

The

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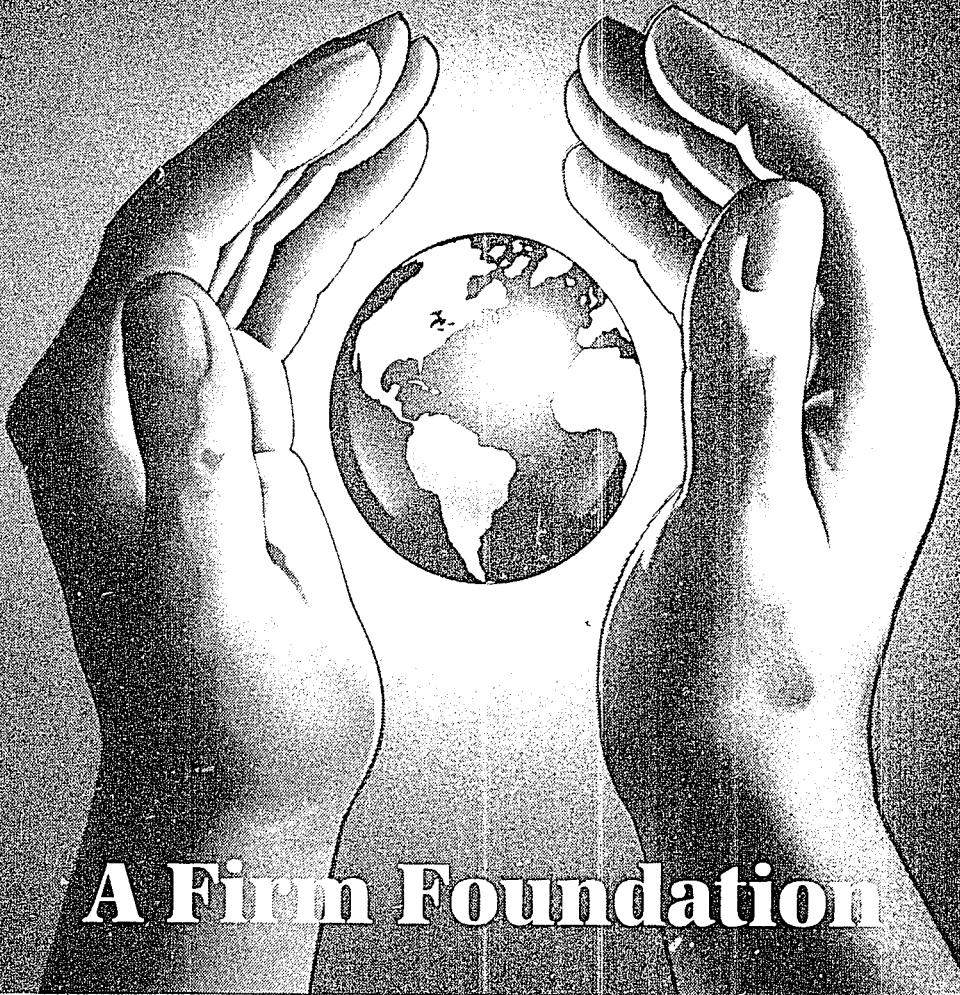
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News for and about
Seventh Day Baptists

April 1993

*"...upheld by my gracious
omnipotent hand."*



A Firm Foundation

Senior Saints

Get out your calendars!

Dates for the Spring Projects have been set. Projects begin in:

- Battle Creek, Mich.—*May 5*
- Camp Wakonda, Milton, Wis.—*May 19*
- Albion, Wis.—*June 2*

(See the March SR for details.)

1993 Calendar

April 21-25

Pastors' Conference, Shiloh

May 15

Sabbath Emphasis Day

June 14-July 1

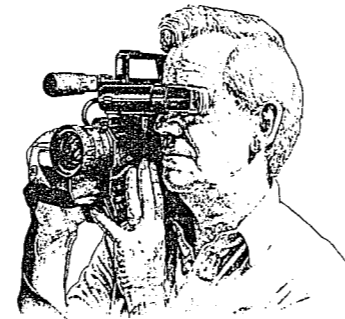
Summer Institute (Sabbath)
SDB Center, Janesville

June 17-27

SCSC Training, Boulder

New Videos for free loan

Contact the
SDB Center



"Coping with Anxiety"—
Minirth and Meier

Controlling anxiety from a psychological, physical, and spiritual perspective. Outlines the proliferation of anxiety and its sources.

"Devil Worship: The Rise of Satanism."

Behind the scenes into actual black witchcraft and satanic rituals. Former satanists, practicing witches, and law enforcement experts

explain the vastness of the movement.

(For home use—45 min.)

"Parenting: An Attitude of the Heart"—

Dr. Ross Campbell

Five-video series on:
Improving Your Attitude,
How to Love Your Child,
The Secret to Discipline,
Why Values are Important,
and Life as a Missionary.

(Each tape 20 minutes;
with study guide.)

CALIFORNIA, HERE WE COME!!

SDB GENERAL CONFERENCE
MEETS AT THE
UNIVERSITY OF REDLANDS
REDLANDS, CALIF.
AUGUST 8-14, 1993

Notice:

Meal prices are less
than reported last month.

Group rates for

Adults:	Children:		
Daily— \$15.25	Daily— \$9.90		
Weekly— \$99.16	Weekly— \$67.15		

Individual meal rates will be higher, plus additional tax.

Registration forms in the May SR.

Boulder Church to Celebrate 100 Years May 21-23

Our Seventh Day Baptist church in Boulder, Colo., was established in May 1893. Members and friends will commemorate its centennial on May 21-23, 1993, at the Boulder Nazarene Church (28th and Jay Streets).

The celebration begins Friday evening with communion and worship. Sabbath day, former pastor David Clarke brings the message. That afternoon will be full of historical sketches and reminiscing.

Sunday, the festivities move to Camp Paul Hummel, where the Coordinating Council will lead a discussion concerning the future of the Boulder church. Come and celebrate!

The Sabbath Recorder



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Who are Seventh Day Baptists?

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

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

The seventh day

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

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

Foundations are for building

by Don A. Sanford

As our denominational historian, Don Sanford presented this message at the New England Yearly Meeting, held at Rockville, R.I., in September 1992. His text was: "And all these, having gained approval through their faith, did not receive what was promised, because God had provided something better for us, so that apart from us they should not be made perfect" (Hebrews 11:39-40).

About 36 years ago, I was involved in the construction of a new church in Northern Wisconsin. Much of the labor was done by members of the parish.

Several months went into the groundwork of a foundation which would withstand the cold weather. Fortunately, one of the members had a back-hoe, so we did not have to rely on pick and shovel for digging down below the frost line.

By the time we finished with the footing, the first portion was ready for laying the foundation. Under the part of the building which called for frame construction, we laid the 12-inch cement blocks; on the portion which supported sandstone walls, we laid a foundation of fieldstone carefully mortared to protect it from water seepage.

After two months—and a thousand hours of volunteer labor—we had a firm and secure foundation. But I shall never forget the com-

ment by one woman in the parish who said, "If you could just get started building, people would respond in labor and money!"

She was lucky we had the back-filling done, or I might have been tempted to shove her into the excavation to show her that we had been working!

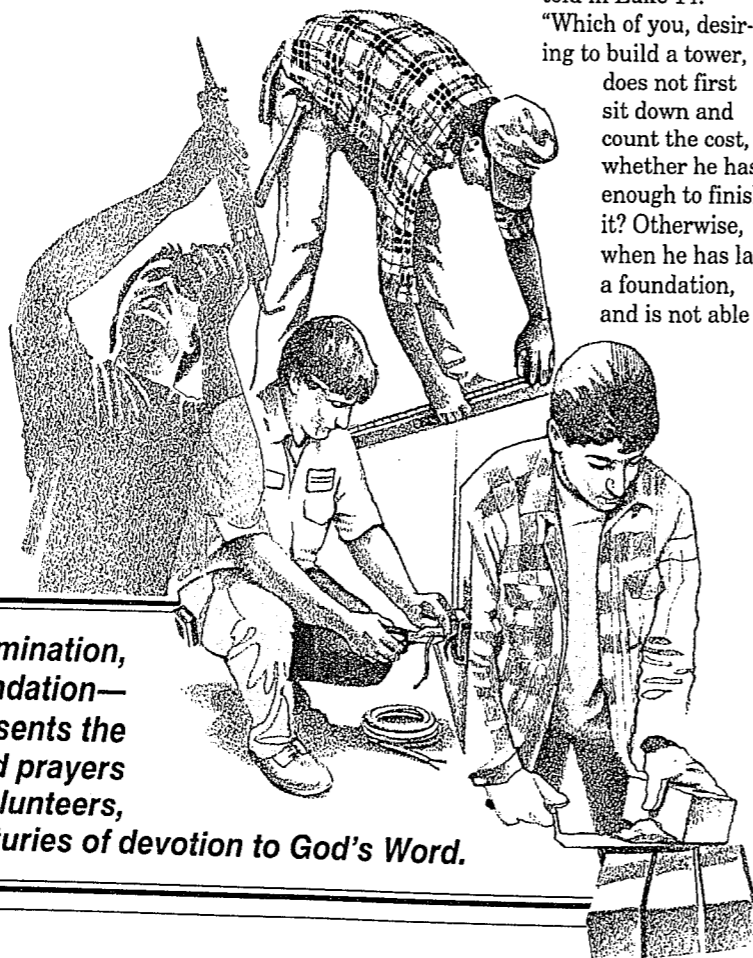
Yet, in a sense, she was right. Our whole purpose for all that work was to build a church—a place where we could meet each Sabbath for worship; a place where we could have Sabbath School classes and an occasional church dinner; a place where we could entertain meetings such as this one today. We wanted

a place which would identify to the community that the Seventh Day Baptist church was alive and active.

During our building process, I traveled through Ohio several times. In one town, I noticed a church which was going through a similar process of building. But when they had the basement finished, they put a temporary roof over it.

Years later when I passed by, I noticed that the church was still just a basement. The only change was a large cross erected in front to identify it as a church. This reminded me of the parable Jesus told in Luke 14:

"Which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to finish it? Otherwise, when he has laid a foundation, and is not able



We, as a denomination, have a firm foundation—one that represents the consecrated labor and prayers of thousands of volunteers, and over three centuries of devotion to God's Word.

to finish, all who see it begin to mock him, saying, 'This man began to build and was not able to finish' (Luke 14:28-30).

An even more frustrating scenario might have existed for us if, after completing the foundation, someone else had built upon it. Suppose that when the Catholic church built their church just a few years later, they had used the foundations on which we had spent so much time and effort. In the ensuing years, few would remember who built the foundation; it would be known by the name of those who capitalized on our efforts.

Our president of General Conference, Jim Skaggs, has announced his theme as, "A Firm Foundation." When he referred to the 11th chapter of Hebrews, followed by the first two verses of chapter 12, some of these foundational thoughts came to my mind.

