Taming our FEAR through Courage in Christ
A Cordial Invitation...

...Come to West Virginia for General Conference in 1995. (See details on page 29)

Pastors' Conference
May 2-6
Dodge Center, MN
(check your Lead-Line for registration info)

Summer Institute:
Sabbath Theology
June 12-29
taught at the SDB Center, Janesville, WI

Looking for a special program?
Consider a videotape from the Seventh Day Baptist Center audio-visual library. Free loan!
See your church's Resource Catalog, under "Audio-Visuals." Then contact the Center at (608) 752-5055.

Goal reached for Jamaica project
The San Diego, Calif., SDB Church has successfully raised donations for the Maiden Hall Project in Jamaica. The church hoped to reach a matching amount of $3,000 offered by Pastor Leon Maltby. At year end, checks totaling $3,300 were sent to the SDB Missionary Society.

The campaign was spearheaded by special people who believe in what Maiden Hall has done and what it will do," reports San Diego's Pastor Bernie Woolington. We praise the Lord for all who contributed generously to this project!

Start clowning around in church
"Harry the Hobo" is ready to ride the rails again!
Jim Petrow has scheduled several trips to some of our SDB groups to minister as "Harry the Hobo." Want your church to be included?
This year's clowning calendar is starting to fill up.
"Harry's" tentative schedule includes Columbus, Ohio, in early April; Portage, Wis., at the end of June; and Blountville, Tenn., in early July. He would like to add to this itinerary. If your church, VBS, or camp could use an inspired laugh, call Jim Petrow in Waterford, Conn., at (203) 440-0765.

Historical Society Annual Meeting
The Annual Meeting of the Seventh Day Baptist Historical Society will be held at the SDB Center in Janesville, Wis., on Sunday, April 30, 1995, at 2:00 p.m. in connection with the Annual Meeting of the Directors.
The Historical Society serves the denomination in the collection, preservation, and communication of Seventh Day Baptist history. As a membership corporation, its work is financed by membership dues, endowments, contributions, and the sale of books.
Any member of a Seventh Day Baptist church may become a Contributing Member for a $10 annual fee, or a Life Member for $100, payable to the treasurer, Muriel Osborn, at the SDB Center, P.O. Box 1678, Janesville, WI 53547.

Editors

Kevin Butler
Editor
Leanne Lippincott
Assistant Editor

Contributing Editors

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

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Who are Seventh Day Baptists?
If you've never read The Sabbath Recorder before, you might be wondering what Seventh Day Baptists are. Like other Baptists, we believe in:
- the saving love of Jesus Christ,
- the Bible as the inspired word of God and a record of God's will for man. The Bible is our authority both for our faith and our daily conduct,
- freedom of thought under the guidance of the Holy Spirit,
- the congregational form of church government. Every member of the church has the right to participate in the decision making process of the church.
The seventh day
God commanded that the seventh day (Saturday) be kept holy. Jesus agreed by keeping it as a day of worship. We observe the seventh day of the week (Saturday) as God's Holy Day as an act of loving obedience—not as a means of salvation. Salvation is the free gift of God through Jesus Christ.
It is the joy of the Sabbath that makes Seventh Day Baptists just a little bit different. If you would like more information, write: Seventh Day Baptist Center, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678, Phone (608) 752-5055; FAX (608) 752-7711

March 1995/ 3
Facing down our fear through faith in God

by Lou Diaz

F.E.A.R. stands for "False Education Appearing Real." Former football quarterback Fran Tarkenton said, "Fear causes people to draw back from situations; it brings on mediocrity; it dulls creativity; it sets one up to be a loser in life." Franklin D. Roosevelt said, "The only thing we have to fear is fear itself."

The truth is that we can find faith and courage when we face our fears with the resources God provides. The most important resource God provides for facing down our fears is Himself.

The Lord is our light: He is the answer to our fear of the future. He is our source of guidance. One of our greatest fears is that of the future. The fear of the future or the unknown is keenly felt when we're on the verge of an important decision. "What will happen?" you ask yourself. "If I go in this direction, these things may happen; and if I go in this other direction, these other things may happen."

As your light, God is with you, guiding you through the darkness of the unknown future. Remember being afraid of the dark? What you wanted most was light. As an adult, you still become fearful of the dark. Only now the "dark" is whatever is unknown, like the future. When facing a dark journey through the unknown, you are still crying out for light.

You may need a night-light just to be able to get out of the bed of your discouragement.

The Lord is our light (Ps. 27:1). Light represents the positive—from truth and goodness to joy and vitality. To say that "the Lord is my light" is to confide confidence in Him as the source of these benefits. Here, "light" is the answer to fear. The Lord is our light. He is the answer to our fear of the future. He is our source of guidance.

You may need a flashlight to light the path of progress.

"You may need a fog light to cut through the mist of confusion.

"You may need a floodlight to view the landscape of reality.

"You may need a searchlight to find hidden opportunities.

"You may need the light to end your night of suffering.

The Lord is all of these. The Lord is the light that you need.

The Bible tells us that "God is light; in him there is no darkness at all!" (1 John 1:5). As your light, He is with you, guiding you through the darkness of the unknown future.

No matter what changes, His presence will guide you. In Psalm 119:165: the psalmist asks, "Where can I go from your Spirit? Where can I flee from your presence?"

After imagining going to the remotest places, he says in verse 10, "even there your hand will guide me, your right hand will hold me."

The tie-in with the Lord as light is found in verses 11-12: "If I say, 'Surely the darkness will hide me and the light become night around me,' even the darkness will not be dark to you; the night will shine like the day, for darkness is as light to you."

Do you have a new assignment or job or ministry? His presence will guide you. The Lord, who is your light, says to you what He says to the children of Israel when He led them through the unknown future: "Be strong and courageous. Do not be terrified; do not be discouraged, for the Lord your God will be with you wherever you go!" (Deut. 31:6)

When you are tempted to fear, remember that the Lord has promised His presence.

Even if you are facing death, His presence will guide you. You can say with confidence, as David did, "Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me...“ (Ps. 23:4). The Lord is with you, and He will guide you through the darkness of the unknown future!

View your fear of the future as if it were a dinner bell. Every time it rings, it should alert you to your hunger and thirst for the living God. For many of us, the future is like a long, dark tunnel. It seems so hopeless and overwhelming. However, there is a light at the end of the tunnel that is so bright that it shines right into the tunnel. (And it is not the headlamp of an oncoming train!) The light I refer to is the Lord Jesus Christ.

The Lord is your light! He is the one who is able to make your way clear as you trust in Him and are obedient to Him. Personalize your faith. Say to yourself: "The Lord is my light. Because He lives, I can face tomorrow. I don't know what the future holds, but I know the One who holds my future."

When you realize that the Lord is the light of your life, fear of the future dissipates quickly. The Lord will guide you!

God, as your salvation, delivers you out of the pit of failure.

Second, He is your salvation (Ps. 27:1). Here, "salvation" is referred to in its general sense. That is, "He is your deliverance." He is the one who is able to deliver you.

A gripping fear we experience as humans is that of failure. The fear of failure keeps us doing certain things, while avoiding doing other things. Fear can have a controlling effect upon our lives. We are most aware of this fear when we get into trouble or into a tough fix.

