

The

S

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News for and about
Seventh Day Baptists

February 1992

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The Trinity

*** Dates to Remember *
in 1992**

- March 2**
Sabbath Hymn Contest deadline
- May 16**
Sabbath Emphasis Day
"God's Choice, My Choice"
- June 18-22**
SCSC Director training
- June 19-28**
SCSC Worker training
- June 15-July 1**
Summer Institute
- August 5-9**
Pre-Con camps
- August 9-15**
General Conference
Carroll College, Waukesha, Wis.

**Attention
C.S. Lewis
fans!!**



**New VHS
videos**

"The Chronicles of Narnia"

- 1) The Lion, the Witch and the Wardrobe
- 2) Prince Caspian and the Voyage of the Dawn Treader
- 3) The Silver Chair

Produced by the BBC and presented on Public Television's "WonderWorks." Each video runs 165 minutes.

Contact the Center for these or other tapes you can use on a free loan basis.

The **S**abbath
Recorder



February 1992
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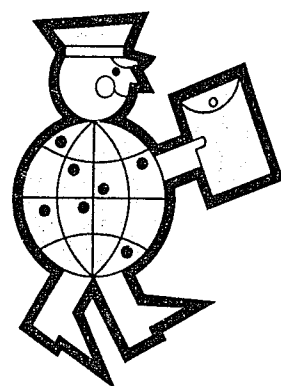
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**"Pen and
Prayer
Friends"**

Ladies —
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How would you like to pray with someone and have someone pray with you?

I can put you in touch with a pen and prayer friend from around the world.

Send me your name and address, and I will introduce you by letter to another SDB.

Women's Society Pen & Prayer Coordinator
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Missionary Society Annual Meeting

The annual meeting of the members of the Seventh Day Baptist Missionary Society will be held at the Pawcatuck SDB Meeting House, 120 Main St., Westerly, R.I., on Sunday, March 15, 1992, at 2:00 p.m. for the following purposes:

To elect voting members, a Board of Managers and officers to hold office until the next annual meeting and until their successors are elected.

To hear and act upon the reports of the Board of Managers and officers for the fiscal year January 1, 1991, to December 31, 1991.

To ratify the appointment of independent public accountants for the current fiscal year.

To consider and act upon such other matters as may properly come before said meeting or any adjournment thereof.

The Board of Managers has fixed the close of business on February 28, 1992, as the time at which members entitled to notice thereof and to vote at the meeting and any adjournment thereof shall be determined.

Cindy Nadeau, secretary

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

Let God be God

by Kenneth B. Burdick

According to our Seventh Day Baptist Statement of Beliefs, "We believe in one God... who exists eternally in three persons—Father, Son, and Holy Spirit." Along with other Biblical Christians down through the centuries, we appear to be saying something impossible: that God is both one and three, at the same time. But then, it is not for us to say what is, or is not possible, where God is concerned!

Since God's ways and His thoughts are "higher" than ours (Isa. 55:8-9), it should not surprise us that the closer we get to what His inner nature is like, the less we can comprehend or explain it. God's divine nature is beyond human explanation because there is no analogy to it in our experience. All we know is what we ourselves are like.

Among mortals like us, when you have one human being, you have only one person. But God, though He is also one Being (the "Supreme Being"), exists as three persons. We cannot explain how that can be so, but neither can we disprove it since no one has ever seen God, who "lives in unapproachable light" (1 Tim. 6:16).

The fact of the matter is, we know nothing about God except what God has freely chosen to reveal about Himself. In the Scriptures, God reveals Himself to be one God in three persons. Though this is a truth which human reason cannot explain, we must not think that it is an irrational idea. It does not declare contradictory things to be true at the same time.

Theologian Augustus Strong makes that point clear: "This [contradictory] it would be, only if it declared God to be three in the same numerical sense in which He is said

to be one. This we do not assert. We assert simply that the same God who is one with respect to His essence, is three with respect to the internal distinctions of that essence, or with respect to the modes

In still other passages, we find God speaking of Himself in the plural (Gen. 1:26 and 3:22). In those passages, it must be to Himself that God is referring, since He would never have included any

**People have either tried
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or they have sought to summarize it
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Both methods
lead us away
from the revealed truth.**

of His being" (*Systematic Theology*, Judson Press, 1907, pp. 345-346).

Whether or not we are able to follow the sophisticated reasoning of the theologians, every believer ought to have a simple understanding of this truth about God.

The first step in gaining such an understanding is to recognize the manner in which the Bible teaches it. There is no single verse in the Bible which tells us directly that God is one being, who has always existed in three persons. The Bible is not a theological textbook, nor does it very often summarize its truths all in one place, as an entry in a dictionary would. Instead, the Bible teaches us in certain passages that God has always existed (i.e., Gen. 21:33; Psa. 90:2; 1 Tim. 1:17). In other passages, we learn that there is only one God (Deut. 4:35 and 6:4; Isa. 42:8; Mark 12:29, 32; 1 Cor. 8:4; 1 Tim. 1:17).

other being in a statement like, "Let us make man in our image" (Gen. 1:26).

Finally, many passages in the Bible identify three divine persons by their names: *Father* (Deut. 32:6; Isa. 63:16; Matt. 6:9; 1 Cor. 8:6), *Son* (Isa. 9:6, Dan. 3:25 and 7:13-14; Matt. 3:17; Heb. 1:1-3), and *Spirit* (Gen. 1:2; 2 Sam. 23:2-3; John 14:26; Rom. 5:5).

Because God gave us a mind, and nothing is more worthwhile than using it to think about God Himself, we can draw some conclusions about God from what we are told in Scripture. Since there is only one God, not three Gods, who speaks of Himself as "us," and reveals the existence of three divine persons (the Father, the Son, and the Spirit); and since He is an eternal, unchanging God; then we must conclude that He is one God, who exists eternally in three persons—Father, Son, and Holy Spirit. No

other conclusion fits all the evidence God has given about Himself in the Bible.

A second step we must take to gain a simple understanding of this truth about God's essential nature is to accept the fact that the "Doctrine of the Trinity" (as theologians call it) cannot be explained or even adequately illustrated. It can only be stated—"one God in three persons"—and its implications understood.

Human reason rebels against accepting what it cannot explain. So people have either tried to "ex-

plain away" the paradox of three persons being one God, or they have sought to summarize it by some rational illustration. Both methods lead us away from the revealed truth.

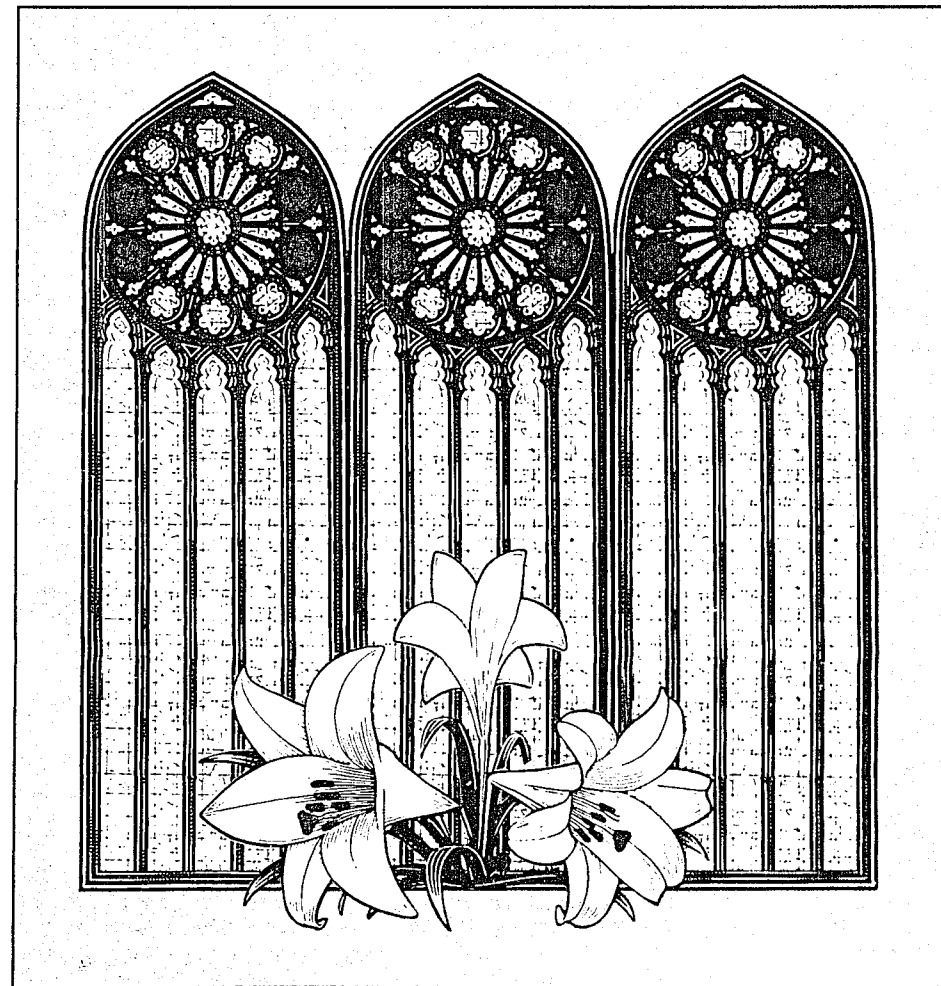
The lesser evil is to try to explain the trinity by some illustration. But any such illustration must depend upon rational principles, and we have said that the nature of God is beyond the capabilities of human reason to explain. Therefore, illustrations will ultimately fall short of the truth in some important respect, and may

lead us into some serious error. To say that Father, Son, and Holy Spirit are all God in the same sense that water, ice, and steam are all H₂O is fallacious because the same molecules of H₂O are never water, ice, and steam *all at the same time!*

Trying to "explain away" either the oneness of God or the separateness and complete divinity of the three persons of God may lead to dangerous theological error that undermines our view of salvation and of all God's actions. One such idea is that God's nature is divided, and distributed equally among Father, Son, and Holy Spirit. Each person in God would then be a third part of Him. But that is no different from saying there are three gods.

Three divine persons of equal divinity are just that: three gods. They are not the God of the Bible. The Bible says there is only one God, who says, "I will not give my glory to another" (Isa. 42:8). Three part-gods are not really God as all who is the one Supreme Being.

Scripture specifically teaches that the persons in God are each fully God. The Son and the Spirit are just as much God as the Father is. This was most called into question re-



God: The Father, the Son, the Holy Spirit

by James A. Ayars

God is greater than our wildest imaginations can ever conceive. When formulating our beliefs concerning Him, we may go with certainty only as far as the Bible leads us. Where the Bible is silent, so must we be; however, where the Bible speaks, then so may we, with full confidence. Moses declared, "The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever..." (Deut. 29:29).

The reasons for the continued controversy over the doctrine of "the Trinity" are varied. We forget, for example, how God originally led His people to the discovery of this truth. Every truth in the Christian faith has fought an uphill battle against both denial from those who choose not to believe, and abuse from those who carry it to fanatical extremes. A knowledge of God's providential leading in Christian history is essential to an understanding of the Trinity.

The simplest attack against truth has always been to deny the plain meaning of Scripture revelation. Sometimes we do it by re-translation of the sacred text; other times we do it by redefinition of biblical terms. But the effect is the same: we deny what the Bible reveals.

Another reason for denial of the Trinity is that we demand an understanding of God that fits into the categories of our own human logic. But this is dangerous. We may end up worshiping an imaginary "idol" by exalting to the level of absolute truth an image about God created by our own logical limitations. Just because something does not fit our logical categories does not mean that it is not

true. We constantly discover that the known universe is far bigger and amazing than we ever imagined. So is the One Who created this incredible universe.

