Pssst... There's a New Age coming!

Same old lie...
New year, new feature

With the new year will come a new SR feature: Encouraging Words

We will present a problem or situation which may arise in many of our churches, then ask you to reply with how you dealt with it—your insights, frustrations, and victories. Let's follow the scriptural admonition to encourage one another. Look for "Encouraging Words" in an upcoming Sabbath Recorder.

How about sending an "encouraging word" to our men and women involved in Operation Desert Shield in the Middle East?

You may write to "Any Service Member" at these special addresses:

Operation Desert Shield
APO New York 09848-0006
(For Army, Air Force, National Guard)

Operation Desert Shield
P.O. Box New York 09866-0006
(For Navy and Marines)

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New Covenant Ministries now has available Bible-centered computer games that can be played on most home computers such as Apple, TI, Atari, Commodore, Kaypro & TRS-80 (color computer), and now IBM. Accounting, word processing and mailing address programs also are available for TRS-80 (color computer) & Commodore.

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Denver, CO 80215

Features

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by Gary Leazer

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by Rodney L. Henry

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by Kevin Butler

December 1990
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Who are Seventh Day Baptists?

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

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

The seventh day

God commanded that the seventh day (Saturday) be kept holy; Jesus agreed by keeping it as a day of rest. We observe the seventh day of the week (Saturday) as God's Holy Day as an act of living 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

December 1990
The Not-so-New Age Movement
by Gary Leazer

Someone has said, "People who don't remember the past are condemned to repeat it." Perhaps so. Something old in our land is calling itself "new." It has its own vocabulary and uses "buzz words" like holistic, visualization, personal growth, transformation, and self-consciousness. Trance channeling is one of its better known practices. The rainbow is said to be one of its symbols. A few years ago, one of its leaders announced, "The Christ is here now." Other leaders insist their teachings are secular, even scientific, and not religious. This old philosophy with a new dress is the New Age Movement.

The New Age Movement is not new. Its spiritual roots are found in Satan's lie to the first human couple in the garden of Eden, "Ye shall be as gods" (Gen. 3:5).

Its historical roots in the United States are found in the transcendentalism of the 19th century. Henry David Thoreau and Ralph Waldo Emerson promoted Hindu ideas, new age. A variety of the New Age Movement, in their poetry, articles, and lectures. The Spiritualist Movement, begun by the Fox sisters in 1848, is a forerunner of trance channeling. The New Thought Movement, out of which came Unity School of Christianity, Christian Science, and Religious Science, is another forerunner.

Helena Blavatsky and Henry Olcott formed a Hindu-occult organization, called Theosophy, in 1875. Two successors, Annie Besant and Alice Bailey, continued their prophecy of a coming religious teacher, inspired by alleged communication with "ascended masters" from the mythical island of Atlantis. Besant and Bailey are often mentioned in New Age literature as forerunners.

The current interest in the New Age philosophy began with the counter-culture movement in the 1960s. Hindu and Buddhist gurus, whose teachings are the foundation of the New Age Movement, found an eager young audience in America. "Truth" was sought with mind-altering drugs. Experience, not the mind, was believed to lead to this "truth." Situations and ethics announced that morality was determined by the individual. The occult, with its teachings of divination, astrology, and magic, was popular.

The theme song of the 1960s, "The Age of Aquarius," told about the passing of the Piscen astrological age and the dawning of a new age of peace, love, and happiness in the Aquarian age. The New Age Movement teaches that we are on the verge of a new age of enlightenment, peace, and happiness. This emphasis is directed not only to humanity, but also to governments and the whole earth. Some New Agers openly talk about a utopia with a one-world government and a one-world religion.

From the Eastern mysticism and drug culture of the 1960s, the New Age Movement sprang forth in the early 1970s and is literally sweeping the country today. It is fueled by dozens of magazines like the New Age Journal and books like Marilyn Ferguson's best-selling Aquarian Conspiracy. New Age high priestess Shirley MacLaine has written four books about her pilgrimage into the New Age Movement. A five-hour ABC-TV movie, "Out on a Limb," brought MacLaine's New Age philosophy into our living rooms in 1987.