Are the difficulties that you are going through God is able to deliver you from? You may say, "There is no hope for this one." But God is able to deliver. Isaiah 12:2 echoes this confidence: "Surely God is my salvation; I will trust and not be afraid. The Lord, the Lord, is my strength and my song; he has become my salvation." This is the freedom from fear that many people are seeking. It comes only from a sense of saving, forgiving power of Christ in a life.

John Wesley had always thought he had faith until the time he was on board a ship returning to England from missionary work in America. The ship was caught in a violent storm. He gripped the rail, and he observed that the only ones not filled with terror were some Moravian missionaries.

After the storm, Wesley asked one of them if he "had not been afraid?" "Afraid?" responded the Moravian. "Why should I be afraid? I know Chr. !" And then, with disturbing frankness, he asked Wesley, "Do you know Christ?"

For the first time Wesley realized that he did not. He had been trained as a clergyman, educated at Oxford, and ordained to the ministry, but he had only a vague knowledge of the Lord. This shattering realization prepared the way for Wesley to meet Christ face-to-face physically when his heart was "strangely warmed" by face-to-face communion. His insecure, secondhand religion was replaced by the gift of faith, which enabled him to endure. A 12-year-old boy became a Christian at a camp. The next week at school his friends questioned him about the experience. "Did you see a vision?" asked one friend. "Did you hear God speak?" asked another. The youngster answered "No" to all these questions. "Well, how did you know you were saved?" they asked. The boy searched for an answer and finally said: "It's like when you catch a fish; you can't see the fish or hear the fish. You just feel him tugging on your line. I just felt God tugging on my heart."

Do you sense the Lord tugging on your heart to trust Him as your Savior? The Lord says, "Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me" (Rev. 3:20).

cont. next page
The Lord wants you to trust Him to be your Savior and Lord. When you are tempted to fear, remember that the Lord has promised His protection. He is the one who is able to deliver you from the pit of failure. Isaiah 41:10 says, “So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand.” (See also Psalm 40:2, Psalm 105:4, and Isaiah 37:17.)

Remember that the Lord has promised His protection. He protects you from some times of harm, and strengthens you through other times of harm.

People struggle with the fear of being harmed or having loved ones harmed. This brings us to the next truth. The Lord is the stronghold of our lives (Ps. 27:1). He is the intangible barrier against evil and enemies. David had experienced the Lord’s protection many times before. In 1 Samuel 23:26-29, Saul was called away just as he was to capture David. David was not imagining his troubles. In Psalm 27:2 David pictures his enemies as a pack of hunting animals advancing against him to “devour his flesh.” Many of us suffer from unfounded fears—fears not based upon a real, but a perceived, threat. Ralph Waldo Emerson wrote a poem for those of us who struggle with unfounded fears: Some of your hurts you have cured, and the sharpest you still have survived; But what torments of grief you endured From evils which never arrived.

David knew the calm assurance and growing confidence of faith because he concentrated on who God is. This same peace in the midst of pressure can be yours, too. If you know that the Lord is your light, that He is your salvation, that He is your stronghold, and you concentrate on the implications of these three attributes of God, of what or of whom should you be afraid? Nothing and no one! The apostle Paul assures us of this conclusion when he wrote, “If God is for us, who can be against us?” (Rom. 8:31). He is the Lord desires that His people become snug in our security, that we are not to be made afraid.

The Lord wants you to trust Him to be your Savior and Lord. When you are tempted to fear, remember that the Lord has promised His protection. He protects you from some times of harm, and strengthens you through other times of harm. David knew the calm assurance and growing confidence of faith because he concentrated on who God is. This same peace in the midst of pressure can be yours, too.

When you are tempted to fear, remember that the Lord has promised His protection. He protects you from some times of harm, and strengthens you through other times of harm. David knew the calm assurance and growing confidence of faith because he concentrated on who God is. When he was tempted to be fearful, he remembered that God had promised His presence, His provision, and His protection. This same peace in the midst of pressure can be yours, too.

The Lord desires that His people be strong and courageous, not terrified or discouraged (Josh. 1:9). Let’s grow in “holy boldness” and in a resting trust in our great God!


The Rev. Lou Diaz is senior pastor at the Wheaton, Ill., Evangelical Free Church.

Shut up and pedal
by George Calhoun

“See how very much our Heavenly Father loves us, for He allows us to be called His children—think of it—we really are! But since most people don’t know Him, naturally they don’t understand that we are His children, Yes, friends, we are God’s children right now, right here. And we can’t even imagine what it is going to like later on. But we do know this, that when He comes we will be like Him, as a result of seeing Him as He really is. And everyone who really believes this will try to stay pure as He is pure” (1 John 3:1-3 TLB).

Aside from periodic trips home to visit family during the holidays, Tim spent little time in his hometown and had no contact with any of his high school friends. That is, until he received a letter inviting him to his 20th high school reunion. Friends he had long since forgotten reappeared in his mind. He even pulled out his yearbook and reread all the silly statements and good wishes that others had written about themselves and about him.

He wondered how the guys on the basketball team had turned out. And even tried to imagine what some of them would look like, what kind of jobs and families they had. With growing enthusiasm, Tim knew he had to go. Nostalgia like this doesn’t come along that often, and he knew he had to grab it while he could. So he made the plans.

A week after his return, a good friend asked him how it went. “It was one of the saddest experiences of my life,” Tim said. “What happened?” his friend asked. “I wasn’t what it was supposed to be; it was what hadn’t been expected. It’s been 25 years, and most of them haven’t changed!”

Martin Luther King Jr. once said, “I may not be the man you want to be; I may not be the man you want to be; I may not be the man I used to be; but praise God, I’m not the man I used to be.”

When we become a child of God, we enter into a relationship with Him—a relationship that is continually changing and growing. Not that God changes, because Scripture tells us that He doesn’t. But we are the ones who change. We are the ones who grow. We are the ones who benefit from a relationship with Him. But it takes courage to grow. And for many of us, the opposite of courage isn’t cowardice, but conformity. It is easy for us to become snug in our pews. We become addicted to the comfort and the convenience, and the radical reality that we are a child of God no longer affects us. God has somehow been reduced to the words of a hymn. We can detach God’s work in our lives, not just by the bad things we do, but by the good things we do. We may limit what God can do in our lives by doing so many good things, that we substitute good things for God. Religion can get in the way when we confuse a “relationship” with the good things that we do.

That’s why John tells us emphatically, “Yes, you really are children of God.”
Religion is nice! But Jesus, to the contrary, is shocking, astonishing, loving, daring, revolutionary, kind, caring, and compassionate... He can be described many ways, but one of them isn't "nice." "Nice" is a loose-fitting word that has as much bite as a dead-fish handshake. "Nice" is a pair of shoes that just don't fit right, but look okay. I've seen pictures portraying Jesus as a nice, undernourished, unassuming man, in a flowing pinkish-white robe, with a face that neither smiled nor frowned. Where this portrayal comes from, I have no idea, but it's not Jesus. An encounter with Jesus is like stepping into the path of a wonderful hurricane. And He promises four things: peace, power, purpose, and pedal. Don't just go through the motions, act holy and sleep-walking through life. You are my child. We may not think that we are vessels past our boundaries of niceness. We can use anyone. He says to us, "You are my child, I don't know just when it was that I recognized His picture when I saw Him. I found that in giving I received, and a joy that I had never experienced before."

