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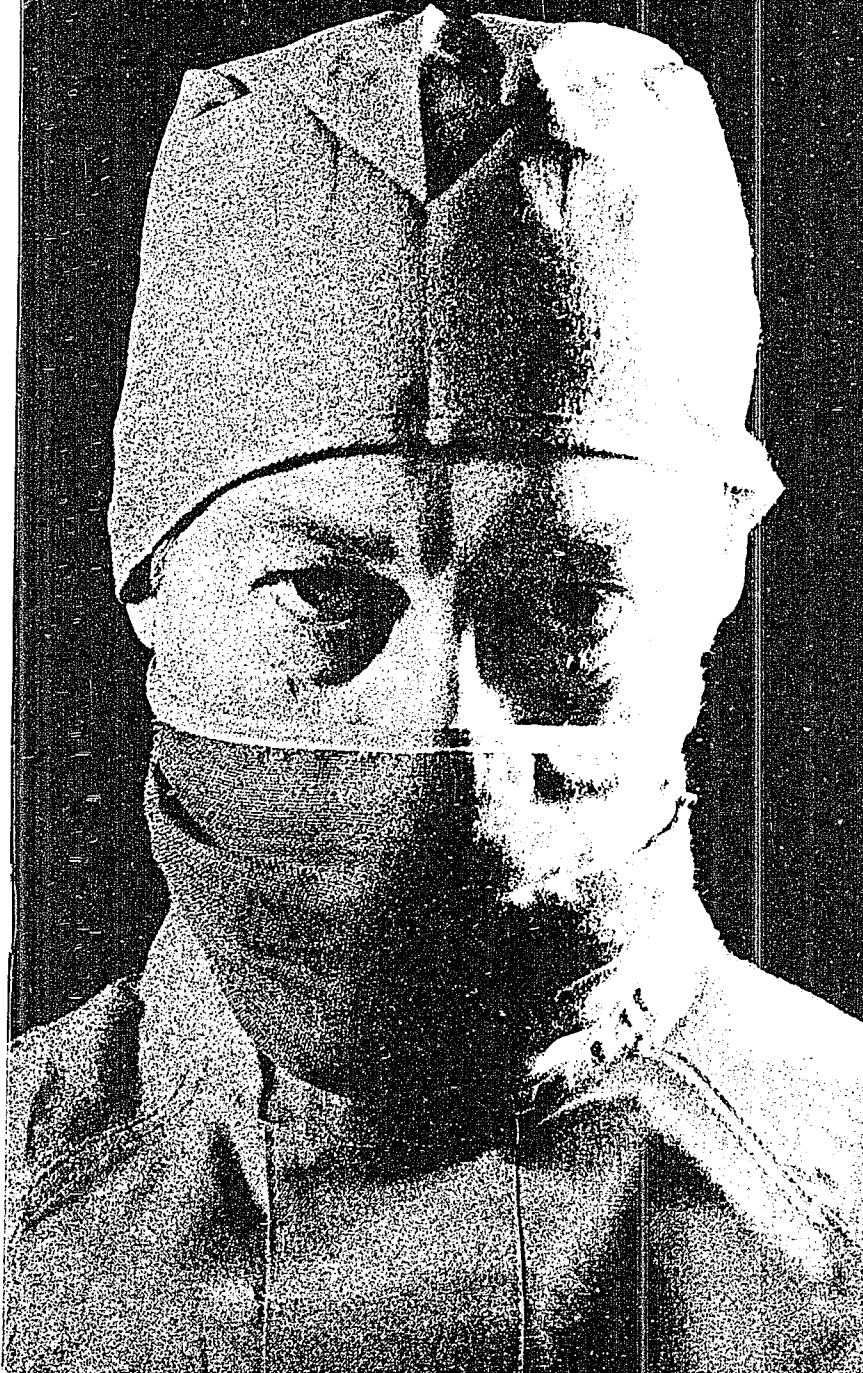
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News for and about
Seventh Day Baptists

June 1991

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Willis
Sanctity
of Life

Why Miracles?

Senior Saints in dedicated service to break out of "retirement" again

We are looking for a few Senior Saints who are ready to dedicate some time!

This time we are going to Adams Center, N.Y. The church needs to build a handicapped accessible deck and ramp. The blueprints have been approved by the town and county. We are now ready to "Go for it." The church has to change some of the doors to make them open out (safety regulations) plus—well—who knows what else!

Work is scheduled to begin on Wednesday, July 24.

We will worship with the Adams Center people on Sabbath, July 27. The project should be completed about Tuesday, July 30. Bring your RVs, trailers, tents, or stay in the homes of the Adam Center families. Register now to be blessed and to be a blessing. This would be a great time to come to the project, sight-see for a few days, and then go on to Conference in Houghton, N.Y.

If you would like to be a part of this one, call me, Charles Graffius, at (814) 766-3378 ; or, as soon as possible, write to me at my new address:

RR 1, Box 14B,
New Enterprise, PA 16664
If you can't make this one, and you would still like to be a part of Senior Saints in Dedicated Service, we have more projects "cooking" in September and October.

Time is closing in on us for the Adams Center Project, so call me now and get your name on this one.

A Senior Saint
in Dedicated Service,
Pastor Chuck (P.C.)

Calling all SDB women

At General Conference, the Women's Board will be sponsoring a craft sale, with all proceeds going toward our SCSC ministry (see announcement, right). We are asking our women to make crafts—counted cross stitch, practical gifts, calico items, etc.—for the sale.

Please price your items before you bring them to Houghton, and keep the prices under \$20. If you have questions, please contact President Donna Bond (609) 455-7326, or SCSC Committee Chairman Jan Bond (609) 451-7451.

President Bush on Sanctity of Life

Rev. Leon Maltby, former chairman of the SDB Christian Social Action Committee, and former SR editor, sent us this note. He wondered if Conference (back in 1981) was that far ahead of the President, or if the President was backing up our contention that our government should protect all life from its very beginning?

(From the February 1991 *Washington Insight*, by Robert Dugan. Reporting on the President's declaration of January's Sanctity of Human Life Day.)

In his remarks, President Bush made an intriguing connection. Mentioning the holiday honoring Dr. Martin Luther King Jr., Bush asserted that King's efforts to end segregation in America flowed from his belief that "achieving peace and goodwill among all peoples depends on obedience to the will of God and the affirmation of the sacredness of all human life." That conviction, said Bush, should guide our efforts "to reaffirm in our Nation the sanctity of human life in all its stages." Amen.

Summer Christian Service Corps workers selected

North Loup, NE: Ruth Ryschon, director—Kim Baker (Battle Creek, MI), Faith Camenga (Daytona Beach, FL)

Shiloh, NJ: Jane Jernoske, director—Jennifer Hodge (Salemville, PA), Heather Spaur (Columbus, OH)

Battle Creek, MI: Steve Osborn, director—Leah Martin (Salemville [Bell], PA), Cory Remick (Santa Barbara, CA)

White Cloud, MI: Rev. Lawrence Watt, director—Randy Miller (Westerly, RI), Michael Peters (Bay Area, CA)

Westerly, RI: Brenda Palmer, director—David Saunders (Richburg, NY), Mary Scott (Texarkana, AR), Heather Van Horn (North Loup, NE)

Please pray for these workers and projects!

The Sabbath Recorder



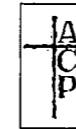
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Who are Seventh Day Baptists?

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. Phone (608) 752-5055; FAX (608) 752-7711

Special creations—beginning to end

by Steve McNeme

Today's media abounds with mention of abortion, euthanasia, and living wills. With this barrage upon us, I feel that Seventh Day Baptists need to take a look at the Bible for answers on how we are to react to these issues—especially since we affirm that the Bible is our final authority in matters of faith and practice.

To me, the foundation of the whole issue is found in Genesis 1:27, where it states: "So God created man in his own image, in the image of God he created him; male and female he created them."

This passage tells us that we are God's special creations. We are not just some kind of animal life form, but created in the very image of God. The whole Sanctity-of-Life stand is based upon this concept that we are special. If we were just evolved animals, and not created a little lower than the angels, then it would be a different matter.

Consider also Genesis 9:6, which

tells us more plainly how God views the matter of taking innocent human life: "Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made man."

How does all of this tie in with abortion? After all, the media would have us believe that an unborn baby is nothing but fetal tissue and is not alive—yet. Not only does this disinformation contradict medical science, but it also goes against the Bible, the standard by which this nation was founded.

Several passages of the Bible speak of the specialness of the child in the womb. For instance, in Judges 13:4, we see Samson's mother being given special instructions for prenatal care because Samson is set aside for the Lord. In Isaiah 49:1, Isaiah states that he was called by the Lord before he was born. In Jeremiah 1:5, God tells the prophet that he knew him

before he was formed in the womb, and that he was set apart and appointed as a prophet before birth.

We are all familiar with the foretelling of Jesus' birth, but let's revisit the chronology of some of the events. In Luke 1:26-38, the angel foretells that Mary will become pregnant with Jesus. "I am the Lord's servant," Mary answered. 'Let it happen to me as you said.' Then the angel left her. Mary hurried away to the hill country to a town of Judah. There she went into the home of Zacharias and greeted Elizabeth. When Elizabeth heard Mary's greeting, the baby leaped in her womb. Elizabeth was filled with the Holy Spirit, and she shouted, 'Blessed are you among women, and blessed is the Child in your womb. But how does this happen to me that the mother of my Lord comes to me? The moment I heard your greeting, the baby leaped with delight in my womb.' (Beck).



There are several points to note in this passage:

1. The wording suggests that Mary left immediately after her conversation with the angel. Many scholars agree that the trip to Elizabeth's house probably took only 10 days at the most.

2. John, the baby in Elizabeth's womb, leaped for joy. We read elsewhere that he was to be filled

Should Job's friends have put him out of his misery, or should they have invoked his living will?

with the Holy Spirit from his mother's womb.

3. Although it had only been a few days since Mary had talked to the angel, Elizabeth knew (with the help of the Holy Spirit) that Mary was pregnant. Elizabeth's and John's reactions were not to Mary, but to Jesus—conceived within the past few days.

4. Elizabeth already calls the child within Mary's womb her "Lord." If Jesus were not a living, separate human being at that point, this passage would not make sense.

5. A search of the Greek and Hebrew shows that there is no apparent distinction between the words denoting a child inside or outside the womb.

The main point is that God considers unborn children as people, and that the distinction of "child" dates from conception.

If children in the womb are people, then it is up to us as Christians to do all we can to protect them in the manner set out in the Bible. One of the most succinct passages that addresses this concept is Psalm 82:3-4: "Defend the cause of the weak and father-



less; maintain the rights of the poor and oppressed. Rescue the weak and needy; deliver them from the hand of the wicked." Who is weaker or more defenseless than an unborn baby?

