

The

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abbath

*News for and about  
Seventh Day Baptists*

May 1990

R

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**The  
Sabbath:**  
Bringing light  
into the world

## New Videos

Two new videos for our library:

"Out of the Saltshaker and Into the World" by Becky Pippert. Four presentations (about 40 min. each) on two tapes: Evangelism as a Way of Life; Getting the Story Straight; Learning to Love; and Sharing the Message. Becky has an interesting way of showing us how to share our faith.



## President's Message

A videotaped message by Conference President Rev. Joe Samuels is being distributed to all churches.

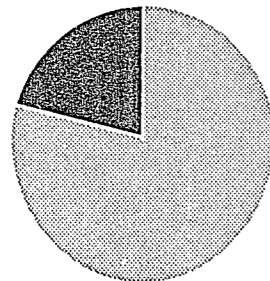
Pastor Samuels would like to contact each of you individually, but this tape may be the next best means of getting his message to you.

We encourage churches to use the tape in small groups, or make it available to individuals. The Center in Janesville also has a copy to loan. A survey sheet is enclosed for evaluation.

We hope that many of you will review this tape and express your opinions as to its usefulness. The video was taped by David Samuels and distributed by Gordon Kilts. Your ideas and comments are welcome.

## A 'PROP'-er Accounting

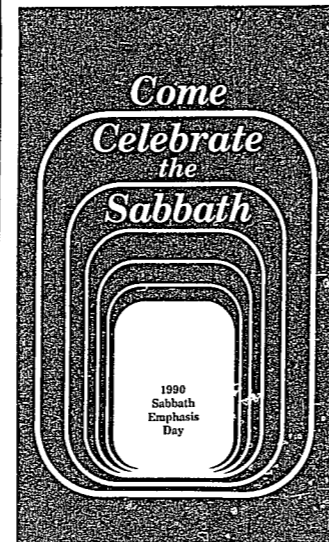
Goal  
\$50,000



Receipts thru  
April 15, 1990  
\$39,764

Our goal will be tripled by the Sue McMillan Fund.  
Thank you for helping our retirees—  
those who gave so much.

## Sabbath Emphasis Day



Come celebrate  
it together

May 19  
In your local church

## Summer Institute

### SDB History and Polity

June 11-28, 1990

for further information  
contact Rod Henry  
at the Center

## The Sabbath Recorder



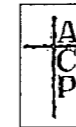
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## Who are Seventh Day Baptists?

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

- the saving love of Jesus Christ.
- the Bible as the inspired word of God and a record of God's will for man. The Bible is our authority both for our faith and our daily conduct.
- freedom of thought under the guidance of the Holy Spirit.
- the congregational form of church government. Every member of the church has the right to participate in the decision making process of the church.

#### The seventh day

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

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

## An open door to heaven

by Rev. Clifford W.P. Hansen

*"After this I looked, and lo, in heaven an open door! And the first voice, which I had heard speaking to me like a trumpet, said, 'Come up hither, and I will show you what must take place after this.'" (Rev. 4:1)*

This text intrigues me—it intrigues me at three points.

The first thing that attracts my interest in this text is the open door—an open door in heaven. Now whatever the word "heaven" may mean to you, and whatever else it might have implied to the ancient church, or to the writer of this book, "heaven" suggests a reality beyond the ordinary, normal attainments of human beings. Somehow, the word "heaven" expands the range of human imagination—carries our minds out away from ourselves and our everyday circumstances—out toward higher ideals and distant goals beyond those already experienced. This text asserts that to this heavenly realm—this reality beyond the range of mankind's present experience—there is an open door!

The second thing that draws me to this text is the voice and the invitation it makes. The writer says that from within that open door in heaven he heard a voice calling him—yes, urging him—to climb up to that door, so that he might see things beyond the horizon of ordinary earthly eyesight. That call from the open door in heaven reminds me of a motto that used to hang on a wall of my college dormitory. That motto read:

"If thou couldst, in vision, see thyself—the man God meant; Thou nevermore wouldst be the man thou art—content."

The third thing that appeals to me in this passage is what that voice tells the writer he will be able to see when he reaches the open door; in other words, when he achieves a God's-eye view of things: "I will show you," says the voice, "what must take place after this."

Since the entire book is addressed specifically to the Christian church, of which the writer is merely a representative, clearly this voice is a call for all Christians to rise above the normal plane of human living, and to fulfill that function in society which Jesus assigned to his followers when he said, "Ye are the salt of the earth" and "Ye are the light of the world." That, beloved, is what Christianity is all about. It is our business—our commission—to provide light to the world. To the extent that our everyday religious experience fails to fulfill that commission, we fail, as Christians, to fulfill our purpose in the world.

When the voice said, "I will show you what must take place after this" it was, as I would understand it, speaking of the ultimate, overall purpose of God for all human life on this planet—not the specific events of human history. And what is this overall purpose of God? That is the message of the entire book, and that message is beautifully summarized and symbolized at the end in these words:

*"And in the Spirit he carried me away to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God.... Then he showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city; also, on either side of the river, the*

*tree of life with its twelve kinds of fruit, yielding its fruit each month; and the leaves of the tree were for the healing of the nations. And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb."*

A dream? Yes; it certainly is a dream—a daring dream—and, from a human perspective, a dream which would seem to have little chance of fulfillment. But you know, it isn't so long ago that the notion of walking on the moon was just as wild—perhaps more so. The big difference is that man took the notion of walking on the moon seriously and poured his energies into it, utilizing all the knowledge and all the skill he could muster toward that end. And, when he did that—*on the moon he walked!* I ask you: when have we Christians taken our dream half so seriously?

We live in a time when our land, water, and air are so polluted that all life on the planet is threatened. We slaughter one another in war, and when not at war we still spend a major portion of our wealth upon armaments. We tolerate poverty and homelessness and illiteracy for uncounted millions of our fellow human beings. Our greed fosters crime and corruption in government and business. Violence and drugs make our cities unsafe. The family as a stable institution for the nurture of future generations is threatened. Irresponsible sexual behavior spreads disease and fear. To compound the tragedy, all of these evils are the chief subjects of both our news and our entertainment.

Our lives are oriented to the production and consumption of more and more gadgets and novelties. Our eyes and our ears are

almost constantly bombarded with buffoonery. Even the most superficial review of the collective discharge of our responsibilities as stewards of the planet can only give us a sense of shame.

If there is one thing we are short of, it is the knowledge of how to use, and/or the will to use, our short lives for the ongoing creation of lasting values. And I ask: Where is the light that we Christians are commissioned to bring to this world?

I want to suggest a role for Seventh Day Baptists to play toward bringing about a fulfillment of this Christian dream—the dream of mankind living wholly under the rule of God—that goal of history

bath, motivated by an appreciation of, and allegiance to, the ideals and values thus built into Sabbath observance.

Such Sabbath observance requires more than resting and attending church every seventh day of the week. The Sabbath of the Bible embraces all the time of God's people—six days of labor as well as the seventh day of rest. It involves the culture of body, mind, and spirit in constructive social relationships and in efforts that result in a responsible care for God's gifts to us: our lives, our fellow human beings, and our world home. Sabbath observance is a means for bringing eternal values into all of our quickly-passing days. Of far

creation story of Genesis. Not only does all the scientific evidence we can gather go to show that the world and all forms of life evolved over long periods of time, it is also evident to persons familiar with the culture and literature of the ancient Bible world, that the six-day Creation Story was not intended to be taken literally. It is poetry—literary art—thoughtfully and beautifully constructed, like the parables of Jesus, to convey profound convictions of faith, and to relate man in constructive ways to the ultimate mystery of the universe in which we all must live.

Such understanding of the creation story is not new to Seventh Day Baptists. It was boldly published by us at the beginning of the present century. Unfortunately, and to our loss, this truth, discovered in God's Book of Nature, has been somewhat neglected in recent years.

We need also, I believe, to grow into an observance of the Sabbath which is motivated *not* by a sense of necessity imposed by law—the Sabbath Commandment of the Decalogue—but as a commitment made voluntarily from a sense of appreciation for the added enrichment it brings to our lives. Such living demonstrations of the values of Sabbath observance could, I believe, bring about such a revival of spiritual culture as our world has seldom seen!

I invite you to join with me in dedicating our lives anew to climbing toward the higher ground of spiritual culture through a more creative experience of Sabbath observance. **✠**

*Clifford Hansen is a retired SDB pastor living in Jane Lew, West Virginia.*

### We possess an extremely valuable tool for bringing "light" into the world—the Sabbath.

which the voice behind the open door declared *must come to pass*. I believe Seventh Day Baptists possess an extremely valuable and potentially effective tool for contributing toward that end—for bringing "light" into the world. The tool of which I speak is the Sabbath. We have not yet begun to realize the possibilities—the spiritual insight and power—available to us and, indeed, to all mankind, through our observing the Sabbath dedicated to supporting lives of active participation with God in the unfinished, ongoing work of creation.

Throughout its long history, the practice of Sabbathkeeping has provided symbolism for the major convictions of our Judeo-Christian faith. Consider the moral and spiritual growth that could come into the life of the human race should any substantial number of people begin to observe the Sab-

greater importance than the day we keep is the quality of the experience. The validity of our Sabbathkeeping is to be found in the enrichment which it brings into our lives and into our Christian witness.

If, however, our Sabbathkeeping is to fulfill its function—truly become a means for enhancing the quality of our lives, and for mediating the enrichment to others in our time—it is essential that it be understood, proclaimed, and witnessed to in ways that are meaningful to life today. Our Sabbath witness must not be based upon a faulty reading of the Bible. It must be based upon a purpose to accept all truth from whatever source it may come.

