

The

S

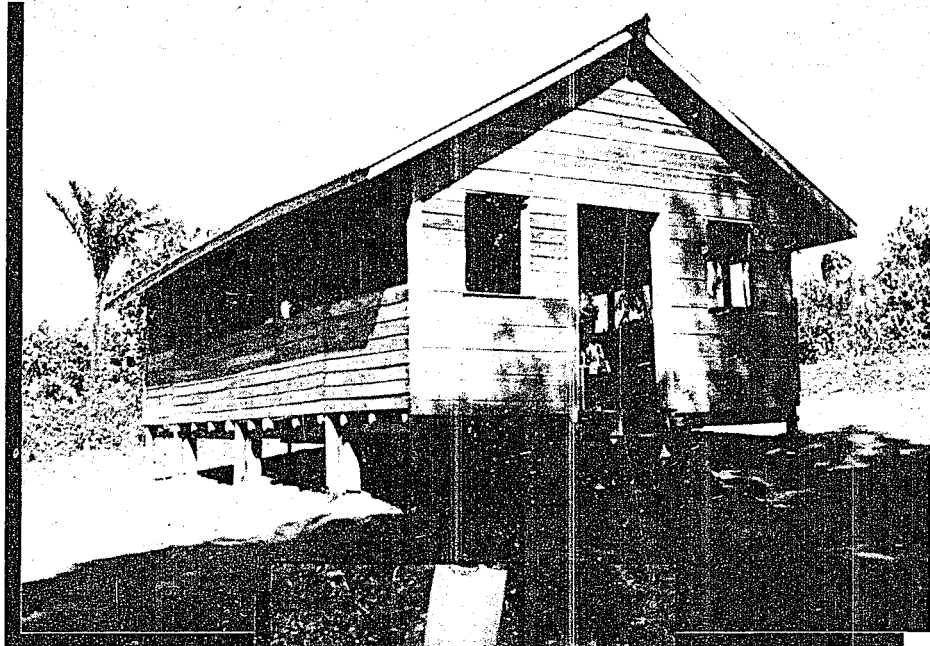
abbath

*News for and about
Seventh Day Baptists*

January 1996

R

ecorder



*Reaching the Amerindians
of Guyana, South America*

Missionary Society Annual Meeting

The annual meeting of the members of the Seventh Day Baptist Missionary Society will be held at the Pawcatuck SDB Meeting House, 120 Main St., Westerly, R.I., on Sunday, March 17, 1996, at 2:00 p.m. for the following purposes:

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

To hear and act upon the reports of the Board of Managers and officers for the fiscal year January 1, 1995 to December 31, 1995.

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

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

The Board of Managers has fixed the close of business on February 28, 1996, as the time at which members entitled to notice thereof and to vote at the meeting and any adjournment thereof shall be determined.

—Cindy Nadeau, secretary

Summer Institute

*Seventh Day Baptist
History and Polity*
May 28 - June 14, 1996

Taught by Janet Thorngate
and Rodney Henry
at the SDB Center, Janesville
All pastors are invited.

Holy Land Tour

Hosted by Pastor Paul Green

Visit the land of
Jesus and the Bible
10-day tour begins
March 5, 1996
Call (608) 868-3726

The Sabbath Recorder



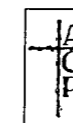
January 1996
Volume 218, No. 1
Whole No. 6,803

A Seventh Day Baptist publication

The Sabbath Recorder (ISSN 0036-214X) (USPS 474460) is published monthly (combined July & August) by the Seventh Day Baptist General Conference's Tract and Communication Council, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678. This publication is distributed at no cost to members and friends of Seventh Day Baptist churches and is made possible by donations from its readers. Second-class postage paid at Sun Prairie, WI 53590.

POSTMASTER: Send address changes to *The Sabbath Recorder*, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678

This is the 151st year of publication for *The Sabbath Recorder*. First issue published, June 13, 1844. Member of the Associated Church Press. *The Sabbath Recorder* does not necessarily endorse signed articles.



Kevin Butler
Editor

Leanne Lippincott
Assistant Editor

Contributing Editors

Calvin P. Babcock, Ernest K. Bee Jr., Charlotte Chroniger, Rodney L. Henry, G. Kirk Looper, John M. Peil, RuthAnne Peil, Don A. Sanford.

WRITERS: Please type manuscripts double spaced. Only manuscripts that include a stamped, addressed envelope can be returned. Unsolicited manuscripts are welcomed; however, they will be considered on a space available basis. No remuneration is given for any article that appears in this publication. Paid advertising is not accepted.

Features

SDBs meet challenges in Guyana by Kirk Looper	4
African SDBs working hard	7
From the pews to the streets by Russell Johnson	8
SDBs introduced in Bowling Green by Ronald J. Elston Sr.	9
More blessed to give by Russell Johnson	10
Alegres move to Argentina by Betty Alegre	11
God's Holy Day by Lester G. Osborn	12

Departments

Women's Society	13	President's Page	19
Pearls from the Past	14	Local news	20
SR Almanac	15	Seeking spiritual maturity	21
Christian Education	16	Family flux	24
Focus	17	Editorial	27
The Beacon	18		

Cover photos: A typical church building in Guyana's savanna region; young Amerindian church girls taking care of even younger ones.

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

Summer Christian Service Corps 1996

Are you...

- 17 and a high school grad? (by June '96)
- a member of a local SDB church?
- wondering what to do this summer?
- wanting to serve God?

-or-

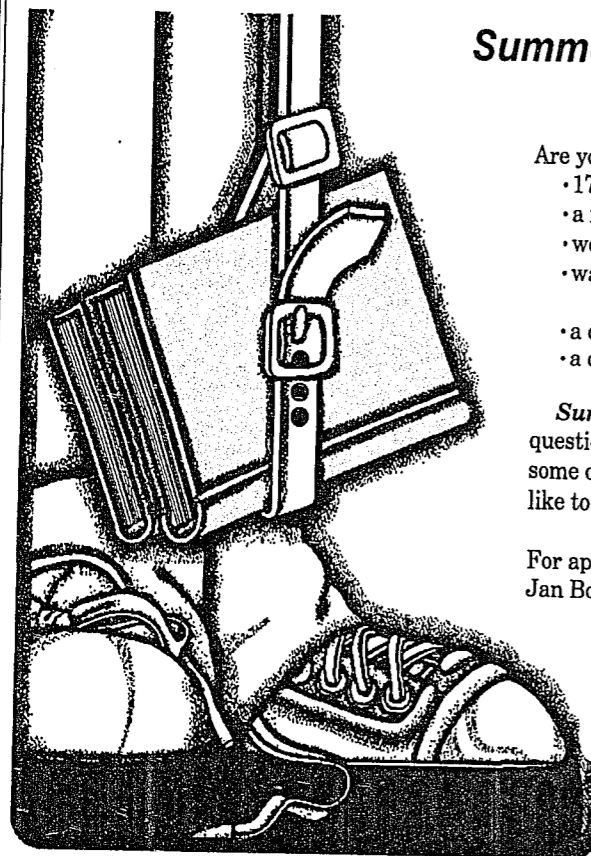
- a church member wanting an SCSC team?
- a church looking for a camp staff?

Summer Christian Service Corps can answer your questions. You can serve God and get acquainted with some of our fantastic youth. You will also see what it's like to commit yourself to a challenging experience.

For applications, write to:
Jan Bond, P.O. Box 94, Shiloh NJ 08353
Ph. (609) 451-7451

Worker training: June 14-23
Director training: June 13-17
Project dates: June 24—July 28

Application Deadline:
March 1, 1996





SDBs meet challenges in Guyana

by Kirk Looper

Before my recent trip to Guyana, South America, I studied as much as I could about the country. But the information gleaned from books and reports did not have the same effect as actually being there.

The reports spoke of friendly folks who welcome all who visit Guyana. In many respects, this was an understatement. One could easily become addicted to such "royal" treatment. Travelers to that country could become spoiled by the outstanding care and service given to them.

I was especially delighted to visit the Seventh Day Baptist homes and churches in Guyana. Many thanks and prayers are lifted up for the church members in that country.

In late September and early October, I spent 18 days visiting the people and facilities in Guyana. I was able to visit all of the churches, commending them for their good work in spreading the Gospel and bringing new people into their churches.

I spent several days in the manse (parsonage) at Kitty, one day looking at the campsite near Georgetown, many days traveling the northeastern interior of the country, and some time visiting the botanical garden/zoo at Georgetown. In every aspect, God was good and allowed me to learn much about the Guyanese Conference.

God granted us time to visit all 10 of the SDB churches registered in the Conference. We were even able to travel to the Corria church, which is the farthest we journeyed up the canals off the Barima River. During that trip, we called on the

pastors and congregations at Manawarine, Corria, Wakapau, and Akawini.

On the main Pomeroon River, we dropped in on the Bona Ventura church. As we traveled back to Georgetown, we visited Dartmouth,

I was able to visit all of the churches, commending them for their good work in spreading the Gospel and bringing new people into their churches.

and later, Parika and Uitvlugt. And of course, the Kitty church hosted us several times during our stay.

In all, we traveled many hundreds of miles over land and water. The most interesting part of our

travels was navigating the rivers and canals in the interior.

As I stand in awe of God's work, I am amazed how He has provided solutions for all of life's problems. This land, which is basically under sea level, has been made inhabitable. Men have drained the land so that crops and animals can be raised. Much of what was water laden is now fertile and tillable.

The islands in the grasslands are suitable for many crops, such as bananas, coconuts, and citrus fruit. Cattle, goats, and sheep are raised on the islands, too. The native animals are similar to our deer and some of our birds. However, no matter how ingenious man is, nature always provides a challenge.

One such challenge is traveling in the northwest part of Guyana, where some of our church buildings are located. Much of this area—known as the "savanna"—continues to be a grassland and is partially submerged all year. Only a few inches of water covered the land while I was there, but during the



The Wakapau SDB Church congregation prepares for worship.

rainy season, there can be six to eight feet of water.

Canals have been dug into the savanna to allow for the passage of boats to homes and businesses. In this region, the rivers and creeks serve as the "main roads," and the small canals are like secondary roads and driveways.

It was not unusual to peer at the river banks and see small dugout canoes being paddled by children, some only 10 years of age. So young to be out in the deep water!

Some of the children we met paddled five miles or more a day to attend school. Last year in the Corria church, four children were lost to drowning.

When a family needs to pick up an item, they simply slip into their boat and paddle to the local store—a small building which houses limited supplies. Once in a while, entire families pile into a car and travel to the larger stores to collect supplies not offered at the smaller "neighborhood" store. If they live close enough, a family may travel to a larger town to trade goods.

All of this reminded me of my life in the 1940s and 50s, when we

went to town once a week to buy groceries and supplies. However, back then we didn't have to spend most of the day paddling to and from town!

