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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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Conference registration inside

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Mrs. Jane Jernoske, 1986 Associated Conference Music Director, has chosen the musical, *Down by the Creek*, for presentation by Kindergarten through Junior High pupils.

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Historical Society

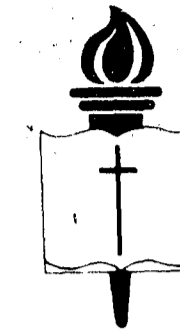
The Seventh Day Baptist Historical Society will hold its annual meeting on Sunday, May 4, 1986, at the Seventh Day Baptist Center in Janesville, Wisconsin. The annual meeting will begin at 1:00 pm and all members are encouraged to attend. A meeting of the society's trustees is scheduled for 9:00 am at the Center.

Correction

There was an error in the listing of Robe of Achievement recipients in the Women's Society NEWS and IDEAS column published in the February, 1986 issue of *The Sabbath Recorder*. In 1984, the recipient was Helen E. Waite. Ethel Dickinson and Lois Wells were recipients in 1985.

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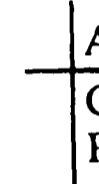


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April 1986

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Some things I have learned

by Edgar F. Wheeler

"Let us go forward! And this is what we will do, if God allows."

—Hebrews 6:3 (TEV)

Acceptance of Christ and commitment to him are not duties thrust upon us, but opportunities offered.

New York City grew on a very favorable site, including Manhattan Island, the Hudson River, a convenient approach to the sea and a scenic area. However, it did not grow to be what it is today with its wonders of skyscrapers and mighty bridges simply because its residents enjoyed the location. Men of vision explored possibilities, discovering that the entire area was underlaid with bedrock near the surface. They planned the structures that could be built on this sound foundation and the bridges that could be laid on pilings reaching solid rock and mighty cables anchored to rock that would not shift. They transformed dreams into possibilities. Theories became accomplished fact.

The writer of Hebrews, Chapter 6, is urging that believers in Christ take similar steps, building on basic, sound Christian doctrine. He implies that it is dangerously possible for Christian doctrine to become all theory without fruits, to stagnate. It has happened, he says: "There has been enough time for you to be teacher—yet you still need someone to teach you the first lessons of God's message. Instead of eating solid food, you still have to drink milk. Anyone who has to drink milk is still a child, without any experience in the matter of right and wrong. Solid food, on the other hand, is for adults, who through practice are able to distinguish between good and evil" (Hebrews 5:12-14).

His clarion call is to quit re-laying foundations, and go on to maturity. Be adventurous with the Christian faith: think, apply the truth to your situation, develop your potential as redeemed children of God in spiritual maturity and godliness. We already have the sound foundation of salvation through Christ. Reconciled to God, we are free to go

about living "with both hands free."

We are free to learn the ways of Christ in our own experiences. I would like to tell you some of the things I have learned and am learning in my own life as a Christian and in my calling as a minister.

I have learned that Jesus Christ is literally "the way, the truth and the life" (John 14:6). Acceptance of Christ and commitment to him are not duties thrust upon us, but opportunities offered. I have discovered that this decision and way of life are without regrets. Whatever there may be of cross-bearing, the sense of well-being, peace and fulfillment are a good return. I would have it no other way.

Jim Elliott, one of the missionaries slain in Ecuador some years ago, had previously written in his diary: "A man is no fool to give up what he cannot keep for what he cannot lose." Jesus knew what he was talking about when he bade us take up our cross and follow him. I have learned this, and I hope you are learning it, too.

I have learned that religion can be terribly boring if one feels that he has it all and is lacking in vision to learn and experience more. It has been those times of great spiritual hunger and challenge to apply my faith to new situations and in new ways which have evaporated the chill from my faith and given new vitality.

I have learned that true Christianity is always contemporary. Many of our ideas may be outdated, or even outright error. The Gospel of God's grace and mercy through Christ will always meet the need of the guilt-ridden, lonely, aimless ones who believe. Christ's teaching of faith, fidelity, love, forgiveness, and self-denial

will always be the way to true life. The presence of the Holy Spirit to interpret and prompt believers in ways of righteousness will never be outdated.

I have learned that it truly is "more blessed to give than to receive" (Acts 20:35). That thought applies not just to financial giving, but primarily to a spirit of life—giving of ourselves, our time, energies, and love, even when it means inconvenience and doing things we do not especially enjoy doing. How often I have experienced elation, a sense of worth and fulfillment after a hospital visit, after time spent with a person in spiritual crisis, with someone experiencing grief and loneliness, taking time to be a friend. I have learned that Jesus knew what he was talking about when he said, "He who loses his life for my sake and the gospel's shall find it" (Matthew 10:39).

I have learned that religion, just because it is so fundamental to human life, can be very volatile. It can be bane or blessing. It is, at its best, a tremendous force for good; distorted, it can be horribly destructive. Some historians have pointed out that a large portion of the wars that have been fought have been over "religious issues." How sad that the God of peace and mercy has been misrepresented as unloving, brutal, savage. Religion has so often been distorted into political causes and the occasion of division and hate. Any doctrine whose fruit is harshness, criticism and exclusivism has totally missed the true spirit of Christ and needs to be re-thought and corrected. "Who are you to judge another man's servant?" the

Religion, at its best, is a tremendous force for good; distorted, it can be horribly destructive.

Apostle Paul asks (Romans 14:4). Christians belong to the Lord, and aside from loving, warning, counsel and encouragement, we are to allow that their accountability be to God alone.

Man is incurably religious. We look beyond ourselves for security and guidance simply because life is bigger than we are, the world is bigger, decisions to be made are bigger than our unaided wisdom. That looking beyond is religion of some sort. It may be idolatry. I have learned that sound religion is to be found in looking to Christ.

I have learned that holiness is happiness. I have not always been holy. I have not always been obedient to God's highest call. In response to my own will, I have deviated from his high calling. The result has been that disobedience in violating God's way of holiness brought regret. I have learned to

"Trust and obey, for there is no other way to be happy in Jesus, but to trust and obey."

I have learned that "honey attracts more flies than vinegar." While the wages of sin must be exposed, conversions come through the attraction of the love of God revealed in the Gospel. The Gospel and the Bible are not to be used as clubs. We are to lead, not drive. Jesus declared, "When I am lifted up from the earth, I will

Cont. on page 11.



Rev. Edgar Wheeler recently retired as the pastor of the Nortonville, Kansas, Seventh Day Baptist Church. His 35 years in the pastorate have taken him to churches in Hammond, La., Paint Rock, Ala., DeRuyter, N.Y., Salemville, Pa., Ashaway, R.I. and Denver, Colo. He is currently in his sixth year as a member of the SDB Council on Ministry.



Partnership and leadership

Last month I shared with you some thoughts on the importance of being a disciple of Jesus Christ as a basis for our partnership in Ministry. This month I want to talk with you about the role of leadership in the partnership.

Vision

"Moses saw that though the bush was on fire it did not burn up... When the Lord saw that he had gone over to look, God called to him from within the bush, 'Moses, Moses. Do not come any closer,' God said. 'Take off your sandals for the place where you are standing is holy ground.'" (Exodus 3:2-5)

Several years ago I did a series of articles in *The Sabbath Recorder* on leadership, the first on the importance of vision for the leader of any church. We defined a vision as "a supernatural experience—a way of seeing or perceiving." At the bush, Moses was receiving his vision for the people of Israel to become a great nation under Moses' leadership.

The role of the pastor in the church must begin with a vision—a sense of purpose and direction for the church. "Where there is no vision the people perish." (Proverbs 29:18) In many Seventh Day Baptist churches the leadership role of the pastor has come into question. Perhaps it is because the pastor has no sense of vision for the church, or if he once had it has lost it. In our churches, however, leadership is a shared responsibility. Lay men and women are also involved in the leadership function. We cannot blame a lack of vision all on the pastor.

by Executive Secretary
Dale D. Thorngate



Communication

A very important aspect of the leadership function is communication. I heard a speaker recently begin his presentation with the familiar principle: For communication to occur, when one person is talking the other has to be listening. How often I have caught myself waiting for the other person to quit talking so that I could talk. In effect, no communication was going on.

In the John 9 story of Jesus healing the man born blind, Jesus equates seeing with understanding. In verse 41, he tells the Pharisees, "If you were blind, you would not be guilty of sin, but now that you claim you can see, your guilt remains." The Pharisees were not receiving Jesus' communication.

How often in our churches we need to spend more time listening and less time talking. I believe God is trying to get our attention through our leaders so that his vision for us can be clearly communicated.

Effectiveness

"As the rain and the snow come down from heaven and do not return to it without watering the earth and making it bud and flourish, so that it yields seed for the sower and bread for the eater, so is my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it." (Isaiah 55:10)

Everything that God created was done intentionally. God had a purpose in mind. The purpose for the church is to communicate effectively the *Good News* of Jesus Christ to a world that is in turmoil. Jesus came to bring freedom and forgiveness to a world of people that are hurting, in most cases because of their own behavior.

In his book *The Effective Executive*, Peter F. Drucker states, "The executive is, Cont. on page 14.

Getting acquainted: Seventh Day Baptists around the world

Third in a series.

It is anticipated that one or more delegates from each of the 17 national conferences and groups will be able to attend the SDB World Federation sessions August 6-9 in Rhode Island.

Burma

In 1960, two native converts to the Sabbath, Mr. Lian Ngura and Mr. Khawvelthanga, started a mission in Burma which by 1964 had a church in Tahan of about 200 members. Following correspondence with SDB leaders in the USA, the Burma SDB Conference was organized in 1965 and became an original member of the World Federation. Alton L. Wheeler and Leon R. Lawton visited in Burma in 1974.

Present secretary of the conference, Rev. L. Sawi Thanga, publishes Sabbath School materials, books and tracts in the Lushai language, which is commonly known by most of the tribes living in the Chin Hills where much of the conference work is centered. "We are happy to report that the Lord's work in Burma is progressing spiritually and materially," he writes. He tells of the construction of a two-story church building with office and training center in Tahan and the increasing financial support of members in the Rangoon church making possible a full-time field pastor next year.

Burma now reports 15 churches and groups with 811 members. Last year, they became the third SDB conference accepted into the Baptist World Alliance. Although Burma has been unable to send a delegate to World Federation sessions in the past, Rev. Thanga plans to attend the 1986 sessions in August.