It seems to me that we, as a denomination, have a firm foundation—one that represents the consecrated labor and prayers of thousands of volunteers, and over three centuries of devotion to God's Word. Yet we have never fully reached the fulfillment of our purpose and resolve.

At times, it has seemed that we have remained at ground zero, and people have asked, "When are you going to get going and build? Once you show some progress—above ground—you will get support and help." When I wrote my first book, *Free People in Search of a Free Land*, for my master's thesis, one of my professors posed the question: "Why, when you have such a good statement of belief and such a rich heritage, haven't you grown?"

At other times we have taken the route of retreating into our firm foundation, and living out our lives in a cozy contentment sheltered from the storms of the world in which we live. But we never experience the joy of fulfilling our dreams, or the dreams of our ancestors.

We have seen another church

which has attempted to build on the foundations which we have at times neglected, claiming our history as their own. This is one of the reasons I am here with you today. It is embarrassing to have a denomination, or sect, which actually began in 1938, claim our history and show more concern over our historic roots than many Seventh Day Baptists do.

If there is one text which has most influenced me as a historian, it is that thought expressed in the last two verses of Hebrews 11. Af-

ter my mother in 1926 a few days after the death of my grandfather, and my own birth a little over a day later. In that letter he hoped that that new life might take up the work of Alberne H. Burdick of the Piscataway Church:

I cannot claim the clear vision of the Lord's prophets of long ago, but no one can deny me the hope that this little son given to you may grow to be the longed for leader of our people out of the present wil-

At times we have taken the route of retreating into our firm foundation, and living out our lives in a cozy contentment.

ter enumerating a whole host of heroes of the faith, heroes from all walks of life and many different circumstances, the author says:

"All these, having gained approval through their faith, did not receive what was promised, because God had provided something better for us, so that apart from us they should not be made perfect." (Heb. 11:39-40)

In other words, the foundations which they laid were dependent upon the structures which others built.

I had a sense of awe and reverence yesterday as I stood within the walls of the old Newport Seventh Day Baptist Church. I could almost feel my grandparents of 10 generations back, Tacy and Samuel Hubbard, entering into that covenant which later, in 1729, led to its construction. They were saying to me: "What are you going to do to keep this hallowed place as a foundation for greater growth, and not just a shrine in which you can feel comfortable?"

I know that I have shared with a number of people a letter which was written by Rev. T.J. Van Horn

derness of doubt and indifference to joyous victory and accomplishments for our special mission as Sabbath keepers, a prophet that shall lead us to the vantage point of clearer vision and deeper concentration. Will you encourage us to pray for this?

It certainly is true that T.J. Van Horn's vision was very clouded and I am not that longed-for leader. Yet the thought that someone had a hope that I might have a place in the special mission of Seventh Day Baptists, to bring clearer vision and deeper concentration, encouraged me in the writing of the *Helping Hand* lessons for about 15 years, and now in the research, writing, and publication of *A Choosing People: The History of Seventh Day Baptists*.

When I read those verses from Hebrews, I substitute other names in the list of those who have gained approval through their faith—but did not receive all that was promised. I think of the Stennetts, or Peter Chamberlen, or Francis Bampfield in England; or Steven

Mumford, Samuel and Tacy Hubbard, the Crandalls, Wards, Maxsons, Burdicks, and Clarkes of New England.

I think of Edmund Dunham of Piscataway, or people of vision such as Henry Clarke, the founder of General Conference. I see later heroes of faith more directly connected to my own life, including Alberne Burdick (for whom the A. in my name stands); or the pastors of my youth, Harley Sutton, Charles Bond; or Dean A.J.C. Bond; and a host of others.

I think of my parents. I see my good friend and seminary classmate, Duane Davis, to whom I dedicated the book, *A Choosing People*.

We need to see that cloud of witnesses that surround us, and run with endurance the race that is set before us. For the victory of that cloud of witnesses is dependent upon our grasping the baton and running the race set before us, "Fixing our eyes upon Jesus, the author and perfecter of faith."

And what a cloud of witnesses you have about you here in this Yearly Meeting!

The first Yearly Meeting was held in 1696 between the Newport and Westerly (later called Hopkinton) congregations. In 1705 the Piscataway Church in New Jersey was admitted, and later others were included.

Jonathan Allen described the importance of these Yearly Meetings in an 1881 *Sabbath Recorder* article. He noted that the Hopkinton Church, with its location, its numerical strength, as well as religious vigor, was considered the "Mother Church," and "others swarmed out from her as bees from a parent hive; and the home gathering that took place at her Yearly Meetings and General Communion was the great religious event of the year."

The minutes of the Hopkinton Church for August 23, 1763, indicate the importance of these gath-

erings. The previous year, a motion to dispense with the Yearly Meetings was made but defeated, because many felt that it was necessary to meet together "to provoke one another to Christian love and unity, that the weak might become more strong, that God might have glory, and our souls peace."

Over the succeeding years, the Yearly Meeting provided the opportunity for communication and fellowship with other churches in New York, New Jersey, and Pennsylvania, as well as with churches across the Atlantic in England. This might well have continued except for the desire to send out missionaries.

For this purpose, a General Conference was proposed in 1802, and constituted a few years later with

should take a fresh look at some of our Yearly Meetings. It could be gatherings like we have here today, or many of our Association or Semi-Annual meetings among churches across the land.

They make good foundations, but often they fail to rise above the ground and exhibit the superstructure which gives a place for worship and glory to God. And, at times, we have become satisfied in the comfortable confines of a cozy retreat.

Are we letting down those whose faith brought us to this position? It is high time that we, as a denomination for 190 years—and you as a Yearly Meeting with close to 300 years of building a foundation—consider what our purpose for being is.

***I challenge you to reclaim our heritage
in the place of our birth.
We have a strong foundation;
let's build upon it.***

eight churches: Newport, Hopkinton, Waterford, Bristol, Petersburg (or Berlin), Brookfield, Piscataway, and Cohansey (or Shiloh).

James Bailey, in his "History of the Seventh Day Baptist General Conference," published in 1866, wrote that the central idea for organizing General Conference was the desire for concerted action in missionary labors. He noted that several Yearly Meetings would have served all the purposes of social and spiritual reunion, of home gatherings, and seasons of worship at the common altar. But a united effort, under some established rules, seemed necessary to carry out the benevolent designs of the brethren and churches.

To cast this formation of General Conference into our basic theme of "Foundations Are For Building," we

One hundred years ago, in 1892, Rev. L.E. Livermore wrote these words in a paper entitled, "Home Mission Work by the Eastern Association":

For many years we have seemed to be satisfied if we were able to "hold our own." Little more than this seems to have been hoped for in the vicinity of our oldest churches. We have labored in harmony with other Christian people desirous of retaining their esteem and fraternal toleration, without using the powerful weapon of aggressive evangelistic work which God has placed in our hands, and for the proper use of which He holds us responsible.

Home missionaries are sent into the West and South, and



as a result of the feeble efforts expended, many have been converted to Christ and His holy Sabbath. Why should not similar results be attained in the East? The truths we hold dear are just as important in the East as in the West. Human hearts and conscience are doubtless as impressible in one locality as in the other...

Some of our older churches have died, not from any inherent necessity, not because their mission was ended and God had no further need for them, but from neglect. The old mother church at Newport, R.I., founded in 1671, should have been nursed back into life and vigor, instead of passing out of our hands simply to be preserved as a historic fossil. It did not necessarily die of old age. Christianity is not old. It is not

feeble. Churches should be perpetuated from age to age, century to century, growing stronger and more efficient as the years go by. Newport should be one of our living churches today.

In 1910, William L. Burdick reflected on the gradual decline of the Newport Church when he wrote:

Different ones might give different reasons for its decline, but two things are evident: (1) the tide of emigration was away from it because there were better opportunities westward; and (2) the society in Newport was not one which would seriously consider an unpopular truth. The history of the church was one of internal peace and quiet, seldom rent by dissensions within. During its two hundred years, it sent out very many to be witnesses to the truth elsewhere, the light radiated from it far and near, but a fashionable summer resort is not a place where we would naturally expect a church heralding an unpopular truth to flourish.

But yesterday I saw a number of different churches in Newport which espoused a wide variety of beliefs and practices, and had little or no biblical basis nor historical foundation.

For many years, we as a people had a rural mind set. At Conference in 1912, President Boothe C. Davis stated that Seventh Day Baptists "have no assured future existence, growth or prosperity independent of our rural churches. There are fundamental reasons why we can never do our greatest and our best work among city populations."

I will have to admit that I was a part of that rural mentality. I grew up in a rural town with a population of about 200, counting a few

dogs and cats, and my first parish was completely open country. Then I began to get more "urbanized" as my next pastorate was in a community of 379. I then moved to the city—a county seat in Michigan with a population of over a thousand. And finally hit the "big time" at Milton with over 4,000 people.

But during the last two decades, we have seen our greatest opportunities in the cities. The new church building in Riverside has thrust that church into the forefront. A month ago we were in Seattle, Wash., where we saw a growing young congregation which took two church pews to hold the children for the children's sermon.

A new church is projected in Sacramento, Calif. Some would consider the capital of that state as unlikely soil for a church. West Palm Beach and Miami, Fla., are resort cities, yet churches have been established there.

In a 14-year period from 1975 to 1989, 34 new churches were organized, as compared to 22 in the previous half century. Of those new churches, 23 (or 82%) were in metropolitan areas.

Perhaps Newport might be an area for urban development of a Seventh Day Baptist Church. If the Sabbath has any value for man in the 21st century, it is needed in the city as well as in the country!

But whether our efforts as a denomination are directed toward a church in Newport, or wherever God might lead and doors are opened, I challenge you to reclaim our heritage in the place of our birth. We have a strong foundation; let's build upon it. Let's move out of our sheltered life in a basement. Add to the perfection of those who came before us. Don't let them down!

Always keep in mind what was written of Abraham as he ventured out in faith: "for he was looking for the city which has foundations, whose architect and builder is God" (Hebrews 11:10). *S.R.*

Worship and Bible Study: A Conference foundation

by James Skaggs

This year's Conference theme is, "A Firm Foundation," with Hebrews 12:28 as the key verse: "Since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe."

Our special theme hymn will be, "How Firm a Foundation."

God is utterly reliable. His purposes cannot be frustrated. His kingdom cannot be shaken. Because of His love for us in Christ, we are subjects of that kingdom and joint heirs with His Son.

When we face difficult circumstances, frustrations, or weaknesses, our confidence comes from remembering who He is, that He does not change, and that He does not forsake His people. He is the only sure foundation.

Worship and Bible Study themes for Conference week

Monday, August 9
"Our Foundation Is His Word"

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!

What more can He say than to you He has said,
To you who for refuge to Jesus have fled?"

Our foundation is God's Word. In the Scriptures we find the record of His actions toward mankind, and His self-revelation in the Law and the Prophets, in His Incarnation, and in the Church. We can find all we need to know in His revelation of Himself.

"Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess. For we do not have a high priest who is unable to sympathize

with our weaknesses, but we have one who has been tempted in every way, just as we are—yet was without sin. Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need" (Hebrews 4:14-16).