It usually takes the better part of a day to travel from one church to another in the savanna. This explains why the pastors want small

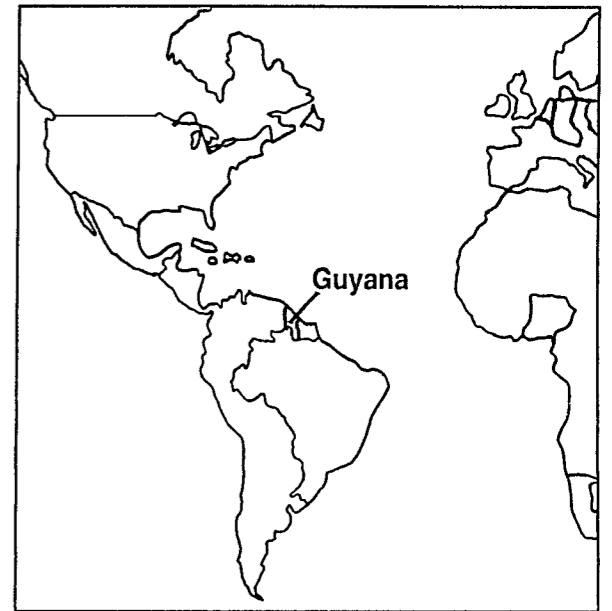
boat motors. Unlike leaders of land-based churches, pastors in this region cannot travel by foot to visit members of their congregations. One of their chief needs is for 15-horsepower boat motors. (Motors cost about \$2,000 each, and can be purchased locally. The Conference needs five of them.)

Without fail, we found our trav-

els gratifying and the people outstanding in their hospitality and fellowship. They went out of their way to ensure that I was comfortable and protected.

I also appreciated the thoughts and prayers that accompanied me as I traveled. A couple of times, we slept in the churches, but often a family would move out of their house so that we could have a dry place to sleep. Sleep came easily after traveling so far over the water, and the nights were short since we got out of bed as soon as the sun rose. Sometimes we were awakened by the singing and guitar playing of Pastor Rickford English.

In many of the congregations, singing is accompanied by a guitar.



Pastor Allan Fredricks and family of the Wakapau church.

The Conference would like to see more young men attend Bible College and become pastors, especially in light of the new churches that are sure to come.



The Kitty church has a piano. In the rest of the churches, they sing a capella. Regardless of the type of accompaniment (or lack of it), the singing was exciting. And it was so nice to sing without worrying if you were off-key!

The music was loud and worshipful. I had no doubt that these people personally knew their God.

The style of worship varied almost as widely as it does in churches in the United States. Some congregations sang choruses and hymns with little break until the message was presented, and then resumed with more choruses after the message. Others sang hymns and prayed before and after the message, with very few choruses sung. Some churches were very charismatic, others were more sedate.

About six of the churches need keyboards and/or guitars. They would be grateful if anyone sent them a musical instrument.



Guyana's SDB Conference building in Kitty, Georgetown.

The original natives of Guyana, referred to as "Amerindians," live on the islands of the savanna. Four Seventh Day Baptist congregations are located in this area, along with a couple of other Protestant groups. Their churches are growing, as well as the number of congregations.

We pray for the Amerindians as they work to spread the Gospel. Their growth, like in the other churches in Guyana, is slow but continual. As they outgrow their buildings, they need to disassemble the old ones and increase their size. Guyana shares a common problem with six other Conferences: they need funds to buy metal sheets to roof their churches.

At this point, the Guyanese Conference has more pastors than churches. They presently have 10 churches and 12 pastors/leaders. The two leaders attend Guyana Bible College in Kitty, where they are studying

to become pastors. One is an active student, the other is in an intern program under the leadership of Rev. Jacob Tyrrell and Pastor Daryck Thomas.

The Conference would like to see more young men attend Bible College and become pastors, especially in light of the new churches that are sure to come. However, since the Conference helps pay the salaries of its pastors, finances are limited. Schooling costs about \$700 per semester.

Like many of our sister Conferences, Guyana needs funds for educating prospective pastors. Housing for the young men attending Bible College is usually supplied by the Conference, which allows them to live in rooms behind the church sanctuary or in a small building behind the manse.

We continue to pray for the work in Guyana. This visit was especially helpful since it enabled me to report firsthand on the needs of their Conference. *SR*

G. Kirk Looper is Executive Director of the SDB Missionary Society, Westerly, R.I.

African SDBs working hard

The Cameroons

The work continues at Dorcas Luke Health Center, Lysoka. The clinic is used as a dispensary and educational facility. It has the potential to house several patients, and examination rooms are available for diagnosing those who end up being referred to hospitals in the larger towns.

Even though SDBs are registered under the name "Native Baptists," they have become very independent in their work. At present, the Native Baptists are Sunday-keeping congregations.

Since they are acting independently of other Native Baptist churches, Seventh Day Baptists do not receive any financial aid from them. As a result, SDB congregations and programs are suffering. They lack funds to adequately run their churches and clinics. Also, they request funds to help send their evangelists to the surrounding areas to minister to those desiring to become SDBs.

Please continue to pray for the work being done in this country. Rev. John Mpacko sends his personal thanks and gratitude for the help that has already been sent.

Ghana

Pastor Edmund Tetteh has recently received a typewriter and used clothing through the mail. He relates his appreciation. The used clothing helps those who are poor, orphaned, or widowed. He states, "It is like an answer to my prayer, and words cannot express my joy of appreciation toward the gift for God's work in Ghana."

The work in Ghana would be furthered greatly if they could receive a regular gift of clothing, supplies, and funds to help finance evangelism in the surrounding areas. Let us pray that they will continue

to grow and win souls to God.

If you could send Bibles, used clothing, hymnals, and money, the work in Ghana would progress even faster.

Rwanda

Pastor Elie Nduwayesu of Rwanda is adamant about meeting the needs of those in his care. We continue to pray that we will be able

**They are
trying to work
on all fronts
of mission work,
from orphanage
villages to
mental awareness
programs.**

to come up with the funds to do the needed work.

Many church members need psychological help because of the trauma of witnessing war atrocities. Pastor Nduwayesu is a persistent man who believes in a miracle-making God. He is looking to God to provide the money to complete governmental paperwork and to obtain the physical plant required to be a registered denomination in Rwanda. This amounts to about \$20,000—an extremely large sum in a country with such a low economical standing.

Please help by praying for these people. They are trying to work on all fronts of mission work, from orphanage villages to mental awareness programs. They are working without wages, accepting what little the people can bring them. Government help is minimal.

Zambia

Little appears to hinder the work being done in Zambia. The drought is in its fourth year, and crops are sparse. However, Rev. Edwin Mukumbo continues to forge ahead.

This past year, the Meridian Bank in Zambia went bankrupt, and the church lost the funds they had in the bank. Rev. Mukumbo lost his home and ended up moving to a rural area. When the bank closed, some of the church buildings were lost because they could not come up with the rent.

There are so many problems, yet the influence of Seventh Day Baptists in Zambia remains active. Because of the donations Rev. Mukumbo has received, they have been able to drill wells, roof churches, clothe members of the churches, and educate some of the children. The appreciation for these gifts is expressed in every letter.

Of course, like anything that is growing, the beginning is not the end. Many programs continue to be without support, and some have even fallen away. We find ourselves at the entrance of open doors of ministry and cannot enter because of the lack of funds.

In Zambia, Seventh Day Baptist churches number over 35, with more than 3,000 members. Some have been required to move under trees for meetings, others are using buildings that must be shared with schools and other governmental organizations.

Let us continue to pray for the work being done in Zambia and the people who sacrifice to do it.

Rev. Mukumbo thanks all of those who have sent funds to help with the blanket project, farm project, and the purchase of bicycles and publications. *SR*



From the pews to the streets

by Russell Johnson, National Field Minister

What can God's people do to help eliminate immorality and the misuse of drugs in our communities? How do we reach the hearts of the people?

As Christians, we know that Jesus Christ is the answer. But how do we get this message of hope to the people in our neighborhoods who need to hear it?

One of the new churches seeking membership in our General Conference has recently made an effort to combat drug abuse. Abundant Life SDB Fellowship of Portsmouth, Va., has followed the example of the Battle Creek, Mich., SDB Church by holding a community street rally against drugs. The event was called "Takin' It to the Streets," following the pattern that Teen Challenge has developed and proven effective over the years.

Pastor Barry Baugh has had prior experience and training with Teen Challenge. Through hard work, Pastor Barry—along with Pastor David Alexander and the members of Abundant Life—generated an amazingly high level of community cooperation and support.

A team of volunteers from Battle Creek—Jerry and Joyce West, and Errol and Flo Spells—came and helped with the program. While traveling through highway construction around Washington, D.C., their van slammed into the back of a tractor trailer truck. Praise be to God, they were spared any serious injuries, and arrived in time to help with the second day.

The first day's program included a free meal, puppet ministry, clown ministry, musical

presentations, a free drawing for a Macintosh computer, testimonies of those who had recently been set free from sin's power, and the presentation of the Gospel by Pastor Alexander. Thirty-six people made decisions for Jesus and came forward for counseling.

The second day's events included another meal, musical and dramatic presentations, clown ministry, a ventriloquist, testimonies (including one from a community police officer), ice cream, and the presentation of the Gospel.

Drawings were held to give away a brand new boy's trick bicycle and a girl's mountain bike, gift certificates, Christian music tapes, basketballs, and other merchandise donated by community retailers. Much of the food was also donated by area merchants. Nineteen people made decisions for Christ that day.

The most beautiful part of the event was to see the way people from the community—some who had just recently come to know the Lord—helped to do the things that made the rallies possible. Some cooked, some prepared or donated food, some provided security, others helped set up and take down the equipment. All worked willingly to make a difference in their community.

Those who made decisions for Christ were visited in their homes in the two weeks following the rallies. Trained follow-up teams from the church are planning regular visits over the coming months just to be friends in the Lord Jesus Christ. **SR**

Will there be long-lasting results?

by Russell Johnson

Sometimes events like the street rally in Portsmouth seem to lead to short-lived, emotional decisions. Are there going to be long-lasting results?

Where the Holy Spirit is at work, lives can be changed.

One couple who had been living together for some time came to Pastor Baugh after the rally, seeking to set their relationship right before God by marriage.

Another couple who lived nearby had been interested in the church, but the husband thought that it sounded too good to be true. He had witnessed moral failures in the pastors of four previous churches, and had been unwilling to trust any other church for over a decade.

He liked what he saw and heard about the Abundant Life group, but as an independent tractor trailer operator, he didn't understand how any group could be completely honest and do as much as they do for Christ.

Through ministry opportunities provided by the rallies, he became very excited about the genuine commitment of the church people. The following week, he came to the Family Life Center to talk to Pastor Barry. He said that he needed to get his heart right and was going to become actively involved in the church.

