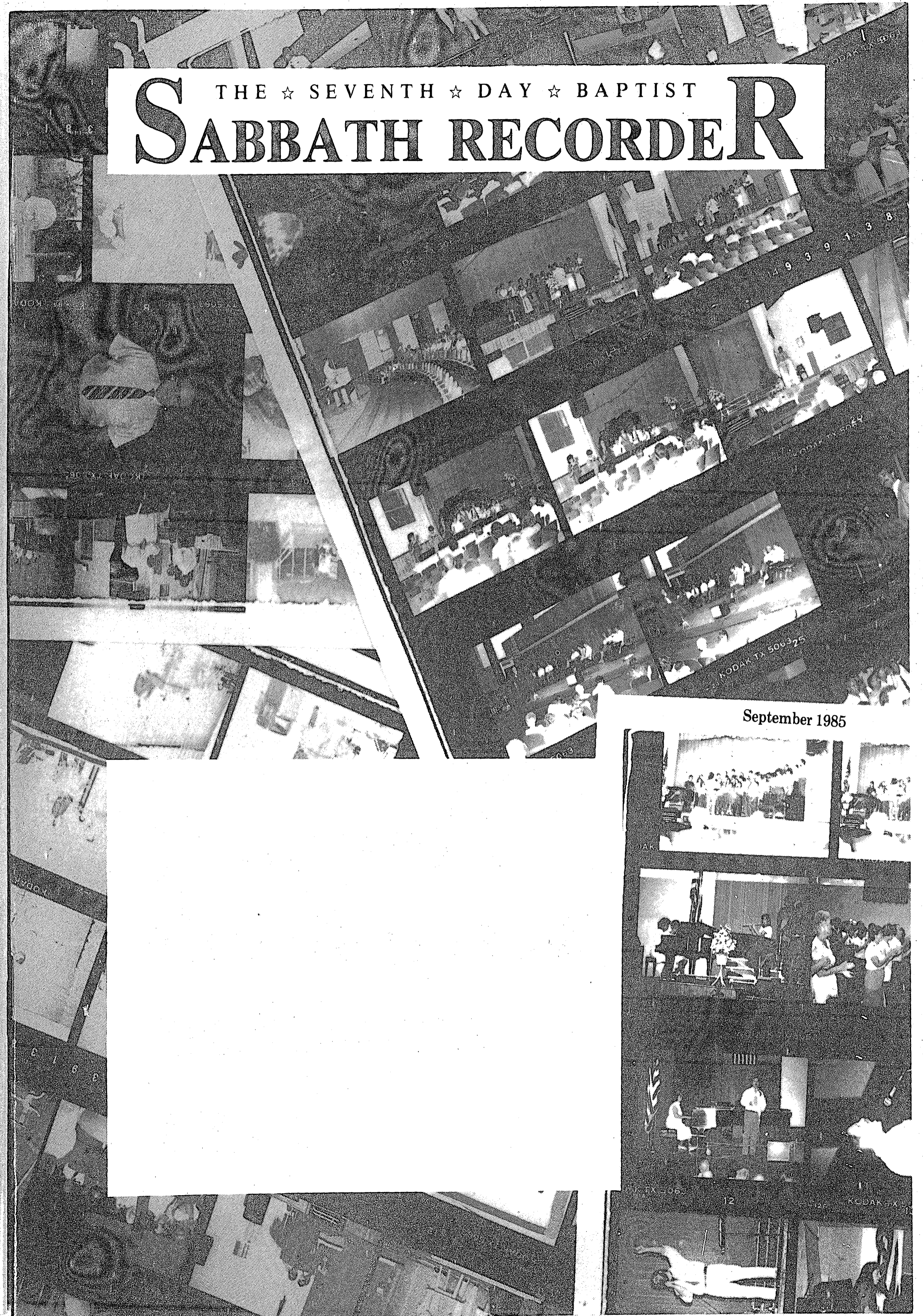


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THE ☆ SEVENTH ☆ DAY ☆ BAPTIST SABBATH RECORDER



September 1985

Employment Notice

Financial Manager Seventh Day Baptist Memorial Fund

Duties include: Management of the Memorial Fund investment portfolio under the direction of the Trustees; management of the office in Janesville, Wisconsin, including the computerized accounting and fund distribution system; and development of new endowment and investment possibilities.

Salary range: \$15,000 to \$25,000 depending upon education and experience.

For more information contact Executive Secretary Dale D. Thorngate, P.O. Box 1678, Janesville, WI 53547; Telephone (608) 752-5055.

Please send resumes to the above address, *Attention: Dale Thorngate.*

Annual Meeting Notice

The annual meeting of the American Sabbath Tract Society will be held at the Seventh Day Baptist Center, 3120 Kennedy Road, Janesville, Wisconsin, on September 15, 1985, at 9 a.m.

Annual Meeting

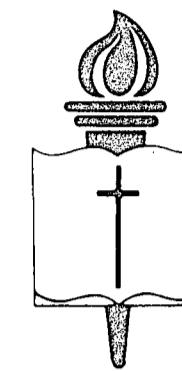
The annual meeting of the members of the Seventh Day Baptist Board of Christian Education, Inc. will be held at the Alfred Parish House, West University Street, Alfred, New York, 14802, on Sunday, October 20, 1985, at 2 p.m. The purpose of this meeting shall be to hear and act upon the reports of the Board of Directors; to elect members of the Board of Directors; and to consider and act upon such matters that may properly come before said meeting.

Help Wanted

Houseparents to care for retarded persons in family-like setting at Sunshine Mountain Home for Special Children. Duties also include cooking, laundry and light housework. Five days per week. Room, board and utilities paid, plus personal expenses. Apply:

Sunshine Mountain
P.O. Box 37
Chatawa, MS 39632
Phone: (601) 783-3426

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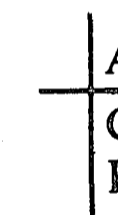
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Ernest K. Bee, Linda V.H. Camenga, J. Paul Green, Calvin Babcock, Leon R. Lawton, Marilyn Merchant, Dale D. Thorngate.

Staff
Leanne Lippincott, paste-up and typesetting; Dale Wheeler, paste-up; Jill FitzRandolph-Groelle, typist; volunteer proofreaders.

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

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The Great Commission

Looking with Christ's eyes

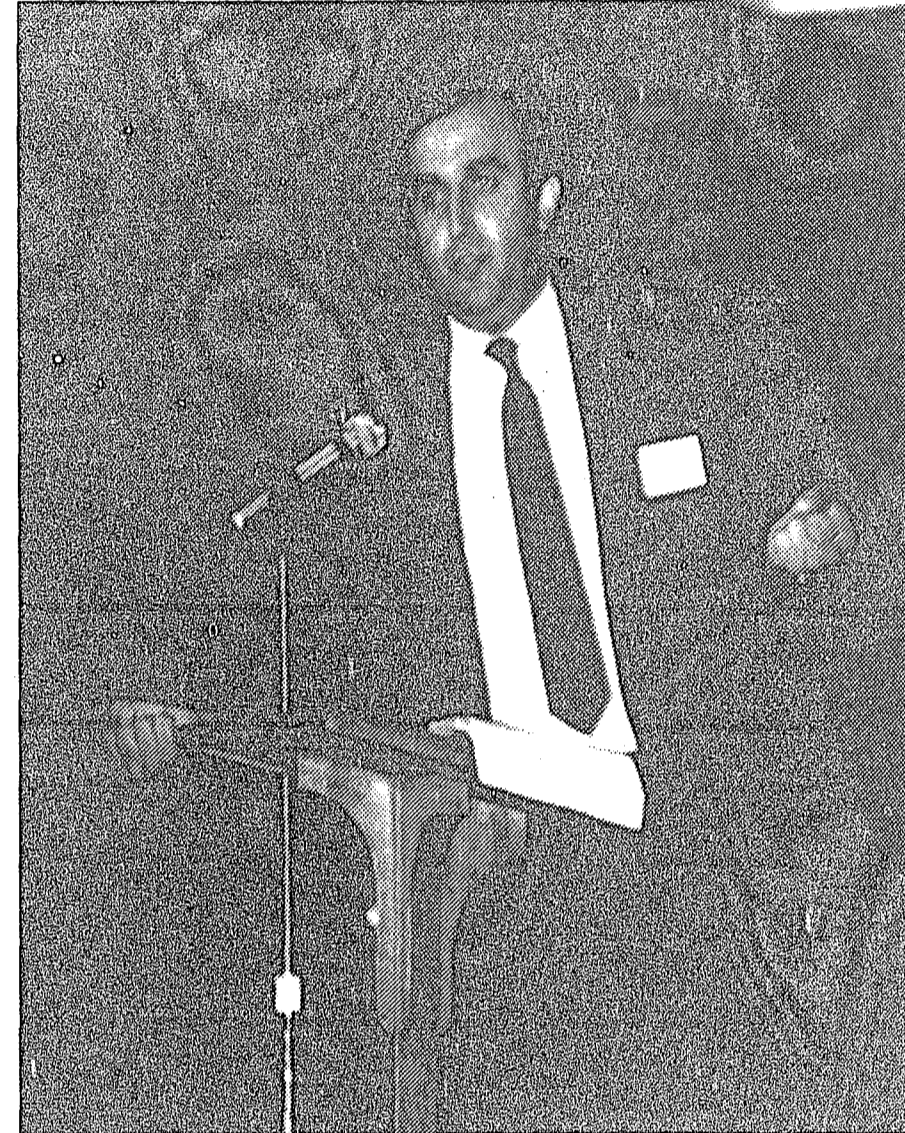
by Rev. Gabriel Bejjani

Rev. Gabriel Bejjani, pastor of the Riverside, California, Seventh Day Baptist Church presented a series of five Bible studies on the Great Commission at Seventh Day Baptist General Conference sessions in Arkadelphia, Arkansas, August 4-10, 1985. The following is the first in his series.

They were four miserable friends, for misery likes company. They went together everywhere they went, but they had to be far away from everyone else. Everyone that could see them would shout, "lepers, lepers!" These four lepers had a rough time—the worst time of their lives. The land was normally theirs; everywhere they went people ran away from them. But this time, they were caught in the middle. They could not go into the city because the people in the city would not let them in, and they could not go away from the city because the city was surrounded and under seige. So they were caught right there, under the walls of the city, in a very bad position.

The people inside the city who had donkeys and asses were killing them, and even an ass' head was being sold for 80 shekels of silver.

They had heard what was happening in the city. It was a very bad situation indeed. Famine was starting to spread. Although God's people had been very careful about clean and



Rev. Gabriel Bejjani, is the pastor of the Riverside, California, Seventh Day Baptist Church.

unclean meat, at this time it did not matter anymore. So they were hearing that the people inside who had donkeys and asses—their main way of transportation—were killing them, and even an ass' head was being sold for 80 shekels of silver. They went even so far as to divide the dung of a dove into four parts and sold each part for five shekels of silver. They were so desperate, so they were thinking to themselves. "We are not that bad off, after all. At least we have something outside here, although we are caught in the middle."

Then they saw the king coming on the wall. This king was surveying the situation, and they heard a voice calling. A woman came screaming, crying, "Please help me!"

The king looked and said, "What is the trouble? How can I help you?"

She said, "I agreed with my friend yesterday that we would eat my own son. So we boiled my son and we ate him. Today it was her turn; we were going to eat her son. But she hid her son; please help me."

The king tore his clothes; it was that bad. Cannibalism was starting in the city because of the famine. It was such a bad situation.

The lepers looked at each other. As they looked at each other, they almost nodded their heads and agreed without saying a word. They thought to themselves, "We have no choice. We cannot go into the city. It is so bad, we do not want to go into the city. If we stay here, we are going to die anyway, so let us go toward the enemy and see what happens. Our situation cannot be any worse. We will just go under their mercy and see what happens. We might not survive, they might shoot us before we get there, but let us try."

Can you see these four? Visualize them with me. They were walking toward the camp of the enemy. Walking slowly, looking at each other. At one time thinking, "Maybe we should go back." But then they encouraged each other and they kept going. Finally, they were close and they looked and there seemed to be quietness in all the

The Sabbath Recorder

tents. There was no one moving. They were more scared; it was so silent.

Then they decided, "Let us go." So they went there, and there was no one in the tents of the enemy.

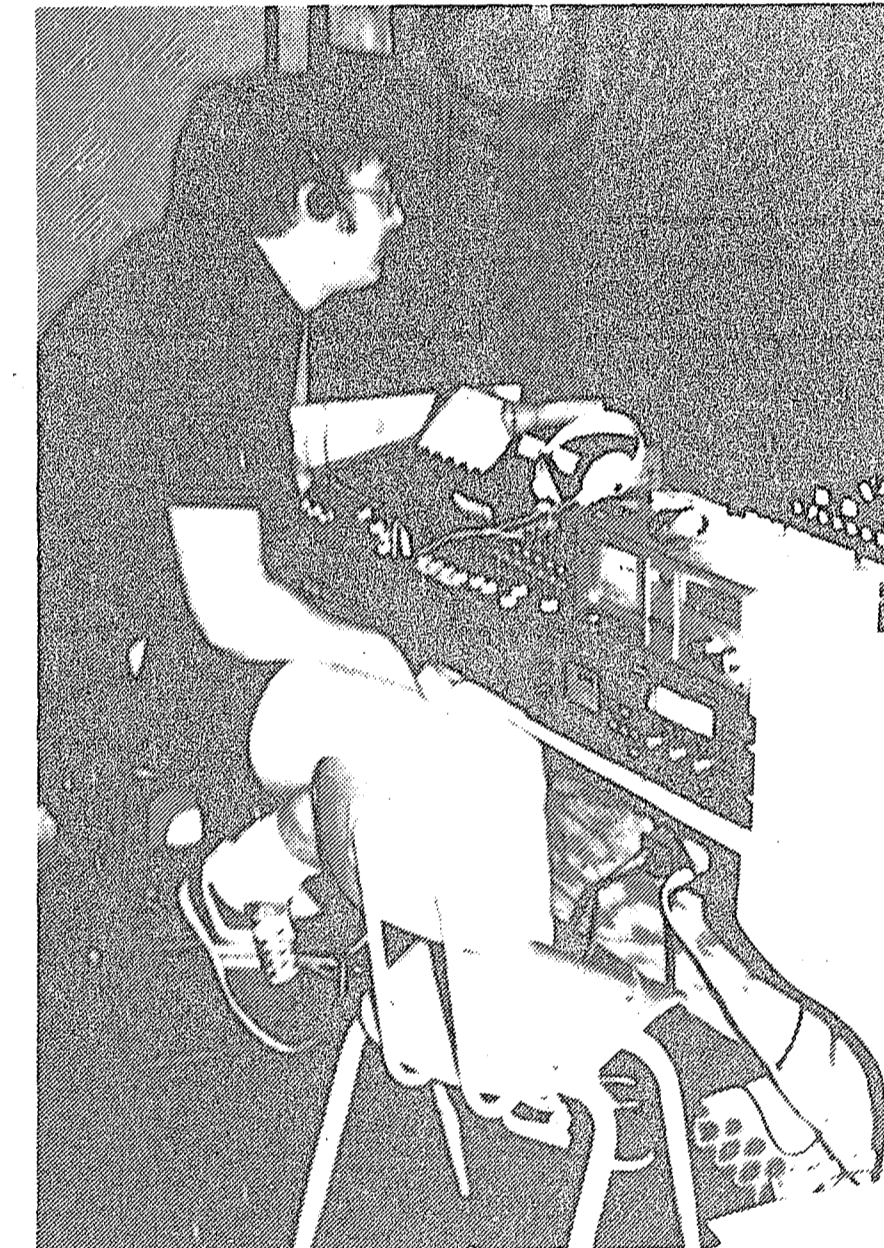
The Lord has caused the enemy to hear the sounds of many chariots and they were scared off. So they have left the tents, left their horses, left their donkeys all tied up, their food—everything they had in the tent—and they left. You can imagine the feast that these four lepers had. They went there and started eating, and then they thought right away, "Let us get the silver." They took some silver and gold and they went and hid it.

They went back to the tent again, but then they looked at each other and shared these words from II Kings 7:9. "They said to one another, we are not doing right. This is a day of good news. If we are silent and wait until the morning, punishment will overtake us. Now therefore come, let us go, and tell the King's household. This is a day of good news; let us go and share it."

Those were beautiful words to them. It was beautiful. Is not this a day of good news, friends? Let us go and share it. That is the theme for this 1985 Seventh Day Baptist General Conference week. It is a day of good news. The Great Commission is sharing this good news. Allow me to allegorize a little bit here.

The situation today is just like the situation in this story in Jerusalem. What is clean and unclean does not matter anymore. There is moral decay everywhere. People do not know what is right and what is wrong. They do not have a saving knowledge of Jesus Christ and they are dying of hunger.

We have the knowledge of our Lord Jesus Christ, therefore, this is a day of good news—a day when we can share this with a world that is dying. It is a



(Left) Doug MacIntosh manned the sound board. (Below) Summer Christian Service Corps workers entertained with music.



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bad situation, but that is why we are here—to be ambassadors sharing the good news.

I want to ask you a question that I want you to be thinking about. The Great Commission is the theme we are considering. But why is it that we are interested in the Great Commission? What are some of the reasons?

One might be the simple reason of survival. If our numbers decline, we become interested in the Great Commission to increase our numbers again. We want the Church to survive, so we are interested in the Great Commission. This is a very negative reason, but some have it.

The second reason that occurs to me is that we are interested in being successful. Now be honest with yourself. Is this your reason? One of my dear pastor friends once joked with me, "Let's have a friendly contest to see how many will join my church this year and how many will join your church this year." That could be a strong motivation. It made me think about working harder. Is this our reason for interest in the Great Commission? Success? Is our goal to have our names printed with good growth statistics? We need to be interested in success, but is this our reason for being interested in the commission?

The third reason that I thought of



Conference choir was led by Amanda Snyder.

was the reason of obedience. Most of us have jobs to go to in an effort to support our families. Most of us have a job where there is a boss we must obey. Could you stay home from work for no reason? No! You have duty—an obligation—to go to work. It is obedience. Do you know what happens when we focus our attention on this? Once again we find a negative reason for being interested in the Great Commission. Obedience can become a burden and I do not want that to happen to us. This is why it is important for us to rethink our motives.

Obedience is a good reason but it is

a negative emotion. A negative, external control cannot be a successful motivation for a positive thing like witnessing. There has to be something deeper. So what is your motivation and mine?

To answer that, we turn to Acts, chapter three. "Peter and John were going up to the temple at the ninth hour, the hour of prayer. And a certain man who had been lame from his mother's womb was being carried along, who they used to set down every day at the gate of the temple which is called Beautiful, in order to beg alms of those who were entering the temple." Notice that it says that they laid him there every day.

Ask yourself, had the disciples not been to the temple before? This man was laying there, daily! Why had they not noticed him before? Certainly, the disciples had been to the temple before.

You know, in the middle east, in Jerusalem, there are beggars all around the temple. You cannot help but notice these people. So why had the disciples not noticed this man before? They were not looking before! The salvation experience with Jesus Christ was not really that entrenched in their minds before. They were busy with questions as to where they would be in the

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Kingdom of God; where they would sit and how he would liberate them. That experience was not yet a reality in their lives.

Just like many of us, we can use the right terminology and vocabulary in Christian circles. We use phrases like, *being saved, born again, redeemed, assurance of salvation.* But so many times, if we are asked, "what does it mean in your life," we do not have the reality of these words in our minds.

If the salvation experience is not a reality in your life, you cannot give it away.

Friends, will you make this salvation experience a real part in your life? I do not care how many years you have been in the church, it does not matter. I do not care if you are old or young—you still may not have the salvation experience as a reality in your life. When you do not have that, you cannot share it. You cannot give what you do not have.

Everyone else had just passed by the beggar and just thrown their money, but Peter and John stopped and said, "Look at us." The beggar was expecting something big from them. They were interested in him.