Tuesday, August 10
"Our Foundation Is in His Strength"

"Fear not, I am with thee, O be not dismayed;
For I am thy God and will still give thee aid.
I'll strengthen thee, help thee, and cause thee to stand,

Upheld by my gracious omnipotent hand."

When we are confronted with hardship, uncertainty, and persecution, we cannot prevail by our own strength—and we do not need to if our God is the Lord. He is strong, and His strength is sufficient to uphold us.

"Though the fig tree does not bud and there are no grapes on the vines, though the



olive crop fails and the fields produce no food, though there are no sheep in the pen and no cattle in the stalls, yet I will rejoice in the LORD, I will be joyful in God my Savior. The Sovereign LORD is my strength; He makes my feet like the feet of a deer, He enables me to go on the heights" (Habakkuk 3:17-19).

"If God is for us, who can be against us? ...in all these things we are more than conquerors through Him who loved us" (Romans 8:31b, 37).

Wednesday, August 11
"Our Foundation Is His Presence"

"When through the deep waters I call thee to go,
The rivers of sorrow shall not overflow.
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress."

Christians are not promised lives of ease. We are promised that we will not be overwhelmed. If we let Him, He will use even those things which seem most tragic and unfair to serve His purposes. Moreover, we have the assurance of His presence with us, whether or not we feel it.

"And we know that in all things God works for the good of those who love Him, who have been called according to His purpose" (Romans 8:28).

"Consider it pure joy, my brothers, whenever you face trials of many kinds, because you know that the testing of your faith brings perseverance. Perseverance must finish its work so you can be mature and complete, not lacking anything" (James 1:2-4).

"I consider that our present sufferings are not worth comparing with the glory that will be revealed in us" (Romans 8:18).

Thursday, August 12
"Our Foundation Is His Purpose"

"When through fiery trials thy pathway shall lie,
My grace, all sufficient shall be thy supply.
The flame shall not hurt thee; I only design
Thy dross to consume, and thy gold to refine."

Each of us suffers. Some suffering is simply an aspect of living in the world. Some is self-inflicted, some the result of the actions of others, some is Satanic, some is apparently sent by God. Believers are hardly immune, but we do know that suffering is not purposeless. God will use it to our benefit.

"Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God" (2 Corinthians 1:3-4).

"Endure hardship as discipline... No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it. Therefore, strengthen your feeble arms and weak knees" (Hebrews 12:7a, 11-12).

"Blessed is the man who perseveres under trial, because when he has stood the test, he will receive the crown of life that God has promised to those who love Him" (James 1:12).

Friday, August 13
"Our Foundation Is in His Promise"

"The soul that on Jesus hath leaned for repose,
I will not, I will not desert to his foes.
That soul, though all hell should

endeavor to shake,
I'll never, no, never, no never forsake!"

If we have placed our faith in God, we have nothing to fear. He will never desert His people. He has proven His love and His reliability again and again. He died for us. We have already been saved.

"Be strong and courageous. Do not be afraid or terrified because of them, for the LORD your God goes with you; He will never leave you nor forsake you... The LORD Himself goes before you and will be with you; He will never leave you nor forsake you. Do not be afraid; do not be discouraged" (Deuteronomy 31:6,8).

"God has said, 'Never will I leave you; never will I forsake you.' So we say with confidence, 'The LORD is my helper; I will not be afraid. What can man do to me?'" (Hebrews 13:5b-6).

Sabbath, August 14
"Our Foundation Is the Lord"

Our citizenship is in the kingdom of God, a kingdom which is not subject to the uncertainties of this world. It is important that we always remember where our allegiance lies. If our foundation is the Lord, we will have the strength to serve Him in this world. If our foundation is the Lord, we will permit Him to use us and make us as He wills.

"For He has rescued us from the dominion of darkness and brought us into the kingdom of the Son He loves, in whom we have redemption, the forgiveness of sins" (Colossians 1:13-14).

"Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe, for our 'God is a consuming fire'" (Hebrews 12:28-29). ❧

"How Firm a Foundation"

The biblical basis for the hymn

by Paul Manuel

Verse 1: The Provision of God— Isaiah 28:16

How firm a foundation, ye saints of the Lord,
is laid for your faith in His excellent Word!
What more can He say than to you He has said,
to you who for refuge to Jesus have fled?

So this is what the Sovereign LORD says: "See, I lay a stone in Zion, a tested stone, a precious cornerstone for a sure foundation; the one who trusts will never be dismayed."

New Testament writers, especially Paul, quote Isa. 28:16 three times (in Rom. 9:33; 10:11; 1 Pet. 2:6), and allude to it perhaps twice more:

1 Cor. 3:11—For no one can lay any foundation other than the one already laid, which is Jesus Christ.

2 Tim. 2:19a—God's solid foundation stands firm.

Verse 2: The Power of God— Isaiah 41:10

"Fear not, I am with thee, O be not dismayed; for I am thy God and will still give thee aid.
I'll strengthen thee, help thee, and cause thee to stand, upheld by my gracious omnipotent hand."

*So do not fear, for I am with you; do not be dismayed, for I am your God.
I will strengthen you and help you; I will uphold you with my righteous right hand.*

God reiterates these assurances through Isaiah:

Isa 41:13—For I am the Lord, your God, who takes hold of your right hand and says to you, **Do not fear; I will help you.**

Isa 43:1,5—Fear not, for I have redeemed you; I have summoned you by name; you are mine. Do not be afraid, for **I am with you; I will bring your children from the east and gather you from the west.**

Verse 3: The Presence of God— Isaiah 43:2a

"When through the deep waters I call thee to go, the rivers of sorrow shall not overflow.
For I will be with thee, thy troubles to bless, and sanctify to thee thy deepest distress."

*When you pass through the waters, I will be with you;
and when you pass through the rivers, they will not sweep over you.*

Verse 4: The Purpose of God— Isaiah 43:2b

"When through fiery trials thy pathway shall lie, My grace, all sufficient, shall be thy supply.
The flame shall not hurt thee; I only design thy dross to consume, and thy gold to refine."

*When you walk through the fire, you will not be burned;
the flames will not set you ablaze.*

Verse 5: The Promise of God— Deuteronomy 31:6,8

"The soul that on Jesus hath leaned for repose, I will not, I will not desert to his foes.
That soul, though all hell should endeavor to shake, I'll never, no, never, no, never forsake!"

Be strong and courageous. Do not be afraid or terrified because of them, for the LORD your God goes with you; he will never leave you nor forsake you...

The LORD himself goes before you and will be with you; he will never leave you nor forsake you. Do not be afraid: do not be discouraged.

Isaiah 41:17b may have provided the original impetus for this final verse.

The hymnist, however, seems to have wanted a more explicit statement and borrowed instead from Moses (paraphrased in Hebrews):

Heb. 13:5—Keep your lives free from the love of money and be content with what you have, because God has said, "Never will I leave you; never will I forsake you."

God the Father— Some foundational thoughts

by John A. Conrod

The very first affirmation the Bible makes in Genesis, chapter one, verse one (Genesis 1:1), is that there is a God, and He is the One Who created heaven and earth.

Even though the belief in God as the Creator is profound in itself, it is only the first step in what we can know about Him.

Although most of what there is to know about God is recorded in the Bible, several references in the book of Psalms make it clear that certain lessons can be learned apart from Scripture. David, the shepherd boy who grew up to become a king of the nation of Israel, wrote many of these Psalms.

Undoubtedly, David learned much about God while he tended his sheep under the night sky. He made this observation: "The heavens declare the glory of God; and the firmament sheweth his handywork" (Psalm 19:1). David reasoned that anyone looking up at the awesome majesty had to reach the conclusion that a glorious God must have created it.

God, however, is much more than an absent Creator. He is very much concerned with what happens to His creation. It would be hard to believe anything less.

Notice how David made this very logical transition in his thinking. First he asked, "When I considered the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man that thou art mindful of Him? and the son of man that thou visitest him?" (Psalm 8:3-4).

Today, we have powerful telescopes which reveal how incredibly vast our universe really is. That could cause us to wonder, with David, whether such a God that

could create this vast universe would pay any attention to such insignificant creatures on one tiny planet? The answer is "yes." God, being omnipotent (which means all-powerful) is also omniscient (all-knowing).

for their sin and made them a covering for their nakedness.

As mankind in later generations wandered farther and farther from God, they foolishly began to worship false gods. They even came to the conclusion that their gods re-

**God is much more than an absent Creator.
He is very much concerned
with what happens to
His creation.**

As a shepherd, David knew and cared for every one of his sheep. He wrote concerning God's love and care, "The Lord [which is another name for God] is my shepherd; I shall not want [which means the sheep shall not have any needs unfilled]" (Psalm 23:1). Not only should you read this beautiful Psalm in its entirety; you should commit it to memory.

Jesus also taught many truths concerning God's love and care. Like David, He used a story about sheep.

Jesus compared God to a shepherd who had 100 sheep. When just one of those sheep was lost, the shepherd searched the mountain wilderness until he found it (see Matthew 18:12-14).

The first biblical reference to God's loving concern is found immediately after the creation account. After God created the first man and woman, Adam and Eve, He planted a beautiful garden for them. Read this account in Genesis 2:8—3:21. Even after they disobeyed, God sacrificed an animal

quired them to make human sacrifices to atone, or pay, for their sin. God gave a man by the name of Abraham a very vivid lesson in this regard. Read this account in Genesis 22:1-14.

God told Abraham to make a sacrifice of his only son, Isaac. But when Abraham was about to actually slay Isaac, God stopped him, and Abraham substituted a ram instead. God pointed out to Abraham an important fact that now existed in their relationship: "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me" (Genesis 22:12).

Fearing God doesn't mean "being afraid" of God. It means having a feeling of awe and respect for who He is and what He says. Not only does God love His people; He wants them to show that they love Him as well.

Another beautiful illustration of God's love for His people is the story of Joseph, which begins in Genesis, chapter 37. Look at all the

difficulties Joseph goes through! Because Joseph is favored by his father, his brothers sell him into slavery. Because the wife of Joseph's master lies about him, Joseph is sent to prison. Although Joseph expects to be freed before too many years pass, he is almost totally forgotten.

Finally, in the end, Joseph was victorious. And he recognized God's loving concern for him. Referring to his brothers' evil deeds, which began his tribulations, Joseph observed, "But as for you, ye thought evil against me; but God meant it unto good" (Genesis 50:20).

In the New Testament, the apostle Paul recorded a similar statement of trust in God: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28).

One of the greatest illustrations of God's love for His people is the story of their deliverance from slavery in Egypt. Read this story in the first several chapters of the book of Exodus. God told Moses, "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them..." (Exodus 3:7-8).

The high point of this experience was when Moses asked God to tell him His name. God replied, "I AM THAT I AM" (verse 14). The four Hebrew letters for God's name in this passage are equivalent to the four English letters, HVHY. (Since Hebrew words are written from right to left, this would be written in English from left to right—YHVH.) God declared to Moses that He is the "I AM."

