if any one wants to sue you, and take your shirt, let him have your coat also. And whoever shall force you to go one mile, go with him two" (Matthew 5:39-41). "...all those who take up the sword shall perish by the sword" (Matthew 26:52b).

These statements seem clear, straightforward, and convincing. Some believe that they forbid Christians to be police officers, serve in the military, or defend themselves from attack. Others believe that these speak to the individual and forbid "taking the law into your own hands." They would suggest that these words forbid personal vendettas, but not self-protection by a country.

To make things more complex, the New Testament portrays the military in a variety of ways. Roman soldiers carried out the crucifixion. Roman soldiers gambled for the Savior's robe. Roman soldiers accepted the Sanhedrin's bribe to claim that Christ's body had been stolen by the disciples.

But the New Testament tells about other soldiers as well. Let's look at a few verses and see what we can learn.

In Matthew 8:5-13, we have the record of an unnamed centurion's visit to Jesus. The soldier's request was that Jesus heal his servant. When Jesus indicated willingness,



the centurion responded, "Lord, I am not qualified for you to come under my roof, but just say the word and my servant will be healed" (8:8). Jesus not only healed the servant, at a distance, but held up the soldier as demonstrating a rare degree of faith. If Jesus had been totally "anti-military," he could have avoided using this man as a positive example.

A similar honor is awarded another centurion in the book of Acts.

As the Christian Church began to spread beyond the confines of Jewish culture, it became obvious that many Jewish Christians were strongly opposed to welcoming Gentiles. Small steps of acceptance had been taken when some Samaritans and an Ethiopian official were accepted, but there was no open door for Gentiles in general. It was at this point that the book of Acts tells us of a miraculous event which forced the Church to accept a specific Gentile and his household.

The Gentile was a remarkable Roman centurion named Cornelius. He was generous, devout, and a man of prayer. But he was fully and completely a Gentile. It was to

this man that Peter was sent. Acts 10 tells this fascinating story.

Cornelius received a vision instructing him to send for Peter. Peter also had a vision, preparing him to enter a Gentile home. Peter expressed his new understanding that the Christian Church must have an open-door policy: "I most certainly understand now that God is not one to show partiality, but in every nation the man who fears Him and does what is right is welcome to Him" (Acts 10:34-35). At the conclusion of Peter's sermon a repetition of the signs of the day of Pentecost occurred, assuring all present of the genuine nature of the event. Peter then asked, "Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we did, can he?" (v. 47).

Again, one wonders why a centurion was selected as the "test case." There must have been less controversial choices that the Lord could have made. Yet the events

## Is it ever appropriate for a Christian to serve in the military?

occurred, and the author of Acts, a Gentile doctor named Luke, recorded them for us.

When we consider how little is said about the military, it is significant that the two longest passages describing Roman officers portray them as men of faith.

Jesus did not confront the centurion about the evils of military service. He did not urge him to find other employment. Jesus held up this centurion as an outstanding example of faith. Peter was obviously hesitant about his visit to the home of a centurion. He even took witnesses along to verify what happened.

Imagine for a moment a different ending for Peter's visit to the home of Cornelius:

The sermon has been preached. The Spirit has made himself evident. Now, imagine Peter turning to the centurion and saying: "Sorry Cornelius. You do seem like a nice person. We know that you have been a man of prayer. We understand that you are an open-handed giver, but this job of yours has got to go. How would it look if we accepted a man of war as a follower of the Prince of Peace? That could create an image problem for us, and remember, what we do here may set a precedent for the other churches. I'm sure you will understand if we postpone your baptism and church membership until you can resign your commission and secure employment that is appropriate for a Christian."

But, that did not happen. The way in which Jesus and the disciples treated devout soldiers should help us understand two important facts.

First: The statements concerning retribution and revenge apply to personal responses. A society has both a right and a responsibility to defend itself, involving its citizens in the process.

Second: A military career is not necessarily out of harmony with serving the Prince of Peace. Christians should not view their nation and its military might as the answer to the need for security. We look to a higher power. But, neither should we be critical of those who have chosen to serve in the military. A few more soldiers like Cornelius would be good for the nation and the cause of Christ. **SR**

(All Bible quotations are taken from the New American Standard Version.)

John Camenga is pastor of the Daytona Beach, Fla., SDB Church.



**It is significant that the two longest passages describing Roman officers portray them as men of faith.**

## How some reacted during the war

### They set a Deadline for Peace

*Long a peace-making church, the Central Baptist Church of Wayne, Pa., launched a worldwide effort to bring the war in the Middle East to a peaceful solution.*

The deadline for war was January 15, 1991. Since then, many nations of the world have joined in the deadly battle.

In the spirit of God's love, we call for a Deadline For Peace at midnight, March 24, 1991. We pray that this war will be brought to peaceful resolution before this deadline.

If the war continues until March 24, 1991, we call for these actions:

1. The President of the United States and the President of Iraq will declare an immediate cease-fire at 12:00 midnight, on the evening of March 24, 1991.
2. By March 30, 1991, the United Nations Secretary General will initiate a binding arbitration between the leaders.

We call upon communities to endorse this Deadline For Peace.

The Deadline For Peace is deliberately set for Palm Sunday, the beginning of Holy Week for Christians. The date for binding arbitration is the beginning of Passover for Jews. The deadline comes in the middle of the Islamic holy month of Ramadan. We urge Christians and Jews to join those of Islamic faith in prayer and fasting from sunrise to sunset on March 24.

If the Deadline For Peace is ignored, we call for a Waging of Peace with demonstrations, rallies, and prayer vigils in every town at noon on Saturday, March 30.

### Sow seeds of peace, not war

*The Lombard Mennonite Peace Center, Lombard, Ill., had a strategy which included packets of vegetable seeds.*

We, at the Lombard Mennonite Peace Center, urge Christians to make a simple statement of faith by mailing to the White House packets of vegetable seeds which carry the message, "Sow seeds of peace, not war."

A similar campaign had unexpected results. In 1954-55, the Fellowship of Reconciliation (FOR) conducted a "Food for China" campaign. It involved the distribution of a tiny cloth grain bag with the tag addressed to President Eisenhower.

It was later learned that the campaign had been discussed in Cabinet meetings, along with proposals from the Pentagon for the bombing of mainland China. In one meeting, the President asked how many of the grain bags had been received. When he heard that there had been 45,000, plus thousands of additional letters, he decided against the bombing—on the grounds that if so many Americans wanted to feed China, it was hardly the time to start bombing it!

The provided form, with Romans 12:20-21 at the top, said, "Dear Mr. President, As a follower of Jesus Christ, I take seriously Christ's command to love our enemies. As a fellow Christian, I ask you not to bomb Iraq, but to pass on to them the enclosed seeds for food. I urge you to seek a cease-fire and a negotiated solution. Let us overcome evil with good. Thank you."

### What to tell the children

*Anne Whirley, managing editor of the Baptist Peace Fellowship, placed this article in their newsletter, PeaceWork.*

•Acknowledge that the war is happening and that you are concerned. If we ignore the war in our children's presence (perhaps in the hope that they will not learn of it), we convey that we do not care about the plight of others and that there is no interdependence.

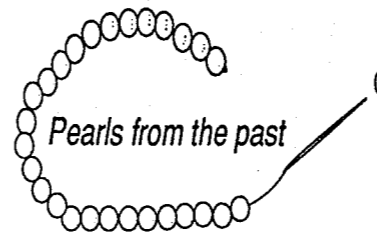
•Listen and encourage her to express her feelings. If she wants to "kill Hussein," let her voice that; but then suggest possible alternatives that would still accomplish a peaceful resolution.

•Understand that news of this war may make your child feel helpless, hopeless, and lonely. Reassure him that millions of people around the world are working for peace.

•Be deliberate in what you let your child see and hear about the war. Graphic television coverage may be confusing to a young child who is accustomed to seeing simulated violence from the same medium. Some TV news viewing is desirable, however, especially for older children, because it makes the war more real and personal.

•Distinguish between the government and military leaders. Encourage your child to pray for the troops on both sides of the conflict and all civilians who are involved.

•Expect resolution of this conflict and express hope that we will learn alternative ways of dealing with conflicts in the future.



