

The

Sabbath

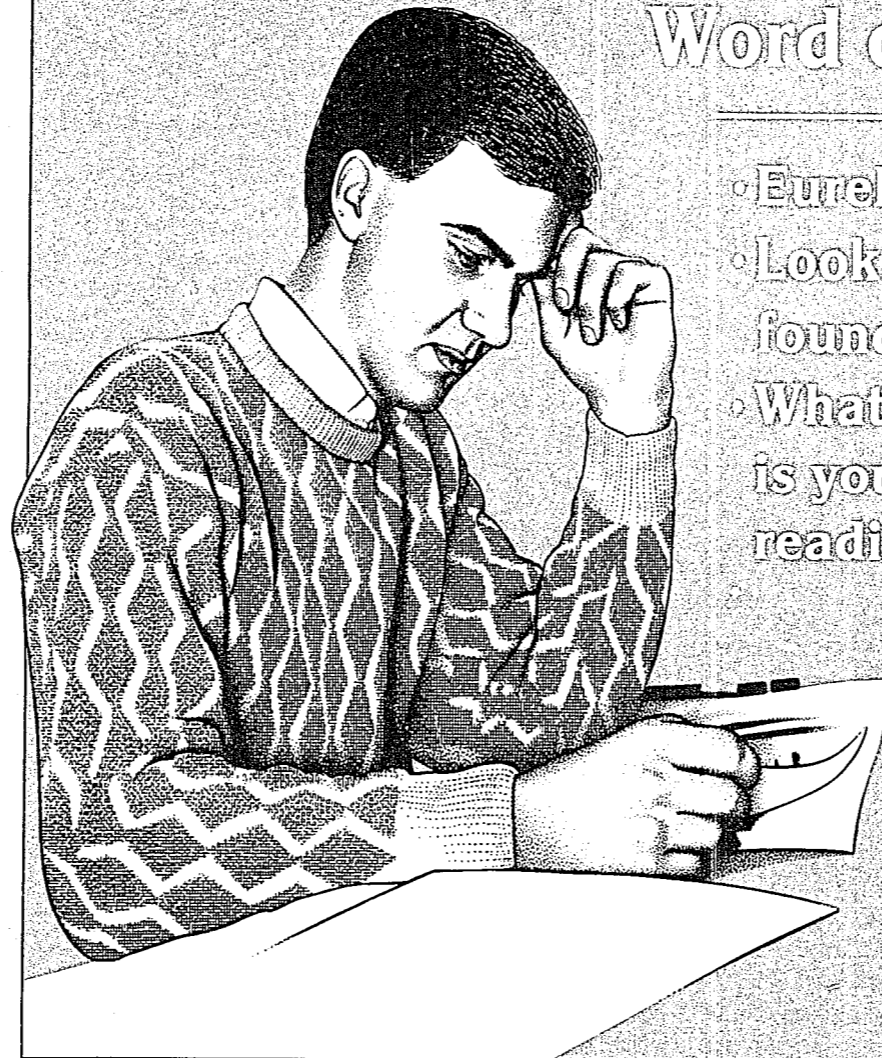
News for and about  
Seventh Day Baptists

November 1993

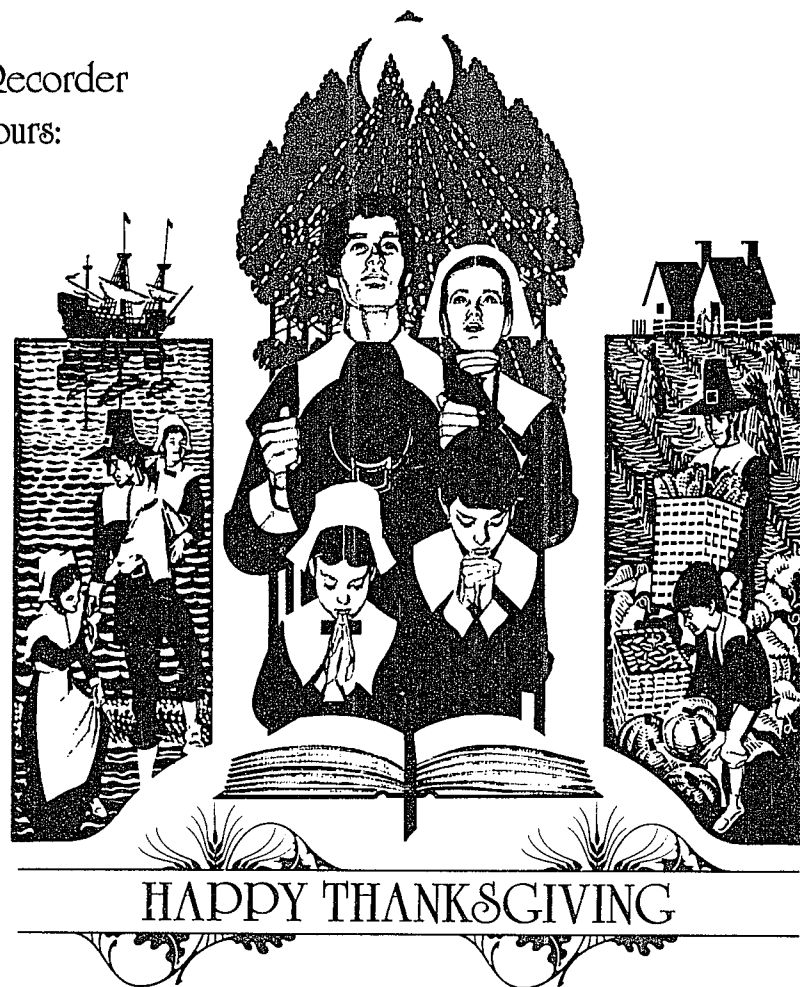
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## Getting into the Word of God

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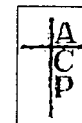
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**Who are Seventh Day Baptists?**

If you've never read *The Sabbath Recorder* before, you might be wondering who Seventh Day Baptists are. Like other Baptists, we believe in:

- the saving love of Jesus Christ.
- the Bible as the inspired word of God and a record of God's will for man. The Bible is our authority both for our faith and our daily conduct.
- freedom of thought under the guidance of the Holy Spirit.
- the congregational form of church government. Every member of the church has the right to participate in the decision making process of the church.

**The seventh day**

God commanded that the seventh day (Saturday) be kept holy. Jesus agreed by keeping it as a day of worship. We observe the seventh day of the week (Saturday) as God's Holy Day as an act of loving obedience—not as a means of salvation. Salvation is the free gift of God through Jesus Christ.

It is the joy of the Sabbath that makes Seventh Day Baptists just a little bit different. If you would like more information, write: Seventh Day Baptist Center, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678. Phone (608) 752-5055; FAX (608) 752-7711

# Eureka!

by Andrew Samuels

King Hiero ruled in Syracuse, Sicily, where the scientist and inventor Archimedes lived. It so happened that one day, Hiero asked a jeweler to make a crown for him. The crown had to be made of absolutely pure, solid gold.

So the jeweler took the job and made the crown. He gave the crown to Hiero, but for some reason, the king felt that he was being cheated. He didn't think that the crown was of pure gold. Hiero thought that it was tainted with silver.

how he could find out if this crown was made of pure gold. All he had to do was to take the crown and to take a weight of gold which weighed the same amount of the crown, put both of them in a container with water, and they should—if the crown was made of solid gold—displace the same amount of water.

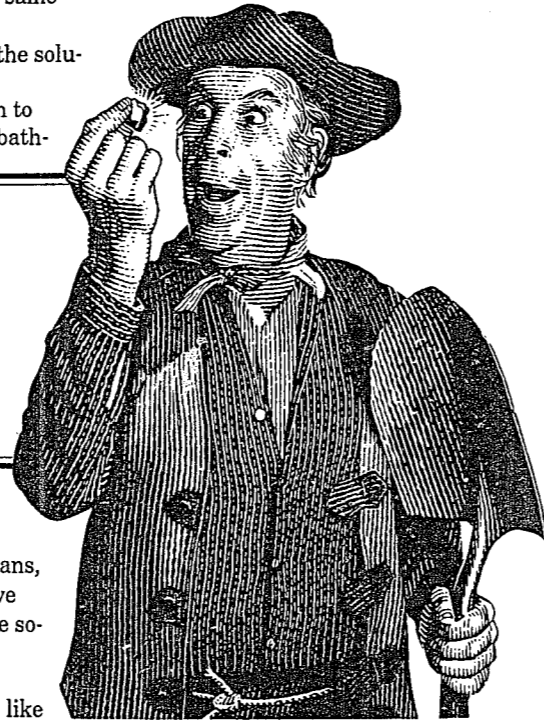
Archimedes had found the solution!

And so the story goes on to say that he ran out of his bath-

have found it! *I have the treasure of treasures! I have the Pearl of Great Price!*"

The treasure to be discovered is a pearl in the sea of divine events. There are treasures in the hills around us, and pearls beneath the waters that roll at our feet. They

***If only we could discover and possess this treasure, our lives would be enriched and ennobled for all ages to come.***



The king called on his friend, Archimedes, and said to him, "I want you to find out for sure if I have been cheated on this crown." So Archimedes took on the assignment, and he tried to figure out, "Is this crown made of pure, solid gold, or is it tainted with silver?"

Well, for a long time, he tried to figure it out. He tried every formula; he tried every test; he did everything that he knew to do, but he just couldn't figure it out. How was he going to know whether this crown was made of pure, solid gold?

Then one day, he was taking a bath. As he stepped into the bathtub, which was filled with water, he noticed that a certain amount of water was displaced as he stepped into the tub.

And so, suddenly, it dawned on him that he had now discovered

tub, out of his house without any clothes, shouting, "Eureka!" which really means, "I've found it!" "Eureka! I've found it!" He had found the solution to his problem.

Matthew 13:44-46 says, "The kingdom of heaven is like a treasure hidden in the field, which a man found and hid. And from joy over it, he goes and sells all that he has and buys that field. Again, the kingdom of heaven is like a merchant seeking fine pearls. And upon finding one pearl of great value, he went and sold all that he had and bought it."

I want to suggest to you that there is a treasure to be discovered. There is a Pearl of Great Price; a pearl of great value to be gained by each of us. And it is my prayer that all of us are able to say, "Eureka! I

are sufficient, if we could obtain them, to invest us with the unsearchable riches of Jesus Christ. If only we could discover and possess this treasure, our lives would be enriched and ennobled for all ages to come.

If you want to determine if something is valuable, there are four things that you look at. Let us use these same criteria to evaluate the treasure of God's Word—His written word, the Scriptures, as well as the "Living Word," Jesus Christ.

The first criterion that we use to judge if something is valuable is its rarity. The Word of God is of inestimable value because it is rare.

Rarity makes gold more valuable than brass or iron; pearls and diamonds are more valuable than ordinary stones. In this same sense, the Word of God is valuable. It is perfectly unique; there is nothing like it.

Josh McDowell, in his book, *Evidence that Demands a Verdict*, tells us that the word of God is unique in its continuity. It was written over a period of 1,500 years, by over 40 different men who never sat down together and decided what they would write. It is unique. It is not a book that a man could write if he would, nor a book that a man would write if he could. It is rare; it is unique.

It is also unique in its survival. The French philosopher, writer, statesman by the name of Voltaire stood up and publicly said that within a short period of time, the Bible—both Old and New Testaments—would be extinct. Its message would be lost from the realm of humanity forever.

Voltaire died shortly after that. Sometime later, the Wycliffe Bible Translators purchased his house and used it as a printing house to print Bibles! Voltaire is dead, but the Word of God survives because it's unique in its survival; it is unique in its circulation.

Among all the systems of the world, there is but one Gospel. Among all the books of the world, there is but one Bible. And the written word reveals the Living Word. Among all the liberators of the world, there is but one Savior—the Lord, Jesus Christ.

Acts 4:12 tells us that "There is no other name given among men under heaven by which we must be saved." One name! The Word of God is of inestimable value because it is rare. And there is salvation in no other except the Living Word, Jesus Christ.

