

The

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News for and about  
Seventh Day Baptists

November 1992

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# Dual Citizenship



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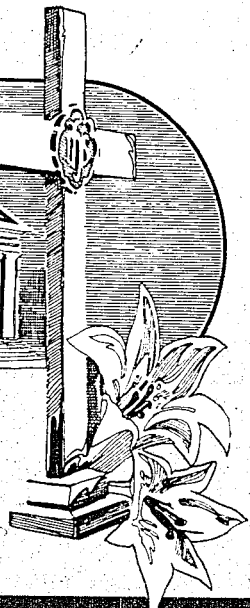
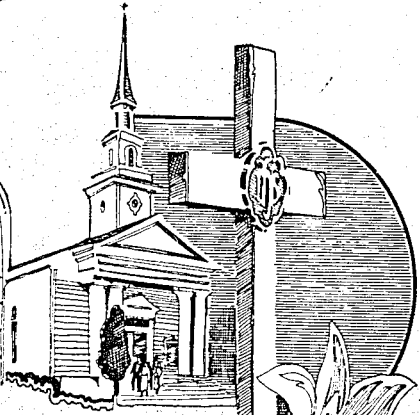
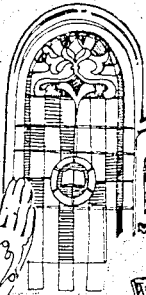
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# Dual Citizenship





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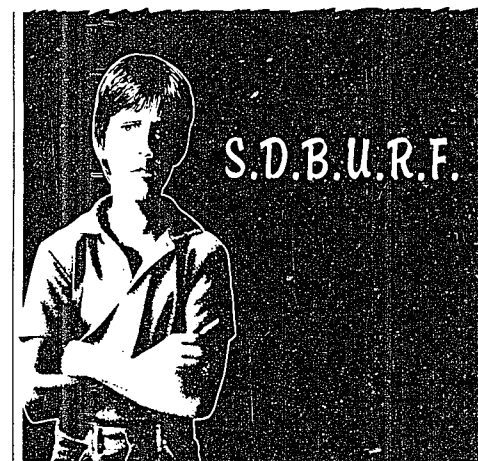
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# The Sabbath Recorder



November 1992  
Volume 214, No. 11  
Whole No. 6,768

A Seventh Day Baptist publication

*The Sabbath Recorder* (ISSN 0036-214X) (USPS 474460) is published monthly (combined July & August) by the Seventh Day Baptist General Conference's Tract and Communication Council, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678. This publication is distributed at no cost to members and friends of Seventh Day Baptist churches and is made possible by donations from its readers. Second-class postage paid at Sun Prairie, WI 53590.

**POSTMASTER:** Send address changes to *The Sabbath Recorder*, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678

This is the 148th 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.



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

## Features

Dual citizenship by John Bevis	4
Turn that Light on! by Jim Ayars	8
Baptist women meet for conference	12

## Departments

Women's Society	13	Children's Page	19
Pearls from the past	14	Local news	20
SR Almanac	15	SR Reaction	24
Christian Education	16	Family flux	25
Focus	17	Editorial	27
President's Page	18		

## 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. Phone (608) 752-5055; FAX (608) 752-7711

# Dual citizenship

by John Bevis



(Pastor John Bevis, Paint Rock, Ala., presented the following message at General Conference in August.)

*"On Jordan's stormy banks I stand and cast a wishful eye. To Canaan's fair and happy land, where my possessions lie. I'm bound for the Promised Land; I'm bound for the Promised Land. Oh, who will come and go with me? I'm bound for the Promised Land."*

I'm sure you recognize those lines penned in the 1700s by the English SDB, Samuel Stennett. I think he expresses very well for us the age-long desire of our people, of our Church—a longing for the return of the Lord. We have a longing to be with our Jesus in a better place; a place that we often refer to as "the Promised Land."

I find that the writer of the book of Philippians, in the third chapter, expresses this desire for us very well with these words: "But our

citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body."

Our citizenship as Christians, Paul is saying, is in heaven. He reaffirms that in Ephesians 2:19 with these words: "Now, therefore, you are no more strangers and foreigners, but fellow citizens with the saints and of the household of God."

I think it is a very appropriate time of the year and a good season to talk about citizenship. Our country is in the midst of a presidential election. We've seen a great variety of candidates. We hear many political speeches, and rallies, and promises, and see fingers pointed.

1992 is also the 500th anniversary of the coming of Columbus. Christopher Columbus was no doubt the world's greatest politician. He did not know where he was going. He went on borrowed

money. And he didn't know where he was when he got there! If he were around today, no doubt we would have another candidate.

Webster gives us a very good definition of citizenship: "The quality of an individual's response to membership in a community." I hope you'll catch that with me—the response to membership in a community.

You and I have dual citizenship; that of our native land, and that of the Heavenly Kingdom of God. The question I think that should be posed is, "What is our response? How does this citizenship affect our priorities, our commitment, our lives?"

If you haven't heard it, you will, in this political year, the song that Lee Greenwood made popular: "I'm proud to be an American, where at least I know I'm free." He goes on to the conclusion and says, "Cause there ain't no doubt I love this land; God bless the USA." You watch it on television, and that will bring a crowd to their feet.

We are fortunate, you and I, to live in a land of opportunity and freedom. What is our response as members of this community that we call America? I find that we have several responses.

We obey the laws of the land. We live in harmony and peace with our fellow man; payment of taxes (support for the government); respect for authority; participation in our government (voting). We look at all these, and we might sum them all up in a word we are so familiar with: "patriotism." It is devotion to country, our response to citizenship.

What about in return? What do we receive?

We have in return one of the greatest documents I believe ever

written by man—the protection of the U.S. Constitution. We have security in our homes. We have those wonderful words that Mr. Jefferson so aptly put down for us, reminding us of our natural rights, our God-given rights. We find some of those expressed in the Bill of Rights, protecting us from the possible tyranny of those who govern us.

We are not aliens. We are not foreigners and strangers. But our citizenship confers upon us the

riage feast of the Lamb.

Talk about a special invitation! This invitation is written in His own blood. It says: "Whosoever will, may come." How thrilling it is to respond to this citizenship, offered to us just by receiving it! We can be a part of the kingdom of God!

We find these words in Galatians 4:5, saying that we received the "Adoption of Sons." We are adopted into this Kingdom. The writer of Hebrews poses a question, "How

other, because we find that we have the same priorities. We are bound together by cords which cannot be broken. We are united in commitment, and thus we resolve any differences that come between us because we are fellow citizens of God's Kingdom.

We also support that family, the Church, in every way possible. That includes financial. We recognize the diversity of gifts that God has given to assist us in our mission. We see each member as vital to the whole.

Perhaps you are reminded of the analogy that Paul makes in several passages—the body parts, and how each one is important to the functioning of the entire body. Using all of our talents and all of our capabilities in the family, we work together to lift up Jesus Christ, and yes, to edify our citizenship in His Kingdom. Galatians 6:10 says, "As we therefore have opportunity, let us do good unto all men, especially unto them who are of the household of faith."

I think we need to be reminded that we truly are fellow citizens in God's Kingdom.

## Share with others

And then, as our third response, we find a great urgency to share with others, to invite them to join

**You and I have dual citizenship; that of our native land, and that of the Heavenly Kingdom of God. The question is, "What is our response?"**

rights, as well as the responsibilities, of our land. We praise God for this land, especially for religious freedom.

But we are also members of another kingdom: citizens of the Kingdom of God. And what is our response as a community of Christians? Permit me to suggest three responses for our consideration.

## Accept the citizenship

First, our response is to *accept the citizenship* that is offered us—the salvation that is made available to us through the blood of Jesus Christ. We must accept it; we must receive it. I find that the Gospel message is basically a message of invitation. Look at the many ways it is presented to us.

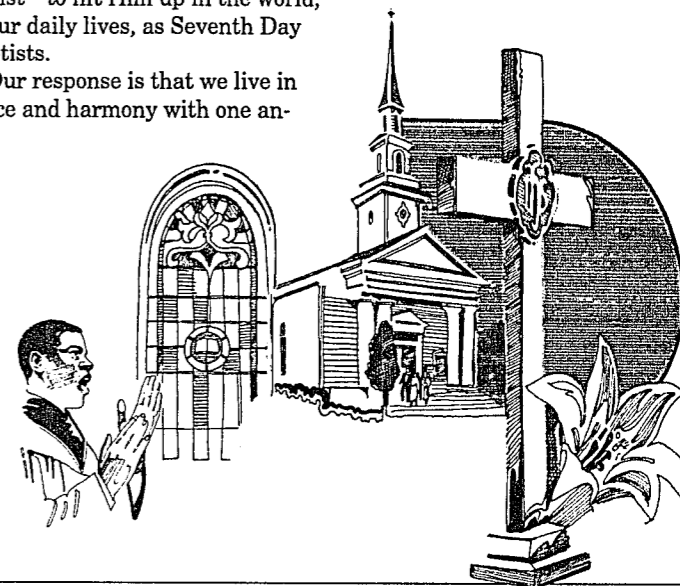
Our Lord is seen going out into the highways and byways of life, inviting us in, unworthy as we are. He invites us, in the midst of our sin and rejection, into His Kingdom. He is the Good Shepherd who was willing to leave the security of the fold, leaving the ninety and nine to go out into the darkness and look for that one who was lost. He also reveals Himself to us as the bridegroom, inviting us to the mar-

shall we escape if we neglect so great a salvation?"

## Fellow citizens

Secondly, we respond to heavenly citizenship by recognizing that we truly are fellow citizens. As we gather at Conference and look around at people from different parts of the country, we are reminded that we are partners. We are co-laborers, fellow citizens, as together we seek to "Lift Up" Jesus Christ—to lift Him up in the world, in our daily lives, as Seventh Day Baptists.

Our response is that we live in peace and harmony with one an-



us as citizens in God's Kingdom.

Not long ago, there was a commercial on television for Mercedes Benz. (I might explain to pastors that this is a German automobile which we don't own.) This Mercedes commercial showed one of their cars colliding with a brick wall during a safety test. During the commercial, someone asks the company spokesman why they don't enforce their patent on this energy-absorbing car body that they have perfected, a design that certainly is being copied by others. The man replies with this wonderful line: "We don't enforce the patent because some things in life are too important not to share."

You know, as Christians, you and I have something too important not to share. We have a unique relationship with the very Son of God. We have a meaningful lifestyle. In the midst of a world that is going helter-skelter and looking for the meaning of life, we know where we are bound, where our destiny lies.

With that knowledge, we are compelled to share it with others. It becomes an obsession, a priority of our lives. "Oh, who will come and go with me" into this Kingdom? We don't want to go by ourselves. We want to take our families, and our friends and neighbors, as we commit together. Lift up to them this vision of Jesus Christ.

One of my favorite passages in the Living Bible is 2 Corinthians 5:20, because I think he puts it in such a wonderful way: "We are Christ's ambassadors. God is using us to speak to you. We beg you, as though Christ Himself were here pleading with you. Receive the love he offers. Be reconciled to God, for God took the sinless prize and poured into him our sins; and in exchange, he poured God's goodness into us."

I think that's one transfusion I want to be sure that I have.