There is another growing number of people who also need our help. It is the group of people being preyed upon through the guises of euthanasia.

There was a time in this country when a person who was terminally ill and in great pain would be given comfort and allowed to die to end his suffering. However, this concept has been expanded to the point of letting people die, or even assisting people's deaths, for just about any reason at all—including finances. People who are not even terminally ill are being murdered for the convenience of the family. We have fallen victim to the big lie of "quality of life." Babies and octogenarians alike are being deprived of life's essentials—food and water—

because there is question about their "quality of life."

What is "quality of life"? Who can define it other than the individual living it? While working in hospitals, I have witnessed extremely premature babies putting almost all of their energy into the work of breathing and surviving, and other people in extreme pain who clung to life only by their wills. These two groups were not living an easy life at that moment, but those who made it through were usually glad.

To illustrate the point, look at the book of Job. Should Job's friends have put him out of his misery, or should they have invoked his living will? We can read the book, see God's purpose for his suffering, and say, "Of course not!" Should Jesus' friends have slipped him something in his wine to put him to sleep permanently so that he wouldn't have to endure the lashes, the crown, or the agony of the cross? By today's standard,

they would have been justified. However, just think of the consequences for humanity...

Personally, I do not feel that anyone who does not know Jesus as their Lord and Savior has a quality life. Should we euthanize them, or should we evangelize them? I am, of course, using extremes, but *we are not God!* Deuteronomy 27:25 tells us, "Cursed is the man who accepts a bribe to kill an innocent person." For us to decide that another person does not deserve to live, simply because it is not convenient for the family, or for society, is just plain murder.

"Speaking Out..." on abortion

Steve and Vivian McNeme publish *Speaking Out*, a newsletter which addresses social action issues. *Speaking Out* arose from the SDB Conference's Christian Social Action Interest Committee, but the newsletter remains an independent ministry, not an arm of the denomination's Committee.

The following comments are excerpted from the newsletter. The McNemes invite you to "Speak Out" on the issue of abortion. To respond, you may write them at: 2039 Montana Hwy 82, Somers, MT 59932. Names will not be published. They do want to hear from you soon.

Christian friends, we must not sit back. It is unlikely that any of us are apathetic about abortion, but how will our heavenly Father judge our hearts if we do not get involved?

Are we supposed to get involved in other people's lives? Do we not get involved in other people's lives if they steal, murder, rape, or abuse children? We have laws that allow us to invade these people's privacy for the sake of the victims. Is child abuse within the womb any different from that without? Especially when this form of child abuse

Israel was warned in Deuteronomy 19:13, "You must purge from Israel the guilt of shedding innocent blood, so that it may go well with you." Are we guilty of shedding innocent blood? As a nation, we are. We Christians are also guilty if we condone these practices or if we even turn our heads the other way. We are commanded to be a light upon a hill. We cannot light the way if we are hiding our lights under bushels.

Let's take the lead as a distinctive people and stand up for the innocent inside the womb and out. Let's be the light on the hill and

lead out as the Gospel commands us. Let us affirm that life is sacred and must be protected all the way from conception to death. Let's seek out the answers that God gives us through His Word, and act. Let us purge these scourges from our land so that "it may go well with you." **SR**

Steve McNeme is a bio-medical technician who lives in Somers, Mont., with his wife, Vivian, and their three children. Steve is enrolled in the SDB Training in Ministry and Extension (T.I.M.E.) program.

by Steve and Vivian McNeme



virtually always results in death? There is no difference.

In fact, the Bible makes no distinction between the unborn baby and the child already born. Mary, Jesus' mother, was "with child," not "with fetus"—or "with potential human life," or "with a product of conception." In the New Testament, the Greek word for baby is *brephos*. This same word is used in Luke 1:41, "when Elizabeth heard Mary's greeting, the *brephos* (baby) leaped in her womb, and Elizabeth was filled with the Holy Spirit." In Luke 2:12, "This will be a sign to you: you will find a *brephos* (baby) wrapped in clothes and lying in a manger." And in 2 Timothy 3:15, "...and how from *brephos* (infancy/childhood) you have known the holy scriptures, which are able to make you wise for salvation through faith in Christ Jesus." Thus, no distinction is made between the unborn child, the newborn child, and the young child with understanding. They are all children in God's eyes.

We find this same concept of equality between born and unborn in the Old Testament as well. When Rebekah, Isaac's wife,

became pregnant, it was with children (alternate meanings of the word used are boys or sons), not with "fetal tissue." The Bible also says that the lifelong struggle between Jacob and Esau began there in Rebekah's womb (Genesis 25:22-23). The phrase "with child" is used in many other places throughout the Old Testament, including Isaiah's prophesy concerning Jesus, "The virgin will be with child and give birth to a son, and will call him Immanuel" (Isaiah 7:14).

Let us eagerly work for the protection of those who cannot protect themselves, for we are admonished in Proverbs 31:8 to "speak up for those who cannot speak up for themselves." We must not lose sight of what abortion really is: modern-day, officially sanctioned child sacrifice—perhaps

not to a god such as Baal, but rather to the god of self. That is what it all comes down to. Do we need to reexamine our attitudes? If so, let us be like Christ, who said, "I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me" (Matthew 25:40). What do you believe God would like you to do about abortion, right now?

(S.O., Vol. 1, No. 1, July 1987)

From a medical viewpoint:

At fertilization, a unique new human life is created. Nothing will be added to this new life for the next nine months (or entire lifetime) except for nutrition.

The sex of the baby can be determined at only five to nine days.

At six weeks, the skeleton has formed and brain waves can be detected.

At eight weeks, every organ and fingerprints are present. He is sensitive to touch and pain.

The baby can smile at just 11 weeks after conception!

By the 19th week, the baby has rapid eye movements during sleep. At five and a half months, the baby shields his eyes from bright light on the mother's abdomen. With loud music, his hands go over his ears.

(A warning for our younger readers—There are some graphic depictions of abortions, condensed here: a D & C [dilation and curettage], where a sharp scraping instrument is inserted into the uterus to cut and then scrape the pieces of the baby from the uterus; a vacuum aspiration, where a vacuum 28 times more powerful than a vacuum cleaner tears off pieces of the baby and sucks them into a jar; a saline injection, or salt poisoning abortion, where a highly concentrated salt solution is injected into the amniotic sac, and literally burns the baby to death; drugs, a D & E, and hysterotomy are also listed. The physical harm

to the mother is then detailed.)

All of these methods are horrible and bring about the death of thousands of innocent victims every day—about one every 20 seconds.

Perhaps you have had or encouraged an abortion. Perhaps you are one who now inwardly weeps for your child who is no more. Perhaps you believe that although you have asked God for forgiveness, He cannot have truly forgiven you.

But God promises that if we truly repent and turn from our sins, He remembers them no more. Abortion is traumatic and leaves scars that linger with us—but our sins do not linger with God.

If you would like to contact someone who can truly understand you, please write or call someone listed below. Whatever you do, remember the promise of Psalm 51, "A broken and contrite heart, O God, you will not despise." **SR**

(S.O., Vol. 3, No. 2, July-Dec. 1989)

To get more involved:

All of these organizations have an educational emphasis through magazines or materials. (List is not in any particular order.)

Human Life, International
7845 Airpark Rd., Suite E
Gaithersburg, MD 20879
(news/religious; Catholic, but the pro-life org.)

American Life League
PO Box 1350
Stafford, VA 22554
(religious; items for everyone)

National Right to Life
419 7th St. N.W., Suite 500
Washington, DC 20004
(news/political)

Americans United for Life
343 S. Dearborn, Suite 1804
Chicago, IL 60604
(research/action/political)

American Rights Coalition
PO Box 487
Chattanooga, TN 37401
(800) 634-2224
(post-abortion help)

Advocates for Life Ministries
PO Box 13656
Portland, OR 97213
(news/rescue)

Christian Action Council
101 W. Broad St., Suite 500
Falls Church, VA 22046
(crisis centers, political/action)

Women Exploited by Abortion
24823 Nogal St.
Moreno Valley, CA 92388
(714) 924-4164
(post-abortion help)

Black Americans for Life
419 7th St. N.W., Suite 500
Washington, DC 20004
(African/Amer. perspective)

Birthright
11235 S. Western Ave.
Chicago, IL 60643
(crisis pregnancy help)

Open ARMs
PO Box 19835
Indianapolis, IN 46219-0835
(317) 359-9950
(post-abortion help)

Dads for Life
2703 Galilee Ave.
Zion, IL 60099
(708) 872-5340
(for fathers)

If you want to arm yourself for the battle, these two books will do it:

Aborted Women: Silent No More, by David Reardon; and *Grand Illusions: The Legacy of Planned Parenthood*, by George Grant.

The moral imperative

Sanctity of human life sermon outline
based on Proverbs 24:11-12

by Gary Thomas, Regent College

What made Christ's ministry so different from that of the Pharisees? One of the most telling differences was Christ's ethic of fulfillment, as opposed to the Pharisees' ethic of avoidance.

The Pharisees focused on what *shouldn't* be done. With the parable of the Good Samaritan, Jesus challenged them to go one step further and focus on what *should* be done. When the rich young ruler mentioned his legalistic perfection, Jesus challenged him towards positive action: selling his possessions. This is the moral imperative, or the ethic of fulfillment.

I. Take positive action

"Deliver those who are being taken away to death, and those who are staggering to slaughter; hold them back" (Prov. 24:11).

Not only are we to avoid harming others; God calls us to protect those whose lives are threatened, both physically and spiritually. If an injustice is being done in our community—if, for instance, abortions are being performed—we become responsible for mounting a challenge.

Deliverance may take many forms. "Taken away" (Heb. *leqah*) is an interesting choice of words, for it carries within it the idea of learning and persuasion. (See Prov. 7:21, referring to a prostitute: "With persuasive words she led him astray.") In this sense our intervention, our deliverance, may well take the form of moral persuasion. If we see someone about to commit an act of injustice, or be an accomplice to an unjust act, the best way to intervene may be through moral persuasion. This word, "taken away," is elsewhere compared with

"understanding" (Isa. 29:24) and "wisdom" (Prov. 1:5; 9:9).

Whatever form our deliverance takes, it is clear that we are called to *do something*. We must not just sit back and watch.

II. God knows what we know

"If you say, 'See, we did not know this,' does He not consider it who weighs the hearts? And does He not know it who keeps your soul?" (Prov. 24:12a,b).

