

The

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News for and about
Seventh Day Baptists

February 1997

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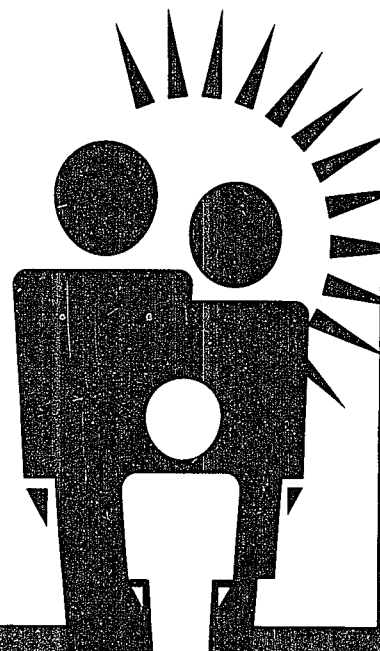
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*The Church
You've Always
Longed For*



*The 1997 50-Day
Spiritual Adventure*



**1997
Pastors' Conference**

March 11-15
in Daytona Beach, FL
Theme: "Pastoring in
a Kinship System"

**Summer Institute
June 2-19, 1997
at the SDB Center,
Janesville, Wis.**

SDB History and Polity taught by
Janet Thorngate and Rod Henry.
All pastors are invited to take
a refresher course.

Hymnals needed in England

Some time ago, Dorothea Shettel and Jackie Wells Payne sent hymn books to the Birmingham, England, Seventh Day Baptist Church. Now, the congregation's numbers are increasing, along with their need for more hymnals.

If you have any extra copies of the *Worship and Service Hymnal* (Hope Publishing), and would like to see them used in a growing church, our brethren in Birmingham would be most appreciative.

Please send the books to:
**BIRMINGHAM SEVENTH DAY BAPTIST CHURCH
10 DORIS ROAD SPARKHILL
BIRMINGHAM B11 4NS
ENGLAND**

A-Thinking

*A-thinking of that Native Land
So near yet so far away.
A-yearning for its peace and joy
That last forever and a day.
A-longing for good music,
The lovely kind the angels sing,
As in holiness and beauty
They sing praises to the King.
A-wanting to be a-strolling
Down its shining golden lanes
With my loved ones close beside me
In that light that never wanes.
A-praying that, when Jesus comes,
With great glory in the sky,
I'll be one of those He's taking
To that Native Land on High.*

—Mabelle Wiard Willmarth



We just received word from her son, John, that Mabelle was taken to "that Native Land on High" on January 15, 1997. We pray that she is enjoying the good music as she a-strolls the golden lanes.

The **S**abbath
Recorder



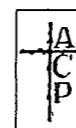
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Kevin Butler
Editor

Leanne Lippincott
Assistant Editor

Contributing Editors

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

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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 SDBs 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; E-mail: sdbgen@inwave.com

Spots and wrinkles

by Rev. Roger Haber

When I was a young youth pastor, I went to a deacon's house for dinner. His wife had a beautiful feast prepared—complete with red beets.

As I was attempting to pass the beets across the table, they slipped out of my hands—all over my dress shirt and her tablecloth. Her white, linen tablecloth.

I imagine those spots never came out. Nor was I ever invited back for dinner!

When I first became a senior pastor, I was a single man—a single man who had never set up an ironing board or touched an iron.

One of the ladies in the church came to me and prefaced her comments with, "I hope you won't be offended, but..."

I clenched my teeth, swallowed hard, wondering what missile was about to be launched at me, and said, "Go ahead. I'm listening."

She said, "Pastor, you are a wonderful preacher [this wasn't bad so far!], but every time I look at you, all I see are your wrinkled shirts. Would you mind if I washed and ironed your dress shirts every week?"

Well, that was fine with me! I didn't mind the wrinkles, but she did.

Spots and wrinkles in the church

The spots and wrinkles I experienced early on in my pastoral career don't bother me as much as the ones we see in the church. A lot of people don't go to church because of hurts, inconsistencies in leadership, and expectations that aren't met. I understand and sympathize.

The church belongs to Jesus Christ, but unlike him, it is not perfect... yet. The church is like

a beautiful garment. Its designer did a wonderful job. He chose the right fabrics and the right colors. But there are some spots and wrinkles.

These spots and wrinkles do not devalue the garment. Why not? Because the spots are in the process of being removed; the wrinkles are being ironed out.

A cleansing solution

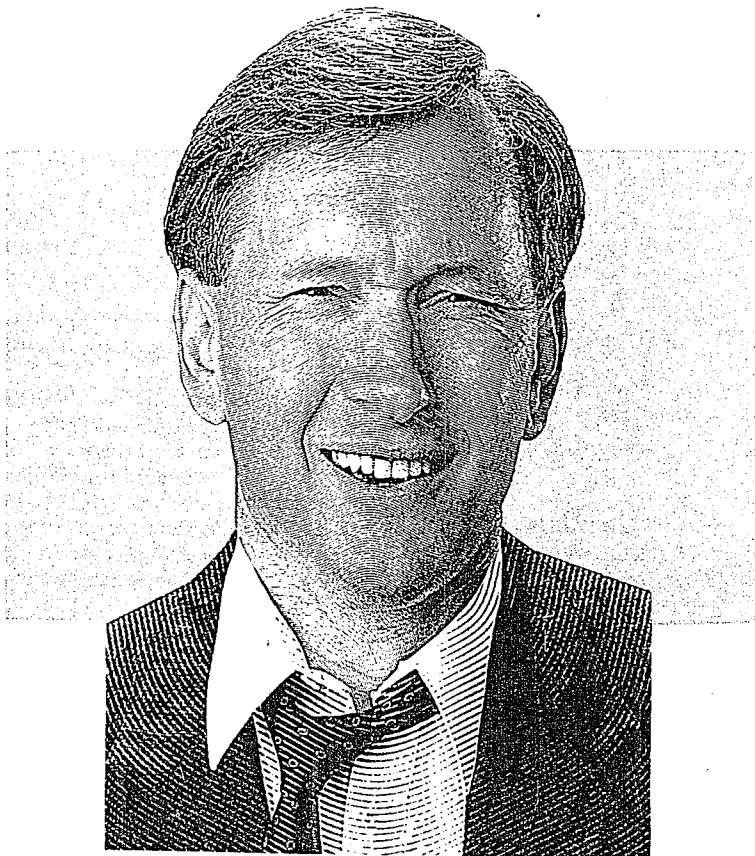
This metaphor becomes clear when we read these words from the apostle Paul: "Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through

the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless" (Eph. 5:25-27).

Are you hearing what Paul said? Christ died for the church to make it what he wants it to be—a radiant church without spot or wrinkle. The day is coming when Christ will present his church to himself the way he designed it to be!

Join the Adventure

You and I can be part of the church we've always longed for if we embrace and practice eight principles, both individually and corporately. These principles are found



in the Bible, and highlighted in the Chapel of the Air's 50-Day Spiritual Adventure.

You will have the opportunity to reinforce them in your mind and heart by using an Adventure journal as a tour guide. For 50 days, you will not only be in your Bible, but you will also be guided through action steps that will help you put these principles into practice.

Becoming more like Christ

This is an Adventure that could change all of us in our personal lives as well as in our church. I believe that even as individuals should become more and more like Christ, so should churches. That is how the spots and wrinkles are removed. That is how the church we've always longed for changes from a longing into a reality.

Ready for a quick overview of our Adventure? Let's fly!

The eight Adventure themes

1. The church you've always longed for works at being a caring family.

The first principle is that the church must work at being a caring community. It was Jesus who taught this in his parable of the Good Samaritan.

Remember the story? A man was beaten and left for dead by robbers. The religious leaders passed him by, but a Samaritan (not a popular person in Jesus' day) demonstrated care.

The first church, Jerusalem Community Church, put this into practice. Acts 2:45 describes what the people in the church started doing from day number two: "Selling their possessions and goods, they gave to anyone as he had need." I believe the Lord can speak to us about showing care for needy ones in our congregation.

2. The church you've always longed for captures the heart of the community.

When we come to Day 8 in our 50-day Adventure, we will hear about being a church that captures the heart of our community. Jesus taught us that we are to be salt and light in our world. That needs to start in our community.

Let's return to that passage describing the first days of the Jerusalem Community Church. This church was "enjoying the favor of all the people" (Acts 2:47). In other words, this church had a good reputation in the community.

3. The church you've always longed for welcomes all people.

On day 15 we will see what the Scriptures teach about being a church that welcomes all people.

Jesus taught his disciples that they were to represent him to the entire world. He modeled this, too! He related to children, irreligious people, women, soldiers, tax collectors, and prostitutes.

Peter, one of the founders of the Jerusalem Church, learned about this the hard way. God had to tell him three times not to be prejudiced. Peter finally got the message and went to a Roman soldier and shared the Good News with him, even though it was politically incorrect for Jews to associate with Gentiles.

How about us? Are our circles of friends more exclusive than inclusive?

4. The church you've always longed for empowers each individual.

When we come to Day 22, we will talk about the church that empowers people. The church was not designed to tear people down, but to build them up. It is a place in which we can encourage each other to be all God intends us to be.

Jesus told his disciples that he was sending them in his name. That means he empowered his disciples to carry out his mission.

Jesus didn't see the worst in people; he saw their potential and empowered them to reach it.

He didn't see a fisherman named Simon. He saw a Peter who would preach his very first sermon and have thousands respond.

