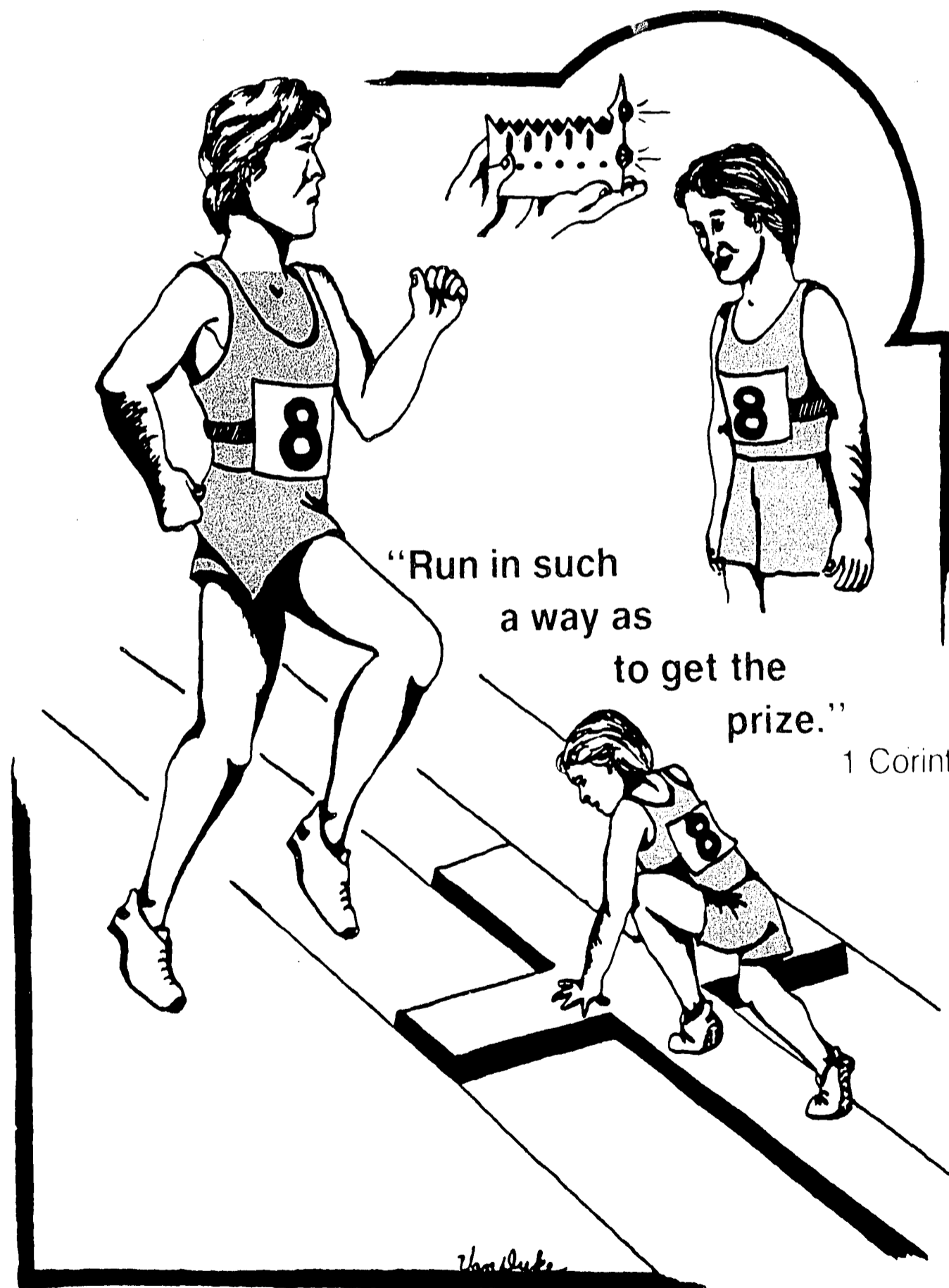


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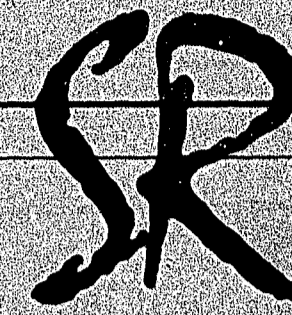


State Hist Soc of Wisconsin  
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The Seventh Day Baptist

October 1986

Sabbath

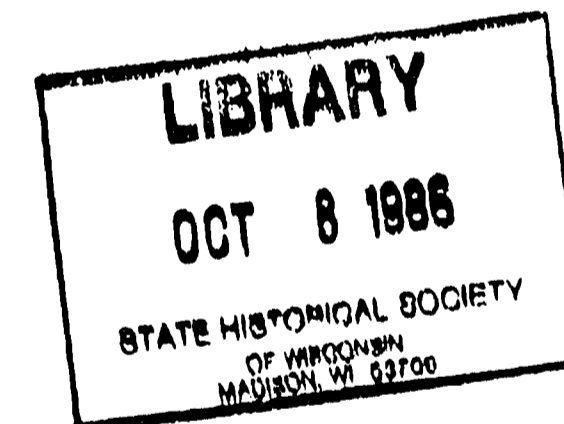


Recorder

State Hist Soc of Wisconsin  
816 State St  
Madison, WI 53706

In this issue

**By means of his power  
Cities of dust, rivers of life  
Sabbath and the Supreme Court**





## Nominees sought for 1987 Robe of Achievement

Women's societies should be thinking of potential nominees for the 1987 Robe of Achievement to be awarded at General Conference next year.

Nominees should be active, not only in the local church, but also in denominational efforts. Nominations should include relevant personal history and a resume of activities and achievements.

Please mail your nominations, before May 31, to:

Jean Lewis  
5060 Sierra St.  
Riverside, CA 92504.

## Employment Notice Business Manager Seventh Day Baptist General Conference

*Duties include:* Management of accounting and bookkeeping, printing and duplicating, payroll and benefit administration, building maintenance, and denominational treasurer functions, including computerized accounting and fund distribution system.

*Salary range:* \$15,000 to \$20,000, depending upon education and experience, plus benefits package.

For more information or detailed job description, please contact:

Executive Secretary Dale D. Thorngate  
P.O. Box 1678  
Janesville, WI 53547  
Telephone: (608) 752-5055

Send resume to the above address,  
ATTN: Dale D. Thorngate.

## 1986 Conference video tape available

Gordon Kilts, who video taped many parts of General Conference activities at Worcester, has generously consented to allow the Tract & Communication Council to duplicate and distribute them to churches and individuals.

This Conference video tape will be loaned to churches at no charge, in the same manner as the rest of the Audio Visual library.

Individuals or churches who wish to purchase the video cassette may do so at a cost of \$12.

Copies going out to a church on loan may be copied by the church if desired, but please do not keep this tape more than 10 days.

The tape does not include business sessions or worship services because of the time involved, but much of the music, associated conference programs, SCSC presentation, Missionary Society program with the international delegates, scenes around the campus, and lots of people are included in the nearly four hours of unedited tape.

Send requests for loan or purchase of the tape to:

Seventh Day Baptist Center  
3120 Kennedy Road  
PO Box 1678  
Janesville, WI 53547-1678

## The Sabbath Recorder



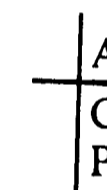
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**WRITERS:** Please type manuscripts double spaced. Only manuscripts that include a stamped, addressed envelope can be returned. Unsolicited manuscripts are welcomed; however, they will be considered on a **space available** basis. No remuneration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

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### Who are Seventh Day Baptists?

If you've never read *The Sabbath Recorder* before, you might be wondering who Seventh Day Baptists are. Like other Baptists, Seventh Day Baptists believe in . . .

the saving love of Jesus Christ . . .

the Bible as the inspired word of God and a record of God's will for man. We use the Bible as our authority both for our faith and our daily conduct.

We believe in freedom of thought and the congregational form of church government. That means that every member of the church has the right to participate in the decision making process of the church.

#### The Seventh Day

God commanded that the seventh day (Saturday) be kept holy. Jesus showed that he agreed by keeping it as a day of worship. We observe the seventh day of the week (Saturday) as God's Holy Day as an act of loving obedience, and not as a means of salvation—salvation is the free gift of God through Jesus Christ.

It is the joy of the Sabbath that makes Seventh Day Baptists just a little bit different. If you would like more information about Seventh Day Baptists, write: Seventh Day Baptist Center, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678.



## By means of his power

A sermon  
by L.S. Thanga  
Rangoon, Burma



*"To him who by means of his power working in us is able to do so much more than we can ever ask for, or even think of: to God be the glory in the church and in Christ Jesus for all time, for ever and ever! Amen" (Ephesians 3:20, 21).*

Have you ever seen a miracle performed or being performed? Some of you might have had but do not realize that you did. If you have not, you are witnessing it now. The very fact that I am physically standing before you to share the words of God is nothing short of a miracle wrought by means of God's power.

Given my background and upbringing, to have this wonderful opportunity is more than a dream come true. My presence here is a living testimony of what God can do. The love of God has brought me here. I have no other explanation because there is none.

My country Burma is a land of Buddhism and the home of thousands of golden pagodas, a land which is one of the least known in the present world because of its self-imposed isolation, a land endowed with abundant natural resources with the least developed economy, a land where the great majority of them are steeped in the belief that they can save themselves and attain "nirvana" or salvation by means of good deeds.

After the three wars that the British fought against Burma, the country was annexed to the British Indian Empire in 1886, until it attained full independence on January 4, 1948. Burma today has 38 million population, of which about one and a half million are Christians.

The light of the Gospel entered our area soon after the British came. At that time, life in the hills was not an easy one. Living in a jungle infested with wild animals, venomous snakes, and disease-bearing insects of all kinds which bit and sucked deep, life was like the Hobbesian state of nature: solitary, poor, nasty, brutish and short. Headhunting was the habit of the people. Men hunt men and

animals, and animals hunt animals and men.

My people worshipped nature. They attributed all vagaries of natural phenomena to the works of evil spirit. They had to appease the spirits by performing all kinds of animal sacrifices. They have never had peace of mind. Their minds wandered from the unknown to the unknown, groping in darkness in search of a dependable god to cling to. Their paradise was attainable only by the very few who achieved par excellence in life. For the rest—and especially the women—paradise was closed. It was a state of utter hopelessness.

Then the British came and ruled over us. They stopped headhunting practices, removed lawlessness and fear of a raid or ambush, implanted a sense of physical security and enabled the people to make the most of their simple pleasures, like beer parties, without posting sentries and without the fear at the back of their minds that they might be raided and cut up while intoxicated. The physical security the British rule provided, however, did not lead to the transformation of what the apostle Paul said "in the inner man" or "inner being."

The imposition of law and order by the ruler was merely an exercise in trying to tame the wild animal without changing his beastly being. You can tame a tiger, but you cannot change the beast. You can cage a lion, or even train it to perform some act, but you cannot turn the beast into a gentle lamb. Human beings are no different from wild animals. The so-called civilization has very little influence in the inner being of men.

In our chaotic world, there is division and confrontation everywhere, between nation and nation, between man and man, within a man's inner life. We have grown up only to make more sophisticated weapons to eliminate our fellow human beings more efficiently. The more civilized we have become, the more insecure we have been. Atomic winter, which we also endearingly call a "cloud," hangs over us. Chernobyl and many other nuclear reactors are all around us.

*The Sabbath Recorder*

We are gripped by fears. We feel being throttled and helplessly gasp for air. We seek peace and salvation where destruction is bred. We are like my forefathers. We need a heart transformation which only Jesus Christ can provide.

Fortunately, many bureaucrats brought up in the Western society had seen the magic of the transforming power of the Gospel. So they allowed the messengers of God to enter our area, armed not with weapons, but with the Bible. At first, the missionaries encountered intense opposition from my people. My people then understood a white man as one who came with a gun to snatch away their lands and sovereignty. They did not therefore understand why another white man should come and speak about love. They were further confused when told that a certain man called Jesus Christ, who loved them, had died for their sins many hundred years ago.

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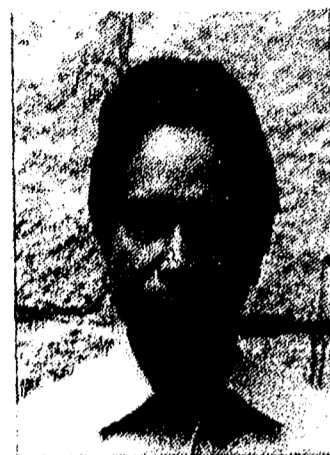
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trial before Nero. But he never grumbled, for he always thought himself as the prisoner of Christ. For him, to suffer for Christ's sake was a privilege and a joy. No amount of hardship and material loss would shake his faith in the infinite love of Christ. He regarded himself as the recipient of a new revelation of the universal love of God which makes no distinction between the Jews and the Gentiles, whites and non-whites, rich and poor, educated and illiterate. This revelation, according to him, is God's eternal purpose and design to bring all nations into one in Jesus Christ by "means of the church."

William Barclay puts this point very forcefully. He says:

"Paul has painted his great picture of the Church. The world is a disintegrated chaos; there is division and separation everywhere, between nation and nation, between man and man, within a man's inner life. It is God's design that all the warring and discordant elements should be brought into one in Jesus Christ. Jesus is God's instrument whereby men are to be brought into one. But that cannot be done unless the church carries the message of Christ and the love of God to every man. The church is to be the complement of Christ, the body through which the Spirit of Christ acts and operates."

Missionaries who came to our hostile and inhospitable areas to tell us of the love of Christ were inspired by the same Spirit which guided apostle Paul and many others. Like Paul, they sacrificed the comforts of their hearth and homes, position and power in the society. They counted everything lost for Christ's sake. Christ's spirit gave them strength in their "inner selves." The strengthening of inner selves comes when Christ takes up his permanent residence in the man. We can fathom the depth of Christ's love only when Christ lives within our lives. We can only draw our strength from Christ. But Christ will not come into our lives unless we invite him to come in. Shall we

therefore continue to ignore him and deny ourselves strength, or will we invite him and share the infinite power of Christ?

People who have invited Christ to make a permanent home in their hearts never look back. They lead an abundant life. For Jesus is the bread and water of life. Any church feeding on Christ never goes hungry or thirsty. No amount of self-discipline or self-corrective measures can change your inner selves. Christ is the only transforming power. Without him, nothing exists.