We may also be suspicious of truths which find counterparts in the counterfeits of paganism. But it

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is the nature of "counterfeits" to resemble the true without actually being the true. God has given many of us the ability to unmask spiritual "counterfeits." At the same time, however, the hyper-zealous among us try to protect everyone by burning the true because it looks like the counterfeit. The devil thereby wins a double victory: he not only corrupts our universe with counterfeits, but also strips us of what is our rightful inheritance because it looks like his counterfeits.

Finally, we are sometimes suspicious of what we assume are later, historical doctrinal developments within Christianity, but which do not find literal, explicit statement within the pages of Scripture. This is the most subtle danger of all. Just because the Apostle Paul did not compose an epistle which details the nature of God in modern

trinitarian terms, it does not mean that Paul didn't believe in a doctrine of "the Trinity."

The Bible reveals truth on two levels: there are explicit doctrinal statements, and there are implicit assumptions behind the explicit statements. Christian faith is based upon both. Furthermore, we now know that, prior to the rise of the Christian Church, there were streams of Jewish thought which assumed the plurality of God on the one hand, and the divinity of the promised Messiah on the other. Judaism only began to deny these ideas after the rise of the Church.

Also, archaeological discoveries of Christian tombs outside of Jerusalem have proven beyond all doubt that the early Jewish followers of Jesus believed, immediately after His resurrection, that Jesus was none other than "YHWH" Himself. (More on that later.)

We need to look closely at what the Bible itself reveals about the Trinity. We will look at several "revelations" from the Bible, and draw some "tentative conclusions" based upon those "revelations."

Revelation #1

The first, most obvious teaching of the Bible is the fact that there is only one God, whose name is "YHWH." The Shema, "Hear, O Israel: The LORD our God is one LORD," has become the credo of Judaism. It was stated not only by Moses in Deuteronomy 6:4, but also quoted by Jesus in Mark 12:29. This is the prologue to the "first commandment," and it is the foundation of faith for both Christians and Jews.

Paul also restates this explicit, biblical teaching: "[There is] One God and Father of all, who is above

specting the Son, who became fully human in Jesus Christ, at the same time that He remained fully divine. So Scripture places special emphasis upon the full divinity of the Son (John 1:1, 18; Phil. 2:6-7; Col. 1:19 and 2:9; Heb. 1:3).

But there are many ways Scripture teaches that Father, Son, and Holy Spirit are all equally God. The same divine characteristics associated with the Father are also attributed to the Son (Col. 1:17; John 8:58 and 10:28) and to the Spirit (John 14:16; Heb. 9:14). In Acts 5:3-4, Scripture equates lying to the Holy Spirit with lying to God.

Since the Son and the Spirit are God in the same sense the Father is, Scripture also describes their participation in actions we normally associate with the Father. So the Son participated in Creation (John 1:1-3; Col. 1:16), as did the Holy Spirit (Gen. 1:2; Psa. 104:30).

All this might seem like nothing more than just boring theology. But

of God except the Spirit of God" (1 Cor. 2:11).

Another method that has been used to "explain away" the trinity has been called "confusing the persons." This is the idea that Father, Son, and Holy Spirit are all just the same divine person appearing, as it were, in different disguises. So, it is said, the Son and the Spirit are really just the Father "manifesting" (cool religious-sounding word, right?) Himself in different forms. That idea attempts to clear up the problem of how one God can exist as three persons, and makes God like us (in that we are each just one-person beings).

This is completely false, and upon two equally important grounds. First of all, Jesus specifically teaches that the Father is a separate person from the Son ("There is another who testifies in my favor," John 5:32; i.e., "the Father who sent me," v. 37). Jesus says the same about the Holy Spirit

have descended upon the Son "in bodily form," while the voice of the Father speaks from heaven (Luke 3:21-22). Clearly it is not one divine person disguised as all three because the same actor cannot play three parts at the same time. And in the Garden of Gethsemane, is Jesus just talking to Himself when He prays to the Father?!

If Father, Son, and Holy Spirit are not separate persons, why is so much made of the Father's sending His own Son into the world in that great transaction of the cross upon which our salvation rests (Rom. 5:9-10)? What basis would there be for Jesus' claim that all things have been committed to Him by the Father, and that "no one knows the Son except the Father, and no one knows the Father except the Son" (Matt. 11:27)?

Are these personal relationships nonexistent? If they are, then Jesus Himself is deceiving us when He draws the distinctions between Himself, the Father, and the Spirit. How also could we believe that a one-person God could invent love, which is, by its nature, something interpersonal? As has been said, "Love is an impossible exercise to a solitary being." But God has never been solitary because, as Father, Son, and Spirit, He has always known interpersonal fellowship and love.

As we consider God's nature, let's take divine revelation as our authority, not human rationalism. Let's accept, at face value, what God says He is like, even if it is very different from ourselves. As God says, "I am God, and there is no other; I am God, and there is none like me" (Isa. 46:9). Shall we not agree, and let God be God! \mathcal{R}

Kenneth Burdick is pastor of the North Loup, Neb., SDB Church. All Scripture quotations are from the New International Version.

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it has extremely important implications. If the Son were not fully God, He would not have possessed the authority to forgive our sins (Mark 2:7). If the Holy Spirit were not fully God, we would have no basis for thinking the Spirit-inspired Bible expresses God's truth, because, "no one knows the thoughts

(who is "another Counselor" from Jesus Himself, "the Spirit of truth," John 14:16-17).

Secondly, denying that the Father, Son, and Spirit are separate persons makes nonsense out of much Scripture. It makes a mockery of passages such as Jesus' baptism, where the Spirit is said to

all, and through all, and in you all" (Eph. 4:6). This fundamental truth is affirmed throughout the Bible.

We aren't exactly sure how the four letters, YHWH, the Hebrew name for God, were pronounced. We usually say either "YAHWEH" or "Jehovah." In our modern English translations of the Old Testament, wherever you see the word "LORD" in both large and small capital letters, it is the Hebrew word YHWH which is translated. For the purposes of this short study, I will use the simple YHWH to name the God whom many of us lovingly call "Jehovah."

Revelation #2

Along with YHWH, we find the word "God." Throughout the Old Testament, "God" is translated from the Hebrew word, "Elohim," which is plural. This leads us to the second fact in the Bible's revelation of the Trinity: God speaks of Himself in the plural.

"And God said, 'Let us make man in our image, after our likeness'" (Gen. 1:26). Other texts where this phenomenon occurs include Genesis 3:22, where God drove Adam and Eve from Eden; and Genesis 11:7, where God confounded the languages of man at the Tower of Babel.

Some have proposed that this is a "plural of majesty," as when individuals in government may at times refer to themselves in the plural when making important pronouncements. Examples include the Pope of Rome and Kaiser Wilhelm of Germany. That is all well and good, as long as we remember that in every example, while only one person is speaking, there is a large body of governmental advisors and cabinet persons with whom each ruler has consulted before making his pronouncement. When he says "we," he really means it.

Furthermore, the Pope of Rome

believes that he is speaking as the divinely ordained representative of "the Trinity" (Father, Son, and Holy Spirit), and therefore has every right to say "we." Consequently, the idea, "plural of majesty," does not deny the existence of "the Trinity"; rather, it supports it, and is even based upon it. It is a human image of it.

Tentative conclusion #1

On the basis of these two revelations, Christians concluded that "God" is a single, unified, plurality whose name is "YHWH." Remember that they did not try to explain this; they only accepted it in good faith, and described it based upon the authority of God's revealed word, the Bible.

Revelation #3

Even with these revelations, Christians did not avoid questions about the nature of God. They wanted to know what He was like. In answer, they found that the Bible also reveals that the *divine nature* of God has several unique characteristics. We know, with absolute certainty, that if any of these characteristics are not present in the "nature" of the persons we are studying, then they are something less than divine.

A first characteristic of God revealed in the Bible is His *Eternity*. (He has no beginning nor an end—See Psa. 90:2; 102:24-27; Rev. 1:8.)

A second characteristic is God's *Omnipresence*. (He is eternally present *with* all of His creation—See Psa. 139:7-12; Jer. 23:23-24.)

A third quality of God is His *Omniscience*. (He has comprehensive knowledge of His total creation—See Psa. 139:1-4; 147:4-5; Heb. 4:12-13.)

We find a fourth characteristic, *Omnipotence*. (He has no external limits to His power and ability—See Jer. 32:17; Dan. 4:17, 25, 35.)

Add to these characteristics God's *Immutability*. (He does not

change—See 1 Sam. 15:29; Psa. 33:11; Isa. 46:10-11; James 1:17.)

Finally, there is God's absolute *Morality*. (Holiness, righteousness, mercy, graciousness, love, and truth are intrinsically part of His nature, such that He Himself is His own absolute standard in all ethical decisions—See Psa. 100:5; 116:5; 145:17; Deut. 4:31; 1 John 4:8.)

All believers accept these things, and more, to be true about our God. But the big surprises come when we unwrap God's gift, Jesus, His Son.

Revelation #4

The Bible reveals that Jesus has *all* of the characteristics of God's divinity, and is, therefore, also divine.

This is affirmed by John: "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). Those who deny Jesus' divinity have made much about certain grammatical problems in the last phrase of this text. But all grammarians agree that this passage's foremost purpose is to affirm exactly what we understand it to say: that Jesus, the Word of God, is divine.

John goes on to affirm that this divine Word is the very one who created the heavens and the earth (John 1:2-3, compare with Gen. 1:1 and Psa. 33:6). Previously the Apostle Paul had pronounced, "For it pleased the Father that in him should all fulness dwell," and "For in him dwelleth all the fulness of the Godhead bodily" (Col. 1:19; 2:9).

But the greatest surprise of all is that the New Testament reveals that Jesus Himself is "YHWH." After quoting Isaiah to show that the people's unbelief had been prophesied centuries before, John tells us that Isaiah said these things "when he saw [Jesus'] glory, and spake of him." (Compare Isa. 6:1-10 with John 12:37-41.) We know, now, what John meant when he said

that He Who had made the heavens and the earth "came unto his own, and his own received him not" (John 1:1-3, 11). YHWH came to His own people, who rejected Him!

But, lest we miss the point, the last book of the Bible, significantly entitled "The Revelation of Jesus

Add to this the fact that the New Testament affirms that Jesus is Eternal, and you have further evidence of His divinity. The Apostolic author of Hebrews affirms this in his analogy concerning the lack of a genealogy for Melchizedek as a model for the eternity of the Son

How we think of God affects our worship, our faith, and our prayers.

Christ," used titles reserved in the Old Testament for "YHWH" to describe Jesus! For example, compare Isaiah's "I am the LORD [i.e., YHWH], the first, and the last; I am he" (41:4; 44:6; 48:12), with Jesus' self-affirmation, "I am... the first and the last" (Rev. 22:13). Add to this the title "Alpha and Omega," which is used for the Almighty in Rev. 1:7, and also applied to Jesus in Rev. 22:13.

This belief—that Jesus is YHWH—sprang up immediately after the resurrection of Jesus. His resurrection revealed that Jesus was no ordinary human being; there was much more to Him than met the eye! His earliest followers knew exactly what that "more" was. An ancient crypt outside of Jerusalem which was, according to internal evidence, last used no later than 42 A.D. (several years before any of the New Testament had been written), and not touched again until 1945, has inscriptions on the ossuaries which are dedications to Jesus. The most remarkable one states, in Greek, that "Jesus is YHWH"! If the Jews who stoned Stephen knew what was being inscribed in that tomb just a few feet away from the Holy Temple, they would surely have desecrated it for blasphemy!

