A Butterfly was passing by
One very windy day.
Into the wind, it tried to fly.
It struggled...
All the way!

It landed on my hand,
'tis true!!
I think it paused to pray.
And when its spirit
Was renewed,
It rode
The wind
Away!!

My spirit...
Like the
Butterfly,
Encounters
Windy days!!
So often...
As the days go by,
It falters,
And it sways.

But when I give it
Sabbath Rest,
And when I pause to pray,
My spirit is renewed,
And blessed!!!

Thank God for Sabbath Day!!!
I would like to tell you why I have been coming to Sabbath School and attending church here, and to thank you for being here and for sharing with me, and to thank you for letting me feel welcome.

You know that I am not a member of your church, am not a Seventh Day Baptist. Many of you may know that I am an Episcopalian; fewer know that I am a Sabbath-keeping Episcopalian. What's that? You never heard of a Sabbath-keeping Episcopalian? Neither had I, until a few months ago, when I made up this term. All it means is that I am an Episcopalian who is keeping the Sabbath. It sounds simple, but since I don't know any other Sabbath-keeping Episcopalian, it would be a lonely position if it were not for the opportunities and experience which you have and share.

My first Sabbath was September 13th of this past year. For some time I had been learning about the Sabbath, understanding, acknowledging, and loving it more and more. I recognized it as a gift of God and an invitation to enter a closer relationship with Him. I was appreciating the Sabbath. Then, early in September, this knowledge and appreciation suddenly re-formed in my mind, and was presented to me as a choice. One Saturday afternoon—as I was walking across the K-Mart parking lot—I realized that I had the choice either to continue looking on and appreciating the gift and invitation of the Sabbath as I had been doing, or to accept that invitation and share in that gift by keeping the Sabbath. With this choice came the realization that if I continued to acknowledge the Sabbath as an outsider and as an observer, I was effectively saying "no" to this invitation, this blessed opportunity, which God was offering me. My decision to keep the Sabbath followed quickly on this realization.

It also followed a long and occasionally intense preparation, however. I would like to detail some of this background and preparation and then return to that continued...
A Sabbath-keeping Episcopalian...

Alfred, I have had friends and neighbors who keep the Sabbath, and they are sensible and responsible people, and not strangers because of their beliefs.

By this time I was curious enough that I inquired what this Sabbath-keeping was all about. I don't remember just what answer I got; it was sufficient to give me respect for the Sabbath, while it was not adequate to leave me thinking that I understood.

I kept wondering and seeking a better understanding, and I was fortunate to be assisted by the counsel of one who keeps the Sabbath out of love and who knows it as very precious. I mention this because, while this witness of a personal attitude, which I am sure many of you give, is not a sufficient basis for passing on a commitment to the Sabbath, it may certainly be helpful as one among several factors.

I Prayed for Sabbath Blessing

Within the past year or so I began to acknowledge what I was coming to understand, and in that time I also began to pray for certain Sabbath blessings. (Be careful what you pray for—remember, you may find yourself living with it.)

Then late last June, at about 6:58 on a Friday afternoon, I had an illuminating experience, when what I had been learning suddenly came together for me, and I recognized the holiness of the Sabbath, and I was filled with an overwhelming sense of God's goodness in establishing it. I wish I could express and share this experience. The most I can hope for is that some of you may have suffered the same joy and will recognize it. Following this experience I became acutely sensitive to meanings the Sabbath and desirous of responding in some way and also of sharing my discovery—although it didn't yet occur to me what my response would necessarily be.

I came to realize the impossibility of transferring Sabbath observance to any other day of the week, as some people do or practice. All days are available and any time is appropriate for us to offer our selves, our work, our praise, whatever we are or have, to God. But when it is our desire to accept a gift that God offers us, the Sabbath. He has offered is the seventh day.

I came to understand the Sabbath as a reminder and a promise that God's will is the context of our living and doing, and that, taken out of this context, our lives and deeds are vain and futile. The Sabbath, in fact, is more than a reminder and a promise; it is a judgment, and it is also a remedy.

I came to appreciate the absolute permanence of the gift of the Sabbath. There is nothing that can take this time, this privilege, this opportunity, from us. Nothing but our failure to accept the gift; our failure to keep it.

I spoke at length with the priest-in-charge of our Episcopal parish and was surprised how well he understood what I was saying about the Sabbath and pleased that he was happy for me to be seeking and finding more occasion of God's love and a way of relating my life more fully to God.

I had found what I sought—some knowledge and understanding of the Sabbath. I had found more than I had sought. As I learned about the Sabbath and dreamed of K-Mart parking lot—faced with a choice.

I made a decision to keep the Sabbath.

Once I had determined this, in order to ratify my decision and to make it an accomplishment, not just a recommendation or a suggestion to myself, I acknowledged it immediately with more trepidation than joy, before two of my Sabbath-keeping friends, Al and Janette Rogers.

How I Keep the Sabbath

Only then did I begin to consider what I would do to keep the Sabbath. I was involved and participating, because I had chosen to respond. How would this mean? What would I do? My consideration led me to seek an answer to this question in the Bible to determine if it was inappropriate on other days, that would be something I could rely on, and something that I could not accomplish in less than that day, from sunset to sunset. I saw then that a prohibition could be made to last throughout a day more simply than an activity, which might be accomplished or abandoned. And so I was ready to understand and accept the ready-made, classic, in fact, definitive, answer—I will do no work on the Sabbath. This immediately involved me in a host of definitions and interpretations, and related to have accumulated wisdom to draw upon, and to be in touch with a tradition of Christian Sabbath-keeping. Also, as a way of marking the coming of the Sabbath and to present it as a gift; I decided to greet the Sabbath by lighting a candle and serving my family meal.

In the short time since September, I have found many confirmations of the rightness of my decision.

I realize that our Lord Jesus, who came to dwell on earth that He might show us the way to our Heavenly Father, knew and accepted and kept the Sabbath. We are privileged to follow Him in this.

This change in lifestyle is beneficial and respondent to my needs in ways I could never have foretold. It is a blessing from God, who made me and who made the Sabbath, and who means us to go together.

I have learned that Sabbath rest includes worship and fellowship, and I more easily understand now that these are aspects of eternal rest.

I have learned that keeping the Sabbath encourages me to make a clearer discrimination between God's holiness any my busy-ness and goals and gives me the grace to act upon that distinction, not just to pay it lip service.

I have found that the assurance of periodic rest and change of pace helps me to accept both routine time and unusual tasks with less stress or temptation to panic.

I know already that the Sabbath is a continuing reminder that it is not my place in the scheme of things to bring about the completion. And I learn over and over again that God offers His grace to me, now, not to some fantasy person that I would like to be sometime or whom I am told I should be.

I hope this talk conveys some of my appreciation to all you who are the Seventh Day Baptist Church here and now, and to all who have kept your tradition over the years in this country and this village, as well as my appreciation for your friendliness, your faith, your publications, your experiences, your witness, and your knowhow. Real people speak as a written record cannot. For example, many times I have heard and read the tedious recital..."Thou, and thy son, and thy daughter, thy manservant, and thy maidservant, thy cattle, and the stranger that is within thy gates. Then a friend said: "I knew a man once who loved the Sabbath very much and he was so eager to get to Sabbath Eve services that he left his hired man with extra chores every Friday night. And the hired man didn't much like the Sabbath."

I understood then that what I had thought was tediousness was actually an exhortation to individual responsibility and love of one's neighbor.

Out of our Lord Jesus' example, we are given a model of Christian Sabbath-keeping. But I want to welcome the chance to speak to you here as an opportunity to affirm with you the truly important I believe your tradition to be.