The great task ahead of us is surmounting. As carriers of the message of Christ and the love of God to all mankind, we have no time to take a rest, even for a second. Thousands of souls are perishing every day.

Take, for example, our immediate neighboring countries—China and the countries in the Indian Sub-Continent, which together have more than two billion population. If you add other Asian countries to this list, we have at least another half billion. Of this two and one half billion, there are roughly about 27 million Christians, a little more than one per cent. If we spend one minute each for each non-believer to tell about Christ, we need at least 1,736,113 days—or 4,811 years—to cover all of them. They will not wait that long, nor can you live so long. In any case, even if you live, by the time you finish one round, the population will increase several thousand times over.

In India alone, at least 18 people die and more than 40 new babies are born every minute. The world figure will be more horrifying. Whenever I think of this impossible situation, a sense of guilt and depression consumes me. What shall we do? Shall we merely sit down brooding over it and expecting some miracle to happen? That is not what Christ has commanded us to do. The situation demands full action. Time is running out.

Paul left behind an indelible footprint for Christians to follow. He was in prison. He could not go out to witness Christ to the people. But if we read his letter to the Ephesians, we see that he kept on praying for the fulfillment of "God's plan to bring

all creation together, everything in heaven and on earth, with Christ as head" (Eph. 1:10). He constantly urged God's people to live out the meaning of this great plan for the unity of mankind through oneness with Christ. The chains of prison never succeeded in breaking the bonds of his faith and trust in God.

As compared to Paul, we are physically in a much more comfortable position. We have liberal and tolerant government; we are blessed with physical and material benefits; we suffer from no want, no restriction, no repression; we bear no chains nor the marks of physical torture on our bodies.

Unfortunately, many of us have taken it for granted the good things and opportunity God has provided to us; we have stopped counting the blessings which attended our ways. We squander away our precious time for things which neither add to our material well-being nor heighten our spiritual stature. We have forgotten our responsibility as Christ's instrument to proclaim his message to "the uttermost part of the earth."

Let us renew our commitment to serve the Lord in all our capacities and with all our hearts. Those who cannot go out can witness Christ through prayer or by giving generously so that someone can be sent on our behalf to carry God's message. There can be no better and wiser investment of one's money than in the operation to save the lost souls. We have no time to think and stare.

Thousands of souls are perishing every day. The population in hell is swelling up every minute. Christ died for them and secured a place for them in heaven. But there are only a few messengers of Christ to tell them of the good news.

As the complement of Christ, the Body of Christ, and the voice to do Christ's work, the responsibility of the church is limitless. We must know at the same time that the church cannot carry out its mission until its members join together in fellowship, know and experience the limitless love of Christ. No man can teach another what he does not know, or give to another that which he does not possess. Before we can bring Christ's love

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to others, we must find Christ's love within Christ's church.

Now let me come back to my part of the world. Burma is a land inhabited by many racial groups of Mongoloid stock, the overwhelming majority being the Burmans, Karens, Kachins, Kayahs, Shans, Mons, Chins, Arakanese; Mizos, Nagas, Chinese and Indians make up the remaining group. Burmese is the common, as well as official language, and is spoken all over the country.

With the advent of the revolutionary government in March 1962, the country has as its goal the creation of an equal and prosperous society based on the principles of what has become known as "Burmese Socialism." As a part of the process of this change, and with a view to maintain uniformity, all schools and hospitals run by the churches were nationalized in 1965.

In 1966, foreign workers, including the missionaries, were given notice to leave the country by the government. With their exit, the indigenous workers have to take over the reins in the mission fields. There is, however, no restriction of freedom to profess, propagate and promote any religion or faith so long as such activity does not run counter to the principle and aims of Burmese Socialism.

Of the 38 million population of the country, the one and a half million Christians are divided into various denominations, the largest being the Baptists. Christianity has taken root mostly amongst tribes living in the frontier areas. Due to poor communication facilities in these regions, accessibility is limited and difficult.

*Cont. on page 29*



## Cities of dust, rivers of life

*A sermon preached at Milton, Wisconsin, June 14, 1986.*

by Arthur Rowe

Text—selected from Revelation 18, 21 and 22, (New English Bible):

"After this I saw another angel coming down from heaven; he came with great authority and the earth was lit up with his splendour. Then in a mighty voice he proclaimed, 'Fallen, fallen is Babylon the great! She has become a dwelling for demons, a haunt for every unclean spirit, for every vile and loathsome bird. For all nations have drunk deep of the fierce wine of her fornication; the kings of the earth have committed fornication with her, and merchants the world over have grown rich on her bloated wealth.

"... Pay her back in her own coin, repay her twice over for her deeds! Double for her the strength of the potion she mixed! Mete out grief and torment to match her voluptuous pomp! She says in her heart, *I am a queen on my throne! No mourning for me, no widow's weeds!* Because of this her plagues shall strike her in a single day—pestilence, bereavement, famine, and burning—for mighty is the Lord God who has pronounced her doom!"

"The kings of the earth who committed fornication with her and wallowed in her luxury will weep and wail over her, as they see the smoke of her conflagration. They will stand at a distance, for horror at her torment, and will say, 'Alas, alas for the great city, the mighty city of Babylon!

In a single hour your doom has struck!

"Then I saw a new heaven and a new earth, for the first heaven and the first earth had vanished, and there was no longer any sea. I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready like a bride adorned for her husband. I heard a loud voice proclaiming from the throne: 'Now at last God has his dwelling among men! He will dwell among them and they shall be his people, and God himself will be with them. He will wipe every tear from their eyes; there shall be an end to death, and to mourning and crying and pain; for the old order has passed away!'

"Then he who sat on the throne said, 'Behold! I am making all things new!... I am the Alpha and the Omega, the beginning and the end. A draught from the water-springs of life will be my free gift to the thirsty. All this is the victor's heritage; and I will be his God and he shall be my son.'

"... Then he showed me the river of the water of life, sparkling like crystal, flowing from the throne of God and of the Lamb down the middle of the city's street. On either side of the river stood a tree of life, which yields twelve crops of fruit, one for each month of the year; the leaves of the trees serve for the healing of the nations."

Come with me, in your mind's eye, on a quick tour of some great modern city that you know well. It might, perhaps, be Chicago. As we rise high above it, we see the waters of Lake Michigan sparkling in the early summer sun. We come in over the well-groomed suburban neighborhoods on the north side where the cultured, comfortable life of the affluent is so much in evidence. Then it's on to the downtown, gleaming and glistening with its towers and shops, its concert halls and museums and fine restaurants. What a beautiful city it is.

But there is another part of this city yet for us to see, and we come in closer now. We see smokestacks and warehouses, neighborhoods where tiny tumble-down houses sag under their loads of grit and grim. We see the streets—so near those glistening towers—where the bag ladies

live, and the bums, and the runaway children, and the young men from the reservations, lost and bewildered in a world which thrusts them aside. We move over the miles of slums on the South Side, where people live crammed together in conditions from which there seems no hope of escape. This is Chicago, 1986: it is a part of our world.

Then, suddenly, the scene dissolves, and we find ourselves in another city, in another country. We are in London; the year is 1865. We are in a city where, for many thousands of the poor, the conditions of daily life are unimaginably cruel. While the wealthy control politics with bribes and live at leisure, the lower classes live in a dark world of harsh laws, barbarous jails, child labor, poverty, illiteracy, disease. It is a city still reeling from the worst effects of the advancing Industrial Revolution; the great reforms still lie in the future. Only a year before, in 1864, William Booth, who would later found the Salvation Army, began his work in this very city.

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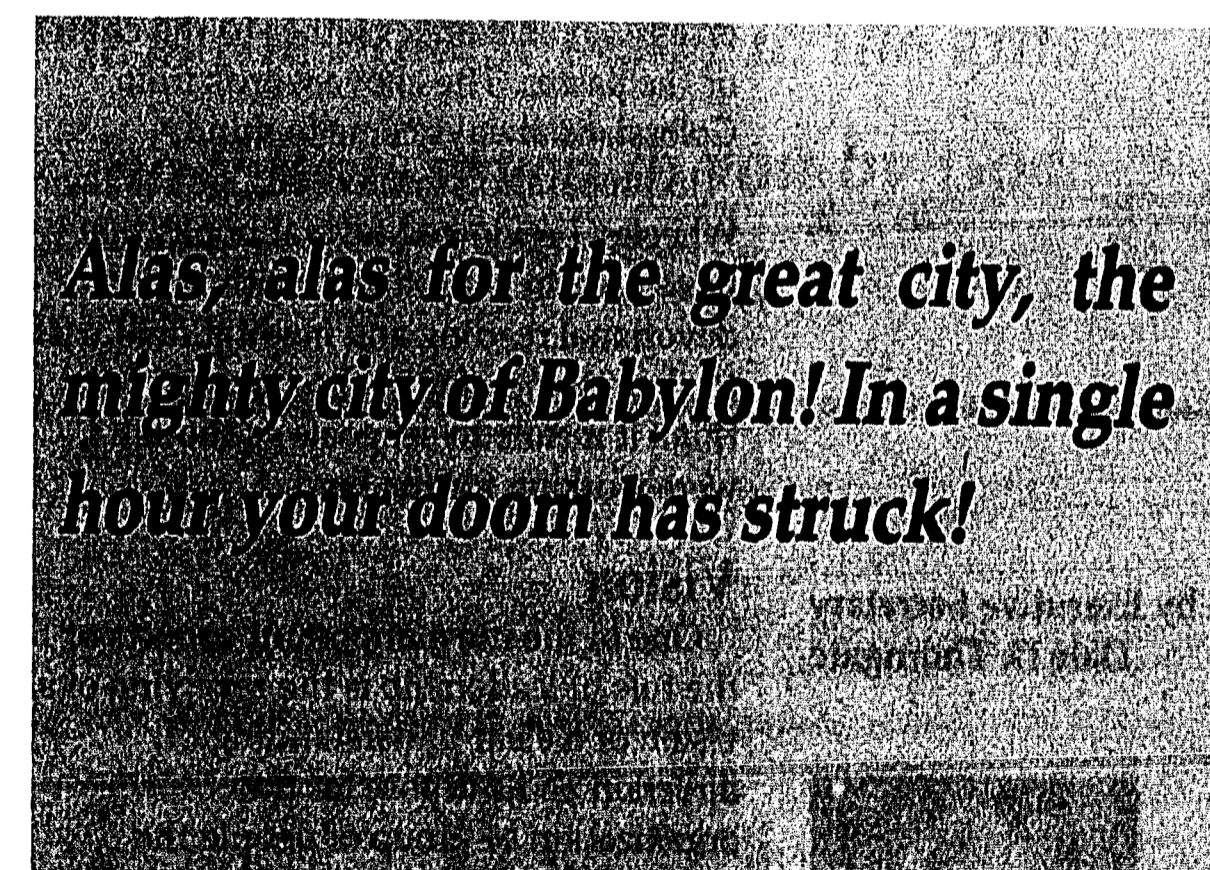
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*Cont. on page 30*



**God will wipe every tear from their eyes; there shall be an end to death, and to mourning and crying and pain; for the old order has passed away!**



## Cities of dust, rivers of life

A sermon preached at Milton, Wisconsin, June 14, 1986.

by Arthur Rowe

Text—selected from Revelation 18, 21 and 22, (New English Bible):

"After this I saw another angel coming down from heaven; he came with great authority and the earth was lit up with his splendour. Then in a mighty voice he proclaimed, 'Fallen, fallen is Babylon the great! She has become a dwelling for demons, a haunt for every unclean spirit, for every vile and loathsome bird. For all nations have drunk deep of the fierce wine of her fornication; the kings of the earth have committed fornication with her, and merchants the world over have grown rich on her bloated wealth.

"... Pay her back in her own coin, repay her twice over for her deeds! Double for her the strength of the potion she mixed! Mete out grief and torment to match her voluptuous pomp! She says in her heart, *I am a queen on my throne! No mourning for me, no widow's weeds!* Because of this her plagues shall strike her in a single day—pestilence, bereavement, famine, and burning—for mighty is the Lord God who has pronounced her doom!

"The kings of the earth who committed fornication with her and wallowed in her luxury will weep and wail over her, as they see the smoke of her conflagration. They will stand at a distance, for horror at her torment, and will say, 'Alas, alas for the great city, the mighty city of Babylon!

In a single hour your doom has struck!

"Then I saw a new heaven and a new earth, for the first heaven and the first earth had vanished, and there was no longer any sea. I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready like a bride adorned for her husband. I heard a loud voice proclaiming from the throne: 'Now at last God has his dwelling among men! He will dwell among them and they shall be his people, and God himself will be with them. He will wipe every tear from their eyes; there shall be an end to death, and to mourning and crying and pain; for the old order has passed away!'

"Then he who sat on the throne said, 'Behold! I am making all things new!... I am the Alpha and the Omega, the beginning and the end. A draught from the water-springs of life will be my free gift to the thirsty. All this is the victor's heritage; and I will be his God and he shall be my son.'

"... Then he showed me the river of the water of life, sparkling like crystal, flowing from the throne of God and of the Lamb down the middle of the city's street. On either side of the river stood a tree of life, which yields twelve crops of fruit, one for each month of the year; the leaves of the trees serve for the healing of the nations."

Come with me, in your mind's eye, on a quick tour of some great modern city that you know well. It might, perhaps, be Chicago. As we rise high above it, we see the waters of Lake Michigan sparkling in the early summer sun. We come in over the well-groomed suburban neighborhoods on the north side where the cultured, comfortable life of the affluent is so much in evidence. Then it's on to the downtown, gleaming and glistening with its towers and shops, its concert halls and museums and fine restaurants. What a beautiful city it is.

But there is another part of this city yet for us to see, and we come in closer now. We see smokestacks and warehouses, neighborhoods where tiny tumble-down houses sag under their loads of grit and grim. We see the streets—so near those glistening towers—where the bag ladies

live, and the bums, and the runaway children, and the young men from the reservations, lost and bewildered in a world which thrusts them aside. We move over the miles of slums on the South Side, where people live crammed together in conditions from which there seems no hope of escape. This is Chicago, 1986: it is a part of our world.

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## Leadership

*"Whatever you do, work at it with all your heart, as working for the Lord, not for man."*  
Colossians 3:23

### Quality of performance

This passage above from Paul, the apostle's letter to the Colossian church, is—or should be—the ingrained motto for any church leader, whether ordained or unordained. There is no higher standard for our performance. In several articles over the past years, I have encouraged the lifestyle of excellence, especially for our pastors. I am personally challenged daily by this Scripture passage.