He didn't see a tax collector named Levi. He saw a writer named Matthew who would later write one of his four biographies.

The man who was constantly losing his temper, John, would one day write, "For God so loved the world." These people would become the leaders of that first church.

What does God want you to be and do in His church? Stay tuned...

5. The church you've always longed for models integrity.

When we come to Day 29, we will talk about integrity in the church. Jesus taught his disciples that our hearts are more important than our outward appearances.

cont. on next page

As individuals should become more and more like Christ, so should churches. That is how the spots and wrinkles are removed. That is how the church we've always longed for changes from a longing into a reality.

Most of us remember the antics of some televangelists a decade or so ago. We recall how a lack of integrity can hurt the church and its reputation, and, more importantly, Christ's reputation.

The Jerusalem Community Church had to deal with this immediately. Acts 5 tells us about two people, a husband and wife, who exhibited such a lack of integrity that the Lord took their lives. Ananias and Sapphira died because they lied. God takes integrity, or the lack thereof, very seriously. How are we doing?

6. *The church you've always longed for serves a broken world.*

The church needs to expand its horizons. This will be emphasized on Day 36. Not only did Jesus teach his disciples to preach, he also taught them to feed the hungry, visit prisoners, and care for the homeless. The Jerusalem Church not only preached the Good News, but it took care of the widows who had no means of support.

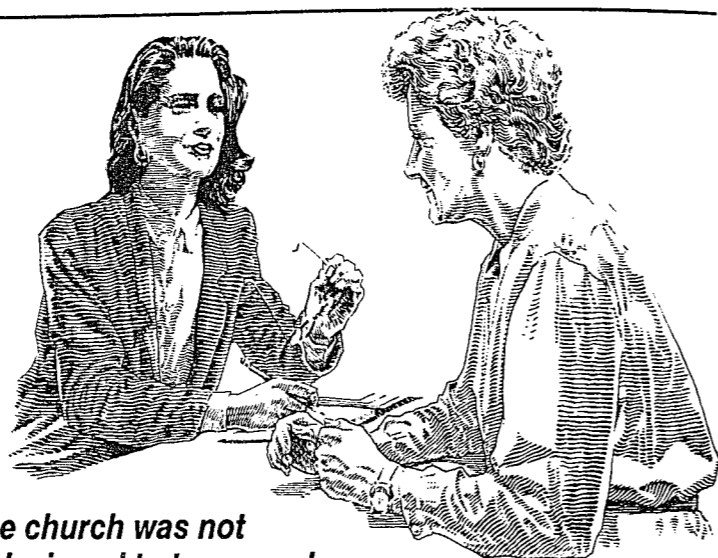
We need to expand our horizons. Some single parents need someone to model Christian manhood or womanhood to their children. Others lack adequate health insurance, and they need financial support or a Christian doctor to exercise grace in a very practical way.

Jesus is watching his church to see if we can imitate his service to a broken world. Will he smile as he looks upon you and me?

7. *The church you've always longed for encounters the living God.*

The seventh week we will talk about encountering the living God. Some people "do church." They know when to sit, stand, sing, pray, praise, and pay. But we can do this 52 weeks each year and never have a real encounter with the living God.

We need to worship. Jesus told the woman at the well that real



The church was not designed to tear people down, but to build them up. It is a place in which we can encourage each other to be all God intends us to be.

worship is an encounter with God in spirit and in truth.

The Jerusalem Church was filled with awe. They met daily in the temple courts and in homes to praise and worship God.

How would you like to meet a sports hero or popular singer? Maybe you'd like to spend an hour with a television or movie superstar. Every day we can spend time with the Creator of the universe. That's what we'll be doing during the 50 days of our Adventure.

8. *The church you've always longed for anticipates a great future.*

The Resurrection guarantees a great future for the church. Because Jesus lives, he can remove those spots and wrinkles we were talking about. Jesus told his disciples that he would build his church.

On the Mount of Olives, Christ told the core group of the Jerusalem Church that he would come again for them. Believers in Jesus will one day experience his resur-

rection power when he frees us from our grave clothes. We'll be with him forever! Don't you think that's the greatest future we can have?

Do you long for this?

If these eight principles are embraced and practiced by us individually and corporately, the church you've always longed for will be the church that Jesus longs for, too! Let's pray together what many of us will be asking the Lord for daily during the 50-Day Spiritual Adventure:

Lord,

We long to be part of a caring church family, but often we're not sensitive to what people are really saying.

Please teach us to listen with your ears of compassion.

We pray for [a special concern].

Lord, help us respond with a heart that cares the way you do.—Amen. *SR*

Roger Haber is the Teaching Pastor at Bridgeway Community Church, Carol Stream, Ill.

Becoming a church that cares

by Rev. Bruce Eberline

They came into my office, and none of them were smiling.

She had been dumped by her husband a number of years before and had struggled ever since to provide and care for her two children. Her son and daughter were now grown, but still living at home.

So it was no longer a mom and two small children, but three adults—very independent and self-centered adults.

Cheryl (not her real name) had called me a few days earlier and wondered if we could find a time for the four of us to meet together. Finding the time to meet was easy.

Knowing what to tell them and how to help was the hard part.

So many frustrations

Many issues faced this single mother and her two grown children. These issues were a constant source of frustration for all of them, and they were coming to see me before they "ended up killing each other" (their words, not mine).

I prayed that I would have sensitive ears, that God would direct my thoughts to an appropriate passage that would change their lives so they could live together happily.

As I listened to the bickering

over who should be responsible to do the dishes, prepare meals, clean the house, and other problems—like taking turns in the single bathroom—it became apparent that I was dealing with three people who were living under the same roof, but had their own very different agendas.

The Lord directed me to a passage that was not written for a literal, flesh-and-blood family, but for His family, the Church.

Philippians 2

In the first four verses of Philippians 2, Paul assumed some things



Imagine what would happen in our homes and churches if for one day we all thought of everybody else as better than ourselves.

about people in the church family at Philippi. And since Cheryl, Dave, and Carol were all Christians, I assumed the same things regarding their relationships.

First, they would find encouragement in the fact that they were

our own house in order. We must be the loving, caring community of believers; the family God want us to be.

Let's look at some life-changing, family-transforming principles. Philippians 2:3 says, "Do nothing

***I encouraged them,
in a healthy way,
to start "fighting" for the
privilege of cooking the meals,
setting and clearing the
table, and so forth.***

united with Christ. He was the glue holding them together.

Also, as believers, they were on the receiving end of God's love; there was great comfort for everyone in the family, knowing that their Father in heaven loved them. This is especially true for people who don't have the presence of, or sense the love and support of, their earthly father.

Third, because of the indwelling Spirit within each of God's children, they had a fellowship or bond that held them together.

And, of course, all Christians should have a little tenderness and compassion. The apostle then added, "Make my joy complete by being like-minded, having the same love, being one in spirit and purpose" (Phil. 2:2).

**Our purpose:
stand firm as one**

In Philippians 1:27, Paul had already revealed the exact purpose: "I will know that you stand firm in one spirit, contending as one man for the faith of the gospel."

During the course of the 50-Day Spiritual Adventure, we eventually will consider the church's responsibility of reaching out to the world around us. But first we must set

out of selfish ambition or vain conceit, but in humility consider others better than yourselves." It is amazing how caught up we can get in ourselves and the things we want to do.

From time to time we all need to be reminded that the only thing special about any of us is the presence of the Lord in our lives. Imagine what would happen in our homes and churches if for one day we all thought of everybody else as better than ourselves.

I challenged the family in my office that day to start trying to do more for each other than anyone else was doing for them. I encouraged them, in a healthy way, to start "fighting" for the privilege of cooking the meals, setting and clearing the table, and so forth.

If we really start thinking others are better than us, that will be obvious in the way we treat each other.

**Practicing what
was preached**

One Christmas I had a chance to apply this in my own family. My wife, Deb, came to me with an idea, and with the way she brought it up, I knew she was interested.

She wanted to take a part-time

job wrapping Christmas gifts at a beautiful new store nearby. I considered my response options and came up with three.

1) I could say, "Absolutely not. Why, that is the stupidest thing I have ever heard. Don't you know that this is the busiest time of the year for me? I have to prepare for all of these extra services." I think you get the point.

2) I could say, "Well, if that is what you really want to do, then go ahead." But then, after she started, I could let her know exactly what a hardship it was on the rest of the family, especially me. And I could pretty well guarantee that it would be a miserable experience for her and she would never consider doing such a thing again.

3) Or, after thinking about it, I could say, "I've been thinking about your desire to take the part-time job wrapping packages. If you really want to do that, the rest of us can pitch in here at home to make it work. In fact, it would give me a chance to spend some extra time with the kids, and I'd like that."

And then, every night as she returned home from her job, I could put on the coffee. We could talk, and I could rub her feet.

I'm glad to say that's what I did, and it was wonderful for all of us. Somehow I was able to prepare for all of those extra services, and I enjoyed it more than ever.

Deb asked me when I had experienced such a change in attitude about her doing something like the gift wrapping. I couldn't recall a point in time when I decided to take the third option. In my flesh, whenever anybody reveals an interest that is going to interfere with mine, my initial response is more often like options one and two.

**How to discover
the others' interests**

Verse four gives us another principle, "Each of you should look not only to your own interests, but also to the interests of others."