In an election year, we hear much reference made to the prob-

lems that abound in our society. The politicians are calling for a better life for the American people, for more jobs, an end to the recession, better health care for all. They tell us they are seeking solutions in the areas of homelessness, the AIDS epidemic, the crime in our streets.

We listen to the promises that the politicians make to us, and are reminded also of our citizenship in this other Kingdom, and find promises there as well. And, friends, these are not campaign promises. These are real promises. Rev. 21:4, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow or crying. Neither shall there be any more pain, for the former things are passed away."

Can you imagine such a scene? Can you imagine such a place? Can you imagine missing this? As we look at those words, we ask, "What kind of place is this Kingdom of God?"

Do we have any insight into what this Kingdom is? It is a sinless, tearless place, a place of sweet fellowship and glad reunion.

It's a place where Jesus is. And, therefore, it is a place where we want to be. But you know, even more special than all of that, it is a prepared place.

In John 14, our Lord says, "I go to prepare a place for you. And if I go to prepare a place for you, I will come again, so that I may receive you unto myself; that where I am, there you may be also."

Jesus, our Lord, wants us to be with Him in the place that He is preparing, because we are fellow-

citizens. Because we are the heirs of Christ, we're the redeemed of the world, we are the apple of God's eye. He calls us the very elect.

I cannot describe this place for you. I haven't the words; I haven't an adequate description. And I find that Paul, the apostle, many years ago had the same problems that I am having when he wrote these words in 1 Corinthians 2:9: "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him."

And so, we ask again, what is the Kingdom like?

It's beyond your wildest dreams, your greatest visions, your imagination. "For the Lord himself shall descend from heaven with a shout, with a voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

I hope you note that this is not a secret event. There is a shout, a voice of the archangel, a trump of God.

Look at that word, "shout." What is the shout? Someone has suggested that the shout is the word,

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***Our response is to accept the citizenship that is offered us—the salvation that is made available to us through the blood of Jesus Christ.***

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"Enough!" Enough suffering, enough starvation, enough terror, enough death. Enough indignity, enough lives trapped in hopelessness, enough sickness and disease, enough time. Enough. "And then we which are alive and remain will be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort one another with these words."

I'm proud, Lee Greenwood, to be an American. But I am *thrilled* to

be a member of God's Kingdom.

I stand before you to give testimony of the saving power of Jesus Christ in my life. The mistakes I have made, my sins, are washed clean in the blood of Jesus Christ.



*Pastor John Bevis speaking at Conference.*

And I also want to stand before you to give witness to the protecting power of the Lord in my life.

You may be aware that in February, 1991, I suffered an accident. As I came out of my office at the college where I teach, on a Friday, a student nurse was hurrying down the hallway to get to her class. As she passed me in the hallway, she dropped her purse. The only thing I remember was a terrible explosion. The loudest thing I have ever heard. And then my arm lost control and just jumped up and down.

I didn't know what in the world had happened until I discovered some blood. She had had a weapon in her purse that went off and struck me in the arm.

What do you feel in a situation like that?

I must confess to you I'm a child of the 1950s. Some of you might be able to relate to this. One of the very popular television shows then was "Gunsmoke." Many a night I watched Matt Dillon get shot, the

doctor would come and probe the wound, and Matt would grit his teeth. (Miss Kitty had some refreshment there for him if he didn't quite make it.) But it didn't bother him. They put a bandage on him, he got back on his horse, and off he went to save the world.

It ain't so!

When they took me to the hospital, I really thought that I would have the bullet taken out rather quickly. After all, it only went in

gery, there is always that remote possibility that it won't go well, and you might not come back. So, I said to my family, "Well, if I don't come back, call David Pearson." (He doesn't know that.) And I thought to myself, am I ready if I don't come back?

You know, I had a wonderful feeling of the assurance of the Lord, because many years ago I made a decision to follow Jesus Christ, to become part of this Kingdom of

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***I think we need to be reminded that we truly are fellow citizens in God's Kingdom.***

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the wrist. And I would go to church the next day, as usual. Well, surprise! Two surgeries, 10 days in the hospital, eight months of physical therapy, and \$40,000 later, here I am.

I didn't know to be afraid at that first trip to the hospital. But, a day after surgery, the doctor came in with a very grim look on his face. There I was, with my arm and shoulder and fingers in bandages, tied to the bed.

He said, "We're going to have to go back in. It's not going well. We're going to have to open this up again." This time, I knew what to expect. I was going to be *filleted*.

Now, many a time I've been in the hospital to visit someone who was ill, and to read to them the words of assurance. It's a different thing when you're in bed. I certainly have greater empathy now with people who are ill.

Real quickly, he was in a hurry, this doctor. He was ready to go! Funny what you think of. You know, I have to be in control. Here they've got me strapped down on this gurney, and I'm not in control. What if I don't come back?

This time, I had a little time to think about it. I know they tell us that any time one goes into sur-

God. And I know where I am bound—eventually. The Promised Land! So I had a feeling, "Well, if it's time to go, I'm ready." And I was really surprised at myself.

I hope this situation never happens to you, but things happen to all of us. And I need to ask you to ask yourself, should an accident occur, or some disease, or some calamity, do you have the assurance that your hands are in the hands of the Lord, and that all is well with you and your God?

Think of stepping on a shore and finding it heaven. Think of taking hold of a hand and finding it God's hand. Think of breathing new air and finding it celestial; feeling invigorated, and finding immortality. Think of passing from storm and tempest to an unbroken calm. Think of waking up and finding it Home.

Zephaniah says, "At that time I will gather you, at that time I will bring you home. I will give you honor and praise among all the peoples of the earth."

You see, that's my assurance. And that's *your* assurance, because we are bound for the Promised Land and know that we are citizens of God's Kingdom. *SR*

# Turn that Light on!

by Jim Ayars

(Jim Ayars, member of The Heralds quartet ministry, shared this Sabbath morning message at General Conference.)

*"While I am in the world, I am the light of the world." Having said this, he spat on the ground, made some mud with his saliva, and put it on the man's eyes. 'Go,' he told him. 'Wash in the pool of Siloam' (this word means "sent"). So the man went and washed and came home seeing" (John 9:5-7).*

Look up at the lights. How many of you have spent time this week saying, "Did you notice the lights in the auditorium?" Look at that light right there!

This (*lights go out*) is what happens when the lights aren't here. Now, suddenly, we are aware of it. The only light that we now have is coming through the side windows. Don't I look great in the dark? We all look alike in the dark.

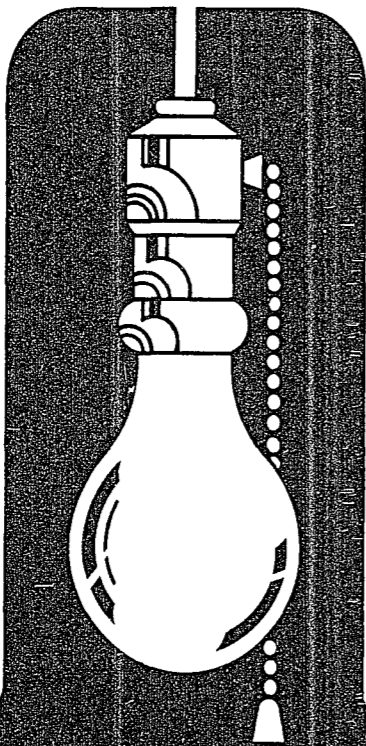
Let's turn on the houselights, just over the seats. I'm still in the dark, right? The most important lights here this morning are the ones that we turn on now—the ones that light up the stage, the choir, and me.

That's the way all doctrine, the Scriptures, Christians, and the Holy Spirit are all designed to operate! The purpose of the Scriptures is to illuminate the main action on the stage. The Scriptures were not given to us to call attention to themselves. The Holy Spirit was given to us not to call attention to Him-

self, but to illuminate the glory and grace of the "chief actor," the one who deserves all praise—Jesus Christ, alone.

We, as Christians, were called by God to be lights, to illuminate by our lives the only one who deserves to be seen by the world: Jesus Christ, alone.

We are told this repeatedly. In John 15:26, John records Jesus as saying, "I will send you another Comforter. He shall testify of me."



**We were called by God to be lights,  
to illuminate by our lives  
the only one who deserves  
to be seen by the world:  
Jesus Christ.**

In John 16, Jesus says, "He [the Holy Spirit] will bring glory to me by taking from what is mine and making it known to you."

The Holy Spirit was sent to us to illuminate Jesus Christ. If you hear preaching and doctrines which glorify the Holy Spirit, what are you hearing? You have a light that's aiming in the wrong direction. What would happen if you took this light and aimed it at the wall? You'd have a bright spot on the wall. Wouldn't you be impressed with that?

The Holy Spirit came for one purpose alone: to bring us to Jesus Christ, to bring us to the cross. He came to convict us of sin, to encourage us as we walk the Christian life, to lead us to Jesus Christ, and constantly see new, ever more glorious vistas of His grace and glory.

The Scriptures were also sent for that purpose. The Bible was not given to us to call attention to itself. The Bible was given so that we could see God's hand in our history. We were to see God's hand in sending Jesus Christ; to see Jesus the Christ in His light and in His majesty; see Him on the Cross, in His resurrection glory, His exaltation; to believe in Him as He intercedes for us at God's right hand.

For example, in John 5:39, in one of Jesus' regular altercations with the Pharisees, He says, "You search the scriptures because in them you think you have eternal life. But, they are they which testify of me."

Those Pharisees are like many of

us. We get so enamored with the lights. We're gazing down the throat of the lights of life and doctrine, and they're brilliant, and they blind us. God doesn't want us to stare into the lights. It's bad for our retinas. When you're on stage, the last thing you want to do is look into the lights. That's the last thing you'll see for a while.

"You search the Scriptures," He says, "because in them you think you have everlasting life. But, they testify of me."

There were two disciples walking on the road to Emmaus. They were sad, discouraged, and totally decimated because the one in whom they had placed all their trust had been crucified. They had heard rumors that some hysterical women had seen Him alive.

They were walking along, and Jesus joined them. In their blindness, they didn't "see" Him. Jesus played with them. He said, "What's happened? Why are you so sad?"

"Well, the one in whom we have placed our trust, the one in whom we had hoped, has died."

Then Jesus proceeded to show them, from Moses through all the prophets, all the things concerning Himself. But that wasn't sufficient. They had to get to the supper table.

You have to understand that, in a crucifixion, they didn't put the nails through the palms. They put them through the wrists. As Jesus was walking along, his robe was over his hands, so they could not see the marks of His suffering. It wasn't until Jesus lifted His hands in the benediction and blessing that, suddenly, "the light came on." And now, Moses and the prophets made all the sense in the world. He's alive!

Then we have the passage that I shared with you this morning from John, chapter 9. I get a kick out of this story. It reminds me of the dwarfs in C.S. Lewis' *Chronicles of Narnia*. Or rather, the dwarfs remind me of the Pharisees in this story, who were spiritual dwarfs.