Every once in awhile, I believe we need to stop and check our spiritual pulse. Are we compassionately involved? Are we stretching ourselves beyond niceness. We can use anyone. He says to us, "You are my child, I don't know just when it was that I recognized His picture when I saw Him. I found that in giving I received, and a joy that I had never experienced before."

If I had control, I knew the shortest distance from our moorings and help us set sail toward new life in Him. We really are children of God in Christ. And if we but allow Him, He will take us on a wonderfully wild adventure that will change us both now and for all eternity. But we must stop resisting His hand and telling Him how our life should be mapped out. We need to get on the back of a tandem bike and not only pedal, but "shut up and pedal," so that we can listen and learn, and enjoy the trip. 

The Rev. George Calhoun pastors the Milton, Wis., SDB Church.
Witnessing without fear

by Leon Lawton

When Billy Sunday was won to Christ, a Christian man put his arms around Billy's shoulders. He said, "There are three rules that you can put to practice that will revolutionize your life. First, spend 15 minutes listening to God. Second, spend 15 minutes talking with God. Third, spend 15 minutes to talk to others about God." Billy Sunday, a converted ballplayer, put to practice these rules and became one of the greatest evangelists that the world has ever known. We may not all become world-renowned for telling others about Jesus, but all of us can share in the joy of telling others about our Savior. The joy found in the Lord should naturally flow forth from Christians. However, we often experience fear in witnessing.

Sometimes witnessing becomes so unnatural that we must go back to the question: "How can I share the good news of Jesus' life, death, and resurrection in such a way that others will be won to Christ?"

From my own experience and what the Bible says on the subject of witnessing, I will explain how you—with the leading of the Holy Spirit—can witness to others without fear.

What is a witness?

Sometimes we fail to obtain the true understanding of a particular word because to do so implies that we should live up to its meaning. Many Christians have a fear of witnessing. They feel that only trained believers can lead others to Christ. However, many synonyms of the term "witness" indicate that this is not something that only "professional" believers participate in: spectator, bystander, onlooker, eyewitness, beholder. All of these terms denote a personal experience. They relate primarily to seeing something and being able to speak about it.

Christian witnessing involves both aspects. We experience what God says to us through His Word and, like Billy Sunday, we talk to others about God.

When we see an accident, we are quick to share what we have seen. Sometimes we are called to give our eyewitness account. But more than seeing, the incident has become a part of our life that we can remember, "see" in our mind's eye, and put its facts into written or spoken words. Likewise, a witness is an authentic sharing of one's Christian experience and understanding of the personal and work of Christ.

Every Christian who has experienced new life in Christ speaks not from an academic understanding, but rather from a life-changing event they know personally.

The content of our message

Our basic witness should be to our relationship with Christ. What happened when I believed the Gospel of salvation and—confessing and repenting of sin—put my faith in Him? How did He change my life? How does He continue to change my life?

In what way does the Holy Spirit relate to my daily living? How is prayer part of my Christian experience? In what way does my Christian faith tell others that it is real?

Our message is found in the words of the early believers. Certain verses from the Bible can be shared which speak even louder, at times, in giving answer to an individual need. I'd like to share two personal experiences I had while pastoring.

A visitor to a Sabbath service made an appointment to speak with me. His intent was to find out more about the Sabbath. The members had agreed to support boards in, and then the support boards out.

"You would join the head and footboards with the side rails, put the support boards in, and then the springs and mattress. Why?"

Only then did the meaning of this illustration come to mind. "What would you say if I said you must start with the mattress? "It couldn't be done," he stated. "Neither can we start with the Sabbath! What is your relationship with Jesus Christ?"

Then I was startled when he said, "I'm going to hell where I belong!"

"But, but, but, you don't need to," I replied.

"Yes! I do. I have broken all of the commandments. There is no hope for me!"

A quick "help Lord" prayer brought to my mind John 6:37, "...him that comes to Me I will in no wise cast out." I read it to him, but he did not understand the text. I asked who spoke those words. We looked back to verse 55, "And Jesus said..."

Then I found myself saying, "And He was a great liar!"

This brought a quick response—"No! If anyone ever spoke the truth it was Him."

Again I asked, "What did He say?" In place of "him" I asked this man to put in his name: John "that comes to Me I will in no wise cast out." After several times the truth finally broke through. "Do you suppose He would receive me?" John asked.

"Yes!" I replied. Then he knelt and prayed to receive Christ. His life was changed. He was baptized, joined the church, and remained a faithful, active member throughout his lifetime.

On another occasion, I followed up on an address given to me. It was a rainy day and I did not feel like making another call after an earlier experience. Yet I found the house. However, I must admit I hoped no one would be home.

Answering the doorbell, a man opened the door. I was invited in and shared the fact that I was a pastor and was seeking to call since he received the Sabbath Recorder. I soon asked if he was a Christian.

His quick response was unexpected: "No, but how does one become a Christian?"

Again a quick "help Lord" brought John 1:12-13 to mind: "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name: Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

"What is His Name?" I asked.

I explained that "Jesus" is His Name as given in Matthew 1:21. This means Savior, or "One who saves." It is necessary to believe this faith in Jesus as the Christ of the Scriptures. He is not only a great liar, but a great liar who has stolen the truth of salvation.

The Word of God is vital in our witness.

Like our own personal experience, which cannot be argued, God's Word stands sure.

The Word of God is vital in our witness. Like our own personal experience, which cannot be argued, God's Word stands sure. A person may not accept it, believe it, or follow it, but they cannot dismiss it.

The command to witness

Witnessing is not an option. It is a command. Jesus Christ gave marching orders for the Church: to go, make disciples, baptize, and teach. (See Matt. 28:18-20; Mark 16:15; Luke 24:47-48; John 17:18.)

Before Jesus ascended to heaven, He spoke clearly to those who had come together in Jerusalem: "But you shall receive power when the Holy Spirit has come upon you, and you shall be My witnesses both in Jerusalem, and in all Judea, and Samaria, and even to the remotest part of the earth" (Act 1:8 NASB).

Examples of boldness in witnessing

The book of Acts is a record of the witnessing activity of the early Church. Many witnessed on the day of Pentecost. Peter and John were most effective. Peter stated, "And we are His witnesses of these things; and so also is the Holy Spirit who has come upon us, and is about to give us power to be a witness to these men." (Acts 5:32.)
Spirit, whom God has given to
him that obey Him" (Acts 5:32).
The lame man who was healed
became an effective witness (Acts
3:1-11) by walking, leaping, and
praising God. Peter called people to
repentance (Acts 3:19). Saul, who
became Paul following his experi-
ence with Christ on the road to
Damascus (Acts 9:1-31), became
an outstanding missionary.
Paul's witness was given by
preaching, teaching, writing, and
his example of godly living. Many of
the New Testament books were
written by Paul. These books are a
constant witness to the unbelieving
world of God's love for them.