And what do I mean by that? I mean, specifically, that our Sabbath witness must not depend upon a literal reading of the six-day

## What's special about the Sabbath?

"I think about..."

### Growing up with it

by Harold King

The succulent taste of fried chicken, the sounds of adult chatter, and children at play are a part of my Sabbath remembrances. Off to church and Sabbath School, and then down to my grandparents for a delicious meal that had been lovingly prepared the day before. The afternoon was spent with the adults sitting around talking, while my cousins and I explored the wonderful world of grandpa's farm.

My teen years meant the addition of youth fellowship in the afternoon, followed by a swim in the river or a game of baseball in the summer—sledding and basketball in the winter. Sabbaths were a time of joy, a time of friendly competition where everyone got to play, no matter how talented or clumsy, and the outcome never really mattered. Maybe best of all, it was a time when we could share our hopes and dreams, and even some of the pain that is experienced in growing up.

### My church

by Doris Fetherston

As an infant I was taken to church each Sabbath at the Milton Junction, Wisconsin, SDB Church. My earliest recollection is of sitting with my mother in a "toward-the-front" pew while my father directed the choir.

One summer morning my mother disapproved of my behavior and, after a couple of warnings, she and I traversed the length of the middle aisle to the outdoors, where

The gathering for church, the singing and praying together, the listening to the sermon, and the studying together in Sabbath School helped us to remember what a wonderful God we have. In the play and sharing of the afternoon, we were reminded of how God made each of us special in different ways, and it helped us to realize that we needed each other. During

*It was a time when we could share our hopes and dreams, and even some of the pain.*

my years of higher education, the Sabbath became a "shelter from the stormy blast" of study. Rest and spiritual recharging became important parts of my Sabbath experience.

Now the Sabbath is like an old friend, its arrival eagerly awaited and joyfully welcomed. At times we greet it by lighting a candle, singing a joyful song, and sharing a Sabbath Scripture. Sabbath mornings are spent at church, gathered

I was soundly spanked. After the crying was over we walked the reverse length of the aisle and sat quietly in our pew.

Two small stained glass windows were over exit doors, one on either side of the podium and choir loft. Each had an open book in the midst of beautiful colors. On one it said, "Watch and Pray," and on the other, "Trust and Obey."

On Christmas day when I was 10 years old I was baptized in the baptistry.

Every Sabbath when the church bell rang out we walked about

together in celebration and study. At noon, perhaps a simple meal is shared with friends, and the afternoon spent curled up with the good book and listening to praise tapes—or maybe a walk in the woods or across an open field. As evening comes, how about walking hand in hand along the beach, watching the sun set and saying good-bye for another week to our

old friend, the Sabbath.

The joy of the Sabbath remains after all these years; the reminder of our need for fellowship; our need for rest and recharging; and most of all the reminder of the wonder of God and our need of Him. God loved us so much that He gave His Son, Jesus Christ, that whoever believes in Him shall not perish but will enjoy eternal Sabbath rest with Him. What joy now, and forever!

three blocks to worship. As I got older I was given some responsibilities, such as helping in Sabbath School with the pre-schoolers and playing the old pump organ for Junior Christian Endeavor, and, later, for Friday evening prayer meeting, and singing in the church choir.

"My Church"—what a wonderful feeling to be a part of God's family! To be loved and needed in a group working for and praising and honoring God is the rightful heritage of every Seventh Day Baptist child. May it be so!

### A rest from business

by Diane Cruzan

In thinking about what the Sabbath means to me, I realized that every day of the week I do something to prepare for this day. What makes the Sabbath day so special that I put aside some time in the other six days in mental and physical preparation?

The number one reason is that I look forward to the rest. This is not something I have always appreciated. After all, a person has to work first to appreciate rest. A child, teenager, or even young adult does not tire easily. I am 39, which is not exactly old, but not exactly young, either, and I need and look forward to my Sabbath day rest.

It's true that most Saturdays I actually don't sit down until about 3:00 in the afternoon, but this rest I am talking about is more than just sitting down. It's a feeling of a day off, completely, from what we do the other six days.

My husband and I run a business, a plant nursery, from our home. The nursery sign in front of our house also states "Closed Saturday." It's with great relief on Friday evenings that I put into our answering machine a recording stating that we are out of the office until Sunday. Business discussions between my husband and myself are put on hold for a day.

At first our reason for keeping the Sabbath was simply obedience to God's command, "Remember the Sabbath day to keep it holy." But, as with many of God's rules, we now know from experience that we need this day. It's necessary for our health, our relationship with each other, our relationships with our children and our church. God has been able to teach me a few things in my life, and one is that God knows best! The Sabbath is right for me and it is right for you.

### The Bible and obedience

by Elsie M. White

Without God there would be nothing. God said, "Let there be light," and there was light. He made the world and all that is in it in six days. He made each day starting at sundown one day to sundown the next day. He made the Seventh Day and ended His work and rested. God blessed and hallowed the Seventh Day and sanctified it, because in that day He had rested from all the work that He had done. The seventh day does not only belong to the Jews, it is our day as well to rest and worship our maker.

When God put the man and woman into the Garden of Eden, He told them that everything was for their pleasure and use except for the tree in the middle of the garden. That tree they were not to touch. If they didn't want to die they should leave it alone. Satan told Eve that she surely wouldn't die, but she would be wiser and know as much as God. He tempted her until she tried it and gave some to Adam also. Unbelief in what God said made them leave their beautiful place and eventually die.

When Noah was on the earth, the people rebelled against God. Their unbelief also stripped them of their lives by a flood that lasted forty days and forty nights.

When Moses took the people into the wilderness to find the land God told them to find, they desecrated the Sabbath and made idols and worshiped them. They stopped believing so God punished them.

The people of Sodom and Gomorrah also had their day and lost. They went to all types of evil doings. They were also destroyed because of their unbelief.

In Hebrews it tells us that the Sabbath is still the seventh day of

the week. It says that if it was changed He would have told us so (Hebrews 4:8). He also says let us therefore enter into that rest lest any man fall after the same unbelief (of those who fell in the wilderness). For the word of God is quick and sharper than any two-edged sword, dividing even the soul and the spirit. God can see all things whether we believe or not.

God is no respecter of persons (Ephesians 6:9). Jesus also says, "If ye love me keep my commandments." There are ten of them, the fourth being the Sabbath (1 Corinthians 7:19; Revelation 12:17). Jesus also said that instead of the traditions of men (Sunday

*Keeping the commandments is a true test of true knowledge of God the Father and Jesus Christ.*

Sabbath and holidays) we should obey His commandments (Mark 7:6-13; Colossians 2:8).

Keeping the commandments is a true test of true knowledge of God the Father and Jesus Christ (1 John 2:3-6). If you break one commandment you break them all (James 2:8-13).

What should you believe? Sabbath rest here on earth and then eternal rest in eternity with our Lord!



## The pause that refreshes

by Janette Crouch

Sabbath is the high point of my week. Physically, emotionally, and spiritually I need this day to rejuvenate me and prepare me for another week. It is a relief to know that unfinished tasks such as cleaning, laundry, shopping, and paying bills can wait a day.

In addition to Sabbath activities directly related to the church, our family has some Sabbath traditions which enhance the Sabbath for us.

Before supper Friday evening, we join hands and sing "Now We Light Our Sabbath Candles" (from *A Family Welcoming Service for the Home* tract printed several years ago) as we light our Sabbath candles. Hamburgers and oven

### Sabbath is the high point of my week.

fries are traditional components of that supper. At bedtime we are apt to say "Happy Sabbath" to each other rather than "Good night."

Sabbath morning is the only morning of the week when we have sweet rolls for breakfast. Both the hamburger and sweet roll traditions came from our families of origin. On Sabbath Day we sing "Bless Now Thy Children" (from the same tract) before our main meal at home. We keep extra tracts available for any guests who might be with us. Gospel or other religious music is on the stereo before we go to church.

Sabbath afternoons are spent in a variety of ways. Warm afternoons might be spent swimming at the YMCA or relaxing at the beach. Cooler or rainy afternoons are good times to write letters to loved ones,

read, or play the piano. Last spring, several families from our church joined together at a nearby lake for relaxation, recreation, and fellowship on three different Sabbath afternoons. On one of those occasions we stayed for an overnight camp out.

As Jesus said, "The Sabbath was made for man, and not man for the Sabbath" (Mark 2:27). By personalizing my Sabbath observance, I have discovered the ways in which it was made for me.

### A Sabbath experience

by Stephan F. Saunders

Several years ago, we were of the group lovingly known as "lone Sabbathkeepers." We were located nearly two hours from Milton, the closest church of our own faith. Those with families know the difficulties with getting small children ready for almost anything, especially long weekly trips.

Because of distance, church for us became a once-a-month-or-two

with other children, and we needed regular nurture.

We began to worship with good folks at a Methodist church. There were the obvious differences (style of worship, form of baptism, Sunday, and such), but we still felt it was better than nothing. Friends did their best to make us feel welcome.

On Sabbath, in contrast, we would try to do special things with the girls. They always knew it was Sabbath—we made sure of that. It was a special day, and we made them aware that it was God's holy day. We sang choruses, had our "Sabbath School," read the Bible, and spent time together.

This arrangement continued for several months until one Sunday, while preparing for church, Becky, our three-year-old, quizzed, "Is this Sabbath?" We answered, "No." "Then," she asked, "why are we going to church?" What an eye-opener! What a challenge! What an embarrassment! Suddenly we realized the significance of the Scripture, "a little child shall lead them." We had excused our lack of

### It was a special day, and we made them aware that it was God's holy day.

experience. As much as we missed the Sabbath experience and Seventh Day Baptists, we concluded that it would be significantly easier to find a church nearby where we could take our children each week. We felt they needed a church home

obedience to God and our convictions by claiming inconvenience.

