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News for and about
Seventh Day Baptists

December 1995

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They came by the thousands to

Raise
the Standard

1996 Summer Institute

*Seventh Day
Baptist History
and Polity*
May 28 - June 14

This three-week intensive session at the SDB Center in Janesville, Wis., will be taught by Janet Thorngate and
Director of
Pastoral Services
Rodney L. Henry.

All pastors are invited.

Robe of Achievement

The Women's Society is accepting nominations for the Robe of Achievement for 1996. Please be considering a woman in your church who meets these criteria for nomination:

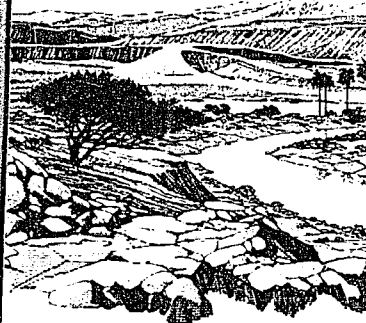
- Must be a committed Christian
- Must be an active member of a local Seventh Day Baptist church
- Was/is active as a volunteer in some phase of denominational effort
- Has shown evidence of special service with her family and/or community

A complete resumé must be submitted containing a life history including her achievements and activities. Without a resumé in hand, the committee cannot make a competent choice among many nominees. If an individual has been nominated before, and you still want that person considered, please re-submit the name as well as the resumé.

Send all nominations to:
Elizabeth Bidwell, P.O. Box 136, Shiloh, NJ 08353

Deadline: March 31, 1996

Holy Land Tour



Visit "The Holy Land"—land of Jesus and the Bible—on a 10-day tour beginning March 5, 1996. Emphasis will be on sights, worship, and cultural experiences of interest to Christians. If you are interested, contact soon:

Pastor Paul Green
720 Hilltop Drive
Milton, Wisconsin 53563
(608) 868-3726

LOOKING FOR A LAST-MINUTE CHRISTMAS GIFT?

Here's your opportunity to get a "Fitz Original Bolo." Retired minister Elmo Fitz Randolph handcrafts bolo ties out of elk or deer antler, using real leather lanyard with a variety of ornamentation. The retail value of these bolos is \$50 each.

Pastor Randy is offering to send you a lovingly made bolo tie for only \$40—and from each purchase, he will give \$20 toward *The Sabbath Recorder*.

You can wear a "Fitz Original Bolo" while helping to support this magazine.

Orders might not reach you until after Christmas.

Call or write today!

Elmo Fitz Randolph
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The Sabbath Recorder



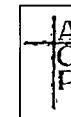
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Who are Seventh Day Baptists?

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

Keeping promises

Men's movement sweeping country

by Judy Immel
Reprinted from the
Janesville, Wis., Gazette

Scott Kelly climbed to the top steps of the Metrodome in Minneapolis to see what would happen when a speaker called men forward to dedicate their lives to God.

Thousands flooded down the aisles to the field.

But one husky young man, sporting a tattoo and earring, put his head in his hands and cried. Then an older man raised him up and led him down. Kelly saw them emerge from the tunnel and go onto the field.

The stadium filled with the sound of more than 60,000 screaming, clapping and stomping men.

They are Promise Keepers, part of a non-denominational Christian men's movement sweeping the country.

Nearly 200 men from Janesville churches made the trek to the Minneapolis conference. Beloit, Footville, Brodhead, Evansville, and Fulton churches were represented, and others attended events elsewhere.

This year, 650,000 men were expected to participate in Promise Keepers conferences at 13 stadiums, most sold out two and three months in advance. The group, started in 1990 by University of Colorado head football coach Bill McCartney, hopes to have one million men involved next year.

They come together en masse to hear messages about seven promises they intend to keep, including honoring Christ and building strong marriages. Then they return home to live out those promises in their families, churches, and communities.



Over 61,000 men and boys jammed into the Metrodome in July to praise, pray, and promise to be godly people.

Kelly leads men's ministries at Bethel Baptist Church in Janesville and first attended a Promise Keepers event in 1993.

"I couldn't believe that all those men were there—not for a football game or rock concert—but to celebrate being close to God," he said. "Listening to everyone sing 'Amazing Grace' a cappella was overwhelming."

Promise Keepers helps men understand "what God wants for us as men, husbands, and fathers," Kelly said. The group also encourages men to support their pastors and to take leadership roles.

"It was tremendous," said Larry Squire, a member of Cargill United Methodist Church in Janesville, who attended for the first time.

"There is so much energy and excitement," Squire said. "When we left, we had high expectations because two of our men had gone the

year before. But it was even better than our expectations."

Squire said he learned how critical it is to have a strong, visible faith.

"People see by your actions if you are living consistently with your faith," he said. "And the relationships you have with your family and friends are critical. You have to be someone they can count on. We're not promise makers, we're promise keepers."

The Rev. Roy Abbott, assistant pastor at Emmanuel Free Methodist Church in Janesville, compared the crowds to the multitudes the Bible describes coming to hear Jesus.

"Seeing thousands of men there to receive the salvation message of Christ is very exciting," he said. "Men tend to want to do it alone, but this is about supporting your brothers."

"The magnitude and power—it's just indescribable," the Rev. Tom Zillman, associate pastor at New Life Assembly of God, said about the conference. "It's just awesome."

He said the program teaches men about integrity.

"But one of the biggest testimonies to the power of this is the excitement of wives when their husbands come home," Zillman added.

Catherine Sager's husband went to his first Promise Keepers conference in 1994 and is the organization's "point man" for New Life Assembly of God.

"He has a real positive outlook," Catherine said about how Bob has changed. "And it's something that's lasted all year long. He tries to be patient, and he goes out of his way to be encouraging. And it's little things, like leaving uplifting notes that let me know I'm Number One."

Some feminists have criticized Promise Keepers, saying it moves back the clock to a time of male dominance over women. But Bethel Baptist's Kelly said they shouldn't be concerned.

"Why would you be threatened by someone who loves and honors you at the highest level?" Kelly said. "This isn't about making your wife obey. This is about building a marriage and a family, about telling your wife, 'You're the best thing that ever happened to me.'"

ministries, often overshadowed by women's groups, are enjoying a revival in churches that have sent men to Promise Keepers conferences.

For example, New Life has organized a monthly men's group that holds breakfasts and rallies. Em-

"The relationships you have with your family and friends are critical. You have to be someone they can count on. We're not promise makers, we're promise keepers."

"I don't see anything negative about it at all," Catherine Sager said. "There always have been things for women in churches."

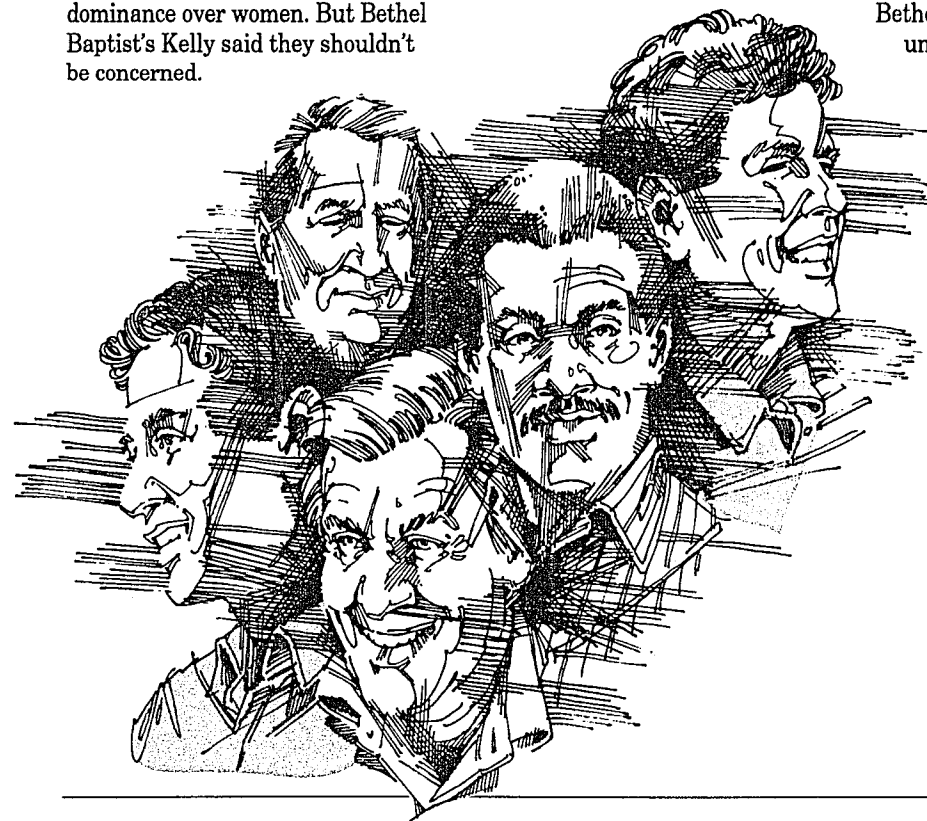
And Promise Keepers is more than weekend conferences. Men's

manuel Free Methodist is developing a men's ministry. Cargill has two weekly Promise Keepers groups and plans to expand. Bethel has held four men's retreats and has a male Sunday school class.

Bethel, concerned about racial unity in Janesville, also plans to adopt a minority church in Beloit or Madison.

It hopes to invite some of the men to attend a convention with them next year, Kelly said. Promise Keepers has books and tapes, so Kelly said the question for men's groups is not what to talk about, but what issues to choose.

"They get you inspired, and they also give you the tools," Abbott said. "This isn't just something that will pass. People go back to their churches and homes excited by what God is doing." SR



Metrodome turns "Thunderdome"

by Ralph Hays Jr.

Imagine over 61,000 people yelling, screaming, crying, laughing, hugging, and "high-fiving" each other. The seats are packed around the stadium, and the floor is also overflowing with more people. The sound of the crowd is deafening.

You would probably think you were at a major league baseball or football game, right? Well, not exactly.

Last July, I went with a group of men from the Milton, Wis., SDB Church to attend the Promise Keepers conference at the Metrodome in Minneapolis, Minn. Promise Keepers is a Christ-centered ministry dedicated to uniting men through vital relationships to become godly influences in their world.

The schedule called for two days of seminars from nationally known speakers. Leading out in worship and praise were Aaron Jeffrey, Scott Wesley Brown, and the Maranatha Men's Promise Band.

Friday evening, soul-touching words and songs echoed throughout the stadium. Praise songs "got us in the mood" before each speaker. Dr. Tony Evans addressed the men on the need to have our brotherhood in Jesus transcend any racial boundaries. There is no describing the awesome feeling when that large of a crowd sang the hymn, "Holy, Holy, Holy." The walls trembled with mighty praise songs.