Mrs. Drovers is the Alfred University administrator, and a Sociology professor. She shared her acceptance of the Sabbath as a recent meal of sharing at the Alfred, NY, Seventh Day Baptist Church.
Bob Barr, a long standing missionary friend, speaking of religious differences among Christians once said that one will take one verse, another will take another. Seventh Day Baptists certainly have an ample supply of verses with which to substantiate their Sabbath position. It is believed to be soundly Scriptural. During the first decade of the twentieth century the modern Pentecostal movement came into being. Its adherents felt motivated of God to lay stress upon the person and work of the Holy Spirit. Sabbath keepers, Baptists and others, have sometimes known persecution for truth’s sake, likewise those persons who have laid emphasis on a modern pentecostal-type experience. At times they have been misunderstood and maligned. Though their movement has sometimes been marred by excesses, it is believed that a tremendous service has been rendered to the cause of Christ, and the cause of truth. Unpopular truth has become popular, and Pentecostals must be overwhelmed to see the present overflowing of Holy Spirit influence and power among those of the mainline denominations and Roman Catholicism as well. The Holy Spirit is for real, and His anointing is a most worthy experience, a “sign que non” for effective witness.

Isaiah prophesied that the Sabbath will be observed by all. Please read Isaiah 66:23. Jew and Gentile alike will bow before the Lord on that day when it occurs and reoccurs. “The Sabbath is an eternal institution. It would have been rightly honored in the restored Jewish state, and in the new earth to come it will be observed by all. All will observe the Sabbath in eternal recognition of Christ as the Creator of the world in its Edenic bliss, and as the re-Creator of the new heavens and the new earth of righteousness and holiness.” The Sabbath’s future is assured, but think of the joy of Sabbath keeping people if in this present dispensation the Sabbath might come to know more universal acceptance. It was with this in mind that January 4, 1981 was set aside as a day for prayer and fasting.

Today the Holy Spirit is being emphasized and rightly so. He is that “Spirit of truth” (John 14:17, 16:13), and guides people in their quest for truth. The Sabbath is believed to be a part of the whole body of truth.

Is it necessary to pick and choose our verses, at the loss of others? Is it not possible, somehow, somehow, to embrace the whole body of truth? Some Scriptures have been overlooked and neglected. Let us search them out, and make up for lost time. Let us incorporate these in our theological systems.

Perhaps the Lord would be pleased for you to help popularize these important, unpopular truths. More prayer and more fasting may well be in order. O for the prophetic voice, “This is the way, walk in it.”


May 1981

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May 1981

For the third lawmaker, compromise and accommodation are involved. More than that, he makes his vote as reconciliation. Each vote is part of a consistent pattern. Votes maintain tension toward an ideal not yet realized. This vote is purely motivated. All religions have the common task of combating the cancers of an amoral, materialistic, success-centered world. Religion in a democracy has the added burden of maintaining a focus on what happens to individuals, considering the spiritual dimension that takes the long look and staying ethically sensitive to justice for all.

The three votes were all the same, well, not exactly the same even though they counted in the same column. One was reconciling, bridge building act of faith. Without an awareness of polarities there can be no deliberately reconciling role. We’ve grown up in a world of Greek dualism, “It’s gotta be this or that,” remember that song? Christianity officially conquered Gnosticism in the 4th century, yet we still follow the practice of dividing all that is into opposites, with the ancient Greeks, and the modern Persians whom we’ve having so much trouble understanding, all the cosmos is split between the forces of Light and Darkness.

Good and Evil.

the spiritual and the material.

Why do you think Star Wars was so popular?

Legislators are sorely tempted to do the same thing. It’s handy, convenient, saves thinking. Everyone is Republican or Democrat.

Urban or Rural

Liberal or Conservative.

But our day is full of paradoxes. When we try to deal with one world in these simple terms it won’t work. What happens is that we get impaled on both horns of our dilemmas.

Two conflicting viewpoints may be contrary without being contradictory. I’m not saying that there are no true contradictions, no unreconcilable concepts. (Continued on page 15)
RELAXING DAILY IN HIS WILL

This month I would like to share with you two truths my father-in-law, Allyn Mackintosh, taught me during this last year before he passed away. As many of you know, his spiritual life was deeply based in the Word and his relationship with God was refreshing, vital and constantly growing. He shared new insights with the excitement of a child, and that characterized his relationship with his Father, God. He truly lived out God's Word. He shared with us how to relax through the Word and watch God use him. This was actually a fuller understanding of the first lesson. Dad bubbled as he spoke of how God had shown him through numerous incidents not to get frantic when things didn't occur as planned, but rather to be open to what God had for him to do in the new situation.

He spoke of times when he had scheduled appointments with people with deep spiritual problems and a business problem or a freeway tie-up or numerous other unexpected emergencies had appeared and he had been unable to make the really important appointment. God taught him to relax, trusting that He had every-thing under control and to watch for unexpected opportunities for service that He was presenting. Again this was such a simple truth, but I saw it transform Dad from a man burdened down by the problems mainly of the Christian world so much that he could not sleep at night, to a man freed and used by God in so many ways he had missed before. This has been a relaxing and exciting discovery for my life too.

My relationship with the Lord has grown from these lessons and this trust was put to the test as we faced the truth of Dad's illness and impending death. I told God that we would be frantic without Dad's guidance and counsel, and God answered that He was the teacher and Dad wasn't leaving. I told Him how much we would lose with Dad gone and He said to look for the gains. I said that we weren't ready to stand on our own feet and God said that we were. God prepared both his sons and daughters-in-law to let Dad go and we were able to rejoice with Dad at our final parting. We have a tender Heavenly Father and He has an exciting life for us.

The Sabbath Recorder

JUNE 1981

VERSE FOR THE MONTH:

"Call to me and I will answer you, and will tell you great and hidden things which you have not known." -Jer. 33:18 RSV

PRAYER CORNER

A Prayer Reminder for Each Day!!

1-Thank God for the beauty of His creation.
2-Dean Herbert Saunders, COM Institute faster this month.
3-Bother E.O. Firmin and the other pastors—Philippine, CA
4-The Philadelphia project committee and leadership there.
5-Director of Church Extension, Myron G. Soper.
6-Brethren in India as they meet to worship this Sabbath.
7-Pastor Joel L. Oyama, Kiil, Kenya, Africa & his ministry
8-The tract ministry of the American Sabbath Temple Society.
9-For new and needed pastors & local church leadership.

SABBATH SCHOOL CURRENT

10-SCSA Training Session, teachers and workers
11-Pastor Jun Sung Kim, Seoul, Korea
12-The Christian Social Action Committee in Daytona Beach, FL.
13-Atlanta Project and new leader, William Shobe

MISSIONS TODAY

- ARLINGTON, TN—The Trinity SDB (branch) Church is sponsored by the new SDB church in Memphis, TN. Pastor Tom Johnson was challenged to study the Bible on the Sabbath. He, and several of his church members began keeping the Sabbath before they learned there was a Seventh Day Baptist group. Newspaper articles in the Memphis paper regarding SDBs brought the first contact.

- GUYANA, SOUTH AMERICA—"The latest addition to our body, the people of Manamara (in the northwest region), is growing and we praise God. The brethren of thepong church, a majority ministering to them and the least reported shows a total of forty members, the building of a meeting place, and the craving of the brethren. The Word of God, Bro. Williams, the local leader was ordained as a deacon, and his keen and enthusiastic involvement is heartening to us all."

- BURMA—Mr. Neilchan, a member of the Tungbo SDB Church begins his second year at the Burmese Theological Seminary at Insein, Rangoon, in June. Scholarship funds for this project are now available through the Daily Jett Summers Fund to train international students for pastoral leadership in schools within their own country.

- SOUTHERN WISCONSIN—The Milton SDB Church is sponsoring its retiring pastor, Rev. Earl Curnan, in extension ministries begun as we faced before retirement. Home meetings are being held in two areas and it is hoped that new contacts will make it possible a branch church group before the end of this year.

