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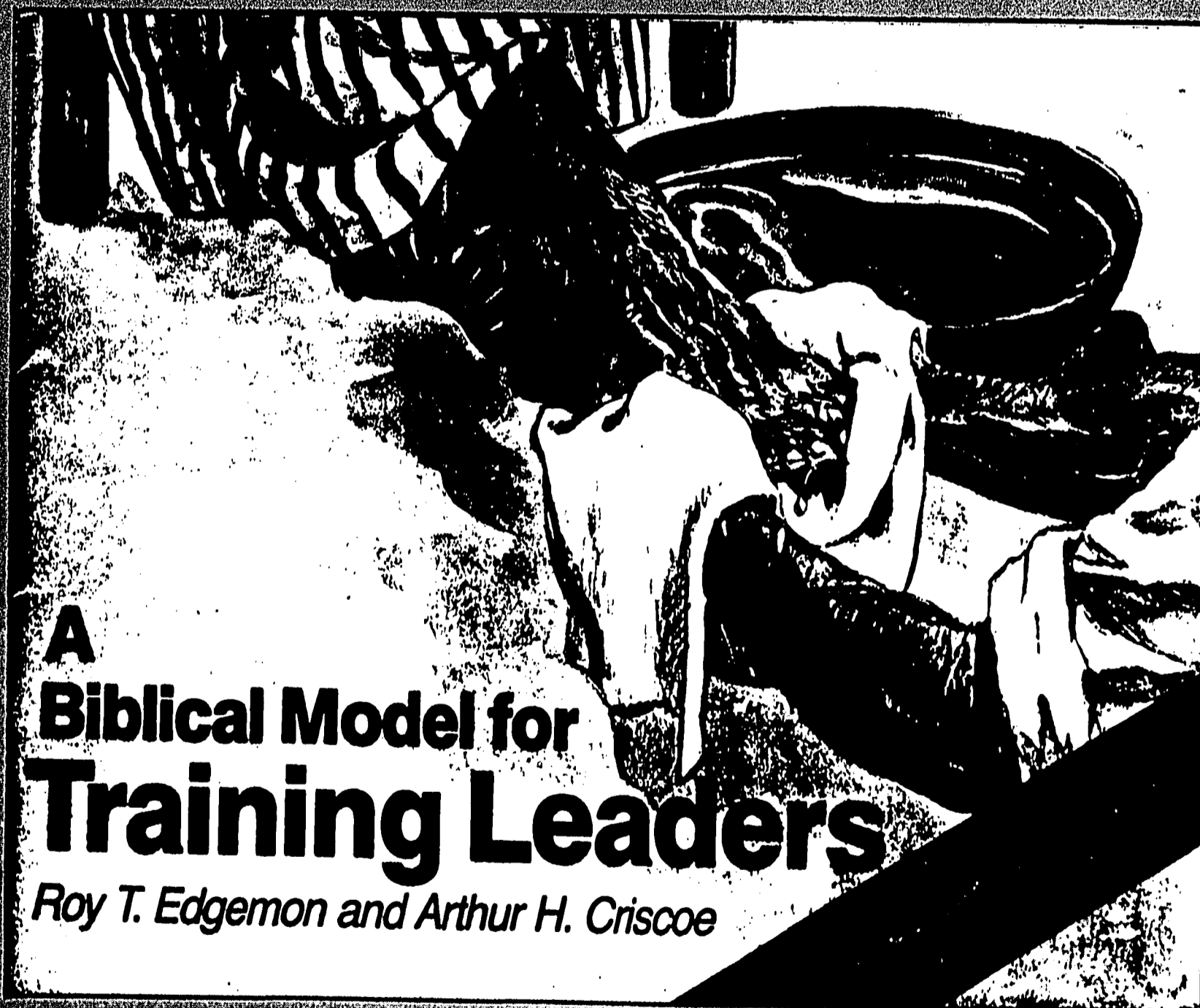
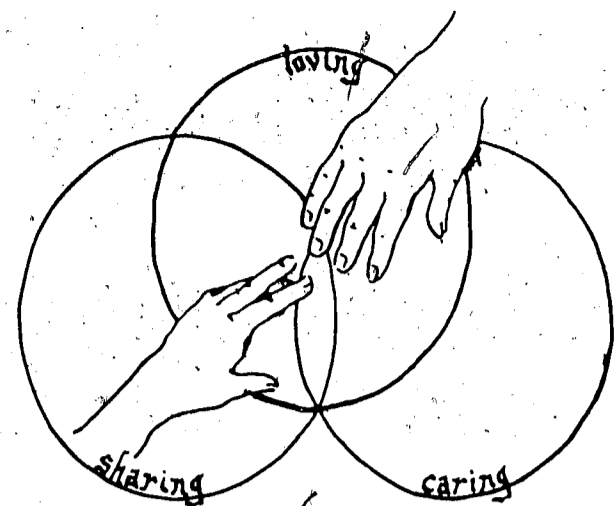
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Year of Ministry

Lay training aid available

As part of the "Year of Ministry," the Council on Ministry is recommending a handbook on lay training. *A Biblical Model for Training Leaders* by Roy T. Edgemon and Arthur H. Criscoe. The handbook, for personal use or as a three to six week group study, is "a complete training course and planning guide" for discovering and training potential leaders. "Your Bible is all you need, in addition to the handbook, to develop a biblically sound concept of leadership and to work a step at a time to learn and to apply a practical, effective, seven-step plan for training servant leaders for your church." The six chapters are *The Need of Leadership, Gifted for Servant Leadership, The Making of a Servant Leader, Seven Steps to Leader Training, and Pastoral Leadership and Responsibility.*

The handbook, published by Convention Press in a special Baptist World Alliance edition is \$2.45—may be ordered with MasterCard, Visa or cash from Baptist Book Store, P.O. Box 24420, Nashville, TN 37203.



A Biblical Model for Training Leaders

Roy T. Edgemon and Arthur H. Criscoe

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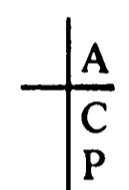


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Are you entitled to your own interpretation?

by Don A. Sanford

I recently witnessed a confrontation in school involving a student, a teacher, and a parent over an action of the student. I do not know all of the details, but it involved what certain actions had meant. Was it a sign of rebellion, of disrespect, or just a careless act or meaningless gesture? Out of this came the statement, "Well, you're entitled to your own interpretation, but I know what I saw."

This set my mind off on a tangent, as I asked myself, "Are we really entitled to our own interpretation—in all things?" A teacher gives out a problem in math: $5x$ plus 6 equals 36. Is each student entitled to his own interpretation of what " x " equals? Lynn Dickey calls a play in the huddle: "56 veer right, on hike." Is each player entitled to his own interpretation of what that play is? At times this year, it might appear that some have made their own interpretation and the results have shown the error.

Deirdre sticks a needle into my arm, draws a vial of blood and runs the various tests required. I would feel uncomfortable if Dr. Madan and others on the staff took the attitude that each doctor is entitled to his own interpretation of the results of that test. Drive out on the highway, see a flashing red light, or a turn signal—or a hundred other signs—and then say, "Each person has a right to his own interpretation of meaning." I have tried, sometimes inadvertently, to put my own interpretation on notes of music or the direction of Denise in the choir, and it just does not work.

You can each fill in with your experiences of countless examples where disaster follows when one person puts his own interpretation on words, signs or actions. Yet, when it comes to reading the Bible, one can often hear said—with a straight face—"Each person is entitled to his own interpretation!"

This is not just a phenomena of the twentieth century, or of the Protestant

doctrine of the priesthood of all believers. It was a problem within the church of the first century. Peter, in his second letter, reminded his readers of this danger when he wrote:

"First of all, you must understand this, that no prophecy or scripture is a matter of one's own interpretation, because no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God. (2 Peter 1:20-21)"

The early church was split by heresies and dissensions in doctrine and practice. They argued and debated the meaning of various passages, just as the church of today is often split and divided. Passages from the Old Testament were used to support various doctrines of the church. The letters of Paul and other Christian literature and traditions were used to support particular ideas which seemed important to them. Peter was particularly concerned over the various distortions of truth which were growing within the church:

"But false prophets also arose among the people, just as there will be false teachers among you who will secretly bring in destructive heresies even denying the Master who bought them, bringing destruction upon themselves. (2 Peter 2:1)"

What is the origin of these heresies? Sometimes it is assigned to the work of the devil. How many times do we think that any idea which is contrary to our own is the work of some demonic force of deliberate destruction? A few years ago, signs and stickers were popular which proclaimed: "The devil made me do it." But I am not in a position where I want to lay full blame onto the devil. I do not want to assume the role of a puppet. I

think that I have some responsibility in both thought and action. I am quite certain that not all error is deliberate.

Two people can read the same words and come to two different meanings. I can sometimes preach a sermon which can say one thing to one person and quite another to someone else. This is true because we bring different backgrounds and experiences to our understanding and interpretation. One of the lessons in my Social Studies class this past week emphasized the differences in culture resulting from the fact that culture is a product of human thought, of human experiences and of human needs. A failure to recognize differences can lead to the temptation with regard to scripture of saying, "This is what God says!" and thus affirming that no one else has any claim to truth or insight if he differs from our interpretation.

I am a firm believer in the inspiration of the Bible, but I think that inspiration applies not only to its writing, but also to its preservation, its translation and its interpretation. This is brought out more forcefully in some other translations of the text from Peter. Goodspeed's rendition states that "no prophecy of scripture can be understood through one's own power." Moffatt reads that it does not "allow a man to interpret it by himself." It was written by men moved by the Holy Spirit, and that same Spirit, I believe, is alive and active in translating the meaning into lives today.

I used to be somewhat embarrassed by a statement of faith which had been adopted years ago by the founders of one of the churches that I served as pastor. It contained a number of statements that I could not fully accept as worded, nor could most of the members of the church. One statement particularly bothered me, for after stating that the Bible was to be their rule of belief and practice, it added the qualifying phrase that the "scriptures were so plain that they needed no interpretation and were to be taken in

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SR

their most plain and obvious sense." The thing that always amazed me was the fact that a number who sincerely accepted this basic belief, men and women who were devout in their Bible reading, were constantly at odds with one another over what was meant by various passages they read. I also wondered why they hired a pastor to come and preach and teach if there were no need for interpretation.

When I was writing the *Helping Hand*, I received a letter from a man who was critical of my style and the depth I went in interpretation. He said he wished I would write more simply and easily understood, like Lincoln's "Gettysburg Address." How I wish I could write such a masterpiece. But I pointed out to him that the last sentence of that address, with its dependent clauses and modifying phrases, contained no less than 82 words. Then he added the thought that when he got bogged down, he would turn to the letters of Paul where everything was so plain and easy to understand. If you want

The Spirit which gave inspiration to the scriptures has not ceased his activity with the writing. He is still working with those who read the words today.

a real exercise sometime, try to diagram grammatically some of Paul's more involved letters.

Sometimes the acceptance of the idea that the teachings are so plain and obvious, and a lack of sound, spirit-filled interpretation, has caused divisions and the very things which both Paul and Peter feared.

The Bible is not a simple book. In fact, in a technical sense, it is not a book at all;

it is a library of books. It is complex and grew out of the experiences of man and his relationship to God which spanned centuries. God spoke to men from all walks of life and in a great variety of circumstances. He spoke in worship, in prayer, in sin and in rebellion. He spoke to churches as diverse as those of Galatia, Ephesus, Philippi, Thessalonica, and Corinth, as well as that in Rome, the center of political power. It is being read and interpreted by people and churches just as diverse in composition today. I do not believe that the Spirit which gave inspiration to those scriptures has ceased his activity with the writing. He is still working with those who read the words today.

We sang this morning the hymn affirming that the Word of God is "like a deep deep mine with jewels rich and rare which are hidden in its mighty depths for every searcher there." It does not say the jewels are all out on the surface. They are often hidden in its mighty depth. It is true that there are values for the casual stroller. It is "like a garden fair," there are flowers, and many of them so that everyone "who seeks may pluck a lovely cluster there." But the jewels, those precious gems, are often hidden and have to be searched out. It is the responsibility of the leaders of the church—the ministers, the teachers, the writers of lessons—to help in this search for some of the jewels as well as the flowers which anyone can pick. In so doing, it is our responsibility to have regard for the flowers as well, that they not be destroyed. I fear that, in too many cases, the scholar has perhaps unwittingly carried out his explorations in the fashion of some of the West Virginia coal miners I have seen who use the strip mining

method which can leave the land stripped of its natural beauty.

How, then, can one find both the obvious and the hidden or deeper values in scripture? What should be our pattern of Biblical interpretation which allows the Holy Spirit to direct our thoughts and application so that it does not become a matter of private interpretation? I have found several stages helpful in Bible study, looking first at the text, then the context, followed by revelation and application.

Text: A great deal can be learned from a study of any Biblical text. We can read it, looking at each word to see what is meant or implied. Why was that particular word used? Those that are skilled in the Biblical languages may wish to go to the Greek or Hebrew, noting particularly the verb endings or the case of the nouns and their adjectives. But most of us are not equipped to do extensive study in either Greek or Hebrew. I may check the Greek occasionally to verify what someone else has said of a word, but I never felt that I was more qualified to make a translation than those who have spend much of their lives in such work.

Sometimes words have gone through drastic changes of meaning in English. I remember as a child "suffering" through the memorization of the verse "Suffer the little children to come unto me..." In the King James Version, the word "let" meant to hinder—as it still is used in tennis for a "let ball." Or take the word "prevent." In Psalm 21:3 we read, "For thou preventest him with the blessing of goodness." Again in Psalm 79:8 is found the verse: "Let thy tender mercies speedily prevent us, for we are brought very low..." In the New Testament, there is a similar usage: "Those who are alive shall not prevent those who have fallen asleep" (1 Thess. 4:15). In Elizabethan English, prevent meant "to go before" from the Latin words *pre*, meaning before, and *veneo*, to go.

Sometimes new thoughts can open up through different word order. For example, many have read the passage from Romans 8:28 which reads, "All things work for good to them that love God." A whole new line of thought opened up to me when I first read from another translation the words: "We know that in everything, God works for good with those who love him." Not all things work for good. There are evils, there are tragedies which are not good. Who can truthfully say that the earthquakes, volcanoes and floods we have seen are good. But God can work for good in spite of things which are not good. Most foreign languages do not follow our normal pattern of word order. Halford Luccock wrote a column entitled "Simeon Stylites," and I will always remember the one headed: "Wait for the verb," an allusion to the fact that in German the verb is often put at the end of the sentence.

Some of the earliest manuscripts available do not break between words, but run all letters together. It is up to the translator to convey the reading. Take the classic example of the English letters: Godisnowhere. It can read, "God is now here" or "God is no where," depending upon whether you separate the words between the "w" and "h" or between the "o" and "w." Hebrew is even worse, for the oldest manuscripts do not even contain vowels. It was not until years later that scholars added a point system to show how the consonants were pronounced. And it can make a difference what vowels are used. I well recall when I was a student at Milton College that someone asked the president of the college whether his name was spelled with an "i" or an "e." As I recall, President Hill did not appreciate the question.

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***"We know that in everything, God works for good with those who love him."
Romans 8:28***

Rev. Don A. Sanford is a teacher in the public school system in Fort Atkinson, Wisconsin. For some time, he edited the Helping Hand and is the author of "A Free People in Search of a Free Land."



Different Strokes for Different Folks!

by Melvin Stephan



"Boxes, little boxes, little boxes made of ticky-tack; little boxes, little boxes and they all look the same, wrote Melvina Reynolds, and Pete Seeger used to sing it in the '60's. Sameness seems to be the goal of our society in the last half of the twentieth century.

We are driven to live in certain kinds of houses, because that is the kind of house that everybody lives in. We buy new cars because our neighbors buy new cars. We wear certain kinds of clothes because that is the current fashion. We style our hair to correspond with our peers. On and on it continues. We are driven... to be just like everybody else.

Are we in danger of losing our individuality? Are we edging toward the end of uniqueness? Are we doing away with the different kinds of gifts that St. Paul spoke of as he wrote to the people at Corinth?

Think how boring life would be if we were all just alike! Yet some communities tend to develop into homogeneous entities. What happens? Persons become restless. They drink too much to alleviate the tedious sameness. They commit crime just to generate a bit of excitement. Sometimes we find people who just shrivel up emotionally, intellectually and physically.