As I listened to Cheryl, Dave, and Carol describe their frustrations in relating to one another, it was very obvious that they did not have the foggiest idea what the interests of the others might be. Before you can look to the interests of others, you must listen to them and discover what those interests are.

One of the "action steps" in the Adventure is, "Learn to Listen with the Ears of Jesus." If you have never tried something like this before, or if you struggle with being a good listener, you may already be sensing the need for some help. If that's the case, then you will find the *Listening with Jesus Prayer* to be very important:

Lord,
I long to be part of
a caring church family,
But often I'm not sensitive to what
people are really saying.
Please teach me to listen
with your ears of compassion.
I pray for
[a need you've heard recently].
Lord, help me respond
with a heart that
cares the way you do.
Amen.

Have Jesus' attitude

The real key to listening with the ears of Jesus is to have his attitude.

The verses that follow in Philippians 2:5-11 describe for us that wonderful, familiar truth of how God as Jesus humbled himself in obedience to become one of us. And then as we all know, he also became sin for us and died for us. Now, if he was willing to do all that for us, shouldn't we at least be willing to care for those who are our brothers and sisters in Christ?

That's the way it was in the early church. You can read all about it in Acts 2:42-47 and 4:32-35.

As a church family, we often do pretty well when the big issues and obvious needs arise. When our church discovered that a member had suffered a stroke while vacationing in Colorado, the offers of help came in like a flood: offers to fly them back, nursing care to accompany them on the plane, meals, a special offering to meet financial needs, assistance in fixing up their house, painting their house, selling their house, and so on. What an outpouring of love and concern!

But what about the lesser needs, the not-so-obvious needs? Do we even recognize them? That is why we must listen with the ears of Jesus.


This stuff works!

The week after Cheryl, Dave, and Carol had been in my office, I noticed them come into the church. They had smiles on their faces, and I knew that they'd started to practice the principles we had discovered in Philippians 2. Best of all, after the services, they all told me that things were completely different at their house.

If it worked for their family, it will work for your family. And what is more, it will

***Before you
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work for God's family, our church. After all, the second chapter of Philippians was originally intended for and written to the portion of God's family that worshiped together in Philippi.

As we commit ourselves to being a caring family, we will take one step closer to being "The Church You've Always Longed For." 

Bruce Eberline is Senior Pastor at South Park Church, Park Ridge, Ill.



From kinship to Kingship

Third of a three-part series

by Rick Perez

"It is one of the wonders of history that Seventh Day Baptists have been able to survive at all. Small groups usually do not have a long history. They either grow or die.

"This is especially true of nonsectarian groups like the Seventh Day Baptists who are unwilling to deny the name Christian to those who do not agree with them on all things.

"Reasonable people appealing to reasonable people do not usually have the stamina to maintain their witness and their existence in the midst of a larger society whose members they are not ready to condemn out of hand."

Quote from Dr. Winthrop Hudson, professor of church history at Colgate Rochester Divinity School, delivering a lecture at Alfred (N.Y.) University, February 14, 1977. Complete text found in the April 1977 Sabbath Recorder.

Grow or die

Ever since the church growth movement's resurgence of the early 1970s, most Protestant denominations have come to realize the import of the imperative to grow or die. The church growth movement in America is a reminder of a Christian essential: Christianity is not a passive experience. Christianity is not a passive phenomenon.

Whenever we are growing interpersonally to the "measure of the stature of the fullness of Christ" (Ephesians 4:13), we do well. Likewise the community of faith is maintained around a covenant of edification, and an admonition to grow the community in faith and in the propagation of the faith. This is usually built around the Great Commission to "Go therefore and make disciples" (Matthew 28:19).

A call to re-examine

At the 1996 General Conference session in Lacey, Wash., the call to re-examine and renew our kinship groups brought further focus to our Seventh Day Baptist sense of self-understanding. Our ethos and our

ethics were called into view.

In the previous article, I concluded that a process of opening closed systems or groups is possible through an opening of our hearts and minds toward Christ. He alone can give us the grace to remove barriers that impede openness.

This was posited as a possibility for renewal. But such a process requires a high degree of active commitment to the King and to the Church.

Renewal

Renewing and re-activating a shared corporate vision of ourselves requires attention. Renewing and re-activating a shared corporate vision of ourselves in the world requires focus.

Renewing and re-activating a shared corporate vision of ourselves in the world requires a sense of "corporateness" that may have been forgotten and lost due to our modern and post-modern temptations.

Temptation

Modern people see themselves as autonomous. Modern people pride

themselves in seeing themselves as "free." Modern people see themselves as "liberated" from social mores and commitments.

As Christians living in a modern and post-modern world, we are tempted by this "spirit of our times." When we succumb to the spirit of our times, a scandal has occurred. We have stumbled and fallen to temptation.

In our fallen state, Christ calls us again to Himself and to remember "our first love." "Remember therefore from whence thou art fallen, and repent, and do the first works" (Revelation 2:5).

No commitment

Another spirit of the times in which we live is the absence of commitment, both spiritually and socially.

We find it difficult to make any kind of commitment at all in the 1990s. The inability to trust, to share confidence, to keep faith, has permitted us to fall into cynicism and indifference.

The final indictment of the Lord comes to us as, "I know thy works,

that thou art neither cold nor hot: I would thou were cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth...

"As many as I love I rebuke and chasten: be zealous therefore and repent. Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come into him, and he will sup with him, and he will be with me. To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father in his throne" (Revelation 3:15-16, 19-21).

The spirit of the times in which we live is a lukewarm spirit. It does not want to make a commitment to God nor to a brother.

Christ calls us to Himself so that we may overcome this autonomous and self-centered spirit. Our first love is "to love Him with all our heart and all our mind" (Matt. 25:37).

Christ counsels us "to be zealous."

Zealous kin

Can we be zealous about our church? Can we be excited about our kinship groups? Can we be zealous about the fact that Christ

ence to see that our kinship groups are open, inviting, and inclusive? Can we attend to and focus on the removal of barriers to entrance? Can we attend to, focus on, and

We find it difficult to make any kind of commitment at all in the 1990s. The inability to trust, to share confidence, to keep faith, has permitted us to fall into cynicism and indifference.

has called us out of the world, sent us back to the world as disciples, and called us together into a holy fellowship?

We are to be a fellowship set aside for a special purpose. A fellowship of openness, a royal family of open hearts and open minds.

Our challenge

Can we attend to the challenge given at the 1996 General Confer-

reactivate and renew a shared corporate vision of our community of faith?

Can we see ourselves as Christ desires to see us as zealous? Can we see Him "standing at the door knocking," and open our kinship systems and groups to the King? ❧

Former pastor Rick Perez is a physical therapist, and member of the Riverside, Calif., SDB Church.

Open doors opened her heart

One of the weekly themes for this year's 50-Day Adventure is to be a church that welcomes all people. Here's a testimony from one young lady who experienced that kind of acceptance.

Brothers & Sisters in Christ,

As I watch all the new faces coming into church, I remember when I first came back to church again. I had made lots of mistakes and was pregnant. Most of those people I thought were my friends were suddenly gone.

I was afraid to go back to church, afraid of rejection, but I felt that I was going to change my life. That's where I needed to start.

When I came back, you took me in, accepted me, forgave me, and loved me in spite of my sins and mistakes. That's what Jesus' love is all about. You showed me the difference between the world's love and Jesus' love. That is what kept bringing me back to church.

There are lots of new people coming into our church who want to know more about Jesus. As

they come, I pray that we will welcome them with open arms and love them as Jesus does. I pray that we can show them the difference between the world's conditional love and Jesus' unconditional love, just like you did for me.

To all those new faces and those who are coming back again, I welcome you and pray that you will see Jesus and continue to join us.

"You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before men that they may see your good deeds and praise your Father in heaven" (Matthew 5:14-16).

—Love in Christ,
Desiree Taylor

Reprinted by permission from "The Pawcatuck Post," newsletter of the Pawcatuck SDB Church, Westerly, R.I., where Desiree is a member.



Valentine's Day tributes

In this, our second year of printing these messages, the volume certainly died down! But we know your love and devotion remain high. Thanks to all of you.

To all of Jordan Davis Bond's GREAT grandparents:
Love and kisses and
Valentine wishes to each of you
from Keith, Jen, and Jordan.

He has hair of red,
And brown eyes, not blue.
Happy Valentine's day, Keith.
I love you. (Guess who!)

Tyler—
Happy Valentine's Day to my
"best friend with benefits."
I love you more!
Love, Betsy

To my Valentine, Tall Pine,
Another new year has come
and again I wish you all my love.
I'll still need you
I'll still feed you
When you're sixty-nine.
Have a good time!
Love, Alice McSparin Brooks

Missive Missent

My Joan
My missive was missent
My love has remained all pent
My pen again I take in hand
My heart at last to give vent
My love. SJP

SR Reaction

*Opinions do not necessarily reflect the views of the SR or all SDBs.
Letters may be edited according to space and editorial style.*

Hi, Kevin:
Enjoyed your Christmas remem-
brances in the December SR. You said,
"Remember records?" Yes, I do, and
still use them. Don't have a CD player.
Love to go to the basement where I
have oodles of 12-inch vinyl records
on the wall and "pull" favorites to lis-
ten to. Fun!

Carl Smith
LaFarge, WI

Dear SR:
Enclosed is a copy of an article that
appeared in *U.S. News and World Re-
port*. This type of information on the
subject of Christmas can be found in
many publications this time of year.

