

The Sabbath Recorder (ISSN 0036-214X)(USPS 474460)
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The Seventh Day Baptist

May 1986

Sabbath *SR* Recorder



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Correction

The phone number listed under Conference Information in the March 1986 issue of *The Sabbath Recorder* for President Russell Johnson was incorrect. The correct phone number is (315) 337-9291.

Computer Games for Christians

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Accounting, word processing and mailing address programs are also available for TRS-80 (color computer) & Commodore.

Order the BASIC nine game *Ellen's Quill* for \$10.00 or send \$1.00 for catalog and sample game. Be sure that you mention computer type and send order to:

Bible Byte Software
New Covenant Ministries
2255 Field Street
Denver, CO 80216

COOKBOOKS

The Sunshine Society of the Seventh Day Baptist Church of Genesee has compiled a **cookbook** and **craft idea book** which they would like to offer to the readers of *The Sabbath Recorder*. *Proceeds from the sale will go toward the Summer Christian Service Corp project.*

Price: \$3.00 each, plus \$1.00 postage

Requests for books should be mailed to: Mrs. Faye Thomas, RT2 Box 158, Coudersport, PA 16915 or call (814) 274-8149.

More Audio Visuals Available!

Called Together—Promotional Production on SDB's

In addition to the video cassette formats (VHS and Beta) which are available on loan or may be purchased for \$25, this production on Seventh Day Baptists is now available for loan in 16 mm. movie (not for sale). These are particularly suitable for showing to larger groups.

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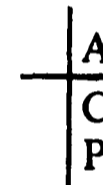
A Seventh Day Baptist publication



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This is the 141st year of publication for *The Sabbath Recorder*. First issue published, June 13, 1844. Member of the Associated Church Press. *The Sabbath Recorder* does not necessarily endorse signed articles.



D. Scott Smith
Editor

Leanne Lippincott
Assistant Editor

Contributing Editors

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

Staff

Leanne Lippincott, paste-up and typesetting; Dale Wheeler, paste-up; Camille Henry, typist; volunteer proofreaders.

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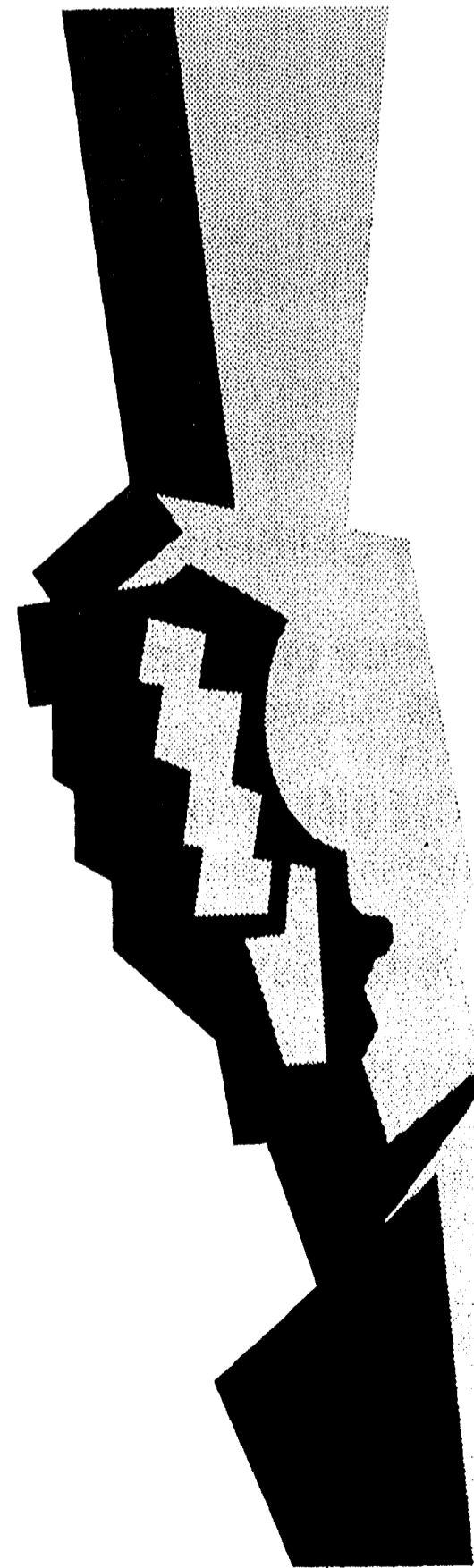
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Religious Liberty— from the first, the trophy of Baptists.

George W. Truett



Baptists and religious liberty

by George W. Truett

George W. Truett delivered this address, from which excerpts are here printed, on the east steps of the U.S. Capitol on May 16, 1920, at the request of the Baptist churches of Washington, D.C. An estimated 10,000 to 15,000 participated in the ceremony, held in conjunction with the annual meeting of the Southern Baptist Convention.

It behooves us often to look backward as well as forward. We shall be stronger and braver if we thought oftener of the epic days and deeds of our beloved and immortal dead. The occasional backward look would give us pose and patience and courage and fearlessness and faith. The ancient Hebrew teachers and leaders had a genius for looking backward to the days and deeds of their mighty dead. They never wearied of chanting the praises of Abraham and Isaac and Jacob, of Moses and Joshua and Samuel; and thus did they bring to bear upon the living the inspiring memories of the noble actors and deeds of bygone days. Often such a cry as this rang in their ears: "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you; for I called him alone, and blessed him, and increased him."

The doctrine of religious liberty

We shall do well, both as citizens and as Christians, if we will hark back to the chief actors and lessons in the early and epoch-making struggles of this great Western democracy, for the full establishment of civil and religious liberty—back to the days of Washington and Jefferson and Madison, and back to the days of our Baptist fathers, who have paid such a great price, through the long

generations, that liberty, both religious and civil, might have free course and be glorified everywhere.

Years ago, at a notable dinner in London, that world-famed statesman, John Bright, asked an American statesman, himself a Baptist, the noble Dr. J.L.M. Curry,

"What distinct contribution has your America made to the science of government?"

To that question Dr. Curry replied,

"The doctrine of religious liberty."

After a moment's reflection, Mr. Bright made the worthy reply:

"It was a tremendous contribution."

Supreme contribution of new world

Indeed, the supreme contribution of the new world to the old is the contribution of religious liberty. This is the chiefest contribution that America has thus far made to civilization. And historic justice compels me to say that it was pre-eminently a Baptist contribution. The impartial historian, whether in the past, present or future, will ever agree with our American historian Mr. Bancroft, when he says,

"Freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists."

And such historians will concur with the noble John Locke who said:

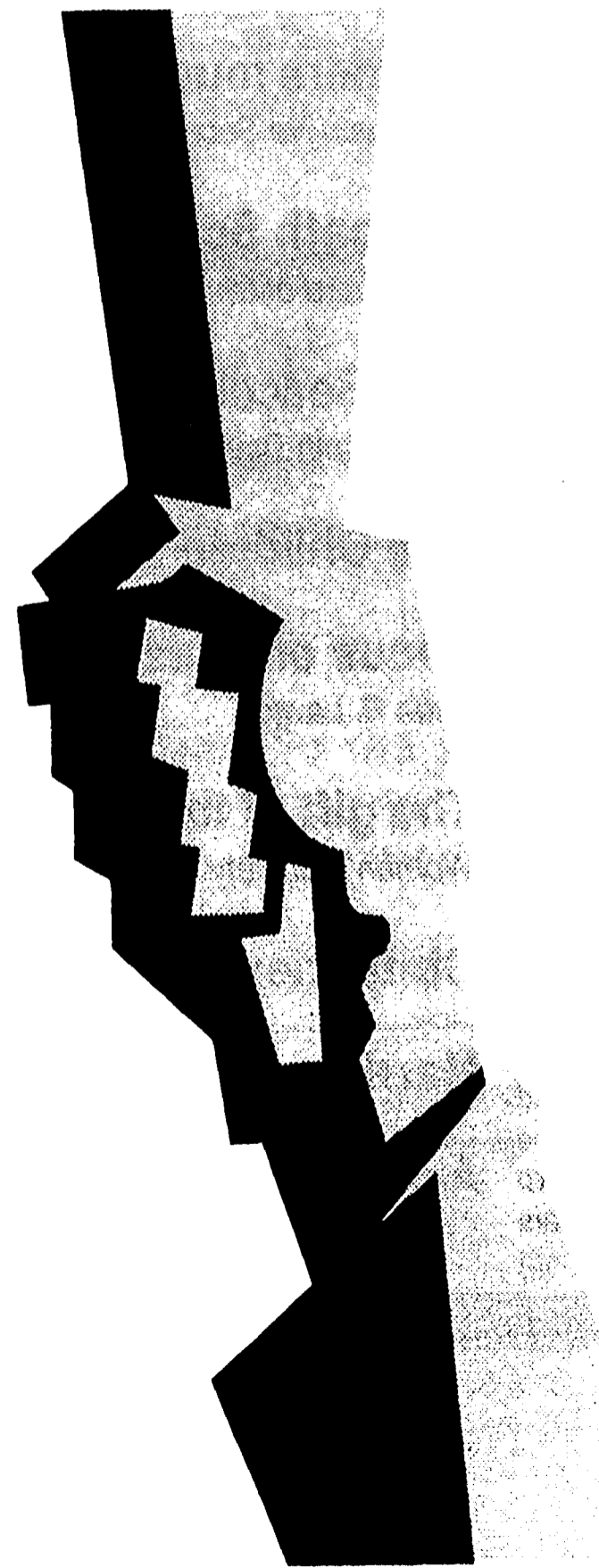
"The Baptists were the first propounders of absolute liberty, just and true liberty, equal and impartial liberty."

Ringing testimonies like these might be multiplied indefinitely.

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**Baptists have
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Not toleration, but right

Baptists have one consistent record concerning liberty throughout all their long and eventful history. They have never been a party to oppression of conscience. They have forever been the unwavering champions of liberty, both religious and civil. Their contention now is, and has been, and—please God—must ever be, that it is the natural and fundamental and indefeasible right of every human being to worship God or not, according to the dictates of conscience; and, as long as this does not infringe upon the rights of others, they are to be held accountable alone to God for all religious beliefs and practices.

Our contention is not for mere toleration, but for absolute liberty. There is a wide difference between toleration and liberty. Toleration implies that somebody falsely claims the right to tolerate. Toleration is a concession, but liberty is a right. Toleration is a matter of expediency, while liberty is a matter of principle. Toleration is a gift from man, while liberty is a gift from God. It is the consistent and insistent contention of our Baptist people, always and everywhere, that religion must be forever voluntary and uncoerced, and that it is not the prerogative of any power, whether civil or ecclesiastical, to compel men to conform to any religious creed or form of worship, or to pay taxes for the support of a religious organization to which they do not belong and in whose creed they do not believe. God wants free worshippers and no other kind.

A fundamental principle

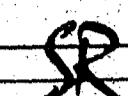
What is the explanation of this consistent and notably praiseworthy record of our plain Baptist people in the realm of religious liberty? The answer is at hand. It is not because Baptists are inherently better than their neighbors—we would make no such arrogant claim. Happy are our Baptist people to live side by side with their neighbors of other

Christian communions, and to have glorious Christian fellowship with such neighbors, and to honor such servants of God for their inspiring lives and their noble deeds. From our deepest hearts we pray: "Grace be with all them that love our Lord Jesus Christ in sincerity." The spiritual union of all believers in Christ is now and ever will be a blessed reality, and such union is deeper and higher and more enduring than any and all forms and rituals and organizations. Whoever believes in Christ as personal Saviour is our brother or sister in the common salvation, whether they be a member of one communion or of another, or of no communion at all.

How is it, then, that Baptists, more than any other people in the world, have forever been the protagonists of religious liberty, and its compatriot, civil liberty? They did not stumble upon this principle. Their uniform, unyielding and sacrificial advocacy of such principle was not and is not an accident. It is, in a word, because of our essential and fundamental principles. Ideas rule the world. A denomination is moulded by its ruling principles, just as a nation is thus moulded and just as individual life is thus moulded. Our fundamental essential principles have made our Baptist people, of all ages and countries, to be the unyielding protagonists of religious liberty, not only for themselves, but for everybody else as well.

A free church in a free state

That utterance of Jesus: "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's," is one of the most revolutionary and history-making utterances that ever fell from those lips divine. That utterance, once for all, marked the divorcement of church and state. It marked a new era for the creeds and deeds of men. It was the sunrise gun of a new day, the echoes of which are to go on and on and on until in every land,



whether great or small, the doctrine shall have absolute supremacy everywhere of a free church in a free state.

In behalf of our Baptist people, I am compelled to say that forgetfulness of the principles that I have just enumerated, in our judgement, explains many of the religious ills that now afflict the world. All went well with the early churches in their earlier days. They were incomparably triumphant days for the Christian faith. Those early disciples of Jesus, without prestige and worldly power, yet aflame with the love of God and the passion of Christ, went out and shook the pagan Roman Empire from center to circumference, even in one brief generation. Christ's religion needs no prop of any kind from any worldly source, and to the degree that it is thus supported is a millstone hanged about its neck.

The present call

And now, my fellow Christians, and fellow citizens, what is the present call to us in connection with the priceless principle of religious liberty? That principle, with all the history and heritage accompanying it, imposes upon us obligations to the last degree meaningful and responsible. Let us today and forever be highly resolved that the principle of religious liberty shall, please God, be preserved inviolate through all our days and the days of those who come after us.