Is this the end, or the beginning? The church members believe that it is just the beginning of what God wants to do in Portsmouth. I believe they are right.

SDBs introduced in Bowling Green

by Ronald J. Elston Sr., Regional Field Minister

It is always exciting to receive inquiries about our denomination and the work on the mission field. Each time I receive a contact in my regional office in Missouri, I am reminded that just over 12 years ago I was the one asking the questions. And now I am responsible for answering the inquiries in my area.

What a joy! I love to work with people, sharing what I have found with Seventh Day Baptists, and then help the new folks as they seek God's will for their walk.

Last year, I received a call from Bowling Green, Ky. That caller was Dr. Phil Stalions, who expressed interest in starting a work there. During that conversation, we discussed church planting, outreach, and all that was involved.

Several months later, Phil phoned my office and informed me that he could not make a commitment to start a work at that time. I told him that we would keep him in prayer, and should he decide to start a work, to contact us again.

However, I stressed that there would have to be a commitment to work and build a core group from which to launch the church.

I did not hear from Phil for over a year. When he did make contact, he had already started a group, reaching out into the community with a Seventh Day Baptist witness. They are now hosting a cable TV program called "Trust and Obey," sponsored by their group at the Temple Baptist Church Seventh Day.

The half-hour program is aired three times a week on the TBN-VISN-ACTS Network, Bowling Green. The "Choosing People" video is also on once each month.

The television program has been well received and seems to create a high visibility for SDBs. Phil has been receiving inquiries as a result of the program.

For ministry outreach, they conduct Sabbath Bible studies at the Fern Terrace Retirement Home with about 40 attending on a regu-

lar basis. They also have an active outreach with tract and door-to-door ministry. The group rents a room at the Technical School to hold their worship services.

Phil's son, Micah, has started an SDB Youth Fellowship and is working with a flag football team. Twenty-five youth are playing at this point.

Bowling Green is a city of over 50,000, and they are open for a Seventh Day Baptist work. Pastor Stalions has good leadership and people skills. He graduated from Notre Dame University and attended Lexington Theological Seminary, pastoring churches in Texas and Kentucky.

At the present time, he is a teacher at Western Kentucky University. Dr. Stalions has been in ministry for a number of years and has been active in church planting.

I commend Phil and Micah for their efforts. I am impressed with this new work and feel that much can be learned from their outreach. **SR**

Divine Appointment

While passing through Roanoke, Va., recently, the Lord provided a divine appointment for me with Fred Kunc.

Through his study of the Word, Fred found himself to be in closest agreement with SDBs. But he felt that he would never see one. The nearest SDB church he knew about was too far away to attend, and he never expected to have a Seventh Day Baptist visit him.

Fred is a train engineer. On the day that I was in the area and called his home, Fred was operating a train on a return trip to Roanoke. That very afternoon, he had been examining his spiritual life. He found himself praying, "Lord, you've given me this faith which is so much like Seventh Day Baptists, but I don't think I'll ever see one. What am I supposed to do with my faith?"

Lord, you have to give me some direction."

About 6:00 p.m., Fred called to tell his wife that he would be home around 7:00. She informed him that some fellow from the Seventh Day Baptist General Conference had just called and wanted to talk with him. A delightful meeting soon followed.

Fred was excited to discover that there was an "operating" Seventh Day Baptist church 140 miles away—in Blountville, Tenn. The railroad runs into neighboring Bristol, Tenn., and a friend who had taken that run for years was just retiring. Fred plans to ask to be switched to that job assignment so that he can fellowship with Blountville on Sabbath until a church work develops in his own area.

—Russell Johnson



More blessed to give

by Russell Johnson

Many Seventh Day Baptists want to see new churches started in different communities. What can be done with what others might consider too limiting a number of people and resources?

The Master took 11 simple men empowered by the Holy Spirit and entrusted them to reach the world with the Gospel message. Most were "blue collar" workers. Few, if any (except Paul), had extensive theological training. Our faith today has come through the efforts, sacrifices, and the written testimony of those entrusted to take the Good News to the world.

With a mixture of fear and boldness—but believing the promise that "it is more blessed to give than to receive"—the Verona, N.Y., SDB Church has taken new steps to see what an established church can do in the name of Christ.

At the church's quarterly meeting in October, the Missionary Evangelism Committee presented a plan to seek to honor God by plant-

ing new SDB churches. This plan, approved by the membership, will be done through workers whom the church has disciplined and prepared to serve the Lord.

The vision is to work outward from the church's location into surrounding communities that form

The vision is to work outward from the church's location into surrounding communities.

their "Judea, Samaria," and beyond, as commanded in the Great Commission (Matthew 28:18-20).

The church plans to seek two couples who have received God's call to accept training and a three-year, full-hearted commitment to

start a new SDB group in a neighboring community. The church will strengthen its efforts to replace these leaders, called by God to plant these groups and discover new people to be disciplined. At the end of their service, the couples could continue with the new group or return to fellowship with the home church.

A plan without a response is useless. Would anyone respond to such a challenge? Would anyone make such a commitment?

Even before the church had time to fully consider and approve the proposed plan, one couple in the diaconate was convicted of the call to such work as soon as they heard the presentation.

The church now seeks to confirm the first community where God wants this effort to be made. Please keep the church in prayer, that the proposed location for the first effort is in full harmony with God's call, and that God will bless the church richly for its willingness to give. *SR*

Clowns come to Plainfield

by Ron Elston



The Christian Clown Ministry of "Speedy and Queenie" was utilized this year during the annual

revival services at the Plainfield, N.J., SDB Church.

The husband and wife team of Jerry and Joyce West was certainly a hit with young and old alike. The Wests had felt a call into ministry, and the clown outreach developed. They show that all is not fun and games in life, but *salvation is serious*.

Speedy and Queenie are part of S.W.A.T. Ministries, along with the healing ministry of Errol and Flo Spells. The team is based in Battle Creek, Mich.

Also assisting with the revival services were Gordon and Beverly Kilts from the National Field Development Team, and Rev. Ron Elston, Field Minister for the SDB Missionary Society.

Pastor Joe Samuels reported several decisions and rededications from the revival services. We praise the Lord for those who are willing to step out in faith. *SR*

Alegres move to Argentina

by Betty Alegre

My husband, Joseph Alegre, has been in Argentina for the last year and a half. He is trying to establish a church there and helping to get funds for a church building. I have remained in Australia with our three children.

The Lord has blessed my husband's work there. There's a small group, which is growing. This group in Argentina recently called my husband to be their pastor.

He phoned me to share the news. We prayed about it, I told the children, and we felt our presence is

needed more over there than in Australia. So Pastor Alegre has accepted the call from the new group in Argentina.

Joseph also went to Brazil this fall, invited by the Brazilian Conference to visit them. In 25 days, he traveled more than 2,500 kilometers and visited 16 churches.

The final meeting on October 8, held in a large club in the city of Iporá (where Pastor Salvador Caetano Silva is the Lord Mayor), was attended by over 800 people. In addition to the authorities, attendees

included eight pastors from different denominations—Methodists, Baptists, Sunday-keepers, Mennonites, Pentecostals, Presbyterians, etc. Five Seventh Day Baptist pastors also attended.

The Lord blessed as 25 people accepted the Lord. Eight young people from the Presbyterian church asked Pastor Joseph to pray for them. Pastor Joseph was helped in the interpreting (from Spanish into Portuguese) by a young man named Roque, who is full of love for the Lord.

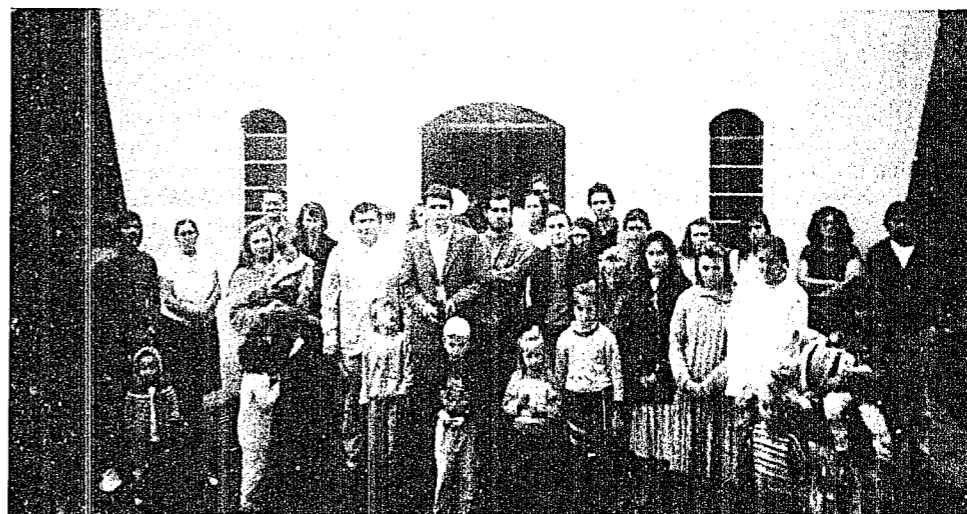
My husband's only regret was not being able to visit more churches. There are 500 churches and groups in Brazil, praise the Lord! Plans are on the way for increased cooperation and joint efforts between the Brazilian Conference and the new group in Argentina. Until recently, the Argentinian group was a branch of the Melbourne, Australia, church. They have now decided to be part of the Brazilian Conference.

Pastor Joseph is grateful for the help and collaboration given by the

Australasian Conference (Australian and New Zealand churches) in assisting the new group in Argentina. Please pray for us as we settle into a new country. Our prayers are with all the brethren in the states. *SR*



Pastor Joseph Alegre (left, holding Bible) with two Brazilian pastors and congregation.



Pastor Alegre (in the striped shirt and white vest) ministering with a congregation in Brazil.

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 sixth 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.

The Christian's Duty Concerning the Law

Regarding "the law," we are free (under no obligation). Jesus Christ took that system out of the way, and brought us under grace. We are "not under law."

But does this give us the right to transgress the moral law, i.e., to sin? Are we freed from moral principles? Paul says, "By no means!" (Romans 6:15).

"Free from law" (note that there is no article in the Greek) does not mean free to do as one pleases, but free to do as one ought. Freedom is "liberty safeguarded by law"; it is not license. License is not freedom, for excessive liberty gets you more tangled all the time. True liberty exists within the framework of the law, not in the act of breaking of it.

A. The Principles of the Decalogue Are Still in Force

1. Romans 6:15, 1 John 3:4.

Being "under grace" is no reason for sinning—transgressing the law. We are not freed from the obligation of the moral principles. We are to live up to the standard God has set.