India

Presently the largest group in the World Federation, the SDB Conference of India traces its beginnings to the Telugu Mission formed by Rev. B. John V. Rao and others in 1950. Centered in the east coastal town of Nellore, in the state of Andhra Pradesh, South India, the work has grown to include over 40 field associations serving over 30,000 people.

German SDBs in Salemville, Pennsylvania, began correspondence with

Rev. Rao in the early 1960s, and in 1968 the American Sabbath Tract Society began funding publication of SDB beliefs and other materials in the Telugu language. The SDB Conference of India joined the World Federation in 1969. Rev. Lawton and Rev. Wheeler visited in 1974, and Lawton, with K.D. Hurley, visited in 1979.

SDBs around the world have become involved in support of several development projects and disaster relief efforts through the India conference. Rev. Rao's promotion of well digging to relieve drought-stricken areas drew additional aid through the Baptist World Alliance.

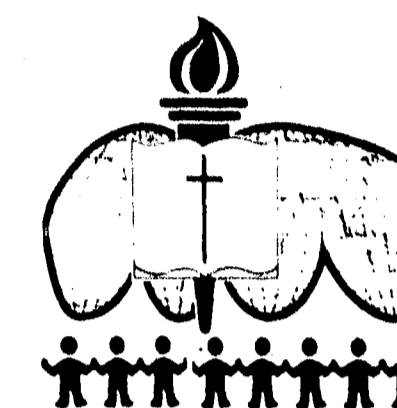
His wife's serious illness prevented Rev. Rao's planned trip to the 1971 Federation sessions, but he hopes to attend for the first time next August. SR

Sponsors still needed

Churches and individuals of the host conference (USA) are responding well to the challenge to "sponsor a delegate," so that overseas representatives to the SDB World Federation sessions may attend the USA General Conference, Executive Secretary Dale Thorngate reports. "So far we have received contributions to provide 15 hosting sponsorships. However, we anticipate the need for 10 to 15 more."

Official confirmation has come from 11 of the 17 conferences naming their delegates. Those not listed in last month's *Recorder* article (page 15) are the following: Rev. Nyaniso James Siwane, president of the newest Federation member, the SDB Conference of South Africa; Alfred Mellmann, representative from Germany; President Vincent Smith, Corresponding Secretary Prudence Robinson, and Milton Wright from the Cont. on page 14.

by Janet Thorngate



Seventh Day Baptist

World
Federation



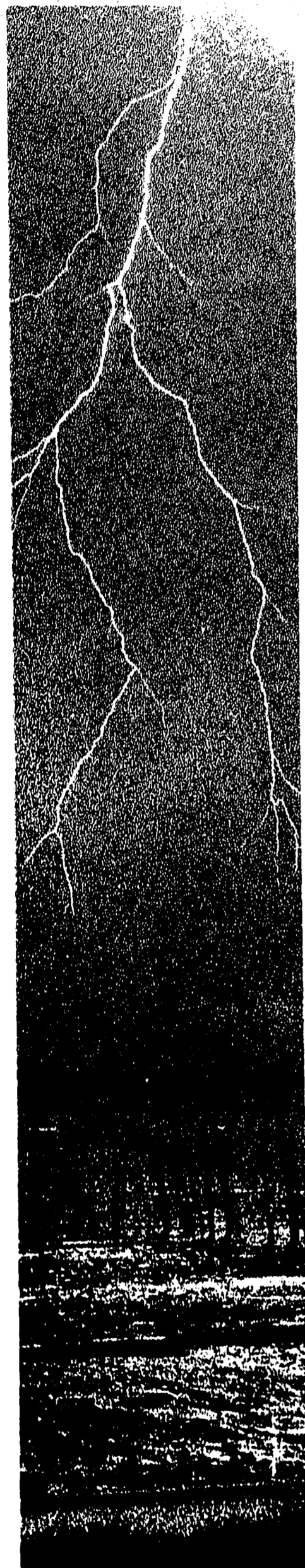
Rev. L. Sawi Thanga



Rev. B. John V. Rao

Seven thunders

by Thomas McElwain



Some curious thoughts

One of the most intriguing passages of the book of Revelation is found in chapter 10. The seven thunders sound, but John is commanded not to write, but to seal them up. I suppose if we knew what was said in the thunders, we would pass it by as we do with so much of the Bible. But since we do not know, our curiosity is ready to spend seven of its nine lives to find out.

In fact, this is not the only place where the seven thunders are mentioned. There is an obscure and ancient text in the Old Testament that presents the seven thunders one after the other. I do not know if these thunders say the same thing as those of Revelation, but I find them richly worthy of meditation.

In Exodus 20:18, we read that all the people saw the thunders. Seeing thunder sounds strange. Thunder is something you hear. It sounds even stranger in the Hebrew, for there the word for thunders is voices. A typical Old Testament expression for thunder is the voice of the Lord.

The seven thunders, or voices of the Lord, appear in Psalm 29. This is quite obviously a written edition of a very ancient ritual text that must have been carried down by word of mouth for generations. Its written tradition is probably ancient, too, because it seems that copyists may have mixed some lines. The Jerusalem Bible places "The God of glory thunders" from verse three in the middle of verse nine.

In the near east and Africa north of the Sahara, there is generally cultural conflict between agriculture and nomadic herding, and much of the Bible reflects this conflict. We see it in the story of Cain and Abel and in the shepherds which are "an abomination to the Egyptians." Despite the reference to cattle in verse six, and forest and wilderness throughout, it seems that this passage is mainly a farmer's rather than a herder's prayer. It

is, after all, a prayer for rain. It may refer in verse 10 to silt flooding. Its cattle reference in verse six reminds us of the competition between Yahweh and Baal as bringers of rain.

This is a Yahweh prayer probably once used in rain-making. Primitive rain-making prayers are very often little creation stories. They are a part of that human experience that recognizes the penetration of a Creator in the here and now.

Genesis two is mainly a Yahwist creation story to follow the Elohist creation story in chapter one. Psalm 29 is also a Yahwist creation prayer, but its structure is much like Genesis one. It begins with the voice of the Lord moving on the water, in contrast to the dry of Genesis two. And there are seven thunders. The voice on the waters corresponds functionally to the Spirit of God in Genesis one, while the seven thunders correspond functionally to the seven days. Finally, creative power is found in the speaking of God. These seven creative thunders are the source of the personal meditation to follow.

The seven thunders of Psalm 29

"The voice of Yahweh over the waters! Yahweh over the multitudinous waters!" This might as well have been translated "Thunder over the waters." It is not certain that the ancients made any distinction between the thunder and the voice of the Lord. The distinction that we now make may be useful from the point of view of the weatherman and scientist, but it leaves us ordinary materialists psychologically and spiritually poorer. Yet there is no logical reason why we cannot accept weather science and still

experience the reality that science is by nature a limitation and was always meant to be. It in no way prevents us from knowing the voice of the Lord as well in the thunder.

Although the "deep" is depersonalized in the Genesis one poem, it is still to be seen in relationship with the Spirit of God. It is the fact that this Spirit of God, this voice of the Lord, or first thunder, does move on the face of the deep that is of importance.

Many so-called primitive spiritual traditions help us to understand this basic conflict in human experience through the figures of guardian and helping spirits. The helping spirit is a strong and unruly earth or water power which is potentially dangerous to humans. It is nature. But the guardian spirit, to which the hunter or farmer makes petition, moves on nature to serve the needs of humankind. In Iroquoian thought, for example, the thunder and serpent form such a pair, and because of the action of the thunder on the earth, the corn can grow. Scientists have another way of expressing part of the same reality.

Here is natural faith, the primitive foundation of religion. It has as its purpose to express the confidence that beyond the danger and seeming chaos of the world about us, there is a voice of the Lord whose reconciling ministry on the face of the deep enfolds us into unity with all creation. It tells us that the world, despite appearances, is not a process of tooth and claw, but an on-going evolution of the love of God.

"The voice of Yahweh in power!" In verse four, we find the second thunder. It is true that, although the result of natural revelation is trust and confidence, it begins in awe and fear. This thunder reminds me of the one expressed in Isaiah 30:30-32 (Jerusalem Bible). "Yahweh will

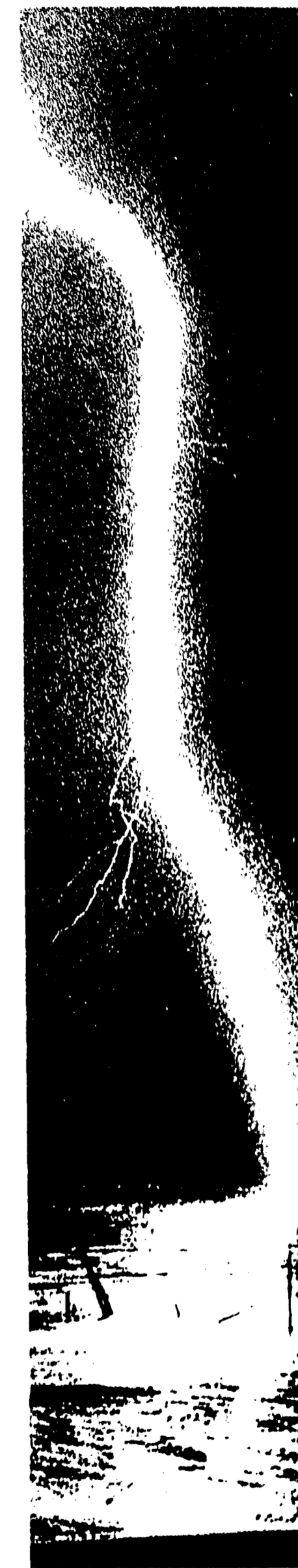
make his majestic voice be heard and display his arm falling to strike, in the ferocity of his anger, in the glare of a devouring fire, in cloudburst, downpour, hailstones. For at the voice of Yahweh, Assyria will be battered and beaten with the rod. Each time he will feel the punishing rod that Yahweh will lay on him."

The second thunder is in a context of vengeance. The cry for vengeance is the

The world, despite appearances, is not a process of tooth and claw, but an on-going evolution of the love of God.

first phase of any ministry of reconciliation. One cannot appreciate the need of asking forgiveness until one has experienced the need of forgiving. The first step in forgiving is to hand over vengeance to the Lord. It is only power that will convince us to do so. It is in a rain of outrage that we give up beating the waters ourselves and give way to the Spirit of God.