Overcoming fear
in witnessing
Witnessing should come natu-
really. Fear is built up when we
consider it a task for "the profes-
sional." Rather, it is a sharing of
vital experiences, of knowing the
leading of the Lord, of seeing His
power at work in lives, and of giv-
ing ourselves for the Lord's service.
Fear comes when we think of
ourselves. We are afraid of what
people might think. We measure
ourselves with others who are held
up as faithful witnesses. We feel
unprepared and ill-equipped.
Too often we give up and do not
respond or recognize the witnessing
opportunities available each day.
Often we miss the real blessings
and ministries God would enable us
to accomplish.
Fear comes when we doubt God's
Word. Jesus does not expect us to
be His witness without a vital mes-
 sage built upon who Christ is and
our experience. While we may be
able to quote plenty of Scripture
verses, it is the personal sharing
from a changed and Christ-cen-
tered life that is important.
Stop out in faith. Ask for and ex-
pect opportunity. Trust the leading
of His Spirit.
Use the truth of His Word. Live
the Life and others will note God's
power and blessing.
Share your experiences with
other believers. It is always good to
write down in a brief way your per-
sonal testimony. Then when the
opportunity is given, you will be
better able to share it with others.
Encourage each other as you
speak. Show how God has led
you in the past and is leading
you today.

The Rev. Leon Lawton, retired
missionary and Missionary
Society Executive, pastors the Waterford,
Conn., SDB Church. Reprinted
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What is there to be afraid of?

by Anna Cruzan Hickman

Many people suffer from chemi-
cal imbalances. This imbalance
results in depression, frustration, and
constant sorrow. Worst of all, it of-
ten goes undetected, causing its vic-
tim to live with this treatable disor-
der. I was one of these people.
As a young girl, I was never con-
tent. My mother remembers me as
the "little girl with a fake smile.
" Having no apparent reason to be
unhappy, I would politely laugh
and smile and act happy.
In my teens, my family and
friends knew that something was
wrong. I would experience periods
of crying over nothing, fits of rage
with screaming and door slamming,
and I would get upset enough not
to eat for sometimes a few hours,
sometimes days. I did not like my-
self.
In public, I would "put on a
happy face" and act as though noth-
ing was wrong. What else could I
do? In reality, I could not imagine
what could be wrong. I had a loving
family, supportive friends, a rela-
tionship with God, health, youth,
and too many other blessings to
count.
To deal with the pain, my family
blamed it on my age, hormones,
being a girl, or my dislike for school.
I just felt guilty. I thought I must be
selfish to be feeling so miserable
when I had such a good life.
The guilt added to my heartache,
which often surfaced in physical
ways. I often went to the doctor for
vaige symptoms: headaches, in-
sonnia, various phobias, losing and
gaining 20 pounds in a few weeks,
asthma, among other things. Each
symptom would be treated sepa-
ratevly while the underlying cause
went undetected.
Then, at the age of 19, my bitter-
ness and confusion turned into
Clinical Depression. I considered
suicide. I was hospitalized and
shortly released, still not knowing
what was wrong with me.

I began counseling with a Chris-
tian therapist. Our sessions did not
help very much. When I would talk
about things, it seemed as though
I had it all figured out. I was living
the right way. There were no real
"problems" that I needed counsel-
ning for.
Almost a year had passed since
my hospitalization, and although
everything in my life was fine, I
was still completely miserable.
I stopped counseling and went
back to my medical doctor. In tears
of desperation, I explained every-
thing to him. Since he had been my
doctor since birth, he had observed
all the pain in my life.
He suggested that I could be suf-
fering from an imbalance of chemi-
cals in my brain. He prescribed
medication. As I began taking it,
he told me to wait about six weeks
to monitor its effectiveness.
The results were completely
amazing! For the first time in my
life, I experienced happiness. I
found complete peace and joy. I
praise God for every new day and
for sustaining me in the difficult
times.
My life is not perfect. I mourn for
the childhood that I never had a
chance to experience. I have the ev-
everyday struggles that everyone goes
through. But I have the strength
to deal with all that now. Nothing
frightens me because I know that
nothing can make me feel miser-
able again.
Things will happen that will
cause me to feel disappointed, an-
gry, or unhappy at times, but deep
in my heart, I have the joy and
peace of the Lord, and it never will
be taken away from me.
I have recently read a report of
suicides in the United States. Au-
topsies show that 80 percent of sui-
cide victims in this country suffered
from the same disorder that I suf-
fered from. God is the reason that
I am not one of those statistics.
I pray for those who are still strug-
gling with this terrible disorder.
I have learned several things
from my experiences. Since happi-
ness is a new emotion for me, I
appreciate it much more than most
people probably do. I want others
to feel the joy of feeling "normal."
Take nothing for granted. Life's
greatest pleasures come in the
smallest ways.
Use your resources. God has
given each person wonderful gifts
to use. When you are experiencing
a problem, draw on these resources.
God surrounded me with loving
and supporting people. Without my
mother and father's love and guid-
ance, I may not have ever found
peace. He also blessed me with a
strong will. (My dad says I'm hard-
headed.) I have the ability to "stick
to my guns" and endure many chal-
enges.
And, of course, the most im-
portant resource of all is God. You
have the Creator of the universe,
a perfect, loving, all-seeing, all-
knowing Being on your side. What
is there to be afraid of?
Perhaps the most important les-
son that I learned is to perseve-
re. Do not give up on your
self under any circumstances.
My healing took 20 years of
praying and faith. Don't ever stop
trying.
I do not know why I suf-
fered like I did. Maybe it was
to help others. Maybe it was
to strengthen my faith, or
make me appreciate life.
Whatever the reason, I am
thankful that I went through what
I did.
I pray that I can truly per-
cieve His will and be willing
to use my experiences to fur-
ther His kingdom.

Anna Cruzan Hickman is a
member of the Marlboro,
N.J., SDB Church. Recently
married, Anna's testimony
drew great response in her
church's newsletter. She and
her parents wanted it shared
with a wider audience. We
thank them and hope it
brings healing to many.

March 1995/ 13
Fear’s progeny
by James M. Dunn

- Ignorance (Who know?),
- Apathy (Who cares?), and
- Cynicism (Nothing works)! Mar the minds of many Americans as revealed by election-year idiocies, extremism, and meanness.

I’m not sure how these impediments relate to each other. It’s sort of a “chicken and egg” thing, figuring out which comes first: not knowing or not caring.

Perhaps one doesn’t care because they don’t understand the situation. Maybe one doesn’t try to know what’s going on because she doesn’t care. It is clear, though, that all three impairments feed on each other. They are contagious, and contribute to a downward spiral in public mental health.

Fred Wertheimer comments on cynicism: “Thinking that nothing works... leaves a free ride for those who are causing the problems in the first place.” I feel, you, as one who has worked at the corner of “church” and “state” for 28 years, I have never seen a citizenry so self-defeatingly cynical. Uncrushed politicians count on this fertile field for hate-filled messages.

This is not a comment on the outcome of the 1994 elections. I am writing on election eve reflecting on the races, not the outcomes. But, since I’ve been in 32 states in the last year with all kinds of folks, believe me the ignorance, apathy, and cynicism are hip deep, maybe deeper.

Ignorance—or to be politically correct—“information deficiency syndrome,” is spotted in the absence of basic knowledge. By actual surveys I have done (not the work of some high-falutin’ pollster), not 10 percent can name their own five elected representatives, state, and national. One scientific poll turned over the rock revealing the sordid sight of 70 percent of Americans not being able to name the vice president of the United States. In October, Richard Harwood reported in The Washington Post that “40 percent think the Republicans are ready control Congress.” (Please, state ignorance by regularly reading Report from the Capital.)

Apathy abound as seen in the stark statistic that fewer than half of those eligible to vote will exercise that right in the elections. Not caring is particularly ironic, facing the fact that about half of all Americans collect some sort of government check and, while spending it, demand lower taxes and a balanced budget.