The New Age Movement is an umbrella term. A variety of people, groups, and organizations to "create their own reality." The New Age Movement has touched nearly every part of our lives. Music, television programs, movies, books, motivational workshops, health-food stores, alternative medical practices, and hundreds of products such as crystals and computer software introduce us to the New Age Movement.

The New Age Movement is often identified with secular humanism, but it is as opposed to secular humanism as it is to the biblical doctrine of one personal God who created all things. In reality, the New Age Movement stands directly between secular humanism with its denial of God and Christianity with its affirmation of one personal God. The New Age Movement proclaims that everyone is God.

While the New Age Movement consists of hundreds of loosely organized groups, several unifying characteristics are common to all groups:

1. All is one. The New Age Movement denies any difference between God and creation. Only one reality exists; generally it is called Mind, Power, or Energy. From its Hindu background, the New Age Movement's God is more an "It" than a personal God.

2. Everything is God. The one reality of the New Age Movement is divine, a belief called pantheism. From its Hindu background, the New Age Movement's God is more an "It" than a personal God. The Bible distinguishes between God and creation (Exod. 3:14) and rejects the impersonal God of the New Age Movement. We are warned about worshipping creation rather than the Creator (Rom. 1:25).

3. Human beings are divine. Since we are gods, we are perfect and sinless.

The Bible says this self-defilement is idolatry (Deut. 5:7). The ultimate Satanic sin assumes human beings are divine or equal with God. A person is adopted as a child of God when he accepts Christ as personal Savior (John 1:12), but humans will never be divine or equal with God.

4. You will never die; you have lived before and you will live again. Reincarnation, the belief we live again and again, is a basic teaching of the New Age Movement.

The Bible completely rejects
The New Age Movement has touched nearly every part of our lives.

The New Age Movement is big business for many New Agers. Shirley MacLaine charges at least $300 per person for weekend retreats. Syberia, a New Age company, advertises its "personal achievement" tapes in airline magazines. Subliminal audio tapes with messages undetectable by the mind, yet allegedly picked up by the "inner mind," sell for $11.98. One New Ager claims American spent $100 million a year on crystals which they wear around their necks, carry in their pockets, and display in their homes. Flotation tanks, "magnetic cocoons," and brain-sync machines cost thousands of dollars. Major corporations pay their employees to achieve peak human potential.

Alternative, and unproven, forms of healing are advanced by the New Age Movement. Iridology andrology, or display in their homes. Flotation tanks, "magnetic cocoons," and brain-sync machines cost thousands of dollars. Major corporations pay their employees to achieve peak human potential.

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Conflicting spirits and world views
by Rodney L. Henry

It is a strange and wonderful fact that different cultures can observe the same world in different ways. Our culture tends to pattern ways of perceiving things. This cultural pattern of filters and maps through which the world is perceived is called our "world view." The world view of the Bible was an unscientific world view compared to the world view of modern Western culture. The biblical world view understood a world inhabited by an omnipresent, omnipotent, and omniscient God and a "heavenly host" of other spirit beings. Man was in constant interaction with God, angels, and demons, while the awesome and wonderful spirits called cherubim and seraphim surrounded God's throne. Modern Western culture bristles nervously at the thought of the supernatural because by definition it cannot be explained by "known natural forces or laws." This has put the world view of the Bible in conflict with the world view of the Western world. My theory is that Western Christians have dealt with this conflict through compromise. Western Christians must deal with a supernatural God who is spirit. But they must also deal with a natural world with its empirical, scientific explanations. To deal with this, Western Christians have made the supernatural world of God "other worldly." This other worldly view allows for a God in heaven, with nature and humans on earth. This has made Western Christianity a religion of the ultimate concerns of heaven, hell, forgiveness, salvation, etc. These are supernatural issues that are dealt with by a supernatural God. This leaves the rest of the natural world to be explained by the laws of science. So, for most Western Christians the world is neatly divided into the natural (dealing with earthly concerns) and the supernatural (dealing with heavenly, ultimate concerns).