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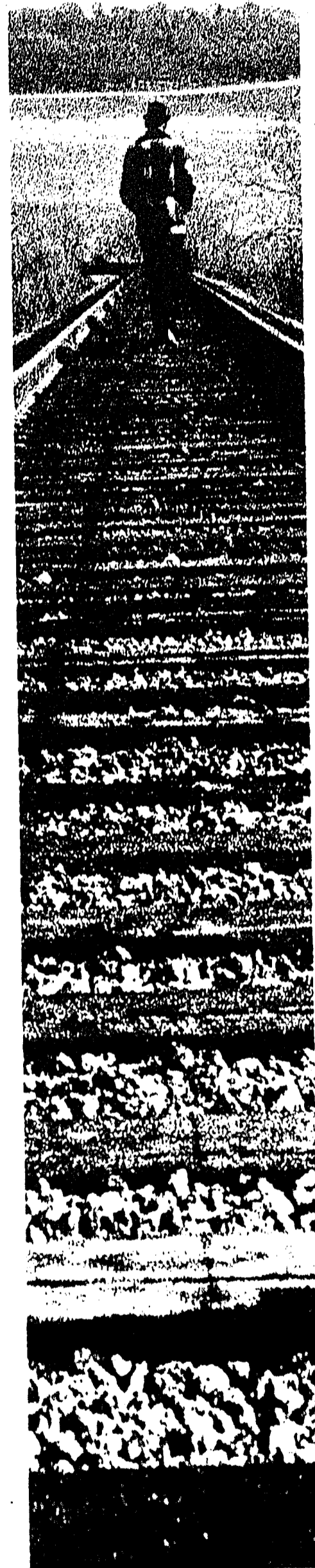
Conclusion

Dr. Truett stated among the fundamental principles, critical to Baptist theology and witness, the following:

1. *The Lordship of Jesus Christ* as the absolute which explains all of the rest of doctrine;
2. *The Holy Word*, in which we find our Christ's will for our lives. It alone is the rule for faith and practice;
3. *The Priesthood of Believers*, which emphasizes individual accountability before God, freedom under the Holy Spirit to read and interpret scripture, and the responsibility for witnessing to God's grace in Jesus Christ;
4. *The Church* as a spiritual body and pure democracy, all members being of equal stature, with no control save Jesus Christ and the Word of God.

RELIGIOUS LIBERTY DAY • JUNE 1986
BAPTIST JOINT COMMITTEE ON PUBLIC AFFAIRS

The Sabbath as a relationship



The following is a paper written by Ms. Sharon Wauls for the Seventh Day Baptist Council on Ministry's Summer Institute in 1985. Ms. Wauls will be graduating from the Methodist Theological School in Ohio in the near future.

To God be the Glory! I entered into a divine relationship with Christ several years before I became a Seventh Day Baptist. Before entering this relationship with Christ, I frequently felt an abiding sense of being different, odd, and therefore, very lonely. I believe that God worked in my life and directed my path so that after accepting Jesus as the Lord and savior of my life in 1981, I was eventually led over a period of three years to the Seventh Day Baptist denomination (in June of 1984) where I now dwell among and have fellowship with a body of people who are like myself. When Jesus took over as the Lord and Savior of my life, I no longer felt lonely, but I did occasionally experience *aloneness*. The result of my union with the Seventh Day Baptist denomination has meant that I no longer experience such *deep* feelings of aloneness and I do not experience them as frequently.

Today, I dwell among a people who are my people and who are like myself, "... a chosen generation, a royal priesthood, a holy nation, a peculiar people ..." (1 Peter 2:9). I have entered into a relationship with a body of people who are Sabbath observers and we call ourselves Seventh Day Baptists. It is upon the basis of my relationship with Christ first, then upon the relationship I have with my Seventh Day Baptist family that I entitle this, *The Sabbath as a relationship*.

There should be no misunderstanding about the meanings of the words *aloneness* and *loneliness*. Using Webster's dictionary as a guide, I define loneliness

as the quality or state of being sad or dejected as a result of lack of companionship or separation from Jesus Christ. In 1981, God claimed what was rightfully his, took charge of my life and brought me into a personal and intimate relationship with his son, Jesus Christ. Before this act of God took place, I had always felt a deep sense of loneliness and emptiness at the core of my being. Outwardly, I appeared to be a happy person with many friends and a variety of worthwhile activities. Inwardly, there was an emptiness that I was not always

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consciously aware of. It was as if I did not know where I was going or how to get there. It was more like not knowing who I was or who to identify with. I know now that the empty loneliness was due to the fact that I was separated from and lacked companionship with the only one who had the right to fill my heart, mind and soul: Christ.

After I entered into this holy relationship with Jesus and received sanctification and justification, I no longer experienced the dejected separation of loneliness because he was always with me and I with him. However, I would occasionally become acutely aware of a sense of aloneness. In my experience, aloneness or being alone is very different from being lonely. When I am alone, I am separated from the company of other people but without the sense of being sad or dejected because the Comforter and Counselor is always with me. An example

of being alone is when the Lord separates me from his people and calls me apart into a fellowship exclusively unto himself (Lev. 20:26). This can be an actual physical and social separation or a spiritual and emotional separation while I am in the midst of a crowd of people. In such instances, I am not sad or dejected because I am being fed from the tree of life, and like a branch I am receiving my sustenance from the vine (John 15:4-5). After I entered into this relationship with Jesus there were times when I felt alone but not sad, dejected, or lonely.

The imprint of experience

The Sabbath is a means to an end ... the end being, to enter into a relationship with God through Christ. In effect, the Sabbath and all that it embodies is a representative symbol of God's gift to mankind and the world. The gift of his son, Jesus Christ.

I believe that mankind was created to be in relationship. We are relational beings and if it were not so, God would not have said, "It is not good for man to be alone" (Gen. 2:18). We were created to be in relation with God on a spiritual level first, and in relation with others in our environment second (the great and second commandments). "Upon these two rests all the law and the prophets." This tells me that all of God's law as symbolized through the Sabbath rests upon our relationship with him first and our relationship with others second.

Because Jesus came to fulfill the law and to clarify the areas of the law that the mind of man had perverted, he stressed and epitomized his relationship to the law, or more appropriately to the Sabbath (Mat. 12:1-14; Mk. 2:23-28; Lk. 6:1-11; 13:10-17; 14:1-6; Jn. 5). The fact that Jesus stressed his relationship to the Sabbath by performing certain acts on the Sabbath emphasizes that the Sabbath is to be conceived as a relational entity in time. It is the symbolic representative that is to point man in the right direction at the

Christ came to set us free so we could enjoy the benefits of the Sabbath law and not be in bondage to it.

appointed time so that he can enter into this most joyous and intimate of relationships. A.J. Heschel in his book, *The Sabbath: Its Meaning for Modern Man*, writes very effectively about the idea that God is a God of time and not space. For Heschel, time is a concept in the spirit. From a personal perspective, I choose to expand his concept and say that time is a concept in the spirit and in the mind of Christ (Phil. 2:5; Eph. 4:23; Col. 3:10; 1 Cor. 2:16). The words that follow are words from Herbert E. Saunders, author of *The Sabbath; Symbol of Creation and Re-Creation*.

"God is spirit and the Sabbath stands for the spiritual expression of man as it relates to God. The Sabbath raises man to the plane of spirit (James 4:8). The conflict is between what we can see and can't see. The Sabbath symbolizes the ideal of freedom because in Christ we are absolutely free." Christ came to set us free so we could enjoy the benefits of the Sabbath law and not be in bondage to it.

The Sabbath is not an end but a means to an end. It enables us to get closer to God and past certain forms, rituals, and customs that become barriers and prison walls preventing our entering the Sabbath rest and receiving full benefit from it. As such, the Sabbath is

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The imprint of experience

The Sabbath is a means to an end... the end being, to enter into a relationship with God through Christ. In effect, the Sabbath and all that it embodies is a representative symbol of God's gift to mankind and the world. The gift of his son, Jesus Christ.

I believe that mankind was created to be in relationship. We are relational beings and if it were not so, God would not have said, "It is not good for man to be alone" (Gen. 2:18). We were created to be in relation with God on a spiritual level first, and in relation with others in our environment second (the great and second commandments). "Upon these two rests all the law and the prophets." This tells me that all of God's law as symbolized through the Sabbath rests upon our relationship with him first and our relationship with others second.

Because Jesus came to fulfill the law and to clarify the areas of the law that the mind of man had perverted, he stressed and epitomized his relationship to the law, or more appropriately to the Sabbath (Mat. 12:1-14; Mk. 2:23-28; Lk. 6:1-11; 13:10-17; 14:1-6; Jn. 5). The fact that Jesus stressed his relationship to the Sabbath by performing certain acts on the Sabbath emphasizes that the Sabbath is to be conceived as a relational entity in time. It is the symbolic representative that is to point man in the right direction at the

Christ came to set us free so we could enjoy the benefits of the Sabbath law and not be in bondage to it.

appointed time so that he can enter into this most joyous and intimate of relationships. A.J. Heschel in his book, *The Sabbath: Its Meaning for Modern Man*, writes very effectively about the idea that God is a God of time and not space. For Heschel, time is a concept in the spirit. From a personal perspective, I choose to expand his concept and say that time is a concept in the spirit and in the mind of Christ (Phil. 2:5; Eph. 4:23; Col. 3:10; 1 Cor. 2:16). The words that follow are words from Herbert E. Saunders, author of *The Sabbath: Symbol of Creation and Re-Creation*.

"God is spirit and the Sabbath stands for the spiritual expression of man as it relates to God. The Sabbath raises man to the plane of spirit (James 4:8). The conflict is between what we can see and can't see. The Sabbath symbolizes the ideal of freedom because in Christ we are absolutely free." Christ came to set us free so we could enjoy the benefits of the Sabbath law and not be in bondage to it.

The Sabbath is not an end but a means to an end. It enables us to get closer to God and past certain forms, rituals, and customs that become barriers and prison walls preventing our entering the Sabbath rest and receiving full benefit from it. As such, the Sabbath is

tremendously liberating and not a burden at all.

In an article written for Spectrum Magazine entitled *The Experience of Liberation*, Sakae Kubo says, "Because it is somewhat of an arbitrary day, the keeping of the Sabbath on the seventh day is ultimately an act of obedient and self-renouncing faith in recognition of God's sovereignty." I made the choice to

On the Sabbath, God gives an extra measure of himself so that I can be spiritually renewed and can resume his work during the next six days.

recognize God's sovereignty in my life and I acknowledge that there is something going on between God and myself at all times. We are continuously and constantly in relationship with each other as I endeavor to bring my every thought under the subjection of Christ and to be in prayer unceasingly (2 Cor. 10:5; 1 Thes. 5:17).

I believe that all time is holy time because I acknowledge and accept God as being present in all my daily activities. For me, all of life is prayer and God is the constant participation in the affairs of mankind. This means that I am undergoing a constant process of working out my own salvation with fear and trembling as God constantly confronts me with his presence and his will (Phil. 2:12-14). This process is not a burden but is in fact a joy! On six days of the week, I dwell in the mind of Christ and fellowship with God for the purpose of redeeming the whole of creation according to God's will (Phil. 2:2; 1 Cor. 2:16; Heb. 8:10; Jn. 15:15). The seventh day of the week, the Sabbath, is the opportunity for me to cease from God's work of the previous six

days and to be in relationship with other Sabbath observers. It is of course holy time as are the previous six days, but on the Sabbath, I enter the Sabbath rest and love my neighbor as myself while we commune together in corporate worship unto God. Is this not what God did when he ceased from all his work and rested, thereby giving an example to Adam? The Sabbath rest is also the time when I empty myself in praise and worship before God in the privacy of his sanctuary so that he can fill me anew with his holiness while I rest under his wings of love. It is the power that sustains me (Is. 8:13-14; Ps. 73:17; 91; 96:6; Is. 40:31).

As I understand and experience time and God's presence in my life, I give up my right to myself so that God's will and purpose may be accomplished in and through me six days a week. This is a matter of accepting his authority, his plan, his wisdom and decisions, and his grace which may involve some suffering. Because I do not have money or numerous possessions to give or tithe to the Lord, I give what I do have, time. I give back to him what he has given to me so he can direct me in the wise use of it. On the Sabbath, God gives unto me an extra measure of his holiness and power so that I can commune with my neighbors in the release of praise and power through corporate worship of God. Also on the Sabbath, God gives an extra measure of himself so that I can be spiritually renewed and can resume his work during the next six days.

An expression of the Sabbath by significant others

Symbolically, the Sabbath consummated the creation of the world and commenced the creation of something new in the heart and mind of man. God ceased from his work in order to commune with man and continue his work in another way and on a different level, a spiritual level.

If we as Seventh Day Baptists believe in the significance of the Sabbath and truly believe that we have something to offer to others, I propose that we begin to assume

our place in this world by leading others to Christ and teaching more by example than by word of mouth that the Sabbath is sacramental and symbolizes perfect communion with God. Let us demonstrate that the Sabbath is a gift given by God so that all can have communion and fellowship with him. The whole plan of God was present at creation and the Sabbath symbolizes this perfect plan. The following have been suggested by Herbert E. Saunders as ways we can share these concepts of the Sabbath:

1. by living as saved persons with Jesus as Lord of all
2. by proclaiming the Sabbath as an opportunity for renewal and re-creation in a person's life
3. by bringing people to Jesus
4. by believing in the Sabbath itself
5. demonstrating by example that the Sabbath is the symbol of God's power and it serves as a constant reminder of our redemption through Christ.

I believe that when we begin to actively and positively demonstrate these concepts, "the Sabbath will be rightly

God, the creator, knew that mankind could not survive on bread or work alone but would need spiritual food through communion with him.

apprehended and observed as a primary source of spiritual power," as expressed by Abram Lewis in his Tracts on the Sabbath Question #1, *The Sabbath and Spiritual Christianity*. Arthur Elwin Main lends additional clarity to the subject of freedom when he writes in his book *Bible Studies on the Sabbath Question*, "Freedom in Christ is freedom from bondage, not freedom from obligation."

Rod Henry, our missionary from the Philippines, has said, "Jesus is the center of our teaching about the Sabbath and he

teaches us his relationship to the Sabbath (Mk. 2:27). The Sabbath was *made* and the *time* was made special by how God related to it. God's first example to man after he had completed his work on the sixth day was that of rest on the Sabbath." I believe that God rested as an example to us because he wanted to show us how to have interaction with him and because he wanted to interact in a relationship with us. I think this act of the Sabbath rest as an example for us is also the enactment of the teaching by Jesus, "A man hath no greater love but that he lay down his life for his friends" (Jn. 15:12-14). The Sabbath rest of God symbolizes God laying aside his omnipotence, omniscience, and omnipresence in order to commune with and relate to the creature, Adam. God, the creator, knew that mankind could not survive on bread or work alone but would need spiritual food through communion with him. If God had not loved us so much and taken the time to show us how to commune with him, we would be a sad and dejected group of lost and hopeless people.