I am astounded at the December
issue of *The Sabbath Recorder*. As

pastor, I am constantly encouraging
this congregation to seek the truth.
The slant of your articles on the sub-
ject of Christmas is unconscionable.

Christmas is at best a very contro-
versial subject among Sabbathkeeping
Christians. There is no need for you to
take it upon yourselves to print such
obviously biased material. Shame for
being upstaged by a secular magazine
in objectivity.

Sincerely in Jesus' Name,
Pastor Jack Morgan
San Mateo, FL

To the SR:

As Seventh Day Baptists, we are
very disappointed with the December
issue. A true Christian should not have
anything to do with Xmas, as it is of
pagan origin.

Christ was not born on December
25th. The Bible does not tell us to cel-
ebrate his birth. It does tell us to cel-
ebrate the Lord's Supper as he was
our Passover.

What we should celebrate is the
resurrection. This is what makes his
death worthwhile; had he not risen,
there would be no hope for us. Sev-
enth Day Baptists need to know that
this time of year has nothing to do
with Christ. He is not a child in a man-
ger anymore for he rose from the
dead by the power of God, and he is
sitting on the right hand of the Father.

It is a sin to put Christ back in a
manger on the 25th day of December
as this breaks the First Command-
ment.

Phillip Dubrow and family
Jackson, MS



Women's Society page by Charlotte Chroniger

SCSC needs your help

*"Whoever wishes to become great
among you shall be your servant,
and whoever wishes to be first
among you shall be your slave; just
as the Son of Man did not come to
be served, but to serve..." (Matthew
20:26-28 NASB).*

As Christians, we have been
called to serve the Lord by serving
His people. We are asked to sacri-
fice our time, energy, and talents
so that the Lord's name can be pro-
claimed. We are asked to put others
first and ourselves last.

Summer Christian Service Corps
(SCSC) is one opportunity avail-
able to Seventh Day Baptist young
people to serve their Lord and oth-
ers. This leadership development
experience is designed to help
young people develop their skills
in various kinds of ministry so they
can assist an SDB church in spe-
cific summer ministries.

The SCSC Committee has
prayerfully considered ways to fine-
tune the SCSC experience and to

brochure tells how a church can
sponsor a project and what respon-
sibilities a church has when host-
ing an SCSC team.

Some important changes for
the 1997 SCSC experience include:

1) A second training session for
those high school seniors who can-
not attend the regular training
session the end of June because
of graduation commitments and
graduate testing. This second train-
ing will be held in New York state
(place to be announced later) June
30-July 4. The first training session
will be June 20-27.

Note: This decision is in re-
sponse to a request at Conference
last year. The Allegheny Associa-
tion wanted something to be done
so that the New York state and
Canadian high school seniors have
a chance to apply for SCSC.

2) Each SCSCer will be asked
to raise \$200 to help cover trans-
portation and training costs. The
Committee, along with input from
General Council members, will as-
sist the SCSCers in this fund rais-
ing experience.

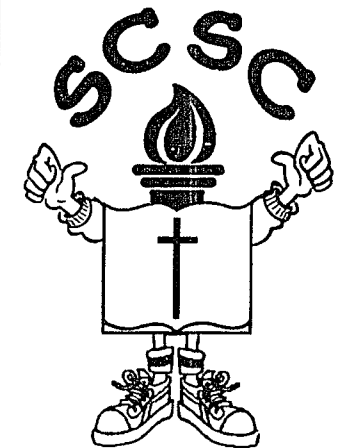
***The SCSC Committee has prayerfully
considered ways to fine-tune the SCSC
experience and to make the program
available to all of our SDB youth.***

make the program available to all
of our SDB youth. Each church has
received new brochures which give
the details of the SCSC program.
(They were sent to each pastor. To
see them, ask your pastor.)

The "Applicant Guidelines" bro-
chure gives information to young
people who wish to apply for SCSC.
The "Project Director Guidelines"

Note: This decision was made
in response to suggestions given to
SCSC Committee members, and in
light of the rising costs for SCSC.
Giving has not kept up with ex-
penses the last several years.

As a Committee, we try to care-
fully match SCSCers to form an
effective team, and to match the



**Summer
Christian Service
Corps**

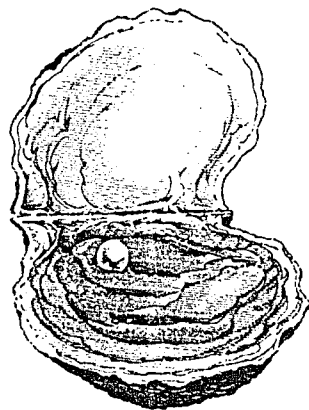
*The new SCSC brochure features their
new logo.*

team's personalities and gifts with
a host church's ministry needs.
This is not an easy task.

Pray for us this month as we be-
gin reviewing the workers' applica-
tions and the church project applica-
tions. We need much wisdom and
guidance from the Lord to do this
screening.

Besides your prayer support, we
need your financial support. Since
we are trying to be sensitive to the
concerns of some of our churches,
we will need additional resources
to provide a second training ses-
sion.

We are also exploring transpor-
tation options for our young people,
hoping to cut costs for plane tick-
ets, etc. Pray for guidance as we
deliberate about this aspect of the
SCSC program. *SR*



Pearls from the Past by Don A. Sanford, historian

Was it worth it?

China in 1851 was approximately 380 million with about 350 Protestant Christians—less than one in a million. In 1980, the population had increased to 900 million with 2 million Protestant Christians—a ratio of 1 to 450.

The latest estimates (1996) indicate that there are 33 million Protestant Christians out of 1.2 billion total population, or a ratio of 1 to 36. When the number of Catholics are added to the figure, the ratio is 1 Christian for every 23 Chinese! The seeds sown by missionaries have continued to reap harvests.

From the very beginning, much of the mission effort has been geared to develop an indigenous mission which could continue to sow and reap a harvest, even when foreign leadership was absent. A revolution and ill health forced the Carpenters and Wardners to return to the United States after just a decade had passed. Before they left, they had ordained three elders and a deacon to shepherd the church.

When the Carpenters returned, there was a strong nucleus with which to work. Others who followed—such as David and Sarah Davis, Dr. Ella Swinney, Eliza Nelson (Fryer) Gideon and Lucy Randolph, Susie Burdick, and Dr. Rosa Palmborg—were able to build on that foundation through the remainder of the 19th century.

The slow but steady growth served as a springboard for what was considered the Great Years of the first half of the 20th century. In a series of Historical Society articles in *The Sabbath Recorder* in 1979, Thomas Merchant summed up this period in these words:

The Carpenters, Wardners, David Davises, and Randolphs had broken the ground and laid the foundation, and that foundation was firmly established. They had entered China before it had

been much affected by Western culture; they had endured epidemics, wars, anti-Christian and anti-American sentiment; and they had continued to carry the banner of Seventh Day Baptists even at times when denominational support was totally inadequate if not nonexistent. They had established the missions at Shanghai and Lieu-oo convert-by-convert, student-by-student, treatment-by-treatment, and brick-by-brick. It was time for the vine to bear fruit, and bear it did!

Exactly fifty years after the formation of the Shanghai Seventh Day Baptist Church, the membership stood at 58, or one member for every year of existence; fifty years later, the church claimed 670, an increase of more than 1000 percent! Thirty years after our missionaries had begun schools, we had a boys' boarding school, a girls' boarding school and four day schools, but their enrollment did not add up to 200 students. In 1947, the combined enrollment was 1,400 or seven times the turn-of-the-century enrollment. In 1900 there were six missionaries—the David Davises, the Crofoots, Susie Burdick and Dr. Rosa Palmborg; in the late 1920s there were as many as a dozen; and the number of native workers grew comparably from about 10 to 60 or 70.

Seventh Day Baptists did not bar women from the ordained ministry, but it is true that they carried more than their share of the medical and educational work of the China missions.

Soon after the first teams of missionaries began their work 150 years ago, Lucy Carpenter and Olive Wardner, both college trained

cont. on page 26



SR Almanac

A look at where we have been
from the pages of *The Sabbath Recorder*

One year ago—February 1996

50-Day Adventure theme is "What to Do When You Don't Know What to Do." Features come from Rick Crouch and Pastor Edgar Wheeler.

Page of Valentine's tributes carries special love, and helps support the SR.

Pastor Luis Lovelace's family accepts the call to serve as missionaries to Mexico.

Kirk Looper reports on his trip to Haiti, accompanied by Pastors Andy Samuels and Romulus Honoré.

Lost Creek, W.Va., church adds Dennis Bond and Laurence Nida to the diaconate.

Five years ago—February 1992

Features lift up the Trinity. Writers include Kenneth Burdick and James Ayars.

Sabbath series by Rodney Henry concludes with, "The good news about the Sabbath."

National projects in Jefferson City, Mo., and Memphis, Tenn., mentioned.

Leon Lawton honored for his 41 years of ministry. New Sabbath hymn contest rules listed.

Encouraging update received from European Free Street Mission in Helsinki, Finland.

10 years ago—February 1987

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

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

Mike Looper shares his SCSC experience.

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

Rev. Don Sanford begins work as SDB Historian.

Memorial Fund trustees honor Fred Bakker at his retirement.

25 years ago—February 1972

Outreach issue, guest-edited by Rev. Delmer Van Horn, asks, "Will Your Anchor Hold?" Members of the Washington, D.C., church provide articles and testimonies.

"Sabbath Recorder Day" set for February 19.

Conference President Paul Osborn promotes his theme, "To God Be the Glory."