The Christian church is one place... one of the few places in our society where a variety of persons gather together on a regular basis. Where else do we find young and old, rich or poor, single and married, or laborer and professional, together? You find them in the church and perhaps there only. But even the church is very close to losing this variety of people, talent and experience. Studies tend to show that fast growing churches do so with like minded people from the same socio-economic background. What happens to the ministry to all of God's people if we specialize in ministry only to married or only to single or only to black or white? As a church, are we on the threshold of losing God's gifts of differentness?

Differentness? Who wants differentness

in the church? Are we not threatened by divisions? For a church to work do we not need to have agreement? According to Paul the church is special because we can still be unified in spite of some differences. Our unity comes from the Spirit. This is the same spirit that gives us different kinds of gifts. As long as the Spirit reigns, the church is blessed with a different people.

"Charisma" is the greek word for gift. Correctly, "charismatic" refers to all Christians who receive a gift of the Spirit. This and the desire for harmony have created a great deal of confusion concerning the true meaning of differences of gifts.

Paul tells us that everyone has a gift. No one is excluded. Anyone who says, "I cannot do anything" is closing the door on the Spirit. They deny the gifts of the Spirit and so deny the power of God in our lives. Our churches must become vessels through which we may share our gifts and we must be the vessels through which the Spirit may share his gifts.

Some the gifts are public: being a pastor, a doctor, a teacher, a volunteer or community leader. For others, the gifts are more private, being a good parent with skills of parenting, being a loyal friend, a good listener or even a companion to someone lonely.

The vital key is not the individuals involved but the Spirit who leads each person. The doctor is no greater than the good listener. The good parent is no greater than the good teacher. The gifts are exactly that! They are gifts. We cannot allow our heads to swell with pride because of the gift that God has given us. We did not create it nor do we have a patent on it. We are only stewards of the Spirit's gifts. In exactly the same way, we must not refuse the inspiration and the opportunities that the Spirit gives us.

The church is true to its mission when we come together and use our different gifts for the common good and the common cause. That is—the service of Christ, his worship and proclamation. Because it is the same and only one Spirit which does all this; as he wishes. SR

Rev. Melvin Stephan is the pastor of the Alfred Station, New York, Seventh Day Baptist Church.



"The time has come" he said, "The Kingdom of God is near. Repent and believe the good news." As Jesus walked beside the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake, for they were fishermen. "Come follow me," Jesus said, "and I will make you fishers of men!" At once they left their nets and followed him." (Mark 1:15-18)

The above quote is from Mark's account of Jesus choosing the first disciples. His simple request, "Come and follow me," gives no indication to these busy fishermen of the impact that Jesus would have on their lives. And you and I, as we read this passage again, are reminded that Jesus would not only completely change the lives of those with whom he came in contact during his life here on earth, but he would also completely change the world and the lives of hundreds of millions of people through the decades that were to follow.

During 1986 while the overall emphasis of my articles in the *Sabbath Recorder* will be on our "Partnership in Ministry," I will be making a different emphasis each month on one of three different topics. Last month I emphasized Stewardship to help us understand its importance in our "partnership." This month I focus on Discipleship since our partnership is based upon a firm foundation for each of us established in our followership of Jesus Christ. Next month I will discuss my understanding of the role of leadership in the partnership process.

Disciple

Derived from the latin word *discipulus*, the word disciple is defined as "one who accepts and assists in spreading the

The discipleship foundation

doctrine of another." Synonyms indicated are "follower" or "scholar."

The word discipline, from the latin word *disciplina* is defined as teaching or learning—training that corrects, molds or perfects the mental faculties or moral character. It provides for "orderly or prescribed conduct or pattern of behavior." It is to "train or develop by instruction and exercise, especially in self-control."

Lifestyle

When the disciples of Jesus Christ left their previous employment they also left a previous lifestyle. They entered into a new relationship with God through Christ that meant each became an entirely different person. They were no longer to be fishermen but they were to learn from Jesus how to become "fishers of men."

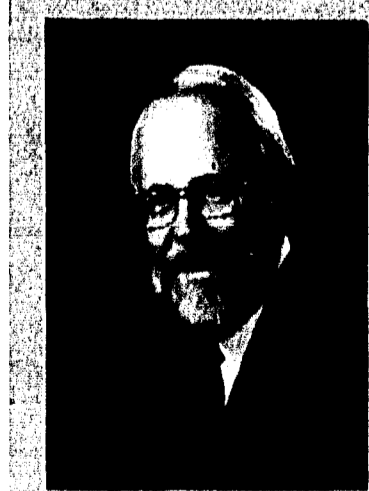
I wish I could hear from each of you how you came to be a follower of Jesus Christ. I would like to know, when you accepted that simple request to, "Come follow me," what significant changes occurred in your life. I have not talked with a single person who has accepted Christ as Lord and Savior who has not had a dramatic story to tell. All stories are different but each experience has lasting impact on lives. Although each story is unique, there are some common threads that run through each one.

Total Commitment

For most, the parallel between their story and that of the disciples in the New Testament is clear. A decision to follow Jesus was made, an acceptance of what he had to teach and to tell. Each one made a complete commitment not only to accept Christ's teachings but also to change his lifestyle to become the kind of person Jesus wanted them to be. This commitment to Christ, however, also included an involvement in the church. Jesus' disciples not only entered into a relationship with him but they also

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by Executive Secretary Dale D. Thorngate



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The church is true to its mission when we come together and use our different gifts for the common good and the common cause. That is—the service of Christ, his worship and proclamation. Because it is the same and only one Spirit which does all this; as he wishes. SR

Rev. Melvin Stephan is the pastor of the Alfred Station, New York, Seventh Day Baptist Church.



"The time has come" he said, "The Kingdom of God is near. Repent and believe the good news." As Jesus walked beside the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake, for they were fishermen. "Come follow me," Jesus said, "and I will make you fishers of men!" At once they left their nets and followed him." (Mark 1:15-18)

The above quote is from Mark's account of Jesus choosing the first disciples. His simple request, "Come and follow me," gives no indication to these busy fishermen of the impact that Jesus would have on their lives. And you and I, as we read this passage again, are reminded that Jesus would not only completely change the lives of those with whom he came in contact during his life here on earth, but he would also completely change the world and the lives of hundreds of millions of people through the decades that were to follow.

During 1986 while the overall emphasis of my articles in the *Sabbath Recorder* will be on our "Partnership in Ministry," I will be making a different emphasis each month on one of three different topics. Last month I emphasized **Stewardship** to help us understand its importance in our "partnership." This month I focus on **Discipleship** since our partnership is based upon a firm foundation for each of us established in our followership of Jesus Christ. Next month I will discuss my understanding of the role of **leadership** in the partnership process.

Disciple

Derived from the latin word *discipulus*, the word disciple is defined as "one who accepts and assists in spreading the

The discipleship foundation

doctrine of another." Synonyms indicated are "follower" or "scholar."

The word discipline, from the latin word *disciplina* is defined as teaching or learning—training that corrects, molds or perfects the mental faculties or moral character. It provides for "orderly or prescribed conduct or pattern of behavior." It is to "train or develop by instruction and exercise, especially in self-control."

Lifestyle

When the disciples of Jesus Christ left their previous employment they also left a previous lifestyle. They entered into a new relationship with God through Christ that meant each became an entirely different person. They were no longer to be fishermen but they were to learn from Jesus how to become "fishers of men."

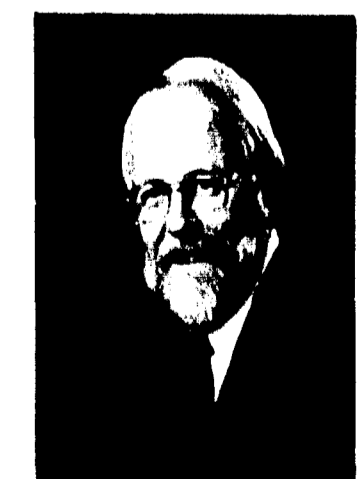
I wish I could hear from each of you how you came to be a follower of Jesus Christ. I would like to know, when you accepted that simple request to, "Come follow me," what significant changes occurred in your life. I have not talked with a single person who has accepted Christ as Lord and Savior who has not had a dramatic story to tell. All stories are different but each experience has lasting impact on lives. Although each story is unique, there are some common threads that run through each one.

Total Commitment

For most, the parallel between their story and that of the disciples in the New Testament is clear. A decision to follow Jesus was made, an acceptance of what he had to teach and to tell. Each one made a complete commitment not only to accept Christ's teachings but also to change his lifestyle to become the kind of person Jesus wanted them to be. This commitment to Christ, however, also included an involvement in the church. Jesus' disciples not only entered into a relationship with him but they also

Cont. to page 31

by Executive Secretary Dale D. Thorngate



Mission Board Vice President visits Australasia

From Leon Lawton's report to the January meeting of the Seventh Day Baptist Missionary Society.

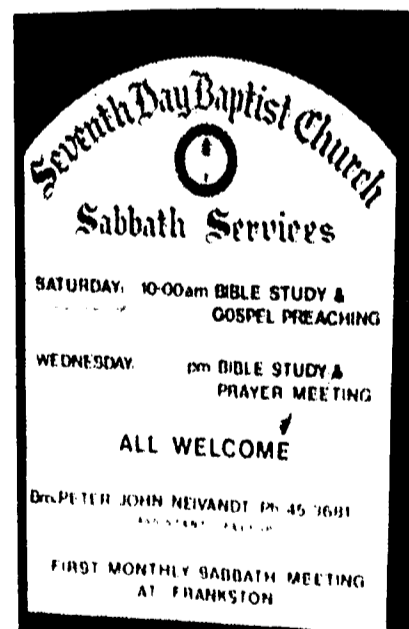
The journey of over 25,000 miles to Australia and New Zealand, Dec. 25—Jan. 20, was the major quarters' activity. Though this was their mid-summer time and many take holiday, meetings were scheduled in more areas. The basic ticket (New York to Melbourne / Sydney to Auckland to Los Angeles to New York) was available free for 50,000 miles accumulated under the Pan Am Frequent Traveler World Pass plan. Travel from Auckland to Christchurch, New Zealand, return, was provided by their church. Thus the costs including Groton, Connecticut to New York (JFK), return, and travel in Australia (Melbourne to Sydney to Brisbane to Bundeburg to Brisbane to Sydney) totaled about \$533.

The three groups in the Melbourne area met together Dec. 28th. Since my initial visit to Joseph Alegre in June 1978 when he sought to relate to SDBs, a Spanish speaking church has been established with two branch English speaking fellowships. It was also possible to meet with Dr. and Mrs. Burton Lindau, a longtime correspondent when in Nigeria, West Africa (where he served as a Baptist missionary from 1958 to Dec. 1984) who is presently having a residency in

Melbourne. In recent years he has become convinced of the Bible Sabbath and plans to continue his medical ministry in the Republic of South Africa.

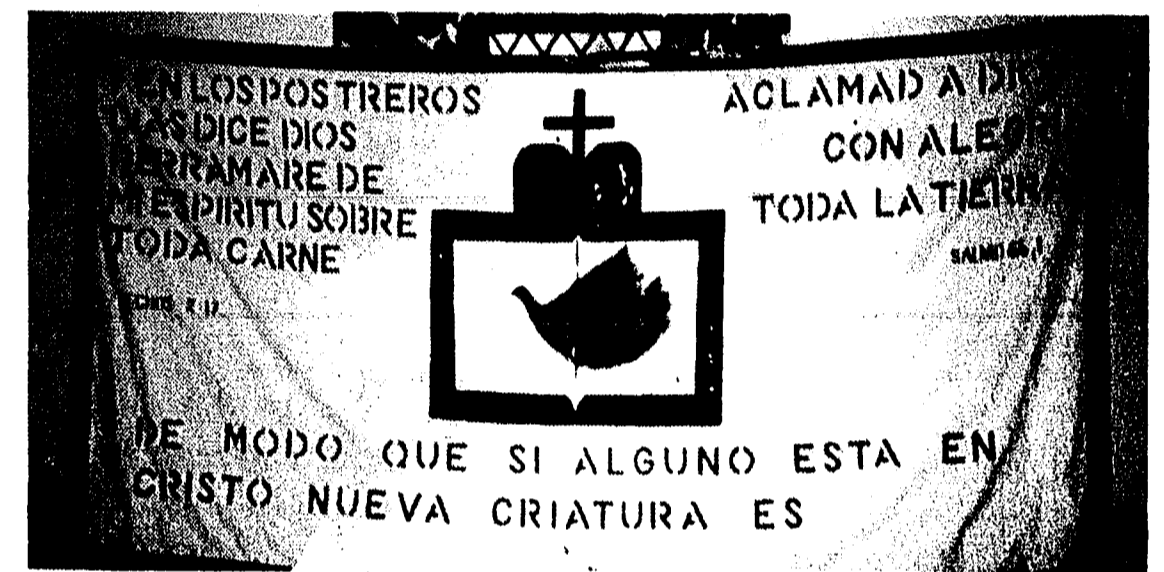
A special meeting was held New Year's night with the Regent's Park church in Sydney. Visitors from the Warrimoo church were also present. Pastor Stefan and Vicky Kube, of Warrimoo, were my gracious hosts and we visited several homes in the Sydney area.

Because of the holiday it was not possible to meet with the Fellowship in Brisbane but Sabbath, January 4 was spent with the church in Bundeburg, Queensland (QLD). After a fellowship lunch in Queens Park, another service was held in a home and the evening was spent with Mr. and Mrs. Basil Ford, the parents of Alan Ford who attended our Conference a few years ago and ministered on the field with Mynor G. Soper for several months. My last night in Sydney was spent with Peter and Dorothy d'Alpuget. She was their delegate to the Baptist World Congress in Los Angeles, California in July 1985.



was possible to attend the weekly Bible study of the San Gabriel SDB Church of Faith at Dr. Victor Burdick's home in South Pasadena. On Friday night I took part in Pastor Duane Davis' discipleship class speaking on evangelism and counseling.

Since Los Angeles was my first pastorate, it was a special time. The sanctuary was filled with over 200 (my estimate) but only 18 stood to indicate they were active when the new building was dedicated in 1951. The church has received about 30 new members in 1985 and has branch groups in Carson and Santa Barbara. It was a joy to proclaim God's Word from that pulpit again. While

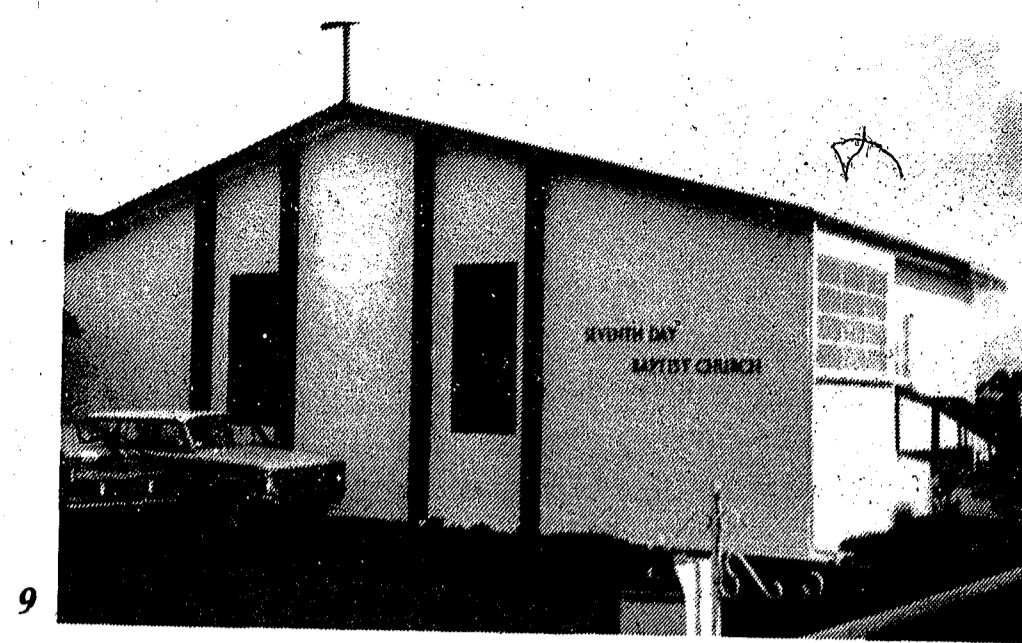


The Australasian SDB Conference was hosted by the Auckland, New Zealand (NZ) church, January 7-13, at the Motu Moana Scout Camp facility at Green Bay. Rev. Ronald Barrar acted as president. Forty-one were registered—17 from Australia; 23 from New Zealand and one from the USA. In addition others from the Auckland area attended evening and weekend meetings. The majority were under the age of 40 and it was an excellent opportunity for fellowship, discussion and presentation of information on sister Conferences of the SDB World Federation. The Week of Prayer booklets, written by Pastor and Mrs. Stefan Kube, were used each morning. Delegates to the '86 Session of the SDB World Federation were elected—Rev. Ronald Barrar and Dorothy Goulding. Goals and a budget were set. Their next session will be held in January 1988 in the Melbourne, Australia area.