In May, it was my privilege and honor to take part in the ordination service for Rev. Leon Wheeler in Ashaway, R.I. At such occasions, I am asked to bring a charge (or challenge), either to the church or the pastor. The above words from Colossians always come to mind.

In preparation for my "charge" to Leon Wheeler, I reviewed several books that I have used in conjunction with my daily devotional reading and meditation. I wish to share some of my reflections on what I think it means to set goals as though I were working for the Lord.

### Vision

One of the most important aspects of the role of leadership is the receiving of a vision or a clear understanding of direction and purpose for the organization or group of people the individual is called to lead. In Proverbs 29:18, Solomon the wise tells us "where there is no vision the people perish." It is not only important, however, to have the vision but also to be able to articulate it to those being led. I remember from rereading Exodus recently how difficult Moses found it was to communicate

God's vision for the people of Israel to them so that they wanted to be led out of Egypt. Even though they were being abused and mistreated as slaves, God's promise of nationhood and power were resisted at almost every point.

John R.W. Stott, an Anglican minister and author of many Christian books, says, "The number one ingredient for leadership is vision, vision that begins with a holy discontent with things as they are." Rod Henry and Nehemiah would call this holy discontent a special burden.

Ted Engstrom, in his book *The Pursuit of Excellence*, says: "Above average people [leaders] have developed the foresight to see how things will work out. They are always looking ahead so they always have the insight to make good decisions."

A vision is only the beginning of the leadership process. For others to respond to leadership, the leader must be able to get other people involved. "Part of the genius of leadership is the ability to articulate and focus a vision for people so they begin to believe that no sacrifice is too great in the service of fulfilling that vision." This statement, from *The Expanded Mission of Old First Churches* by Bakke and Roberts, reflects the experience of the pastors who led these churches into a renewed growing experience after many years of decline and discouragement. Like the people of Israel, Seventh Day Baptists can have a new vision.

### Ministry as paradox

Pastors and other church leaders are confronted with what Bakke and Roberts call "Ministry as Paradox."

1. You are called to be flexible but also to have a disciplined (stubborn) sense of direction. *Engstrom says: "Those who excel take charge of themselves. They plan their work and they work their plan."*
2. You are expected to embody urgency

and be endlessly patient at the same time. *Only after listening a great deal do you then help the congregations make the right decision.*

3. You must be able to accept people where they are but have the vision and ability to lead them to where God wants them to go. *"This requires you to have a tough love—being concerned about their total welfare."*
4. You must be humble and yet self-confident. *Engstrom: "People of excellence know that if they don't believe in themselves, no one else will either. Self-confidence is not unspiritual. It is the honest belief in the gifts and talents given to you by God."*
5. You must be a servant of God and the church, and at the same time, be comfortable enough with power so that responsibilities and duties can be delegated with some degree of authority.

### Leader of leaders

Seventh Day Baptist pastors and lay leaders are called to be leaders of leaders. Most of our church membership is made up of people who are out in front in their own vocations or areas of daily responsibility. Many are in the process of leading and articulating vision for their own organizations.

Lay leaders must be trained and allowed to lead. Peter Drucker, in his book *Effective Executive*, says "the effective executive [leader/pastor] does the right things well. . . . He does first things first; then there are no second things." The challenge to us, as church leaders, is to lead.

To you, then, who are leaders in your church, I encourage you to be optimistic about your call. Look for the opportunity in every difficulty. Do not lose sight of the

vision and look for new ways to state it more clearly.

Be willing to risk. Push yourself and your church to the limit. Stretch your mind and your body in pursuit of your vision for yourself and your church.

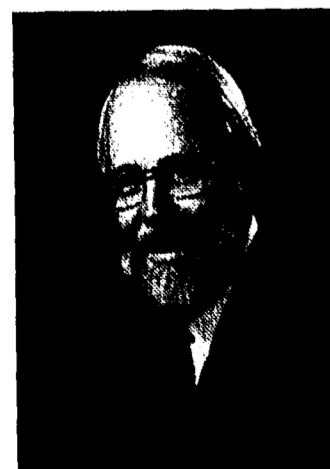
Being a pastor or church leader is living in a paradox, but the rewards of accomplishment are unlimited. Our new Conference President Gerry VanDyke is challenging us in this new conference year to "Press on toward the goal to which God has called you in Christ Jesus." (Philippians 3:14)

God has given you the vision and set the standard for which you are to strive. May you receive his unlimited blessings.

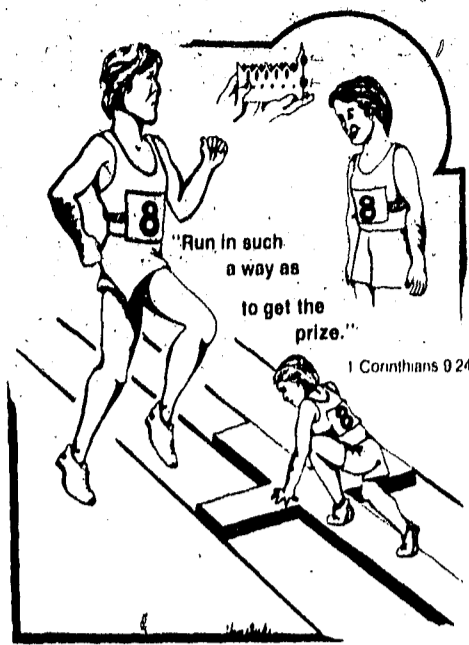
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***Self-confidence is not unspiritual.  
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and talents given to you by God.***

by Executive Secretary  
Dale D. Thorngate







## LET US PRESS ON

### President's Page

## Let us press on

*Press on toward the goal for the prize of the upward call of God in Christ Jesus. Philippians 3:14*

The upward call of God in Christ Jesus brings with it both blessing and responsibility. I certainly feel that I have been called by God, and since you as a people have called me to serve as your General Conference President for the year 1987, I have had a greatly increased interest in what it means to "be called."

Last August after Executive Dale Thorngate came to visit me and bring me the "Standard Operating Procedures Manual," I began to study just what it was that was expected of me. I read the manual cover to cover, not stopping just with the president-elect duties, and president's duties, but going on to read about the responsibilities of each office that were contained in the manual. I have asked questions of former conference presidents and council members and received much help and information to get some idea of what my responsibilities are. I was certainly told a variety of things; that this is an exciting job, a frustrating job, a powerless job, a thankless job, and a never-ending job. There were others who told me that "Old presidents never die, they simply fade into obscurity." When I arrived at conference this year I received much encouragement and help from every member of the General Council, and from so many of you who told me you have been praying for me, and that you are more than willing to help me in any way possible. This has certainly encouraged me to press on to fulfill the calling that has been given to me. Yet there seemed to be something missing. Because I did not yet fully understand just what my calling is to be.

When I returned from Conference I decided to get out the larger book of Standard Operating Procedures, the Bible, and find a more thorough guideline to what my "calling" is and how to proceed

with it. My searching has opened up to me some exciting discoveries that I know are going to be helpful to me in the years ahead. I want to share them with you, because you also have been "called."

I found that there are things I have been called *out* of. I have been called out of slavery, out of fear, out of death, out of impurity, out of hatred, out of sin, and out of condemnation. But I have also been called *into*: freedom, wholeness, resurrection and life eternal, holiness, forgiveness, love and acceptance. I have been called to belong to Christ, according to his purpose. His purpose for me is joy, peace and reconciliation. He has called me to adoption, so that I belong to him and am an heir with Christ. I have been called to become a saint, a priest, a co-worker with Christ and the body of believers. It is by his grace that I have been called, and through his blood I have been justified and glorified, and set aside for good works which he planned for me before the foundations of the earth. He has also told me in Romans 11:29, "God's gifts and his call are irrevocable." That takes care of the fear I might have about fading into obscurity. My job in the denomination may change, but my position in Christ will not. The greatest desire of my life is to serve God well. If I do that, I will also serve you well.

In 2 Thes. 1:11, Paul prays for the people in this way: "With this in mind, we constantly pray for you, that our God may count you worthy of his calling, and that by his power he may fulfill every good purpose of yours, and every act prompted by your faith. We pray this so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ." I have claimed this prayer for myself, and for each of you. That together we may be worthy of the calling that is ours as a people. This is not my calling alone, but it is for each of us

who call on the name of the Lord Jesus Christ.

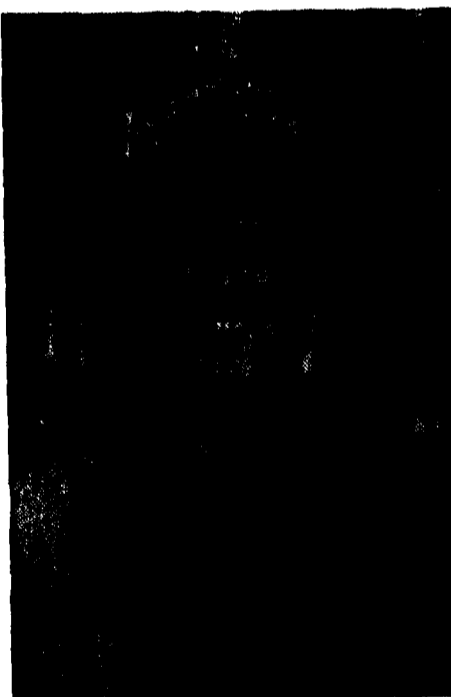
I have studied these things, I have become very excited and filled with anticipation for all that God has in store for us this coming year. I recognize that it will take work to live a life of purity, reconciliation and good works. I also know that I will need to concentrate as I allow my mind to be renewed to grasp fully that joy, peace and freedom from fear are already mine. In 2 Peter we are told that we are to make every effort to add to our faith, goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. Through these things we are to be all the more eager to make our calling and election sure. I intend to press on toward the goal of the upward calling that is mine. My prayer is that you will each press on with me.

There are so many who do not know the Lord Jesus Christ in our towns and cities. There are also many right in our

own neighborhoods and churches that need help and encouragement, who are hurting and lonely. There are those all across the country who are discovering the truth of the Sabbath and want what we have, so there is a need to establish new churches that have a solid foundation of truth and love behind them. As individuals we need to grow and mature in Christ. We must mature so we are able to disciple and encourage others. The fields are ripe for harvest, but the workers must be ready. Let us press on to do the work for which our denomination has been called. Let us make the name of the Lord Jesus Christ known in our land and in the world.

Van and I hope to make ourselves available to travel to as many churches as possible during this coming year. If you would like to have us come and visit with your church, exchanging ideas, thoughts and hopes, let us know. I want to serve you as you need to be served, and I want you to share with me freely the things that are on your hearts. Together let us do great things in Christ.

President Gerry VanDyke



## Bowyer begins Schenectady ministry

William B. Bowyer has accepted the call to become pastor of the Schenectady, New York, Seventh Day Baptist Church, beginning the latter part of August. In recent months, Bill has sensed God's leading to serve in the role of pastor at a small church that is unable to provide support for a pastor.

Bill is 55 years old and grew up in Quincy, Massachusetts, in a Congregational church. He married Gwen Crandall, a lifelong resident of Hopkinton, Rhode Island, 30 years ago. Gwen and Bill have three children and three grandchildren, with three parents still living.

Bill retired in July, 1986, after 30 years in

the Warwick, Rhode Island, public schools as a school counselor and department chairman.

Ordained as a deacon in 1978, Bill served as president of Eastern Association in 1981. Among his other areas of service are first vice president of the Missionary Society and active on that board for 10 years, and host committee chairman for the World Federation meeting and General Council meeting in Westerly, Rhode Island.

Bill is an associate member of the Pawcatuck Seventh Day Baptist Church, Westerly, and entered the Training in Ministry and Extension Program in June, 1986.

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## A prayer reminder for each day!

**Verse for the Month:** "Finally, brethren, pray for us that the word of the Lord may spread rapidly and be glorified, just as it did also with you; . . . and may the Lord direct your hearts into the love of God and into the steadfastness of Christ."  
2 Thessalonians 3:1, 5 NAS

### November 1986

#### Pray for

1. Conference President Gerry VanDyke and her ministry
2. Tom McElwain and SDBs meeting in Turku, Finland
3. Missionary Pastor Lawrence Watt, White Cloud, Mich.
4. a member of your family not in the church
5. Missionaries David and Bettie Pearson, Malawi, Africa
6. Extension Pastor Oscar Godoy, Los Angeles area, Calif.
7. Ivan FitzRandolph, denominational treas., soon to retire
8. that God's Word may accomplish its work in our churches
9. Rev. James Siwani and the churches in South Africa
10. a neighbor
11. Missionary Pastor Gene Smith, Adams Center, N.Y.
12. thankful hearts for God's blessings
13. Extension Pastor Robert Babcock, Santa Barbara, Calif.
14. for those hungry and in despair in my community
15. the church in Miami, Florida, now part of the conference
16. Rev. Ely Paypa, Cebu, the Philippines
17. T.I.M.E. Project participants, Salemville, Pa.
18. Missionary Pastor Bobbie Wright, Blountville, Tenn.
19. Extension Pastor Justin Camenga, Portland, Ore.
20. pastors and churches in Mozambique, Africa
21. OWM giving to reach our local church goal for 1986
22. a Sabbath blessing
23. Pastor Bredeslav Kudelka, Ostrava, Czechoslovakia
24. Historical Society Directors meeting today
25. Missionary Pastor Steven Crouch, Bay Area, Calif.
26. the church in Naylor, Mo., now part of the conference
27. T.I.M.E. Project participants, Denver/Boulder, Colo.
28. Lightbearers, Mountain View Church, Jamaica
29. a closer walk with God
30. Matt Olson as he works with and for SDB youth

### December 1986

#### Pray for

1. faithful stewardship as we close the '86 OWM budget year
2. seminary student Rod Noel, Atlanta, Ga.
3. new contacts in Asia and Africa
4. primary Sabbath School students in your church
5. Extension Pastor Kevin Butler, Madison, Wis.
6. a church needing pastoral leadership
7. a right attitude toward those who disagree with me
8. sister churches in Argentina, South America
9. seminary student Sharon Wauls, Delaware, Ohio
10. junior and senior Sabbath School teachers you know
11. Medical Director Bettie Pearson and staff
12. seminary student Arthur Rowe, Denver, Colo.
13. Columbus, Ohio, church celebrating 10th anniversary
14. the leading of the Holy Spirit in my life
15. T.I.M.E. Director Rodney Henry, meeting new challenges
16. seminary student Marty Pedersen, Pasadena, Calif.
17. medical ministries in the four clinics in Malawi, Africa
18. confidence to accept new challenges in my Christian life
19. for the leadership and ministry in Tucson, Ariz.
20. those in nursing homes
21. peace on earth
22. Extension Pastor John Peil, West Covina, Calif.
23. seminary student David Thorngate, Delaware, Ohio
24. those who do not know the real meaning of Christmas
25. praise God for his wonderful gift of Jesus, our Lord
26. your pastor's wife
27. those who search for truth
28. peace of mind
29. praise God for blessings and fulfilled promises during 1986
30. your pastor
31. a new resolve to be more Christ-like in 1987



## FOCUS on missions today

by Leon R. Lawton

### Second TIME center started

Boulder/Denver, CO, USA: The second training center for the T.I.M.E. program will be hosted by these churches. A dozen or more have enrolled and began their home study in September. Their first seminar will be held October 25-26 and will include students from California, Arkansas, Missouri, Texas, Florida, Wisconsin, South Dakota and perhaps Nebraska in addition to Colorado. The first training center in Salemville, Pennsylvania is hosting the second seminar this fall.