We were reminded that in order to become the men God wants us to be, we must first give our lives over to Jesus Christ. If we insist on doing it ourselves, we are doomed to disappointment and failure. An altar call allowed those men who wanted to be Promise Keepers to first give their lives over to Jesus Christ, the original Promise

Keeper. Thousands of men came forward to surrender to Jesus for the first time. Applause and cheering broke out with thunderous approval.

Near the end of Friday night's events, claps of thunder and lightning ushered in a passing thunderstorm. It was as if God Himself was giving His mighty approval.

Pastor Jack Hayford spoke Sabbath morning on the issue of the

**Thousands of men
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approval.**

man, his church, and worship. Gary Smalley addressed us about honoring our wives and our marriage. Tom Claus taught the value of loving our children. Chuck Colson gave us insight on how to get along as the brotherhood of believers.

All of these principles we have misused, forgotten, or have allowed society to dictate what it means to be a man.

Feeding 61,000 men in 60 minutes is quite a feat! The Promise Keepers staff did it for lunch and dinner. Driving through downtown Minneapolis during mealtime, you would have thought there was some sort of invasion going on! Thousands of men took advantage of any grassy area or wall to lean against to enjoy their box lunch near the Metrodome.

On Saturday evening, we were encouraged to be more than prom-

ise makers, and not to be promise breakers. We were taught how to love and be servants to our wives, families, children, our church family, and our brothers and sisters in Christ.

One of the many emotional moments came when Bill McCartney asked that all pastors come forward to be prayed for. Six to seven thousand men came forward and knelt at the stage. Coach McCartney reminded us that these men are our shepherds leading us to Christ, and we must not forget their sacrifice and efforts by them for us.

As the prayer ended, a chant erupted from the crowd: "We love you, we love you, we love you." With applause and cheering, we affirmed that these leaders were indeed loved and appreciated. I doubt there was a dry eye in the whole place at that moment.

I am saddened by the negative press concerning Promise Keepers. Many groups have proclaimed that Promise Keepers teaches men how to dominate their wives and society. In reality, Promise Keepers teaches men to be servants, as the biblical example shows. I would respond to those groups with Acts 5:38-39—"...if this plan or work is of men, it will come to nothing; but if it is of God you cannot overthrow it, lest you be found to be fighting God."

If you have the opportunity to go to a Promise Keepers conference, I urge you to experience it. Promise Keepers could be the best "mountain top" experience any man can have. Then you could bring the same determination and enthusiasm to small groups at your own church and be the man God meant you to be. *SR*

What is Promise Keepers?

A closer look at the Promise Keepers mission statement, from their conference material.

Promise Keepers is a Christ-centered ministry dedicated to uniting men through vital relationships to become godly influences in their world.

Promise Keepers

We base our commitment to become promise keepers in the covenant-keeping nature of God.

"God is not a man, that he should lie, nor a son of man, that he should change his mind. Does he speak and then not act? Does he promise and not fulfill?" (Numbers 23:19). "The Lord is faithful to all his promises and loving toward all he has made" (Psalms 145:13).

God is our model. Consequently, a promise keeper chooses to reflect the trustworthy nature of His Lord. This character is summed up in the word integrity.

Integrity by definition is "a strict adherence to a moral set of values": 1) utter sincerity, 2) honesty, 3) candor, 4) not artificial, 5) not shallow, and 6) no empty promises. Ac-

tually, one could say that a man of integrity is a "promise keeper."

Wives, children, churches, and communities all seem to agree that what we desperately need today are men who are promise keepers: men who won't compromise the truth, men who are true to their word, men who are trustworthy. This is why we have chosen Promise Keepers as the name for this ministry.

Christ-centered ministry

We adhere to the foundational truths of historic Christianity which are centered on the person and work of Jesus Christ. Above all else, we are devoted to honor Him in our gatherings, bringing prominence to His name. "For no matter how many promises God has made, they are 'Yes' in Christ" (2 Corinthians 1:20). Additionally, we are committed to the absolute, unchanging directives in God's written Word.

As a ministry, we intend to serve

the leadership of local churches and their men by offering six ministries and resources that are designed to help men become promise keepers:

1. *Conferences:* These catalytic events (which include Leadership Conferences) unite men to honor Jesus Christ in the context of celebration, providing motivation, teaching, and fellowship with men of diverse heritages.

2. *Educational Services:* These equipping seminars train pastors and leaders to equip their men to become promise keepers.

3. *Field Ministry:* Our field ministry team is available to directly assist the local church to develop its men's ministry.

4. *Productions:* These resources include all forms of electronic media—audio and video.

5. *Publications:* Includes all written resources.

6. *Resource Center:* This is a clearing house for serving any man or church who requests information, products, or resources pertaining to the above items.

Dedicated to uniting men

We believe that we have a God-given mission to unite men who are separated by race, geography, culture, denomination, and economics. We refer to something much greater than humanistic unification and more powerful than political equality. Rather, we are compelled to pursue Biblical reconciliation: loving our brother as an expression of our love for God (1 John 4:19-21).

We believe that reconciliation is clearly the heart of God (2 Corinthians 5:18-19).

Therefore, we are compelled to



Ever see 60,000 box lunches walk away from a stadium?

proclaim the message of reconciliation: unbeliever to God, brother to brother, husband to wife, wife to husband, parent to child, child to parent, church to church, and people to people. Jesus undoubtedly envisioned a united church when he prayed in John 17:20-23.

triumphs. By this we express our honor for each other as equals while respecting our diverse heritages. We believe that vital relationships among men are the foundation for helping one another become promise keepers. We contend that this is best accomplished when

What we desperately need today are men who are promise keepers: men who won't compromise the truth, men who are true to their word, men who are trustworthy.

We are dedicated, then, to addressing the division that has separated the body of Christ for too long. We are committed to call men to reconcile in Christ, to live as one.

Biblical reconciliation requires that we come together in our common spiritual poverty in order to receive God's riches, strength, and grace—together. It means that we allow God to replace our personal prejudice with His perspective. It compels us to accept the essential value of every believer, understanding that we need each other to be complete.

Through vital relationships

Biblical unity spawns vital relationships: life-changing, interdependent, living, dynamic, face-to-face covenant relationships. Through vital relationships we can embrace one another's pains and

a small group of men agree to pursue God—face to face, shoulder to shoulder, and back to back—and establish covenant relationships with each other to affirm, to be available for, and to pray for each other; to be honest with, to preserve confidentiality with, and to be accountable to each other.

In the context of covenant relationships, a man willingly grants other men the right to inquire about his relationship to God, his commitment to his family, his sexuality, and his financial dealings. Together they form a team that is committed to advance God's Kingdom.

To become godly influences in their world

Because God does not default on any of His promises, through His power we have the resources to make and keep Spirit-led, Bibli-

cally-based promises (2 Peter 1:3-4).

With this understanding, Promise Keepers is dedicated to calling men to the ongoing process of godliness.

Promise Keepers heeds Christ's directive to be "the salt" and "the light" of the world (Matthew 5:13-14). We are committed to motivating men to "call on the name of the Lord and serve him shoulder to shoulder" (Zephaniah 3:9), thus advancing His Kingdom.

We believe that men can significantly influence their world for Jesus Christ by making and keeping promises that last a lifetime to:

- Jesus Christ, who is the only source of forgiveness, hope, and strength;
- Families, through exercising honor, care, and spiritual initiative;
- Friends, through supportive and purposeful relationships;
- Church, through active giving of time and resources;
- Community, through commitment to the Great Commandment (love) and the Great Commission (evangelism and discipleship).

By God's grace, the end result will be a worldwide movement of men who have been stirred by God to pray, repent of their sins, reconcile to God and others, walk in newness of life, and advance the Good News of Jesus Christ. Revival!

"Yes, LORD, walking in the way of your laws, we wait for you; your name and renown are the desire of our hearts" (Isaiah 26:8). SR

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| July 1991 Promise Keepers first men's conference draws 4,200 men to Boulder, Colorado. | July 1993 Third conference draws 50,000 men to Boulder. | Summer 1995 13 nationwide conferences impact over 700,000 men. |
| March 1990 Promise Keepers was planted in the heart of Colorado Univ. football coach Bill McCartney. | July 1992 Second conference draws 22,000 men to Boulder. | Summer 1994 Conferences expand to seven cities around the nation. Over 280,000 men were reached. |

Seven promises of a Promise Keeper

"Be very careful, then, how you live—not as unwise but as wise, making the most of every opportunity, because the days are evil" (Ephesians 5:15).

Promise Keepers believe that Christian growth starts by making some promises—promises we intend to keep.

These promises are not designed as a new list of commandments to remind us of how badly we're doing with respect to the often-competing demands of home, work, and the Church. Rather, they are meant to guide us toward the life of Christ, so that He might transform us from the inside out. Only then can we be godly influences in our relationships and world.

- 1 A Promise Keeper is committed to honoring Jesus Christ through worship, prayer, and obedience to His Word, in the power of the Holy Spirit.
- 2 A Promise Keeper is committed to pursuing vital relationships with a few other men, understanding that he needs brothers to help him keep his promises.
- 3 A Promise Keeper is committed to practicing spiritual, moral, ethical, and sexual purity.
- 4 A Promise Keeper is committed to building strong marriages and families through love, protection, and biblical values.

- 5 A Promise Keeper is committed to supporting the mission of the Church by honoring and praying for his pastor and by actively giving his time and resources.
- 6 A Promise Keeper is committed to reaching beyond any racial and denominational barriers to demonstrate the power of biblical unity.
- 7 A Promise Keeper is committed to influencing his world, being obedient to the Great Commandment (see Mark 12:30-31) and the Great Commission (see Matthew 28:19-20).

Following are testimonies from men of the Milton, Wis., SDB Church

Challenged, prodded, and encouraged

by Doug Lubke

What does it mean to be with 60,000 other people focused on an event that unifies everyone there? I've had that experience at sporting events, yet several unique dimensions at the Promise Keepers gathering in Minneapolis made this occasion quite different.

We all came to make commitments and to promise to keep those commitments. This was no passive exercise. This meant intimate, introspective participation in what each speaker had to say.

From the opening altar call to the resounding affirmation of all the pastors in attendance, we were challenged, prodded, and encouraged to raise our own personal

standards of conduct, commitment, and support.

For me, it was a time to step back and review some important issues in my life. How was I balancing the needs of my job, my children, my wife, my church? Were my priorities where God wanted them to be?

Sitting there in the stadium, I knew I was surrounded by men who were familiar with the same struggles I face. I also knew those men were resolving to help me with my struggles just as much as with their own.

So, just as iron sharpens iron, we were promising to support each other—standing together and tak-

ing on the issues that threaten to keep us from doing God's will.