- CUAUTLA, MOR., MEXICA—was the location of the third annual convention of the sister churches in Mexico. Daryl and Barbara White of Denver, CO, Pastor Peter Morris of Los Angeles and Exec. Vice-President Leon R. Lawton of the Missionary Society were in attendance. There was discussion of plans for training pastors for the growing witness in Mexico.

May 1981
Building Pastors

by Rodney Henry

God has called Nehemiah to the difficult task of rebuilding the walls of Jerusalem. Nehemiah brought to this task very limited resources—only those near burned gates. There were two personal resources, however, which Nehemiah had in abundance: a burden for the task and a confidence in God. Although we His servants will arise and declare success for that which Nehemiah had in abundance, the work before one stone was laid was great and the building hit God. The labor of one man must be seen. Nehemiah's success is yet to be seen.

Because we are a young church, only six months old, I am building my task of building in the lives of nine men. The work is presently serving as pastors of Seventh Day Baptist missionary churches. These nine men have a burning desire for training in ministry so that they can be the kind of pastors God wants them to be. In the churches of this infant conference a missionary called to the U.S. and I went as the one as the first Seventh Day Baptist missionary to the Philippines.

My task of building in the lives of these pastors is a difficult one. Before we are a young conference, our resources are limited and all our pastors are bi-vocational. Though our training program is only six months old, I am building with a burden for the task and a confidence that "the God of heaven will grant us success." In what ways God will work out His success is yet to be seen. This is the constant focus of my prayers.

In developing a program to train these nine men I was drawn to theological education by example. God prepared great flexibility. Our pastors are spread throughout the Visayan islands, residing in Cebu, Negros, Leyte, and the provinces of Misamis and Surigao on the island of Mindanao. A ground of the pastors varies from fourth year elementary school to college graduates. Their average age is forty-eight, and each has several years experience in ministry. I want to develop a program for these students which is flexible enough to meet their schedules and needs. I am not interested in establishing an institution to which students must adjust, but a program which is responsive to the needs of students. I have not designed a program for the future; it is a program for these nine men. The next set of men will present different contexts and needs, and so the program for them will be different. I hope that some of the philosophy and principles will remain constant (though often evaluated) but I know the program will change.

I envision the program to include three levels of completion, each with a two-year course of study complete in itself. Instead of a five or six year program with pastors dropping out at various points, we desire a program that encourages specific levels of completion.

To date, I have developed the objectives for the first level only. These objectives are very basic, and perhaps not very important. At the completion of this level, the student/pastor will demonstrate:

1. A personal relationship with God evidenced by the fruit of the Spirit and a life and ministry of obedience to God's Word.

2. A call to God's ministry, evidenced by the work of the ministry and by exhibiting gifts for ministry in this work.

3. The ability to derive the meaning of any text of Scripture, evidenced by writing the main point of the text in one sentence.

4. A practical theology of ministry and of Christ's church, evidenced by performing the basic duties of a pastor and by reaching out to the community around them with the good news of God's salvation in Christ.

5. The ability to equip others for ministry, evidenced by teaching church members for various aspects of ministry.

6. An understanding of our distinctive observance of the seventh-day Sabbath, evidenced by tracing Biblical instructions for the Sabbath from its origin in the creation week through its developed significance in the New Testament.

There are three aspects to the program which will accomplish these objectives (under God's guidance): home study units, five-day seminars, and my periodic visits to the pastors' homes and churches. Each two-year level includes six home study subjects and six seminars. The training load is light, because the pastors are, fathers, husbands, and support their families out of side jobs. I want the training to enhance their ministries, not distract them.

The home study units make use of self-instructional materials developed for TEE. The first subject is The Gospel of John; the second, now in process, is The Work of the Pastor (both produced by PhilBEST). These home study subjects by each pastor will choose individually.

By definition, this program is centered on the student. Because they are being trained in ministry, and not for ministry, the students needs arise out of real life experiences and challenges which they face. I want to be able to give them what they need as they arise in ministry, as they are generated in the home study materials, and as they come up during the seminars.

Perhaps the most important part of the curriculum is the "off the subject" time of discussion. These are the times when the students pull the trigger of the "gun of learning" on an area toward which I have pointed it. At these times of discussion in depth, interest is at its highest and learning is at its best. But it becomes important to keep track of these side trips.

The topical study period of our curriculum is centered on the Bible. Besides handling the history and basic doctrines of the cults, we have had Biblical and systematic soteriology. But the emphasis of Scripture on salvation by grace has largely been covered in depth. Therefore we will be spending time on the role of law in the Christian life. The Mormon doctrine of the 'Baptism for the Dead' is also encouraged. The second seminar brought on a discussion of the meaning, mode, and time of baptism as presented in Acts. Partially covered were eschatology, techniques for evangelism, the "kingdom of God," and the nature of the church. I made notes as to the extent each topic was discussed. I want to keep in mind what has been covered during each seminar so I can efficiently guide future "side trips."

As the program progresses I anticipate there will be opportunities for me to sense students to "needs to know" which are now unrecognized. These may then be covered through the home study or in a seminar. But these areas should be raised only after the seminar is truly "side tripped." As the program progresses I want to be able to witness to my students to "needs to know" which are now unrecognized. This may then be covered through the home study or in a seminar. But these areas should be raised only after the seminar is truly "side tripped."
Proclaim Liberty Throughout the Land

William F. Keucher

Tyranny has always been the foe of freedom. Thomas Jefferson knew that when he pledged "eternal hostility against every form of tyranny over the mind of man." But, if there have always been tyrants who served as enemies of freedom, and who proved unwilling to trust common people with their inalienable liberties, today, the foes of freedom are sometimes to be found inside the camp. Perhaps the words of Jesus need to be heard again: "A man's foes shall be those of his own household." (Matthew 10:36) Those words reminded His hearers that religious convictions and commitments often divide, as well as unite. Today, professedly sincere Christian people (many of whom carry the name of Baptist) may be regarded either as a friend or a foe of Freedom.

In Colonial America, there were religious majorities and voices who believed in liberty only for themselves. They were foes of freedom for Baptists, Quakers, Jews and all who were outside the established churches. If, today, there are loud and insistent voices with similar religious absolutes which they want to be established by means of legal weights and constraints, they, too, must be regarded as foes of freedom—even if they are not agnostics or unbelievers, but in the Household of Faith.

Such foes of freedom would include those who want to amend the First Amendment of The United States Constitution to establish religious prayers and practices by legal mandate. Such foes of freedom would include those who want to limit the rights of other citizens to the full exercise of religion now guaranteed to us all. Such foes of freedom would include those who advocate some religious test to measure or qualify candidates holding or seeking public office. Such foes of freedom desire to radically change the American system of a neutral, secular government with equal liberty for all to a theocratic state, where some religious professions and beliefs are to be favored over others.

Such foes of freedom may have persuasive voices, but they are alien to the historic foundation truths of our constitutional government. Their voices may be amplified by the media, but they are alien to our nation's sense of justice and fair play which finds room for religious pluralism and which is tolerant of all beliefs, except the belief in intolerance. Their voices may be clamorous and insistent, but they are alien to the biblical message which seeks justice for the stranger and the forgotten people outside the pale. On this Religious Liberty Day, we must challenge all of our people to dig again the wells of freedom which have been choked by neglect. We must get in touch with the formative sources of history, to ask for a double portion of the spirit bestowed upon our forebears, so that in our own time we may be, not a foe, but a friend of freedom; and to espouse a freedom, not for ourselves, but for everyone.

Re-Affirmation of Earlier Commitments

If Baptists do not probe the formative sources of their past history, they will be like a person with amnesia, whose identity suffers because he is only in touch with his present experience and its nearby voices. Let us reaffirm those courageous commitments which have formed the foundation of our friendship for religious liberty.