Cynicism is seen in the gross groaning of many who vote, as Harwood says, by pulling “levers for people they wouldn’t know from Adam’s off ox and... (spending) the next two years whining about the outcome.”

There seems to be a consensus that fear is at the root of our national malaise. But Roosevelt was wrong. “Fear itself” is not the only thing we have to fear. This fear that has formed and fueled our ignorance, apathy, and cynicism has spawned its ugly progeny of hate.

Have you ever seen so many hate-filled people? It seems to me that some significant self-loathing leads to the scape-goating of elected officials. Voters collectively and individually seem to be incapable of accepting responsibility.

The antidote to the hate poison is nothing less than love. We, the people, do suffer a spiritual sickness. Hear Wendell Berry: “Hate has no world. The people of hate must try to possess the world of love, for it is the only world; it is Heaven and Earth. But as lonely, eager hate possesses it, it disappears; it never did exist, and hate must seek another world that love has made.”


Comfotring arms calm fears

Women’s Society page by Charlotte Chroniger

"Wait for the Lord; be strong, and let your heart take courage; yes, wait for the Lord." (Psalm 27:14 NASB)

Several months ago Don and I watched a made-for-television movie called "A Heart for Olivia."

We need to go running to our Heavenly Father, whose arms are ready to enfold us. He wants to give us comfort every time we are afraid. For me, that means realizing that there is nothing I can do on my own to overcome or change my situation. I may think I can fix it, or make it go away, or change it, but I can’t. I have to trust the Lord to work things out.

I have to believe that He is a reliable and faithful God who has the ability to calm my fears and anxieties. Instead of using my time to worry, I need to use my time praying and trusting.

Sometimes I don’t wait for the Lord to work things out—I want to take charge of a situation to make it go the way I want. God’s perfect will cannot be accomplished when I try to move ahead of Him, or when I don’t allow Him to take away my fears. I will not have peace in the midst of my fears.

The Bible is full of reminders that when we are afraid, we should trust in the Lord. Take time to read these promises of God, and believe that they are true: Psalm 23:4, 55:3, 118:5; Proverbs 3:21-24; Isaiah 12:2, 44:8; Matthew 1:20-21, 6:25-34, 10:29-31; Mark 5:35-36; Luke 2:8-14, 12:22-23; John 14:26-27; 1 John 4:15:21.

An added note: Women’s Board President Donna Bond is hoping to attend the Baptist Women’s meetings to be held in Argentina this August. If you or your women’s group feel led to contribute toward some of Donna’s expenses, it would be greatly appreciated. Send your gift to Women’s Board Treasurer Marie Davis, RD 3, Box 291, Bridgeton, NJ 08302.

Comforting arms calm fears

It was the story of parents who desperately wanted a baby.

You can imagine how they rejoiced when they found out the wife was pregnant. However, during the final month, they found out their little girl had very serious heart defects. She would survive only through a heart transplant after birth. The movie showed the fears and struggles these parents faced through their ordeal, and the roller coaster of emotions they experienced.

As I watched that movie, I did a lot of thinking about my family situation—first of all, thanking the Lord for my healthy children and the courage of Christ? What do we do when we are scared?

When my children get frightened, they come running to my lap. They need to snuggle up and have my arms around them to give them comfort and get them settled down.
Fearing the true King

Romans 14:22. Some of the Fifth-monarchists under Thomas Venner led a rebellion to clear the way for Christ's return and rule.

There is no evidence that any Seventh Day Baptists were involved in the Venner revolt. But a number of them, including Thomas Tillam, John Belcher, and John James were suspected of being Fifth-monarchists in thought and preaching. It is quite possible that their Sabbath convictions made them stand out from some of their contemporaries who, unable to refute their Sabbath convictions biblically, attacked them on political grounds. This tactic has biblical precedent in the Pharisees' attack on Jesus.

In the Complete Collection of State Trials and Proceedings for High Treason, published in 1730, an extended account of John James' trial has been preserved. The specific charge against James contained accusations made by a questionable witness who claimed to have heard through an open window at Bull Stake Alley in White Chappel, preaching which called for "compassing and imagining the Death of the King, endeavouring a Change of Government," and further declaring, "That the King was a Bloody Tyrant, a Blood-sucker, and Blood-thirsty Man and his Nobles the same." One of the prosecutors specifically charged that "the Friar..." at the Barr is not arraigned for his Conscience or Religion, but for Treason and Rebellion, for Horrid Treason and Rebellion, for spurning against the meekest King in the Earth.

Among the four witnesses called to challenge the hearsay evidence of the accusers was the intended bride of one of the witnesses for the prosecution. She reported that he had told her that he did not only swear he knew not what, but that he was afflicted into what he swore. He also said that what he had sworn to was first sworn by another man, and then brought to him in writing.

cont. on page 21
Board of Christian Education announces a position vacancy

Editor of The Helping Hand

The Helping Hand editor will contract with and be responsible to the Board of Christian Education. Such responsibilities include:
1) Producing copy for four issues of The Helping Hand beginning with the Fall (September-November) 1996 quarter through the Summer (June-August) 1997 quarter.
2) Producing The Helping Hand copy based on the International Bible Lessons for Christian teaching furnished by the Board, and in agreement with the publication's purposes and the Standard Operating Procedures.
3) Submitting completed copy to the Board Office on 3.5" Disk/ Disk in MS Word 6.0.
   • Fall 1996 quarter by November 1, 1995
   • Winter 1996/97 quarter by February 1, 1996
   • Spring 1997 quarter by May 1, 1996
   • Summer 1997 quarter by August 1, 1996
4) Subcontracting with writers/contributors.

Compensation
$8,840 for the four issues, paid upon receipt of completed quarterly copy. $500 for attendance at the 1996 sessions of the Seventh Day Baptist General Conference. $900 for attendance at the 1996 annual meeting of the Committee on the Uniform Series.

Requirements
• Active member of a member church of the Seventh Day Baptist General Conference USA & Canada.
• Committed to Seventh Day Baptist Beliefs.
• Effective writing and editing skills.
• Preferably with seminary training.
• Begin duties May 1, 1995.

Submit sample and resume to:
Seventh Day Baptist
Board of Christian Education, Inc.
P.O. Box 115
Alfred Station, NY 14803-0115

Application deadline: April 10, 1995

Allow me to share some of the youth activities from our sister Conferences. Some I have witnessed firsthand, others have been described in letters to the Missionary Society.

The youth in most of the sister Conferences are similar to the young people living in Zambia, where they are energetic and ambitious. They concentrate on the areas where they live, visiting other young people and talking about the "normal things" young people discuss. They enjoy playing ball—either basketball, football, soccer, or volleyball.

Many new members to their youth groups are brought through their games. They enjoy singing, and talking about Jesus and His blessings. The young people travel with the older men, helping in the outreach to the surrounding areas. This plays an important role in establishing new groups in neighboring towns.

Among the youth I met, working with their elders was a privilege. As in the United States, these overseas SDBs recognize the importance of involving youth in their churches as soon as they indicate a willingness. It is considered a privilege to be allowed to participate.

These young people observe their elders, and learn what needs to be done and how to do it. What the men of the church cannot teach them, they learn in classes.