Attending the Promise Keepers conference helped me to focus on the path God has laid before me and to determine where I am along that path. Evaluating my own walk of faith from the seats of the Metrodome was one thing. It will be just as important to gather with other Promise Keepers from time to time and help each other maintain that walk.

The ongoing support system of men committed to holding each other up will be the fuel that keeps the Promise Keepers experience moving forward and growing. SR

Guys: Answer God's call!

by Steve Osborn

Promise Keepers '95 "set my heart on fire" (to quote rock legends Scott Graffius and Erik Henry). It was like summer camp for big boys.

Remember how you used to get that big spiritual "high" every year at camp, and then go home vowing to be a different person? Promise Keepers caused that same excitement in my heart, but also equipped me to live up to my promises.

Uniting with 60,000 other men to praise and honor the only true God brought a freshness to my spirit which had been missing for some time. I could not escape being encouraged by knowing that there were so many other guys going through some of the same struggles in trying to live a God-honoring life.

The harshness of the non-Christian (and sometimes anti-Christian) world we live in melted away for a couple of days. I felt a genuine love and support from a most unlikely source: "the fellas."

I have been in crowded football stadiums where a bunch of men were all excited about the same thing. But it was never like this. Imagine all those men, cheering and yelling about... God!?!

But there we were, putting aside "tough guy" images, tearing down walls of defense, and baring our souls before God and each other. As one speaker after another set out a feast of spiritual nourishment for us to indulge in, I was confronted with personal sin and challenged to let Jesus Christ make a difference in every area of my life. (And I thought my wife sent me here for a relaxing getaway with the guys.)

There was none of this "keep it



**The Church
has been waiting
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and family
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created them
to be.**

vague and it will be more comfortable for everyone involved" stuff. During each session, we took time to discuss the issues in small groups and to make *specific* personal applications. (Ouch! Now you've quit preachin' and started meddlin'!)

I was reminded of how easy it is to become lazy in my relationship with Jesus and to renege on promises I have made to those who are most important to me. I left Promise Keepers with a deep desire to be the best husband, friend, and man of God that I could be. I wanted to make a difference for Christ in the lives of those who share a part of my life.

One of the best parts of Promise Keepers was being with a group of men from my own church. This made the experience much more real and gave me a comradeship with them. We don't realize how badly we need that fellowship.

The caravan up and back, sharing a motel room with two or three other guys, fighting traffic jams, the gab sessions, and late night food runs all made valuable contributions to the overall experience of Promise Keepers. I got to know these men up close and personal, which would not have been possible any other way.

An important premise of Promise Keepers is that the conference should not be the end but rather the beginning. Attendees are encouraged to get involved with small groups of men at home to continue the sharing and learning process.

In our church, the enthusiasm of the conference has evolved into a new men's fellowship which meets monthly for breakfast and spiritual encouragement. We also encourage our men to get involved with a couple of other men in accountability/sharing groups.

The Church has been waiting for years for its men to stand up and be the spiritual and family leaders that God created them to be. I believe that Promise Keepers is a giant step in the right direction towards getting Christian men to own up to their responsibilities.

With our marriages and families back on track, we can put civil wars behind us and join together in carrying the good news of Jesus Christ to the world. Better put your seat belts on, because it should be an exciting ride! **SR**

You've gotta go!

by Jon Cruzan

In late winter, I registered for the Promise Keepers summer conference with several other men from the Milton (Wis.) church. It seemed like a good idea, and the gathering was a ways off.

As July approached, I began to second-guess my March decision. My apprehension grew, and my core skepticism soared to the front of my mind. I searched for excuses but couldn't come up with any plausible reason to back out. So, con-

vinced that I would feel awkward and uncomfortable, I went.

Sure enough, I felt awkward and uncomfortable, but not in the way I had imagined. Despite my intent not to be, I was blown away with a powerful spiritual rebirth.

The awesome power of more than 60,000 men united for the single purpose of praising God was incredible. The fellowship, the bonding, the singing, the piercing

challenges from the world-class speakers, all combined to create an emotional, spiritual high that I had not experienced in years, if ever before. I was deeply moved, and in that state was energized to make lasting and long overdue changes to my spiritual life.

If you have the opportunity to attend, embrace it. You won't regret it, and you won't be able to forget. **SR**

Father and son "Raise the Standard"

by Alan and Nathan Walker

My son and I attended Promise Keepers in Minneapolis, Minn., on July 14-15, 1995. We were part of a group of 12 men, including Pastors George Calhoun and Steve Osborn,

event for me. Nathan also was overwhelmed while singing with me and thousands of other men being led by the Maranatha Men's Promise Band. Where else could

her and want what is best for her.

I really am proud of my son and his commitment to Christ to practice spiritual, moral, ethical, and sexual purity.

Nathan and I agree with C.S. Lewis, who said, "God became a man to turn creatures into sons, not simply to produce better men of the old kind but to produce a new kind of man."

Out of ourselves and into Christ we must go. **SR**

**I personally renewed my
commitment to my wife.
I really am proud of my son
and his commitment to Christ.**

from the Milton, Wis., Seventh Day Baptist Church.

This event marked the second time in the summer that Nathan and I were able to spend time together. In June, we spent a full week alone on a lake in the Canadian north woods, fishing and sharing daily devotions.

The Promise Keepers convention allowed us to focus on what the Lord wants in our lives. As Nathan quotes Tony Evans, "If you want your world to be better, you have to be a better man yourself."

The opportunity to worship the Lord in praise, song, and prayer with 60,000 men was a lifetime

we have gone to hear speakers like Chuck Colson of Prison Fellowship; Tony Evans, a pastor in Dallas, Texas; Bill McCartney, founder of Promise Keepers; Gary Smalley, a family psychologist; and Joe Stowell, president of Moody Bible College?

The seven promises of a Promise Keeper center around our commitment to the Lord Jesus Christ and our relationship with our wives, families, friends, co-workers, and church family in sharing the love of Christ.

I personally renewed my commitment to my wife, to honor and appreciate her. She knows I love

We know that many Seventh Day Baptists attended Promise Keepers conventions across the country.

Please share your memories with us for future issues so others can "Raise the Standard!"

God's Holy Day

by Lester G. Osborn

"God's Holy Day," first written by Lester Osborn in 1956, is now in its ninth edition. This is the fifth of seven lessons. Copies of the study booklet are available from the SDB Center for 75 cents each (plus postage). Send no payment, we will bill.

Law and Grace

The final argument of those who observe the first day instead of God's Sabbath is to claim that "the law is done away with, nailed to the Cross"; that we are not obliged to keep the Sabbath in this day of grace. If this is true, then one might ask why should we refrain from profanity, murder, adultery, and the rest?

In discussing the subject of "Law and Grace," we must keep in mind two important distinctions:

a. The Mosaic Code was three-fold—Moral (Commandments, the Decalogue), Ceremonial (ordinances), and Civil (judgments). The moral law was a codification of universal and eternal principles. The other two were national and temporary, governing the religious and social life of Israel.

b. The "law," as a set of rules, must be distinguished from "law" as God's method of dealing with sinful mankind between Sinai and Calvary.

A. The Character and Purpose of the Moral Law

1. Psalm 19:7-11; 111:7-8; Matthew 5:18; Luke 16:17; Romans 7:12.

God's law is perfect, complete, sure, right, pure, true, righteous, holy, just, and everlasting.

2. Romans 10:5; Matthew 19:17; Luke 10:28.

The law sets forth God's will for man's conduct—it defines perfec-

tion. To keep the Commandments perfectly would merit eternal life, but no one can do this. "All have sinned and come short of the glory of God." Thus some provision has to be made for our justification.

3. 1 John 3:4; Romans 3:20,28, 31; 7:7.

One looks at the perfect standard, realizes that he has broken it, and thus is a sinner, for sin is the transgression of the law. The law declares us guilty and shows us our need of a Savior.

4. 1 Timothy 1:8.

The "lawful use" of the law is to convict us of sin, just as a mirror shows us our physical imperfections. It is a diagnosis, not a remedy. The remedy is the Gospel, but the diagnosis must come first.

5. James 2:10-11; 1 John 3:4; Romans 6:23a.

We might paraphrase the first reference this way: "He who said, 'Do not murder,' also said, 'Remember the Sabbath day by keeping it holy.' Now, if you do not commit murder, but do desecrate the Sabbath, you have become a transgressor of the law." This is sin, and the wages of sin is death. However, Jesus paid the penalty for us (cf. Galatians 3:10,13), so we are free from the curse of the law, which is death. But are we free to ignore the law and to break it?

6. Isaiah 2:2-3; 66:22-23.

During the millennium, and on the new earth, the fourth Commandment will be kept.

7. Galatians 3:23-26.

"Law" and "Grace" are not opposing systems but component parts of

the same plan: the redemption of sinful mankind. Salvation has always been "by grace through faith." In the Old Testament, men were saved that way. God's grace was active in the sacrificial system of the ceremonial law, so that their transgressions of His moral law might be "covered." But grace was not fully revealed until the death of Christ. The moral law is our schoolmaster; it leads us to Christ by showing us our sin and our need for a Savior. The ceremonial law, with its sacrifices, teaches us about Christ and His atoning work, and thus "leads us to Christ."

B. Was the Moral Law Repealed?

1. Matthew 11:13; Luke 16:16; John 1:17.

The "dispensation" of law ended with Jesus and was replaced by the "dispensation" of grace. But let us not think that there was no grace before Calvary. As soon as man sinned, God's grace came into action. God provided a way to forgive sins and remove guilt as soon as the need arose.

2. Matthew 5:17-18.

Jesus Christ did not abolish the law, but fulfilled it. He fulfilled the moral law by perfectly obeying its spiritual meaning, and He fulfilled the ceremonial law by taking the place of all the sacrifices.

3. Matthew 4:14; Romans 13:10; Galatians 5:14; 6:2.

"Fulfill" does not mean "do away with."

4. Galatians 3:23-25; 4:1-2.

A schoolmaster or tutor ensures that a father's will is carried out

cont. on page 23



Women's Society page by Charlotte Chroniger

Long list of love's labors

"We give thanks to God always for you all... remembering without ceasing your work of faith, your labor of love" (1 Thessalonians 1:2-3 NKJV).

At Conference, some of our Women's Societies and Ladies Aids brought news of their activities of the previous year. Their labors of love for the Lord have been many.

The Dr. Grace Missionary Society of the North Loup, Neb., church served two community dinners, two Men's Lenten Breakfasts, and made and delivered 21 May baskets. They collected items for Zambia and Jamaica, and instead of serving lunch at their meetings, gave the amount usually spent by the hostesses as their Lord's Acre project.

The Dodge Center, Minn., Ladies Aid were blessed to host Pastors' Conference in May, and to help with the remodeling of the church's dining room and kitchen. They have a Soup and Sandwich Supper to raise money for Summer Christian Service Corps (SCSC)—enough money for one airline ticket! The women serve Meals on Wheels and provide refreshments for the Community Blood Drive.