Tom McElwain, from the S.D.B. church in Finland, said, "S.D.B.'s don't keep the Sabbath *merely* as a matter of biblical consistency or as an ordinance. The core of S.D.B. tradition is non-oral and this is why we say the Sabbath is an experience. Christ confronts us . . . we confront Christ. In this confrontation all things are changed and we meet the same person Christ met . . . God." McElwain also made the comment that different people perceive the Sabbath in different ways, given their experience. McElwain's words rang forth as truth for me, given my experience. I am sure you will agree that it is often difficult to convince a non-believer about the saving power of Christ and the freedom inherent in the Sabbath. They will not really know the true meaning and depth of this relationship until they experience it. We can lead them to the stairway but they have to climb the steps themselves.

Cont. on page 31.

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Sharon Wauls



Leaders must have vision

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Nehemiah 1:11

reprinted here in an effort to expand on the importance of the need for our leadership to have a vision for the work we are called to do.

God is calling a unique group of people to a new vision. It seems obvious that throughout the world Seventh Day Baptists are being called to share his message of love, peace, and freedom in a new and distinctive way to people who have not heard the "good news" shared in a *Sabbath* context.

As I write, I am in an airplane some 42,000 feet above the ground. The perspective of the vastness of God's land is awesome. Here it seems easier to envision God's people in new areas across the country, establishing new churches and making new disciples in Christ's name.

Why is vision so essential to the success of our mission? Vision has been defined as a supernatural presentation to the mind, a way of seeing or perceiving, an unusual discernment or foresight. Vision is important to any creative venture. ***Without vision of what can ultimately be achieved, there is no purpose, no goal to move toward, and no sense of achievement when an activity is finished.***

Getting our attention

Throughout the Bible, God revealed his directions to his people by visions. Samuel heard God's call through a vision. God's redeeming work was revealed to Isaiah through a vision: "Before you were born I chose you." Jeremiah knew that God had called him to be his servant through a vision.

In the New Testament, God revealed his will through visions to the leaders of the people who had accepted Christ as their savior. On the day of Pentecost, Peter's knowledge of the vision of the prophet Joel was given new insight by the filling of the Holy Spirit. To Joel,

This passage of Scripture is a portion of the prayer of Nehemiah before he goes before King Artaxerxes of Persia. Nehemiah has been given a vision for rebuilding the walls of Jerusalem after the Babylonian exile.

Pastor's workshops

During the months of March and April, your pastors from around the country are gathering in Riverside, California; Milton, Wisconsin; and Verona, New York, to study the Emerging Seventh Day Baptist Church. Rod Henry is directing these workshops with members of the Coordinating Leadership Team also leading.

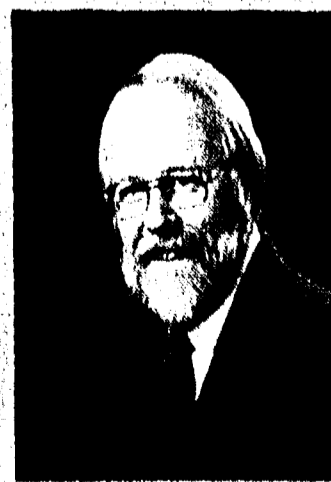
A part of the workshop schedule is a Bible Study led by Rod Henry on the book of Nehemiah. In these studies, Rod has helped the pastors to understand the elements of Nehemiah's success. Nehemiah was successful as a man of God because he had a *burden* for the building of the walls, a *vision* for what they would look like even though he had never seen them before. He did his planning with great care and was *bold* in his presentation to the king, always aware that it was God who would bring about success.

In Riverside, there were 26 pastors, wives and students in attendance. In Milton, there were 21 pastors or potential pastors. There are 30 already enrolled for the workshops in Verona.

Our vision—God's guidance

In September, 1981, I wrote an article for *The Sabbath Recorder* entitled, "Our Vision—God's Guidance." I am having it

by Executive Secretary
Dale D. Thorngate



God's redeeming love was available to the Israelites without sex, age, or socio-economic discrimination. Peter's new ability to perceive revealed that salvation through Christ was available to all people. Now there was no racial or national discrimination either. Peter's vision of the blanket with the animals in it, both clean

God calls Seventh Day Baptists to a unique work. We are to take the good news of his love to new people.

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To the apostle Paul, God came in a vision as the man from Macedonia, asking him to "come over and help us." Paul had been trying to leave Troas to go where he wanted to go. But the Holy Spirit revealed, through this vision, that God's message was to be shared with a new people.

What is our vision?

Is this not also the vision for Seventh Day Baptists? God calls us to a unique work. We are to take the good news of his love to new people. In cities and towns across our land, they are calling, "Come and help us."

In the southeast, new groups are springing up: In eastern Tennessee and the Carolinas, under the leadership of Pastor John Camenga. In Atlanta, where the fellowship has called Pastor Bill Shobe to help them build a new church. In western Tennessee, where the Lord is building a dynamic, exciting church under the leadership of Pastor Bill Shoffner.

On the Pacific coast, the Lord has given his vision for new groups in San Diego,

California; Pacific and Spokane, Washington, and in western Oregon. In Wisconsin, the Milton church has placed an experienced pastor in the field—his sole responsibility to make new contacts and nurture new small groups.

These people of God across our nation have caught the vision for a dynamic and growing faith: a belief in God's promise of freedom, peace of mind, and a wholeness in relationship to him through his son, Jesus Christ. That is our purpose as Christians. That is the goal of this vision that God has given us. Our sense of fulfillment and success will be in the growth of Seventh Day Baptists around the world experiencing a total relationship to God.

Ministry of reconciliation

Right now I am flying from Plainfield, New Jersey, to Janesville, Wisconsin, to negotiate the purchase of a new building for our General Conference offices. I go in response to conference action in August. The move is to a more central location, into a building that is energy efficient and well suited to support our vision of outreach and growth for the 1980s and 90s.

God has given his people a vision for
Cont. on page 31.

Twenty-four attended the first of the three Area Pastors' Workshops (below) held in Riverside, California, March 18-20. Twenty attended the one in Milton, Wisconsin, April 8-10, and 28 were registered for the one in Verona, New York, April 15-17.





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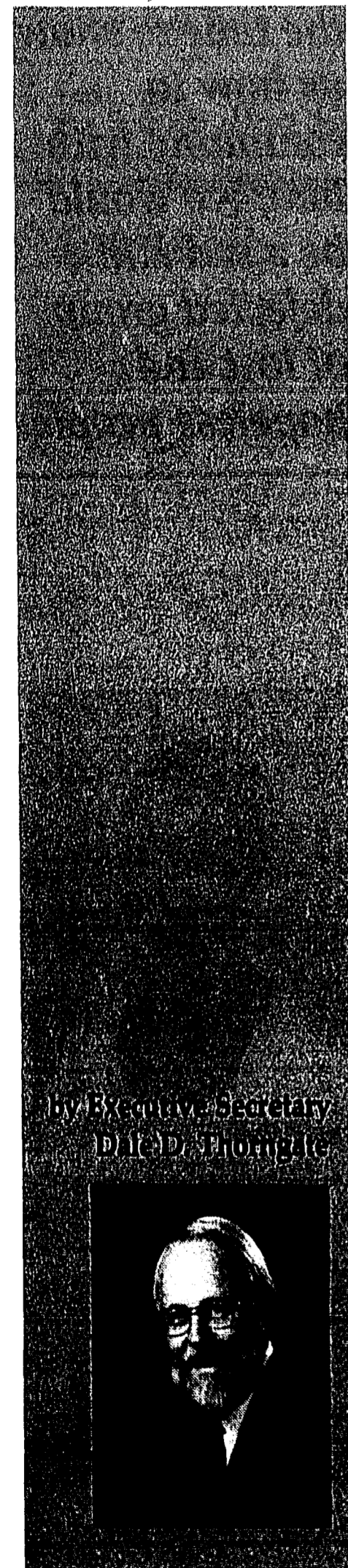
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Religion in the News

"We Are The World" helps World Vision

The massive campaign for African relief, USA for Africa Foundation, and the music concerts "We Are The World," have provided large grants to selected Christian agencies. World Vision has received more than \$400,000 to date.

Total support for USA for Africa has exceeded \$50 million, with much of the focus on Ethiopian starvation. Sales of the record "We Are The World" have been a major success story in the campaign.

World Vision will use the funding for rice seed and the lease of trucks for long-term aid to farmers in draught-stricken Chad. **SR**

Evangelicals die in Peru

Human rights leaders in Peru have documented the murders of evangelical Christians in Peru by Maoist terrorists. The Maoists oppose the protestant groups, usually called evangelicals, because of their opposition to Communism, and their refusal to join the rebel cause. The Peace and Hope Commission of the National Evangelical Council has documented the killings of 90 evangelicals in a three-year period, 1983 to 1985. **SR**

Shroud of Turin questioned

A researcher has declared the images on the Shroud of Turin to be paint. According to Walter C. McCrone, head of the McCrone Research Institute, Chicago, the impressions are not that of a human body, but the result of an artist's paint brush.

McCrone said that extensive analysis of fibers he collected from the cloth in 1978 show a mixture of iron earth and vermillion. He said that a gel seems to have been used to bind the iron oxide so that it could be applied. McCrone was a member of a team of scientists who examined and tested the shroud in 1978.

Other science researchers have requested permission to conduct a carbon 14 dating to determine the age of the cloth. **SR**

Court rules on adult theaters

The Supreme Court has ruled that local communities may use their zoning powers to restrict the locations of so-called adult movie theaters. In a 7-2 decision, the court held that such actions may "preserve the quality of urban life" through the scattering of such entertainment.

Observers believe that the court's position may apply to bookstores and other outlets of pornography. Organizations in the fight against pornography have expressed the view that community powers to restrict will be considerably strengthened.

The decision centered on the city of Renton, Washington, where zoning allowed adult theaters only in industrial areas. **SR**

Women excluded from ritual

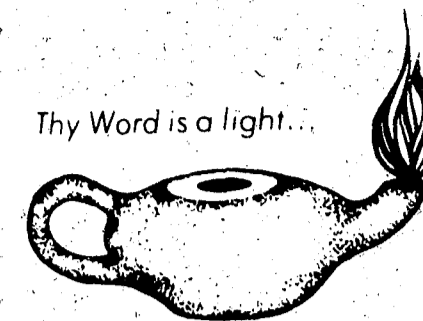
A directive by the Pittsburgh Catholic Diocese has excluded women from the traditional washing of the feet on Holy Thursday. In defense of the ruling, Bishop Anthony Bevilacqua said that only men were among the disciples whose feet Jesus washed.

More than 200 Catholic women organized a protest demonstration against the order in Pittsburgh. **SR**

Seminary numbers down

The Association of Theological Schools has reported a modest decline in enrollment for 1985, down by less than one percent.

Much of the reduction may be attributed to demographic data for college graduates, according to analysts. Recent trends show increases for enrollment of women and minorities, with women students representing nearly 26 percent of the students in ATS institutions. Blacks represent 5.4 percent of the seminary population, according to the report. **SR**



Thy Word is a light...

Board of Christian Education

Teacher's Corner

Sabbath School planning meeting

by Sharon Wauls

Sabbath School Coordinator
Columbus, Ohio, SDB Church

I. As a result of the "Standing on the Promises Seminar" conducted by Rev. Ernest Bee, the pastor called for a special meeting of all Sabbath School teachers at his home on Tuesday, November 12, 1985, in order to share ideas and do some planning. *Following are the results of that meeting:*

A. Why is Sabbath School Important?

1. it helps keep the church alive,
2. provides spiritual food for future generations of SDB's,
3. provides more in-depth teaching that is not provided through preaching,
4. encourages positive growth and increases commitment,
5. encourages people to be evangelical,
6. it strengthens the lives of the people who attend;

B. Frustrations Experienced by Sabbath School Teachers

1. lack of commitment,
2. no one or very few showing up for class,
3. materials that are not appropriate or relevant,
4. "burnout"—no time off to receive spiritual feeding,
5. no availability of substitute teachers;

C. Plan of Action

1. all teachers need a deeper commitment to Sabbath School,
2. encourage all students to make a

- deeper commitment,
3. help students realize how God is active in their lives,
4. plan for a Sabbath School Day when each Sabbath School class participates and shares before the whole church,
5. as Sabbath School teachers, we make a commitment to testify each Sabbath about what God has done in our lives during the previous week,
6. all teachers are to seek out Perry and Sharon in order to share their needs and concerns,
7. we will meet again in six months or less to evaluate where we have come from and where we intend to go. All present agreed upon this goal and statement of purpose for our church Sabbath School: "Take what we know about the Word of God and put it into action."

D. Questions

1. For Sabbath School Teachers: What have you done to fulfill the stated goal and purpose for the church's Sabbath School?
2. For All Church Members: What can you do and what are you willing to do to help our Sabbath School effectively live up to its goal and purpose?

E. Statements

1. We are all teachers by the way we live our lives before others.
2. We are all students learning about God and his will for our lives.
3. We all have a responsibility to the Sabbath School and the church. **SR**

Sabbath School is important because it provides spiritual food for future generations of SDB's.



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

May 1986

Annual Ebezener Circuit Sports held

by **Phillippa Powell**
Post Road Seventh Day Baptist Church
Jamaica, West Indies

The Annual Circuit Sports of the Seventh Day Baptists was held on the 21st of October, 1985, our National Heroes Day by the circuit with the following participating churches: Post Road, Blue Mountain, Coker, Bethsalem, Coffee Grove, and Niagra Seventh Day Baptist churches.