2. Ephesians 6:2; 1 Corinthians 10:14; Romans 13:9; James 5:12.

Inspired by the Holy Spirit, the Apostles Paul and James quoted from the Decalogue when writing to fellow Christians. This indicates that the Commandments were still

binding. To say that "all of the Ten Commandments—except the fourth—are reiterated in the New Testament" is begging the question, for the Ten stand or fall together. One might say in response that the obligation to obey New Testament laws is comparable to being "under the law" as in the case of the Decalogue.

3. Jeremiah 31:33b; Hebrews 10:16.

The moral law, "written on stones" at Sinai, was the codification of universal, eternal, and moral principles. These principles would have been binding on man even if they had never been collected into a set of rules. For instance, although Cain killed Abel long before Sinai, he was still guilty of murder. The Sabbath dates from the beginning of the world, too. For the believer, this same law has been written "on their hearts." It is not something external, but its principles are part of our very being. The new covenant is not a changing of the laws, but a blotting out of sins and writing those same laws on the heart. The difference is not found in God's righteous requirement, but lies in the motive for obedience.

B. The Law is Our Standard of Conduct

1. God delivered His people and then gave them His law to direct their pilgrimage. Paul had this same thought in mind when he said, "Continue to work out your own salvation" (Philippians 2:12).

2. 1 Timothy 1:8.

To use the law "properly" means that we view it as God's unchanging standard of conduct. We do not expect to earn salvation by it, nor

do we keep it because of fear. Instead, we use the law as a yardstick by which we measure our lives. As children of God, we want to do His will. By turning to His standard, we find directions to guide us in our Christian walk. Being freed from the curse of the law by faith in Christ, we no longer seek righteousness through the law. Our righteousness is in Christ. However, the same law which convicted us of sin and guilt is still God's standard. Anything which was sin before salvation is still sin after salvation.

3. Romans 3:31.

The sinner "upholds the law" by acknowledging his sin and guilt, and the justice of his condemnation. The Christian, on the other hand, upholds the law by admitting the binding force of its righteous requirements, and by living according to its precepts by the power of the Holy Spirit.

4. Romans 8:3-4.

The "righteous requirements of the law"—that is, the standard of righteousness established by God—is fulfilled in us by the working of the Holy Spirit. This "working" is a sure indication that God's standard is the one by which we are to live. The difference, as someone has said, is that the law says, "Do this and live"; whereas grace says, "Live, and do this." Man's "sinful nature" could not meet God's standard; the Holy Spirit is our enabler.

5. 1 John 2:6.

Christ Jesus observed the moral law. If we are abiding in Him, we will be following His example, in His strength.

cont. on page 23



Women's Society page by Charlotte Chroniger

Reflecting on year of victory

"O death, where is your victory? O death, where is your sting? The sting of death is sin, and the power of sin is the law. But thanks be to God who gives us the victory through our Lord Jesus Christ" (1 Corinthians 15:55-57 NASB).

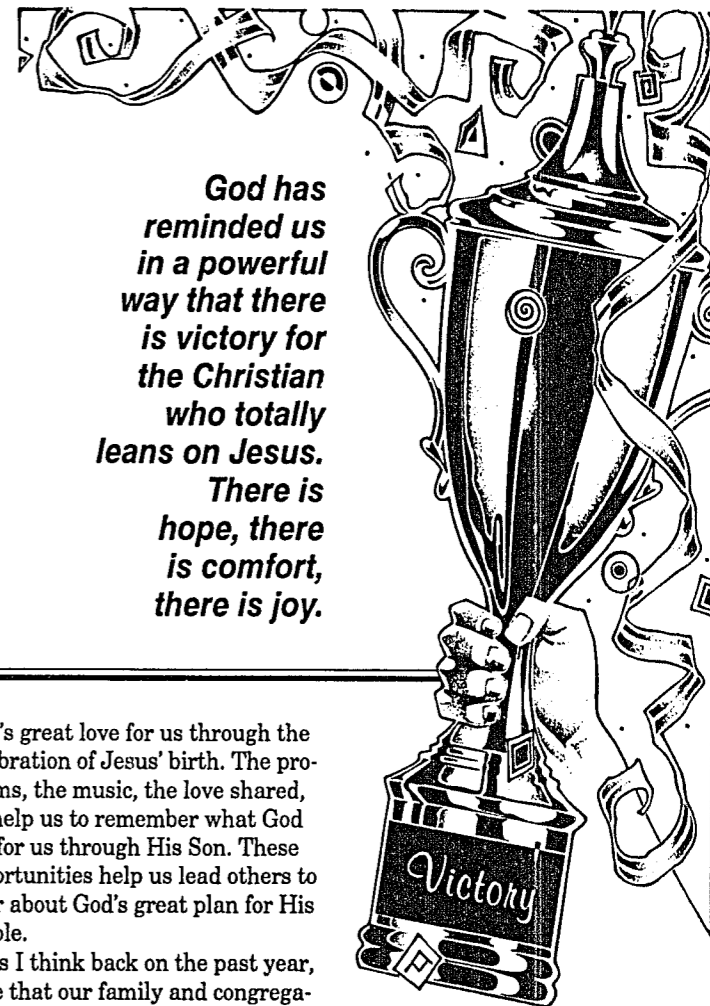
We recently held a service in our Shiloh, N.J., church to remember and honor a deaconess who had gone on to her heavenly reward. The music, the spoken word, and the testimonies all contributed to make the occasion one of hope and love and comfort.

The large group of people gathered that Sabbath afternoon sang the closing hymn, "Victory in Jesus," with much gusto and joy. What a wonderful declaration to everyone! We Christians do have victory over death and over Satan through Jesus Christ.

I heard several people comment as we left the church that that's how a Christian funeral should be—a declaration of our faith in Christ and the joy of knowing that our loved one is happy to be in the presence of the Lord in heaven. In the midst of the sorrow, we can know—without a doubt—of the victory and hope Jesus brings all of us.

Our church experienced victory once again when three adults were baptized during our annual Thanksgiving service. Many tears of joy were shed as these believers declared their faith in Jesus Christ to many family members and friends. Jesus had claimed three more souls for His Kingdom. Praise the Lord!

We experienced victory as we were reminded in many ways of




God has reminded us in a powerful way that there is victory for the Christian who totally leans on Jesus. There is hope, there is comfort, there is joy.

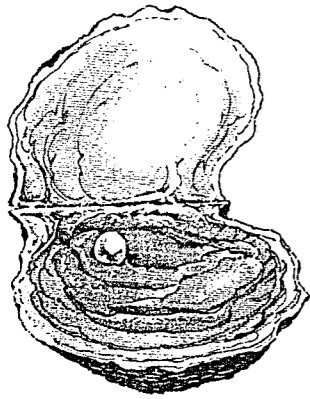
God's great love for us through the celebration of Jesus' birth. The programs, the music, the love shared, all help us to remember what God did for us through His Son. These opportunities help us lead others to hear about God's great plan for His people.

As I think back on the past year, I see that our family and congregation had some difficult situations to deal with. But God brought us through the trials, and gave us the strength to carry on for Him.

We are still dealing with broken relationships, unforgiving hearts, sorrow and grief. But praise the Lord, He gave us some unforgettable experiences of victory this past year. He has reminded us in a powerful way that there is victory for the Christian who totally leans

on Jesus. There is hope, there is comfort, there is joy.

May each day of this new year be a day lived in victory through Christ. No matter what our circumstances are, we can believe without a doubt that God is in control and that He will give us victory through Christ. What victories has God given you personally? Your family? Your church? 



Pearls from the Past by Don A. Sanford, historian

Westward, hoe!

1996 marks the Centennial for the Riverside, Calif., Seventh Day Baptist Church. Members have planned a year-long celebration of the events and people that have made it an outstanding church in its service locally, denominationally, and worldwide.

The Seventh Day Baptist Historical Society was asked to assist in researching the church's earliest history, and some of the people involved in its establishment. The name of its first pastor, John T. Davis, was already quite familiar, for he typified home mission work of that period.

In 1928, General Conference appointed a committee to administer the Ministerial Relief Fund, the predecessor of the Ministerial Retirement Fund. (This fund was originally set up in 1904 as the "Sarah Potter Bequest for Indigent and Superannuated Ministers.") A letter was sent to all ministers who might be eligible for relief from this fund.

John T. Davis might have been superannuated, but he was far from indigent. The information blank sent by the committee did not include enough spaces for his denominational services as pastor and field missionary. Some of his records had been lost during a house fire, so he wrote:

I cannot give accurate dates, but will give in detail approximately. After ordination at Albion, Wis., I alternated with Eld. S.H. Babcock in supplying

the church. Then went to Milton to continue my school work. After which went to Garwin as pastor for something like one and a half or two years, then to Long Branch, Neb., as Missionary pastor for about the same length of time, then as pastor at Welton, Iowa, as pastor till 1889. From Dec. 1890 to 1893, pastor at Hornellsville and Hartsville while doing work at Alfred. From Sept. 1893 to June 1894 in Chicago University, then to Colony Heights Cal., where after organization, I served that Church until the fall of 1898 when I went to New Auburn, Minn., serving

people for some two or three months. On returning was called as supply for two months but stayed for another year as pastor, which finished my work as minister, and since have been trying to make me a home in Riverside.

Am sorry I could not give dates and thus fill out blanks as arranged, but this will give you some idea of the work I have tried to do.¹

(Not mentioned in his summary was the fact that such later leaders as T.J. Van Horn, James H. Hurley, Charles Sayre, Eli F. Loofboro, and Loyal Hurley all were either

The missionary work of John T. Davis while in Riverside led to the formation of a Pacific Coast Association.

that church for about one and one half years, except a few months supply in Chicago. The latter part of 1889 I went to Scott, N.Y., and served that church for about two years. Then as General Missionary for the Pacific Coast, preaching for the churches, then organized groups of Sabbath-keepers scattered from San Diego, Cal., to Billingham, Wash., reaching over into Idaho. This continued, with headquarters in Riverside till 1906.

Then for about six or seven years, was pastor at Garwin, Iowa. Then for about one and one half to two years, pastor at West Edmonston, then Leonardsville for some six or seven years, when I resigned to go to Battle Creek, from which I went to Florida and the other southern states to look after S.D.B.

directly or indirectly inspired to follow in his footsteps in the ministry on the home field.)

The missionary work of John T. Davis while in Riverside led to the formation of a Pacific Coast Association. This new organization was basically individuals scattered among the western states served by a single church. Since the General Conference associational structure was by churches, it could not be recognized as one of the denominational associations, but remained a part of the old Northwestern Association.

With the organization of the Los Angeles church in 1910, the old Association retained the same name, but the membership, instead of being composed of individuals, now included churches. However, membership was also granted to "scat-

cont. on page 26



SR Almanac

Where we
have been...