"What do we do now?" we asked over and over. It really was a difficult trip to our own church. We began to seek a Seventh-day Adventist Church. For several

weeks we tried to find a church that we knew existed. We had seen signs advertising it. We checked the phone directory, newspaper listings, and even spent three Sabbaths driving around looking for the church. Finally, in desperation, we prayed. (Isn't it often typical to pray last?) God led us to a small Adventist church where we found true, loving Christian fellowship and worshiped regularly for over a year. (We informed them upon our arrival that their church phone had an unpublished number.)

It isn't easy being "lone Sabbathkeepers." It's even more difficult when children, seeing inconsistencies, ask probing, valid questions. This event in our lives brought us to the most important realization, that obedience to God's Word concerning the Sabbath was crucial to our faith and experience.

#### About the authors:

*Harold King is pastor of the First Hopkinton SDB Church, Ashaway, Rhode Island.*

*Doris Fetherston served as SDB Executive Secretary from 1956-61. She is a member of the Riverside, California, Church.*

*Diane Cruzan is a member of the Marlboro, New Jersey, church and helps to run Sunflower Farm in Bridgeton.*

*Elsie White is a member of the Sunshine Mountain SDB Church, Chatawa, Mississippi.*

*Janette Crouch is a busy mom and member of the Daytona Beach, Florida, church.*

*Steve Saunders is pastor of the Richburg, New York, SDB Church.*

*Susan Bond is a proud "PK" and member of the Lost Creek, West Virginia, church. "Dad" is Pastor Ken Davis of Salem, West Virginia.*

## My dad

by Susan Bond

Life in our house was a party as long as we obeyed the rules. From morning until night our lives felt the impact of Dad's enthusiasm, which often took the form of a song.

The power of the sunrise seemed to catapult Dad out of bed and send him soaring around the house. He would make a stopover in each bedroom just long enough to waken each sleepy heart with a glad

place in mind like the zoo, a wooded park with a trail to hike or a waterfall to splash in, or a museum. Sometimes we would just follow the nose of the car and stop where it stopped. The car's nose most often was attracted to creation's free displays.

One of our favorite exhibits was a rocky stream called the Ledges. Dad would roll up his suit pants

### Dad would herd us into the car and take us on an adventure. Sometimes we would just follow the nose of the car.

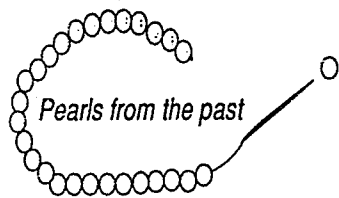
chorus of "Rise and shine and give God the glory, glory." The first three lines are the same and by the time Dad reached the third line, the beam of his school-boy grin was so bright we could not longer play possum (if indeed we'd been able to maintain the appearance of sleep after the first guttural tone emitted from this human fog horn).

During financially rough times he was still joyous—poor, but joyous. At breakfast we would sing a song of thanks to God. Then Dad, box of corn flakes in hand, would take our orders. One of us might say, "I'd like some Sugar Pops, please." Dad would vigorously shake corn flakes into the bowl and say, "Have some Sugar Pops!" Corn flakes never tasted sweeter.

Almost every Sabbath day after an afternoon nap, Dad would herd us into the car and take us on an adventure. He usually had a special

and lead us across rocks that hid under moss blankets. As our toes slipped across the slimy surface, we would try hard to keep dry; but our bodies, flirting with the water, would receive a wet smack regularly. The slick rocks mastered, we would hunt fossils. Dad would caress a fossil as if the creatures who had printed themselves into it were alive, telling him their secrets.

That's how Dad was—and is! He, like a child, sees big and sees good. For him there is no such thing as insignificance. From his first song in the morning to his last song at night (he would serenade me with "Good-night, Irene" at bedtime) his life is a celebration. He is a child of the King and, while he may wear a crown in his next life, at present he seems to be wearing an invisible party hat. *SR*



## Rally 'round the Sabbath

by Don A. Sanford, historian

It was slightly over 50 years ago that I first participated in an evening fellowship circle at Associational camp and sang the words:

"We young folks are Seventh Day Baptists  
And proud we are of the name..."

It had a tremendous impact upon my young mind as the other verses affirmed that:

"There's a place in the world's work for young folks  
Who everywhere stand for the right..."

We stood in that circle, shoulder to shoulder, expressing the need we felt to pray for each other and:

"...Encourage, inspire and watch over  
Each other for good all the way."

Each verse ended with the chorus so familiar to young people of a number of generations:

"We'll strive to be true to the Sabbath,  
We'll strive to be true to our God,  
And whether at home or afar we shall roam,  
We'll guide our lives by His word."

It was after I returned home and sang some of those words that my mother told me of her acquaintance with Elizabeth Fisher Davis who had written that song just for us young folks. Though at different times, both she and my mother had taught in the mission school at Fouke, Arkansas, and had worked together in various capacities in the New Jersey area. This insight into the author gave more meaning to the words.

Thus a few weeks ago my curiosity was aroused when my wife, Ilou, discovered in the vertical files of the Historical Society library two notebooks of poetry and testimonials by C.T. Fisher. On further investigation I discovered that Charles T. Fisher was an uncle of Elizabeth Fisher Davis and that the Fishers were

loyal members of the Marlboro, New Jersey, Seventh Day Baptist Church. They shared their beliefs concerning the Sabbath in numerous words which have inspired many others.

On Sabbath Rally Day, May 18, 1918, in that Marlboro church, the following hymn by C.T. Fisher was set to music and sung:

*Holy Sabbath just begun,  
At the setting of the sun.  
Sacred day of all most blest,  
Continuation of heavenly rest.*


*Crown this day most of all;  
God's gift to man before the fall  
To remind him on his way,  
No more from sacred love to stray.*

*But live in closer touch in love  
With all the heavenly hosts above;  
And here proclaim thy law divine  
In every hamlet home and clime.*

*Dearest sacred tie that binds  
All that's noble, pure, refined;  
In closer touch with love and cheer,  
And all thy holy law revere.*

*Death will drive all error away.  
There all will know thy sacred day,  
And love thy holy law most of all;  
God's gift to man before the fall.*

It is a heritage such as this which can make us all sing no matter what our age:

"We young folks are Seventh Day Baptists  
And proud we are of the name!" 



# SR Almanac

Where we  
have been...

### One year ago—May 1989

Memoir devoted to Rev. B. John V. Rao, late executive secretary of the India Conference, by son Kishor Kumar.

"Worship" theme looks at Psalms, music, and church services.

Thank-yous and continued pleas come from Jamaica after hurricane damage.

Organist Betty Daland reflects on 40 years of service in Milton, Wisconsin.

Battle Creek, Michigan, church celebrates new building addition.

Ordination of Pastor Gene Smith reported.

### Five years ago—May 1985

New church in Naylor, Missouri, reports on radio and needy outreach, and their growth.

Pastor Joe Alegre writes about four SDB groups in Melbourne, Australia.

New attendance record set in Portland, Oregon, church.

Details shared about Conference site in Arkansas.

Rev. Gabriel Bejjani explains the Sabbath as an eternal memorial.

### 10 years ago—May 1980

Theme focuses on Sabbath Renewal Day.

Construction of new maternity ward and medical buildings begun in Makapwa, Malawi.

Denver church announces nine new members.

Another new SDB witness started in Guyana, South America.

Harmon and Ethel Dickinson accept new "team ministry" at SDB office in Plainfield, New Jersey.

### 25 years ago—May 1965

Leon Lawton guest edits special outreach issue.

Coverage of Ministers Conference at Battle Creek. American Baptist Dr. Jitsuo Morikawa lectures to the 39 registrants.

Missions Secretary Everett Harris attends annual session of British Guiana SDBs with our missionaries, the Leland Davises.

Milton College (Wisconsin) names Charles Banta as new president.

### 50 years ago—May 1940

Dean A.J.C. Bond attends meeting of the Executive Committee of the newly-formed World Council of Churches.

Several brief articles appear on "What the Sabbath Means to Me."

"Despite the war, almost 4,500,000 copies of the Bible were distributed throughout China by...Bible Societies."

From the first Methodist Conference since three branches united: "Full clerical rights to women were denied by a strong vote."

Selected—"Feminine cigarette smoking is an un-beautiful aftermath of the World War, invented by the devil and capitalized by the Tobacco Trust."

Obituary honors Rev. Mazzini G. Stillman.

### 75 years ago—May 1915

Young People's Board sets aside May 16-22 as "Tithing and Self-Denial Week."

Insert for Sabbath Rally Day includes programs and songs for women's societies, young people's sociables, and Sabbath eve and day services.

Alfred Station (New York) "challenges" other churches to match the number of babies on their Cradle Roll—60.

Billy Sunday's rigorous schedule of physical training outlined. An authorized biography of the evangelist also offered: "496 pp., illustrated; cloth cover, \$1.00 postpaid."

...where are we headed?

### Pray...

- for renewal in Sabbath convictions
- for our SDB witness around the world
- that plans for Conference go smoothly
- for our little ones and young families
- for those considering God's call to vocational ministry
- for our ecumenical connections
- that we all bring glory to God

## Keeping the Sabbath Wholly—a book review

by Dale D. Thorngate

Author Marva J. Dawn reflects the current situation in our society—the realization of the need for a true Sabbath experience. In her book, *Keeping the Sabbath Wholly*, she attempts to bring together “Hebrew practices and Scripture, our contemporary Christian understanding of who we are as the people of God.”

The book is divided into four sections: Ceasing, Resting, Embracing and Feasting. Under “Ceasing,” Dawn points out “Sabbath” comes from the Hebrew word, *Shabbat*, which means “to cease or desist.” She develops this section under the headings: Cease Work, Productivity and Accomplishment; Anxiety, Worry and Tension; Trying to be God; Possessiveness; Enculturation; and Humdrum and Meaninglessness.