### Education continues around the world

Kingston, Jamaica, West Indies: Pastor Herbert McLean continues his course at Jamaica Theological Seminary under a scholarship provided by the special overseas ministerial education fund of the Missionary Society. This is his second year of study. Other students in Burma, Malawi and the Philippines are helped by this fund.

### Retreat held in Portland

Portland, OR, USA: An all-church retreat was held the first weekend in September at Camp Magruder, located on the Pacific coast, with a lake for boating and swimming. The theme was *Encouragement* with the purpose to set goals and priorities for the new fiscal year. Several from the Seattle and Centralia, Washington, churches joined in the retreat and Executive Secretary Dale D. Thorngate shared in the leadership.

### Society commends Rao

Nellore, India, Asia: The July meeting of the Missionary Board adopted the recommendation of their Asia Committee: "The Missionary Board commends the Rev. B. John V. Rao for his orderly reports, his efficient leadership, and his frequent visits to many of the churches, evangelizing and preaching the gospel." Because of health, the field work has been assigned to his eldest son by their Conference Executive Committee.

### Report from Madison

Madison, WI, USA: Pastor Kevin Butler reports: "An ecumenical roundtable on baptism invited me to present our views on believer's baptism, comparing it to infant sprinkling, but focusing upon our unity in Christ through the sacrament. At our senior high Association camp I taught over 20 eager students our SDB distinctives. It's amazing to me how they could absorb three years of seminary and two institutes in just five days! Our involvement with the monthly concerts of prayer has increased. It first began as a self-advancing, privately motivated ideal. Now we see our personal growth in prayer having direct effects on our whole church and ultimately the world."



## Sabbath issue argued before Supreme Court

**Unemployment benefits were denied on the grounds that Hobbie's refusal to work on her Sabbath constituted "misconduct connected with work."**

AJC—A religiously-observant employee's refusal to work on the Sabbath cannot be characterized as "misconduct on the job" and used to deny unemployment benefits, according to three organizations involved with civil liberties issues.

An amicus, or friend-of-the-court, brief filed in the United States Supreme Court by the American Jewish Congress, Anti-Defamation League of B'nai B'rith and the American Civil Liberties Union asserts that the state of Florida erred in rejecting a benefits claim filed by a Seventh Day Adventist after she was fired by a jewelry store chain for declining to violate her religious beliefs.

The brief charges that in denying the employee, Paula Hobbie, unemployment benefits because she refused Sabbath work, Florida violated her constitutional right to free exercise of religion.

A state "burdens religion when it denies an important benefit because of conduct mandated by religious beliefs," says the brief. "When, as in this case, the state has made no showing that the interests in support of the denial of benefits are compelling, the state is unconstitutionally infringing upon free exercise [of religion]."

The case grew out of a requirement by the jewelry firm, Lawton and Company, that assistant managers and managers be present in the stores on Friday nights and Saturdays, the times of heaviest sales. Hobbie, an assistant manager at one of the Florida stores, became a Seventh Day Adventist in May 1984.

Hobbie and her manager worked out an arrangement under which he worked Friday nights and Saturdays and she worked Sundays. But when it came to the attention of one of the chain's supervisors, Hobbie and her store manager were ordered to end the arrangement. They were advised that the jewelry company's corporate policy allowed no exceptions to the Friday night and Saturday work rule. When Hobbie

insisted that she would not work on her Sabbath, she was fired.

She applied for unemployment benefits to the Florida Department of Labor and Employment Security, but her claim was contested by her former employer. The benefits were denied on the grounds that her refusal to work on her Sabbath constituted "misconduct connected with work."

Hobbie appealed the ruling to a Department of Labor Appeals Referee, who upheld the denial. She then appealed to the state's Unemployment Appeals Commission, which also affirmed the earlier decision. She next appealed to the State of Florida District Court of Appeals, which similarly upheld the denial of unemployment benefits. Hobbie finally carried her appeal to the U. S. Supreme Court, which agreed to hear the case.

### No effort to accommodate

The brief filed by AJC, the ADL and the ACLU notes that her employer at no time made an effort to accommodate her Sabbath observance and presented no evidence that Hobbie's arrangement with her store manager to shift days of work caused the Lawton chain harm.

The state's decision to deny unemployment compensation was "plainly erroneous," the brief contends, because the U.S. Supreme Court has held that "no person may be required to choose between exercise of a First Amendment right and participation in an otherwise available public program."

Only a "compelling reason" can be used by a state to justify excluding individuals from receiving the benefits of public welfare legislation because of their faith, the brief adds.

Citing an earlier case, it recalls that the Supreme Court has ruled that where the state conditions receipt of an important benefit upon conduct prohibited by an individual's religious faith or denies the benefit because of conduct required by a religious faith, thereby bringing pressure on the religious adherent to violate his or

her beliefs, "a burden upon religion exists."

"While the compulsion may be indirect, the infringement upon free exercise [of religion] is nonetheless substantial," the courts declared.

In the Hobbie case, it went on, the refusal by the state to pay benefits actually demonstrated "a preference for non-religious beliefs."

Under Title VII of the Civil Rights Act of 1964, the Lawton chain owed Hobbie some effort to accommodate her religious beliefs, the brief noted, but, contrary to

law, made no effort to assist her in reaching a mutually satisfactory accommodation. It added that no evidence had been found to show that the shift-swapping arrangement worked out by Hobbie and her store manager had caused her employer any hardship at all, "let alone undue hardship."

The American Jewish Congress, the ADL and the ACLU urged the Supreme Court to reverse the judgment of the Florida Unemployment Appeals Commission and award Hobbie the benefits that she had been denied. **SR**

## Looper elected VP of Baptist Men's Fellowship

The election of Kirk Looper of Leavenworth, Kansas, to the office of Seventh Day Baptist representative to the North American Baptist Men's Department paved the way for him to accept the position of vice president of that organization. He was elected last May, for a five-year term.

Shortly after attending the meetings of North American Baptist Men, Kirk wrote:

Ever so often, one attends a meeting that could go on forever. Spiritually and emotionally, we soar toward God, reaching new heights of understanding and revelation. This was the atmosphere of the meetings attended during the North American Baptist Men's conference.

The speakers were enthusiastic and acted as though Christianity was something to "get excited about," and it really is. The messages of the program emphasized this excitement and stressed the part men have in spreading this excitement to wife, children, grandchildren and others. The responsibility of leadership, as indicated in the Bible, is on the shoulders of men. Over and over, we read of God's directions to men.

We were challenged by Chaplain Richard S. McPhee to consider our congregations. How many members/attenders are under 40 in our churches? Consider, about one-half of our

population is under 40. How many men are regular attenders? We are definitely doing something wrong. He gave several good points to improve our church families.

David S. Simmonds, president of Lenbrook Industries, Ltd., one of Canada's largest national distributors of electronic products, talked to us about commitment and integrity. Using Moses' life, he set forth steps toward making a real decision to become a Christian.

Archie Goldie, director of Baptist World Aid and of the Men's Department of the Baptist World Alliance, challenged us to examine our personal convictions. Using Judges, chapters 23 and 24, he described the way the Israelites had allowed pagan idols and ideas to infiltrate and dilute their worship of God. Many of us have done the same. His leading was to "seek first the Kingdom of God" to keep our priorities straight.

During the next five years, I pray that I will adequately represent the Seventh Day Baptist General Conference and work toward the goals of the North American Baptist Men's Fellowship. **SR**





## Inside God's hug

Dear Ones All,

Some time ago, I ran across a cartoon which I would dearly love to reproduce here, but since it is copyrighted, I cannot. It was produced by the artist of Family Circus and shows little PJ, in his pajamas, being held by his mom in a tight embrace and telling her that that is his favorite place, inside her hug. It is such a poignant piece that it often evokes tears from those who view it on my refrigerator.

Thank goodness, we as a people are becoming much less stiff and formal and more demonstrative in many of our churches. Handshakes, although still a very acceptable greeting, are in many cases giving way to hugs. Even the telephone company, in one of their commercials, have acknowledged the healing comfort of a hug from dad after a bad day.

One of the pastors that I am well acquainted with tells of greeting one of his parishioners with a hug, only to have her burst into tears and rush from the church. He was much upset and anxious to free himself to go talk with her to find out how he had offended her. When he caught up with her, she told him he was the first person that had touched her since the death of her husband some time previous. How very sad that those who crave the warmth and love of their fellow members in Christ find it so hard to find.

When I first saw the cartoon, I cut it out for my own PJ but then could think of so many more people I wanted to share it with. To me, it is the essence of all our relationships; yes, even our religion. My favorite place is in the center of God's hug. With his loving arms wrapped around me, I at last feel safe, warm and loved. How about you?

I know there are those who prefer their "space" and would not welcome being hugged by everyone. For them, a few warm words of greeting may suffice. But Seventh Day Baptists have long been known for their friendliness, so be sure that visitors to your church feel welcomed and want to return.

Now that fall is well under way, many of the Bible Study groups are again in full swing. In bulletins from around the

country, I read of groups meeting—sometimes multiple groups from one church—each with a different emphasis. This is wonderful, since not all find their particular level of interest addressed otherwise. Whatever the situation in your church, please attend one of these groups. If one is not available, how about calling a few friends and getting together to discuss and study a particular book, section, or even one of the multiple study books now on the market.

Do you have a special Christmas project that your society participates in? This seems very early, but if you can get a note to me by the 20th of this month, I would like to include it in our Christmas page. I am hoping for some unusual items other than the ones so many participate in. Do you contribute to some special cause that is out of the ordinary? In case you have forgotten, the address is 3429 Canyon Crest Dr., Apt. 13B, Riverside, CA 92507.

Did you pick up a copy at conference of the Women's Board booklet on forming a society? Alluded to in one of the poems quoted was the fact that the "Ladies Aid" could be called on to head up all kinds of tasks. From bulletins received over the past few months, I find that one of the primary tasks assigned this group is planning and carrying out the all-church picnic.

November 3rd is the day set aside for Baptist Women's Day of Prayer. The theme this year is "God's Command—Our Response" and was prepared for use throughout the nation by the women of the continent of North America. The program looks most interesting and inspirational. I do hope you can find a group and join their celebration, or hold one of your own. The Scripture used is taken from Micah 6:6-8, Luke 4:14-30 and 18:10-14, and Matthew 6:5-8. A copy of the program can be obtained by requesting it from the Women's Department, Baptist World Alliance, P. O. Box 155, McLean, VA 22101-0155. Join your Baptist sisters around the world in worship and praise, "We are one in the spirit."

Only 10 reports from the societies filtered back to me this year from

conference, but I am so grateful for the 10. I must especially mention those of the Dodge Center, Minnesota, and Shiloh, New Jersey, groups. Both contained an artistic approach which made them immediately intriguing.

One highlight that may have been mentioned before on this page, but which certainly bears repeating, is that of the Dodge Center church Women's Society. Some time ago, they requested material on the various ministers' wives from the Center on Ministry. They wished to become better acquainted with them and pray for these women who are such an important part of the church family. This past year, they have taken up a love offering each month, and it has been given to one of these young women.

Before I leave the subject of pastors' wives entirely, I want to mention the work of two pastors' wives. *Link of Love* is a publication that goes out monthly to pastors' wives and other women in the ministry. Jennie Johnson and Linda Camenga have filled a need when they saw it, and the Women's Board is very grateful to them for this additional ministry. The Interest Committee on Women's Work at conference also expressed their appreciation and requested the challenge presented by them be submitted to *The Sabbath Recorder* for publication. We often see articles about helping our pastor's work, but helping the family—especially his helpmate—also is a boon to him. Watch for it, please, and find an area where you can personally follow through with some of the suggestions, if not all.

Those who were fortunate enough to attend conference observed some banners. If some of the words seemed strange, it was because they were the words of the conference theme in all of the languages of the Seventh Day Baptists who were gathered for the World Federation. It was a fabulous idea carried out by Jeanie Smith and Pastor Herb Saunders of Milton, Wisconsin, and paid for by the women's groups of that church. *Prepare Ye the Way* looks good no matter how you say it, and the message is just as vital. These banners were presented to a

delegate from each country to be taken home and enjoyed.

At this writing, the Love Gift this year has amounted to about \$2,400 and will be distributed in the following way: Crandall High School Home Economics Dept., \$100. The rest will be divided by percentages as follows: Lilongwe Church Building (Africa), 20%; Pastors' Education (Brazil), 20%; Boat Motor for Guyana, 10%; Prison Ministries (Helen Green), 10%; Bibles for Nigeria and Mexico, 10%; Pastors' Education (Jamaica), 10%, not to exceed \$500; Scholarships for Malawi, Africa, 10%, not to exceed \$300; Philippines Medical Ministries, 10%, not to exceed \$300.