One year ago—January 1995

National Extension Minister Russell Johnson reports on new SDB works in Nova Scotia, Canada; Portsmouth, Va.; Blountville, Tenn.; and West Palm Beach, Fla.

Kirk Looper, Missionary Society Executive Director, visits the Mexico SDB Conference in September. Patty Peterson serves as translator. Kirk also shares news from Africa in this missions emphasis issue.

Young Adult Interest Committee introduces officers and plans.

The Marlboro SDB Church in Bridgeton, N.J., dedicates the new addition to their church building.

Glen Warner shares personal memories in tribute to the late Alton Wheeler.

Five years ago—January 1991

Missionary Ian Ingoe reports on the 8,000 refugees from Mozambique entering Malawi, Africa.

Russell Johnson focuses on national missions as we "extend for eternity."

Board of Christian Education adopts a modified weekend retreat form of the Natural Evangelism Training program.

Local church news shared from Philadelphia, Pa.; Bradenton, Fla.; Nortonville, Kan.; Shiloh, N.J.; and Middletown, Conn.

Theme, "Being Called to Holiness," attracts many to Mid-Continent Association in North Loup, Neb.

10 years ago—January 1986

Article by Janet Thorngate looks back at SDB World Federation's first 20 years.

Adams Center, N.Y., church licenses Gene Smith as lay pastor.

Fair booth ministry guidelines suggest ideas for name recognition and evangelism.

Missionary Society looks for more people to join the "Ambassador Program."

Missionaries David and Bettie Pearson share prayer letter from Malawi.

Metro-Atlanta, Ga., church assumes self-supporting status, finishing the Extension Pastor program.

25 years ago—January 1971

General Secretary Alton and Ethel Wheeler travel to Ethiopia to attend World Council of Churches Central Committee meeting. The Wheelers also visit SDBs in Malawi.

Leon Lawton, Missionary Society executive, reports on Urbana '70, a missions conference for students held in Urbana, Ill.

Father of six and most recently accredited minister, Rev. Paul Beebe, is killed in an auto accident on January 13.

New drinking fountains at the Crandall High School in Kingston, Jamaica, dedicated in memory of former principal, Courtland Davis.

John and Joyce Conrod, Beth Burdick, the Pearsons, and Leroy Bass reflect on their experiences in special missions issue.

50 years ago—January 1946

Pastor Loyal Hurley delivers two radio lectures on an Indianapolis, Ind., station.

Walworth, Wis., church celebrates its Centennial in the fall.

Church building in Putnam County, Fla., completed and dedicated.

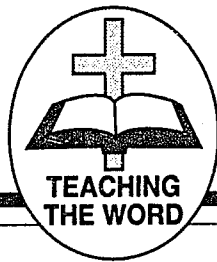
Sketch depicts the SDB Mission Compound in Shanghai, China.

United Christian Youth Movement sponsors essay contest. Eight winners to receive full college scholarships.

...where are we headed?

Pray—

- for our new outreach opportunities
- for our young adults across the nation
- with thanks for new church building projects
- for our boards and agencies
- that new missionaries might go forth
- for our television video, "A Choosing People"
- for your church's Sabbath School



Prayer from the other side

by Rebecca Mattison

Imagine, for a moment, trying to develop a deep, meaningful relationship with someone who insists on monopolizing all the conversation. Even when asking your advice, the other person does all the talking and never allows you the chance to respond. If they ever do happen to hear you speak, it's due to the element of surprise and not because they were expecting or inviting it.

Can you imagine any kind of mutual, "best friends" relationship developing under such circumstances?

Now turn it around and think of yourself as the taker instead of the giver, the one constantly talking but never giving time to listen. You would soon begin to wonder why you don't know your friends better than you do. They may listen politely to all your troubles and triumphs, but there's something missing in your relationship. Somehow it doesn't seem to satisfy deep inside.

Would we ever be so inconsiderate in our attempts to make *best friends* this way? Sadly, there are times when I must answer, "Yes, I have!" That certain someone I've treated this way is none other than my Lord Himself.

It seems that whenever we think of prayer, the first thing many of us picture is the act of our speaking to God. We often fail to listen for God to speak and share with us.

Would you agree that, ideally, there should exist a close, meaningful relationship between God and each individual believer? Yet such

a relationship cannot grow if communication is one-sided, whether it's between individuals or between God and His children. What is factual communication if it is not a mutual exchange?

If prayer is communication with God, then how can we hope to cultivate this with Him if we only engage in one-way prayers? The meaningfulness of our relationship with God is the most important reason for practicing listening prayer: *prayer from the other side*.

In our talks with God, is the opportunity to speak a mutual privilege? Do we expect to hear from God? And do we allow Him the time to speak?

Do we believe God speaks today only through the Scriptures and, maybe, through certain people? Or do we hear Him daily and personally through that still, small inner voice? Read 1 Corinthians 2:6-16 and 3:16; 2 Corinthians 12:1-9; and Ephesians 1:17-19.

It takes discipline, patience, quiet time, undivided attention, persistence, and practice to develop the art of listening prayer. I have come to appreciate the suggestions of Mary Ruth Swope in her book, *Listening Prayer*, published in 1987 by Whitaker House.

Mary Swope suggests that we make listening prayer a part of our daily devotions. She urges us to give the best hour(s) of our day to God. Prepare by choosing a small, quiet place with a door you can shut so you can be alone and pray audibly in secret. Keep in your prayer closet a log book, a small

note pad, and a pen.

Begin by getting into the Word. Then "get right with God" (confess, die to our own desires, praise with love and gratefulness). Protect yourself from counterfeit voices. Command your mind to be quiet and inactive. Get quiet within yourself.

Relax and invite the presence of the Holy Spirit. Welcome Him to speak. Commit yourself to spend 51% or more of your prayer time to listening rather than speaking. Ask the Lord what He wants to share with you. Write down your questions at the top of your log page and also what you hear.

Swope points out that writing down "to do" items on your notepad when they come to mind will "trip the interruptive thoughts on paper," freeing your mind from "holding the thought." Listen with an expectant attitude and be yielded to whatever communication God chooses. When you believe you have heard from the Lord, "ask for spiritual confirmation."

In times of silence from God, we are advised to stay at rest and peace, keeping a sense of trust. We are reminded of the Apostle Peter's nervous talking during the Transfiguration experience and exhorted to keep a quiet spirit. All God really wanted Peter to do was to be still and listen (Matthew 17:1-8).

Prayer from the other side requires us to listen. **SR**

Becky Mattison is a busy pastor's wife and mother in New Enterprise, Pa.



Working in the field of missions, I can't easily forget the daily hurts and disappointments that occur in many of our sister Conferences and churches. I find it very unsettling at times. Then I realize that God is in control, and that I am doing all that is within my ability to help. I do, however, often stop and pray during the working day. There are so many needs and so much misfortune in the countries where our churches minister.

We can search the Scriptures and find references that say the poor will always be with us, and that wars will always be raging. We can easily "get used to it all" and ignore it. Then complacency sets in. We may find ourselves pretending that the needs are not real, or that they exist only in the minds of those bringing them to our attention.

This complacency may even extend into our relationships with those here in North America; a complacency that keeps us from realizing that we're able to help others. God gives us this ability to help, and He can remove it whenever He deems it necessary.

We continue to pray for the needy, and for the leading of the Holy Spirit to nudge us whenever these needs are expressed.

Nigeria could use a couple of manual typewriters to help in their outreach to Muslims. They want to produce manuscripts telling the Gospel story and inviting everyone to worship with them. They also need financial assistance to build meeting houses for worship.

Rwanda also needs a typewriter, plus a photocopier, computer and printer, camera, and telephones. They continue to reach

out to the orphans and widows in Rwanda, and to the refugee camps in other countries. Their work is growing faster than the funds can support it.

Ghana, like many other countries, is facing "accommodation problems"—locating a place to worship. Because they meet in a building which is also used by the Metropolitan Assembly and the government of Ghana, the church pays \$18 (U.S.) every month. They often are required to meet outside the rented facilities because school is in session.

In view of these continued problems, the group decided to start a church school. They will need your prayers and support to implement this project. Church members have set aside every Sunday to carry sand to earn money for the church. They could use evangelism movie films to show during their evangelistic meetings. Through all of this, Pastor Edmund Tetteh writes, "But all the same, we will give thanks, for He knows everything and the time to do it."

Our brethren in Zambia continue to run into many barriers to their growth. The lack of leadership prevents each church from having their own pastor. Rev. Edwin Mukumbo recently wrote, "My wife and my five implementors from five orphanage centers are this week in N.W. Province—remote areas—planning, organizing, and working with those who are running our orphanage foundations and are busy working on Conference preparations.

"As we touch and love each of those orphans from five centers, we count it an honor to be here and suffer with them in the bush areas.

We are ready to minister and demonstrate Jesus' love to them through your donations of clothing, money, and other gifts to them from you. We shall continue sending you our most needed major projects in our daily writing until God, through you, answers our request."

The following major projects have been reported to the Missionary Society office:

1. Four urban church buildings
2. Eight rural, remaining churches which need iron sheets
3. Transportation for the leaders
4. Funds for three farms and nine church gardens
5. Three hammer mills
6. Twelve water bore holes
7. Funds for Bible School
8. Sabbath School books—assorted books and tracts
9. Ten bicycles for evangelism—church planters/church leaders
10. Help with youth work and women's work
11. Fax machine and photocopying machine

Many people have provided funds, materials, and prayers for the mission work in our sister Conferences and churches. We pray that you will continue to provide this help.

Please do not become complacent about this work. Their concerns cannot be brushed away with just one offering. Their lives continue, and the development of God's kingdom should continue. Your concern, and the actions born of that concern, are greatly appreciated. **SR**



the BEACON

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

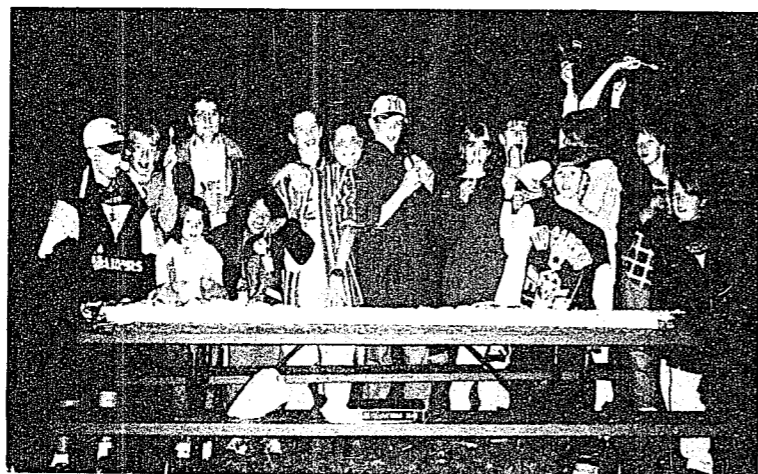
January 1996

Community youth groups meeting every Monday

Monday night is Youth Night at the Berlin, N.Y., Seventh Day Baptist Church. Youth from all over the community come for our two youth groups.