"Life's Alternatives" is the title for Rev. Francis Saunders' message in the column, "If I Had Only One Sermon to Preach."

Reactions shared concerning the musical, "Jesus Christ Superstar."

Milton, Wis., church member Lena Coon celebrates her 105th birthday.

50 years ago—February 1947

Albyn Mackintosh begins series of studies on everyday problems.

Nationwide call to prayer solicited for SDB evangelistic campaign in Indianapolis, Ind. Lester Osborn serves as evangelist.

Pastor Jay Crofoot writes a prayer for the "Minute of Prayer" broadcast on WOR radio (New York City) and the Mutual Network.

The millionth copy of the Revised Standard Version of the New Testament printed just one year after version's release.

Venita Vincent reports on her adventures in Ireland.

Two new science labs open at Salem (W.Va.) College.

...where are we headed?

Pray for—

- this year's 50-Day Spiritual Adventure
- the Lovelaces as they prepare for Mexico
- your diaconate members
- 1997 World Federation meetings in Jamaica
- evangelistic outreach of SDBs
- an increase in Biblical literacy
- our denominational boards and agencies

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FOCUS
on Missions

Devoted and busy in Zambia, Africa

by Kirk Looper

Communications from Zambia continue to tell of the fine work being done there. A number of people want to begin Seventh Day Baptist churches in their communities. Yet the growth has been hindered by the fact that they do not have enough pastors and evangelists.

A more extensive pastoral training program is required. Their Conference wants to build classrooms and housing facilities. The plans show a two-story house with sleeping quarters upstairs and classrooms down. This would allow them to train about 20 pastors at a time.

While visiting the Conference meetings in August, the coordinator from Zaire met with us. He discussed plans to send their young men to Zambia to take the training. Since Zambia is close, this would allow some of the trainees to return home periodically.

The total cost of the project is about \$10,000. This would include the building, study materials, and food for the participants, until they can plant and harvest their own garden. They feel that this project would encourage their pastors, and bring more stability to their Conference.

The work on the farms and gardens continues with some success. While in Zambia last August, I visited a corn storage area. About 300 bushels of corn (called maize) is stored in each area. Some of it will be used for seed, but most of the corn is sold as food. The earnings go to buy fertilizer to help increase the crop output.

We pray that those who sent seed last year would consider sending seed again for this next plant-

ing season. They can get three crops of corn each year if they have the money for fertilizer and seed.

They need about \$2,000 to purchase the needed seed and fertilizer. This will take care of the land they have readied for cultivation. If more funds come in they could quickly clear and prepare some more land.

Along with the seed and fertilizer, their income goes toward grinding the corn. They would like to have enough funds to purchase several hammer mills to grind their corn and other seed.

The Missionary Society orders some of the materials from the Center in Janesville, and some are copied in the Missionary Office and sent overseas.

However, the quantity that is sent is controlled by the funds available. The amount of materials that could be shipped out each month would cost at least \$200 to ensure all of it reaches the field.

We continue to pray that many will choose a project to help meet the needs in Zambia. Last month we wrote an article about the work of their Conference. They could eas-

**We continue
to pray
that many will choose
a project to help
meet the needs in Zambia.**

These mills would be placed in the areas where they have churches, and especially on the farms they are working. Each operation would consist of the mill (powered by a diesel engine), and a building to house the mill. This would supply a service to the area farmers and would provide income for the Conference and the women's work.

It costs \$2,000 to set up one hammer mill. Since the members of the Conference are not well off financially, they depend upon donations to get the operation set up.

Our friends in Zambia continue to need literature, tracts, books, Sabbath School lessons, and Bibles.

ily use all the funds that are presently coming into our office for projects. They are devoted and busy.

The work of the Lord comes in many forms and is seen through many activities. Zambian SDBs are definitely known in the areas where they have churches and are getting to be known in many other areas. Please pray and help in whatever way you see fit.

They continue to ask for boxes of clothing, used or new. They need a computer, FAX machine, and photocopier. These office tools will help in their work around Zambia and their coordinated effort in Zaire. **SR**



the BEACON

Produced by the Youth Committee of the Board of Christian Education
For and by members of the SDB Youth Fellowship February 1997

Fish tacos in Paradise: a Mexico mission adventure

by Nikki Nichols

It was a dark and stormy October night in a foreign land. Ten youth, one adviser, and one brave youth pastor gathered into the van, about to embark on an incredible adventure. It was the Riverside, Calif., YF's annual missions trip to San Vicente, Mexico.

After getting lost only two or three times, we arrived at the mission compound around midnight. We unloaded our luggage and got settled into our dorms. Bright and early the next morning, the willing servants were up and ready to face a day of hard work and ministry.

Our first job included unloading food and clothing, arranging the warehouse, and bagging beans and rice. That afternoon, we packed up food and medicine and set off for the Indian village.

The village was a shock to our "Americanized" way of life. Hundreds of poverty-stricken people live in tiny, one-room shacks with roofs and walls made of scraps, including trash bags, cardboard, rotted wood, and rusted metal. The people wore no shoes and barely had enough to survive.

As the medical team set up, the YF passed out popcorn and balloons to the children. They also sang songs and played games with them. A never-ending line of people waited to see the doctors and get beans and rice. As night drew near, we packed up the

trucks and headed back to the mission.

On Sunday morning, we joined the people from the area to sing during their worship service. After worship, we piled back into the van and set off on the eight-hour journey back to Riverside.

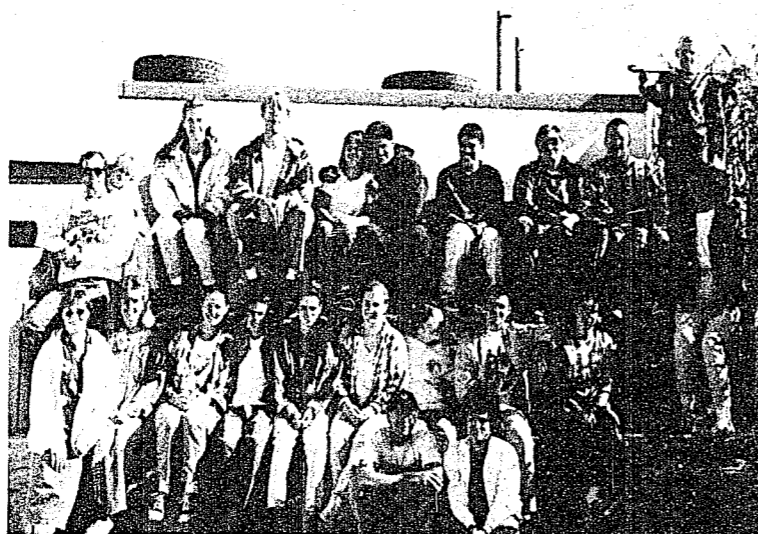
Our venture home included several exciting and amazing events.

The first occurred when we stopped for gas and "forgot" to tell some of the group about our plans. No problem; they just continued on and made it back earlier than the rest of us.

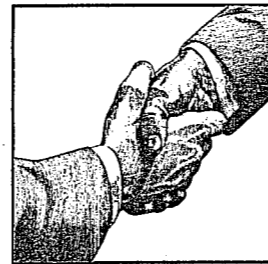
Before we left the enchanting foreign land, we stopped at a beautiful "condo" right on the beach. Famished from our exhausting journey, we were refreshed by diet pop and famous fish tacos—"tacos de pescado"!!!

Finally, we were home, in the safe and beautiful state of California.

I think that each of us learned a valuable lesson about thanking God for all the comforts we have in life. After such a vivid "reality check," we truly realize how much we are blessed.



Foreground: Bill Clark, Ana Clark. Middle row: Jennifer Ryshon, Tammy Royer, Nikki Nichols, Brian Clark, Megan Clark, Lara Packard, Brian Hall, Jeremy Pimple, Mandy Browning. Top row: Todd Royer, Natalie Royer, Joy Smith, James Smith, Donna Packard, Ignacio Ruiz, Jaime Ruiz, Steve Pimple, Pastor Eric Davis, Sean Royer, Jeanne Hall.



Seeking Spiritual Maturity: COVENANT BUILDING
An annual emphasis of the SDB General Council

Prefacing a Covenant

others Example, We Entered into Covenant...

The SDB Church in Denver, Colo., prefaced its Covenant in 1928 with the acknowledgment of God's initiation of the covenant relationship:

Having been, as we trust, brought by Divine Grace into fellowship with the Lord Jesus Christ as our Savior from Sin, We solemnly and joyfully covenant with one another...

A more modern preface adopted by the First Seventh Day Baptist Church of Columbus, Ohio, in 1976,

Many early churches prefaced their Covenant with a statement which tended to make the covenant more creedal.

begins with the statement:

For the glory of God and Jesus Christ whom we recognize as head of the Church in service of our fellowmen and the blessing of all people we solemnly and joyfully unite to advance in Christian experience through the First Seventh Day Baptist Church of Columbus

Many early churches prefaced their Covenant with a statement or confession of faith which tended to make the covenant more creedal. Such was that of the second oldest covenant among Seventh Day Bap-

tists in America, at the Piscataway, N.J., church. In 1705, the members prefaced their covenant expression with eight statements beginning with the words "We believe that..." The last of those statements reads:

VIII. We believe that a company of sincere persons, being found in the faith and practices of the above said things, may truly be said to be the church of Christ.