You see, they had it all figured

out. They had road maps listing all the twists and turns of history. They had it all worked out; it was just a matter of sitting back and watching it unfold. Can you imagine how boring heaven will be if it turns out that one of the apocalyptic groups that has it "all figured out," turns out to be right? All these people strutting around on the Sea of Glass. Everyone else is throwing their crown down at the throne, but they're standing there saying, "We were right."

But the dwarfs in the *Chronicles of Narnia*? They were wrong.

In the last book, *Aslan the Lion*, the symbol of Jesus Christ in the stories, had suddenly arisen and created paradise. There was a whole new heaven and earth. But the way He did it was not the way the dwarfs expected. And you see them, as the book closes, huddled with their eyes tightly shut in the middle of paradise, denying the reality that was around them. "It can't be true!"

The animals, the people, and Aslan himself came and pleaded with them, "Open your eyes and see!" But they couldn't, because it didn't "fit" their little program. And they sat there, in the middle of paradise—with joy, dancing, happiness, healing, wonders, and glory all around them. Impervious.

The Pharisees tested this man. "Come on, you know this man is not from God; he did not keep the Sabbath. Look what he did. He worked, he made mud, and he stuck it in your eye. Then he told you to walk more than a Sabbath Day's journey down to the Pool of Siloam."

Can you imagine that poor blind man? What incredible faith he had. He had mud in his eyes, and his canes were clicking along the road, down 500 steps from the Temple Mount to the Pool of Siloam at the base of the City of David. He got down there, and washed it out, and blinked in recognition for the first time in his life. And, he had not yet seen Jesus.

"How can a sinner do such mi-

raculous signs?" the people asked.

They brought his parents. "Was this man born blind?"

"Yes."

"Prove it!"

"Ah, come on; he's of age. Ask him."

Incredible blindness.

Finally, they accused him of being Jesus' follower, and the people His followers, and they threw him out.

Jesus heard that they had thrown him out. When he found him, he said, "Do you believe in the Son of Man?"

"Who is he, sir?" the man asked.

Isn't it amazing that this man was given his sight without knowing why or by whom? Just his name. The Lord does that. He doesn't wait for us to come up to a certain measure of orthodoxy, or faith, or understanding. He is immediate. He does it now.

"Who is he, sir?" the man asked.

"Tell me so that I may believe in him."

Jesus stood in front of him and said, "You have now seen him; in fact, he is the one speaking with you."

Then the man said, "Lord, I believe," and he worshipped him. Jesus said, "For judgment I have come into this world, so that the blind will see and those who see will become blind."

The Pharisees picked up their ears at that. They knew that Jesus was making some sort of caustic remark, but they weren't sure what it was. "What? Are we blind too?" Jesus said, "If you were blind, you would not be guilty of sin; but now that you claim you can see, your guilt remains."

What's the problem? They failed to see Jesus.

The man who was physically blind, when he was healed, gained his spiritual sight as well. He saw Jesus and believed in Him.

What I really chuckle about is that John interjects this little statement here, "Now the day on which Jesus had made the mud and

opened the man's eyes was [nothing less than] the Sabbath."

John never put anything in his writings by coincidence. He had a scheme in mind. He put that statement there on purpose. And, that purpose is significant to us today, as Seventh Day Baptists, because the Sabbath is given to us as a means by which to see Jesus.

Some people have the Sabbath light aimed at themselves: "We are special because we keep the Sabbath." That's blasphemy, and a denial of the Sabbath.

The Sabbath is a Messianic manifesto by which we know the Lord Jesus Christ, and the world sees Him in a way that they cannot see Him otherwise. Other people have the Sabbath light flickering from Sinai—"Obey or die." They fail to see that Jesus came in the light of the Sabbath saying, "Believe and live." Other groups have the Sabbath as an antique relic of Judaism. "Isn't it quaint?" Worthless. A relic.

This brings me to the main things I want to discuss.

Why did God invent Seventh Day Baptists? It's not the same question as, "Why did God invent the giraffe?"

Why did God bring us together? Is it because, according to the Gospel, God has blessed us with all spiritual blessings in the heavenly places in Christ Jesus?

For the past two millennia, Christians have been reaching into the cornucopia of Jesus Christ, and grasping these gifts, bringing them out and unwrapping them. The reason God invented this Church is because He wanted us to reach into that cornucopia, open the warehouse of stage lights, and pull out a light that no one had seen before as Christians. He wants us to turn on that light so that the whole Body may be blessed.

There is no single denomination that has a corner on the truth. Not even us! Each of us, whether we are Roman Catholic, orthodox, or what-

ever, has reached into that warehouse of gifts and pulled out something. Some of the "stuff" we have pulled out, we've misused; some we have misunderstood. But, pull these things out we must. Because God wants the Body of His Son, the Church, to grow up into the full measure of His Son. He wants each of us to see the fullness and glory of His Son.

Having acquired one of these lights, it is our responsibility to turn it on for the benefit of all of us. The purpose of each of these lights is to glorify Jesus Christ, and there is a two-fold audience who will benefit from these lights.

The first audience is the world. We've been called to spread the Gospel to all the world. It shall be preached to all the world, and then Christ shall return. God wants to save all the world. Each of these lights is essential to that salvation. You are not saved because you have a certain light; you are saved because you see Jesus in that light.

There is also the other direction, which is inward for fellow believers. This is what Paul expresses in Ephesians 4:7-8: "But to each of us, grace has been given as Christ apportioned it. When He ascended on high, he led captives in his train and gave gifts to men."

In verse 12, the purpose: "to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the son of God, and become mature, attaining the full measure of perfection found in Christ."

That's the purpose. God called us together for this purpose, to switch on a neglected "biblical light."

We are called to illuminate Jesus in the light of the Sabbath. That's why God called us together. We have been around for almost four centuries now, and we're still probably the smallest denomination of the bunch.

Don't misunderstand. I am not going to say that the primary pur-



Jim Ayars offering the Sabbath morning message at Conference.

pose of SDBs is now to grow. No, I believe that the truth we have is something we need to give to the rest of the body. There is only one body, says Paul.

Within that one, we have all of these different people and backgrounds, associations and denominations. There is a purpose in all of this. Each of us is called to turn on the light that God has given us.

In our case, that light is obviously the Sabbath. The larger Body of Christ will not have a complete picture of Jesus without our light. As long as we remain silent, as long as we keep it to ourselves, there will be a piece of Jesus which remains in shadow.

Whenever a servant group in the Body of Christ has failed to fulfill its purpose, God has often replaced it with another. We've been around for a long time, and I am curious. How long do you suppose it will take for us to fulfill our part of the commission? If we fail to fulfill God's will, we deserve to disappear from Christian history, or at least we pass by as irrelevant.

There is some evidence, I think, that this may be happening. There are several non-Sabbatarian Christians who are rediscovering the joy of Jesus in the light of the Sabbath. For example, in 1981, Gordon McDonald published a book entitled, *Ordering Your Private World*. The last chapters are devoted to incorporating the Sabbath into a disciplined Christian life.

Marva J. Dawn, a Lutheran, recently wrote a book called *Keeping the Sabbath Holy*. The whole book is devoted to Sabbath disciplines for the Christian life. She regularly presents seminars to Lutherans about how to keep the Sabbath.

Margaret Zimmerman, a Presbyterian, has published a book, *Jesus and the Jewish Feasts*. The first section of the book is devoted solely to the Sabbath—seeing Jesus in the Sabbath, how to incorporate the Sabbath in your family's devotional life, how to interest your children in keeping the Sabbath.

Unfortunately, McDonald and

this is one of the oldest denominations in the English world. We've been around a long time. We began when King James I published the King James version, and we discovered the word 'Sabbath.' First organized in the 1650s."

"Well, where are you?"

Now we get to the hard part.

Several months ago, I was reading a *National Geographic*, and there was an article in there about the Shakers. I never will forget looking at one picture. You know, Shakers are famous for a certain style of furniture, a dance, a song, quilts. But the picture was poi-

was their building." That would be tragic, would it not?

Working in the Pacific Coast Association, I hear two sides. We have people who have come into the church new, and those who have been born and raised in the church, like me, who have long heritages. "My great, great, great, great-grandfather sat there."

Wonderful! We have a right to be proud of this heritage. I'm not knocking that for a moment. I'm proud that I am descended from 12 generations of Sabbathkeepers. God has no great, great great-grandchildren, however. He only has sons and daughters.

We all must come to the cross fresh and new. But the conflict comes because the ones who come fresh and new want to go out there and win the world! The ones who have been around for a few generations are saying, "Well, here we go again..."

Both sides of this are essential. I'm not saying that we need to turn the whole world into Seventh Day Baptists. What I am saying is that we need to share the Sabbath with Methodists and Presbyterians, and enrich their lives. Make them Seventh Day Presbyterians, Seventh Day Methodists.

God has called us to a two-fold purpose. He did not make any mistakes when He called those first people together 350 years ago. He did not make a "boo-boo" when he opened the pages of His sacred Book, and a light came on that was called "Sabbath." That light is absolutely essential to the whole Body, and we are a part of that whole Body.

God has given us the glorious task of sharing not only the good news of Jesus Christ's life and death and resurrection to a dying world, but He has called us to switch on this Sabbath light for the sake of that Body He loves so much. May God give us the strength to fulfill that calling.

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**You are not saved  
because you have a certain light;  
you are saved  
because you see Jesus in that light.**

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Dawn moved the significance of the Sabbath to the first day of the week. (They'll get over it, I hope.) But it is interesting that the Sabbath is becoming more and more prevalent in surprising places.

When we, as a quartet, sing at the Trinity Broadcasting Network, we regularly meet guests interviewed on that program who privately tell us, "We keep the Sabbath." "Well, where do you go to worship?" "We keep it as a family. On Sunday, we go to church." "Have you considered joining a Sabbatarian group?" "Well, we've looked at several, but they're just not quite right."

The reasons they give are "last-day remnant"-ism, "obey or die"-ism, or "isn't this quaint"-ism. They haven't heard of us.

When I say, "Have you heard of the Seventh Day Baptists?" they say, "Seventh Day 'Whatists?'" Or they try to correct me and say, "You mean Seventh Day Adventists."

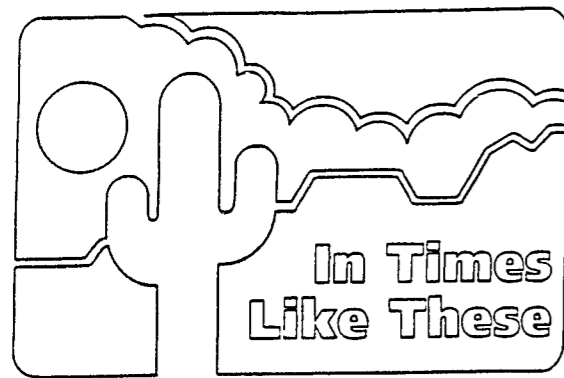
And it is fun to tell them, "No,

gnant because the caption said, "This is the last Shaker in the world."

Here sat this sweet, angelic face of a little old lady, silver-haired, stitching these micro-stitches for which great quilt-makers are known. I could just picture a mother and a child coming by, looking at all the wonders of these ancient Shakers. Finally, they come to this brass plaque commemorating the last Shaker in the world—this little old lady—and the mother says, "Look, look! That's the last Shaker in the world." The little girl says, "Wow! What did they believe, Mom?" "I don't know, but that's the last Shaker in the world."