Desert Shield and Desert Storm are now history. A tremendous buildup of high-tech weapons and instruments of modern war were unleashed with deadly precision. The sands of Kuwait, Iraq, and Saudi Arabia are dotted with reminders of man's ability to wage war. Could these same implements of death be turned into channels for peace?

Over 27 centuries ago, the prophet Micah witnessed the threat of oppression from Assyria—then occupying the land of the Tigris-Euphrates Rivers now known as Iraq. Yet in the midst of oppression from their own unjust leaders and false prophets, as well as from the exterior threats of neighboring superpowers, Micah had a vision of peace for God's people.

There would come a time when people could go up to the house of God and be taught His ways and walk in His paths. Micah believed that as a result of this gathering and ensuing judgment of God, that "...they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither

## Bullets into communion cups

by Don A. Sanford, historian

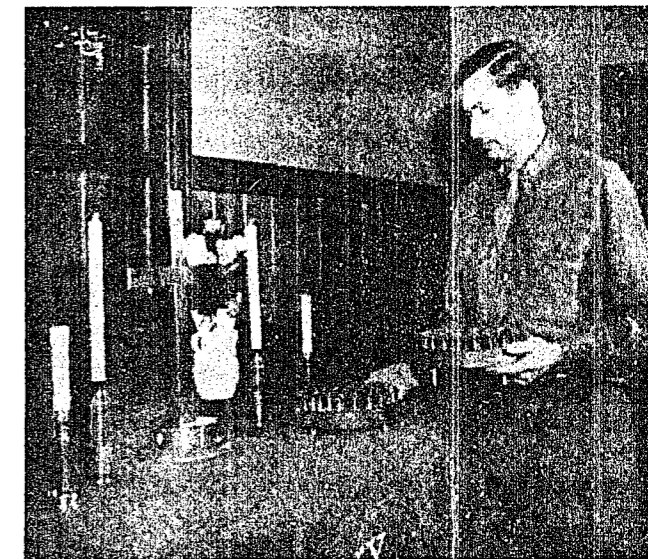
Swords and spears are no longer the symbols of modern warfare, but bullets and mortar shells are still used. And these can be turned into symbols of peace!

During World War II on the island of Biak in the South Pacific, SDB Chaplain Leon Maltby turned 50 calibre machine gun shells into communion cups, a mortar shell into a cross, and two live Japanese anti-aircraft shells into flower vases.

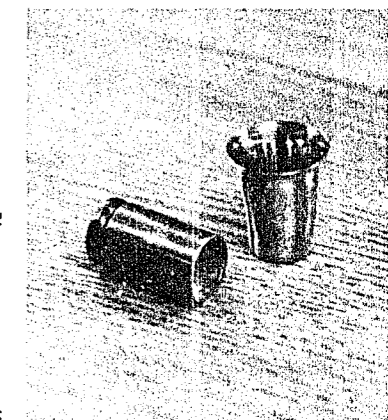
In a letter to *The Sabbath Recorder* in November of 1944, Maltby wrote: "There are times

does not furnish them except in the regular chapels."

He did not wait for contributions from home to fulfil this need. While on routine patrol he discovered



Above: Chaplain Leon Maltby just prior to his pastorate in Riverside, Calif. This picture appeared in a 1946 Recorder, which Maltby would later edit. Below: A gun shell—before and after.



### While on routine patrol he discovered several rounds of unspent ammunition near a cave on the island.

shall they learn war any more; but they shall sit every man under his own vine and under his own fig tree; and none shall make them afraid" (Micah 4:2-4; see also Isaiah 2:2-4).

when a chaplain could use small gifts of money to some advantage. Some of the larger denominations provide communion sets for their chaplains to use. The government

several rounds of unspent ammunition near a cave on the island, and made his own communion set which is now housed in the archives of the Seventh Day Baptist

continued next page

Historical Society at Janesville.

Chaplain Maltby explained that he did not want to use any shells that had been fired to kill. He removed the bullets, discharged the powder, and with the "expert help of a machinist and the lathe and a five-ton press," he fashioned the cups. A letter of explanation said: "I did the shaping of the die in the lathe to turn the tip on the cups the shape I wanted. We tried soldering shut the hole where I blew out the caps. It didn't work well and discolored the inside of the cups. So we riveted welding rod into the holes. The last procedure was to trim the base off smooth."

In a 1945 article in the *Recorder*, Maltby supposed that he'd have to give one of the polished brass cups to the Historical Society. Not only

previously destructive. Swords and spears may kill, but plowshares and pruning hooks cultivate and contribute to our nourishment.

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**Each tray holds 40 cups, and fit together on three legs made of unshaped machine gun shells.**

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did he give a cup, but he gave the complete set with two trays made of red-colored Australian hardwood. Each tray holds 40 cups, and fit together on three legs made of unshaped machine gun shells.

Prominently displayed in his Daytona Beach, Fla., home, Leon Maltby still has a cross that he cut and shaped from a 90mm mortar shall. What a reminder of the fact that God was able to use the most tortuous instrument of Roman execution—the cross—and make it into the very means for our redemption!

Man can turn bullets into communion cups, but only God could turn a cross into the very instrument of peace which Micah envisioned for the future; a form of peace that can be experienced in the present.

Perhaps in these days following the armed conflict of our time, mankind can find a way to achieve

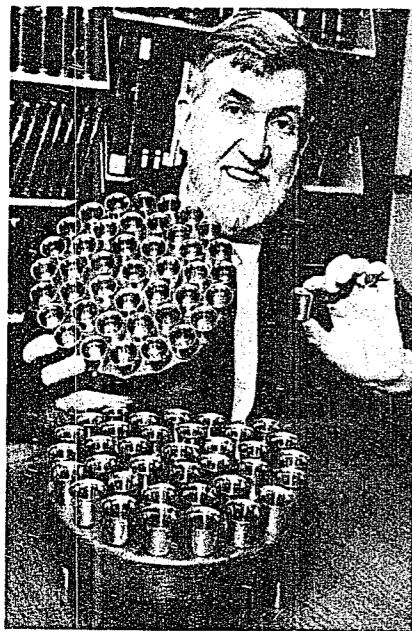
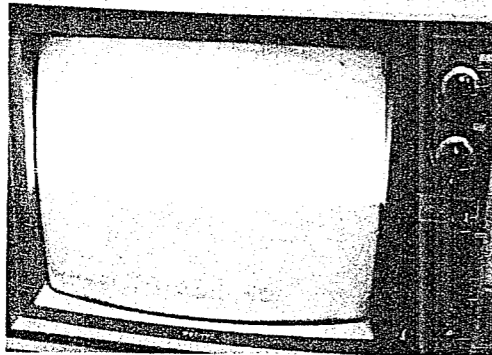
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**The way to peace is more than just disarmament; it is a constructive use of that which was previously destructive.**

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the peace that the prophets longed for, and which Christ demonstrated. Then "nation shall not lift up sword against nation, neither shall they learn war any more." *SR*

During this past year, this communion set has been used in two nursing homes, five churches, and 10 home communion services. It has been featured with Historian Don Sanford in two newspapers and on a Madison, Wis., television station.



Bill Olmsted/Janesville Gazette

At the end of the war, Maltby became acquainted with a Japanese pastor and gave him one of these cups. The clergyman later wrote that he would never serve communion without that cup on the table. "He clearly understood the significance of turning instruments of death to instruments of life."

One of the significant lessons from the prophet's hymn and Chaplain Maltby's experience is that the way to peace is more than just disarmament; it is a constructive use of that which was



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# SR Almanac

Where we have been...

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## One year ago—April 1990

Ernest K. Bee Jr. reviews the role of women in Christian leadership.

Missionary Ian Ingoe reports good progress at Makapwa Station and Chipho in Malawi, Africa.

Calvin Babcock named as new General Services Administrator.

Alfred, N.Y., plans new history book of the area.

## Five years ago—April 1986

Edgar Wheeler looks back over 35 years in the pastorate with, "Some things I have learned."

We get acquainted with World Federation Conferences in Burma and India.

Earl and Mabel Cruzan visit Florida to review field ministry needs.

Board of Christian Education moves to new office space in Alfred Station, N.Y.

Beacon column prepared by Bay Area YF.

The Bell SDB Church, Salemville, Pa., celebrates 100th anniversary.

## 10 years ago—April 1981

Coverage of February's Ministers' Conference held in Daytona Beach, Fla. Special speakers included Connolly Gamble, Don Graffius, Dick Shepard, and Desmond Ford.