The kids in the middle school group (6th-8th grade) have named themselves "The Great One's"—because they belong to the Great One, Jesus Christ. Those in the senior high group, being more mature, refer to themselves as "The Senior High Group."

Both groups have an activity time and a Bible study, and usually combine for some pick-up basketball while waiting for things to start (or for Dave to arrive). The older group plays semi-serious volleyball, and table games when the court gets snowed over. The younger group does all kinds of crazy things, most recently making an eight-foot ice cream sundae. Both groups have a good time and learn about God as well. *SR*



Above:
The Berlin, N.Y., middle school group, "The Great One's," standing in front of their eight-foot long ice cream sundae.



Right:
Care to satisfy that sweet tooth?

The President's Page—"At the Crossroads"

The kinship system's one enemy

(Fourth and final part of President John Peil's Conference message.)

Sit upon a hill sometime and look at a city. It never ceases to move. A city is a living organism that's constantly in flux. Twenty-four hours a day, seven days a week, it just moves and moves and moves.

And every five years, our children move. The first time they move, it's to the city. We should pursue them. We go in there and form a church around them, and if they move again, it's okay. We'll go form our church somewhere else.

That language doesn't even make sense in a kinship system. But somehow we must come to struggle with it and *make it* make sense.

Some of our churches have disbanded because all the people moved away. Two of them this year. All the people moved away. I can identify with that.

I live in a city, working as hard as I can, and people just keep moving. I have as many people who live in Colorado as I do in my present church—they keep moving to Colorado. What's wrong with you people? Everybody knows Colorado stinks (!), and they keep moving there! (People in Colorado joke about it: the crazy Californians with lots of money. Well, we're all getting broke now, so it's okay.) We move a lot.

Now how do we, as a kinship system, adapt to that? What language do we use that becomes meaningful for us?

We take a person who has come to us, and we spend years making him a Seventh Day Baptist—that is our way. You can make a Seventh Day Baptist in a few months, if you want to. Should we do that? It can be done, but should we do that?

Within a kinship system, one person doesn't have the answer. In a kinship system, one church doesn't have the answer. In a kinship system, one Association doesn't have the answer. In a kinship system, the General Conference has the answer. We all need to talk about this, come back to General Conference, and decide how we're going to work this way.

A kinship system is not fooled by task forces. It's not fooled by special groups. It's not fooled by marvelous

spent a lot of money to be here. I know, because I had to spend a whole lot of money to be here. And I don't have any more vacation time for the next year; I'm all done. When I see you in Washington, that will be my next vacation.

So I know we all care here, don't we? And we all love our church—we love it desperately. What will we do? How will we respond to these challenges of our children moving one by one into the city and the family system being destroyed?

**A kinship system
only has one enemy.
It doesn't have theology
as an enemy;
it doesn't have world wars
as an enemy.
It can survive all of those.**

resolutions. It's just not fooled by any of those things. A kinship system understands where the power is. We just have to talk, and we talk, and we talk, and then we act. And then, if it works, we vote it in. That's who we are. We function just like a family.

When I say to my wife, "I feel the calling of the Lord to go forth," we talk, and we talk, and we talk, and then we act. And if it works, we say, "John, you were hearing correctly; praise be to the Lord."

All kinship systems have a serious problem, but I care about this one. And I know all of you care, or you wouldn't have spent your vacation time to be at Conference. I know all of you care, because you

A kinship system only has one enemy. That is why we've lasted so long. It doesn't have theology as an enemy; it doesn't have world wars as an enemy. It can survive *all* of those. The one thing it cannot survive is the destruction of the family. That is the only enemy it has.

We now face that. We face it as a nation, and we face it as a world.

A kinship system is very powerful. It's good at making decisions, it's effective in implementing them, and all that it requires is discussion and compromise. I'd like us to talk about this in the year ahead. To talk, and to think, and let's come to decision. For God loves us, and we love Him, His Son, and His Church. *SR*

Meetings inspire Tupelo group

Rev. Ron Elston, Regional Field Minister for the SDB Missionary Society, traveled to Tupelo, Miss., in September to assist the Corner Stone Seventh Day Baptist Church with an outreach project.

This project consisted of evangelistic meetings, special music, and a seminar entitled, "Does Satan Own Your Children?" It was implemented to bring higher visibility to the local church, and became a tool to strengthen the local body of believers.

Rev. Elston was assisted by Dr. Fred Cox of Springfield, Mo., who presented special gospel music.

The outreach began with a two-night seminar, followed by evangelistic meetings. These meetings, supported by the local church, were well attended. Mornings were used for Bible study, prayer, visitation, and tract distribution. Local church members assisted with the ministry throughout the community,



The Corner Stone SDB meeting house in Tupelo, Miss.

handing out information about the meetings and visiting previous contacts.

The Lord blessed the project with several visitors from the com-



Fred Cox leading out in music.

New pastor, vision in Memphis

In September, Rev. Ron Elston helped install Tom Harp as pastor of the Calvary Covenant Church of Memphis, Tenn.

Pastor David Pearson provided special music and led the services, which were held in the Donnie Benton home in Memphis. Pastor Pearson also reflected on his ministry as pastor of the Memphis church. Pastor Elston presented the message, and a charge was given to Tom and his wife, Pat.

The new pastor then spoke of his vision for the church and his

desire for outreach into the surrounding communities. A fellowship time followed the services.

Pastor Harp has served the Memphis church for a number of years as a trustee and deacon. Prior to the arrival of Pastor Pearson, he served as interim pastor. Tom is employed by the U.S. postal service, and his wife works for the state of Tennessee. They have two children, Emily and Chris.

Pray that a work will grow from this new vision for SDBs in Memphis. *SR*

community. Some members who had not attended for some time also turned out for the meetings.

The Corner Stone SDB Church was encouraged by the meetings and felt stronger because of the efforts of Dr. Cox. They felt he did a great job with his special music, preaching, and counsel.

"It was truly a joy to work with these wonderful folks at Tupelo," Pastor Elston said.

The local church continues to follow up on leads that resulted from this outreach project. *SR*



Seeking Spiritual Maturity: BIBLE STUDY

Bible book studies offer life-related lessons for today

As Seventh Day Baptists seek spiritual maturity, this year's focus is "Faithful in Bible Study." The SR will present various reviews on Bible study material for all ages.

"I know there are important things in the Bible, but how can something written thousands of years ago help me with my life today?" asked one Bible study participant.

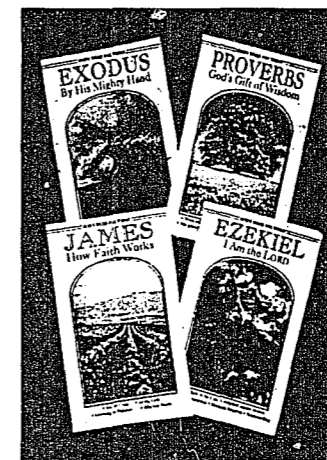
Those who relate to this question will find God's Word has a great deal of relevance for their lives as they study the Scriptures using God's Word for Today Bible studies.

Four new studies on James, Exodus, Proverbs, and Ezekiel have been added to the series offered by Concordia Publishing House, St. Louis, Mo. They encourage spiritual growth through life application and a close study of God's Word in these Bible books.

The new titles include:

- James: How Faith Works
- Exodus: By His Mighty Hand
- Proverbs: God's Gift of Wisdom
- Ezekiel: I Am the Lord

Through these studies, individuals and groups discover the pur-



pose, audience, and themes of each book. Extensive leader notes make it easy for even first-time leaders to facilitate learning. Discussion-oriented questions help participants apply God's Word to their daily lives. Thousands have enjoyed exploring God's Word through eight other studies:

- Amos: And Justice for All
- Genesis: Rooted in Relationship
- Psalms: Conversations with God
- Galatians: The Cost of Freedom
- Matthew: His Kingdom Forever
- Colossians/Philemon: Take a New Look at Christ
- 1 Peter: God's Chosen People
- Revelation: Interpreting the Prophecy

These studies are available directly from Concordia Publishing House (1-800-325-3040), or through your local Christian bookstore. *SR*

Ministry assistant in Doniphan

Rev. Ronald J. Elston Sr. continues as interim pastor for the Faith Seventh Day Baptist church in Doniphan, Mo. He reports that things are going well and that there is a great spirit of fellowship within the church.

With much work, prayer, and visitation, average attendance is between 25-30. Recently there were four baptisms, and seven have been received into church membership.

The Faith church has also been blessed with help from Scott W. Goins, Pastor Elston's son-in-law. Scott's call into the ministry has

been confirmed by recent SDB visitors. He assists in conducting Bible study, pulpit supply, visitation, and various other ministry for the local church.

Brother Goins is married to Pastor Elston's daughter, Ranae, who teaches children's Sabbath School and leads singing. The couple has two daughters—Brittany, 6, and Courtney, 2.

Please keep Scott and Ranae in prayer as they seek to minister for the Lord. *SR*



The Scott Goins family

Christian Social Action Committee Standard operating procedure

Presented by the Committee for the information of churches and individuals

Preface

Because we humans began our pilgrimage as children in the midst of a "wicked and perverse generation," all of us have unresolved conflicts buried within our minds which tend to erupt in social and emotional conflict. In the words of Scripture, "the heart is exceedingly corrupt and who can know it."

The Christian Social Action Committee recognizes that ideas can lead to conflict and would endeavor to resolve rather than encourage conflict. Therefore, we would encourage ideas but always for the sake of enlightenment, not conflict.

We recognize that passivity is not necessarily peace; that there are occasions when action must be taken to counter overt violations of human personality. Above all else, we would encourage the resolution of conflict in peaceful solution, not overt violence or the denial of the rights of others to believe as they feel God is speaking to them.

We recognize also that ideas are the basis of action and that ideas can come from God or from our evil selves. We must always test ideas against the discipline of the Word of God and as understood by the Church, the children of God.

In ideas tested we may find God speaking. Gamaliel recognized this when the early Christian ideas were brought before the Council of Jewish Elders. "Take care what you do," he said, "for if this plan or this undertaking is of men, it will fail, but if it is of God... you might even be found opposing God!"

In ideas, we must allow others the same freedom that we demand for ourselves.

I. Definition

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

II. Purpose

The purposes of the Christian Social Action Committee are to:

A. Provide a central group to consider and study social problems—local, state, national and world, and to evaluate current practices from the perspective of this understanding.

B. Draft statements of position on specific issues, for consideration by General Conference.

C. Suggest methods of putting these statements into action, and to press for such action by the General Conference, Associations, churches and individuals, working when possible in cooperation with other organizations, both religious and secular.