This is followed by the article which expresses the covenantal aspect with the short statement:

IX. We give ourselves up unto the Lord and one another, to be guided and governed by one another according to the word of God.

The Shrewsbury, N.J., church, which later migrated to Salem, W.Va., included a confession in its preface adopted in 1774:

We who desire to walk together in the fear of the Lord, do through the assistance of the Holy Spirit, profess our deep and sincere humiliation for our transgressions, and we do solemnly in the presence of God and of each other, in the sense of our unworthiness, give up ourselves to the Lord.

The Woodbridgetown Church at George's Creek in Fayette County, Pa.—a stopping point in the Shrewsbury migration—included the above confession in their Covenant. The Lost Creek, W.Va., SDB Church likewise used this confession, but prefaced it by the statement:

The Church of Christ on Lost Creek, in the observance of God's Holy Sanctified Seventh Day Sabbath, first agreed to: We, who desire to walk... SR



Do you have a security blanket? by Owen Probasco

"These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that you may believe on the name of the son of God. And this is the confidence that we have in Him—He will hear us" (1 John 5:13-14).

The cartoon character, Linus, has a security blanket. He takes it wherever he goes. He depends on it; it is his confidence-builder. He "needs" it.

When someone attempts to take it away from him, what happens then? Linus may struggle, he may fall down, he may cry or pout, holler for help, or just give up. Poor Linus. He really *needs* his security blanket!

Any other blanket just won't do. And it's usually one of Linus' friends who steals his blanket away from him.

Yes, we can sympathize with Linus in his anguish, his fear, his trauma, his loss. (Mom or Dad, have you ever had to search high and low for that "special" blanket, or that "certain" teddy bear? Usually at bedtime—or in the middle of the night!)

We know how he feels. Why? Because his experiences are much like our own. Much of what happens to Linus and his security blanket relates directly to the Christian life.

Linus doesn't have a leg up on you or on me. It might even be a "Snoopy" that grabs away our security. Dogs can be vicious, or mean and determined. They'll test our purpose, security, and dependence upon Christ.

There are a lot of "dogs" in this world. Although they might seem as harmless as Snoopy, don't let them fool you. You can't afford to let your guard down.

In our daily walk, friends are a

tremendous influence on our lives, for good or bad. Their interests, ambitions, or interaction with us may not be in accord with the best purposes. Positive security in Christ should be center stage in our lives.

Christ has triumphed. He has won the final victory. He is—or can be—your security. But whether or not you remain wrapped in His love and care depends on YOU.

Take hold of this gift of God; embrace it in your heart. And never, never, never let go! Call upon God. He hears you always. Be secure in Him.

Hebrews 3:14 states, "For we are made partakers of Christ if we hold the beginning of our confidence steadfast to the end." That means we need to hold on and grasp the whole meaning of His great gift, to be confident that He has provided our security. And we are responsible to accept, maintain, and protect that which He has provided.

In Psalm 23:6, we read, "Surely goodness and mercy shall follow me all the days of my life and I will dwell in the house of the Lord forever."

That is your security, your confidence, your triumph! Christ has paved the way. He has secured the victory. Unlike Linus, we can remain sure and triumphant, blan-



keted in His love and wrapped securely with our confidence in Him. Praise God!

So, you can be secure at home, and you can even be secure in Lindsborg, Kan., during our General Conference, August 3-9. Home or away, He blankets the universe with security—for us! **SR**

*Tuned in to God,
turned on by the Spirit,
Triumphant in Christ, my Lord.
I face each tomorrow,
without fear or sorrow,
My future has been secured!!!*

Randolph Terrace—25 years of open doors in Salem

by Janet Thorngate

The Salem, W.Va., Seventh Day Baptist Church celebrated the 25th anniversary of Randolph Terrace Apartments, a low-rent housing complex established and operated by the church since 1971.

Festivities included honoring Randolph Terrace staff and board members, past and present, during Sabbath morning worship on October 26, 1996. Several residents also received special recognition



Richard D. Brissey, recognized for 25 years of service as Manager of Randolph Terrace Apartments.

during an afternoon open house at the apartments.

A recent brochure dubs Randolph Terrace Apartments (RTA) as simply "a living place." Testimonies at the celebration from residents, staff, and board members show it also "a loving place." The historical sketch read Sabbath morning emphasized the community service aspect of the project which has provided affordable housing to hundreds of people.

The 92-unit complex of four, three-story buildings on College Hill overlooks the village and the Salem-Teikyo University campus, both of which it serves. Its occupants have always included a lively mix of young families, married college students, and senior citizens.

Richard Brissey, the one person involved with Randolph Terrace Apartments since its beginning, received a commemorative plaque and standing ovation for his loving service. "Mr. RTA" to most people

in the Salem community, Richard served as manager for 22 years, and continues as special projects coordinator and consultant.

Others honored for long-term service included several who have served on the five-member Board of Directors: current Board President Evert Pearcy, for 20 years of service; his predecessor, E. Jean Lowther, for 16 years of service; Fred Sias, 14 years on the board; and three who served 11 years: Ruth Rogers, Melvin Nida, and Rev. J. Paul Green, pastor of the church when it voted to undertake the venture in 1968.

Certificates of appreciation were also presented to other former Board members: Sandford Randolph (10 years), Dr. Frederick A. Spencer II (6 years, and first Chairman of the Board), Alfred Rogers (5 years), Aldis Davis and Terry Van Horn (4 years), and Jeanette Spencer and Mary Hulin (3 years). Fred Zinn was recognized for his part, along with the late Clarence Rogers, in initiating the project.

College students come and go, but the older residents tend to get involved—from Gladys Winans, who has lived at Randolph Terrace for 24 of its 25 years, to John Gibbons, still living independently at the age of 103.

Several residents received "Pride



Staff and board members, past and present, were honored at anniversary celebrations for Salem's low-income housing complex. Front row (l. to r.): Pam Carder, Terry Van Horn, Ruth Rogers, Mary Hulin, and Melvin Nida. Second row: Evert Pearcy and Alfred Rogers. Third row: Paula Ash, Phil Calise, Fred Spencer, and Sandford Randolph. Fourth row: Frank Glassner, Fred Zinn, Richard Lattea, and Fred Sias. Back row: Richard Brissey.

in Randolph Terrace" awards for volunteer service. They ranged from "helping with social room projects and assisting the van driver" to "diligence in keeping grounds and hallways sparkling clean."

"Pride" was a theme noted by a federal inspector who recently visited the complex. Apartment manager Pamela Carder quoted him in her monthly newsletter column. After visiting many other housing projects, he found RTA to be "refreshing—in good physical condition, a well-run complex that reflects pride."

The newsletter itself contributes to such pride. It is edited by Paula Ash, the licensed social worker, whose roles range from director of children's activities to coordinator of assisted-living services for elderly residents.

Randolph Terrace, Ash says, was ahead of many similar housing projects which receive rent subsidies through the U.S. Department of

Housing and Urban Development (HUD). "Ours has had a social worker on staff since 1980."

Ash notes, however, that the nature of her job has changed somewhat during her 13-year tenure. "As the housing needs of the community change, RTA changes too. Now we have more older residents and fewer families with young children."

A 1974 report showed that only 27% of the residents were elderly, disabled, or handicapped individuals; 29% were low-income families; and 41% were married college students.

Over twenty years later, the most recent report shows the shift in population. A larger proportion of the residents are older people (39%), while 22% of the residents are under 18, and 24% ages 18 to 25. Yet from the beginning, Randolph Terrace has been full, filling a housing need that the founders intended it to meet.

Staff longevity may be a contributing factor to Randolph Terrace's success. The current five-member staff represents 69 years of service. In addition to Richard Brissey's 25 years, Paula Ash has been there for 13 years, and Pamela Carder for 16. Maintenance workers are Phil Calise, 12 years, and Richard Lattea, three years.

Randolph Terrace was one of many such developments established under the 1968 Federal Housing Bill. At the dedication ceremonies for the apartments in 1971, U.S. Senator Jennings Randolph, for whom the complex was named, highlighted the role of the church, of which he himself was a member: "Our church has assumed leadership in the community," he said. "The members of a church can live as true practicing Christians by using their organization and resources, in such ways as this, to achieve human and social betterment." SR

Churches' Day held in Miami

by Andrew Samuels

During the weekend of November 15-16, 1996, the Miami, Fla., SDB Church had the privilege of hosting the South Atlantic Coast SDB churches for their seventh annual Churches' Day.

The theme, "A Church Ready for God's Coming Kingdom," proved to be challenging. A Sabbath eve service kicked off the activities for the weekend, with Pastor Ken Davis of Bradenton, Fla., serving as speaker.

The Sabbath morning worship celebration was truly inspiring. Special music came from Elaine Ruggiero of Okeechobee, Fla., and the host church's choir, under the direction of Pauline James, a recent "transplant" from New York City. All of the music added to the splendor of the worship experience.

Pastor Alvin Bernard, a member of the Miami church, delivered the message. His topic, "Packing Up and Getting Ready To Go," fired up

After a delicious meal, each church briefly shared about the positive things happening in their respective ministries. Several

The theme, "A Church Ready for God's Coming Kingdom," proved to be challenging.

everyone to be "the Church without spot or wrinkle."

Pastor Luis Lovelace of Atlanta, Ga., gave the children's message. Pastor Lovelace and his family are preparing to go to Mexico as missionaries. Leaders from the churches laid hands on them and prayed for their future ministry.

youth from Daytona Beach, Fla., provided the musical entertainment for this session.