SDB ministries in Africa highlighted.

Leadership sought for new ministries in San Diego, Atlanta, and Philadelphia.

Women's page explains Project LITA (Love Is the Answer), an outreach to the elderly.

Article pays tribute to church leader Albyn Mackintosh, who died in January.

## 25 years ago—April 1966

Christian missionaries forced to leave Burma.

North American Baptist Fellowship formed, with SDB Senator Jennings Randolph vice-chairman.

David Pearson family accepts another term of missionary service to Malawi.

Pastoral changes include: Paul Green to Salem, W.Va.; John Conrod to summer pastorate in Salemville; Ed Sutton to New Auburn, Wis.

"Missioners" Alton Wheeler and Victor Skaggs conduct extensive visitation in Salem area.

Editor Leon Maltby relates experiences from a Bible conference in Florida.

## 50 years ago—April 1941

Paul Maxson featured in "Who's Who."

Editorial questions governmental treatment of conscientious objectors: "The (criminal) murderer is cared for and fed, but the church is expected to support the draftee who refuses to murder."

Report from Battle Creek, Mich., church's Ladies Aid boasts: "Every two weeks we serve a supper where the public can get a wholesome meal of home cooking in a 'dry' and smokeless atmosphere."

Round-trip railroad rates for Conference in Denver listed: from New York City, \$85; from Chicago, \$37.

The *SR* offers \$1 subscriptions to "our boys in military camps... the same as it has been sending it to students away from home in school."

## 75 years ago—April 1916

Lucius Burch named as business manager of the publishing house.

"Sabbath Reform" column reviews articles which defend a "Sunday as Sabbath" concept.

Several churches report on successful outreach dinners called "poverty" or "hard times" socials.

Christian Endeavor topic looks at the ingredients of a good prayer meeting.

Sabbath Rally Day program listed, with Sabbath hymns, in advance of the May 27 celebration.

...where are we headed?

## Pray...

- for our leaders in ministry
- for the work and staff of our boards and agencies
- that we rightly appreciate the experience and wisdom of long-time pastors
- for the strengthening of our youth groups
- for this year's Pastors' Conference
- that outreach into urban areas continues
- for our ties with other Baptists in NABF and Baptist World Alliance



Women's Society page by Charlotte Chroniger

## Peacemakers, not problem producers

*"There is an appointed time for everything. And there is a time for every event under heaven—a time to give birth, a time to die; a time to kill, and a time to heal; a time to tear down and a time to build up; a time to tear apart and a time to sew together; a time to love and a time to hate; a time for war and a time for peace" Ecclesiastes 3:1-8 (NASB).*

Our lives are filled with contrasts and opposites. Many circum-

While it was Jesus' intent that men and women be at peace with one another, His message and example caused division and conflicts in many families and in many communities.

It is sometimes difficult to be at peace or in harmony with another person when one believes in the Savior and the other totally rejects the Christian faith. It is difficult to be a peacemaker when the one I must deal with is a problem producer. If I am a problem producer,

will between myself and others. I will injure, wound, and grieve others, and generate much anger. This is the exact opposite of peace.

If I am a peacemaker, I will, through the peace of God, be used to generate the healing of relationships, the binding of wounds, the stilling of a troubled soul, the calming of a stormy spirit.

All over the world, our communities, and perhaps even our local churches, are in turmoil and chaos. There are problem producers around us, maybe even those people who are at war with God. We are called to share the peace of the Lord with those who need such peace, but perhaps do not want to have it.

Perhaps there are times when we are not at peace with ourselves and are at war with God. We need to go back to God's Word and claim His promises for inner peace. We need to become people who are peacemakers, not problem producers, for the Kingdom. *SR*

then one whose heart is filled with God's peace will have difficulty reaching out to me.

As God's Spirit influences my spirit and soul, the peace of God will become more evident in my life, and I will not be so touchy, not be so irritable or easily enraged, and not have my pride so easily pricked. As Jesus controls more and more of my life, peace, good will, and serenity will replace bitterness, hostility, jealousy, and quarreling.

If I am a problem producer, I will alienate my friends and family, and will build walls of ill

stances and decisions involve the "either/or," not the "both/and." Solomon talks about this in the verses above from Ecclesiastes. Sometimes one course of action is necessary and appropriate, while at another time just the opposite action is what is called for.

As we study God's Word, we are made very aware of the contrast of good and evil in relationship to God. We are either for Him or against Him. We either love what is good and hate what is evil, or we despise what is good and love what is evil.

Jesus came to earth as the Prince of Peace. And yet, during His ministry on earth, He was at peace with His enemies while they were at war with Him. At His coming, people were polarized. Many accepted His message of love and peace and became His disciples, while others rejected His message and determinedly sought to kill Him.

***We are called to share the peace of the Lord with those who need such peace.***



The President's Page

## Conference holds concert and studies by Althea Rood



Althea Rood

Conference 1991 is just around the corner! I trust that you are making plans to come!

One of our special features this year will be a concert on Wednes-

day evening, August 14, featuring Christine Wyrzten. (See the inside front cover of this SR.) Christine ministers to entire families, and she will bring this emphasis to our Conference. Also, as a result of her mother's death to cancer a few years ago, Christine has a real ministry of encouragement to those who are hurting.

This concert will be open to the public and we trust that we will be able to reach many people in the western New York area with the good news of the Gospel. Christine will also speak at the Women's Banquet just prior to the concert.

Another special feature at Conference this year is the morning

Bible study, presented by Pastor Larry Graffius. Pastor Larry will be offering character studies from the Old and New Testaments. Following the presentation, participants will go to small groups to discuss the Scripture passage and study material. Most importantly, its application to our lives will be discussed. We anticipate that as many as 30 small groups will meet simultaneously with eight to 12 members in each group. These will be led by lay persons and pastors. Some of these groups will be specifically for youth!

Stay tuned for more Conference plans next month! *SR*

## Looking ahead to Conference 1991

If you plan to have a display at Conference in Houghton, N.Y., this summer, please contact Jim and Ellen Pitts, who will be coordinating this effort: Mr. and Mrs. James C. Pitts, 43 Franklin Street, Dansville, NY 14437, (716) 335-2269.

Jim and Ellen are members of the Richburg, N.Y., SDB Church. They would appreciate being contacted as soon as possible for early planning.

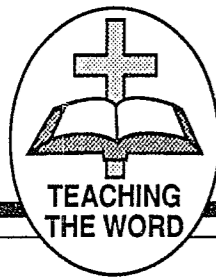
There are many wonderful places to visit in the Western New York wonderland. Just some of these are listed below:

Letchworth State Park ("The Grand Canyon of the East")  
Niagara Falls, Canada and New York  
Stony Brook State Park  
Darien Lake Amusement Park  
Genesee Country Museum  
The Finger Lakes  
Rock City Park  
Seneca Indian Museum  
Wellsville Balloon Rally  
Eastman House  
Botanical Gardens  
Airplane Museum  
Several area golf clubs  
...and many, many other tourist attractions.

Angelica Inn Bed and Breakfast  
Just a Plane Bed and Breakfast  
Scio Bed and Breakfast  
Old Library Restaurant/Bed and Breakfast  
Castle Inn and Restaurant  
Gaslight Restaurant and Christmas Shop  
Hillside Inn  
The Heidelberg Restaurant  
American Inn Restaurant  
Turfside Restaurant  
Six S Country Club  
L.T.D. Cafe  
McCarty's Motel and Restaurant  
Houghton Mini Mart  
...and many, many other places at which to eat or stay.

If you are interested in before, during, or after Conference fun, for more information, please write to: Mrs. Irene B. Saunders, Development Office, Houghton College, Houghton, NY 14744. *SR*





## Christian Education

# The Sabbath as incarnational event

by Ernest Bee

The Sabbath School class hadn't noticed the solitary sentence—"The Sabbath is an Incarnational Event!"—written on the marker-board. Pastor Jus Start asked the members of his class what that statement meant to them.

Mrs. I.N. Decision, now a frequent class attendee, said, "The Incarnation refers to Jesus being the Son of God. But, I don't understand how that has anything to do with the Sabbath. The church I formerly attended kept Sunday because they said it celebrated the resurrection of Jesus." She wondered if Pastor Start's concept of the Sabbath as a sacrament was related to his present idea that the Sabbath is an incarnational event.