"The voice of Yahweh in splendor!" Verse four also gives us the third thunder. Splendor follows naturally on power. But splendor over power is a result of resolved conflict. It is expressive of unity in creation, reconciliation among people. It is a creative attitude of prayer in which faith sees splendor not only after the



storm, but in the midst of thunder, in the lap of catastrophe. It is that advance in faith which allows us to hear the voice of God where least expected. It is the act of faith that refuses to see defeat in giving up arms to God, in living on bare trust in calamity. It is majesty in wealth or poverty.

The fourth thunder shatters the cedars in verse five. This thunder reminds me of the messianic passage in Isaiah 2:11-17. Here the cedars of Lebanon are mentioned in similar language:

One cannot appreciate the need of asking forgiveness until one has experienced the need of forgiving.



Dr. Thomas McElwain, a member of the Salem, West Virginia, Seventh Day Baptist Church, lives with his family in Turku, Finland and pastors the new church there. Following an undergraduate degree in theology in France, he did graduate work in ethnography and received his Ph.D. from the University of Stockholm in 1979. He teaches comparative religion and has lectured in Sabbath history and philosophy and the SDB Summer Institutes.

"Human pride will lower its eyes, the arrogance of men will be humbled. Yahweh alone shall be exalted, on that day. Yes, that will be the day of Yahweh Sabbath against all pride and arrogance, against all that is great, to bring it down, against all the cedars of Lebanon and all the oaks of Bashan, against all the high mountains and all the soaring hills, against all the lofty towers and all the sheer walls, against all the ships of Tarshish and all things of price... Human pride will be humbled, the arrogance of men will be brought low."

Majesty soothes the vengeful heart, but there must be a real reconciliation based on changes in reality. That is why the cedars must be broken. Here is destruction of pride and boasting. The reformers might have called it the realization of the futility of works as a means of salvation.

The Bible writers often divide series of sevens into four and three. A good example is the Genesis poem in which soul (nephesh) appears only on the last three days. The fourth is nearly always a turning point. Early Christian meditation techniques divided the week into three days of joy and four days of sorrow, with the fourth day the turning point. This of course immediately suggests an early belief in the Wednesday crucifixion.

Jesus possibly quotes this fourth thunder at the time of his crucifixion when he says, "If men use the green wood like this, what will happen when it is dry?" (Luke 23:31). Isaiah's text intimates the change in values which must take place at the contemplation of the crucifixion. All things of price lose their value, for a new standard of value has been given.

This is the turning point and the cosmological significances have been drawn. Reconciliation in potential is complete.

The fifth thunder in verse seven reminds me of the experience of Elijah on Mount Carmel. "The voice of Yahweh sharpens lightning shafts!" The association is strengthened by the reference to the calf in verse six. The KJV speaks of dividing flames of fire, and division suggests control. If we wish to continue in terms of the descent of Christ into hell, this thunder proclaims much the same thing as Revelation 1:18, where John sees Jesus claiming to have received the keys (control over) of death and hell.

I do not think we are justified here in seeing a metaphor for the flames of human passions. Elijah, the rain and fire-maker par excellence, overcomes the hostile forces outside himself on Mount Carmel. This thunder is expressive of the application of potential reconciliation to things outside ourselves. This is only

psychologically sound. We are in practice first concerned with gaining power over external enemies, and only later over our internal sins and weaknesses.

So Elijah faced four hundred prophets of Baal, called down fire from heaven and rain from the sea. Then he fled into the wilderness before his own fear.

The sixth thunder in verse eight strikes directly at human fears, the internal enemy, the one real sin. What sin is there but fear? Fear is the refusal to believe that God is here and now. "The voice of Yahweh sets the wilderness shaking. Yahweh shakes the wilderness of Kadesh."

The story of Kadesh is a sad one, for it is a story of defeat. The people of Israel succumbed to fear. The spies had been sent out and returned. Ten of them gave a fearful report. Only two of them said, "We must march in and conquer this land: we are well able to do it." (Numbers 13:30)

The people had complained that Moses had brought them to die in the wilderness. Because of this treacherous act of unbelief and fear on the part of the people against the two faithful spies, they all ended up dying in the wilderness. People always succumb to precisely whatever it is they fear.

The seventh thunder sounds in verse nine: "The voice of Yahweh sets the terebinths shuddering, stripping the forests bare." The KJV says that the seventh thunder "maketh the hinds to calve." In any case, this cumulative parallel returns us full circle to the first thunder and its message. We understand that the world is not a mere noise to be seen and heard, but a here place and a now time in which God reveals himself.

The fifth thunder gives us power over the hostile outside, and the sixth over the hostile inside. The seventh gives us power over the limitations of our senses. We are led to live as seeing God.

The awe of power and majesty do not disappear. They are still with us in the vision of glory. "In his palace everything cries, 'Glory!' " The Lord is enthroned a king forever.

But beyond this is a further insight into the phrase coined by the KJV of this psalm, "the beauty of holiness." The experience of thunder, the presence of the holy Yahweh, is finally that he gives strength to his people, and blesses with peace.

Here is the seventh thunder and the seventh day. The Sabbath is a reminder of the penetration of eternity into time, of God into now. May he on this day speak strength and peace to every heart. **SR**

Some things

Cont. from page 5.

draw (attract) everyone to me" (John 12:32 TEV). He knew what he was talking about.

I have learned that in serving the Lord, the little things may be the big things. Jesus taught this by word and example, and made deeds of compassion a major issue in the final judgment (Matthew 25:31-46).

I have learned from personal experience, and from observing others, that true conversion is the beginning of a life-long process. It is the start of a discipleship relation in which we learn from Christ, walk with him, and let him infect our lives so that we become more and more like him. That is the Christian life. Let us be patient with one another, with all our failings. Jesus, you remember, taught in his parable of the wheat and the tares (Matthew 13:25-40) that the final result is what matters. There must not be premature judgment.

I have learned to trust God enough to dare to ask questions, but also to be content if clear answers do not come at once. It is sufficient to know his promise, "Seek and you shall find; knock and it shall be opened to you" (Matthew 7:7).

I have learned that the great goal in the Christian life is to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ" (II Peter 3:18). I pray that this may be the goal and experience of each of you. **SR**



FOCUS on missions today

by Leon R. Lawton

New church in Jamaica

Coffee Grove Branch Group, Jamaica: Brethren of the Coffee Grove group met on Sunday, December 1, 1985, to organize into a church. The meeting, which was held at Coffee Grove, was also attended by members of the Jamaica SDB Conference Executive Committee, several brethren from the Blue Mountain Seventh Day Baptist Church, and representatives from other sister churches and the community.

Pastor D. McLean led the devotion and Pastor V.R. Smith, conference president, presided. The minutes dealing with the decision to call for the organization was read by the church clerk. She also read the list of officers for the new church.

The Covenant and Statement of Belief were read by Pastor McLean. The corresponding secretary of the conference welcomed the new church. They were admonished to pattern themselves after the church of Philadelphia, which was said by Jesus to be a loving church.

Brother F. Hines, the leader of the new group, responded on behalf of the church. Although they are small, he said they have a very big heart and mind and, with God's help, he is assured of victory. Deacon W. West, from the Blue Mountain SDB Church, prayed God's blessings on the church and its new officers.

Pastor O.G. Palmer was installed to lead this new church, and he closed the service with the benediction.—Prudence E. Robinson, corresponding secretary. **SR**

Cruzans active in Florida

Florida, USA: Rev. Earl Cruzan and his wife spent most of February in the state of Florida visiting churches, groups and individuals. Pastor Cruzan is the chairman of the Missionary Board Evangelism/ Home Field Committee and was seeking to review field needs. He also spoke with several individuals about the Training in Extension (TIE) program as a study is being made to enroll those interested in such training. **SR**

Fellowship growing in South Africa

Butterworth, Transkei, South Africa: Rev. Colben Mngonyama has written: "We are praising God in Butterworth as the Lord increasingly adds more souls to our Fellowship. We are so thankful to our Master especially for calling young men with high learning. One young man is in his second year at Teacher's College; another is doing his second year in Theology at Chutala; and a third young man begins his medicine course in 1986. We also had more families added to the Lord and a baptismal service of nine candidates. We are now in a process to constitute our Fellowship. We also have a special class for those who cannot write. The mission work at Colly Wobbles continues." **SR**

California church seeks extension pastor

Santa Barbara, California, USA: The branch church here (of the Los Angeles SDB) has taken action seeking their own extension pastor. The attendance for the first four months of regular meetings varied between 11 and 21 people each Sabbath, with an average of 15. The mother church sends one of their pastors—or members—most Sabbaths to lead in the worship service. They have outgrown the chapel at the First Christian Church of Santa Barbara and are seeking God's leading for a new meeting place to rent. The Missionary Board is considering the support of a new extension pastor at Santa Barbara. **SR**

A prayer reminder for each day!

May 1986

Verse for the Month: "I waited patiently for the Lord; and He inclined to me, and heard my cry... He set my feet upon a rock making my footsteps firm. And He put a new song in my mouth, a song of praise to our God; Many will see and fear, and will trust in the Lord."

Psalm 40: 1-3 NAS

Pray for

1. the Lord to receive praise and glory in my life
2. Pastor Colben F. Mngonyama, Transkei, South Africa
3. Sabbath School Mission Offering—part of Our World Mission
4. Pastor Russell Johnson, conference president, 1986
5. youth participating in Summer Christian Service Corps, SCSC
6. Missionaries David and Bettie Pearson, Blantyre, Malawi
7. Pastor Dale Rood and Conference Host Committee
8. Bronislaw Ciesielski (Poland) as he arranges to attend SDBWF
9. Pastor N. James Siwane, South Africa
10. new people to join in worship and praise
11. Committee on Support & Retirement meeting
12. Ext. Pastor Bill Shoffner and new church at Tucson, Ariz.
13. Secy. Prudence Robinson and Jamaica SDB Conference
14. leadership needs in our churches
15. William Bowyer and SDBWF Host Committee in R.I.
16. B. John V. Rao of India as he arranges to attend SDBWF
17. B. John V. Rao, his health and ministry in India
18. Area Pastors Workshops
19. Barrett, Owen & Jossett Lynch (England SDBWF)
20. Rodney Henry and Training in Ministry/Extension
21. that our actions may speak louder than our words
22. growing ministries in Poland and Europe
23. Alfred & Magdalene Mellmann (Germany) preparing for SDBWF
24. a Sabbath blessing
25. Pastor Ely Paypa, the Ministers' Training Course, (Philippines)
26. Paul Green and Scott Smith preparing for Summer Institute
27. Ronald & Maria Barrar & Dorothy Goulding (Australasia SDBWF)
28. Pastor Bredešlav Kudelkr, Ostrava, Czechoslovakia
29. that we may trust God with our "impossibilities"
30. praise God for new life springing up around us
31. Central N.Y. Assn. meeting in Adams Center this weekend

Moving?