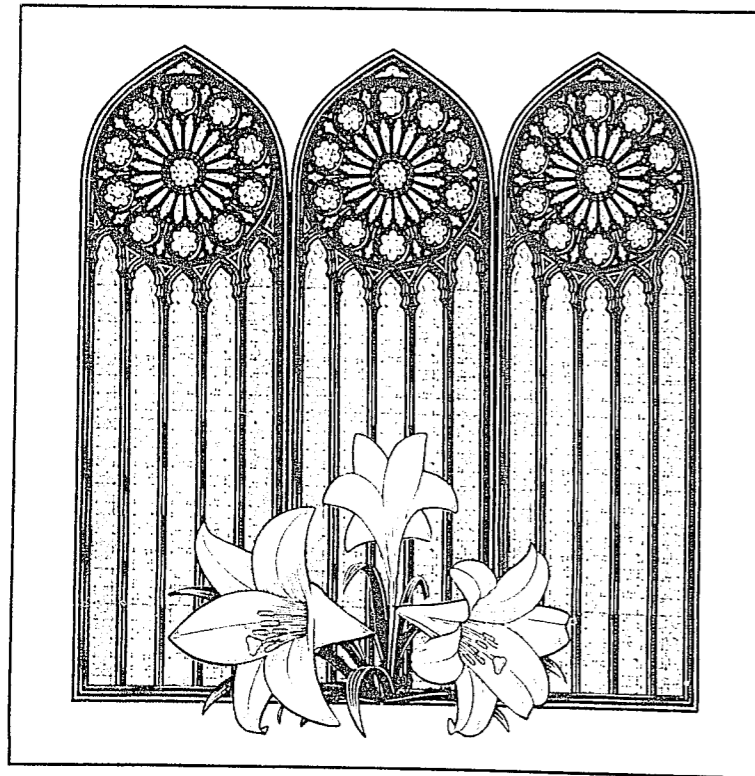
of God. (See Heb. 7:3.)

The classic Messianic prophecy of Isaiah 9:6 calls the promised Messiah "The everlasting Father." The "Messianic coronation" Psalms (45 and 102) became the inspired models for the coronation of Jesus in Hebrews 1:8-12, both of which affirm His eternity. The Messianic prophecy of Micah 5:1-5 not only tells us the place of Jesus' birth, but the nature of the promised Savior, "whose goings forth have been from of old, from everlasting."

Aside from this, Jesus has all the other characteristics of divinity as well, including Omnipresence (Matt. 28:20), Omniscience (Luke 6:8), Omnipotence (Matt. 28:18), and Immutability (Heb. 13:8).

The absolute morality and perfect righteousness of Jesus is revealed in all the rest of the New Testament. We are told that He, like YHWH in the Old Testament, is the standard of all moral and ethical behavior for the Christian (Acts 17:31; Rom. 2:16). While "YHWH" is the righteous Judge in the Old Testament, we are told that Jesus is the righteous Judge in the New, and that this righteous judgment has been committed to Jesus by His Father (John 5:22).

cont. on page 22





Believing makes a difference

"The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all!" (2 Corinthians 13:14 NASB).

We need to experience all three persons of the Godhead in order to begin reaching our fullest potential as Christians.

God the Father loved me enough to send His Son into the world that

I need to believe in all three persons of the Godhead—I can't believe in one and not another.

I might find redemption. God the Son was willing to give up His heavenly throne and glory to be born as a baby on earth. God the Son (Jesus) ministered among the people of Israel, teaching them about God the Father and revealing the plan of salvation.

God the Son died and was resurrected so that the whole world might be saved from eternal condemnation (if they chose to believe in Him). Once Jesus went back to heaven, God the Spirit came to earth to comfort and guide us.

God the Spirit is busy today encouraging and leading believers to live according to God's perfect will for them. God the Spirit empowers us to carry on the work of the kingdom, to minister in Jesus' name, and to be ministers of reconciliation and messengers of salvation to the world around us.

There was a time when God the Father revealed Himself to His people as a mighty and awesome God, a God to be feared and worshiped. Then a time came when God the Father needed God the Son to minister directly to the people on earth. Those people were able to see Jesus in the flesh, and thus were able to have a glimpse of God the Father.

Through Jesus, another aspect of God was revealed—that God taught truth and lived truth, and provided a way of salvation to those who believed. Now is the time when God the Spirit is needed to help believers to be bold in their witness.

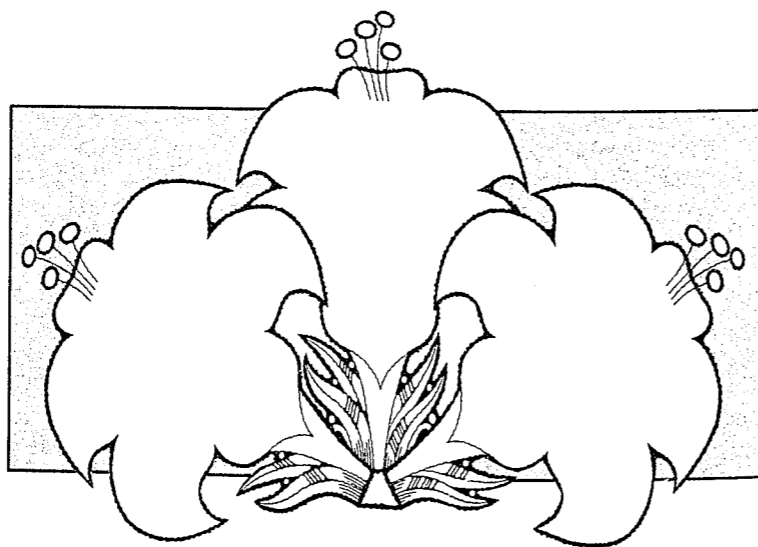
I need to believe in all three persons of the Godhead—I can't believe in one and not another. Each person of the Godhead is God—fully divine and holy and awesome. God the Son took on the human nature for about 33 years. Jesus never lost His deity when He became totally human. I cannot explain how that all took place—all I can do is believe that it happened. My mind cannot explain it, but my soul, in faith, chooses to believe it.

God the Spirit tries to lead and guide me in my daily living so that I might be a good testimony for God. Unfortunately, I don't always let the Holy Spirit have His way in my life. I prevent Him from giving me the boldness I need, along with the comfort and joy I can have, to share the good news with those around me.

Without the Holy Spirit's empowering and guidance, I will fall very short of doing what God wants me to do. God the Spirit stands ready to give me comfort and encouragement. He wants to do the same for you.

I think there are many of us who have not fully grasped the doctrine of the Trinity. We probably will never completely understand this, but in faith we can believe it.

As we believe more and more, and as we yield more and more, we as Christian women and Seventh Day Baptists will begin to experience abundant life and joy, as well as make a tremendous difference in our families, communities, churches, and denomination. *SR*



On the mystery of the Trinity

Martin Luther:

I have learned, not only through the Scriptures but also from severe inner struggles and trials, that Christ is God and has put on flesh, and likewise I have learned the doctrine of the Trinity. Today, therefore, I don't so much believe as I know through experience that these doctrines are true. In the worst temptations nothing can help us but faith that God's Son has put on flesh, is bone [of our bone], sits at the right hand of the Father, and prays for us. There is no mightier comfort. From the beginning of the world God has defended this doctrine against all heretics. He always confirms it by miracles, allows us to call his Son the Son of God and true God, and hears us all when we call upon Him in Christ's name.

John Calvin:

Refutation of antitrinitarian heresies

Satan, in order to tear our faith from its very roots, has always been instigating great battles, partly concerning the divine essence of the Son and the Spirit, partly concerning the distinction of the persons. He has during nearly all ages stirred up ungodly spirits to harry orthodox teachers over this matter and today also is trying to kindle a new fire from the old embers. For these reasons, it is important here to resist the perverse ravings of certain persons. The truth which has been peaceably shown must be maintained against all the calumnies of the wicked. Let us use great caution that neither our thoughts nor our speech go beyond the limits to which the Word of God itself ex-

tends. And let us not take it into our heads either to seek out God anywhere else than in His Sacred Word, or to think anything about Him that is not prompted by His Word, or to speak anything that is not taken from that Word. But if some distinction does exist in the one divinity of Father, Son and Spirit—something hard to grasp—and occasions to certain minds more difficulty and trouble than is expedient, let it be remembered that men's minds, when they indulge their curiosity, enter into a labyrinth. And so let them yield themselves to be ruled by the heavenly oracles, even though they may fail to capture the height of the mystery.

C.S. Lewis:

The union between the Father and Son is such a live concrete thing that this union itself is also a Person. I know that among human beings, when they get together in a family, or a club, or a trade union, people talk about the "spirit" of that family, or club, or trade union. They talk about its "spirit" because the individual members, when they are together, do really develop particular ways of talking and behaving which they would not have if they were apart. It is as if a sort of communal personality came into existence. Of course, it is not a real person: it is only rather like a person. But that is just one of the differences between God and us. What grows out of the joint life of the Father and Son is a real person, is in fact the Third of the three Persons who are God.

This third Person is called... the Holy Ghost or the "spirit" of God.

Gleason Archer:

The concept of God as one in essence but three in centers of consciousness—what the Greek church referred to as three *hypostases* and the Latin church as *personae*—is absolute unique in the history of human thought. No other culture or philosophical movement ever came up with such an idea of God as this—an idea that remains very difficult for our finite minds to grasp. Yet the inability to comprehend fully the richness and fullness of God's nature should not furnish any solid ground for skepticism as to its truth. For if we are to accept and believe only what we can fully understand, then we are hopelessly beyond redemption. Why so? Because we shall never fully understand how God could love us enough to send His only Son to earth in order to die for our sins and become our Savior.

Harold Brown:

The doctrine of the Trinity is a theoretical necessity because of the doctrine of the Atonement. Apart from the Trinity, which permits Christ to be understood as distinct from the Father and yet as God, we cannot understand how He can represent us to God or make atonement for our sins. If we were not able to believe in the doctrine of the Atonement, Christ might be our teacher or example, but He could not be our substitute. The doctrine of the Atonement is necessary to permit us to reconcile the biblical emphasis on the wrath of God with the equally biblical emphasis on His mercy. The doctrine of the substitutionary atonement, in which

cont. on page 13

The good news about the Sabbath

by Rodney Henry

(Last lesson in the series.)

Salvation is by Grace through Faith

Seventh Day Baptists believe that the Sabbath is important to God and to mankind. However, we also believe that we are not saved by observing the Sabbath. In fact, we are not saved by keeping any of the Ten Commandments. The Apostle Paul says, "no one will be declared righteous in his sight by observing the law" (Romans 3:20).

Seventh Day Baptists believe that we are saved because "God so loved the world, that he gave his only begotten son" (John 3:16). Jesus Christ came to earth to die and shed His blood on the cross so that we could be saved. Only those who put their faith in Jesus, and surrender their lives to Him, will be saved.

Love is the reason to observe the Sabbath

Though we are not saved by observing the Sabbath, we do keep the Sabbath because we love the Lord. Jesus said, "If you love me, keep my commandments" (John 14:15). Love is the reason we keep the Sabbath holy and obey all of the Ten Commandments. We also keep the Sabbath holy because we believe Jesus when He tells us that "the Sabbath was made for man." We believe that the Sabbath was given for the benefit of mankind. The Sabbath truly is a gift of time for us.