When we remain inactive, pleading ignorance, we must be reminded of who we are dealing

in the parable of the Sheep and the Goats (Matt. 25:31ff.). The bad things that we do, and the good things that we leave undone, will have to be answered for. On the other hand, the good things that we do will be fully rewarded. (We are justified by grace through faith in Jesus Christ, but in addition to our justification and sanctification is our *vocation*, through which we are called to live out our faith.)

The NIV is emphatic in its translation, "Will he not repay *each person...*" It is not enough for the husband that the wife defends the

***If we remain inactive,
pleading ignorance,
Scripture reminds us that God knows our hearts.***

with. God knows what we know. We cannot lie to Him and pretend that we don't know. The psalmist tells us, "O Lord, you have searched me and you know me. You know when I sit and when I rise; you perceive my thoughts from afar" (Psalm 139:1-2).

Are abortions being done in your community? Can you *honestly* say you don't know? Can you honestly deny your understanding that abortion is the taking of a human life? When you are questioned on judgment day, God will not allow you to falsely plead ignorant.

III. Our just and sure reward

"And will He not render to man according to his work?" (Prov. 24:12c).

"Render" is the translator's way of saying "return." In biblical language, we reap what we sow. Christ elaborated on this principle

unborn. It is not enough for the pastor that a pro-life group in his church defends the unborn. *Each one* of us is called to be responsible. This does *not* mean that every Christian is called to personally address every issue at all times, but every Christian is called to address every issue as God brings it to them. And remember, God knows our hearts. If we are fully aware of His call yet refuse to obey, God will not allow us to plead ignorant.

It is not enough to simply "keep clean." Scripture calls us to go one step further and take positive action. If we remain inactive, pleading ignorance, Scripture reminds us that God knows our hearts, and that such excuses will not be acceptable. Each person will receive their due according to what they have done and left undone. $\&$

The sanctity of human life in the Scriptures

by Dan Gregg

"And God created man in his own image, in the image of God, he created him, male and female he created them" (Gen. 1:27).

"Whoever sheds the blood of man, by man his blood must be shed, for in the image of God He made man" (Gen. 9:6).

"You shall not murder" (Ex. 20:13).

"Whoever strikes a man so that he dies must be put to death" (Ex. 21:12).

"You shall not accept a ransom for the life of a murderer who is guilty of death, but he shall be put to death" (Num. 35:31).

Man's creation in the "image of God" is one reason that human life is so precious that it can only be measured by another life. The value cannot be computed in any monetary amount.

Man, because he was created in God's image, occupied a unique

place in creation. He was set apart and above all of creation (Gen. 1:28). Animal life could be taken, if needed, but human life could not be taken for any need.

Let's see how God defines *human life* in the Scriptures:

"Only flesh with its life (its blood) you shall not eat, for surely for your life blood I will require a reckoning, from the hand of every beast and of every man I will require it, and of every man's brother I will require the life of man" (Gen. 9:4-5).

Are unborn children treated as living human beings under this definition? Here is the most important and convincing passage in the Scripture:

"And when men struggle together and strike a pregnant

***Having forgotten God,
men now sacrifice
their own offspring
to the great god
of convenience,
and that for the price
of sexual promiscuity.***

woman, and her children come out so no harm occurs, a fine he may be fined as *the* husband of the woman may put upon him. Then he must give through arbitrators. And if harm occurs, then you must give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound,



stripe for stripe" (Ex. 21:22-25, my translation).

We are speaking of *children* here, not "fetuses"; and the fine is imposed only for the inconvenience and potential harm of a premature birth. But if harm occurs to the offspring, then the offender is punished in kind (lex talionis). *Pregnant* here is simply the adjective form of the Hebrew verb *to conceive*, hence no limit is put upon the stage of fetal development by the language.

Walter Kaiser, in *Toward Old Testament Ethics*, says that "There is absolutely no linguistic justification for translating verse 22 to refer to a miscarriage [abortion]." The Hebrew uses another word for miscarriage, so many commentaries and translations "are all in gross error" according to Kaiser. I would add that my own study of the Hebrew confirms this.

Let us consider what abortion meant to Israel:

"No one shall abort her young or be barren in your land, the number of your days I will fulfill" (Ex. 23:26).

"These twenty years I have been with you; your ewes and your she-goats have not aborted and the rams of your flocks I have not eaten" (Gen. 31:38).

"Give to them an aborting womb and shriveling breasts" (Hos. 9:14b).

We see from these three verses that abortion is a curse and judgment from God, and that life is a blessing for obedience to God. God sets forth the ideal state as one in which there will be no abortions.

"Or why was I not hidden like a stillborn child, like an infant who never saw the light of day? There the wicked cease from turmoil, and there the weary are at rest" (Job 3:16-17).

Here we see that Job gives stillborn children the status of persons who go to *sheol*. So Solomon concludes:

"A man may have a hundred children and live many years; yet no matter how long he lives, if he cannot enjoy his prosperity and does not receive proper burial, I say that a stillborn child is better off than he. It comes without meaning, it departs in darkness, and in darkness its name is shrouded. Though it never saw the sun or knew anything, it has more rest than does that man—even if he lives a thousand years twice over but fails to enjoy his prosperity. Do not all go to the same place?" (Eccl. 6:3-6).

If stillborn children go to *sheol* to rest, then so do aborted children; and if to *sheol*, then they will rise again.

The Scripture also records the capacity for emotions in the unborn:

"And it came about when Elizabeth heard Mary's greeting, the baby leaped in her womb... for joy" (Luke 1:41, 44).

"For he will be great in the sight of the Lord, and he will drink no wine or liquor; and he will be filled with the Holy Spirit, while yet in his mother's womb" (Luke 1:15, NASB).

"Before I formed you in the womb I announced you, and before you were born I consecrated you; I have appointed you a prophet to the nations" (Jeremiah 1:5, lit. Heb. trans.).

No review of the scriptural teaching on abortion could be complete without mentioning similar Holocausts to the present one of 25 million.

First we mention Pharaoh's casting of all the male children of Israel into the Nile river. Note that Pharaoh's edict was given as a means of population control, since the Israelites were becoming too numerous for him (Ex 1:8-22). Likewise this Scripture compares to the present situation. Abortion is, simply put, a utilitarian means



of birth control to limit the number of mouths to feed.

Secondly, the Canaanites, which God told Israel to utterly destroy, offered the multitude of children resulting from their fornications to Moloch ("King"). They cast them into the fire (2 Chron. 28:3, Jer. 19:4-5). Here is perhaps one of the most telling of the Scriptures in this category:

"And you took your sons and your daughters whom you had borne for me, and these you sacrificed to them to be devoured. Were your harlotries so small a matter

that you slaughtered my children and delivered them up as an offering by fire to them?"

"And in all your abominations and your harlotries you did not remember the days of your youth when you were naked and bare; you were weltering in your blood" (Ezek. 16:20-22).

"And as for your birth, on the day you were born, your navel cord was not cut, and you were not washed for cleansing, and you were not rubbed with salt, and you were not swathed with bands... but you were cast out on the open field because you were hated on the day you were born.

"And when I passed by you and saw you weltering in your blood, I said to you, 'Live,' and I said to you while you were in your blood, 'Live!' " (Ezek. 16:4-6).

Abortion is, simply put, a utilitarian means of birth control to limit the number of mouths to feed.

There is no more powerful imagery. Israel is compared to a forsaken infant wallowing in blood in the field, and then God rescued her! But she forgot her rescue and the mercy of her maker, and showed contempt for her own young, who wallowed in blood, and all for the price of free sex. The idolatry was mere window dressing.

Is this not the same state of Western Civilization? Having forgotten God, men now sacrifice their own offspring to the great god of convenience, and that for the price of sexual promiscuity. The names of the idols have changed. Spiritual depravity has not.

Micah also comes directly to the point:

"Does the Lord take delight in thousands of rams, in ten thousand rivers of oil? Shall I present my firstborn for my rebellious acts; The fruit of my womb for the sin of my soul?" (Micah 6:7, NASB).

The sin of the present generation is promiscuity, and for the sin of its soul, it is offering up the young so as to be absolved of the consequences of begetting children out of marital bounds. Entire generations, and civilizations have been destroyed this way. For the most part, it seems that God leaves people to reap the natural consequences of sin. But when sin involves the innocent who cannot speak for themselves, then their very blood, as the blood of Abel, cries out from the earth for God to avenge it. It was not because of Israel's righ-

teousness, but on account of the innocent blood that the Canaanites were shedding, that God allowed Israel to annihilate seven nations, man, woman, child, and beast.

It is a terrible judgment when God orders total destruction. We still have hope that our government is a little bit more righteous than Middle Eastern despots. But to our shame, if we continue down this unholy path, the Muslims may become more righteous than us, for Muhammad has a care for the female infants that the idolaters in Mecca—who wanted boys only—slew and hid in the sand. (Does that sound like some modern techniques?) Then God allowed the Arabs to wipe out the "civilized" world. Islam prevailed when the

morals of Christendom rotted in the Dark Ages.

Western Society, founded upon Judeo-Christian principles, and victorious on those principles, and owing God the credit for its unprecedented scientific and economic prosperity, ought to fear deserting those same moral principles. For God is no respecter of persons, and he will defend the innocent.

"Keep far from a false charge, and do not kill the innocent or the righteous for I will not acquit the guilty" (Exodus 23:7, NASB).

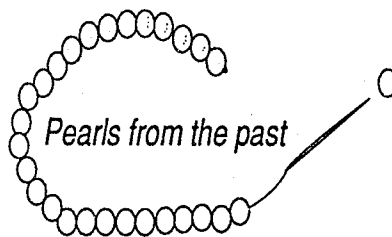
"I call to witness against you, this day, heaven and earth, life and death, I have set before you, blessing and curse; therefore choose life, that you may live and your descendants" (Deuteronomy 30:19).

"Behold, children are a gift of the Lord. The fruit of the womb is a reward" (Psalm 127:3).

"For thou didst form my inward parts; Thou didst weave me in my mother's womb. I will give thanks to Thee, for I am fearfully and wonderfully made: Wonderful are Thy works, and my soul knows it very well. My frame was not hidden from Thee, when I was made in secret and skillfully wrought in the depths of the earth (womb). Thine eyes have seen my unformed substance; and in Thy book they were all written. *During* days, they were formed, and not only one in them" (Psalm 139:13-16; v. 16b literal translation of Hebrew).

Now is not the time for menpleasing. Now is not the time for compromise. Now is not the time to be trendy. Now is not the time to call abortion controversial, but a sin against God. ✠

Dan Gregg is a member of the Riverside, Calif., SDB Church. This article first appeared in a local SDB church publication, Puritan Pulpit, edited by Dr. Ron Davis.