Please clip this change of address form and mail it to:

Circulation Department
The Sabbath Recorder
P.O. Box 1678
Janesville, WI 53547

Affix your
old mailing label
here

New Address:

Name: _____

Street: _____

City: _____ State: _____ Zip: _____

Sponsors needed

Cont. from page 7.

Jamaica Conference; and, in addition to President Absolom K. Harawa, Rev. David and Bettie Pearson, delegates from the Central Africa Conference.

The \$300 sponsorship, Thorngate notes, covers expenses for the USA & 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 New Jersey. In addition to the overseas delegates—now estimated to be from 20 to 25—it is hoped we could sponsor the spouses who plan to attend as observers. These presently include Mrs. Magdalene Mellmann from Germany, Mrs. Jossett Lynch from England, and Mrs. Maria Barrar from New Zealand.

Several churches have already committed themselves to full sponsorship

Partnership

Cont. from page 6.

first of all, expected to get the right things done... Intelligence, imagination, and knowledge are essential resources, but only effectiveness converts into results."

The pastor and lay leaders of the church perform its executive function. If God expects his words to accomplish the purpose for which he sent them, he surely expects his church to also be effective instruments for his purpose.

Leadership and partnership in ministry

If the function of a leader is "to get the right things done" and God's purpose for the church is "to make disciples of Christ," that translates, for me, into a very

of a delegate, some planning for a visit of that delegate with their congregation before or after the sessions. These include Shiloh, New Jersey; Berlin, New York; Milton, Wisconsin; and North Loup, Nebraska, Youth Fellowship. Others providing partial sponsorship include Daytona Beach, Florida; Adams Center, New York; and Santa Barbara, California.

Money for complete or partial sponsorships continues to draw matching funds from the Memorial Fund toward the "1986 Sessions Fund" which will pay for the cost of the meetings themselves and travel aid needed to assure that each conference can have at least one representative attending. Send money or questions regarding sponsorship to OWM through your church treasurer or directly to the SDB World Federation, P.O. Box 1678, Janesville, WI 53547. **SR**

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If Seventh Day Baptists are to be effective leaders in bringing others into a saving relationship with God through Christ, then we must have a clear sense of God's vision for us. We must be able to communicate that vision to others and like Moses and Aaron, enter into a partnership for effectiveness "to get the right things done." **SR**

Youth Pre-Con Registration

Who—Youth, ages 15-18 (or completed grade 9)

Where—Camp Canonicus, Exeter, Rhode Island

When—August 6-10, 1986

Director—Rev. Perry Cain

Cost—\$35.00 includes transportation to General Conference

Please bring—sleeping bag, personal effects, bathing suit, warm jacket, Bible, notebook

Please do not bring—hair driers or radios

Please do not send Pre-Con fee with conference registration. Send fee (or pay on arrival), along with this registration form to:

Mrs. Helen Brayman, 36 High Street, Ashaway, RI 02804. **Make checks payable to SDB Pre-Con**

Registration Shut-off

July 10, 1986

Late Registration Fee

\$10.00

Name: _____ Address: _____

Home phone: (____) _____ Home church: _____

Transportation by: private car bus time: _____

\$35 fee enclosed Will pay at camp

I have a car and will take _____ persons to General Conference

I need transportation: to General Conference to bus stop

I will make certain I am in good health before leaving for Pre-Con (and conference) and will not take unnecessary chances in risking the welfare of others or myself.

I have a medical condition that requires special care. I will bring the appropriate medicines and will inform the staff of possible special needs. Describe if you wish: _____

Signature: _____ Date: _____

Parent's Signature: _____ Date: _____

Young Adult Pre-Con Registration

Who—Young Adults, ages 18-35

Where—Camp Wightman, North Stonington, Conn.

When—August 6-10, 1986

Director—Rev. Kenneth Burdick

Cost—\$35.00

Please bring—sleeping bag, personal effects, bathing suit, warm jacket, Bible, notebook

Please do not bring—hair driers or radios

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\$35 fee enclosed Will pay at camp

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I need transportation: to General Conference to bus stop

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I have a medical condition that requires special care. I will bring the appropriate medicines and will inform the staff of possible special needs.

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Signature: _____ Date: _____

Parent's Signature: _____ Date: _____

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Registration Shut-off

July 10, 1986

Late Registration Fee

\$10.00

Name: _____ Address: _____

Home phone: (____) _____ Home church: _____

Transportation by: private car bus time: _____ airplane carrier: _____ number: _____ time: _____

\$35 fee enclosed Will pay at camp

I have a car and will take _____ persons to General Conference

I need transportation: to General Conference to bus stop

I will make certain I am in good health before leaving for Pre-Con (and conference) and will not take unnecessary chances in risking the welfare of others or myself.

I have a medical condition that requires special care. I will bring the appropriate medicines and will inform the staff of possible special needs.

Describe if you wish: _____

Signature: _____ Date: _____

**Seventh Day Baptist General Conference
Worcester Polytechnic Institute
Worcester, Massachusetts
August 10-17, 1986**

Pre-Registration: Fill out form and mail to—

Mrs. Ruth Thorpe
1 Lawrence Street
Westerly, RI 02891

Deadline: All conference attendees whose registrations are not postmarked on or before July 1, 1986, will be subject to a \$10.00 Late Fee.

On Campus Registration: Located on the first floor of "The Wedge," the lounge area between Morgan and Daniels Halls. Signs will be posted on campus.

Hours: Sunday, August 10, 12 Noon—9 p.m.
Monday—Friday, 9 a.m.—5:00 p.m.

Room, Board and Registration Information:

Registration Fee: \$38.50 Adult; \$7.00 Children 12 and under. Weekend (Thursday-Sabbath) \$20.00 Adult; \$4.00 Children 12 and under.

Room and Board: Adult, \$150.00 per week (\$25.00 per day). Children 12 and under, with linen package, \$126.00 per week (\$21.00 per day). Children 12 and under without linen package, \$114.00 per week (\$19.00 per day). Babies two years and under free. (No bed or linens provided.)

*Most rooms are doubles, and are handicapped accessible.

*Room fee includes linen package (two sheets, one pillowcase, two towels and one wash cloth). You may wish to bring blankets and additional linens.

*You may wish to bring a window fan, as rooms are not air conditioned.

Separate meal tickets (price includes a \$2.50 per day fee for use of the facilities): Adult, \$17.50 per day; Children 12 and under, \$16.25 per day; Babies two years and under, free. Individual meals may be purchased at the cafeteria at the following costs:

Adults: Breakfast—\$3.75; Lunch—\$4.50; Dinner—\$7.50
Children: Breakfast—\$3.25; Lunch—\$4.00; Dinner—\$6.50

Facilities use Fee: For those persons who are neither rooming or eating on campus, there is a fee for the use of the conference site of \$2.50 per day.

Nursery Services will be provided throughout the conference week. Parents with children in the nursery are requested to help for one half day at some time during the week.

Transportation: Delegates are responsible for transportation to the city of Worcester. For those flying into Logan Airport (Boston), take Quickway Limo (reservations recommended) to the Days Inn, Worcester, or Airport Limo (reservations required) directly to WPI. See March issue of *The Sabbath Recorder* for more complete information.

Check Cashing services will be provided by WPI, with a maximum allowance of \$100.00, Monday, Wednesday, Friday, 9 a.m.-12 p.m., 1-3 p.m.; Tuesday, from 9 a.m.-12 noon at the Comptroller's office in Boynton Hall. **SR**

Seventh Day Baptist General Conference Registration—1986

DO NOT WRITE IN THIS SPACE

DY: 6 5 4 3 2 1
ID: A _ B _ C _ Y _
RB: P _ L _ M _ 1 _ 2 _ 3 _ N _
RG: W E
LT: .
SC: H T O
RM: # _____

Name:	Last	First	Initial	Sex	Age	Delegate/Church
1.	_____	_____	_____	_____	_____	_____
2.	_____	_____	_____	_____	_____	_____
3.	_____	_____	_____	_____	_____	_____
4.	_____	_____	_____	_____	_____	_____
5.	_____	_____	_____	_____	_____	_____
6.	_____	_____	_____	_____	_____	_____

Address: _____
For additional children, use extra paper.

Name of Sponsor: (All youth under 18) _____

Registration Fee: (Week) # Adults <input type="text"/> x 38.50 = <input type="text"/> (Weekend, Thursday—Sabbath) # Adults <input type="text"/> x 20.00 = <input type="text"/>	# children 12 & under <input type="text"/> x 7.00 = <input type="text"/> # children 12 & under <input type="text"/> x 4.00 = <input type="text"/>	Ttl. = <input type="text"/>	Ttl. = <input type="text"/>
Room & Board Fee: (with linens) # Adults <input type="text"/> x 25.00 = <input type="text"/> (without linens) # children 12 & under <input type="text"/> x 21.00 = <input type="text"/> Free: # children 12 & under <input type="text"/> x 19.00 = <input type="text"/>	# of days <input type="text"/> # of days <input type="text"/> # of days <input type="text"/>	Total room & board = <input type="text"/>	
Meal Ticket Only (by the day): # Adults <input type="text"/> x 17.50 = <input type="text"/> # children 12 & under <input type="text"/> x 16.25 = <input type="text"/> Free: # children 2 & under <input type="text"/>	# of days <input type="text"/> # of days <input type="text"/>		
Total separate meal tickets = <input type="text"/>			
Banquet Tickets: Women: Cost is 1.50 with meal ticket, 9.50 without meal ticket. Youth: Cost is 1.95 with meal ticket, 9.95 without meal ticket.	Women's: # tickets <input type="text"/> x cost @ <input type="text"/> = <input type="text"/>	Youth: # tickets <input type="text"/> x cost @ <input type="text"/> = <input type="text"/>	
Facilities Fee Only: (Applies to all persons rooming & eating off campus)	# Persons <input type="text"/> x # days <input type="text"/> x 2.50 = <input type="text"/>	# Persons <input type="text"/> x 10.00 = <input type="text"/>	
Late Registration Fee: (Pay only if registration is not postmarked by July 1, 1986)	Ttl. Registration, Housing & Meals = <input type="text"/>		
Special Instructions: (Health needs, floor requests, diet requirements, etc.)	Less Amount Pre-Paid = <input type="text"/>		
Transportation: (Circle one) Air Auto Bus Train (see transportation note on information page)	Arrival: (date/time/flight #/carrier/place) _____		
Departure: (date/time/flight #/carrier/place) _____	Resident Off-Campus Location: _____		
			Balance Due = <input type="text"/>

Make check payable to "SDB General Conference Host Committee"

(for those not rooming at WPI) Telephone # _____

Attention Youth!