To me, one of the greatest tragedies would be if someday people go by the church at Shiloh or Marlboro—or maybe those would be gone and sold. They go to the Newport Historical Society and see the building. "Seventh Day Baptists?" "Yes." "What did they believe in?" "I don't know, but this

## Baptist women meet for conference



TELLING • TEACHING • TOUCHING

More than 500 women from 20 Baptist denominations met in Phoenix, Ariz., September 3-7, for the 9th Assembly of the North American Baptist Women's Union (NABWU). NABWU is one of the six Continental Unions of the Baptist World Alliance (BWA), and is part of the BWA Women's Department, which focuses on women's ministries worldwide.

Representing the Seventh Day Baptist Women's Society was former president Dorothea Shettel of Riverside, Calif. As a former member of the NABWU Executive Committee, Dorothea was extended full membership privileges in the absence of the current SDB Women's Society president. We are grateful to Dorothea for her willingness to represent us, and to NABWU for providing voting privileges.

At the Assembly, Dorothea presented a one-page summary (prepared by President Donna Bond) of the work of our Women's Society and Board. She also manned a booth featuring the Summer Christian Service Corps (SCSC) display board used during Conference at Carroll College. She was able to distribute literature describing the SCSC program, which included order blanks for the SCSC cookbook, and Lannette Calhoun's cassettes—also an SCSC fund-raiser.

Celebrating its Ruby Anniversary, the NABWU meets in assembly every five years. The theme of this year's event was "In Times Like These—Telling, Teaching, Touching."

The four-day conference featured outstanding women's ministry leaders and speakers. Also featured were more than two dozen workshops focusing on such topics as Developing a World View in the Family, Extending a Hand in Need, Empowerment of Women, Women in the Church, and Respond to Family Violence.

Delegates attending the conference were from Canada, Jamaica, Tobago, the Bahamas, Trinidad, Barbados, Guyana, New Zealand, Africa, and the United States. SR

### New NABWU president sets five-year strategy

Rev. Jennifer Sudderth, newly elected president of the North American Baptist Women's Union (NABWU), pledged to develop a five-year strategy for the organization. "One of our goals will be to embrace younger women," she said. "A second goal will be to develop a deeper appreciation for the multi-cultures represented in NABWU, and in North America and the Caribbean."

Sudderth said other goals will include developing existing projects and adopting new ones, particu-

larly concerning issues that affect women, such as homelessness and illiteracy.

"And, as much as possible, providing leadership training in all our meetings, such as the executive and other events, will be one of our main emphases," Sudderth said. "We'll also work to provide scholarships for leadership training for potential women leaders. And, of course, we'll continue to focus on reaching out globally."

A graduate of Bethel Theological Seminary, St. Paul, Minn., Sudderth is Minister of Christian Education for the Mt. Sinai Baptist Church, San Diego, Calif. She also is a teacher of music and English, and is a curriculum writer for Gospel Light Publications,



Rev. Jennifer Sudderth

Ventura, Calif., and Urban Ministries, Chicago, Ill.

Sudderth will serve as the NABWU president from 1992-1997. She will coordinate the organization's activities, as well as represent NABWU in various BWA and other events worldwide, including conferences and workshops. SR



Women's Society page by Charlotte Chroniger

## Keep modeling—they're watching

*"Jesus said, Let the children alone, and do not hinder them from coming to Me; for the kingdom of heaven belongs to such as them" (Matthew 19:14).*

A number of adults in our church recently participated in a parenting class. Using the book *Parenting Isn't for Cowards* by Dr. James Dobson (an excellent resource!), we discussed the various aspects of parenting: discipline, joys, frustrations, spiritual blessings, and funny incidents.

One of the many things I gained from the class is a renewed awareness of my spiritual responsibility

servicing the Lord and His people.

As I seek to teach my children heavenly truths, I will make mistakes. There will be days when I do not model Christ. There will be days when my own faith will falter, and I will be anything but Christ-like. Praise the Lord that He will forgive me for bungling His message of good news and salvation. He will be able to use my feeble efforts to speak to each one of my children about their need for a personal Savior.

I am also aware of my responsibility to a child's spiritual well-being when I teach a youth group class. When I have Honeybees

of my short time with them.

I can't cram the Lord down their throats, but I need to tell them about the Lord. I need to provide opportunities for them to experience the joy of the Lord, whether through a spirited Bible game, a serious discussion about miracles today, or by providing them with a Bible of their own.

I am not—and never will be—a great preacher, nor do I have an extraordinary gift of evangelism. But God can use an ordinary person like me or you to touch peoples' lives for the Lord.

*There is no greater task for me than to share the love of Jesus with my children, to teach them about their heavenly Father, and to model for them the Christian life.*



to my children. There is no greater task for me than to share the love of Jesus with my children, to teach them about their heavenly Father, and to model for them the Christian life. My prayers for their salvation are so important, as are my prayers for their emotional and intellectual development.

My deepest longing for my children is not for them to get all A's in school, nor for them to be a leader in the classroom or to have lots of friends. My deepest longing for them is that they come to know Jesus as their personal Savior, and to live a Christian life devoted to

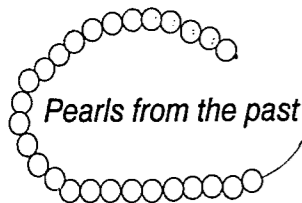
(ages 2 and 3), I need to tell them about a God who loves them, and about Jesus who died for them. Even though the message is rather simple, these little children can have some seeds of faith planted in their young lives.

When I have Jet Cadets (4th, 5th, and 6th graders), I have a duty to talk to them about a personal relationship with Jesus Christ. Because of their ages (and for some community children who have not had any spiritual training as young children), I need to make the most

God is going to hold all of us responsible for what we did, or did not do, regarding the children in our families, our classes, and in our churches and communities. We as parents, grandparents, and adults must never do anything that will hinder our children from coming to Jesus.

We must provide all the opportunities we can so that they can commit their lives to the Lord. We don't want any of these children to miss the joy of eternal life in heaven with Jesus. SR





Pearls from the past

## Moving the past ahead

by Don A. Sanford, historian

On December 23, 1671, in Newport, R.I., William Hiscox, Stephen and Ann Mumford, Samuel and Tacy Hubbard, Roger Baster, and Rachel Langworthy signed the covenant which set them apart as the first Seventh Day Baptist church in America.

The earliest records of that church have been lost, but by 1678, Samuel Hubbard reported that there were 20 members in Newport, 10 in New London, and seven in Hopkinton. A 1692 list contains 76 members.

It is not certain where the meetings were held during the early years of the church. The first records available indicate that in 1706, the Sabbatarian Church purchased in the town of Newport a "lot of land situated at the junction of what are now known as Spring and Barney streets, from Jonathan Barney, for 21 pounds, six shillings, and eight pence."<sup>1</sup> A meeting house measuring 17 x 20 feet was erected.

The old meeting house soon proved inadequate for their needs. In 1716 it was recorded:

"Whereas some years since there was purchased a small piece of land on the east side of the meeting house for an addition..."<sup>2</sup>

Many of the early references to the church used various names for

the congregation. Names such as "Sabbath-keepers," "Sabbatarians," "church of Christ keeping the Commandments of God and His Holy Sabbath" appear on some of the records. However, at a church meeting on April 29, 1718, the name "Seventh day Baptist" is used in reference to a deed signed by Sarah Barney:

"...in order that the Church or congregation of Seventh day Baptists may have full and lawful authority to claim challenge and demand all the rites or profit..."<sup>3</sup>

Eleven years later, in 1729, the church voted that "a meeting house be built 33 feet and 26 feet in breadth on part of that land whereon their present meeting house now stands."<sup>4</sup>

It is this meeting house, built in 1729, which still stands as a part of the Newport Historical Society Museum and Library at 82 Touro Street in Newport. The elevated pulpit, backed by the two tablets of the Commandments beneath the ornate sounding board and mounted by a handsome stairway, is captured on the Society's logo. It clearly identifies: "Pulpit of Seventh Day Baptist Church at Newport Rhode Island Built 1729."

This meeting house served the

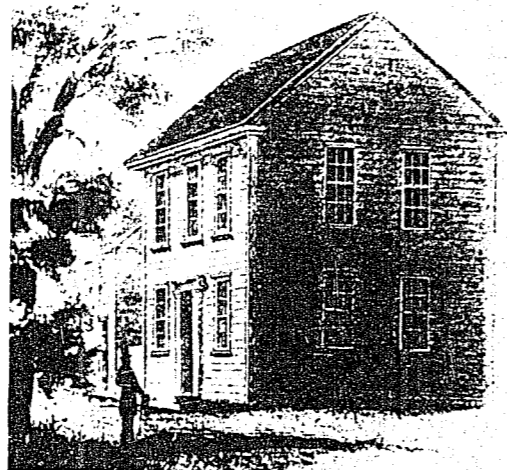
SDB Church until 1872, when the few remaining members voted "that our Trustees be and are hereby instructed to make such disposition of the Meeting House and Lot, by sale or otherwise as in their judgment shall be thought best..."<sup>5</sup>

Members of that church played an important role in Rhode Island and national history. Governor Richard Ward was a faithful member. His son, Samuel Ward, not only followed as governor, but was a prominent member of the Continental Congress until his death in 1776, just three months before the signing of the Declaration of Independence. The Wards, with their wives, are buried in the Newport cemetery, just a few graves away from the Mumfords.

Tradition holds that the Meeting House was spared the desecration which met many of the other Newport churches during the Revolution because of the presence of the tablets of the Law, and a decoration of a royal crown found on a wall.

Its pastor during the Revolutionary War, Elder William Bliss, is credited with preserving several of

*cont. on page 23*



An artist's conception of the Seventh Day Baptist Meeting House exterior as it originally appeared.

**The support of Seventh Day Baptists is most urgently needed to give encouragement to those who have preserved for us the spot which was so much a part of our early history.**



# SR Almanac

Where we have been...

### One year ago—November 1991

SDBs Marilyn Discher and Linda Greene write about "Singles in the Church."

Article updates Rev. Helen Green's prison ministry in the Verona, N.Y., area.

"Pastor Jus Start," on the Christian Education page, highlights the foundation of Scripture in spiritual education.

Background of Robe of Achievement recipient, Gertrude Dickinson Davis, shared.

News highlights come from Nortonville, Kan., church's litter control project; Riverside, Calif., church's many recent seminars; and Marlboro, N.J., church's auction for missions.

Alfred Station, N.Y., church welcomes new pastor, Rev. Kenneth Chroniger.

### Five years ago—November 1987

Two Sabbath-oriented features: David Thorngate's Summer Institute paper, "The Sabbath: Its Relationship to God and Mankind"; and Don Sanford's "Why I Keep the Seventh Day Sabbath."

Rev. B. John V. Rao sends update on his ministry in Nellore, India.

Milwaukee, Wis., church holds first baptism.

The Southern Baptist Convention's Public Affairs Committee votes to dissolve its ties with the Baptist Joint Committee on Public Affairs.

Conference President Herb Saunders invites readers to "Enter the Joy of Giving."