In verse six, Peter says, "I will give you what I have." If the salvation experience is not a reality in your life, you cannot give it away. People will argue with your beliefs and doctrines, but they cannot argue with your experience. If you do not have one, I invite you to have an encounter with Christ.

The real motivation that should be behind our fulfillment of the Great Commission is to see it through the eyes of Christ. How did Christ see the people? It was not a duty or an obligation on him. When we think of it as a duty, obligation or obedience, it becomes a vicious circle. We are motivated to obedience and obliged. We go out and try for a while. Then what happens to us? With all our good intentions, we fail at times—so we give up. Then we hear another good sermon on obedience and we are

motivated again. We go out and do it again. Obligation, duty, obedience, giving up; it becomes a circle. We must break this vicious circle and be set free. The only way to do that is to have the experience of salvation in Jesus Christ. That is the only way. Then we can look with Jesus and look at the crowds with compassion.

Do you have compassion for the people who do not know Jesus Christ as their personal savior? This is the real motivation that you should have for fulfilling the Great Commission—compassion. In 2 Corinthians 5:14, it says that the love of Christ controls us, motivates us, constrains us. Romans 5:5 says, "This love of Christ is shed through our hearts, through the Holy Spirit." Then we can look and say, "the fields are indeed white and the harvest is ready. But where are the laborers?"

SR



6 Delegates filled the comfortable Mabee Fine Arts Center.



(Left to right) Althea Rood, Don Chroniger, George Calhoun, Camille Henry and Rod Henry.

7

September 1985

Prepare ye the way of the Lord

by Conference President Russell Johnson

John 1:1-28

Seventh Day Baptists are catching a vision. More and more people understand the greatness of the work that God has renewed amongst us.

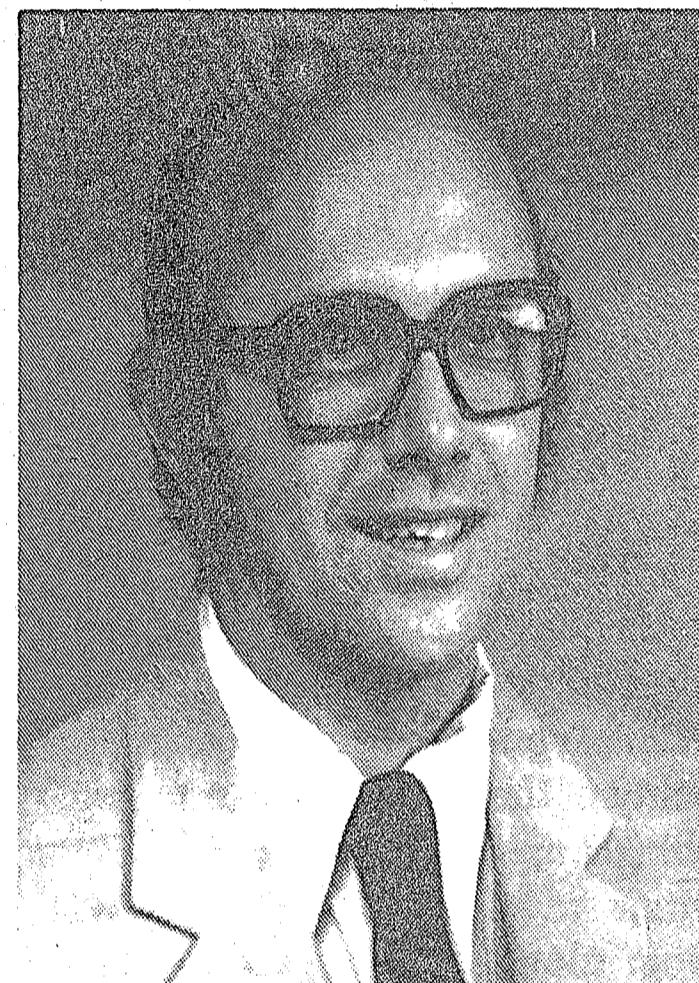
We have struggled with despair and defeat and doubt, and found none of these to bear the blessing of the Lord. These attitudes have produced none of the fruit of the Kingdom in us, or in others.

Here is an extension parable based on what Jesus taught, as recorded in Matt. 25:1-13. Among the 10 virgins there was one who faithfully looked for the Lord, but as the time grew longer, and the bridegroom was not to be seen, she became distracted and preoccupied with polishing her lamp. She did not realize that her oil of anointing had run low, her reserves were used up, and her wick was untrimmed and no longer produced a good, clear light.

Seventh Day Baptists are discovering that God has delivered a *wholeness* about the Gospel into our hands, and not just a single concern for the Sabbath. And as we are increasingly obeying him, we are finding that his favor and our joy daily increase.

Jesus taught that even men know that new wine is not put into old wineskins. (Matt 9:17) The old must be replaced by a new container, which may look similar, or may look different; but definitely will faithfully contain the new wine which the bridegroom provides.

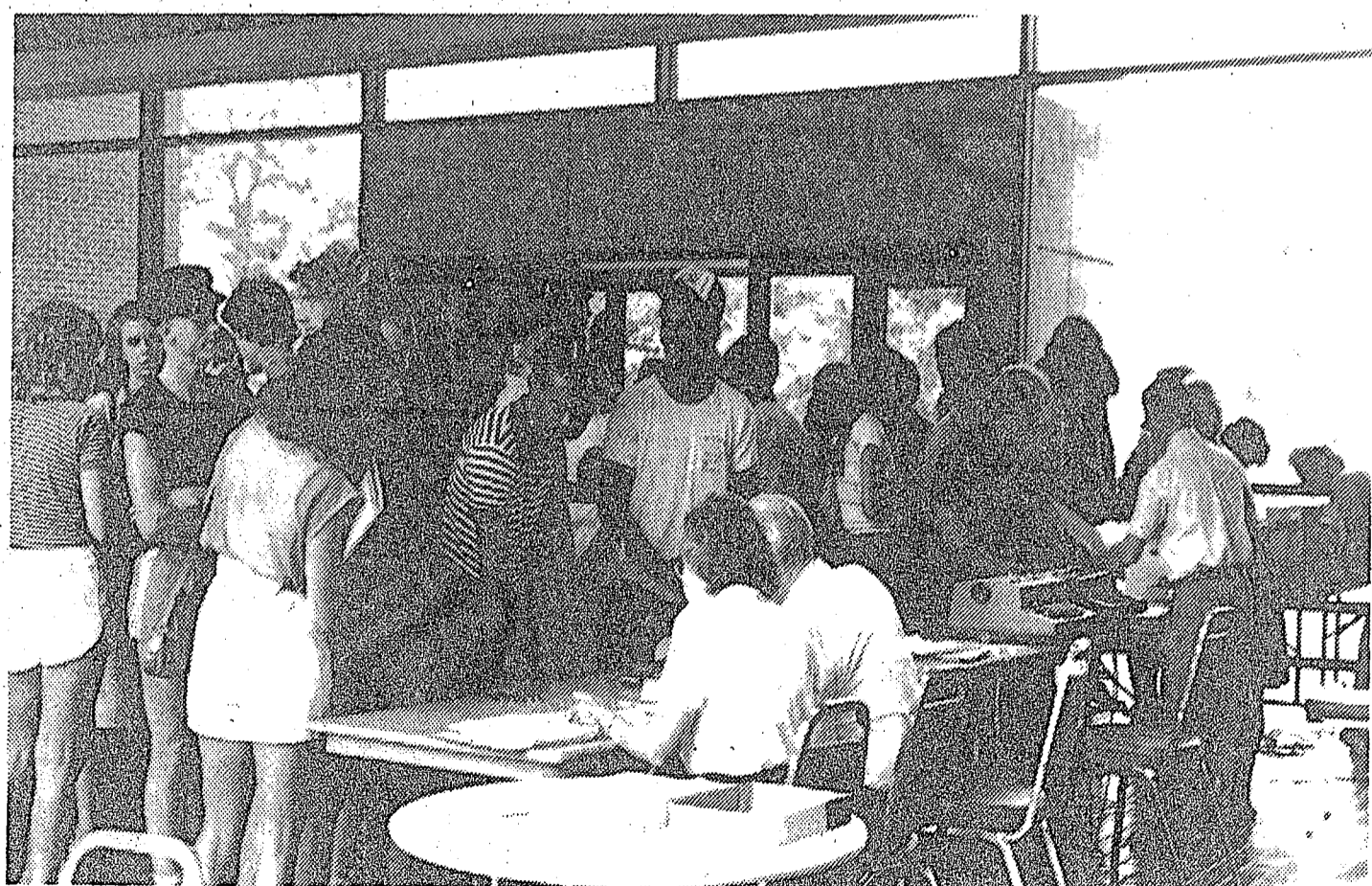
Could Christians be guilty of sometimes holding an old wineskin after the wine is gone? Have you ever seen a toddler that clings to its milk bottle after all the milk is gone? That child understands only that it has received milk previously from the bottle, and now sits crying because the bottle no longer satisfies. But clinging with clenched hands to the container that once fed it, the little one expects something that cannot happen. It is not the bottle that has brought it



New President Russell Johnson

comfort, but rather what it contained that satisfied. That child will even resist a parent trying to give a new, full bottle to replace the one that has run dry. Only after receiving the new bottle and tasting its contents is that child able to be satisfied again.

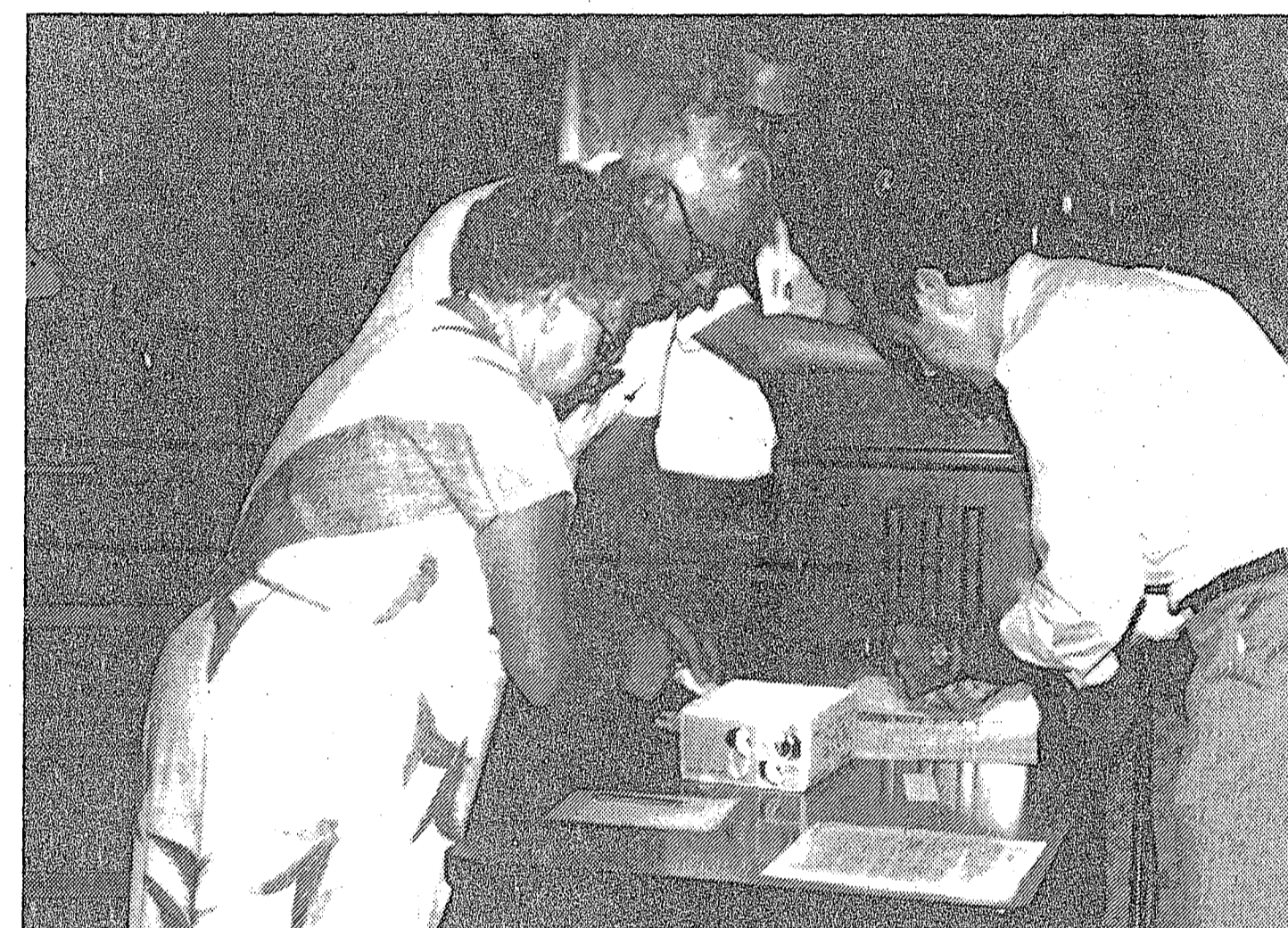
Seventh Day Baptists all over the country are discovering that the wine-



The registration crowd—just after the Pre-Con bus arrived!

But a work of the Holy Spirit occurred, a reawakening, no longer feeling insecure among the other virgins, and no longer dwelling on her inner struggles and tensions, she reawakened to turn her eyes and mind to prepare, not only her lamp, but also her life for the bridegroom to return.

(Left to right) Dorothy Parrott, Leland Bond, President Babcock and Bill Babcock count ballots during the election of new officers.



skin is nothing, if the wine of God is no longer there. We have been given a thirst that is only satisfied by wine, and we know that we need to avoid clinging to the wineskin seeking the comfort of the present from the warm memories of the past. This thirst continues to grow in all Godly people, and in our Body the warning signals of dehydration of the Body were clearly evident.

Then the eyes of many people were turned from the old wineskin and they noticed that God had faithfully provided new wine to satisfy their thirst. These Christians, called Seventh Day Baptists, have begun to drink deeply from a new vessel without concern for the vessel's shape and appearance. The shape will conform to the wine perfectly. The taste of the wine is sweet, and Seventh Day Baptists are being renewed in body and spirit, and there is a growing sense of peace in God's promise that he will give his children only *good* and *perfect* gifts. We now know that he will not withhold even one gift from those Seventh Day Baptists who have developed an insatiable desire to be ever closer to him.

There was a faint echo several years ago that seemed almost a whisper that slipped like the breeze past the ear and then was gone. It was hard to be certain of the message, but we were aware of the sound. Then the voice became distinct but still far

away. Now the message has become quite clear and insistently challenging us as a growing company of the redeemed, for it is the voice crying from the wilderness of this world

In Matt. 17:11 Jesus tells us that Isaiah must yet come and restore all things. I believe that the call of Isaiah is beginning to be heard today for Seventh Day Baptists.

God will not withhold even one gift from those Seventh Day Baptists who have developed an insatiable desire to be ever closer to him.

"Prepare ye the way of the Lord."

Once again the message of Isaiah is before God's people, and Seventh Day Baptists are taking up the cry. They are trimming their lives, and brightening their lamps, and are seeking the oil of the Spirit's anointing, and are echoing the cry, "Prepare ye the way."

The sound is clearer, more of our people are picking up the cry; so let us release our hearts, our prayers, and our spirits to respond and look with eagerness for the Lord. Let us add our voices during this year of ministry, to the cry of the other virgins; and declare together in word and ministry "Prepare ye the way of the Lord." SR