We, the undersigned, have read the General Conference rules and regulations and agree to comply with them during the 1986 Seventh Day Baptist General Conference.

As the parent of _____, I further agree that my child is legally responsible to the undersigned sponsor, and that said sponsor may also make any necessary decisions regarding medical services.

Signatures

Parent: _____ Date: _____

Youth: _____ Date: _____

Sponsor at Conference: _____ Date: _____

Guidelines for Christian Conduct at General Conference

SDB General Conference Regulations and Rules:

Generally, wherever Seventh Day Baptists have held their sessions of General Conference, they have left behind a strong witness for the Christ whom they serve and a spirit of goodwill because of their high level of morality and attitude of cooperation.

In order to maintain our witness for Christ, in order that our people may be spared from social pressures that might otherwise involve them in unapproved activity, and in order to help conscientious parents and sponsors of young people at Conference to give proper supervision, and out of respect for those who need a good night's sleep in order to fulfill their Conference responsibilities, the following regulations have been drawn up by the Youth Ministries Committee of the Seventh Day Baptist Board of Christian Education and approved by General Council.

1. All unmarried young people under 18 years of age in attendance will have their own parents or a sponsor over 25 years of age who are also in attendance at Conference. All young people will be assigned to rooms on the same floor of the same dorm as their sponsors. It is the responsibility of the youth to be certain that if dorm rates are different, the sponsor and youth will cooperatively choose the dorm selected, (i.e. non air-conditioned vs air-conditioned, etc.).
2. Parents or sponsors assume full responsibility at all times for the conduct and discipline of the young people whose sponsorship they accept. Such responsibility does not extend to direct supervision when youth are engaged in a scheduled Conference activity. But the sponsor's responsibility does

cover necessary transportation to and from any activity if not provided. This responsibility includes actions **day and night in the dorms.**

3. Local rules of the school and facility are binding on all Conference attenders unless changed by Host Committee or the General Council.
4. Curfew hours will be established for the consideration of others, for health reasons, and will mean that each individual will be in his own assigned room and quiet at that time. Such consideration should be the sign of a maturing Christian.
5. Socializing between boys and girls is to be limited to public areas so that no one may have reason to question even the most innocent of intentions.
6. A Disciplinary Council composed of two National Youth Ministries Committee members, two Host Committee members and a member of the General Council shall be established before Conference convenes. The General Council member shall be chairman.
7. The Disciplinary Council shall meet at the call of the chairman to deal with infractions of the *Guidelines for Christian Conduct*. Discussion shall be confidential and shall include input from the person(s) involved (and their adult sponsors in the case of youth). Action requiring discipline may result in the person(s) being required to leave the Conference facility (under the supervision of the adult sponsor) at their own expense. **SR**

Information on campgrounds, motels and hotels in the Worcester area.

Campgrounds:

Because the Worcester area is a tourist area with old Sturbridge Village nearby, it is recommended that reservations be made in the campgrounds early.

Campgrounds nearest to Worcester Polytechnic Institute, listed alphabetically.

Lake Manchaug, East Douglas, Massachusetts, (617) 476-2471. From Route 395, Exit 4E, four miles to Manchaug Road, three miles to camp. Rates: Base, \$9.00 per two people, \$1.00 each additional child, \$4.00 each additional adult. Address: Oak Street, East Douglas, MA 01516

Sturbridge—Webster KOA Family Campground, Webster, Massachusetts, (617) 943-1895. Exit 10 Massachusetts Turnpike, south nine miles on Route 395 to Exit 2, then two miles east on Route 16 (nine miles from Worcester). Rates: Base, \$10.00 per two people. Address: Route 16, Douglas Road, Webster, MA 01570

Sutton Falls Camping Area, West Sutton, Massachusetts, (617) 867-3898. Massachusetts Turnpike Exit 10, six miles south on Route 395 to Exit 4E, four miles east on Sutton Avenue. Rates: Base, \$8.00 per five people. Address: Bill and Joan Webber, Manchaug Road, West Sutton, MA 01527

The Old Holbrook Place, West Sutton, Massachusetts, (617) 865-5050. From I-395 Exit 4E, 4.6 miles east, one mile in on Manchaug Road. Rates: Base, \$8.00. Address: The Nelson Family, 114 Manchaug Road, West Sutton, MA 01527

The Woodlot Campground, Charlton, Massachusetts, (617) 248-5141. Six miles east of Old Sturbridge Village on U.S. Route 20, then 1/10 mile north on Massachusetts Route 31, then 1/2 mile east on Stafford Street. Rates: Base, \$10.50 per two people, additional persons 75 cents per child, \$2.00 per adult. Twenty minutes to Worcester. Address: P. O. Box 145, Charlton, MA 01508.

Campgrounds slightly more distant from WPI.

Applewood Campground, Charlton, Massachusetts, (617) 248-7017. Kings Road, from Junction of U.S. Route 20 and Route 31, go 4.5 miles south on Route 31 to Dresser Hill Farm, 1/2 mile west on 50 to Saundersdale Road, then 1/2 mile south on King Road. Rates: Base, \$10.00 per two people, two children, free; additional adult \$3.00, additional child 50 cents. Address: Walt & Elaine Daubney, P. O. Box 330M, Charlton, MA 01507

Indian Ranch Campgrounds, Webster, Massachusetts, (617) 943-9898. Rates: Base, \$10.00 per two people. Address: Jack Sadowsky, Route 16, Webster, MA 01570

Yogi Bear's Sturbridge Jellystone Park, Sturbridge, Massachusetts, (617) 347-9570. Exit 3 off of I-86, then 2000 feet on River Road. Rates: Base, \$14.00 per two people. Address: Box 600, Sturbridge, MA 01566

Hotels and Motels

Days Inn—Lodge, 50 Oriol Drive, Worcester, MA 01605, (617) 852-2800.

Days Lodge has available three-room suites with refrigerator, dishwasher, and stove for food preparation and storage. Cost: \$49.00 per day for first person, \$4.00 per day for each additional person (\$2.00 per day for each additional person 17 years of age and under), with up to a total of five people in each lodge.

Days Inn has rooms at a cost of \$43.00 per day for first person, \$4.00 per day for each additional person (\$2.00 per day for each additional person 17 years of age and under), with up to a total of four people in each room.

A limited number of rooms will be held for reservation in General Conference's name until July 10.

Yankee Budget Motor Lodge, 531 Lincoln Street, Worcester, MA 01605, (617) 852-5800.

Rooms for two are available at a cost of \$34.50 per day, and rooms for four are available at a cost of \$38.50 per day.

A limited number of rooms will be held for reservation in General Conference's name until Sunday, August 10.

Both of these motels are about a five-minute drive from WPI. People making reservations at them must indicate they are from the Seventh Day Baptist General Conference.

Also, in the same general area, is the Sheraton Lincoln Inn with rooms available at a higher rate. Call toll free 1-800-325-3535, or call (617) 852-4000. **SR**

Religion in the News

Religious freedom bi-centennial

Quiet observances marked the beginnings of religious liberty in America with the 200th anniversary of Virginia's "Bill for Establishing Religious Freedom." The legislation, authored by Thomas Jefferson, was the original form of the religious freedom clause of the First Amendment. Jefferson frequently cited the Declaration of Independence and the Virginia statute as his greatest contributions to American history.

The observance of the statute comes at a time when questions regarding religious freedom and church-state separation are before the Supreme Court. SR

Scientology founder dies

L. Ron Hubbard, founder of the Church of Scientology, died of a stroke at the age of 74. A recluse in recent years, Hubbard had withdrawn from leadership of the corporation and worldwide operations of the church. He had not been seen in public since 1980.

With his third wife, Mary Sue Hubbard, he founded Scientology in 1954, with publication of "Dianetics: The Modern Science of Mental Health." The church has often been the center of controversy, both for its aggressive style, and in conflicts over leadership. In recent years, Scientology has been charged with violations of Internal Revenue Service codes.

Estimates of membership range from two million to six million, and annual earnings are said to approximate \$100 million. SR

Bishops denounce election

The Roman Catholic Bishops of the Philippines have taken an open stand against the election tactics of the Marcos government. Calling the results an "unparalleled fraud," the bishops took the unprecedented action of encouraging "a nonviolent struggle for justice."

Following the declaration of a Marcos victory by the National Assembly, the bishops declared that the government "has no moral basis" for continued support by the Filipino people. SR

Churches urge action on apartheid

Representatives of 20 Protestant denominations called for stronger action by the United States to urge peace and justice in South Africa. A committee has formed to mark June 16th as a day of prayer in support of Christians in South Africa. A statement by spokesman Reverend Avery Post, United Church of Christ, called for the U. S. administration and American business to take a stronger stand on apartheid. SR

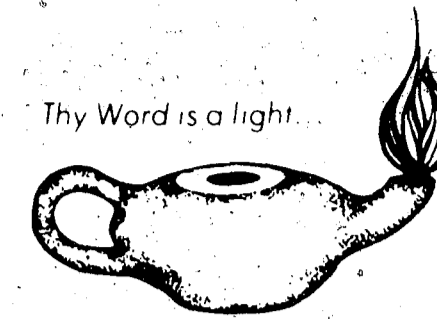
Report on values in textbooks

A study for the National Institute of Education concludes that religion and traditional values are poorly represented in public school textbooks. Professor Paul C. Vitz, New York University, a Catholic psychologist, reviewed 60 textbooks from California and Texas schools, published between 1982 and 1984. He found no references to contemporary religious life in America.

Vitz concluded that social studies books, which are supposed to introduce students to American society, ignore religion.

A review of history texts refer to religion in colonial America and in the Spanish Southwest, but otherwise religious life and history is missing. World history and culture covers Greece and Rome extensively, but Vitz notes that Jewish history is largely overlooked.