Our freedom in Christ

"It is for freedom that Christ set us free" (Galatians 5:1). The Sabbath is designed as a day of freedom. Jesus is in the business of setting people free from anything that is a barrier to intimate fellowship with Him. If God commanded us to keep the Sabbath day holy by rest-

ing, He would have to be in charge of all the circumstances that could keep us from obeying His command. That is why God set his Son in charge of the Sabbath as Lord of the Sabbath. Now we can be set free from all the labor and work of the Sabbath, and give God our undivided attention on His day.

It is on the Sabbath that we are set free from labor, and liberated from the guilt of spending 24 hours

Because God wants our undivided attention on the seventh day Sabbath, He sets us free from the work of the world.

in rest and service. This could be possible on any other day. But God has not committed Himself and all the resources of the Kingdom to setting us free from work on any day but the seventh day Sabbath.

It is only by faith that we can take His resources and be set free from the work of the world on the Sabbath. This faith can only be built upon a relationship with the Son of Man, who is Lord even of the Sabbath day. God provides all of these resources, setting us free to give Him our undivided attention for 24 hours a week.

God wants our attention every day of the week. But because God wants our *undivided* attention on the seventh day Sabbath, He sets us free from the work of the world. God does all this for us because He loves us, and He knows that we need it. And we keep His Sabbath holy by spending time with Him because we love Him.

Questions

1. Are we saved by keeping the Sabbath holy? Do we become Christians by observing the Sabbath?

2. How is a person saved, or how does a person become a Christian?

3. If a person is not saved by keeping the Sabbath, then why should Christians keep the Sabbath holy?

4. What assistance is available to us in order to help us observe the Sabbath?

Review

•The Sabbath is a gift of time from God to mankind. By observing the Sabbath, we can have 24 hours a week in order to give God our undivided attention.

•The Sabbath had its beginning at creation. On the seventh day of creation, God blessed that day and hallowed it by resting from His work. This makes the seventh day Sabbath a part of the order of creation. The Sabbath is also a clear example—the first example—set by God that we can follow (Genesis 2:2-3).

•God established the weekly cycle with the Children of Israel in the wilderness by sending them manna for six days and establishing the seventh day as the Sabbath (Exodus 16:22ff).

•After God had established the Sabbath through the giving of manna, he gave the Sabbath special significance and permanence by making it part of the Ten Commandments. But even the Fourth Commandment is based on the example of God's rest at creation. Man is commanded to keep the

Sabbath holy because that is what God did at creation (Exodus 20:8-11).

•Jesus declared Himself Lord of the Sabbath. He set the example for Sabbathkeeping, along with the Apostle Paul. So, like baptism, we have a command from God, and the example of Christ and the apostles. We have no scriptural evidence that the Sabbath commandment was changed to the first day of the week. In fact, a change in the day of the Sabbath would be a change in the law; and Jesus said that he did not come to abolish the law or change the "smallest letter or stroke..." from the law (Matthew 5:17-18).

•The Jews are God's timepiece to know which day is the seventh day Sabbath. Jews all over the world know the Sabbath to be Saturday and not Sunday. The Jews have never lost the cycle set up by God in the wilderness when He gave them manna.

•God intends to fulfill the law in the life of the believer. This means

that God has given the Christian believer power to keep the law by trusting or walking with the Holy Spirit.

Scripture on the Sabbath

John 14:15 — "If you love me, keep my commandments." We keep the Ten Commandments not in order to be saved, but because we are already saved and want to show our love. Sabbathkeeping is not a basis for salvation, but it is an issue of our love for Jesus.

Genesis 2:1-3 — After He created man, God created the Sabbath by resting, blessing, and sanctifying the seventh day. God set His first example by keeping the seventh day Sabbath.

Exodus 20:8 — God commands all mankind to keep the seventh day Sabbath holy by resting on that day. The reason for this Sabbath rest is based on God's example at creation.

Mark 2:27 — Jesus said that the Sabbath was made for man's ben-

efit. Then He announced that He is Lord of the Sabbath. Why would He proclaim Himself Lord of the Sabbath if He intended to change the Sabbath?

Luke 4:16 — Jesus Christ was a Sabbathkeeper, and He set the example for us to follow.

Acts 18:4 — The Apostle Paul also kept the Sabbath.

Matthew 24:15-21 — Jesus wants the Sabbath to be kept until He comes again in glory.

Conclusion — *Isaiah 58:13-14*

"If you keep your feet from breaking the Sabbath and from doing as you please on my holy day, if you call the Sabbath a delight and the Lord's holy day honorable, and if you honor it by not going your own way and not doing as you please or speaking idle words, then you will find your joy in the Lord, and I will cause you to ride on the heights of the land and to feast on the inheritance of your father Jacob." The mouth of the Lord has spoken." **SR**

Mystery, (cont. from page 11)

Christ identifies Himself with us and stands in our place before the Father, resolves this problem. It in turn depends on the doctrine of the Trinity.

Even if one does not know the doctrine explicitly, one must have at least some experience of the work of each of the Persons in order to be a Christian. One must acknowledge oneself as a sinner before God, and one must come to Jesus as the Saviour. Finally, one must have experienced a measure

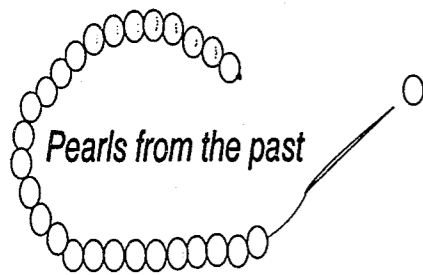
of the work of the Holy Spirit in order to do these two things.

God does not require a *sacrificium intellectus*, a "sacrifice of the intellect," as part of faith. Because the sacrifice of the intellect is a violent affront to the integrity of one's soul, it is always dangerous and certainly is a poor way to begin to love God with all one's heart, soul, and mind.

All the major doctrines are interdependent. The doctrine of man as sinner implies the doctrine of man's

need of salvation; the doctrine of salvation requires an adequate Saviour, i.e. an adequate Christology. A sound Christology requires a satisfactory concept of God, i.e. a sound special theology—which brings us back to the doctrine of the Trinity. **SR**

Taken from TableTalk, March 1991. Used by permission of Ligonier Ministries, Orlando, Fla.



Pearls from the past

Certain nonnegotiables

by Don A. Sanford, historian

"...true God of true God, begotten not made, of one substance with the Father..."

That creed also "anathematized" those who held that:

"...the Son of God is 'of another substance or essence' or 'created,' or 'changeable,' or 'alterable,'..."

The Creed of Nicaea was the direct result of the teachings of Arius, who was classified as a rationalist, and whose controlling interest was intellectual rather than religious. In essence, Arius claimed that only God was eternal; the Son was created in time by an act of God's will. He considered that the Son was the first of all creatures and belonged to a higher order of being than any others.¹

According to Arthur C. McGiffert, "The historic doctrine of the Trinity contains two elements, representing two independent and diverse interests, the preexistence of the Son of God incarnate in Jesus Christ, and the full deity of this preexistent Son of God."² These were considered the nonnegotiables of orthodox Christianity, and Arius denied both.

Dionysius of Alexander, who served as Bishop of Rome from 259-268, wrote against those who divided and cut up the doctrine of the Trinity by reducing it to three powers and separated substances and three deities. He also censured those who held that the Son was a work, and came into being, for this also denied the preexistence of Christ.³

Sabellius was criticized for his attempts to explain the Trinity by analogy, comparing it to the sun:

"It is one substance, but it has three manifestations, light, heat and the orb itself. The heat is analogous to the Spirit; the light to the Son; while the Father himself is represented by the actual substance. The Son was at one time emitted, like a ray of light; he accomplished in the world all that pertained to the dispensation of the Gospel and man's salvation, and was then taken back into heaven, as a ray is emitted by the sun and then withdrawn again into the sun. The Holy Spirit is still being sent forth into the world and into successive individuals who are worthy to receive it."⁴

Most of the views labeled as heretical by the early Church stemmed from diverse interpretations of the mystical relationship of Father, Son, and Holy Spirit, which was used in the liturgy and teachings of the Church. They came about as men tried to translate this relationship into logical terms that could be grasped by those to whom they were speaking.

Whenever people try to use logical explanations from their own experience or observations, they run the risk of humanizing and oversimplifying that which is divine and mystical. Some of these explanations crossed the bounds of orthodoxy and thus were dismissed as being heretical. **SR**

¹Arthur Cushman McGiffert, *A History of Christian Thought* (New York: Charles Scribner's Sons, 1950) Vol. 1 Early and Eastern, pp. 247-48.

²McGiffert, p. 246.

³Cited by Henry Bettenson, *Documents of the Christian Church* (New York and London, Oxford University Press, 1947), p. 45.

⁴Bettenson, p. 54.



SR Almanac

Where we have been...

One year ago—February 1991

Writers open up their hearts as they share about "Death in the Family."

"Pastor Jus Start," on the Board of Christian Education page, explains the Sabbath as the third sacrament.

Leon Lawton recaps first Missionary Society journey to SDB ministries in Finland and Estonia.

Report of reconciliation in the Philippines shared by Gabriel Bejjani and Rodney Henry following their trip there.

South Atlantic churches gather for first general meeting.

Five years ago—February 1987

The Ronald Barrars of Auckland, New Zealand, visit churches and contacts in India, enroute home from World Federation sessions.

David Larsen shares the "Parable of the Oak."

The National Congress on Christian Education is reviewed by Pastor David Taylor.

New *Beacon* format features a youth group of the month, book review, and Bible study helps.

Rev. Don Sanford begins work as SDB Historian.

Special thank-you honors Memorial Fund trustee Fred Bakker at his retirement.

10 years ago—February 1982

Editor John Bevis welcomes many new readers—Tract Society begins to send the *SR* to every SDB home.

Twenty workers and seven projects are highlighted for Summer Christian Service Corps.

Fourteen newer churches (organized since 1975) and their progress analyzed.

Pastor Robert Harris installed in Albion, Wis.; Gordon Lawton starts to serve in Boulder, Colo.; John Bevis accepts call to Denver.

SDB Convention of the Philippines receives legal status from the government.

25 years ago—February 1967

Missionaries Dr. and Mrs. Victor Burdick return to their work in Makapwa Station.

Publicity begins for August Conference at Calvin College in Grand Rapids, Mich.

First photos of SDB church groups in Ghana, Africa, are received and printed.

Pastoral calls accepted: Harmon Dickinson to Richburg, N.Y.; John Conrod to Marlboro, N.J.

Leland Davis guest edits special evangelistic issue.

Young people across the country conduct church services on Youth Day Sabbath.

50 years ago—February 1942

News from the home field shared from six missionary pastors.

Excerpts of tributes by Alfred University's Dean A.J.C. Bond and President J. Nelson Norwood follow the passing of President Emeritus Dr. Booth Colwell Davis.

Daily Bible meditations prepared by Mr. and Mrs. Wayne Rood.

Mizpah Greene's letter exchange column full of children's joyful Christmas remembrances.

"Missions" column agrees that Conference recommendation for more pictures in the *SR* is good, but finances prohibit any change.

Some sermon titles include: "What is God?"; "The Creed of Lincoln's Church"; "Did Christ Come Too Soon?"; and "A Man of Valor."

...where are we headed?

Pray...

- for those who have recently lost loved ones
- for our brethren in Europe and Asia
- with thanks for faithful servants
- for the ministry and impact of the *SR*
- that pastorless churches fill their pulpits (and pews)
- for our Director of Extension and new groups
- that we train and utilize our young people



Spiritual education of God's people: Worship

Deacon Faithful could feel the tension as Pastor Jus Start asked the diaconate to join him in prayer. The diaconate had been called together to listen to Mr. Newmember's request for a change in the church's worship practices.