D. Present our denominational position, as previously adopted by General Conference, when requested, or when our position needs to be declared.

E. Appeal for donations to the Seventh Day Baptist United Relief Fund, and make disbursements, both for emergency relief and long-range development, to people in need. In making such disbursements, the relief of Seventh Day Baptists needs will be a major concern, but the committee will also cooperate with other Christian organizations in helping to meet needs worldwide.

III. Organization

A. The Committee on Christian Social Action shall consist of twelve members, approximately two-thirds of whom shall be laymen and one-third ordained ministers. The executive (Executive Director of the Missionary Society) shall be a member *ex-officio*.

B. The committee members shall serve for three-year terms, except for the first year when three groups of four members shall be elected for one, two, and three-year terms respectively, and may not serve more than two consecutive terms, partial or complete.

C. A chairperson and a secretary shall be elected by the committee.

D. The chairperson and secretary shall be selected from the same geographical area (members of the core committee).

IV. Procedures

A. Hold regular meetings.

1. Two-thirds of the committee, including chairperson and secretary, geographically located to meet as a body.

2. Remainder of committee in communication occasionally as warranted.

B. Deliberate and discuss all items of business referred by General Conference Interest Committee(s).

C. Collect and catalog resource material.

D. Contact local church keyworkers:

1. Stimulate program.

2. Provide resource materials.

E. Chairman report to General Conference through the General Council annually.

Malawians need basics, unreached need Jesus

by Joanna Lovelace

I grew up in Malawi as my parents, David and Bettie Pearson, gave many years of service there as Seventh Day Baptist missionaries. Recently, I've learned about the tremendous lack of food and water facing our Malawian brethren during the persistent drought, and I desire to be a voice for them.

According to the 1994 SDB Yearbook, we have over 10,000 members in Malawi. Each one of them is so precious in the sight of the Lord. They cannot be here to talk to us face-to-face, but if we want to, we can find out more about them. Then we can sacrifice from our abundance to help them more.

While desiring to help the Malawians with basic needs, I also

am burdened for unreached people groups that have no Christian church. There are 2.2 billion individuals among these groups.* While our country is saturated with the Gospel and greatly blessed with financial and other resources, I am saddened that most of these resources are kept here. Few of them are sent to evangelize unreached people groups.

Praise God for the areas in which SDBs are finding the unreached peoples. One is the Kubu tribe of Indonesia. Praying regularly for the Kubu outreach is important to me, and our Atlanta church supports this ministry with quarterly gifts.

In all of this, I'm coming to see

more and more how important prayer is. I often cry out to God in my weakness and seek to know Him better. I have also been blessed by the privilege of praying for specific churches and pastors on the mission field. (These names are given in the SDB Directory.)

May the Lord take charge of all our resources. We belong to Him. May I be obedient to Your purposes in this area, Father. ✠

*Source: AD 2000, a group involved in networking missions information.

Joanna Lovelace is a member of the Metro Atlanta (Ga.) SDB Church.

God's Holy Day, cont. from page 12

C. Liberty in Loving Obedience

1. James 2:12; John 8:34; 1 John 3:4.

When we observe the Ten Commandments (written on the heart), we are living according to the "law that gives freedom." When we break them, we become "a slave to sin."

2. Romans 13:10; John 14:15; 1 John 5:3.

Because it prompts obedience, love fulfills the law rather than abolishing it. "Saved by grace" does not mean that we are not obligated to obey. Love is the strongest motive for obedience. If obedience is not a joy to us, we had better investigate the reality of our salvation. We demonstrate our love to God by doing His will—by conforming our lives to His standard.

3. 1 John 2:3,-4; John 17:3a.

Eternal life is "knowing God." We show we know God by keeping His commandments.

D. The Basis of Judgment

1. Hebrews 10:30b; James 2:12-13; Romans 14:12.

The Lord's people—Christian believers—will never stand before "the great white throne" Their sins have been judged and their guilt has been removed by faith in the death of Christ on Calvary. But they will stand before the "judgment seat of Christ," not to receive salvation, but to receive their rewards. The basis of this judgment is the law—how well we have lived up to God's standard. Saved by grace; judged by law.

2. Revelation 12:17; 14:12; 22:14.

Although Revelation 22:14 is a disputed passage, many ancient authorities render it "do his commandments" as in the other two references. In the last day, those who belong to the Lord—who have the right to the tree of life, who may enter the city—are those who not only "remain faithful to Jesus," but who also "obey God's commandments." ✠

Conclusion

God's will for man's conduct is always the same. This will is expressed in the great, eternal principles of the Ten Commandments, which define sin and measure the Christian's conduct. These Commandments form the basis of God's judgment.

The Ten Commandments have never been abolished. Grace magnifies the law and makes it even more obligatory than it was before salvation. Even with the obligation, grace gives us the power to live up to its standard. Under grace, we have a new relation to the law; it is written on our heart. We obey in love and gratitude to God for our salvation.

Dr. H.A. Ironside put it tersely: "The difficulty with many... is that they cannot seem to see the difference between the loving, loyal obedience of a devoted heart, and a legal obedience which is offered to God as though it were in itself meritorious." ✠

Thank You All!

Pastor Chris and Becky Mattison of New Enterprise, Pa., want to express a big thank you to the Lord and to His people across the nation.

Evan Reid Mattison was born on September 23, 1995. Evan has been diagnosed with Down's syndrome.

Thanks to the prayers of God's people, Evan is doing well and is at home with big sisters Becky Faith and Kaitie.

The Mattisons thank those who have supported them with gifts, prayers, and a show of love and support!

Accessions

Central, MD
Lawrence Watt, pastor
Joined after testimony
Kristina Watt

Leonardsville-Brookfield, NY
Ernest Clemens, pastor
Joined after baptism
Conrad Hungerford

Lost Creek, WV
Larry Graffius, former pastor

Joined after testimony
Jay Anderson
Adrienne Ash
Justin Ash
Joshua Orr

Edgar F. Wheeler, pastor
Joined by testimony
Bobbie Reinhardt

Marlboro, NJ
Larry Graffius, pastor
Joined by letter
Rev. Larry Graffius

Jan Graffius
Scott Graffius
Steven Graffius

Tupelo, MS (branch of Paint Rock, AL)
John Bevis, pastor
Joined by testimony
Daniel Brown
Caroline Voss

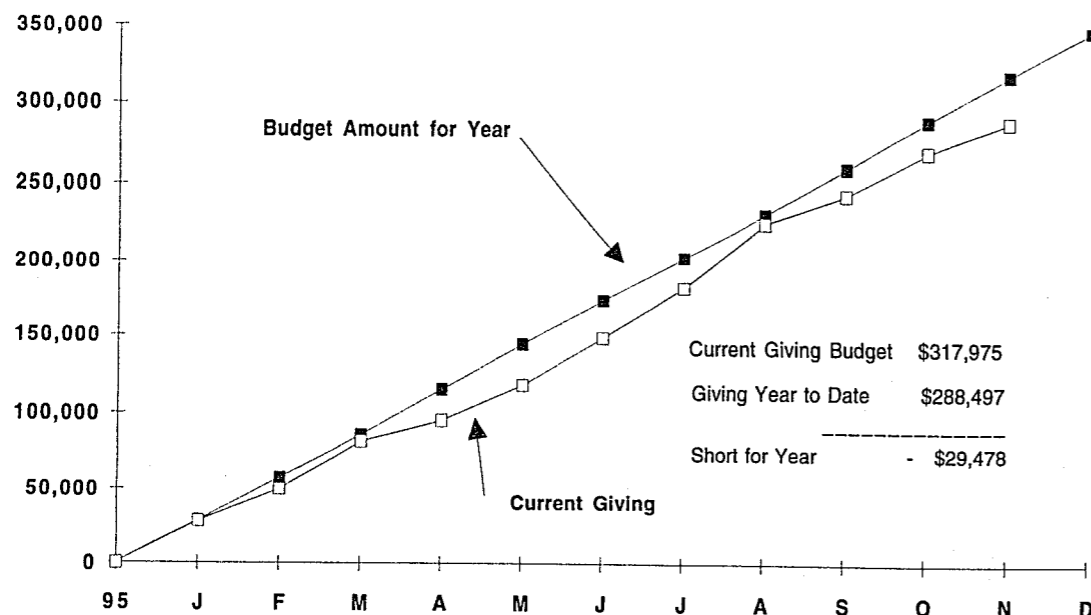
Births

Ross.—A daughter, Rachel Marie Ross, was born to Todd and Ruth Ross of Oneida, NY, on September 27, 1995.

Marriages

Fitz Randolph - Devore.—Matthew Fitz Randolph and Lori Devore were united in marriage on August 19, 1995, in the First Baptist Church, Boulder, CO. Rev. Elmo Fitz Randolph, father of the groom, officiated.

Current Giving 1995



Obituaries

Burdick.—Russell W. Burdick, 93, of Park Falls, Wis., died on October 11, 1995.

He was born on September 14, 1902, in Nile, N.Y., the son of Rev. Willard D. and Genette (West) Burdick. On August 3, 1921, he married Dora Elizabeth Whitford. They spent most of their lives in Milton, Wis., where Russell worked for many years as service manager for the Burdick Corporation.

Russell was a member of the Milton Seventh Day Baptist Church. He served the congregation in many capacities, including church president. He was also active in community life. He was a long-time member of the Kiwanis Club, which named him "Citizen of the Year" in 1984.

Survivors include three daughters, Beverly Thorngate of Park Falls, Marjorie Munns of Rochester, Minn., and Joan Case of Carson City, Nev.; 10 grandchildren, and 23 great-grandchildren.

A memorial service was held on November 4, 1995, at the Milton SDB Church. Pastors George Calhoun and Earl Cruzan officiated.

DeLand.—On November 13, 1995, the Lord called Persus A. Coalwell DeLand to rejoin her husband and friend of 54 years, Rev. Harvey "Earl" DeLand. Her death came a short 15 months after Rev. Earl's passing. During their last years together, the couple enjoyed their retirement in Lake Worth, Fla., and were active members of the Seventh Day Baptist Church in West Palm Beach, Fla.

Persus, 79, was born in Miami, Texas, on December 23, 1915. She married Earl DeLand in Hammond, La., on Christmas Day, 1940.

She held many esteemed positions during her lifetime: "minister's wife" in SDB churches in Metairie and Hammond, La., and in White Cloud, Mich.; "retired minister's wife" in the West Palm Beach SDB Church; and "camp or Association cook" in the Southeast and North Central Associations.

During her funeral service, many fond memories were shared, including recollections of "Aunt Persus" as North Central Association camp cook while Rev. Earl was serving the White Cloud church. Even after Earl and Persus retired to New Orleans, Persus continued to fly back each year with her magical (and often comical) recipes for delicacies prepared from whatever surplus foods the government was giving away at the time. Her creations included "Mayonnaise Cake," "Sour Kraut Cake," and more!