"We are telling our children that religion and traditional values aren't important," Vitz concludes. SR



Board of Christian Education

An open door

You have heard it said that when a door closes, another opens. On December 2, 1985, the Board of Christian Education was asked to move from the office which it had occupied for the past 12 years. With the agony of another move came the feeling that another challenge faced the Board.

As that door began to close, the members of the Executive Committee went to work on this different challenge. Each of the members began separate phases of the search for a new office. When it seemed that we had exhausted the possibilities, a telephone call from Luan Ellis suggested a solution. Former

number (607-587-8527). The floor plan gives us a Board/Committee meeting room, executive office, work room, library, kitchen and storage. The open space provides for flexibility in use.

The Board furniture, office equipment and library were moved on February 20, 1986. The Board president, George Bottoms, arranged for personnel and vehicles to move the Board. Jesse Eugene Burdick, Clinton Burdick, Russell Seager, Pastor and Mrs. Melvin Stephan, Pastor Stephan Saunders, Bottoms and the executive director were the work crew. The Board is grateful to these servants of the Lord who "lifted the burden."

The writer of the Book of Revelation wrote to the angel of the church in Philadelphia, "Behold, I have set before you an open door, which no one is able to shut; I know that you have but little power, and yet you have kept my word and have not denied my name." (Rev. 3:8)

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Our new address is:
P. O. Box 115
Alfred Station, New York 14803 SR

Board member and president, E. Donald Van Horn, Alfred Station, New York, offered to purchase the Glen Mapes property, 892 Route 244, Alfred Station, and lease it to the Board. Van Horn met with the Executive Committee and the Board of Directors and an agreement was quickly reached. An open door had replaced a closed one.

The new office is located in a remodeled single family dwelling. It is located between Stearns Poultry and CONTEL telephone company shop office on the Alfred to Alfred Station road. The bright, open facility provides work space for the executive director and the Board's committees, control of our own parking, and retention of our old telephone



The new office of the Board of Christian Education.

Religion in the News

Religious freedom bi-centennial

Quiet observances marked the beginnings of religious liberty in America with the 200th anniversary of Virginia's "Bill for Establishing Religious Freedom." The legislation, authored by Thomas Jefferson, was the original form of the religious freedom clause of the First Amendment. Jefferson frequently cited the Declaration of Independence and the Virginia statute as his greatest contributions to American history.

The observance of the statute comes at a time when questions regarding religious freedom and church-state separation are before the Supreme Court. SR

Scientology founder dies

L. Ron Hubbard, founder of the Church of Scientology, died of a stroke at the age of 74. A recluse in recent years, Hubbard had withdrawn from leadership of the corporation and worldwide operations of the church. He had not been seen in public since 1980.

With his third wife, Mary Sue Hubbard, he founded Scientology in 1954, with publication of "Dianetics: The Modern Science of Mental Health." The church has often been the center of controversy, both for its aggressive style, and in conflicts over leadership. In recent years, Scientology has been charged with violations of Internal Revenue Service codes.

Estimates of membership range from two million to six million, and annual earnings are said to approximate \$100 million. SR

Bishops denounce election

The Roman Catholic Bishops of the Philippines have taken an open stand against the election tactics of the Marcos government. Calling the results an "unparalleled fraud," the bishops took the unprecedented action of encouraging "a nonviolent struggle for justice."

Following the declaration of a Marcos victory by the National Assembly, the bishops declared that the government "has no moral basis" for continued support by the Filipino people. SR

Churches urge action on apartheid

Representatives of 20 Protestant denominations called for stronger action by the United States to urge peace and justice in South Africa. A committee has formed to mark June 16th as a day of prayer in support of Christians in South Africa. A statement by spokesman Reverend Avery Post, United Church of Christ, called for the U. S. administration and American business to take a stronger stand on apartheid. SR

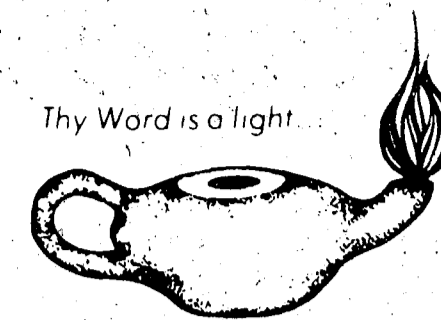
Report on values in textbooks

A study for the National Institute of Education concludes that religion and traditional values are poorly represented in public school textbooks. Professor Paul C. Vitz, New York University, a Catholic psychologist, reviewed 60 textbooks from California and Texas schools, published between 1982 and 1984. He found no references to contemporary religious life in America.

Vitz concluded that social studies books, which are supposed to introduce students to American society, ignore religion.

A review of history texts refer to religion in colonial America and in the Spanish Southwest, but otherwise religious life and history is missing. World history and culture covers Greece and Rome extensively, but Vitz notes that Jewish history is largely overlooked.

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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

April 1986

Spend time with God

by Lara Peters

Do you spend time alone with God regularly? I try to, but I don't always succeed. God doesn't mind how much time you spend, but how you spend it. I'm going to share one of my quiet times with you.

I began my quiet time by thinking about the words to a song ("Annie's Song" by John Denver).

You fill up my senses
Like a night in the forest,
Like a mountain in springtime,
Like a walk in the rain,
Like a storm in the desert,
Like a sleepy blue ocean.
You fill up my senses
Come fill me again.

I made this song a silent prayer to God. I thought about the beautiful world, and about how it does fill my senses. God does fill my senses, and my mind and heart, too. Next, I thought about the rest of the song.

Come let me love you,
Let me give my life to you,
Let me drown in your laughter,
Let me die in your arms,
Let me lay down beside you,
Let me always be with you,
Come let me love you,
Come fill me again.

This last portion of the song is a silent plea to God, as well as a strong desire. I want to give my life to God, completely and always. I then finished my quiet time with a prayer.

I really enjoy taking things from my life—from books I have read or from songs I have heard—and using them for my meditation with God. Then every time I think about those things, I also think about God and feel a fantastic inner

peace.

Spend time with God. It doesn't matter when or where, as long as you do. Try bringing a song or something like this into your own quiet time. It is one of the best ways to break through and talk to God.

My church search

by Stephan Peters

I was raised in an evangelical, Bible believing church. In my sophomore year of high school, however, I became dissatisfied with my church. It was just not the right church for me. Because of circumstances, my spiritual needs were not being met. I began to "church-hop," visiting a variety of churches and examining Scriptures. I researched several doctrines which had been presented to me by friends, and felt strongly about the Sabbath.

I was talking with a friend one day, and he mentioned a Baptist church near his home which met on Saturdays. I was intrigued, and decided to visit. I quickly found the address in a phone book, and I did in fact visit. I was impressed. The small congregation was friendly and sincere, the teaching sound and in keeping with my fundamental, evangelical background. The Sabbath was treated as a liberty, not a restriction.

I invited my parents and sisters and brother to attend with me. I have been attending the Bay Area Seventh Day Baptist Church for nine months now, and have recently requested membership. It has been exciting and uplifting to be a part of this dynamic and growing Youth Fellowship.

This issue of *The Beacon* was prepared by the Bay Area Seventh Day Baptist Church Youth Fellowship.

Meet the gang

by Dusty Lovett

Michelle Griffin, age 19, Concord, California. Michelle is the president of our YF and editor for our church newsletter, "The Sabbath Bits and Pieces."

Gene Lovett, age 17, Vacaville, California. Gene is YF vice-president and often uses his car to transport YF members to and from meetings.

Lara Peters, age 16, San Pablo, California. Lara is the YF secretary and was able to convince her mom to have the YF meet at her house.

Stephan Peters, age 17, San Pablo, California. Stephan is the YF assistant secretary and is largely responsible for the typing of our church newsletter.

Shawna McHourty, age 15, Albany, California. Shawna is the YF treasurer and is always around when any member of the YF needs a shoulder to lean on.

A little history

by Michelle Griffin

1985 was a tremendous year of growth for the Bay Area Seventh Day Baptist YF. We grew from one teenager and no YF to a lively nine-member youth group. Since September, the YF has taken over the task of writing the church newsletter, attended a ski trip in Yosemite National Park, had a ball at two sleep-overs and a Superbowl party, and are currently actors and actresses in our church musical.

It all began when Stephan and Lara Peters got together with Michelle Griffin to form a semi-organized Youth Fellowship. Doug and Jane Mackintosh volunteered to teach a high school Sabbath School class, and a good YF was on its way. Little by little, the group began to grow. Members began inviting friends to church and, suddenly, the Bay Area Seventh Day Baptist Youth Fellowship appeared.

Because our church is for the entire Bay Area, there is a great distance traveled by youth group members each week. We have members in Vacaville, Orinda, Concord, Albany and San Pablo. Our youth sponsors live all the way in Half Moon Bay! Some members travel as much as 45 minutes to attend YF meetings.

Our YF is still growing quickly. Before we know it, we may have more members than we can handle—at least we hope so. If the love within our YF continues to grow, as well as the friendships in the YF, we may become one of the strongest, closest and "fun-est" youth groups around. With God on our side, we can't go wrong.

Meet the gang

Cont. from page 22.

Dusty Lovett, age 15, Vacaville, California. Dusty is the YF assistant treasurer and really adds laughter to the group.

Jennifer Johnson, age 15, Albany, California. Jennifer is the YF artist, but is also known as the YF bouncer. Her main task is to keep the YF in shape.

Brent Levin, age 17, Orinda, California. Brent doesn't hold a YF office, but I assure you the group wouldn't be as much fun without him.

Doug and Jane Mackintosh, ages (censored), live in Half Moon Bay, California, and are our youth sponsors. They are also our Sabbath School teachers and do a lot with our youth group, including putting up with us on sleep-overs. They are as essential to the YF as any members are. Without them, we would never keep out of trouble.



The above drawings are by Jennifer Johnson, characterizing YF members who were not present for the photo session.

Strength

by Gene Lovett

...And when I thought I didn't have the strength to do your will,
And felt the world's weight heavy in my heart,
I said I couldn't follow you.

But now I know you live in my heart,
And my salvation depends on your every word.

I turned away from my own understanding
and left it behind.
I am an empty shell without you Lord.

I know that you never forgot me
even though I briefly had no strength.



(Left to Right) Jennifer Johnson, Joanie Albee, Shawna McHourty, Gene Lovett, Lara Peters, and Michelle Griffin.