"breathed into his nostrils the breath of life..." (Genesis 2:7). Pastor Start further explained that the seventh day of the week was ordained by God for mankind as a time of rest, "shabat," or Sabbath (Genesis 2:1-3; Exodus 31:12-17). "The Sabbath," he continued, "isn't just a termination of work for 24 hours. It is a rest unto God, so that we might contemplate to whom we belong. We belong, ultimately, to God."

"Such is the extraordinary gift of each Sabbath Day. It is an incarnational event, the very key to our life with God. God is incarnate in the Sabbath through our keeping it Holy to Him. Christ was the incarnation of God so that we

Sabbath is significant for each of us," Pastor Start commented.

Mrs. I.N. Decision quickly asked, "When Jesus was challenged by the Pharisees concerning His disciples' Sabbath practices, why did He reply, 'The Sabbath was made for man, not man for the Sabbath; so the son of Man is Lord even of the Sabbath.' (Mark 2:27, 28)? I don't know what He meant."

Pastor Start responded, "Jesus was saying that to know God is the purpose of each person and the Sabbath is the weekly time which God, who is beyond time, has set aside for us, who exist within time, to focus upon knowing Him (Ezekiel 20:19, 20)."

Deacon Willing commented, "My spiritual life begins with the Sabbath experiences of worship, Bible study, and visiting with each of you. Life was God's first gift and the Sabbath was His next gift so that we might remember who gave us the first, Life. Pastor, it's like you said, 'It is between the Sabbaths that we experience our Sabbath hopes and live out our Sabbath vision.' Each Sabbath is truly a holy sacrament, an Incarnational Event. I believe that within the space of each Sabbath's time we are privileged to

A Trinity of Sacraments			
Sacrament	Symbol of the Trinity	Frequency of Rite Observance	Scriptural Command
Baptism	The Holy Spirit	Once	Matthew 3:16; 28:19
Lord's Supper	The Son	Annually/ quarterly	Luke 22:17-20, 1 Cor. 11:23-25
Sabbath	The Father	Weekly	John 1:1-3; 14:15 Exodus 20:8-11

Pastor Start explained that mankind was created by God "in His own image" (Genesis 1:27) and

might understand how God wishes the Sabbath to be in our lives. Jesus Christ's interpretation of the

experience God's gift of eternal life which Christ promised (John 17:3)." **S**



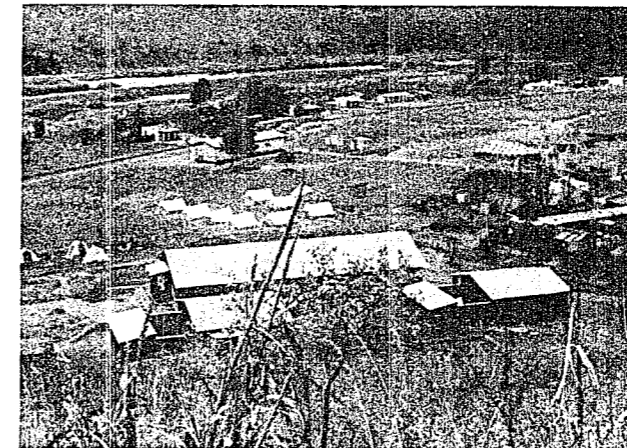
## FOCUS on Missions

by Leon R. Lawton

### Chipho Clinic, Malawi, Africa

Refugees from Mozambique continue to enter Malawi, and the pressure on limited staff mounts. Ongoing aid from the United Nations and a Netherlands relief agency provide some materials and medicine to help meet needs. It is hoped that funds through the Private Hospital Association of Malawi (PHAM)

National Conference, a Sabbathkeeping body which made initial contact through the SDB church in Haarlem, the Netherlands. After studying the SDB World Federation Constitution, they have applied for membership. This was considered by the SDBWF Executive Committee at their February 26 meeting, and initial steps are in process.



The new Chipho clinic in Malawi with many tents for the refugees. Mozambique is across the river in the background.

from the government may resume in April. See the Ingoe's January newsletter published in the March *Missions* for details on our missionaries' ministries.

### Miami, Florida, USA

The ordination service for Extension Pastor Andrew Samuels was held on Sabbath, February 16, with delegates from at least 10 SDB churches in Jamaica, Canada, and five states in the United States.

The 10th anniversary of the Miami SDB Church was also celebrated with a banquet in the afternoon. Certificates of appreciation were presented to those who have been leaders in the church from its beginning. The choir from the New York City SDB Church brought special music, and past Conference President, the Rev. Joe A. Samuels (Andrew's uncle), gave the ordination sermon.

### Lubumbashi, Republic of Zaire, Africa

Correspondence over the last few years has put us in touch with leaders in the Zaire Evangelical Mission

### Director of Extension, USA

Russell Johnson continues to spend much time on the field serving our churches.

In February, he spent time with the Central church in Upper Marlboro, Md., and also visited the Memphis, Tenn., church. The new group in the Chicago area was counseled in February as well as the new possibility for a group meeting in Des Moines, Iowa. Though regular services have not been held in Junction City, Kan., since Pastor Steven James moved to Verona, N.Y., there are those wishing to resume meetings, and an evaluation is planned.

### Nellore, India, Asia

Executive Secretary of the SDB Conference of India, Dr. B. Kishor Kumar (son of

the late Rev. B. John V. Rao), sends regular reports of his extensive ministries. In December, he preached in 15 village churches as well as five times at the main church in Nellore. He also led 10 evening prayer services and noted that a Hindu family was attending fairly regularly. Special services and ministries at Christmas fed over 150 needy individuals. Regular visits were made to the five fields, usually traveling by the motorcycle purchased over a year ago. He was recently issued a Marriage Officer's license so he can extend his ministries.

### Republic of Cameroon, West Africa

Meeting the request of the Native Baptist Church leaders for special training for pastors, Rod Henry's visit was a vital blessing to all. While his report will be given elsewhere, it is good to note that not only was the Bible Sabbath presented to their pastors, but an ongoing Theological Education by Extension (TEE) course, led by Pastor John Mpacko, was established. Continue to pray for those in this new field!



# the BEACON

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

April 1991

## 1991 officer slate for SDBYF of USA and Canada

The slate of nominees for the 1991 officers of the Seventh Day Baptist Youth Fellowship of USA and Canada has been announced. Come prepared to vote on Sunday, August 11, at Houghton College, Houghton, New York.

### President—Kory Geske

Kory is president of the Milton, Wis., Youth Fellowship and attended Pre-Con Camp and Conference in 1990. You will remember him as the Conference "golden trumpet." He was Junior and Intermediate Camp counselor in 1989 and 1990.

Kory is a high school senior who has enjoyed tennis and cross country. He was captain of his 1989 and 1990 cross country teams. He works at Rocky Rococo Pan Style Pizza.

### Vice President—Tanya Henry

Tanya is a member of the Milton YF and has organized a weekend retreat for North Central Association Youth. She teaches the Milton Pre-School Sabbath School and Day Camp, and also attended the 1990 Pre-Con Camp and Conference in Kansas.

Tanya is a second year high school student, where she is a member of the French Honors Society and French Club. She is

also involved in a peer counseling group and peer mediation at her school. She works at the SDB Center in Janesville as custodian.

### Secretary—Lisa Call

Lisa is a member of the Milton YF, a Milton Sabbath School teacher, and Day Camp counselor. She has attended Camp Wakonda and Conference.

Lisa is a ninth grader and student council, band, and chorus member.

### Treasurer—Erik Henry

Erik is a member of the Milton YF and Day Camp assistant. He is an eighth grader and student council and swim team member.

Top photo: Tanya Bonser. Bottom: (l. to r.) Milton YF: Kory Geske, Lisa Call, Erik Henry, Tanya Henry, and Jay Lippincott.



### Member-at-Large—Jay Lippincott

Jay is a member of the Milton YF and has attended Conference. He is a ninth grader and active in sports, student council, and quiz bowl.

### Member-at-Large—Tanya Bonser

Tanya is president of the Dodge Center, Minn., YF and a representative to the North Central Association Youth Executive Committee. She attended Pre-Con Camp and Conference in 1990.

Tanya is a junior in high school and works as a baby-sitter.