The second criterion by which we judge if something is valuable is the verdict of competent authorities. So the Word of God is of inestimable value because it is rated.

Whatever article there is in the markets of the world, it is pronounced valuable by men whose

***The Word of God is valuable. It is perfectly unique; there is nothing like it.***

judgment on such subjects is considered most correct. That particular thing will at once derive some value if some expert says that it's valuable. The opinions of such authorities will invest almost any article, however intrinsically worthless, with a commercial value.

A book may be a piece of trash, but if somebody popular says it's good, it's good! That is why marketing experts are willing to pay millions of dollars to entertainers and sports personalities and politicians to endorse their products. If these people say they're good, then they're good.

Apply this, my friends, to the Word of God. Apply this to the Gospel. The greatest leaders of the world, the most sublime poets, the purest saints, scientists, inventors, kings and princes have all pronounced the Gospel to be of incomparable value. Like the Apostle Paul, they have said, "Whatever things were gain to me, I count them as nothing, to claim the Gospel of Jesus Christ."

The Word of God is of inestimable value because it is rated.

Number three: The Word of God is of inestimable value because it is durable.

First Peter, chapter 1, verse 25, says, "The flower fadeth, and the

grass withers away, but the Word of God..." What does it say? The Word of God *will not be here sometime?* No, that's the "revised, substandard perversion." The Word of God *stands forever!* It is durable! When the kingdoms of this world are crumbling before the face of Almighty God, the Word of God will remain.

The ability of an object to last often gives it value. The thing of fleeting existence is not esteemed of much worth, but the Gospel is durable. It is the incorruptible seed. It is the Word of God which endures forever. So it is of inestimable value because it is durable.

Number four: The Word of God is of inestimable value because it is useful.

St. John 5, verse 39, quotes Jesus as saying, "Search the Scriptures, for in them ye think ye have eternal life, because they... testify of me." It is through the Word of God that you and I come to have a hope of eternal life.

We value an object according to the service it is capable of rendering. What has rendered more service to humanity than the Gospel of Jesus Christ?

I could talk about its intellectual benefits, and show how it has broken the monotony of thought and set the mind of the world in action. I could talk about its political benefits, and show how it has frowned upon injustice and tyranny, and moaned at governments according to the principles of righteousness. I could talk about its social benefits, and show how it has evoked and refined the best sympathies of our nature. How it has given man a kindly interest in his brother. How it has laid the foundation of social order and progress.

But I do not want to talk about its social benefits, nor its political benefits, nor its intellectual benefits. I want to talk about its spiritual value.

I simply want to say that the Gospel has purified the fountains of

life. I simply want to talk about how it pacifies the guilty conscience; how it fills the soul with the sunshine of divine love; how it raises our nature above the fear of death and replaces it with glowing visions of an ever expanding and brightening future. Blessed Gospel! It is indeed the Pearl of Great Price!

Without it, we freeze up the fountains of our spiritual energy.

with the saving power of the Gospel at a time when they had no intention of doing so. These are the men who are found by Christ though they ask not for Him. Such was the woman of Samaria. Such was Peter, and Andrew, and Nathanael.

How many have been converted in a seemingly casual way? Christ has come to them in a tract, or a conversation, or a sermon, or in some other event, in an unexpected

sponse: a joyous surrender of all for the treasure.

The Bible says that, "He selleth all that he had and buyeth that field." The merchant did the same and bought the pearl.

The only condition, my friends, on which you can obtain this treasure, is by selling all you have: your preconceived notion, your old habit, your selfishness, your pride, your all. It must be regarded of more worth than all things put together.

There must be a joyous surrender. The purchase must be made. It must not be made mechanically. It must not be made reluctantly, but joyously—with an exultant heart. With a shout of "Eureka!" Or, better yet, "Hallelujah!" I have found the treasure of treasures—the Pearl of Great Price—and I'm a different person! I am willing to surrender everything, to sell all that I have, and all that I am, to gain that treasure.

My friends, there is a treasure to be gained. There is a Pearl of Great Price for us to claim. That's what's going to make the difference in our lives.

When the storms come, and we've claimed that treasure, we can then—and only then—truly say that our foundation is His Word. When the storm racks our homes and our churches, we can then say our foundation is His Word. When our denomination is being threatened by storms, we can say our foundation is His Word. Only when we have claimed that treasure.

I can identify with the songwriter who said, "My hope is built on nothing less than Jesus' blood and righteousness. I dare not trust the sweetest frame, but wholly lean on Jesus' name. On Christ the solid Rock, I stand; all other ground is sinking sand..."

Our foundation is His Word. **SR**

*From his message at General Conference in August. Andrew Samuels is pastor of the Miami, Fla., SDB Church.*

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**We value an object according to the service it is capable of rendering. What has rendered more service to humanity than the Gospel of Jesus Christ?**

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Without it, we blight the springing gems of our hopes. Without it, we turn our landscapes into deserts. Without it, we turn our hemispheres into midnight.

Without it, my friends, we become frail ships, traveling with the heaving billows of life. Without it, we are without a chart to direct us, or a star to break the darkness that enshrouds us on the surging wave. The Gospel, the Word of God, is useful.

So it is important and helpful to look upon Jesus Christ, the Word of God, as being infinitely good in Himself. But it is even more vital to see how we appropriate the Word of God. How we respond to it. How we respond to *Him*.

Let's look at two aspects of our response to the Word of God.

First of all, from the two parables that Jesus told in Matthew, we notice that there is a discovery. That's the first response.

The pearl and the treasure were found in two very different ways. One was by an apparent accident, and the other by intelligent purpose.

There is apparent accident in the discovery of the treasure. The man was simply there in the field. The man represents those who meet

manner. The inestimable treasure has been found in a most casual way. "Casual" to the finder, but pre-arranged by heaven.

The merchant, on the other hand, was engaged in seeking goodly pearls. He strongly desired them and visited all the markets in quest of this pearl.

This represents those who are diligently seeking to find fulfillment and purpose in life. They anxiously search for it in science, literature, religious activity; in material things, pleasure; in drugs, alcohol, sexual promiscuity. Those people reflect the famous prayer of St. Augustine, who said, "Oh, God, thou hast created us for thyself, and our hearts are restless until they find their rest in thee."

A man must go into the field and not merely upturn its soil. He must dig and delve. He must go with the plowshare of depth, not with hasty or superficial thought. He must dig and delve as one who mines.

He must not merely *look* into the face of the waters for a pearl, he must *dive* to the sandy bed on which it rests. He must prosecute an earnest search for the Pearl of Great Price.

And then, finally, when he finds it, there must be the second re-

## Look at my foundation

by John H. Camenga

Listen to these very familiar words as Jesus concludes His Sermon on the Mount: "Therefore, everyone who hears these words of mine and acts upon them, may be compared to a wise man who built his house upon the rock. And the rain descended, and the floods came, and the wind blew and burst against that house. And yet it did not fall for it had been founded upon the rock. And everyone who hears these words of mine and does not act upon them, will be like a foolish man who built his house upon the sand. And the rain descended, and the floods came, and the wind blew and burst against that house, and it fell. And great was its fall" (Matt. 7:24-27).

Our Conference president mentioned that it might seem strange to talk about a firm foundation, and then come this close to the San Andreas Fault. And it may seem a little strange to some of you for a Florida resident, like I am, to talk about building anything upon the rock.

We're going through the process of study for an addition to our church in Daytona Beach, and we're discovering that when you have a choice of building on sand, or building on pieces of shell, you

don't have much of a choice at all. It creates special problems for those who are designing the foundation.

But a foundation is something that only comes into focus for most of us when some problem develops. Imagine for a moment, going to the new home of some good friend. They've just moved in; they've had the best interior decorator in town prepare the place for comfortable and gracious living, and the first thing they say to you is, "Okay, come on downstairs; we haven't covered up the foundation yet. We want you to see it!"

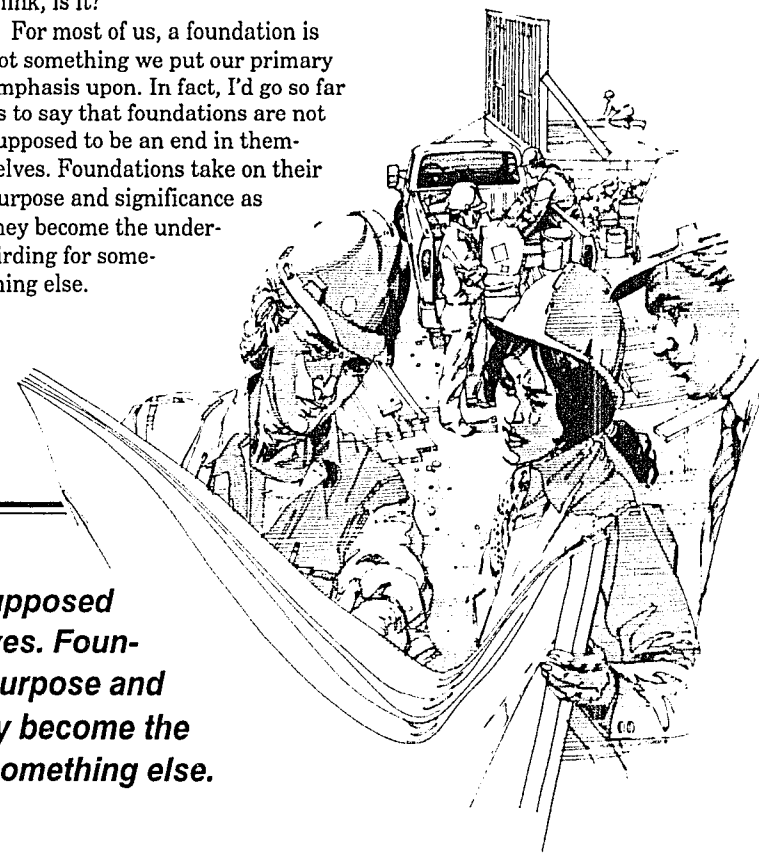
That isn't the way most of us think, is it?

For most of us, a foundation is not something we put our primary emphasis upon. In fact, I'd go so far as to say that foundations are not supposed to be an end in themselves. Foundations take on their purpose and significance as they become the undergirding for something else.

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**Foundations are not supposed to be an end in themselves. Foundations take on their purpose and significance as they become the undergirding for something else.**

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one who hears these words of mine and acts upon them..." He's talking about each person making an individual decision to act upon these words.

Let's remember as well that problems with foundations generally become evident in times of stress. Think about the situation of the gentleman who is mentioned second in the story.

He's building a house. There is no indication at all in the Scripture that he is cutting corners on the quality of the material that he's using in the walls, nor in the roof.

Everything is fine except for one small, minor detail. What's that detail? The foundation! Once it's covered up, you don't see the foundation. Why should we worry about that? And yet he has built his house upon the sand.

It is easy for us to take a horrible example of a life that is terrible in many different ways, and is lived in debauchery and disgusting manners, and point out the difference between that and a Christian life.

Let's take the harder illustration, the illustration of the fine, high moral individual who is still building without the foundation of Jesus Christ under him. I think there are some examples from Scripture that will help bring that home to us.