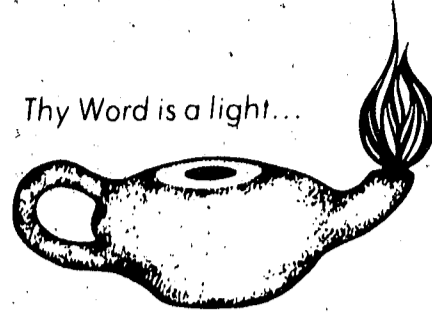
The Board wants to thank all of you who have so sacrificially given to the Love Gift. To have received this much, over and above all that was given to assist the Federation delegates, is truly magnificent and a wonderful use of the blessings God has so amply showered us with. This is one of the projects that the Interest Committee has suggested the Board carry on, and we will be happy to do so. The Love Gift is one place where women have always shown forth.

Since fall programs are just starting and budgets are being set, it was suggested to the Board president that it would be extremely helpful if all churches were to assist their pastor's wife to attend conference. If their registration, room and meals could be provided, then other expenses could be planned for by the family. The Board would urge you to put this item in your budget and perhaps plan a special fund-raising event to cover this very vital expense. You will be blessed by the returns, too. Some of you already do this regularly, and we know how much it is appreciated by those lucky ladies.

Before I close, I want to personally thank Virginia Burdick and Marion Brannon, who so willingly and adequately kept track of conference for me this year. I hated to miss it but hope you felt some of the excitement of being there from the articles in the September issue of *The Sabbath Recorder*. A big hug, and God bless you.

**The Love Gift  
is one place  
where women  
have always  
shown forth.**

*Marilyn*



## Board of Christian Education

### Seventh Day Baptist Nurture Series

The Seventh Day Baptist Nurture Series is designed to help children and youth grow in the Christian faith. They are written for those asking the questions: What does the Bible teach? What do Seventh Day Baptists believe? Why do we go to church on Saturday?

Using the *Sabbath* units of 13 lessons for each of the grade levels—Primary, Junior, Junior High and Senior High—our children and youth can be “rooted” in the faith and can examine their thoughts in light of Biblical teaching concerning the Sabbath. A teacher’s guide is available for each grade level.

The Nurture Series of lessons was introduced in 1979 with the Junior (grades four through six) unit, which was written by Linda Camenga of Shiloh, New Jersey. The Junior High unit (grades seven and eight) was written by Mary Clare, former Board of Christian Education executive director. These lessons were based on material prepared for camp use by the Rev. Don Sanford, former editor of *The Helping Hand*. The Primary unit (grades one through three) was written by Mary Jane McPherson, Lebanon, New Jersey, and published in 1982.

The Senior High unit is *now available*. It is the work of Pastor John and Linda Camenga of the Shiloh church. Pastor John serves on the General Council of the General Conference, as well as its Faith and Order Committee. Linda is creator of *Racco*, featured on *The Sabbath Recorder’s* Children’s Page.

The Senior High unit material, featuring the Sabbath, was used in Senior Camp Harley Sutton this past summer. It is printed, now, in separate books—one for

the student, and a teacher’s guide.

Pastor John and Linda wrote in their introduction: “Some of you may wonder why we observe the Sabbath. Others may wonder where Sunday observance came from. Some may question if the Sabbath is important enough to cause us to be different and to cut us off from some athletic and social opportunities that others participate in. Still others may want guidance in establishing a life-style that helps others see the value of the Sabbath. When you finish this series of lessons we hope you will have found help in all these areas.”

The Primary unit of the Nurture Series was revised this year by RuthAnne Peil of Rialto, California. Ruth, former teacher and principal, is a member and secretary of the Seventh Day Baptist Council on Ministry. The revision of the Primary unit was supervised by the Pacific Coast Association’s Christian Education Committee, working in cooperation with the Board of Christian Education.

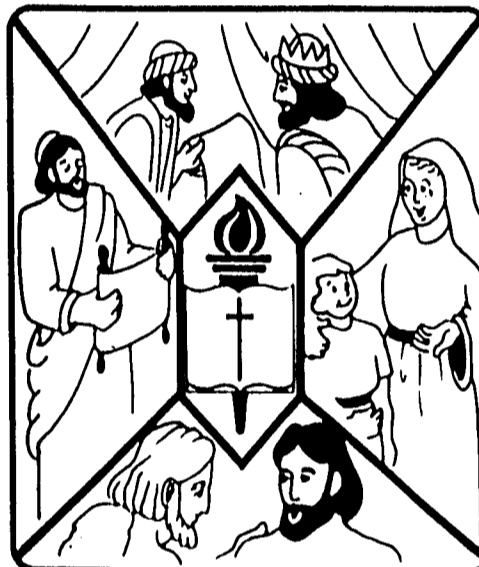
The 13 lessons on the Sabbath are printed in four colors for the student. The student book includes lesson review pages, memory work and tearout handwork. The 50-page Teacher’s Guide provides step-by-step session plans. The suggested lesson format includes worship, story time, feedback, activity and Bible memory.

RuthAnne wrote in the Teacher’s Guide:

“Dear Teacher, God wants to teach your class and He wants to use you. Every child should have the joy of knowing Him and understanding the specialness of His Sabbath. These lessons can do that. Be a worthy vessel: prepare. Then ask the Lord to speak through you.”

You may order the Seventh Day Baptist Nurture Series units on the *Sabbath* from the Seventh Day Baptist Center, P.O. Box 1678, Janesville, WI 53547. **SR**

#### NURTURE SERIES



PRIMARY LEVEL  
Seventh Day Baptist

TEACHERS’ GUIDE

YES! I want to support the

1987 Youth Calendar



Seventh Day Baptist Youth Fellowship

FUND RAISING

JANUARY

**Yfers:**

The Board of Christian Education welcomes the opportunity to help you earn the money you need for Pre-Con, Conference and Service Projects. Shipping and handling charges are prepaid and NOT billed to you. Another service of OUR WORLD MISSION.

Sell the **calendars** for your profit. We suggest a sale price of \$1.50 per copy. Your profit is 50¢ per calendar. Sell them to each church family and don’t forget non-resident members and community members and friends. Your church may even wish to purchase one for each family unit and YOU will bank the profit. Mail your order on the coupon below with advance payment of \$1.00 per calendar and retain the 50¢ for your Youth Fellowship funds.

HELP SPREAD THE NEWS OF THE SABBATH IN YOUR COMMUNITY

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\_\_\_\_\_ would like to order

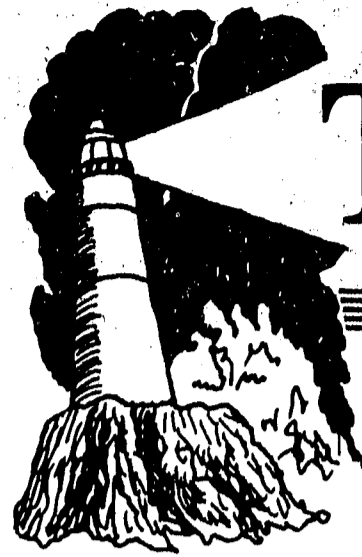
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Make your check or money order payable to: YOUTH CALENDARS  
Send order to: The Seventh Day Baptist Center, PO Box 1678, Janesville, WI 53547





# THE BEACON

Produced by the Youth Ministries Committee of the Board of Christian Education, Alfred, NY 14802

For and by members of the Seventh Day Baptist Youth Fellowship

October 1986

## Milton YF'ers are busy as beavers

by Mark Green

Ah, yes, it's the beginning of another school year here in Southern Wisconsin, and you know what that means, don't you? Why, it's time for YF to start again! Boy o' boy, do we ever have plans! It will indeed be a busy year under the leadership of Leanne Lippincott, Deirdre Sanford, and Herb and Barbara Saunders, our advisors.

Our YF usually has a youth activity every month, which in the past has consisted of sledding parties, movie parties, afternoons of horseback riding, hay rides, an Amy Grant concert, progressive dinners, and various other fun junk. Very few of these activities have been planned yet for this year, but many of us hope we can all go down to Chicago to see Michael W. Smith in concert. Should be a great time, eh?

As for fund raisers, we will, as always, be having our annual Christmas Brunch. This consists of the YF members preparing huge amounts of food—breakfast foods—and the older members of the church coming and devouring it. Since food consumption is such a popular pastime of our church, a spaghetti dinner has also been suggested. Perhaps, in the spring, we'll have a car wash. Aren't we an industrious group?

Our planned fast, which is held every November, is one of the main ways our YF attempts to change the world around us. We get together for a weekend of fun and fellowship, but at the same time we go without food for 30 hours. Members of the church pledge money to us, and we give the proceeds to organizations like CROP and the Seventh Day Baptist United Relief Fund to help feed those who would die of starvation otherwise. Last year, we decided to use some of the proceeds to sponsor a child in an underdeveloped nation. We now sponsor

Fernando Vaca (or as we call him, Nando) from Bolivia. The planned fast gives us kids a chance to really feel what it's like to be hungry, and at the same time, it helps solve the problem of world hunger.

This year, we also have the honor of holding the Year End Youth Conference. Hopefully, youth from all over the country will be flocking to Milton the week after Christmas for a great week of fellowship. It's going to be a great time, and I would encourage all college and high school students reading this to come. I'd like to ask everyone to please pray for those of us who are organizing the retreat. We really want God to use this conference to reach the SDB youth and encourage them to stand firm with Christ.

Sounds like an exciting year, doesn't it? We're praying it will be. Oh, and by the way, hi Tonia! SR

## Youth activities, Conference 1986

by Nate Crandall

This year at conference was bunches of fun, and I would like to share with those of you "youthy types" who didn't go—and remember with those of you who did go—exactly (or as closely as possible) what we did in Worcester for a week. (Sideline: for those who don't know how to say Worcester yet, it is like this: Woostah.)

Our first night there, many, many youths turned out for the annual business meeting. We recognized the present NSDBYF officers—Bill Probasco, president; Cheryl Davis, vice-president; Suzanne Vanderslice, secretary; and

Andrew Camenga, treasurer—and everything they had done to prepare for conference. We gave them a round of applause, which was great fun. We also voted for this year's officers. They are: Jody Looper, secretary; Steve Looper, treasurer; Chris Severance, vice president; and Michael Looper, president. The voting was unanimously in favor of the slate except for a lone "no" vote from Steve Osborn, who tried to make the meeting as interesting as possible.

We missed an activity the next night (I think Cheryl misplaced it), but the following night hordes of us piled into a bus, and with no clue for direction except the scent from a dirty sock, our trusty bloodhound, Suzanne, led us to the promised land—the roller rink. The event was fun for the whole youth group, in one way or another. The highlight of the evening for most was when Keith Bond played the "burp" on Randy Stonehill's *American Fast Food* a second time. Tonia Gibson was our DJ, for most of the night. She led us in a few Praise the Lord's, rapped about the tunes, but mostly flashed that big smile of hers.

We went bowling the next night, which was an all-around good time. I was too busy trying not to get beat twice in a row by this awesome female bowler to notice how well everyone did. I was dazzled, however, by the deliveries of Dana Taylor and Nelson Snyder.

Thursday night, we had a toga . . . oops, Roman pizza party. We had "dew," plenty o' pizza, and grapes. Dave Nello thought he was an emperor for a moment when girls started fanning him and feeding him grapes. In the toga contest, Katrina Saunders and Leigh Anne Thomas shared honors (I think) for the traditional toga award (or something like that); and Steve Osborn won the funky toga award with the stylish diaper deluxe toga model, explaining that baby Romans had to have worn togas, too.

Friday night, we had a coffee house. Many people shared by singing, and many people encouraged us about the year ahead and what we could do for Jesus in our youth groups and in our lives. I especially remember Paul Andries'

short sermon (wish it was longer) about the lyrics of a seemingly beautiful song. The song stated that learning to love yourself was the greatest love of all. Paul reminded us that the love of Jesus Christ is the greatest love of all, and that we should watch out for songs like that with an untruthful message.

This year's coffee house was not as mushy and emotional as some in past years; however, where we were all gathered together in God's name, there he was in the midst of us.

Saturday night was the concert, and we had the David Coate group play for us. There were mixed emotions about what happened during the concert—the loudness of the music, the young people's dancing, and the witness of the group were all controversial points. I think everyone agreed, however, that the concert was not as good as it could have been. I also think that, because of what happened, we left the concert thinking of the bad things that happened instead of the good things.

Night activities weren't the only things we did. We went to business meetings, the Youth Interest Committee meetings, and Associated Conference meetings. Our interest committee recommendation to have a YF logo contest failed to pass through the conference floor (if we put more lead in it next year, it's sure to crash right through the floor), so our report was filled with many thanks to various people.

One night, Youth Pre-Con did the vespers, and another night the young adults did them. Both groups sang very well. Some of the youth sang in the conference choir, which sang every night except Saturday night.

Well, Conference '86 has been left behind, but there's one thing left on my mind: Youth activities are not limited to conference. There are activities all over, just waiting to happen. All they need is youth. SR

## Attention All Youth

I need your help! As most of you know, I started working as the Director of Youth Ministry in August. One of my duties is to assign *The Beacon* page(s) to various individuals or groups every month.

Well, I want to make sure that every youth group has a shot at contributing to our fine publication. So, I need to know what churches have active youth groups, or even a few youth attending their church, in order to assign each group (or the youth in that church) a month in which they write *The Beacon*.

Please send me something (a scrap of paper, some birch bark, or a used napkin, etc.) that would indicate if you have a youth group, or group of youth who are active at this time. Your esteemed president of the fellowship or duly appointed leader can mail me this information ASAP. I will then set up a schedule of some sort so each group can have their chance at being the latest Jimmy Olson, cub reporter.

Send this vital and invaluable information to: Matt Olson, Director of Youth Ministry, P.O. Box 115, Alfred Station, NY 14803.

Thank you for the action you are about to take, and remember that I am here to serve the youth, so any ideas, problems, and so forth can be sent to me and I will do my best to help.

Until I need something else,

Matt



Jimmy Olson, cub reporter for the Sun



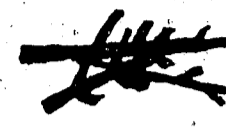
## Being helpful



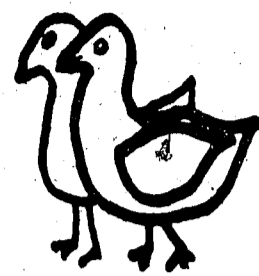
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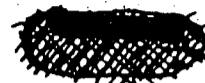
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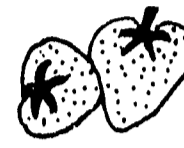
birds



nest



tree



berries



Grey Raccoon



log





Barnabas Beaver


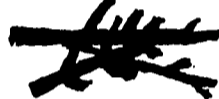
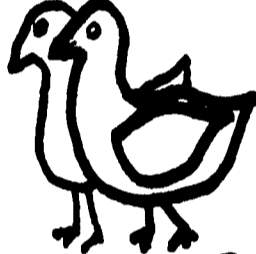







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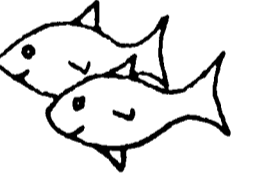

Otis Otter



"That was a bad storm," said . "Let's try and help clean up." 

and  picked up  and gave them to the  for their

 in the  and  and  picked  to

give to  and  and  rolled a  to the creek for

 and  caught some  for 

who had broken her paw.  and  fell asleep after their busy day.