It was held on the community sports ground of the Post Road Seventh Day Baptist Church. The sports commenced at about 10 o'clock with sports leader, Brother Leon West. The judges were Sister M. Hamilton and Pastor McClean. There were numerous races run and won by youths of the different churches. A relay for the 18 years and over was won by the Blue Mountain S.D.B.'s for the boys, with 12-15 boys participating. The winners were Warren Allen and Jukal Johnson. The girls' winners were Meleissa Hyman and Laseelle Bauley, both from the Post Road S.D.B.'s. There were quite another number of champions from the Blue Mountain S.D.B.'s who had defeated the others in the first round of the day's event with the highest points in the sports. We took our day's break and went down by the Church Hall to round off with the last event, which was a Bible Quiz which was for two age groups: Group 1—ages 12-16 years, and group 2—

ages 18 and over. The moderator was Brother Leon West, and time keeper was Brother Latty. The judges were Sister M. Hamilton, Pastor O. G. Palmer and Pastor McClean. The first group members were Rose Marie McClean and Dawna Bennette for the Blue Mountain S.D.B.'s; Hyacinth Morgan and Leonie Morgan for Bethsalem S.D.B.'s; and, for Coker S.D.B.'s, Georgia Lewis. The most brilliant group were the Blue Mountain S.D.B.'s who led in the first round. The selected members of group 2 were:

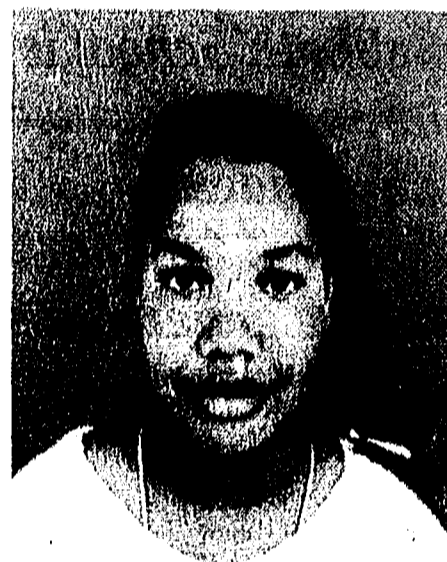
Blue Mountain S.D.B.—Linvol Civright, Alvert Thompson
Coker S.D.B.—Guardia Pottinger, Lorraine Ettislon
Post Road S.D.B.—Clive Barnes, Lloyd Royal

Those candidates brilliantly carried out their teams and got the total of:

Blue Mountain S.D.B.—104 ½ points
Post Road S.D.B.—216 points
Coker S.D.B.—83 ½ points

There again Post Road became the "champion" of the Circuit once more. They are holding out their championship for 3 years. They have really worked on their motto which was "Post Road S.D.B. Do It With Thy Might." I must congratulate them, and I hope will be champions not for now but forever in Christ. It was a blessed day we had. We thank the Lord.

Congratulations Post Road S.D.B.! And continue to "Do It With Thy Might." God be with you always!" **SR**



Phillippa Powell

Let the church be the church

by **Christine Lindo**
President, Youth Fellowship
First Seventh Day Baptist Church
Toronto, Ontario, Canada

"Let the church be the church" sang Sister Rose, a visitor to our Youth Fellowship Sabbath worship service. "The church is alive and well," she continued.

Sometimes I wonder...are we really alive and well? So many of the non-Christian's mannerisms and fashions have crept into the body of Christ and have rendered the Church of God ineffective. The Church today seems to be powerless. Why? We have forgotten to draw from the Master, the source, the strength and the power we need to witness and grow.

Brother Bailey, speaking on the theme "Let the Church be the Church," said "Come ye from among them, be ye separated...you are a peculiar people...set apart, blood washed...therefore you are not your own; you are bought with a

such like" (Colossians 3:5-9). "If any man be in Christ, he is a new person; the old things are passed away; therefore, we cannot keep on doing the things of former life" (2 Corinthians 5:17).

"Let the church be the church." Are you a part of the Church of God? Are you being a "Light of the world"? Can you truly say "My life is hid in Christ in God (Colossians 2:3)"? Are you walking daily by the Saviour's side?

Brethren, ask yourself "Is God truly living in me? Am I filled with his Holy Spirit? Is he leading me in all my ways? Is God satisfied with my service; with my lifestyle?" **SR**

Miami SDB Fellowship Celebrates Youth Day

... and remember fathers, provoke not your children to wrath." These were the closing remarks of our young speakers who brought the message of the day.

February 22 was the day of culmination of weeks of preparation for a Sabbath day's activities. The youth accepted the challenge and proved themselves capable.

Christopher McEwan led the song service with Peter Carroo at the organ. Angelique Mamby was worship leader while Duane Ellis gave the children's message. Kerry-Ann Dixon collected the offering and special music was rendered by the primary class.

The day's message was brought by Felix McEwan, Jr., and Alrich Lynch. Both speakers spoke of the problems that young people face in growing up. The important lesson which was brought out is that Christians, and particularly Christian youth, seem to be in the minority, but with God on our side, we are in the majority.

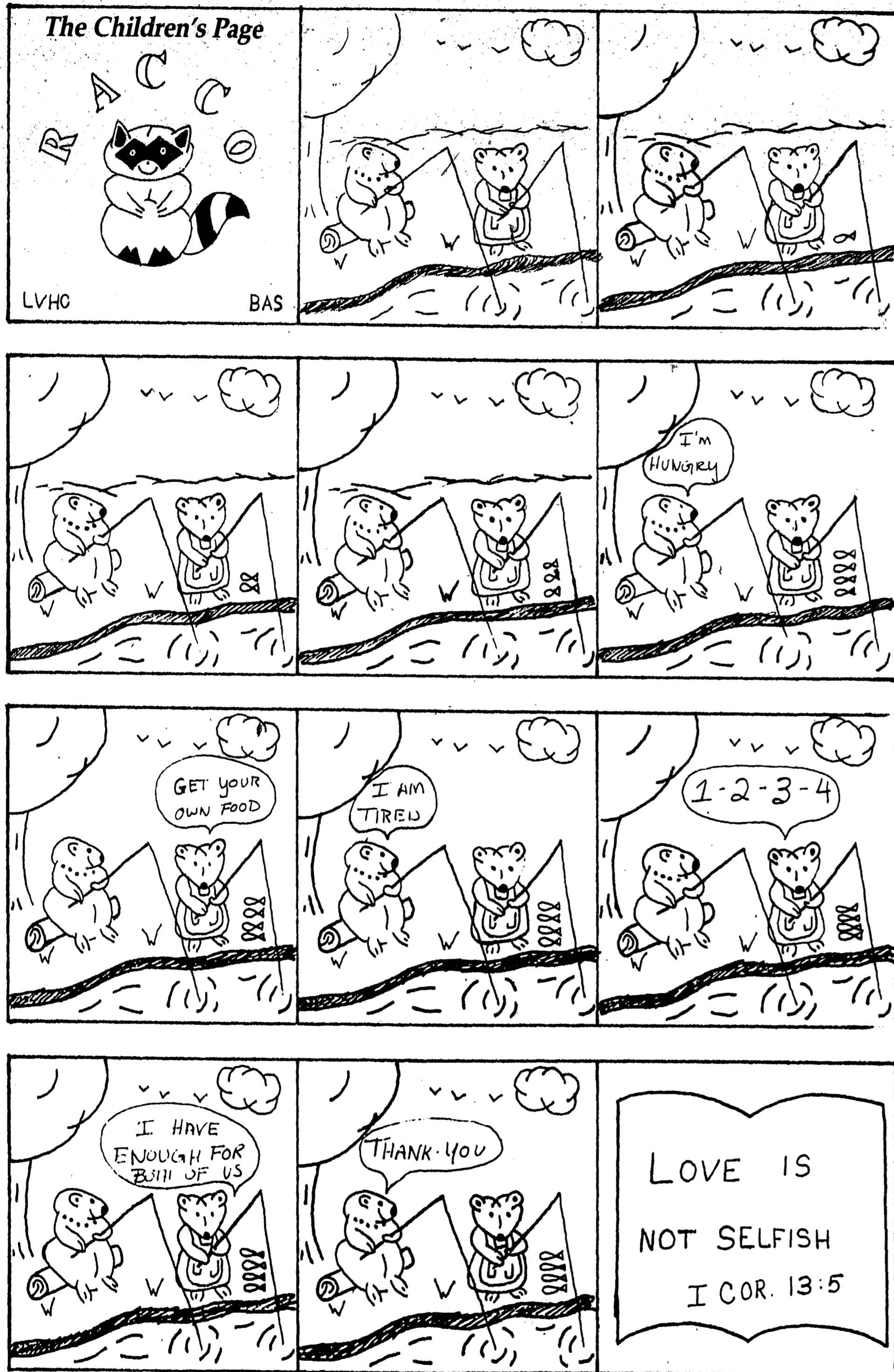
We were all pleased with the performance and look forward to our next Youth Day. **SR**

So many of the non-Christian's mannerisms and fashions have crept into the body of Christ and have rendered the Church of God ineffective.

price (Bless the Lord), put off the old man and his deeds and put on the new man, Christ Jesus."

Young people, adults, pastors—what have you got to put off? What hidden weakness do you still carry around in your secret closet? A hot temper, a smoking habit, a little coveteousness, jealousy, selfishness, vanity, lying or disobedience? The word of God says "to put off the anger, malice, filthy communication out of your mouth...and

Christians seem to be in the minority, but with God on our side, we are in the majority.



Visit historical sites during conference

by Gordon Kilts

Many people come to conference as part of their vacation and, therefore, are interested in what there is to do and see around the conference site.

New England is filled with early historical sites involving both the history of the United States and the history of Seventh Day Baptists in America.

It is impossible to mention all of the points of interest in one article, so we will just mention some of the high points. We expect to have a table set up at conference with bulletins, maps and brochures so that you can get a better idea of what you are interested in seeing.

We will start at Worcester, Massachusetts, the site of Worcester Polytechnic Institute and Conference '86. Worcester is a city of about 160,000 and is centrally located in the state of Massachusetts. It is approximately 45 miles from Boston, Massachusetts; 50 miles from Springfield, Massachusetts; about 80 miles from Newport, Rhode Island; and about 85 miles from Plymouth, Massachusetts.

Worcester itself has the Worcester Science Center, with a 50-acre science park. The John Woodman Higgins Armory Museum contains the largest display of arms and armour in the western hemisphere. The Worcester Art Museum contains pottery, sculpture and paintings from various parts of the world. Other exhibits of history and art are scattered around the city in various localities.

One brochure lists five different driving tours from Worcester. One of the tours takes you to Old Sturbridge Village. The village is a 200-acre site with woods and meadows around 40 old houses from early 19th century New England. Craft shops, mills and churches help to contrast the past with the present.

Near Sturbridge is the Fairbanks Doll Museum, which contains more than 2,000 antique dolls from all over the world.

Another of the tours takes you through Concord, Lexington, and Lowell, Massachusetts. Walk the areas where

some of the first battles of the Revolutionary War took place. History will come alive as you see the North Bridge and Minuteman Statue in Concord.

Most of the driving tours cover historical sights, early architecture, parks and other interesting points.

Boston provides a host of interesting

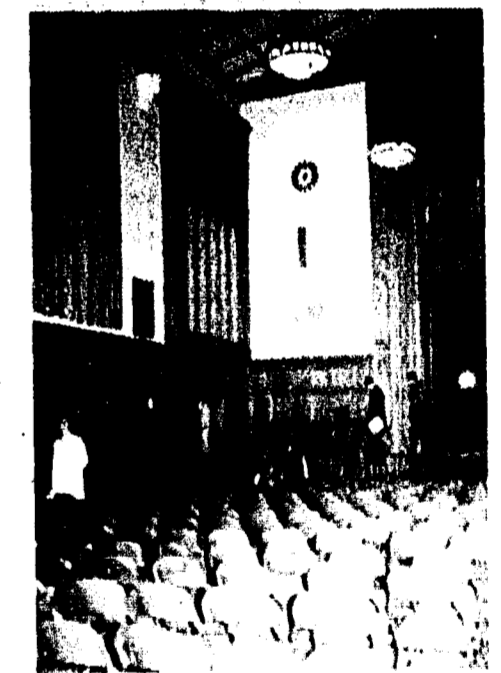
Walk the areas where some of the first battles of the Revolutionary War took place.

things to do and to see. It is a city of over a half million whose history dates back to about 1620. Events such as the "Boston Tea Party" and "The Boston Massacre" preceded the start of the Revolutionary War. For those interested in the early history of the United States, the famous "Boston Freedom Trail Walking Tour" is recommended. The two-mile tour takes you past statues of Ben Franklin and Paul Revere, the Old North Church, the U.S.S. Constitution, Bunker Hill Monument and much more. You could spend a whole day on this tour. Other points of interest are: The Boston Commons (the oldest public park in the country), Museum of Fine Arts, and the museum at the John F. Kennedy Library. You may want to visit the Christian Science Publishing Society and walk through the Mapparium, a hollow globe that is a replica of the world.

About 40 miles south of Boston is Plymouth. There you could visit Plymouth Rock, Pilgrim Hall, Plymouth Plantation or go aboard the Mayflower II.

For those who may be spending time after conference, you may want to go out to Cape Cod with its numerous beaches and sites.

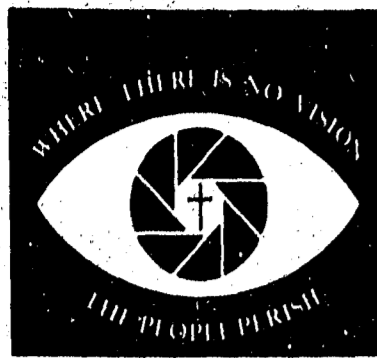
If you go directly south from Worcester, Cont. on page 31.



(Above) The auditorium at Worcester Polytechnic Institute where all general meetings and worship services will be held during Conference '86.



(Below) The cafeteria at WPI.



FOCUS on missions today

by Leon R. Lawton

Branch church reaches out

Santa Barbara, California, USA: The new branch church ordered their church ad in the Yellow Pages of the telephone directory with a church telephone number yet to be published. Within the week, there was a phone call from a young woman in Thousand Oaks, California, who was looking for Seventh Day Baptists. She had obtained the phone number from the information operator. She attended the services the second Sabbath of March, in the pouring rain, and brought a friend. They stayed for lunch so there was opportunity to visit. The clerk, Venita Soper, reports, "This is just the most recent contact."