Women from the Pawcatuck SDB Church, Westerly, R.I., purchased a new double-door refrigerator for their Fellowship Hall, using money from a Ham and Bean Dinner. They also made and sold 125 apple pies. Christmas and May baskets were delivered to shut-ins and others who could use a "hug." They brightened up some Meeting House rooms with stenciling and silk floral arrangements. They collect funds for Love Gifts and SCSC.

The Verona, N.Y., Ladies Aid Society have labored in love

through gifts to the SDB orphanage in India, two SDB families who lost homes to fires, and Sunshine Mountain. They collected three boxes of clothing for Zambia. The ladies have supported a women's prison ministry, Vacation Bible School, and SCSC. They give special gifts to senior members and shut-ins, those in the hospital, and those with newborn babies.

The Riverside, Calif., Women's Society enjoyed devotions from a book of archaeological finds proving the Bible to be a true record of history. They held a bazaar to raise \$1,000 toward their church's mortgage reduction, and made 60 tray favors five different times for a convalescent home. They donated many items for the SCSC Craft Table at Conference, and provided refreshments for the Evening Bible School. Their spring Women's English Tea even had a table for little ladies, all dressed in the tea gowns and hats.


The Alfred, N.Y., SDB Women's Society operates an OP (Opportunity) Shop which recycles serviceable goods and provides the women with a chance to reach the community and contribute money to a variety of projects. They provide for a food pantry, and have given items to Jamaica, Zambia, local orphanages, and the Center for Battered Women. They are involved in hosting weddings, anniversaries, and memorial receptions throughout the year, and were involved with Alfred's "Terra Cotta Picnic."

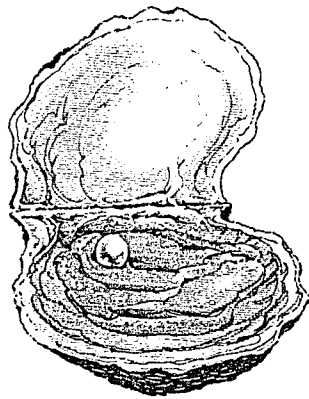
The Daytona Beach, Fla., Church Aid group participated in Church Women United and Church World Service. They made sewing kits for Zambia, and quilts for the weddings and births in their church family. The group has five prayer chains and an active Sun-

shine Committee. They provide funds for SCSC, for their pastor's wife's Conference expenses, and for the water bill at the church's guest house. Monies are raised through craft/bake and rummage sales.

The Milton, Wis., Women's Circle was busy with their prayer chain, remembering shut-ins, and serving funeral lunches. They enjoyed a Come-If-You-Can Coffee and a birthday luncheon. On election day in November, they served 752 turkey dinners, and sold homemade candies, baked goods, and crafts. They contribute money for World Day of Prayer, Community Action, Nora Lam Ministries' Bibles for China, Bible League Scriptures for Russia, SCSC, and the church and denominational budgets.

The Shiloh, N.J., Benevolent Society remembered college students with "goodie boxes," hosted emphasis dinners, and provided refreshments for a number of community outreach events. They participated in the Baptist Women's Day of Prayer, and contributed to the denominational budget, New Jersey Alcohol Council, Alliance for Substance Abuse Prevention, and purchased a new freezer and stove for the parsonage. They provide money for any woman attending General Conference. The ladies also served a Senior Citizen's Luncheon, a Ruritan Club Supper, and Mother-Daughter Banquet for another church. They had an Avon fund-raiser, and hosted the annual Memorial Day Chicken Pot-Pie Dinner.

We as Seventh Day Baptists women have been called, "Not To Be Served, But To Serve." May the Lord guide us in our service, and may He use all of us to further His kingdom. 



Pearls from the Past by Don A. Sanford, historian

Call for men nothing new



Rev. Herman D. Clarke

The closing decade of this century is witnessing a renewed sense of personal responsibility among men for the moral decay which is all too evident in our society. Millions of men have gathered in stadiums across the land in massive Promise Keepers rallies to reaffirm a commitment to Biblical principles.

In our nation's capital, thousands of African-American men and boys gathered for what was billed as the "Million Man March." Crossing many religious barriers, one of its aims was to encourage fathers to take more responsibility for the plight of their families by setting examples and leading out in constructive activities as role models.

This call to responsibility among men is new only in the extent of its

enth Day Baptist pastor, became an agent of the New York Children's Aid Society in 1900. He traveled thousands of miles placing and visiting orphans to whom he became counselor and guide.¹

Out of this experience, Rev. Clarke saw the need for more positive role models for the youth and expressed this in a sermon entitled, "The Man and His Household." He

In this sermon, printed in the *Seventh Day Baptist Pulpit* in 1908, he stated:

I want to lay the greater burden or responsibility for the conversion and salvation of souls upon the men. In so doing, I shall not in the least undervalue the great influence and power for good of mothers and wives. But I assert that more people would be saved and more households united in faith from the faith and obedience of men than from the women of the home. This may be a rash statement. If so, the responsibility of men will be no less.

While some of the illustrations are dated, and the role of women has changed during the intervening years, his basic premise remains valid.

How does a farmer make a good farmer out of his boy? Does he sit in the house day after day and say to the boy, "Richard, go and milk the cows, then go to the plowing, and then mend the hay-rack and the reaper and get ready for the harvest."

How does a manufacturer train his boys to run his business when he is ready to retire? "John, you go to the shop and start the wheels going. Get the iron in the furnace."

How many skilled mechanics and how many scientific farmers are trained that way? No man with horse-sense says, "Go," but he says, "Come."

Now the fatherhood of this country must say to the boys and hired men and daughters and visitors, "Come with me to Jesus Christ and test the realities of these eternal things."

"Himself believed and his whole house."

cont. on page 26

**Where does a boy
or young man
get his views on religious matters?
How is his attitude
toward the
Church of Christ shaped?
Mostly from his father.**

ground swell of concern and the use of modern media to extend its message.

Rev. Herman D. Clarke, a Sev-

took his text from the healing of the nobleman's son in Capernaum (John 4:46-54), which ends with the statement: "...and he himself believed and his whole household."



SR Almanac

Where we
have been...

One year ago—December 1994

Theme of "Health Care Reform" focuses on spiritual health. SDB physicians Marjorie Bass and Pete May provide features.

"Pearls" page highlights life of British Dr. Peter Chamberlen.

Readers updated on the Shepherd's Fold Ministry (Blountville, Tenn.) and outreach in Battle Creek, Mich.

Faith and Order Committee asks for response to proposed changes to the Statement of Belief.

Obituary and article reviews life of Rev. Alton Wheeler.

Five years ago—December 1990

Authors Gary Leazer, Rodney Henry, and Kevin Butler uncover the deceptive practices of the New Age Movement.

The Ephesus SDB Fellowship becomes branch group of the Miami, Fla., church.

Christian Education page announces new resource book on baptism, written by Director Ernest Bee.

The Beacon unveils new YF logo designed by Carl Greene and Dan Stall.

Raritan Valley, N.J., church celebrates 15th anniversary.

10 years ago—December 1985

Excerpts from the *Lead-Line* provide an overview of SDB events in 1985.

Two new branches of the Los Angeles church recognized: Carson and Santa Barbara.

Hurricane Gloria causes cancellation of Yearly Meeting's Friday evening service in Plainfield, N.J.

Qualifications and requirements listed for new Director of Youth Ministry position.

Executive Secretary Dale Thorngate's annual report lists denominational activities and successes.

25 years ago—December 1970

Monthly emphasis issue highlights work of the Tract Society. Newly elected members include: Robert

Babcock, Alan Crouch, Steven Crouch, George Cruzan, Russell Johnson, Donald Richards, and Philip Van Horn. One article lists many Christmas filmstrip programs available.

The Vocations Committee of the Board of Christian Education solicits biographies under the title, "The Most Able Seventh Day Baptist I Have Known." Suggested categories: "love-able," "respons-ible," "communic-able," and "believ-able."

Photo shows Executive Secretary Alton Wheeler shaking hands with President Richard Nixon while attending North American Baptist Fellowship meetings in Washington, D.C.

Ordination statement of Pastor John Camenga presented.

50 years ago—December 1945

New York City SDB Church celebrates 100th anniversary. Former pastors attending include: Harold Crandall, George B. Shaw, Eli Loofboro, Edgar Van Horn, James L. Skaggs, and Albert Rogers.

Youth Center formed in Alfred, N.Y., for Saturday night games and refreshments.

Pastor Clifford Beebe accepts call to Gentry, Ark.

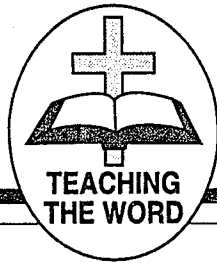
Dr. J.E. Walters installed as eighth president of Alfred University. New York Governor Thomas E. Dewey receives honorary Doctor of Laws degree.

Karl Stillman, treasurer of the Missionary Society, shares, "Why I Am a Seventh Day Baptist."

...where we are going?

Pray—

- for a healthy and safe new year
- with thanks for past leaders
- for wisdom and courage over false teachings
- for new groups and their sponsoring church
- for wider outreach by our tract ministry
- for leadership and impact on our youth
- that we know who we are and what we believe



Christian Education

by Ernest K. Bee Jr.

Faithful in Bible Study in 1996

Pastor Jus Start was standing inside the church front door following the Sabbath worship service, greeting the members of the congregation.

Mrs. I.N. Decision approached Pastor Start with a question about the new Bible Study which was to begin following the Christmas season.

"You said we were to come to the first Bible Study on January 3 with a personal issue, and we would make our study schedule from those issue topics. I don't understand what you mean by an 'issue.' Why don't we just study one of the Gospels or Revelations?"

Pastor Start explained that the new Bible Study would begin with each member bringing a theological concern which the group would research using the Bible. "When each person has presented his or her topic, we will set a schedule for the quarter. At our first meeting, I hope you and others will come prepared to present and explain their study concern.

"After we set the quarter's schedule, we'll look at a general outline for investigating Scripture. What religious issue would you like to investigate in our Bible Study?"

Mrs. I.N. Decision responded, "Mr. Newmember told me that he doesn't believe that Jesus was born on December 25 and that

we really don't know when Christ was born.

"He says he doesn't celebrate Christmas and doesn't think our church should have a Christmas tree in the sanctuary and a special community dinner because they're not in the Bible. He claims that the birth of Jesus is only mentioned in half of the Gospels. Is that an issue we could study?"