God told Moses that His name means, "I am Whoever you need me to be." Look back at what Abraham said when he was willing to offer his son before God provided the animal sacrifice. "Abraham called the name of that place YHVH-Yireh" (Genesis 22:14). It meant,

"I AM the one who provides." (Your Bible may read "Jehovah-jireh" or even "Yahweh-yireh." The English equivalent of Hebrew pronunciations is inexact.)

Note some of the other places where God is the "I AM." When the Israelites were traveling in the wilderness toward the Promised Land, they became very thirsty. When the only water they found was too bitter to drink, they needed the water to be healed. They needed YHVH-roophe. "I AM the healer" (Exodus 15:26). When they were fighting an enemy, they needed a banner under which to fight. They needed YHVH-nissi. "I AM the banner" (Exodus 17:15). When they needed to be sanctified, they needed YHVH-m'kaddesh. "I AM the sanctifier" (Leviticus 20:8).

When they longed for peace, they needed YHVH-shalom. "I AM peace" (Judges 6:24). When they needed righteousness, God was YHVH-tsidkenu. "I AM righteous" (Jeremiah 23:6).

David's declaration that the Lord was his shepherd is YHVH-rohi. "I AM the shepherd" (Psalm 23:1). The prophet Ezekiel looked forward to YHVH-shammah. "I AM present" (Ezekiel 48:35).

It will be well worth your time to read the stories surrounding each of these names. YHVH-shuah means, "I AM the savior." The Hebrew name is usually shortened to "Yashuah," and the English translation in the New Testament is given as "Jesus."

The most meaningful name for God, however, is the name Jesus used Himself—"Father." Notice how Jesus addressed God in His prayers: "Father" (John 17:1). Also, "O Father" (verse 5); "Holy Father" (verse 11); and "O righteous Father" (verse 25).

Jesus also addressed God in this endearing term—"Abba" (Mark 14:36). This Aramaic word is best translated "Daddy!"; the name a trusting little child uses for his father. Even when Jesus was only 12

years old, He recognized that God was His real Father (Luke 2:49).

Not only did Jesus address God as His Father, He also taught us to call God *our* Father. Jesus told His disciples, "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name" (Matthew 6:9).

On many occasions, Jesus taught that God is our heavenly Father. After giving several illustrations of how a loving human father responds to his children, Jesus asked the question, "How much more shall your heavenly Father give...?" (Luke 11:13; also see Matthew 7:11). Jesus used the parable of the prodigal son to illustrate God's Fatherly forgiveness (Luke 15:11-32).

The apostle Paul expanded on this theme as well. He told the Christians in Rome, "For as many as are led by the Spirit of God, they are the sons of God... for ye have received the spirit of adoption, whereby we cry, Abba, Father" (Romans 8:15).

With all the joy that comes with the belief that God is our heavenly Father, there is also a warning: God the Father is also a Righteous Father who will discipline disobedient children. "For whom the Lord loveth he chasteneth, and scourgeth every son." Read about this very important aspect of the Fatherhood of God in Hebrews 12:5-11. Never forget that God chastens His children because He loves them.

As a matter of fact, no matter what attribute of God we study, His love is always supreme. If the New Testament had used YHVH for God's name, we probably would have discovered YHVH-agape, "I AM love." The apostle John affirmed (in 1 John 4:16): "God is love; and he that dwelleth in love dwelleth in God, and God in him." **SR**

John Conrod is an accredited SDB minister, and director of New Covenant Ministries. This article is from his ministry newsletter.



Women's Society page by Charlotte Chroniger

Where is our foundation?

ship with their peers, and suffered from loneliness.

Others had never been exposed to any kind of Christian teaching, making them unaware of what Jesus Christ could mean to them. Some were searching for some kind of meaning in their lives, but weren't sure how to go about finding that meaning.

At times I didn't know how to help these students, except to listen and try to be understanding about their situation. I tried to be an example of Christ to them.

But in their struggles as adolescents, a loving Savior was not of interest to them. Their immediate concerns dealt more with the upcoming dance, what they were doing after school, or how not to flunk the next English test.

I am concerned for some of the teen-agers. How will they cope in the future? How will they "make it" in the world?

Unless they have Jesus Christ as the sure foundation in their lives, they aren't going to make it. They may enjoy earthly success and have an "enjoyable" life. But unless they focus on the Lord, the rest won't matter for eternity.

It's the same for me. Unless my life has Christ as the foundation, I will crumble from the pressures of life. I will be unable to cope with the disappointments, the struggles, and

the challenges that will come to me in my life's journey.

As I reflect on the low points in my life during which I struggled and floundered, I realize that I had wandered from the Lord. Why should I expect my life to be meaningful if I don't center my life around the One who alone can give meaning?

Just because I put my trust in Jesus doesn't mean that my life will be problem-free. On the contrary, I know that some of the situations I've had to face are because I proclaim to be a Christian. My life is a test of my faithfulness to the Lord.

Satan wants me to utterly fail, to be afraid, to be discouraged, to sin. Jesus wants to be the foundation of my life, so that I can weather any storm, any challenge, and anything that comes my way.

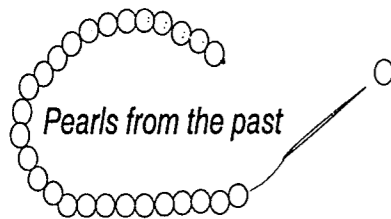
Jesus can be your foundation, too. He can help, encourage, strengthen, love, and forgive. Please let Him do that for you! **SR**

The Women's Board is busy making preparations for some of our Conference activities. We hope to receive your nominations for the Robe of Achievement soon. We hope to hear that some of you will be hosting an SCSC team. We hope to learn that many of you are planning to come to Conference in Redlands, Calif.

Keep praying for us, keep sending us your news, your ideas, your concerns. God bless you today!



Satan wants me to utterly fail, to be afraid, to be discouraged, to sin. Jesus wants to be the foundation of my life.



Mystic Meeting House was SDB

by Don A Sanford, historian

Nearly 100 years ago, C.H. Green wrote a sketch of the Greenmanville, Conn., Seventh Day Baptist Church:

About twelve miles west from the village of Westerly, on an arm of Long Island Sound, where the Mystic River loses itself in the ocean, stands the quaint old village of Mystic with its population 3,600; its wealth, its beauty and its aristocratic traditions, some of which

reach back to 1637 and the Pequot War...

On the northern outskirts of Mystic is the little hamlet of Greenmanville, so called from the Greenmanville families who settled here at an early day. They were ship carpenters and constructed coasting schooners to ply between New York and Boston. Later a mill and a line walk were erected. The shipyard has been discontinued, and the mill and line walk, once Seventh Day

Baptist institutions, have passed over into Sunday management. Thus Greenmanville has lost its Sabbath industrial features and the Greenmanville S.D.B. Church has therefore greatly dwindled.

The Sabbath-keepers of this vicinity were at first members of the old Hopkinton church, later helped organize the Pawcatuck church, and were pretty regular in their attendance at Sabbath services, too. Thus they remained for ten years. Au-

gust 24, 1850, the following brethren and sisters covenanted together to form the Greenmanville Seventh Day Baptist Church... 41 in all.

The following year the church building was erected, which Green described as being "a neat frame structure with belfry in which a

If C.H. Green could return and walk the streets of the Mystic Seaport today, there would still be a sense of nostalgia.

very clear-toned bell is hung which proclaims to all within sound of its voice the arrival of the 'Sabbath Of the Lord thy God' fifty-two times a year."

If C.H. Green could return and walk the streets of the Mystic Seaport today, there would still be a sense of nostalgia. He would see throngs of tourists reliving in their minds the days of the shipbuilding and whaling industry. He would miss the notes of the church bell on a Friday night proclaiming the coming of the Sabbath. But I am sure that he would feel a sense of pride in the continued witness of the Greenmans to their Sabbath convictions.

Near the North Entrance, next to the research library and across the courtyard from the Stillman Building, stands the old Greenmanville Seventh Day Baptist

cont. on page 23



An old ship's anchor leans toward the Meeting House (formerly an SDB church) at Mystic Seaport, Conn.



SR Almanac

Where we have been...

One year ago—April 1992

Articles by pastors Mynor Soper, Bernie Wethington, and Steven James focus on Conference theme: "Lifting Up Jesus."

More agency and committee ministries featured. Christian Education page highlights Natural Evangelism Training retreats.

Missionary Society reviews the past on its 150th anniversary.

Coverage of the organization of the West Palm Beach, Fla., SDB Church.

Five years ago—April 1988

New work in Jefferson City, Mo., noted.

Two churches fulfill their goal to pick up full support of their pastors—White Cloud, Mich., and San Gabriel Valley, Calif.

Battle Creek, Mich., and Bradenton, Fla., churches report on busy years.

The General Council adopts a new mission statement for denominational leaders, and formulates budget-making procedures accordingly.

Matthew and Ellen Olson depart on their short-term mission to the Philippines.

10 years ago—April 1983

Massachusetts, long a "bastion of Sunday observance laws" since Puritan days, repeals its restrictions on Sunday sales.

Alfred, N.Y., church reaches out to college students.

Church members and many friends welcome Pastor Don and Charlotte Chroniger to the New Auburn, Wis., SDB Church.

Malawi missionaries David and Bettie Pearson to begin nine-month furlough in May.

Donna Bond relates humorous story of the "die hards" (mostly Preachers' Kids, or grandkids) who braved a blizzard to get to church in Shiloh, N.J.

Christian Education director Mary Clare attends Jamaican Youth Congress.

25 years ago—April 1968

The semiannual "Mission Notes" incorporated as a special emphasis SR issue. Focus is on Jamaica, Guyana, and Malawi.

Charles E. Fuller, pioneer radio evangelist and seminary co-founder, dies at age 80.

Washington, D.C., church purchases building for their services and parsonage.

Milton (Wis.) College calls a hasty convocation to celebrate its recent accreditation in the North Central Association of Colleges.

Flags flown at half-mast following the murder of Rev. Martin Luther King Jr. Religious groups call for calm and justice.

Many churches announce their plans to secure summer student pastors.

50 years ago—April 1943

The new Jefferson Memorial is dedicated in Washington, D.C.

Conference President Hurley Warren's sermon, "Prevailing Prayer," presented over Mutual's Radio Chapel on April 4. "The courtesy was extended, free of charge, by WOR through the Federal Council of Churches." The sermon is printed in the "Our Pulpit" column.

Rev. Neal Mills accepts call to New Auburn, Wis.

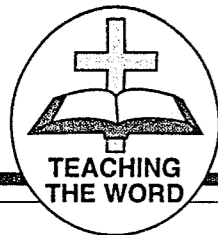
All departments and columns point to Sabbath Rally Day (May 15).

Established by SDB inventors and producers, the C.B. Cottrell Sons Printing Company wins the government's "E" award for excellence in war production. "Less than two per cent of American plants have won this award."

...where are we headed?

Pray...