“A great benefit of Sabbathkeeping is that we learn to let God take care of us—not by being passive and lazy, but in the freedom of giving up our feeble attempts to be God in our own lives.

“In an age that has lost its soul, Sabbathkeeping offers the possibility of gaining it back. In an age desperately searching for meaning, Sabbathkeeping offers a new hope.”

The following three chapters explore specific examples of resting, embracing, and feasting.

“By the seventh day God had finished the work he had been doing, so on the seventh day he rested from all his work” (Gen. 2:2).

In this section, Dawn explores the topics of spiritual rest, physical rest, emotional rest, intellectual rest, aids to rest, social rest, and an ethics of character.

“Each kind of resting plays an important part in the working together of the whole. Just as true resting from work is more than ceasing to work, so the complete

resting of our whole being is more than mere physical rest without labor.”

In the final chapter of this section, Dawn points out how rest affects the ethical aspects of our individual character. She states: “First of all our ethics are founded upon the grace of God. Second, the value of our work is determined by our Sabbath rest, furthermore, the emotional and intellectual rest of the Sabbath day keeps us from blocking God as the Spirit works to transform our minds and personalities from the inside. He sets us free and empowers us to become more fully the people he has designed us to be.”

“All who keep the Sabbath without desecrating it and who

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**“In an age that has lost its soul, Sabbathkeeping offers the possibility of gaining it back.”**

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hold fast to my covenant—these I will bring to my holy mountain and give them joy in my house of prayer” (Isa. 56:6-7).

In the third section, Dawn says: “Even more positive is the subject of this section, the embracing of Sabbath values. These elements of embracing God’s Kingdom move us beyond the repentance of ceasing and the faith of resting into the application of the Christian lifestyle.” The topics for embracing are intentionality, the values of Christian community, time instead of space, giving instead of requiring, our calling in life, wholeness (or Shalom), and embracing the world.

“Sabbath is the very thing that our technological world needs. Instead of society’s criterion for efficiency, keeping the Sabbath offers the will and purposes of God as the ultimate criteria.”

“Rejoice in the Lord always. I will say it again: Rejoice!” (Phil. 4:4).

In this last section, Dawn emphasizes the celebration of the Sabbath: “Sabbath celebration is especially needed in our technological society. In the first place, feasting is a right-brained activity that gives us a better balance—since most of us spend our work days engaged primarily in left-brained activities. Our Sabbath activities make more use of our senses, our emotions, our creativity, our intuitions.”

The chapters in this section on feasting are on the eternal, with music, with beauty, with food, with affection, and festival.

“Truly, the wholeness of being the people of God is desperately

needed in our lopsided and fragmented age, and ardently desired by those who profess that faith in God makes a difference in one’s lifestyle.”

I appreciated this book as another excellent attempt to communicate the importance of the Sabbath experience for everyone. Dawn makes good use of Jewish tradition in setting the examples for specific weekly experiences. Yet she points out the continuing need for the contemporary Christian emphasis on the Sabbath in our age.

The only problem for me, and will no doubt be for many seventh-day Sabbathkeepers, is Dawn’s frequent reference to a Sunday Sabbath. Nevertheless, this book is a positive contribution to the spiritual emphasis on the Sabbath and I recommend it for your reading and spiritual development. ✠



## Delight in the Sabbath

Dear Ones All,

Mark 2:27 has probably been quoted by more people as an excuse for laxness in their Sabbathkeeping than any other Scripture. What do you do with your Sabbath? In my Bible study recently, I chanced on Isaiah 56:2, “Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.” Then Isaiah 58:13-14, “If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honour Him,

not doing thine own ways, nor finding thine own pleasure nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father.”

Over the years, the perception of what the Sabbath day is for changes immensely. Having been born one of our faith, I have a much different perspective than those who are converted from Sunday keeping, I have found. I may be a real old “fuddy-duddy” according to

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### What do you do with your Sabbath?

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some, and that is OK by me as long as my Lord is pleased, and I pray He is. How about you? Is your Sabbath a delight?

Many years ago when the Battle Creek, Michigan, church decided to try the Task Force approach to church activities, they appointed an out-of-town member as Sabbath Promotion Task Force chairman. That was a very happy choice and one that continued until his death in January. But in his delight in his job, he had provided several columns for their newsletter in advance. Seldom has anyone of my acquaintance so enjoyed his topic. He’ll be missed.

#### From our Society

We are rejoicing with the arrival of the Link of Love, the newsletter for and about Seventh Day Baptist Women in Ministry. It has been absent from mail boxes for some

time. The Women’s Board has given money for this publication for several years.

Are you having trouble getting ladies out to your meetings? A note in the Hebron, Pennsylvania, newsletter spoke to this issue stating, “There is a desire for more women of the church and community to attend the monthly meetings with no obligation to host or chair a program. The fellowship is desired above all.” Well put. There are lots of ways to participate other than those.

Did you group get on the PROP bandwagon? It was so encouraging to this correspondent to see various bulletins stating their involvement. One dollar per person is such a tiny bit, and it will mean so much to our retired pastors.

#### From your society

In New York, Alfred Station’s “Bear-ry” good project has come to an end now, but individual members of the Union Industrial Society are continuing on their own to create the little polar bears for their hospital’s pediatric ward. Through newsletters, we have noticed other groups are also reaching out in this way. How “beary” nice.

Bake sales and spring bazaars are keeping other groups busy. Shiloh, New Jersey, has gone under water with their selling of coupons for Submarine Sandwiches at a local restaurant. Hope they surface with lots of money.

Agape,



# Registration Instructions for General Conference

Bethany College, Lindsborg, Kansas  
August 5-11, 1990

Mail form to: George & Joyce Stillman  
4107 Coleridge, Houston, TX 77005

## •Deadline for pre-registration: June 30, 1990.

All those with any special requests (transportation, first-floor rooms, special needs, etc.) must apply by June 30. Pre-registration is recommended for all others in order to provide you with the best possible accommodations. Pre-registration lines are much faster because your required name tag and information packet will be awaiting you. Also, there is a \$10 discount for pre-registration.

## •On-campus registration will be in Hahn Physical Educational Building: Lines will be marked—"Pre-registered" and "Not pre-registered."

•Hours: Sunday, August 5, from 10 a.m. to late evening—Monday through Friday from 9 a.m. to 5 p.m. and 6 to 9 p.m. If you are coming just for Sabbath, August 13, please pre-register. (See "Line 2" below.)

## •About the registration form:

Line 1. **Name.** Please list all names as you want them to appear on the official name tags, last name first. Ages must be given for those under 18, as well as last school grade completed as of June, 1990. In order to give special recognition to first-time Conference attendees, please identify yourself. Due to the adopted change regarding credentials, it is especially important to let us know what church you are from, if you are an official delegate, and if you are a pastor.

Line 2. **Registration fee.** Everyone attending General Conference either full or part-time is required to pay the registration fee. It covers the fee for use of the college facilities, for the materials that are produced and circulated, and for insurance on each individual at Conference, or at Conference activities. It also gives us an accurate account of the number of people in attendance. Your name tag is obtained at the registration desk. The fee is \$59.36 per person (age 12 and over) per week. Children ages 3-11 are \$22.75 per week, or \$3.25 per day. There is no charge for children age 2 and under; however, please list their names.

Line 3. **Room:** Linens (provided in room fee) include sheets, pillow and pillow case, blanket, towel, and washcloth. There are two beds per room and the college will allow two people, through age 11, to sleep on the floor; however, we recommend that no more than one sleep on the floor because rooms are small.

Line 4. **Meals.** Meal tickets for the entire week are \$90 for adults (age 12 and over), and \$73.25 for chil-

dren (age 3-11). Children age 2 and under are free. If you will not be attending for the entire week, you may purchase meals in advance by the day at a cost of \$13.50 for adults and \$11.00 for children. No individual meals may be purchased ahead of time. However, you may purchase meals at the door. The cost of individual meals are:

Meal	Adults (12 and over)	Children (age 3-11)
Breakfast	\$3.50	\$2.50
Lunch	\$4.50	\$3.75
Dinner	\$5.50	\$4.75

Line 5 and 6. **Banquet Tickets.** Please pre-register for the Women's and/or Youth Banquets so we know how many to plan on. (Banquet prices are discounted with meal ticket.)

Line 7. **Smorgasbord tickets.** There will be a smorgasbord on Friday evening. If you purchase a meal ticket, the price of the smorgasbord is \$7.00. If you do not have a meal ticket, the smorgasbord is \$12.50. If you choose not to eat the smorgasbord, a regular meal will be available.

Line 8. **RV's.** Discount priced camper/trailer parking can be accommodated at a charge of \$11.00 per day per unit. Add that figure in space provided. All spaces are for full hook-ups.

•**Deposit:** There will be a deposit fee for room keys.

•**Exhibits:** Watch for further information provided in *The Sabbath Recorder*.

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

•**Transportation:** General Conference attendees utilizing the airlines for transportation will be routed to the Salina, Kansas, airport, about 12 miles from Bethany College campus. The transportation committee will be available to pick up and deliver delegates from and to the Salina airport as requested. All connecting flights are from St. Louis, Missouri via TWA.

Travelers are asked to notify the committee, in advance, of the arrival and departure times, by pre-registration (see Line 10) with George & Joyce Stillman.

## Seventh Day Baptist General Conference Registration—1990

1. NAME	LAST	FIRST	INITIAL	Child's School Grade Completed	SEX	AGE	Mark X if 1st Conference	Mark D if Delegate	CHURCH

For additional children, use extra paper.