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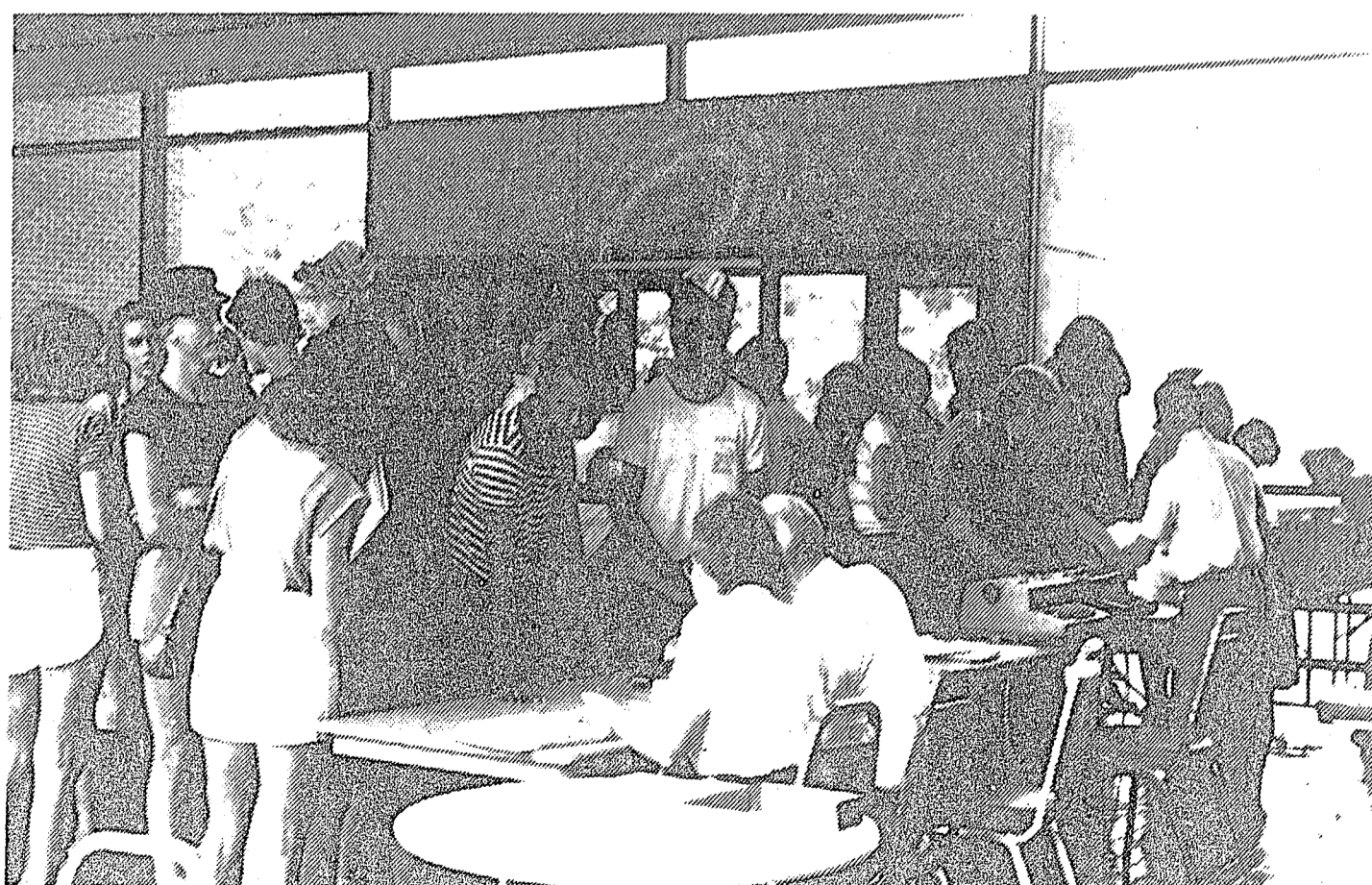
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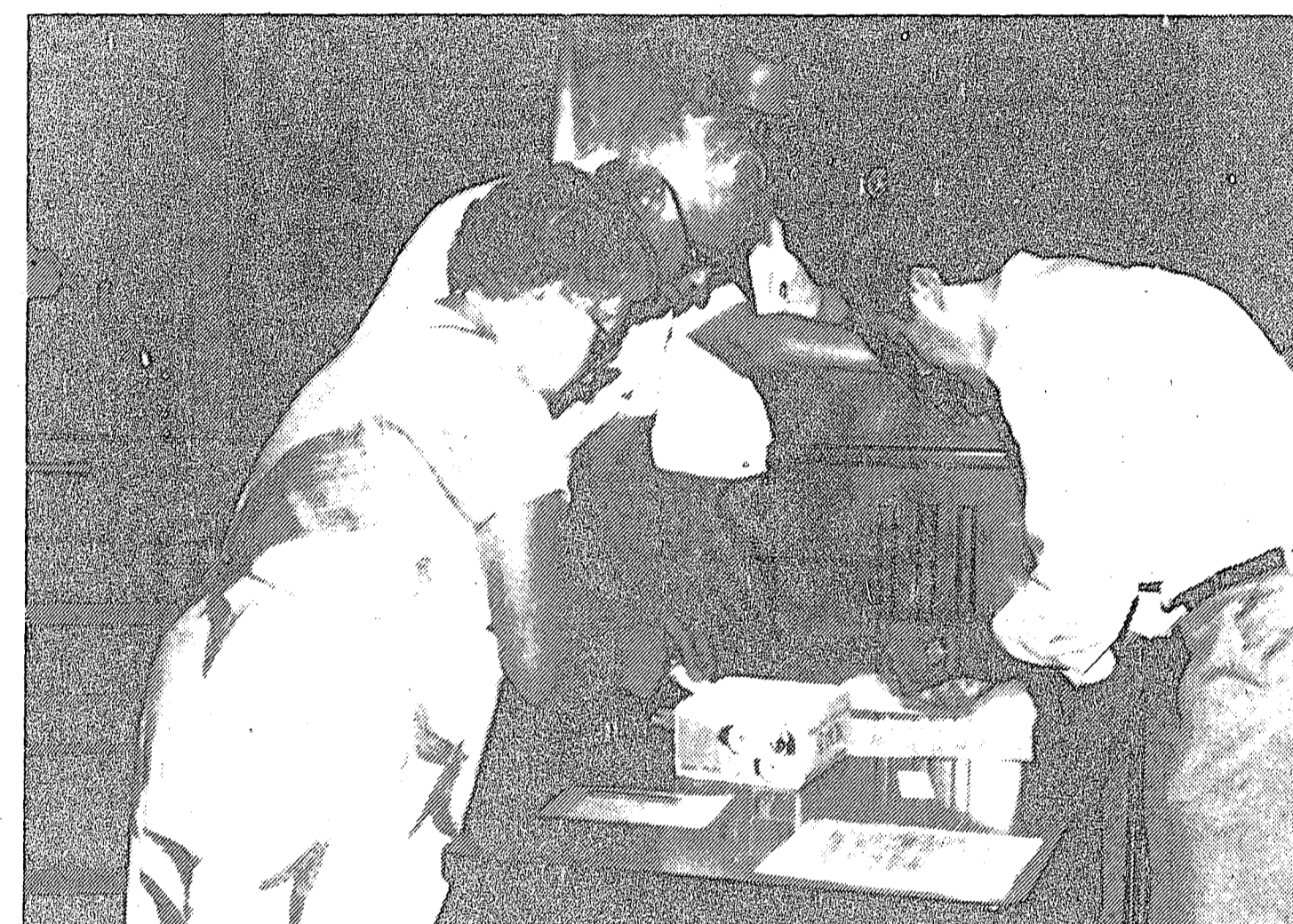
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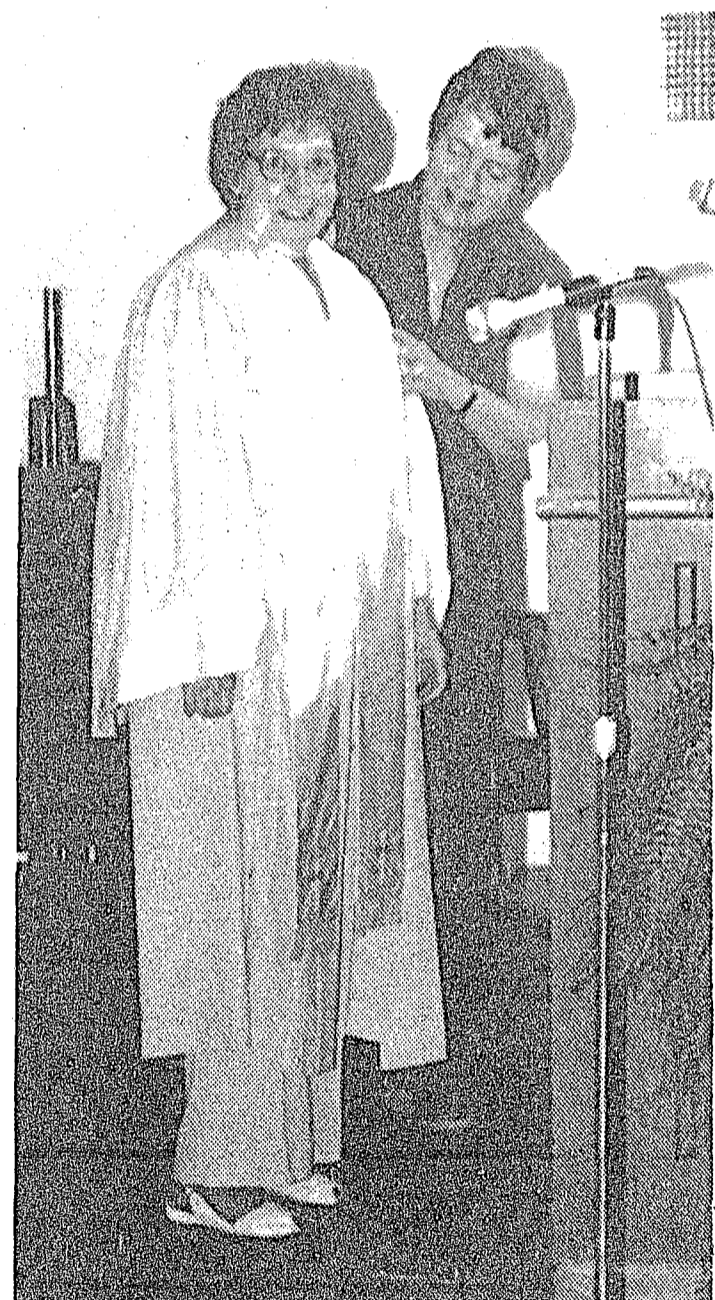
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Two honored with Robe of Achievement

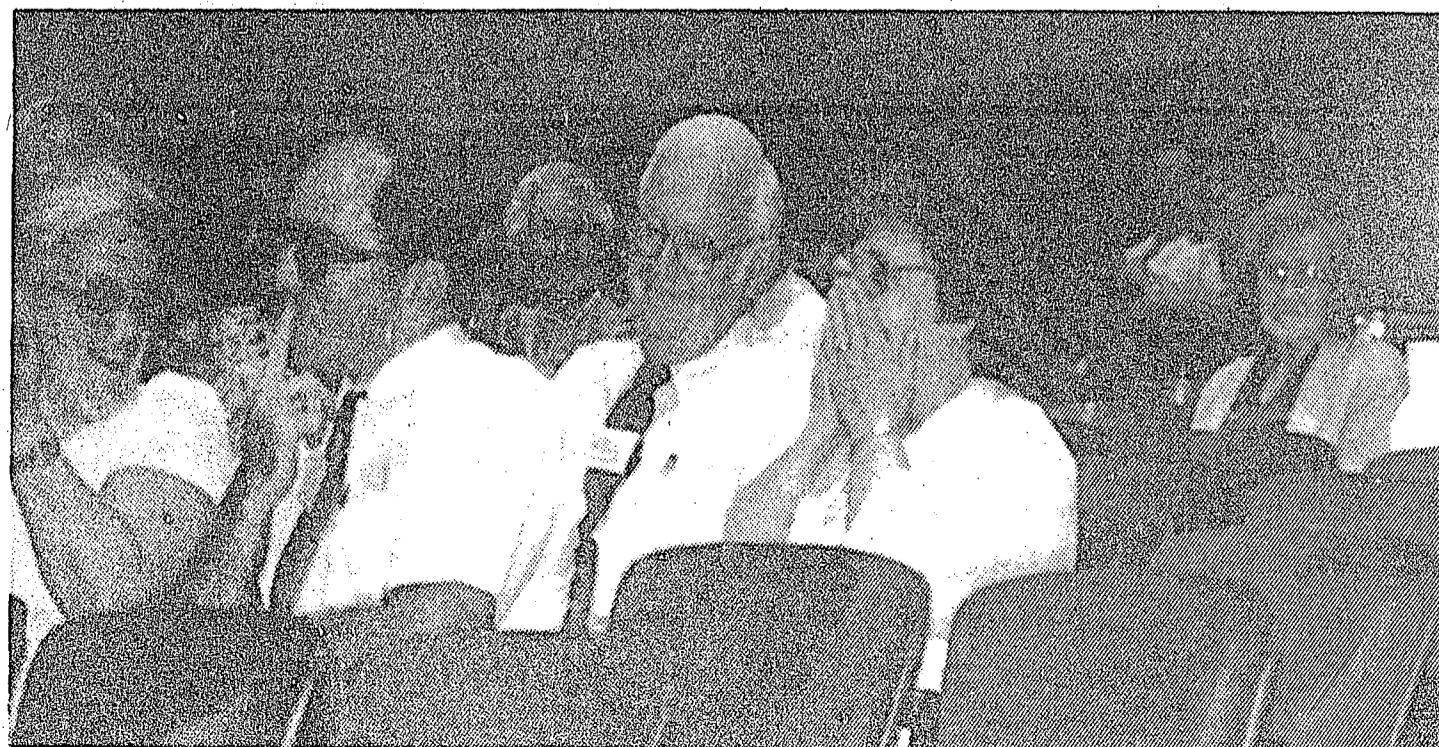
Ethel Davis Dickinson

The lady selected for the 1985 Robe of Achievement award was nominated by three different churches, a testimony to the wide influence she has had in our denomination.

As a pastor's wife, she could have been expected to volunteer many hours of service in her local church, but these extended into several associations, our denomination, and a national committee of Church Women United as well.



Ethel receives the Robe of Achievement



As the lady who "knows more about the Denominational Center than anyone else" according to one letter of nomination, we all know her well—Ethel Davis Dickinson.

Ethel was the youngest of three children born near Shiloh, New Jersey, to Benjamin and Anna Davis. Her older brother was Mervin, and her older sister was Esther, who became the wife of Pastor Charles Swing, now of Albuquerque, New Mexico.

Ethel was reared in the Shiloh area, and at an early age was baptized and joined the Seventh Day Baptist Church in Shiloh. She was active in the work of the church and was a member of the choirs as long as she was in the Shiloh area. She was graduated from the Shiloh Elementary School in 1934 and went on to the area high school.

During her high school years she was active in the Glee Clubs and served on the staff of the school paper and year books. She kept busy at her studies, as well, graduating as valedictorian of the 1938 class of 272 from Bridgeton High School.

In 1939 she joined others of the young folk from the Shiloh area who were attending Salem College. Dur-

ing the summer of 1941 she was married to C. Harmon Dickinson, also of Shiloh. At the end of her third year in college, she left Salem with her graduating husband and accompanied him as he completed three years of theological studies in preparation for the Seventh Day Baptist ministry.

Ethel has a sunny disposition and always goes the "second mile."

They had three children: Alfred, his wife Sherry and their three children live in Schenectady, New York; Mervin, his wife Sue and their three children live in Franklin Park, New Jersey; and Loisanna lives with her husband, Robert Edwards, and their three daughters in Fort Mill, South Carolina.

Even though she was busy helping her husband continue his education for the ministry, and later as a pastor's wife, caring for her home and children, she continued to work for her college degree. Part of her final year of studies was done at Alfred University. Later, when her husband was serving as pastor of the Denver, Colorado, Seventh Day Baptist Church, she completed the last of her required work at the University of Denver. She received her Bachelors Degree from Salem College in 1956.

The Dickinsons have served the following SDB churches: DeRuyter, New York, 1943-46; 1st Hopkinton, Ashaway, Rhode Island, 1946-50; Denver, Colorado, 1950-57; Plainfield, New

Cont. on page 11.

Lois M. Wells

(awarded posthumously)

Many years ago, a 12-year-old girl who loved to sing and to play the piano was asked to be pianist for the Sabbath School she had been a part of all of her life. This was the first step in a life of service for the Lord, for her church, and for people across the country and around the world.

She continued to play for services and to direct the choir for 10 years while she finished high school and college, and then began to teach. After she moved across the country 41 years ago, she continued to direct the music program of the new church, while she taught vocal music in both high school and college for 33 more years.

After her formal retirement from public school and teaching, she served as consultant, adjudicator, and trainer of music teachers for both pub-

Dickinson

Cont. from page 10

Jersey, 1957-67; Richburg, New York, 1967-80.

Ethel has been a member of the SDB Historical Society since 1958, a trustee of the American Sabbath Tract Society from 1957-67, a director of the Board of Christian Education from 1967-80, recording secretary for SDB General Conference from 1974-76, and editor of the SDB Yearbook from 1969-80. In April of 1980, Ethel and Harmon moved to Plainfield, New Jersey, to help at the national headquarters in several capacities, and then moved to Wisconsin in 1982 where she is secretary to Executive Secretary Dale D. Thorngate at the Seventh Day Baptist Center.

While living in Richburg, New York, she was choir director of the Richburg SDB Church and the Bolivar Methodist Church, was a member of other musical groups, and was involved with Bible school, camp, and Allegheny Association, as well as other activities during her many years as an active minister's wife.

lic and Christian schools. Active in local and state professional organizations, she traveled world-wide as a choral conductor and received many awards. For her local church she served as moderator, for the Association she was on camp staffs, for our denomination she directed music for Pre-Con Retreats, as well as for a number of General Conferences, and served on the Seventh Day Baptist General Council. You knew her well—Lois Wells of Los Angeles, California.

During the preparation of this biography, one person remarked, "Lois has dedicated her life to the Lord through music and education and has always had a sense of calling in her profession. She loves people and especially young people, of whom she has counseled thousands through the years."

Ethel has a sunny disposition, always goes the "second mile." Her expertise as a very efficient secretary is noted at Conference, and she is always willing to type committee reports "when she can work it in"—usually at hours when others are relaxing. At headquarters she finds resource material or answers to questions, without being asked, which is much appreciated by those involved.

Another of the letters of nomination reads in part: "On a personal note, I would like to add that Ethel is one of those rare individuals who truly exemplifies the saying that 'Christianity isn't a religion, it's a way of life.' She is a warm and loving person who cares deeply about other people. In fact, I call her 'Mom Ethel,' simply because she embodies so many of the Christian virtues that we connect with motherhood."

The Women's Society is pleased to honor you, Ethel Davis Dickinson, as recipient of the 1985 Robe of Achievement Award.

SR



Lois Wells

One took for granted her success with vocally gifted students when they performed, but her success stories with vocally handicapped students were phenomenal. Unable to speak and converse normally, they were socially misfit, unhappy and defeated people, but with her help they were able to use their voices in an accepted normal range and regained their esteem and potential for living.

Lois' service to the denomination was outstanding in the local church, on Commission and General Council, and at our General Conference, but her witness and service was seen and heard nationally and internationally as well.

Few people have lived so selflessly in all areas of their lives in time, talent, and money. Her financial generosity, which few knew about but many have received, include students, student pastors, friends, and acquaintances when in need.

There was no area of Lois Wells' life that she considered to be her own, but all that she was and had were gifts from God to be shared. She was color blind, not in her eyes but in her heart, and hence came the perfection of love whose source was a long, close, loving relationship with our Lord.

SR

Verona reports outreach ministries in progress

One of the keys to New Work in 1985 is to help meet human needs in the name of the Lord, Jesus Christ. It is reported that this is now being done in several ways in the Verona, New York, Seventh Day Baptist Church.

Ray Ingalls is leading in a youth ministry that has grown out of the Summer 1984 dedicated service youth project. There were about 12 youth participating last September. This has since grown to 30 or more who regularly gather for recreation and fellowship three times a week.

Others in the church are now becoming involved and it seems to continue to grow weekly.

Beverly Yerdon has a burden for sharing Christian love with those in need of food, clothing and counsel. Along with a group of others, she has gathered items in her home and is

open to the Lord's leading to those to whom she can minister, and has been sharing since early December 1984. Her work is called *Love Shelter*.

Her goal is not just to meet physical or emotional need but to provide, as the Lord helps, long lasting life change as a result of this poverty ministry.

Helen Green, as Pastor of the DeRuyter, New York, Seventh Day Baptist church, has for some time carried on a prison ministry. After closing her ministry at DeRuyter, she is continuing to relate to those in the Georgetown, New York, State Prison and has, since January 1985, a growing number of *support partners* including many in the Verona church and area. The church is working to develop a full time faith ministry as an extension project.

She has ministered to those who

are Christians and seen several others come to Christ. Those who have left prison have been aided in finding jobs and Christian fellowship. It is hoped that growing support can be found so that a full time ministry can be a reality soon.

Dom Piccininni, for over a year, has helped meet the need of those who have no way to get to church. He is arranging for rides and van runs to get those adults and children who want to attend services but have no way.

Transportation is vital, especially when the meeting house is at a cross roads in a rural area. Thus this encourages regular participation and helps individuals receive training and fellowship through Sabbath School, worship and other services as a vital church outreach support ministry. SR

New Covenant Ministries expands its service

by Joyce L. Conrod

New Covenant Ministries has expanded its service to provide full accounting services to churches and Christian organizations. Not only are we providing auditing services, but in the past year we have also been providing computer accounting services. Some churches are using our new computer accounting programs on their own Commodore and Radio Shack computers. Other churches and Christian organizations are having New Covenant Ministries do their complete bookkeeping and prepare quarterly and annual reports for them. Demonstrations of the church computer accounting package have been given at various church and Christian conferences.

A revised actuarial study for the

Support and Retirement (COSAR) has been prepared and updates of these actuarials every year have been requested by them. Secretarial service is also being provided for COSAR. We provided a delegate to represent the Seventh Day Baptist Christian Social Action Committee at the Morality in

A third computer games book is awaiting publication.

Media Conference when it met in Denver, Colorado and a report on the meeting was shared with the General Conference Christian Social Action Interest Committee.

The material for a third *Bible Computer Games* book has been prepared and it is awaiting publication. These programs are written for the Com-

modore, Radio Shack, Atari and CP/M based computers but can also be adapted for any BASIC language computer. (Until the book is actually published, copies of the manuscript for the above computers can be obtained directly through us.)

Some of the Daily Bible Readings for another quarter of the *Helping Hand* Bible School lesson manual have been prepared. Various publications are reviewed and made available through our office to churches and individuals with special emphasis on the tract, *I had a hole in my heart*, and the booklet, *My heart—Christ's home*.

New Covenant Ministries continues to stand ready to serve the Lord and the local churches in every way we can. We are deeply grateful to all who have been prayerfully and financially supporting us during this past year. SR

The Sabbath Recorder

Southeastern Association meets at Daytona Beach

by Clara Beebe

On June 21, 22 and 23 the Daytona Beach, Florida, Seventh Day Baptist Church was host to the 109th session of the Southeastern Association of Seventh Day Baptists. This was only the second time in the Daytona church's 100 year-plus history that it has hosted the meetings. Moderator Charles Thomas, of the Upper East Tennessee church, chose II Timothy 4:1-5, "Teaching Them to Obey," as the theme.

During the opening session on Sabbath eve, the Daytona choir sang "Sweet Hour of Prayer" with Shireen Hurley, of the Salem church, at the organ. Pastor John Thompson of the Berean Seventh Day Baptist Church of Hendersonville, North Carolina, brought the evening message, and Pastor Ken Van Horn of the Daytona church officiated at Communion. They each spoke of the significance of the Lord's Supper.

The Sabbath morning worship service was a beautiful departure from the usual. We met at 7:30 a.m. in a pavilion overlooking the beach and the ocean. The slightly overcast sky, the roar of the waves, and the sea birds flying made us all feel closer to God's handiwork. Former President K.D. Hurley and his wife, Shireen, gave a dialog of phrases from the Lord's Prayer, alternating with stanzas from Henry Van Dyke's poem, "God of All Nature." Pastor David Taylor, of the Lost Creek, West Virginia, church, accompanied our singing with his accordion. Our benediction was the group singing of "God Who Touchest Earth With Beauty," after which we returned to the church for a Continental breakfast and Sabbath School. Ninety-five delegates and hosts enjoyed a buffet lunch at a local restaurant, which had been previously arranged for by the host meal committee.