- that we lift up our Lord Jesus
- for the work of SDB agencies
- for our education and missions
- that His Spirit inhabits our churches
- for local outreach ministries
- for an end to racial prejudice
- for excellence in our witness



Starting a youth fellowship

"How do I start a youth fellowship in my church? Where do I start?"

These and other questions usually are asked by church members who are concerned that the youth of their church be involved in Christian learning and activities. They note that the children are now attending junior and senior high school.

"How do we organize? Who will advise the group?"

If you have a vision for youth ministry in your church, you may wish to share that vision.

First—Ask yourself the question, "Why do I want to start a youth program in my church?" Determine your goal or purpose for the youth program. If you have a vision for youth ministry in your church, you may wish to share that vision with your pastor, Sabbath School superintendent, junior high and senior high Sabbath School teachers, and others who like young people.

Second—Ask yourself the question, "Is my motive Christ-focused?" The first step will have prepared

you for this second question. The pastor, superintendent, teachers, and others will help you explore your motives.

Third—Check your abilities to plan, organize, teach young people, evaluate and change ideas, delegate responsibility, handle and resolve conflicts, and lead youth to a fuller relationship with the Lord Jesus Christ.

Fourth—Obtain the church's approval through a presentation of your vision to the whole church. (Check with your pastor and church president concerning the proper procedure to follow.)

Fifth—Build a support team of youth advisors or leaders (adults and young people). Check with the pastor and parents before you hold the first meeting. Obtain their support and invite them to the initial meeting.

Sixth—With the pastor or youth Sabbath School teacher, visit each prospective youth fellowship member's home. Explain your vision for youth ministry to each



youth and his or her parents. Tell them who is on your support team. Enlist them in the youth fellowship as a member or parent volunteer.

Seventh—Plan and hold the initial meeting. Determine before the meeting what the event will be: retreat, evening at sponsor/advisor's home, games at the church. Plan get-acquainted activities, devotional or prayer time, and publicity. *SR*



Pictures seldom express the deep needs that people feel in their hearts. Personal observation is the only way to truly understand unspoken needs and the feelings surrounding them.

We Americans take so much for granted. When we meet needy people and observe their circumstances, we tend to draw conclusions based on our memories and experiences, impairing our ability to help.

How easy it is to forget our humble beginnings. The United States was not always as affluent as it is today. I remember seeing one-room shanties, constructed of whatever was available, and watching people live from hand-to-mouth. And this was after the Depression.

My own family struggled and worked its way out of adverse conditions, but not without help. Some assistance came from wealthy individuals in the U.S.; some from investors in other countries. But mostly, help came from within—from the hearts of those who were directly affected.

Jamaica is a beautiful country,

but one that is struggling like the United States once did. Its people are hard working and deliberate, looking forward to the time when they will be completely independent. Presently, they are slaves to their land and their jobs. I marvel at the willingness of these people

plantation to earn money for the Conference. The plans include several acres of coffee plants and plantain. These crops are fast maturing and should, God willing, bring in money within 18 months.

A profit should be realized in three years. Both crops are very

Both crops are very visible and will have a worldwide market.

to work and to strive toward their goals.

The Jamaica Seventh Day Baptist Conference and churches are no different than the Jamaican people. They want to free themselves from the burden of an inadequate budget, and their plans and ideas to do so are very workable. They have decided to tackle this burden together and, with God's help, they will break free.

The Jamaica Conference's Agricultural Project will develop a new

visible and will have a worldwide market. The plantation will be located near the Blue Mountain region, which produces the best Jamaican coffee.

The photograph on this page shows the type of lush foliage that grows in this region. The soil is deep red, volcanic in origin, and full of nutrients. I was impressed with the value of the land and the good growing conditions.

This is an exciting venture, and I believe that God has good plans for our neighboring Conference. I pray that this project will be well received by members of our General Conference in the United States and Canada, and that they will help it to be successful. I hope you will join me in praying for its success.

If you would like more information on the Jamaica Agriculture Project, please contact me: Kirk Looper, Executive Vice President, SDB Missionary Society, 119 Main St., Westerly, RI 02891.

Let us also continue to pray for the needs in Africa, Indonesia, and Europe. Praise God, for He is a great God, worthy to be praised! *SR*



Plantain, a green banana-like fruit, should yield a good crop for the Jamaica Conference.

Why persevere? To rejoice!

by James Skaggs

The English poet and Christian hymnwriter, William Cowper, suffered from what today would probably be called clinical depression. He was, nevertheless (or perhaps, consequently), acutely aware of God's grace in Christ.

We owe Cowper the words of such hymns as, "O for a Closer Walk with God" and "There Is a Fountain Filled with Blood."

His hymn, "Sometimes a Light Surprises," is a favorite of mine. The first verse seems to clearly reflect the author's own experience:

"Sometimes a light surprises the Christian while he sings; It is the Lord who rises with healing in His wings; When comforts are declining, He grants the soul again A season of clear shining, to cheer it after rain."

In the last verse, Cowper paraphrases Habbakuk 3:17-18:

"Though vine nor fig tree neither their wonted fruit should bear, Though all the fields should wither, Nor flocks nor herds be there; Yet God, the same abiding, His praise shall tune my voice; For while in Him confiding I cannot but rejoice."

A Christian faith which is firmly founded is like the faith of the prophet Habbakuk, who decided that whatever might happen, his security was in God. And, in knowing God, he would rejoice.

The apostle Paul also rejoiced in the face of hardship and suffering because he believed it served a good purpose: "...we rejoice in the hope of the glory of God. Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope. And hope does not disap-

point us, because God has poured out His love into our hearts by the Holy Spirit, whom He has given us" (Romans 5:2b-5).

The author of Hebrews explained clearly why we should persevere in the faith regardless of hardship:

"Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God. Consider him who endured such opposition from sinful men, so that you will not grow weary and lose heart" (Heb. 12:1-3).

There is nothing which we have endured or may experience which has not been experienced and overcome by Jesus, the Christ, who "endured the cross." Paul,

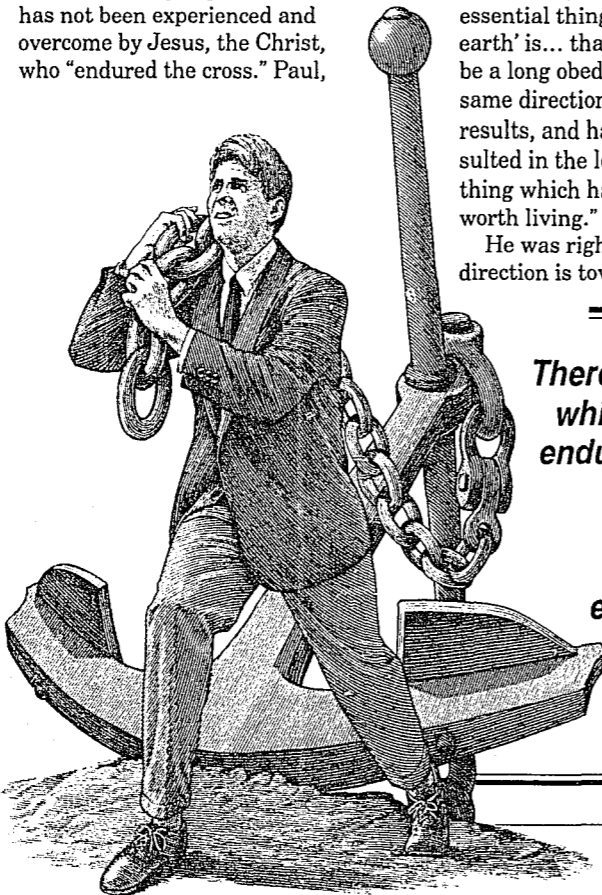
again, expressed the goal we all must have as we seek to follow our Lord: "I eagerly expect and hope that I will in no way be ashamed, but will have sufficient courage so that now as always Christ will be exalted in my body, whether by life or by death. For to me, to live is Christ and to die is gain" (Phil. 1:20-21).

And when we approach death, may we be able to say with Paul: "I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day—and not only to me, but also to all who have longed for His appearing" (2 Tim. 4:7-8).

The German philosopher Nietzsche, who, for good reason, is seldom quoted approvingly by Christians, once wrote: "The essential thing 'in heaven and earth' is... that there should be a long obedience in the same direction; there thereby results, and has always resulted in the long run, something which has made life worth living."

He was right, so long as the direction is toward God. **SR**

There is nothing which we have endured or may experience which has not been experienced and overcome by Jesus.



"Stick by the Stuff"

by Larry Graffius, for the Sabbath Promotion Committee

In 1 Samuel 25, David becomes involved in a military campaign. According to verse 13, certain men were commanded to stay behind; they "abode by the stuff" (KJV).

Let's identify some basic truths from this statement. The whole fighting company numbered 600, but 200 of them stayed behind to guard the stuff. They were to "stick by the stuff."

1. They were told to stick by the stuff by the Commander in Chief, David. You don't argue with orders from the top. This was not a "suggestion" or a "recommendation." They were chosen to faithfully guard the stuff. And it was their commander who gave the order.

2. It must have been pretty important stuff. Otherwise, the Commander in Chief would not have given the order. Committing one-third of his company to stick by it indicates that it must have been important stuff. This was not just any stuff; this was stuff that was worth guarding.

3. The rest of the company were all depending on those left behind to stick by the stuff. It was not just the stuff belonging to the 200, but all the stuff that had been entrusted to them by others. Everyone was depending on the 200 to faithfully guard it. So it was not just for their own sake, but for the sake of the whole company that they stick by the stuff.

4. The one who told them to stick by the stuff would be coming back to see if they did, in fact, stick by the stuff. David would be returning to check on his stuff. No soldier would ever dream of losing the General's stuff. So it was imperative that they stick by it.

As we seek to be "True to the Sabbath, True to our God," there are some basic lessons to apply from this very simple concept.

Of all the "stuff" God has entrusted to us, one of the most priceless gems is the Sabbath. We are told to "Remember the Sabbath

day" and "to keep it holy." Implied in this command is the admonition to "stick by the stuff."

Don't let down your guard when it comes to Sabbathkeeping. Faithfully preserve it. So, regarding the Sabbath, and paralleling the passage in 1 Samuel:

1. Our Commander in Chief (the Lord) is the one who gave the order

Don't let down your guard when it comes to Sabbathkeeping. Faithfully preserve it.

to stick by the stuff: "Remember the Sabbath."

2. We thus recognize that it is pretty important stuff that we are to stick by: "Keep it holy."

3. There a lot of others out there who are depending on us to be faithful in sticking by the stuff: "Let your light shine before men..."

4. And just as with David, He who gave the command will be coming back asking: Did you do what I commanded? Did you stick by the stuff? "The one who loves me is the one who obeys my command."

We may or may not be called upon to go into battle, to win great victories, or to lead others to great accomplishments. But as Seventh Day Baptists, we have indeed been entrusted with a very important responsibility: Sabbathkeeping.