Application for support of an Extension Pastor for this new branch church has been approved by the Missionary Board, and Pastor Robert Babcock, pastor in Houston, Texas, will begin his ministry in June. SR

New Zealand youth are active

Auckland, New Zealand, Asia: Chris Good reports: "Our young people's group was also inspired (at the Australasian Conference sessions in January), and we are really preparing for a year of witnessing and evangelizing for the Lord. There appears to be growing enthusiasm as they have planned video and dinner evenings, street witnessing, visits with singing to rest homes and hospitals, and other activities, all in an effort to bring people to know the Lord and his glory. It's really exciting to hear them speak so highly of evangelism and to no longer be interested in television or going out for a good time with their friends. Instead, they are dedicating all their spare time to church activities and the Lord. Praise God! Last week we had two baptisms—one young chap of 28 years and one of the elder members who gave their full commitment to the Lord and His service. Praise God again!" SR

Society elects new board members

Westerly, Rhode Island, USA: At the 145th annual Missionary Society meeting held in mid-March, four new board members were elected. Two of these are from the Pine Street Gospel Chapel (SDB) in Middletown, Connecticut—Pastor James Galanaugh and Howard McAuliffe. Leo Frenette is from First Hopkinton SDB Church, Ashaway, Rhode Island, and Cindy Nadeau is a member of the Pawcatuck SDB Church, Westerly, Rhode Island. Everett H. Dickinson of Shiloh, New Jersey, became a new member during 1985 when he assumed chairmanship of the board's Africa Committee. SR

New church is organized

Guyana, South America: "On 15th February, 1986, the Uitvlugt (I-flit) Mission was organized into a church. Plans were also made to hold Retreat on Wakenaam Island, 28-30 March, where the new church structure has been completed at a cost of G\$3,445, due to much voluntary work by brethren. The roof of the Manawarine church was changed from thatch to zinc." The new outboard motor for use by the pastor of the Bona Ventura church on the Pomeroon River arrived in December. SR

A prayer reminder for each day!

June 1986

Verse for the Month: "Now we who are strong ought to bear the weaknesses of those without strength and not just please ourselves. Let each of us please his neighbor for his good, to his edification. For even Christ did not please himself; but as it is written, 'He came for the very purpose of suffering under the insults of those who were against the Lord.'" Romans 15:1-3 NAS

PRAY FOR:

1. Conference Host Committee in their plans and preparation for 1986
2. Summer Institute sessions at SDB Center, Janesville, Wis.
3. Missionaries David and Bettie Pearson, Malawi, Africa
4. new Memorial Board office manager, John Vergeer
5. Ambassadors: that they might find meaningful ministries
6. Central NY Association, Adams Center, N.Y., church
7. college and high school graduates
8. SDB camping ministries
9. denominational employees
10. the new L.A. branch church at Santa Barbara, Calif.
11. people in need of friendship
12. churches and leadership in the Netherlands SDB Conference
13. those burdened with poor health
14. the Sabbath to be a delight
15. fathers and grandfathers
16. Pastor Elias Camacho and sister churches in Mexico
17. the ministry of Oscar Godoy—Los Angeles, Calif.
18. SCSC Project Directors' training (through 23rd)
19. Westerly area hosts for World Federation sessions
20. safe travel for vacationers
21. SCSC Workers' training at Boulder, Colo., (through 29th)
22. the needs of brethren in Cameroons, West Africa
23. those leading Vacation Bible Schools
24. Rodney Henry as he prepares the TIME training modules
25. those seeking God's will and favor
26. those attending Vacation Bible Schools
27. support of OWM budget (mid-year point)
28. Southeastern Association, Upper Marlboro, Md., church
29. spiritual renewal in my life
30. our brethren in sister churches in The Philippines

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

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Affix your
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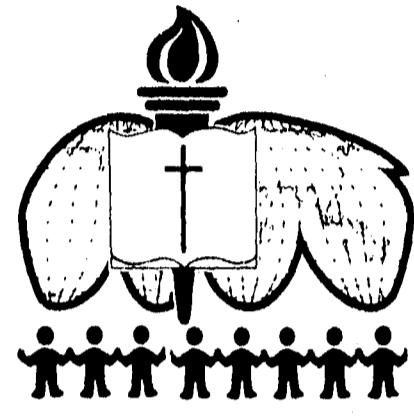
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City: _____ State: _____ Zip: _____

Getting acquainted: Seventh Day Baptists around the world

Fourth in a series.

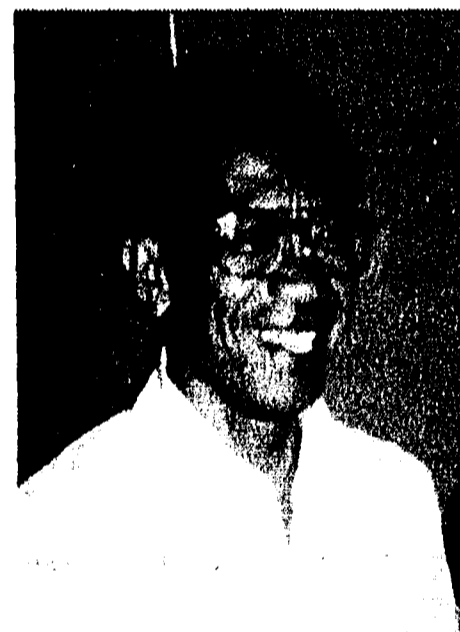
It is anticipated that one or more delegates from each of the 16 national conferences and groups will be able to attend the SDB World Federation sessions August 6-9 in Rhode Island.

by Janet Thorngate



Seventh Day Baptist

World
Federation



Rev. Eleazar Paypa

The Philippines

Fifteen years ago correspondence began between Philippine leaders and SDBs in the USA. Alton L. Wheeler and Leon R. Lawton visited during their ambassadorial trip in 1974. A Seventh Day Baptist Philippine Conference joined the World Federation in 1978. Rev. E. O. Ferraren, then president, represented them at the 1978 sessions.

From 1979 to 1985, Rev. Rodney and Camille Henry served as missionaries to the Philippines from the USA. The major focus of their work was in the development of Theological Education by Extension (TEE) for bivocational pastors who participated in supervised home study and periodic training seminars.

In 1981, following some division in the original conference, a new SDB Philippine Convention was established and recognized as the body officially affiliated with the World Federation. Since that time, the Convention has grown from 80 members to 150 members in 11 churches with nine pastors.

Rev. Eleazar Paypa, president, is expected to represent the Philippine Convention at the 1986 sessions. Since 1983, he has served as dean of the TEE program. He is translating the local church evangelism courses and the TEE materials into Cebuano.

Australasia

Seventh Day Baptist witness in New Zealand began in the early 1930's as a Bible class of Sabbath keepers studied SDB beliefs and organized a church in Auckland. By 1940, they and another group in Christchurch were in regular correspondence with the USA conference. Rev. Francis Johnson in Auckland and Rev. Edward Barrar in Christchurch were the pastors.

Ronald Barrar went from New Zealand

to Malawi (Nyasaland) as a missionary in 1946 and began the work since resulting in the Central Africa Conference. New Zealanders also supported mission work in South India.

By the mid '70's, contacts with several individuals in Australia led to correspondence and visits between the USA, Australia, and New Zealand. In 1980, the New Zealand churches, members of the World Federation at its beginning, joined with the Australia groups to form the Australasian Conference, which also joined the Baptist World Alliance in 1983. They report 10 churches and fellowships with 115 members.

Many remember Francis Johnson who represented New Zealand at the 1971 sessions, and Edward Barrar, their delegate in 1978. Stephan Kube of Australia, editor of the *Link* newsletter, has visited SDB's in several countries. This year Australasia will be represented by Rev. Ronald Barrar, president of the conference, and Dorothy Goulding. SR

Delegate and sponsor update

Since last month's *Recorder* report, word has come from Guyana, Nigeria, and the Netherlands naming their delegates to the World Federation sessions: Rev. Jacob Tyrrell, general secretary of the Guyana Conference, and Inez Peters, treasurer; Rev. Gershon Harrison, general overseer of the Nigeria Conference, and Rowland O. Azunnah; and Hanz Sizmann, international secretary for the Netherlands Conference. Jan Lek, vice president and European contact person for the Federation, will also be attending from the Netherlands.

This brings the total overseas delegates confirmed to 21, with a potential of 25. Sponsorships are still needed for nine delegates. Five more would cover the

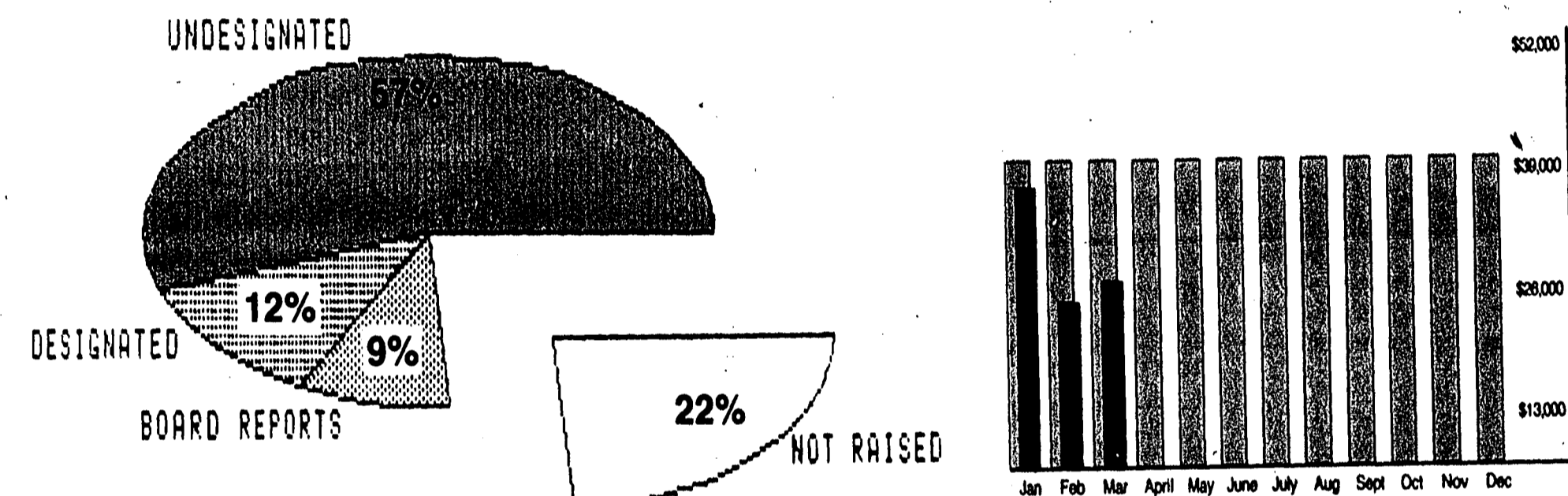
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Our World Mission budget update

Our World Mission is a Partnership in Ministry

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

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



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

My Partnership Plan:

- One week's salary or income
- Other

Name: _____

Address: _____

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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.*

Seventh Day Baptist Conference of India

Gospel and social work—a review, 1985

by Rev. B. John V. Rao

Gospel work

We, the Seventh Day Baptist Conference of India, are happy to record here in all humbleness achieved good results from our gospel-work. In this we are blessed by our Lord Almighty through the Savior, Jesus Christ.

Besides the regular and continuous preachings and practice by our dedicated evangelical teams in all our SDB Fields, we, in 1985, (have) gone forward to new areas yet unreached. Our efforts have borne fruits in that, at many places, many SDB centres were established. These SDB centres serve initially as the base for our gospel-teams to get familiar with the local people and enable them to take the word to every home; they eventually become, when certain strong membership is registered, the SDB churches, becoming part of a local or nearby SDB Field.

In case such Fields do not exist, these churches form themselves into Fields recognized by our conference. To name such Fields, we may mention Surepalle, Badvel and Lanka Kondalu Fields. Further, certain weak Fields, such as Bhadravathi've be strengthened.

Besides the evangelical teams' regular work, we, on occasions, arrange special gospel-campaigns to go out to the as yet unreached interiors to preach and spread the Word of God. SDB Faith and Doctrine is explained. Patience and perseverance being the reinforcements, our efforts bear happy results.

SDB membership has grown considerably and new SDB centres and churches have been established and consolidated. All our work we carry on under his guidance, and his grace leads us on progressive and healthy growth of our Seventh Day Baptist Mission. Amen.

SDB social service

Without impairing our religious duties and gospel-work, we have, in 1985, taken

up certain social service projects, under SDB Work Projects, to help the poor and the needy. The majority of our people need certain material help to better their living conditions. The lands they own, if any, go dry under drought or flooded by heavy rains and cyclones, consequently leaving them shelterless and so desolate that sometimes they even lack succour. Of course, they are—under those conditions—rescued and helped by the government and other philanthropic agencies. Some villages lack protected drinking water wells, and for that matter, womenfolk walk distances to get a pitcherful of drinking water.

To help those sections of poor and the needy, particularly to our SDBs, we approached the Baptist World Aid (BWAid) BWA to finance our projects. They publicized this project, and the Southern Baptist Convention Foreign Mission Board were kind enough to extend their help to enable us to provide 38 irrigation wells (some are equipped with pumpsets) for small and marginal landholders (otherwise, they would have become daily wage laborers in far away places, leaving their homes and families and the land barren), enabling them to cultivate their own lands and raise crops for their succour and a few drinking-water wells at mostly needed places for the villages' Christians.

We have also been trying our best and sparing no efforts to get financial help for three Housing Colonies for the homeless SDB families. These were estimated to cost \$25,000 for each Colony, each giving homes to 25 families. Though approved as a project by BWAid, contributions have not yet come to make even the first one possible.

Lastly, but not the least, all our ventures have borne fruit with the help of the SDB Missionary Society, thanks to its officers, particularly that of Rev. Leon R. Lawton. We are grateful to all of them and praise unto God for his blessings and grace showered upon us. Amen. SR

Patience and perseverance being the reinforcements, our efforts bear happy results.

Kerala SDB Church leaders visit Nellore

At the end of November 1985, K.S. Zacharia, K.S. Thangachan, A.T. Mathew and V.T. Abraham travelled across south India from Kerala State to Andhra Pradesh State to visit Rev. B. John V. Rao, secretary of the SDB Conference of India. Earlier in the year, Rev. Rao had visited their area.

They had further discussions about their church and possible affiliation with the SDB Conference of India. A testimony given by K.S. Zacharia, secretary of the new church group in Kerala State, was recorded as follows:

"I was a Junior Commissioned Officer in the Indian Army. While in service, I did not much bother about my spiritual life, even though I believed in the sacrificial death of Jesus Christ on the cross. One

I became afraid that I was in the wrong place and that the salvation of my soul was at stake.

day, I had an opportunity to attend an effort meeting conducted by an Adventist missionary at Secunderabad. The Sabbath truth I heard from him at that time remained in my heart for three or four years, and after plenty of Bible study, I accepted the truth and was baptized by immersion.

"After retirement from Army service, I continued as a member of the SDA church. As time went on, I found that the SDA organization in India is not exactly according to the spirit of Christ's gospel. Their workers and leaders did not set an example to the laity. Teaching the fourth Commandment and breaking the other Commandments were common among them. I became afraid that I was in the wrong place and that the salvation of my soul was at stake.