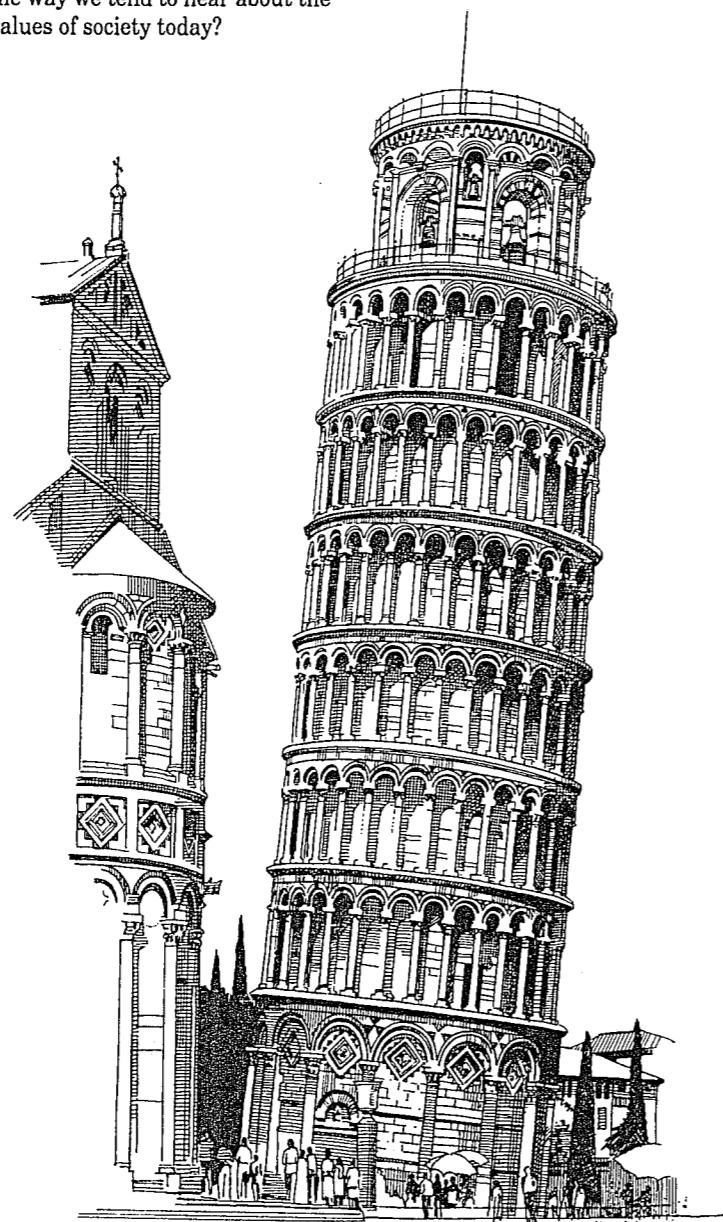
But the house on the sand, first of all, was probably a useable house when it was built. It probably provided shelter for the family that lived in it under normal conditions. If there was a little rain, a little wind, everything was fine. Its deficiencies did not become obvious until great stresses were placed upon it.

You know, I think we do see people in this world who seem to be getting along fine without Christ, and without the virtues and the blessings of Christian fellowship. And yet, without a foundation under them that is going to anchor them in times of deep distress, they may not be able to withstand the

problems of life any better than this sand-based house in the story.

And then there are the people who have been duped into settling for an inadequate foundation, and have built with materials that are below standard from God's point of view. They've listened to a society whose values are floating in the shifting sands of popular opinion. "Is it right? Go down the street and ask 100 people. And if 54 of them say it's okay, it's okay." Isn't that the way we tend to hear about the values of society today?

See, I believe—and I believe that Scripture believes—that there are absolutes in life. And those absolutes, because human nature has not changed, do not change either. Because we are dealing with a different technology, we say, "Well, times are different." And yet, while times are different, and while we no longer wear nor use the same things that were used in biblical times, we are still very much the same kind of creatures that were



around in the first century.

It's sad to say, that many Christians have settled for less than the solid foundation that Christ makes available to us. It is easy for us to be drawn off track; to begin to add to the structure and to discover that we have put on some additions that are off the foundation—that are in those same "shifting sands" that society deems appropriate for a foundation.

I'd like us to consider an example of a rather famous building: "The Leaning Tower of Pisa." Why is it called that? "It leans, and it's in Pisa." Right!

Well, this building is part of the complex of the cathedral in the city of Pisa, Italy. It was built back in the 12th century, during a time when the city of Pisa was tremendously wealthy. They decided that to demonstrate their power and to beautify their city, they were going to erect a bell tower as part of the complex there at the cathedral.

Less than a decade after they began to construct this building, it began to tilt. The city fathers, and the bishop, and the architect got together and mumbled for a while and talked it over, and decided the best thing to do was to abandon construction.

And so the tower stopped at the third-story level, because they discovered that going down 10 feet into silty soil was not a very good idea when you were planning to

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***They started out to prove what a marvelous and wise and powerful city they had, and they had a "seven-story joke" on their hands.***

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build 180 feet above ground. So, that is how it sat for almost a century.

At the end of a century, another man persuaded the authorities in Pisa that he had a better plan than the original one. He tried to correct the lean by putting a bend in the tower. He thinned down the columns on the low side to reduce the weight, and he shortened the blocks of stone on the high side, so that if you look very carefully, you can see that there's a slight bend in the tower.

When he built up to the seventh story, the bishop came out and looked, and he said, "I think it's leaning more than it was when you started this project." And the architect said, "I believe you're right; I don't think we better put anymore on this."

So, for another 80 years, this bell tower stood seven stories high with no place to put a bell. Kind of embarrassing. They started out to prove what a marvelous and wise and powerful city they had, and they had a "seven-story joke" on their hands.

Do you remember how Jesus talked about needing to count the cost before you build a tower? And needing to count the cost before you go into the issue of becoming one of His disciples?

Eighty years later, when another man completed the bell chamber on the top of the tower, he said, "Well, I'm going to handle this by setting it off over to one side a little bit. And since the tower's going *that* way, I'm going to build the chamber *this* way." And that's what he did.

For nearly 800 years, the Leaning Tower has continued to increase its lean by about four hundredths of an inch a year. And after a few centuries, they decided that it wasn't a real good idea to get this building moving back and forth by using it as a bell tower.

In 1988, the government of Italy said, "This thing isn't safe; you can't climb it anymore." And so

they roped off the stairs and they forbid tourists going up the 293 steps to the top.

Dozens of times they have tried to stop the lean or reverse it. The one that I like the best is one that's been proposed within the last 40 years: since this 180-foot tower is leaning, what they need to do is build a 240-foot statue of the patron saint of Pisa, with his hand out there, holding it up!

Wouldn't it have been a simple matter, 800 years ago, to say, "We'd better start over"? "We'd better put down a better foundation than the one we have."

Now, you'll say, "The building is famous, isn't it?" I'll say. It's notorious! The people of Pisa are upset because there aren't as many tourists coming. They can't climb the Leaning Tower anymore. They're saying, "What's the problem? It hasn't fallen down... yet."

And yet, there are lives like this as well. Beautiful materials at use. Marvelous intentions involved. Careful planning made. The best workmen employed to put it together. But, way down deep in the ground, the foundation is somehow inadequate.

Now, it's not impossible to take a building that is of some special value and put a new foundation under it.

In Acts 10, there is the story of Peter's call to go out and be the first to bring Gentiles to Christ. As the Lord selected that first Gentile to receive the Gospel message, He did not select someone who was without hope; He did not select the "down and outer." He selected a Centurion by the name of Cornelius.

I want to read the description of Cornelius from Acts 10:22. And this is the report that Cornelius' own servants give to Peter: "And they said, 'Cornelius, a Centurion, a righteous and God-fearing man, well spoken of by the entire nation of the Jews, was divinely directed by a holy angel to send for you to

come to his house and to hear a message from you.'"

What a marvelous description! Isn't this the kind of person you'd love to take into church membership? Dedicated, devoted, righteous, upstanding, well respected in the community—everybody thinks highly of him. But he needs to be "jacked up" and have a new foundation slid in under him.

That's what Peter was sent to do. The Holy Spirit brought Cornelius and Peter together so that Peter could do a little bit of "house moving." Or at least, a little bit of "Cornelius moving."

That story is one that touches me deeply, because it reminds me of the fact that it is not sufficient to be righteous. It's important; it's good; it's valuable to be righteous. It's the right thing to do, to do those things that please God. But it better be based not only on the righteousness that we can generate ourselves; it better be firmly implanted in the righteousness of Jesus Christ.

I took my son, Andrew, up to Houghton College five years ago to begin his career there as a student. And when I arrived on campus, there was this three-story brick building—moving! Fancher Hall, the old main hall at Houghton, had a great deal of significance to the Houghton community because it was the start of the college.

When it became necessary to use the land that Fancher Hall stood on, for other purposes, they opted for the expense of hiring people to come in and pick up that three-story brick building, move it a hundred yards, turn it 90 degrees, and put a new foundation under it.

Now, it would have been cheaper to have built the same amount of space, right from scratch, but they had a reason for doing it: they valued the heritage of their school sufficiently to want to do that.

Over in Salem, W.Va., they did a similar thing in picking up the brick home in which Jennings

Randolph was born, lifting it off the hillside, hauling it up the street, bringing it back up another hill, and putting it on the campus there at Salem Teikyo University. Why? Because there was significance to

with gold, silver, precious stones, or the alternate—wood, hay, and straw—each man's work will become evident. For the day will show it because it is to be revealed with fire, and the fire itself will test the

**We can demonstrate the value of that foundation far more effectively in the times of adversity, and in the times of storm, than we can in the times of ease.**

that structure that they wanted to keep; that they wanted to preserve.

There are times when we see something—in a building or in a Cornelius—that is sufficiently good that we don't want to tear down and start over. We want to see to it that it has the foundation that it ought to have.

Now, I don't know if it's always a wise idea to move or to put a new foundation under an existing building. But I do know that there are many good, dedicated, righteous individuals in this world today that need to understand that they need a firm, immovable foundation that they can discover as we present Jesus Christ to them.

Sometimes though, as we think about the process of making sure that the foundation is right, we face the prospect of having to remove some portions of a structure, or to tear it down and start over. Where are we, and what should we be doing?

You know, in Ephesians, chapter 2, verse 10, we're reminded of the fact that we are God's workmanship, created in Christ Jesus for good works which God prepared beforehand that we should walk in. That's how God views us: a work of art. A work of art that is designed to walk in the way that He has described in His Word.

And if we look at 1 Corinthians 3, beginning at verse 12: "Now if anyone builds upon the foundation

quality of each man's work. If any man's work, which he has built upon it remains, he shall receive a reward. If any man's work is burned up, he shall suffer loss, but he himself shall be saved, yet as through fire."

This is a warning about the way we build on that foundation. I think we can, without stretching the point too much, say that it's a reminder of the fact that, if we're off foundation, we should not bring much of that straw and stubble along with us as we are transplanted to the right foundation.

There are times when we need to be ready to help someone with the options for reconstruction. We can think of buildings we've seen moved, and why it was important for them to be moved. We can think of the story of Cornelius. And we can also think of those times when someone had to start over with a new life structure because what he had built before was of such shoddy nature.

If we find that we need some of that reconstruction, I think we need to be ready to accept the fact that we better build "according to code." And that code includes specifically the words of Christ.

We also need to be ready to accept the wisdom of the building inspectors.

That's one of the toughest things we've gone through recently in

cont. on page 24

## What version is your child reading?

by William H. Willimon

On my shelf sits an old children's book, *My Mother's Bible Stories*, by Bishop John H. Vincent. In 1896, the year the book was printed, Vincent was chancellor of Chautauqua Institute. It claims to tell Bible stories "in the language of a gentle, loving mother conversing with her children."

On page 412, Vincent relates the trial of Jesus. "Before the Jewish council," Vincent says, "they con-

**Subheadings not only help young readers to find their way through the Bible, they are also a means of interpreting (and misinterpreting) Scripture.**

demned Jesus to death.... He was twice condemned by the Jews;... they thought it best to tell Pilate that Jesus had declared Himself a King.... This was their sly plan.... They never thought about their souls....

"Pilate asked the Jews, 'What have you to say against this man?'... Pilate felt such pity for the prisoner that he did not like to judge Him.... This made the Jews fiercer than ever; and they went on accusing Jesus.... Another burst of wicked voices, 'Crucify him!'..."

"Pilate tried once to melt their cruel hearts, and asked, 'What evil hath He done?'... The people cried out, 'His blood be upon us and upon our children.'"