"Do all for God." —Colossians 3:17

(Can you draw a picture on a piece of paper of Racco and Rachael being helpers?)

## A summer in SCSC

by Laura Hess  
Milton, Wisconsin

There are few experiences that are as unforgettable as a summer in SCSC. This summer I was stationed in Plainfield, New Jersey, along with my teammates, Steve Osborn and Maggie Rhodes.

If I could describe the summer in just a few words, I'd say it was a time of extremely hard work. A couple of weeks were so busy that we were constantly on the go from morning till night, with very little time off. The work was hard, but rewarding. Through all the trials and the difficult times, we learned a lot and grew tremendously.

There are a lot of things that we did this summer. We served both in the Plainfield and the Raritan Valley, New Jersey, churches, so between the two churches we were kept very busy. In Plainfield, we were in charge of a Vacation Bible School that lasted six hours a day for two weeks. At first we started with only two kids, but by the second week we had 18 kids. We also had another VBS at Raritan Valley in the evening that lasted for one week. Other jobs that we did at Plainfield included holding crusade meetings, during which we were in charge of everything but the sermon. We trimmed hedges, painted the sign out in front, fixed the church chimes, and shoveled huge amounts of dehydrated pigeon droppings out of the church steeple. We also passed out tracts at supermarkets. At Raritan Valley, we painted the inside of the church and went door-to-door inviting people to their Vacation Bible School. For one week, we had the privilege to counsel junior camp at Jersey Oaks Camp. There were also many other things that happened, things too numerous to mention.

I can't write about my summer in SCSC without mentioning the people. Everywhere we went, we were blessed to meet new and interesting people. They were all so kind, hospitable and appreciative of the work that we did in

their churches. The people really made the time that we spent there enjoyable.

It was a blessing to be able to serve the Lord in Plainfield this summer. I think I can speak for all three of us when I say that the summer was hard, but it was definitely worth it. SR

## Salem SDB Church reports busy summer

This past summer was a busy one for members of the Salem Seventh Day Baptist Church in Salem, West Virginia.

Several members were involved with Camp Joy in Berea, West Virginia, either as campers, counselors, or cooks. Everyone had a great time. The Salem Women's Society was busy serving dinners to various civic clubs as one of their big money-making projects this year.

This summer's Bible Camp was led by Nettie Merritt and Terry Van Horn. Since the choir took the summer off, several church members provided special music during church services. Don Mills played his violin one Sabbath, while Kathy (Grant) Johnson, Fred and Venita Zinn, Nellie Jo Brissey and Ruth Rogers sang solos or duets the following Sabbaths.

The church planning meeting for the upcoming year was held at the annual church picnic in August.

During the summer, VCRs were used to replace vacationing Sabbath School teachers.

Pastor Ken Davis and his wife, Jean, planned to attend conference this year. (David Rogers also planned to attend.)

Frankie Davis was very busy this year as chairman of the Cradle Roll. Fifteen babies have been born into the church within the last two years. So, as you can see, the church has had a busy summer. SR



## Bible Society grateful for SDB support

The faithful support which the Seventh Day Baptist General Conference has always given to the Bible cause is a blessing from God and a source of great encouragement to us. We are grateful to have you as partners in our worldwide Scripture ministry.

Available figures indicate that significant progress was made in the areas of both distribution and translation during 1985. As the year advanced, calls for Bibles and New Testaments in local languages came from all quarters of the globe, but especially from churches in the Third World. In active cooperation with our associates in the United Bible Societies, an international partnership of which the American Bible Society is a leading member and through which we conduct our work overseas, 548,754,501 Scriptures were distributed worldwide in 1985, an increase of 6.2 percent over 1984.

Through the United Bible Societies, we are also supporting Scripture translation work in 544 different languages around the world. In 360 of these languages, a part of the Bible is being translated for the first time. Thirty-four projects involve the revision of former translations. The remaining projects are new translations in languages that have had previous translations but where the need exists for a clearer common-language version which people can more easily understand.

Stories of the transforming power of the Scriptures in people's lives pour in from

***The faithful support which the Seventh Day Baptist General Conference has always given to the Bible cause is a blessing from God and a source of great encouragement to us.***

around the world. One particularly inspiring example is a recent story from India of Nagamma, an impoverished widow in her eighties, who, though deserted by her family and reduced to sweeping streets to keep herself alive, learned of God's love for her through New Reader Scriptures and found in the life-renewing message of the Gospel the courage to adopt an abandoned baby she discovered one morning. "If God could spare his Son to save all people," she told a Bible worker, "why can't I spare the remaining years of my life to care for this discarded child?" The sharing of New Reader Scriptures with people like Nagamma is made possible by the support which the Seventh Day Baptist General Conference has given to the American Bible Society. Her story—and others like it—is a testimony to the effect of your Christian concern for spiritually needy men, women and children everywhere.

At both the national and international levels, new horizons have opened up as your generosity carried the Good News of Jesus Christ, in the form of urgently needed Scriptures, "to the ends of the earth." It is with heartfelt thanks that we share with you some of the achievements which your partnership in the Bible cause has made possible.

### **The Bible cause at home**

In the United States, 1985 was a year of expansion for the American Bible Society. A total of 96,222,967 Scriptures was distributed nationwide. In the forefront of distribution efforts were more than 66,500 volunteers, dedicated Christian lay-people actively and creatively engaged in promoting the Bible cause across the country. Many of these volunteers, over 14,000 of them, were designated church representatives, their major responsibility being to alert their pastors and congregations to the ways in which the American Bible Society can assist them in the total ministry of their churches. Many also chose to set up "Scripture Courtesy Centers" in their homes or in public places, making Scriptures immediately

available for purchase at low prices. Distribution was boosted by a large demand for special Scripture Selections celebrating the high points of the liturgical calendar, the introduction last fall of \$1.50 editions of the Bible in English and Spanish, and a number of projects for which denominations and Christian agencies called for Scriptures with their own cover imprints.

### **Planning ahead**

The American Bible Society expects 1986 to be a year of unique and exciting opportunities for world Scripture outreach. In May, a two-year world "youth advance" program will be launched called "Act Now, Go with the Word," and will involve the preparation, production and distribution of new translations for children and young people, the creation of new book styles and formats, and the preparation of new illustrations and other helps for the young reader. Demographic studies indicate that, in the United States alone, the target audience for this project will number a phenomenal 35,996,000 people—15.28 percent of the total U.S. population.

Also, through the United Bible Societies, we are committing ourselves to help establish a printing press in the People's Republic of China for the production of hundreds of thousands of Bibles and New Testaments there. Already the Bible Societies have sent to The Amity Foundation in Nanjing, at a cost of nearly \$100,000, one hundred tons of special lightweight paper which was used to print 100,000 Bibles and 60,000 New Testaments. The churches of America are now being asked to help to raise the \$6,695,000 needed to ensure that the project will reach completion in early 1987.

Yet despite truly impressive advances in every aspect of our world program, literally millions of requests for Scriptures remain unmet due to lack of funds. Your American Bible Society is dedicated to meeting the burgeoning support of your churches. And it is crucial that American

***The generosity of Seventh Day Baptists is a wonderful sign of Christian caring and solidarity with the thousands of men, women and children across the globe who long to read the Scriptures in their own languages.***

churches respond generously to these urgent Scripture needs, since the American Bible Society commits itself to providing nearly one-half of the total funds required by the World Service Budget of the United Bible Societies, which for 1986 has been set at \$26,648,000.

In 1985, the Seventh Day Baptist General Conference contributed \$631 to the American Bible Society. As has been the case in the past, the largest portion of these gifts came from individual local churches. Your generosity is a wonderful sign of Christian caring and solidarity with the thousands of men, women and children across the globe who long to read the Scriptures in their own languages.

The Seventh Day Baptist General Conference was an indispensable partner in the worldwide Bible cause during 1985, and your expanded support is essential in the year ahead as we seek to extend this vital Scripture ministry to embrace all those throughout the world who are still eagerly awaiting God's Word. **SR**

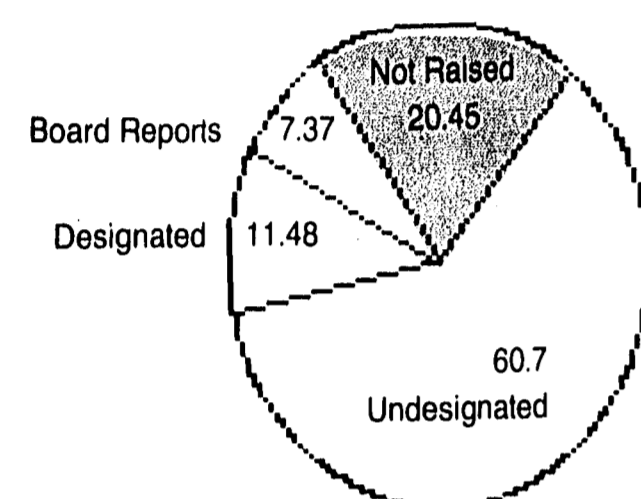


# Our World Mission budget update

## *Our World Mission is a Partnership in Ministry*

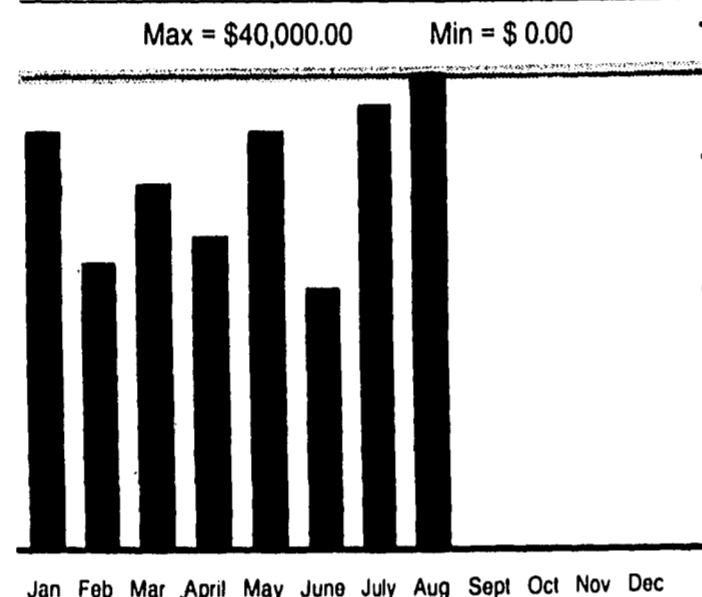
You can be an active part of this partnership through your ongoing relationship to your local church. At the same time, you can help to carry the responsibility of the partnership by supporting our combined denominational budget—Our World Mission. Your dollars are needed to do the work that is the denominational agencies' responsibility in the partnership. Your prayers, ideas and reactions are also needed to support the work that Seventh Day Baptists are doing together.

*"The whole is greater than the sum of its parts."*

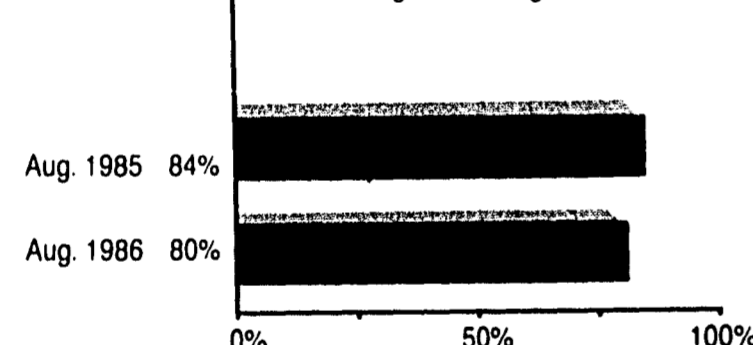


Amount needed each month to meet budget—\$36,225

OUR WORLD MISSION—ACTUAL VS BUDGET



OUR WORLD MISSION BUDGET Aug. 86 VS Aug. 85



**Yes!** I want to be a partner in *Our World Mission.*

**My Partnership Plan:**

- One week's salary or income
- Other

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_

Zip: \_\_\_\_\_ Church: \_\_\_\_\_

**This contribution is for:**

- OWM undesignated giving
- OWM designated for:
  - Evangelism and Missions
  - Christian Education
  - Publishing (Sabbath Recorder, Lead-Line, Tracts)
  - Leadership Training (Ministerial or Lay Training)
  - Hunger Relief (SDB United Relief Fund)

Please make checks payable to *Our World Mission.*

## Power

*Cont. from page 7*

Travelling in many parts of these regions is still done on foot through steep, rugged, old beaten tracks. It is demanding, tiring, and at times, dangerous. It is under these circumstances that we carry on the works of the Lord. Our people are poor but happy because we know that we are the shareholders of the wealth and glory of heaven through Christ.

As Christians, we are constantly at war with the forces of evil. Our Commander and Defender, Jesus Christ, has promised us that ultimate victory is ours by means of his power. But no victory is gained without putting up a good fight. Ours is to fight the battle. We have to plan our strategy to win the war for Christ. Let us see the trend of the battle.

There was a time during the colonial days when foreign missionaries could enter freely and witness Christ in areas where the jurisdiction of the colonial authority extended. However, this trend changed in the 50's and 60's with the crumbling of the colonial empires and the attainment of independence by most colonies.

Right or wrong, many countries tend to identify the missionaries as remnants of the colonial power, and their continued presence has been seen as a threat to national security and integration. Consequently, many countries have closed their doors against foreign missionaries. Burma is no exception. It is unlikely that this situation will change in the near future.

We have therefore entered the next phase. With the exit of foreign missionaries, the responsibility of carrying out the Lord's work has been entrusted to the local leadership.