"I came out of them and started worship separately in my own house with some brethren. Then I came to know of the Seventh Day Baptist Conference in Andhra Pradesh in 1984 as one of our

brothers visited us from the USA. He learned about Seventh Day Baptists through the Riverside, California, SDB Church. I wrote to Rev. Rao, and on receipt of my letter, he was kind enough to come to Kerala and visit us. I received a copy of their Statement of Belief and shared some of our documents with him.

"It will be a great blessing of God if you permit us to affiliate with the SDB Conference of India, so that the Lord's name be glorified in this country with our combined effort." SR



(Left) K.D. Zacharia is seated at the left; Rev. B. John V. Rao, to the right.
(Below) Rev. Rao with the staff at Nellore Chapel and SDB Conference of India office.



Visitors from the Kerala SDB Church (front row, left to right): A.T. Mathew, K.S. Thangachan, V.T. Abraham, Rev. B. John V. Rao, and K.S. Zacharia. India office staff is pictured in the background.



by Marilyn Merchant

Women's Society NEWS and IDEAS

The gift of motherhood

Dear Ones All,

I have had a Bible story in mind that I wanted to share this month, and then I found another a few weeks ago. Do you realize that, according to the Bible, two of Jesus' miracles could not have come about without mothers? Now, of course, if you believe as I do that God will raise up another to do his will if you fail to do what he has assigned to you, then, technically, we know Jesus would have done the miracles anyway. But, for the benefit of my point, let us just accept that mothers were very important to God's plan for his Son's ministry.

The first story is found in John 2:1-8. Our pastor preached on this subject some time ago and, all during the sermon, I sat and smiled like I had some great secret. I am sure he thought, "Well, I lost her way back there during the Scripture reading," but I had already decided to use this. Every time I read it, it evokes a chuckle because I think, *how typically like a mother.*

You will recall that they had run out of wine at the marriage feast, and Jesus' mother, Mary, seemed to be serving as what is nowadays called either the caterer or the hostess. Mary approached Jesus to do something about the shortage, and he told her that it was not yet his time. Did that stop her? Of course not. Any mother knows her child can do anything, don't we? How many times have you gone right along expecting certain things from your children, nieces and nephews, and other young relatives—even when they have declined—because you know they have it in them to produce? So it was with Mary. She ignored Jesus' demurral and went right ahead, telling the servants to follow his instructions to the letter.

What do you suppose went through Jesus' mind? Some of today's children would reply with, "Really, mother." However, Jesus accepted the inevitable. He had been taught obedience and respect, had he not? Otherwise, how do we explain his later acquiescence to God's plan for his death

Any mother knows her child can do anything.

and resurrection? Maybe his Father spoke to him and told him to go ahead and show his miraculous power. Whatever the reason, he obeyed, as Mary always knew he would.

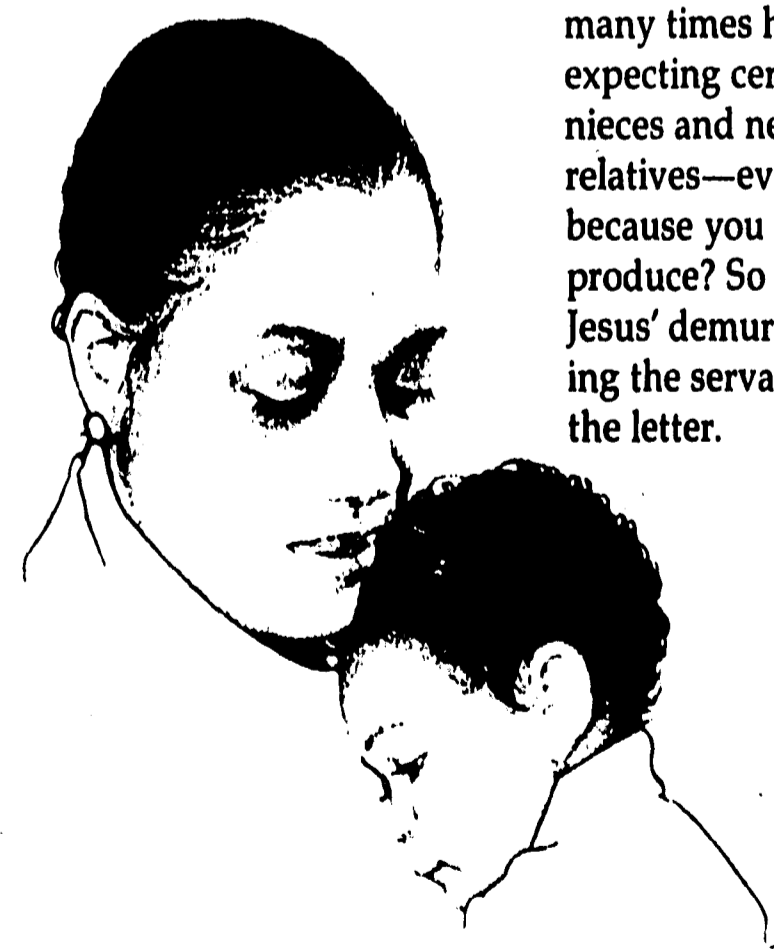
I was once told by a dear older lady that children behave as they are expected to, if you let them know what is expected of them. True? When they are small, it is usually true, but when they are trying to develop their own wings, sometimes it is difficult to accept. Maybe we just do not expect enough, or else we lack the communication skills to convey the expectations.

The second miracle is found in three of the Gospels, but go on just a little further in John 6:5-14. Here again, a mother took a hand in a miracle. All these people got so wrapped up in following Jesus and finding out what he had to say that they took no thought for what they would satisfy their physical hunger with, maybe not expecting to be gone so long.

At any rate, there was a mother of a little boy who also wanted to hear what this man was saying. Knowing her son, she decided to pack him a small lunch. Now the Bible tells us that she gave him small barley loaves. This was the food of the very poor. They were small but would satisfy his hunger until he returned home. Along with that were two fish. These were no Coho salmon; they were little fish, probably the size of a sardine or smelt. With this, she felt her son was provided for this day.

Do you suppose he was the only little boy

The Sabbath Recorder



in the crowd? I think not, but I do think there was one mother who God spoke to who listened and acted, so that his will could be accomplished. Two miracles were facilitated by mothers. Maybe there are more, but I have to admit that I have not made a specific study to find others. These were just brought to my notice for this page. Isn't life exciting when we listen and act?

Are you intending to be in attendance at conference? I certainly hope so. It is appearing all the time to be an exciting and spirit-filled experience. Mrs. May Bottoms has been chosen to lead the group on Women's Work at conference. Start planning now to have at least one, preferably more, in attendance. The Women's Banquet is on the schedule for Wednesday evening. More details about these two events later.

By the time you read this, the Women's Retreat in Colorado will be over. They have been hard at work making their plans and have looked forward to a great spiritual renewal and fantastic fellowship with other Christian women. It could have been a real "Rocky Mountain High." I have been told that many have returned for the third year since the blessings they get are so great. This year, I will not beg for a report, but I may resort to using some names if we do not hear about it soon.

A very small quote from the Columbus, Ohio, church publication tells of their time spent "drawing close to the Lord and to one another." That is what women's meetings are all about. Sometimes it seems that we get so entangled in all the business of the society that it becomes more busyness than drawing nigh. That is when the attendance falls off. We need to be fed.

The North Loup, Nebraska, Dr. Grace Missionary Society made May baskets this month. I wonder what they put in them? I recall the wild plum blossoms and what we called "choke cherries" that were in bloom for May baskets some 50-plus years ago. I am sure there are other things in bloom, too, but oh how the fragrance of those two blossoms lingers with me. Knowing these ladies, I am sure there were some Bible promises tucked in with the goodies.

Everywhere, the bulletins list spring

cleaning of church kitchens and community rooms. Quilting is repeatedly mentioned by various churches, and some are holding sewing meetings to work on *Nighties for Newborns*, the Board project that continues.

May Fellowship Day on May 2nd, sponsored by the Church Women United, brought together women from different Christian traditions in an ecumenical worship to strengthen their feelings of community and enable them to address mutual concerns. "Let Us Speak and Pray Together, Sisters," came from the hearts and pens of the group of Church Women United in Hawaii. The program revealed the pain and suffering by the indigenous Hawaiian people whose land, gods, culture, spirituality, language and dignity were desecrated by early Christians. They challenged their Christian sisters to join in their struggle for justice and human rights—economic, political and spiritual.

For 45 years, Church Women United has been addressing the causes of social injustice in striving to accomplish its goal of empowerment of women, human rights and creating peace with justice. There are 52 state units and 1,800 local units across the country. I hope you took advantage of your local May Fellowship Day and worshipped with other Christian women of your community. There will not be another worldwide event until the first Friday in November, when CWU will sponsor World Community Day. Please mark it on your calendar now so you will be sure not to miss your local celebration.

Remember your loved ones on Memorial Day and do have a Happy Mother's Day.

Yours, in His Love

Sometimes it seems that we get so entangled in all the business of the Society that it becomes more busyness than drawing nigh.

The Dutch connection: Minerva VanHorn Hughes

by Ilou Miars Sanford

"Oh! So you're a VanHorn! Isn't everyone?" is a familiar observation among contemporary Seventh Day Baptists engaged in their favorite "Who was your grandmother?" game. Where did all the VanHorns come from? This splendid family, firmly interwoven into the fabric of our society, almost begs description by the very complexity of its proliferation.

Christian Barentsen VanHorn, the granddaddy of us all, emigrated before August 3, 1653, from Hoorn, a seaport of the Zuyder Zee. Although only five years were spent in the New World, his rise to prominence can easily be charted through early New Amsterdam records. A carpenter by trade, he was frequently called upon to arbitrate building litigation in the burgeoning Dutch settlement. The year 1655 saw VanHorn helping strengthen the city wall and sailing with Peter Stuyvesant against the Finns and Swedes on the South (now Delaware) River. In 1656, he was appointed fire warden. The year 1657 saw him admitted as a "Small Burgher," an honor granting freedom of trade, membership in respective guilds, and 25 guilders a year. He became landed that year with a grant from Stuyvesant for a house and garden on Land Gate (now Broadway and Wall Streets). Other properties are said to be part of the present Trinity Churchyard. Another grant, on the south side of None Such Creek (near Wilmington), was the site of a tide water mill in 1656. Here his life ended on July 26, 1658, due to "an epidemic caused by the low marshy nature of the land and the turning up of the mud to the sun."

Jannetje Jans VanHorn would seem to be an atypical woman, a woman with a mind of her own. She would not listen to male advice that "she could sustain herself and her three sons decently and abundantly on the income from the mill

combined with three or four cows and some sheep and hogs." She decided within three days of the burial to sell everything and return to New Amsterdam. On September 12, 1658, she married Laurens VanBoskerk and bore four more sons.

Barent Christiansen VanHorn, probably born in Noordt, Holland, in 1651, grew up on Bergen Neck, south of the present Jersey City where his stepfather served in many public capacities and acquired a great deal of property. Barent remained in the area until his death in 1726. He became a man of substance, obtaining extensive holdings along the Hudson and in the Newark area. On February 14, 1679, Barent married Geertje Dircks at the Bergen Reformed Church. In 1703, he began to purchase a total of 1,381 acres of land in Bucks County, Pennsylvania, which he judiciously portioned to his sons.

Barent Barentsen VanHorn was born April 3, 1691, and baptized April 5, 1691, in the Manhattan Dutch Church. He married Elizabeth Klinkenberg in 1726 at the

Jannetje Jans VanHorn would seem to be an atypical woman.

Philadelphia Presbyterian Church. He died in Bucks County, Pennsylvania, in 1776.

The birth of William VanHorn, Sr. in 1740 to a Presbyterian mother weakened the hold of old world tradition. William's marriage to Sarah Rudderow, possibly German, in 1757 blended the family even more into the ecumenical fragmentation of the new world.

Early church records indicate the family, save for its head, accepted

Sabbath doctrine through the influence of the Woodbridgetown SDB Church of southwestern Pennsylvania.

Land deeds show the family of William, Sr. (Abram) migrating to Brushy Fork Creek, 10 miles from Lost Creek, West Virginia. In 1805, Lost Creek listed William VanHorn as a constituent member. Six weeks later, the names of William, Sr., Sarah (wife of William, Sr.), and Sarah (wife of William, Jr.) were added. In 1818, "Sarah VanHorn, ye 3D" appears.

To Richard C. Bond of Milton Junction, Wisconsin, we are indebted for this priceless tale of an ancestor's conversation.

"These all embraced the Sabbath under the ministry of Eld. John Davis but the grandfather, William VanHorn, Sr. This so offended the old gentleman that he resolved to leave the whole tribe and go back to N. Geneva where he had left a married daughter. So he bid them good-bye, mounted his horse and started for N. Geneva. Now the first night of his travel he happened to stop at a place where there was an old German gentleman and in the course of the evening he took the opportunity to unburden his gripes to the old German gentleman and when he got through, he was surprised to hear the old gentleman say, 'to be sure dat ish the right day,' and went to explain to him the Scriptures on the subject so in the morning Grandfather VanHorn mounted his horse and made his way back to Lost Creek. Who the old gentleman was there is no account."

Sufficeth to say, William, Sr. joined the Lost Creek Church and donated one acre of land in 1811 when the meeting house burned down.

Content with life on Brushy Fork Creek, the sons of William, Sr., Job and William, Jr., stayed put, reportedly contributing their good deeds to the Lost Creek

Church. Three grandsons, Job, Jr. and William with their cousin, Bernard, illustrate the propensity of SDB's to marry within the faith. Stop and think, ye modern day critics, of the restrictions placed on local swains. Families, for security purposes, frequently traveled together and settled in clusters on small streams. Foolish be the lad who paddled upstream through Indian infested wilderness to find new talent when a trio of blooming Davis sisters sat demurely across a narrow church aisle. The hard

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Promises of greener pastures in developing Ohio drew hundreds of settlers. Fortunately for this fifth generation granddaughter, the three young families accepted the westward challenge and migrated to Logan County, central Ohio. A church was founded in Stokes Township in 1842, listing Job VanHorn as deacon. From the *Autobiography* of Rev. James Ball Davis, an orphaned baby brother, we gain invaluable insight into life as they lived it.