The Children's Page



Send preachers

by Dean Paul Green

Leviticus 18:1-4—And the Lord said to Moses, "Say to the people of Israel, I am the Lord your God. You shall not do as they do in the land of Egypt, where you dwelt, and you shall not do as they do in the land of Canaan, to which I am bringing you. You shall not walk in their statutes. You shall do my ordinances and keep my statutes and walk in them. I am the Lord your God."

2 Timothy 4:2—Preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching.

All of our people are interested in having pastors who are effective. What characteristics should pastors have? The prophets of old had sterling qualities, and Paul, in his pastoral letters to Timothy and Titus, spells out definitive requirements for pastors. Each of us can think of virtues and pastoral skills that we could place on our personal laundry list of requirements for pastors. Suffice it to say they should be spiritual leaders and have good pastoral skills.

Of all the pastoral skills which a pastor should possess, probably the most important one is preaching. Scripture seems to bear this out. Some may want to become pastors because they want to be counselors, or they see the opportunity

for a ministry of presence. I am not denying the importance of these; in fact, they always had a high priority in my own pastoring. If I could begin again, however, I would give a higher priority to preaching and teaching. It is the proclamation of God's word that reaches the greatest number of his people—whether two or three are gathered together, or two or three hundred.

Congregations assemble for a variety of reasons but, perhaps more than any other reason, they assemble to hear a word from the Lord. Many are hurting—emotionally, physically, spiritually—and their hearts are receptive. They are trying to find peace of mind and direction in their lives. Some are shaken by events and misplaced trust. Some are grasping for answers. They do not want to be entertained, coddled, or bored. They want modern-day prophets and apostles who show that the Christian faith is relevant for their lives. They want to know what is right and wrong, and they desperately need to know that God loves them—warts and all.

How often did God's spokesmen in scripture proclaim, "Thus saith the Lord!" Our text tells us that, at God's command, Moses told the Israelites to stop doing what the Egyptians and Canaanites did; they were to "keep (His) statutes and walk in them." Because their neighbors were doing something did not make it right; they were to live as God's people. Again and again, Moses and the other prophets preached that word. In the New Testament, Paul wrote to Timothy, "Preach the word...in season and out of season." This is what touches lives. This is what turns men and women around to live as God's people.

James E. Shaw, a retired military chaplain who worked as supervisor for chaplains in the United States Armed Forces, says: "I frequently visited worship services conducted by other chaplains; if I heard one good sermon out of five, I

Cont. on page 30.

We should encourage our pastors to give a high priority to their preaching, to take the time to produce good sermons.

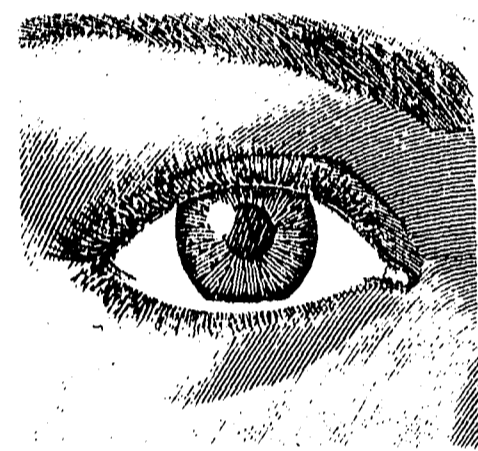




Eyes of love

Dear Ones All,

by Marilyn Merchant



It is a dark, overcast day, quite appropriate for April showers which are said to bring May flowers. Somehow it is a perfect day for writing a column that has been simmering on a back burner for many weeks, ever since I inadvertently overheard a conversation in a grocery line. It is about God's eyes, and our bumbling attempts to pull the wool over them. Somehow it seems to fit right in with April Fool's Day.

When I married into the Merchant family, we lived with my mother-in-law, who belonged to a cult (called a "group" then) which had some peculiar fascination with God's eyes. There were eyes on everything: music sheets, books, pictures. It was, to say the least, a bit unnerving for a new bride in a strange house to find eyes staring at her everywhere she looked. Imagine, if you can, how I felt when my youngest daughter started to show her artistic ability by drawing eyes on everything. "Weird" is the best word I can think of to describe it, since by that time "Grandma" was gone and so were the pictures, etc. This fascination lasted for years and may still exist, but on with my story.

This conversation I overheard—and I really was not eavesdropping—was evidently between two members of the same church. They were planning a small dinner party and one had been considering buying something that she evidently was ashamed of. She told the other lady how relieved she was that it was not in her shopping cart when she ran into one of the older members of the congregation. What about God's eyes? He sees everything we do. Think how disappointed he must be with us if we try to hide our actions from him. We talked in Sabbath School a few weeks ago about perfection and how we are told to strive for it. We know we will not attain it here

on earth, but if we do not attempt or reach for it, we will never attain it later.

Homer Rodeheaver, at his music camp in Indiana in the 1940's, had a song that was often sung during the group services, "You Cannot Hide From God." I loved that song and often sang it as a solo. The words still come back many times as I think of those things in my life I am trying to fool God about. I do not know what the product was the two shoppers were discussing; it does not matter. What does matter is that at least one of them felt it was wrong to be purchasing it, yet she was worried more about her fellow church member's opinion than the fact that God would have seen her. I am sure your children, during their growing up years, were and are convinced that "Mother has eyes in the back of her head." In that case, they must think God has them all the way round. His, however, are eyes of love and there is no way we would want to make them sad.

Two changes have been made in the Women's Board roster. The new treasurer for the remainder of this year is Ruby Hambleton, 1864 Ivy Street, Fontana, CA 92335. Her phone number is (714) 875-6940. Also, the new Pen Pal chairman is Jean Jorgensen, P. O. Box 294, Syracuse, KS 67878. Her phone number is (316) 384-7513. Please make note of these two changes where they will be easily accessible.

In March, I wrote you about the Robe of Achievement nominees. Have you thought of anyone your group wishes to nominate? While we are on that subject, does anyone know where the original Robe of Achievement has gone? If so, we sincerely wish you would let the Board know. It was supposed to have been placed in the Historical Society's display, but when things were unpacked in Wisconsin, it was missing. We are most

anxious to know its whereabouts.

As anyone who reads *The Sabbath Recorder* and mail from denominational headquarters has to know by now, we will be entertaining many delegates from abroad during the 1986 session of Conference. The Board is most interested in helping the women delegates. Mrs. Shettel, Board president, is requesting again this year that Love Gifts be sent in advance of Conference, in order to help with expenses to our U.S.A. General Conference sessions and other needs—"possibly travel, meals, etc. while here..." Many will have their Federation expenses paid by their local Conference, but will be unable to stay and participate in ours unless there is some help forthcoming. Mrs. Hambleton will be most happy to receive your early Love Gift.

Every so often I run across something in one of the bulletins that I save and it has nothing to do with this page, but I'm going to share a couple right here anyway. From Nortonville, "There isn't any use trying to shine unless you take time to fill your lamp." From Denver, Murphy's Law for the Church: Film projectors work only before the service. Saying "Let us pray" or singing "Just As I Am" causes babies to cry. And, the shorter the agenda, the longer the business meeting.

In 1985, a Kearney, Nebraska, farm wife, while riding a tractor and communing with God, composed the following Psalm of Praise and shared it with the Church Women United. April seemed like a fitting time to share this with you.

"O God, how glorious is your creation
The earth presents its abundance
The dew of the morning bathes each
tender blade of grass

The earth turns its face to the sun to
receive its nourishing rays
Your continued graciousness to
humankind
Notwithstanding our evil endeavors
Bursts the frail expansion of this earthly
mind."

—Nevabelle Howe

Now for some mighty Mite suggestions. Pay 35 cents if your family ate in a restaurant this month, 20 cents for each time you went out of town for pleasure this year, 5 cents if you had dessert today, 5 cents for every item of junk food in your home (including pop), 25 cents if your house is air-conditioned, 25 cents if Extension Pastor Oscar Godoy has not been on your April prayer list, and 25 cents if you have read President Russ Johnson's "Developing People Eyes" in the February 1986 *Recorder* and remarked how good it was but have done nothing about it. There are those eyes again.

Next month will be Mother's Day. I do hope your group has plans underway for some sort of a special way of honoring them. Please let me know your plans for any unique ideas you come up with.

The heavens have opened and are now showering us with moisture which is always much needed here. It may be dark and gloomy outside, but visiting with you has made the day seem bright and cheerful here in my little corner.

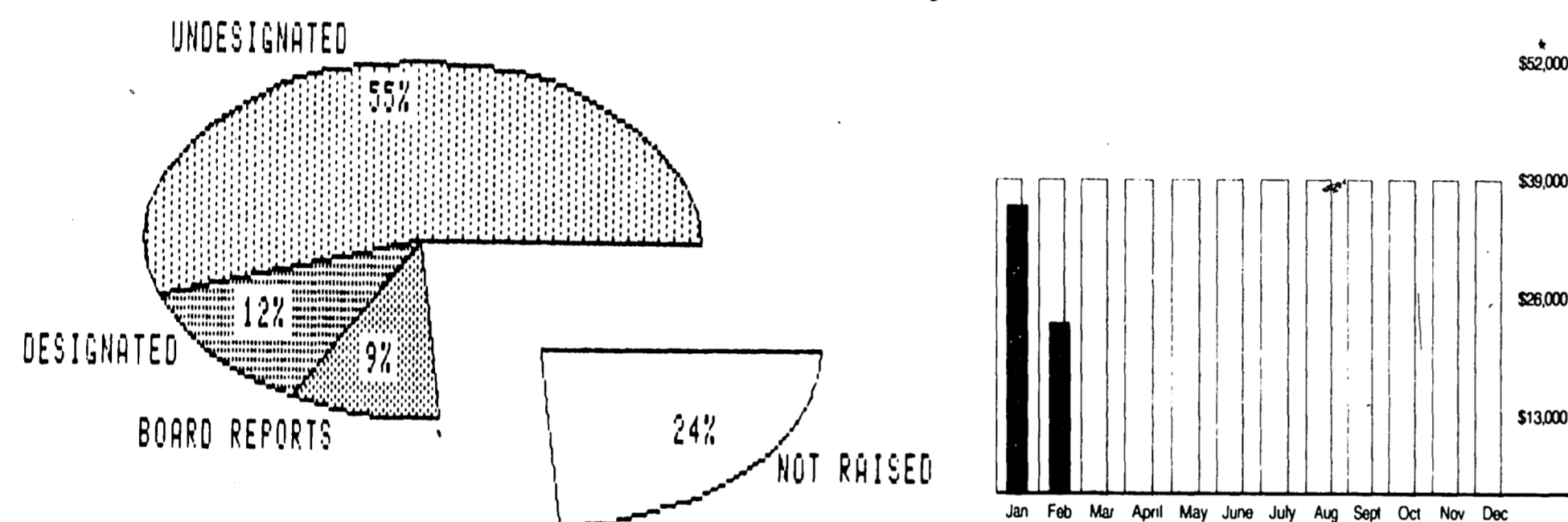
God's eye is on the sparrow and I know
he watches you and me.