Many countries do not have extensive television coverage. Because of this limited access, the youth in these countries are not preoccupied with television—a source of entertainment which may prevent them from doing the Lord's work.

Most of these young people are not exposed to any type of formal education. Girls work around the house with their mothers, or take over the household chores while their mothers work outside of the home. Many are married by age 16.

Boys will do what they can around the house but, by the age of 10 or 12, they are looking for work in the community. Because of these circumstances, youth ministry begins in the evening.

Parents want the youth leaders to influence their children. The parents are impressed, not by physical strength or popularity, but by spiritual strength and characteristics that they cherish as being good and responsible.

Young people cannot be luke-warm Christians in many of these countries. If they are Christians, their lives reflect it through their language and actions. They avoid questionable activities that could be misconstrued, or that could raise doubts about the Christian way of life. It is very difficult to be both Christian and popular in some of these countries.

Sabbath School is a serious time, dedicated to learning Scripture and discussing possible solutions to everyday problems. By studying this way, these young people have a better understanding of God's expectations. And it also prepares them to teach others.

The responsibility of leading youth is great in countries where so many are illiterate and poor. Although I personally witnessed much pride and ambition in many of our sister churches in Africa, it is still difficult to break free of the cycle of poverty. There are few opportunities to do so, but we can help.

If you would like to assist the youth in the churches in Zambia, Malawi, The Gambia, The Cameroons, or Zimbabwe, send footballs, basketballs, volleyballs, and soccer balls. These balls can be used for youth outreach in the urban areas. Musical instruments are also needed to help with the singing at youth meetings. (People are already available to teach them how to use the instruments.)

They continually request these items, so we know that we can help by sending them. Also, these young SDBs can use Bibles and study materials. Pray for them as they work in their churches.
Finding the facts in Mark
by the Alfred Station, N.Y., SDB Youth Fellowship

What did John the Baptist eat? How did the men carrying the paralytic get him to Jesus? What are the names of the 12 apostles? These questions and more are what the Alfred Station youth will strive to answer before their opponents at the Allegheny Association Bible Quiz in Alfred, N.Y., on April 30. A team from the Toronto SDB Church, and a combined team from the Little Geneseo and Hebron churches, will compete with Alfred Station to see which knows the most about the Gospel of Mark. Anyone from age 12 to 22 may participate.

The Alfred Station team began training seriously in early January. Coaches Barb and Bert Welch have committed themselves to helping the group prepare for the competition. Team members include Jason Anderson, Heather and Rachel Chroniger, James and Kim Johnson, and Dan Rao.

The group will meet for two hours every second and fourth Sabbath each month to learn the Scripture. The team first reads through the three chapters assigned for the week. Barb and Bert point out highlights in the passage, and key the students into important facts they need to remember.

The students then get out their notebooks and try to write down all the events that were covered in the chapters. The time draws to a close as the students compete in teams to answer quiz questions based on "just the facts" of the Gospel.

During the weeks between meetings, the team members read three chapters of Mark. Each student also strives to memorize one verse from each chapter. The memory verses focus on the topics found in each chapter. The homework is complete when the students have written four to five trivia questions for each chapter.

The Bible Quiz competition should be fun and exciting. The teams will have learned many facts about Jesus as portrayed through Mark. Hopefully, these facts and the lessons that go with them will not soon be forgotten.

Pears, cont. from page 16

When called upon for his own defense, John James denied the specific charges, ending with the statement that he should say very little more for himself, but one Word for the Lord. James therefore desired he might have His Fear before him; and although he was the "poorest and meanest" for such a work, yet he was called forth, and declared: "That the Lord Jesus Christ is the King of Nations as well as King of Saints; that the Government of Kingdoms did of Right belong to him." And he quoted Rev. 11:1-5: "And the seventh Angel sounded, and there were great voices in Heaven, saying, "The Kingdoms of this World shall be the Kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever." The Chief Justice then interrupted him, saying, "Hold Sir, you think you bring the Conventicle in White-Chappel, preaching," and commanded the clerk to read an Act of Parliament.

"Do not now find me guilty of this trial as he stood before the judge for sentencing, James' response was from the Scriptures. He quoted from Jeremiah 26:14-15, "As for me, do not seem good unto you; but know ye for certain, that if ye put me to death, ye shall bring innocent blood upon yourselves, and upon this City and upon its Inhabitants thereof." and from Psalms 116:15. His final words before sentencing were, "That Jesus Christ the Son of God was King of England, Scotland, and Ireland, and all the Kingdoms of this World." The verdict was guilty and the sentence was declared: "John James, thou art to be carried from hence to Prison, and from thence to the Place of Execution, and there to be hanged by the Neck, and being yet alive, be cut down and thy Bowels taken out as a fire being prepared and to be burnt before thy face; and thy Head to be severed from thy Body, and thy Body to be quartered, and thy Head and Body to be disposed according to the King's Pleasure."

To which, James responded: "Blessed be God; whom Man hath condemned, God hath justified.

At the place of execution he was given opportunity to speak to the crowd, provided he did not speak seditiously. After refusing the rumor circulated that he was a Jesuit, he gave a testament of his beliefs saying: "I do own the Title of a Baptized Believer, I do own the Ordinances and Appointments of Jesus Christ, I do own all the Principles in Hebr. vi, i, 2, about the Doctrine of Faith towards God, and Repentance from Dead Works, the Doctrine of Baptism, and laying on of Hands, the Resurrection of the Dead, and eternal Judgment. These are the Principles that I desire to own and have in some measure been found walking in: "I do not only own the Principles and Doctrines declared in the sixth and seventh of the Hebrews, but I own the Commandments of God, the Ten Commandments as they are expressed in the 20th of Exodus. I do here, as before the Lord, testify, I do not, I durst not willingly break the least of those Commandments to save my Life; I do declare that the rather, because I would inform Persons that I do own the Lord's holy Sabbath, the seventh Day of the Week to be the Lord's Sabbath; you know the Commandments, Re-cite the 10th of the Sabbath, do not forget the Seventh Day. I shall forbear to speak any more to that."

Then be concluded with a word to those who have not yet an Interest in Jesus Christ, that cannot call God Father:

"I beseech such to consider, it may be that God hath a mind, by the Words of a dying Man, to do their Souls good. I beseech you consider, though you may not go the same Way I go, you do not know how soon God may call for you by Death; and therefore I speak to them that are young ones in the first place. Thus they remember their Creator, and in the Days of their Youth, before the evil Day is come, and the Days wherein they themselves shall say, they have no Pleasure in them.

And to those that are ancient, that have spent the greatest part of their Time here, in sporting in their own Lutes, I would only say to them, There is yet a Day of Grace, To-day if you will hear his Voice. Jesus Christ is held forth in the Gospel freely; He holds forth his Blood freely; for the worst of Sinners are not too old, nor too wicked, nor too great, they are not too unclean for Jesus Christ to pity; and therefore, Friends, consider in the Peer of the Lord whereabouts you are, and how the Case stands with your poor Souls.

"I have said what I have to say, only I would desire that I might have liberty to wait upon God, to commit my Soul, and the Concernments of each other to the Lord in Prayer."

As the noose was fastened around his neck, and the cart was drawn up toward James, he said, "Fa­ther, into Thy hands I commit my spirit.

Thus on November 26, 1662, John James left a legacy of faith with a courage to overcome fear by the power of God. He drew on the confidence that Christ was the only true ruler away. James' words of Christ, who said, "Fa­ther, into Thy hands I commit my spirit.