We must take care to stick by the stuff! Let us ever be "True to the Sabbath, True to our God." **SR**

As we set forth the theme for Sabbath Emphasis Day on May 15, we want to expand our promotions beyond just one Sabbath. The Sabbath Promotion Committee would like to hold up the banner of commitment to Sabbathkeeping throughout the entire year in 1993. So beginning now, we present this year's theme:

True to the Sabbath
True to our God!

Watch for new T-Shirts, essay contests for summer camps, and more articles and testimonies!

Little chapel—lots of activity

Even though it is a small congregation, the Pine Street Gospel Chapel in Middletown, Conn., has been striving to grow in grace and the knowledge of the Lord. We are also mindful of the motto, "We might not be able to do a lot, but we can do something."

Membership and worship attendance remains nearly the same as the previous year, with an increase in Bible study participation on Thursday evenings and Sabbath mornings. In the weekday study, we use different booklets from the Radio Bible Class, along with a study guide prepared by Pastor Bill Bowyer.

Most topics deal with various aspects of God, or common concerns with scriptural applications. For example, at our second annual retreat at Lakeside Christian Camp in Pittsfield, Mass., the topic and booklet used was, "How to Get Up... When You're Down." Eighteen people attended.

We continue to provide free Bibles for anyone who would use them, with over half of the copies taken by people who don't have any connection with the Chapel. In addition, we obtained two dozen pew Bibles to use for unison readings in the worship services.

During August, we met for worship and then discussed the series of messages on the church and our roles in the body. On those five Sabbath mornings, Susan Sowa led Vacation Bible School at her home.

The first pulpit exchange with the First Hopkinton Seventh Day Baptist Church was held with Pastor Harold King coming to Middletown, and Pastor Bill and Gwen returning to her home church in Ashaway, R.I., where Bill was ordained as a deacon. Harold and

Bill continue to meet weekly to pray and share matters of concern.

Our special services just before Thanksgiving were well attended. People came from five other churches, both SDB and first day. Pastor Harold and Kirk Looper were the guest speakers, adding to many special musical numbers and readings.

The Outreach Fund is now in its fourth year. Each month, the pastor and treasurer, Jeff Hill, designate monies to help with a need or ministry. During 1992, it was used for the following organizations: Focus on the Family; the International Bible Society; the local Christian radio station, WIHS; and the Radio Bible Class, publishers of the *Our Daily Bread* devotional.

The following people were also assisted by the Outreach Fund: a family dislocated by a house fire; help with rent payment for a previously homeless man (a regular visitor at worship services); subsidizing the retreat expenses for those who couldn't afford the total cost; relief to a few Hurricane Andrew victims, including folks at the Miami SDB Church (we knew that Pastor Andy Samuels could preach up a storm, but didn't expect that a hurricane would be his namesake!); and \$1,200 towards a couple's large medical bills.

A major portion of the funding for the last two items came from contributions by 10 Chapel members to supplement the funds available from the Outreach Fund. In addition, Gwen and Bill took a man into their home for over two weeks after he became homeless. He had attended services at the Chapel.

Other news items:

• A teenager and adults were guests of the pastor and his wife at

a Christian camp/conference for a few days.

• Doug and Gertie Wilson recognized their 65th wedding anniversary.

• The pastor conducted funeral, graveside, and memorial services for Eric Marschner, who was an inspiration to many people.

• Mark McAuliffe continues to put out a monthly newsletter and be a key contact person for the pastor while he's out-of-state.

• Martha Livingston very helpfully oversees the details for the two monthly dish-to-pass meals and the annual picnic.

• Charles Lyman, Paul Gawlak, Jeff Hill, and Gwen Bowyer are involved in each worship service.

• Our young church officers (all in their 30s) were re-elected for another two-year term. They are Moderator Kim Short, Treasurer Jeffrey Hill, and Clerk Joann Cordova.

• The nearby Good News Baptist Church has invited us to use their building twice a month for worship, Bible study, and fellowship meals. This provides much more space for activities and parking. It will be for a six-month trial.

• We are in the process of selecting members for our first diaconate.

• The first outreach effort in 1993 will be to help register the SDBs in Zambia, in cooperation with the Missionary Society, plus provide a matching amount of money for much needed famine relief.

We look forward to the new year, and hope to continue to encourage personal and corporate growth in God's Will and His Way. May it all be according to His Word, with application to everyday life. With His leading, we'll try to expand our horizons and give help to those with material and spiritual needs. **SR**

Curtain Call

by Doris Goodrich Barber

Am I worldly? Do I love the glitter, the pomp, and the show of this life? These are things that prevent the work of God in the midst of His people.

Theater, after all, is pretense: think the *age* and *do* what the character does. The circumstances and events surrounding a person frequently tell us about that person's background.

The apostle Paul often gives an account of his background. In the first chapter of Galatians, he ends his testimony with verse 20: "Now the things which I write unto you, behold, before God, I lie not."

Before I followed Christ

Christmas Eve the church cantata, "When Santa Listened In," ends, and the cast takes a curtain call. My first bit-part as the China Doll made me, at age 7 as far as I was concerned, a "star." My only lines, on cue, were to bend forward and say, "Mama, mama." I just *knew* all the applause was for me.

When I was 11, I wanted to belong to the family of God. Four other young people were baptized that April Sabbath morning: Sheldon Van Horn, Earl Cruzan, Kenneth Van Horn, and Raymond Maxson.

I vividly recall climbing down four ladder rungs into the baptismal waters, being immersed, and climbing back up where my Mom

tucked a white blanket around my shoulders. I do not remember anybody ever telling me what had happened to me, or what the Christian life was all about. My life continued exactly as it had been.

In high school, good grades were important, but my life centered around plays, cantatas, and musicals—character parts where I could dress up, learn the words, and assume the identity of another person.

North Loup is a small farming community in central Nebraska where my Dad worked as a rural mail carrier. Claude Barber and I, born in the same town, belonged

to the same church and young people's group. We married in July 1935.

Claude worked for Loup Valley Tractor & Implement Company; I continued in plays and community events. Babysitting was no problem with two grandmas and a great-grandma close by.

A vacation in Colorado Springs prompted us to remark in jest that, given a choice, it would be our home. That opportunity came in 1950, when Claude became a carpenter and later formed his own construction company. We joined a Baptist church and, over the next few years, each of our five children made a profession of faith in Jesus Christ.

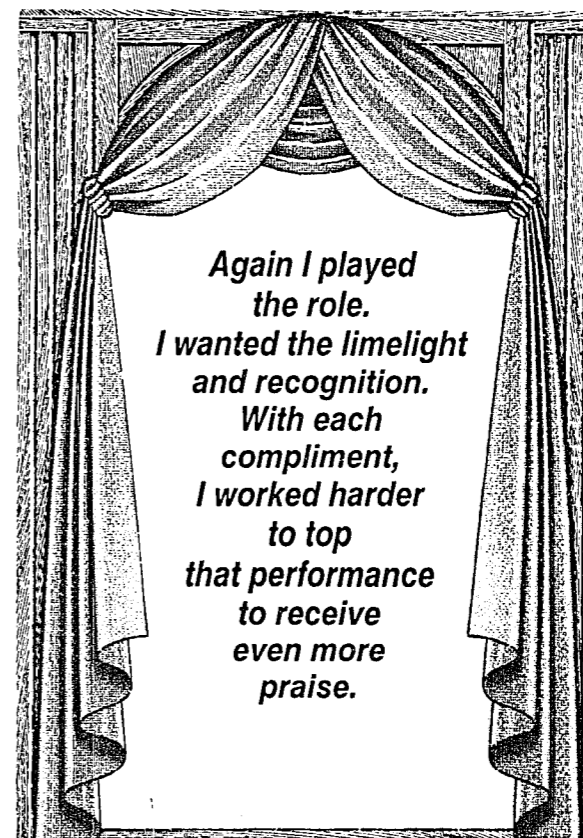
I had all my heart could desire. I was 43. Good husband, healthy children, comfortable home, jobs in the church, friends. Yet something was missing. I had the feeling that, somewhere in the Christian life, there had to be more.

My need for Christ

In a revival meeting, two things made an impact. Someone sang, "The Ninety and Nine," and the preacher said, "If you know you are a Christian, if you know you are going to heaven, raise your hand."

I didn't know. For the first time in my life, I heard God speak to me.

Startled, I thought, "God knows me." Another closer voice whispered, "You do good



**Again I played
the role.
I wanted the limelight
and recognition.
With each
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I worked harder
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even more
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works, teach a Sunday School class, sing in the choir, serve as an officer in the Missionary Society. Of course you're a Christian!" I raised my hand.

Unrest began in my heart and again I played the role. I wanted the limelight and recognition. With each compliment, I worked harder to top that performance to receive even more praise. But deep inside me, there was frustration and emptiness. I was miserable!

After church one night, I flung myself across the bed and gasped, "Claude, if I had a heart attack, I know this is how it would feel."

Dr. Vincent cautioned me, "Your

health is perfect. I can't solve your church problems, but if this continues, I'll put you in the hospital; you're close to a nervous breakdown." This was, I think, Claude's first inkling that I might be lost.

How I received Christ

Christmas night, Claude and I talked late into the night. Cross-legged, I sat on top of the desk, arrogant, self-willed, full of pride.

Claude read aloud the plan of salvation from the Bible. I was ugly and snapped, "You don't need to read those verses to me; I can say every one of them by heart."

He began to pray and dropped

his arms helplessly to his sides. Simultaneously, I saw myself—not in the image I assumed—but as Jesus saw me. I was filthy rags in His sight.

For the first time, I understood my own sinfulness. I slid off the desk onto my knees. "Jesus, forgive me. Come into my heart, be Lord of my life."

A peace, like a "warm-hug feeling," came over me at 3:00 a.m. on December 26, 1960. Jesus transferred my sins to the cross. "Being born again, not of corruptible seed but of incorruptible, by the Word of God which liveth and abideth forever" (1 Peter 1:23).

How my life has changed

Becoming a Christian did not change my lifestyle so much as it changed my priorities. Christ set me free! It was a freedom to be myself. "To whom God would make known what is the riches of the glory of this mystery... which is Christ in you" (Colossians 1:27).

Christ lives in me! He is real, and vital, and alive in me. I know it! "The Spirit itself beareth witness with our spirit, that we are the children of God" (Romans 8:16).

God's desire is that His children live Spirit-filled lives. It's not always easy to yield my will daily to Christ. Sometimes the old ego steps back onto stage, yet Jesus is always willing to forgive.

Now I rightly know God because I know Him in Christ. I'm in the cast of a drama—one which lasts century after century, with a script and directions from the "Producer-Director."

That one-night performance signaled the beginning of my real curtain call. I wonder if the angels of heaven clapped? *SR*

Doris Barber presented this testimony at an American Baptist Circle meeting last year.

Walking in His steps

by RuthAnn Davis

As our Shiloh, N.J., church began 1993, we were challenged to "walk in His steps"—with love. Pastor Don Chroniger shared with us a message inspired by the Charles Sheldon book *In His Steps*.

At the close of this service, we were invited to take a pocket-sized booklet home with us to use each day. As we came in contact with those around us (in our homes, and our fellow workers), we were to ask ourselves, "What would Jesus do?" Then we committed to follow Jesus' example as closely as we could. This was a very inspiring experience, and we pray that we can continue to "walk in His steps."