In 1896, "the language of a gentle, loving mother" was not

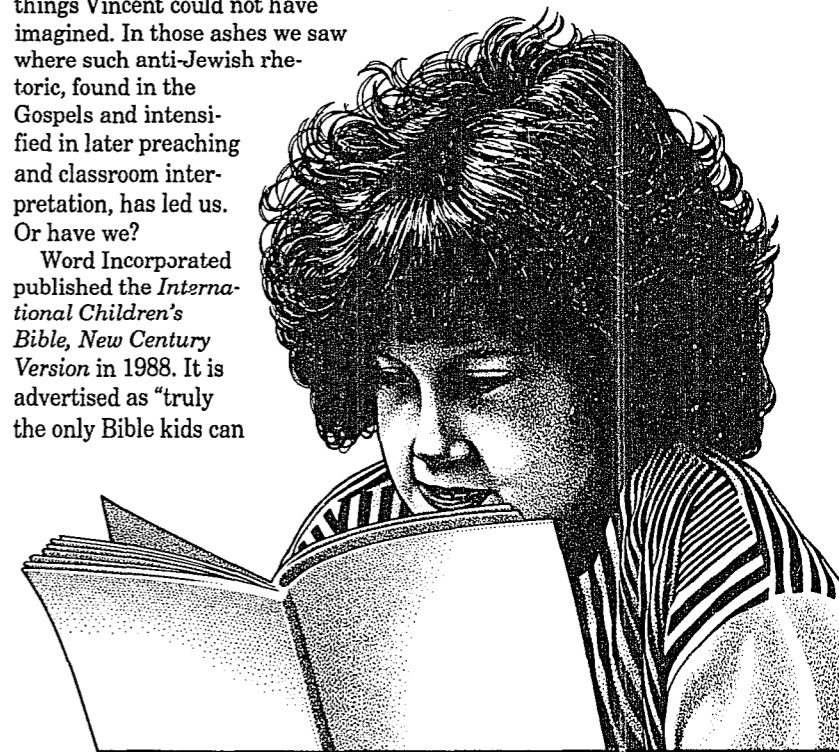
so gentle as to be above presenting "the Jews" as "Christ killers." Children's Bibles are peculiarly susceptible to atrocious interpretations because they paraphrase Scripture.

Of course, that was 1896 and this is 1993. Auschwitz taught us things Vincent could not have imagined. In those ashes we saw where such anti-Jewish rhetoric, found in the Gospels and intensified in later preaching and classroom interpretation, has led us. Or have we?

Word Incorporated published the *International Children's Bible, New Century Version* in 1988. It is advertised as "truly the only Bible kids can

Not all agreed. There was a troubling aspect of the *International Children's Bible*. It is one thing to preserve the evidence of intra-Jewish conflict. The *ICB* version made the story more anti-Jewish than the original or other English versions.

For instance, the King James



read and understand!" The foreword for parents in the *International Children's Bible (ICB)* reminds them that "the most important time to build the foundation of faith is when your children are young." True.

James Dobson, the popular Christian psychologist, says, "We've looked for a trustworthy translation for children; and now we've found it.... The *International Children's Bible* is something to be excited about."

Version renders John 11:53: "Then from that day forth they took counsel together for to put him to death." The *ICB* paraphrase: "That day the Jewish leaders started planning to kill Jesus."

The Authorized Version of John 19:6: "When the chief priests therefore and officers saw him, they cried out, saying, 'Crucify Him.'" The *ICB*: "When the leading priests and the Jewish guards saw Jesus... shouted, 'Kill him on a cross!' (Jewish guards?)."

The Authorized Version of John 19:15: "But they cried out, 'Away with him.'" ICB: "The Jews shouted, 'Take him away.'" Evangelical scriptural fidelity—the foreword says this is not a paraphrase—ain't what it used to be.

Worst of all were the *International Children's Bible* subheadings. Matthew, Mark, Luke, and John were not big on subheadings, but the *International Children's Bible*, like other children's Bibles, has subheadings. Subheadings not only help young readers to find their way through the Bible, they are also a means of interpreting (and misinterpreting) Scripture.

The ICB subhead for Matthew 23:15-22 is "Jewish Leaders Try to Trap Jesus"; John 7:32-36, "The Jews Against Jesus"; Acts 9:23-25, "Saul Escapes from the Jews."

Irvin J. Borowsky, chairman of the American Interfaith Institute and a national leader in the search for mutual understanding among Christians and Jews, wrote to Word Incorporated saying that the *Children's Bible* was "misstated, virulent and offensive." It appeared to be Bishop Vincent and *Mother's Bible Stories* all over again.

Borowsky told Word that it would take little effort to avoid these defamatory subheadings. Why not "Jesus Denounces Some Insincere Teachers"; "The Officers Try to Arrest Jesus"; "Some Leaders Do Not Believe in Jesus"; "Paul Escapes a Plot Against Him"?

Said Borowsky: "Try and exchange the word 'Christian' for 'Jew' in the ICB's subtitles and, at minimum, you would be accused of 'Christian bashing.'" See how it feels to be on the other side of the subtitles?

Interpretive blunders can be avoided—indeed, other recent Bibles have done so. Realizing our sins against Jesus' family, some publishers have produced children's Bibles that teach our children better than most of us were taught. Two of my favorites are *The TAIZE Picture Bible* (Fortress, 1968) with its bright illustrations and its text

adapted from *The Jerusalem Bible*; and *The Children's Bible* (Golden Press, 1965), with more traditional illustrations and a very readable text.

*The TAIZE Picture Bible's* subheading for some of the above-mentioned passages: "Pilate Questions Jesus," "Jesus Is Executed As a Criminal," and "Jesus Is Arrested." Rather than point to "the Jews," *The TAIZE* uses terms like "the crowd" or "the leaders."

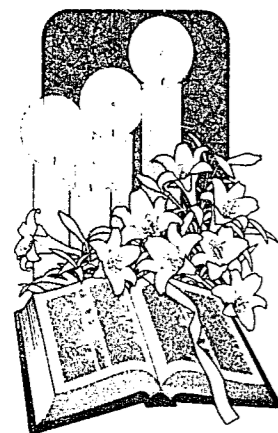
Likewise, *The Children's Bible's* subheadings are sensitive to Jewish-Christian relations: "The Trial," "Pilate Gives Way," "Jesus Is Crucified," "The Crowd Mocks Jesus." Perhaps this sensitivity comes from *The Children's Bible* three-member editorial board, which included Samuel Terrien of Union Seminary and Rabbi David H. Wice of Philadelphia.

This Bible story has a very happy ending. To the great credit of Word's editorial staff, they listened to Borowsky and others. Word's executive vice-president, Byron Williamson, asked his translators to heed Borowsky's complaints.

Word has a process of evaluating its published biblical material, Williamson says, so it can still change its texts for upcoming editions. New versions of the ICB will put the subhead "To Pay Taxes or Not" in place of "Jewish Leaders Try to Trap Jesus." Rather than "The Jews Try to Arrest Jesus," it will say, "The Leaders Try to Arrest Jesus." Instead of "The Jews Against Jesus," it will read "Jesus Is Rejected."

Bravo, Word. Now the *International Children's Bible* is something to be excited about. *SR*

*William H. Willimon is dean of the chapel and professor of Christian ministry at Duke University, Durham, N.C. Reprinted by permission from Explorations, Vol. 7, No. 1, 1993. Published by American Interfaith Institute, Philadelphia, Pa.*



## National Bible Week

New York, N.Y.—The interfaith Laymen's National Bible Association provides resource packets to any civic, fraternal, or religious group desiring information and materials for sponsoring a local Bible Week (November 21-28, 1993) observance.

Samples of posters, Bible reading guides, and other non-

sectarian literature are enclosed and can be requested in quantity, free of charge. A \$5 donation for shipping is requested.

Write to Laymen's National Bible Association, 1865 Broadway, 12th Floor, New York, NY 10023-7503, or telephone (212) 408-1390.



Women's Society page by Charlotte Chroniger

## Diary of a Bible

"The B-I-B-L-E, yes, that's the book for me! I stand alone on the Word of God, the B-I-B-L-E!"

Whenever I sing that chorus, or hear the children singing it, I am reminded of the exciting Scripture memory program we had in my home church in Iowa. When we learned a Bible passage or a particular set of theme verses, we were given a special badge or picture to place on our "Sword of the Spirit."

It was a challenge to keep up the weekly memorization, but seeing the awards multiplying on our sword was a great motivational factor.

I can't say that I remember all the verses I memorized as a child, but many of them have stayed with me. Sometimes a verse will come

back to me and give me the encouragement or hope I need for a particular situation.

If I spent more time memorizing the Scriptures, I would have a vast resource of strength and power, as well as a defense against the devil's tactics as he tries to make me stumble in my Christian faith.

Too often our Bibles don't see enough use, as is illustrated by the following monthly "Diary of a Bible":

### January

A busy time for me. Most of the family decided to read me through this year. They kept me busy for the first two weeks, but they have forgotten me now.

### February

Clean-up time. I was dusted yesterday and put in my place. My owner did use me for a few minutes last week. He had been in an argument and was looking up some references to prove he was right.

### March

I had a busy day the first of the month. My owner was elected PTA president and used me to prepare a speech.

### April

Grandpa visited us this month. He kept me on his lap for an hour, reading from

John. He seems to think more of me than some people in my own household.

### May

I have a few green stains on me. Some spring flowers were pressed in my pages.

### June

They stuffed me full of newspaper clippings—one of the girls was married.

### July

They put me in a suitcase today. I guess we're off for vacation. I wish I could stay home. I'll be closed up in this thing for at least two weeks.

### August

Still in the suitcase.

### September

Back home at last. I have a lot of company. Two women's magazines and four comic books are stacked on top of me. I wish I could be read as much as they are.

### October

I am sitting in the center of the coffee table. I think the pastor is coming for a visit.

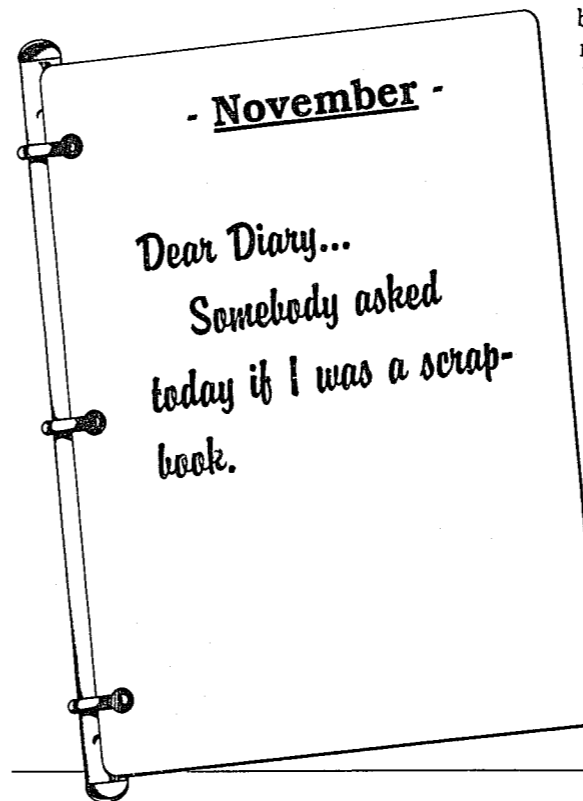
### November

Somebody asked today if I was a scrapbook.

### December

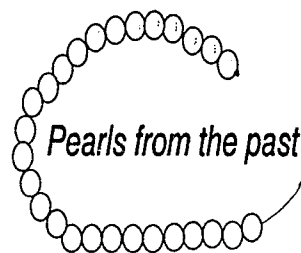
The family is busy getting ready for the holidays. I guess I'll be covered up under wrapping paper like last year.

May each of us begin a new effort to hide God's Word in our hearts and minds through consistent Bible reading and study. We will find strength and encouragement and hope in the Scriptures. And we will find a defense against the devil and his army as they attempt to make us stumble and fall. *SR*



- November -

Dear Diary...  
Somebody asked  
today if I was a scrap-  
book.