### 10 years ago—November 1982

Seminary students comment on the post-Conference retreat held in the San Bernadino, Calif., mountains.

Jan and Ruth Lek, from Holland, make urgent appeal for outreach work in Poland.

In Alfred Station, Pastor Rex Zwiebel retires, and is honored "for his many services to this and other churches, to the denomination, and to the communities in which he has lived."

Missionary Bettie Pearson writes of the Theological Education by Extension program in Malawi, Africa.

Donald Chroniger accepts pastoral call to New Auburn, Wis.

Fledgling groups in Southern California and Atlanta, Ga., seek church facilities.

### 25 years ago—November 1967

Special issue lifts up "Action Prayer." Caroline Gray guest edits, with the help of several authors involved in women's ministries.

Dean Victor Skaggs presides over ordination council and service for Pastor Ed Sutton.

The David Pearsons write with thanks for the new missionary home in Blantyre, Malawi. They add a progress report of the ministerial training center.

Marlboro church reports on annual Harvest Home celebration.

Ashaway, R.I., in the news: Ashaway Boy Scout Troop 32 voted as best Grange-sponsored Scout troop in America. One thousand such groups were considered.

### 50 years ago—November 1942

"Men and Missions" Day lifts up, "The world's only hope is in Jesus Christ."

Plea comes for more interest in the Letter-a-Month Club.

Rev. Neal Mills accepts call to New Auburn.

Albion, Wis., church to celebrate 100 years of service. It was first named "the Dane County Seventh Day Baptist Church."

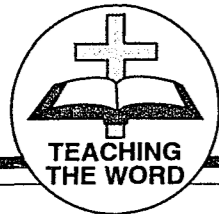
The nation's gas and tire-saving program moves some Association meetings to more central locations.

Pastor Leon Maltby offers course in visitation evangelism in the White Cloud, Mich., church.

...where are we headed?

Pray...

- for our many singles in the church
- that Scripture would come alive for all
- with thanks for our women in church ministries
- that we truly know why we keep the Sabbath
- for our overseas missions
- for our community witness and outreach
- that our ties—local, associational, and denominational—be strengthened



# The duties of a Christian

by Ernest K. Bee Jr.

Sabbath School Superintendent Ed Christian's 8-year-old grandson, Michael, was telling Pastor Jus Start about the worship service.

When Pastor Start asked why he liked to come to church, Michael replied that he liked to see his friend, Steve. Pastor Start then asked him why he liked to be with Steve. "He's my best friend. I have fun when Steve's here," came the prompt response.

Pastor Start recalled hearing Michael tell Steve last Sabbath that Jesus was his best friend. "Oh," Michael replied, "that's true.

But Jesus is my best friend in heaven. And Steve's my friend at church."

Superintendent Ed Christian watched as his grandson ran down the front steps calling for Steve to wait. Turning to Pastor Start, Superintendent Christian commented that he wished everyone was as joyous about church attendance as young Michael.

Pastor Start leaned against the open door and said, "We need God and each other. We need worship because life may be too much for us. Sometimes we become stressed, frightened, and even depressed or angry with what's happening to us.

Maybe, life gets to be too much a routine—too boring. When that happens, worship is the difference.

Worship is God's gift of self-preservation. It renews the spirit just as sleep renews the body. It repairs our spiritual muscles by removing the waste of our misdirected activity and gives us a renewed spirit. Worship brings us into focus with God, which helps us gain perspective on our burdens and temptations."

Deacon Willing briefly interrupted the conversation by handing Pastor Start a folded piece of pa-

per: "Faith and I will be absent from the Caregivers meeting scheduled for this afternoon. Richard and Sally, the young couple who have been attending church the last three weeks, will be eating lunch with us. Faith and I will be talking with them about our church. Here is our report."

The Superintendent watched as Deacon Willing hurried down the front steps, joining his wife and the new couple. Turning to Pastor Start, he reflected that we all should be as excited and involved in ministry as Deacon Willing.

"Just what are the duties of a Caregiver?" asked Ed Christian.

Pastor Start's expression changed. "The Caregivers of the church have really taken their Christian duties seriously. They have straightened out question marks and made them into exclamation points.

"Each couple is responsible for the church members and contacts in their geographical area. They serve as a Christian friend, providing support, prayers, and counsel. Jesus said, 'Where two or three are gathered together in my name, there am I in the midst of them.'"

"Can anyone be a Caregiver?" asked Ed Christian. "Would I be able to join the Caregivers?"

Pastor Start smiled. "I'm hungry! Let's talk about our Christian duties over lunch." *SR*

**Worship is God's gift of self-preservation. It renews the spirit just as sleep renews the body.**



# SDBs "go public" in Memphis

by Russell Johnson  
Director of Extension

Ron Elston and I have appreciated your prayers during the months that we have labored for the church in Memphis, Tenn.

I would like to report that the Memphis project has been an overwhelming success, and that things worked exactly as I had thought God would bless. However, that is not the way things have gone.

This was a new approach, applied to revitalize an old church. There were many things about the project that we found exciting. We have come to love new acquaintances here in the community. Clearly there are many needs, and countless opportunities surrounding the church. It is also clear that no other church is reaching into the community to bring practical, godly love and witness to the troubled.

God faithfully provided resources for us to do a decent job of presenting the witness of Seventh Day Baptists to the Egypt-Spring Valley regions of northern Memphis. Several problems with the church property were eliminated, and necessary ministry improvements accomplished. God blessed us with modern "ministry tools" as the need became fairly evident.

Public officials called the community's participation in our survey, "unprecedented." Over half of those we found at home answered the survey. People opened their homes with cordiality throughout much of the community. Numerous families indicated having read our materials, and some expressed an interest in the bulk-mailed letters. Some said to "count on me in September."

Actually, all of the five phases leading up to the first "public" worship—when we had advertised for people to come and worship with us—went exceptionally well. We

had trouble finding a large public building to rent, but the Lord provided even that for us.

However, the thing that we measure, and what I was seeking, was a major number of new families. We anticipated people ready to help reorganize and redevelop the witness of Calvary Covenant Church.

Between Ron, the National Field Development Team workers, and myself, we had voluntary statements from at least eight homes that they were definitely interested in attending the church. Four months later, and two weeks into our well-publicized beginning services, only two new individuals from separate households have actually attended our services.

This was far fewer than we had sought from God, or believed possible from the unrest, hurts, desires, and interests expressed to us by the community. Maybe they were deceiving us, or perhaps they were suspicious that we wouldn't turn out to be "for real."

Maybe the plan for the church revitalization was wrong. Perhaps the implementation of the project needed to go further than what we accomplished. Maybe the "logical" order that was used was not as I thought from God, but only from me. Or maybe God's time frame to complete the vision for Memphis was not as short as I had discerned. I do not have answers at this point, but I am continuing in prayer, searching and analyzing to learn how to bear more fruit for Christ in the future.

Two things have come out of our time in the Memphis project. One is an exciting group of new contacts in Tupelo, Miss., eager to begin a Seventh Day Baptist church. And secondly, 3,437 homes in the "Jerusalem" region of Calvary Covenant

Church have had a steady witness of God's love from an SDB church over the past eight months.

What now? Calvary Covenant has what I call a community profile. Many people know that there is a church called "Calvary Covenant," working in the community. The symbol of the Cross and the three interlocking "C"s has become a recognized symbol.

When it became clear that the first strategy was not going to fulfill the desired goals, work began to develop a "Plan B" strategy. Such a plan should tie into what has been accomplished, but also prayerfully move into a fresh way to seek God's blessing and Kingdom fruitfulness.

The next phase will target the "Jerusalem, Judea, and Samaria" regions with an ad campaign seeking two to four families of dedicated workers to build up the church body core. This will allow the church to more adequately minister to the challenges and opportunities immediately around the church facilities. Please pray that the Lord send the church two to four committed families of Kingdom workers to enrich the ministry of the Memphis church.

What have we gained? Not the concrete results I had sought from the Lord, as a blessing for Seventh Day Baptists. Since this is the first intensive field project, we definitely gained experience.

We developed a wider base of knowledge about some things that work well, and some that may not work well for advancing the Lord's Kingdom. The volunteer National Field Development Team had its first ministry, and is anxious to work for the Lord in other places. As someone has said, people never find success unless they are willing to risk failure. *SR*

# "A Firm Foundation"

by James Skaggs

Conference President James Skaggs unveiled his theme for next year's gathering in Redlands, Calif.: "A Firm Foundation." This month begins a series following that theme.

We are indeed surrounded by "a great cloud of witnesses." (Read Hebrews 11:1-16; 11:39—12:2.) The witnesses here mean not "observers," but witnesses in the legal sense: people who can testify about something out of their own experience. Their lives testify to their faith, and trust, in God.

The passage goes on to cite the examples of Isaac, Jacob, Joseph, and Moses; the people who passed through the Red Sea; those who marched around Jericho; and Rahab, Barak, and many, many more. They were all commended

they did not see fulfilled in their lives, yet they remained faithful. "Therefore God is not ashamed to be called their God..." and He has prepared a city for them—a heavenly one.

Most of the examples of faith which we find in both testaments belie the idea that faith in God will result in prosperity, or health, or an absence of tragedy in the life of the faithful one. Think for a moment about the experiences of David, the prophets, Job, Paul, Peter, and especially our Lord Jesus himself. Nevertheless, even when things seemed to be going wrong all the time, they did not lose hope. They remained faithful; they trusted God.

Think of Jesus Himself. "God, the One and Only, who is at the

now I want to call your attention to the fact that this psalm, which seems to begin in despair, ends in confidence:

*"For He has not despised or disdained the suffering of the afflicted one; He has not hidden His face from him but has listened to his cry for help..."*

*"All the ends of the earth will remember and turn to the LORD, and all the families of the nations will bow down before Him..."*

*"They will proclaim His righteousness to a people yet unborn—for He has done it."*

Jesus' cry was undoubtedly heartfelt, but it was also a statement of faith. He knew the psalm, and so did Matthew when he included the quotation in his gospel.

Jesus, of course, knew the Father perfectly. He *knew* in Whom He trusted. There are many in the "great cloud of witnesses"—many of those who are commended because of their faith—who were not extraordinary, except that they had faith. They trusted God when it counted.

Jesus said, "...Everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock. But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand" (Matt. 7:24-26).

People who have faith are people who have built on the firm foundation of the Rock. They are people who have planted themselves firmly in the certainty which is God. They are people who trust God. **SR**

**People who have faith  
are people who have built  
on the firm foundation  
of the Rock.**

for their faith, but it is notable that most of them were not rewarded in a material, worldly sense, for their faithfulness. In fact, it lists the hardships which they endured: torture, ridicule, flogging, imprisonment, stoning, being sawn in two, put to death by the sword, destitution, persecution, mistreatment, and homelessness.

It is quite clear in this passage, and in others, that the reward for faith is not in things (not even very good things which God sometimes gives: like prosperity or healing). But the reward for faith is something much better.

Look again at verses 13-15 of Hebrews 11. The reward for the people's faith was a promise which

Father's side..." as John says. The man who, according to Hebrews, "has been tempted in every way, just as we are—yet was without sin."