In the afternoon, the Denominational Interests Presentation was preceded by a time of singspiration and testimony. Executive Vice President of the Missionary Society, Leon Lawton, told us of S.D.B. Missions or Outreach from Norway to South Africa, from Poland to Burma, as well as our Home Missions

We met at 7:30 a.m. in a pavilion overlooking the beach and the ocean. The slightly overcast sky, the roar of the waves, and the sea birds flying made us feel closer to God.

and Outreach. Conference President Calvin Babcock outlined some of the plans for Conference 1985 meeting in Arkadelphia, Arkansas, and using portions of the Great Commission as theme.

After a light supper, the German (Brick) Seventh Day Baptist Church of Salemville, Pennsylvania, led in our prayer and praise time. The problems, or challenges, and work of Camp Joy, Inc. at Berea, West Virginia, were thoroughly discussed. The camp directors are seeking direction as to what course of action to follow since the acquisition of the complete property of the Ritchie church. Mrs. Don Graffius presented two episodes from the new Biblical series of films, sponsored by the Media Project.

Pastor Leland Davis, of the Washington, D.C., church, brought an inspiring message on Sunday morning on "God's Gifts," taken from Romans 12. The congregational hymn "All to Jesus I Surrender" carried out his theme.

The remainder of Sunday morning and a portion of the afternoon were

filled with Association business, some highlights being:

Recognition of Doyle Zwiebel's 20 years as pastor at Middle Island, West Virginia.

Greetings from the Milton, Wisconsin, church brought by Earl Cruzan, outreach pastor.

Oral or written reports from the 18 churches and fellowships in the Southeastern Association.

Greetings from sister associations and from Salem College.

A moment of silence and prayer of thanksgiving for the lives of Mary Curry of Lost Creek and Lillian Crichlow of Washington, D.C., both recently deceased.

Ernest K. Bee, executive secretary of the Board of Christian Education, expressed hopes that in the foreseeable future we may be able to have Sabbath-oriented lesson helps for our children and youth.

One of the highlights of the whole weekend was the welcoming of two churches into Association membership. Members of the Berean Seventh Day Baptist Church and the Christian Seventh Day Baptist Church of Okechobee, Florida, were personally welcomed. It was a rejoicing time.

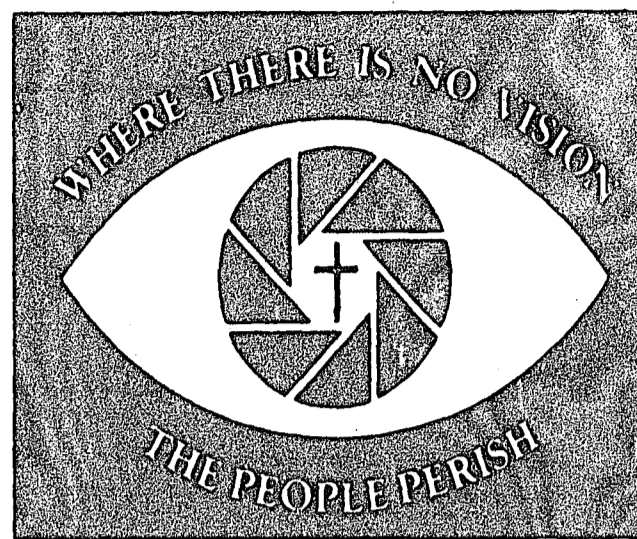
Special thanks go to Pastor David Taylor for ably leading singspirations and for acting as Youth Activities director, as well as to our efficient moderator, Charles Thomas, and to the faithful recording secretary, Mrs. Don Graffius (Linda Bond), who is also secretary of Camp Joy and involved in the Media Project. The ladies of the Daytona church, led by Mrs. Marion C. Van Horn (Erma) proved that the hosts can provide good meals for a crowd and still attend sessions.

At the conclusion of the business session, we joined hands in a circle of Christian fellowship to sing "Blest Be the Tie That Binds."

We are thankful to all who attended and made this Southeastern Association of 1985 a time of fellowship and spiritual uplift. We look ahead to the 1986 session, which is scheduled to meet with the Upper Marlboro church in New Jersey, with Jean Cook as moderator.

SR 13

FOCUS



MISSIONS TODAY

by Leon R. Lawton

Mrs. Lozani visits churches

SOUTHERN CALIFORNIA, USA: Mrs. Elefa Lozani from the Blantyre, Malawi, SDB Church spent the time between attending the Baptist World Alliance Congress, July 2-6, with local churches in Southern California. She was a Sabbath visitor at Los Angeles, at the Faith SDB Church in West Covina, at the Riverside SDB Church and at San Diego. The Sabbath before Conference she was with the Little Rock, Arkansas, church and, enroute back to Malawi, Africa, she spent a few days with brethren in The Netherlands. SR

Rev. Rao visits Kerala SDBs

PATHANAMTHITTA, KERALA, INDIA, ASIA: K.S. Zachariah, secretary of the Malankara Seventh Day Baptists, has reported the visit of Rev. B. John V. Rao and his colleagues. "In spite of his ill-health added with the unfavourable climatic conditions due to onset of monsoon in Kerala, he held discussions with us on the organizational and administrative aspects with a view to establish the work in this part of the country. They also attended the worship service and Lord's supper and met members of our assembly on Sabbath, June 1, 1985. We are submitting a formal request to kindly arrange affiliation of our group in Kerala with the SDB Conference of India." SR

Visitation program begun

ATLANTA, GA, USA: In his report for the second quarter 1985, Pastor William E. Shobe, Jr. wrote: The "quarter's activities included another Teaching Training session and our full-day Family Life Seminar, May 4. Sessions on communications, child rearing and marriage were presented using video tapes and discussion/testimony times. All who attended reported good benefits. I have also been spending one afternoon a week in door-to-door visitation and literature distribution in the area around the church. The goal is to reach every door in a six-mile radius of the church by June 1 next year. It is our desire to meet the people of the area, discover the needs of the community, and act to meet those needs and draw people to our Lord Jesus Christ." SR

Baptismal service held

RANGOON, BURMA, ASIA: "The Lord's work in the city of Rangoon is considerably progressing and the Sabbath school givings has increased by 150%. The first baptismal service was held in which five young persons were baptized. There were ten candidates but due to bad weather and transport difficulties only five turned up." Rev. L.S. Thanga also wrote: "Mr. Kapman-ga joined Burma Institute of Christian Theology (BICT), Insein, as a first-year student in June. He is married but no child yet. If all goes well, he will complete the course in four years." SR

Wisconsin church reports new works

MADISON, WI, USA: "In your search this year for NEW WORKS, you need only look at Madison. It seems like everything we are doing now is a new work!" Pastor Kevin Butler continued his report, "We now have paid child care for church services and Sabbath school, two new Sabbath school classes (with a third in the works), a dedicated service worker for the summer, new church stationary and business cards, new office equipment ordered, new brochures soon going to press, open arms at the previously (tightly) closed-to-SDBs Christian radio station, and a food collection box to support the organized agencies in Madison." He then shared future plans and thanks to the many who have laid the foundation, closing with "To God be the glory." SR

Seminar held for local church officers

CEBU CITY, THE PHILIPPINES, ASIA: In July, Pastor Eli Paypa, Sr. conducted the first seminar for local church treasurers, secretaries, deacons and deaconesses to accomplish, as he wrote, "a great desire to involve these people to work hand in hand with the local church pastors. It is my prayer and hope, after the seminar, these people will understand their duties and responsibilities as church officers." He also placed an order for *The Helping Hand* and asked for prayers for his father, recovering from an accident while riding on a motorcycle last April 20. SR

A prayer reminder for each day

October 1985

Verse of the Month: "If My people who are called by My name, shall humble themselves and pray, and seek My face and turn from their wicked ways, then I will hear from heaven, and will forgive their sin, and will heal their land."

2 Chron. 7:14

Pray for:

1. the healing of our land!
2. peace on earth, beginning with me
3. Stefan Kube, president, and Australasian SDB Conference
4. Mid-Continent Association at Denver, CO this weekend
5. new people in our Sabbath worship celebration and Bible Study
6. a revelation of God's will for my life
7. Pastor Saubon and the new congregation in Manila, Philippines area
8. Rev. Kenneth Burdick as he begins ministry at North Loup, NE
9. an attitude of thankfulness in all things
10. James Chang and brethren in the Shanghai, China area meeting Sabbaths
11. Allegheny and Central NY SDB Associations meeting this weekend
12. North Central Association at White Cloud, MI this weekend
13. SDB Memorial Fund annual meeting and newly elected trustees
14. Bronislaw K. Ciesielski, president, and sister churches in Poland
15. all those who serve SDB churches in a ministry of music
16. leadership needs to be met, at home and overseas
17. meeting of Pacific Coast Association
18. Rev. Harrison and pastors/churches in Nigeria, West Africa
19. Sabbath peace
20. meeting of Board of Christian Education, Alfred, NY
21. the Holy Spirit's leading in decision-making
22. Missionaries David and Bettie Pearson, Blantyre, Malawi, Africa
23. those who are burdened with loneliness
24. the victims of famine and disease
25. Our World Mission goals to be reached at the ten-month level
26. Sabbath healing
27. meeting of Missionary Board, Westerly, RI
28. SDB clergymen retired from active ministry
29. Rev. Jacob Tyrrell, secretary, and pastors/churches in Guyana, So. America
30. those who are burdened with financial worries
31. that our eyes will be opened to see the needs of others

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Impressions of the Baptist World Congress

by Shireen Hurley

A tape recorder was brought to the platform and, as it played, four boys and four girls, all deaf, acted out the lively spiritual. This was a poignant moment for me, watching those happy youths respond so well to music they could not hear.

This was just one part of the program on Friday, July 5, as the Women's Department of the Baptist World Congress held their afternoon session at the First Baptist Church in Los Angeles. (All joint sessions were held at the Convention Center.)

Washington church news

by Leroy Tsutsumi

A Commissioning Service was held during the regular church service on June 1, 1985, at the Washington, D.C., Seventh Day Baptist Church commissioning one young person, Te-Ann Andries, to serve in the Summer Christian Service Corps. The message, which was entitled "Sharing the Torchlight of Faith," was given by Pastor Leland Davis.

On May 27, the youth of the Washington SDB Church held a "Fund Raiser" project. They washed cars and gave out free punch to all those who bought cookies. They started at 11:00 in the morning and continued throughout the day.

Also this year, the Youth Fellowship of the Washington church sponsored a picnic. They invited the members of the church, as well as the Youth Fellowship and members of the Central Seventh Day Baptist Church, to attend the picnic, which was held at the Wheaton Regional Park in Wheaton, Maryland.

In the absence of Pastor and Mrs. Leland Davis, who attended the Southeastern Association meetings at the Daytona Beach, Florida, Seventh Day Baptist Church, the youth of the church took part in the service on June 22. Paul Andries brought the morning message. SR

Women from Latin America performed and made this statement: "We wear our native dress and hold up our flags to show our culture differences but we sing Christian songs to show our unity in Christ."

This is a typical sentiment of the BWA as well. It meets every five years in various parts of the world to experience fellowship and promote understanding, mission and evangelism more effectively than any one church or denomination can do alone. This was the 15th Congress and the next, in 1990, is scheduled to be in Korea.

The theme of the Congress this year was, "Out of Darkness, Into the Light of Christ." On the first evening, during opening activities, little candle-shaped flashlights were handed out to the audience. These were later lifted aloft in the dark as the cast of a drama concluded with singing "The Light of the World is Jesus" and "This Little Light of Mine."

Alfred Church has summer pastor

by Eva L. Ford

For several years the Alfred Station, New York, Seventh Day Baptist Church and the Alfred Seventh Day Baptist Church have enjoyed meeting together during the summer months, alternating location each month.

This summer the Alfred church is fortunate in having the presence and services of Arthur and Levin Rowe. Mr. Rowe occupies the pulpit and makes calls. The couple lives in the parsonage and recently entertained the church membership at a dish-to-pass supper, furnishing the main course.

Mr Rowe has been studying at Iliff Theological Seminary, a Methodist institution in Denver, Colorado. He has yet two year to finish his work there so we hope that we may have "Art and Lavin" with us for another summer, at least. SR

We were proud of The Heralds, a male quartet, one of whom is a Seventh Day Baptist, Jim Ayers. They sang several times and shared the SDB booth in the exhibit area and effectively helped draw attention to Seventh Day Baptist literature which had to be replaced several times.

One comes away feeling that he or she is a small but significant part of God's work as Baptist Christians throughout the world. SR

Operation Joshua in Columbus

by Susan Bond

Operation Joshua (termed so by layman Bob Freeman) got underway on June 8, 1985. The Columbus church gathered after several weeks of prayer to bring special gifts for the purchasing of land on which to build a church center.

Attendance in both Sabbath School (44) and worship (60) were record highs, and the amount given that morning for the land was nearly \$4,200. This does not include the many other gifts coming in from sister churches and friends around the country.

Pastor Perry Cain and former pastor Dale Thorngate exhorted those in attendance, reminding them that building a physical structure can be a good thing to do if it is built unto the Lord and then used for his purpose, especially for witnessing. Inserted between their spoken messages was a musical message from Krystal Priority and a time of glorying in God.

How we praise him and thank him that he is faithful and can be counted on to lead us to that land he has in mind and, most of all, to that land he has in Zion.

Thankful for his love as shown in your prayers and gifts.

The First Seventh Day Baptist Church of Columbus, Ohio SR

The Sabbath Recorder

Conference gives new bylaw package first reading

The following was adopted (for a first reading) as a new bylaw package for the Seventh Day Baptist General Conference, USA and Canada, Ltd. The final vote for adoption will be taken at conference sessions in August of 1986.

Article I. Name. The name of this corporation shall be Seventh Day Baptist General Conference U.S.A. and Canada, Ltd.

Article II. Membership. The membership of this corporation shall consist of all members in good standing of Seventh Day Baptist churches which now comprise, or may hereafter be admitted to, the voluntary association known as the Seventh Day Baptist General Conference.

The corporation at its General Conference session or at some scheduled meeting may admit to membership any church applying and submitting such credentials and articles of faith as shall show it to be in harmony with the distinctive faith and practice of the Seventh Day Baptist denomination.

After careful research and upon recommendation of the General Council, the corporation at its General Conference session may, by two-thirds majority vote of the delegates present, remove a church from its membership rolls.

Article III. Meetings. A meeting, session, or conference, herein called "General Conference" shall be held annually or at such times and places as the General Conference may from time to time determine. Delegates when assembled under the corporate name and in the manner prescribed by its Certificate of Incorporation and Bylaws, shall have and may exercise all the powers, rights and privileges of a meeting of the corporation. *Roberts Rules of Order* (the most recent edition) shall guide parliamentary procedure at meetings.

Article IV. Delegates to General Conference. Delegates to meetings of the corporation shall be determined as follows: two delegates for each member church, as a church, and one additional delegate for each ten members of the church or major fraction of ten members. Churches not able to represent themselves by their own members may appoint, in writing, delegates from other member churches to represent them. Seventy-five delegates representing at least ten churches shall constitute a quorum.

Only delegates to General Conference are authorized to vote. They shall cast their votes on all questions as individuals, except when a vote by churches has been called. A vote by churches is an important vote in which

each church casts the total number of votes to which it is entitled. A vote by churches shall occur only when General Conference votes to call one. General Conference shall frame the question to be voted upon and shall then refer it to the churches. General Conference may instruct that the churches vote by mail to the General Conference office, or that the vote be cast at the next Conference session. In either case, the question as framed is not amendable. Local churches shall determine how their votes are cast and may vote as a block or may split their votes.

Article V. Officers. This corporation shall be directed by officers elected at regular sessions of General Conference and shall serve until successors are duly elected. Vacancies in any office may be filled by General Council appointments until the next session of General Conference.

The General Conference may from time to time provide for such assistants, boards, committees and/or agencies as may be deemed necessary, expedient, or convenient.

All candidates for the respective offices shall be presented to General Conference by the Committee on Nominations, or may be nominated from the floor upon prior consent to serve, and shall be elected by vote of the delegates present and voting. They shall enter upon their respective duties at the close of the session of General Conference at which they are elected and shall continue in office until their successors are duly elected, except for secretaries and treasurers who will take office at the beginning of the next fiscal year.

The powers and duties of the offices shall be such as pertain to like officers in similar organizations, together with such specific powers and duties as the General Conference may determine.

The officers and their specific duties are as follows:

Section 1. President. The president shall serve from one session of General Conference through the next scheduled session. He shall, with the assistance of the General Council, plan and present the program at General Conference during his term of office. He shall appoint such special committees as are listed in Article X, Section 2. Insofar as may be practical, he shall visit the churches of the denomination and challenge them to renewed faith and response to the denominational program. His reasonable and necessary expenses in this effort shall be paid by General Conference. The president, president-elect or a vice-president shall preside over and conduct the business sessions of General Conference.

Section 2. President-Elect. The president-elect shall assist the president as needed. The president-elect shall be elected with the understanding that unless unforeseen circumstances arise to prevent such action, that person shall be elected president at the next General Conference.

Section 3. Vice-President. Vice-presidents may be provided as shall be determined by General Conference.

Section 4. Recording Secretary and Assistant.

(a) The recording secretary shall prepare, read publicly, and submit for approval minutes of each business session of General Conference. He shall accurately prepare the minutes for publication. He shall cause them to be published, attested to and furnished in sufficient copies to the following: General Conference office, Library of Congress, libraries of Alfred University and Salem College, the Seventh Day Baptist Historical Society and such other agencies as appropriate. He shall also cause to be published, as soon as practicable, a list of any corrections to these minutes. Necessary expenses incurred by him in attending the regular sessions of the General Conference and in preparation of his work shall be paid by the corporation.

(b) The assistant recording secretary shall record the program events and note key persons involved. He shall accurately prepare this record for publication to be distributed along with the business minutes of the same General Conference session.

Section 5. Treasurer and Assistant.

(a) The treasurer shall hold and distribute funds received by him for the denominational operation and program in accordance with the direction of the General Council as approved by General Conference or in accordance with the direction of the donor. He shall be bonded. He shall provide for an annual audit of his books and shall make an annual report to General Conference through the General Council along with such supplemental reports as are requested by the General Council.

(b) The assistant treasurer shall assist the treasurer in carrying out the duties of this office, become acquainted with all duties of the office and be prepared to carry out these duties in any eventuality. He shall be bonded and authorized to sign checks.

Article VI. General Council of the General Conference.

Section 1. Composition of the General Council. There shall be a General Council of the General Conference herein called the General Council, which shall be com-

posed of up to thirteen voting members. They shall be the president, president-elect of General Conference and four additional members elected at large, the executive vice-president of the Missionary Board, executive director of the Board of Christian Education, dean of the Council on Ministry, editor for the American Sabbath Tract and Communication Council and historian for the Historical Society, president of the Memorial Fund Trustees and president of the Women's Society.

Section 2. Election of General Council Members. The executive vice-president of the Missionary Board, executive director of the Board of Christian Education, dean of the Council on Ministry, editor for the American Sabbath Tract and Communication Council and the historian for the Historical Society, president of the Memorial Fund Trustees, and president of the Women's Society are members ex-officio. Six members at large, including the president and president-elect, would be elected for three-year terms or until their successors are duly elected. Two members shall be elected each year. No elected member may serve longer than six consecutive years. Vacancies of the at-large members which may occur because of death, resignation or otherwise, shall be filled for the unexpired term either by the General Conference in regular session or by the General Council ad interim. The at-large members consisting of clergy and laity shall be as widely distributed geographically as may be practicable.