General Conference on human life

by Don A. Sanford, historian

Seventh Day Baptists' emphasis on the individual has placed them on the side of those who call for human rights for all people. The sacredness of human life is seen as a fundamental teaching of Christ, and anything which deprives us of one of our basic rights as a child of God is sin. This theological basis is seen in this definition adopted in 1962 by General Conference:

Christian Social Action is our personal commitment to God as revealed through Jesus Christ translated into human relationships which interpret the love of God to society and exert righteous influence in the world.¹

Yet in a pluralistic society, the church often finds itself in a situa-

tion where much of its social action is by reaction. Instead of being the dominant force in the prevention of social problems, it has tried to bring healing after the problem has become acute.

Nowhere has this become more evident than in its attempts to speak both forcefully and representatively in matters concerning sexual relationships and right to life issues. In 1965, after several years of study, a position statement was adopted by General Conference under two headings:

Birth Control

The General Conference of Seventh Day Baptist Churches would call its members and all Christians to recognize their responsibility in an era of

population explosion amidst famine and abundance to urge that each family make birth control a question of personal concern in the family relationship and in

responsibility to God and society. We would

suggest that contraception by methods recognized by the medical profession can be helpful in making birth a voluntary, responsible, creative act, rather than an emotional accident.

Extramarital Sex Behavior

The General Conference of Seventh Day Baptist Churches would call its members and all Christians to a fresh dedication to the life and teachings of our Lord Jesus Christ in answering all of life's questions, that we may clearly discern between right and wrong and choose the right in matters of sexual behavior. Seventh Day Baptists recognize that sex is the God-given drive through which we participate in a continuing creation, and is a mutually enriching blessing within the bonds of matrimony. We also recognize sexual intercourse outside the bonds of matrimony wrong, and that any contraceptive to control pregnancy does not change this basic concept.²

As the sexual revolution of the '60s and '70s continued and made its way into the court system, the lines were drawn in the '80s between "pro-choice" (which favored limited abortion), and "pro-life" (which sought to prevent any threat to the life of the unborn).

The cherished freedom of choice and the individual responsibility for making these choices, have led some to take a position of "pro-choice." Others whose personal convictions place

cont. on page 25



SR Almanac

Where we have been...

One year ago—June 1990

Long-time pastors and campers, Elmo Fitz Randolph and David Clarke, reflect on the theme "SDB Camping."

Ernest Bee remembers the "father" of SDB camping, A.J.C. Bond.

Historian Don Sanford's "Pearls" column notes the 50th anniversary of Pre-Con camps.

The Riverside, Calif., church celebrates the opening services in their new facility.

Five years ago—June 1986

Theme issue pays tribute to 50 years of SDB youth newspaper, *The Beacon*.

First *Beacon* editor, K. Duane Hurley, recollects in lead feature.

Many reprints shared from *Beacon's* "golden age."

Nine students complete the first T.I.M.E. seminar in Salemsville, Pa.

Pastor Ronald Elston reports church growth in Naylor, Mo.

10 years ago—June 1981

Reaction letters show that debate is heating up over proposed Conference resolution on abortion.

Special pictorial pullout section on pastors and churches prepared by COM Dean Herb Saunders.

Paul Green named as new dean for Center on Ministry.

Fine tribute paid to retiring Pastor Earl Cruzan.

Jane Mackintosh relates an in-depth phone conversation with missionary Camille Henry.

25 years ago—June 1966

Statements of belief and religious experience printed from Herbert Saunders' ordination.

"Twenty reasons for keeping holy in each week the Seventh Day instead of the first day" reprinted from the first *SR*, June 13, 1844.

California churches extend hearty invitations to Conference at the University of Redlands.

Due to budgetary restraints, the *SR* begins alternating between 16 and eight-page weekly issues.

Verona, N.Y., church dedicates living memorial of evergreen shrubs for Rev. Lester Osborn.

50 years ago—June 1941

Detailed descriptions help the Eastern and Central Association meetings come alive to the reader.

Fourth annual Ministers' Conference held in Alfred, N.Y.

Samuel Davis' autobiography outlines the passing of his first wife, mother, and second wife; discord among churches over slavery; and the Civil War.

Pastor Paul Burdick lends his caution and encouragement to reader who was inspired to become a conscientious objector by an earlier Burdick article.

"Missions in a War-torn World" is title of powerful sermon by Ralph Coon.

Salem College in the midst of "a strenuous financial campaign. This college for fifty years has been valiantly struggling against many odds, but hopefully and courageously, to give young men and women of central and northern West Virginia a helpful 'break' to secure an education."

75 years ago—June 1916

Large Eastern Association gathering meets in Plainfield.

Ad for Remington's Junior Typewriter promises "Seventeen Pounds of Satisfaction!"

Pictures of Brookfield, N.Y., church and former pastors highlight report of Central Association, held there.

Photos show progress of Lieue-oo Hospital at the SDB China mission.

H.C. Van Horn installed as pastor in Dodge Center, Minn.

Alfred University conducts 80th commencement exercises, graduating 25 seniors.

...where are we headed?

Pray...

- for this year's campers and staffs
- for continuing efforts to reach our young people
- that leadership training bears much fruit
- for our Council on Ministry
- that Conference preparations go smoothly
- for the gifts to maintain the *SR* ministry
- for our Associations around the country



Women's Society page by Charlotte Chroniger

Precious in His sight

"For thou didst form my inward parts; Thou didst weave me in my mother's womb. I will give thanks to Thee, for I am fearfully and wonderfully made; Wonderful are Thy works, and my soul knows it very well. My frame was not hidden from Thee, when I was made in secret, and skillfully wrought in the depths of the earth. Thine eyes had seen my unformed substance; and in Thy book they were all written, the days that were ordained for me, when as yet there was not one of them" (Psalm 139:13-16, NASB).

When I was expecting our first son, I was privileged to have an ultrasound. It was thrilling to see

thing." I proceeded to tell her in no uncertain terms that I would not consent to any such test. I believed that life began at conception and that God had the design for my unborn child already in place. I would trust Him to give me the strength to accept whatever came my way.

I was alarmed to think that there are midwives, and probably doctors and nurses, who believe that only certain kinds of life are precious and worth keeping. There are many other people who believe the same way: teachers, homemakers, politicians, laborers, and the list goes on.

But there are also scores of



He or she is a life with God's design and plan already laid out.

my unborn baby—his tiny but perfectly formed hands and fingers, his tiny but perfectly formed head and feet. I never got tired of hearing his heartbeat at my regular visits to the doctor.

That excitement and thrill continued with each of our four children. However, a new dimension was added when I became pregnant with Bethany and later with Jessica, both after my 35th birthday.

Because I was now considered at a little higher risk for bearing children, I was presented with some alternatives. A midwife encouraged me to have some special tests to see if my baby was normal. If there was a problem, I could "see if you want to do any-

people who believe in the sanctity of life—that life is a gift of God and that every life is precious in God's sight. The circumstances under which that life is conceived does not change the fact that the new life is wonderful and precious. Unfortunately for some (and fortunately for many), the quality of life that baby will experience will be directly affected by the parents to whom he or she is born, and by the living conditions in which that baby will be raised.

It sickens me to hear about unborn babies who are killed at two, four, or even eight months of development. No one will ever convince me that the living, breathing, growing life is just tissue and muscle. He or she is a living being, a life precious in God's sight, and a

life with God's design and plan already laid out.

As society continues to hold this total disregard for the unborn, society will begin to reflect this thinking in regard to other kinds of life that are considered by some to be substandard: the handicapped, the elderly who are unable to care for themselves, those with serious illness or disease.

I am so very blessed to have four wonderful and healthy children. Don and I have had our lives enriched beyond anything we could imagine with these four very special gifts from the Lord. It is a miracle of the Lord to be given the opportunity to bear a child (not every woman is given that privilege).

My children's lives are very precious to me (so is Don's life to me!). They were—as we all have been—created in the image of God. And they carry the mark and design of their Creator, for they are fearfully and wonderfully made. ✠

The Sabbath and manna

by Rodney Henry

(Lesson 2 of Rod Henry's study, "The Sabbath: God's Creation for Man's Benefit." We plan to compile the 10 lessons into a study booklet. Permission to reprint each lesson is granted.)

After the creation of the universe, man, and the Sabbath, man's rebellion broke the relationship he had enjoyed with God. As a result, God cast the man and the woman (Adam and Eve) out of the Garden of Eden. The Bible mentions nothing about the Sabbath from then until the time of Moses. God had not abandoned the Sabbath; He was waiting for His people to be ready to receive it.

was an instruction in faith and Sabbathkeeping.

"On the sixth day, they gathered twice as much—two omers for each person—and the leaders of the community came and reported this to Moses. He said to them, 'This is what the Lord commanded: Tomorrow is to be a day of rest, a holy Sabbath to the Lord. So bake what you want to bake and boil what you want to boil. Save whatever is left and keep it until morning.'" (Exodus 16:22-23).

There are three parts to God's instruction on faith and Sabbathkeeping.

was to prepare them for the coming of the Ten Commandments. By starting Sabbath observance with

The Sabbath requires a turning from the work of the world and a turning toward the Creator of the world.

God chose to teach this stubborn people the principle of Sabbathkeeping through their stomachs.

God led the Children of Israel out of the slavery of Egypt and into the wilderness. Then He wanted to teach them the principle of Sabbath observance. God chose to teach this stubborn people the principle of Sabbathkeeping through their stomachs.

God used manna as a practical lesson that would prepare the Children of Israel to receive the fourth commandment. The manna was a lesson of faith taught by God regarding His day.

God gave His instructions regarding the gathering of manna on the Sabbath. The instructions were specific and required faith on the part of the hearers. The manna

First, God tells the people to rest on the seventh day, Sabbath. This is a rest designed to make this day different from the other six days of the week.

Second, God again declares that the Sabbath is holy. The seventh day Sabbath is sacred time.

Third, God says that the Sabbath is a Sabbath "to the Lord." The Sabbath is designed so that *God is the focus* of the Sabbath. The Sabbath requires a turning from the work of the world and a turning toward the Creator of the world.

The purpose of instituting the seventh day Sabbath with the Children of Israel in the wilderness

the Israelites in the wilderness, they would understand the fourth commandment, "remember the Sabbath day by keeping it holy."

Questions

1. Why did God start Sabbath observance with the Israelites in the wilderness?
2. What are the three parts of God's instruction regarding the Sabbath?
 - a.
 - b.
 - c.
3. What does it mean that the seventh day is a "Sabbath to the Lord"?
4. Write down any questions that you have regarding the Sabbath.

1991 Christian summer camping

Camp Harley Sutton

Alfred Station, N.Y.