(1) We can reaffirm our belief in and support of both religious liberty and freedom of conscience. We helped earlier generations to understand that as an inalienable right possessed by everyone, religious liberty should never be coerced by moral, religious or political majorities.

George W. Truett said this for all of us when, on the Capitol steps, he declared that "religion must be forever voluntary and uncompelled," and that no power "whether civil or ecclesiastical" can "compel men to conform to any religious creed or form of worship."

When the Baptist Joint Committee on Public Affairs was formed, in 1939, one of the earliest statements reaffirmed this historic part of our Baptist witness: "The maintenance of absolute religious liberty for his Jewish neighbor, his Catholic neighbor, and for everybody else."

(2) We can reaffirm our historic support for the Sixth Amendment of the United States Constitution, which provides that no religious test is ever to be used to measure or qualify, punish or limit the civil rights of any citizen, including the right to seek and to occupy public offices of trust.

In practice, this means that no one is to be disenfranchised on religious grounds. As late as the election of the late John F. Kennedy, many persons were fearful about a Roman Catholic in the White House. The Southern Baptist Pastor's Conference of Houston met with Kennedy and helped to change the intolerant fears of many persons; but, fear remains a foe of freedom.

(3) We can reaffirm our continuing support for the First Amendment of our Constitution which restricts government from favoring one religion or all religions, or from infringing upon the free exercise of religion.

We can help people understand the difference between life in Colonial America with established churches and religious persecution, and life in Constitutional America; which established, not a Christian, Jewish, Islamic, nor an agnostic state, but a neutral, secular state. Such a political reality has made room in its pluralism for adherents of all religions and of no religions. Less than that would be an infringement of our Constitutional rights. That's why mandated prayers and religions by imperious, governmental decree are an insufferable intrusion on the inalienable rights to a free conscience which exist in the people themselves.

America Not Christian Nation

One of our earliest documents illustrates the point that America, under the 1787 Constitution and the 1791 Bill of Rights, was not seen by the founding fathers as "a Christian nation." In 1796, President (Continued on page 24)
YEAR OF THE DISABLED

1981 has been designated as the YEAR OF THE DISABLED PERSONS by the United Nations. It is good that the needs of this, the largest minority group in our nation, have been called to the attention of the citizens of the Christian Community.

Each one of us is aware of some person in our home, church or community who has a physical or mental disability. How often they are pitied but passed by as one of the inconsiderate? We are often unaware of the ways of making such persons easier at home, church and other community activities.

As Christians we are called to look at the lives of disadvantaged persons with special needs and abilities. It is only by meeting these needs that the God's love and care will be fully understood by non-believers.

The Ten commandments of Sabbath School are not the place to teach reading skills. A non-reader will be embarrassed and be more aware of his failure than the substance of the material he, and others, read. A wise teacher reads while poor readers follow the passage in their own books.

If the issue is important enough to need a statement on the government's fiat, is it not time that we, as Christians, make a good look at our attitudes and practices toward disabled persons?

One of the best gifts to these disadvantaged persons is acceptance.

...they are persons with feelings and talents not unlike more "normal" individuals. It is not by choice they are less than perfect in looks and abilities. As children we are taught not to point or stare at people who are different from us. As adults do we not continue to point out these handicapped persons by refusing to look and talk with them? We prevent the less able bodied from attending church and other community activities by failing to provide easy access to the buildings, by not having material in large print for the nearly blind or hearing aids for the hearing impaired.

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ALCOHOL ABUSE

Drink is commercially our greatest waster;
—socially it is our greatest criminal;
—morally and religiously it is our greatest enemy.

—Albert Schweitzer

With over 15 million teenage alcoholics, millions of casual, experimenting and habitual young drinkers in the U.S., we wonder: How did the use of beer get such a grip on the young? Behind the potential example and peer pressure a great share of the blame must go to the educational (?) and mind shaping techniques of T.V. What the beer commercials do not say is that beer contains America's number one drug, alcohol; that alcohol is a habit forming addictive drug; and that there is as much alcohol in an 11 oz. bottle of beer as in a one-ounce shot of whiskey.

The motives of the industry expressed in the Brewers Digest are clear: now is the time to appeal to young people, the most logical big-volume consumers, in a way that will encourage them to remain beer drinking customers the rest of their lives.

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After Breakdown

(Continued from page 7)

One must choose between democracy and dictatorship, one or the other, not both. We can't have peace and a small war at the same time, and it's still impossible to be slightly pregnant. But most of our day-to-day work involves reconciling polarities. The sort of polarities from which I speak are those that need to be held in creative tension.

Freedom and security

conserving old values and forging ahead with new ideas;
protection for the individual and concern for the public good;
taking the long look and meeting immediate needs;
stewardship of tax dollars and putting people ahead of things.

Yes, Harry, it's always those two-handed people causing trouble...on the one hand, but on the other hand they challenge us to be reconciler.

Readers of Report are particularly concerned with the tension between church-state separation on one hand and the involvement of religion in politics on the other.

We refuse the formula set out by the Third Reich: "We claim this earth, let the church have the hereafter... let the church preach its gospel and stay out of politics," Hitler has some unwitting apologist today. We come closer to identifying with Archbishop William Temple's view of the church's responsibility in politics. He said, "We cannot deny the existence of (the church's) power; therefore we must be good stewards of it."

Our Christian faith offers humane goals, a passion for justice, the sustaining power to get the job done. Religion functions best teaching, persuading, setting an example, holding up ideals. We are agents of reconciliation, bridges over troubled waters.

There are three basic approaches to this reconciling mission. To some degree they are determined by personality and the particular situation. There are those who sit back and those who leap out...and others who inch forward.

The ones who sit back are in danger of being thought part of the furniture. "Not to decide" is itself a decision and inaction casts a vote for the force that happens to be winning. People of faith have special problems with passivity. Failure to work for constructive change, justice says either 1) I'm satisfied with things just as they are or 2) The Christian whom I follow is powerless to bring progress toward the ideal.

Who leap out are in danger of being on a limb, all alone, well-known but ineffective. If the sitters-back seldom lose (nothing ventured, nothing lost) the leapers-out seldom win. They remind us of goals and dreams and ideals and in doing so make us uncomfortable and themselves unpopular.

The persons whose strategy it is to inch forward are in danger of being caught in the crossfire, homeless in the middle. The compromiser, accommodator, reconciler also finds a lonely road as a political practitioner. For the conservative he's too liberal. For the liberal he's too conservative. For the ideologue he's wish-washy. For the wheeler-dealer he won't stay bought. For the uninitiated he's incomprehensible. For the professional he's an amateur. For the Christian he's responsible. That's good.

Christians and Jews share the belief that all human beings are made in the image of God. Through the centuries we've never completely decided exactly what that means. Yet, there seems to be a huge consensus that it means at least that mankind is capable of responding to the Creator, response able... responsible.

That's our objective then, to be responsible reconcilers, bridges, inchers-forward.

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May 1981

This article is reprinted from the March 1981 issue of Report from the Capital, the monthly magazine of the Baptist Joint Committee on Public Affairs.
As you struggle through a windy gale.
Tell me—do—how do you
Find the heart and strength to carry through?
Butterfly! Butterfly!
Can’t you hear me, pretty Butterfly?
Hope is gone! There’s no song!
Everything about life is so wrong!

Butterfly heard me cry,
Landed on me and he asked me “Why?”
And I sighed, “Pass me by.
I no longer even want to try.”
He replied, “I never try!
I lay my wings upon the breeze and fly!
It carries me! Can’t you see?
Resting on the wind has set me free!
Let me share this thought with you!
If you rest on God, He’ll carry you!
May that thought linger
Every time you see a Butterfly.”
—Marieita Fander

Enjoy it now!
The New Creations’ new recording “Sail On.”
Other favorites include: “Jesus, You’re So Wonderful,”
“Overcomer,” "Praise the Lord,” "Old Buddha,”
and many others.