"When I was in my 17th yr., a cousin, Sylvester Davis, who was moving to Ohio, came by our home and my mother allowed me to go

The Dutch connection: Minerva VanHorn Hughes

by Ilou Miars Sanford

"Oh! So you're a VanHorn! Isn't everyone?" is a familiar observation among contemporary Seventh Day Baptists engaged in their favorite "Who was your grandmother?" game. Where did all the VanHorns come from? This splendiferous family, firmly interwoven into the fabric of our society, almost begs description by the very complexity of its proliferation.

Christian Barentsen VanHorn, the granddaddy of us all, emigrated before August 3, 1653, from Hoorn, a seaport of the Zuyder Zee. Although only five years were spent in the New World, his rise to prominence can easily be charted through early New Amsterdam records. A carpenter by trade, he was frequently called upon to arbitrate building litigation in the burgeoning Dutch settlement. The year 1655 saw VanHorn helping strengthen the city wall and sailing with Peter Stuyvesant against the Finns and Swedes on the South (now Delaware) River. In 1656, he was appointed fire warden. The year 1657 saw him admitted as a "Small Burgher," an honor granting freedom of trade, membership in respective guilds, and 25 guilders a year. He became landed that year with a grant from Stuyvesant for a house and garden on Land Gate (now Broadway and Wall Streets). Other properties are said to be part of the present Trinity Churchyard. Another grant, on the south side of None Such Creek (near Wilmington), was the site of a tide water mill in 1656. Here his life ended on July 26, 1658, due to "an epidemic caused by the low marshy nature of the land and the turning up of the mud to the sun."

Jannetje Jans VanHorn would seem to be an atypical woman, a woman with a mind of her own. She would not listen to male advice that "she could sustain herself and her three sons decently and abundantly on the income from the mill

combined with three or four cows and some sheep and hogs." She decided within three days of the burial to sell everything and return to New Amsterdam. On September 12, 1658, she married Laurens VanBoskerk and bore four more sons.

Barent Christiansen VanHorn, probably born in Noordt, Holland, in 1651, grew up on Bergen Neck, south of the present Jersey City where his stepfather served in many public capacities and acquired a great deal of property. Barent remained in the area until his death in 1726. He became a man of substance, obtaining extensive holdings along the Hudson and in the Newark area. On February 14, 1679, Barent married Geertje Dircks at the Bergen Reformed Church. In 1703, he began to purchase a total of 1,381 acres of land in Bucks County, Pennsylvania, which he judiciously portioned to his sons.

Barent Barentsen VanHorn was born April 3, 1691, and baptized April 5, 1691, in the Manhattan Dutch Church. He married Elizabeth Klinkenberg in 1726 at the

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Philadelphia Presbyterian Church. He died in Bucks County, Pennsylvania, in 1776.

The birth of William VanHorn, Sr. in 1740 to a Presbyterian mother weakened the hold of old world tradition. William's marriage to Sarah Rudderow, possibly German, in 1757 blended the family even more into the ecumenical fragmentation of the new world.

Early church records indicate the family, save for its head, accepted

Sabbath doctrine through the influence of the Woodbridgetown SDB Church of southwestern Pennsylvania.

Land deeds show the family of William, Sr. (Abram) migrating to Brushy Fork Creek, 10 miles from Lost Creek, West Virginia. In 1805, Lost Creek listed William VanHorn as a constituent member. Six weeks later, the names of William, Sr., Sarah (wife of William, Sr.), and Sarah (wife of William, Jr.) were added. In 1818, "Sarah VanHorn, ye 3D" appears.

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"When I was in my 17th yr., a cousin, Sylvester Davis, who was moving to Ohio, came by our home and my mother allowed me to go

Whatever the reason, the restless Welsh nature of generations of Hughes' was finally quenched.

with him to visit the older brothers and sisters, some of whom I had never seen. I walked the entire distance, drove my cousin's cow and carried his rifle on my shoulder. By this service I paid my way through to Clark Co., Ohio.

I went to my brother-in-law, William VanHorn's, who married my sister Mary (we all called her Polly) where I made my home. Here I felt more like staying than walking back home alone. So my brother-in-law said I might serve an apprenticeship in his cabinet-carriage-wagon shop, and go to free school the winter coming."

On February 7, 1843, Dudley Hughes, Jr., exercising uncanny Hughes knack for selecting women of quality, traversed corduroy roads laid out over the worst of Indian trails, to Logan County to wed Minerva VanHorn, daughter of William VanHorn, Jr. and Mary Davis VanHorn. In one fell swoop, he spread a larger than life 3D extravaganza of SDB history: Davis, Burdick, Hubbard, Crandall, etc. before the eyes of an astonished modern day granddaughter. So skimpy is the documented knowledge about this young wife that it is tempting to disregard contemporary writings explicit about

pioneer conditions and romanticize a snug cabin on the homestead, one and a quarter miles west of Jackson Center at Elm Corners. One visualizes a domestic scene of smug contentment: the young Minerva and the older children listening as that generation was want to do; the young husband, weary from turning undrained woodlands into productive farm land, stretches his legs before a blazing fire and discourses on far-reaching issues from *The Sabbath Recorder*, then a weekly news magazine.

Whatever the reason, the restless Welch nature of generations of Hughes' was finally quenched. Although Jackson Center served as the golden portal for westering SDB's, the couple was not tempted. For several generations, church records indicate steady church participation; the family became an island of religious stability, awash in a vociferous, turbulent, contentious era of religious history.

A worn but sturdy tombstone stating just the facts of her brief life span:

Minerva Hughes
b. Jan. 19, 1825
d. Mar. 11, 1869

stands to symbolize the strength of character of a worn but sturdy woman. SR

Pen 'n Prayer Partner (SDB Women's Society)

Ideas for Sharing. Along with telling about your family and interests, try sharing any of the following:

1. Tell about an inspiring song, cassette tape, something you have read.
2. Relate how a particular scripture jumped out at you, and possibly how it applied to a problem you are facing or prompted you into action.
3. Ways you set aside time for devotions.
4. How you recently recognized God in your daily life, or in the life of a friend.
5. Share discussion thoughts from your Sabbath School class or Bible Study group.
6. Let your partners know of any specific thing they can pray about for you, and do not forget to tell them any consequences of their prayers.

Let God use you as an instrument to encourage your partners to "strive for their highest potential as a Christian." (*Partnership in Ministry* tract.)

Enjoy a Pen 'n Prayer Partner. Request a partner from:

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

Visit historical

Cont. from page 19.

you will come to Mystic Seaport. There you can visit an old maritime village with its shops and museum. Close by is New London, Connecticut, home of the Coast Guard Academy and Tale of the Whale Museum.

Let us not forget our Seventh Day Baptist history and heritage. In Mystic Seaport Village Museum, you will find the Greenmanville Seventh Day Baptist Church building standing as an integral part of the village. This meeting house dates back to 1851.

In Newport, the first Seventh Day Baptist meeting house has been restored and preserved in the Historical Society building at 82 Touro Street. This church building was built in 1729 by the first Seventh Day Baptist group in America, which formed in 1671. The museum not only contains the meeting house, but many examples of furniture, cabinets and history of the boating activities of the 18th century. The March, 1983 issue of *The Sabbath Recorder* contains much more information on Mystic Village and the Newport Museum.

I hope these brief descriptions of a few of the popular attractions of the area will whet your appetites to come to conference and spend some time visiting the many sites in the area. SR

Leaders must

Cont. from page 13.

the future. He is saying to us, "Build upon the hard work and achievement of your predecessors, but move forward.

In this year of vision for Seventh Day Baptists, I pray that as we relate to new disciples and new churches, as we move to our new site, that we will sense God's leading us to share his message of love and peace.

Vision is not the only key to success. As was indicated above, besides a vision, leadership must have a burden for the work; they must plan and execute that plan with boldness, always remembering that God is with them. Without vision, however, the people perish. SR

May 1986

Sabbath relationship

Cont. from page 11.

Conclusion:

In conclusion, the Sabbath is not a day, it is greater than a day because it is a relationship with the God of *all* time. Christ is the substance of the right relationship with God. Christ, as Lord of the Sabbath, teaches us how to relate to the Sabbath as he does. I am under obligation, not in bondage, to observe the Sabbath because it symbolizes the privileged relationship I have with God and the freedom given me through Jesus Christ (Col. 2:4-23). The Sabbath is symbolized in the poem that follows, *The Love of My Life*.

The Love of My Life
by the rose of sharon

Their temple was a creative paradise
located in heaven!

To arrive at Their temple, one must
ascend through the pearly gates.

The gates called "Beautiful" . . .
the beautiful gates of imagination.

The key that unlocks the gates
is called L-O-V-E!

simple

true

unadulterated

love

SR

Delegate update

Cont. from page 22.

spouses who plan to attend: Jacoba Sizmann and Ruth Lek, in addition to those named previously.

In addition to the churches previously listed, the Denver and Los Angeles churches will sponsor delegates, and the Alfred Station, New York, church is providing a special travel sponsorship for the Jan Lek family.

"Each \$300 sponsorship covers delegate hosting at the USA Conference and necessary local travel while in the US," Secretary Thorngate notes. "Sponsorships draw matching funds for the 1986 Sessions Fund, which pays for the sessions and travel aid to those conferences unable to fund one delegate to the USA and back."

Lists of delegates and sponsors previously named are in the March and April *Sabbath Recorders*, pages 15, and pages 7 and 14. SR

Obituaries

Indeed, in our hearts we felt the sentence of death. But this happened that we might not rely on ourselves but on God, who raises the dead. 2 Corinthians 1:9

Brayman.—Marion Arnold Brayman of Westerly, Rhode Island, died January 14, 1986, at the age of 83. A daughter of the late Daniel and Hannah (Brown) Arnold, she was born in Voluntown, Rhode Island, on April 4, 1902.

She was a member of The First Hopkinton Seventh Day Baptist Church in Ashaway, Rhode Island, The A.A.R.P., the Society of Mayflower Descendants, Westerly Senior Citizens, and the Babcock Village Association.

She was preceded in death by her husband, Fred Alvin Brayman, and a son, F. Arthur.

Surviving are four daughters, Virginia L. Higgins, Geneva C. Farrar and Lois E. Britland, all of Westerly, and Hazel M. Hall of Wakefield, Rhode Island; two sons, Kenneth E. of West Warwick, Rhode Island, and Daniel H. of Bradford, Rhode Island; four sisters, Dorothy West of Pawcatuck, Connecticut, Hazel Stockbridge of Long Island, New York, Virginia Crandall of Westerly and Elsie Leighton of Wakefield; a brother, Harold Arnold of Ashaway; 36 grandchildren and 54 great-grandchildren. Funeral services were conducted by Pastor Leon A. Wheeler on January 17, 1986. L.W.

Payne.—Cecile Deane Rood Payne was born in North Loup, Nebraska, January 24, 1923, and passed from this life January 24, 1986. She had been in poor health for some time.

She was the only child of Birdie Marie Van Horn and Bayard Alvin Rood. She moved with her parents to Milton, Wisconsin, at an early age and then to Boulder, Colorado, where she attended school and graduated from Boulder High. She also attended Milton College for a time before her marriage on June 14, 1942, to Donald Payne of Dodge Center, Minnesota, where she spent most of her married life. She was a member of the Dodge Center Seventh Day Baptist Church.

Survivors include her husband, Donald Payne of West Concord, Minnesota; four daughters, Miriam Randall of Richfield, Minnesota, Elise Walker of Redwood Falls, Minnesota, Madelyn Neher of Dodge Center, and Janelle of New Prague, Minnesota; three sons, David of Salem, South Dakota, Douglas of Claremont, Minnesota, and Roger of Faribault, Minnesota; a son-in-law, Conrad Larson of La Moure, North Dakota; and 21 grandchildren. One daughter, Phyllis, and two grandsons preceded her in death.

A memorial service was held February 1, 1986, at the Dodge Center Seventh Day Baptist Church with Rev. Paul B. Osborn and Rev. L. Wayne Babcock officiating.

Brissey.—Alma Davis Brissey of Laurel, Maryland, died February 8, 1986, at Laurel at the age of 89. She was born on July 13, 1897.

She and her husband, Rev. Grover Brissey, were called to serve for the Missionary Society of the Seventh Day Baptist denomination in Kingston, Jamaica. She was a teacher and her husband was the headmaster at Crandall High School for six and a half years. She was ordained as a deaconess and served in this capacity in the Washington, D.C., Seventh Day Baptist Church.

Survivors include four children, William O. of Torrance, California, Georgianna Childers of Laurel, Charles T. of Edgewater, Maryland, and Dorothy Tamburino of Fallston, Maryland; 16 grandchildren, 24 great-grandchildren and one great-great-grandchild.

Funeral services were held at the Fleck Funeral Home, Inc., Laurel.

Mathews.—Adelaide Olsen Mathews was born November 30, 1879, in Douglas, Minnesota. At the age of two, she moved with her family to Fergus Falls, Minnesota. When she was eight, the family moved to North Dakota and homesteaded at Wahpeton. And "moved" means with covered wagon! When she was 14, she and a sister went to Minneapolis, Minnesota, where she did domestic work and was a Salvation Army worker for four years. She then moved to Byron, Minnesota, to live with her mother.

She married Edwin Mathews in 1898 in LaCrosse, Wisconsin, and they lived in Byron. She was a practical nurse and also took in laundry. Mr. Mathews, who was a painter in the Byron area, died in 1936. Mrs. Mathews continued to live in Byron until she entered Fairview Nursing Home in Dodge Center, Minnesota, on December 6, 1976. It was there she died on February 13, 1986.

In Byron, she attended the Methodist church and was active in its Women's Circle. She was a member of the Women's Christian Temperance Union for many years and joined the Seventh Day Baptist Church in Dodge Center on February 18, 1967.

Survivors include three granddaughters, Sheila Crane of Dodge Center, Dolores Sigler of Marseilles, Illinois, and LaVerne Rochon of Duarte, California; a step-grandson, Ted Manuel of Chicago, Illinois; a sister-in-law, Ruth Olson of White Lake, South Dakota; 12 great-grandchildren and 10 great-great-grandchildren.

The funeral service was held February 17, 1986, at the Seventh Day Baptist Church of Dodge Center with pastors Paul Osborn and Wayne Babcock officiating. Spring interment will be in the Riverside Cemetery at Dodge Center.