The day's activities culminated in a Grand Gospel Concert featuring a variety of artists. This November, the South Atlantic Coast churches will meet in Charleston, S.C. SR

Hope church of Philadelphia ordains their pastor in Plainfield

by Rolleesa Thurman

Last summer, the Hope Seventh Day Baptist Church, Philadelphia, Pa., voted to set up an Ordination Preparation Committee to pursue the ordination of Pastor Kenroy Cruickshank.

In August, letters were sent to the Toronto, Canada, SDB Church, the SDB Council on Ministry (COM), and each church in the Eastern Association, asking that delegates be sent to serve on the Ordination Council. The Council would meet on October 26, 1996, in Plainfield, N.J.

In early October, members of Hope voted to open the Council to any of its members. For that occasion, those members present in Plainfield would constitute a quorum.

Toronto and five Association churches were represented. Since COM Dean Rodney Henry was in Guyana, he appointed Conference

ably answered all questions. Those present expressed their feelings that his ordination was long overdue.

Pastor Cormeth Lawrence moved that the Council recommend ordination. That motion was seconded by Bro. Val Bennett, and it passed unanimously.

The Council adjourned, and the Hope church members convened and voted unanimously to accept the Council's recommendation.

The ordination service opened at 5:30 p.m. Pastor Lawrence served as master of ceremonies. The welcome was given by Pastor Silvin Findlater. Bro. Bennett recognized the delegates, and Sis. Rolli Thur-



Pastor Kenroy Cruickshank has served the Hope congregation since 1982. He was ordained in October.

Pastor Ken and his wife, Maulene, ably answered all questions. Those present expressed their feelings that his ordination was long overdue.

President Owen Probasco to represent the Council on Ministry.

Following a delicious meal prepared and served by members of the Hope and Plainfield churches, the Ordination Council met and elected Pastor Joe Samuels as their chairperson. Sister Joyce Samuels was voted in as recording secretary.

Pastor Ken presented his statement of Christian experience, call to the ministry, training, and outlined his 26 years of pastoral experience. He and his wife, Maulene,

man read letters sent by those unable to attend.

Pastor Larry Graffius of the Marlboro, N.J., church sang a beautiful solo, and Pastor Lawrence Watt of the Central Maryland church read 2 Timothy 4:1-8.

After a special number from the Hope church's "JAWS of Life," Pastor Joe Samuels preached the ordination sermon, "Be an All-Season Preacher." The Charge to the Candidate came from Pastor Herlitz Condison, Toronto. All ministers

then laid their hands on Pastor Ken as Pastor Harold King, Ashaway, R.I., led the prayer of consecration.

The Charge to the Church was given by Pastor Andrew Samuels of the New York City SDB Church. Another New York member, Sis. Anita Loney, sang a special request of Pastor Ken's, "A Mountain Railroad."

Conference President Probasco, a member of the Shiloh, N.J., church, then presented Pastor Ken with the Ordination Certificate, and welcomed him into the ordained ministry.

After a special song by Bro. David Samuels, "thanks to all" was given by Sis. Virginia Ayars on behalf of everyone at the Hope church. The Rev. Kenroy Cruickshank gave the benediction.

Fellowship and food ended the long day, with everyone expressing the same sentiment: "It was good for us to have been here." SR

Marriages

Lentz - Crane.—Alfred Jens Lentz and Valerie Kaye Crane were united in marriage on August 19, 1995, at the Dodge Center, MN, Seventh Day Baptist Church. Rev. Dale E. Rood officiated.

Bach - Bate.—John Bach and Thea Bate were united in marriage on August 16, 1996, in Rolling Meadows, IL. Rev. George Calhoun officiated.

Meyer - Wallstrom.—David Peter Meyer and Joy Rebecca Wallstrom were united in marriage on November 16, 1996, at Nazareth Chapel, Northwestern College, St. Paul, MN. Pastors David L. Meyer and Dale E. Rood officiated.

Des Moines, IA
Emmanuel SDB Mission
Tom Carlson, pastor
 Joined after testimony
 Brad Berger
 Melissa Berger
 Sandy Carlson
 Brad Cawthorne
 Melanie Cawthorne
 Todd Davis
 Marcy Davis
 Derek Preminger
 Kathy Preminger
 Jeanie Solum

Dodge Center, MN
Dale Rood, pastor
 Joined after baptism
 Alfred Lentz
 Quentin Osborn

Miami, FL
Andrew Samuels, pastor
 Joined after testimony
 Chena Hull

Accessions

Shiloh, NJ
Donald Chroniger, pastor
 Joined after baptism
 Ryan Wendell
 Donald W. Johnston

Births

Schock.—A daughter, Lindsey Anne Schock, was born to Tom and Gloria Schock of Kenosha, WI, on September 5, 1996.

Davis.—A daughter, Taelor Evelyn David, was born to Winston and Claudia Davis of Miramar, FL, on November 25, 1996.

Sukie.—A son, Naren Robert Isaac Sukie, was born to Desmond and Lorna Sukie of Miramar, FL, on December 19, 1996.

Obituaries

Hutton.—Cora Lula (Bottoms) Hutton, 72, died on October 27, 1996, while in Washington Hospital in Fayetteville, Ark. Her death followed a short illness. She was born on April 14, 1924, in Athens, Ala., the youngest child of Rev. Emmett H. and Nettie G. Bottoms. In November of 1928, the family left their Alabama farm and moved to Salem, W.Va., so Emmett could prepare for the ministry.

In 1932, the family moved to Nile, N.Y. Following Lula's graduation from Friendship (N.Y.) High School, she attended Salem College. In 1942, she transferred to Kent State University in Ohio. She taught home economics in the Leonardsville (N.Y.) High School.

Lula spent most of her adult years in California, employed as a bookkeeper. She and her husband, Richard R. Hutton, raised two children and graciously opened their home to several foster children.

When the Huttons retired in 1992, they relocated to Fayetteville.

In addition to her husband, Richard, survivors include one son, Richard; one daughter, Lois; two sisters, Martha Hammack and Sarah Burnash; five grandchildren, two great-grandchildren, and nine nieces and nephews.

A memorial service is planned for the spring, with interment in the Adams Center, N.Y., Cemetery.

Davis.—George Edwards Davis, 78, died on November 15, 1996, in a Morgantown, W.Va., hospital following a long illness. He was born on October 15, 1918, in Salem, W.Va., the son of Okey W. and Frances (Edwards) Davis. He married Virginia Lee Robinson on June 27, 1943.

George was a member of the Salem Seventh Day Baptist Church but was active in the Methodist Temple in Beckley, W.Va., where he had lived for the past 37 years.

He graduated from Salem College in 1941, and from West Virginia University in 1958 with a master's in social work. He served four years in the U.S. Army Air Corps during World War II.

George was a psychiatric social worker at St. Albans Mental Health Services, Beckley Center, from 1959 until his retirement in 1990. Earlier, he had served as a counselor in Morgantown, W.Va.; Raleigh, N.C.; Fishersville, Va.; and Spencer, W.Va.

In addition to his wife, survivors include two daughters, Roberta Buccitelli of Merrimack, N.H., and Susan Schaffel of Teaneck, N.J.; one son, Mark of Morgantown; one sister, Ruth (Davis) Rogers of Salem; three grandchildren, and several nieces and nephews.

Members of the Salem church choir traveled to Beckley for the memorial service on November 23, 1996. Rev. Daniel Johnson and the Rev. Dr. Dale D. Thorngate officiated.

Clinkenbeard.—Barbara E. Clinkenbeard, 85, died on November 25, 1996, at Village Villa in Nortonville, Kan., where she had lived the past several years. She was born on September 2, 1912, in Topeka, Kan., the daughter of Charles and Myrtle (Burdick) Stillman. She graduated from Nortonville High School, worked at the local drug store, and also worked as a telephone operator for East Kansas Telephone Company. She later was employed as an aid at nursing homes in Winchester and Nortonville, retiring in 1977.

On June 12, 1930, Barbara married Raphael Marlatt, who died on May 26, 1948. On June 17, 1950, she married Willard Clinkenbeard. He died on November 4, 1985.

Barbara was a member of the Seventh Day Baptist Church,

and American Legion Auxiliary.

Survivors included three sons, Jerald and Terry Marlatt, both of Portland, Ore., and Ed Clinkenbeard of Olathe, Kan.; three daughters, Wanda Chmidling of Osage City, Kan., Glenda Frost of Nortonville, and Donna Bannister of Lawrence, Kan.; 14 grandchildren, and 21 great-grandchildren.

Services were held on November 30, 1996, at the O'Trimble Funeral Home in Nortonville. Burial was in the Nortonville Cemetery.

Ayars.—Mary (Curley) Ayars, 98, of Shiloh, N.J., died on December 3, 1996, at home following an extended illness.