The New Creations, a contemporary gospel men’s quartet from Verona, NY, are pleased to be able to share this cassette tape recording for $6.50.

Sent to: New Creations
4124 Sholtz Rd.
Oneida, NY 13421

The Sabbath Recorder

Seven Day Baptists will hold Sabbath services in Philadelphia, PA, on May 23. For information call Greg Holloway (215) 988-0758.

MONEY BUT NO PEOPLE

How do you start a new church with one couple and $54,000? That was the challenge posed to the denomination when a gift was given in December to the Seventh Day Baptist Memorial Fund for the specific purpose of establishing a Seventh Day Baptist church in the Philadelphia area.

The strategy developed was to form a committee made up of people from the nearby New Jersey churches to work with Greg and Janis Holloway toward fulfillment of their dream. "We could continue to drive to Shiloh to church every Sabbath,” Greg points out, “but Christians need the supportive fellowship of the church more than one day a week. We could worship with a church here which shares our beliefs except the Sabbath, but we could not in good conscience make a complete commitment there.”

“Many people around us need Christ,” Janis adds, “We need a church here actively bringing people to Him and discipling them.”

At the first meeting of the project committee Greg shared his own experiences of coming to Christ and joining the Marlboro Seventh Day Baptist Church and later finding meaningful nurture and growth through a singles Bible study group near his home in the “main line” area of Philadelphia. The group was part of the program of a large non-denominational fundamentalist congregation which has special small-group ministries to all age groups.

“That church has had phenomenal growth in its short eight years.” Greg says, “They are really spreading the gospel.” Based on a similar model, the Holloways would like to build a Sabbath-keeping congregation. “We know where we want to go,” Janis says, “We just need help with the steps.” She brings to the effort her own three-year experience as a Campus Crusade staff member with specific training in evangelism and discipling.

So the first task of the Philadelphia Project Committee is to help gather a nucleus group who can share the Holloway’s vision and become committed to growing a new church. Lists were secured of Seventh Day Baptist members, friends, and recent contacts in the Philadelphia metropolitan area.

Rev. Lee Holloway (Greg’s father and a member of the Shiloh SDB Church) and Rev. Myron Soper, Director of Evangelism, began contacting individuals and families to determine their interest. Meanwhile the committee gathered resources on church planting ideas and techniques, shared their own experiences in working with new groups, and participated in brainstorming to expand and clarify the vision—ten years, five years, three years, and one year into the future.

Plans were made for those interested to begin meeting at the Holloway’s apartment at 3:30 on Sabbath afternoons starting April 25, Sabbath, May 23, is set as the date for a “big event”—a highly publicized meeting with a major denominational leader speaking. It will be held in the chapel of a seminary or college in the “main line” area where it is hoped the meetings can be held on a regular basis. (The area is in eastern Montgomery County just west of downtown Philadelphia.)

Committee members divided responsibilities for writing letters, articles, and ads for newspapers and radio and for enlisting the interest and support of their churches and the Eastern Association. They see their long-range role as an advisory group providing help in planning and evaluation, marshalling resources, and culling from the effort principles and guidelines which will be helpful in establishing new groups in other major metropolitan areas. "We need a church in every city in the United States," Rev. Soper says. Others on the committee voiced similar conviction in expressing their personal reasons for responding to this call to serve.

Members of the project committee are: (standing) Everett Dickinson (Shiloh), Rev. Lee Holloway (member of Shiloh), Verne Wright (a seminary student in Philadelphia and member of the Marlboro church), Rev. Myron Soper (consultant to committee), Rev. Leon Lawton (representing the Missionary Society which has responsibility for the project); (seated) Ruth Burdick (Baritan Valley), Janis Holloway (secretary of committee), Greg Holloway (treasurer of committee), and Janet Thorngate (chairman). Not pictured is Donald Graffius, representing the Memorial Fund Trustees.

(Continued on page 25)
STOLEN BIBLE RECALLS FAITH ONCE SO DEARLY BOUGHT BEFORE...

Persons unknown forced their way into the Seventh Day Baptist Building on the evening of February 21-22, 1981 and took the prized 1549 Bible on display in the Historical Society museum. Numerous other articles of considerable value were taken.

I was informed of the break-in and spent two days in Plainfield estimating our losses since the execution of the plans who work there were at Fort Bragg, NC, for Ministers Conference. Ronald Malby, caretaker of the building, and Leon Clarke, printer in the Publishing House, were of great help together with the secretarial workers.

After consultation with my fellow trustees I decided to offer a substantial reward for return of stolen articles. Posters were printed promising that we would not prosecute if they were returned undamaged. The Rev. Victor W. Skaggs, Plainfield pastor and one of the first to return from Florida, allowed his name and telephone number to appear on the posters. Within 24 hours a call came and arrangements were made for return of the Bible and most of the missing items. Audiovisual equipment readily saleable by the burglars was not returned.

The old Bible, a Cranmer edition published more than six hundred years before the King James, has been the property of General Conference since 1857. It was given by G. C. Potter family and deposited at Alfred University until 1990 after completion of the denominational building. The Samuel Hubbard family, constituent members of our first church in Newport, RI, are believed to have owned it.

Edie Langworthy Rogers, my granddaughter, who was married in the building in the 16th century there. I am not sure she was correct, but it may be true. Certainly the above mentioned page said to be hidden in a straw bedtick against the search of the thief’s men could tell a great story if they could speak. Personal notations in the end papers show that it was treasured by several different individuals.

Sabbatarians were part of the Nonconformist movement in England, and John Rogers, John James, pastor of the Mill Yard Church, and Archibishop Cranmer himself were among those who lost their lives in the struggle for religious freedom. The sobering recent events in Plainfield serve to remind us of that struggle and make the old Bible more treasured than before. It symbolizes not only freedom but responsibility and faithfulness under threat of danger. We are impressed again with these gifts and duties.

A number of interior doors in the Seventh Day Baptist Building, the display case of the old Bible, and certain personal property were damaged or taken. It is expected that insurance will cover most of the cost of repairs. We are thankful that no one was physically injured. Needless to say, Sabbath is now safely in our fireproof vault.

-Albert N. Rogers

TRINITY BIBLE CHURCH ACCEPTS SABBATH

The members of the Memphis church have prayed, believed, and spoken the words in faith that God would indeed reveal the Sabbath truth to ministers and other Christians who were earnestly seeking God’s will in their lives.

Our vision was that entire churches would begin to change and God has delivered! We praise Him and give our Lord the glory for this. We believe, along with our new brethren from Arlington, that this will continue to happen. We intend to work together in this area to spread the Gospel of Jesus Christ and share the truths that God has given. Seventh Day Baptists will become more visible in the Mid-South.

We seek your prayers in the months ahead as we serve our Lord and as we assist our newest church to grow in membership in the General Conference. We see so many more opportunities ahead for Seventh Day Baptists. I pray we are ready to honor God in all these instances.

PASTOR BILL SHOFFNER SHARES...

The Memphis church, only a little over a year since official organization, has been blessed by the opportunity to have a branch church. In a small town some twenty miles east of Memphis, the Trinity Seventh Day Baptist Church of Arlington, TN, has been formed. The fifteen members of this group are now non-resident members of the Memphis church.

We have truly seen God work in a marvelous way in this area! The Sunday worship to Sabbathkeeping. We feel a great humility at this most recent happening.

The First Church continues to grow in a taking new members in this area! The First Church and we are prepared to take care of all who visit.