# Pastor Profile



**Name:** Edward Sutton

**Birthdate and place:**

November 23, 1937, Berea, W.Va.

**Current pastorate:**

Little Genesee, N.Y.

**Family:**

Wife--Marietta

Daughter--Terri Le Ann Sweeney

Sons--Jeffery Dewain Sutton (stepsons

Mark, Kenneth, and Michael Fansler)

Grandchildren--Mitchell Edward Sweeney

and Tiffany Dawn Sutton (stepgrandson

Brandon Fansler)

**Education:**

B.A.--1963, Salem College, Salem, W.Va.

B.Div.--1966, Crozer Theo. Seminary

M.Div.--Colgate Rochester/Bexley Hall/

Crozer Theo. Seminary

**Former pastorates/employment:**

**Employment:**

U.S. Postal Service

Alfred Almond Central School district

SUNY Agricultural Technical College at

Alfred, N.Y.

Doddridge County, W.Va.: Commission on

Aging; County Assistant/Planner; De-

partment of Energy.

**Pastorates:**

(Short-term/Summer):

Berea, W.Va.; summer pastor in Los Ange-

les, Calif; Marlboro and Shiloh, N.J.;

Lost Creek, W.Va.; and Salemville, Pa.

(Full-time):

New Auburn, Wis.; Alfred Station, N.Y.;

Berlin, N.Y.

As is true of all SDB pastors, I have

held several interim pastorates in

"Sunday churches," my most interesting

one being with an Evangelical United

Brethren Church at the time the EUBs

were merging with the Methodists. I

was responsible for a Confirmation

class of EUB teens who would be the

first group of new members to become United Methodists. Imagine it: an SDB pastor, teaching EUBs how to become UMs!!!

**My first job was:**

Picking up golf balls at a golf driving range.

**Personal hero:**

Abraham Lincoln

**Favorite childhood memory:**

Christmas when my parents were still alive and all the family was at home.

**Favorite Bible passage:**

Romans 5:6

**Favorite author:**

Dr. James Dobson

**If given an all-expense paid vacation:**

We would attend the 1992 World Federation meetings in New Zealand.

**A great answer to prayer was:**

The fulfillment of my call to the ministry; and my "re-entry" following a long absence.

**A church project I'm excited about:**

Being a part of what God is doing with the Little Genesee SDB Church.

**My vision for SDBs:**

That as we "become," we not lose "ourselves" so totally as to "be no more."

## D.C. forging ahead

by Janice A. Wilson

Revival has been evident within our Washington, D.C., church over the past year.

During the week of May 13, we will celebrate with the community our joy and thanksgiving to the Lord for His goodness and mercy unto us. The theme He has chosen for us is: "Building the body of Christ!"

"There shall be one fold, and one shepherd": Our fellowship is moving forward in the power of the Holy Spirit as Christ sits at the head of our church!

This year's theme is alive in our hearts and actions. We are learning obedience and the joy of doing

things God's way. We vow not to compromise.

"Henceforth be no more children...carried about with every wind of doctrine, by the sleight of men...": We have been reevaluating every area of our ministry and stewardship—to be sure they are scripturally based.

"Study, to show thyself approved": We are enjoying Bible study each week. With the Holy Spirit as the key leader, different members have presented the message the Lord wished to give. Our first session was on "Prayer and Worship—What do the Scriptures have to say?" The Lord has

now led us into a comprehensive study of His gifts.

"Go ye into all the world, proclaim the gospel...feed the poor, clothe the naked, set the captives free...": The Lord's work is beginning to expand in our community

### We vow not to compromise.

as we serve "Christ's House," a recuperating shelter for men. Also, we will be extending spiritual and physical assistance to "The Family Shelter." Our goal is to show them the hope of glory and to help them prosper in the Lord in every area of their life.

"Blessed be he that cometh in the name of the Lord": The Holy Spirit has revealed to us, through much prayer and fasting, that a mighty work and a mighty man of God is coming to shepherd us.

We enjoyed, and prospered in spirit, during the Week of Prayer. It was a special blessing to share in fellowship with the Central SDB Church during this time.

It is written, "Pray without ceasing, especially for the saints." Brethren, we seek your intercession, agreeing with us that we continue in our obedience to the Lord. The adversary has finally lost his grip because of prayer warriors and the grace and mercy of God. We continue to confess and repent as God reveals areas in our life, and in our fellowship's ministry as a whole, which are not in harmony with Him. Praise God, He is faithful—even when we slip in our faithfulness. We continue to pray for you all.

We look forward to seeing you all at Conference. *SR*

## SDBURF at work

The Seventh Day Baptist United Relief Fund helps churches and people all over the world.

In December 1990, Gabe Bejjani and Rod Henry delivered typhoon relief funds to SDBs in the Philippines. The Caridad Church in Leyte received some of this money to rebuild their destroyed facility. *SR*



Top photo:  
Pastor Ely  
Paypa (r.)  
handing  
Caridad's Pastor  
Santianez  
a relief fund  
check.  
Right: A  
happy Caridad  
group under  
their rebuilt  
structure.



## Richburg regroups and remodels

The Richburg, N.Y., Seventh Day Baptist Church has two newly-organized youth groups: the Youth Fellowship for junior high and high school-aged kids, and the college-aged group.

The YF has named its organization in memory of a dearly loved Richburg member, Jessie Burdick. Jessie died only two years ago at the age of 98, so most of the young people remember him fondly. The YF meets every Sunday night at the parsonage, with Pastor Steve and Irene Saunders, and Jim and Ellen Pitts as advisors. So far, they have hosted a pancake breakfast for church members—a trial run for a fund raiser.

The college-aged group is comprised of five Houghton College students who are also SDBs. They have elected officers and meet semi-regularly. They have their own Sabbath School class, which meets at the parsonage.

Pastor Saunders and family, plus Kathy, their "almost granddaughter," presented our Advent program, a play written by Irene, "Christmas Eve at the Saunders' Home." Rebecca and husband, Steve, had not yet arrived from Illinois to be included in the play.

The men of the church have been working diligently for over a year to remodel the church basement. There is a new hot water heating system, inlaid floor, suspended ceiling, recessed florescent lighting, insulation, paneling, and rest room fixtures. Our fellowship dinners and committee meetings are much more pleasant in our new surroundings. The room even seems bigger with the brightness of the remodeling!

We thank God for these improvements, and for the men and women of the church who helped provide them. We had a dedication service for the "new" basement following our Advent program. *SR*

## SR Reaction

Dear Kevin Butler,

I just want to thank you as editor of the SR for the helpful, inspiring, and educational monthly issues. I'm afraid sometimes we do not express how much *The Sabbath Recorder* has meant to me and others, and appreciate you and the other writers who have contributed.

Accept our appreciation with thanks.

Marguerite Kuehn, Dade City, FL

Dear Editor,

I wish to thank you for your series of articles on "Death in the Family" in the February issue of the SR. They were so sensi-

tive, and the article by Don Sanford relating David's experience with the death of his infant son was right on target.

Sincerely in Jesus' name,  
Irving Saunders, Roseburg, OR

Dear Kevin,

The February SR was a good one. How in the world were you able to draw out the various contributors to share, to verbalize so well? I don't think effort alone did it; a Leading was allowed to take over.

Thanks for exposing your heart in the letter to your dad.

Your friend,  
Ira Bond, Nortonville, KS

## Sabbath Sentinel editors apologize

The editors of *The Sabbath Sentinel* deeply regret and apologize for an item that appeared in the "News from the Seventh-day Community" column in the February issue of *TSS*. It reported that Herb Saunders had resigned from the pastorate of the Milton SDB Church and had accepted the pastorate of the Congregational church in Milton.

While these facts are true, the item went on to imply that he had abandoned the seventh day Sabbath. This is absolutely false. Rev. Saunders continues to uphold the Sabbath; he is a member of and regularly attends the Madison Seventh Day Baptist Church. The Congregational church is fully aware of his SDB membership, and Saturday is his designated day off.

Since the beginnings of The Bible Sabbath Association in the late 1940s, there has been a relationship of trust and support between BSA and Seventh Day Baptists. Indeed, BSA was founded by George A. Main; and many other Seventh Day Baptists have served on the association's board of directors, several as president.