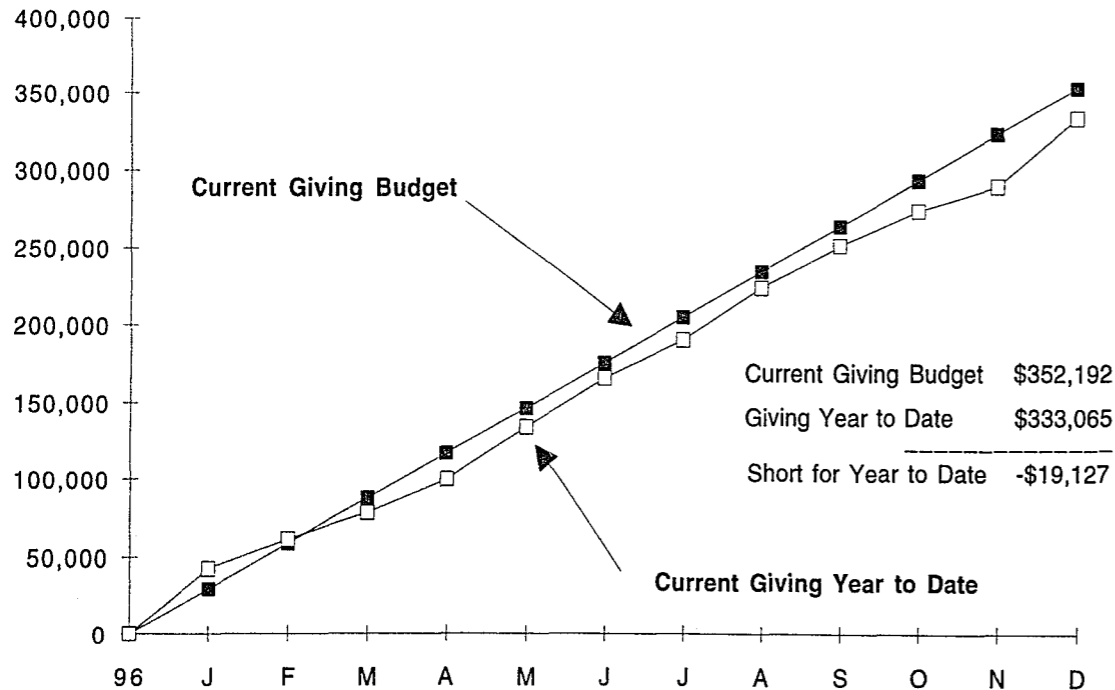
She was born in Milwaukee, Wis., the daughter of Michael and Harriet (Warren) Curley, and was a graduate of the Bridgeton (N.J.) School of Nursing. She worked at the hospital as a nurse before retiring in the early 1980s.

Mary was a member of the Shiloh Seventh Day Baptist Church, where she served as a faithful deaconess. She worked behind the scene in many capacities, helping people.

Survivors include one daughter, Ruth Probasco of Hopewell Township, N.J.; two sons, George of Bridgeton and James of Portsmouth, R.I.; one brother, Carl, of Bridgeton; 11 grandchildren, and 19 great-grandchildren. She was predeceased by her husband, William J. Ayars, in 1968; one son, William Jr.; nine brothers, Arthur, Edward, William, Warren, Joseph, James, Thomas, Robert, and Samuel; and two sisters, Agnes Hughes Floyd and Helen Lamb.

A memorial service was held on December 7, 1996, at the Shiloh SDB Church, with Rev. Donald L. Chroniger officiating. Interment was in the family lot at Overlook Cemetery, Bridgeton.

Denominational Budget 1996



Berlin church celebrates history through fashion

On November 16, 1996, the Berlin, N.Y., SDB Church hosted an afternoon event entitled, "Looking Back, Looking Ahead."

The primary focus was a fashion show of original and simulated clothing from the late 1800s to the present. Each costume was accompanied by a brief history of church events and changes that had taken place in the same decade as the clothes being modeled.

Church members and friends from preschoolers through seniors volunteered as models.

Special thanks to Gerri Greene who coordinated the fashion show and arranged for the costumes. *SR*



From the full and frilly fashions of the 1800s through (and thankfully, past) the leisure suits of the 1970s, the Berlin church was one stylish group.

Was it worth it? *cont. from page 14*

teachers, used their expertise in establishing classes in China. As told by Ruth Whitford in an *SR* article, August 28, 1899, Nathan Wardner commented that "Olive soon attracted to her room as large a class as it would hold and it thus supplied a pleasant audience to which she had a chance to tell the story of the cross and the love of Jesus."

David and Sarah Davis, assisted by Eliza Nelson, a teacher from Alfred, N.Y., are credited with the establishment of the formal schools in the mission. In 1883, land was purchased and construction begun for about 50 boys and girls. By 1885 there were more than 100 students in day schools.

The arrival of Gideon and Lucy Randolph helped staff the growing school, but Miss Susie Burdick served a record 50 years as an educational missionary. She was instrumental in sparking a call to missions, especially among SDB women who supported her through the Women's Board. Others in turn contributed to the school including Jay and Hannah Crofoot, and H.

Eugene and Mary Davis. In 1911, Anna West felt the call to teach in the school, and she was followed nine years later by her mother, Nettie, and sister, Mabel.

Women found the medical field to be one of their most unique roles in the Seventh Day Baptist mission work in China. Dr. Ella Swinney was the first of four women doctors to reach the people through their healing ministry. She arrived in 1883 and by 1885 had recorded over 8,000 patients treated in a dispensary in front of the Boys' School. Her medical practice was coupled with evangelism as she hired a native evangelist to share the Gospel with patients in the waiting room.

Dr. Swinney was followed by Dr. Rosa Palmborg, who was instrumental in the establishment of the hospital and dispensary at Lieu-oo. In 1911 she was joined by Dr. Grace Crandall, who, except for short furloughs, served till her death in 1947, the centennial year of our mission to China. The fourth woman doctor in the mission was Dr. Bessie Sinclair (French), who served from 1917 to 1923.

The period of the women doctors

ended when Dr. George Thorngate was appointed in 1924 to head up the medical missionary work. Yet even here, women played a vital role as his wife, Helen, did her share and was joined by her sister, Miriam Shaw, a registered nurse who did much to train native workers to carry on the work. Right before the close of foreign missions in China, another nurse, Sarah Becker, answered the challenge.

Before we ask the question, "Was it worth it?," we might ask ourselves, "Where in our own country have so few done so much in a span of 150 years?" The impact of these missionaries was not limited to those overseas.

Many in my generation, and those that preceded, were inspired by the dedication which missionaries gave, and recall that it was something special when one of them came to our church and shared their experiences. In the days before TV, these workers gave us a glimpse of the responsibilities we have for others.

Giving to missions is not a deprivation but an investment. It is worth it! *SR*

K E V I N ' S

O R N E R

In this year's 50-Day Spiritual Adventure material, Bob Rittenhouse, senior pastor of the First Baptist Church of Thorold, Ontario, tells this story about two birds:

These two robins made the most beautiful nest together. It was perfect, and many birds from all over the country would come to learn the secret to building a perfect nest.

The robins' fame grew, and before long they had been asked by the local bird society to give a seminar on the right way to build a nest.

Birds flew in from miles away, perched on a limb, and listened to the robins tell

how they did it.

"The first principle required in nest building," said the robins, "is teamwork." With that, one of the birds jumped off his branch and flew away, saying, "That's it! It's teamwork!"

"The next thing is the perfect location," the robins explained, "with just enough limbs and branches to hold the nest securely." With that, one of the observers whistled, "That's it! It's the location of the nest!" And she flew off to tell her friends.

Then the robins said, "We use only the best twigs." Another bird chirped loudly, "The kind of twigs is most important!" And off he flew.

The robins then demonstrated their use of just enough twine to hold the twigs together. Another bird began to chatter, "I knew it was the twine, I just knew it!" and she flew away.

"After all this," the robins went on, "we line the nest with just enough down and feathers." And again another bird said, "Oh, I need to use more feathers and down," and he also flew away.

Finally the robins, who had been working hard at putting the nest together, explained, "Now one of the more important parts is just the right mixture of mud and water. It hardens like a rock to hold the nest together so that it will not fall apart during the stormy

season. It's on this rock-hard base that everything else is held together."

With that, there was only silence. When the robins looked up, they noticed that their audience had left.

"Come back! You missed the most important part!!" No response.

While the mud was still wet, the robins entered into the nest and allowed the nest to become one with them. It became the home where they would raise a family of future nest-builders.

"If only they had waited," the robins thought, "they would have discovered the secret to building a really good nest."

It takes all the elements in nest-building to make a nest. But a nest is not a good nest unless you are willing to step into it and be part of it.

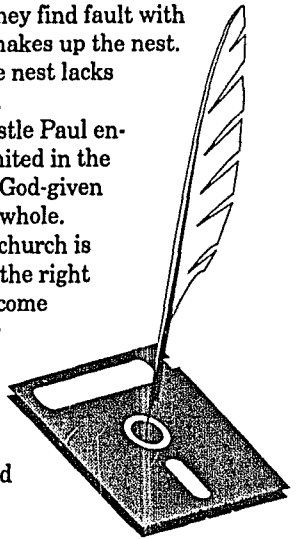
How much like the church! We have a variety of followers with different gifts. And yet, many never become part of the church because they aren't willing to be molded or shaped by the Lord. They may discover and embrace one part of the whole, then fly off and do their own thing.

But what happens when the storms come? Their nest falls apart, or they find fault with some other member that makes up the nest. Or others may say that the nest lacks something and abandon it.

In Ephesians 4, the apostle Paul encourages believers to be united in the church body, to have each God-given gift contribute toward the whole.

Like a perfect nest, the church is put together by using just the right things. These many parts come together and stay together in the body only through the power and love of the Head, which is Christ.

May we unite in him and become the church we've always longed for.



We thank the Chapel of the Air Ministries for their permission to use the 50-Day Adventure theme, messages by Roger Haber and Bruce Eberline, and Adventure material. Call the number on the back cover and join the Adventure today!

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