It is to meet this changing situation that the Seventh Day Baptist Church of Burma was formed in 1964. Our burdens and responsibilities are heavy and extensive. The challenges before us are innumerable. Our number is small, our task is gigantic, and our need is great, but

our material resources are meager. Most of our members can hardly eke out two square meals a day. But our commitment to Christ is firm. We give whatever we can for the extension of God's kingdom in Burma.

We need trained leaders and workers. We need funds to support them. It is at this point that we need the continuous support from our brothers and sisters in Christ in other parts of the world. We never cease praying that God will continue to use our weak hands and limbs as effective instruments to carry the light of life to those languishing in darkness.

When I think over these almost impossible situations as a person, I lose sleep and peace of mind. But Jesus says, "Peace is what I leave with you; it is my own peace that I give you. I do not give it as the world does. Do not be worried and upset; do not be afraid" (John 14:27).

We have the responsibility for the proclamation of the Gospel to the unconverted everywhere, according to the command of Christ, and the establishment of a strong, spiritual, indigenous church in every country. Jesus Christ promised to be with us always, even unto the end of the world. With God, nothing is impossible.

Let us unite our hearts. Let us recognize the fact that the missionary enterprise is the chief business of our church in which every one of us have a vital part. We are committed to preach and propagate the Gospel entrusted by Jesus Christ, by means of his power, for the glory of God.

Thank you. God bless you all. Amen. **SR**

*Our people are poor but happy because we know that we are the shareholders of the wealth and glory of heaven through Christ.*

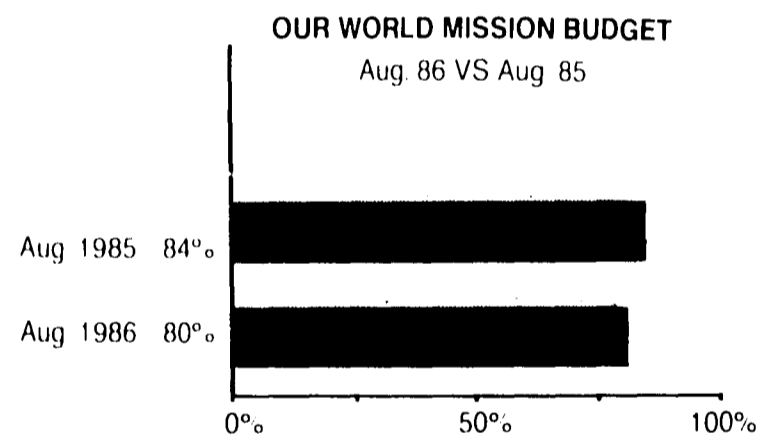
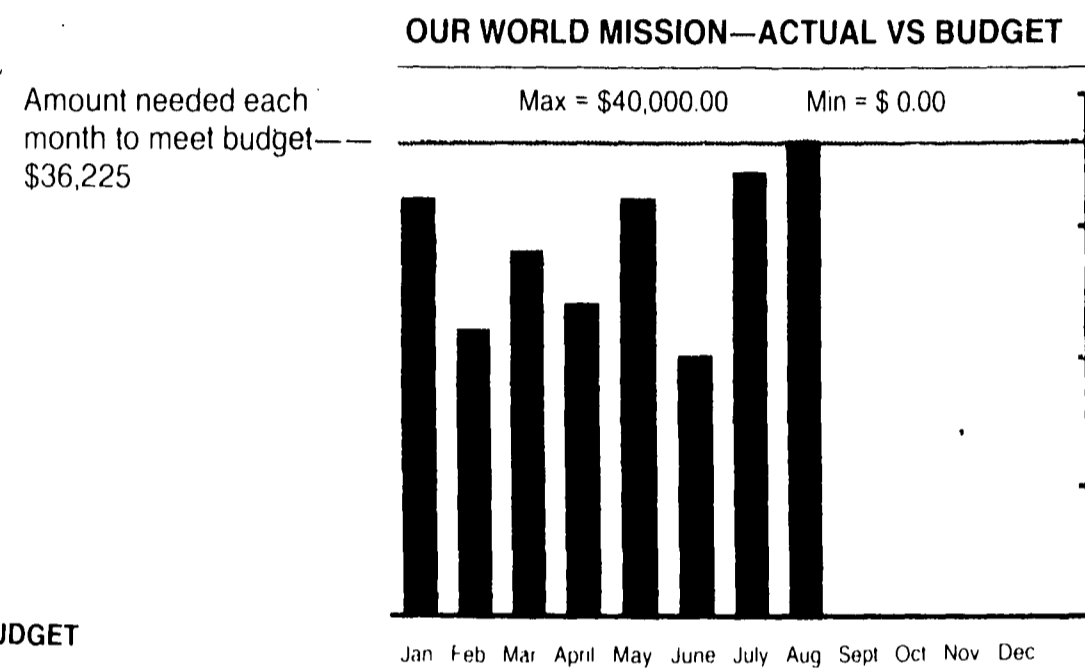
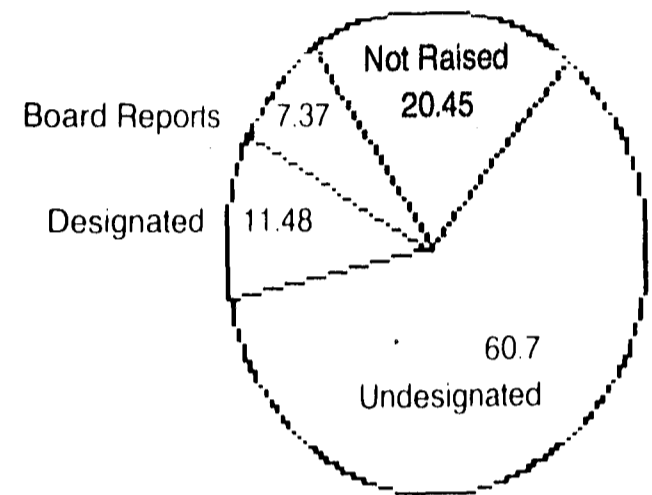


# Our World Mission budget update

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**My Partnership Plan:**

- One week's salary or income
- Other

Name: \_\_\_\_\_  
 Address: \_\_\_\_\_  
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Thank you. God bless you all. Amen. **SR**

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## Cities

Cont. from page 9

**How desperately we need the water of life. How desperately our world needs it.**

Judah in Babylon spoke these words of lamentation:

"The elders of the daughter of Zion . . . have cast dust on their heads and clothed themselves in sackcloth; the virgins of Jerusalem bow their heads to the ground" (Lam. 2:10, NEB).

John, in the book of Revelation—as we heard in our Scripture lesson—describes his vision of Babylon's punishment. Babylon, the oppressor of God's people, was remembered, and came in time to stand for all that is wrong in the world. So here we have a picture of the ultimate end of evil itself. Babylon, that mighty city, that city possessed of every imaginable material thing, to which the kings and merchants of the world paid homage—Babylon is fallen, is fallen. Did you notice the dryness in the words John uses to portray Babylon's end? Within this city there is no water, only "the fierce wine of her fornication;" only pestilence, bereavement, famine, and burning; only the smoke of her conflagration and the horror of her torment. It is a fearsome picture indeed.

But now the scene changes again: the terrifying vision of death and destruction fades completely. In its place John shows us another city—the holy city, new Jerusalem. What a contrast with the parched and burning Babylon. Here all things are made new. Mourning, crying, pain and even death itself are done away. And in this city, God says, "I will give water from the well of life freely to anyone who is thirsty." "Then he showed me the river of the water of life, sparkling like crystal, flowing from the throne of God and of the Lamb."

Babylon, the city of death, is arid and dry; but Jerusalem, the city of life, is abundantly supplied with life-giving water. Dust is a symbol of death; but water—water means life.

So it is that the psalmist compares the righteous person to "a tree that is planted by a stream, yielding its fruit in season, its leaves never fading" (Ps. 1:3, JB). So again, the psalmist in need cries out, "O God,

thou art my God, I seek thee early with a heart that thirsts for thee and a body wasted with longing for thee, like a dry and thirsty land that has no water" (Ps. 63:1, NEB).

How desperately we need the water of life. How desperately our world needs it. And John's vision promises us that a time is coming when the world will have it, for on either side of the river of life stands a tree of life, whose leaves are for the healing of the nations.

But that time is not yet. We have come a long way on our journey this morning: the Chicago of our day, Dickens' London, Babylon, the New Jerusalem. It is time now to start on our way back; to bring that vision of the river of life in the midst of the holy city into our own world, our own times. So we turn again to Charles Dickens, for he too uses the image of water as life and life-giving.

In *Our Mutual Friend*, there is also a river of life. But it is not, as in the book of Revelation, an other-worldly river in an other-worldly city which comes down out of heaven. Instead, it is a river which flows through the very heart of black and gritty London: the river Thames. It is a river every bit as polluted as are so many of our rivers today. Dickens describes a night ride on the river in a small boat in which everything around "vaunted the spoiling influences of water—discoloured copper, rotten wood, honeycombed stone, green dank deposit" (p. 177).

How can such a river be a symbol of life? Yet that is exactly the way Dickens presents it. It is not only the river of our own lives, which lie there dimly before us, "stretching away to the great ocean, Death" (p. 73); it is also a redemptive river, the saving grace of bleak, dusty London, and thus a fitting symbol of grace in the *midst* of our lives.

In Dickens' London, the homes of the wealthy and fashionable are built well away from the old part of the city through which the river flows. The landscapes there are as dry and empty as the lives of those who populate them. For

Dickens, such people are not really alive at all—they are caught in a living death in which all has turned to dust already. But the common folk, the poor who live along the river, though they may be corrupted by their circumstances as much as may the rich by theirs, are at least alive and within reach of redemption.

Yet even the dead—like Dickens' devotees of dust, or the dry bones filling the valley in Ezekiel's vision—can live again. Time after time in Dickens' book, when the empty and pretentious and self-satisfied are called away from their comfortable society on some errand that brings them near the river, they begin to come alive, to show more human qualities. Who turns toward the water, Dickens seems to suggest, may be reborn.

Dickens' river is not the river of John the Revelator. John's is the river which is not yet, but which is to be, in the city which is not yet but which is to be, "when *all* things are made new." But Dickens' river is life as it is now, life as we experience it. It is life in its finiteness and fallibility, and life in its gifts and graces. It is life as a voyage toward wholeness—and holiness. It is *this* life. It is the life to which Isaiah referred when he spoke these words of God: "I will open rivers among the sand-dunes and wells in the valleys; I will turn the wilderness into pools and dry land into springs of water" (Is. 41:18, NEB). Not in some far-off, future new Jerusalem, but now, in the sand-dunes and the dry wilderness in which you live today, I will cause the rivers of life to flow, says the Lord.

John's river, Dickens' river; London and the new Jerusalem. We need them both: the vision of that pure, sparkling river in a city come down from heaven to keep strong our faith in the day when God will triumph totally and wrong be utterly destroyed; and the Thames—black and brackish, yet still the symbol of life and hope in black, hopeless London—to be our reminder of grace, however imperfectly perceived, present in the midst of our struggles now.

So we come home again: to Chicago, Milwaukee, Denver, New York, Los Angeles; and even to Janesville, to Milton. Here in this quiet sanctuary where beauty surrounds us and the spirit of worship fills us, the cities and their problems may seem a world away. It would be easy to write them off as hopeless Babylons fit only for destruction. But there they are still, in their dust and smoke and ashes; there they are still, with the river of God's grace striving to be recognized in their midst. Here we are still, our lives that strange contest between dusty barrenness and fertile creativity that is the human condition; and we are seeking still for an ever fuller experience of the water of life. Let us be thankful that what is, is not the limit of what might be. Let us be thankful that it is not too late for us to immerse ourselves in the struggles of life in our Chicagos, our Janesvilles, our Miltons. Whoever turns away from the dry sterility of selfishness and self-interest, and comes instead to *share* the water of life, will indeed be reborn. For this, above all else, let us be truly thankful.

Note: Quotations from *Our Mutual Friend* are from the Bounty Books edition (New York: Crown Publishers, 1978). SR

**Whoever turns away from the dry sterility of selfishness and self-interest, and comes instead to share the water of life, will indeed be reborn.**



## Obituaries

**Ansink.**—Etta Ansink, 85, of Shiloh, New Jersey, was born on January 10, 1901, and died on February 13, 1986, at Bridgeton Hospital, where she had been a patient for three days. She had been in failing health for the past year. Prior to being admitted to the hospital, she had been a patient at the Cumberland County Medical Center for 11 months.

Born in Salem, New Jersey, the daughter of the late Wilbert and Bertha Steward Mills, she was the wife of the late Harry Ansink and had been a resident of Shiloh for 25 years. A former hairdresser, she was a member of Marlboro (New Jersey) Seventh Day Baptist Church.

Surviving are two stepdaughters, Mildred A. Lane of Biloxi, Mississippi, and Betty A. Willis of Cedarville, New Jersey; a stepson, Roger Ansink of Deer Park, Long Island, New York; two sisters, Ruth Dayton of Marlboro and Wilberta Dickinson of Shiloh; eight grandchildren and seven great-grandchildren.

Funeral services were conducted by her nephew, the Rev. Everett C. Dickinson, at the Marlboro Seventh Day Baptist Church on February 16, 1986. Interment was at the Marlboro Seventh Day Baptist Cemetery.

Memorial contributions may be made to the Memorial Fund of the Marlboro Seventh Day Baptist Church.

**Lewis.**—Edwin Paul Lewis, 73, of Newfield, New Jersey, was born on February 27, 1913, and died on April 13, 1986, at Lakeland Regional Hospital, Lakeland, Florida, where he had been a patient for the previous week. He had been seriously ill the past five months.

Born in Illinois, the son of the late Robert and Dollie Martin Lewis, he was the husband of Mary Cook Lewis. He had resided at his present address the past three years and, prior to that, had lived in Marlboro, New Jersey, for 32 years.

Lewis had been a driver-salesman for Shoemaker Dairies for 27 years, retiring in 1971 due to ill health. He was a member of the Marlboro Seventh Day Baptist Church.

In addition to his wife, he is survived by a daughter, Pauline Davis of Lititz, Pennsylvania; six brothers, J. Ford Lewis of Sacramento, California, Robert Samuel Lewis of Marietta, Georgia, Norman S. Lewis of Plano, Texas, Phillip Lewis of Riverside, California, Alfred Lewis of North Little Rock, Arkansas, and Murray Lewis of Lewisburg, Pennsylvania; two granddaughters, and several nieces and nephews. He was predeceased by a son, Kenneth, in 1948.