Address \_\_\_\_\_

Special Requests \_\_\_\_\_

Name of Sponsor (All youth under 18) \_\_\_\_\_

### 2. Registration Fee:

Adults (age 12 and over) # of people  x # of days  x \$8.48/day (7 days max) or (\$59.36 if all week) = \_\_\_\_\_  
 Children (3-11) # of people  x # of days  x \$3.25/day (7 days max) or (\$22.75 if all week) = \_\_\_\_\_

### 3. Lodging (to be completed by all persons staying in dorm except those sleeping on the floor)

**Air-Conditioned Room**  
 Adults (age 12 and over) # of people  x # of days  x \$13.00 (If all week, \$91.00) Linens Included = \_\_\_\_\_  
 Children (3-11) # of people  x # of days  x \$11.00 (If all week, \$77.00) Linens Included = \_\_\_\_\_

### Non Air-Conditioned Room

Adults (age 12 and over) # of people  x # of days  x \$10.00 (If all week, \$70.00) Linens Included = \_\_\_\_\_  
 Children (3-11) # of people  x # of days  x \$8.00 (If all week, \$56.00) Linens Included = \_\_\_\_\_

### 4. Meals

Meal Tickets (full week, includes Sunday evening dinner and Sunday morning breakfast)

Adults (12 and over) # of people  x \$90.00 = \_\_\_\_\_  
 Children (3-11) # of people  x \$73.25 = \_\_\_\_\_

### Without Meal Tickets

Adults (12 and over) # of people  x # of days  x \$13.50/day = \_\_\_\_\_  
 Children (3-11) # of people  x # of days  x \$11.00/day = \_\_\_\_\_

5. Number of Women's Banquet tickets  x \$7.00 without meal ticket OR \$1.50 with meal ticket = \_\_\_\_\_

6. Number of Youth Banquet tickets  x \$7.00 without meal ticket OR \$1.50 with meal ticket = \_\_\_\_\_

7. Number of Friday Smorgasbord tickets  x \$12.50 without meal ticket OR \$7.00 with meal ticket = \_\_\_\_\_



# YOUTH PRE-CON REGISTRATION

Registration Shut-off  
July 10, 1990  
Late Registration Fee  
\$10.00

Who— Youth, ages 15-18 (or completed grade 9)  
Where— Camp WA-JA-TO, Lyons, Kansas  
When— August 1-5, 1990  
Director— Pastor Melvin and Yvonne Stephan  
Cost— \$65.00

Make checks payable to SDB PRE-CON (please do not send Pre-Con fee with Conference registration). Send fee (or pay on arrival), along with this registration form to:  
**Pastor Steven James, P.O. Box 384, Junction City, KS 66441**

Please bring—sleeping bag, personal items, bathing suit, warm jacket, Bible, notebook. Do not bring—hair driers or radios.

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

Home phone: ( ) \_\_\_\_\_ Home Church: \_\_\_\_\_ bus \_\_\_\_\_ time: \_\_\_\_\_

Transportation by:  private car  Will pay at camp  \$65 fee enclosed  to General Conference  to \_\_\_\_\_ (not attending Conference)

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

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

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

Parent's Signature: \_\_\_\_\_ Date: \_\_\_\_\_

# YOUNG ADULT PRE-CON REGISTRATION

Registration Shut-off  
July 10, 1990  
Late Registration Fee  
\$10.00

Who— Young Adults, ages 18-35  
Where— Camp Daniel, Bonner Springs, KS  
When— August 1-5, 1990  
Director— Pastor Stephan and Irene Saunders  
Cost— \$65.00

Make checks payable to SDB PRE-CON (please do not send Pre-Con fee with Conference registration). Send fee (or pay on arrival), along with this registration form to:  
**Mr. Kirk Looper, 2416 Maple Ave., Leavenworth, KS 66048**

Please bring—sleeping bag, personal items, bathing suit, warm jacket, Bible, notebook. Do not bring—hair driers or radios.

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

Home phone: ( ) \_\_\_\_\_ Home Church: \_\_\_\_\_ bus \_\_\_\_\_ time: \_\_\_\_\_

Transportation by:  private car  Will pay at camp  \$65 fee enclosed  to General Conference  to \_\_\_\_\_ (not attending Conference)

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

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

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

8. RV/Trailer/Camper number of days  x \$11.00 (FULL HOOK-UP) Off-Campus in Lindsborg = \_\_\_\_\_

9. If you are staying at housing off-campus, please indicate **Total Registration, Housing, Meals** = \_\_\_\_\_

LOCATION: \_\_\_\_\_

PHONE: ( ) \_\_\_\_\_ **Subtract \$10 for registration before 6/30/90** = \_\_\_\_\_

10. **Transportation arrangements:** DATE TIME PLANE  BUS  **Less amount pre-paid** = \_\_\_\_\_

Arrival: (when/where, carrier#)

Departure: (when/where, carrier#) **Balance Due** = \_\_\_\_\_

Please make checks payable to: **SDB General Conference Host Committee** Send to: **George Stillman, 4107 Coleridge, Houston, TX 77005**

## Guidelines for Christian Conduct at General Conference

### SDB General Conference Regulations and Rules:

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

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

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

Conference activity. But the sponsor's responsibility does cover necessary transportation to and from any activity if not provided. This responsibility includes actions day and night in the dorms.

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

### Attention Youth!

We, the undersigned, have read the General Conference rules and regulations and agree to comply with them during the 1990 Seventh Day Baptist General Conference.

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

Parent \_\_\_\_\_ Date \_\_\_\_\_ Youth \_\_\_\_\_ Date \_\_\_\_\_

Sponsor \_\_\_\_\_ Date \_\_\_\_\_



# the BEACON

Produced by the Youth Committee of the Board of Christian Education  
For and by members of the SDB Youth Fellowship

May 1990

## Baptist Youth World Day of Prayer June 9/10, 1990

The exciting decade of the 1990s could be life-changing for many young people in our world, where an ever-increasing percentage of the population is under the age of 35. The Baptist World Alliance Youth Department has a vision that Baptists share with other Christians in a Decade of Evangelism.

I want to challenge Baptist young people to recommit themselves to mission and evangelism. We live in an ever-increasing secular world, a world where more and more people are suffering. Young Baptists need to become radical disciples for Him, getting their hands dirty in serving others.

The BWA Youth Department will seek to support Baptist youth ministry around the world with:

- programs to train national youth leaders
- assistance in the sharing of resources
- the 1993 Baptist Youth World Conference in Africa.

Let's use our Day of Prayer to commit ourselves to pray with fellow young Baptists and to pray for them as they involve themselves in His mission. Young Baptists need to unleash both the power of prayer and their God-given resources through our churches into His world as we move towards the year 2000.

—Paul Montacute, director  
BWA Youth Department

## Summer Youth Director

The Directors and Youth Committee of the Seventh Day Baptist Board of Christian Education are pleased to announce the appointment of MaryJo Johnson, Waterford, Connecticut, to the position of Summer Director of Youth Ministry. Johnson will assume her new responsibilities on May 29 and will complete her work on August 12.

The new youth director grew up in the Waterford Seventh Day Baptist Church and served on Lewis Camp staff in 1982, 1984-86. In 1983, she was in Summer Christian Service Corps in Janesville, Wisconsin, and in 1984 was a dedicated service worker for the Waterford and Westerly, Rhode Island, churches. During the summer of 1985, she served as SCSC Project Director for her area, working in community outreach and Vacation Bible School. Johnson served on the 1988 Youth Pre-Con camp staff.

MaryJo received her bachelor's degree from Connecticut College in 1986 with a major in psychology and a minor in music. She has worked as a music therapist and residential care worker for mentally retarded adults, and on staff in a group home for teenage girls.

The summer youth director attended Hartford Seminary part-time beginning in 1987 and served as summer assistant pastor in 1989 at New Life Seventh Day Baptist Church, Middletown, Connecticut. She is presently attending Colgate-Rochester Divinity School, Rochester, New York.



MaryJo Johnson

MaryJo's preparation and experience in understanding and caring for others will serve her well in this ministry for Christ among our youth and young adults. Her duties will include directing Youth Conference (Junior and Senior High) and overseeing youth activities during General Conference sessions. The summer youth director sends each of you this greeting:

"Because Christian faith and fellowship have been so important to me all my life, and because I have become convinced that we in our society need to hear the message of Jesus and be touched by God's love, I decided to enter full-time Christian ministry.

"I am looking forward to working with Seventh Day Baptist youth this year in camps, at Pre-Con and Conference, and in pulling together notes, creative writing and art for *The Beacon*. I hope we can have good times together and be an encouragement to one another."



## FOCUS on Missions

by Leon R. Lawton

### Rakvere, Estonia, USSR, Europe

Pastor Heiki and Mrs. Amino Poldaru were able to spend a week in Finland the end of February. A special service was held by SDBs in Helsinki but they were not able to visit the other groups in Turku, Raakkyla, or the new group in Imatra. Pastor Heiki serves both the groups in Rakvere and their capital city of Tallinn.

Recent correspondence has been received from an Estonian-speaking church in Siberia, perhaps arising from members of the pre-WWII church that were sent there. All of these churches now form the Baltic Convention of Seventh Day Baptists. This has legal status as the European Free Street Mission, Seventh Day Baptist, Inc. (EVKL), which is governed by a democratically elected body and has only advisory powers in the churches. Missionary Tom McElwain also wrote: "Pastor Heiki Poldaru expressed concern for the stability of the new freedoms they now enjoy in the Soviet Union. He said that the surge of new converts that was expected in all the churches has not

materialized, despite stepped up evangelistic efforts all around. He said all religious groups have open access, but none are flourishing. The church in Estonia is growing faster than here (in Finland) however. There are now two members there who speak English, and we hope to have representation in New Zealand in 1992 (at the SDBWF '92 Session)."