Senior Camp, Grades 8-12

Dir.: Rev. Leon Wheeler
July 7-14

Junior Camp, Grades 5-7

Dir.: Rev. Edward Sutton
July 14-21

Primary Camp, Grades 2-4

Dir.: Rev. Eugene Smith
June 30-July 3

Family Camp

Dirs.: Amanda & Nelson Snyder
July 5-6

Adult Camp

Dirs.: Olin & Marilyn Davis
July 26

Camp Holston

Battle Creek, Mich.

Day Camp

Dir.: Mrs. Ruth Bennett
June 24-28

Primary Camp, Grades 1-3

Dir.: Mrs. Ruth Bennett
June 30-July 2

Intermediate Camp, Grades 7-9

Dir.: Steve Osborn
July 7-14

Junior Camp, Grades 4-6

Dir.: Steve Osborn
July 14-21

Camp Jersey Oaks

Shiloh, N.J.

Midget Camp, Grades 1-3

Dir.: Mrs. Clara Mulford
July 15-19

Senior Camp, Grades 7-12

Dir.: Rev. Melvin Stephan
July 7-14

Junior Camp, Grades 4-6

Dir.: Rev. Donald Chroniger
July 21-28

Camp Joy

Berea, W.Va.

Middler Camp, Grades 5-7

Dir.: Rev. John Camenga
June 30-July 7

Junior Camp, Grades 2-4

Dir.: Pastor Robert Van Horn
July 14-18

Senior Camp, Grades 8-12

Dir.: Rev. Charles Graffius
July 7-14

Imalone Bible Camp

Bruce, Wis.

Children's Camp

Dirs.: Pastor & Mrs. Dale
Smalley
July 21-26

Lewis Camp

Camp Wightman
North Stonington, Conn.

Senior Camp, Grades 9-12

Dir.: Pastor James Galanaugh
June 30-July 7

Intermediate Camp, Grades 6-8

Dir.: Rev. David Taylor
July 7-14

Junior Camp, Grades 3-5

Dir.: Brenda Palmer
July 14-21

Camp Miles

Camp Canfield
Canfield, Ark.

Southeastern Association Camp

Dir.: Rev. William Shobe
June 16-23

Pacific Pines Camp

Crestline, Calif.

Young Adult Retreat, Ages 18-30

Dir.: Tonia Gibson
May 24-27

Women's Retreat

July 1-2

Youth Fellowship, Ages 7-12

June 23-30

Primary Camp, Grades 1-3

July 1-3

Junior Camp, Grades 4-6

Dir.: Nancy May
July 7-14

Camp Paul Hummel

Boulder, Colo.

Midget Camp, Ages 4-5

July 2

Primary Camp, Ages 6-8

Dir.: Pastor Tom Warner
July 15-19

Junior Camp, Ages 9-12

Dir.: Arlouene Edwards
July 21-28

Camp Riverview

North Loup, Neb.

Primary Camp, Grades K-3

Dir.: Ruth Burdick
June 24-28

Junior Camp, Grades 4-9

Dir.: Pam Soper
July 21-27

Senior Camp, Youth Association

Dir.: Rev. Larry Graffius
July 7-14

Camp Wakonda

Milton, Wis.

Primary Day Camp, Grades K-3

Dir.: Cheri Appel
June 10-14

Junior Camp, Grades 4-6

Dir.: Rev. Paul Green
June 16-23

Intermediate Camp, Grades 7-9

Dir.: Rev. Dale Rood
June 23-30

Senior Camp, Grades 9-12

North Central Association
Dir.: Rev. Kevin Butler
June 30-July 7



FOCUS

on Missions

by Leon Lawton

Helsinki, Finland, Europe

Rev. Risto Sorsa has written, "We are striving to fulfill the Gospel that Jesus, the Messiah, has taught us, upholding the commandments and living a life decreed by the Word of God. We are now printing 10,000 copies of the Gospel of John in the Russian language here in Finland. The Kukkonen family (that we visited in Estonia) is now with us in Helsinki, seeking living quarters and work. I have been in Romania and met an especially enlightened parish through which I sent a Bible dictionary to the address given me by Jan Lek. We are very thankful for the help you have sent us for our work here, and we will try to fulfill the purpose for which the help is received."

Tom McElwain shares: "There is a new group in Tampere now (in central Finland; you can find this on the map with the January *Missions*), in close fellowship with Helsinki. So the seed sown there two years ago is bringing fruit." Designated amounts are sent for Scripture publication. A \$100 gift was sent in April.

Miami, FL, USA

The Ephesus SDB Fellowship, led by Dr. Romulus Honore, is in correspondence with a group of like faith in Haiti, and he has planned to visit them. One of the members of the Miami SDB Church now resides in Nassau, Bahamas, and there is hope that a Bible Study group for SDBs might begin there. Pastor Andrew Samuels is also planning a visit to this new possibility for outreach.

Phalombe Plains, Malawi, Africa

Through a fax and other correspondence, Missionary Ian Ingoe has shared about the disaster there on March 10. Because of heavy rains, there was a flash flood and landslide, resulting in over 500 deaths and leaving thousands homeless. Three SDB churches were in that area. "Your prayers are needed as many of our Christians at Matawa are homeless, and up to now (April 4) we have been unable to get through as the bridges are down," Ian wrote. It was possible to wire \$1,500 relief funds (from a special German bequest and from one of our churches) on April 18.

Rapid City, SD, USA

Extension Pastor Larry Graffius shared an overview of the seminar, "Under New Management—Biblical Principles of Time/Life Management," at Pastors' Conference in Battle Creek, Mich. The introductory session was held on April 25 at the Rushmore Plaza Civic Center, to be followed by the four-week course. Extensive advertising—radio, television, newspapers, and mailing—was used to promote attendance at the introductory session.

Chipho Clinic, Malawi, Africa

The first of March, a group of 27 new believers were baptized by Pastor Manyamba and Missionary Ian Ingoe. Along with Pastor Ron Barrar and Mr. Lozani, they "laid on hands and prayed."

Missionary Ingoe continues his report: "After heavy rains at the beginning of the week, the waters had subsided so we were not swept away—and fortunately no crocodiles, as a child had been attacked the previous week near Chipho. ... (In mid-March) I had to rush to Lilongwe with Mr. Mkandawire to pick up drugs that had been donated from Holland. Unfortunately, PHAM (Private Hospital Association of Malawi) had not notified us that the drugs had been there since Feb. 1, and we had to pay a large storage fee to collect them. (Later) we went to Thomas to deliver drugs and wages. It rained again and, for the first time, I got stuck in the mud. ... (One) Sabbath at Bangula, near Nhamithuthu refugee camp, we baptized another 12 people and dedicated many young children. Here we have a young T.I.M.E. student who is doing a good job and maintaining steady growth."



the BEACON

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

June 1991

Directions to Pre-Con

Young adult

Camp Vick is located south of Sandusky, N.Y. Sandusky is about four miles south of Arcade on State Route 98.

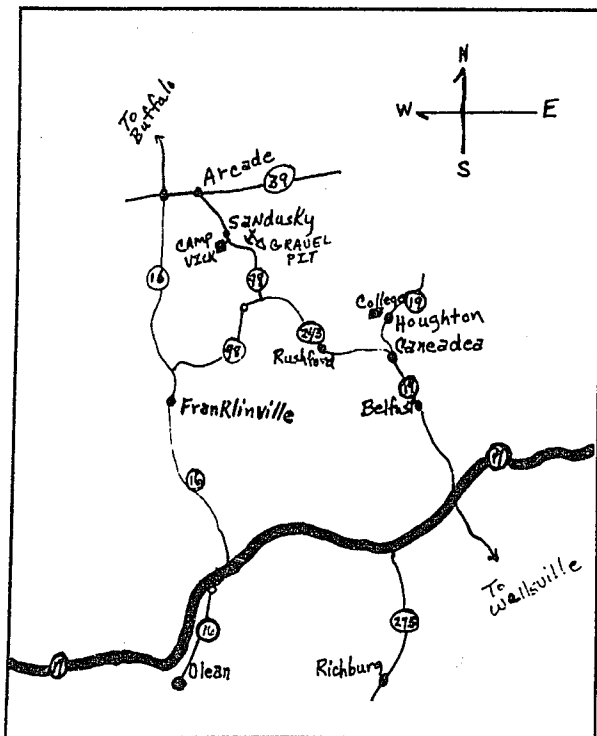
Coming from the west on the Southern Tier Expressway (Route 17), turn north on Route 16. Follow 16 two miles north of Franklinville, and turn right on State Route 98. Follow Route 98 about 13-14 miles. After a gravel pit on your right, you will notice the camp sign, also on

the right. Turn left on Sand Bank Road and follow the Camp Vick signs.

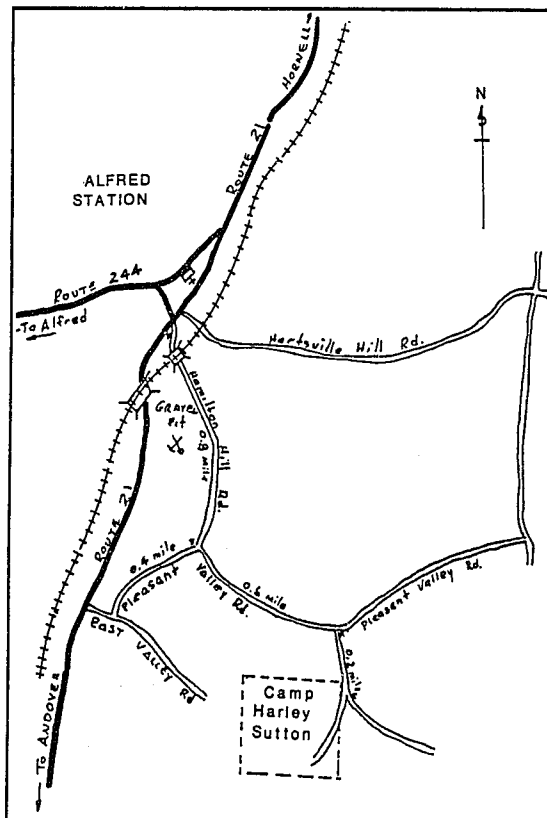
Coming from the east on the Southern Tier Expressway (Route 17), turn north on State Route 19. Follow Route 19 about ten miles and turn left on Route 243. Follow 243 to the intersection of Route 98. Take Route 98 straight ahead (north) to the camp sign. Camp Vick, Box 109, Sandusky, NY 14133. Phone: (716) 492-4494

Youth

Camp Harley Sutton is located about two miles west of Alfred Station, N.Y. Follow Hamilton Hill Road from State Route 21 until it intersects with Pleasant Valley Road. Turn left on Pleasant Valley Road and continue uphill to Davis Road. (Signs will confirm that you are on the correct route.) Turn right on Davis Road. In two-tenths of a mile, you will arrive at the entrance to the camp. Phone: (607) 587-9525.