Mrs. I.N. Decision continued, "I talked with Deacon Faithful about Mr. Newmember's beliefs about Christmas, and Deacon Faithful says that Christmas is one of the most important holidays for Christians. He claims that it is our best

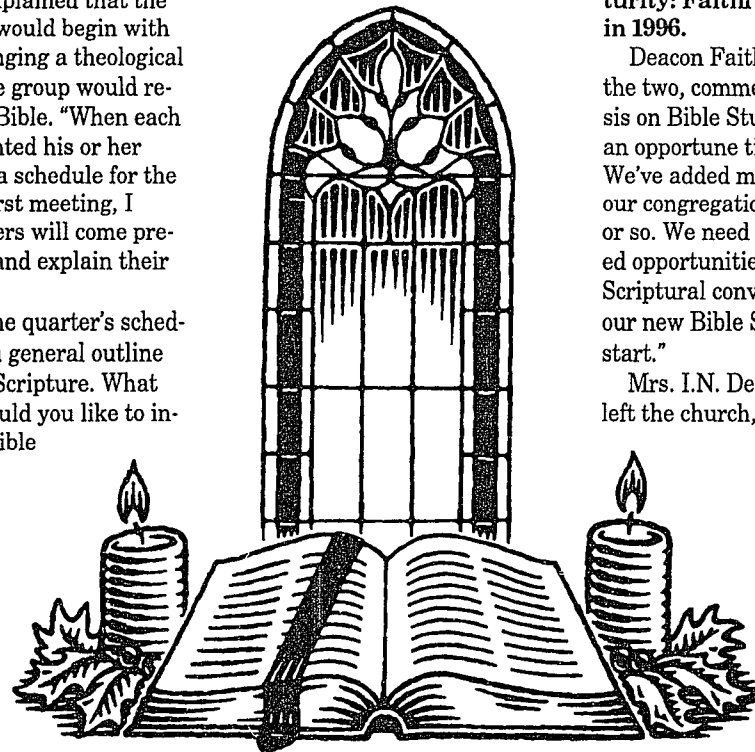
opportunity to present Christ to our family and friends, and that it's up to us to share the gift of Christ with others.

"I'm confused. I've always liked Christmas. It gives me a special warmth and peace which I don't feel during the rest of the year. Pastor, what do you think about Christmas?"

Pastor Jus Start clarified that the new Bible Study format would provide opportunity for study and discussion of such topics. He mentioned that the new Bible Study was initiated by the Diaconate to support the Seventh Day Baptist program, **Seeking Spiritual Maturity: Faithful in Bible Study in 1996.**

Deacon Faithful, who had joined the two, commented, "The emphasis on Bible Study in 1996 comes at an opportune time for our church. We've added many new members to our congregation over the past year or so. We need to have more relaxed opportunities for sharing our Scriptural convictions, and I feel our new Bible Study is a perfect start."

Mrs. I.N. Decision replied as she left the church, "I'm excited already. Maybe I'll get to know why we do things the way we do and learn what we believe as a church. I'll invite Mr. Newmember to join the Bible Study. Merry Christmas!"



FOCUS on Missions

Schooling, working, and pastoring

by Kirk Looper

The Philippines

A letter recently arrived at the Missionary Society office requesting a set of medical books for one of the churches in North Davao, the Philippines. This church is entering our denomination under the leadership of Pastor Malachi T. Galing.

Pastor Galing hopes that medical books would be available to help with the ill, as the group is far from the hospitals, clinics, and doctors. These potentially life-saving books could be sent directly to Pastor Galing. Please contact the Missionary Society office for the address.

Encouraging reports come from the Baptist Theological College, Cebu City, concerning Pastor Al Paypa, son of the president of the Philippines' SDB Convention. Pastor Al is now in the last stages toward his theological degree.

For his internship, he works in a church setting under the supervision of another pastor or one of his professors, similar to the internship a teacher or doctor has. I am sure

he is anxious as he approaches his last year of formal education.

We praise God for Pastor Paypa's dedication to continue his education while he ministers and does his church responsibilities. May God grant him the strength to continue the good work.

Tanzania

Henry Kamwela has been in contact with us. He works in the Botany department at the University of Dar-es-Salaam, Tanzania.

Mr. Kamwela is starting a group in Dar-es-Salaam and is doing very well. With no pastoral training nor education in Seventh Day Baptist polity and history, he has already sparked a small group of believers into action. Praise God for those convicted about the Sabbath and willing to step out in faith.

Mr. Kamwela is requesting funds to attend seminary or a Bible college. He would really enjoy visiting other SDB churches to see how services are held and to meet other



Henry Kamwela

SDBs. He has been invited to visit Malawi to see the Bible College in Makapwa. We pray that funds will be made available for him to do the studies and visits. *SR*

Drilling for life

Great need for water in Malawi

Seventh Day Baptists have a strong witness for Christ in Chipho, Malawi. However, there is not a strong source of water.

Thousands are suffering disease from contaminated water. The Metro-Atlanta (Georgia, USA) SDB Church has raised part of the funds needed to drill a new well, but we're asking you to help with more. The original price of \$2,000 - 2,500 has recently doubled.

Could you help our Seventh Day Baptists in Malawi find good physical water, so they can spread the Good News of Living Water?

Every dollar will be received with thanksgiving. Please send your gift (designated for "Chipho Well") to:

SDB Missionary Society, 119 Main Street, Westerly RI 02891



the BEACON

Produced by the Youth Committee of the Board of Christian Education
For and by members of the SDB Youth Fellowship December 1995

The happiest Christmas of all

by Phyllis Mattison

When I was a little girl, in the early days of the Great Depression, my momma told me that Santa Claus was just as needy as everyone else. There was a big possibility that he wouldn't bring me any toys that year.

However, in the toy section of the big Christmas catalog was a colored picture of a spinning top with music notes floating around in the picture. The description momma read to me said it sounded like an organ as it spun around.

I had often heard the heavenly music played on the organ in the Seventh Day Baptist Church in Alfred when I went to services with my grandparents. Wouldn't it be grand if I could have that

top to make that organ music?

Another item in the catalog was a pair of black, patent leather "Mary Jane" shoes with a pearl button. My own shoes were completely worn out. Even the seam down the back had parted and my heel hung out the back. There was also a hole in the bottom of one shoe. Momma had cut several successive inner soles from cereal boxes to keep my feet dry. I day-dreamed how nice it would be to

wear those shoes... just like Shirley Temple.

The weeks before Christmas crawled by as I imagined how great it would be if Santa Claus would come and bring me the top and shoes. I wished and wished and wished.

Finally, Christmas Eve arrived. Momma helped me hang my brown cotton stocking on the bar under the mantle in the dining room. The following morning I came downstairs in bare feet and nightie, hoping Santa had come after all. And yet, momma had said he might not. Still, I hoped he had received my letter and could afford to remember me.

I carefully opened the stair door and took a peek at my stocking. It was empty! I bowed my head and through tear-filled eyes I spied something on the floor under my stocking. Yes siree, it was the beautiful top I had seen in the catalog! On the top was a dapple grey pony, a swan seat, a camel and lion, all following each other like a merry-go-round. The top was cold in my hands but my heart was warm with love and gratitude.

I was hunting for a level spot on the old farm house floor to spin my top when a knock came from the front door. No one ever came to the front door on the farm. Who could it be? My older sister called to me and said, "Why don't you see who's at the door?" My little four-year-old mind didn't question the logic and I went to the door. When I got it open no one was there, just boot tracks in the new snow on the porch. The tracks came to the door but they didn't go away.

Still in bare feet and nightie, I carefully stepped in the snow, making sure not to disturb the tracks. I peeked around the corner of the house. Not a soul was in sight. But there were two long prints side by side in front of the steps, as if a sleigh had landed there and taken off.

Just as I got back inside the house my sister called me again from the living room. "There's a brown paper package with your name on it on the outside of the window sill," she said.

She opened the window and I lifted the package out of the snow. I had barely gotten the string off and the wrapping opened enough to see a little bit of shining black when my sister hollered from the front window.

"There he goes, right over the barn!" I ran to the window and sure enough, there he went, right over the barn to the south, a white streak in the sky like a jet stream.

As soon as the wonder of the mo-

ment was gone I finished opening the package. And what was inside? You guessed it! The "Mary Jane" shoes, just my size and fastened with a pearl button.

Did the top sound like an organ? It sure did! There were four holes around the top and as it spun around, it created the four tones of a major chord. It was beautiful... like an organ.

This happened over a half century ago, but it is still as real to

me now as it was then. This story shows the love that abounded in my family. This event was cooperatively planned to make a sparse Christmas seem bountiful. SR

Phyllis Mattison is the Sabbath School superintendent for the Alfred Station, N.Y., Seventh Day Baptist Church. This story was published two years ago as the second place winner of a local paper's Christmas Essay Contest.

Youth Pre-Con

Wow, was it hot?

by Betsy Boyd

(Condensed from the *Conference Crier*)

Camp Joy was packed as 53 youth from around the country were reunited on August 2, 1995, for Youth Pre-Con to have fun and, more importantly, to praise God's name.

"Wow, is it hot!" was the reaction of all campers and staff on the afternoon of August 2. The humidity almost killed us off before we even started! We were blessed, though, with cooler weather the rest of the week (not cool, just cooler). I'm surprised we could stand anywhere near each other, since we never stopped sweating. But, thanks to the invention of water games, we survived. Water balloon volleyball is great, especially with both sides "serving" more than one balloon at a time.

We had quite a bit of fun this year at Youth Pre-Con, but we had serious times as well. I think our classes—"Joyfully Serve by Overcoming Insecurities," led by Pastor Scott Hausrath—were supposed to be some of those serious times. He gave us a hat and said that whoever put it on should lie. It must have worked, because we heard some pretty good lies (can you imagine a staff member making us lie at Pre-Con?!). But, of course,

a lesson about overcoming insecurities was tied right in there.

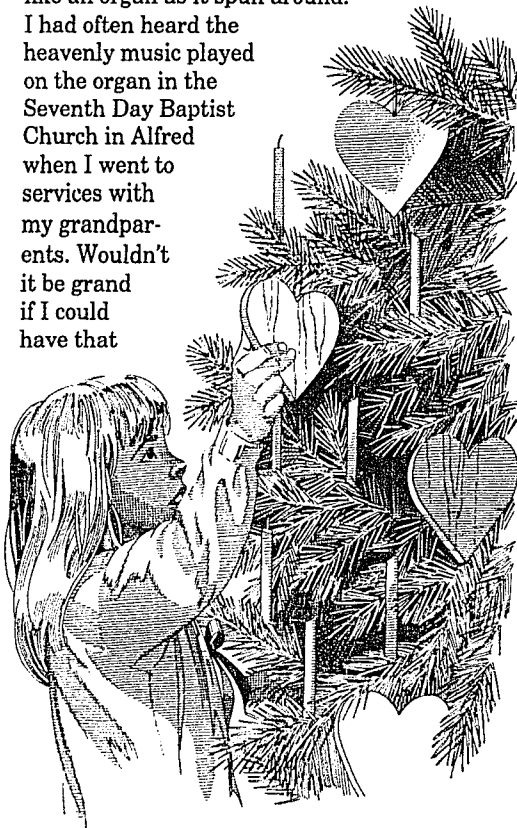
Work goes quicker with work groups, and with 53 campers, we made seven groups. The staff put seven verses on seven different sheets of paper and cut them into puzzle pieces. Then we all picked a piece and had to find the rest of the youth who had that verse and put the puzzle together. From that, we came up with some interesting groups. Some of the groups had planning vespers as a chore. Every evening was an uplifting experience, thanks to the Lemmings, Levites, and Amazing Grace—and especially to Becky Mattison, our vespers leader.