This man, who was also God Incarnate, said on the cross, "My God, my God, why have you forsaken me?" The apparent meaning of this cry, uttered in agony just before His death, is that He was in despair. Much theologizing has been done about this phrase and it has puzzled me over the years. But Jesus, the Rabbi, knew He was quoting the first line of David's Psalm 22. (Read all of that psalm sometime if it is not familiar. Its relevance to the life of our Lord will be immediately obvious.) But right

Here's a Message...

Follow the chart to fill in the blanks. Read together the secret message.

3 8 9 12 4 18 5 14, 15 2 5 25 25 15 21 18

16 1 18 5 14 20 19 9 14 1 12 12 20 8 9 14 7 19;

6 15 18 20 8 1 20 9 19 23 8 1 20

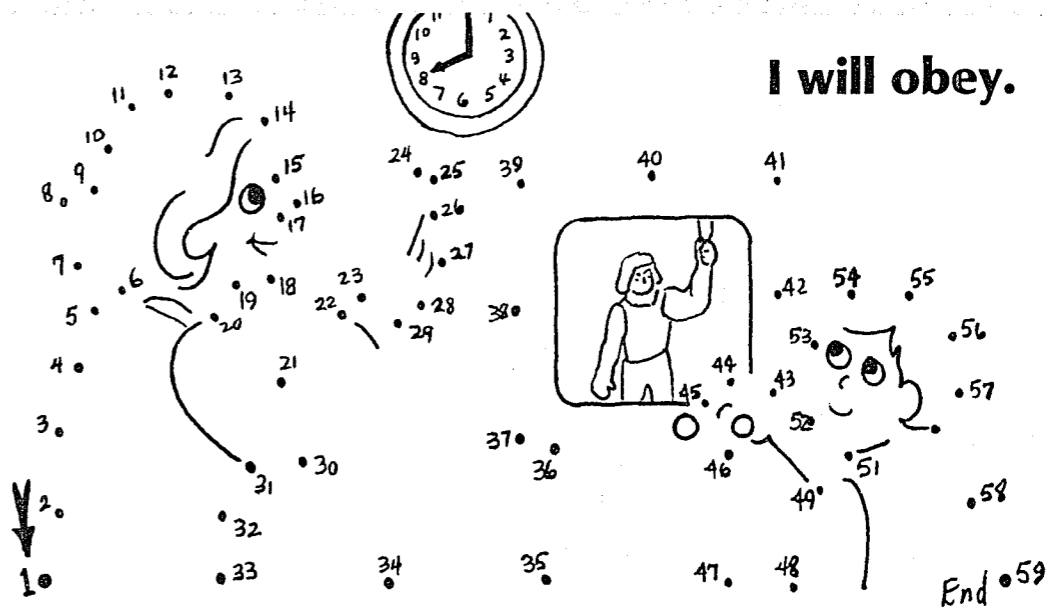
16 12 5 1 19 5 19 7 15 4.

(Colossians 3:20)

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19

T	U	V	W	X	Y	Z
20	21	22	23	24	25	26

## The Children's Page



## 1992 Robe of Achievement

Myrna Lea Davis Cox was born in Wheat Ridge, Colo., on May 28, 1938. She is a member of the Denver, Colo., Seventh Day Baptist Church, joining the church as a child.

She graduated from Wheat Ridge High School in 1956, and attended Salem College (W. Va.) the following year. She continued her education at the University of Colorado in Boulder, taking courses in French, psychology, physiology, and accounting.

Myrna is married to Gary G. Cox, Executive Director in the Boulder Valley Public Schools. On September 1, 1992, they celebrated their 35th wedding anniversary. They have three grown sons, Michael, Rodney, and Gregory. They now have three grandchil-

After moving back to Colorado, she was an executive secretary in the Jefferson County Health Department for two years, a financial secretary in different Boulder schools for several years, and most recently was the budget manager for a large bookstore in Boulder.

Always active in her own church, Myrna has the spiritual gift of teaching and is energetic in using her gifts. She and Michelle Wheeler were instrumental in founding the Women's Retreat in Colorado. The retreat is held yearly, and has included women from the Mid-Continent Association. Myrna has encouraged women in other areas of our denomination to start their own retreats and has been the guest presenter in such efforts.

Myrna has taught Sabbath

instrumental in publishing a newsletter for our congregation. She has co-edited the paper (with sister, Katherine Davis) for almost three years. *The Messenger* is sent monthly to our congregation and other interested persons throughout the denomination. Myrna uses her gift of writing to produce stimulating and inspirational editorials.

Adding significantly to the church music program, Myrna lends her voice to the choir. She is regularly called on for solos and ensembles as a section leader. She is a committed choir member.

Myrna is actively involved in the Evangelism Committee of our church. When the Desmond Ford Crusade was held last fall, she planned and implemented this major emphasis in our church.

Myrna has served on nearly every committee and has held almost every office in our church. When she accepts a job, you can always depend on her to see that it is completed successfully.

When Myrna was diagnosed with cancer two years ago, the Boulder community responded with an outpouring of food, flowers, cards, calls, and visits. Throughout the many times she was hospitalized, she always took her Bible and devotional books with her. No matter how sick she felt, you would always find her sharing her faith with someone. She had many long conversations with nurses and aides as they observed her strong faith.

Having experienced the trauma and continual concern of raising a diabetic son, she has chosen to assist with the Diabetic Association in fund raising, educational efforts, and volunteer service.

Myrna has always been active in denominational leadership. She

**Always active in her own church,  
Myrna has  
the spiritual gift of teaching  
and is energetic in using  
her gifts.**

dren, Brittaney, Ryan, and Cory, helping fill her role as grandmother.

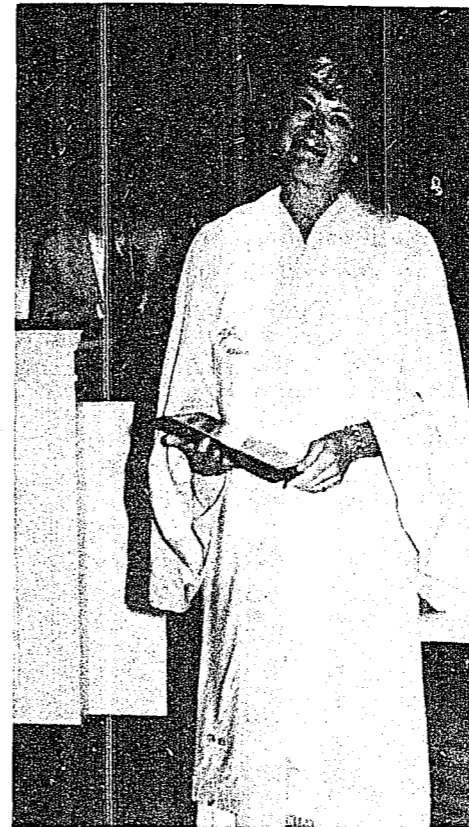
As a busy mother of three very active boys, and with her husband in a professional role, she spends a lot of time entertaining. Given the talents of organizing a successful home, it is more of a hobby for her to cook and manage her home, so these responsibilities have been enjoyable.

While living in West Virginia, Myrna worked as a secretary for an insurance company in Clarksburg.

School classes of all ages through the years, and continues to teach when needed. She teaches special adult Bible classes several times a year to support major emphases in the church.

She developed a program to strengthen the church's "food for the needy" outreach. Cooperating with a food bank where food is bought by the pound, our church is able to have an abundant supply of food on hand for the needy.

Recognizing the need for communication in our church, Myrna was



Myrna Cox received a plaque and the Robe in her home church in Denver, Colo. Husband Gary is in the background.

was president of the SDB Women's Board from 1973-1977, and a member of the denominational Planning Committee. She represented Seventh Day Baptists ecumenically by attending the Church Women United meetings at the local, state, and national levels. She has attended the Baptist Women's World Alliance and helped further introduce other denominations to Seventh Day Baptists.

At present, Myrna is involved in the denominational NET (Natural Evangelism Training) program under the Board of Christian Education. The training began in the Denver church and expanded to a retreat setting at Camp Paul Hummel. Myrna has spent countless hours, along with other members of the team, in re-writing and editing the

text for the Board, including a special section for use with young people. She has been to California and Michigan this past spring, and will be traveling to other states for more NET training sessions this fall.

Even with all the energy she gives in her own church and denominational areas, she manages to enjoy golfing, homemaking, her family, and countless friends. She continues to send notes of encouragement, make calls, and send gifts to those in need. She has a real sensitivity and love for people and their spiritual growth. Myrna is certainly a disciple for Christ. We hear expressions of appreciation and enjoyment from many who have heard her teach and speak of her Lord.

We, Myrna's family and church friends, lovingly recommend her for this Robe of Achievement. Without question, the service that she has provided the denomination is outstanding. Myrna continues to be an active leader. This tribute could appropriately be awarded to a Christian Woman of the 1990s. Myrna Cox fits this model. *SR*

## Update from up north

by Seili Bond

The Dodge Center, Minn., SDB Church has been involved with many events and programs.

At the end of April, we had a Ladies' Retreat at Ironwood Christian Ranch, with Althea Rood and Mary Jane McPherson leading in a study of women of character. There were 42 women attending from Milton and New Auburn, Wis., and Dodge Center. This was a time of spiritual renewal, healing, and fellowship. Plans are for another retreat in April 1993. The men have a fellowship breakfast once a month, followed by a Bible teaching led by Pastor Dale Rood.

We supported the Summer Christian Service Corps (SCSC) program this summer. Althea Rood

was on staff for training and evaluation. Church members Tanya Bonser and Joy Wallstrom were SCSC workers. The New Auburn church shared their team of Faith Camenga and Heather Van Horn with us for a week of Vacation Bible school, using the program titled, "McGee and Me."

Bible Studies this fall include a woman's Bible study on Tuesday nights examining the gifts of the Spirit. A study Wednesday nights is on the book of Luke. Friday nights, the "Journey Through the Bible" is studied.

In July, we voted to participate in the MORE 2000 program. Adult Sabbath School classes are studying *The Emerging Church*, and the

leadership team meets twice a month.

Dodge Center hosted the Semi-Annual Meetings at our church September 18-20. President Tim Osborn chose the theme, "Serving God: Duty or Delight." On Friday, Pastor Tom Carlson led a Sabbath welcoming service. On Sabbath Day, Pastor Dale Smalley gave the message. Special Touch Ministries presented a musical program in the afternoon. We all enjoyed a talent show in the evening. The delightful weekend had five people attending from Des Moines, Iowa, and 10 from New Auburn.

We continue our regular worship, with an average attendance of 65. *SR*

## SDBs visible at county fair

Seventh Day Baptists promoted the message of the Kingdom while ministering at the Allegany County (N.Y.) Fair, during the week of July 19-25, 1992.