Section 3. Officers. The General Council shall elect a chairman from among the following: General Conference president, president-elect, or the four members elected-at-large. The executive secretary of General Conference shall be the secretary. The General Council shall provide clerical assistance for its secretary and members as needed, the expense of which shall be paid by the corporation.

Section 4. Meetings. The General Council shall hold at least two meetings per year. Additional meetings may be called upon proper notice, and necessary action between meetings can be taken by mail ballot or by telephone conference. Any action taken by mail or telephone is to be confirmed and entered into the minutes of the next regular meeting. All reasonable and necessary expenses incurred by members shall be paid by the corporation.

Section 5. Duties. The General Council shall provide creative leadership and initiative for Seventh Day Baptists. The General Council shall act with the authority of General Conference in all denominational matters between sessions of General Conference. The General Council shall hold, manage and control all real property,

any permanent funds or endowments and all trusts accepted and administered by the corporation. Profits accruing thereto and therefrom shall be collected and expended under the supervision of the General Council in accordance with the terms, provisions, and conditions imposed by or embodied in any deed of trust, last will and testament, donation of donor and in accord with the provisions of the Certificate of Incorporation and bylaws of the corporation. All General Council decisions shall be guided by their understanding of previous Conference action and shall be subject to the will of Conference and to the review of Conference. Each member shall have a vote on every issue with the exception that ex-officio members may not vote on matters of employment and salaries of any ex-officio member.

Matters of policy, plans for the raising of finances, promotion, change in level of operating expenditures, acquisition of property for purpose of operation or expansion, changes in the fundamental basis of operation originating in the denominational agencies must be submitted to the General Council for consideration and approval prior to being implemented. Prior to submission, such matters must be coordinated with the other denominational agencies involved for concurrence or non-concurrence. Such matters pertaining to the denominational agencies which originate in the General Council and General Conference must have concurrence of the affected agency before being approved for implementation.

It shall act as a liaison between the General Conference and various denominational agencies and associations; develop a cooperative strategy for denominational programs; provide for a unified denominational budget; provide for the program of the sessions of General Conference; make recommendations upon any matter of business which may properly come before the General Conference; be responsible for the audit of the books of the treasurer; evaluate the work of the executive secretary annually; review and make recommendations concerning materials presented by other denominational agencies; confirm executive personnel appointed by action of denominational agencies prior to their employment; and perform such other duties as the General Conference may impose and make such report as the General Conference may direct. The activities and work of the General Council shall be reported by the members of the General Council to their respective constituencies.

Article VII. Executive Secretary.

Section 1. The executive secretary shall be appointed by

the General Council with the approval of the General Conference. He shall act as a non-voting secretary of the General Council and work closely with the General Council in carrying out the responsibilities and duties outlined in Article VI, Section 5, of these bylaws and shall communicate for the General Conference as he may be directed by it. The executive secretary shall chair a coordinating leadership team composed of denominational executives which will coordinate denominational program.

Section 2. The term of office shall be three years and reappointment shall be confirmed at least one year in advance of expiration of term of office. Salary and allowances shall be established by the General Council.

Article VIII. Denominational Agencies.

Section 1. In order to advance the purposes and the objectives as stated in Section 3 of the Certificate of Incorporation, agencies which are a part of the General Conference or related to it in mission and purpose have been established to promote the Gospel of Jesus Christ and distinctives of Seventh Day Baptists. These bodies which work closely with the General Conference are known as:

(a) The Seventh Day Baptist Missionary Society.

A society incorporated in the State of Rhode Island to direct Seventh Day Baptist missionary interests throughout the world.

(b) The American Sabbath Tract and Communication Council.

An agency of the General Conference established for the selection, production and distribution of materials. This council shall be responsible to manage, invest and control the permanent funds or endowments and all trusts previously administered by the American Sabbath Tract Society. Its members-at-large shall be elected by General Conference.

(c) The Seventh Day Baptist Board of Christian Education.

A board incorporated in the State of New York to promote programs, curricula and organization for the teaching of the Christian witness through Seventh Day Baptists.

(d) The Council on Ministry.

An agency of the General Conference established to provide education for ministerial students and in-service training of active ministers as well as recruitment of ministerial prospects, through the operation of the Center on Ministry. Its members shall be elected by the General Conference.

(e) The Seventh Day Baptist Historical Society.
A society incorporated in the States of New Jersey and Wisconsin to preserve and expound Seventh Day Baptist history and heritage.

(f) The Women's Society.
A General Conference society to encourage the women of the denomination in the interests of Christian culture, to foster individual responsibility and united action in matters of citizenship, to enlist and direct efforts of the women in projects of Christian service, and to stimulate interest in the various enterprises of the denomination. The board of directors shall be elected by the General Conference.

(g) The Board of Trustees of the Seventh Day Baptist Memorial Fund.
A board incorporated in the States of New Jersey and Wisconsin to keep in trust gifts and bequests received for investment; manage the bequests; and distribute the funds to designated and discretionary causes related to Seventh Day Baptists. Its trustees shall be elected by General Conference.

Section 2. Rights, Duties and Responsibilities of Denominational Agencies.

(a) General Conference recognition of these agencies shall be understood to include participation in the unified denominational budget, reporting on use of funds received annually or as deemed appropriate, responding to the Conference policies and sentiments within the limits of budget allowances, and sharing lists of their officers for Conference approval.

(b) These agencies shall be recognized as having such other rights, duties, and responsibilities as may be provided for in their respective charters and bylaws under their own incorporation agreements. Agencies directly dependent upon General Conference for election of trustees or directors shall have such rights, duties, and responsibilities as may be established by General Conference.

Article IX. Coordinating Leadership Team. There shall be a coordinating leadership team composed of all employed executives of denominational agencies, the president of the Women's Society and the executive secretary of General Conference, who shall be the chairman. Its duties shall be to coordinate the plans, programs, and activities of all denominational organizations.

Article X. Standing Special and Ad Hoc Committees. The General Conference shall have authority to establish such standing committees, special committees and ad hoc committees as it may deem necessary or appropriate to conduct General Conference business.

Section 1. Standing Committees. Standing committees to conduct interim work between conferences on matters of special concern are as follows:

- (a) Committee on Christian Social Action
- (b) Committee on Faith and Order
- (c) Committee on Support and Retirement
- (d) Committee on Obituaries

Section 2. Special Committees. Interest committees shall be considered special committees of the General Conference sessions with areas of concern which have been delegated by General Conference actions such as:

- (a) Committee on Budget and Finance
- (b) Committee on Christian Education
- (c) Committee on Christian Social Action
- (d) Committee on Communications
- (e) Committee on Courtesies
- (f) Committee on Credentials
- (g) Committee on Ecumenical Interests
- (h) Committee on Ministerial Interests
- (i) Committee on Missions, International
- (j) Committee on Missions, National
- (k) Committee on Nominations
- (l) Committee on Reference and Counsel
- (m) Committee on Women's Interests
- (n) Committee on Youth Work

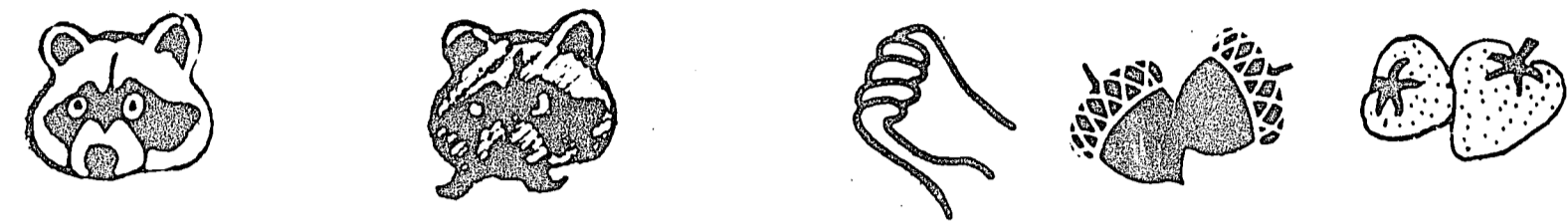
Section 3. Ad Hoc Committees. Ad hoc committees shall be created by General Conference from time to time as may be desirable.

Article XI. Amendments. These bylaws may be repealed, altered or amended at any regular meeting of the General Conference by a two-thirds (2/3) vote of delegates present, provided that notice in writing of such amendment shall have been given at the last previous General Conference session. SR

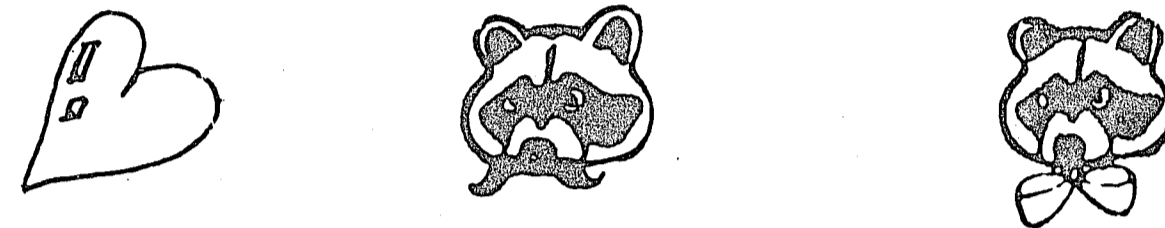
The Children's Page

Racco is faithful

Racco Mr. Grey Raccoon Pray Nuts Berries



Heart Racco's Dad Racco's Mom



chose to let Jesus live in his .

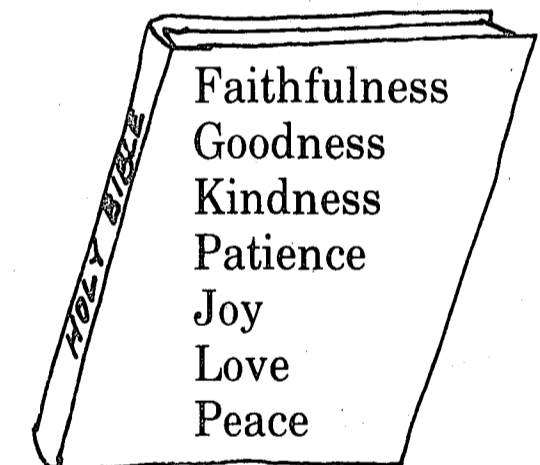
and would share a memory verse each day.

and would tell how God had been faithful to them and about how

they could be faithful to him. Here are some of the things they shared:

Found lots of for the winter.

It rained, so the will finish ripening.



hurt his paw, but knew how to doctor it.

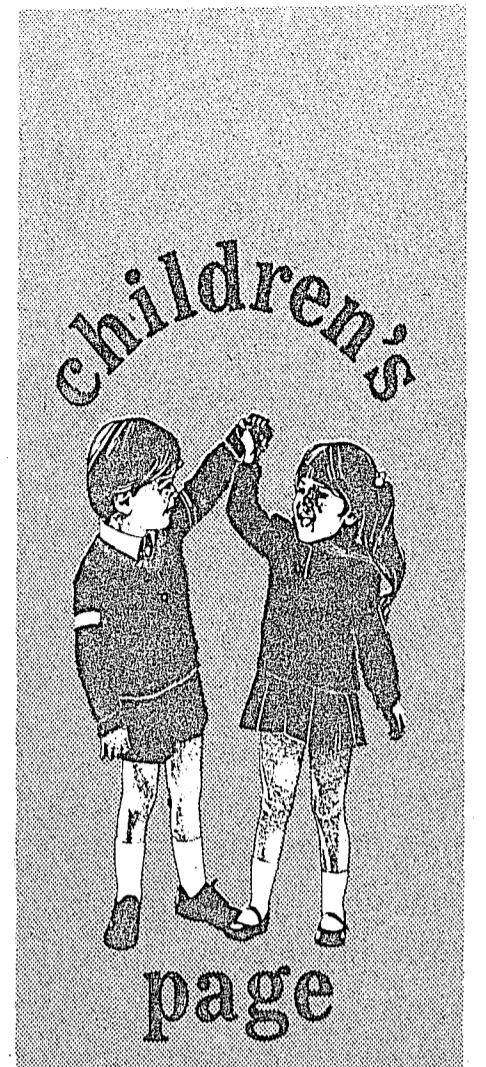
is strong and can help get around while his foot heals.

knows how to fix broken things at home and for .

God is faithful to and through friends and parents.

and are faithful to God by saying "Thank You" and sharing with others.

Deuteronomy 32:4—"(God) The Rock! His work is perfect, For all his ways are just; A God of faithfulness..."





Green pastures

by Marilyn Merchant

Dear Ones All,

Every so often when I write one of my family (or dear friends), I only write a short letter and end with more later. Now you know you are going to hear from me every month for at least another year, so this is going to be short and sweet so that some of the wonderful things that have been happening around the country can be included this month.

I have been reading one of the books from our *I Read It and I Liked It* list that I prepared for the women's meetings for Conference. The president opted for only those who truly wanted them to request them, and I will be glad to send this list by return mail. Anyway, as I was saying when I so rudely interrupted myself, I have been reading "A Shepherd Looks at the 23rd Psalm," written by Phillii Keller. It would make a fabulous study book for a group, I would think. The particular passage I was reading yesterday dealt with the shepherd leading the sheep to green pastures, and restoring souls. The author has been a shepherd and spoke about taking his sheep to the high country for summer grazing fresh pasture, clear water and a fresh perspective. He also spoke of those who preferred to stay in the old dried-up polluted pasture rather than try something new.

Many of our S.C.S.C. workers have just finished their "year" working in our church camps and vacation Bible schools. What a magnificent opportunity they have had to lead young lives in paths of righteousness. Mr. Keller remarked that no good shepherd would think of leading his flock where he had not first been himself. Hopefully these young persons and all other staff concerned had tested the paths and found them good. I had the opportunity to ride up to Pacific Pines Camp here in California one evening during the Primary Camp session. Such an exciting program they were having. The children were drinking in every word.



Now, admittedly, this age is a wee bit young to be thinking about restoring souls, but the staffs of camps deal with many from 5-19, I would guess, and what better time to erase the street and peer pressure and lead them to a true mountain-top experience—whether it be on a real mountain or the plains. God seems so near, there with all the

Many of our S.C.S.C. workers have just finished working in our church camps and vacation Bible schools. What a magnificent opportunity they have had to lead young lives in paths of righteousness.

worldly things shut out, sitting around a camp fire, sharing, or at a vesper service or even an "alone time." Those of us who deem ourselves "too old to help in camp" are never too old to uphold the staffs and campers in our prayers, to urge the young people of the church to consider S.C.S.C., to give toward camp scholarships for disadvantaged youngsters, etc. I do not know if your camp

uses homemade cookies on their menu, but I think every Bible school does. Just about everyone can do that, or make them ahead and freeze them.

This month the Women's Board will be starting their planning for 1986 S.C.S.C. Help them with your prayers for this vital program. Soon your church will be planning its year's activities, and camp staffs and vacation Bible school staffs are not far behind. Be sure they are on your prayer lists and, beginning soon, you should decide if your church will be needing some of those great young people called the Summer Christian Service Corps to carry forth your programs next summer. Be sure they are all on your prayer lists.

By now, all of you who were at Conference have met our Aletha Lozani. I hope you got to know her. Poor lady, we rushed her from one place to another at such a speed she needed time for her head to catch up with her feet. I learned a great truth. I had thought that, after

BWA, a visit to Los Angeles and then a week in Riverside (she got in on Primary Camp, too), the Friday morning before she was scheduled to leave for San Diego, San Gabriel and then on to Conference would be a good time for us to talk. *Wrong.* Especially not after returning very late the night before from Disneyland with the Bejjani family. It was the park's 30th birthday

party, remember. Now that was one tired lady.

Tired or not, she asked me to convey that on her return to Malawi she would probably not have time to write and thank each of you who took her into your lives and hearts as well as homes, and those across America who contributed so that she might have this beautiful experience. She prays nightly that God will add an extra measure of blessing to each of you.

We spoke of the Women's Ladies Aid Society in her home church. She said there were about eight members who met for Bible study and praise. She said later they would like to do some sewing, study cooking and other homemaking arts.

Mrs. Lozani was fascinated by television. The morning I spent with her she was charmed by a channel carrying children's programming. She watched a program about native Americans and we talked of their culture. Not having TV in Malawi, everything about it fascinated her. She thinks washing machines would be most helpful, too, especially with three children, her husband and herself. She washes for them by hand and she demonstrated how she scrubbed the material between her hands.

Aletha spoke of Disneyland as a "dizzying experience," holding her head as she talked and laughed. She loved the rides, the electric show and the fireworks (which she missed seeing on July 4th at BWA). She said she became homesick for her children, for no amount of telling would ever be able to convey the wonder and excitement she felt.

Observing that children were the same the world over, "Mommy bring me..." she said her's asked for shoes. Now that is not what I remember our children asking for. How about you? Prices were more reasonable here on many things. She was taking home clothing and toys and, yes, shoes to her children; luggage and a transistor radio

It is so nice to have a chance to meet our S.D.B. brothers and sisters from around the world. It makes us feel truly one family under God.

to her husband. When she first arrived she had said she would like to take back some small, easy-to-carry, used Bibles that were in good condition, KJV. We found four which we mailed ahead for her. If you have one you would like to donate, I am sure she would be happy with a few more.

Aletha liked most of our food and was willing to try new things. She did not have a fondness for ripe olives or bananas, we found.

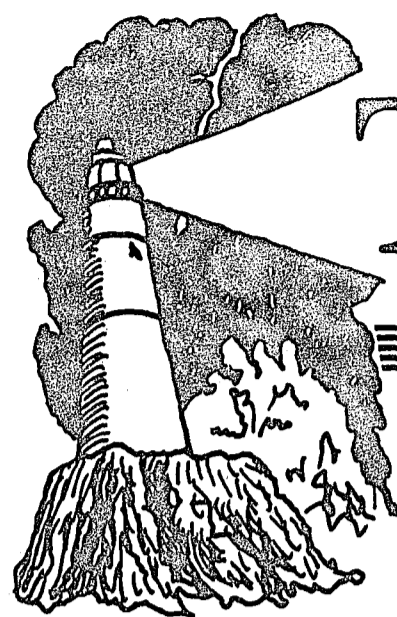
Asked if she had encountered any other problems, she said the clothing she had brought from home was mostly polyester since it was winter there when she left and spring is just now approaching. She had to quickly acquire some cotton clothing to cope with California and Arkansas weather.

It is so nice to have a chance to meet our S.D.B. brothers and sisters from around the world. It makes us feel truly one family under God.

I will close now till next month when I hope to have some society activities to share. In the meantime, give \$1.00 if you did not go to Conference or 25 cents if you did (and have that much left). Then PTL for Russ Johnson, the 1986 Conference hosts and all who are fast at work planning an exciting time for you, and all those exhausted, dedicated people who made this year's Conference tick.

Oh, yes. My new address is 3429 Canyon Crest Drive, The Crest, Apt. 13B, Riverside, CA 92507. Please correct your mailing lists. I do not want to miss a single bulletin or letter.

Yours, in Him,



THE BEACON

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14802

For and by members of the Seventh Day Baptist Youth Fellowship

September 1985

Why am I a Seventh Day Baptist?

Editor's Note: The following article is reprinted from *The Beacon*, Volume 2, Number 9, August 21, 1938, Alfred, New York.

Here is one answer to that question as it appeared in the commencement issue of *The Saxonian*, an Alfred University student quarterly. It was written at the request of the editor of that publication, Edward Creagh, a Catholic by faith, who felt that it might help to increase religious friendliness on the Alfred campus. The article has been condensed for the *Beacon* from a longer article in the *Recorder*.

Strong-minded minorities

by Luther W. Crichlow

Dear Ed:

So you are the new editor of the *Saxonian*, as the "infallible Fiat Lux" did inform me, and you want a short article from me explaining why Seventh Day Baptists observe the Sabbath as their day of rest and meditation and church-going instead of Sunday, do you?