A display of pictures and facts on other SDB Conferences/Conventions was set up and there was discussion on the world SDB witness and opportunities. A workshop on Church Growth was presented and the Sabbath sermon given at the worship service in the Auckland SDB church. There was opportunity for conversation with many individuals on theological and other matters. I sat in on two committees—SDB Statement of Beliefs and Methods of Evangelistic Outreach—sharing information, as possible, and seeking to understand their concerns and planning.

The Christchurch SDB church on the South Island of New Zealand wished me to visit them and provided an air ticket so I flew down Monday p.m. and met with those able to gather at a special meeting that night. Their newly rebuilt chapel reflects a simple yet beautiful atmosphere for worship. Pastor Edward Barrar, now 83, is seeking to encourage and train new leadership.

Enroute home, the third weekend of January was spent with the Los Angeles SDB church as they celebrated their 75th Anniversary. Arriving Thursday night it



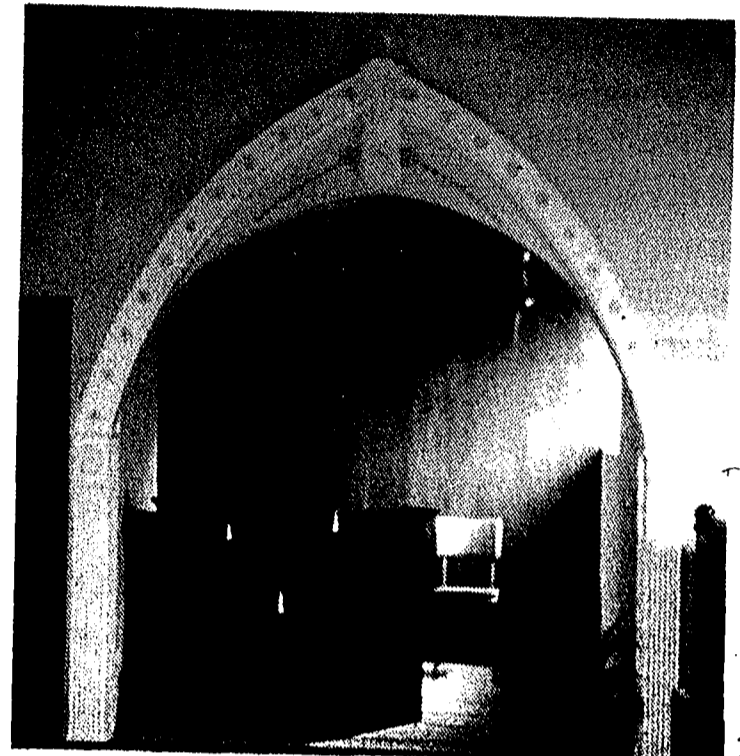
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12



11



13

the renewing of old friendships was great, it was even more thrilling to meet the many new people who are active in the Los Angeles church today. On Sunday night I joined with about 25 others in Pastor Oscar Godoy's home in Carson for their regular Bible Study.

The record shows I gave eight sermons on this journey, shared about 100 pictures from various countries, showed a slide set twice, and played tapes of music recorded on previous visits to SDBs in Africa, Asia and North and South America. These helped to share the oneness we have in Christ and the awareness that "we are not alone" but have fellowship with many others! It also gave opportunity to speak for the coming SDB World Federation '86 Session to be held in August 1986 at the Westerly, Rhode Island SDB church.

The prayers of many who upheld me during these weeks were answered and were greatly appreciated.

SR



Rev. Leon R. Lawton

14



16



11—The interior design was made by Pastor Edward Barrar, patterned after the Plainfield, NJ sanctuary which he visited in 1978.

12—Conference sessions were held at the Motu Moana Scout Camp at Green Bay, Auckland, NZ, January 7-13, 1986 with the theme "From Darkness unto Light." Rev. Ronald H.F. Barrar was the host pastor and acting president. The Conference banner was made by the youth in their sessions.

13—It was a beautiful wooded site overlooking the Tasman Sea, Green Bay.

14—The line up to receive the good food. Conference Secretary Dorothy Goulding is in the chair.

15—The fellowship during meals was good with many children and youth in attendance with perhaps 70% of those registered under 40 years of age.

16—Andrew Goulding working on a report while others are in line for their food.

17—The display area at the Australasian SDB Conference.

18—Rev. Ronald H.F. Barrar (left), President of the Australasian SDB Conference and Theo Hawkins from Morisset, AUS. Their next session is scheduled for January 1988 in the Melbourne, AUS area.



15



18

Competition versus cooperation

by Rev. Earl Cruzan, Milton, Wisconsin

We live in a world of competition. Almost all of our life is geared to this. There is a song which reflects this spirit of competition, "I Can Do Everything Better Than you." In a competitive society we do all sorts of things to be a winner or to be thought to be one. We find it especially tempting to knock the other person and their accomplishments. We find it easy to point out the failures in their lives.

The Christian concept is cooperation. God loves you, not because of what you have done, but because you are. When we accept this fact, we don't have to prove our goodness or our accomplishments to ourselves or to others. God loves you because you are! When we accept this part of God's love for ourselves, we can accept others because they are. Acceptance does not mean approval of all action, either of our own or the action of others. Acceptance helps us to move from competition to cooperation. The following are some Biblical teachings which support the truth of these statements. Read them in the light of God's love. SR

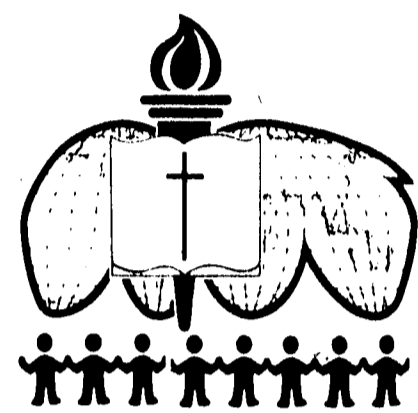
Matthew 7:1-5 — Judge not.
 John 15:12 — Jesus' commandment is "to love one another."
 Romans 12:5-8 — Gifts and their use.
 Romans 14:13 — Do not put a stumbling block in another's way.
 Romans 15:1 — The strong ought to help the weak.
 1 Cor. 12 — Spiritual gifts are given for the common good.
 Galations 6:1, 2 — Bear one another's burdens.
 Ephesians 4 — Walk worthily in Christ.
 1 Thess. 5:13-15 — Seek after that which is good for one another.
 1 John 4:7, 20 — Let us love one another.

Getting acquainted: Seventh Day Baptists around the world

Second in a series.

It is hoped that one or more delegates from each of the 16 national conferences and groups can attend the SDB World Federation sessions next August 6-9 in Westerly/Ashaway, Rhode Island.

by Janet Thorngate



Seventh Day Baptist

World
Federation

South Africa (newest member)

When membership ballots were returned from World Federation representatives around the world in February of this year, the Seventh Day Baptist Church of South Africa became the sixteenth member of the World Federation, the third African conference to join.

The administrative center for the South Africa churches is in Port Elizabeth. Rev. Nyaniso James Siwane, the executive leader, reports 253 members in churches in Port Elizabeth, Uitenhage, and Ntabankulu and groups in several other locations. We have long had correspondence with Rev. Siwane and with Mrs. Elspeth Mozomba, the general secretary.

These South African churches trace their history back to 1906 when William Olifan, a Sabbath-keeping Baptist, heard about Seventh Day Baptists from a friend of Joseph Booth's. Funds for building the church at Kwazakhele, Port Elizabeth, were sent through the World Federation. Revs. Alton Wheeler and Leon Lawton visited the people there in 1974 and Lawton in 1984.

Nigeria, West Africa

The Nigeria General Conference of Seventh Day Baptists became a member of the World Federation after mail balloting in May 1983. Correspondence had been carried on for many years with

Corresponding Secretary, A. K. Harawa, will represent the Central Africa Conference in August if necessary travel funds can be raised.

Rev. Nyaniso James Siwane is President of the Seventh Day Baptist Conference of South Africa, the newest Federation member.

Rev. Gershen Harrison and other leaders there; Rev. Leon Lawton visited in 1980.

Rev. Harrison of Umuahia, Imo State, reports that they have 12 churches and groups with a total membership of 1,796. The majority are in Eastern Nigeria with some in the far north and the west.

Malawi, Central Africa

In Malawi, a small inland country of Central Africa, Seventh Day Baptists trace their origins back to the work of Joseph Booth before 1900. In 1947, Rev. Ronald Barrar of New Zealand went to provide leadership. Individuals and churches in New Zealand, Holland, England, the U.S., and Germany have supported the work, including that of several U.S. missionaries since 1953.

The Central Africa Conference of Seventh Day Baptists, incorporated in 1969, has expanded the evangelist work of the churches. It was one of the originating members of the World Federation with Rev. Otrain Manani attending the 1964 meetings. He and Rev. Watson Mataka represented the conference in 1971; and Pastor Mataka, with missionaries Audrey and Menzo Fuller, in 1978.

Central Africa now reports 27 churches (two of them in Mozambique) and 64 branches with a total membership of 4,940. The Conference also operates three primary schools (Makapwa, Thembe, and Chikanda) plus four medical facilities: Makapwa Hospital, Sandama Clinic, and Thembe and Thomas Dispensaries.

Corresponding Secretary A.K. Harawa reports that work is progressing on their major project to establish a new work with the church center building in the new capital city of Lilongue. He expresses "gratitude for the cooperation that exists between all Seventh Day Baptist World Federation conferences and it is my prayer that the Almighty God may continue to bless individual conferences..."

SR

The Sabbath Recorder

Support for Federation Sessions "Encouraging"

Arrangements continue in preparation for the SDB World Federation sessions to be held in the Westerly and Ashaway, Rhode Island, area August 6-9. "We are encouraged by the good response to the January every-member mailing," says Federation President James A. Skaggs. "It appears that the financial support from churches and individuals will make it possible for at least one delegate from each of the sixteen conferences to attend."

By Means of His Power, based on Ephesians 3:20, is the theme for the sessions, third to be held since the creation of the Federation in 1965. The program will include worship and Bible study, election of officers and other business of the Federation, reports from each conference and sharing of concerns, welcoming new members and celebrating the Federation's 20th anniversary. Rev. Gabriel Bejjani, sessions pastor, and President Skaggs are responsible for the program.

Churches and individuals in the USA are sponsoring overseas delegates so that they may attend the General Conference USA and Canada the week following the Federation sessions. "We have so far had response from 17 sources providing the hosting sponsorship for 15 overseas delegates," says Dale Thorngate, executive secretary for the Federation. "The \$300 sponsorship covers their expenses for the USA and Canada Conference week and local travel from SDBWF to our Conference and to the Post-Conference retreat being sponsored by the Council on Ministry at Jersey Oaks Camp in South Jersey."

"Contributions of over \$9,000 have also come in for the 1986 Sessions Fund," Thorngate reports. "Memorial Board matching funds for this and the sponsorships (\$1 for every \$2 contributed) should cover the sessions budget and provide travel aid to those conferences which cannot fully fund their delegate's transportation to this country and back."

Each conference is responsible to fund the overseas travel for their delegates. It is hoped, however, that travel aid could be provided to those unable to do so in order to assure that each country would have at least one delegate attending.

The Westerly and Ashaway churches are functioning as hosts for the August sessions with William B. Bowyer as hosting chairman. Rev. Leon R. Lawton, treasurer for the Federation, is travel coordinator for both overseas and local travel. Janet Thorngate is functioning for the executive committee as overall coordinator of hosting (liaison between the conference office, conference and federation host committees, post-con retreat staff, etc.).

Official confirmation has come from several of the conferences as to who their delegates will be: Ronald Barrar and Dorothy Goulding from Australasia, L. Sawi Thanga from Burma, Owen Lynch and H. Barrett from England, B. John V. Rao from India, A. K. Harawa from Malawi, Eleasar Paypa from the Philippines, and Bronislaw Ciesielski from Poland. Unofficial word has been received from others which, with the seven US delegates and three ex-officio participants, would make a group of 20 with potential of up to 10 more.

Observers are welcome to attend the sessions, Thorngate notes, but they must be responsible for their own housing and meals arrangements.

General Conference President Russell Johnson is planning for participation of the overseas guests in the USA conference program, August 10-16. An international vesper service on Tuesday evening is part of that plan. Overseas delegates will also have space for displays depicting the work of SDBs in their respective countries.

SR

...at least one
delegate from
each of the 16
conferences may
be able to
attend.



FOCUS on missions today

by Leon R. Lawton

Portland church finds new space

PORTLAND, OR, U.S.A.: There was much cause for joy when our church rental committee located a more adequate facility at 6950 SE 62nd St., Portland, Oregon. The first church retreat was conducted in July 1985 with about 27 in full time attendance. A church picnic was also organized during August, attended by about 34 members and friends.

An area we are exploring hopefully is *Open Home Fellowship*. With both spouses employed in most of our families, home tends to become a refuge—a resting-place from the day's employment. The hospitality of the Christian family is limited too often to carefully-staged events, when vacation or some respite allows energy to be diverted to "entertaining." Several of us are convinced that the Christian family is to practice hospitality along somewhat different lines. We are exploring the idea of the open home (whether or not all things are picked up and entirely in order). We believe that the early church believers fellowshipped from house to house. A church activity (however important) cannot fully fill this responsibility. Too often, we think, the home tends to become a place where visitors are not welcome. Yet it is the most fertile place for contact with others, for evangelism, for prayer, and fellowship. By maintaining an open-home policy, we believe that neighbors, co-workers and acquaintances may be drawn toward the things we believe are of eternal importance. —C. Justin Camenga

Advances on many fronts in work in Burma

BURMA, ASIA: The year 1985 was remarkable for the SDB ministry in Burma for the following reasons: (1) It was decided to construct a new brick church for the headquarters in the best locality at Tahan with a pastors' quarter and office buildings nearby; (2) Decided to register *The Seventh Day Baptist Church* with Government of Burma; (3) New works established in some villages—and in the city of Rangoon: (4) A part-time worker employed and local church committee formed; (5) SDB Women's Society formed; (6) SDB Youth Fellowship formed; (7) Baptismal services held twice and 17 persons baptized; (8) Membership increased significantly; (9) Givings increased by about 300%; (10) A token annual stipend of K250. granted on permanent basis to deserving University students to compete with other denominations; (11) SDB Youth Fellowship organized Christmas Carol Singing party and visited 70 families on 19th and 21st December nights with sweet melodies and raised K2205.

Reports and forecasts from Madison

MADISON, WI, USA: Local attendance has tripled since this time last year (Dec). Wouldn't that be a great annual statement? We have an average of nearly 30, with a high of 38. Our forecast for 1986: Lows should not dip into the teens and we expect gusts up to 60. Our name was spread throughout the Christian community via radio. Twice a day, for one whole week, my mini-commentaries on the Bible verse for the day were aired. And on that Friday, I was interviewed "live." It was a fantastic opportunity to present SDB beliefs and polity to thousands. And people did listen. Our immediate goal is exposure—getting the church name to the public. Efforts thus far have been fruitful, but we need more efficiency. Pray for this area of growth! Once again, we thank you for your support and may God richly bless the race we run. —Kevin Butler, Extension Pastor (from quarterly report)

Personnel changes in Malawi

MAKAPWA, MALAWI, AFRICA: Mr. C. L. Mangazi, treasurer of the Central Africa Conference of SDB, also became the Medical Personnel Director late in 1985, taking up
Continued on page 33

The Sabbath Recorder

A prayer reminder for each day!