The ministry began on the first evening with the Alfred Station (N.Y.) Seventh Day Baptist Church giving leadership to the annual vesper service. This service included congregational singing, Scripture reading, a special solo, a meditation, and prayer. We then dedicated the Fair Program booklet in honor of our own Deacon Carol Burdick for his fine work at the fair over the

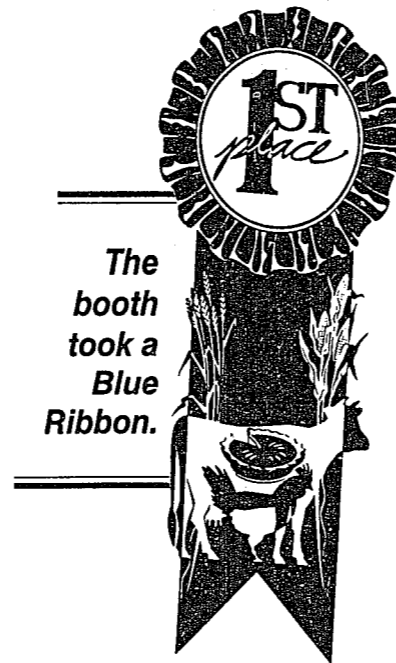
years. Carol and Merabah Burdick also received a fair bench with their names on it.

The Faith Booth itself highlighted the ministry of Seventh Day Baptists. The booth attracted a number of people, with over 50 signing the guest register. People were attracted by the handcrafted carousel donated by Carol Burdick, and poster-size pictures of each of the SDB churches in the area.

The denominational tract, "A Baptist Church That's a Little Different," was available for distribution, as well as information about

Camp Harley Sutton. The booth took a Blue Ribbon for "Best in Non-commercial Booths."

Beyond those who prayed for the booth and who give to Missionary Evangelism outreach through the Association budget, thanks goes to



those who physically aided its ministry: Carol Burdick, Donna Rogers, George Bottoms, Angie Butts, Susie Butts, Luan Ellis, Ron Ellis, Peggy Sutton, Amanda Snyder, Nelson Snyder, Heather Chroniger, Rachel Chroniger, Angela Chroniger, Matthew Chroniger, Ed Crandall, David Clarke, Ed Sutton, Marietta Sutton, Steve Saunders, Irene Saunders, David Saunders, Bob Stohr, and Ruth Bottoms (who has been the soul of this outreach for many years!!)

—Ken Chroniger, chairman  
Allegany Association  
Missionary Evangelism Committee

*(Taken from the Alfred Station church newsletter, "The Quest." Editor Mae Bottoms added: "And we thank Pastor Ken for his leadership and enthusiasm!")*

## Pearls, cont. from page 14

the pastorless Baptist churches in the city by his ministry and encouragement. His tombstone now leans against the outer wall of the Historical Society building.

The church was used during the 1850s by the Fourth Baptist Church in Newport, and from 1864-1869 the Shiloh Baptist Church met within its walls. It is reported that, during this time, supports were placed under the balcony. The note added: "to those of you who have attended a New Year's Eve revival meeting of an animated Ethiopian congregation, there is no need to explain the need for extra support."<sup>6</sup>

In 1884, the Newport Historical Society was looking for a suitable place in which to hold its meetings and exhibit what few valuable relics it possessed. The church was sold and deeded over to the Society that year.

By that time the building needed extensive repairs. The old box pews were removed and then used for paneling around the walls. New roofing and flooring was installed.

By 1902 the Historical Society had grown to the place where a more spacious building was needed. A structure of red brick was erected in front of the meeting house, which was used only for museum purposes and meetings. In 1915, another addition was deemed necessary, and the old meeting house was moved once more to the rear of the lot. Brick facing, a slate roof, and iron shutters were added to make it more fire resistant.

Thus it has remained for nearly 80 years. The Yearly Meeting of the New England Seventh Day Baptist Churches has endeavored to hold communion within these sacred walls every five years. Other special meetings by SDBs have occurred there when General Conference was in the area.

But conditions change. In 1991 Daniel Snyder Jr., the executive director of the Newport Historical

Society, reported that the two-fold mission of the Society was: 1) to collect, preserve, and make available the collection to researchers; and 2) to interpret and educate in an enlightening and entertaining fashion all who live in Newport or who come to visit. The limitations of the building, however, prevent an adequate performance of either of these purposes. With the lack of climate control, they are storing manuscripts and artifacts in areas which experience extremes in temperature and humidity. There is a lack of space for researchers to work, or visitors to observe.

Thus a proposal has been made to construct a new headquarters building on the grounds of the Friends Meeting House, which the Society also owns. This poses a problem of how to preserve the old Seventh Day Baptist Meeting House, which they feel is essential.

The possibility of moving the building intact through the narrow streets of Newport poses a difficult, if not impossible, task. Dismantling and reconstruction might be a viable alternative. Leaving the building on the same lot, or moving it to an adjacent lot as a free-standing building, would be less expensive but would necessitate additional staff to make it accessible.

If it were moved to the grounds of the Friends Meeting House, it would have the advantage of being part of what is proposed as "Meeting House Square," with two of America's oldest religious facilities in existence. It would also place it within about a block of the oldest building in Newport, known as the Wanton-Lyman-Hazard house, recently restored by the Society. (The records show that this house was built about 1675 by Stephen Mumford, and later owned by the Richard Ward family.)

What a great opportunity for Seventh Day Baptists to become involved in the preservation and promotion of a part of our religious

heritage! At a meeting of seven representatives of Seventh Day Baptists with the president and the executive director of the Newport Historical Society on September 25, 1992, it was determined that one of the first steps needed to preserve this landmark was its nomination for inclusion in the National Registry of Public Buildings. The Yearly Meeting of New England voted some support for this first step, and other contributions are being made.

A second step is a complete analysis of the building structure, its history, and its significance, together with engineering proposals for viable options to its preservation. Existing easements provide some protection from its destruction or wrong use.

There are a number of sources, both public and private, which can help fund the ultimate disposition of the old Meeting House. But the support of Seventh Day Baptists is most urgently needed to give encouragement to those who have, for over a hundred years, preserved for us the spot which was so much a part of our early history.

This support might be given through General Conference (in designated giving above and beyond the denominational budget), by individual or church membership in the Newport Historical Society, by visits to the Newport areas of our history, and by prayer. *SR*

<sup>1</sup> First Annual Report of the Newport Historical Society, March 19, 1866, p. 10. The original deed (held by the Seventh Day Baptist Historical Society) is dated April 30, 1707, and lists Arnold Collins as the purchaser of record, and included land for a burial ground.

<sup>2</sup> Microfilm Minutes of the Records of the Seventh Day Baptist Church in Newport, R.I., p. 22.

<sup>3</sup> Minutes, p. 24.

<sup>4</sup> Minutes, p. 76.

<sup>5</sup> Minutes for June 5, 1872.

<sup>6</sup> Bulletin of the Newport Historical Society, January 1930, p. 12.

## 10 years of Hope

Sabbath, September 19, 1992, was a great day for the Hope Seventh Day Baptist Church in Philadelphia, Pa. Representatives came from several other churches—including two vans from the Toronto, Canada, SDB Church, and one from New York City—to join in the day of celebration.

The morning service was well attended, even though the Toronto brethren had not arrived until early morning. A bountiful dinner was served after the worship. A few hours of fellowship followed, and the day ended with an evening of celebration.

Representatives of the six visiting churches brought remarks of congratulations. Nearly 200 people enjoyed the musical selections by the Hope church children, youth and senior singers, as well as specials from Toronto and New York singers. Pastor Joe Samuels of the Plainfield, N.J., SDB Church brought the main message, urging the church to move on, not forgetting from whence they came.

A synopsis of that journey:

7/10/82—The Ambler SDB Church was officially organized in a rented storefront, 11 members signing at the service.

9/1/84—The church moved to Christian Memorial Mission in North Hills, after being evicted from the storefront. Bar owners across the street complained of a violation in the off-street parking ordinance.

1/7/85—Name was changed to Hope SDB Church; membership above 20.

12/7/85—Having outgrown the little mission, the first service was held in rented Chestnut Hill United Methodist Church in Philadelphia.

2/3/90—First service was held in building purchased in the Mt. Airy section of Philadelphia; membership approximately 50.

Refreshments, including a beautifully decorated "10th anniversary" cake, were served after the evening program.

We thank all of those who attended. The freewill offering will be added to our church building expansion fund.

December	\$710,634
November	\$651,414
October	\$592,195
September	\$532,975
August	\$473,756
July	\$414,536
June	\$355,317
May	\$296,097
April	\$236,878
March	\$177,658
February	\$118,439
January	\$59,219

1992 income needed—\$710,634.  
Per month gift income needed—\$28,003.  
Total needed each month—\$59,219.50

## SR Reaction

Letters may be edited for length and clarity.

Dear Editor:

I commend you on the recent improvements in the *Recorder*. The breadth, depth, and scope of the articles, even some disagreeable ones, add to the flavor and favor of your work. It is the lack of that depth and breadth which has led to the demise of so many denominational news organs. People want to be challenged and informed, not lulled to sleep with in-house propaganda.

I read the article on Shrewsbury (SR 9/92) with interest, and yet mixed emotions. The writer and his cast of characters exhibited many laudable traits, including courage and trust in God. I wish there could have been less "Manifest Destiny Triumphalism" in the introduction.

As in olde Canaan land, so in this hemisphere there were people in the land when the colonists arrived. Estimates vary. The current figure of peoples in the land we now call "ours" numbered about ten million souls. When you read of the brutality of the Spanish and the English, and the duplicity of the Americans, it is hard to discern whose side God was really on. How very, very few of these newly chosen people dared and cared to reach the Indian nations for Christ!

As our cozy and comfy "borders" with Canada and Mexico are being erased by powers greater than we ourselves, it would behoove us all to give some thought to the vision of those "settlers" who first experienced the onslaught of the "foreigners" - the native Native Americans. In this

fast shrinking world of new world orders and old-fashioned chaos, at least a little humility is our due. Let us be done with the attitude and rhetoric of "Cowboys and Canaanites." We cannot relive our history. We can only learn from it and, where appropriate, repent.

Respectfully,  
Rev. Dave Sheehan  
United Methodist Church  
Kilbourne, LA

Dear SR:

Thanks for the constant contact with SDBs around the world. You are my only SDB contact in Tallahassee, because there is no SDB church here. Enclosed is a small check, but the Lord knows I want to give more!

Love,  
Seleta Y. Cox  
Tallahassee, FL

Dear Editor:

Gladys Poulin's obituary in the September SR should have included the fact that Gladys helped me a great deal in the years I was working for the Memorial Fund and for the Historical Society at Plainfield. She was always cheerful and very cooperative.

It should also be noted that Henry Poulin was foreman and head printer in the Publishing House in those days. He ordered paper and other supplies, kept the equipment in repair, and attended to the details of a letterpress operation. I am personally grateful to him and to Gladys.

Very sincerely,  
Rev. Albert N. Rogers  
Alfred Station, NY

## Tribute to Ted Horsley

Dr. Edward Horsley, 69, died unexpectedly in his home in San Antonio, Texas, on July 16, 1992.

Ted was born on May 13, 1923, in Vancouver, British Columbia, although he would laughingly say, "I really was conceived in Ireland." His parents, Herbert and Emily Wilson, raised a family of four sons and two daughters, with Ted being the youngest child.

While the parents did not have the opportunity for a formal education, education was nevertheless a high priority for the children. All four sons completed college, graduated from medical school, and became physicians. Mable and Ellen graduated with teaching credentials and taught school for several years.