Now for the staff. We were blessed with a wonderful staff this year that consisted of Amanda Snyder, director; Nelson Snyder, Pastor Scott Hausrath, Heather Spaur, Dan Rao, Becky Mattison, and Pastor Chris Mattison. Four other staff members were extremely important to Pre-Con—the cooks! They were Cheryl Hodge, Beth Boyd, John Nagel, and Noreen Miller. Talk about wonderful food! It almost made me wish I could take at least one of the cooks home with me.

We were blessed on Sabbath Day by the visitation of six of the General Council members. Each of them told us why they are SDBs and what their jobs on the General Council entailed. (By the way, Mary Jane, how do you like the tradition of singing for letters?)

One night, the guys were stirred from their beds to watch and listen to some songs the girls threw together in five minutes or less. We did fairly well, considering we didn't practice at all. But, it was fun anyway. Not long after the females were back in bed, two gentlemen named Steve Graffius and John Mark Camenga came and sang their famous Camp Joy duet, *Shut de do*. Aren't we glad they didn't come any earlier, Room 3? That refrigerator might have gotten lonely a little too early, don't you think?

Finally, I just want to say that the Lord was definitely present during everything we did. He never left Camp Joy, and I strongly believe that He'll never leave us no matter where we go or what we do. I think I speak for everyone when I say thank God and everyone else who made Pre-Con '95 a wonderful and uplifting experience. SR



At the crossroads of family crises

(Part three of President John Peil's Conference message. To be concluded next month.)

Seventh Day Baptists have a kinship system, and we have to have a strong family system.

Unfortunately, our families are in crisis. Not just our families in the SDB church—we're probably healthier than most—but in all the families of the world. That's why they're writing articles that kinship systems are having a very difficult time because the nuclear family is beginning to fall apart.

When a nuclear family falls apart, the entire kinship system is threatened. It isn't just *that* family that hurts; the whole system hurts. We all hurt.

When I hear about someone going through a divorce, I don't condemn them; I hurt with them. And I hurt with their children. That's what I deal with in my office every day. People come in and one spouse says, "I'm leaving." The children are crying, the other spouse is crying, and we have to begin healing. It's not just that family; the whole system begins to hurt. We hurt and we ache with that family.

It also begins to change the pastor's role. Often we go along and pretend as if the families are still working. If the families are not functioning well, and you're not getting all the Christian education within the families, suddenly the pastor (or somebody) is going to have to rise up on Sabbath morning and speak on how you conduct yourself on Sabbath day.

Isn't that a change? Suddenly you're going to have to speak authoritatively in your Sabbath School classes about what it means to conduct yourself as a Christian. You're going to have some families that are functioning, and some that are not. Those that are functioning

are going to be offended, and how are you going to deal with that? And if you don't deal with it, you're going to lose an entire generation.

Dr. Ernest Bee's position is going to be incredibly important in the years ahead as we struggle with this. As the resources go down, as

Kinship systems are having a very difficult time because the nuclear family is beginning to fall apart.

families fall apart, we will need the Board of Christian Education desperately as we go through a transition period.

We will need Kevin Butler and *The Sabbath Recorder* desperately to communicate with each one of us and say, "Here's what's happening." You must communicate a great deal within a kinship system.

While these troubles are going on, our resources begin to dwindle because the pool we can draw from begins to shrink. Seventy-six percent of the children in America today live in a family that's been badly damaged—some so severely it is utter despair.

We draw from those families who have gone to a Sunday church, and there they've learned about Jesus Christ and they've straightened out. Then they have the time to study their Bibles. As they study the Scriptures—because they have time—suddenly the Sabbath leaps

out at them, as the Holy Spirit talks to them.

As they look at the seventh day Sabbath, they begin going through the Yellow Pages asking, "Where can I keep the Sabbath? The Holy Spirit has talked to me." And they find us, and they say, "Thank God. We have finally found you!" But that pool is drying up. I have not had a call from the Yellow Pages in five years because families don't have any time anymore.

They are so stressed, they don't have time to read the Scriptures anymore. Entire corporations are laying off people and downsizing, and people don't know what to do. You have dual-career families, and there is no Bible study time. Both spouses come home, and they *both* need a wife. I say, "You both need a wife, don't you?" and they say, "Yes. Someone to love me, someone to fix dinner, someone to tell me it's going to be okay." And there isn't one; they're both working.

The pool which we draw from has become dry. At the same time that is going on, our own children are moving to the city. They aren't moving in mass anymore, they're moving one at a time. It's happened since the turn of the century. And they're disappearing, one at a time. I know they are, otherwise the 70 or 80 churches we have would have 10,000 members apiece.

Our children are moving to the city. But we have one innate belief as a kinship system. We believe with all of our hearts that our children will one day come home. It's been 95 years since some of our first children moved to the city. I don't think they're coming back.

What does that mean? How do we begin looking at the church in a new way? We should pursue them. **SR**

Fatato returns to Battle Creek

Rev. Nicholas Fatato of Arlington, Mass., has accepted the call to pastor the Battle Creek, Mich., SDB Church. He began his duties there on September 16, 1995.

Pastor Nick is no stranger to the congregation, having grown up in the church which his father pastored for eight years. He is the son of Freda (Fatato) Hoebeke and the late Eugene Fatato. Though serving elsewhere, Nick has remained a member of the Battle Creek church.

After graduating from high school in 1978, Pastor Nick ministered as a member of the SDB traveling musical group, Light Bearers. He attended classes at Ferris State University, and served as campus minister there during two separate tenures. He received a BA in sociology at Eastern Michigan University. He pioneered campus ministries there and at the University of Michigan.

In 1989, Pastor Nick was ordained by the Assemblies of God denomination after going through

a five-year ordination process, culminating with a degree from the Berean School of the Bible.

Pastor Nick has a wealth of experience in campus ministries, from his first positions ministering

Pastor Nick has been a speaker at retreats and conferences from local to national levels, speaking in more than 500 churches.

to students, to his rise to National Field Representative of Chi Alpha, where he taught and organized others to minister to students. Most recently, he planted, organized, and pastored the University Church in Boston and its Chi Alpha ministry,

administering a staff of 15. The University Church focuses on the university community in Boston and includes ministries at MIT, Boston College, Wellesley College, and at five other schools.

In his various campus ministries, Pastor Nick has been a speaker at retreats and conferences from local to national levels, speaking in more than 500 churches. He counts teaching and preaching as his strengths.

In 1984, he married the former Georgina Escobedo. They have three children: Andrew, 8; Aaron, 5; and Natalie, 2. Gina works as a dental hygienist. The family is settled in at the parsonage, and the two oldest children are enrolled in school.

A special welcoming luncheon was held for the family after the worship service on September 16. On October 7, others in the North Central Association were able to meet Pastor Nick, who served as host pastor for those meetings. **SR**

North Central meets and plans

The Battle Creek, Mich., Seventh Day Baptist Church hosted North Central Association meetings on October 6-7, 1995.

President Judy Parrish's theme, "Freedom in Christ," was taken from John 8:36. During vespers on Sabbath eve, the Battle Creek worship team of Anthony Singleton, Kory Geske, and Jack Minear led the joyous singing. Pastor Nick Fatato gave a message on the freedom God gives us to choose our way.

Having a larger group made the Sabbath worship particularly inspirational in song and communion. We grew from our Bible study for

all ages during Sabbath School and Pastor Nick's message from Ephesians 3:16-21.

Following a bountiful meal-of-sharing, Conference President John Peil spoke on his theme, "At the Crossroads." Children of all ages enjoyed programs by Battle Creek's two clown teams, SEVOL and SWAT with Queen of Hearts, Speedy, and Errol and Flo Spells.

Everyone gathered together again for supper and another time of praising the Lord followed by the business meeting. Particular items of business included the Association monetarily supporting the two camps in the region, youth Pre-Con

attendees, an Association-wide youth retreat, and evangelism/revival meetings that could be held at individual churches. The Association voted to offer funds for each of these areas in order to encourage and facilitate the Lord's work in this part of His vineyard.

Local church families housed our guests, and the Hospitality Committee and Ladies Aid did a wonderful job of keeping us physically fueled. The worship team and Pastor Nick kept us alive to the Spirit. We all look forward to meeting again as an Association next fall in Milton, Wis. **SR**

Westerly women play important role

by Nadine Lawton

From *The Pawcatuck Post*, newsletter of the Pawcatuck SDB Church, Westerly, R.I.

On September 6, our Women's Society ladies gathered at the Brick Oven restaurant in Ashaway. We enjoyed a time of fellowship, a good meal, and all joined in to wish Margaret Taylor a happy birthday. It was also time to reveal our secret pals and pick new ones for this year.

Our October meeting was held on the first, at the church. The 20 in attendance enjoyed hearing about Eric Fallon's job as a firefighter in the city of Providence.

We were amazed to see all of the equipment that Eric has to carry into the building to fight the fire. It was surprising to see all of the pockets a firefighter has in his turnout gear, to hold all of the useful little things that they need. At

one point it was like watching a small boy clean out all the toys in his pockets.

Eric also demonstrated some of the lifesaving equipment. He emphasized that the most important thing that each firefighter depends on is the brotherly camaraderie among the firefighters. We also enjoyed viewing a tape of the Providence Fire Department.

Eric then allowed all the children in attendance to try on his helmet. The Women's Society would like to thank Eric for taking time out of his busy schedule and from his family to come and inform us about his profession.

During our business meeting, we discussed what part we felt the Women's Society has in the ministry of the Pawcatuck church. We feel that this group is a very important part of the church's ministry.

Just a few of the things that we

do to help are: sending flowers to those who are sick or in the hospital, remembering our shut-in members (especially at Christmas and in the spring), making sure that there is someone to take care of the Sabbath morning flowers and the monthly fellowship luncheons, helping make the parsonage a suitable home for our pastor and his family, and taking care of little details in church building.