The First Church is growing, and we are prepared to take care of all who visit.

We are grateful that no one was physically injured. Needless to say, Sabbath is now safely in our fireproof vault.

-Albert N. Rogers

MY TESTIMONY PASTOR TOM JOHNSON

TRINITY SDB CHURCH

ARLINGTON, TN...

I was saved in the Spring of 1970 and shortly after, I surrendered to preach. In January of 1971 I enrolled at Missouri Baptist College and later transferred to Mid Continent Baptist Bible College in Mayfield, KY. I graduated with honors in December of 1974 with a B.A. degree in Bible.

I was called as pastor to the First Baptist Church in Gallaway, TN, beginning that same month and served until 1978. When I ended my service at that church I was told to be the pastor of Deacons that I took the Bible too literally.

After that, I took a secular job with Memphis Tom’s Sales as a route man. I was later asked by several families to assist in the beginning of a new church. We started this congregation on the basis that we would vote by scriptural principles without voting and all agreed. This was the beginning of Trinity Bible Church.

We seek your prayers in the months ahead as we serve our Lord and as we assist our newest church to grow in membership in the General Conference. We see so many more opportunities ahead for Seventh Day Baptists. I pray we are ready to honor God in all these instances.

The First Church is growing, and we are prepared to take care of all who visit.

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tion on the Sabbath Day and has blessed us abundantly in keeping it. We sought God's leadership and direction and as I was reading the Memphis Commercial Appeal I read an announcement about a Seventh Day Baptist Church in Arlington, Texas. I shared with our people about this group and we felt we needed to contact Pastor Bill Shoffner. We would like to share further that Brother Shoffner has been so helpful and considerate to us in making this transition, and so have the members of his congregation. We thank God for their love shared with us.

THE EDITOR SHARES...

As we rounded the corner there stood a beautiful sign, freshly painted, complete with the SDB logo, announcing the meeting place of the new SDB congregation. I shared with Brother Shoffner and we are excited about the future.

Rev. Dale Rood, of Waterford, Connecticut, has accepted the call of the Pawcatuck Seventh Day Baptist Church of Westerly, Rhode Island, to be its pastor. He will be resigning his duties immediately following General Conference in August.

JOHN D. BEVIS

COMMITTEE SHARES TRACT PUBLICATION POLICY

After much study and evaluation of our own Seventh Day Baptist tracts and those from other sources the Publications Committee has determined that, for the most part, our efforts will be to develop and print (or reprint those now we have) those tracts that best convey our concept of the Sabbath, our relationship to other Christian groups (especially other Sabbath-keeping groups) and the organization and distinctive of our denomination.

We believe that Seventh Day Baptist tracts are more capable of expressing the thought and content of these tracts than are other writers.

We are evaluating tracts from other sources and we find there are many very attractive, well-written, inexpensive tracts available. The following tracts have been selected and are available to you through ordering the Publishing House: "Tracts and How To Use Them," "It's Wimminful That Counts," "Life Used To Be So Simple," "What Must I Do To Be Saved?" "Yes, I Know So!" "How Big Is God," and "I Will Give You Living Waters." The cost of each is approximately $0.25. The cost of the seven tracts is under $2.00. This could result in a savings to you rather than through direct ordering.

If this service fills a need in your ministry please let us know. We are being tried on a very limited basis. If it is a useful service to the churches, we will continue to evaluate and stock additional tracts. Please send us copies of ones that you like for our evaluation.

A tract ministry can be effective as we "grow with God." The Seventh Day Baptist Conference in Baltimore was established because I saw Thanga learned about Seventh Day Baptists through a tract, Predicting God's Future. How many times have you wished you had a packet of attractive, true literature to help you to explain the blessings of knowing Christ as Savior and Lord or the joy of a spirit filled life?

DOROTHY PARKER, Chairman, Publications Committee

CENTRAL THANKS YOU FOR YOUR PRAYER

UPPER Marlboro, MD - It has been a long while since we of the Central Sabbath Recorder have reported to the readers of the Sabbath Recorder. In fact as one searches the pages of the Recorder, it has been about a year. There is a lot of updating that we would like to do, because the brothers and sisters in this area have been most kind and have asked us to let them know that we are coming from the blessings that God pours out because of intercession you have made on our behalf.

Our review of the events in the life of this S.D.B. congregation, Upper Marlboro, begins in the month of April of 1980. In April, the Lord blessed us with the coming of President George Miles of the Washington Bible College. President Miles brought a message from the book of Philippians, the fourth chapter. The Washington Bible College, and the Capital Bible Seminary located in Lanham, MD, have become great friends of our congregation almost since our organization.

Our outreach ministry continued to blossom as Pastor Chronic, shared the message of Salvation on WJZ Radio Station WFSI in Annapolis during the last week of May. A short devotion was given, prayer requests were read, and the church's name and address with time of services were shared with the listeners.

In the month of June, God continued His work of establishing the brethren in the faith as we observed the ordinance of Baptism.

Sandra L. Reynolds

SHOBE TO PASTOR ATLANTA

William and Shelley (Hunt) Shohe, with their new son, Joshua Allen, will begin their pastorate with the Atlanta Fellowship in July 1981 following his graduation from Conservative Baptist Theological Seminary in Denver, CO.

RECORDE REACTIONS

We find each issue of the Sabbath Recorder valuable to our church. We especially appreciated the February, 1980 issue dealing with the Sabbath—it was very well done. The Melbourne church is sending our Christian greetings to all our dear brethren.

PASTOR JOSEPH ALEGRE

S.D.D. Church

Melbourne, Australia

Paul Harvey in the March 22, 1981, issue of GRT, shared the following: "In 1950, 91 cohort students attended public schools. Today only 74% do; the rest attend SDB schools. About one million school children attend Christian schools. A Christian school opens every seven hours in the United States." We should be aware that we, too, have a single SDB school in this country. This has always been the case. Our denomination has supported in the past at least fifteen academies, two colleges and a university. All are gone, or they have passed into secular hands.

A charter has been granted to begin SDB Academy at Fosko, Arkansan. A building is available, a teacher is available, however the necessary funds are not available. A sum of $15,000 is needed to operate for a twelve-month period. A date of May 30 has been set to raise the necessary money. We are learning more about the Academy may be written to Floyd L. Goodson, Box 352, Fosko, AR 71837.

FLOYD L. GOODSON

Fosko, AR

Enclosed is my renewal. Thank you for a wonderful magazine. I am indexing the Sabbath Recorder filled Sabbath.

SANDRA L. REYNOLDS

Friendship, NY

May 1981

The Sabbath Recorder
SPECIAL EVENTS AT DENVER
DENVER, CO—The special events in the congregational life of the Denver Seventh Day Baptist Church have been marked by several happenings in the first three months of 1981.

During January we had the day of Fasting and Prayer, this was a new and inspirational experience for those who participated. There were 28 members who assembled at the church at noon for prayer, exchange of ideas, and fellowship and others stated they had made it a special part of their week.

The seventh Week of Prayer was an opportunity for unity of purpose in prayer, and of family training in prayer.

Chaplain David Chenoweth was special speaker on the use of Christian psychology with the Jefferson County law enforcement officer and inmates. This presentation came as the afternoon program of our January fellowship.

The Men’s and Women’s Prayer Breakfasts are held each month alternately and then the other. These are attended by all members.

Our Women’s Outreach Group has been having weekly Bible Studies doing projects and helping out so help out as needed for the Jefco Action Center, only recently helping them prepare for their “Beautiful Junk” sale.

Through a memorial gift given to the church by the family of Paul and Lola Thorngate a Wednesday evening service has been added to our Wednesday evening service.

Of the most interest were two special events. The seventh Week of Prayer was an opportunity for unity of purpose in prayer, and of family training in prayer.