### Junction City, KS, USA

Pastor Steven James became the newest Extension Pastor following the recommendation of the Evangelism/Home Field Committee at the January Missionary Board meeting. This SDB Church Fellowship is sponsored by the Nortonville, Kansas, SDB church and is reaching out to nearby Fort Riley and Manhattan. This new group will be the closest to our August 1990 Conference site at Lindsborg, Kansas.

### Yangon, Myanmar (Burma), Asia

The 24th Annual Session of the Myanmar Seventh Day Baptist Conference was held in Yangon, February 1-3, 1990. Pastors Kapmanga, of Zonua, and Zalianzawna, of Tahan, were ordained, and a 400% increase in membership was reported for Zonua. The Kanaan SDB church and pastor's house, constructed in 1980 entirely with local resources, was sold because 95% of the congregation migrated to the Indian side of the border. These funds have been used for repairs and furnishings at Zonua. Giving by churches and individuals increased 30%, so it was possible to raise the salaries of the two full-time field workers. Three persons were baptized on the terrace baptismal pool. Pastor L.S. Thanga concluded his letter, "By the grace of God, everything is all right in Yangon, and our ministry is progressing and moving forward in the right direction. New members may be enrolling."



Ordaining Pastors Kapmanga and Zalianzawna in Yangon. Standing (left to right): Rev. L.S. Thanga, Rev. Dr. K.T. Vuta of the Christian and Missionary Alliance, and Elders Sangthanga and Hrathnuna.



Rev. L.S. Thanga baptizing three people at the SDB church baptismal pool.



Leaders of SDB Women's Society in Yangon. A few of them come from Tahan and nearby villages.

# Women in ministry, part 2

by Ernest K. Bee Jr.

## Current SDB Situation

In a review of Seventh Day Baptist Yearbooks for the past 45 years (1945-1989), five women were found in the official lists of accredited ministers (educational, ordination, and service requirements completed and recognized by General Conference): Elizabeth Fitz Randolph (1945-81), Angeline Prentice Allen (1945-52), Madeline J. Robinson (1945-61), Marian H. Hargis (1945-64), and Helen R. Green (1978-1989).

There are listed two women in the ordained but not yet accredited list: Mary C. Johnson (1962-74) and Charlotte A. Chroniger (1987-89). An SDB church may ordain any person whom they feel is qualified. Proper ordaining council procedures must be followed if the person wishes to be accredited by the General Conference.

Three women are in the Yearbook lists for 1945-89 as licensed pastors serving churches: Helen R. Green (1976-77), Jeanne L. Wilhelm Yurke (1979-89), and Mary-Esther Jones (1987-89). An SDB church may select any person as pastor whom they feel will provide them spiritual leadership.

In the 10 years just prior to the 1963 closing of the denominational School of Theology at Alfred University, there were no women students in the degree program. In the 26-year history of the present seminary program, Center on Ministry, there have been three women enrolled and graduated: Helen R. Green (1976), prison chaplain; Jeanne L. Wilhelm Yurke (1981), Raritan Valley, New Jersey, church pastor; and Sharon Wauls (1988).

The Council on Ministry's Training in Ministry and Extension Program, a certificate program for

leaders in established churches or church planting situations began in 1986. T.I.M.E. has had one woman pastor, Mary-Esther Jones, Fouke, Arkansas, church. Five other women have been enrolled as students in the program, four of whom were sharing leadership with their husbands.

Doris H. Holston Fetherston was the first woman to serve as the executive secretary of the General Conference (1956-61) and as the first woman president (1965) of the Conference. Mary G. Clare was executive director of the denomina-

woman or a man as their pastor? Would SDBs have gender preferences for different church leadership functions? These questions, plus the absence of data on a denominational consensus concerning women in leadership ministry, led to this questionnaire.

During last year's General Conference sessions held in Portland, Oregon, copies of a questionnaire were distributed to delegates and guests gathered for the Council on Ministry report. Approximately 42% of delegates and visitors registered completed it.

Table 1—Would you prefer a woman or a man to perform the following church leadership functions?

Leadership Function	Female Laity Responses			Male Laity Responses			Male Clergy Responses		
	Wom	Man	No Pref.	Wom	Man	No Pref.	Wom	Man	No Pref.
Funerals	4	48	19	1	27	8	2	30	6
Weddings	1	51	18	0	29	8	0	32	6
Baptisms	1	49	20	0	28	9	0	31	7
Marital Counsel.	16	22	32	7	13	14	4	19	14
Vocat. Counsel.	16	19	32	4	15	15	9	13	15
Teach. Child.	32	5	34	21	1	13	17	6	14
Commun. Serv.	2	41	24	0	25	10	1	27	10
Worship Lead.	12	25	31	1	23	12	5	16	15
Grief Counsel.	22	9	38	11	11	13	8	12	18
Teaching Teens	16	13	41	8	14	13	11	12	15
Preaching	2	48	19	0	29	7	0	31	6
Crisis Counsel.	14	20	34	4	18	13	3	17	17
Teach. Adults	8	24	36	1	21	13	4	20	14
Denom. Exec.	6	41	21	1	24	11	0	28	10

tional Board of Christian Education (1978-84). Women have served as president of the General Conference in 1965, 1982, 1987, and 1989.

## Questionnaire:

### Women in Ministry

What do Seventh Day Baptists believe about women in ministry leadership? What do they believe concerning the nature of God's gender? Would they prefer a

The responses were grouped by sex, male or female, and clergy or laity. Female laity returned 71 forms; male laity completed 38 questionnaires; and 38 male clergy identified themselves. One "clergy" form without gender identification preferred a woman for all church functions. Another form checked "laity" but not gender. Two other forms failed to distinguish between gender or role.

## 1. Would you prefer a woman or a man to perform the following church leadership functions? (Table 1)

If the poll sample reflects the thinking of women laity in Seventh Day Baptist churches we might conclude from Table 1 that women would prefer male leadership for weddings (74%), baptisms and preaching (70%), funerals (67%), denominational executive (66%) and communion services (61%).

Seventh Day Baptist women view teaching children as clearly a woman's function in the church (45%) and 48% expressed a preference for either gender. Only seven percent of the women laity in this poll indicated they preferred a man teaching children. This reflects our division of life into the public and the private, which is viewed as women's sphere, to which the children also belong.

Seventh Day Baptist women expressed no gender preference for teaching teens (59%) and adults (53%), serving as a grief counselor (58%) or a crisis counselor (50%).

Male laity expressed strong preference for men to do the preaching (81%); conduct the weddings (78%), baptisms (76%), funerals (75%), and communion services (71%); to serve as the denominational executive (67%) or worship leader (66%). Men laity felt they would prefer a woman (60%) teaching children. Again we see the division between the private sphere (children) as women's work and the public sphere (sacraments, preaching, weddings, and funerals) as men's work.

This sample of SDB clergymen is clear in their preference for men to conduct weddings and preach (84%), baptismal services (82%), funerals (78%), and communion services (71%); and to serve as denominational executive (74%).

## 2. Do you believe God is... (Table 2)

The sample produced a somewhat surprising result to the question of belief concerning God's gender. Only 30% held to the

b) affirmative action in recruitment/placement of women; and c) education of our people concerning the Scriptural creation equality of women and men.

Table 2—Do you believe God is...

Response	Male	Female	Neither	Both
Female laity	22	0	27	21
Male laity	9	0	19	8
Male clergy	13	0	12	13
-- clergy				1
-- laity			1	
Totals	44	0	59	43

traditional view of God as male. In this poll 40% of the respondents believe that God is without gender and another 30% believe that God has attributes of both sexes. Scripture tells us, "So God created man in his own image, in the image of God he created him; male and female he created them" (Genesis 1:27, RSV).

The traditional model was spiritual equality but men had the final authority in the church. With a revival of teaching on baptism as the ordination of every Christian, there will be a reduction of the distinctions between clergy and laity. This will diminish the hierarchical church leadership model and the door will open wider for women in ministry.

## 3. Who would you prefer as your pastor? (Table 3)

The sample population responding to this question overwhelmingly preferred a man as their pastor (85%). Of the 149 who answered this question only 11% said either gender and four percent listed a preference for a woman pastor.

## Ministry Options

In response to the question, "Who would you prefer as your pastor?" a male clergy wrote, "A qualified, spiritual, committed person." A similar female laity response to the first question of gender preference wrote, "It doesn't matter to me what their sex is! It's their love for the Lord and people that counts!!"

There are three major concerns related to women in ministry leadership: a) our baptism—our equality in Christ—which is our ordination to Christian vocation;

Table 3—Who would you prefer as your pastor?

Response	Woman	Man	No Pref.
Female laity	4	58	8
Male laity	2	32	4
Male clergy	0	35	3
-- clergy			1
-- laity		1	
---		1	
Totals	6	127	16

With more women in higher education we are finding an ever larger source of women qualified for seminary. A greater effort in our recruitment of women or male/female leadership teams for our ministerial training programs might fill the need. The ministry as a second career for talented, well-educated and gifted women, as well as men, is to be encouraged. ✠

# When God's people get together

by Joe Samuels



Rev. Joe Samuels

Imagine that in just three months time our Seventh Day Baptist family at large will be gathered at Bethany College in Lindsborg, Kansas, for one of the grandest Conferences of all times. I anticipate a week of unprecedented celebration of God's love and amazing grace in the lives of His people as they gather from far and near, from small towns and tumultuous commercial centers, to the quiet resplendent surroundings of Bethany College.