Some examples of these details are: drapes in the fellowship hall; a larger refrigerator for the fellowship hall; decorating the ladies room; making sure the kitchen has the utensils, pots, and pans that might be needed, as well as making sure those things are easy to find and ready for use; and trying to keep the kitchen clean enough for all to use.

At our November meeting, we made pies for our annual apple pie sale. *SR*

Walk the walk!

About a week ago as I was driving toward Almond, I noticed that a local church had the following Biblical quotation from Psalm 1 on its sign: "In His law do we mediate day and night."

As I read the sign, the Spirit of Sarcasm overwhelmed me. I thought, "No you do not! When was the last time you had a worship service on God's Sabbath? When was the last time you ceased from your labor on the seventh day of the week? What are you doing to promote observance of the fourth commandment? Sure, in His law you mediate day and night!!"

The sign was there boldly declaring: "In His law do we meditate day and night." At that point a Spirit of Repentance came upon me. I asked

myself: "How often in my Christian walk have I committed false advertising? How often have I set out a sign (maybe even with a neon arrow pointing at it), advertising something I was not doing?"

As believers, we need not only to talk the talk but also to walk the walk. The Scripture has emphasized this principle repeatedly. Following are some examples:

Look carefully how you walk, not as unwise men but as wise.

Ephesians 5:15

And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the father through him.

Colossians 3:17

by Rev. Kenneth Chroniger

But some one will say, "You have faith and I have works." Show me your faith apart from your works, and I by my works will show you my faith.

James 2:18

As Christians, let us advertise our Christian faith by our actions. As Baptists, let us advertise as Baptists. As Sabbath-observers, may all our actions advertise this faith.

We advertise what we are by our actions. May our actions advertise this: "In His law do we meditate day and night." *SR*

Taken from The Quest, newsletter of the Alfred Station, N.Y., SDB Church, edited by Mae Bottoms.

God's Holy Day, cont. from page 12

until his son comes of age. Then the boy is directly responsible to his father, and does his will. He now obeys, not because he fears the schoolmaster, but because he loves his father.

Under the law, obedience was demanded. But under grace, it is "written in" (see Hebrews 10:16). We keep the principles of the law because we love God, who is our heavenly Father by the new birth. The old system is done away with, but the moral requirements of the law remain.

5. Romans 10:4-5.

We do not obtain righteousness by observing the law. We obtain it by faith in Christ, whose righteousness is imputed to us. This does not mean that the principles of the Decalogue are now invalid. It simply means that we are not enabled

to be "made right" by observing them. Because of God's indwelling Spirit we do those things which His law requires. Christ is not "the end of the law," nor "the end of righteousness," but the end of striving to earn righteousness by observing the law. (Cf. Luke 22:37 where we read that Christ is the "end of the prophecies"—i.e., He is the purpose and object of them.)

6. Colossians 2:14-17.

The "handwriting of ordinances," including the ceremonial sabbaths, was nailed to the Cross. The weekly Sabbath was not an "ordinance" nor "against us" (cf. Mark 2:27). It was the system which was abolished—the method God used to deal with sinful men between Sinai and Calvary.

7. Ephesians 2:14-16.

The "dividing wall" consisted of the "ordinances"—the Jewish ceremonial system which did not include the weekly Sabbath. The ordinances were part of the definition of sin.

Conclusion

The "Law" was indeed done away with in Christ. But it was the system, the method, the "dispensation" which was abolished, not the standard of conduct contained in the moral law. These principles were not changed nor abolished. Through faith, we have a new relationship to them.

It is foolish to say that "the moral law was done away with." In that case, there would be no sin (cf. Romans 6:1-2, 14-15). This would result in anarchy, since sin is lawlessness (1 John 3:4). *SR*



Seeking Spiritual Maturity: PRAYER

A prayer for every season

by Rev. A.J.C. Bond, November 29, 1906

We Thank Thee

*We thank Thee for the springtime,
When sun and gentle showers
O'er meadow, field and woodland
Change buds to opening flowers.
For youth, O Lord, we thank Thee,
When aspirations rise;
When hopeful hearts dream bravely
Of fame that never dies.*

*For summer, too, we thank Thee—
Long hours we spend afield;
Gay songsters lighten labor
As they glad anthems yield.
For manhood's tasks we thank Thee,
When stoutest hearts are tried;
Fond parents for fond children
Toil bravely side by side.*

*No less for fading autumn
We lift a voice of praise,
When earth and sky are grayest—
The time of shortening days.
For ripe old age we thank Thee,
With slow and slackening pace:
A hope born but in heaven
Shines from the furrowed face.*

*So thus in every season,
In every time of life,
We bring a glad thanksgiving
For blessings rich and rife;
For sunshine and for shadow,
For toil and Sabbath rest,
For sorrow if Thou send it,
For what Thou givest is best.*

Obituaries

Taylor—Kenneth C. Taylor, 72, of Ashaway, R.I., died on July 16, 1995, at Lawrence and Memorial Hospital, New London, Conn.

He was born in Hopkinton, R.I., on August 28, 1922, the son of Byron and Vera (Langworthy) Taylor. He was a graduate of Westerly, R.I., High School, and attended the University of Rhode Island and Georgia Technical Institute. He was married to Marian Stiller, and owned G.E. Wheeler Co. in Westerly for more than 25 years. Prior to retiring, he was employed at Imperial Wallpaper in Ashaway for many years.

An Army veteran of World War II, Kenneth was active in the Ashaway Fire Department and was a past commodore of the Westerly Yacht Club. He was a member of the First Seventh Day Baptist Church of Hopkinton in Ashaway.

In addition to his wife, Marian, he is survived by three sons, Byron

and Bruce, both of Falmouth, Maine, and Donald of San Francisco, Calif.; four stepsons; two stepdaughters; one brother, Daniel, and one sister, Pheobe Lozier, both of Florida; and 22 grandchildren. He was predeceased by one daughter, Joslyn.

Burial was in Oak Grove Cemetery, Ashaway.

Beebe—Clara Gertrude (Lewis) Beebe, 98, passed from this life on August 31, 1995, at Daytona Beach, Fla.

She was born on March 19, 1897, in Little Genesee, N.Y., the daughter of Clarence L.E. Lewis and Extella (Buten) Lewis. Her mother died when Clara was 16, and she helped raise her younger brothers and sisters. Following her mother's death, the family moved from their farm home to Alfred, N.Y.

Clara attended Alfred University, majoring in home economics. On August 18, 1922, she married

Clifford Beebe, a student at Alfred School of Theology. Shortly after their marriage, the Beebes moved to Fouke, Ark., where Clifford pastored the Seventh Day Baptist Church and both taught in the local SDB academy. This began a long series of pastorates in many states, with Clara faithfully working beside her husband. In 1965, they were the first SDBs to undertake a missionary field trip to meet with Sabbatarians in Mexico.

Clara served on the Women's Board and the Young People's Board of General Conference. In 1967, she received the Robe of Achievement from the Women's Society.

Clara was a housewife who stayed home and cared for her children—except for a few years during World War II when teachers were in short supply. She maintained a lifelong love of poetry, which she passed on to her children. She was active in ministry with her hus-

band, and together they established three youth camping programs. She was particularly active in work with children and young people, and taught innumerable Vacation Bible Schools, Sabbath Schools, and summer camps.

At the time of her death, Clara was living in Daytona Beach. Seldom able to attend services in recent years, she maintained a lively interest in both the local congregation and in the broader work of Seventh Day Baptists.

Survivors include one daughter, Anne Lastinger, of Daytona Beach; and one son, David, of St. Louis, Mo. She also leaves behind, to glory in her Christian teaching and example, 15 grandchildren, and many great-grandchildren and great-great-grandchildren. In addition to her husband, she was preceded in death by a twin son, Paul, who died in 1971; and by one great-grandson.

A memorial service was held at the Daytona Beach SDB Church on September 4, 1995, with Rev. John H. Camenga officiating. On September 9, 1995, a committal service was held at the SDB cemetery at Caraway, near Palatka, Fla.

Adams—Georgeola (Whipple) Adams, 89, died on September 22, 1995, in Bishopville, S.C. She was born on March 19, 1906,

in Yonkers, N.Y., the daughter of Herbert George Whipple and Eola (Hamilton) Whipple. She was baptized at the age of 10 and grew up in the New York City Seventh Day Baptist Church. After graduating from the Yonkers public school system in 1923, she attended Alfred University, graduating in 1927. While there, she met Robert Adams Jr. In December of 1928, they were married in her parents' home.

Georgeola and her husband lived in Scotch Plains, N.J., before moving to Fanwood, N.J., where they lived most of their married life. Georgeola was active in the Fanwood-Scotch Plains Women's College Club and served on the board of the Visiting Nurses Association of Plainfield, N.J. Five years ago, she and Robert moved to South Carolina to live with their daughter, Barbara.

Survivors include four daughters, Barbara Jean Austin of Bishopville, Judith C. Downing of Fanwood, Kathleen H. Ilves of West Friendship, M.D., and Diana B. Durrance of Wauchula, Fla.; five grandchildren, and two great-grandchildren. She was predeceased by her husband in 1993.

Funeral services were held on September 26, 1995, at the Memorial Funeral Home in Fanwood. Officiating was Pastor Jeanne

Yurke of the Raritan Valley SDB Church, Bridgewater, N.J.

Memorial gifts may be sent to the Herbert George/Eola Hamilton Whipple Scholarship Fund, Alfred University, University Relations, 26 North Main Street, Alfred, NY 14802.

Shepard—Nedra (Davis) Shepard, 82, died on September 30, 1995, in Visalia, Calif.

She was born in North Loup, Neb., on February 8, 1913, the daughter of David and Minnie Davis. Her family moved to Colorado when she was a teenager. She was a graduate of St. Luke's Nursing School in Denver, Colo.