Births

Smith.—A daughter, Erin Nicole Smith, was born to Grant and Tracey Smith of Clarksburg, West Virginia, on January 23, 1985.

Grace.—A daughter, Jessica Marie Grace, was born to Thomas and Kathy (Davis) Grace of Salem, West Virginia, on March 26, 1985.

Muldoon.—Twin sons, William Rogers Muldoon and Frank McClay Muldoon, were born to J.D. and Elizabeth (Rogers) Muldoon of Princeton, West Virginia, on April 14, 1985.

Davis.—A son, Jeremy Lee Davis, was born to Rusty and Bea (Zinn) Davis of Salem, West Virginia, on May 15, 1985.

Conrod.—A daughter, Lisa Renee Conrod, was born to Michael A. and Tracy L. (Gaither) Conrod at Beale AFB, California, on June 18, 1985.

Johnson.—A daughter, Katie June Johnson, was born to David and Kathy (Grant) Johnson of Salem, West Virginia, on July 9, 1985.

Golden.—A son, Paul Eric Golden, was born to Paul and Christy (Smith) Golden of Salem, West Virginia, on August 17, 1985.

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Sias.—A daughter, Jacqueline Suzanne Sias, was born to Fred and Christine (Ayars) Sias of West Union, West Virginia, on October 8, 1985.

Goodson.—A daughter, Savannah Lane Goodson, was born to Tom and Kym Goodson of Morgantown, West Virginia, on October 20, 1985.

Golden.—A son, Christopher Lance Golden, was born to John and JoAnn (Morehead) Golden of West Union, West Virginia, on October 28, 1985.

Clement.—A son, Andrew Benjamin Clement, was born to Charles and Teri Clement of Woodbridge, Virginia, on October 29, 1985.

Harris.—A son, Benjamin Seth Harris, was born to Robert and Linda (Davis) Harris of Albion, Wisconsin, on December 14, 1985.

Monroe.—A daughter, Camillia Kay Monroe, was born to Kerry and Marla (Nichols) Monroe of North Little Rock, Arkansas, on December 15, 1985.

Davis.—A son, Kevin Samuel Davis, was born to Kenneth and Karen (Fletcher) Davis of Lancaster, Pennsylvania, on December 19, 1985.

Hibbard.—A son, Patrick Bryan Hibbard, was born to Earl and Dianne (Slaton) Hibbard of Millersville, Maryland, on December 27, 1985.

Hall.—A daughter, Kristin Elizabeth Hall, was born to Bruce and Diane (Wheeler) Hall of Charlottesville, Virginia, on January 12, 1986.

Brissey.—A son, Richard Douglas Brissey II, was born to Douglas and Leah Brissey of Fouke, Arkansas, on February 3, 1986.

Marriages

Miller-Spencer.—Randy Miller and Kathy Spencer were united in marriage April 20, 1985, at the Seventh Day Baptist Church in Salem, West Virginia, by the bride's pastor, the Rev. Melvin G. Nida.

Devine-Henthorn.—Richard C. Devine and Theresa Anne Henthorn were united in marriage January 27, 1986, at Bristol, West Virginia, by the groom's former pastor, the Rev. Melvin G. Nida.

When my bones were being formed, carefully put together in my mother's womb, when I was growing there in secret, you knew that I was there—you saw me before I was born.

Psalms 139: 15-16

Obituaries

Cagle.—Ernest F. (Sonny) Cagle, Jr., was born January 27, 1929, in Mexico, Texas, and died February 16, 1986, at St. Joseph Hospital, Fort Worth, Texas.

Pastor Sonny was loved and respected by his family and friends. He trusted in Christ as his Savior and was serving as pastor of the Dallas-Fort Worth Seventh Day Baptist Church.

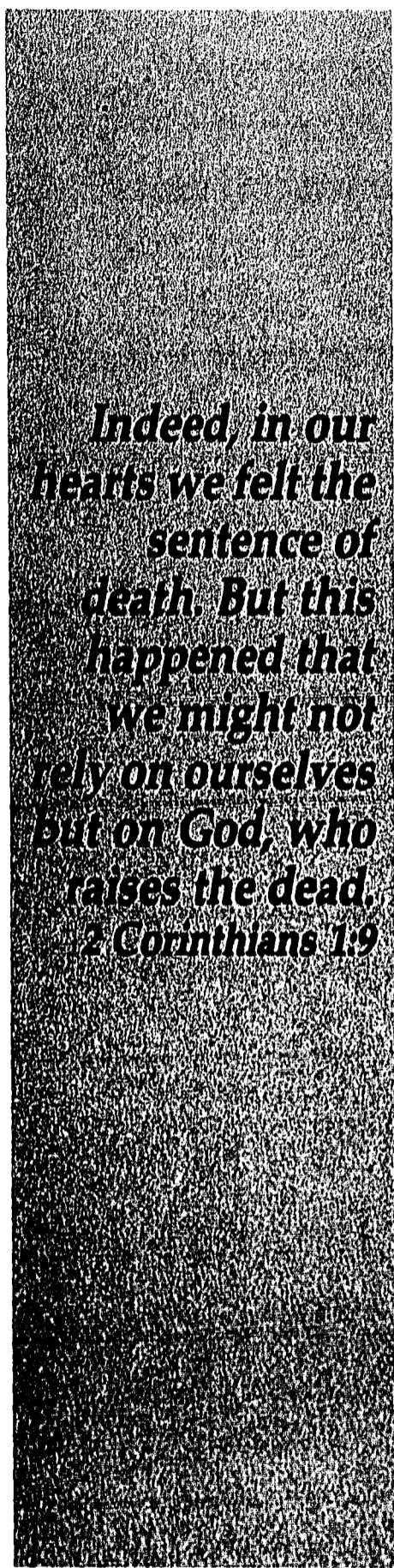
Rev. Cagle attended a seminary, a Baptist Bible college, and an evangelistic school. He was ordained in 1958 at Calvary Baptist Church, Mt. Grove, Missouri.

Over the years, Pastor Sonny has been an evangelist and has pastored many churches, uniting with the Seventh Day Baptist Church, Dallas-Fort Worth, in September of 1985.

Surviving are three sons, Robert Lee, Gary D. and Thomas D., all of Fort Worth; a sister, Hazel Berneice Coleman, Hewitt, Texas; a brother, Roy E. Cagle, Fort Worth; and six grandchildren.

Farewell services were held on February 19, 1986, in the Mount Olivet Chapel, Fort Worth, with the Rev. William L. Sharon, pastor of the First Seventh Day Baptist Church, Wichita Falls, Texas, officiating. Interment was in the Mount Olivet Cemetery, Fort Worth.

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Monroe.—A daughter, Camillia Kay Monroe, was born to Kerry and Marla (Nichols) Monroe of North Little Rock, Arkansas, on December 15, 1985.

Davis.—A son, Kevin Samuel Davis, was born to Kenneth and Karen (Fletcher) Davis of Lancaster, Pennsylvania, on December 19, 1985.

Hibbard.—A son, Patrick Bryan Hibbard, was born to Earl and Dianne (Slaton) Hibbard of Millersville, Maryland, on December 27, 1985.

Hall.—A daughter, Kristin Elizabeth Hall, was born to Bruce and Diane (Wheeler) Hall of Charlottesville, Virginia, on January 12, 1986.

Brissey.—A son, Richard Douglas Brissey II, was born to Douglas and Leah Brissey of Fouke, Arkansas, on February 3, 1986.

Marriages

Miller-Spencer.—Randy Miller and Kathy Spencer were united in marriage April 20, 1985, at the Seventh Day Baptist Church in Salem, West Virginia, by the bride's pastor, the Rev. Melvin G. Nida.

Devine-Henthorn.—Richard C. Devine and Theresa Anne Henthorn were united in marriage January 27, 1986, at Bristol, West Virginia, by the groom's former pastor, the Rev. Melvin G. Nida.

When my bones were being formed, carefully put together in my mother's womb, when I was growing there in secret, you knew that I was there—you saw me before I was born.
Psalms 139: 15-16

Accessions

Albion, Wisconsin
Robert E. Harris, Pastor

Joined after Baptism
Catherine Green
Michael Green
Tonia Dooley

Ashaway, Rhode Island
Leon Wheeler, Pastor

Joined by Letter
Barbara LaFrance

Joined after Testimony
Wanda Roberts
Dawn LaFrance
Walter Mills

Denver, Colorado
John D. Bevis, Pastor

Joined after Baptism
Helen Smiddy

Joined after Testimony
John Fostine Hays

Fouke, Arkansas

Joined after Baptism
Gloria Nearhood
J.J. Nearhood

Joined by Letter
Joan Davis
Shirley Jones
Billy Jack Jones

Joined after Testimony
Mrs. Mary Esther Jones
Mary Esther Jones
Tony Jones

Lakeside City, Texas
William L. Sharon, Pastor

Joined after Testimony
Douglas Meyers

Little Rock, Arkansas

Joined by Letter
Bill Burks
Cindy Burks
Edward Lawrence

North Hills, Pennsylvania
Kenroy Cruickshank, Pastor

Joined after Baptism
Allison Barrett
Janice Samuels
Seanette Samuels
Wendy Samuels

Joined after Testimony
Zadie Davis
Cormeth Lawrence
Lois Lawrence
Geovanni Lawrence

Salem, West Virginia
S. Kenneth Davis, Pastor

Joined after Baptism
Gary Martin, Jr.
Leeann Rogers
Erik Van Horn

Joined by Letter
S. Kenneth Davis
Jean B. Davis

Washington, D.C.

Joined after Testimony
Tom Black
Basil Clarke
Deborah Collins
Mary Robinson

*I lift up my eyes
to the hills—
where does my
help come from?
My help comes
from the Lord,
the Maker of
heaven and
earth.*

Psalm 121:1-2

MEMO

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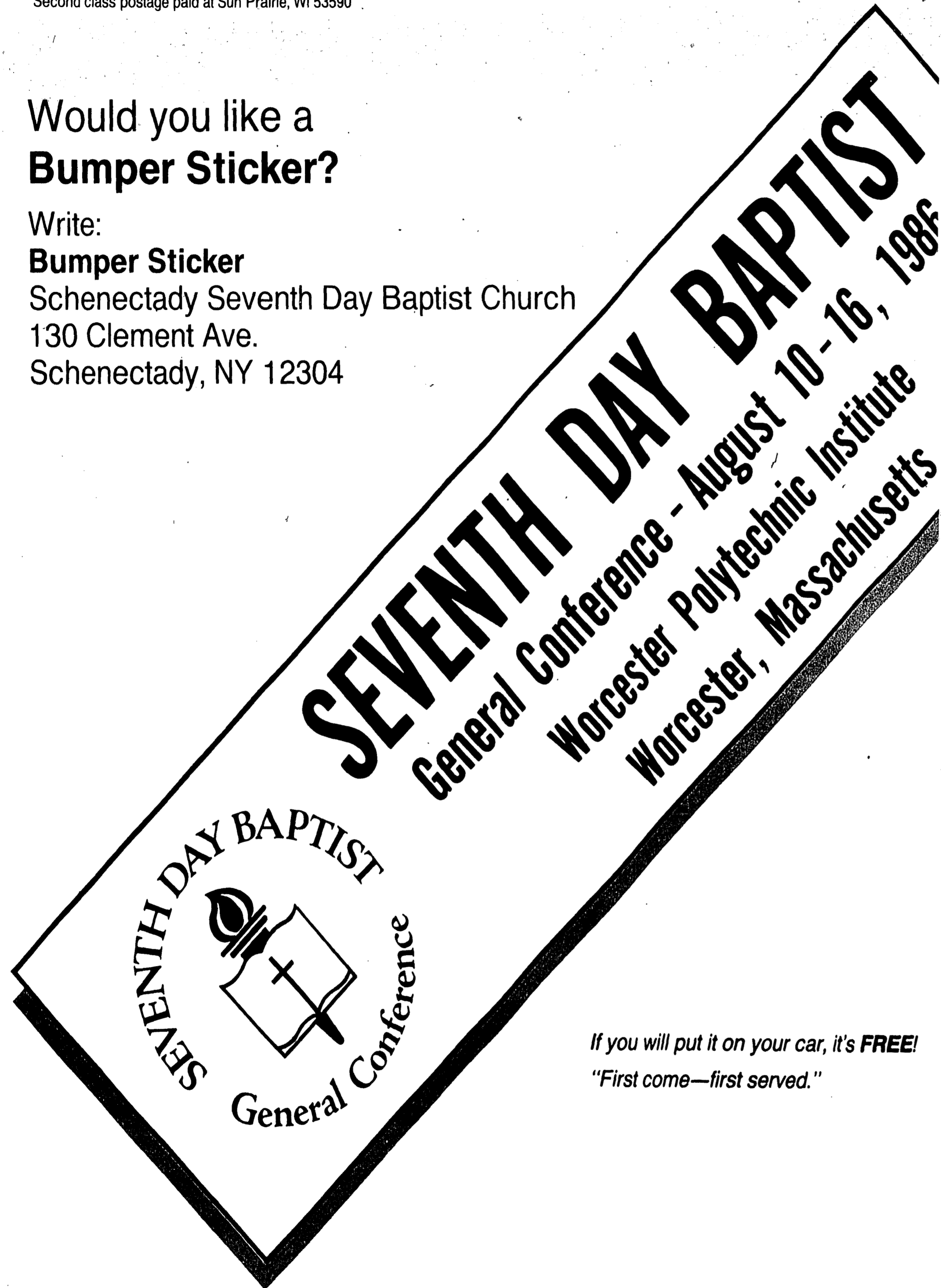
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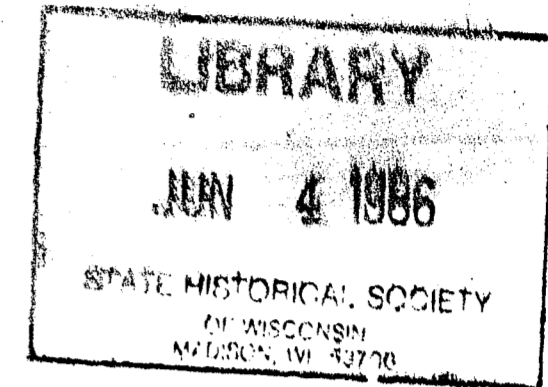
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