Richard Wiedenheft, current editor and executive director of BSA writes in apology, "I deeply regret that I allowed this item to be published without first checking with Herb. I have asked for his forgiveness, and I apologize to any of his family, friends, and associates who have been hurt. I also regret that I have been responsible for damaging the long, cordial relationship between BSA and Seventh Day Baptists. I ask for their forgiveness." *SR*

## Mission: Kenya 1991!

Youth Missions International (YMI) is gearing up for its first overseas project—building a medical clinic in Kenya, Africa, during the summer of 1991.

YMI has been a vision in the mind of Curt Blank for several years. Deeply concerned about young people in this country, and the needs of people in Third World countries, Curt has been dreaming for a long time about a ministry that will serve both. Several years ago he studied Teen Missions International, a well-established missionary program which takes hundreds of American teenagers on short-term overseas missionary projects every year. He became inspired to develop a similar program for Sabbathkeepers.

Over a year ago, Curt visited Malawi and Kenya, spending some time there with Elder Robert Coulter, then director of Missions Abroad of the Church of God (Seventh Day). They visited the site of a proposed clinic in Kenya and discussed plans for the building

with local church leaders.

Back in the United States, Curt has been busy promoting YMI at various Sabbathkeeping conferences and churches—sharing his vision with church leaders and young people. He writes to potential participants and supporters: "So why would anyone want to get involved in such a project? First, there's the satisfaction of knowing you went the extra mile and made a difference in someone else's world. Second, there's the growth that takes place only when you stretch yourself—it's a refreshing feeling. Third, there's peace in knowing you said 'yes' to God's desires for you. And fourth, you'll never forget the memories, the friends, and the fun—the rewards that come from giving of yourself to help others."

Youth Missions International is intended to give young people the opportunity of a lifetime—of going overseas to participate in practical short-term mission building projects. There will also be opportuni-

Excerpted from *The Sabbath Sentinel*

ties for evangelism with puppets, music, skits, and other witnessing.

While YMI is primarily for young people ages 14 through 25, individuals past 25 who are still young at heart are welcome to participate. Dedicated youth leaders, and people with experience in construction, ministry, cooking, and nursing are also needed.

The tentative dates for the Kenya project this coming summer are June 23 through August 5. The first week of "boot camp" includes spiritual preparation, physical toughening, construction skills, and teamwork. After training, the group will head for Kenya.

The stay in Kenya will also include some recreation—touring the countryside and visiting some of Kenya's famous national parks and game preserves; a great chance to see East Africa's wildlife.

The approximate cost of the Kenya project is \$2,500 per person. This amount includes boot camp, air fare and transportation, all project expenses, food, shelter, and a donation towards construction materials for the health clinic. YMI will assist participants in finding sponsors to help support them.

Curt admits that, "It takes a special breed to endure the hardships of the Third World in order to bring improved conditions to those who are less privileged. It's not a task for the weak at heart or the squeamish." But for those who are able, the opportunity awaits.

Anyone interested in being a pioneer in YMI's first project is invited to write for more information. And those who can't go are invited to contribute financially and with prayers to this missionary endeavor. For information and to make contributions, write to Youth Missions International, 10645 E. Jensen, Sanger, CA 93657, or call Curt at (209) 875-2214. *SR*

## Give, but give wisely!

from the Christian Social Action Committee

There is little question but that we Americans are a generous people. Perhaps not as generous as we should be, considering all our blessings, but generous—sometimes to a fault.

We tend to give haphazardly. We don't carefully select the recipients of our gifts to determine if they really are in need, or if our gifts will help them become independent

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### There are some rules we can apply to our generosity.

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of our giving. We tend to give money because it is easy to do so, and because that seems to satisfy our own emotional need.

While we feel the need to help, the resources to determine how we can best help are not readily available to us. We tend to let others determine how and what we shall give—the most vocal and emotional appeals. However, there are some rules we can apply to our generosity, and there are evaluations of the many organizations that ask for our gifts.

Of course, evaluators may have biases, and those who read the evaluations may have biases. The National Charities Information Bureau reports that because of accounting practices, it is becoming increasingly difficult (and almost impossible in some cases) to determine the ratio between fund-raising expenses and how much is spent on the intended charity.

The Christian doctrine of the nature of the Church suggests that there is an answer to this problem. One way in which God functions is

through the Church. Thus it is to the local church that we should go for information and help when we wish to give wisely. The Scriptures also suggest (Gal. 6:10) that "while we have the chance, we must do good to all, and especially to our brothers in the faith." Surely, Paul is not saying that we must restrict our giving to members of the local church or the denomination. But just as surely, it is at the local level that we can find practical information to help us use our gifts wisely.

Each local church should have a Christian Social Action Keyworker. The Seventh Day Baptist Christian Social Action Committee has sent each of these persons (and the pastor) a list and brief description of all of the evaluating bodies of which the committee is aware. It is hoped that the local keyworker will work with the pastor, get the evaluations the church wishes to secure, and be available to help make decisions about wise giving. Go to your Church Christian Social Action Keyworker or the pastor for information about the charities that come to you asking for gifts.

Whatever you do, don't give up on giving. It is sometimes easy for us to get discouraged and refuse to give when we find an organization is not what we think it should be. Remember that there are a lot of excellent organizations and that, like us, organizations are human. Come to terms with reality, but don't stop doing good.

We are dealing with human organizations that may need our input and criticism as well as money. So find strong organizations—and support them. Challenge those that need to improve. Shun those that need to be shunned. Above all, remember that there are individuals next door that only you can help. Organizations



can do some things well, but there is one thing that you can do well: help your neighbor.

In the final analysis, it is you who can profit from careful giving. "Give and it shall be given to you, pressed down and running over!" Remember always to identify what you receive back from your gifts. What did you learn about others from their needs? What did you learn about yourself when you gave? Make it a point to thank those you have helped when they have given you insight and wisdom. It is a way of balancing the scales.

When you philosophize about giving, don't give up on giving. When you reach into your pocket, write a check, or help someone become self-supporting, remember that it is only the beginning of a journey—a journey of love. *SR*

### News notes

□ Pastor John Bevis, Paint Rock, Ala., was shot in the arm during a freak handgun incident at the college where he teaches. The gun, hidden in a student's purse, discharged when the purse was dropped. The .22-caliber bullet traveled from John's right palm up to his elbow. Much rehabilitation is needed due to extensive nerve damage. He thanks so many for their prayers, calls, and letters.

□ The General Council has appointed General Services Administrator Calvin Babcock to serve as Acting Executive Secretary. Babcock will continue to serve as GSA at the Janesville Center.

□ Two new groups are now involved in MORE 2000: our Mission of Revival and Evangelism toward the year 2000. The New England cluster, with Ernest Bee serving as coordinator, includes New Life, Durham, Conn.; Ashaway, R.I.; and Berlin, N.Y. The western New York cluster, with Kevin Butler coordinating, includes Alfred Station and Verona, N.Y.; Hebron, Pa.; and Toronto, Canada.

□ A new SDB group is meeting in Hemet, Calif. This branch of the Lake Elsinore, Calif., church is served by interim pastor, John Conrod, and meets on Sabbath afternoons.

December	\$708,785
November	\$649,715
October	\$590,650
September	\$531,585
August	\$472,520
July	\$413,455
June	\$354,390
May	\$295,325
April	\$236,260
March	\$177,195
February	\$118,130
January	\$59,065

SHOULD BE  
HERE

February Giving	\$118,130
Investment Income (est)	
January Giving	\$59,065
Investment Income (est)	

1991 income needed—\$708,785.  
Per month gift income needed—\$29,415.  
Total needed each month—\$59,065.

## Encouraging Words

From our last call for Encouraging Words:

### Plan A

Regarding February's plea for encouraging words: Have the sharing time at the very beginning or at the very end.

There's a Bible verse that indicates that if we regard sin in our hearts, God won't hear us. Since I see worship as communing with God, then the conclusion I've drawn for myself is that the greatest distractions to my ability to worship come from within. My attitude toward a brother or sister, no matter what *they're* doing, is what determines *my* ability to worship. I am reminded often these days of Matthew 24:12, "And because iniquity shall abound, the love of many shall wax cold."

From Frank Peretti's *Piercing the Darkness*, I quote one of Satan's cohorts: "I'll go to the saints first. I will keep them busy censuring and smiting each other, and then their hearts will be far from praying."