There are several other Sabbath-keeping denominations and at least one other which is much larger than ours. One thing that distinguishes S.D.B.'s from these other denominations is their polity, or form of church government, which is markedly congregational; that is, the local church is the highest unit of government, the final board of arbitration. You, of course, are aware of and appreciate the fact that there can be just as much difference of opinion and belief among Sabbath-keeping denominations as

there is among those that worship on Sunday.

On the other hand, S.D.B.'s differ from Sunday Baptists only in that they worship on the Sabbath rather than on Sunday. Indeed, the former are on the whole far more liberal than many of the sects among the latter. S.D.B.'s appear narrow to those who do not know better, because the thing that sets them apart, the Sabbath, is so markedly different, and is thus more than ordinarily noticeable. Increased knowledge of our neighbors sometimes does increase our respect and liking for them.

To my mind there are five valid reasons why S.D.B.'s observe, or keep, the Sabbath. There may be more. After all, this is one man's opinion only.

It seems that the first reason why S.D.B.'s observe the Sabbath is also the most important. They keep the Sabbath first of all because they are convinced, taking the Bible as their authority, that God instituted it "in the beginning." Having completed the job of creation, God rested on the Sabbath from his labors. "God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made." Now do not misunderstand me. There are a good many S.D.B.'s who, well aware of the verdict of scientific research, do not accept the literal fiat creation; and as well there are many who do accept it. But the idea of rest from work on the Sabbath they all accept. They believe, with other Christians, that the Ten Commandments are still valid.

Can you not see how this observing of the Sabbath links S.D.B.'s with a past that was ancient when your own great church had its beginnings? But the Sabbath is a Hebrew institution, do I hear you say? And I ask you, what has

that to do with its present value? Were not the Hebrews the first people to recognize the fact that God is one God, the God of the universe? "Hear, O Israel. The Lord our God is one God." Was not Jesus Christ himself a Hebrew of the Hebrews? And yet do we not recognize that same God as being the founder of

There can be just as much difference of opinion and belief among Sabbath-keeping denominations as there is among those that worship on Sunday.

our Christianity? We judge of those things in terms of their present or universal values, not by their origins. That the Hebrews were the first ones to observe the Sabbath on anything approaching a national scale (in fact, they seem always to have observed it) has nothing to do with its present value. S.D.B.'s feel that the Sabbath links them with the ancient past, with God, as nothing else could. That is why they are willing to be a distinctly "different" people.

Seventh Day Baptists believe that, to the best of their knowledge of the Bible, Jesus Christ kept the seventh-day Sabbath. That is a second reason why they

observe the Sabbath. They feel that if the life, works and teaching of our Savior have any value at all (and they certainly have), modern Christians ought to go the whole way in patterning their lives after his and in doing the things he did. They realize that this is a more complex age than former ages, but they feel that some things are too precious to lose or to forget. The Sabbath is one of these things. You realize, of course, that the Master was forever trying to teach the idea that things should be used as means to ends, not as ends in themselves. Concerning the keeping of the Sabbath he once remarked, "The Sabbath was made for man, and not man for the Sabbath." Without making a fetish of it, S.D.B.'s hold to the Sabbath as being of too great value to be lightly put aside. Jesus Christ kept it; that is a strong reason for their keeping it.

God instituted the Sabbath "in the beginning;" the Savior observed it. These are two pretty strong reasons for observing it, are they not, especially to people who take the Bible as their supreme authority? And please note, Ed, that as far as I can see, Jesus Christ neither by word or by practice ever invalidated the Sabbath in favor of any other day.

A third reason why S.D.B.'s observe the Sabbath is that their forefathers have for the most part observed it for centuries. S.D.B.'s as a denomination date from the early part of the seventeenth century, and the country of origin is Great Britain. Before formal organization, groups of Sabbath-keepers were known to have existed here and there in the British Isles. In fact, I feel that I can safely say there never was a time from the period of Christ until now when there were not Sabbath-keepers on the European continent somewhere. From England, Sabbath-keeping spread to America, about 1664; the first S.D.B. church was organized in 1671; and the General Conference was organized in 1802. In this country they have had a long and honorable history, taking active part in religious and civic affairs. But withal they have insisted upon holding to the Sabbath.

S.D.B.'s feel that the Sabbath links them with the ancient past, with God, as nothing else could.

And a fourth reason why S.D.B.'s observe the Sabbath is because most of them were born such; many others that were not S.D.B. were at least born Sabbath-keepers. It means something to be born to a certain way of life, especially if it be religious. S.D.B.'s realize this and consequently take steps to insure the continuation of their denominational life. They, with other Christian bodies and especially your own church, make much of the Biblical precept, "Train up a child in the way he should go; and when he is old, he will not depart from it." Now I know that in theory at least the idea of indoctrination is in popular disrepute in certain quarters today, especially among those of us who have been "exposed" to higher education. But you and I know that the child cannot have his education held up until such time as he is old enough to decide for himself what he does or does not wish to study and believe. This is contrary to all rules of human growth. In order to choose, the child must have a background of knowledge and experience against which to choose. Most Christians believe strongly in providing this background for their children, and S.D.B.'s are no exception to this rule.

A youngster brought up to know and appreciate and love the Sabbath makes a very good Sabbath-keeper indeed. He has a background against which to evaluate the shifting ideas and notions of this perturbed day. He learns early to stand his ground firmly against the

pressure of adverse popular opinion. He loves the Sabbath as few Sunday observers love their day. He learns the value of a strong minority that is able to stand its ground and occasionally to sway the majority to its will.

The four above reasons would not be of much weight, Ed, unless they helped definitely to develop strong personal conviction in the heart of the individual. Therefore a fifth reason why S.D.B.'s keep the Sabbath is that of personal conviction. They are convinced that the keeping of the Sabbath is a thing they must do if they would have the peace of mind and live the very fullest possible Christian life. They believe that God instituted the Sabbath and that Jesus Christ kept it. They believe that our Savior did not disannul it and that it is therefore worthy of a place in their lives and hearts. They value the fact that their forefathers were Sabbath-keepers.

And S.D.B.'s have a conviction that the Sabbath has value for folks not Sabbath-keepers, though they do not bother to propagandize for it, except in those quarters where an interest has already been manifest. But they feel nevertheless that its wide observance would be one of the things that is sorely needed in the present world to help the grand "dream" of Christianity to become a reality.

And in conclusion, Ed, whenever did you or I refrain from doing a thing we were thoroughly convinced was right

Religion in the news

Foundation to receive Christian support

A story in *Christianity Today* reports the establishment of a foundation in China which will encourage aid for social welfare. For the first time in 40 years the new program will allow churches and other agencies outside of China to assist in humanitarian services.

The Amity Foundation will be funded by Christians within China, but the organization will actively seek the aid of Christians and churches around the world. Bishop Ding Guangxum, president of the China Christian Council, emphasized that the openness to gifts from abroad should not suggest a "return to the past missionary era."

It was made clear that assistance will be used for health, education, and social services, but not for evangelism or religious activity. Fourteen of the 17 directors of the Amity Foundation are Chinese Christians, and the board will be headed by Bishop Ding. SR

Italy and Vatican change relationship

In an historic action the government of Italy has ratified a treaty with the Vatican which effectively ends the special relationship in a phase-out program. After 1990 the Italian government will no longer subsidize the clergy of the Catholic Church, and a number of special privileges for churches and clergy will be abolished. The action includes agreement that Catholic instruction in public schools will not be required, but may be continued in some areas. SR

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Amish win exception to law

A Kentucky district judge has ruled that Amish farmers are not required to display bright orange warning signs on their traditional black buggies. Herman Zook, member of a conservative Amish order called Swartzentrubers, had claimed that the state law infringed on the constitutional rights of the group, since their religion forbids both bright colors and symbols of authority.

The Associated Press quoted Zook as testifying that the Swartzentrubers would be required to leave the state unless an exemption was allowed. Judge Ben Dickenson ruled that "the First Amendment compels toleration of sincerely held religious beliefs of minority religious groups." SR

Vose succeeds McCall for BWA

Godfrey N. Vose, principal of the Baptist Theological College of Western Australia, has been elected president of the Baptist World Alliance. He succeeds Duke McCall, former president of Southern Baptist Theological Seminary. The BWA represents more than 34 million Baptists around the world. SR

Priest sued over confessional

A Belvedere, California, woman has filed a lawsuit against an Episcopal priest because he reported her confession of embezzlement. According to the Associated Press, Sheridan Anne Edwards had confessed a year ago that she had embezzled \$28,000 from the church where she worked. The church Rector reported her confession and testified against her in the subsequent trial.

The priest, William Rankin, said that the admission was in the office of the church and was not in the formal confessional situation. The cleric is being sued for \$5 million. SR

The Sabbath Recorder

Women work and fellowship at General Conference

Conference Women's Banquet

by Marion M. Brannon

Remember that dismal day your washer *konked* out mid-wash? Your own mechanical hands flew into action sloshing and squeezing to ready your clothes for the line (or dryer). At the Women's Banquet Wednesday evening, Mrs. Alefa Lozani of Malawi, told us that that is her *usual* mode of doing laundry for her family of six. She also spoke of other aspects of daily living in Malawi, how she maintains a vegetable garden and utilizes many of the same fruits, eggs and meats that we do, plus cornmeal as a staple—and the use of pumpkin leaves as well as the pumpkin itself. Mr. Lozani works for Mobil Oil, and they have electricity and running water in their home. Three of their four children are in school where they wear uniforms, thus eliminating much early morning hassle that we experience in making decisions about wardrobe. Their native language is taught through sixth grade and then English is introduced.

Apologizing for her *poor* English (we thought she did very well!) Mrs. Lozani said it should improve as her children progress in school and they dialog more in English together. She was most appreciative of the help given her by the Women's Board (advance Love Gift of \$438), making it possible for her to attend our SDB General Conference, and being able to purchase some new items to take home with her. Mrs. Lozani came to Arkansas after attending Baptist World Alliance meetings in Los Angeles, having been selected among Malawi women for that honor. We were delighted to have Alefa in our midst all week and to individually become better acquainted with our *Sister in Christ*.

Incidentally, the African women

meet in conference three times a year, twice leaving the children and men at home. The women, numbering two to three thousand, walk, bringing their own food, and sleep outside. That is true Christian commitment!

Some other highlights also deserve mention. We were greeted by Dorothea Shettel, society president, who also made several introductions. Camille Henry, recently returned from the Philippines, gave a gracious blessing for our delicious meal. The "Soper" trio—Corina, Brooke Deaton and Dawn Richards, accompanied by their mother, Marion, blessed us richly with their musical talents. Former *Robe of Achievement* recipients, present and recognized, were Iris Maltby and Dorothy Parrott. In addition to Camille, other former missionaries were recognized with gratitude—Joyce Conrod, Gertrude Davis, Dorothy Lawton, Jane Mackintosh, Velma Maxson, and Jackie Wells, Joy Ross of the Women's Board informed us of the *Nighties for Newborns* project to benefit the Makapwa Hospital in Malawi. Patterns and details are available through the local Key-workers.

We appreciated the lovely table decorations furnished by the ladies of the host Southwestern Association and the souvenir strawberry pin cushions made by the members of the Board.

The Love Gift totaled over \$3,000 by Sabbath eve.

The Committee on Women's Interests

One of the highlights of this committee is always the report of the SCSC teams. This year's teams impressed us with their seriousness and eagerness to serve the Lord.

The Love Gift committee brought back recommendations to divide the Love Gift offering in the following

We were delighted to have Alefa (Lozni) in our midst all week.

way: 20% to Lilongwe, Malawi, church building needs; 20% for a vehicle for Jamaica; 20% for scholarships for Malawi; 10% for Sabbath School materials for the Philippines; 10% for the Poland Hymnbook project; 10% to the Media Project and 10% for Sunshine Mountain Children's Home.

Tuesday afternoon, Yvonne Stephan brought us an inspirational talk on "Who am I? Who are you?—and what are we going to do?" She read us several very beautiful selections from Marjorie Holmes.

Projects for the year are basically the same as last year with the added project of the Women's Society setting up new guidelines to be published for the use of the local groups, especially new churches organizing their first women's group.

On Wednesday, officers from the SDB Women's Society spoke to us about SCSC and answered many questions about various aspects of the program. They also shared some dreams for the future. SR

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September 1985

The Christ encounter

by Kenneth E. Smith

I wonder if you have the experience that I have at our General Conference. Sometimes I find myself pretending that I know more than I know about who you are. Those name badges are so helpful. Is it really a sin that sometimes we say, "hello" to each other and really do not say what we want to say—which is, "what is your name? I have forgotten. I know that I know, but I wish you would tell me your name."

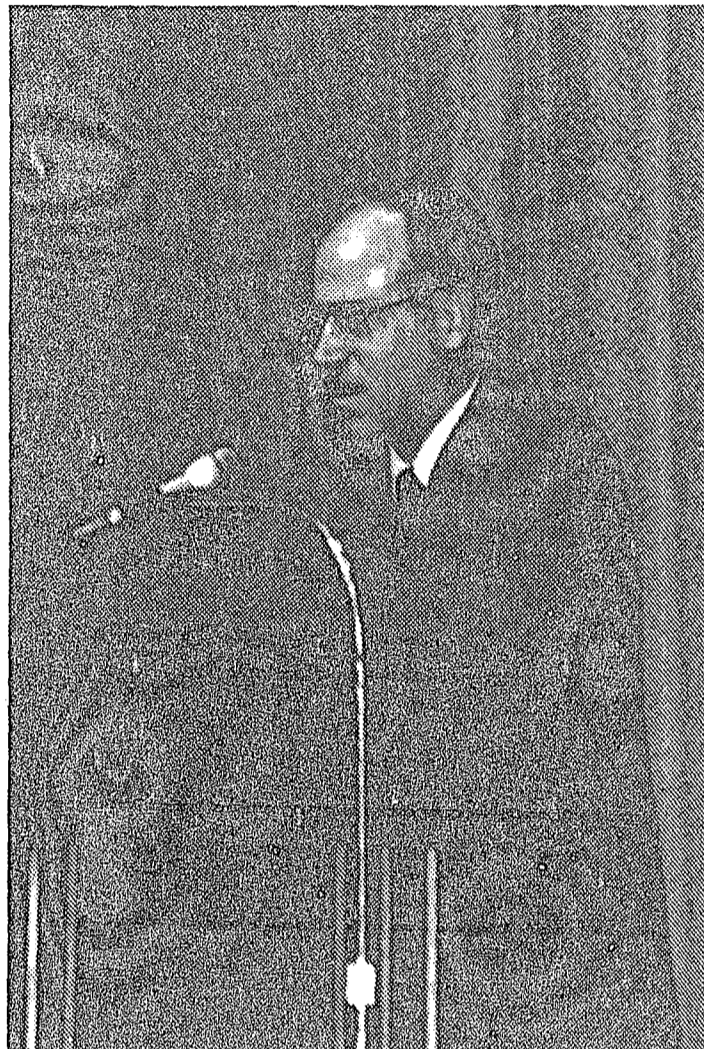
It brings to mind the distinction between chance meetings (our lives are filled with chance meetings) and the deep personal encounters that change lives and once in a rare while actually change the course of human events. Today we are sharing a story that we have heard since we were children about someone that has come to us with nothing but a descriptive phrase. He is the *rich, young ruler*.

When we talk about encounters, we know that there is a distinction between persons who speak to each other in a terribly serious way and those of us who tell each other what we think of the weather. I remember standing with a colleague in the lobby of a Chicago hotel where I was attending a conference. My friend Bill and I had our badges on, but the man who approached us did not. He came right up to Bill and shook his hand and said, "How are you? I haven't seen you in a long time."

Bill said, "How are you? I'm glad to see you again. How's the family and the job?"

They shared all of those niceties and then the man walked away. I said to Bill, "Who was that?"

Bill said, "I don't know. I haven't the slightest idea." That is a casual meeting.



Kenneth E. Smith spoke at General Conference on Sabbath morning.

For a while, my wife Dorothy and I lived in New York. We never made some of the cultural adjustments. I often had a problem in a social setting. It seemed that ladies that I had just casually met, would offer me their cheek to kiss, at the same time that I reached out to shake hands. The *New York Kiss* is something I never really got comfortable about. I understand that there is also a *California Kiss*. It is something that, I can report to you, has not yet spread to Topeka, Kansas. But, we know the difference between a casual meeting and a personal encounter.

That one who came down to us without a name, but in the form of a phrase, *the rich young ruler*, is known to us as one who had wealth, power and youth. A highly desirable human combination—today it will get you on a television show called "The Rich and the Famous"—but, believe me, back in those days it also got an individual status and connection and a little bit of awe from one's fellows.

There is no question that this rich young ruler would not object to the phrase through which history has known him.

This was an encounter because of the seriousness both of the question and the disposition of the one who asked it. This is a serious encounter. He asked his question of the supreme evangelist of all time. He asked it in the presence of the incarnation, and Jesus did not win.

He said, "Good Master, what else must I do?"

When Jesus said to him, "Why do you call me *Good Master*," Jesus penetratingly understood that this man was coming to a teacher for advice, but what he needed was a new commitment.

Biblical encounters are a fascinating study. It seems to me that Jesus always has an imperative sentence that is the key to the encounter.

"Take up your bed and walk."

"Go to the pool and wash."

"Come, follow me."

"Sell all you have."

"Go and sin no more."

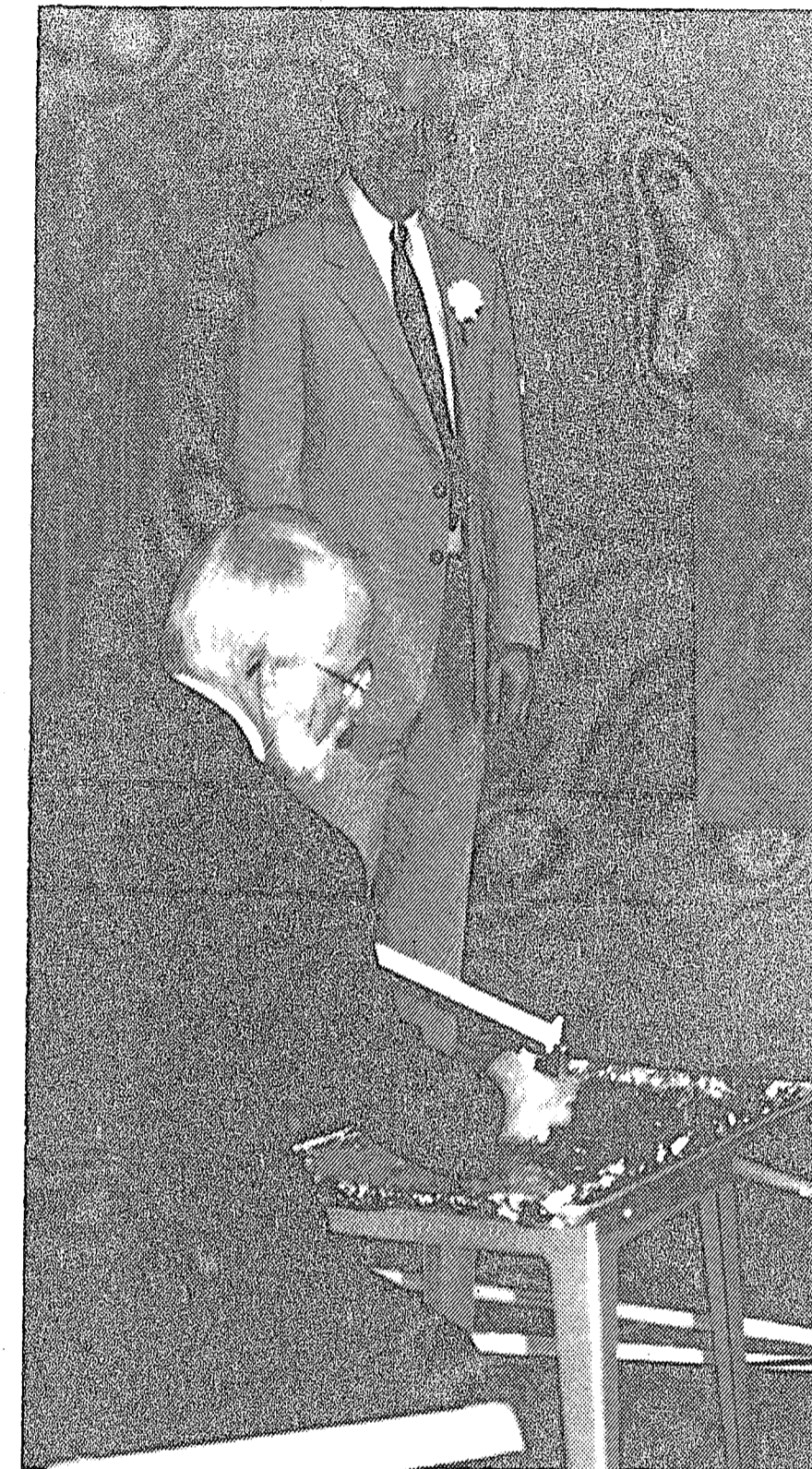
"Place your hand in my side."