Young Adult Pre-Con



Youth Pre-Con

Pastor Profile

Name: Robert E. Harris

Birthdate and place:

February 7, 1950, Salem, N.J.

Current pastorate:

Nortonville, Kan.

Family:

Wife--Linda
Daughter--Joanna, 9
Son--Benjamin, 5

Education:

Pennsville (N.J.) Memorial High
B.S.--1972, Salem College, Salem, W.Va.
M.Div.--1976, Ashland Theo. Seminary,
Ashland, Ohio

Former pastorates/employment:

Pastorates:
Paint Rock, Ala.
Pine Street Gospel Chapel, Middletown,
Conn.
Albion, Wis.
Employment:
Rock Valley Correctional Programs,
Beloit, Wis.
Birchwood Court Group Home, Verona, Wis.
Goldie Floberg Center, Rockton, Ill.

My first job was:

Working in a glass factory in Salem,
N.J.

Personal hero:

Everett T. Harris

Favorite childhood memory:

Going to Connie Mack baseball stadium to
watch the Phillies.

Favorite Bible passage:

John 17

Favorite author:

Jay Adams



If given an all-expense paid vacation:

We would tour the U.S., seeing at least
one sight in every state.

A great answer to prayer was:

Marrying Linda; Joanna's birth; being
called to Paint Rock and being or-
dained there.

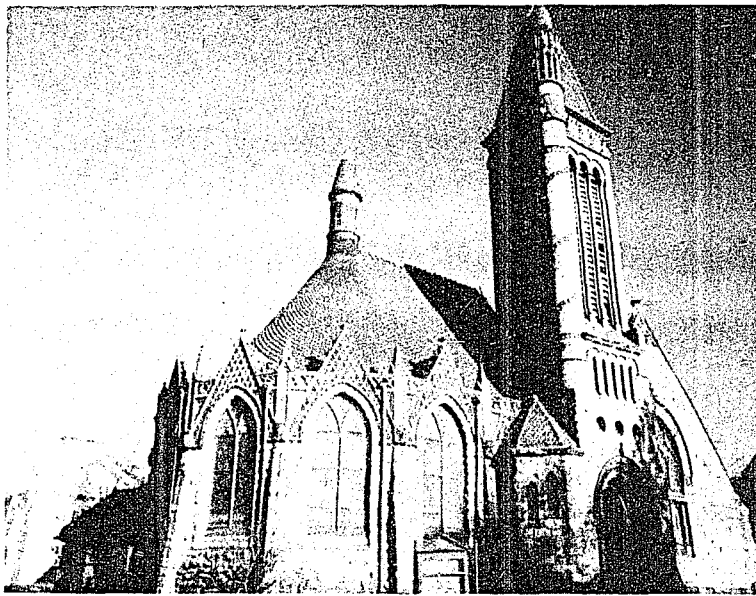
A church project I'm excited about:

Ministering to the pre-school to third
grade children, especially in summer
Bible School and camp; redeveloping
the Junction City (Kan.) SDB group.

My vision for SDBs:

To come to a place where there will be
several Directors of Extension as God
will abundantly pour out His blessing
on those whose needs can be met by
SDBs.

Ta-ta to terra cotta



The century-old Plainfield church with its unique tile roof and Victorian style.

It was a most heartrending decision the little loyal congregation was forced to make. But it seemed to be the logical conclusion after several months of discussing what to do about the ever widespread leakage of our 100-year-old ceramic tile roof.

Over the years, thousands of dollars have been spent in trying to contain the roof leakage at the Plainfield (N.J.) Seventh Day Baptist Church of Christ. Different roof specialists tried solutions to the problem, but they lasted only for a short while. The time had come to make a decision about our architectural showpiece ceramic roof. We considered some options:

Option 1) Take the tiles down, repair the boards and paper of the leaking spots, and replace the tiles in their original positions. But the labor intensity, together with the high risk of breaking these extremely brittle tiles, would result in an astronomically high cost factor.

Option 2) Replace the tiles with shingles only where necessary.

Actually, this is exactly what has been done over the years, costing a great deal of money and not getting rid of the leakage.

Option 3) The complete replacement of the tiles with the best asphalt shingles available. A 30-year guarantee. This is a gigantic project for us, in which we hope to raise over \$50,000. For us, it was indeed an agonizing decision to abandon those rare and beautiful historic tiles. But the choice was between replacing the tiles, thus saving the building, or to keep them and run the risk of losing the entire infrastructure.

We truly wished it were possible for us to retain the exquisite, antique terra cotta tiles. It is not our intention to alter or destroy any part of our peculiar landmark church architecture. For over 100 years, this 14th century "decorative style" building, with its polygonal form—quite possibly the only one of its kind in the entire country—has been in the forefront of our Victorian buildings. It has been admired

by thousands of visitors who pass through the "Queen City."

In the past, this building was the church home of such distinguished citizens as Dr. Henry Maxson, school superintendent in Plainfield for 33 years; Dr. Charles Stillman, the father of public education in New Jersey; and Frank Hubbard, an outstanding civil engineer. As a memorial to the incredible contribution of these public servants, three of the schools in Plainfield now bear their names.

Then there was George Babcock, who, with Stephen Wilcox Jr., developed the steam engine and steam boiler, and subsequently became world famous for their inventions. It was George Babcock who made and patented the terra cotta tiles which cover our church, and can also be seen on the roofs of several Victorian mansions here in Plainfield. George became a millionaire and contributed most of the money that was used to build this mini-cathedral in 1890-94.

It is not difficult to imagine the profound influence that this church and its members had on the various civil and secular activities then in the "Queen City." A number of local churches found a haven here during times of disaster or times of reconstruction.

The Plainfield SDB Church of Christ has played an invaluable role over the past century in the life of this city. But times have changed, and this present generation knows very little or nothing about the service this historic building has given in the past, and to a certain measure, is still giving.

As a collector's item, we would like to offer to our many friends any number of these 100-year-old tiles, for a contribution. The interesting thing about them is that each one has been carefully marked with the patent date of June 17,

1890. Kindly contact us at the church site or call (908) 753-1312, and we will be delighted to give you more information.

For our small congregation, raising \$50,000 is a major faith

project. But we are trusting the Lord to provide all the money to complete the job. With the prayerful and financial support of our many wonderful friends in our local communities and around the

country, we are quite confident that our goal will be realized.

We crave your prayer and financial support in assisting us to accomplish this gigantic task. *SR*

Shiloh adds to diaconate—and faith

In honor of our military troops, a group of concerned citizens met on a Sunday afternoon to show their support by trimming the Shiloh, N.J., town tree with yellow ribbons.

The SDB church also had a "Yellow Ribbon Sabbath." Two young Cub Scouts led us in the flag salute, and the chancel choir sang "Battle Hymn of the Republic." The sanctuary had been trimmed with lots of yellow bows, and everyone received a small ribbon to pin on their lapels. We thank God for the return of our troops.

During the winter, the West District churches sponsor youth basketball. The season ended with a banquet, hosted by our church. Hymnsings were also held on the first Sunday of each month in one of the sponsoring churches.

The bell choir, directed by Charlotte Chroniger, continues to do very well. They have played for Sabbath worship on many occasions. We enjoy hearing them.

A baptismal service was held for four young people on Good Friday evening. Two of these folks are from Marlboro, N.J., and two are from Shiloh. Pastors Mel Stephan and Don Chroniger participated in this very touching service. Resurrection Sabbath was observed the next day with special choir numbers. That afternoon, the bell choir played to begin the resurrection celebration. Other musical selections included the chancel choir, a men's trio, a duet, and a ladies' quartet.

On Easter Sunday at 5:30 a.m., about 75 people gathered at Jersey

Oaks Camp for a sunrise service. It was a gorgeous morning, and we saw a beautiful sunrise.

An ordination weekend was held on April 5 and 6. Delores "Dodi" Moncrief and Timothy Bond were ordained into the diaconate at Shiloh. Jane Jernoske led the Friday evening service. We began by singing some of the candidates' favorite songs. Jane read some of Dodi's favorite Scripture. Special

Scripture. The congregation joined in singing some of Tim's favorite hymns. Levi Bond read a poem that his father had written a few years ago. During Tim's testimony, he shared a seascape painting that one of his students at Faith Farm had painted.

This very touching service ended by the singing of "God Will Take Care of You" and "He Lives."

The ordination service continued on Sabbath Day with Marlboro joining us for communion. Pastor Don Chroniger presented the charge to the candidates. He challenged them to "Hold the Mystery"—hang onto their experiences of the moment, and to keep close to the Lord.

Pastor Mel Stephan gave the charge to the church. He challenged us to be more aware of the needs of others. Sometimes the squeeze of a hand or a hug can do more than anything we could say.

The other ordained ministers and members of the diaconate were invited forward for the laying on of hands. Owen Probasco welcomed the new members into the diaconate. We ended with the commemoration of our Lord's Supper.

A fellowship meal was held in the Fellowship Hall following Sabbath School. The weather was beautiful outside. Inside, the hearts of those who had experienced this weekend were also warm and sunny. Love was shared with many friends and family.

It is our prayer that we, as a church, have open hearts to God's purpose for our lives. *SR*

The ordination service continued on Sabbath Day with Marlboro joining us for communion. Love was shared with many friends and family.

music was sung by some of the youth, of which Dodi is a big part. Dodi shared her testimony, during which she looked out through the congregation to see her parents who had come from Pennsylvania to surprise her. Owen Probasco sang "It Took a Miracle." Following her testimony, an original poem was written and read by Kellie Mazza, a young lady from the youth group. While Kellie read her poem, Debbie pinned a corsage on her mother.

The service continued with Jane pinning a carnation on Tim and then reading some of his favorite

Strengthening pastoral foundations

The Battle Creek, Mich., SDB Church once again hosted the biennial Pastors' Conference, April 10-14.

Featured presenters included Dr. Sidney Draayer of Paraklesis Ministries, and Rev. Larry Graffius of the Rapid City, S.D., church. Both men added greatly to this year's theme: "Strengthening the Pastorate at its Foundations."

Dr. Draayer spoke on a pastor's emotional hazards, depression, spiritual formation, criticism, and family dynamics. "Under New Management" was Larry Graffius' topic, a time and life management seminar which includes the Sabbath as a necessary element.

Rodney Henry, Director of Pastoral Services, coordinated the event and also led the pastors in discussing matters of pastoral ethics. Editor Kevin Butler received important feedback on the *Sabbath Recorder* and tract ministries, and input on a proposed cooperative outreach mailing.