We come to experience seven days of spiritual fellowship in praising the Lord, studying God's Word, having spirits and souls uplifted and watered by the preaching of the Gospel and a variety of special music. It will be a week of fun time with lots of laughter, lots of delicious meals, and meeting lots of new members of our church family.

To help find practical solutions for life's stresses and problems, there will be seminars dealing with Dysfunctional Families; Faith Healing; the Pastor's Spouse; and How to Manage Your Money Successfully. Of course, there is the business of Conference to enjoy, as we discover God's will for Seventh Day Baptists in this closing decade

of the 20th century. What a great week it is going to be!! I hope you are planning to be there with your family, if you have one, or by yourself if you don't.

On the opening night of Conference, I would like to have a Parade of Church Banners. These will be hung in the main auditorium to be on display for the entire week. I would like to challenge your church to use its creativity in making your banner depict any aspect of unity, based on the Conference Theme, and to appoint a representative to carry your banner in the parade. This could be a colorful and meaningful exercise to start off our next session.

Churches or their auxiliaries may assist their youth to attend Youth Pre-Con, Young Adult Pre-Con, or Conference in large numbers. Friday night will be "Youth Rally Night," with the youth in full charge of the service. There is going to be an explosion of Christ-cen-

before Conference convenes, let us be much in prayer for God to give us a vision of a dying world in sin; of hurting people in need of compassion and care; of broken homes and broken lives where children and adults are languishing in loneliness and despair; and of how Seventh Day Baptists can make a difference in bringing light and cheer into their lives. Pray for our many pastors and leaders who are passing through extremely difficult times in their ministries and in their personal lives. Pray, too, for the churches; especially for those who are without pastoral leadership and don't seem to be able to find available leadership.

Prayer changes things, and don't forget that when God's people begin to pray sincerely, God's Spirit begins to work in our midst. We have the sure promise of Scripture in 2 Chronicles 7:14—the Lord declared, "If my people, which are called by my name, shall humble

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***There is going to be an explosion of Christ-centered talents that will bless and thrill your souls, as our spirit-filled young people minister to us.***

---

tered talents that will bless and thrill your souls, as our spirit-filled young people minister to us in the power of the Holy Spirit. All our youth will be challenged to rededicate their lives to Christ or to make new commitments. I think our youth could have a real life-changing experience. Please help your youth come to Conference.

As we come into the last quarter

themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

Praise God, His promises are sure. We can depend on them. Moses testified that not one of God's promises has ever failed. That's a claim no human being can sanely make. Let us PRAY!!  $\mathcal{R}$

# Pastor Profile

**Name:** Rev. Ralph Hays Sr.

**Birthdate and place:**

April 21, 1927, Zula, Mississippi

**Current pastorate:**

Sunshine Mountain, Chatawa, Mississippi

**Family:**

Wife--Mary Ann Hollock

Son--Ralph Jr.

Daughter--Sally Ann

**Education:**

B.Th.; B.Rel.Ed.; Three years in developmental psychology

**Former Pastorates/employment:**

Pastor:

Metairie, Louisiana

Adams Center, New York

Syracuse, New York

Texarkana, Arkansas

Hammond, Louisiana

**My first job was:**

Concrete finishing

**Personal hero:**

Loyal Hurley

**Favorite childhood memory:**

Being at home with my parents, and the secure feeling--that all was well.

**Favorite Bible passage:**

Psalm 23:1, "The Lord is my shepherd, I shall not want."



**Favorite author:**

Isaiah

**If given an all-expense paid vacation:**

I would visit our first SDB church, the Millyard church in London, England.

**A great answer to prayer was:**

That my wife would live after weeks in a coma.

**A church project I'm excited about:**

Our growth and outreach.

**My vision for SDBs:**

That each and every church could see itself as a missionary church.



December	\$754,485
November	\$691,611
October	\$628,738
September	\$565,864
August	\$502,990
July	\$440,116
June	\$377,243
May	\$314,364
April	\$251,495
March	\$188,621
February	\$125,748
January	\$62,873

1990 income needed—\$754,485.  
 Per month gift income needed—\$33,351.  
 Total needed each month—\$62,873.

## SR Reaction

Dear Editor,  
 I noted with interest Ira Bond's reaction to my article, "Local Church, Conference or Holy Spirit" (Feb. SR).

I am inclined to agree with his comments. Any pastor that is in the vocation just for the money will never get the satisfaction that a dedicated person will. My homiletics professor in college urged our class, "If you can do anything else besides preach and be happy, do it!"

I did not make my point clear. It is not the dedication of the individual that I was addressing but the amount of time that could be spent "on the job." The Bible makes it quite clear that a person's first responsibility is to support the family (1 Timothy 5:8). If the local church cannot provide adequately for the support of the pastor and his family, then the larger group, the General Conference, can step in to help. This is done now through the Extension Pastor program of the Missionary Society.

The Apostle Paul was not ashamed to sit down with Priscilla and Aquilla and sew tents (Acts 18:3). Some think he rather prided himself on not being a financial burden to the churches (Acts 20:33-35). But he was not the local pastor. He says regarding that position as Jesus taught that "the laborer is worthy of his hire" (Matthew 10:10). Paul says that "the Lord has commanded that those who preach the gospel should live from the gospel" (1 Corinthians 9:14) and quotes Christ again to support his statement that the "ruling elders be counted worthy of double honor" (1 Timothy 5:17-18).

There are many of us who are glad to serve God through working for His church, and are called "bi-vocational" pastors because we are called to the smaller groups. The T.I.M.E. students are

good examples of this group. But it is to the benefit of God's church to send "laborers into the harvest" who do not have to divide their time with a support job.

Thanks for letting me explain my point further.  
 In His service,  
 Paul B. Osborn  
 Albion, WI

Dear Editor,  
 It is with joy and enthusiasm that I write to endorse the theme that our Conference President, Rev. Joe Samuels, has chosen for the current year. "All One In Christ Jesus" is a message that Seventh Day Baptists have needed to focus on for quite some time now.

For too long our emphasis has been on "individualism" and "autonomy." We note proudly in our distinctives that SDBs cherish liberty of thought. But an overemphasis on this point not only has fostered disunity and sometimes discord, but is contrary to the spirit and teaching of the New Testament church.

As I read the book of Acts, I discover repeated references to the unity of the body of believers. In studying the letters of the Apostle Paul, there is a consistent theme in his teaching that we grow spiritually, and one important result of that growth is that we reach unity in faith and knowledge—in what we believe and practice.

Let us hear less about "agreeing to disagree," and let us not boast that where there are two Seventh Day Baptists gathered there are three points of view! Let us follow the exhortation of our Conference president, of the Apostle Paul, and of our Lord Jesus Christ, that we may be "All One In Christ Jesus!"

Sincerely,  
 Larry Graffius  
 Rapid City, SD

## Accessions

**Central, MO**  
 Jon F. Warren, pastor

Joined after testimony  
 Richard Taylor  
 Janice Taylor

**Anniston, AL**  
 (Branch Church of Paint Rock, AL)  
 Sam Cofield, pastor

Joined after testimony  
 Diana Cofield  
 Elaine Cofield

Shannon Cofield  
 Jeffrey Taylor

**Plainfield, NJ**  
 Joe A. Samuels, pastor

Joined after baptism  
 Jesse Taylor

**Texarkana, AR**  
 Mynor G. Soper, pastor

Joined after testimony  
 Sharon Mathews  
 Danette Staggs

## Marriage

**Babcock-Burke.**—Rev. Orville W. Babcock and Laura Burke were joined in marriage on January 6, 1990, at the Methodist church in White Cloud, Michigan, with the bride's pastor, Rev. Jerry Jaquish, officiating.

## Births

**Snyder.**—A daughter, Miranda Holly Snyder, was born to Curtis and Jeanette (Bazo) Snyder of Alfred Station, NY, on December 14, 1988.

**Brown.**—A son, Zachary Daniel Brown, was born to Charles Benjamin and Vanessa Brown of Albuquerque, NM, on August 17, 1989.

**Rinker.**—Warren E. Rinker Jr. was born on April 24, 1928, in Stoughton, Wisconsin, and died on Christmas Day, 1988, after a long battle with cancer.

Warren married Kathryn Lock in 1939, and he married Martha Robinson in 1981. He worked for Dorsey Trailer for 37 years and lived in Edgerton, Wisconsin, until he moved to Janesville, Wisconsin, in 1980. He was a member of the Seventh Day Baptist Church of Albion, Wisconsin, and the A.I.W.

**DeGregorio.**—A daughter, Noelle Patricia DeGregorio, was born to Frank and Patti DeGregorio of Scotch Plains, NJ, on January 9, 1990.

**Cocca.**—A daughter, Christina Elizabeth Cocca, was born on December 4, 1989, in Seoul, Korea, and she joined her adopting parents, William and Wendy (Sutton) Cocca of Glenwood, NY, on January 16, 1990.

He is survived by his wife, Martha; four daughters, Jennifer Rinker, Mary Hays, and Paula Rinker, all of Edgerton, and Lynn Rinker of Madison; one stepdaughter, Patty Woodring of Janesville; and one stepson, Steven Robinson of Janesville.

The funeral service was conducted by Pastor Paul Osborn at the Albion Seventh Day Baptist Church on December 28, 1988. Burial was in the Wheeler Prairie Cemetery. PBO

**Mattison.**—A daughter, Rebekah Faith Mattison, was born to Christian and Rebecca (Schweigart) Mattison of Randolph, NY, on February 25, 1990.

**Whitehead.**—A son, Stephen Joseph, was born to Joey and Ruby (Goodson) Whitehead of Texarkana, AR, on March 9, 1990.

**Williams.**—Mary Magdelene Williams, 90, of Englewood, Colorado, died on August 23, 1989.

Mary was born on May 7, 1899, in Metz, Germany. In 1908 her family moved to America and, shortly thereafter, to Colorado. In 1919, she married Henry Frank Williams, who died in November of 1978.