Deacon Faithful found it difficult to focus on Pastor Start's prayer. He thought, "How should I 'chair' this meeting? What is appropriate in our worship of God? How do we decide what we do in worship?" Pastor Start's 'Amen' lifted every pair of eyes in the room to the diaconate chairman.

Deacon Faithful introduced the special meeting agenda: the lifting up of hands during the Sabbath morning worship service. He explained, "Mr. Newmember has talked with the Pastor and me. He feels that the congregation has not accepted him and his worship needs, and was hurt recently by some members' comments about his practice of lifting up his hands during the worship. We've invited him to discuss his concerns."

Mr. Newmember explained that his practice of raising his hands was a custom from his former church. "I don't really know why we had this custom. I just liked it and wanted to continue it here in my new church. At first, no one seemed to mind, but then I started to feel quite alone. Especially when Mrs. Oldmember stopped me one day and asked why I raised my hands. After that, it seemed to me that everyone was staring at me. I wish the church would join me in lifting up hands in praise to God during our worship services."

Deacon Willing explained that the only time when hands are lifted during the worship service is during the benediction. This was in keeping with the biblical blessing given by the ordained ministry in Leviticus 9:22.

Mr. Newmember responded that the lifting up of hands in worship has a biblical basis. "In Nehemiah 8:6, the people lifted up their hands during worship. In Ezra 9:5, the priest Ezra lifted his hands to the Lord during prayer. The Psalms speak of lifting hands to God (28:2; 63:4; 88:9; 134:2; 143:6)."

Pastor Start asked Deacon Faithful for the privilege to make some observations on the nature of the covenant community's worship. The pastor began, "Worship is an act of expressing our love for God. Its focus is God. Our congregational worship is a unifying covenant experience. Therefore, it follows certain clearly agreed-upon customs and practices. Our covenant worship is based upon our understanding of scriptural principles under the guidance of the Holy Spirit. Perhaps our Sabbath worship practices have developed over the years without re-examination. But it seems to me that the Scripture which Mr. Newmember is quoting should be examined. Would you join me in looking at it?"

Pastor Start continued, as the diaconate and Mr. Newmember opened their Bibles. "I've just completed a Scripture study concerning worship practices. I noticed what seems to be three contexts for lifting hands:

"1) Raising the hand during oath

taking (Deuteronomy 32:40; Isaiah 49:22; Revelation 10:5),

"2) Raising hands as an expression of power over or against another (Exodus 9:29; 2 Samuel 20:21; Isaiah 26:11; Micah 5:9), and

"3) Raising hands in an act of personal supplication or worship (Leviticus 9:22; Ezra 9:5; Nehemiah 8:6; Psalms 28:2; 63:4; 88:9; 134:2; 143:6; Isaiah 1:15; and Lamentations 2:19)."

Faith Willing interjected, "I feel that the issue before us is not whether lifting up hands is a biblical worship practice, but whether the covenant community may expect an individual or a small group to follow the customary worship forms and practices of our church. What if every member had a worship practice which he or she insisted upon the privilege of doing at their own choosing? What would worship be like then?"

"In Mr. Newmember's Scripture passages, I see the priest Ezra not only lifting his hands but also tearing his clothing, falling on his knees, weeping, and casting himself down. Should our pastor be doing all of these during our Sabbath worship? And in Nehemiah 8, the people responded to Ezra's prayer by saying a double 'Amen,' lifting up their hands, and bowing with their faces to the ground. Should we do all these, too?"

Pastor Start suggested that the diaconate recommend that the members study the church's worship practices. "Hopefully, we'll come to a consensus about what we feel are acceptable forms during worship." *SR*



Kitwe, Zambia, Africa

Rev. Edwin D. Mukumbo writes, "During this time of organizing SDBs in Zambia, I can put my trust in God's promises. He is wholly dependable. I am asking you to pray for me every day, that the Lord be very close and precious to me during this time."

For over 29 years, this Baptist pastor has met Seventh Day Baptists at international meetings; his wife did so most recently at the BWA Congress in Seoul, Korea, in 1990. Now he is committed to beginning the Seventh Day Baptist church in Zambia.

"I have 21 organizers, including my children, who have regular employment but are part-time. My testimony, 'From Witch Doctor to Pastor,' was published in *The Commission*, May 1984 (Southern Baptist Missions monthly). Many people from different denominations have shown interest in SDBs, but my vision is to start with lost people. I have conducted 16 seminars and have visited all nine provinces in Zambia this year."

European Free Street Mission—SDB, Heisinki, Finland

Pastor Risto Sorsa writes: "We succeeded in gathering enough funds to take a truck of supplies amounting to 7,000 kilograms (15,432 pounds) to Romania (in the fall of 1991). We drove through Estonia, Latvia, Lithuania, the Ukraine, and Romania. About one-half of the supplies were left with the Romanian Seventh Day Baptists, along with 1,000 copies of the Gospel of John in Romanian. The rest of the supplies were donated to three hospitals.

"While in Romania, we spent one night in the Seventh Day Baptist church. The rest of the time we slept in the truck. The printing of the Gospel of John cost us about 10 cents a copy.

"It is our intention to make another trip with aid supplies as soon as funds permit (under \$6,000). We pray that we shall find funds to continue our work effectively. Our churches are poor, and pastors receive no financial support. But there is plenty of work!"

National field

On the national field, projects are currently being developed in the Jefferson City, Mo., and Memphis, Tenn., areas, while three other projects are in the early planning stages. Additional projects are already being considered for implementation in 1993.

God continues to put us in contact with experienced pastors and leaders from other backgrounds asking how they can fit in among Seventh Day Baptists, and how they can best start churches in their areas. We would ask for your prayers that God will guide the answers given to each contact.

National Field Development Team applications will soon be mailed to those who have indicated a desire to invest themselves for the Lord on the national field. Participation in projects is determined by the worker's availability, and by the need and opportunities on a planned project.

Missions are possible because of you. Are you actively part of Christ's mission to reach all the world?

Nellore, A.P., India

Dr. B. Kishor Kumar wrote on November 20, 1991, "It has hit again (mid-November 1991). The cyclone. This time with a vengeance, as it were. The worst-hit districts are Nellore, Chittoor, Prakasam, and Cuddappah. These districts contain many of our Fields (like Associations). The havoc it played is indescribable since there is nothing to describe except the pathetic results, particularly in rural areas, left in its wake. It was worse than the last one in May 1990.

"In the disaster, many of our Seventh Day Baptist brethren were among the victims. Soon after full communication is restored, we will be getting reports from the (SDB) Field Officers. It is not difficult to estimate the extent of misery these poor and helpless ones are in. Help to them cannot be compared to what they lost. Recovery and rehabilitation take some time, and in the case of petty farmers, it is a long-time process."

The special thanksgiving offering last November may help meet such a need.

The importance of revival

by Mynor Soper



Mynor Soper

One of the genuine heroes of the Old Testament was Josiah, King of Judah.

Josiah was only 8 years old when he became king after the assassination of his father, King Amon. Undoubtedly, he was under some sort of governorship or administration during those childhood days as king. Yet the Scripture says that "He did what was right in the eyes of the Lord and walked in all the ways of his father David, not turning aside to the right or the left" (2 Kings 22:2 NIV).

That's an amazing statement in light of the fact that his

physical father, Amon, did only evil in the eyes of the Lord. And his grandfather, King Manasseh, was one of the worst kings; so abominable that he "sacrificed his own son in the fire, practiced sorcery and divination, and consulted mediums and spiritists" (2 Kings 21:6). But Josiah followed in the footsteps of his spiritual father, King David, rather than his physical father.

In spite of Josiah's doing good, for the first 18 years of his reign, things stayed much as they had been under his father's reign. Throughout the land, they still burned incense to other gods and

since the days of the judges who led Israel, nor throughout the days of the kings of Israel and the kings of Judah, had any such Passover been observed." *It was a genuine revival!*

Sadly, with the very next king, evil took over again.

This account shows us two important truths:

1) Revival and renewal of commitments are critical even for good people who fear the Lord. We often cruise along, intending to do only good in the sight of the Lord, but we're unaware of displeasing practices or beliefs that have crept into our lives. We need a genuine revival to focus our attention once

Revival and renewal of commitments are critical even for good people who fear the Lord.

to the moon and stars; they still made and worshiped idols; they still had pagan priests burning incense to Baal; they had the Asherah poles; there were male prostitutes; and there were still high places of worship that Solomon erected to the false gods and goddesses of his various wives. The list goes on and on. (Read 2 Kings 23.)

Then, in that 18th year, something special happened to revitalize this God-fearing king and bring revival to the people. God's word, the Book of the Law, was rediscovered. Upon hearing the words of this book, the king himself repented and set about correcting all the things that were an affront to a Holy God.

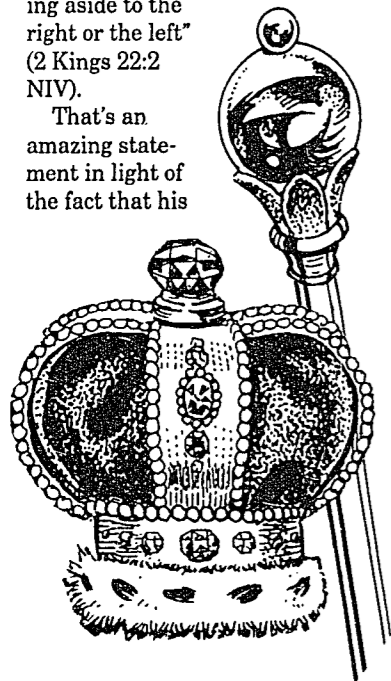
When the purge was complete throughout Judah, King Josiah ordered all the people to celebrate the Passover. 2 Kings 23:22 says, "Not

again on God's Word, that He might bring conviction of wrong when that is necessary.

2) Revival does not last forever! Each generation of believers has to deal with the sins of lethargy, complacency, mediocrity, and fascination with the world rather than the Lord Jesus Christ.

I would urge all of our churches to have some special services to refocus our attention on the Lord Jesus Christ, and on our commitment—or lack thereof—to Him. Call the emphasis what you will; revival meetings, spiritual life sessions, or whatever.

Do whatever is necessary to stir and rekindle the sparks of commitment to our Lord into a roaring flame, so it might be said of us, "Never before has such a renewal of our commitment to Christ been celebrated among our people." *SR*



Leon R. Lawton—Forty-one years of service

In a recent issue of the newsletter *Lead-Line*, editor Camille Henry expressed her appreciation for the ministry and life of Leon Lawton.



Leon R. Lawton

Leon R. Lawton was born on May 21, 1924, in Battle Creek, Mich. He attended the Battle Creek Seventh Day Baptist Church as a child and became a member at the age of 12. He graduated from Lakeview High School where he was a member of the National Honor Society and had become an Eagle Scout.

Leon attended college for two years at Western Michigan University. As World War II escalated, he entered the military serving for three years as a non-combatant (due to religious convictions) in the army medical corps in Holland and England. He was awarded Holland's highest honor, the Gold Medal of Honor, for service there and completed his military commitment as First Sergeant. It is important to note that during Leon's entire school, work, and military career, he never worked a Sabbath, but was rewarded by God for his faithfulness by being allowed to work other days (such as Sunday).

After discharge from the army, Leon married Dorothy Glee Brannon on September 1, 1946. From that union were born four children: Duane, Gordon, Patricia, and Jeffrey.