Survivors include four sons, Harold of New Orleans, La., Ned of McMinnville, Tenn., James of West Palm Beach, and Carl of Slidell, La.; two brothers, Gerald Coalwell of Louisiana and Purcell Coalwell of Arkansas; 10 grandchildren, and four great-grandchildren.

Funeral services were held on November 15, 1995, in Lake Worth, with long-time friend Rev. Kenneth Davis officiating.

Private interment services were held on November 15, 1995, at the Boynton Beach (Fla.) Mausoleum by Rev. Bill Vis, pastor of the SDB Church of West Palm Beach. Rev. Bill generously praised Persus for the work she had done in the Lord's service.

Anyone wishing to remember the DeLands for their lifelong service to the Lord, and for their ministry

through Seventh Day Baptists, may send memorial donations to the Ministers Relief Fund, c/o the SDB Memorial Fund, P.O. Box 1678, Janesville, WI 53547-1678.

Knowles.—Emily L. (Barber) Knowles, 89, of Westerly, R.I., passed away on November 14, 1995, at the Westerly Nursing Home.

She was born in Westerly on December 25, 1905, the daughter of Hiram W. Sr. and Elizabeth (Denison) Barber. She was a 1928 graduate of Rhode Island College, now the University of Rhode Island. She worked as a secretary for the Welfare Department in Coolidge, Ariz., from 1965 to 1975.

Emily was a member of the Pawcatuck Seventh Day Baptist Church of Westerly, the Westerly Chapter of the American Association of Retired Persons, and the Westerly Senior Citizens. She also was a volunteer at The Westerly Hospital.

Survivors include one daughter, Natalie K. Mathews of Plano, Texas; two sons, Horace Jr. of Yuma, Ariz., and William of Coolidge; 11 grandchildren, and several great-grandchildren. She was predeceased by her husband, Horace W. Knowles Sr.; one daughter, Barbara K. Worley; three sisters, Rachael, Marjorie, and Lucinda Barber; and one brother, Hiram Barber Jr.

Funeral services were held on November 18, 1995, at the Buckler-Johnston Funeral Home, Westerly, with Rev. David Taylor officiating. Burial was in River Bend Cemetery, Westerly.

tered individual Sabbathkeepers not members of churches who might desire to become members."²

In *The Sabbath Recorder* for March 16, 1903, John T. Davis detailed some of his experiences during a fall tour of 3,000 miles. He visited individuals in a four state area and secured a list of 107 members to our Pacific Coast SDB Association. Some of that trip was made by train, but much was by stage coach, by boat, and by horseback. At one point he wrote:

Through the breaking of the engine of the steamboat Lewiston, we spent two days on the Snake River between Riparia and Lewiston, spending our time as best we could, distributing tracts, and submitting to the inevitable.

Winding up the Snake River amid scenes awakening admiration and reverence, a change was felt as passing a rocky point, our driver discoursed on how a few nights before a highwayman held up the stage, relieving the passengers of their valuables. We were cheered, however, with the thought that such men operate at widely-separated points, and also that the appearance of the company offered little temptation.

Two years later, S. Whitford Maxson reported on his visit to the Pacific Coast. The missionary, when making his annual visit, carried a manuscript book where each member had written a sort of circular letter addressed to all other members. He then commented:

A perusal of some sixty of these letters convinces one that most of our people there are devoted Christians and Sabbatarians, and confirms the impression that this is a very promising field for active, aggressive work by our people acting through our

societies. When we recall the duties devolving upon Brother Davis as pastor at Riverside, the long distances traveled on his missionary tours, and the necessity devolving upon him of engaging in secular work in order to earn a living, this field appears to be sadly neglected.³

J.T. Davis' work was taken up in 1906 by Eli F. Loofboro, who was called to the Riverside pastorate. At the request of the church, he arranged his travel to include visits to scattered locations in the West. He reported visiting in 23 towns and cities in four states—Idaho, Washington, Oregon, and California. In his official report he wrote:

I was in twenty-nine homes. They represent a total number of ninety-three persons... There were twenty-seven days between the time I reached Spokane, Wash., till I arrived at Los Angeles, Cal.

It was my aim to present in each of these homes what I thought our Association ought to endeavor to accomplish in binding ourselves together by every means possible, and encouraging each other to stand the tests that are brought to us as to no other Christians. I promised them that they would have an opportunity to join the Home Department of the Riverside Sabbath School as soon as it was organized.⁴

Pastor Loofboro closed his report by sharing some gleanings from the Circular Letter of that year.

We pray that you will be given strength to labor on, though alone, and stand firm for the right. We hope the time will come when there will be more than one Seventh Day Baptist church on the Pacific Coast. I send this little missive with my heartfelt prayers that you will not fall away, but keep the com-

mandments as God would have you keep them.

My heart goes out in sympathy and interest to all lone Sabbath-keepers. It may be God's will that we are scattered and live isolated that the truth of the Sabbath may be established. As a teacher in a town where all regard my religious beliefs as peculiar, I often feel lonely. Your letters are an inspiration to me. I don't belong to any church. I am interested in Seventh Day Baptists, and desire to become one in fact. I am now one in faith. I think these letters bring us nearer together, and we feel more the bond of fellowship that binds us. We are holding up the light of God's love and keeping holy His Sabbath.⁵

As Seventh Day Baptists journey to the great Northwest for the sessions of General Conference near Olympia, Wash., in August, perhaps we may stop for a moment and reflect upon the missionary work of the Pacific Coast Association. This group continued to nurture the visions of men such as John T. Davis and Eli Loofboro so that nearly a century later, churches in the northern stretches of their home field are able to host the 1996 Conference session.

What better Centennial celebration for the Riverside church and the Association than to know that the fruits of their labors are themselves bearing fruit. *SR*

¹Rev. John T. Davis obituary, *The Sabbath Recorder*, April 16, 1934.

²"Mountain Tops at Riverside," *The Sabbath Recorder*, January 16, 1911.

³"The Pacific Coast," S.W. Maxson, *The Sabbath Recorder*, February 13, 1905.

⁴"Pacific Coast Association," *The Sabbath Recorder*, November 19, 1906, P. 741.

⁵ibid. p. 745.

KEVIN'S CORNER

Janet and I decided to surprise our kids with an early Christmas gift.

Since we live in the valley of a glacial depression, we've "suffered" with little or no television reception for seven years. My attempt at a roof antenna finally blew down last summer, so when the new cable company offered a deal we couldn't refuse, we secretly set the plan in motion.

"You know, dear," I proposed, "if we have cable, shouldn't we look into getting a new TV? I mean, look at this old model! We got it as a wedding gift! We really need to update our equipment."

I wasn't finished. "And if we want to record all of the holiday shows, won't we need another VCR? There will be so many times that we'll want to record two programs at the same time!"

Well, she went for the TV, but not the recorder. I had to borrow another one.

Back to the kids' surprise. Every Thanksgiving, we've tried to squint through the haze on our one almost-channel to watch the big parades. We could generally make out the shape of the Garfield balloon. This time, the kid's eyes popped out to see not only a new TV, but a clear picture on 45 channels! They were ecstatic—and glued to the set.

Since that fateful surprise, on more than several occasions (each and every day), Mom and Dad have looked at each other and chimed in unison, "Major lifestyle change!"

With the Free-for-30-days deal on premium movie channels, I kept the stores re-stocking their blank videotapes so I could record great oldies and recent blockbusters. "Major lifestyle change!"

"But, honey," I reasoned. "Look at all the hours of entertainment we'll have once the 30 days are up!"

She thought, "Look at all the hours you spend planning what to tape, at what time, on which VCR..." Major lifestyle change.

That major change became more evident just the other night. During our usual reading time after the kids were in bed, there we were in the living room, watching the Weather Channel! (Not a totally insane idea during our totally insane Wisconsin December.)

All of this reminded me of a movie. How appropriate.

The film featured a whiz-kid anthropologist (Timothy Hutton) uncovering a lost tribe and "civilizing" the natives. A later report shows the once-lost people wearing American football jerseys, partying in drunken revelry, acting like some teens I see around downtown Janesville.

"Major lifestyle change."

Had their life improved?

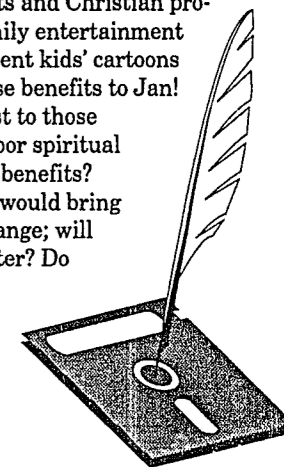
Has our life improved with television?

I keep telling myself that TV has so many educational opportunities and sports and culturally enriching shows and sports and Christian programs and sports and family entertainment and sports and (some) decent kids' cartoons and sports. Gotta sell those benefits to Jan!

When we present Christ to those who have suffered from poor spiritual reception, do they see the benefits? Accepting the Lord Jesus would bring about a major lifestyle change; will they see it toward the better? Do they see it in us?

Gotta sell—and live—the benefits! The biggest benefit? Seeing Him in Glory.

Major after-lifestyle change.



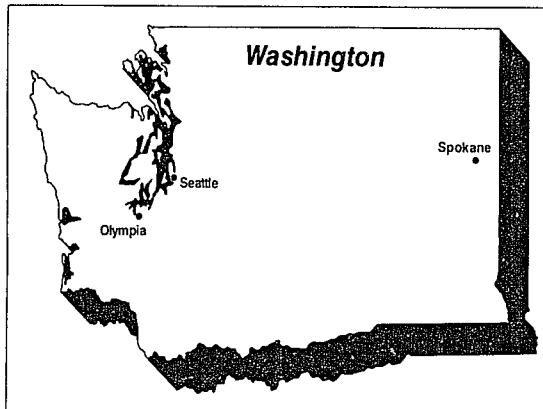
Coming next Month:

SR Appreciation Day

On February 10, 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



Go West Young men!*

Make your plans now for General Conference 1996

August 4-10

at St. Martin's College

Lacey, Washington (just south of Olympia)

*and women, and children of all ages!

*Please take a few moments to send us your address changes or deletions
If you receive more than one copy of the same issue, please ask us to delete the duplicate mailing.*

**YES! Here is
my address change
and/or gift to the SR!**

Affix old mailing
label here

- Please CHANGE my address to:
- Please REMOVE my name from the mailing list
- Enclosed is my GIFT for *The Sabbath Recorder*

Name: _____

Address: _____

City: _____ State: _____ Zip: _____

Send form to: The Sabbath Recorder, PO Box 1678, Janesville WI 53547-1678