Interment was in Dade City, Florida. Memorial services were held on April 19, 1986, at the Marlboro Seventh Day Baptist Church.

**Thorngate.**—A daughter, Kelly Lynne Thorngate, was born to Russell and Lynne (Blinkenberg) Thorngate of Cable, Wisconsin, on August 5, 1986.

**Bonesteel.**—A son, Chadd Robert Bonesteel, was born to Robbie and Theresa (Walters) Bonesteel of Berlin, New York, on August 7, 1986.

**Smith.**—A son, Cory Patrick Smith, was born to Todd and Wanda Smith of Emporium, Pennsylvania, on August 9, 1986.

**Reed.**—A son, Justin DeChois Reed, was born to Dan and JoAnne Reed of Adams Center, New York, on August 18, 1986.

**Lubke.**—A son, Neil Sandlass Lubke, was born to Douglas and Jayne Lubke of Edgerton, Wisconsin, on September 5, 1986.

**Appel.**—A son, Daniel Robert Appel, was born to Robert and Cheri Appel of Janesville, Wisconsin, on September 6, 1986.

## Births

**Lall.**—A daughter, Sarah Christopher Lall, was born to Christopher and Carol (Smith) Lall of Smithville, New York, on February 23, 1986.

**Shippee.**—A daughter, Dianna Michelle Shippee, was born to Darwin and Ann Marie Shippee in Philadelphia, Pennsylvania, on May 28, 1986.

**Travers.**—A daughter, Kristi Marie Travers, was born to Mike and Mary (Fatato) Travers of Akron, Ohio, on June 16, 1986.

**Griffith.**—A son, Geoffrey Philip Griffith, was born to Paul and Diane (Thorngate) Griffith of Beavercreek, Ohio, on June 29, 1986.

**Kandel.**—A daughter, Jessie Kandel, was born to Mark and Jo Anne (Burdick) Kandel of East Concord, New York, on July 21, 1986.

**Soper.**—Keith LaVerne Soper passed away on May 12, 1986. He was born on July 25, 1915, in North Platte, Nebraska, to Ralph and Ruth (Rowley) Soper, the oldest of nine children. On May 6, 1944, he married Martha B. Langworthy of Alfred, New York.

Keith's membership was with the Verona Seventh Day Baptist Church in Verona, New York, but he and his family had been lone Sabbathkeepers for many years. He continued to live his conviction that the seventh day, Saturday, is God's Sabbath.

Keith passed away at the Garden County Hospital of Oshkosh, Nebraska, where he had served that community for the last 23 years with his ability to drill and repair water wells.

His family and friends will miss him greatly but rejoice knowing that because of his belief that Jesus Christ was the Son of God, who died for our sins, he has gone on to be with his Lord and master: the Lord Jesus Christ.

He is survived by his beloved wife, Martha, of Oshkosh; a son, LaVere L. Soper of Glasgow Scotland; three daughters, Emma Mae Saunders of Claremore, Oklahoma, Nelta Jean Babcock of Goleta, California, and Carol Ruth Newman of San Antonio, Texas; five brothers, Ira of North Loup, Nebraska, John of Goleta, Harley of Owasso, Oklahoma, Mynor of Texarkana, Arkansas, and Herbert of Winston-Salem, North Carolina; three sisters, Mildred Ruprecht of Central Square, New York, Marjorie Davis of Fouke, Arkansas, and Adeline Barker of Londonderry, Vermont; and eight grandchildren.

**Lewis.**—Lois Babcock Lewis, 67, died in Battle Creek, Michigan, Community Hospital on July 14, 1986, after an illness of four years.

She was born in Battle Creek and had resided in the area most of her life. She was baptized and joined the Battle Creek Seventh Day Baptist Church on August 10, 1929. She and her husband, Damon, owned and operated the East Leroy, Michigan, Elevator for 24 years before his death in 1971.

She was survived by three daughters, Roberta L. Purcell of Flushing, Michigan, Karen R. Miller of Battle Creek, and Kay M. Green of East Leroy; a son, Jay D. Lewis of East Leroy; and three brothers, Howard and Willis Babcock, both of Battle Creek, and Kenneth Babcock of Ann Arbor, Michigan. She

was also survived by three sisters, Francis Scholtz of Milton, Wisconsin, Ethel Aurand of Battle Creek, and Alberta Hulett of Milton, who died recently. Seven grandchildren survive.

Memorial Services were conducted by her pastor, George D. Calhoun, in the East Leroy Cemetery on July 28, 1986.

**Turner.**—Elizabeth Cundall Turner, 79, of Pawcatuck, Connecticut, daughter of the late Constant and Sarah Emmons Cundall, was born in Pawcatuck on December 12, 1906, and died on July 25, 1986.

Elizabeth was a member of the Pawcatuck Seventh Day Baptist Church in Westerly, Rhode Island. She is survived by her husband, Edward R. Turner.

Funeral services were held on July 29, 1986, at the Schilke Funeral Home by Pastor Dale E. Rood. Burial was in Oak Grove Cemetery in Ashaway, Rhode Island. DER

**Bond.**—Thomas C. Bond, 57, of Lost Creek, West Virginia, died on July 29, 1986, in the United Hospital Center, Clarksburg, West Virginia. He was born on March 12, 1929, a son of the late Orville Booth and Lucille Davis Bond.

On December 30, 1950, he married Mary Susan Stutler, who survives. Also surviving are two sons, Michael and Mark Bond, both of Lost Creek; four daughters, Debra Novotny, Denise Fenstermacher, Cindy Lawrence, and Lori Bond, all of Lost Creek; two brothers, Leland W. Bond of Salemville, Pennsylvania, and Ernest F. Bond of Galena, Ohio; and 11 grandchildren. He was preceded in death by two brothers, Robert and Richard.

He was a member of the Lost Creek Seventh Day Baptist Church. He had 32 years of service with C & P Telephone Company and was a member of the Telephone Compant Pioneers. He served in the U.S. Navy.

Funeral services were held on August 1, 1986, at the Lost Creek Seventh Day Baptist Church, with Pastor David Taylor officiating. Interment was in the Brick Church Cemetery, Lost Creek.

DT



## Accessions

**Atlanta, Georgia**  
William Shobe, Pastor

Joined after Baptism  
Lynn Michaels

Joined by Letter  
Rod Noel

**Battle Creek, Michigan**  
George D. Calhoun, Pastor

Joined by Letter  
George D. Calhoun  
Lannette Calhoun

**Milton, Wisconsin**  
Herbert E. Saunders, Pastor

Joined by Letter  
Julius Henry  
Helen J. Henry  
Ralph Hays Jr.  
Mary Hays

**Washington, D.C.**

Joined after Testimony  
Isabelle F. Raphael  
Eugene Marshall  
Dianna L. Johnson

## Obituaries continued

**Ochs.**—Josephine Grace Ochs was born in Baraboo, Wisconsin, on July 1, 1915, and died on May 26, 1986, in Janesville, Wisconsin.

Josephine Ochs was the daughter of Frank and Gladys Mephem Feagans. On February 16, 1940, she was married to Kenneth Ochs in Janesville.

She was a long-time resident of Milton, Wisconsin, and a member of the Seventh Day Baptist Church and its Women's Circle.

Surviving are her husband; a daughter, Donna Van Horn of West Des Moines, Iowa; a son, Ronald, of Milton; and five grandchildren.

Funeral services were held at the Milton Seventh Day Baptist Church on May 29, 1986, with Pastor Herbert E. Saunders officiating, assisted by Pastor Earl Cruzan. Interment was at the Milton cemetery. HES

**Hulett.**—Alberta B. Hulett was born on August 11, 1905, in Walworth, Wisconsin, and died on July 29, 1986, in Janesville, Wisconsin. Alberta Hulett was the daughter of Neely C. and Grace Polen Babcock. She was married to Leland Hulett on October 25, 1927, in Battle Creek, Michigan. He died on May 17, 1966.

Mrs. Hulett had been a secretary at the Burdick Corporation for many years and was a member of the Milton Seventh Day Baptist Church and the Milton College Alumni Association.

She is survived by a son, Douglas, of Keller, Washington; a daughter, Nancy Peters, of Winslow, Arizona; three brothers, Kenneth, Howard and Willis Babcock, all of Battle Creek; two sisters, Frances Sholtz of Janesville, and Ethel Aurand of Battle Creek; 10 grandchildren and 10 great-grandchildren.

Funeral services were held at the Milton Seventh Day Baptist Church on August 1, 1986, with Pastor Herbert E. Saunders officiating, assisted by Pastor Earl Cruzan. Interment was at the Milton cemetery. HES

**Todd.**—Floy Todd was born in Brookfield, New York, on November 7, 1895, and died in Edgerton, Wisconsin, on September 3, 1986.

Floy Todd was married to Leon J. Todd on September 24, 1914. He died in 1958. A resident of Milton since 1922, Mrs. Todd was formerly employed by Milton College in its cafeteria. She was a member of the Milton Seventh Day Baptist Church and Rebekah Lodge.

Surviving are a daughter, Lenora Curless of Indianapolis, Indiana; three grandchildren; one great-grandchild; and two great-great-grandchildren.

Funeral services were held at the Milton Seventh Day Baptist Church, with Pastor Herbert E. Saunders officiating. Interment was at the Milton cemetery. HES

## Births continued

**Rausch.**—A son, Nathaniel Aaron Rausch, was born to Douglas and Charlotte (Ellis) Rausch of Falls Church, Virginia, on May 14, 1986.

**Lovelace.**—A son, Nathan Andrew Lovelace, was born to Luis and Joanna (Pearson) Lovelace of Cartersville, Georgia, on August 18, 1986.

**Clarke.**—A daughter, Katherine Alexandra Clarke, was born to Basil and Leonie (Ramsay) Clarke of Washington, D.C., on August 21, 1986.

# Year End Youth Conference

**Place: Milton, Wisconsin**

**Date: Dec. 26 (supper)—Jan. 1 (breakfast)**

**Fee: \$30.00**

**Ages: 9th**

**grade—college**  
**Special Guest: Matt Olsen, National SDB Youth Worker**

**RSVP: Year End Youth Conference, c/o Milton SDB Church, 720 E. Madison Ave., Milton, WI 53563**

## Annual Meeting

The annual meeting of the members of the Seventh Day Baptist Board of Christian Education, Inc. will be held at the Board Office, 892 Route 244, Alfred Station, New York, on Sunday, October 19, 1986, 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.

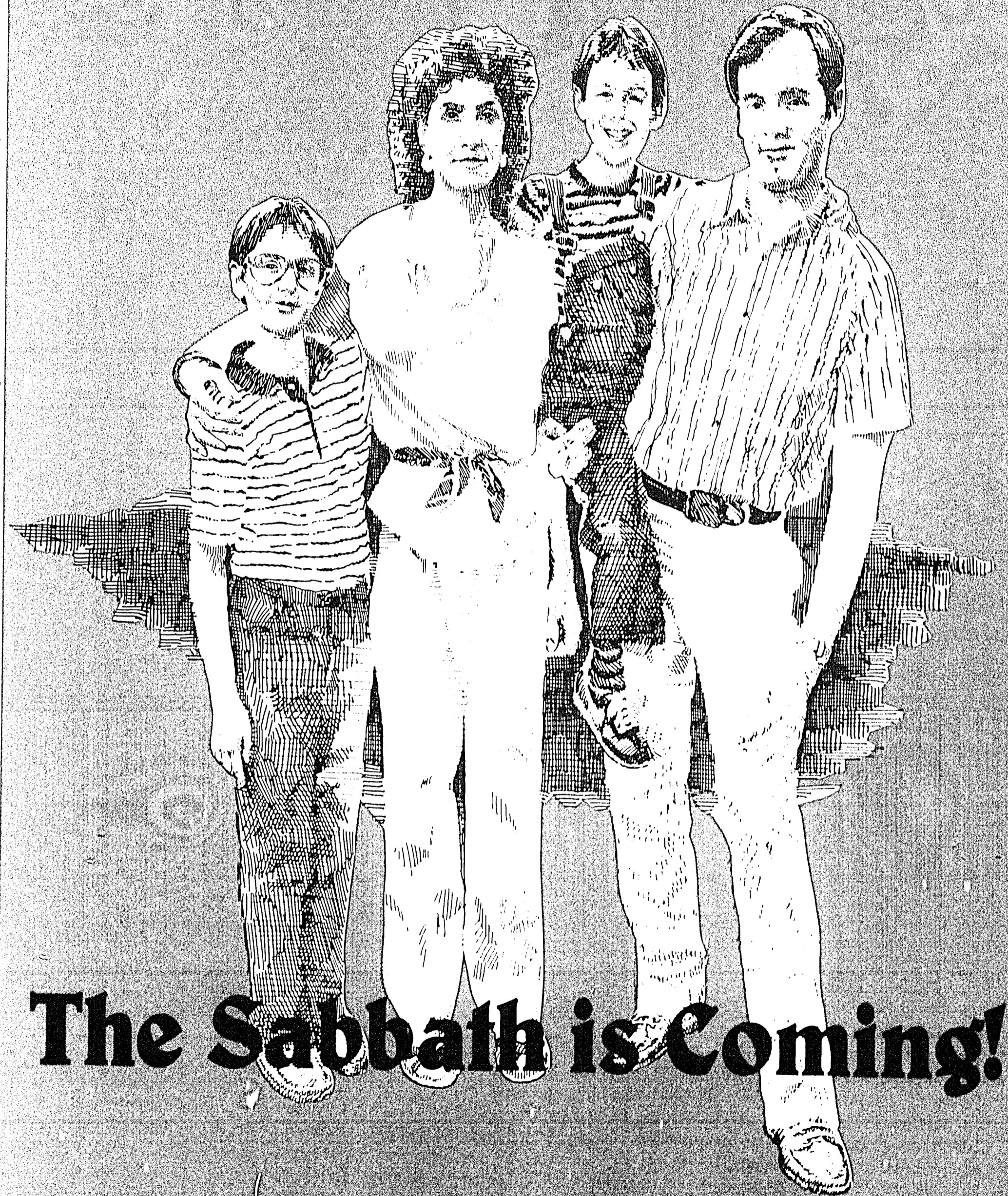


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*Sabbath*

**You Can**

**Thank God It's Friday . . .**



**The Sabbath is Coming!**

*The Sabbath Recorder*

*November 1986*