May the following treasures inspire and encourage us to greater loving: John 17:21 and 1 Corinthians 13:4-7.

### Plan B

The church here has prayer-request cards so that concerns are written and then shared at prayer time by the preacher. This frees up sharing time to be strictly a time of praise. May we never grow weary of giving or hearing praises to God—right?

Susan Bond, Lost Creek, WV

*"Is anyone of you in trouble? He should pray. Is anyone happy? Let him sing songs of praise" (James 5:13).*

It is unclear how "some members" in your church are sharing for an extended time. If it is because they are going into great detail, then a member of your church could approach them in private.

If on the other hand it is because they are sharing a lot of items, then you need to realize that God is interested. It took me a while to come to that conclusion where in our own congregation some share more than others.

Furthermore, your church might want to move the sharing time to immediately after the end of the worship service as ours did.

Cliff Bass, Madison, WI

Thanks, Susan and Cliff!  
Here's this month's request for Encouraging Words:

**"Does anyone NOT have this problem: How do we recruit and maintain our Sabbath School teachers? It seems like the same folks get 'stuck' doing it. Of course, most of them enjoy it, but some are facing (or in) real burnout. Help!"**

Please send your Encouraging Words (100 words or less) to:  
SDB Center  
P.O. Box 1678  
Janesville, WI 53547

Or call, (608) 752-5055

## Accessions

### Denver, CO

Tom Warner, pastor  
Joined after testimony  
Rev. Tom Warner  
Shelley Warner  
Joined by letter  
Robert (Bob) White

### Dodge Center, MN

Dale Rood, pastor  
Joined after testimony  
Lennard Wallstrom

### Ft. Worth/Dallas, TX

Earle Holston, pastor  
Joined after testimony  
Harley Harkins

### Houston, TX (First)

William Shobe, pastor  
Joined after baptism  
Kenneth Lynn  
Joined after testimony  
Virginia Molina

### Lake Elsinore, CA

Leland Davis, pastor  
Joined after baptism  
Terrance Deed  
Christina Farni  
Angela Farni  
Sheila Farni  
Janica Parham  
Jessica Parham  
Helene Smith  
Delores Terpening  
Joined after testimony  
Loran Ross

### Madison, WI

Joined by letter  
Barbara Saunders  
Rev. Herbert Saunders  
Lila Saunders

### Marlboro, NJ

Melvin Stephan, pastor  
Joined by letter  
Rev. Melvin F. Stephan  
Yvonne L. Stephan

### Milton, WI

George Calhoun, pastor  
Joined by letter  
Rev. George Calhoun  
Lannette Calhoun

### Raritan Valley Bridgewater, NJ

Jeanne Yurke, pastor  
Joined by letter  
Janice Kenyon  
Keith Kenyon  
Pat Thompson Gordon

### Verona, NY

Steven James, pastor  
Joined after testimony  
Kathy Delp  
Joined by letter  
Steven James  
Debbie James

### Waterford, CT (New Life branch)

Jim Galanaugh, pastor  
Joined by testimony  
Maureen Comery  
James Vinci

## Marriages

**Rootes-Mackey.**—Sidney Rootes and Debra Mackey were united in marriage on December 31, 1990, in Kalamazoo, MI.

**Devlin-Schoonover.**—Dean Allen Devlin and Laura Jayne Schoonover were united in marriage on January 19, 1991, at the Milton, WI, Seventh Day Baptist Church. The Rev. Earl Cruzan officiated.

**Robles-Carranco.**—Damian Michael Robles and Paula Suzette Carranco were united in marriage on February 2, 1991, at the Denver Seventh Day Baptist Church in Lakewood, CO. The Rev. Ralph Grosser officiated.

## Births

**Greene.**—A son, Lance Allen Greene, was born to Larry and Delores Greene of Dodge Center, MN, on September 28, 1990.

**Garrison.**—A son, Joshua Lee Garrison, was born to Gary and Linda (Davis) Garrison on December 17, 1990, in Bridgeton, NJ.

**Davis.**—A daughter, Kaitlin Noel Davis, was born to Scot and Michele Davis of Sycamore, IL, on January 11, 1991.

**Thorngate.**—A daughter, Alyssa Renee Thorngate, was born to Jeff and Terri Thorngate of

Kalamazoo, MI, on January 16, 1991.

**Blanchard.**—A son, Jacob Charles Blanchard, was born to Ron and Christy (Cavinder) Blanchard of Battle Creek, MI, on January 17, 1991.

**Andries.**—A son, Aaron Elisheba Andries, was born to Paul and Diane Andries of Washington, D.C., on February 10, 1991.

**Yarberry.**—A daughter, Dana Beth Yarberry, was born to Stephen and Kay Yarberry of Texarkana, AR, on February 16, 1991.

## Obituaries

**Murphy.**—Ira E. Murphy, 90, died on February 1, 1991, in the Westerly, R.I., Nursing Home.

He was born in Ashaway, R.I., the son of the late George E. and Elizabeth (Johnston) Murphy. After living in Ashaway most of his life, he moved to Westerly 11 years ago.

Ira married the former Helen J. Phelan on June 12, 1926, in Pascoag, R.I. He was a 1921 graduate of the Rhode Island School of Design. Prior to his retirement in 1968, he was plant supervisor of the Ashaway Line and Twine Co. for 47 years.

He was a member and former trustee of the First Seventh Day Baptist Church of Hopkinton, Ashaway. He was also a member of the Hopkinton Republican Town Committee, serving as chairman for many years; a charter member of Ashaway Boy Scout Troop No. 1, serving for 22 years on the scout committee; a director and treasurer of the Ashaway Free Library for 50 years; and a founder (and 28-year member) of the Ashaway Volunteer Fire Department. He also served as Hopkinton Town Treasurer for 28 years and was chairman of the Ashaway Elementary School building addition.

In addition to his wife, Helen, survivors include one daughter, Susan B. McCormick of Westerly; one son, Ira E. Murphy Jr. of Jamestown, R.I.; six grandchildren, and six great-grandchildren.

The funeral service was held at the First SDB Church of Hopkinton, with burial in Oak Grove Cemetery, Ashaway.

**Bond.**—Eston E. "Bill" Bond, 91, of Weston, W.Va., died on February 3, 1991, following a brief illness.

He was born in Lewis County on August 19, 1899, the son of the late Thomas Everett and Darla Alice (Kelly) Bond. On August 28, 1926,

he married Margaret May Rowe, who preceded him in death in August 1979. He was a senior member of the Lost Creek, W.Va., Seventh Day Baptist Church.

Survivors include one son, Marion R. Bond, at home; one sister, Alta Boram of Weston; and several nieces and nephews.

Services were conducted by Pastor Edgar F. Wheeler at the Floyd Funeral Home in Weston. EFW

**Maltby.**—Jay I. Maltby, 78, of the town of Richland, N.Y., died on January 16, 1991, at the House of the Good Samaritan in Watertown, N.Y.

He was born on May 29, 1912, in the town of Rodman, N.Y., the son of Norris and Clarissa (Saunders) Maltby. He attended schools in Adams Center, N.Y., and married Ruth L. Clement in 1938 in Arcade, N.Y. She died in 1976. The couple lived in the town of Richland all of their married life.

Jay was employed as a truck driver for several firms in southern Jefferson and northern Oswego counties, and in Syracuse, N.Y. He also worked as a self-employed milk hauler for many years. He was a member of the Adams Center Seventh Day Baptist Church.

Survivors include one son, Irving, of Pulaski, N.Y.; one daughter, Ann Maltby of Central Square, N.Y.; one brother, the Rev. Leon Maltby, and one sister, Bernice Davis, both of South Daytona Beach, Fla.; and nieces and nephews. He was preceded in death by three brothers—Calvin, Wilson, and Lawrence; and by one son, Mark, who died in 1954.

The Rev. Q. Eugene Smith, pastor of the Adams Center SDB Church, conducted funeral services on January 19, 1991, at the Piddock Funeral Home in Adams. Burial will be in South Richland Cemetery.

**Greene.**—Gerald H. Greene, 85, of Adams Center, N.Y., died on January 29, 1991, at home.

He was born on November 1, 1905, in Adams Center, the son of E. DeChois and Hannah (Horton) Greene. He attended Adams Center schools. While still in school, he worked summers at the O.D. Greene Lumber Co. in Adams, a business which was established by his great-uncle. In 1921, he began working full-time for Greene Lumber. He retired in 1980 after 62 years with the company.