April 1986

Verse for the Month: "First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, for kings and all who are in authority, in order that we may lead a tranquil and quiet life in all godliness and dignity. This is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth."

1 Timothy 2:1-4 NAS

Pray for

1. Praise the Lord that we can know him as our living Savior!
2. The growing medical ministries of the Central Africa Conference of SDB
3. Extension Pastor George Calhoun, San Diego, CA
4. The new Malankara SDB Church, Kerala State, India
5. Training In Ministry (TIM) beginning this week for pastors in the Salemville, PA, area
6. Arrangements for the World Federation '86 session August 6-9, at the Pawcatuck SDB Church meeting house, Westerly, RI
7. Pastors as they travel to Area Pastors' Workshop, Milton, WI
8. For the 17 overseas delegates already confirmed as coming to World Federation sessions in August
9. David and Bettie Pearson, missionaries in Malawi, Africa
10. The new branch church (of Los Angeles) at Santa Barbara, CA
11. Those seeking God's will for their lives
12. For the families of broken homes in our church congregations
13. Faith and Order Committee as they consider responses to the proposed Statement of Belief to be presented to General Conference
14. SCSC Committee acting on applications due this month for workers and projects
15. Area Pastors' Workshop, Verona, NY, Russell Johnson, pastor
16. Pastor Elias Camacho and sister churches in Mexico
17. The outreach ministry of Oscar Godoy in the Los Angeles, CA, area
18. First Area Pastors' Workshop starting today in Riverside, CA
19. For an elderly couple I know struggling with health or financial problems
20. Board of Christian Education meeting, Alfred, NY
21. Coordinating Leadership Team (CLT) meeting at Alfred Station, NY
22. The needs of James Mpacko and brethren in Cameroons, West Africa
23. For my pastor
24. Rodney Henry and the first Training In Extension group
25. For better communication in some situation I know exists because of misunderstanding
26. For a young family I know struggling with problem relationships and responsibilities
27. Missionary Board quarterly meeting, Westerly, RI
28. Our brethren in sister churches in The Philippines
29. Praise for the Resurrection of our Lord
30. For renewing resurrection in our own lives

Moving?

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March 1986



Women's Society NEWS and IDEAS Springtime—Choose Life!

Dear Ones All,

by Marilyn Merchant

Happy Easter. It comes early, this year. Will it arrive amidst snow and ice in the North and East or will the promise of Spring and new life be evident all over the land? The seed companies and garden catalogues are beginning to arrive in my mail box. They are not yet aware I no longer have ten acres on which to spread their wares. My tiny patio has the hardest clay I ever saw, so imagine my surprise to see two tiny weeds poking their heads above the ground. There



is that same indomitable desire to live—to be reborn that exists in each human being as we look toward Easter and all it means to us. Christ the Lord is risen—Hallelujah.

What does this mean to you? To me, it says no matter how dead in sin we have become, we can live in the glory of his presence despite all obstacles. Isn't that exciting? So why not show the good news? It may take root and grow but it never will unless you plant it.

World Day of Prayer

March 7th is World Day of Prayer. Observed by the Christians of 170 countries and regions of the world, the program *Choose Life*, written by the women of Australia, is about the hard choices women are called on to make if peace is to be achieved in today's world.

These programs, sponsored by Church Women United, are always an inspiration, if for no other reason than the fact that women and men throughout the world, are gathered to celebrate their oneness. I hope you avail yourselves of the opportunity to join with your local group and become "one in the spirit." Two more dates coming up to put on your calendar are May 2nd—May Fellowship day and for you in the area, May 18th will be the 100th Anniversary Celebration of World Day of Prayer at the famous Riverside Church in New York City. The program begins at 2:30 p.m. with prayer services in the Christ Chapel and a reception followed at 3:00 to 4:30 p.m. by a Festival of Music. At 4:30 the worship service begins to conclude at 6:00 p.m. For reserved seating in the sanctuary, contact Dorothy Wagner, Administrative Secretary, World Day of Prayer, 472 Riverside Drive, Room 812, New York, New York 10115, before April 15th. Seats will be held until 3:45. They welcome bus groups, caravans, etc. However you arrive, we urge you to join in the celebration.

S.C.S.C.

This is the very last I can remind you to get your applications in for Summer Christian Service Corps (S.C.S.C.)—both participants and projects. So far the committee has received about 20 requests for applications and four project applications. They are much encouraged over the forward movement.

Letters

I had the nicest letter from one of the key-workers who said she assumed I already knew all she had to report, but it was her job so she wrote. I loved it because there were some very interesting things to pass on of which I was not knowledgeable. Please do not assume that the Board knows what you are up to, a note telling us is really appreciated.

Have you ever thought about including a plant booth in your bazaar? Nortonville

The Sabbath Recorder

Ladies Aid did and sold plants, cuttings, and bulbs. It proved to be a big success as well as their three tables of delightful appearing food. They cleared \$1,400.00 on their bazaar (the food was gone by noon). One of their on-going projects, the clothing bank collects clean mended clothing for the community and is now being assisted by other church groups from town, even though housed in their parish house. The ladies meet each Tuesday a.m. for three hours to sort, wash, mend and label clothing. Everyone is benefiting.

Or how about collecting good used towels (both dish and bath variety) new bars of soap, tooth paste and other toilet articles to be donated to the local shelter for battered and abused women and children. Battle Creek, Michigan added to their agenda this year, as well as starting their own Mighty Mite calendar and entertaining a monthly meeting of the local unit of Church Women United for luncheon and a program (53 attended). Their garage and food sale brought \$421.00 into their treasury. They're tying quilts too.

Columbus, Ohio's women's group wrote they are now studying the book *Limiting God* in conjunction with their Bible study. They were in the process of putting together a service project—all very hush hush, as it was to benefit some members of their church family.

From Denver, Colorado comes word of their series of Sunday prayer breakfasts held the third Sunday of each month from 8-9 a.m. Their Women's Out Reach is organizing area Bible Studies tailored to meet the time needs of the participants.

Anyone who has ever worked a church supper would delight in Leanne Lippincott's rendition of Milton, Wisconsin's Turkey Supper titled "We Did It Again." How I wish you all could have read it in their "Window" but it will have to suffice to report they made in excess of \$2,300.00. They sponsor a myriad of projects, both local, denominational and ecumenical. That must be the "eatingest" town. Seems like I recall writing about a humongous (huge and tremendous) Sunrise breakfast last spring. Oh yes, one of their projects is sponsoring a delegate from Poland to the

1986 World Federation just before this year's Conference.

While we are on the subject, Alfred Station, New York reports they are assisting the Lek family of the Netherlands to come also. I have had bulletins from Albion, Wisconsin; Salem, West Virginia; North Loup, Nebraska; White Cloud, Michigan; and Los Angeles, California, but no details.

Mitey suggestions

Now, for some Mitey suggestions. If you did not pray for Kevin Butler and Steve Crouch during January and February, shame on you and give \$.50. On the other hand if you are praying for Justin Camenga this month, PTL and pay \$.02 for each day you remember. Pay \$.05 for each sign of Spring you find this month and read Song of Solomon 2:11,12. Pay \$.02 for each version of the Bible you have in your home, \$.01 for each commentary. Pay \$.01 for each bottle and jar in the door of your refrigerator and Praise the Lord for the abundance we are blessed with. If you miss the World Day of Prayer Service pay \$.20.

In closing, from Coudersport, Pennsylvania comes this gem from the pen of Roy Smith, titled "Seven Things You Never Regret."

Showing kindness to an aged person.
Destroying a letter written in anger.
Offering an apology that saves a friendship.
Stopping a scandal that was wrecking a reputation.

Taking time to show your mother consideration.

Helping a child find themselves.

Accepting the judgments of God on any question.

Thank you so much for your words of encouragement. Some days I feel kind of bereft of interesting material. Please tell me what you are doing, I promise to use it, as soon as we can work it in.

Again, Happy Easter and may your basket be filled to overflowing with God's blessings.

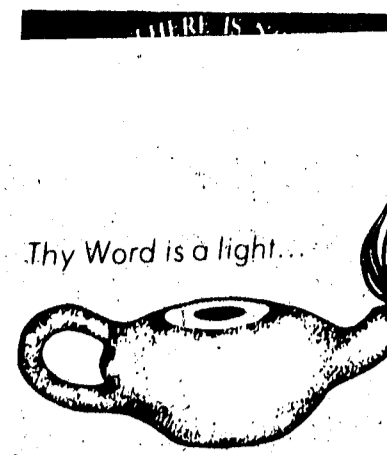
Yours for a blazing SONrise,

SR

Marilyn

March 1986

...the clothing bank collects clean mended clothing for the community and is now being assisted by other church groups from town...



Thy Word is a light...

Board of Christian Education

165 years of dedicated service

The 1984 Board of Christian Education re-organization plan called for a reduction in the total membership from 30 to 20 and included representation from Eastern, Central (New York) and Southeastern Associations. The staged reduction was accomplished during the past two years.

The 1986 Board of Directors has six new members with no previous board experience. Fourteen members have a total of 176 years experience working on the board. Eleven members hold first level professional or graduate degrees. Six are pastors or former pastors. Two are guidance counselors. Six are teachers or former teachers.

It was the desire of the board to recognize the 165 years of service of the 16 retiring board members. At the January 19th quarterly meeting of the Board of Directors, the immediate past president, Mae L. Bottoms, presented Certificates of Appreciation to the 11 who were present. Mrs. Bottoms called our attention to their Christian Education work on behalf of all Seventh Day Baptists. Reception followed the meeting.

The group being honored included three former presidents: Dr. Albert N. Rogers (1945-53); Mrs. Mary G. Clare (1972-77); and Mr. E. Donald Van Horn (1983-84). Mrs. Clare also served as the board's executive director from 1978 until 1985. Dr. Rogers has the distinction of serving the board through five decades (1940's through the 1980's). Mr. Van Horn's father, the Rev. Edgar D. Van Horn, was a member of the Board of Directors at its founding in 1940.

We note with gratitude their faithful



Front Row: Melissa Snyder, Frances Clarke, Mary Clare, Marjorie Bond, Madge Van Horn. Back Row: Donald Van Horn, Donald Pierce, Jean Pierce, Yvonne Stephan, Albert Rogers, Janette Rogers.

service and pause with some poignant regret that their knowledge and experience will be greatly missed. In a very real sense we can only seek to honor the life and teachings of our Lord Jesus Christ whom they served through years of dedicated service. We lift them up in prayers of thanksgiving.

Teacher's Corner

Bible study idea by Pastor S. Kenneth Davis, Salem, W.Va.

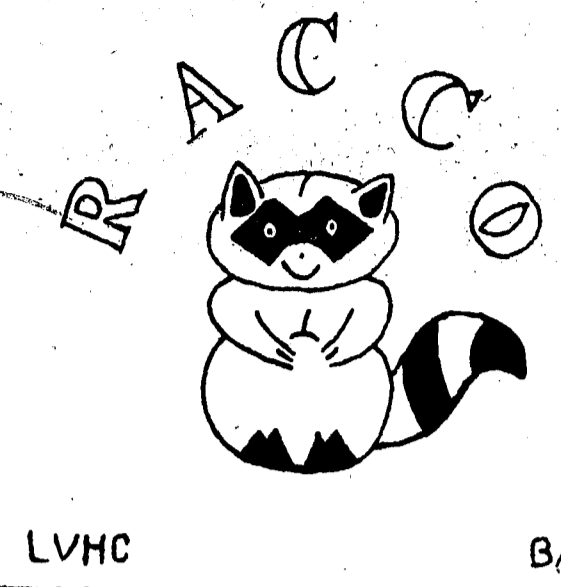
Beginning March first, a course in Biblical Literature will be presented by Dr. Clifford Hansen on the first Sabbath of each month at 2:00 p.m. Dr. Hansen (member and former pastor) has proposed for the initial period the title: *The Study of the Bible as Literature*. Commenting on the need for such a study he notes, "People read and study the Bible for a number of different reasons. Probably the most common purposes are: for devotional inspiration, for theological insight and for historical information. The Bible has long served, and continues to serve, all of these purposes. There is, however, one neglected approach—the approach that comes to grips with the literary structures and devices for the biblical writings and the implications of these features for properly interpreting the book. Ideally such study should precede other approaches.

"In studying the Bible as literature, we attempt also to increase our appreciation of its beauty; to penetrate, as nearly as possible, the author's intent; and to relate the author's expression of experience to ourselves."

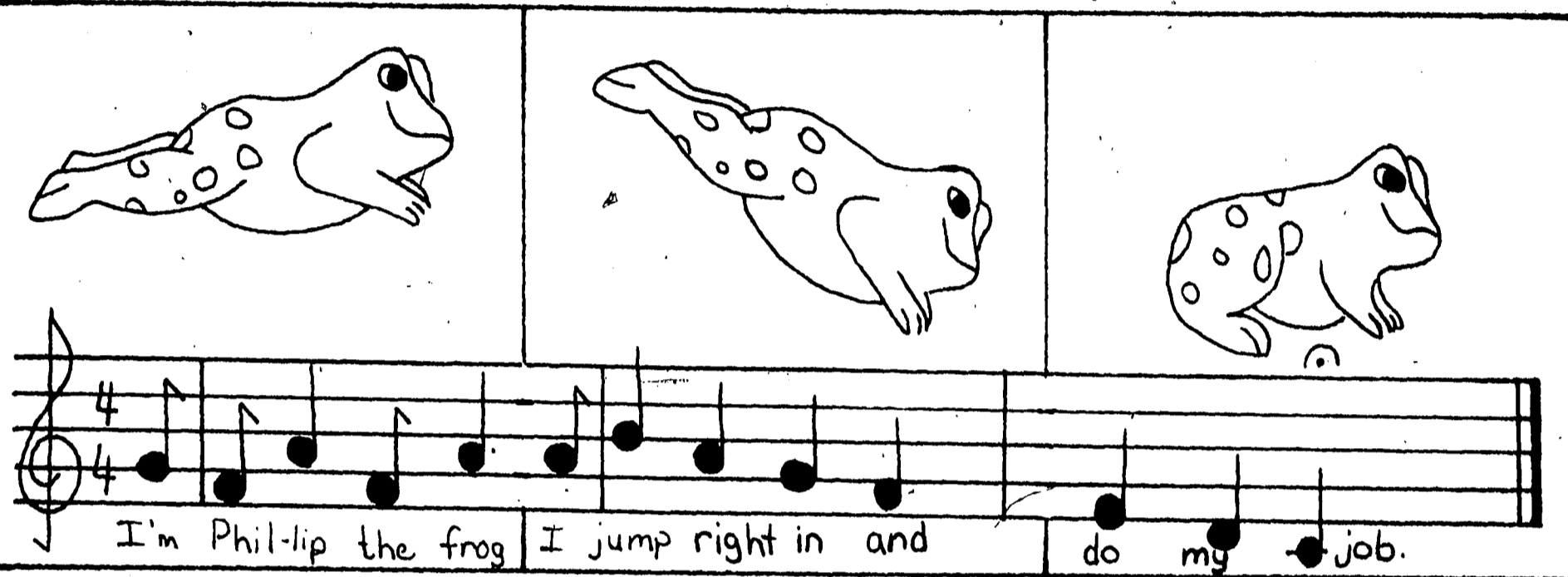
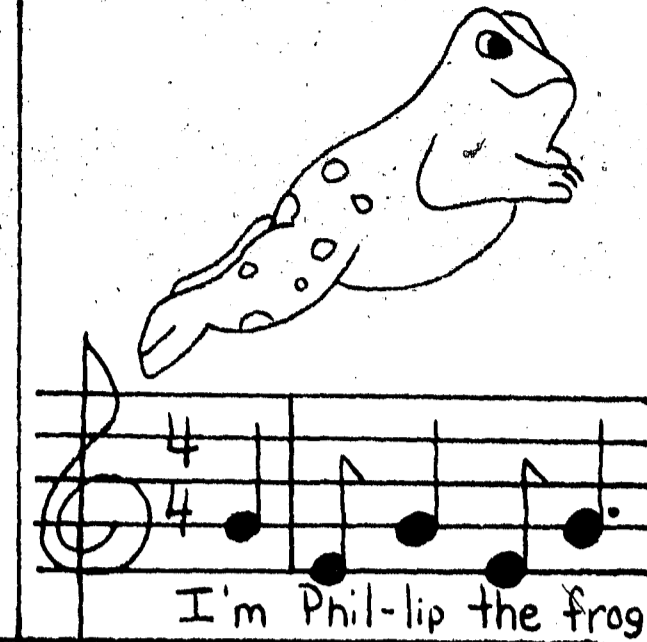
The afternoon hour makes it possible for Sabbath School teachers to attend. The first Sabbath of each month is our fellowship dinner at church, making it possible for people to stay on after the meal for the class. **SR**

Teachers, if you have an idea for the Teacher's Corner, please send it to the Board of Christian Education, Box 115, Alfred Station, NY 14803.