By Testimony

By Baptism

By Testament

By Testimony

By Testimony

By Testimony

By Testimony

By Testament

By Testimony

BY TESTIMONY:
George Tuttle
Gwen (Mrs. George) Tuttle

By Baptism:
Don W. Russum,
Tom Johnson
Mrs. Alfred Henley
Alfred Henley
Bill Read
Jean
Larry Lawrence (Mrs. Tom) Johnson
Justin Kenneth Goforth
ARLINGTON, VA, Kenneth, Pastor

LADY LAVONNE, Pastoral
Chapel, West Virginia, was united in marriage at the Lost Creek Seventh Day Baptist Church, interment was at the K. F. Cemetery, Salem, West Virginia.

BIRTHS

BOND—A daughter, Kelly Nicole, to Brian and Linda (Hensel) Bond of Mount Clare, WV, on February 28, 1981.

FESTENMACHER—A son, Bryan Richard and Denise (Bond) (of Rf), Rf, Mt. Clare, WV, on February 4, 1981.

HAULBURN, son, Benjamin LaRoy, to David and Denise Haulburn, Sr., of Beaver, PA, on February 14, 1981.

HEIDER—A daughter, Christa Amara, to David and Theresa (Clements) Hall of Broken Bow, NE, on March 5, 1981.

LAWRENCE—A daughter, Mary Elizabeth, to Larry and Cindy (Bond) Lawrence of Rt. 10, Lost Creek, WV, born November 21, 1980.


RANDOLPH—A son, Chadwick Brian, to Jon and Melinda (Holt) Randolph of Jarivslo, WV, on November 2, 1980.

SANDFORD—A daughter, Kristina Marie, to Mike and Linda (Read) of Urbana, IL, on December 22, 1980.

OBITUARIES

BURDICK—William S. was born May 30, 1919 in Milton, WI, and died after a brief illness in St. Joseph Hospital, Milwaukee, WI, on March 15, 1981.

He was married to Crease Willman on August 6, 1928. He worked as an engineer for Johnson Controls, Inc., Madison, WI, from 1929 until his retirement in 1967.

He was an active member of the Lost Creek Seventh Day Baptist Church in Milton, and a member of the Milton Baptist Church, Milton, WI, until his death.

Carroway Street personnel are undergoing a 12 week training session in the "Survey of the Scriptures." This includes studies from Genesis through Esther.

E.C.

RANDOH—Mary Katherine Babb Randolph was born May 8, 1905 in Keeseville, NY, and died March 10, 1981 at the home of Paul and Carol Anderson in Powell, WV. Mrs. Randolph was united in marriage for forty-eight years.

Mrs. Randolph was a graduate of Potomac State College and Beaver College in Jenkinsvill, PA. After her marriage to Senator Randolph, she was a social worker for the West Virginia Board of Children's Guardian. She was in charge of child placement in thirteen West Virginia counties. She was also a teller designer for a keyless woolen mill. In 1979, Mrs. Randolph was awarded an honorary doctor of law degree from Salem College.

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SPECIAL EVENTS AT DENVER

DENVER, CO.—The special events in the congregation's life were the Denver Seventh Day Baptist Church's Annual Reports, Election of Trustees.

Mrs. Don W. Russum, Avis (Mrs. Tom) Johnson, Henry Henley, and Mrs. Jean Testimony: Paul (Bond) Lawrence were the main speakers. The Day Baptist Week of Prayer was an opportunity for unity of purpose in prayer, and of family training in prayer.

MARRIAGES

CURRY-YOST—Steven T. Curry, son of Mr. and Mrs. John Curry, Jr., of Lost Creek, WV, and Linda E. Yost of New Marsville, WV, were united in marriage at the Lost Creek Seventh Day Baptist Church by the pastor, Reverend Delbert Van Horn on November 15, 1980.

HAL-CURRY—Kenneth Scott Hall, grandson of Mr. Scott Hall and Mrs. Alice J. Hall, of Lost Creek, WV, and Mary Ann Curley, daughter of Mr. and Mrs. Curley of the Lost Creek Seventh Day Baptist Church, were married by the pastor, Reverend Delbert Van Horn on August 30, 1980.

TAYLOR-THEILBAR—Randi Taylor and Nadine Theilbar were united in marriage on October 19, 1980 at a surprise service at the Dodge Center, MN, Seventh Day Baptist Church. David B. Taylor, pastor, was also at the ceremony. They are the children of Dean and Myrtle Taylor of West Salem, WV.

QUINN-EFFIK—Okey W. Quinn, Jr., and Martha Jean Effik were united in marriage on March 14, 1981, in their home at Lampeter, WV. Pastor Paul Green officiated.

SANDERS-GIFFORD—Gilbert Earl Sanders and Sherri Elaine Gifford were united in marriage on October 11, 1980 at the Salem Seventh Day Baptist Church in Salem, WV. The couple is the children of Mr. and Mrs. Sanders of Adair, WV and Mr. and Mrs. Gifford of Adair, WV.

OBITUARIES

BURDICK—William S. was born May 30, 1899 in Milton, WV, and died after a brief illness in St. Joseph Hospital, Milford, WV, March 14, 1981. He was married to Grace Wildman on Aug. 6, 1928. He worked as an engineer at Hopkinsville, KY, 1929 until his retirement in 1967. He served as pastor of the Lost Creek Seventh Day Baptist Church in Milton, WV, and was asur pastor of the Lost Creek Seventh Day Baptist church by the pastor, Reverend Delbert Van Horn on August 30, 1980.

CAROWAY STREET personal are undergoing a 12 week training session in the "Survey of the Scriptures." This includes studies from Genesis through Esther.

Our activities during the start of this year have been rewarding and we plan to continue in the Lord's work as He directs. The family of Mrs. S. A. Carroway

BIRTHS

BOND—A daughter, Kelly Nicole, to Brian and Linda (Hensley) Bond of Mount Clare, WV, April 28, 1980.

FENSTERMACHER—A son, Brent Richard and Denise (Bond) of RJ: R. 1, Lost Creek, WV, on February 4, 1981.

HAUSHEER—A son, Benjamin Lee, to David and Teresa (Hausheer) Cooksider, of Paris, PA, on February 16, 1981.

HEIDER—A daughter, Christa Amaretta, to David and Theresa (Hausheer) Cooksider, of Brown Knob, NE, on March 5, 1981.

YOST—Steven
What God is going to build in the lives of these nine children is yet to be seen. I am confident, however, that "the God of heaven will give us success." This confidence rests not in our program but in His power. I pray that God would use this program to build the Kingdom of God that He wants for His service.

I first encountered the Seventh Day Baptist Church in 1956. My initial reservations were completely allayed as I came to know them as a small group of evangelical Baptists who simply cannot find in the New Testament any passage where Sunday worship is commended in place of the seventh day Sabbath.

Rodney Henry was raised in the Seventh Day Baptist Church. He has served as preacher and singer with an evangelistic team that traveled extensively throughout the United States. In 1979, at the age of 13, Rod graduated from Fuller Theological Seminary. At Fuller he studied TEE principles under Fred Holland.

In the preceding article, Rod shared his vision for using a unique TEE model—one developed to meet the needs of a small and dispersed group of trainees—to provide Bible education to the posterity now serving the Seventh Day Baptist Philippine Conference. This program is an amenity that we need not permit our thinking about TEE to be locked in to any single pattern or form.

Rod and his wife, Camille, live in Cebu City. They have three children, the youngest adopted since their arrival in the Philippines on November 1, 1979.

Please send your nomination, including pertinent information and background data on the group or individual, to: Mrs. Elmer Maddox, 4681 Texas, Riverside, CA 92504.