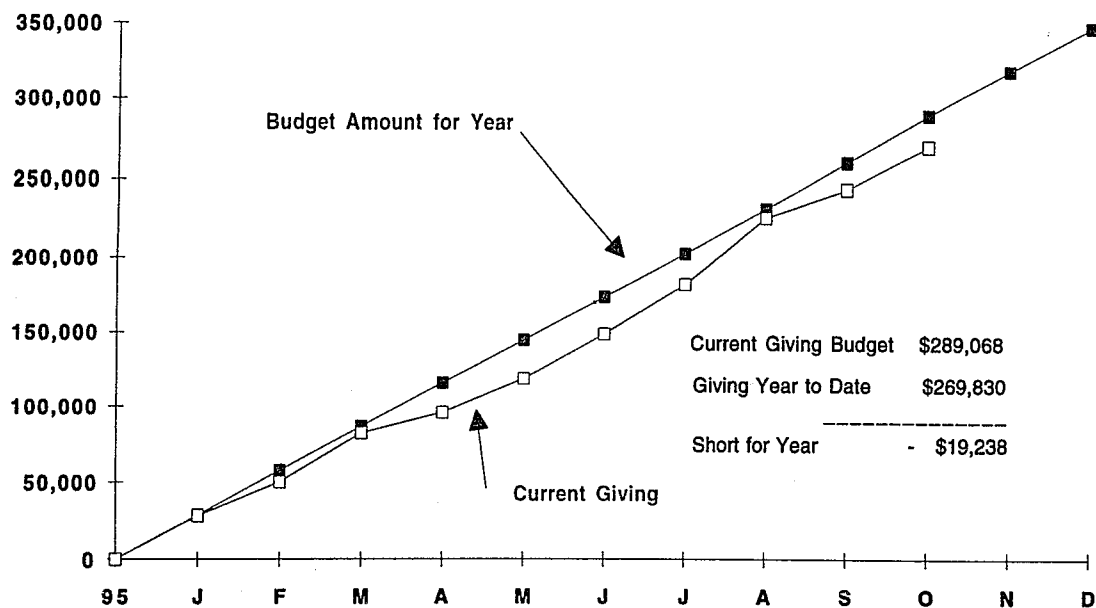
As a member of the Denver Seventh Day Baptist Church, Nedra was a Sabbath School teacher and church clerk for many years. She was also a leader in the church's Ladies Aid, but her first love was being a homemaker.

Nedra was an active Grange worker. She served as secretary of the Maple Grove Grange in Wheat Ridge, Colo., and was secretary of the Colorado State Grange for several years. In 1984, Nedra and her husband, Richard, moved to Visalia.

Survivors include her husband; two sons, Robert of Clovis, Calif., and Richard of Richmond, Texas; one daughter, Phyllis Zailer of Santa Clara, Calif.; one sister, Donna Hastings of Parachute, Colo.; six grandchildren, and one great-grandchild.

A memorial service was held on October 3, 1995, at the First Baptist Church in Visalia.

Current Giving 1995



Accessions

Adams Center, NY
Andrew Camenga, pastor
Joined after baptism
Colleen Hatch
John Hatch
Terry Sanders
Joined by letter
Thelma Hall

Ashaway, RI
Harold King, pastor
Joined by letter
Helen Hill

Central, MD
Lawrence Watt, pastor
Joined after baptism
Samantha Chroniger

Riverside, CA
Gabriel Bejjani, pastor
Joined after testimony

Mark Williams
Melinda Williams
Mandy Lamoreaux
Eric Davis
George Barber
Danny Lee
Danita Lee

Salem, WV
Dale Thorngate, pastor
Joined after baptism
Jessica M. Grace
Marie N. Martin
Melissa M. Martin
Charles R. Meathrell
John W. Nesbitt

West Palm Beach, FL
William Vis, pastor
Joined after testimony
Enequina (Ennie) Silva Meneses

Marriages

Ross - Madore—Todd Ross and Ruth Madore were united in marriage on February 23, 1995, by the Justice of Peace in Canastota, NY.

All honor to the faithful, noble women who are trying so hard to patch up the church and missionary finances with thirty-cent suppers which sell for fifteen cents, and working with needles in sewing circles, twenty women working on an article six hours each—total 120 hours for which someone pays a dollar. Five-sixth a cent an hour! Eight and one-third cents a day of ten hours! Say, men, aren't you proud of that? How long will it take to convert the heathen with such finances?

The church needs your business wits and energies and self-denial consecration. Successful men have business rules and they have pride in them and they insist on every workman attending to the ticks of the clock of business. Nothing slack allowed. No protesting of notes. No delayed errands. Things have "Got to go" as they say.

The greatest business in all the universe is serving God and attending to the details of His work. What about business principles, promptness, honor, everything on the "get there" order in the church of Christ?

...The direct application of the text also means that men must understand and appreciate the fact that they, more than all others, shape the visions or intellectual conceptions of the young people, especially young men. Where does a boy or young man get his views on religious matters? How is his attitude toward the Church of Christ shaped?

Mostly from his father. Every day of his life a man is watched from every standpoint. More than the pastor, is the head of the house observed by others. He may not speak it out, but the young man asks his father in many ways what he thinks of the church and of Christ.

What do you say to him? Noth-

ing? Yes you do. You have told him over and over again what you think, though you may not have spoken a word aloud. Did you say that the church is a doctor's office or a school for feeble minded? Did you say that religion was not for a busy man in his office or for a horse-trader or for politics? Your life says it or refutes it. The nobleman that believes says to his

there is no spiritual trading done there.

Brethren, we do not have to be "upper tens" or millionaires to make this business of Jesus Christ boom. Practical, spiritual and up-to-date offices in which to carry on the business simply needs working faith, Christ-like executive ability, which any man can have by thought and effort, by good judg-

**American noblemen,
your families are sick,
your sons are spiritually dying.
Your households are divided.
And they need to know that the head
of the house has faith in Jesus Christ.**

house, "Jesus Christ in the heart, mind, home, business, social life, is what is absolutely essential for the true success and true manliness, and true enjoyment in all occupations." If men say that, all the house believes it.

When I see a church where the building needs new steps and new paint and better windows and a better pulpit and lighting, and it goes year after year in a shameful condition, I feel that that church has some mighty lazy men. If they have dwelling-houses and barns and offices and shops in that shape, they are financially ruined. It must be they do not advertise their business much, or they say to a few hired men, "Go," and not, "Come."

It is certain however that they are advertising their church and religion and many are reading the ads. They read, "Business not profitable in these parts. Times dull. No skilled workmen in our plant. Wages very low and never paid when due." My! What an ad that is! But it is seen and read and hence

ment which comes from mutual, charitable consultation together and where each esteems others better than self.

...American noblemen, your families are sick, your sons are spiritually dying. Your households are divided. And they need to know that the head of the house has faith in Jesus Christ. The hour that he pleads for help from the Messiah and Saviour and Healer, he will get answers; and at that hour whether it be the seventh or any other, you will observe members of this household beginning to "amend." At that hour the fever of sin will leave them. And the father will know that his prayer was answered, and himself will still more believe, and all his house.² SR

¹Rev. Herman D. Clarke, obituary, *Seventh Day Baptist Year Book, 1929*, p. 51.

²Rev. H. D. Clarke, "The Man and His Household" for *Sabbath Day*, November 7, 1908, *The Seventh Day Baptist Pulpit*, Vol. 6, no. 10, p. 180.

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

Bases loaded. Two outs. Bottom of the ninth.

The roar of the crowd turns up several notches as you, the heavy-hitting cleanup batter, step up to the plate.

Screaming, whistling, and stomping like there's no tomorrow, the fans know that with one swing of your bat, the series trophy will once again belong to that proud, baseball-crazy city.

Clearly the hometown favorite, you dig your cleats into the dirt. The opposing pitcher, rattled after walking the last man, has to back off the mound. The din inside the domed stadium is deafening.

Every sandlot player's dream?

It was for me. And one realized of sorts inside the Minneapolis Metrodome last July.

How can I describe Promise Keepers? A phenomenon. A movement. A creation of God.

How can I describe a Promise Keepers conference? A phenomenon. A movement. A... well, you get the picture.

After reading this month's testimonies from my Milton church friends, I had to say, "Amen!" The Spirit-charged atmosphere at the Metrodome was overwhelming.

Our trip alone was worth much. Four guys, crammed into a compact car, riding six hours. One way. Then, thanks to my penny-pinching move, the four of us shared the same room (and bathroom) at the hotel.

Needless to say, you can learn a lot about a guy after spending concentrated time together.

There were so many powerful memories. Like running through downtown Minneapolis in a torrential downpour, trying to find our hotel shuttle bus. We finally piled into a taxi. Then we ended up trying to dry out our soaked sneakers.

But the ultimate memory was having one of our guys go forward to accept the Lord. That alone was worth the long ride, short nights, fast food, and wet shoes. Praise the Lord!

Oh, the baseball analogy?

When Coach Bill McCartney called for all the pastors to come forward on Saturday night, I knew what would happen next. But I could never be prepared for the overwhelming feelings that followed.

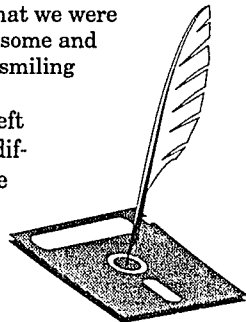
Since I'm pastoring a church, I went toward the stage. As I looked up at the screaming throng of 60,000 men, I could identify with the pro athlete, expected to perform while all eyes are on him.

Coach McCartney gave the "pitch." He cried, "Come on, let's hear it for these pastors! We love you guys!"

The audience proceeded to deliver the "grand slam"—a rousing ovation, many minutes long. Gathered there on the stadium infield were some shepherds who had perhaps never experienced such a loving affirmation.

We were driven to our knees, not just by the sound, but by humility. We felt that we were in the presence of something awesome and special, and that the Father was smiling down on us.

Pastors and lay leaders alike left the Metrodome ready to make a difference for the Lord. Yes, Promise Keepers was a "hit" with me.

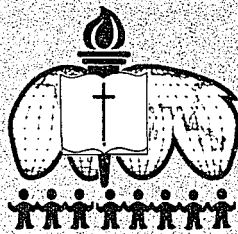


It's not too early to think about
SR Appreciation Day

In February, each church will have the opportunity to collect a special offering—at a fellowship meal or worship service—and designate it for your denominational magazine. Let's keep this monthly connection running strong!

The Sabbath Recorder (ISSN 0036-214X) (USPS 474460)
3120 Kennedy Road
P.O. Box 1678
Janesville, WI 53547-1678

Second Class postage paid at
Sun Prairie, WI 53590



Seventh Day Baptist Week of Prayer

January 7-13, 1996

"The Kingdom of God" prayer booklet by Dale Thorngate
has been sent to each Conference. Let us begin the year on our knees.

World Federation Sabbath

January 13, 1996

We suggest that each church take an offering for the Seventh Day Baptist
World Federation to go toward costs of the July 1997 sessions to be held in Jamaica.

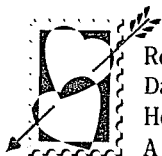
Surprise your favorite Valentine!

For a suggested contribution of \$14 (as in February 14th),
you can honor your special someone for Valentine's Day.

Word limit: 25 words or less (or four lines of poetry) **Deadline:** December 30, 1995

Let's fill a page in the February SR with tender memories!

For example:



Roses are red
Daisies are yellow,
Here's to my Honey Bear—
A Valentine "Hello!"



Dear _____,
Thanks for these many years of warm togetherness.
May you have the happiest of Valentine's Days.
Love, _____



YES! Sign me up!

Name _____

Address _____

City _____

State _____

Zip Code _____

My contribution _____

Here is my Valentine message:

Send your Valentine message and donation to:
The Sabbath Recorder, PO Box 1678, Janesville WI 53547-1678