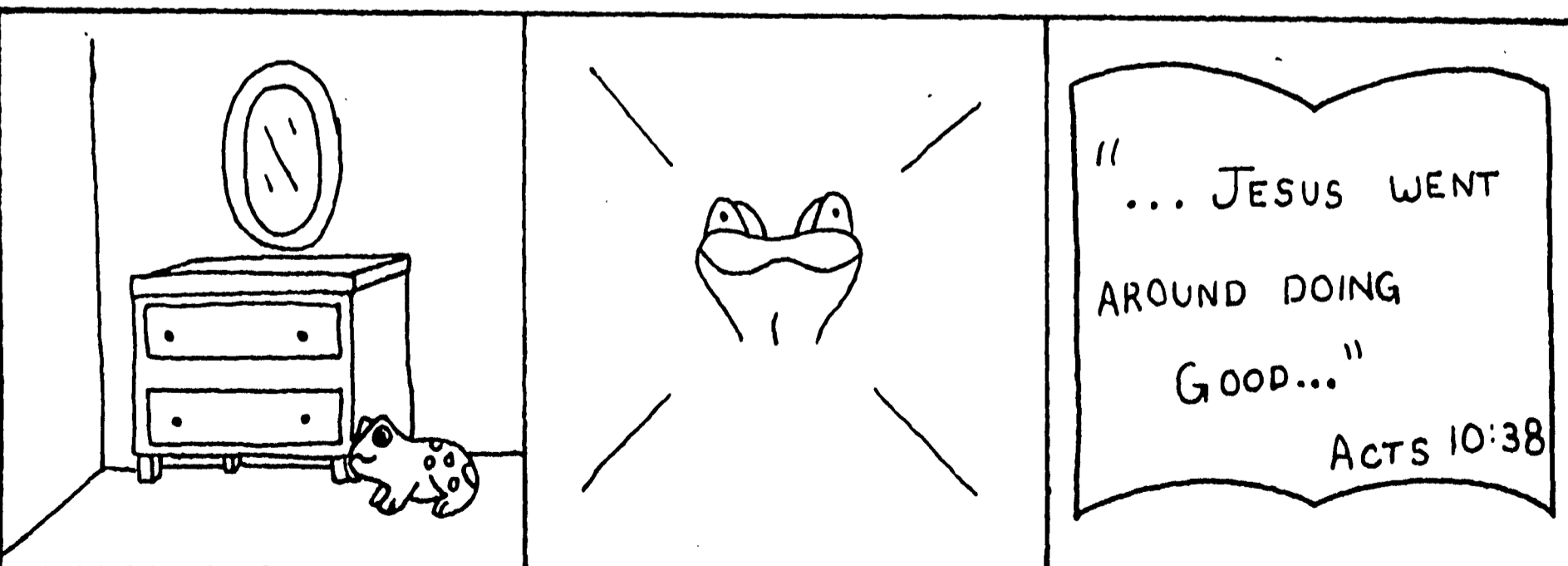
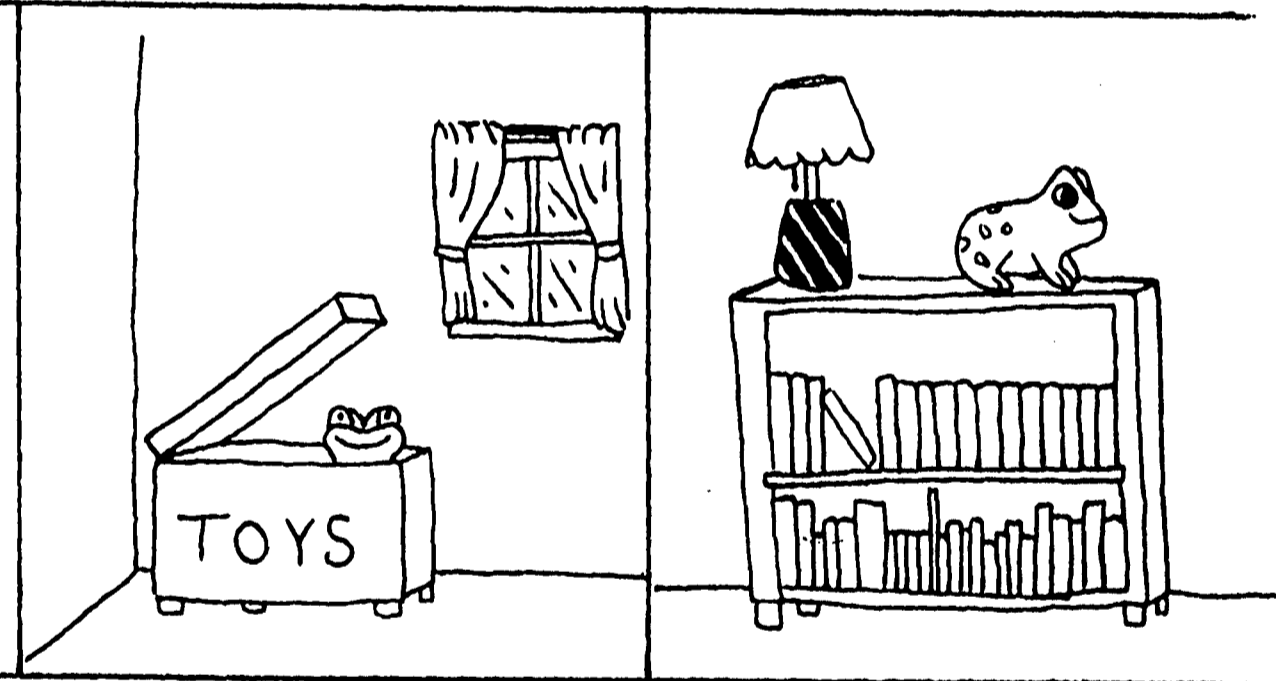
The Children's Page



This is Phillip Frog.
Phillip sings as he jumps around doing good.



HERE ARE SOME
WAYS YOU CAN
HELP...





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

March 1986

Where by Michael Looper

Where you look
whether there or here,
Where you go
your wish will be near.
Where is life
in a forest wild,
Where is joy
in a laughing child.
Where is understanding
in a friendship old,
Where is happiness
in a hand to hold.
Where is peace
in a river long,
Where is power
in a mountain strong.
Where is freedom
in the wing of the bird,
Where is hope
in God and his word.
Where can we walk
on a pathway wide,
Where is a care
when any will guide.
Where is a reward
a drawer of fond
memories,
Where is a purpose
someone to please.
Where is your wish
look around and see,
Where you find a wish
is wherever you'll be.

Nortonville Year End Youth Retreat 1985

by Camille Bond

Well, another year has gone by and with it went our annual Year End Youth Retreat. We had had to shorten the proposed five day retreat to three days due to scheduling difficulties. Unfortunately, in doing so, several would-be retreaters felt they couldn't make the long trip for such a short time span. We did, however, have a pretty decent turnout with a total of 18 present. By having such a small bunch, the atmosphere was somewhat more relaxed and not as chaotic. (Note, I did say somewhat!)

Our theme was "Do Unto Others." Due to unforeseen events, Harold King was unable to lead some classes as planned. We were, however, blessed with having Cliff Mays, Gordon Lawton and Kirk Looper instruct us. We discussed the following topics: current conduct, creative conversation, correcting one another, convictions, and counting the cost.

Again this year, as in previous ones, Vivian Looper stuffed us to satisfaction with succulent and very superior foods. She was assisted in this art by Xenia Wheeler. I mean, who can complain about homemade rolls and breads each day?

In addition to eating, our other activities included: 10-step, shuffle your buns, a dangerous barefoot game of soccer in the church basement, and movies. There were, of course, others but I really can't remember what they were called.

Steve Osborn and Mike Looper were our impromptu songleaders. The scheduled songperson became ill so they very generously stepped in. A very good demonstration of our theme, don't you think?

The banquet was also a smashing success! The food was great as were the decorations. Our speaker was Cliff Bond. He was pretty decent, too, I must say! After the banquet we had our annual communion service. Later in the evening we watched movies.

In closing, I would like to thank all

those who attended, all who were involved in running the retreat, our leaders, the girls' house leader (Billie Wheeler), and our church family for making this once again a truly remarkable experience. For those who were unable to attend, we missed you and hope to see you next time! **SR**

The Good Samaritan?

by Craig Bond

I wish I knew from day to day
what wisdom I might say
what thing this I might do
which quote that I might give;

To help someone?
to leave them groping
to lead them astray
the quick-fix.

But—
no matter how learned,
or wise,
or book-read,
or "helpful" I might be;

It can't help. Unless—
it is God working through me,
it is in the interest of others
and not to satisfy my vanity.

And even then, the best I can say is

I love you or
I'm sorry.

No books have a magic fix,
words don't count

Love does.

The Sabbath Recorder

Thin is "in"

by Esther Wheeler

"Do not look at his appearance or at the height of his stature, because I have rejected him; for God sees not as man sees, man looks at the outward appearance, but the Lord looks at the heart." 1 Samuel 16:7

Skinny women—**everywhere** I look! Driving down the highway, a billboard with a thin lady drinking liquor. In a magazine (any magazine), a woman smoking Virginia Slims. On the television, a skinny woman advertises Snickers candy bars. Everywhere a person looks society pushes the concept of the thin woman. Our society needs to concern itself with the inner person and concentrate less on the "weight" of a person.

We need to rethink what the most important qualities of a woman should be. We seem to think that an overweight person (anyone without a model's figure) is unattractive. Maybe we need to re-evaluate what attractiveness is. According to the American Heritage Dictionary, an attractive person is one who is "pleasing to the eye or mind." Our society emphasizes "pleasing to the eye," implying that without fitting the standards a person is worthless—thus leading to low self-image. How sad that we can't ignore a person's appearance long enough to know the person.

Weight is particularly important to women in their teens and twenties. In TV shows, movies and consequently real life to a large extent, the thin women are portrayed with the handsome, conscientious men. A woman feels that she needs to be skinny in order for a man to like her and the man thinks he should date a skinny woman. Personality and intelligence is considered after weight.

The consequences of people's obsession with being thin are tragic. For some people the fight to obtain a weight acceptable to society leads to having part of their stomach "stapled." Often times these operations have side effects such as: abdominal pain, severe malnutrition, nausea and vomiting, osteoporosis, brain

damage, and maybe cancer. It has been speculated that more people have died as a result of surgery battling the war on fat, than died in the Vietnam War.

Many people don't become desperate enough to have a "stomach stapling" operation; however, they do use weight loss aids which can cause some severe side effects. Diet pills can cause high blood pressure; low carbohydrate diets can raise cholesterol; and liquid protein diets have led to heart disease and sudden death. If a person does lose weight, chances are they will gain it (and more) back again since 98% of diets aren't successful in maintaining weight loss. Consequently, people using these devices have to continually battle weight gain. This cycle of weight gain and weight loss can produce hypertension.

Perhaps the most tragic consequence of society's obsession with thinness is the inability of people, especially women, to accept their bodies and love themselves. As a result eating disorders are more common today than ever before. Karen Carpenter is an example of a victim of weight obsession. She died of anorexia nervosa. In a recent university newspaper there was an article about a campus student who has been fighting bulimia and anorexia. The news is filled with startling information about the increasing number of people who suffer from eating disorders.

Throughout history, people have created fads and fashions which were acceptable to society. Perhaps thinness is the most tragic fashion that exists—if not because of the death and physical pain it has caused, then certainly because of the mental anguish and shame so many "overweight" people feel. I'm going to break from fashion. I will accept my weight and that of those around me, and concentrate on what really makes the difference—character. Will you join me? **SR**

Wanted New Ideas, Old Favorites

For inclusion in a "Bibliography of Productions" for churches to use as a resource. Favorite cantatas, plays, musicals, theater, puppetry, etc. Send information to:

Mrs. Nancy May
269 W. Wistaria Ave.
Arcadia, CA 91006

Religion in the News

Apartheid struggle tops religion stories

A poll of the Religious Newswriters Association ranks the apartheid struggle in South Africa and the involvement of churches around the world as the leading religious news story of 1985. It was noted that the issue of economic sanctions divides religious leaders, and many writers separated that issue from the confrontations over civil rights in South Africa.

The synod of Roman Catholic bishops was rated as the second most important religious story, and the third rating went to the sanctuary movement and the government action against protection for refugees from Central America.

Other stories listed included the Supreme Court's rulings which appeared to strengthen the separation of church and state, especially on issues of school prayer; the control of the Southern Baptist Convention by the Fundamentalist leadership and, the relationship of conservative Christians to the Republican Party.

Liberty Federation formed by Falwell

The Rev. Jerry Falwell has merged his Moral Majority into a new organization known as the Liberty Federation. In describing the purpose of the restructure, Falwell indicated that the new organization would deal with broader issues, including political advocacy which has brought criticism to the Moral Majority in recent years.

Among the causes Liberty Federation will espouse, Falwell cited the so-called "Star Wars" plan for nuclear defense in outer space, and aid to the Nicaraguan "freedom fighters." One goal of Liberty Federation is to mobilize 20 million conservative voters for the 1988 presidential election.

Churches face handicapped access

There are 35 million disabled Americans, and many of them find it nearly impossible to worship with their church. That was the conclusion of a recent survey on accessibility for handicapped in the church. Only 9% of the United Church of Christ facilities met 7 out of 10 criteria to accommodate handicapped worshippers. A survey of 949 Lutheran congregations found that only 15% had some provision such as ramps for the handicapped, while 95% of the congregations reported one or more disabled members.

Among the proposed improvements are ramps, audio amplification, wide aisles, accessible restrooms, and large print for the visually handicapped.

"Moment of Silence" rejected for schools

A New Jersey appeals court has over-ruled a law which required students to observe a daily moment of silence. The court held that the New Jersey legislature had a religious purpose in the enactment of such a law, and violated the constitutional separation of church and state.

The law had previously been vetoed by New Jersey Governor Thomas Kean and the state's attorney general refused to defend the law in the court action.

Robertson considers run for president

Television evangelist Pat Robertson, host of the "700 Club" program, has indicated that he has formed a political action committee and started to organize for a run at the presidency in 1988. Robertson is expected to decide whether to run later in 1986.