## A Call to a medical ministry

by Don A. Sanford, historian

A collection of various clippings and notes from Mrs. Hugh Whitford of North Loup, Neb., was forwarded to the Historical Society. It contained a letter from Dr. George Thorngate, answering the question concerning his call to the medical missions. I believe it needs to be shared with those who knew "Thorn," as well as with those who did not.

21 June '54

Dear Bird,

It is a little hard to define sharply the experiences and influences that, taken together, cause a person to decide that he has been "called" to do something, and further to decide that it is God who has done the calling.

I faintly remember when I was very young, and my grandfather and grandmother—Uncle Johnnie and Aunt Metta Babcock—still lived in North Loup, that there were some comments about the probability that George would be a preacher. As I got older, I disliked this idea very much. Nevertheless, when I went to college at Milton [Wis.], it was understood that it was the first step in my preparation for the ministry. My grandmother Babcock was much pleased by this prospect.

During all of my college years I studied with this in mind; although I must confess, I didn't have a very clear picture of myself as a preacher. But I did want to do God's will for me, and I did want to be of some kind of service to people.

While in college, I spent three summers with quartets on evange-

listic campaigns. The men with whom I had close association during those times, and the contact with people—some of whom were searching for spiritual strength and some of whom were indifferent or even antagonistic—brought to me a crystallization of my theology.

I felt that service to people was a very important part of God's plan for me. Somehow, I thought, that could be worked into the job of a minister. (I have seen it carried out by many A-1 ministers since then, and have realized that it has always been a large part of the activities of those who preach and follow Jesus.)

At one time I attended a YMCA camp and came into rather close contact with a missionary doctor, in America on furlough. His stories of medical service in a Christian mission in Korea thrilled me. But I was slated to become a minister, so I did not let my imagination run along on that line.

Nevertheless, I didn't go to theological seminary after graduating from college, but instead took a position as athletic coach and teacher at Salem College.

Then came World War I. I signed up for military training and spent the time before being called up as a student pastor at Welton [Iowa]. I enjoyed this experience very much, but I'm afraid it gradually came over

me that I had a long, long way to go before I could ever become an acceptable preacher—although I wasn't so bad at pitching hay.

Two years as a doughboy helped to clarify an idea I had had for some time: I would go to medical school, then offer myself as a medical missionary. I wanted more than ever to be in Christian service, but I was certain God didn't want me to be a minister. My call to be a doctor was clear: a medical missionary.

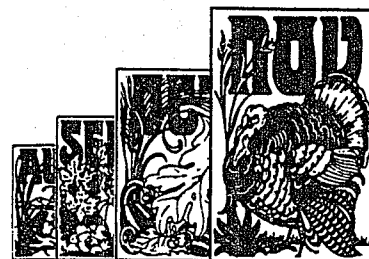
I entered medical school. The way was opened for me by God's hand all along. Helen and I were married. She felt as I did about Christian service.

There was a place to work in China. We went out. It was glorious fun. We were able to bring some relief from suffering to needy people, and we had the wonderful good news of Jesus' way to tell and to show by what we did.

Of course I never lived up to the highest possibilities of a medical missionary, but I knew I was called of God to be one. **SR**



Dr. George Thorngate (1893-1991), with his wife, Helen. The Thorngates served the SDB Missionary Society in Liuho, China, and in Shanghai from 1924-32, and from 1938-43. George was interned by the Japanese for over a year during World War II, and returned to Shanghai in 1946. He returned to the U.S. in 1950.



# SR Almanac

Where we  
have been...

### One year ago—November 1992

Conference sermons by Pastor John Bevis and Jim Ayars presented.

Baptist women gather in Phoenix, Ariz., for the North American Baptist Women's Union.

"Pearls" column looks at the history of the Newport, R.I., SDB Meeting House.

Memphis, Tenn., church enters new phase of public ministry.

Robe of Achievement recipient, Myrna Cox, highlighted.

Allegheny Association (N.Y.) sponsors county fair booth.

The Hope Church in Philadelphia, Pa., celebrates 10th anniversary.

### Five years ago—November 1988

Special historical issue focuses on SDB relations to Communion and higher education.

Matthew Olson resigns as Director of Youth Ministry to begin seminary; Kevin Butler named as new Director of Communications.

Youth photo contest winners announced in *The Beacon*.

Auction and fun fair held at Riverside, Calif., future church site.

Battle Creek, Mich., church involved at county fair.

New branch group spawned from Charleston, S.C., church.

### 10 years ago—November 1983

Christian Education pages feature family worship plan for Advent.

Senator Jennings Randolph honored for his service to the Baptist Joint Committee on Public Affairs.

Report of Pastor Lawrence Watt's ordination in White Cloud, Mich.

Associations held at Mid-Continent and North Central.

Leland Bond receives license to preach in Lost Creek, W.Va.

*Beacon* looks at Conference and Pre-Con youth activities.

### 25 years ago—November 1968

Pastor Elmo Fitz Randolph guest-edits special Sabbath theme issue.

Missionary worker to Jamaica, Courtland Davis, passes away October 29.

Rev. Elizabeth Fitz Randolph presented the Robe of Achievement at the Alfred, N.Y., church.

Leon Lawton accepts call to Denver, Colo., church. Missionary Society adopts new constitution and by-laws.

Ten SDB delegates attend Continental Congress on Evangelism, held in Washington, D.C.

### 50 years ago—November 1943

"Missions" column lifts up "Men and Missions Service," emphasizing the importance of laymen in missions.

Ahva J.C. Bond, Dean at the School of Theology in Alfred, reflects on the dire need to study doctrine and SDB beliefs.

Ad promotes *China Letters*, a 278-page book by SDB missionary Dr. Rosa Palmborg. Cost is \$2.00 postpaid.

Board of Christian Education discusses the need for an executive secretary to "carry on the program of the board among our churches."

Corresponding Secretary and SR Editor Herbert Van Horn reports on his trip to the northwestern U.S.

Rev. Lester Osborn invited to the School of Theology to speak on evangelism. Copies of the lectures made available.

...where are we headed?

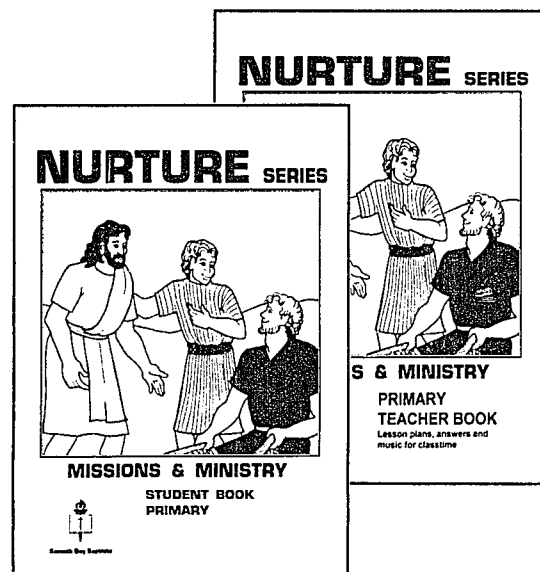
Pray—

- with thanks for our American heritage
- for the witness of local churches
- for the SDB Board of Christian Education
- that our young people remain strong in the Lord
- for local church leaders
- for our government and schools
- for true Sabbath conviction and practices



## MISSIONS & MINISTRY NURTURE SERIES for Primary Sabbath School children

Dede Mackintosh, *editor*  
RuthAnne Peil, *graphics & layout*  
Victoria Burdick, *photography*  
Lannette Calhoun, Ralph Mackintosh, Jane Mackintosh, *contributors*



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**FOCUS**  
on Missions

## Needed: Light-weight clothes

by Kirk Looper

When I was in Kenya last year, I was amazed by the condition of the clothing that some of the people wore. It was threadbare, faded, and torn.

Nevertheless, they continued to wear those tattered clothes because they couldn't afford anything better. When I left the country, I wanted to leave them *my* clothing.

Since then, I've thought about all of the clothes we Americans take to re-sale shops and even to the dump. We have our rummage sales, and then we discard the garments that don't sell. And it's clothing that may have been worn less than a dozen times; clothing with not a thread out of place.

This past year, the Missionary Society has sent over a thousand dollars worth of clothing to several of the Conferences in Africa. (Since the import duty on the clothing was minimal in most cases, this cost the Society just a few hundred dollars.)

If this is a ministry your church might be interested in, the Missionary Society will supply addresses and instructions. Many of our African churches could use clothing to pass out to their members. Anyone reading this article can collect used lightweight, summer clothing and mail it to one of our churches to help in their outreach. Please consider this project.

The growth of our foreign field churches is exciting. I was unaware of the actual possibility of church growth until I visited Africa and Indonesia this past October.

I thank God for the opportunity to view, firsthand, people who are will-

ing to sacrifice their safety—and what little freedom they have—to meet and worship God. It is good to be a part of such dedication. We sacrifice so little in the United States, and we take so much for granted!

Pictured below is the Mufukushi SDB Church in Zambia. It is a small church, constructed of poles and grass. How comfortable would *you* feel meeting most of the Sabbath in such a structure?

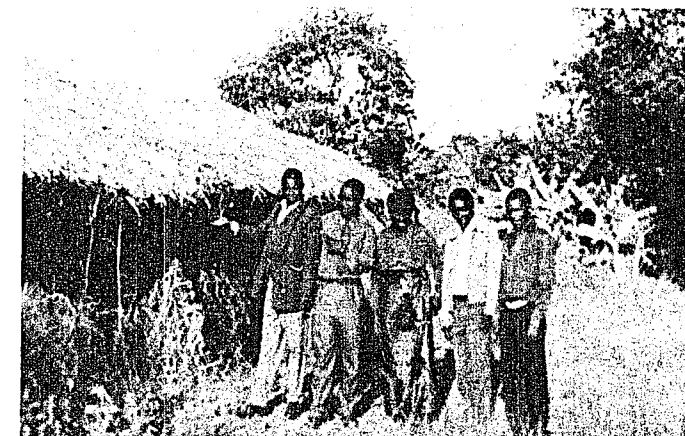
You may believe that the building simply reflects the culture, and therefore is justifiable. However, I can tell you that the people who meet in these facilities have plans and wishes just like the people in the United States. They dream of a structure with brick walls and a metal roof. Pride in *where* you worship brings about pride in *what* you worship. Evangelism is greatly affected by the appearance of the meeting house.

Please pray for our Christian brothers and sisters who meet in temporary structures. Pray that they may

soon find ways to worship in more permanent structures and better facilities.

Also pray for those who meet without government permission; for the medical needs in so many countries; for the outreach programs of all of our churches; and for the work done by our foreign pastors as they minister to the unreached peoples in their respective countries. And please pray for those religions that have missed the one true God and the Savior—supplied by Him for our salvation, through the forgiveness of our confessed sins. **SR**

*Many of our African churches could use clothing to pass out to their members.*  
*Anyone can collect used lightweight, summer clothing and mail it to one of our churches to help in their outreach.*



Showing off the Mufukushi SDB Church in Zambia (left to right): Pastor Mukumbo, Pastor Mkwandawire, Deaconess Maidoni, Deacon Kafakolo, and Pastor Mofya.



# the BEACON

Produced by the Youth Committee of the Board of Christian Education  
For and by members of the SDB Youth Fellowship November 1993

## Give Thanks

by Susie Butts

November is a month where most of us begin to look forward to things. Winter is beginning to set in, and the snow is finally starting to stick. Christmas is on its way, and we're picking out presents for our family and friends.

But the month of November is most famous for Thanksgiving. For many of us, Thanksgiving boils down to a couple days off from school, and a big fancy dinner with relatives we haven't seen in a while.

I believe that this special holiday should mean much more than that. For Christians, it should be a time to thank God for all of His many blessings.

Thank God for family, for parents who support and encourage us, for brothers and sisters who share the fun times and frustrations of growing up. (They also give us someone to scream at when things get really bad.)

Thank Him for friends. A true friend is a gift from God. Let's count our blessings when we find those who truly strive to understand and love us as we are. Sometimes it seems to take forever to find them, but they're out there.