-Bethany Shettel

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NOMINATIONS SOUGHT

The Women's Board is seeking nominations from you for the 1981 recipient of the caregiver of the year award. The nominee can be a man or woman, single or married, young or old. The nominee's work must be in the area of care of the elderly. The nominee must have had at least one year of service.

Please send your nomination, including pertinent information and background data on the group or individual, to: Mrs. Elmer Maddox, 4681 Texas, Riverside, CA 92504.

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PHASE SEVEN of Decision to Discipleship was commissioned by the Board of Christian Education and written by the Rev. Herbert Saunders. It follows the design of the first six phases, having both disciple and disciple's material for scripture study.

Some cells use Phase Seven as the first unit of study, others have inserted it near the middle of the course, still others, the last unit as intended.

This study of Seventh Day Baptist Distinctives has also been used for memberclass study, independent of Decision to Discipleship cells.

Some of the joys of accomplisment come from sharing. Please send an account of individual and group blessings from participating in a cell group to Mrs. Mary Clarke, Alfred, NY. Your message will be shared with other Sabbath Recorder readers.
MEMORIALS TO REMEMBER
by Linda Harris

"Hurry up, Lisa!" Michael wasn't really as impatient as he sounded. He was just eager to get going.

"I'm coming, little brother," Lisa said as she casually closed the door behind her. "Oops, I forgot the flowers." She turned around, went back in the house and came out with a big bunch of iris.

"Now are you ready to go?" Michael asked.

"Yes, but help me carry some of these flowers. Be careful. Take the white ones and I'll carry the purple and yellow ones," Lisa and Michael came to the end of their front walk and turned toward the cemetery. They were on their way to put flowers on the graves of their grandparents.

"Why do people put flowers on people's graves?" asked Michael.

"Because today is Memorial Day, silly," Lisa answered.

"What does 'memorial' mean, Lisa?" said Michael.

"You're full of questions today, aren't you?" Lisa thought a moment before answering. "A memorial is something that helps us remember. Memorial Day is the day that helps us to remember people that have died, especially people that have died fighting for our country."

"We learned a Bible verse in Sabbath School last week that was about remembering," Michael stopped on the sidewalk and closed his eyes so he could concentrate on remembering the verse. "I know—it was 'Remember the Sabbath day to keep it holy.' Is that the same kind of remembering as Memorial Day?"

Lisa thought, then said, "I suppose it is. The Sabbath day helps us remember God, and how He rested after He created the world. So the Sabbath day is a memorial."

Just then, Michael and Lisa came to the cemetery. They quickly found their grandparents' graves because they were located close to the entrance.

"Put half of your flowers on each grave," Lisa directed, "and I'll fix them."

Michael obeyed and stood to the side as Lisa divided her flowers and arranged them with Michael's. Then she stepped back and admired her work.

Michael said, "It's nice to remember Grandma and Grandpa, and to make their graves look nice."

"Yes, it's nice to have a Memorial Day once a year. But you know, it's even nicer to have a Sabbath day every week," said Lisa. "Come on, let's go home."

You can memorize the same verse that Michael learned. It is found in Exodus 20:8.

MUSICAL SABBATH RENEWAL

Music has always played an important role in Seventh Day Baptist worship. As a people we are known for our musical abilities. Even the distinctives of our faith are shared musically.

Some years ago when I was on the faculty of Salem College I was given a collection of books that had been a part of the library of President S. O. Bond. One of the books was a collection of psalms and hymns that had been compiled for use in Seventh Day Baptist churches. Christian Psalmody was printed in 1867 by George B. Utter, the work of a committee appointed by the General Conference at its 1846 session in Shiloh, NJ.

The preface indicates that the collection "is not surpassed" by other hymn books of the day and notes that the object of the book was to "impart instruction in doctrine" as well as to "provide a suitable medium for the expression of holy emotions."

Many of the hymns in this collection are still very much a part of religious music today. However, there are numerous exceptions. One section of the book is a collection of hymns featuring backsliders such as:

Jehovah, let thy pitying eye
Call back a wandering sheep,
False to thee, like Peter, I
Would Jesus like Peter weep...

Quite a number of hymns deal with the Sabbath. Most of these are no doubt unfamiliar to us today. A section of the book contains hymns for Sabbath School including songs to "open the school" as well as those extolling the pleasures of teaching and encouraging the teachers in their ministry. Be ours the bliss in wisdom's way
To guide untaught youth,
And lead the mind that went astray
To virtue and to truth.

The coming of the Sabbath is anticipated with several hymns including:

God over all, forever blest!
Grant me thy grace within;
That I may keep tomorrow's rest,
A rest indeed from sin.

It is interesting to note the theme of the Sabbath hymns in this 1867 book contain such words as: welcome, rest, joy, delighted, spiritual longings, and over and over again the theme of worshipping our Creator. There also is a longing expressed for the heavenly Sabbaths to come.

Thine earthly Sabbaths, Lord, we love;
But there's a nobler rest above;
To that our longing souls aspire.
With cheerful hope and strong desire.

One hymn expresses the uncertainty of life and urges faithfulness in the current opportunities for Sabbath worship.

Awake, my heart! My soul, arise!
This is the day believers prize.
Improve this Sabbath, then, with care;
Another may not be thy share.

This month as we participate in Sabbath Renewal Day, no doubt we will be singing special Sabbath hymns—many of the old favorites as well as newer compositions. As we sing let us remember the legacy we share of a faithful and obedient people raising their voices in song over three hundred years of Sabbaths. We can join in the spirit of days past by our remembrance of the Sabbath and by our songs of praise and thanksgiving. May we like our brethren of old proclaim:

Savior, may our Sabbaths be
Days of peace and joy in thee,
Till in heaven our souls repose,
Where the Sabbath never shall close.

Good Sabbath!
1981 SDB CAMP DATES

YOUTH PRE-CON
Camp Joy
Directors: Mr. & Mrs. Robert Van Horn
July 29-August 2

YOUNG ADULT
Camp Sandy Bend, WV
Directors: Mr. & Mrs. John Rau
July 29 - August 2

FAMILY
Camp Sandy Bend, WV
Directors: Mr. and Mrs. Dale Green
July 30 - August 2

CAMP YB (TN)
Upper East Tennessee Church Center
All ages
July 13-17

HARLEY SUTTON (NY)
Allagey Association
Primary
July 26-28
Junior High
July 5-12
Senior High
July 12-19
Family
July 19-26

HARMONY (NY)
Central NY Association
All ages
June 21-28

HOLSTON (M)
Battle Creek Church
Senior High
June 14-21
Intermediate
June 29-July 2
Junior
July 6-13
Primary
July 13-19
Family
July 20-22

JERSEY OAKS (N)
Midget
July 6-9
Junior
July 15-19
Intermediate
July 19-26

SOUTHEASTERN ASSOCIATION

Southeastern Association
Junior
July 12-16
Intermediate
May 22-24
Senior High
June 6-9
SCSC Evaluation
July 6-9
Youth Pre-Con
July 19-26

LEWIS (CT)

Youth Retreat: Berlin
May 22-24
Senior Camp (grade 7-up)
July 6-9
Junior Camp (grades 4-6)
July 19-26
Youth Retreat: Ashaway
October 9-11

MEN'S AND WOMEN'S

Southwestern Association
Ages 13-18
June 14-21

PACIFIC NORTWEST
Seattle Church rented

Junior-Junior High

PACIFIC PINE (CA)
Riverside Church

Senior High

PAUL HUMMEL (CO)
Boulder & Denver Churches

Senior High (Mid-Continent)

WAKONDA (SD)
Milton Church

Day camp

WAKONDA STATE COUNCIL (NYS)
Retreat

Directors: Mr. & Mrs. Glen Warner

SEVENTH DAY BAPTIST JUNE 1981

THE SABBATH RECORDER

OUR 137TH YEAR

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

-Isaiah 52:7