Jesus has a commitment to offer. Each commitment is unique to the person who comes. That commitment is based upon the experience, motivation and the need of that particular person, in that moment. We can give this a theological meaning in that Christ is always to be found at the intersection of God's grace and our need—my need. Christ is always standing there, at that intersection, and that intersection is never anyone else's place. It belongs uniquely to us.

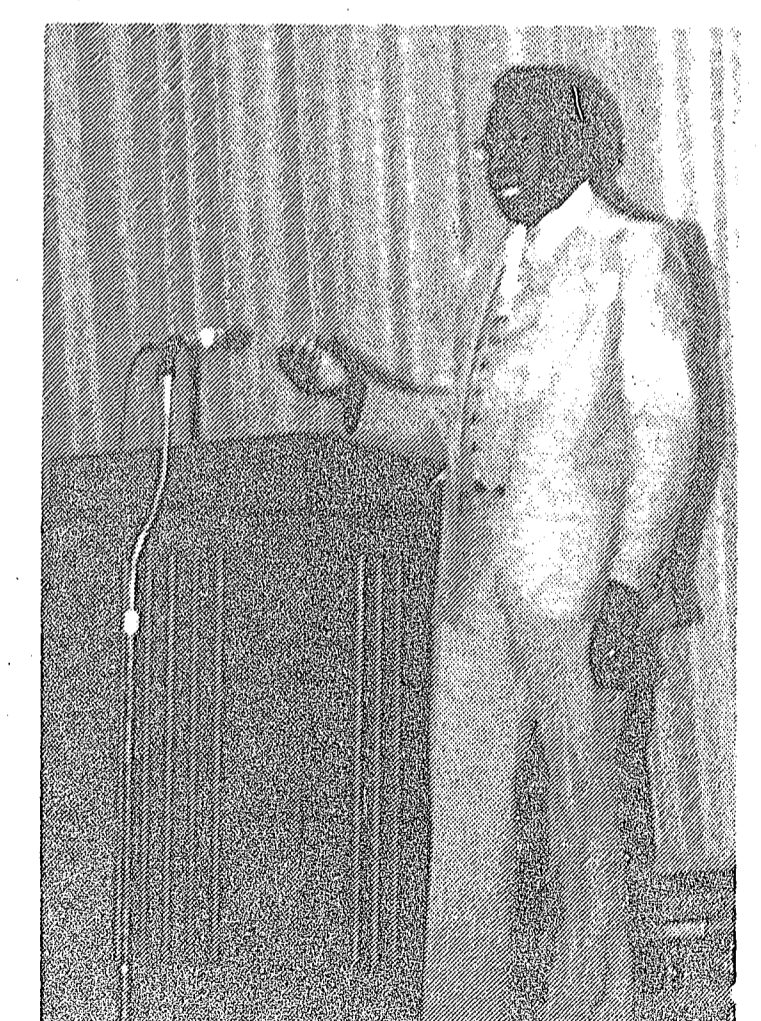
This scripture lesson and the passage from Matthew are reminders to us of a kind of realism about the world in which we live and in which we relate to other human beings with our

Christian commitment. The Phillips translation says, "Jesus looking upon him was warmed in his heart." Jesus liked this man. But when that conversation was over, the man walked away with a deep sense of sadness and regret.

This says something important to us in our assumption about evangelism. Jesus reinforced it again and again, but few there be that find it. And there are *rich young rulers* to walk away even now. We must be reminded that in our witnessing we are not always right when the crowds come or *because* the crowds come, or because people come in crowds. We also are not always wrong when they do not, for narrow is the way and few there be that find it. The encounter between the *rich young ruler* and Jesus Christ had to do with commitment. The thing we must never overlook is that the *rich young ruler* already had a commitment. He came to Jesus not for a new commitment but for reassurance that the old one was adequate, given certain adjustments. He came to Jesus to adjust his reli-



(Left) The mortgage on the denomination's Center building was burned. (Lower left) President Calvin Babcock turns over the gavel to Russell Johnson. (Below) Pastor Joe Samuels presented the message on Wednesday evening.



gious life in a way that was satisfactory and convenient to himself.

If you want a Bible study on Biblical encounters, include the Biblical evasions. The Biblical evasions tell us a great deal about encounters with Christ. They came to him and he spoke those imperative declarations and they said, "Yes, but..."

"Yes, but what about a sign? Shouldn't we have some kind of verifiable evidence that you are who you say you are? Sensible, rational people do not place their lives in the hands of people who cannot achieve great things. So give us a sign." Jesus knew what that was; it was an evasion.

They said, "Jesus of Nazareth, we believe that you are but the son of a carpenter. We are impressed with you, but show us your credentials." Jesus knew that was an evasion. The truth does not need credentials.

They said to him, "Yes, but what about the law? You have spoken of

love, grace and compassion, but what about the law?" Jesus knew the importance of the law, but he also knew the meaning of evasion.

They came to him and said, "Yes, Lord. We know that you are the Messiah, but what about the Romans? What are you going to do about the Romans?" Jesus understood their question and their love of country, but he also knew an evasion when he heard one.

A Bible study of the encounters with Jesus is full of the evasions that every one of us recognize as having something to do with our own human condition. The unique personal evasions that we have developed in our response to Christ are still not new.

"I must go and plow my field." Of course a sensible person will plow his field when it is time to plow his field. He does not walk away with a traveling evangelist. But Jesus knew an evasion when he heard one.

They said to him, "Yes, Lord. But, I must have time to go and bury my parents." Which means, "I really need to take care of some family matters and give them priority in my life." That is a prudent, cautious, and understandable position for any sensitive person to take in relation to his family obligations. But, Jesus knew the power of evasion.

Sometimes all of this seems eminently unfair. It seems unfair, that the *pearl of great price* should cost us all

of those other things. Especially when you are young, wealthy and powerful. Especially when you have made deep and lasting commitments and you have been asked to trade them in.

Jesus always stands before us speaking of the immediacy of the Kingdom of God. I do not know anyone who does not feel that the immediacy of the Kingdom of God is a terrible inconvenience. I suspect that you are not so unlike me that you have not found God speaking clearly at a time when it is inconvenient.

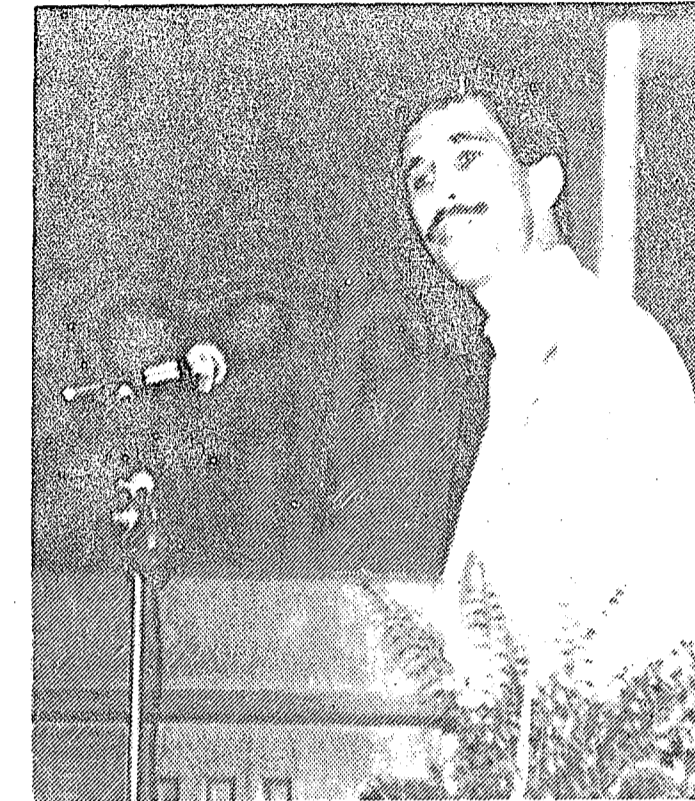
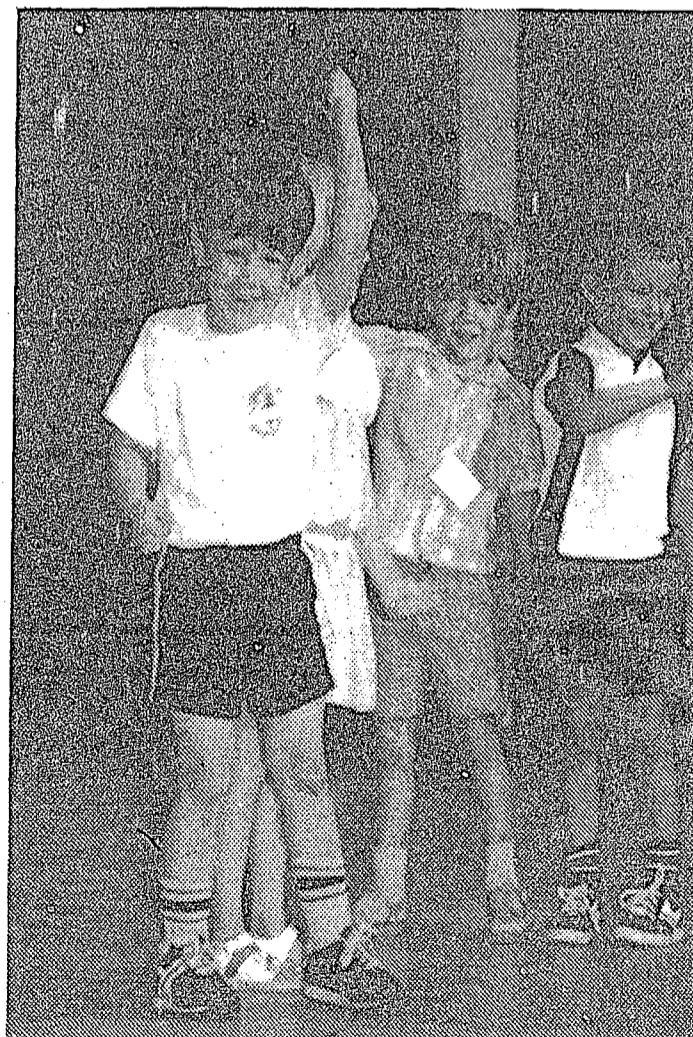
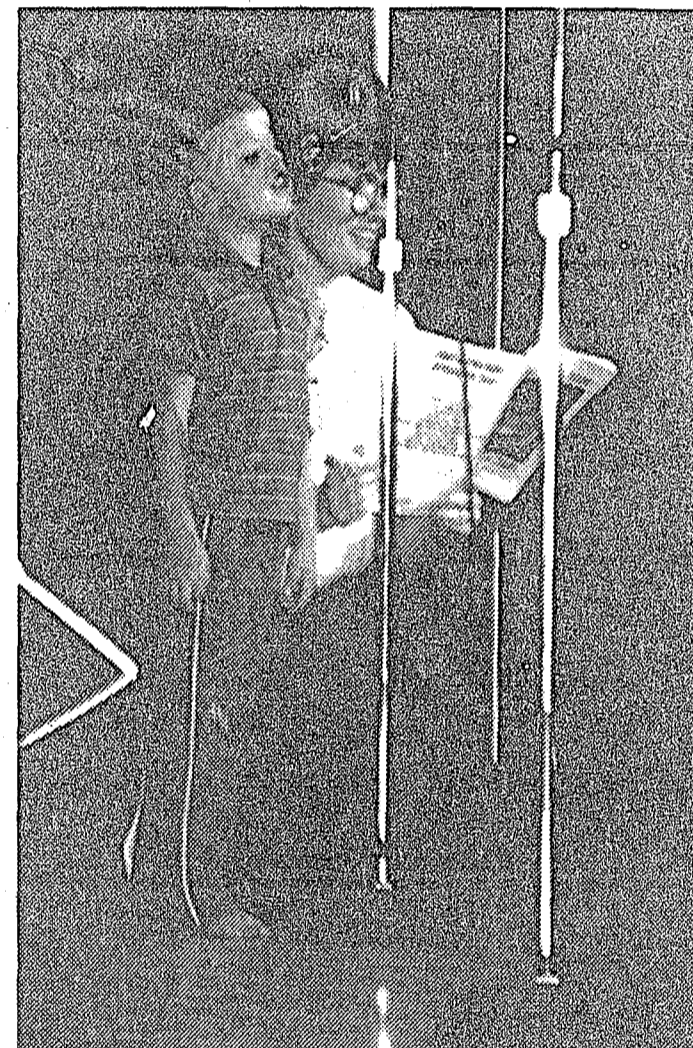
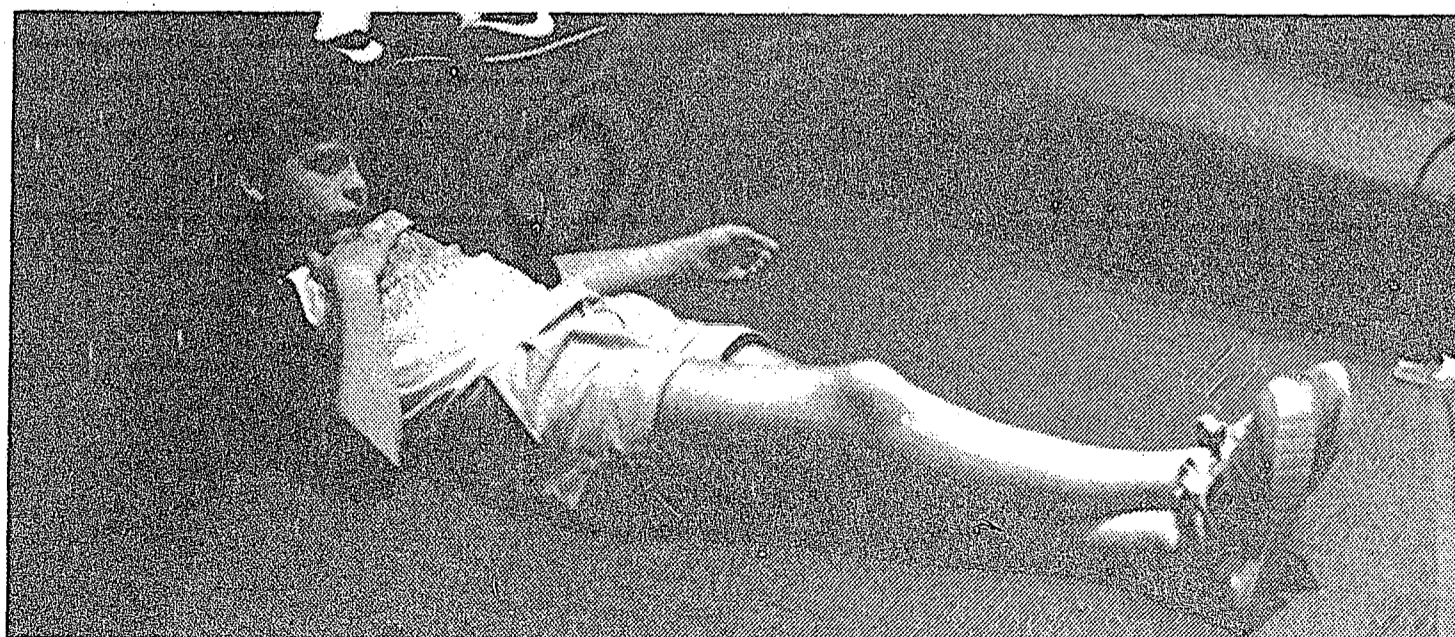
The *pearl of great price* is an absolute choice. It may be a *pearl of incredibly great price and value*, but it is an *absolute choice*. If you ever wanted to be a great musician, you have recognized that you must commit a great deal of your life to being a musician.

Somewhere, a long time ago, there must have been a little boy named Ludwig who wanted to play ball with his friends. They came by the house and they pounded the ball in the glove, but his mother said, "Ludwig, you've got to play the piano." It must have been something like that.

Bethoveen must have been, at times, a social bore. There must have been neighbors who thought that surely he would never stop. But, we all know that great musicians are a breed apart. They are a breed apart because they have taken upon themselves the burden of greatness and the *pearl of great price*. They have said, "This I will do, no matter what else it may cost me."

If you have ever watched the Olympic games and have admired the physical dexterity and prowess of those great athletes, you probably have wished that you might achieve something like that in your life. Join us all. But, we know that along the line was an absolute choice and a commitment to greatness. Not just a commitment to being better, but to being the best you can be; it is a commitment that never ceases. You must

**Children
are an
important part
of
Conference**



(Left) San Diego pastor George Calhoun describes the work on the west coast.



(Left and below) Krystal Priority performed for vespers Thursday evening.



give up many things to be a great athlete. This is also true of life. It is part of life's reality.

A long time ago, a frail girl who grew up in a little town in Portugal, had a deep sense of commitment. Because of that commitment, in India today, there is Mother Teresa. She picked up a *pearl of great price* and I stand back in awe and admiration of what a human being with commitment can do.

I would like to read a few words from Andrew Greeley.

Since Jesus first arrived on the scene to announce that the day of salvation was at hand, we have elaborated vast theological systems, we have organized a world-wide church, we have filled libraries with brilliant scholarship, we have engaged in earth shaking controversies, we have done battle with all kinds of political tyranny, we have engaged in crusades, inquisitions, renewals and reforms, and yet, there are still precious few of us who go about with the same kind of joy as does a man who has found buried treasure or who responds to the baffled happiness of the Prodigal Son—showered with gifts by a father who had every reason to ignore him. Quite the contrary. The average Christian is just as gloomy and sober as his non-Christian neighbor. Not many Christians go about with bright eyes and singing hearts that were characteristic of that prodigal son. The typical Christian's eyes are apt to be dull. Only a few Christians live with the serene confidence that the triumph of goodness is as certain as the fermentation of dough by yeast. The typical Christian is at least as anxious as his non-Christian neighbor.

I take that personally. I take that not only as an indictment of the Church, but I take it personally. And I know that it has about it, the ring of truth.

Christian is a conscious act of the will. I have among my books, a little book by Sam Shoemaker called, *How to Become a Christian. The bookstores these days have whole sections on "how to do it."* Before Shoemaker wrote, *How to Become a Christian*, other people were writing *how to do other things.*

Today you can go into a bookstore and pick up a book on how to repair your Volkswagen, how to waterski or a book on how to make a computer do wonderful things. You can find a formula and a technique for doing just about everything—and that is just what the *rich young ruler* wanted. He wanted a step-by-step, reassuring

formula that told him he was on the right path toward eternal life.

Jesus was saying to him, "This is a matter of commitment. This is an act of will. This is a decision that no one else in the world can make. This is your problem and your moment of choice."

Jesus came into Galilee preaching that the Kingdom of God was at hand—it is now and this is it! His parables, like the parable of the foolish virgins, are the parables of the kingdom. They have to do with oil, time and life running out and the kingdom at hand.

Within the context of that reality we are called upon to make our commitment to Jesus Christ.