Thank the Lord for our church. Thank Him for the people who strengthen our faith, give us hope, and encourage us as we seek to walk with God. Thank Him also for our pastor who each day strives to lead the congregation in the footsteps of Jesus.

Thank God for the Bible. Some of you (if you're like me) may have two or three different versions. But think of all the countries in the world where it is nearly impossible to obtain even one Bible for each person. Remember to thank God for His Word, and how easily accessible it is.

Thank Him for freedom: freedom to worship Him, to practice our faith as we choose, to read our Bible, and to talk with Him when-

### Beacon articles needed

Write us about your witness or your Youth Fellowship. Send us your poems, stories, and other items of interest to Seventh Day Baptists across the nation. Mail your copy to *The Beacon*, Seventh Day Baptist Board of Christian Education, P.O. Box 115, Alfred Station, NY 14803.

ever we want to. Many Christians do not have this liberty, and risk their lives every day as they try to live out their personal commitment to Him.

Thank the Lord for His Sabbath. Thank Him for recognizing our need to stop and relax, and for giving us a special day each week to just take a break from our hectic world, and spend time with our Heavenly Father.

But thank God most of all for giving us the opportunity to be His children. Our God is not an aloof God who cares nothing for His creation. He is a loving God who cares for each one of us as an individual, and desires a relationship with us. Thank Him for Jesus, His most awesome gift.

So, as Thanksgiving draws nearer, let's try to remember its true meaning, and take time to thank the Lord. "Give thanks in all circumstances; for this is the will of God in Christ Jesus for you" (1 Thess. 5:18).



### The President's Page

## Knowing and doing God's will

by Leon R. Lawton

God really is at work within you. He knows all there is to know about you. Psalm 139:3 says of Him, "...you are familiar with all my ways." And in Matt. 6:8, "...for your Father knows what you need before you ask Him."

The Apostle Paul, after meeting the Lord on the road to Damascus, was told by Ananias, "The God of our fathers has chosen you to know His will and to see the Righteous One and to hear words from His mouth." Later, in writing to the Colossians (1:29), Paul testified, "To this end I labor, struggling with all His energy, which so powerfully works in me."

God does work in us (see Prov. 16:9; 1 John 4:12; John 14:17-20).

People come to recognize, as did Paul, God's work in their lives even when they are His enemies and do not walk in His way. As His children, we see His hand at work in our lives even more.

### God is helping you want to obey Him: Knowing!

Proverbs 2:6 says, "For the Lord gives wisdom, and from His mouth come knowledge and understanding."

We can know what is best, and have the understanding necessary to know and do His will, because He promises it and has shown it to those seeking it through the centuries. (Note Prov. 19:21; 20:24; 21:2,3.)

When Paul met Jesus, he asked, "Lord, what would you have me to do?" Later Paul knew God's leading in his missionary journeys and ministries. Knowing God's will is more than just "repeating" the Lord's Prayer, but an earnest request to know His leading.

It is not that we do not know much of God's will for our lives! The Moral Law of commandments is very, very clear. And, as we walk

with the Lord, He does help us understand—through His word, through His servants (in word and in print), and through many circumstances—the way we ought to walk, the decisions we should make, the actions we need to take.

### God is helping you want to obey Him: Doing!

Isn't it wonderful God does not just say, "Here it is: My will. DO IT!" He knows our "frame," and that we do not have the inner spiritual, moral, or physical strength to

### Knowing God's will is more than just "repeating" the Lord's Prayer, but an earnest request to know His leading.

accomplish His way. Thus, Paul clearly spoke (in our theme verse) from personal experience and from God's leading, "For God is at work within you, helping you want to obey Him, and then helping you do what He wants." (Phil. 2:13 TLB).

While knowing is important, Jesus preached that doing is more so: "Not everyone that says to me, Lord, Lord, will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven" (Matt. 7:21).

Again, when faced with his immediate family, (Matt. 12:50) He replied, "For whoever does the will of my Father in heaven is my brother and sister and mother." Luke 8:21 records His words: "My mother and brothers are those who

hear God's word and put it into practice." Paul, in writing to the Romans (2:13), clearly states: "For it is not those who hear the law who are righteous in God's sight, but it is those who obey the law who will be declared righteous."

Doing is vital! Please take time to read James 1:22-25.

The indwelling Christ and Holy Spirit help the believer to accomplish God's will as we are obedient. We are not given a full understanding of the future, but the Psalmist testified, "Your word (O Lord) is a lamp to my feet, and a light for my path" (Psa. 119:105).

A lantern or flashlight just gives the sight for the next step. That is the way we are to walk as Christians each day. Each step is made clear so it can be taken. And then, another step is shown. If we follow carefully, we can do His will because of such leading. Even better than a lantern or flashlight, the indwelling Spirit gives us knowledge and confirmation as we follow God's way.

Our special Bible study book will be Ephesians, where it speaks about the will of God at least five times. We need to understand this truth in its context—in Ephesians, in the New Testament, in the whole Bible.

We also need to seek and understand personally what God's will is for my life; for my family; for my church; for people in general; for our society and nation; for His world. And, as these are seen, then we need to relate personally to them—doing what we know to be His will! **SR**

Prayer: "Search me, O God; and know my heart; test me and know my anxious thoughts. See if there is any offensive way in me, and lead me in the way everlasting."

## Surprise in Ashaway!

### Pastorate appreciated and anniversary celebrated

At our July 24th worship service in Ashaway, R.I., the Rev. Harold King greeted us by saying that he was glad to be back from serving at Junior Camp. But he probably did not think that this day would be as exciting as the previous Sabbath.

Surprise! Following worship, Pastor Harold and Kathi were guests of honor at an Appreciation Day lunch and program. This was followed by a 25th Wedding Anniversary party for the Kings.

The Rockville (R.I.) congregation canceled their regular afternoon service to join in the festivities. Kirk Looper served as master of ceremonies. We had a happy time of remembering the four years that the Kings have been with us and why we love them so much.

Four years ago, the church had given up hope of having a full-time pastor. Then the Lord called Pastor King into the pulpit, and many good things have happened since. Harold's Bible-based sermons help us to better understand God's Word, and attendance has increased. Under Pastor Harold's encouragement, we have hosted several denominational meetings, and

we are currently participating in MORE 2000 (the denomination's Mission of Revival and Evangelism).

The Kings have done many "extras," such as cleaning out years of unsightly accumulation of "stuff" in the meeting house basement. They have revived *The Call*, a bimonthly paper, and they do most of the work in publishing it. We like Kathi's singing and Pastor Harold's pruning talent, his dishwashing skills, and his willingness to help at our flea markets and bake sales. There is even evidence in the parish house that the Kings are handy with paint brushes.

Following the words of appreciation, we formed a circle and joined hands as we all sang, "Blest Be the Tie that Binds."



The Rev. Harold and Kathi King of Ashaway, R.I.

Westerly (R.I.), and Waterford and Middletown (Conn.) folks came for the anniversary celebration, bringing plates of delicious cookies. There were large poster-sized pictures of the honored couple, a beautiful wedding cake, gifts, a money tree, and lots of picture taking. Rev. David Taylor played his accordion, led in the singing of favorite hymns, and told stories.

We praise God for bringing Pastor Harold and Kathi to us. *SR*

## Graduation T.I.M.E. in Toronto

by June Williams

Sabbath, September 11, 1993, was a very special day in the life of our Toronto, Ontario, church.

The service was called to order with the singing of the hymn, "Be Silent, the Master Is Here." Our pastor, Herlitz Condison, then gave the opening prayer, and a welcome was extended to all.

We were blessed by the presence of Pastor Rodney Henry, Director of Pastoral Services. His sermon,

"Strength, Courage, and Obedience," was taken from Joshua 1:1-9.

He encouraged us, as individuals and as a church, to move forward. Why? Because we have been given the good news of God, and also a good plan. The good news is that as He was with Moses and Joshua, so He will be with us.

Following the sermon, Pastor Henry conducted a graduation ceremony on behalf of Pastor Condison. Herlitz has been a stu-

dent in the Training in Ministry and Extension (T.I.M.E.) program for the past four years. His hard work and dedication, including sacrificing his personal time spent with family, has paid off quite successfully. The church showed its appreciation with enthusiastic applause as Pastor Condison received his certificate.

We give God thanks for His presence with us. He has been a great source of blessing. *SR*

## Wild, wet summer of ministry

This year's group of Summer Christian Service Corps (SCSC) workers ministered in five separate projects in the East and Midwest. They toiled in quite a mixture of situations—and weather!

SCSC Committee Chairman Jan Bond provides this overview.

Introducing Team "CROWN": "We do it to get a crown that will last forever" (1 Corinthians 9:25).

Team "Confidence," Battle Creek, Mich. (Hebrews 4:16)—Robert Crane, Rhode Island, and Nicole Peters, California.

This team found themselves sleeping out under the stars with 32 senior campers—quite an interesting experience! They answered a lot of questions about Christianity, as very few of the campers knew the Lord. Hiking, canoeing, and basketball kept this active team going. Robert and Nicole looked with *Confidence* to the throne of grace, and found it in a time of need.

Team "Reckoning," Milton, Wis. (Isaiah 10:3)—Erin Burdick,

California, and Heather Van Horn, Nebraska.

Erin and Heather spent four weeks at Camp Wakonda. A variety of mosquitoes, toads, and frogs kept them busy, along with lots of active

soul. They co-directed the musical, "Mission Accomplished," which was a great success! Lora and Leah shared their love of the Lord wherever they went, both in word and music. Being *One* with the Lord

### Seeing children commit and recommit their lives to Christ made it all worthwhile!

campers. Seeing children commit and recommit their lives to Christ made it all worthwhile! Painting and working at the SDB Center in Janesville gave a little variety to their project. On the day of *Reckoning* they know Who they will turn to.

Team "One," North Loup, Neb. (Ephesians 4:4-6)—Lora Dickinson, New Jersey, and Leah Martin, West Virginia.

The team spent one week getting ready for camp, then were counselors for three weeks at Camp Riverview. Rain, puddles, and more rain dampened the body but not the

proved to be a strong point for this team.

Team "Whisper," Westerly, R.I. (Job 26:14)—Tanya Henry, Wisconsin, and Heather Spaur, Ohio.

One week camping in tents—another new experience. Tanya and Heather shared their love of the Lord with the campers, and experienced some first-time commitments to Him. Basketball and volleyball were big hits at Senior Camp for the group of committed Christians. They painted a church bathroom and worked with the Senior High Youth Group. Trips to area attractions rounded out their summer. "How small a *Whisper* do we hear of Him! But the thunder of his power, who can understand?"

Team "Niké," Shiloh, N.J. (Psalm 21:1)—Tanya Bonser, Minnesota, and Kim Baker, Michigan.

The first week of Bible School meant costumes and acting for one worker, and Resource Center teacher for the other. This team found heat (100 degrees plus) and humidity (95% plus) and 48 senior campers quite a challenge. Two more weeks with lower heat and humidity (and fewer campers) were much appreciated. High school volleyball games and children's game times kept Tanya and Kim busy. "How great is his joy in the victories (*Niké*) you give." *SR*



1993 SCSC teams and local directors (l. to r.). Front: Nicole Peters, Kim Baker, Leah Martin, Heather Van Horn, Lora Dickinson. Middle: Robert Crane, Tanya Henry, Erin Burdick, Tanya Bonser, Heather Spaur. Back: Joyce West, Helen Goodrich, Linda Dickinson, Brenda Palmer, Elise Walker.

## A "grand" event at Camp Joy

by Dorothy Parrott

What an experience—spending two days and two nights with my two grandchildren, and with eight other grandchildren and their grandparents!

Camp Joy in Berea, W.Va., was the scene for the first Grandparent/Grandkid retreat on August 24-26.

The first thing that comes to mind was our sleeping arrangement. Each family had their own room with bunk beds. It was a different feeling of closeness—in both ways—that I had not experienced with these grandchildren, even though I had been with them often. (I was reminded of Family Camp in Arkansas many years ago with two other grandchildren, now grown.)