**God sees
everything we
do. Think how
disappointed he
must be with us
if we try to hide
our actions from
him.**

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."



I want to be a partner in

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.

T.I.M.E. to start

It is time to start T.I.M.E. The first training group has already begun its home study and is looking forward to its first seminar in Salemville, Pennsylvania, on April 12 and 13. The first training module is entitled, "Introduction to Church Leadership." There are currently nine people enrolled in *Training In Ministry and Extension* in the northeast, with two more yet to decide.

The total program will involve 12 Training Modules. Each Training Module includes six weeks of home study, a weekend seminar, and two weeks of programmed implementation of ministry knowledge and skills covered in that module. These 12 training modules will cover the basics of church leadership and ministry knowledge and skills. Those starting now will be graduating at conference in 1989.

We are planning to start a second training center in southern California with Oscar Godoy and six other Filipinos. Home study for the first Training Module began March 24, with seminars on May 3 and 4. The work with Filipinos is growing, and these people will be trained to assist Oscar in our Seventh Day Baptist

outreach to the Filipinos of the Los Angeles area.

A third training center is being planned for the south and southwest. There are eight pastors and church leaders who want to be involved in T.I.M.E. We are still looking for a good central location for a training center which will bring trainees from Arizona, Texas, Arkansas and Missouri.

Earl Cruzan just returned from a fact-finding and recruiting trip to Florida. There are at least three in Florida who want to be involved in *Training In Ministry and Extension*. We will be looking forward with anticipation to starting a training center there in the future.

There are 27 people from all over the United States who have asked to be included in the T.I.M.E. program. By God's grace, we will be training these people in four training centers. We are being presented with an enormous training challenge so we need your support and prayers. I see a bright future reflected in the faces of the church leaders.

by Rodney Henry
T.I.M.E. Project Director

SR

National SDBYF seeks support

Hi Everybody,

We're making a lot of progress here in Shiloh, New Jersey. By the end of November, we made at least \$800. Can you believe it!?! We've had a bake sale, a jewelry drive and a Trivial Pursuit-A-Thon. (Thanks to everyone in the Shiloh and Marlboro churches for their support. We really appreciate it!) We also planned a spaghetti supper for the end of January.

Plans are underway for a great conference. In November, Pastor Everett and Linda Dickinson, our advisors; and Bill, Suzanne, Andrew and I went to Massachusetts for two days. We took a tour of the campus and visited some places that are possibilities for evening activities. From the looks of the campus and the organizations we visited, I really think there are a lot of opportunities to have a great time at conference this year. We are trying our best to make it that way.

Even though we are making progress, we still need your support. Anything you do to help us will be deeply appreciated and used to make conference even better. When you get time, please write to one of us to keep in touch.

Sincerely,
Cheryl Davis

P.S. Any contributions can be sent to: *National SDBYF Fund, c/o Andrew Camenga, 21 South Avenue, Shiloh, NJ 08353*

SR

Obituaries

Babcock.—Vera Saunders Babcock, age 98, of Edgerton, Wisconsin, died on Sunday, February 16, 1986, at the Edgerton Memorial Community Hospital.

She was born on November 8, 1887, in Albion, Wisconsin, to Harlan and Nellie (Casler) Saunders. She married Harold H. Babcock on October 5, 1911, in Edgerton. He preceded her in death in 1936.

Vera had been employed as a housemother in a girls' home in Milwaukee, Wisconsin, and later at Parker Pen in Janesville, Wisconsin. She was a member of the Albion Seventh Day Baptist Church and the Home Benefit Society.

Her survivors include one stepdaughter, Mrs. Charles (Lenora) Saunders, Bradenton, Florida; two sisters, Clare Saunders of Albion, and Kathleen Genisot of Rhinelander, Wisconsin; five grandchildren, and several great-great grandchildren. She was preceded in death by one brother and two sisters.

Funeral services were held on Thursday, February 20, 1986, at 1 p.m. at the Albion Seventh Day Baptist Church with Rev. Robert Harris officiating. Music was provided by Roselyn Geske, organist.

Pallbearers were: John Saunders, Peter Saunders, Steve Saunders, Dennis Saunders, Henry Nicoll and William Nicoll.

Interment was in the Evergreen Cemetery, Albion. RH

Stillman.—Adalene Stillman, age 88, a lifelong resident of Albion, Wisconsin, died Saturday, February 15, 1986, in Broken Arrow, Oklahoma. Born August 10, 1897, in Albion, she was the daughter of Louis and Nellie Reynolds Green. She married Willis Stillman on November 16, 1918, in the Albion Seventh Day Baptist Church. He died on January 28, 1967.

Mrs. Stillman had been an area piano teacher for over 60 years. She was a graduate of the Albion Academy and the Milton College School of Music; a member of the Albion Seventh Day Baptist Church and its Society, and the church organist and pianist for many years.

Survivors include her foster daughter, Mrs. Ruby Hardy of Edgerton, Wisconsin; one brother, Lowell Green of Cable, Wisconsin; and nieces and nephews. She was preceded in death by two brothers, Lyle and Clinton.

Funeral services were held at 1 p.m. Wednesday, February 19, 1986, at the Albion Seventh Day Baptist Church with Rev. Robert Harris officiating. Musical services were provided by Sharon Zartman, soloist, accompanied by Roselyn Geske, organist. Casket bearers were Wallace and Kevin Glowacki; Terry, Ronnie, and David Green; and Austin Vaught.

Interment followed in the Evergreen Cemetery, Albion.

The family requests memorials be made to the Albion Seventh Day Baptist Church. SR

Send preachers

Cont. from page 25.

considered myself fortunate. When I asked commanders what I could do for them, invariably they responded by saying, 'Send me a chaplain who can preach.' They didn't complain about their counseling or their ministry of presence, only about preaching."

Who makes pastors good preachers? Ultimately God, but he uses our churches, seminaries and other training programs. The pastor also shares personal responsibility for preaching effectiveness. We should encourage our pastors to give a high priority to their preaching, to take the time to produce good sermons. Pastors should be able to point to the scriptures and say, "Thus saith the Lord," and do it in a way that imparts a relevant, interesting message. They must reach the minds and hearts of hearers who come from many different backgrounds. There

are so many great Biblical truths which speak to the burning issues of our day, and these must be paramount.

Our pastors want to preach strong sermons, to proclaim God's word to meet the needs of the people they are serving, to preach as conscience dictates, as it is shaped by the scriptures, training and experience. Pastors ministering to those facing death emphasize God's providential care. They point out our need for forgiveness and how God, in his grace, gives it to us through faith in His Son. Sometimes the pastor must summarize profound biblical truths in a few sentences to people who are dying or are in other forms of crisis. Whether it is a full-blown sermon or just a few words, the pastor must be able to "preach the word" in a helpful way to his unique parishioners. SR

Accessions

Westerly, Rhode Island
Dale E. Rood, Pastor

Joined after Baptism:
Robert N. Crane
Rebecca Gould
Randy Miller

Joined after Testimony:
Gwendolyn Bowyer
Helen Brayman
Reba H. Gould
Barbara B. Grove
William Grove
Diane Paster

Marriages

Green-Hamilton.—Frank Rogers Green, son of Elizabeth J. and the late J. Paul Green of Milton, Wisconsin, and Elizabeth May Hamilton, daughter of Florence A. and the late Raymond Hamilton of Janesville, Wisconsin, were united in marriage on March 1, 1986, at the Milton Seventh Day Baptist Church by Dean J. Paul Green, brother of the groom.

Church celebrates 100th anniversary

by Ruthanna Roberts

Greetings from the Bell Seventh Day Baptist Church, Salemville, Pennsylvania. April 12, 1986, is a very important day for us because we will be celebrating our 100th birthday. We wish to extend an invitation to all our Christian friends to remember us on this day in prayer or in attendance. We have an entire day planned, beginning at 10:00 Sabbath morning, with two meals being served at the church. Also available are sleeping arrangements for either Friday evening, Sabbath evening, or both. Contact Ruthanna Roberts, 41 Ridge Avenue, Everett, PA 15537 (Phone: 652-5992), or Pastor Kent Martin, New Enterprise, PA 16664 (Phone: 766-2610).

Our past 100 years have been filled with many joys and sorrows, and we hope the next 100 years will be filled with church growth, much Christian fellowship, and a deeper relationship with God. SR

Notice

1987 Conference Promotion Video

If you would like to help in supporting promotional efforts for 1987 Seventh Day Baptist General Conference sessions, your donations toward the cost of production of a video tape would be welcomed. Send your donations to:

Our World Mission '87 Conference Video

3120 Kennedy Road
PO Box 1678

Janesville, WI 53547-1678

Your donation will be counted as a designated OWM gift and will be credited to your local church.

Pen 'n Prayer Partners

Join the Seventh Day Baptist Women's Society *Pen 'n Prayer Partner* Project. This is for you if you enjoy receiving a letter in the mail and do not mind answering it. Put your pens and your prayers in action and share God's love in your life with another of his children. Your partner could be only a few miles away, or in another state, or even in another country. It is the sharing and prayers that are important. Be a partner sharing prayer and pen—sharing God.

Send your name and address, along with some information about yourself, your family, your hobbies—anything you would like to share—and receive a partner promptly. Indicate: (1) if you would be interested in corresponding with someone from the World Federation who is planning to be a visitor at our conference this year; (2) if you are a student and wish to correspond with someone near your age and grade; (3) if a Sabbath School class and would like to share with someone overseas or another Sabbath School class.

We would like to hear from you by April 15, 1986, or as soon thereafter as possible.

Write to:

Mrs. Jean Jorgensen
P.O. Box 294
Syracuse, KS 67878

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