It was many years ago, but I remember it well. I remember how as a small boy, I used to go out onto the Pawcatuck River in a little row boat when the tide was going out. It was just three miles from my dock down the river to Little Narrigansett Bay. If I timed it just right when the tide was going out, I did not have to row. I sat in the stern of the boat with my paddle just directing it through the buoies and the tide took me on down to the bay. Somewhere down there, if I planned it right, you could begin to



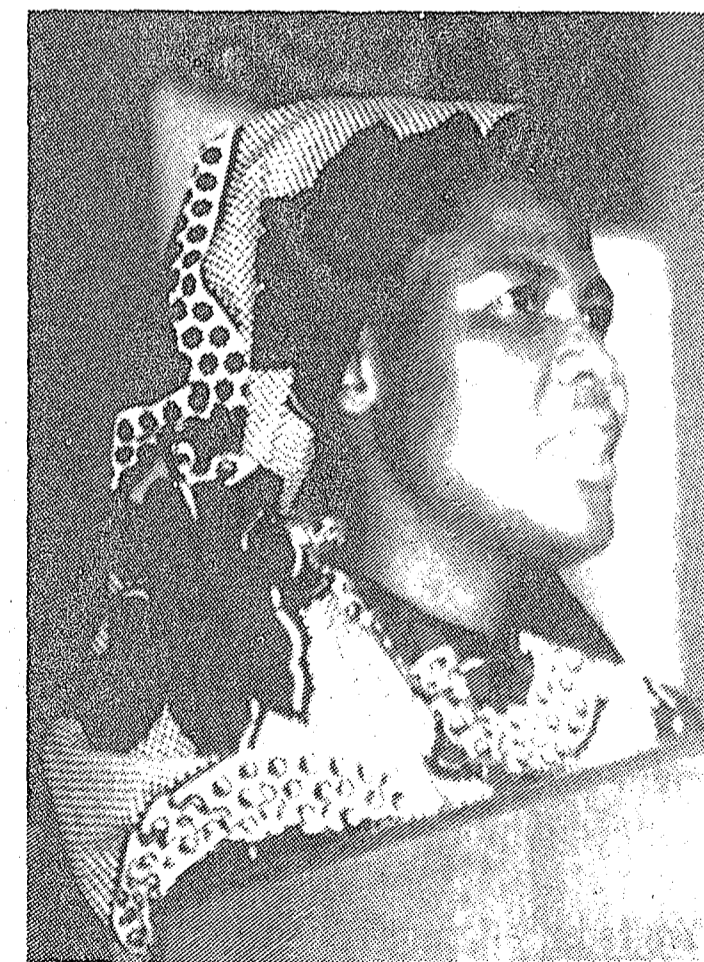
The Youth Pre-Con choir.

feel that *chop* that everyone who works the river knows is the turning of the tide. Soon, the boat was going nowhere. Within a matter of minutes, it turned around and all I had to do was to watch the gulls and the water and I would be back home again.

It is a neat way to travel a river. However, if you are not on the Pawcatuck—if you decide you would like to do that on the Niagra River, you are going to have to make a decision around Buffalo. The realities of the Niagra River are much closer to life than the realities of the Pawcatuck.

Time has an inevitable way of running out. The kingdom is now and this is the reality. As God gave us birth, he also told us that we are mortal. He has told us that our lives are caught up in a *span* of time. There is a difference between our life and eternity unless we are prepared to make a decision by Buffalo.

You and I live in a time of marvelous high-speed highways. I sometimes drive these highways, I think, very safely—but not with full attention. It seems to me that there is some kind of conspiracy with these interstate overhead signs. The bigger they make them, the more you take them for granted. I find that just as I go under



Alefa Lezoni, representative from Malawi, Africa.

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The other day, as I was hurrying to Kansas City and thinking about something else, I noticed a car over to the side. As I passed that car, I realized that there was a lady there, in her good clothes, changing a tire. But I noticed it at 55 miles an hour. By the time I looked in my rear-view mirror to confirm it, it was too late. You cannot back up on the interstate. I felt badly all the way to Kansas City. It was a small occurrence in my life.

Elijah said to the people of Israel, "How long are you going limping between these two choices?"

I think the answer was, "If this was a small matter, Elijah, we would decide right now. But this has to do with something so terribly important that it may take us forever! It may take us forever to be the prudent, sensible, rational people who will make a good decision based on all the verifiable facts.

I wish and you wish that the story of the *rich young ruler* had a better ending. I wish the *rich young ruler* could have been poor and hungry like the *prodigal son*—then it would have had a better ending. I wish he had

been just a sinner like Mary Magdeline—then it would have had a better ending. I wish the *rich young ruler*, of all things had not been so much like me. That is what I wish.

Jesus Christ said to him, loving him, "You can come and be my disciple. Together, we will change all of history. You can be with me at the crucifixion and at the resurrection. You can be with me, in the life of the Church. You can be with me through the ages and they will know your name. Mothers will name their children for you."

I wish this had a better ending. Somehow, I wish it for me. But he was so comfortable, as we are so comfortable. He had other commitments, as we have other commitments. He was so sensible. Perhaps he understood that the *pearl of great price* can also be a cross. To take up one's cross when you are young, powerful and wealthy is a hard thing.

Jesus said the benediction.

It is a very hard thing, when you have these other commitments, to choose the *pearl of great price*. But remember, we write our own endings. This story of the *rich young ruler* is not our story—we write the endings of our own stories.

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September 1985

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Services from the Audio-visual Committee of the American Sabbath Tract Society

Obituaries

Heinig.—William "Bud" Heinig, 59, of Daytona Beach, Florida, and a former Milton, Wisconsin, resident, died June 24, 1985, at University Hospital, Madison, Wisconsin, of injuries suffered in a traffic accident on June 21.

Born June 19, 1926, in Milton Junction, Wisconsin, he married Marguerite Striegl there on January 2, 1946. He graduated from Milton Union High School in 1944 and served in the Pacific as a Merchant Marine and in the Army in Washington, D.C., during World War II. He attended Janesville Vocational School and was employed by General Motors and the Milton Junction Lumber Company. He became a designer-builder and built several homes in the Milton area and on Andros Island, Bahamas, in 1958. He was a former school board member and active in the Seventh Day Baptist Church, Milton, where he was church president, trustee and Sabbath School teacher. He had a major responsibility in the development of Camp Wakonda.

In 1966, he moved to Daytona Beach where he continued working as a designer builder. He was active in the Daytona Beach Seventh Day Baptist Church, serving as a trustee and officer.

Services were held on June 29 in the Seventh Day Baptist Church, Milton, with Rev. Herbert Saunders and Ken Smith officiating. Burial was at East Milton Cemetery.

Memorial services were also held in Daytona Beach conducted by Col. Sedgely Thornbury in the absence of Pastor Kenneth Van Horn. HES

Babcock.—Verne V. Babcock was born October 19, 1900, to Ai and Laura Whitney Babcock at Farnum, Nebraska, and died at White Cloud, Michigan, July 2, 1985, at the age of 84 after a period of declining health.

While quite young, the family moved to Arkansas for a short time; then to North Loup, Nebraska, and later to White Cloud in 1920.

He was united in marriage to Mildred Branch on August 31, 1928, in White Cloud, which has been their home. For a few years he was employed by a wood products company and later by the Newaygo County Highway Commission, retiring in 1966.

Gardening was of deep interest, raising vegetables and flowers for display and sale. Another interest was in music where he loved to sing, whether as a soloist or in groups. The church was always foremost in his interests, having been ordained as Deacon as a young man and serving in this capacity for over 60 years.

Surviving him besides his wife are: a son, Earl, of Sparta, Michigan; a daughter, Betty Csondor, of Eaton Rapids, Michigan; three grandchildren; one great-grandchild; one sister, Naomi Vandenberg of White Cloud; and three nephews.

Funeral services were held July 5, 1985, from the Crandell Funeral Home in White Cloud, conducted by the Rev. Lawrence Watt and assisted by the Rev. Orville Babcock. Burial was in the White Cloud Cemetery. OWB

Marriages

McNeme-Bass.—Steve Lynn McNeme, son of Odessa and Cleo McNeme of Odessa, Texas, and Vivian Marlene Bass, daughter of Chaplain Leroy and Dr. Marjorie Bass of Middleton, Wisconsin, were united in marriage on July 7, 1985, at the Seventh Day Baptist Church of Milton, Wisconsin, by the father of the bride.

Warner-Lee.—James Alan Warner, son of W. Garth and Mayola Warner of Oneida, New York, and Sharon Constance Lee of Los Angeles, California, daughter of Edward S. Lee of Texas and Pauline Armenta Lee of Riverside, California, were united in marriage on July 14, 1985, at Corona, California, by the bride's pastor, Rev. Duane L. Davis.

Zwiebel-Bowen.—Hans Kent Zwiebel and Roberta Bowen were united in marriage on July 20, 1985, at the Salem Seventh Day Baptist Church, Salem, West Virginia, by Rev. Ernest K. Bee, Jr., uncle of the groom.

Sperry-Zwiebel.—Richard Sperry and Veronica Ileen Zwiebel were united in marriage on July 21, 1985, at the home of Mr. and Mrs. Ural Bee, Clarksburg, West Virginia, by Rev. Rex E. Zwiebel, uncle of the bride.

Accessions

Fouke, Arkansas
Floyd Goodson, Pastor

Joined after Testimony:
Mrs. Mary Esther Jones
Miss Mary Esther Jones

Los Angeles, California
Duane L. Davis, Pastor

Joined after Baptism:
Shawn Cox

Joined after Testimony:
Lionel "Jim" Cox

Milton, Wisconsin
Herbert E. Saunders, Pastor

Joined after Baptism:
Andrea Burdick
DeLynne Jorgensen

Joined after Testimony:
Michael D. Bernitt

Births

Hemminger.—A daughter, Heather Mae Hemminger, was born to Gareth and Kristi Hemminger of Kent, Washington, on April 5, 1985.

Tucson, Arizona
(Branch of Denver, Colorado)
William E. Shoffner, Jr., Pastor

Joined by Letter:
Rev. William E. Shoffner, Jr.
Sandra L. Shoffner
William E. Shoffner, III
Joshua G. Shoffner

The Beacon

Cont. from page 17.

merely because it was unpopular with the great majority of folks? Things in all phases of life that have really mattered have been accomplished, not by the majority, but in most cases by a militant minority who knew where they were going and how to get there. Even in this enlightened day real Christians are not a majority, are they? What this world needs is not "a good five cent cigar," but more and better strong-minded minorities.

Yours in religious friendliness,
Luther W. Crichlow

SR

Why should your church or agency be interested in slide duplication? Perhaps you need another set for a program, or perhaps you want to loan portions of a program. Another reason might be that valuable slides might be getting old and faded. The AV Committee can copy your valuable slides for you.

The AV Committee can also produce slide programs for you. This might include title slides, accompanying sound commentary on audio cassette with an audible sound signal to correlate slide changes. Some background music can also be added.

In addition to existing slides, slides for programs can be made from either color or black and white negatives. Slides can also be made from photographs (color or black and white) if the photo is at least 5x7. Negatives are preferred in available.

If you have questions about possible slide programs in your church—just write to the committee at the SDB Center.

AV Committee
Seventh Day Baptist Center
P.O. Box 1678
Janesville, WI 53547

Video cassettes

Is Christ the Answer? by Dr. R.C. Sproul

The Challenge to the Church by Charles Colson

Sabbath Bible Study by Rev. Herbert Saunders. A series of 15 programs on the Sabbath, video taped by the Milton, Wisconsin, church, will be available through the AV Library. These tapes study the history and significance of the Sabbath through both Old and New Testaments, and are suitable for a Sabbath School class study program.

Christian Financial Concepts by Larry Burkett. A twelve part program on three cassettes. This is the stewardship series recommended by the 1985 General Conference for use by all the churches.

Called Together by Quadrus Media and The American Sabbath Tract Society. This tape introduces interested individuals to the basics of Seventh Day Baptist beliefs, organization and history.

Audio Cassette

Seventh Day Baptist Solo Voices Includes 19 soloists, recorded from various sources and covering a period of more than 30 years. The music is played first, then the solo and soloist are named, giving listeners an opportunity to try and recognize each voice.

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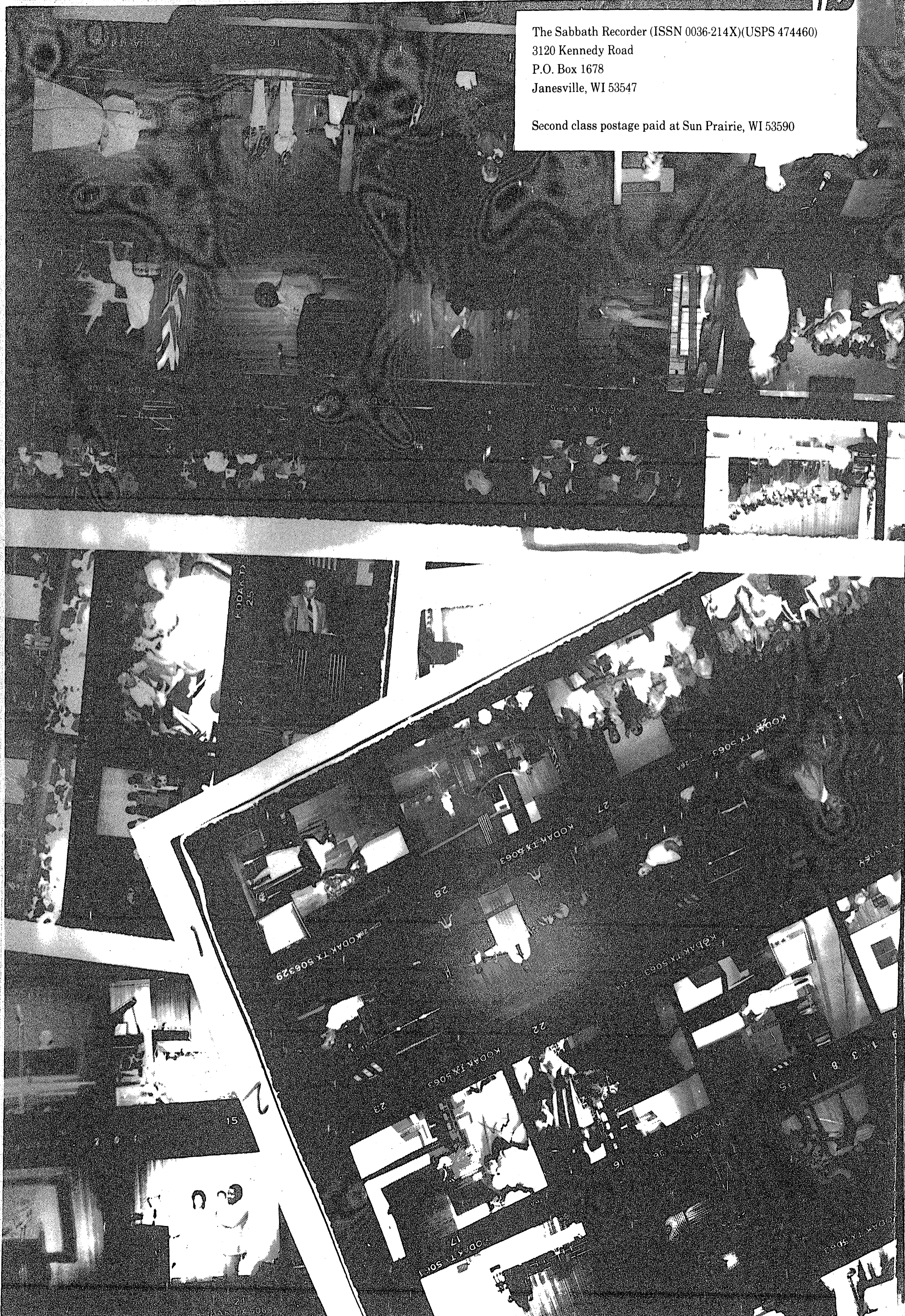
\$150 extra from Chicago.

Write tour host: Rev. Herbert E. Saunders, 720 E. Madison Ave., Milton, Wisconsin 53563

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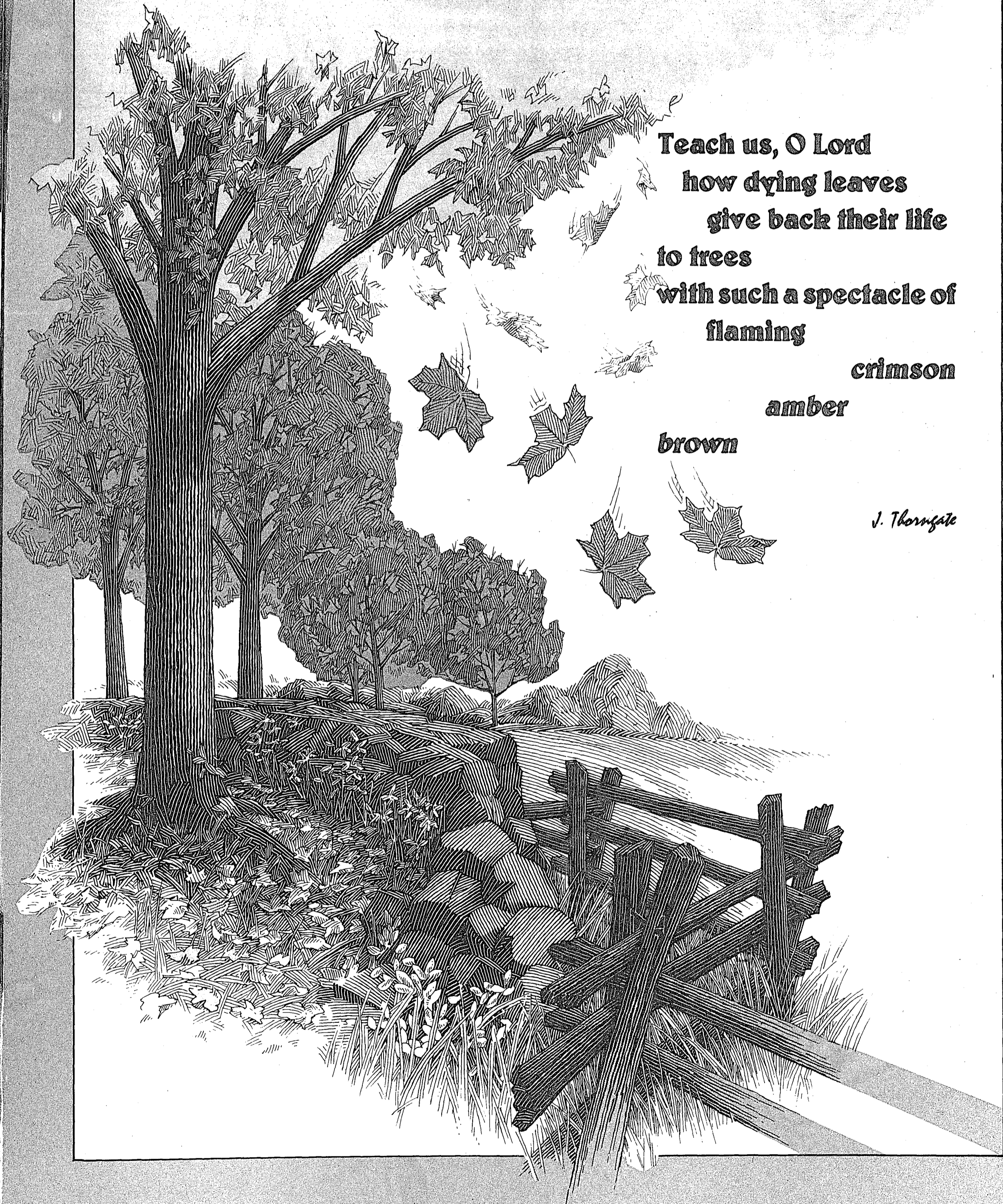
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The Seventh Day Baptist

October 1985

Sabbath Recorder



**Teach us, O Lord
how dying leaves
give back their life
to trees
with such a spectacle of
flaming**

crimson

amber

brown

J. Thorngate