Leon returned to school, attend-

ing Salem (W.Va.) College and the University of Chicago, graduating from Chicago in 1947.

Having felt God's call to ministry many years earlier, Leon finally yielded and began seminary at Northern Baptist Seminary in Chicago. While there, Leon served as co-pastor of the church in Chicago with Melvin Nida. He also served at Walworth, Wis., during this time. After accepting the call to pastoral ministry at the Los Angeles Seventh Day Baptist Church, he transferred to California Baptist Seminary and completed his seminary education there.

It was in Los Angeles that Leon was ordained in 1951 and accredited that same year. After serving in Los Angeles from 1950-56, he was called to serve on the mission field in Jamaica. There, he and his family served for two terms (1956-59 and 1960-64). They pastored at Lost Creek/Roanoke, W.Va., for one year during their furlough between terms; and, following their return from Jamaica in 1964, he served as Director of Evangelism until 1969. Leon also served as SCSC training director from 1964-1977, and as pastor of the Denver, Colo., SDB Church from 1969-1970.

In 1970, the Missionary Society called Leon to serve as its Executive Vice President, where he has remained for the past 21 years, overseeing the mission work of missionaries David and Bettie Pearson (Malawi), Leroy and Marjorie Bass (Guyana), John and Joyce Conrod (Malawi), Audrey and Menzo Fuller (Malawi), Douglas and Jane Mackintosh (Jamaica), Rodney and Camille Henry (Philippines), Tom and Ritva McElwain (Nordic area), and Ian and Trudy Ingoe (Malawi). In addition, short-term missionaries included Ken Burdick (Jamaica) and Elizabeth Perez (Malawi). Short-term projects were served by many others in Guyana, Jamaica,

Malawi, and the Philippines. These short-term projects were begun under Leon's direction, and continue as needs arise. Leon and Rev. Alton L. Wheeler made a worldwide ambassadorial trip over a three-month period in 1974, visiting nearly all of our sister Conferences in the World Federation.

Leon has made many significant contributions to Seventh Day Baptists. His interest in missions was evident long before he served as a missionary. He and Melvin Nida edited the *Chicago Call*, begun in 1949 as a newsletter which focused on missions, which later became the *Nyasaland News*, *Mission Notes*, and now is *Missions*. It was obvious that Leon had a special heart for missions.

It is impossible to talk of Leon's service without pointing out Dorothy's unfailing support for that work. Without her, he would have had great difficulty carrying out God's call. Much of Leon's responsibilities included extensive travel and, therefore, absence from home. While he was away, Dorothy filled in at the Missionary Society office in addition to raising their four children. It is to her credit that Seventh Day Baptists have benefitted abundantly from Leon's many gifts.

As a personal note, having worked for and with Leon, there was always support for the work we felt called to do. His compassion and love have played a most important role in his ministry. When times were most difficult during our first two years in the Philippines, Leon was supportive, and reminded us continually that if God had called us, He would see us through—and He did!

It is this beautiful faith and love for the Lord that makes Leon stand out as one of our great leaders.

Well done, good and faithful servant! *SR*

Our heritage and beyond South Atlantic churches gather

by Jasmine J. Lynch

October 26, 1991, marked the Miami (Fla.) SDB Church's sixth annual concert. Once again the members rose to the occasion and filled the sanctuary till it overflowed into the fellowship hall. Guest artists from Ft. Lauderdale, Fla., and Miami donated their time and talent to help raise \$2,000 for our building fund.

Brother Ronald Arneaud, a newcomer to our church, led the drive to raise the highest amount ever collected at an annual concert, challenging each keyworker and committee member to set an example by pledging \$100 each. He also directed the Youth Choir and personally arranged for some of the guest artists. Needless to say, we were pleased with the results as we met both our financial and attendance goals.

Three weeks later, a banner stretched across the rostrum: "Welcome to Miami Seventh Day Baptist Church, 'Our Heritage and Beyond,' Guest Speaker: Rev. Don Sanford, Historian, November 16, 1991." This event marked the second South Atlantic Coast Churches Day, an event which started last year at Daytona Beach, Fla.

Present were representatives from churches in Charleston, S.C., Bradenton, Fla., Daytona Beach, and Miami. Apologies were received from Atlanta, Ga., and Okeechobee, Fla., and from the Ephesus Fellowship in Miami.

Our churches in these three southern states decided, because of the distance between the groups and the difficulty in getting together with other SDBs, that it would be beneficial to have an annual get-together to foster fellowship, communication, and worship.

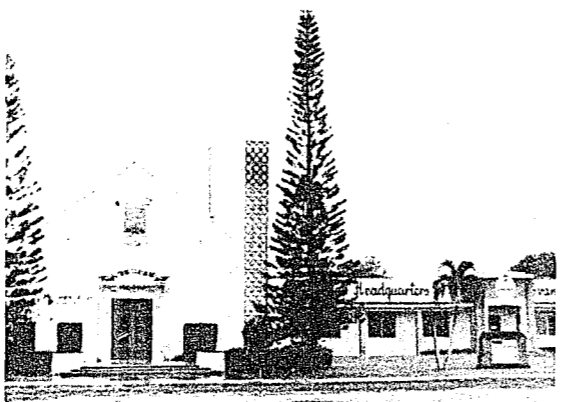
At the end of the 1990 session, the Miami church volunteered to be the next host. The church decided to make it a weekend gathering in 1991, and vesper services were planned for Sabbath Eve, November 15, in West Palm Beach, Fla., Ft.

Lauderdale, and Miami. Thus the weekend began with fellowship and Bible studies.

On Sabbath morning, we assembled in the sanctuary of the Miami church and faced the colorful, artistically designed banner. The theme was clear: "Our Heritage and Beyond."

The Mission Spotlight time of Sabbath School featured a skit by the Bradenton church in which Grandpa Leland Bond told his "grandchild," Lettie, a humorous, heartwarming, and enlightening history of Seventh Day Baptist schools and universities. Then, Historian Don Sanford gave us a brief history of early church singing, SDB songwriters, and the songs written by SDBs. He also sang some of the songs with gusto, thereby enhancing our appreciation of that heritage.

All songs sung in the worship service were written by SDBs. The children's message was delivered by Linda Camenga, wife of Pastor John Camenga from the Daytona Beach church. (She also taught the adult Sabbath School class.) High-



Church where the Miami SDBs meet.

light of her message was having the children trace their hands touching each other; the paper to be kept and passed along as part of our heritage.

The worship service message was delivered by Pastor Ray Winborne from Charleston, who preached from Daniel 3:17-18. He reminded us that "we need moral guts to declare that sin is the transgression of the law."

The worship was followed by a scrumptious meal with more food than we could consume. At 2:30 p.m., the pastors and local leaders had a Natural Evangelism Training (NET) Program meeting, and at 3:00 everyone gathered again in the sanctuary. Pastor Camenga introduced us to outstanding SDB men and women of the past, and surprised us by tracing his roots to some of these individuals, thus making it a very personal heritage. Charleston member Terry Durst informed us about SDB health care, taking us to China, Palestine, and Africa.

Sister Lynch provided special music, and we were ready to hear

from the Miami youth about the part young people play in our heritage. They performed a skit commemorating the SDB Youth Centennial. Pastor William Vis then took us back to Sabbathkeeping before the 1600s. We "traveled" across many continents until we saw the Sabbathkeepers in Europe. He reminded us that our true heritage lies in the Apostolic Church, which kept the commandment, "Remember the Sabbath day."

Historian Don Sanford then picked up the history of Seventh Day Baptists in Europe as he spoke on "Where Are Seventh Day Baptists Coming from, and Where Are They Going?" He encouraged us to emphasize our Baptist heritage as others are willing to recognize us as a distinct branch of Baptists. He

feels the new recognition and publicity will greatly enhance our visibility and help us spread the unique message of SDBs.

You would think that after traveling all over the United States and

their heritage. We traveled to Ft. Lauderdale for a social at the Millers' residence, where we played table games, got to know each other, and feasted on native Jamaican and American food.

These three southern states decided that it would be beneficial to have an annual get-together to foster fellowship, communication, and worship.

to Europe, China, Africa, and Palestine over a period of 1,900 years, we would be worn out and ready for bed. But not enthusiastic, spirit-filled SDBs who are sure of

Everyone here is looking forward to the third South Atlantic Churches Day in Charleston. We hope to see many friends there the third Sabbath in November. SR

News notes from Lake Elsinore

by Leland E. Davis

• The Lake Elsinore, Calif., SDB Church hosted the Pacific Coast Association on October 18-20, 1991, in Riverside. The theme for the annual event was "Body Building for Eternity."

Mynor Soper, General Conference President, gave the Sabbath morning message on "Lifting Up Jesus." In the afternoon, six mini-workshops were held, including one on "SDB Missions," led by Leon R. Lawton, Executive Vice President of the SDB Missionary Society. Ron Davis, Association President, felt gratified with the attendance of nearly 300 and the cooperation of all the churches.

• Dr. Ron Davis was granted a license to preach the Gospel by the Lake Elsinore church. As leader of the Hemet, Calif., Fellowship, he not only leads the midweek home Bible study group, but often preaches in Hemet on Sabbath afternoons. He has spoken on several occasions to our churches in the Los Angeles area.

• On December 21, 1991, the Hemet group began meeting at the Church of the Open Bible in San Jacinto, at 1331 South Jacinto Ave. The new location will enable them to expand their ministry.

• As a result of the bus ministry and two weeknight Bible Clubs for boys and girls, additional Sabbath School rooms were urgently needed in Lake Elsinore. Besides the two-room modular, a part of the front porch of the church has been enclosed for a classroom. With Leland Davis as teacher, the Junior boys are meeting there.

• Seventy-five persons attended the Ordination Service for Pastor Dennis L. Palmer on Sabbath afternoon, December 14, 1991, in Lake Elsinore. Pastors and representatives from five other Seventh Day Baptist churches in Southern California numbered 36. The ordination was held on the fourth anniversary of the church's organization.

The theme chosen for this joyous celebration was "Proclaiming the Whole Counsel of God." James Ayars from Thousand Oaks, who is the new president of the Association, gave the sermon and sang a solo, "Take My Life and Let It Be." U.S. Navy Chaplain Hal Scott from Coronado, Calif., a former student with Pastor Palmer at Southwestern Theological Seminary, read the Scripture. The charge to the candidate was given by John Rau, associate pastor of the Temple Baptist Church, Fullerton. The charge to the church was given by Gabriel Bejjani, pastor of the Riverside SDB Church.

John Peil, pastor of the Seventh Day Baptist Church of Faith, San Gabriel Valley, led the consecration prayer. Welcome to the ministry was given by Bernie Wethington, pastor of the SDB Church of San Diego. Other ministers who led in prayer were Vernon Burke, John Conrod, and Oscar Godoy.

A reception was held following the service. SR

Revelation #5

In all fairness, however, we have to add another dimension to our discovery of Jesus' divinity: the Bible reveals that Jesus is subordinate to His Father. Jesus said, "My Father is greater than I" (John 14:28). "As the Father gave me commandment, even so I do" (John 14:31). Paul makes this a voluntary submission which is a model for our own behavior (see Phil. 2:5-9).

Tentative conclusion #2

Based upon all of this, Christians have concluded that Jesus is eternal, is divine, is YHWH, is the Son of someone Whom He calls His Father, and is obedient to His Father, Who is God over all. Already, the basic affirmations of the doctrine of the Trinity are becoming clear.

Revelation #6

While the Bible tells us less about the Holy Spirit than the Father and the Son, it still reveals much that is significant.

He is called "the eternal Spirit" in Heb. 9:14.