For Your Information

Conference 86

Following is a schedule of conference information appearing in the Sabbath Recorder:

MARCH —Pre-Con transportation, Conference transportation, Host Committee contact persons

APRIL —Registration for Pre-Con and Conference Camping and motels

MAY —Sight seeing in Worcester area, Miscellaneous information

JUNE —Map and directions to Pre-Con, Map and directions to Conference

Your 1986 Conference Host Committee is busy at work to insure you an enjoyable week. The churches of Eastern Association are hosting this year. Following is a list of various contact persons for your convenience:

Pastor Dale D. Thorngate, Executive Secretary, SDB General Conference
P. O. Box 1678, Janesville, WI 53547;
Phone 608-752-5055

Pastor Russell Johnson, President SDB General Conference
RD#1, 6705 Blackman Corners Road
Verona, New York 13478; Phone
315-363-1709

Pastor Dale E. Rood, Host Committee Chairman
118 Main Street
Westerly, Rhode Island 02891; Phone
401-348-8385 (Church) or 401-596-4689 (Home)

Mrs. Cindy Nadeau, Host Committee Secretary
15 Mayflower Ave.
Pawcatuck, Connecticut 06379; Phone
203-599-4941

Mr. Paul Johnson, Treasurer Host Committee
4 Shore Drive
Waterford, Connecticut 06385; Phone
203-444-7813

Registration: 1st Hopkinton SDB Church,
Ashaway, RI
Pastor Leon Wheeler
P.O. Box 238
Ashaway, Rhode Island 02804; Phone
401-377-2123 (Church) or 401-377-4326 (Home)

Transportation: Pawcatuck SDB Church,
Westerly, RI
Mr. Brian Barber
RR #3, Langworthy Road
Westerly, Rhode Island 02891; Phone
401-322-7906 or SDB Church at
401-348-8385

Receptions: Raritan Valley SDB Church
Mrs. Sandy Clare
41 Woodlawn Avenue
Bridgewater, New Jersey 08808; Phone
201-722-3465

Nursery: Plainfield SDB and New York
City SDB Churches
Pastor Joseph Samuels
511 Central Avenue
Plainfield, New Jersey 07060; Phone
201-753-1312

Physical Arrangements and Decorations:
Shiloh SDB and Marlboro SDB
Churches
Mr. & Mrs. Owen Probasco
RD #1, Box 464
Bridgeton, New Jersey 08302; Phone
609-451-6844

Publicity: Schenectady SDB Church
Mr. & Mrs. Gordon Kilts
244 West Mountain Road
Glens Falls, New York 12801; Phone
518-792-7918

Audio Visual & other equipment: Hope
SDB Church
Mr. Fred Ayars
1152 Nash Avenue
Lansdale, Pennsylvania 19446; Phone
215-855-5988

Exhibits: Waterford SDB
Church
Pastor Donald Richards
1 Vivian Court
Waterford, Connecticut
06385; Phone
203-443-1042

SDB Youth Fellowship
Pastor Everett
Dickinson
RR #1, Box 364
Bridgeton, New Jersey
08302

Public transportation to Conference at Worcester:

By air: Worcester Airport (served by Piedmont, Ransome) Logan Airport (Boston) Pick-up as follows:

Quickway Limo from Logan to the Days Lodge, Worcester leaves every hour on the half hour with pick-up stops at all five terminals. The cost is \$17.00 per adult (one way) with children age 11 and under free (one child per one adult). Request ride to Days Lodge when boarding. For reservations call: out-of-state 1-800-325-6992; Boston, 237-4701.

We recommend taking the Airport Limo for groups of two or more. This service will, on request, drop you off directly at WPI. The cost is \$11 to \$16 per person depending on the size of the group. Reservations are required. Forty-eight hour advance notice will guarantee a ride. Toll free numbers for the Airport Limo are: Out-of-state: 1-800-343-1369; Boston: 1-800-322-0298.

We are not suggesting flying into Bradley Airport. However, there is bus service available via Peter Pan Buslines from Bradley for pick up from bus in Worcester, but a transfer is required at Springfield, MA.

By bus:

Bus terminal in Worcester served by G.H. Trailways and Peter Pan. We will need to know which bus you are coming in on if we pick you up from the bus station.

By train:

AMTRAK railroad station in Worcester.

Those of you who are planning on traveling by air might want to make arrangements early to take advantage of low prices now in effect.

Map will be in the June *Sabbath Recorder* for those traveling by car.

Pre-Conference Camps

Youth Pre-Con is to be held August 6-10 at the Colonial Village site of Camp Canonicus, an American Baptist Camp run by the Rhode Island Baptist

Convention. The camp features over 300 acres of forest, a 20 acre lake with a beach and boating (including canoeing) facilities, hiking, broad grassy areas for recreation such as softball and volleyball. The village where the youth Pre-Con will be held features a chapel/meeting area, two houses that serve as dorms, one of which includes a kitchen and dining room which we will be using, plus broad, grassy fields surrounding the area. The beach and lake and other camping areas at Canonicus are somewhat removed so the Pre-Con will be pretty much to itself. Specific directions to Canonicus, which is in Exeter, Rhode Island including a map will be in June *The Sabbath Recorder*.

Young Adult Pre-Con is to be held August 6-10 at the Cathcart Retreat Center of Camp Wightman in North Stonington, Connecticut run by the American Baptists of Connecticut. This camp features over 150 acres of forest and clear, springfed lake with a beach, boating and canoeing, hiking, and a volleyball court right near the retreat center. The Cathcart Retreat Center is a self contained unit featuring kitchen and dining room, meeting room, and dorm rooms with three people in each room. The retreat center is somewhat isolated from the rest of Camp Wightman. Specific directions to Camp Wightman including a map will be in June *Sabbath Recorder*.

Public transportation to Pre-Con Camps: (Pick-up Points)

By air: Groton-New London Airport, served by Pilgrim Ransome Airlines Logan Airport (Boston). From Logan take Bonanza Bus to Providence for pick-up at bus station.

By train: AMTRAK railroad stations: Westerly, RI and New London, CT

By bus: Bus stations at Providence, RI and New London, CT

Complete Pre-Con information for registration including forms, cost, etc., will be in April *Sabbath Recorder*.

The Sabbath Recorder

White Cloud has busy year

The Seventh Day Baptist Church of White Cloud, Michigan, convened for its annual meeting early in January and was called to order by Moderator Sam Cruzan. Reports of officers, committees and auxiliary organizations were received and voted upon.

The Nominating Committee presented its report. Upon its acceptance, the following officers were elected for the coming year: Sam Cruzan, Moderator; Clerk, Margaret Stevens; Treasurer, Don Cruzan; Organist, Naomi Vandenberg; Trustee for three years, Dale Cruzan; Greeter, Eric Rudert; and Sabbath Recorder, Correspondent, Orville Babcock. By a unanimous vote, the Rev. Lawrence Watt was called for three years.

On the afternoon of Sabbath, November 2, an afternoon service was held at which time the ordination of the following candidates took place. They are Ruth Cruzan, Norma Rudert, Sam Cruzan and Edward Cruzan.

The big project of the year was the complete insulation of the parsonage downstairs. It was decided, after much deliberation, that to have a more energy efficient house this was preferable, for several reasons, to building a new house. With Cruzan Builders doing the work, the inside plastered walls were removed and replaced with dry wall over insulation. New wiring, a new furnace, and new plumbing were installed. Rooms in the kitchen-bath area were changed by moving walls for more efficient use of the space. The windows were all replaced with double pane glass.

Now that it is completed, it is viewed by the pastor, especially, and the congregation as a whole, with some pride and satisfaction as something that was needed to be done for several years.

It has become a regular custom, following the worship service, for some to share refreshments and fellowship in the church parlors. On special occasions such as birthdays and anniversaries, there is

usually a specially decorated cake to mark the occasion.

Several social occasions have been held including a trip to Midland to observe a Christmas Pageant, a watch night party at the church New Year's Eve and a coasting party at a sports park. **SR**

Events at Washington D.C. church

Mr. Harold D. King, a seminary student at the Central Baptist Theological Seminary, Kansas City, Kansas brought the Sabbath morning message on September 21, 1985. The Washington Seventh Day Baptist Church was privileged to accept his visit. A fellowship meal was served after the worship service.

Every year the Washington Seventh Day Baptist Church observes what is called Wycliffe Bible Translators Day. On this day, a film from the Wycliffe Bible Translators is shown. This year the film entitled: "When the Book Came to Balangao" was shown. Some of the church members have adopted a tribe to keep in prayer that one day the Word of God will be published in that language. The Wycliffe Bible Translators send the name of a tribe to a prospective church member who in turn is asked to pray for his or her particular tribe. This is one way the church members have expanded their missionary outreach.

On November 23, 1985, Pastor Leland Davis presented a "Certificate of License to Preach the Gospel" to Paul Andries. Pastor Dale D. Thorngate gave the message.

The Youth Fellowship presented a Christmas program the Sabbath afternoon of December 21, 1985. The youth presented a traditional nativity scene and also a modern version of the traditional nativity scene. There were songs, poems and recitations which were presented as well. Everyone was encouraged to participate. **SR**

March 1986

Are you entitled?

Cont. from page 7

One reason for so many new translations is to make use of such manuscripts as the Dead Sea Scrolls and evidences of more reliable texts than those which were available to earlier scholars. The difference between a "resh" and a "daleth" is slight: whether the letter comes to a point or is rounded, yet in Isaiah 33:8 it can make the difference in reading between whether God despises "cities" or their "covenants." How many sermons may have been preached against cities based on a single slip or questionable stroke of a quill.

But even without such digging, one can gain much from projecting one's self into the text. Take the 23rd Psalm. We often read it and take comfort in the green pastures and still waters, never thinking about the way in which the psalm is a confession of the sheeplike character of each one of us—creatures who could not survive a week in the rigors of the wilderness without the shepherd.

Or perhaps you might take a parable and project yourself into it, seeing yourself progressively as each one of the characters.

Context: How much damage has been done to the scriptures by lifting a verse from its context or setting? Take the familiar sequence of verses found in Matthew 27:5, Luke 10:37 and John 13:27: "And Judas went and hanged himself... Go thou and do likewise... What you are going to do, do quickly." Or again there is the case of the minister who lifted a part of Jesus' sermon on the coming judgment from its context and preached a stirring sermon, and perhaps a needed one, using Matthew 24:17 as the text (or at least a part of it): "Let him who is on the housetop not come down to take anything out of the house..." Taking part of that verse he got the text: "Top-not come down," and preached a sermon against women's hats.

I have even used a text from 1 Corinthians 5:9 from the New English Bible to justify my eating preference.

"Have nothing to do with loose-livers." (I am not fond of liver and onions.)

Foolish, yes, but no more so than some of the attempts which we may make of lifting passages from their context without understanding what it was that the passage may have meant in the context of the time. Sometimes it can be very tragic, as in the recent case in Onalaska, Wisconsin, when a man murdered a priest and two others in a church because the priest had some girls assisting in the celebration of a mass when Paul said that women should be quiet in church and, if they have any questions, they should ask their husbands when they got home.

In the specific context of the pagan community of Corinth and the position of women in that day, and particularly in that city, it had its meaning, which undoubtedly was not intended for all eternity. This brings us to the third and fourth principles of Bible study, **Revelation and Application:**

What is the total revelation which God is making to man in the scriptures? There is a temptation sometimes for us to get so bogged down in trying to understand the **how** or the process of God's action that we fail to see the **why** or the purpose of those actions.

A few weeks ago, Pastor Herb preached on the miracle of Cana and saw in this a revelation of God through his action with various people at the wedding. I have known people who could miss the whole point of this revelation of God's power and concern as they tried to explain **how** the water was turned to wine, even suggesting that the porosity of the earthen jars held enough residue to flavor the water, or that the people were so drunk that they did not know the difference.

What perversions have been made on the apocalyptic book of the Revelation to John when it is used as a blueprint of

heaven, or when people get so wrapped up in the numerology of 666 or the number in the book of life—which is a finite number, 144,000—that they fail to see it in its totality as a revelation of the triumph of God and his promise to the faithful Christians who are undergoing persecution. In this revelation, it is a marvelous book filled with mystery, of glory, of hope and of assurance.

With this pondering of the total revelation of God and what he was saying to the people to whom it was first given, there must come the corollary, "What does this say to me? What is its application to my life in my time?" God did not create all men alike. He does not give the same message to each of his children. Just because Jephthah was led to sacrifice his daughter in fulfillment of his vow does not mean that others should do the same. The fact that Saul was chastised for not destroying the Amalekites 3,000 years ago does not mean that we are obligated to destroy our enemies.

This is not to imply that we worship a changeable God, though there may be a germ of truth in the discussion of two young children concerning some of the rather harsh treatment found in the Old Testament. One little boy remarked, "Oh, that was before God became a Christian!" The doctrine of the immutability of God asserts that he is unchanged and unchanging. But man does change and our understanding of God changes. For us, God has become Christian, for it is through the revelation of God in Christ that we must now see God.

It is within this frame of reference that I believe Peter was operating when he said, "No prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God." So, in our time, no interpretation of scripture should come by the impulse of man but, led by that same Spirit, we can find meaningful application to our lives in the messages recorded within the pages of the Holy Scripture.

This does not come from the type of proof-texting that is so prevalent in theological debates and heresy trials which have blotted the pages of ecclesiastical history. To open the Word for our time and to find "the hidden jewels so rich and rare," we must seek to understand the **text within the context**, both of the time it was first given and the time in which we live. Then through the guidance of the Holy Spirit, we can be open to the **revelation** which God has in store for "every searcher there."

We are not entitled to our **own** interpretation, as if we were the ultimate and final authority. But we are entitled to that interpretation which God would make our own through his revelation to us under the guidance of the Holy Spirit, which first prompted these wonderful writings. SR

Wheelers retire

A beautiful sunny warm Sabbath of celebration and appreciation was enjoyed by all at the Nortonville SDB church on February first. Dr. Kenneth Smith, Chaplain Cliff Bond, and Harold King joined Pastor Wheeler as worship leaders. Music reflected the blessings of service through the years—"Abiding Faith," "Sabbath Reverie" and "Bless Be the Tie that Binds" were organ selections. Scripture read was that used at the memorial for the astronauts—Psalm 46:1-7. Pastor Wheeler's sermon was entitled, *Some Things I have Learned*.

A covered dish dinner honoring pastor and family followed Sabbath School. A farewell reception in the afternoon was enjoyed by the church family, community friends, and fellow pastors. Cake and punch were served. Program for the afternoon included a piano medley, music from a keyboard organ by Pastor Wheeler's mother, Edna Wheeler, 92, playing from memory, and a mixed quartet sang "Precious Memories" in honor of the occasion. SR

...through the guidance of the Holy Spirit, we can be open to the revelation which God has in store for "every searcher there."

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Cont. from page 7

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"Have nothing to do with loose-livers." (I am not fond of liver and onions.)

Foolish, yes, but no more so than some of the attempts which we may make of lifting passages from their context without understanding what it was that the passage may have meant in the context of the time. Sometimes it can be very tragic, as in the recent case in Onalaska, Wisconsin, when a man murdered a priest and two others in a church because the priest had some girls assisting in the celebration of a mass when Paul said that women should be quiet in church and, if they have any questions, they should ask their husbands when they got home.

In the specific context of the pagan community of Corinth and the position of women in that day, and particularly in that city, it had its meaning, which undoubtedly was not intended for all eternity. This brings us to the third and fourth principles of Bible study, **Revelation and Application:**

What is the total revelation which God is making to man in the scriptures? There is a temptation sometimes for us to get so bogged down in trying to understand the **how** or the process of God's action that we fail to see the **why** or the purpose of those actions.

A few weeks ago, Pastor Herb preached on the miracle of Cana and saw in this a revelation of God through his action with various people at the wedding. I have known people who could miss the whole point of this revelation of God's power and concern as they tried to explain **how** the water was turned to wine, even suggesting that the porosity of the earthen jars held enough residue to flavor the water, or that the people were so drunk that they did not know the difference.

What perversions have been made on the apocalyptic book of the Revelation to John when it is used as a blueprint of

heaven, or when people get so wrapped up in the numerology of 666 or the number in the book of life—which is a finite number, 144,000—that they fail to see it in its totality as a revelation of the triumph of God and his promise to the faithful Christians who are undergoing persecution. In this revelation, it is a marvelous book filled with mystery, of glory, of hope and of assurance.

With this pondering of the total revelation of God and what he was saying to the people to whom it was first given, there must come the corollary, "What does this say to me? What is its application to my life in my time?" God did not create all men alike. He does not give the same message to each of his children. Just because Jephthah was led to sacrifice his daughter in fulfillment of his vow does not mean that others should do the same. The fact that Saul was chastised for not destroying the Amalekites 3,000 years ago does not mean that we are obligated to destroy our enemies.

This is not to imply that we worship a changeable God, though there may be a germ of truth in the discussion of two young children concerning some of the rather harsh treatment found in the Old Testament. One little boy remarked, "Oh, that was before God became a Christian!" The doctrine of the immutability of God asserts that he is unchanged and unchanging. But man does change and our understanding of God changes. For us, God has become Christian, for it is through the revelation of God in Christ that we must now see God.

It is within this frame of reference that I believe Peter was operating when he said, "No prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God." So, in our time, no interpretation of scripture should come by the impulse of man but, led by that same Spirit, we can find meaningful application to our lives in the messages recorded within the pages of the Holy Scripture.

This does not come from the type of proof-texting that is so prevalent in theological debates and heresy trials which have blotted the pages of ecclesiastical history. To open the Word for our time and to find "the hidden jewels so rich and rare," we must seek to understand the **text** within the **context**, both of the time it was first given and the time in which we live. Then through the guidance of the Holy Spirit, we can be open to the **revelation** which God has in store for "every searcher there."