The devotional periods were impressive. One, we grandparents did *for them*; one, we did *with them*; and one, they did *for us*. The one we did together was at North Bend State Park.

The story times and the learning of the Ten Commandments were very well presented with effective aids by Linda Graffius. She had the children's undivided attention as she read the adventures of Rocco the raccoon and his wonderful master. When Rocco stayed close to his master, things went well. Even when he went other ways and things didn't go so well, he was always welcomed back and assured that he was loved.

And who couldn't have fun with music led by Mary Jane McPherson! "Cast your burdens" (both arms swung to the side) "on Jesus" (index finger pointing up) "for He cares" (arms across chest) "for you" (one arm swinging wide to indicate everyone). "Super Soap" and others were sung enthusiastically.

Oh, the fun times! I didn't arrive at camp in time for the wild "P.C. Ball" game. The video showed what

a good time everyone had. I also missed the walk across the swinging bridge to visit the "Berea Mall," and the walk to the river. (Too hazardous for this *elderly* grandmother.)

I did get in on the water relay and filling the barrel (which was full of holes) with water. Every child was soaking wet, and I think every grandparent was not far behind.

Words cannot express the fun on the waterslide! This was made by rolling some plastic down the hill, then running water from the hose and adding a detergent. No one wanted to quit. No grandparent tried it, but this one wanted to!

Pastor Chuck Graffius must have been a kid once himself as he had organized these fun times, the camp fire, and the stories. Do you know the best way to get peanut butter off the roof of your mouth?

David Fox and Chuck Meathrell brought us the news of the world, including the account of several disastrous events, by way of "CJ (Camp Joy) News." I predict someday that I will hear on national TV, "This is Chuck Meathrell signing off for --- News."

This account would not be complete without complimenting the cooks, Margaret Allen and John Nagel. The food was nutritious, delicious, and always on time. They balked at cooking the clam (or whatever it was!) that Brittany brought back from the river.

Besides my own grandchildren, I now have eight other little friends: Jessie and Jasmine, Brittany and Brandon, with Grandma Beth and Grandma Lois; Peter, David, and Gavin, with Grandpa Clayton and Grandma Lee; and Gabriel, with Grandpa Chuck.

The final activity was for the grandchildren to draw pictures of their grandparent(s).

This is your camp reporter, Grandma Dorothy, signing off. *SR*

## They shared their gifts

by Seili Bond

The New Auburn, Wis., and Dodge Center, Minn., SDB Churches came together for their Semi-Annual Meetings, held in Dodge Center on September 25-27. Althea Rood, former Conference President and wife of Pastor Dale Rood, served as the very capable president.

The usual meetings contained an added dimension with a seminar on the Motivational Gifts. Naomi Mohr presented her talks on Sabbath Eve and Sabbath afternoon for a total of seven hours, including breaks. We experienced warm Christian fellowship and a spiritual "feast."

The Sabbath morning service was a time of praise and testimony. The seminar classes were well attended by others from the community, as well as our own

church attendees. It taught us how to discern our gifts, understand other people in our lives, eliminate conflicts, and find our place in our church. Those attending were truly blessed.

On Sabbath night, we had an enjoyable talent show with puppets, skits, comedy acts, and singing. Jackie Neher and her sidekick, Marcy Payne, announced the different acts, interspersed with jokes. Rob Appel surprised us with his talent for mimicking well-known TV and radio personalities. What a great family program this was!

Meetings concluded on Sunday with a business session presided by Althea Rood, and Karen Payne serving as the secretary. Pastor Dale Smalley had a very challenging devotional on the importance of Christians praying. *SR*

## Yearly Meeting held at Newport

by Don A. Sanford

Seventh Day Baptists from Rhode Island and Connecticut gathered at the old SDB Meeting House in Newport, R.I., for the New England Yearly Meeting on Sabbath, September 25, 1993. The sermon, "Inheritance," given by Kirk Looper, Executive Vice President of the Missionary Society, was very appropriate for the setting. The Meeting House was built in 1729 for the first Seventh Day Baptist church in America, founded in 1671.

Pastor David Taylor of the Pawcatuck Church in Westerly, R.I., led in the singing of some old hymns, accompanied on his accordion. Pastor Harold King, of the Hopkinton Church in Ashaway, R.I., conducted the worship service. It included a children's message given by Vivian Looper, and communion led by Conference President Leon Lawton (pastor of the Waterford, Conn., church) and Pastor Taylor.

It seemed particularly meaning-

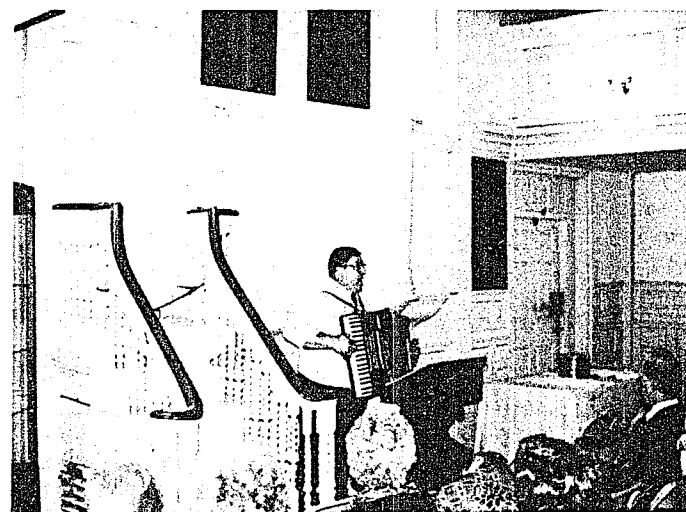
ful to share in the communion service in this spot. It was the issue of sharing the communion which caused two Sabbathkeeping couples to separate from the Baptist Church of John Clarke.

Following the service in the old church, the Yearly meeting adjourned to the more spacious quarters of the United Baptist Church (John Clarke Memorial) for dinner and a business meeting. A slide presentation by the SDB Historical Society, featuring the history of the old Meeting House, was presented just prior to the business. Among the actions of the Yearly Meeting was a vote to join the Newport Historical Society. The Newport Society has, since 1884, owned and preserved the Seventh Day Baptist/Sabbatarian Meeting House as one of the priceless architecturally significant structures in New England.

Visitors to the meeting included Calvin Babcock, Acting Executive Secretary of General Conference, and Rev. Charles Graffius, director of the Senior Saints. Chuck surveyed the building for a possible Senior Saints project in the near future. Also attending were Don and Ilou Sanford of the SDB Historical Society, there to research for a writing assignment on the history of the Newport SDB Church. *SR*



New England Yearly Meeting worshippers enjoyed the historic surroundings in Newport.

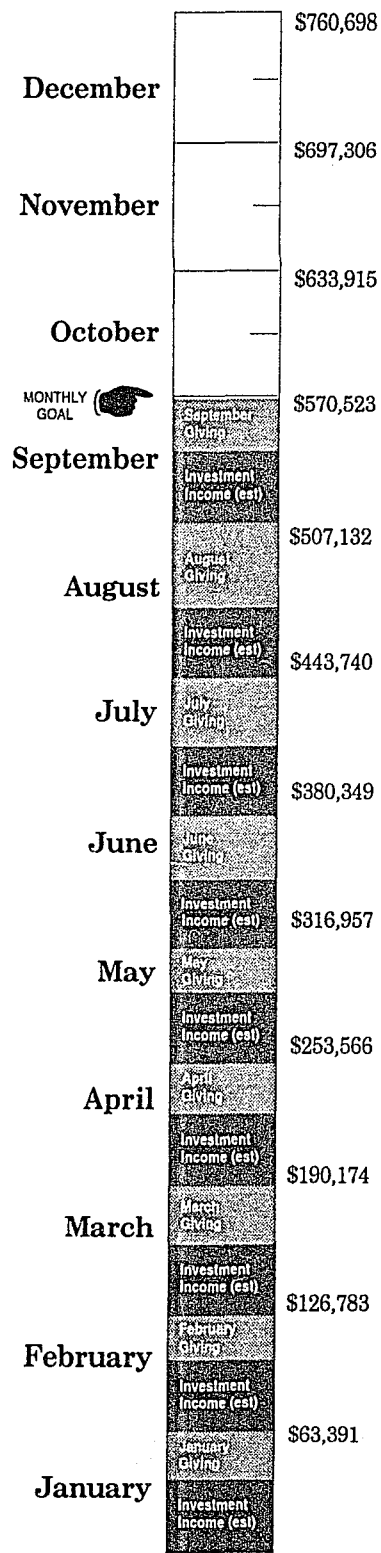


Pastor David Taylor leads hymns in front of the ornate staircase and pulpit of the SDB Meeting House in Newport.



Pastors Leon Lawton and Dave Taylor passing the communion elements to the deacons.





1993 income needed—\$760,698.  
 Per month gift income needed—\$27,783.  
 Total needed each month—\$63,391.50

## Look at my foundation (cont. from page 10)

Daytona. We are chaffing, to some degree, under the regulations that state, county, and municipal governments would put upon us. And we don't understand all of those regulations. Yet, as good citizens, we feel it is a responsibility to abide by the rules.

Sometimes a pastor, a Sabbath School teacher, a trusted Christian friend—perhaps it comes not directly from an individual, but perhaps through some Christian author's writing—reminds us of some area of the code. He or she serves as a "building inspector" for us, challenging us to get back and do it the way we ought to have been doing it all along.

And I think we can all agree that it's far easier to start over early than it is later on.

How about some of you ladies? Have you ever started to crochet an afghan or some project like that? When is it easy to decide that you really want to take out that bad mistake you made? As soon as notice it, right?

If it's down on the floor next to the hassock as you are curled up watching TV and doing—however you do that—with the hook, and you notice this spot way back down here, is this a good time to do that? Or is it a good time to tuck it under so no one else will notice it? "Well, Aunt Agatha's eyesight is failing; maybe she won't notice that one spot..." No, the time to make the correction is as soon as possible.

But not only are those challenges there as we think about reconstruction that we may need. There are also those benefits for us as wise builders.

I want us to remember the fact that the wind and the rain came on both houses. Have you thought about that? You know, there's so much of this "health, wealth, and good times" gospel around that we tend to overlook some of these

passages that tell us that the wise builder, as well as the foolish builder, went through tough times.

The storm was the same kind of storm; the wind was the same kind of wind; the waves crashed in the same manner. The only difference is that the well-founded house was able to withstand the strength of the storm.

In fact, I would go so far as to say that how we deal with the adversity that comes to us as Christians may be a far greater witness than going without adversity would be. How we deal with the tough times may say more to others about what we are, and who we are, and who Jesus Christ is to us—and who Jesus Christ could be to them—than the idea that we avoid all problems and smoothly sail off into the sunset with the violins fading next to us.

We can demonstrate the value and the importance of that foundation. We can demonstrate the value of that foundation far more effectively in the times of adversity, and in the times of storm, than we can in the times of ease and the times of gentle rain falling around us.

"How did you weather that?" the neighbor asks. "I can't understand how you could go through that."

And now, now is the time to say, "Come; take a look at my foundation."

The rest of the structure is what it is because the foundation is secure. We will be ready to face the storms because we have an *absolute assurance* that the house on the rock stood firm. And the life founded on Jesus Christ—the life using the foundation that Christ offers to *each* of us—will stand firm as well. *SR*

*From his message at General Conference. John Camenga pastors the Daytona Beach, Fla., SDB Church.*

## If God wrote an editorial in the daily newspaper...

...you'd read it, wouldn't you?

Today's biggest problems are thousands of years old. Poverty, addiction, discrimination. Sound familiar? The problems haven't changed because, down through the centuries, our hearts haven't changed.

Education didn't turn out to have the answers. Nor did science, technology, or politics. But the Bible can solve the world's problems because it alone has the power to radically change our hearts.