He is Omnipresent in that we can never escape from His presence (Psa. 139:7).

He is Omniscient: "But God hath revealed them unto us by his Spirit: For the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:10).

He is Omnipotent: "Who hath directed the spirit of the LORD, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and shewed to him the way of understanding?" (Isa. 40:13-14).

He has personality in that He "knows" the mind of God (1 Cor. 2:11), He intercedes for us in prayer (Rom. 8:27), He speaks to us (Acts 8:29), He controls us (Acts

16:6-7), and He may even grieve over us (Eph. 4:30).

While the Greek word for "spirit" is neuter in gender, the pronouns used to refer to the Holy Spirit are masculine singular: "He," "Who," "Whom," rather than the neuter "It," "What," "Which." "Howbeit, when *he*, the Spirit of truth, is come, *he* will guide you into all truth" (John 16:13).

He is also called "YHWH." Many passages of the Old Testament ascribed as the words of "YHWH" are revealed to be the words of the Holy Spirit in the New Testament (compare, for example, Heb. 3:7 with Psa. 95:6-9).

Tentative conclusion #3

From this we see that the Holy Spirit is a person with all the characteristics of divinity.

Revelation #7

Just as we found that Jesus is subordinate to His Father, we also find that the Holy Spirit is subordinate to both the Father and the Son. He is sent by the Father (John 14:16, 26; 15:26), and is obedient to Jesus, "For he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you" (John 16:7-14).

Tentative conclusion #4

Thus we find that the Holy Spirit has all the characteristics of the divine nature, has all the aspects of personality, and yet is subordinate to both the Father and the Son.

Revelation #8

The Bible also uses what have become known as "Trinitarian" formulas: "In the name [singular] of the Father, the Son, and the Holy Spirit" (see Matt. 28:19; Rev. 1:4-6). This is very important. Why must

entrance into the Body of Christ through baptism be in the "name" (again note the singular, rather than plural "names") of not just God, but of "The Father, the Son, and the Holy Spirit"? And what is that "name"?

We have already discovered that the name of God in the Old Testament is "YHWH." But we also discovered that the apostles also believed that Jesus is "YHWH," along with the Holy Spirit. Only in the full light of the total revelation of Scripture do we see what this all means to us. Now we know the full significance of the ancient credo of Judaism: "Hear, O Israel, YHWH [singular name] our God [the plural "Elohim"] is one YHWH [singular name]" (Deut. 6:4).

But, doing something "in the name of" another person means more than simply using that person's name. It means that we do so with that person's full permission and authority. To baptize "in the name of" the sacred divine Godhead means that we do so with "their" full permission and authority!

"YHWH" is a family name! It is the name of the Father, the Son, and the Holy Spirit. As Isaiah quoted, "Thus saith YHWH, the King of Israel, and his redeemer, YHWH of hosts, I am the first, and I am the last; and beside me there is no God" (Isa. 44:6).

Putting it all together:

It is from this kind of data (and I have by no means exhausted the total biblical evidence) that Christians have formulated their understanding of God. Rather than trying to reconcile the texts into a logical formula, they have simply stated their meaning, while at the same time allowing no text of Scripture to contradict another. They closely examined what the God of the prophets and apostles looked like in their sacred writings, and

summarized what they found into a doctrinal statement called "The Doctrine of the Trinity." This doctrine of God cannot be explained, but only stated, based upon the total revelation of Scripture:

A. We believe in *One God*, Who is *Eternal*, *Omnipresent*, *Omniscient*, *Omnipotent*, and *Immutable*, as well as perfectly *Righteous* in all dealings with the universe.

B. This One God is a *plurality of persons*, consisting of the Father,

times in full agreement with each other).

What does all this mean to us:

How we think of God affects our worship, our faith, and our prayers. When Christians who understand "the Trinity" speak of God, they have the following things in mind:

A. When praying, our prayers are brought to the Father by the interceding Son under the influence of the Holy Spirit. To pray to one is

The doctrine of "the Trinity" is a sacred, priceless gem of truth.

the Son, and the Holy Spirit, with each sharing the same name, YHWH.

C. These three persons are *indivisibly one* in terms of their nature or substance (i.e., the spiritual divine "stuff" of which they are composed).

D. These three persons are *separate* in terms of their personality and function (i.e., the Son, our Savior, talks to the Father, our Creator, Who sends the Holy Spirit, our Comforter).

E. These three persons are *equal* in terms of their age, nature, power, intelligence, and personality (i.e., they've been around for the same amount of time, have the same abilities, and are made of the same spiritual substance).

F. These three persons are *ranked* in terms of their relative Authority (i.e., the Son obeys His Father; the Spirit obeys both the Father and the Son; the Father is over all).

G. These three persons are *One* in terms of their will, purpose, and nature (i.e., they operate at all

to pray to all, and involves each of them equally.

B. When we say that God created the heavens and the earth, we mean that the Father did so through the Son by the power of the Holy Spirit. All three were lovingly present at our creation.

C. The Father, Who is over all, is our Creator, our Sustainer, and loving Sovereign, the King of the Universe.

D. The Son, Who is the express image of His Father, is our Mediator, Intercessor, and Savior. He reveals His Father to us, and restores us to fellowship with His Father.

E. The Holy Spirit, Who knows both the mind of the Father and the Son, is our Life-giver, Sanctifier, Renewer, Teacher, and Comforter.

How we think about God also affects the way we view the universe. Those religions which have a multiplicity of "gods" constantly at war with each other, end up with a chaotic universe with no ethics or meaning. Plato's "Dialogue with

Timaeus" reveals that graphically.

Those religions which have only an absolute "monism" for a "god" have a difficult time with a "god" who existed before creation; they are forced to conclude that either the universe is co-eternal with this single entity, or that this "god" was, at one time, less than a moral being, with no love, mercy, or creativity. These aspects could only come into being when there was another object outside of himself which could be the object of affection. Love cannot exist when there is only a single being. The Allah of Islam and the "Eternal One" of modern Judaism both have these limitations. He becomes a moral/ethical/loving being only after He has begun to create, or if he faces a co-eternal universe.

The revelation that came to us through Jesus—that there was more to God than a single entity—solved the largest moral/ethical dilemma in all religion and philosophy. Our God did not create love when He created something to love. He has always loved; first, His Son, within the sacred framework of the Holy Spirit, and then the incredible array of beings His Son created in the divine image, under the power of the Holy Spirit. The moral consistency of these three divine beings within the one Godhead provided a consistent ethical base for all humanity.

The doctrine of "the Trinity" is a sacred, priceless gem of truth which has been given to us by the Father, the Son, and the Holy Spirit. It is our privilege to treasure it. ✠

James Ayars is a member of the Santa Barbara, Calif., SDB Church. He has an M.Div. degree from Andrews University Theological Seminary, and is a member of "The Heralds" quartet music ministry.

SHOULD BE
HERE

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

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

What goes on at the Center?

"Good morning—Seventh Day Baptist Center, Muriel speaking..." These words have greeted hundreds of people from around the world calling the Center in Janesville. And Muriel Osborn just might know a majority of those callers.

As a faithful pastor's wife, Muriel has ministered, with husband Paul, in eight different churches from the Northeast, south to Arkansas, and in the Midwest. Rarely missing a Conference gathering, she has gotten to know many a Seventh Day Baptist.

Muriel's position as Center office secretary puts her on the "front line," answering calls, greeting visitors, sending inquiry letters, distributing mail, and providing secretarial services for General Services Administrator Calvin Babcock and all Center agencies.

Last fall's 10 percent salary cut and time reduction for some Center employees (including Muriel) is still in effect. Please do what you can to fill up our new year's thermometer and allow our many ministries to continue.

(Hours of operation for the Center remain at 8:30 a.m. to 4:00 p.m. Central time.)



From answering the phone, to recording minutes at Council meetings, we can count on Muriel's joyful spirit.

Accessions

Battle Creek, MI
James Galanaugh, pastor
Joined after baptism
Kenneth Baker
Susan Baker

Bay Area, CA
Steven Crouch, pastor
Joined after testimony
Roy Vanya
Rene Vanya

Centertown, MO
Jon Warren, pastor
Joined after testimony
Edith Mize

Paint Rock, AL
John Bevis, pastor
Joined after baptism
John Griffin

Births

Rootes.—A son, Cameron Robert Rootes, was born to Sidney and Debra Rootes of Kalamazoo, MI, on November 27, 1991.

Hentges.—A son, Christopher Lee Hentges, was born to Nick and Alice Hentges of Battle Creek, MI, on December 15, 1991.

Obituaries

Cavinder.—Elsie M. (Pratley) Cavinder, 71, of Tekonsha, Mich., died on October 1, 1991, at Oaklawn Hospital, Marshall, Mich., after a long illness.

She was born on August 30, 1920, in Marengo Township, the daughter of Harold G. and Marlin B. (Spindlow) Pratley. She married Lisle Richard Cavinder on October 5, 1939, and was a lifelong resident of the Marshall-Tekonsha area, living in Tekonsha the past 45 years.

Elsie had been employed at the old Tekon Grill and then at Needham Dry Cleaners in Marshall before being stricken with multiple sclerosis in 1967. She was a member of the Seventh Day Baptist Church of Battle Creek, Mich., and the Multiple Sclerosis Society. She enjoyed crochet and needle work, selling many of her crafts.

Besides her husband, she is survived by three daughters, JoAnne Benson of Union City, Mich., and Diana Randall and Linda Stuart, both of Tekonsha; two sons, Stephen and Jon, both of Tekonsha; one sister, Helen Field of Deford, Mich.; one brother, Floyd Pratley of Battle Creek; 13 grandchildren, and 17 great-grandchildren. She was preceded in death by one sister and two brothers.

Services were held on October 4, 1991, at Craig K. Kempf Funeral Home. Burial was in Riverside Cemetery, Tekonsha.

Hayden.—Elva (Clement) Hayden, 88, died on November 5, 1991, at Littleton, Colo.

She was born on June 24, 1903, in Mira Valley near Ord, Neb., and attended country school. She graduated from Ord High School in 1922 and received a Bachelors of Arts degree from Milton (Wis.) College. In 1930, she married Russell Hayden, who died in 1947. She returned to college and received her

Masters degree from the University of Nebraska in 1948.

Elva taught school at Ord; Weldona, Colo.; Callaway, Neb.; and North Loup before taking a job at Fairbury (Neb.) High School in 1949. In 1959, she accepted a position at Fairbury Junior College, where she taught English and literature until her retirement in 1970.

Survivors include one brother, George Clement, and one sister, Mary Bell, both of Ord. In addition to her husband, she was preceded in death by her parents and one brother, R. Clare.

Funeral services were held on November 9, 1991, at the Seventh Day Baptist Church in North Loup, with the Rev. Kenneth Burdick officiating. Additional services were provided by the P.E.O. Chapter BB of Ord. Burial was in the Hillside Cemetery in North Loup.

Barber.—Lucinda Barber, 92, of Westerly, R.I., died on November 12, 1991, at the Westerly Health Center.

A native of Westerly, she was born on April 17, 1899, the daughter of the late Hiram W. and Elizabeth (Denison) Barber. She was born in the Barber homestead and lived there all of her life.

Lucinda worked in the office of the former C.B. Cottrell Co. in Pawcatuck, Conn., for more than 50 years. She was a very active member of the Pawcatuck SDB Church in Westerly and a member of its women's society. She was also a member of the Quarter Century Club at Cottrells and had been a volunteer at the Westerly Hospital for many years.

She is survived by one sister, Emily B. Knowles of Westerly; and several nieces and nephews.