The first Sabbath in February was Youth Week, with the Junior and Senior High Sabbath School classes in charge of the morning worship service. "Building Christian Character" was the theme, with special music by two of the young ladies. Our children's and youth choirs sang, as did the young adult choir.

The three messages given included confidence in Jesus, gratitude, and acceptance. We were challenged from the Scriptures, and with these questions to consider:

- Whom do you know is confident because they know how to trust God?
- In what areas are you confident?
- Do people who are more confident than you make you jealous?
- Are you cooperating with God to make yourself a confident person?
- When have you shown gratitude in a special way?
- In what situation did you fail to show gratitude?
- What problem in your life could God use to build gratitude?
- Who, for me, can be a Christian model of gratitude?

The service closed with an original poem written by Angelique Owensby.

Pearls, cont. from page 14

Church, now used for a general meeting house and lecture hall for orientation to the Mystic Seaport Village.

Its sign at the right of the entrance identifies it as the "Aloha Meeting House," but in the vestibule, the bronze plaque bears the inscription:

ALOHA MEETING HOUSE

To serve as long as it shall stand as a memorial to ARTHUR CURTISS JAMES First life member of this association for his dedication to the sea and the men who manned her ships.

Built in 1851 as the Seventh Day Baptist Church of Greenmanville, its restoration is made possible 105 years later by the JAMES FOUNDATION OF NEW YORK

Just to the right of this plaque are three descriptive tablets telling some of the story of the Greenman brothers and Seventh Day Baptists. The first reads:

GEORGE, CLARK AND THOMAS GREENMAN were sons of shipbuilder Silas Greenman, of Westerly, Rhode Island, an influential member of the Westerly Seventh Day Baptist Church. While their elder brother, Silas Junior, carried on in the father's shipbuilding business in Westerly, the three younger brothers came to Mystic in the 1830s. Here they established their own shipyard on the site of the present-day Mystic Seaport. Together with several other local Seventh Day Baptist families, and the

many Seventh Day Baptists in their employ, the Greenmans organized a church society in 1850, and began construction of the church building in 1851.

In accordance with Seventh Day Baptist customs, the Greenman shipyard and textile mill were closed on Saturday (the work week was Sunday through Friday). Worship services were held each Saturday, when most of the other Mystic shipyards were in full operation. The Greenman brothers and their families were in regular attendance — George, the eldest and President of the company, customarily sat in the center, Clark in the North section, and Thomas in the South. At least once the neighboring Mallory shipyard launched a newly built ship on Saturday, while the Greenmanville Church service was in progress. The excitement of the event interrupted the pastor's sermon in mid-sentence; and, it is said, the congregation climbed onto the pews for a better view of the launching ways, cheering in unison when the climactic moment came. The service then resumed, no doubt in some disarray.

The second tablet described more of the information concerning the church itself:

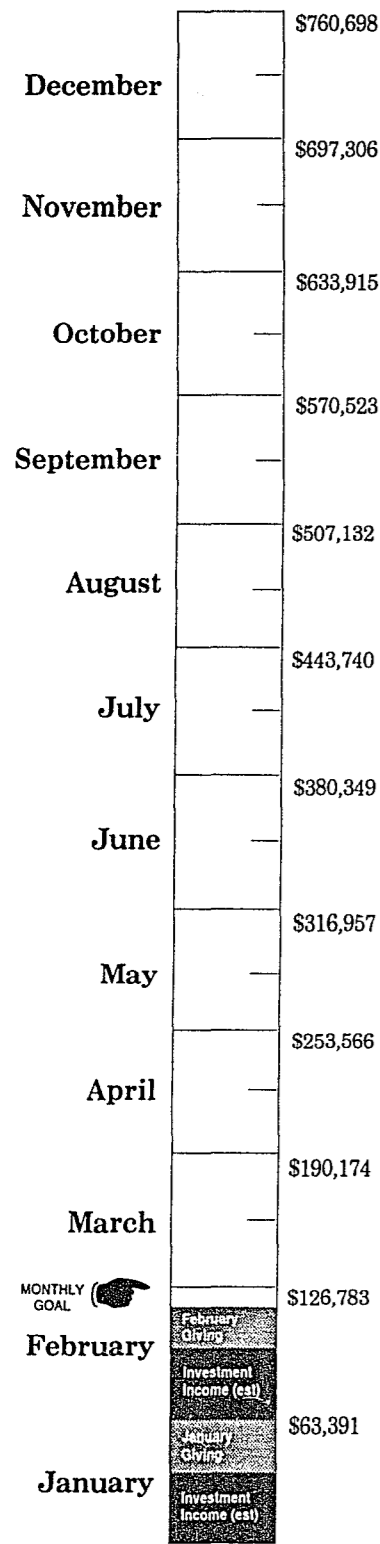
THE GREENMANVILLE SEVENTH DAY BAPTIST CHURCH was built on a corner of the Greenman shipyard property in 1851, financed largely by the Greenman family of Mystic shipbuilders. The church was in active service throughout the heyday of Mystic shipbuilding during the 1850s, and a generation thereafter. With the decline of the shipyards in the 1870s, the congregation was depleted and the church was finally closed in 1904. After passing from hand to hand as a private residence and apartment building, the old

church was acquired by Mystic Seaport in 1955...

The third tablet sets forth some of the Seventh Day Baptist distinctives within a historical perspective:

Seventh Day Baptists differ from most other Christian denominations in that they celebrate their sabbath on Saturday, the "seventh day" of the week. The preference for a Saturday sabbath (which they share with other Sabbatarians such as the Seventh-day Adventists, Seventh Day Dunkers and Jews) derives from the Biblical notion that "The Lord created the world in six days and rested on the seventh." While they have maintained a separate church organization since the 18th century, the Seventh Day Baptists are in virtually all other respects (liturgically and doctrinally) at one with the "regular" Baptist mainstream of America.

From the time that Roger Williams was expelled as a heretic from Puritan Massachusetts, and founded a wilderness settlement at Providence in 1636, Rhode Island became a refuge for religious dissenters unwelcome in Europe or elsewhere in North America... After Independence — with Article One of the Bill of Rights insuring some degree of religious freedom nationwide — and especially during the great age of the Westward Expansion in the 19th century, Rhode Island Baptists migrated in increasing numbers to other regions. The Seventh Day Baptists, once numerous in western New York State, Pennsylvania, West Virginia and the Carolinas, likewise had their American origins in Rhode Island and adjacent communities in Massachusetts and Connecticut. *SR*



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

Ministerial compensation myths

(ZPS)—Myth #1: All fringe benefits are tax free.

Fact: All fringe benefits are taxable unless specifically exempted from tax.

Myth #2: Fringe benefits are treated the same whether a minister files as an employee or self-employed for income tax purposes.

Fact: In some instances, ministers filing as employees for income tax purposes receive favorable treatment.

Myth #3: The designated housing allowance may be automatically excluded from income whether or not the funds are totally expended for housing.

Fact: The exclusion cannot exceed the amount spent for housing. The fair rental value may be a further limitation.

Myth #4: Expense allowances do not represent taxable income.

Fact: Unless allowances are treated under the accountable expense plan rules, they must be added to gross compensation.

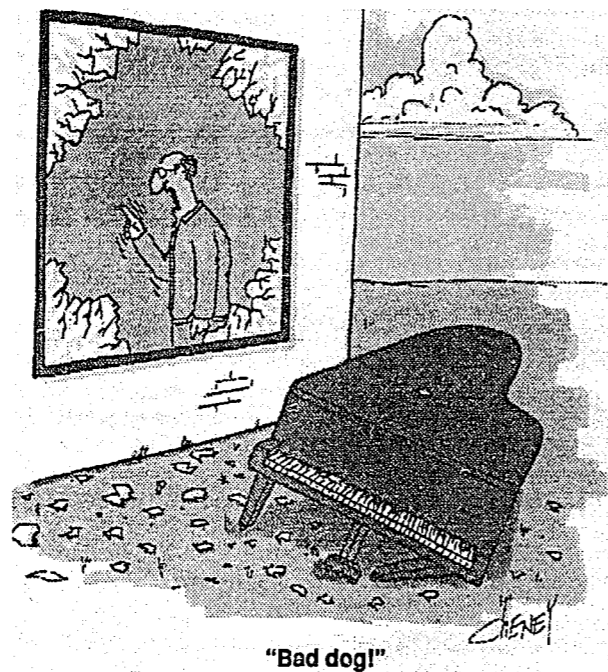
Myth #5: Supplying only a list of business expenses to the church provides adequate substantiation of expenses.

Fact: Substantiation of expenses is complete only when the minister provides adequate supporting documentation.

Myth #6: The "highly-compensated" employee rules never apply to ministers.

Fact: Ministers will often be classified as "highly-compensated" and ineligible for many tax-free fringe benefits.

(Source: *The Zondervan Minister's Tax & Financial Guide, 1993 Edition* by Daniel D. Busby, CPA. Check your local bookstore or call 1-800-727-3480.)



Source: *The Best Cartoons from the Saturday Evening Post* (Zondervan Publishing House, 1993)
Available at your local bookstore or by calling 1-800-727-3480.

Births

Cummings.—A daughter, Rebekah Lynn Cummings, was born to Barry and Greta Cummings of South Otselic, NY, on June 15, 1992.

Blank.—A son, Mathew Charles Blank, was born to Marvin and Charlene Blank of Oriskany, NY, on September 17, 1992.

Stamp.—A daughter, Sarah Stamp, was born to David and

Sue Stamp of Syracuse, NY, on November 2, 1992.

Osborn.—A son, Randal Paul Osborn, was born to Joel and Doneta Osborn of Madison, WI, on December 12, 1992.

Warner.—A son, Gabriel James Warner, was born to James and Sharon Warner of Verona, NY, on January 21, 1993.

Accessions

North Loup, NE
Kenneth Burdick, pastor
Joined after baptism

Teresa Davis
Robert Goodrich
Shawn Goodrich
Nella Jackson
Jerry Kolbo
Mary Placke
Benjamin Ryschon
Daniel Van Horn
Aaron Williams
Seth Williams

Philadelphia, PA
Kenroy Cruickshank, pastor
Joined after baptism
Darryl Gardner

Marriages

Breed - LaPointe.—Daniel LaPointe and Valerie Breed were united in marriage on October 17, 1992, at the Waterford, Conn., Seventh Day Baptist Church. The Rev. David Taylor officiated.

Crandall - Crandall.—Edward Crandall and Katherine Crandall were united in marriage on January 30, 1993, at the home of the bride in Alfred, NY. The Rev. Leon Wheeler officiated.

SR Reaction

Dear Kevin:

Please accept my donation for *The Sabbath Recorder*.

I am likely the only reader of the Recorder in Nova Scotia, and miss very much your "Pastor Profile" page. It gave me a feeling of meeting and getting to know some other Seventh Day Baptists.