The goal of the Laymen's National Bible Association (LNBA) is to inspire regular reading and study of the Bible, and to nurture an appreciation of the Good Book's place in the history and culture of the United States. Toward that end, LNBA sponsors National Bible Week each year (the week of Thanksgiving).

First observed in 1941, National Bible Week is now widely seen as the corporate sector's interfaith response to the ills that have befallen the American people. After all, the Bible has healed untold millions of heart diseases—like loneliness, hopelessness, hatred, despair, and selfishness.

With your help, the goals of the LNBA and National Bible Week will be met in your community and throughout the nation. America will once again want to hear what the Author of Life has to say.

Four things you can do to observe National Bible Week:

1. Organize a breakfast, luncheon, or dinner to celebrate and officially inaugurate National Bible Week in your community. Invite all who are interested in the Bible and make it a time of fellowship around God's Word. Invite your mayor to

read his or her Bible Week proclamation. Consider honoring a local individual who has made an outstanding contribution to the Bible cause.

2. Arrange for the free distribution of biblical materials that help the uninitiated discover the wonderful message contained in the Bible. This nonsectarian literature—most is free—can be given out on the street, in bookstores, in houses of worship, any public place.

3. Conduct a poster contest for the youth of your community. Ask them to show what the Bible means to them.

4. Ask your mayor and governor to proclaim Bible Week in your city and state. Invite local leaders to attend the proclamation signings. Alert the media of the event.

(Source: Laymen's National Bible Association, Inc.) *SR*

### Births

**Proctor.**—A son, Chase Brian Proctor, was born to Bruce and Mary (Bond) Proctor of Mesquite, TX, on December 3, 1992.

**Wright.**—A son, Adrian Phillip Anthony Wright, was born to Caleb and Dian Wright of Toronto, Ontario, on July 9, 1993.

**Monaghan.**—A son, Christopher Allen Monaghan, was born to Richard and Rachelle Monaghan of Brownville, ME, on September 3, 1993.

**Fallon.**—A daughter, Miranda Jean Fallon, was born to Eric and Deanna Fallon of Westerly, RI, on September 6, 1993.

### Accessions

**Paint Rock, AL**  
*John Bevis, pastor*  
 Joined after baptism  
 Daniel Sutton

**Toronto, Canada**  
*Herlitz Condison, pastor*  
 Joined after testimony  
 Owen Lynch Jr.  
 Dalton Samuels  
 Julieth Crosse  
 Evelyn Taylor

**Tupelo, MS**  
 (Branch of Paint Rock, AL)  
*John Bevis, pastor*  
 Joined after baptism  
 Dianne Newsome  
 Myrtis Newsome  
 Randy Newsome  
 Rod Newsome  
 Rodney Newsome  
 Roger Newsome

### Marriages

**Lynch - Condison.**—Owen Lynch Jr. and Heather Condison were united in marriage on August 29, 1993, in Toronto, Canada. Pastor Joe Samuels of the Plainfield, NJ, Seventh Day Baptist Church officiated.

**Cruzan - Bennett.**—Mark George Cruzan and Donna Marie Bennett were united in marriage on September 25, 1993, at St. Alphonsus' Church in Hopewell, NJ. The Rev. Ralph W. Stansley officiated.

## Obituaries

**Whitford.**—Janet Louise Whitford, 78, a lifelong resident of Plainfield, N.J., died on March 14, 1993, at Muhlenberg Regional Medical Center, Plainfield.

She was born on August 9, 1914, the daughter of Dr. Otis Benjamin and Mabel (Crandall) Whitford. She was baptized on May 7, 1927, by the Rev. Ahva J.C. Bond, and joined the Plainfield SDB Church of Christ a week later.

Janet attended Wheaton College in Massachusetts, and then graduated from Parsons School of Design in New York City. She worked as a proofreader at the SDB Publishing House in Plainfield, and also at Tepper's Department Store and the Plainfield Book Shop.

She was active in the church for 66 years, serving as a choir member, Sabbath School teacher, and trustee. Janet also participated in the Women's Society and on the Fellowship Committee.

Survivors include one sister, Mary W. Lassen of Hackettstown, N.J., and several nieces and nephews.

A memorial service was held at the Plainfield SDB Church on April 3, 1993, with the Rev. Joe A. Samuels officiating. Burial was on May 5, 1993, in Hillside Cemetery, Scotch Plains, N.J.

**Twogood.**—Dorothy A. Twogood, 95, a resident of Nida's Evergreen Care Home in Salem, W.Va., died on June 20, 1993, at United Hospital Center, Clarksburg, W.Va.

She was born in Los Angeles, Calif., in 1898, the daughter of Ellis E. and Mary Pierce. Her husband, Archie Twogood, died in 1986.

Dorothy was a homemaker and belonged to the Riverside (Calif.) Garden Club, Salem Garden Club, and the Sierra Club. She was a

member of the Methodist Church in El Centro, Calif.

Survivors include one daughter, Shireen Hurley of Salem (with whom she lived on first coming to Salem in 1986); three sons, Donald of El Centro, Richard of Grants Pass, Ore., and Theodore of Anaheim, Calif.; 21 grandchildren, and 32 great-grandchildren. In addition to her husband, Archie, she was preceded in death by one daughter, Margaret Wetzel, and by one sister, Pauline Millar.

A memorial service was held at the Salem SDB Church on July 3, 1993, with the Rev. Dale D. Thorngate officiating. Dorothy donated her body to medical science.

**Klein.**—Verna Klein, 83, of Hazelwood, Mo., died on July 24, 1993, in her home.

She was born on June 27, 1910, in North Loup, Neb., the daughter of Charles and Mabel (Severance) Nelson. She was baptized on September 6, 1924, and became a member of the Milton, Wis., Seventh Day Baptist Church.

Before moving to Hazelwood, Verna lived in Elgin, Ill., from 1977 to 1990. She had been employed by Platt Luggage in Chicago before retiring, and had attended Willow Creek Church.

Survivors include three daughters, Elaine Kelly of Hazelwood, Bunny Matus of Arlington Heights, Ill., and Sandra Sadberry of Huntsville, Texas; one sister, Reva Stump of St. Paul, Minn.; two brothers, Erlo Nelson of Milton, and Nolan Nelson of Fredricksburg, Texas; eight grandchildren, and 13 great-grandchildren. She was preceded in death by her husband, Robert, in 1989.

Funeral services were held on July 28, 1993, at Laird Funeral Home, Elgin. Burial was in River Valley Memorial Gardens.

**Sung.**—Eling Sung, 92, died on August 11, 1993, at the Central Dutchess Nursing Home in Wappingers Falls, N.Y.

She was born on January 6, 1901, in Shanghai, China, the daughter of Mr. and Mrs. Waung. Both of Eling's parents died of typhoid fever, and she was raised by Dr. Rosa Palmburg, who was a Seventh Day Baptist missionary.

Eling married David Sung on July 11, 1926, in China. She was a former resident of Milton, Wis., where she was a teacher in the Milton school system before retiring in 1966. She was a member of the Milton SDB Church.

Survivors include her husband, David; one daughter, Rosaline Sung Wyuan of Wayne, N.J.; one son, Rodney, of Fishkill, N.Y.; five grandchildren, and one great-granddaughter.

Services were held on August 14, 1993, at the Roberts and Straub Funeral Home, Wappingers Falls, with the Rev. Timothy Wu officiating. Burial was in Poughkeepsie (N.Y.) Rural Cemetery.

**Smith.**—Vincent R. Smith, 69, a senior pastor of the Jamaica Seventh Day Baptist Conference, passed away on August 27, 1993, at his house in Higgin Town, St. Ann, Jamaica. He had been suffering for a short time.

Pastor Smith was an ardent and faithful worker of the Conference for more than 25 years, pastoring several churches during that period. At the time of his death, he was the pastor at churches in Blue Mountain, Cottage, Bowensville, and Lottery.

His wife, Mable, and five children are left to mourn his death.

Funeral services were held at the Higgin Town SDB Church on September 12, 1993.

# K E V I N ' S

## O R N E R

A new acquaintance and I were talking about "collections."

I listed my wife's collection of collections: menageries of patriotic items, watermelon items, teddy bears, Santa Clauses, quilts, children...

"What about you?" my friend wondered.

"Well, just come to my Center office, and you'll see!"

One peek through the office door and the secret is out. LIGHTHOUSES!

I mean, you've got your lighthouse pictures, postcards, paintings, and posters; you've got your lighthouse statues (porcelain, wood, ceramic, and pewter), magnets, key chains, and candy tins; you've got your lighthouse stationary, address

labels, rubber stamps, calendars, and wind chimes.

Why all these lighthouses? On a spiritual retreat last year, the Lord revealed some powerful insights to me while I was at Pemaquid Point Lighthouse in Maine. That picturesque sentinel (along with all other lighthouses) has taken on a special meaning—a visual, physical reminder of a memorable spiritual experience.

So, I was kind of bragging to my friend about my one-track mind of collecting, versus having several interests.

Wrong! I was confronted with the reality of another collection in my office and home—BIBLES!

I mean, you've got your KJV, RSV, TEV, NIV, NAS, along with newer versions of some of these; I've got my study Bible, my Open Bible, my chain-reference Bible, my one-a-day devotional Bible, my (now, larger print) pulpit Bible, my camping Bible, my traveling Bible, my Bible-to-match-the-pew-Bible Bible, my parent-gift Bible(s), my church-gift Bible(s)...

Then, if we add the concordances, commentaries, and helps—WOW!

If someone saw my collection and library, wouldn't they think this Book was important?

If they watched my life, would they think the same?

### New Lighthouse added to collection!

Besides the postcards handed to me at Conference (thanks, Cindy!), and the anonymous T-shirt sent to me from Rhode Island, I added one more lighthouse item to my shelf. But this one I got the old fashioned way: I earned it.

"Lighthouse Digest," a national monthly newspaper (seriously) devoted to lighthouse news (seriously), sponsored a word contest. They invited readers to find words of three letters or more hidden in the words, "Portland Head Light."

Paul Scherer writes about a recent advertisement. "Something new!" ran the ad. "Rainbow Bibles."

"The Book of Books in color. Bibles that are not solemn or forbidding but beautiful and appealing. Bibles that will be read so much more often because of their attractiveness. Three gorgeous colors; green cloth, blue leather, purple morocco, with gold edges."

Scherer adds his commentary: "It's a cheap if rather pathetic attempt to bolster the sales of a Book which, though never more useful than today, was perhaps never less used, never more widely sold and never more consistently unread."

As I glance again at my "collection."

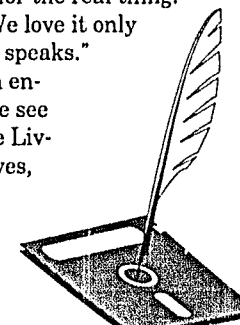
How about some words from the Book itself? "For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope" (Romans 15:4).

John Stott wrote, "Evangelical Christians are not, or ought not to be, what we are sometimes accused of being, namely, "bibliolaters," worshipers of the Bible. We do not worship the Bible; we worship the Christ of the Bible.

"Here is a young man who is in love. He has a girlfriend who has captured his heart. As a result, he carries a photograph of his beloved in his wallet because it reminds him of her when she is far away. Sometimes, when nobody is looking, he might even take the photograph out and give it a kiss. But kissing the photograph is a poor substitute for the real thing.

"And so it is with the Bible. We love it only because we love Him of whom it speaks."

As my lighthouses point to an encouraging spiritual time, may we see the written Word pointing to the Living Word. May we look at our lives, look at our "collections," and see those Bibles as the best source for teaching, endurance, encouragement, and hope.



## IT'S A SHAME WHEN GOD'S WORD IS USED FOR PRESSING FLOWERS INSTEAD OF PRESSING PROBLEMS.



People who read the Bible aren't worried all the time. Not even about death. That's because the Bible is filled with answers to life's greatest questions and solutions to even our smallest problems. Beneath that flower you'll find something else beautiful God has made. Promises.

Laymen's National Bible Association, Inc. 1865 Broadway, New York, NY 10023

National Bible Week, November 21-28, 1993