We are not entitled to our **own** interpretation, as if we were the ultimate and final authority. But we are entitled to that interpretation which God would make our own through his revelation to us under the guidance of the Holy Spirit, which first prompted these wonderful writings. SR

Wheelers retire

A beautiful sunny warm Sabbath of celebration and appreciation was enjoyed by all at the Nortonville SDB church on February first. Dr. Kenneth Smith, Chaplain Cliff Bond, and Harold King joined Pastor Wheeler as worship leaders. Music reflected the blessings of service through the years—"Abiding Faith," "Sabbath Reverie" and "Bless Be the Tie that Binds" were organ selections. Scripture read was that used at the memorial for the astronauts—Psalm 46:1-7. Pastor Wheeler's sermon was entitled, *Some Things I have Learned*.

A covered dish dinner honoring pastor and family followed Sabbath School. A farewell reception in the afternoon was enjoyed by the church family, community friends, and fellow pastors. Cake and punch were served. Program for the afternoon included a piano medley, music from a keyboard organ by Pastor Wheeler's mother, Edna Wheeler, 92, playing from memory, and a mixed quartet sang "Precious Memories" in honor of the occasion. SR

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Are you entitled?

Cont. from page 7

One reason for so many new translations is to make use of such manuscripts as the Dead Sea Scrolls and evidences of more reliable texts than those which were available to earlier scholars. The difference between a "resh" and a "daleth" is slight: whether the letter comes to a point or is rounded, yet in Isaiah 33:8 it can make the difference in reading whether God despises "cities" or their "covenants." How many sermons may have been preached against cities based on a single slip or questionable stroke of a quill.

But even without such digging, one can gain much from projecting one's self into the text. Take the 23rd Psalm. We often read it and take comfort in the green pastures and still waters, never thinking about the way in which the psalm is a confession of the sheeplike character of each one of us—creatures who could not survive a week in the rigors of the wilderness without the shepherd.

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Baptists urge abolition of apartheid

by Robert O'Brien

George, South Africa—The Baptist Union of South Africa took historic action at its annual assembly in October, 1985, to urge South African President Pieter W. Botha to lead in abolishing "evil" apartheid "as a matter of extreme urgency."

The secret ballot total showed 156 for the motion, 51 against and 13 abstentions out of 250 delegates. About 600 people attended the assembly.

Delegates also affirmed an August 24, 1985, letter from union officers to Botha on the same subject. Botha granted their request for union representatives to meet with him to discuss the crisis at a future date. Informing Botha of its action, the assembly said it would pray for God's guidance for him and other leaders and emphasized it does not have the expertise to dictate the exact route the government should take.

But the assembly document, in stronger language, labeled apartheid "an evil which needs to be repented of." It called it a non-Christian, unbiblical stance for a nation which "claims to be committed to...Christian principles as found in Scripture."

A 12-point list to achieve "true Christian justice" called for a variety of reforms, including termination of the state of emergency, abolition of detention

without trial, one national education system with equal standards and facilities for all, and equal pay for equal work.

The Baptist Union is made up of white, black, coloured (people of mixed race), and Indian churches, though most black South African Baptists belong to their own convention by their own choice. The Baptist Union has a long history of urging the government to reform injustices in the apartheid system of racial segregation, but it has never urged dismantling the entire system. Until 1985, that step seemed remote.

"The assembly appeared racist to me before because it thought it could reform apartheid," a coloured pastor said. "You cannot reform sin. You must abolish it." Said another: "This wasn't the Baptist Union, but a brand new union with a totally new approach to our country's problems."

Assembly debate and the final vote reflected mixed emotions of people with a strong stance on church-state separation, desire for racial justice, emphasis on spiritual renewal and a sense of urgency that South Africa's crisis demands drastic restructuring of the society.

One observer estimated at least 30 of the 51 negative votes were by delegates who oppose apartheid but do not think Baptists should speak so bluntly to the government—including a white pastor who baptized seven persons of other races into his multi-racial church the week before the assembly.

Even with the anti-apartheid vote, most Baptists would continue to avoid violence or public demonstrations to protest apartheid.

Whatever the South African government does about apartheid, the assembly's action set a new tone for cooperation between racial groups in the Baptist Union. What observers projected as an explosive meeting turned into one of reconciliation and repentance.

Repeatedly, delegates of all races stood to confess the national sin of apartheid or their own sin of racial prejudice and ask for corporate and individual forgiveness.

SR

Apartheid is a non-Christian, unbiblical stance for a nation which claims to be committed to Christian principles.

Executive Secretary's page

Continued from page 9

established a new relationship with other people.

Covenant Relationship

Although this covenanting can happen in different ways, for most Christians today it means becoming part of a local congregation. Each Seventh Day Baptist is asked to make a commitment to become a member of his local church. It is through this new "covenant" relationship that the Christian lifestyle is corrected, molded and perfected.

In the February 3 issue of the Los Angeles Seventh Day Baptist Church "Mid-Week Messenger" the following four questions were asked of each person.

1. Have you accepted Jesus Christ as your Lord and Savior?
2. Have you been baptized by immersion as a believer? Or are you ready to take that step?
3. Do you find yourself in basic agreement with our Seventh Day Baptist Articles of Faith?
4. Are you committed to serving the Lord with other believers—"to love the brethren and to share your faith"?

Pastor Duane Davis of the Los Angeles church states in his article that, "to be a Christian is to belong to the universal church of God—but, the Bible teaches a Christian needs to be committed to a local church body, too, to grow and mature and to witness and serve as God desires all his children to do. It is my strong conviction that we are not fully honoring our Lord without being active, growing, serving covenant members of a local church body... Membership implies we have a 'ministry' for the Lord to exercise the gifts he has given."

Partnership based on Discipleship

To be a full partner in ministry as a Seventh Day Baptist means that you must have the qualities of a disciple of

Christ as indicated above. I pray that as you participate in your local church you will better understand what it means to be a disciple of Christ and that your lifestyle will become more like his. We cannot fully enter into a Seventh Day Baptist Partnership without being a disciple of our Lord and Savior Jesus Christ.

SR

What's happening in Tucson?

TUCSON, AZ, USA: What is actually happening in Tucson? Attendance is continuing to be in the low 30's, with a high of 35. We are averaging over two new contacts per week, and have had at least one new visitor almost every week. We have started two new Sabbath School classes, with a fourth to begin in January. The SDBs already in Tucson have attended a series of in-home Bible studies on SDB beliefs and the beliefs of some of those that are contacting us. That is certainly an area that new churches can scarcely afford to neglect. Visitors have a great variety of beliefs and doctrines. We must first be prepared to share who we are and attempt to understand where the visitors are in their beliefs. We have experienced some degree of uncomfortableness and uncertainty as the traditional meets the new. Progress is being made in understanding.

Our advertising campaign has brought by far the largest percentage of new contacts. We are following a plan to cover selected areas of the city along certain demographic similarities. The newspaper people have been enthusiastic and overwhelmingly helpful. I am just completing a new series of ads with artwork. We are the first church to begin regular advertising in a local mail-out magazine, *The Tucson Shopper*, but since we've begun, other churches have run a few excellent ads, bring the name of Christ to all of Tucson...and that's what we all are here for.

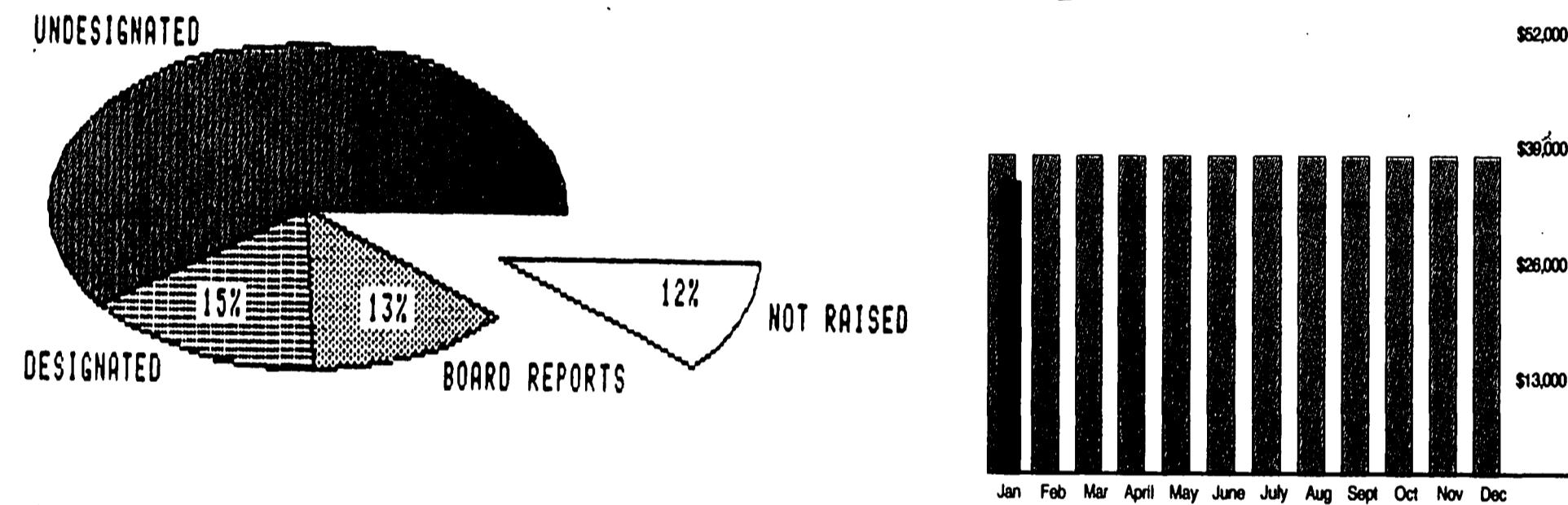
—from report of Pastor Bill Shoffner

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."



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.

Summer Institute to be held

Are you well versed on the fascinating history of Seventh Day Baptists, a history that spans three and a half centuries? Are you "up" on the Biblical, historic principles that undergird the structure and practice of our churches and General Conference?

Seventh Day Baptist History and Polity will be the topic for the 1986 Summer Institute to be held June 2-20 at the Center on Ministry in Janesville, Wisconsin. SDB Historian D. Scott Smith will teach the history portion of the course. Polity will be taught by Dean Paul Green.

The three-week intensive course is offered for ministerial students and others interested in a study of the origin and history of the Seventh Day Baptist churches, their organization and

government and the development of their tenets and denominational and interdenominational relationships. No tuition or fees are charged.

Travel and living expenses during the institute are paid for students regularly enrolled in the Center on Ministry program. Licensed pastors, theological students not enrolled at the Center, and ordained ministers are encouraged to attend as partial fulfillment of qualification for General Conference accreditations. They may apply to the Dean for financial assistance with expenses.

Although the history and polity study is conducted as a graduate level course, anyone interested in attending the lectures and doing the reading is welcome to audit.

For further information including course outline, reading list, and application forms, contact Dean Paul Green, P. O. Box 1678, Janesville, WI 53547.

Births

Balog.—A son, Jeremy Victor Balog, was born to James and Lynne (Skaggs) Balog of Las Vegas, Nevada, on January 22, 1986.

Bond.—A daughter, Brittany Lorena Bond, was born to Dennis and Kim (Gaston) Bond of Clarksburg, West Virginia, on December 20, 1985.

Chroniger.—A son, Jordan Benjamin Chroniger, was born to Don and Charlotte Chroniger of New Auburn, Wisconsin, on January 18, 1986.

Gamble.—A son, Baron Grant Wheeler Gamble was born to Gentry and Catherine Wheeler Gamble of Baton Rouge, Louisiana, on July 24, 1985.

Goodrich.—A son, Brian Christopher Goodrich, was born to James and Helen (Hyde) Goodrich of North Loup, Nebraska on January 6, 1986.

Hargett.—A daughter, Rachel Faith Hargett, was born to Jeff and Debbie (Pearson) Hargett of Rome, Georgia, on December 23, 1985.

Wilson.—A daughter, Alana McAllister Wilson was born to Al and Lyn (McAllister) Wilson of Salisbury, North Carolina, on October 17, 1985.

African medical work

Continued from page 16

residence at Makapwa Medical Centre. Mr. Richard Dzumani is assisting Medical Director, Bettie Pearson, with the bookkeeping. The building of the new Clinic at Sandama has been held up by government but it is hoped this can be started early in 1986.

FREE! 1986 Religious Liberty Packet

Send today for an attractive poster and other materials to assist your church in developing a Religious Liberty Day emphasis. No charge.

Name: _____

Church: _____

Address: _____

City: _____ State: _____ Zip: _____

Baptist Joint Committee
on Public Affairs
200 Maryland Ave., N.E.
Washington, D.C. 20002
202/544-4226

Obituaries

Seager.—Aubrey Lee Seager, son of Harry Bernard Seager and Arlouine Persels Seager, was born January 13, 1923, and died February 20, 1985. He was a retired veteran, having served in the U. S. Army for 22 years. On November 22, 1946, he married Laura Caccioppoli, of Naples, Italy, who survives him. He is also survived by his mother, Arlouine Seager; a daughter, Lee Anna Sims and her two daughters, Tara and Brandie; a son, Danny and wife, Shary and son, Bobby, all of Little Rock, Arkansas; and a foster sister, Muriel Matthews, Belleville, Illinois.

Aubrey Lee Seager joined the Seventh Day Baptist Church of Farina, Illinois, which was the church home of his parents and grandparents. He retained his membership there throughout his life.

A memorial service was conducted in the Healey and Roth Funeral Home by the Rev. Willis Harl.

Gardner.—LaVerne Pierce Gardner, daughter of James Newton and Enniettie Babcock Pierce, was born March 16, 1903, in Huraboldt, Nebraska, and died August 31, 1985, in Houston, Texas.

In December 1904, she moved with her parents to Fouke, Arkansas, where she received her early education. In 1922, she entered the School of Nursing, Battle Creek Sanitarium, Battle Creek, Michigan, from which she received her diploma in Hydrotherapy-Massage, a profession which she pursued throughout her life.

In June 1925, she married Marvin E. Gardner, a Methodist Minister, who survives her. She is also survived by three sons: Marvin E. Gardner, Jr., Dallas, Texas; James Gardner and Gary Gardner, Houston, Texas; 6 grandchildren; 2 great grandchildren; two sisters—Mrs. Bernice Flanagan and Mrs. Oma Seager, Little Rock, Arkansas; several nieces and nephews and a host of friends.

Memorial services were conducted by her pastor, the Rev. Ronald D. Pogue, in Houston, Texas.

Burdick.—Edwin Henry Burdick was born July 28, 1894, in Boulder, Colorado, the son of Orville Grant Burdick and Martha Lucitta Davis Burdick. He died December 26, 1985 at the Westland Manor in Lakewood, Colorado.

Ed was a faithful member of the Denver Seventh Day Baptist Church driving his own car each Sabbath to church with his wife, Elsie until 90 years of age. He grew up in North Loup, Nebraska where he was a barber, later moving to Denver where he operated a barber shop for many years.

On August 6, 1918, he married Alice Elizabeth Tatlow of North Loup, the wedding being held in the church there. To this union was born one son, Edwin. Alice died in 1963.

On April 9, 1964 Ed was married to Elsie Thorngate. They shared over 21 years of retirement

together, Ed preceded Elsie in death by one week.

He was preceded in death by two sisters and one brother; by his first wife, Alice. He is also survived by one son, Edwin, three grandchildren and 5 great-grandchildren; three step-children; Mary Wolfkiel, Gerry Van Dyke, Gordon Thorngate; 10 step-grandchildren and 21 step-great-grandchildren.

Funeral services were held at the Denver Seventh Day Baptist Church on December 30, 1985, with his Pastor, Rev. John D. Bevis, officiating. Burial was in Crown Hill Cemetery. JDB

Burdick.—Elsie Susan Green Thorngate Burdick was born May 28, 1894, in Boulder, Colorado, the daughter of Lester E. Green and Carrie Clarke Green. She died January 2, 1986, at Lutheran Hospital in Wheatridge, Colorado.

Shortly after Elsie's birth the Green family moved back home to the family farm in North Loup, Nebraska, making the trip by covered wagon. The family were faithful members of the North Loup Seventh Day Baptist Church. Elsie was married to Guy Henry Thorngate in the North Loup Church on March 16, 1916. For a time they farmed in Nebraska, moving to Denver in 1922.