Sincerely, Gary Meagher
Springhill, Nova Scotia

Dear SR,

How much should we pay our pastor? I've pondered this question off and on for a number of years. I suggest several guidelines:

a) Pay the pastor what he needs, not what he wants. He might want more, or he might even ask for less. We are not automatically bound to pay the new preacher as much as we did

the previous one.

Suppose our present minister has a good wife and six obedient, well-managed children, with heavy, legitimate medical expenses. If he is serving the church properly, pay him a salary adequate to the need.

If a later candidate's children are married or otherwise doing well elsewhere, he needs less for support, and should be paid less. If this person indignantly demands compensation equal to the predecessor's salary, we have reason to doubt the candidate's call is from God!

b) The salary offered should not be especially attractive, compared with what he easily could earn in another field for which he is qualified. How else can he know that the impulse to serve in pastoral

ministry is really the impelling factor?

c) Do we owe a college education to the pastor's children? There is a range of opinions on this. Keep in mind that "P.K.s" have tuitional and other material advantages in certain schools.

d) In secular employment, academic degrees usually entitle one to upper-grade pay. College and university training is expensive, and only a few such applicants are available. The incentives are economics, power, and prestige. Right?

e) A former Nortonville, Kan., pastor remarked, "You can't pay me to preach!" I like that. Dedication is beyond price.

Ira Bond
Nortonville, KS

Hoebeke.—Donald F. Hoebeke, 70, of Battle Creek, Mich., died on January 21, 1993, at Battle Creek Health System/Leila Site. He had been ill since July.

He was born on February 14, 1922, in Grand Rapids, Mich., the son of Marinus and Dien Hoebeke. He was a graduate of Davis Vocational and Technical High School in Grand Rapids, and earned a bachelor's degree (1947) and a master's degree (1949) from Western Kentucky University. He married Freda Curry Fatato on July 3, 1976.

From 1949 to 1952, he was a teacher and principal in the Pennfield School System. He retired from Bellevue (Mich.) Community Schools in 1989, after 36 years as a woodshop and drafting teacher.

Don was voted Educator of the Year in 1985 by the Calhoun Area School Board Members Association. In 1965, he was honored at a testimonial dinner in recognition of his students' success in winning honors during the Youth Talent Exhibit and Science Fair in Battle Creek.

He was a member of the Battle Creek SDB Church, where he was a member of the Board of Christian Education. He was also a member of the Retired Teachers Association of Eaton County.

Don was a U.S. Navy veteran of World War II, serving as a first lieutenant aboard a minesweeper in the Asiatic-Pacific Theater and the Philippine liberation. He enjoyed woodworking, fishing, and all sporting events.

In addition to his wife, Freda, survivors include one daughter, Janet James of Whitehall, Mich.; one son, Donald Jr. of Battle Creek; two stepdaughters, Mary Travers

of Mount Clemens, Mich., and Charlene Lyons of Battle Creek; two stepsons, Paul Fatato of Battle Creek and Nicholas Fatato of Arlington, Mass.; two sisters, Ada Pembroke and Betty Roentgen, both of Grand Rapids; three brothers, Hugh, Bud, and Renee, all of Grand Rapids; and 10 grandchildren.

Funeral services were held on January 25, 1993, at Farley-Estes Funeral Home, with the Revs. James F. Galanaugh and Nicholas Fatato officiating. Burial was in Memorial Park Cemetery.

Austin.—Lt. Col. William R. ("Bob") Austin, 71, of Oviedo, Fla., died of heart failure at his home on January 27, 1993.

He was born in McKeesport, Pa., on March 6, 1921, the son of James F. and Frances D. Austin. He attended the Citadel in Charleston, S.C., and the University of Omaha, graduating with a degree in Civil Engineering. He married Lorna A. Payne of Claremont, Minn., on April 6, 1946.

Bob served 26 years in the U.S. Army, and was a veteran of World War II, the Korean War, and the Vietnam Conflict. He was awarded the Distinguished Flying Cross and Legion of Merit.

In 1968, the Austins settled in Dodge Center, Minn., where he worked as Physical Plant Director for Rochester State Hospital. He also was City Administrator for Dodge Center, and Project Engineer for Wallace Holland Kastler Schmidt at the Byron and Hayfield (Minn.) waste treatment plants.

He was a member of the Dodge Center Seventh Day Baptist Church, and served as President of the SDB General Conference in 1979. He was also a member of American Legion Wells Peterson

Post 384, and a charter member of the local Lion's Club.

Bob and Lorna moved to Oviedo in 1990, attending both the Daytona Beach and Bradenton SDB churches.

Survivors include his wife, Lorna; four daughters, Cheryl Driver of Yorba Linda, Calif.; Sharon Groves of Coralville, Iowa; Shelley Sudbury of Altamonte Springs, Fla., and Cheri Appel of Mankato, Minn.; and an uncle and aunt.

A memorial service was held on January 29, 1993, in Orlando, Fla. In April, a memorial service will be held at the Dodge Center SDB Church, with interment at Fort Snelling National Cemetery, St. Paul, Minn.

Davis.—The Rev. Oscar Arlie Davis, 78, died on February 7, 1993.

He was born in New Auburn, Wis., the son of Oscar and Rachel Davis. He married Edith Babcock on November 25, 1936, in the Milton (Wis.) Seventh Day Baptist Church. He was a sign painter and pastor.

Arlie moved to Phoenix, Ariz., in 1936 for health reasons. When he was 35 years old, he began studying at the Arizona Bible Institute, now the Arizona College of the Bible. He received his ministerial certificate and degree (cum laude) in Christian education. He helped at children's conferences in Michigan, California, and Milton, Wis.

He was preceded in death by one sister, Buena, and by one brother, Wilmer.

Survivors include his wife, Edith; one son, the Rev. Milton Davis of Ventura, Calif.; one daughter, Ardith Dundulis of Phoenix; six grandsons, and five great-grandchildren.

KEVIN'S

ORNER

People in Florida are still cleaning up after the devastation of Hurricane Andrew last year. And now, most of the areas unaffected by Andrew are picking up the pieces following the recent late-winter blizzard.

The relentless crashing of the wind and waves left thousands homeless and powerless, and did billions of dollars in damage—physically and psychologically. People had to be wondering, "Where is my foundation?"

After Hurricane Hugo a few years ago, I remember a news story which looked at the insurance coverage of people affected by the storm. The cameras showed some totally flattened buildings, the owners who had lost everything, and the insurance company saying, "You're covered; we'll take care of it." (You know, "You're in good hands...")

Then the story focused on another house. This one had a few windows blown in, with very little surface damage. But one look at the owner, and you knew that all was not well.

The cameras zoomed in on the house's foundation. Yes, *you could see it* because the hurricane had shoved the house off its foundation, and it was slowly, inch by inch, sinking into the wet ground.

If the house had been destroyed, the insurance would have covered it. But there was no coverage for this—the house was in good shape, yet off the foundation. There was no provision for that in the policy.

The man must have asked, "Where is my foundation?"

Jesus talked about foundations in his story of the wise and foolish builders (Luke 6:46-49). He prefaced the story with this statement: "I will show you what he is like who comes to me and hears my words and puts them into practice."

In Israel, during the summer, many of the rivers dry up altogether and leave a nice, sandy riverbed, free of water. But after the September rains come, those empty riverbeds can become raging torrents.

More than a few men probably saw these attractive stretches during the summer, figured they were accessible to some water, and would provide shelter from the wind. So why not build a nice little house? And

why not watch your nice little house swept away by the winter floods?

The truly wise man searched for some rock. Along with that came more difficulty in building; a lot of hard labor to cut the foundation. But when winter hit, that hard work paid off. The house stood strong and secure.

We need to lay the right foundation.

The foolish can try doing things the easy way. But with the quickly built house, the "easy life" would last about six months before the storms wiped it out. That's short-sighted.

The wise, blessed man sees things in the long view. Maybe even in light of eternity.

We all have the opportunity to come to Jesus, hear his words, and put them into practice. Do you think he knew about foundations? Most carpenters and builders do.

How is *your* foundation? Has some recent storm made you question it?

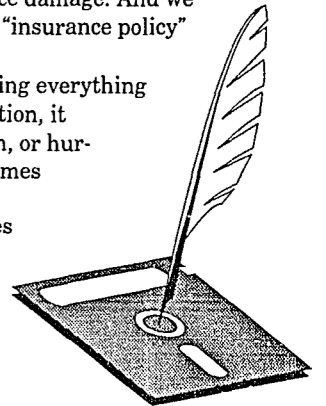
And when is the right time to build that foundation? During the storm? No, by then it's too late.

If things are going smoothly, and you are in a sandy, dry riverbed time, *now* is the time to dig down deeper and have the Lord lay that solid foundation.

For your children, *now* is the time to dig down deep—to come to Jesus, hear his words, and put them into practice. You don't think that they are going to face some major storms ahead? Think again!

Now is the time to check that foundation. We may find some broken windows and get scratched up and have some surface damage. And we may want to review our "insurance policy" once in a while.

If we follow him, placing everything on the solid rock foundation, it won't matter what storm, or hurricane, or earthquake comes our way. We will not be shaken, because our lives will be built on the solid rock—His firm foundation.



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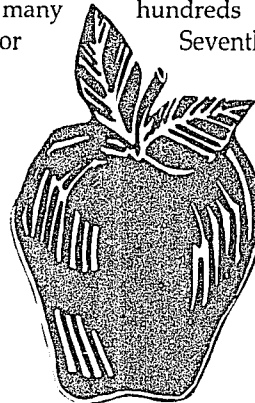
Sabbath School Teacher of the Year

The Sabbath School Committee of the Board of Christian Education invites each Seventh Day Baptist church to nominate one Sabbath School teacher for the 1993 "Crystal Apple Award."

The Board is seeking nominees whose outstanding contributions to the education of our people set them apart for recognition. It is not expected that each person worthy of recognition will be identified and honored. Nevertheless, we wish to honor one teacher on behalf of the many hundreds who have made Christ's teachings a living reality for Seventh Day Baptists.

"Crystal Apples" have been awarded to:

- George Parrish, Battle Creek, Mich., 1986
- Shirley Cargill, North Loup, Neb., 1987
- Margaret Allen, Lost Creek, W.Va., 1988
- Helen Bond, Columbus, Ohio, 1989
- June Johnson, Nortonville, Kan., 1990
- Ruth Bennett, Battle Creek, Mich., 1991
- Dan Richards, Texarkana, Ark., 1992



The 1993 Teacher of the Year will be selected from the nominees using the following criteria:

"The Sabbath School Teacher of the Year shall exhibit the qualities of faith and teaching found in the life and teachings of Christ; serve as a Sabbath School teacher; and be a member of the nominating church. Other Christian Education service shall contribute to a fuller appreciation of the nominee's Christian service."

Nomination forms were mailed to pastors and superintendents in early March. The postmark deadline is June 1, 1993. If you failed to receive a form, or wish further information, please contact:

The SDB Board of Christian Education, Inc.
P.O. Box 115
Alfred Station, NY 14803
(607) 587-8527