Ted began his higher education program attending Walla Walla College as a ministerial student, switching to pre-med in his senior year. Finishing college, he enrolled at Loma Linda University School of Medicine and pursued his medical degree.

During these college years, two children, Cherry and James Edward, were born. Today, James lives in Canada, and Cherry (Dr. Horsley) is a physician in Turlock, Calif.

Ted and his brother Tom purchased a hospital and medical clinic in the Mojave Desert area and practiced medicine together for several years. During this period, Ted took his family to Jamaica for a term of church missionary service.

Given an interest in orthopedics, Ted began a residency in Salt Lake City, later moving to Denver to finish this specialty in 1958 at Denver General Hospital. During the next 26 years, Ted treated a multitude of patients, building a tremendously successful practice with widely acclaimed recognition.

Soon after his first visit to the Denver Seventh Day Baptist Church, Ted became a member



Dr. Edward Horsley  
1923-1992

and participated in all aspects of church involvement. He sang in the choir and taught Sabbath School, was ordained a deacon, licensed to preach, served on committees, and helped in any way possible.

He was asked to be the chairman of the new church building committee and provided the leadership to see the new sanctuary built and paid for. Several times when the church was between pastors, Ted assumed interim pastor responsibilities, conducting Sabbath ser-

He was also very interested in the Seventh Day Baptist work in New Zealand and generously supported them with love gifts. He more than once visited the New Zealand people, and actively encouraged their work through correspondence.

Ted set a high standard of excellence in his profession, leaving Valley View Hospital to retire in 1984. Health concerns brought on by coronary arterial disease plagued him from 1978 on.

Moving to San Diego, Ted provided pastoral leadership in the Seventh Day Baptist Church when the fellowship was without a full-time minister. In 1990, the family moved to San Antonio and began the project of building a beautiful home in the hill country just north of the city.

Ted was always devoted to religious study and, with retirement, dedicated more time to preparing sermons, providing pastoral leadership, and supporting many families

**Several times when the church was between pastors, Ted assumed interim pastor responsibilities, conducting Sabbath services, calling on members, holding membership classes...**

vices, calling on members, holding membership classes, baptizing, conducting marriages, and performing all of the duties requested of him.

Ted was interested in denominational concerns and attended the Seventh Day Baptist General Conference sessions every year. He served on the governing body and was elected President in 1973. His interest and work in restructuring the denomination was a significant factor in the final reorganization.

and friends in their own spiritual growth.

"Dr. Horsley," "Edward," "Ted," "Dad," "Uncle Ted"—whatever each of us called him—we would all agree that he has left us the finest legacy:

*He was a friend, a teacher, spiritual leader, pastor, a doctor, a colleague, a crony, a counselor, a financial backer.  
A Man of God! SR*

## Births

**Durst.**—A daughter, Carrie Lynn Elizabeth Durst, was born to Bruce and Terry (Crane) Durst of Ladson, SC, on September 1, 1992.

## Marriages

**Coleman - Harley.**—Dennis Coleman and Julia Harley were united in marriage on July 12, 1992, at the Mountain View Seventh Day Baptist Church, Jamaica, West Indies. Rev. Carlton Ferguson officiated.

## Obituaries

**Randolph.**—Charles Warren Randolph, 51, of Salem, W.Va., died on May 29, 1992, at United Hospital Center, following an extended illness. He was born in Salem on July 14, 1940, the son of the late Warren Alexander Randolph, and Mrs. Eva Zborill Randolph Howell of Richmond, Va., who survives. On November 17, 1977, he married Nancy Jolane Weaver.

Charles was a member of the Salem Seventh Day Baptist Church and the Salem Lions Club. He was a teacher and coach in Harrison County, and had served Salem Junior High School.

Survivors include his wife, Nancy, of Salem; one son, Jason Lee of Salem; two daughters, Connie Marie of Tampa, Fla., and

Honey Jolane of Salem; one stepdaughter, Carol Ann Nicholas of Salem; two stepsons, Charles David Meek and William Bryan Meek, both of Salem; one sister, Carolyn Ford of Salem; four stepgrandchildren, two nephews, and several great-nieces and nephews.

Services were held on June 1, 1992, at Davis-Weaver Funeral Home, Salem, with the Rev. Larry E. Graffius officiating. Interment was in the K of P Memorial Park Cemetery in Salem.

**Streeter.**—Mildred Ruth Livingstone Streeter, a lifelong resident of Berlin, N.Y., died on July 16, 1992.

She was born on December 1, 1918, in Berlin, the daughter of Russel E. and Wilma (Bugbee) Goodermote. She was first married to Kenneth Livingstone, who died in 1985. In 1990, she married Dr. Daniel Streeter. He died on January 3, 1992.

In her early years, Mildred was employed by J.W. Cowee in Berlin. She was considered an excellent source of local history, and enjoyed recounting local historical facts and studying genealogy. She also wrote poetry and music, enjoyed playing the organ, was an avid reader, and loved animals.

Mildred was a devout member of the SDB Church of Berlin.

Survivors include two stepsisters, Ruth Anne Leavens of Pownal, Vt., and Eleanor June Kelly of Detroit, Mich.; an aunt, Hazel Griswold, formerly of Cherry Plain, N.Y.; and nieces and nephews. She was predeceased by a sister, Elizabeth, who died as a youth.

**Crouse.**—Lenore Crouse, 82, died on July 15, 1992.

She was born on April 13, 1910, in Boulder, Colo., the daughter of Arza Dote and Florence Lenore (Clement) Van Horn. In 1928, Lenore graduated from high school in North Loup, Neb., and taught school in rural districts of Valley

County both before and after attending college in Milton, Wis. She married Philip Crouse on June 25, 1935. They retired from ranching in 1982 and moved to Keystone, Neb.

Lenore was active in her community and had a wide variety of gifts and interests. As a young girl, she was a member of the North Loup SDB Church. Following her marriage, she became a member of the United Seventh Day Brethren Church of Arthur, Neb.

Survivors include her husband, Philip; two sons, Ben of Omaha, Neb., and Dan of Arthur; two daughters, Florence of Ogallala, Neb., and Lois Dunwoody of Keystone; two sisters, Arvada Antes of Grand Junction, Colo., and Adell Waggener of Lakeport, Calif.; one brother, Ben Van Horn of Rohnert Park, Calif.; 14 grandchildren, and four great-grandchildren.

**Carlisle.**—Losada M. Carlisle, 95, formerly of Stow Creek Township, died on September 8, 1992, at the Cumberland County (N.J.) Medical Center, where she had lived for three years.

She was born in Cumberland County, the daughter of Albert and Lillian (Hall) Carlisle. A retired teacher, she taught for many years in the Cumberland County area. She served as a news correspondent for the Bridgeton (N.J.) Evening News, and wrote *Memories of Old Buttonwood Days*, which was recently published.

Losada was a lifetime member of the Seventh Day Baptist Church of Marlboro, N.J., where she taught Sabbath School and was a member of the W.C.T.U.

She is survived by a close friend, William H. Richardson Jr. of Shiloh, N.J. Losada was predeceased by two brothers, Henry and Albert Carlisle.

Services were held on September 10, 1992, at Sray Funeral Home, Carlls Corner, N.J., with the Rev. Donald Chroniger officiating. Interment was at the SDB Cemetery, Shiloh.

# KEVIN'S

## ORNER

In my four-year stint with the Tract and Communication Council, we have produced over 300 print jobs. Some are easier than others—like envelopes, letterheads, business forms. Others are routine, yet take time and effort. Some need major revision, re-design, or original work.

Whether it is a "quick" job or one more involved, we strive to do our best for you.

The piece you are now holding might come to you "routinely" 11 times a year, but it is one of those "more involved" tasks. I estimate that about two-thirds of my time spent as Director of Communications is devoted to planning and editing the SR.

We thank all of you who mailed (or handed) in your contribution toward this ministry. To those who added words of encouragement and helpful criticism to your reply, a special thanks.

We strive to improve. Last spring, the Tract Council members encouraged me to spend a few days on an "editor's retreat," to confirm God's hand on the work, and to seek future direction. In conjunction with a MORE 2000 meeting in New England, I got to escape to that great area of the country.

Perhaps one day I will share the specifics of the Lord's revelations. They dealt with a sunset, the ocean, a starfish, a lighthouse, and a bell. I agree that we need to be the "light" that Jim Ayars stresses in his message this month (page 8). We need to sound God's praises, blessings, and warnings to all people.

We run many print jobs to bring across our SDB message. Now, we have an opportunity to really bring "light" and "sound" to the public. Thanks to the perseverance of Mynor Soper, Seventh Day Baptists are venturing into the television film industry.

The Walter J. Klein Company of Charlotte, N.C., has begun production of a half-hour promotional film. This documentary will "tell our story." Klein plans to distribute the film to television stations and cable systems in our targeted areas.

Please pray for the production, distribution, the program's favorable reception, and our response to those who contact us. More details will follow.

Back to our magazine. Earlier this year I attended the annual Associated Church Press convention, this time in the Washington, D.C., area. We received practical help with vital workshops and speakers, and listened to social concerns at Congressional briefings.

Most helpful to me was a pre-planned "person-to-person" evaluation. Another editor had received recent issues of the SR and was asked to critique them.

Our time together was valuable; some comments flattering, some embarrassing, all helpful. I hope to implement some design changes next year, particularly within the department pages.

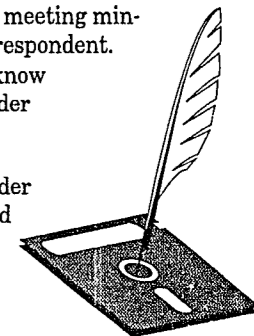
We want to keep you informed and challenged. And we want to keep doing it better.

To do that, we need your continued support. We need your feedback. We need your church news!! Please check those old church meeting minutes and confirm your SR correspondent. Many of our readers want to know what's going on within our wider covenant community.

I am so grateful for that wider covenant of love. It is alive and working.

My thanks to each of you who supported us after the tragic loss of my stepmother and the serious injuries to my father in an automobile accident. For those of you hearing about this for the first time, thanks for your quiet prayer right now.

My father is doing much better and has been buoyed up by all the support. The covenant works, my friends! And, at times like these, it extends beyond any denominational or doctrinal borders. God's greater family can move into loving action when one member is in need. May He continue to bless us all abundantly.



In the next *SR*:

**Shepherd support:  
Appreciating your pastor**

Lifting up your leader  
Prayer, affirmation and accountability  
The congregation's responsibility

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

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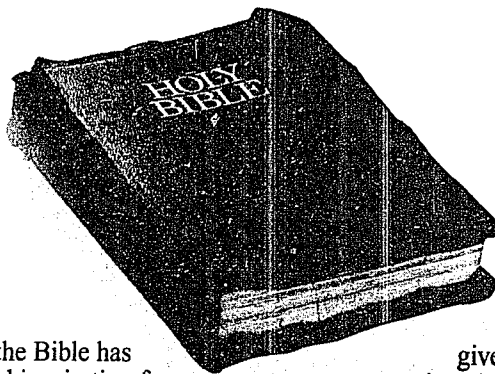
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