The meals and fellowship with pastors and host families were both generous and wonderful throughout the five days. Bill Shobe hosted the traditional "Talent Night," which showcased the sense of humor, insight, and musical blessings of our leaders. One church member commented, "We laughed 'til we cried, then cried 'til we cried."

Over 40 pastors and spouses left the "Breakfast Capital" with more than good cereal—the foundations for their home ministries were strengthened. *SR*



Dr. Sidney Draayer

Rev. Rodney Henry



A too infrequent treat: SDBs singing from "Towner's."



Many of the pastors and spouses at the 1991 Pastors' Conference in Battle Creek, Mich.

SR Reaction

Dear Kevin:

Greetings! I commend you on your fine job as editor of *The SR* and reflect fondly on the time we spent in Ohio as you completed your graduate work.

I cannot ever recall a time in my life when I have written a letter in response to a published article, but Leon Wheeler's open letter to the President stirred me in such a manner, that one week after reading it, I have finally put my thoughts on paper.

I respect any man's disgust for war, for I, too, hate all that war brings upon the nations in conflict. Should a man object by his conscience, I respect that. Should a man choose to go to battle for his country and the country being assaulted by evil, I respect that.

Leon must realize, only in a country where freedom prevails could he have the right to write such a letter to his President without concern for his own well-being. Have you ever had a neighbor with a concentration camp number tattooed to his arm? Have you ever gotten acquainted with a woman who surveyed the concentration camps of WW II as a child alongside her mother? I thank God for the wisdom of our country's founding fathers to safeguard our freedom. The freedom we have is sought by men of all nations; however, many live under the control of violent, murderous regimes that enslave men, women, and children who fear for their very survival, or fight for freedom.

Freedom comes with a high price, and our country has paid dearly for that freedom much too often. With that freedom comes a responsibility. On Memorial Day and Independence Day, I encourage each person to stop and reflect upon our service men and women, their families and loved ones who have suffered great personal losses of their lives, limbs, and emotional well-being for things we too often take for granted in our daily lives.

As I said earlier, I respect the man who cannot bear arms against an evil force if he truly believes that. But personally, I thank God for those who are willing to do so until such time when Christ returns and governs this world. One develops a much deeper appreciation for what we have been given in this country when you experience life and survival outside its borders. In the meantime, I expect to meet many "Christian Soldiers" (military men and women) in heaven, because had not our freedom and freedom-loving nations been defended, we'd surely be under the control of the Saddam Husseins of this world.

Sincerely,
Richard C. Bond, Jane Lew, WV

Editor Butler:

I am relieved to learn that *The Recorder* does not necessarily endorse signed articles. It's going to come in handy with the hue and cry I expect the article by Leon Wheeler (April *SR*) has raised by now. Someone has to speak out, lest people think that all SDBs agree with the extreme views expressed by Wheeler.

I am offended by several places where he proves to be on some side other than that of his own country. He says "supposedly" to the proposition that his country seeks peace and justice. He claims that his country's policy "twists, distorts and denies the sacredness of life," while he cowers under the protection it has afforded him his entire life. I ask here, which leader's policy does he like—Saddam Hussein's?

Rarely has a writer shot himself in the foot so badly, yet amusingly, as when he describes our "luring Iraqis into our concentration camps." Ha! Sir, the papers are full of independent reports of their running into our camps by the thousands for refuge from their own leadership! Unfortunately, the reference to concentration camps is

not so funny. He owes the public (and anyone who knows the distinction between concentration camps and POW camps set up by our country) a huge apology. Our treatment of POWs has the unquestioned applause of the entire world and amounted to a haven for the Iraqi soldiers who were themselves victims of Saddam Hussein.

Rev. Wheeler refers to "peaceable coexistence" and claims that as a nation we are deeply confused and seeking it. Somehow I think only an extreme pacifist could envision "peaceable coexistence" with a Saddam Hussein. What exactly would that be? Has it occurred to Rev. Wheeler that Saddam killed more of his own people after the war than we did during it!? That Saddam killed and tortured more of his own people before the war than we ever did in all of history up to now? Wheeler's core history lesson is one of total misinterpretation: "war can only bring war" he says, in effect. Who prefers that Hitler had been left alone? Who thinks that any of our country's wars should not have been fought on the basis that they all brought more wars? Is there really anyone that naive?

There is one neat capsule I agree with: "The Iraqi soldier and civilian is being physically and emotionally traumatized, starved, denied basic health care, left homeless and killed relentlessly" according to Wheeler. Beautifully expressed and Saddam is guilty of it!

One of the least fair of Rev. Wheeler's oft errant accusations is that "every bomb is a callous utterance of death and destruction" and that we "value other things more than their humanity." This was the cheapest of his cheap shots. Never before in history has a military action been taken with such care to avoid loss of human life. Never in the history of man's conflicts has a nation gone to so much expense and trouble to systematically avoid killing innocent bystanders! We could have reduced the Iraqi military to the same

cont. next page

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

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

Reaction, cont.

feeble state that we did with one-hundredth the cost in dollars, and in far less time, if we had not taken such extreme care to avoid collateral damage and loss of life!

Finally, what chance have we of "a world balanced with justice... where all nations have an equal voice... based on concern for the good of all" if Rev. Wheeler convinces us to look the other way while the Saddam Husseins build the fourth lar-

gest army in the world, and then literally rape and invade their smaller neighbors? None at all.

We don't have to be warmongers to understand that the extreme pacifist position presented by Rev. Wheeler ultimately leads to the destruction of everything we hold dear, including his religious freedom as well as his unquestioned right to print such nonsense.

Respectfully,
J.W. Rymer, Patuxent River, MD

Encouraging Words

Responding to "Sabbath School teacher burnout":

To avoid "burnout" in teaching and ministry (and the feelings of inadequacy, guilt, failure, etc.), the key is based in the Scriptures:

Psalm 37:4 commands us to "Delight... in the Lord, and He shall give you the desires of your heart." Combine that with Acts 1:5—"you shall be baptized with the Holy Spirit" (and 1:8a).

Realize Zechariah 4:6, "Not by power, nor by might, but by my Spirit, saith the Lord."

Then we shall have the promise of Isaiah 40:31—"But those who

wait upon the Lord shall renew their strength..."

So, here are the keys of service:

I. Delight thyself in the Lord (Ps. 37:4).

II. His desires become yours (Ps. 37:4).

III. You now have your spiritual gifts (1 Cor. 12-15).

IV. The Holy Spirit baptism (Acts 2:1ff).

V. Led by the Holy Spirit (Rom. 8:14).

(Being admonished by Zech. 4:6) Equals the promise in Isa. 40:31!

Now, you're equipped for service. Praise the Lord!

Janet Morey, Port St. Lucie, FL

Thank you, Janet.

As Rod Henry's Sabbath study talks about God reaching His people through their stomachs, here's a situation guaranteed to encourage good response—at least good meals!

"Our church has a monthly fellowship dinner. No matter what you call it—potluck, dish-to-pass, meal of sharing—it brings a table full of surprises and good eatin'.

"How about printing some of those sure-fire winning recipes that have people asking for more?"

Please send your dish-to-pass recipe (limit one) to:

SDB Center
P.O. Box 1678
Janesville, WI 53547

Or give us a call:
(608) 752-5055

You can even FAX your recipe!!:
(608) 752-7711

Pearls, cont. from p. 12

them on the side of "pro-life" have been reluctant to make any corporate statement which could not find consensus among the churches, or which might deny others their right of choice.

After considerable study, discussion, and amendments proposed (and sometimes rejected), the following statement was adopted which expressed basic principles while retaining individual responsibilities in society.

We believe that human life begins at conception and is precious and sacred. The Seventh Day Baptist General Conference deplores and strongly disapproves our society's gross disregard for the sanctity of human life as reflected in current statistics on abortion and in today's virtually unrestricted policy of abortion on demand.

The Seventh Day Baptist General Conference recommends that individuals and churches promote legislation and public policies that would reverse this alarming trend, as well as policies that would discourage the immorality, ignorance, and

lack of restraint that produces problem pregnancies.

We believe that it is our responsibility as churches, and as individual Seventh Day Baptists, to set an example to our society by living according to, and teaching, Biblical standards of morality, responsibility, and respect for human life.³ §

Footnotes

¹Conference Minutes, SDB Yearbook (1962), 51.

²Conference Minutes, SDB Yearbook (1965), 70.

³Conference Minutes, SDB Yearbook (1981), 100-101.

Accessions

Battle Creek, MI
Joined after testimony
Margaret J. Momenee

Daytona Beach, FL
John Camenga, pastor
Joined after testimony
Amy (Short) Hill

Marlboro, NJ
Melvin Stephan, pastor
Joined after baptism
Beth Rachel Merritt
Holly Tina Miller

Nortonville, KS
Robert Harris, pastor
Joined after baptism
Lillian Graves

Texarkana, AR
Mynor Soper, pastor
Joined by letter
Duane B. Taylor
Teresa A. Carrey (Okla. Fell.)

Births

Searcy.—A daughter, Shawna Renay Searcy, was born to David and Marcy Searcy of Wichita Falls, TX, on March 25, 1991.

Knight.—A daughter, Mia Rajel Knight, was born to Wadwald and Susan Knight of Fort Lauderdale, FL, on April 7, 1991.

Obituaries

Davis.—Merle Davis died on December 24, 1990, at the Valley County Hospital in Ord, Neb., at the age of 94.

The second eldest of four daughters, she was born on May 23, 1896, in North Loup, Neb., to Edmund and Rena (Holmes) Davis. She grew up in the North Loup-Davis Creek area and was one of the first graduates of North Loup High School.

As a young woman, Merle moved to Utah and worked in a parachute factory during the war. She later took practical nursing classes, and cared for mothers and their newborns in their homes for many years. She was always available to care for others; first, her parents, and then anyone who needed her help. Her caring included cooking and cleaning. She was known as "Aunt Merle" by all who knew her, and many have mementos of the handwork she made and gave away over the years.

Merle was a member of the SDB

Church in North Loup and belonged to the church's Dr. Grace Missionary Society.

Funeral services were held on December 27, 1990, at the North Loup SDB Church, with the Rev. Kenneth Burdick officiating. Burial was at Hillside Cemetery in North Loup.

Bachmann.—Alfred C. Bachmann, 77, died on December 31, 1990, at his home in South Daytona, Fla., following a period of declining health. He was born on August 5, 1913,

in New York City. In his active years he was a tinsmith, the owner of a sheet metal fabricating company, and the proprietor of a general store. After retiring, he moved to Florida. He and his wife, Martha, were baptized and joined the Seventh Day Baptist Church of Daytona Beach, Fla., in 1982. As a memorial to Martha, who died in 1985, Al used his metalwork skills to construct a beautiful copper cross for the exterior of the church building. He also served the church as a trustee and as a member of the budget/stewardship committee.