Gerald married Delberta Witter on August 3, 1925, in the new house he built in Adams Center. The couple lived all of their married life in that home.

He was a member of the Adams Center SDB Church, where he had served as a deacon since 1952. He was also a member of the Jefferson-Lewis Boy Scout Council of America, the Adams Center Senior Citizens, and the committee that organized the Volunteer Fire Department. (He later served as a fire commissioner.) He also served as a trustee of the Adams Center Free Library, and he was a trustee and treasurer of the Union Cemetery Association for 32 years. He enjoyed traveling and gardening.

Survivors include his wife, Delberta; five sons, Judson H. of Fort Lauderdale, Fla., Gareth K. of Rochester, N.Y., Arden D. of Adams Center, Charles W. of Watertown, N.Y., and Rodney F. of Roseburg, Ore.; one sister, Mary Ellen Reed of Englewood, Fla.; 13 grandchildren; 22 great-grandchildren; and several nieces and nephews, including Mary Emma Williams of Verona, N.Y., who lived with the Greenses for 12 years.

Funeral services were held on February 2, 1991, at the Carpenter-Stoodley Funeral Home, Belleville, N.Y. Officiating were the Rev. Q. Eugene Smith, pastor of the Adams Center SDB Church; and a grandson, Stuart Greene, an elder of the Bible Chapel, Fayetteville, N.C. Burial will be in Union Cemetery.

# K E V I N ' S C O R N E R

They were calling it a "holy war."

He had over half a million well-equipped brave fighting men at his disposal.

The one in charge called out to his God, and had great success over the armies marching against him.

News from earlier this year? Hardly. This was during the times of Israel's kings, many centuries before Jesus.

Asa's story is found in 2 Chronicles 14-16. A guest preacher at our church spent the month of February looking at Asa, comparing him not so much to Bush or Saddam, but to each believer as we tend to run ahead of the Lord's plans.

Asa started out doing great good for his country and his people. God responded to Asa's pleas with overwhelming success against the invading armies. Why?

A prophet gave Asa the answer. "The LORD is with you when you are with him. If you seek him, he will be found by you." A great and glorious promise; but with the same breath was attached a clear warning: "...but if you forsake him, he will forsake you" (15:2).

When Asa heard the prophecy, the Bible says, "he took courage." A massive clean-up campaign began, people flocked to Judah from other tribes, and unbelievable revival took place. They all entered into a covenant to wholly seek the Lord. All who would not seek the Lord would die. Talk about zeal!

The Lord blessed His seekers with peace for many years.

But at the first sign of war, Asa forgot a certain prophecy and a certain covenant, and dared to follow his own timetable. His schemes were allowed to work out—in the temporal scheme of things.

### In the next *SR*:

#### The Sabbath—

To remember, keep, and celebrate  
With sports and school  
A new study

Conference registration forms

God had so much more in store for Judah and Asa, but Asa forgot to seek, forgot to trust. His days ended in a desperate search to cure his illness, turning only to physicians, and not the Lord.

We saw certain deadlines come and go during the Gulf War. Last chance efforts for peace and pullouts. Whose deadlines were they?

As the war began, there were numerous calls for prayers. Whose prayers were answered?

As the first deadline passed and the air attacks began, how did you feel? When the ground battle got under way, wasn't your weekend affected? I remember my anger and fear, wishing that sanctions and negotiations had worked; then I thought, "If this is bothering me, what about those in the thick of the battle?"

But were any of us really removed from the war and its effects? How many of us did NOT know someone who was over there?

The ground war took 100 hours, but far more lives. Oh, our Allied forces fared well with few casualties, but how many of us remembered that those "Iraqi tanks destroyed" happened to be occupied with some family's son?

We have to face the reality of war. This war in the Persian Gulf is over (I hope), but how long or quickly will it be before the next one? Each believer is called to a ministry of reconciliation. The Apostle Paul was not proposing that we all become foreign diplomats and reconcile the world; 2 Corinthians 5 tells us that as God reconciled us to Himself through Christ, we are to implore others to be reconciled to God. That eternal reconciliation will go much farther than sanctions, or deadlines, or sly negotiations. It sets us right with others. It sets us right with the Lord.

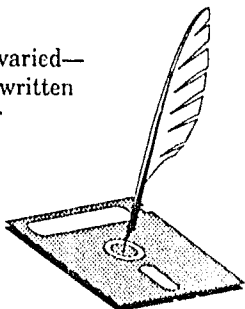
Pray for reconciliation, not retaliation. Work toward one's salvation, not one small nation. Look for prophets, not profits. Seek for greater peace, not a greater piece. Try condescension, not competition. Live for Christ, not crises.

We saw a "victory." But whose timetable was it? Was the Lord with us? Were we with Him?

Remember: "If you seek him, he will be found by you. If you forsake him, he will forsake you."

Our articles this month are varied—some solicited, some not; some written before, some during, some after the war.

The *SR* does not necessarily endorse signed articles. We present them to stimulate your discussion and thinking.



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## Semi-Annual Meetings

*The Dodge Center, Minn., and  
New Auburn, Wis., churches*  
will meet in Dodge Center  
April 19, 20, & 21

President Doug Payne's theme:  
"Families"

Come and enjoy  
the Sabbath night concert with  
**The John & Ruth Ryschon family**

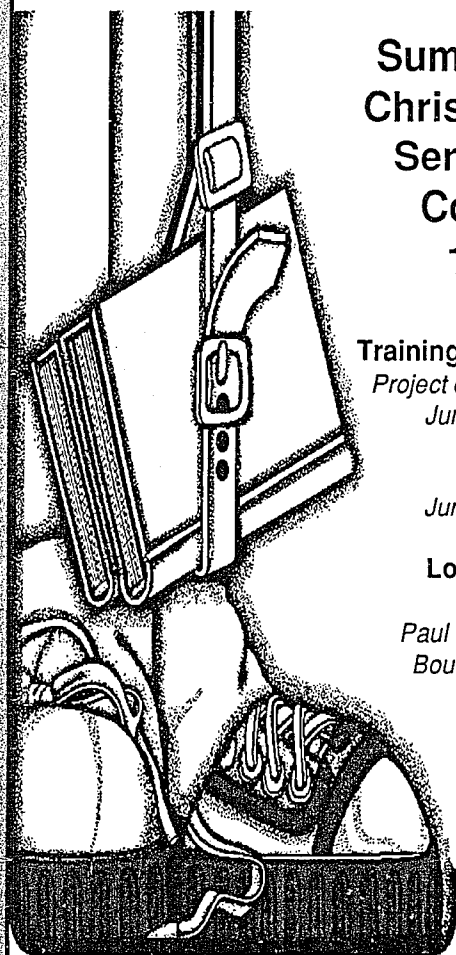
Contact Seili Bond, Dodge Center,  
for housing

## Missionary Society seeks new Executive Vice President

With the upcoming retirement of the Rev. Leon Lawton, the Missionary Society is prayerfully seeking someone to fill the position of Executive Vice President beginning in January of 1992.

Those who feel led to serve in this position should contact the Board office, 119 Main Street, Westerly, RI 02891, for a proposed job description. Applications should be submitted as soon as possible and will be kept confidential. All will receive equal consideration.

If readers know of an individual who could fill this position, suggestions would be welcomed. We seek every reader's prayer support in this need.

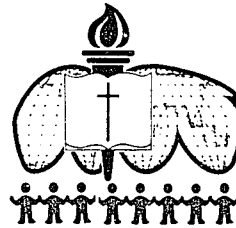


## Summer Christian Service Corps 1991

**Training dates:**  
*Project directors*  
June 20-24

*Workers*  
June 21-30

**Location:**  
*Camp*  
*Paul Hummel*  
*Boulder, CO*



## World Federation to meet in New Zealand

For the first time, the SDB World Federation sessions will be held outside of the United States. The Australasian Conference will host SDBs from around the world in Auckland, New Zealand, in January 1992.

While some local churches are sponsoring delegates from other countries, our own Conference needs support to send U.S. delegates to represent this country.

Please send your support to:  
SDB World Federation  
Treasurer Leon Lawton  
119 Main Street  
Westerly, RI 02891