Seeking Spiritual Maturity: PRAYER

A Concert of Prayer

A concert of prayer is a time of directed, focused prayer. That focus moves toward the Fullness of God's Spirit (awakening in us), then to fulfill His desires (working through us for His Church). This format has worked well with the goals of our Mission of Revival and Evangelism—MORE 2000. The leader should let people know that they will be coming to the meeting to pray. This will allow your members to come prepared to intercede for the church in prayer.

I. Celebration
- Hymn or chorus that focuses on revival and mission
- Report on any recent answers to prayer
- Praise God in prayer for His faithfulness, Kingdom, and Son

II. Preparation
- Overview of the prayer concert
- Biblical perspectives on fullness and fulfillment
- Preview the format
- Team up in partners

III. Dedication prayer
- Commit selves to be used by God
- Thanksgiving for privilege of united prayer
- Invite Christ to lead the concert
- Hymn of praise

IV. Seeking for Fullness/Revival
- With partners—for personal revival
- Pray for self and partner
- With partners or small groups—for awakening of your church
- As a whole—for awakening in all SDBs and Church worldwide
- Pause to listen to our Father
- Chorus

V. Seeking for Fulfillment/Evangelism
- With partners—for personal ministries
- Pray for self and partner
- With partners or small groups—for your church's outreach
- As a whole—for SDBs' outreach to world
- Pause to listen to our Father
- Chorus

VI. Testimonies (What has God said to us?)
- On fullness (revival)
- On fulfillment (evangelism)

VII. Grand finale
- Offer selves to be answers to our prayers (on knees, if possible)
- Pray for God's empowerment in lives and church
- Pray for other churches
- Offer praise to the Father who will answer us!
- Launch out to watch and serve!

*Scriptures on Fullness and Fulfillment*

Numbers 10:1-10
2 Chronicles 15:1-15
Psalm 100
Psalms 107
Isaiah 59:16—62:7
Jeremiah 33:1-9
Joel 2:12-31
Zechariah 8:20-23 (Good theme verses for concert-ed prayer for SDBs)
Matthew 9:35—10:1; 18:18-20
Luke 11:1-10
John 17
Acts 2:24-47; 4:23-31;
13:1-4
Ephesians 1:15-23; 3:16-21;
6:10-20
1 Timothy 2:1-8
Hebrews 10:19-25; 11:1; 12
1 John 5:19-24; 5:19-15

SDBs

Conference '95 can be
"A Heritage Pilgrimage"
from the Publicity Committee

He recruited students and raised money by "selling" shares of stock in a "stockholding corporation"—not in a proprietary sense but in an organized way—to give philanthropic recognition to the contributors.

The stockholders, many of them Seventh Day Baptists, elected the Board of Directors who took organizational and supervisory initiative. Thus Salem College opened its doors in 1888, at about the same time West Virginia Wesleyan began operation.

If you anticipate attending Conference at Wesleyan (August 6-12), plan also to explore firsthand the "significant distinction" shared by Salem, and other places where SDB church groups have been and are located. The distance is no longer great in miles or time for you to see what SDB influence has helped to establish and nurture.

In the Salem community

A recent Chamber of Commerce brochure states: "The Salem community has a diverse and lasting heritage of which its citizens are proud. Founded in 1702 and chartered in 1794 as New Salem, Virginia, this 'home among the hills' became the final settlement for a group of Seventh Day Baptist families completing a two-year trek from Shrewsbury, New Jersey...."

At Salem/Teikyo University

(built on the "foundation" of Salem College's 100 years)

The city of Salem brochure says about S-TU:

"Salem-Teikyo University... offers students the opportunity to interact daily with people of different cultures. The mission of this unique multi-cultural institution is to educate a 'world citizen,' capable of making intelligent decisions from an international point of view. Students from around the globe live and study on a truly international and intercultural campus...."

Today's program mirrors the original purposes of the institution, providing education opportunities for worthy students while honoring distinctive in religious practices, and differences in personal convictions and backgrounds.

At Fort New Salem

From Fort's calendar of events: "Fort New Salem is a collection of relocated log structures representing a frontier settlement of 19th century North-Central West Virginia. The original community was settled in 1732 by a group of Seventh Day Baptist families. "Scotch-Irish and German farm culture shaped the traditions that dominated the region until energy resources (coal, oil, and gas) brought a wave of European immigration into the area by 1900. Living history programs at Fort New Salem reflect the heritage of these cultural diversities, 1792-1901."

Make a "heritage pilgrimage" as part of your Conference activities. And take pride in what SDBs have had a hand in achieving—in wild, wonderful West Virginia—through years of "Joyful Service!"
The spirit of money
by Gary Moore

I made only one New Year's resolution for 1995. It was to look for a true economic fact each time I hear vague political rhetoric. I have found it increasingly profitable—both financially and spiritually. I expect it will be even more so as the rhetoric heats up for the 1996 elections.

For example, after the most recent tax act, conservative talk-show hosts seemed unanimous in proclaiming it "the biggest tax increase of the wealthiest Americans," while the Heritage Foundation which tallied the cent millionaires found it increasingly profitable—the rhetoric heats up for the 1996 election.

This political illusion cost many investors a great deal of money. Many of the pessimistic talk-show hosts suggested people should buy government bonds to protect themselves from the economic damage the tax act would cause. Yet during 1994, the Federal Reserve raised interest rates repeatedly trying to cool a booming economy. That meant bond investors lost more money than in any year since before the Great Depression!

Political rhetoric also has many of us very worried that a creeping socialism is destroying America's economy. Yet a study by the same Heritage Foundation recently acknowledged the U.S. economy is one of the four least-taxed and regulated on earth. It also said the average American paycheck buys more than any on earth.

You, too, might resolve to seek some economic truth in 1995. It might set you free of anxiety—and reduce your financial losses.


SR Reaction

Dear Editor and SR:

Recently, we developed convictions on the Sabbath. Because of this, we were quietly ushered out of an American Baptist Church where I was commissioned as a minister of Christian education and a teaching elder.

We then attended a series of meetings with Good News Unlimited, held at the Riverside, Calif., Seventh Day Baptist Church. We met Pastor Gary Bejjani and some of the congregation and were impressed. This is what we wanted and were looking for! We were made to feel most welcome and given words of encouragement.

But we live in central Arizona, in the heart of the Bradshaw Mountains, in Prescott, a town of 30,000. The January issue of the SR focused on missions and opening doors of ministry. Several points along the East Coast were mentioned, along with foreign missions, for which we praise the Lord!

What about our Great Southwest, where there are no churches or missions, or preaching and teaching points for Seventh Day Baptists? Are there SBGs moving and settling in our Great Southwest who are not being followed? Are there SBGs living here who have been absorbed by other Sabbath groups or mainline denominations? Are the churches they came from concerned about their spiritual welfare?

We are in contact with Brother Ron Elston from Yuma, Ariz., and have contacted other church officials. Some response has been very positive and some very lukewarm. There is a Bible study group of SBGs in the Yuma, Ariz., area, which is over 250 miles distance. The Riverside SBG Church is over 300 miles away.

My wife and I are the only people with Seventh Day Baptist convictions living in central Arizona. We are retired and available for some type of church ministry.