Guy became an officer for the Denver Police Department and retired with twenty-five years service in 1951. Guy and Elsie were charter members of the Denver Seventh Day Baptist Church. As treasurer, Guy was instrumental in the purchase of the first church building in Denver. Guy died on December 6, 1951.

As a charter member Elsie has been very active in the life of the Denver Church for over 57 years. She has served her Lord during these years in many ways, truly a mother in Zion. She taught in the Vacation Bible School, was a member of the Ladies Aid and the Blanche Sutton Sabbath School class and was a Deaconess. As a Deaconess she was a true shepherdess of the church, a responsibility she took seriously even until the time of her death.

On April 9, 1964, she was married to Edwin Henry Burdick, who preceded her in death by one week. They had many happy years together and were an inspiration to this church.

Elsie is survived by two daughters: Mary Wolfkiel and Gerry Van Dyke; one son, Gordon Thorngate; ten grandchildren and 21 great-grandchildren. She is also survived by one stepson, Edwin Burdick, 3 step grandchildren and 5 step great-grandchildren. We praise God for the dedicated life of His servant Deaconess Elsie Burdick.

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Fowler.—Ninetta Fowler was born March 11, 1893 to Adelbert and Isabella Branch on a small farm north of White Cloud.

She had one sister, Myrtle, and two brothers, Clifford and Raymond, all of whom preceded her in death. On September 3, 1914 she was married to Jesse Jonathan Fowler; two years later, on the same date, their daughter, Margaret Nelle was born. Jesse, however, had died just one month earlier as the result of shock following a spinal operation.

Nettie soon began a teaching career which continued for 39 and a half years. She taught in White Cloud, Muskegon Heights Junior High, and Fremont High School. She began Vacation Bible Schools in this area, as well as church camps.

Nettie was a life long member of the Seventh Day Baptist Church, serving as Deaconess for 37 years, teaching young people's classes and a drama group, was a member of the Ladies Aid, as well as serving her Lord in many other capacities.

Following her retirement Nettie enjoyed her life at Diamond Lake, entertaining family and friends. She loved to travel, going once to Alaska to visit her grandson, Michael; to California, and many times to Florida and Canada.

Nettie died on January 14, 1986 at Gerber Hospital in Fremont, Michigan following a long illness. She is survived by her daughter, Margaret Stevens; one grandson, Michael Mosher of Juneau, Alaska; one great-granddaughter, Wendy Sue Mosher; several nieces, nephews, cousins and friends.

Maxson.—Lester C. Maxson of Grand Island, Nebraska died December 30, 1985 at the age of 71 years. He was born Jan. 25, 1914 in Gentry, Arkansas, the son of Nathan and Daisy Biggs Maxson.

Lester spent most of his life at North Loup and Grand Island. There he was married to Helen L'Heureux McGerty on Sept. 14, 1973, at Grand Island. They lived there where he worked for the Nebraska Veterans Home until retiring in 1979. He had been in failing health for the past seven months.

Survivors include his wife; two stepdaughters, Diana McGerty and Mrs. Doug (Sharon) Somer, both of Grand Island; three brothers, Raymond of Redondo Beach, California, and Herman and Roy, both of North Loup, Nebraska; two sisters, Mrs. Emil (Roberta) Molzer of Hallam, Nebraska and Mrs. Clarence (Rena) Hoffman of Lincoln, Nebraska.

Greene.—Donald D. Greene, 79, of West Winfield, New York died suddenly on January 28, 1986. The son of Fay D. and Harriet Witter Greene, he was born August 18, 1906 in West Winfield, New York. He was married to Eudora Perry Greene who preceded him in death. At the time of his death Mr. Greene was residing with his daughter Marjorie (Mrs. Clifton) Gee of Green, New York following a recent illness.

Donald was an active member of the First Brookfield Seventh Day Baptist Church, Leonardsville, New York. He served as church clerk for over twenty-five years and most recently served as moderator, trustee, and treasurer. His vision for

the physical plant of the church enabled him to see needs and address them. Donald spent many hours painting, paneling, and seeing to it that the Leonardsville Church was ready for the worship of the Lord. He was also a member of the Western Star Lodge #15 F & A M.

He is survived by one son, Carl Greene, of Virginia Beach, VA; three daughters, Mrs. Clifton (Marjorie) Gee of Green, New York, Mrs. Josephine Smith of E. Herkimer, New York, Mrs. Deane (Amy) Ellsworth of Burk, Virginia; one sister, Mrs. Frank VanFleet, of Marion, New York; and a dear friend, Mrs. Gladys Sterling, of West Winfield, New York; seven grandchildren, several nieces, nephews, and cousins.

Funeral services were held February 1, 1986 from a local funeral home. A memorial service and interment are anticipated for the Spring of 1986. Those wishing to, may consider memorials to the First Brookfield Seventh Day Baptist Church, P. O. Box 157, Brookfield, New York 13314.

Laisure.—Earl Gordon Laisure was born in Mason County, Michigan on May 22, 1914 to Hyatt and Myrtle Conklin Laisure. He was married to Miss Carol Sims in Las Vegas, Nevada on June 23, 1957.

Earl worked as a sheet metal construction worker at the Todd Shipyards in California; owned a Garage in Suburban Chicago, Illinois and was an owner/operator of a business that designed and manufactured motor homes in California.

Upon retirement, Earl and Carol moved to Newaygo County in 1982 where they joined the White Cloud Seventh Day Baptist Church. Earl died on January 6, 1986 doing one of the things he enjoyed—working out of doors. He has now gone to be with his heavenly father.

Earl is survived by his wife, Carol; his three daughters, the Rev. and Mrs. James (Pat) Bockmann of Aurora, Colorado; Mrs. Betty Perkins of St. Charles, Missouri, and Mrs. Leanna Briley of Carson, California. One sister, Mrs. Viola Ebondt of Claremore, Oklahoma; fourteen grandchildren, seven great-grandchildren, and several aunts, uncles and cousins. LOW

Accessions

Atlanta, Georgia
William Shobe, Pastor

Joined after Testimony
Milford Blaydes
Danny Jacobs

Seattle, Washington
Gareth Hemminger, Pastor

Joined after Testimony
Steve Gohl
Pat Gohl
Frederick Inabnit
Claudette Mogle
Brian Mogle
Keith Mogle

Tucson, Arizona (branch of Denver, Colo.)
Bill Shoffner, Pastor

Joined after Testimony
Wilma MacNeil

Washington, D.C.

Joined after Testimony
Thomas Black
Basil Clarke
Deborah Collins
Mary Robinson

Battle Creek materials available

The Battle Creek Sabbath School has accumulated some teaching materials that are too good to discard. If there is some new group that could use such materials we would be glad to send them on.

Contact Dorothy Parrott, Battle Creek Seventh Day Baptist Church, 200 N. Washington, Battle Creek, Michigan 49017.

Obituaries

Seager.—Aubrey Lee Seager, son of Harry Bernard Seager and Arlouine Persels Seager, was born January 13, 1923, and died February 20, 1985. He was a retired veteran, having served in the U. S. Army for 22 years. On November 22, 1946, he married Laura Cacciopoli, of Naples, Italy, who survives him. He is also survived by his mother, Arlouine Seager; a daughter, Lee Anna Sims and her two daughters, Tara and Brandie; a son, Danny and wife, Shary and son, Bobby, all of Little Rock, Arkansas; and a foster sister, Muriel Matthews, Belleville, Illinois.

Aubrey Lee Seager joined the Seventh Day Baptist Church of Farina, Illinois, which was the church home of his parents and grandparents. He retained his membership there throughout his life.

A memorial service was conducted in the Healey and Roth Funeral Home by the Rev. Willis Harl.

Gardner.—LaVerne Pierce Gardner, daughter of James Newton and Enniettie Babcock Pierce, was born March 16, 1903, in Humboldt, Nebraska, and died August 31, 1985, in Houston, Texas.

In December 1904, she moved with her parents to Fouke, Arkansas, where she received her early education. In 1922, she entered the School of Nursing, Battle Creek Sanitarium, Battle Creek, Michigan, from which she received her diploma in Hydrotherapy-Massage, a profession which she pursued throughout her life.

In June 1925, she married Marvin E. Gardner, a Methodist Minister, who survives her. She is also survived by three sons: Marvin E. Gardner, Jr., Dallas, Texas; James Gardner and Gary Gardner, Houston, Texas; 6 grandchildren; 2 great grandchildren; two sisters—Mrs. Bernice Flanagan and Mrs. Oma Seager, Little Rock, Arkansas; several nieces and nephews and a host of friends.

Memorial services were conducted by her pastor, the Rev. Ronald D. Pogue, in Houston, Texas.

Burdick.—Edwin Henry Burdick was born July 28, 1894, in Boulder, Colorado, the son of Orville Grant Burdick and Martha Lucitta Davis Burdick. He died December 26, 1985 at the Westland Manor in Lakewood, Colorado.

Ed was a faithful member of the Denver Seventh Day Baptist Church driving his own car each Sabbath to church with his wife, Elsie until 90 years of age. He grew up in North Loup, Nebraska where he was a barber, later moving to Denver where he operated a barber shop for many years.

On August 6, 1918, he married Alice Elizabeth Tatlow of North Loup, the wedding being held in the church there. To this union was born one son, Edwin. Alice died in 1963.

On April 9, 1964 Ed was married to Elsie Thorngate. They shared over 21 years of retirement

together, Ed preceded Elsie in death by one week.

He was preceded in death by two sisters and one brother, by his first wife, Alice. He is also survived by one son, Edwin, three grandchildren and 5 great-grandchildren; three step-children; Mary Wolfkiel, Gerry Van Dyke, Gordon Thorngate; 10 step-grandchildren and 21 step-great-grandchildren.

Funeral services were held at the Denver Seventh Day Baptist Church on December 30, 1985, with his Pastor, Rev. John D. Bevis, officiating. Burial was in Crown Hill Cemetery. JDB

Burdick.—Elsie Susan Green Thorngate Burdick was born May 28, 1894, in Boulder, Colorado, the daughter of Lester E. Green and Carrie Clarke Green. She died January 2, 1986, at Lutheran Hospital in Wheatridge, Colorado.

Shortly after Elsie's birth the Green family moved back home to the family farm in North Loup, Nebraska, making the trip by covered wagon. The family were faithful members of the North Loup Seventh Day Baptist Church. Elsie was married to Guy Henry Thorngate in the North Loup Church on March 16, 1916. For a time they farmed in Nebraska, moving to Denver in 1922.

Guy became an officer for the Denver Police Department and retired with twenty-five years service in 1951. Guy and Elsie were charter members of the Denver Seventh Day Baptist Church. As treasurer, Guy was instrumental in the purchase of the first church building in Denver. Guy died on December 6, 1951.

As a charter member Elsie has been very active in the life of the Denver Church for over 57 years. She has served her Lord during these years in many ways, truly a mother in Zion. She taught in the Vacation Bible School, was a member of the Ladies Aid and the Blanche Sutton Sabbath School class and was a Deaconess. As a Deaconess she was a true shepherdess of the church, a responsibility she took seriously even until the time of her death.

On April 9, 1964, she was married to Edwin Henry Burdick, who preceded her in death by one week. They had many happy years together and were an inspiration to this church.

Elsie is survived by two daughters: Mary Wolfkiel and Gerry Van Dyke; one son, Gordon Thorngate; ten grandchildren and 21 great-grandchildren. She is also survived by one stepson, Edwin Burdick, 3 step grandchildren and 5 step great-grandchildren. We praise God for the dedicated life of His servant Deaconess Elsie Burdick.

Funeral services were held at the Denver Seventh Day Baptist Church on January 6, 1986, with her Pastor, the Rev. John D. Bevis, officiating. Burial was in Crown Hill Cemetery. JDB

Fowler.—Ninetta Fowler was born March 11, 1893 to Adelbert and Isabella Branch on a small farm north of White Cloud.

She had one sister, Myrtle, and two brothers, Clifford and Raymond, all of whom preceded her in death. On September 3, 1914 she was married to Jesse Jonathan Fowler; two years later, on the same date, their daughter, Margaret Nelle was born. Jesse, however, had died just one month earlier as the result of shock following a spinal operation.

Nettie soon began a teaching career which continued for 39 and a half years. She taught in White Cloud, Muskegon Heights Junior High, and Fremont High School. She began Vacation Bible Schools in this area, as well as church camps.

Nettie was a life long member of the Seventh Day Baptist Church, serving as Deaconess for 37 years, teaching young people's classes and a drama group, was a member of the Ladies Aid, as well as serving her Lord in many other capacities.

Following her retirement Nettie enjoyed her life at Diamond Lake, entertaining family and friends. She loved to travel, going once to Alaska to visit her grandson, Michael; to California, and many times to Florida and Canada.

Nettie died on January 14, 1986 at Gerber Hospital in Fremont, Michigan following a long illness. She is survived by her daughter, Margaret Stevens; one Grandson, Michael Mosher of Juneau, Alaska; one great-granddaughter, Wendy Sue Mosher; several nieces, nephews, cousins and friends.

Maxson.—Lester C. Maxson of Grand Island, Nebraska died December 30, 1985 at the age of 71 years. He was born Jan. 25, 1914 in Gentry, Arkansas, the son of Nathan and Daisy Biggs Maxson.

Lester spent most of his life at North Loup and Grand Island. There he was married to Helen L'Heureux McGerty on Sept. 14, 1973, at Grand Island. They lived there where he worked for the Nebraska Veterans Home until retiring in 1979. He had been in failing health for the past seven months.

Survivors include his wife; two stepdaughters, Diana McGerty and Mrs. Doug (Sharon) Somer, both of Grand Island; three brothers, Raymond of Redondo Beach, California, and Herman and Roy, both of North Loup, Nebraska; two sisters, Mrs. Emil (Roberta) Molzer of Hallam, Nebraska and Mrs. Clarence (Rena) Hoffman of Lincoln, Nebraska.

Greene.—Donald D. Greene, 79, of West Winfield, New York died suddenly on January 28, 1986.

The son of Fay D. and Harriet Witter Greene, he was born August 18, 1906 in West Winfield, New York. He was married to Eudora Perry Greene who preceded him in death. At the time of his death Mr. Greene was residing with his daughter Marjorie (Mrs. Clifton) Gee of Green, New York following a recent illness.

Donald was an active member of the First Brookfield Seventh Day Baptist Church, Leonardsville, New York. He served as church clerk for over twenty-five years and most recently served as moderator, trustee, and treasurer. His vision for

the physical plant of the church enabled him to see needs and address them. Donald spent many hours painting, paneling, and seeing to it that the Leonardsville Church was ready for the worship of the Lord. He was also a member of the Western Star Lodge #15 F & A M.

He is survived by one son, Carl Greene, of Virginia Beach, VA; three daughters, Mrs. Clifton (Marjorie) Gee of Green, New York, Mrs. Josephine Smith of E. Herkimer, New York, Mrs. Deane (Amy) Ellsworth of Burkert, Virginia; one sister, Mrs. Frank VanFleet, of Marion, New York; and a dear friend, Mrs. Gladys Sterling, of West Winfield, New York; seven grandchildren, several nieces, nephews, and cousins.

Funeral services were held February 1, 1986 from a local funeral home. A memorial service and interment are anticipated for the Spring of 1986. Those wishing to, may consider memorials to the First Brookfield Seventh Day Baptist Church, P. O. Box 157, Brookfield, New York 13314.

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Expecting

When I lift my eyes
Above the tall green-leaved trees
And see clouds of white and sky of blue
My heart leaps in joyful expectation
For Jesus might, just then,
Come shining through.

On cold, damp days
When bare tree branches look like
Black lace against a sky of sodden gray,
From the Word of God comes this cheering thought:

When you least expect Him;
That could be the day.

I, Therefore, work and watch
With wonder and with worship,
No matter what the weather
Knowing full well
That, when Jesus comes,
He and His own, at last,
Will be together.

by Mabelle Wiard Willmarth

The Seventh Day Baptist

April 1986

Sabbath

SR

Recorder

Seven Thunder

by Thomas McElwain

Things I have learned

by Edgar F. Wheeler

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Madison, WI 53706

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MADISON, WI 53706

Conference registration inside