The funeral service was held on November 15, 1991, in the Buckler-

Johnston Funeral Home, Westerly. Interment was in the River Bend Cemetery.

Maxson.—Herman Maxson, 72, died on November 12, 1991, at the Veterans Hospital in Omaha, Neb.

He was born on July 12, 1919, on a farm southwest of North Loup, Neb., to Nathan and Daisy (Biggs) Maxson. He was raised near North Loup and attended school at Union Ridge and Barker. He worked on a dairy farm with his brother Lester and also worked for Midwest Breeders Association. During World War II, he served in the U.S. Army from 1942-1946.

On June 1, 1973, Herman married Delores Vore in Beatrice, Neb., and they lived in North Loup. Herman worked as a janitor for the Ord (Neb.) Elks Lodge from 1977-1979. He then worked for the Valley County Road Department until retiring in 1984. He was a member of the Seventh Day Baptist Church in North Loup and was also a member of the Ralph R. Rich American Legion Post #285. He was dearly loved by his step-children and step-grandchildren.

Survivors include his wife, Delores, of North Loup; four step-children, Lynette Lundstedt of Beatrice, Delores Lee Cording of Hebron, Neb., Keith Vore of Burwell, Neb., and Sue Yanez of Tulsa, Okla.; two sisters, Roberta Moltzer of Hallam, Neb., and Rena Hoffman of Lincoln, Neb.; two brothers, Raymond of Redondo Beach, Calif., and Roy of North Loup; and 13 step-grandchildren. He was preceded in death by his parents and one brother, Lester.

Services were held on November 15, 1991, at the North Loup SDB Church, with the Rev. Kenneth Burdick officiating. Burial was in

cont. on next page

Obituaries, cont.

the Hillside Cemetery, North Loup, with military rites by American Legion Post #285.

Anderson.—William T. Anderson, 79, died on December 8, 1991, at his home in Little Genesee, N.Y., following a lengthy illness.

He was born on February 8, 1912, in Olean, N.Y., the son of Charles and Lila (Baker) Anderson. On October 12, 1949, he married the former Evelyne Eaton.

Bill was a veteran of World War II, serving with the U.S. Army in the European Theater. Following the war, he was employed by the Dresser Clark Company in Olean. He worked there for more than 30 years, retiring in 1974. Bill and his wife recently joined the First Seventh Day Baptist Church of Genesee. He was also a member of the Kenyon Andrus American Legion Post #772, and the 4C's Senior Citizens Club of Bolivar, N.Y.

Besides his wife, Evelyne, survivors include one son, James D. Beaton of Little Genesee; two daughters, Jackalyn Endres of Albany, N.Y., and Judith Kennedy of Little Genesee; nine grandchildren, seven great-grandchildren, and several nieces and nephews.

A memorial service was held on December 18, 1991, at the First SDB Church of Genesee, with his pastor, the Rev. Edward Sutton, officiating. Interment was in the Wells Cemetery, Little Genesee.

Craw.—Lura Mae Fitz Randolph Craw, 77, of Texarkana, Ark., died of natural causes on December 11, 1991, in a local hospital.

She was born on July 31, 1914, in Fouke, Ark. She was a school-teacher for more than 30 years at Genoa Central High School, St. James Day School, and Liberty Eylau High School, and was a substitute teacher in all Texarkana school districts.

Lura was a founding member and a deaconess at the Texarkana Seventh Day Baptist Church. She was also a member of The American Association of University Women and The Retired Teachers Association.

Survivors include her husband, Charles A. Craw Sr. of Texarkana; one son, Lt. Col. Charles A. Craw Jr. of Niceville, Fla.; two daughters, Ruth Craw of Little Rock, Ark., and Caroline Basile of Texarkana; three brothers, Wardner Fitz Randolph of Texarkana, James H. Fitz Randolph of Urbana, Ohio, and Ronald R. Fitz Randolph of Kileen, Texas; three sisters, Ruth Joy Smith of Texarkana, Ione Brooks of Austin, Texas, and Janette Speck of Port Orange, Fla.; four grandchildren, one great-grandchild, and a number of nieces and nephews.

Services were held on December 13, 1991, at East Memorial Chapel, with the Rev. Mynor Soper officiating. Burial will be in Fouke Cemetery.

Stewart.—Leigh Thurston Stewart, 81, of Kirkwood, Mo., passed away on December 18, 1991.

He was born on March 31, 1910, in Waterloo, Iowa, the eldest son of Dwight J. and Bessie M. Ford Stewart. He was married to Thelma Evaline Freet on May 5, 1932.

Leigh was a carpenter and a cabinetmaker by trade, and held a lifetime membership in the Brotherhood of Carpenters and Joiners of America, with over 50 years of continuous membership. For many years, he was a member of the conservation federation of Missouri, serving on various state committees and as president of the St. Louis South Side Division. He also served in the Navy in World War II aboard the U.S.S. Vellers.

He was baptized and joined the Carlton Seventh Day Baptist Church of Garwin, Iowa. After mov-

ing to Missouri, Leigh joined the Farina (Ill.) SDB Church. A devout Sabbathkeeper, he helped organize the Kirkwood SDB Church, serving as deacon and moderator.

Survivors include his wife of almost 60 years, Thelma; three sons, Norman of Orem, Utah, Steven of Moscow Mills, Mo., and Dennis of Cherryville, Mo.; four daughters, Nora Yahl of Webster Groves, Mo., Susan Peterson of Binghamton, N.Y., Eleanor (Sally) Moylan of Kansas City, Mo., and Laura Hortig of Fenton, Mo.; three brothers, Dwight Allen of St. Charles, Mo., Neil B. of Richmond Heights, Mo., and William (Skippy) of Houston, Texas; one sister, Margaret Whitaker of Bunnell, Fla.; 24 grandchildren, and 17 great-grandchildren. He was preceded in death by two brothers, Milton and Philip.

Funeral services were held in St. Louis, Mo., on December 23, 1991. Officiating were the Rev. Wayne Colflesh, the Rev. Ronald J. Elston Sr., and the Rev. Jon Warren.

Austin.—Alexander Palmer Austin, 88, of Pawcatuck, Conn., died on December 27, 1991, at Westerly (R.I.) Hospital. He was the widower of Elizabeth (Kenyon) Austin.

He was born on March 30, 1903, in Stonington, Conn., the son of John H. and Matti Knight Stillman Austin. He had been employed at Electric Boat for 14 years in various design, engineering, research, and development capacities. He retired in 1971.

Alexander was a member of the Pawcatuck Seventh Day Baptist Church in Westerly, R.I.

Survivors include one son, Harold, of North Stonington, Conn.; two sisters, Dorcus Van Horn of Westerly and Sally A. Pulver of Pine Plains, N.Y.; and four grandchildren.

A graveside service was held on December 29, 1991, in Oak Grove Cemetery, Ashaway, R.I.

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

Okay, how do you explain, in one page, what theologians have attempted to articulate for a couple thousand years?

Worse yet, how do you illustrate it on a magazine cover?

Let me begin with a quote that Don Sanford discovered for me. Mystery writer Dorothy Sayers was asked to write a letter explaining her religious beliefs:

"The only letter I ever want to address to average people is one that says: Why don't you take the trouble to find out what is Christianity and what isn't? Why, when you can bestir yourselves to learn technical terms about electricity, won't you do as much for theology before you begin to

argue about it?

"Why do you accept mildewed old heresies as bold and constructive contributions to modern Christian thought, when any handbook on Church history would tell you where they came from?

"Why do you complain that the proposition 'God is three in one' is obscure and mystical, and yet acquiesce meekly in the physicists' formula: 'Two P minus PQ equals IH over Pi where 1 equals the square root of minus 1 plus 1,' when you know quite well that the square root of minus 1 is paradoxical and Pi is incalculable?"

Since I work with words all the time, a quick word study may be in order.

The word "trinity" does *not* mean a "tri-unity." It comes from the Latin, *trinitas*, which means "threeness." There is a "threeness" to God, not three "onenesses."

Three "onenesses," or three "unities," would mean three separate gods. How would we pray? How would we worship? How would we live, knowing we'd have to think and act differently for three different gods?

This "threeness" means that the persons of the Godhead are part of a package—they are "not sold separately."

When Moses declares to the people in Deuteronomy 6:4, "...The LORD our God, the LORD is ONE," he does

not use the singular meaning of "one." It does not mean a "one in isolation," but "one in unity." One author says the word (*echad*) carries the sense of talking about *one bunch* of grapes, or the people of Israel responding as *one people*. Nowhere in the Old Testament is that particular word used to denote a stark, singular entity. Our God is ONE; but a *plural* one.

My theology professor was also interested in words. With the trinity, he would focus on the word "person."

I can hear him asking, in his thick, French accent, "What makes you, a person, different from any other animal?" His answer: "Relationships." Being a whole "person" means that you are a human being profoundly involved in *relationships* with others. As no human would be a whole person if isolated from other humans, no One of the three Persons of the Godhead can be set in isolation.

God is three *persons*, in profound relationship with each other.

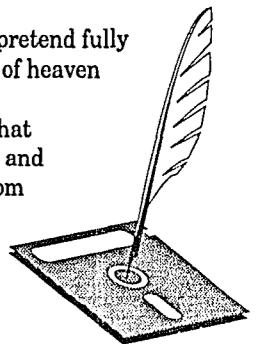
And that unbreakable relationship is lived out in active *cooperation*. All three Persons cooperated in biblical events: the creation; the Incarnation (Jesus coming to earth); Jesus' baptism (Matt. 3:16-17); the atonement (Christ paying the debt for our sins—through the Spirit, offering Himself to God, Heb. 9:14); our salvation (1 Pet. 1:2); and our mission (the Great Commission—Matt. 28:19).

A trinity of persons; a unity in essence. Math wasn't my strongest subject.

So, I must agree with the great orator, Daniel Webster, as he was challenged with the question, "How can a man of your mental caliber believe that three equals one?"

Webster replied, "I do not pretend fully to understand the arithmetic of heaven now."

I take comfort in the fact that all of our books, illustrations, and analogies will fade quickly from sight once we see our great God, face-to-face. May we be "one" group of "persons" on that Day.



In the next SR:

SDB Ministries—

How our agencies serve
you and the Kingdom

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1992 Sabbath Hymn Contest Rules

Why a New Hymn Contest?

We are looking for new and original Sabbath hymns for Seventh Day Baptists. This is a project of the Tract and Communication Council, coinciding with this year's Sabbath Emphasis issue of *The Sabbath Recorder*.

Hymn content

Hymn must:

- be new and previously unpublished.
- pertain to the Sabbath (e.g., God's giving it, its benefits, His grace and love behind it.)

Hymn will be judged by these criteria:

- Singable
- Biblical
- Understandable to laypeople
- Glorifying to God

Contest entrants

Composers/authors names will not be revealed to the judges.

Teamwork is allowed. (e.g., one person writes the words, another writes the music.)

Each entrant agrees to grant permission to have the hymn printed in the May 1992 *Sabbath Recorder*. The *Recorder* will insure copyright protection with the © symbol.

Categories

Depending on response, entries may be divided into two categories: "Words

only (matching an existing tune)"; and "Hymn words and original music."

Deadline

Hymn entry must be postmarked by March 2, 1992. Mail to address above.

Prizes

First prize:

Don Sanford's upcoming 448-page history book, *A Choosing People: The History of Seventh Day Baptists*.

Other prizes:

Authors of published entries meeting contest guidelines will receive gold-plated Parker Pens (made in Janesville, Wis.), fine writing instruments to inspire further compositions.