We are not asking for financial or monetary support. We are asking for your prayers, encouragement, help, visits, and names of those you may know who have relocated in Tucson, Phoenix, and the central part of the great state of Arizona.

Can you help? Can you encourage? Can you give or furnish leads or contacts, or names with addresses and phone numbers so we could possibly get an SBG Bible study group started? This could lay the foundation for a missionary pastor to come in to organize an SBG missionary work or mission church.

Our plea is that you pray for us as we by ourselves and have no fellowship or contacts with other Seventh Day Baptists.

Yours in the name of Christ,
Jonas and Rosalie Christner
22 Bomber Boo Ln.
Preston, AZ 85301-1406
(602) 771-8540

March 1995/
Neff.—Virgil B. Neff, 92, died on December 13, 1994, in West Sedona, Ariz. He was born in Waterford, Conn., on March 1, 1902, the son of Benjamin P. and Charlotte (Brooks) Neff. He was educated in the Waterford school system, and served in the U.S. Army during World War II. In 1971, he retired from the East Lyme, Conn., school system and moved to West Sedona, where he lived until his death. Virgil was the oldest member of the Waterford Seventh Day Baptist Church, joining in 1915. He is survived by his wife, Ruth (Swirnney) Neff. A son, Peter, preceded him in death.

Osborn.—Loren Glenn Osborn, 73, of Muncy, Pa., died on December 29, 1994, in Buford, Ga. He was the husband of Gloria (Vogel) Osborn. Loren was born in Riverside, Calif., on January 17, 1921, the son of the Rev. Lester G. and Gladys (Muncy) Osborn. He graduated from Nortonville (Kan.) High School in 1939. He attended Salem (W.Va.) College from 1940-1942, and served in the Army from 1942 to 1946. He then returned to Salem College, graduating in 1947. He also served in the Army during the Korean War. In 1947, Loren joined the staff of the Waterford (R.L.) Sun, assuming a newspaper career which had started during high school and continued in college. He was named retail advertising manager of the Waterford Sun in 1957, and in 1965 became the advertising director of the Concord (N.H.) Monitor. He retired from the Monitor in 1989. Loren was a member of the New England Newspaper Executives Association for many years and held various offices, including president. He was also a member of the Retail Division of the Greater Western-Pawcatuck Area Chamber of Commerce, the Pawcatuck Board of Trade, and the Waterford Men's Club, where he served as president in 1960. He belonged to Rotary Clubs in Pennsylvania, New Hampshire, and Rhode Island, and served on the boards of directors of various Red Cross and United Way committees. He expressed his love for music as a baritone soloist and member of several musical organizations, including the West Branch Chorale in Pennsylvania, the Concord Chorale and ConChorads in New Hampshire, and the Waterbury Singers in Rhode Island. He also sang in numerous church choirs. Loren was active in the Seventh Day Baptist denomination, serving as president of the Missionary Society and chairman of the Mission Board. In 1961, he served as president of General Conference. In addition to his wife, survivors include two sons, David of Stafford, Va., and Lance of Somerville, N.J.; one daughter, Lori Steenom of Exeter, N.H.; two stepsons, Craig Vogel of Battle Ground, Wash., and Keith Vogel of Duval, Wash.; one stepdaughter, Beth Davis of Buford, Ga.; one brother, the Rev. Paul Osborn of Edgerton, Wis.; one sister, Marilyn Davis of Oneida, N.Y.; four grandchildren, several nieces and nephews. He preceded in death by one brother, Kent.

Memorial services will be announced at a later date.

Crandall.—G. Eleanor Crandall, 81, of Ashaway, R.I., died on January 9, 1995, at Morris-Town-Hamblen Hospital. He was the son of Bud and Gertrude Crandall, both of Ashaway, R.I., and was the last of his family. He was predeceased by his wife, Elizabeth Irene Beach Witt, in 1986.

Crandall was born in North Stonington, Conn., on March 12, 1913, the daughter of George A. and Grace (Greene) Chaplin. She married Delmar E. Crandall on December 11, 1931. Eleanor had worked for Community Homemakers of Waterbury for many years, and had also worked at the former Stillwater Worsted Mill in Potter Hill. She was an active member of the Charilo Senior Citizens and the Ashaway Homemakers, and was also an active member of the First Seventh Day Baptist Church of Hopkinton in Ashaway, and served as a member of the deaconate for many years. She had been a Sabbath School teacher and was very active in the church's Ladies Aid Society. For several years, Eleanor and Delmar spent their winters in Florida, and both were actively involved in the Daytona Beach SDB Church.

Besides her husband, survivors include one son, Kenneth D. of Clinton, Conn.; a foster daughter, Doris Durell of Clinton, Conn.; and a half sister, Jacqueline Farnsworth of New London, Conn.; and two grandchildren. Funeral services were held on January 11, 1995, at the Avery Funeral Home, Hope Valley, R.I. Burial was in the First Hopkinton Cemetery.

Witt.—Lee Nee Witt, 76, of Morris-Town, Tenn., died on January 15, 1995, at Morris-Town-Hamblen Hospital. He was the son of Bud and Gertrude Witt, both of Ashaway, R.I., and a member of Shepherd's Fold Ministry, Seventh Day Baptist, Blountsville, Tenn.

Mr. Witt's survivors include his wife, Elizabeth Irene Beach Witt, and one son, Johnny Eugene Myers. Both live in Morris-Town. Funeral services were held on January 18, 1995, at Dockery Funeral Home in Morris-Town. Pastor Ed Efton officiated.

Kevin's Corner

Did you know that learning can be a scary thing? I mean, one day you might need to actually apply your education to real life!

I'm pastoring part-time for a small country church. Because of its graying congregation, I try to stay in tune to "older" issues.

Just recently, I attended two seminars that tackled some pertinent topics: one was on geriatric health care, the other on "Death, Dying, and the Caregiver." The first class dealt with all the time and money spent—and the accompanying ethical questions—on healthcare for the infirmed elderly. Should we perform risky surgery on our fragile loved ones in their 80s?

Then, when the surgical options run out (jump ahead to seminar #2), how do we handle their dying process? How and when do we let them go?

Both of the seminar topics confronted me sooner than expected.

One of my parishioners, Helen (age 83), was contemplating a heart valve operation. She was in overall decent health, but this procedure would correct some nagging and increasing ailments. The family talked, the doctor talked, the friends talked—everyone felt it was the thing to do. Helen understood the risks and decided to go with the operation. (Flip back to seminar #1—questions of age, money, "quality of life..."

The surgery went well. I drove off to New York with my family for Christmas vacation. Later in the week, I found out that Helen's heart was doing fine, but the leg from which they had taken a vein had developed an infection. This is generally treatable, but Helen had a rare allergic reaction to the medication. The leg was all right to leave us.

I guess a big fear, for me, would have been to face this episode unprepared. A bigger fear would have been to face it without the Holy Spirit.

I praise God for these seminars and the teachers' experience and wisdom. I also praise Him for His presence with us in that hospital room. Believe what it says in Psalm 23—that He is our light, our salvation, and our stronghold.

With our confidence placed in Him, we will have the courage to face down our fears. And to help others face theirs. Even their final ones.

A special thanks to the Chapel of the Air Ministries for their permission to use their 50-Day Adventure theme, the sermon by Rev. Lou Diaz (page 4), and their excellent material (back cover). Call them today to join the Adventure!

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