Survivors include one son, Alfred Jr. of Wappinger Falls, N.Y.; one daughter, Barbara Ann Williams of Longmeadow, Mass.; six grandchildren, and three great-grandchildren.

A memorial service was held on January 5, 1991, in the Daytona Beach SDB Church. It was conducted by his pastor, the Rev. John H. Camenga.

Williams.—Harold Williams, 79, died on December 31, 1990, at St. Francis Medical Center in Grand Island, Neb.

He was born on November 11, 1911, in North Loup, Neb., the son of Burt and Estella (Fuller) Williams. He was raised in North Loup and attended rural schools in Valley County.

On March 2, 1936, Harold married Winnie Hamer in Arcadia, Neb. They farmed in the Mira Valley area of Valley County until moving to North Loup in 1962.

Funeral services were held on January 3, 1991, in North Loup.

Stillman.—Edgar Stillman, 83, died on March 15, 1991, in Ord, Neb.

He was born on July 5, 1907, in Gentry, Ark., to Arthur and Matie (Williams) Stillman. He moved with his family to Nebraska in a covered wagon and set claim to a piece of land near Scotia, Neb., which he farmed until retirement.

Survivors include his wife, Eveleen; two sons, Dr. Gregory Stillman of Urbana, Ill., and Rev. James Stillman of Kearney, Neb.; one brother, Merlyn, of North Loup, Neb.; and two sisters, Iva King and Ada King, both of North Loup.

VandenBerg.—Naomi VandenBerg, 84, died on April 3, 1991, at the Newaygo County Medical Facility in Fremont, Mich.

She was born in Farnam, Neb., on January 29, 1907, the youngest child of Ai and Laura Babcock. Soon after her birth, she moved to North Loup, Neb., where she lived with her family until 1920. In March of 1920, she moved with her family to White Cloud, Mich., where she lived the remainder of her life.

After graduating from high school, Naomi lived at home and did various jobs. These included working for the hot meal program when it was first introduced in the school system, assisting as a cook for the Rotary Club, and working in day care. On May 19, 1946, she married Kenneth VandenBerg.

Naomi was a lifelong member of the Seventh Day Baptist Church, serving as pianist and organist for more than 60 years before retiring in 1986. In her younger years, she taught Sabbath School classes and assisted in Bible School. One of the most enjoyable periods of her life was when she worked with the Brownie Scouts as an assistant leader.

Survivors include one sister-in-law, Mildred Babcock of White Cloud; one niece, four nephews, and many great nieces and nephews. She was preceded in death by her husband, Kenneth; one sister, Ruth Cruzan; and three brothers, Ivan, Dewey, and Verne.

Heinig.—Janette M. Heinig, 94, died on April 9, 1991, at the Stoughton (Wis.) Hospital.

She was born on June 20, 1896, the daughter of Charles and Myra

(Martin) Hudson. She married William Heinig on August 18, 1917.

Janette was a member of the Milton (Wis.) Seventh Day Baptist Church, where she served as deaconess for many years and was very active in the Women's Circle. She also served as the first clerk of the Village of Milton Junction, Wis., and was a member of the Milton Women's Club.

Survivors include two daughters, Priscilla Kinney of South Haven, Mich., and Dorothy Smith of Lenexa, Kan.; 10 grandchildren, 14 great-grandchildren, and nieces and nephews. One son, William (Bud) Heinig, predeceased her.

Funeral services were held on April 12, 1991, at the Seventh Day Baptist Church in Milton, with Pastors Earl Cruzan and Herbert Saunders officiating. Burial was in the Milton Cemetery.

Sarber.—Loretta Sarber, 53, of California, Mo., died April 5, 1991, at Memorial Community Hospital.

She was born on October 30, 1937, in Selma, Calif., the daughter of Henry and Anna Moles. She married Charles Sarber on June 20, 1971, in Stockton, Calif.

Loretta was a self-employed cosmetologist and a member of the Sabbath Day Baptist Church in Elston, Mo. She was a children's Sabbath School teacher and leader of the Ladies Wednesday Night Bible Study.

In addition to her husband, Charles, survivors include two daughters, Gina Murphy of California and Carla Yarnell of Jefferson City, Mo.; one brother, Gene Moles of Bakersfield, Calif.; three sisters, Margie Russell and Helen Graham, both of Stockton, and Reba Plume of Modesto, Calif.; and five grandchildren.

Services were held at the Bowlin-Cantriel Funeral Home in California, with the Rev. Jon Warren officiating. Burial was in the California City Cemetery.

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

Imagine someone's shaky fingers trying to dial 9-1-1.

"Please, help me!! My husband (wife/son/daughter/grandmother/father...) is dying!!"

Three numbers, set up to help people during an emergency, dialed many times each day in the hopes of saving a life.

Isn't it a bit ironic that Washington state voters get to decide on Initiative #119, a bill which would make it legal for physicians to assist patients in suicide?

Picture thousands of highly trained people, including doctors, waiting to respond to a 9-1-1 emergency call to save a life.

Reverse the numbers with Initiative 119, and picture a highly trained person taking a life away.

I know this month's topic is touchy, but I also know it's an important one when I see my preaching "heroes," like Chuck Swindoll and R.C. Sproul, coming out with books on abortion and sanctity of life.

I also see the topic being addressed in some very unlikely avenues.

Two television shows (out of the four I watched all last week) spoke directly to the theme of suicide and old age.

These programs were not documentaries or in-depth news magazines. One was science fiction from the 24th century; the other, a sit-com with animated dinosaurs!

The futuristic show had the starship's crew visiting another planet which had, for over 2,000 years, employed a ritual known as the "resolution." No matter what your health, or job, or status in life, when you hit the age of (are you sitting down?) 60, you were to celebrate your "resolution." Loved ones would gather, reminisce and hail your achievements, share in a beautiful banquet—then watch you kill yourself.

The planet's leaders had decided that this was the "fairest" way to deal with old age. The scientist who was facing his own resolution considered bucking tradition, but a visit from his daughter "corrected" his wayward desires, and he succumbed to the ritual.

I saw only the last few minutes of the dinosaur comedy, but saw quite a jump in situations (and time setting). The grandmother dinosaur, all wrinkly and bent over in a wheelchair (stay with me now), figures it's time for her to head to the canyon and be tossed over the side—another death ritual called "hurling."

But this time, the daughter and grandson protest (much to the chagrin of the son-in-law) and coax her to stay with them. The grandmother decides to postpone her "trip" and moves in.

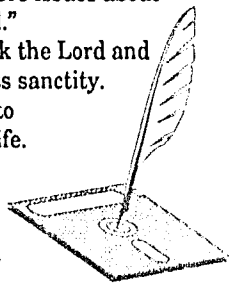
The topic and decisions were very real for the characters, and made for good "entertainment"; but where did it leave the viewer? We could see (in fantasy) how old age is handled in the future and the past. My question is: How do we handle it in the present?

Gary Thomas (page 8) is correct in his sermon on the moral imperative. It's not enough for the husband that the wife defends the unborn. It's not enough for the pastor that a pro-life group in the church is defending the unborn. May I add that it's not enough for a Seventh Day Baptist that a Social Action Committee is involved.

We all have a God-given freedom of thought and conscience, open to guidance from the Holy Spirit. I believe that Spirit wants us to come to a decision on the sanctity of life, and on many more issues about which we have been safely "neutral."

They are not easy decisions. Seek the Lord and His Word for His love for life and its sanctity. He has given us life, and a chance to accept the gracious gift of eternal life. After accepting that gift, He starts the process to sanctify us.

Let's see the sanctity of life as a chance to sanctify it—for His glory.

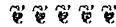


In the next *SR*:

Career changes and ministry moves

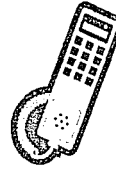
The pastorate as second (or 3rd or 4th) career
From one side of the pulpit to the other—twice
Steps to effective career building
The Sabbath and the 10 Commandments

Women going to Conference: Don't forget the Banquet!



*Plan now to attend the Women's Banquet
on Wednesday evening at Conference.*

*Besides enjoying a delicious meal, you'll
be blessed by the speaking and music minis-
try of Christine Wyrzten. We can only
accomodate 150 women, so get your reser-
vation in when you mail your Conference
registration form (in the May SR).*



**New FAX line
at the Center**

Call (608) 752-7711

**Come to
Young Adult Pre-Con!!**

**Theme: "Master Control"
(2 Peter 1:5-8)**

Directed by Pastor Don and
Charlotte Chroniger
Staff: Keith and Jennifer Bond

Motels and campsites for 1991 Conference— Houghton, N.Y.

Motels:

McCarty's Motel, Fillmore
(716) 567-8629
Helen's Tourist Home, Cuba
(716) 968-2200
Wellsville Motel, Wellsville
(716) 593-2494
Cooke's Motel, Wellsville
(716) 593-1747
Long Vue Motel, Wellsville
(716) 593-2450
College Inn, Alfred Station
(607) 587-8107

Camping facilities:

(most advertise hot showers)

Hickory Lake Campgrounds
Houghton (716) 567-4211
Jones Pond Campgrounds
Fillmore (716) 567-8141
McCarthy's Ranch (80 sites)
Angelica (716) 567-8110
Letchworth State Park (many)
Castile (716) 493-2611

Windy Hills (75 sites)
Rushford (716) 567-2779
Breezy Point (225 sites)
Scio (716) 593-3085
or call (800) 339-3085
Park Meadow (64 sites)
Belmont (716) 268-7340
or call (716) 268-5714

For folders on points of interest, write:

Olean Chamber of Commerce
Exchange National Bank Building
Olean, NY 14760
(716) 372-4433

Wellsville Chamber of Commerce
107 1/2 Main Street
Wellsville, NY 14895
(716) 593-5080

Salamanca Chamber of Commerce
796 Broad Street
Salamanca, NY 14779
(716) 945-2034

Greater Buffalo Chamber
of Commerce
107 Delaware Avenue
Buffalo, NY 14202
(716) 852-7100

Greater Rochester Metro
Chamber of Commerce
55 St. Paul
Rochester, NY 14604
(716) 454-2220

Corning Chamber of Commerce
Corning, NY 14830
(607) 936-4686

Arcade Chamber of Commerce
PO Box 263
Arcade, NY 14009
(716) 492-2114

Wyoming County Tourist
Promotion Agency
200 Allen Street
Warsaw, NY 14659
(716) 786-8847