She joined the Denver, Colorado, Seventh Day Baptist Church on

cont. on next page

November 13, 1937, and remained a very loyal member. It can be said that Mary's love and good works touched countless others.

Survivors include three daughters, Louise Pace of Leadville, Colorado, Doris Widman of Denver, and Bernice Paddock of Sheridan, Colorado; one son, Henry, of Aurora, Colorado; 10 grandchildren, and eight great-grandchildren.

Services were held on August 28, 1989, at Runyan-Stevenson-Capitol Mortuary in Lakewood, Colorado. Officiating clergyman was Rev. Ralph Grosser, pastor of the Denver Seventh Day Baptist Church. Interment was in Crown Hill Cemetery, Wheat Ridge, Colorado.

**Burdick.**—Jesse A. Burdick, 98, of Richburg, New York, died on October 2, 1989, in Jones Memorial Hospital following a brief illness.

Jesse was born on April 18, 1891, in Little Genesee, New York, the son of Herbert and Mary (Walton) Burdick. On September 13, 1913, he married the former Victoria Perkins in Nile, New York. She died in 1970.

Jesse was a self-employed farmer in the Town of Wirt, New York. Prior to retirement, most of his working years were spent in the oil fields. He retired as a mechanic in the Village of Wellsville, New York, about 1960. He was a member and deacon of the Richburg Seventh Day Baptist Church.

Survivors include one son, Jesse E. of Wellsville; one daughter, Thelma Nunamaker of Oceanville, New Jersey; one grandson, four great-grandchildren, and one great-granddaughter.

Funeral and committal services were held on October 4, 1989, in the Richburg Seventh Day Baptist Church, with the Rev. Steven Saunders officiating. Burial was in Wells Cemetery, Little Genesee.

**Moulton.**—Roderick O. Moulton, 72, of Grand Rapids, Michigan, and formerly of Battle Creek, Michigan, died on January 28, 1990, at home after a short illness.

He was born in North Loup, Nebraska, and moved to Battle Creek with his family as a teenager. He left Battle Creek in 1946 and had lived in Kalamazoo, Benton Harbor, and Grand Rapids, Michigan. He was employed by Michigan Bell Telephone Company for 42 years before retiring in 1980.

Roderick was a member of the Benton Harbor Lions Club, Benton Harbor Masonic Lodge 513, Pioneers Club (Michigan Bell Retirees), and the American Association of Retired Persons. Roderick was also a faithful member of the Battle Creek Seventh Day Baptist Church for more than 60 years. He drove down from Grand Rapids nearly every week and, at the time of his death, wrote an historical column for the local church newsletter, "The Friendly Guest."

Survivors include one daughter, Marlene Gretzinger of Rockford, Michigan; one son, Charles O. of Boulder, Colorado; his mother, Myrtle, of Battle Creek; and one grandchild. His wife, the former Berrna Beth Barber, died in 1981. He was also preceded in death by one son, Dennis E., who died in 1942.

Services were held on February 2, 1990, at Royal Funeral Home with his pastor, the Rev. George Calhoun, officiating.

**Scheck.**—Arthur Scheck, 53, a resident of Chatawa, Mississippi, died on February 6, 1990, in Jackson, Mississippi.

Arthur was born on October 12, 1936, in Louisiana, the son of Arthur and Annie Scheck. Both of his parents survive him. He was a property manager and a member of Sunshine Mountain Seventh Day

Baptist Church, Chatawa.

Other survivors include his wife, Evelyn, of Chatawa; two sons, Charles of Covington, Louisiana, and David of New Orleans, Louisiana; one daughter, Lorraine Gritter of Meraux, Louisiana; six stepchildren, Nelda Reach of Jackson, Rick Reach of Texas, Jeanette Williams of McComb, Mississippi, and Marjie Reach, Rhonda Reach, and Kenneth Reach, all of Chatawa; and two brothers, Willo of Covington and Oswald of Bogalusa, Louisiana.

Services were held at Sunshine Mountain Seventh Day Baptist Church, with the Rev. Ralph Hays officiating. Southern Mortuary of Jackson was in charge of arrangements.

**Drake.**—Arthur M. Drake, 87, of Milton, Wisconsin, died at his home in Milton on February 11, 1990.

He was born on September 28, 1902, in Albion, Wisconsin, the son of Ervin and Edith (Main) Drake. On August 8, 1927, he married Gladys Hulett in Bolivar, New York. She preceded him in death in 1985.

Arthur was part owner and operator of Ochs and Drakes, a grocery store in Milton in the 1930s and 40s. He was employed by the Burdick Corporation before retiring in 1967. He was a member of the Milton Seventh Day Baptist Church and a former member of the Odd Fellows Lodge.

He is survived by two sons, Donald of Milton and Gordon of Janesville; one daughter, Janet Rote, of Janesville; one brother, Howard, of Janesville; 11 grandchildren, and nine great-grandchildren.

Funeral services were held on February 13, 1990, in the Milton Seventh Day Baptist Church, with the Rev. Herbert E. Saunders officiating. Interment was in Milton Cemetery. HES

# KEVIN'S

## CORNER

We've entered, we've shared—  
how about "Experience the Joy"?

The Sabbath. How we love to talk about it, study it, stress it, defend it...

Do we *experience* it?

Here's a story I shared at Conference a few years ago. The Parable of the Cave:

Three men were seeking wisdom and life, and they heard that there was a cave in some distant land where they could find the fullness of wisdom and the richness of life. So, the three set out together on a journey in search of the cave of wisdom and life.

The cave was quite a distance from their starting place. The journey was long, and they suffered many hardships along the way. They came to understand their need for one another, and the importance of the support that they gave to one another.

The three weary and exhausted travellers finally arrived at the entrance of the cave of wisdom and life. As they approached the cave, they discovered that outside the entrance was a man, waiting to speak to them.

He said to them, "Before you enter here, I have a question that I must ask of you. There is one more decision which you must make."

The three looked at him and wondered what it was that he might ask of them, and what their decision could be. They wondered because they believed that their ultimate decision was to set out for the cave. This place of wisdom and life.

He asked, "Before you enter here you must make this final decision: How far into this cave of wisdom and life do you want to go?"

The men looked at one another, thought for a moment, and

then the spokesman for the three responded, "Not very far. Just far enough so we can say that we have been here."

How many of us are like those men when it comes to the Sabbath?

We work hard and struggle through the week. Church workers toil in preparation for the coming Sabbath. Then, it comes, and we go through the motions—we don't get into it very far.

We know the Scriptures, the commands, the promises.

That gift of wisdom and life is within our grasp, but too often we choose not to make that final effort which would be so beneficial: to really experience the Sabbath.

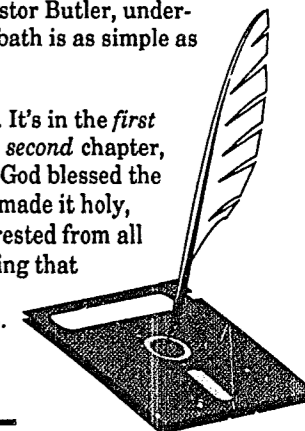
I hope these articles give you food for thought, and ideas for action. There are some things you can do/experience to help make the Day a weekly delight of God's presence.

A wise old (not *too* old) sage in my church once told me, "Pastor Butler, understanding the Sabbath is as simple as 1-2-3."

"Oh? I wish!"

"No, it really is. It's in the *first* book of the Bible, *second* chapter, *third* verse: 'And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.'"

Simple as 1-2-3.



In the next SR:

SDB Camping—

Haven (and training ground) for generations  
Fifty years of Pre-Con

A.J.C. Bond: The "father" of SDB camping

# COME TO KANSAS!

## Host Committee contacts—

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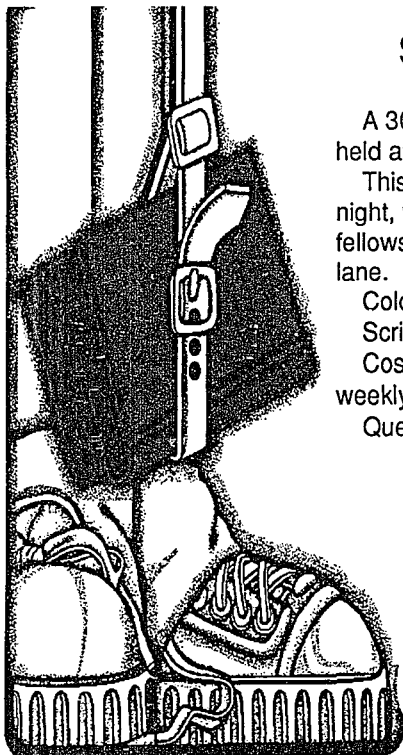
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Lindsborg, KS 67456  
(913) 227-3311



## SCSC Banquet!!

A 30-year reunion banquet will be held at Conference in Lindsborg, KS. This great get-together, on Tuesday night, will include singing, prizes, sweet fellowship, and a trip down memory lane.

Colors—Red, white, and black  
Scripture—Isaiah 52:7  
Cost—\$7.00 (only \$1.50 more with weekly meal ticket)  
Questions? Contact—

Marietta R. Sutton  
P.O. Box 284  
Berlin, NY 12022  
(518) 658-2868

## Conference Nursery



We are looking for several "mature" ladies to help in this year's nursery on a regular basis. Three ladies could split the responsibilities for the morning, afternoon, and evening sessions. We offer an hourly wage to help with your Conference expenses.

If you are interested, please contact: Helen Goodrich (address above) or Jim Jacob, Box 122, Pomona Park, FL 32081 (904) 649-4195.