Western Christians have dealt with the conflict with the biblical world view of "this worldly" supernatural beings called angels and demons. To deal with the "this worldly" spirits of angels and demons, most Western Christians have relegate them to the world of the symbolic. They would say that Satan and demons are not real beings but symbols of the evil in all of us. Or they would say that the biblical interactions between humans and spirit creatures are really natural phenomena which have been given supernatural explanations in the Bible. In the Western world, there is simply no room for "this worldly" spirits because it creates too much conflict with our "this worldly" natural scientific explanations. (See the charts above which compare the Western and biblical world views.)

The Western Church has ignored the "excluded middle" world of spirits that interact with man on earth (Supernatural This Worldly). This is a rather new phenomenon in the history of the church. The "excluded middle" or "this worldly" spirit world ignored by the Western Church has become the fertile soil in which the New Age movement has grown. New Age thought on the division of things into natural and supernatural is quite neat and tidy, it comes into conflict with the biblical world view of "this worldly" supernatural beings called angels and demons.

Though the division of things into natural and supernatural is quite neat and tidy, it comes into conflict with the biblical world view of "this worldly" supernatural beings called angels and demons. To deal with the "this worldly" spirit world of Western Christian想想 that New Age addresses the beliefs of a "this worldly" spirit world on earth. The focus of New Age is to develop a relationship with the spirit world that will help you in the here and now, and not wait for the religion of Western Christianity with its "pie in the sky, by and by." The New Age focus on the "this worldly" spirit world has come to a Western Christianity that is, for the most part, defenseless. What the Western Church sees as symbolic and simplistic, New Age sees as real and available.

I believe in a real being of the spirit world named Satan. In Job 1, we do not have the symbol of evil (Satan) speaking with the symbol of good (God). We have two spirit world beings communicating with each other. After Jesus' baptism he was confronted with the spirit person of Satan who tempted him in the wilderness. I believe in real, spirit creatures called demons. In his ministry, Jesus knew the difference between physical sickness and spirit-caused problems, and dealt with both differently (Matthew 10:8).

Jesus, himself, calls Satan a "liar and the father of lies" (John 8:44). Satan's lie in much of the non-Western world is that he is too powerful for anyone to do anything about it. Satan openly displays his power and thumbs his nose at the world. That is why I have never met a missionary to the Third World who does not believe in the spirit world.

The focus of the New Age is on a "this worldly" spirit world. They seek to draw people into relationships with spirits. In the Western world, Satan is still a liar but his lie is different. Satan's lie to the Western world is that he is not real; he doesn't really exist. It is not surprising that the Western world would believe this lie, but it is disappointing that the Western Church does.

The focus of the New Age is on a "this worldly" spirit world. They seek to draw people into relationships with spirits. Many Christians are subtly drawn into this because they see no conflict with their Christian religion of ultimate concerns. But God is a jealous God. The first two of the Ten Commandments deal with the issue of having other gods and ascribing worth to them (worship). This is sin. If the Western Christian Church is going to deal with the issues of the New Age movement it is going to have to deal with its world view and the Bible on issues related to a "this worldly" spirit world. Fortunately, God has given us much insight and understanding of this spirit world in the Bible. Unfortunately, it does not do any good unless we believe it and apply it.

Study God's Word and ask His Spirit for a clear discernment and a proper answer to the world's questions. The conflict presses on. But so will God's people as we understand and live out His truth.

Rodney Henry is director of pastoral services for Seventh Day Baptists.
by Kevin Butler

Hmmp... Nice soothing music. A sweet aroma of incense sticks and simmering potpourri. Attractive displays of store specials. Vibrant paintings, posters, and eye-catching gifts. Bestseller lists, through and through. Did I find this place in a major metropolitan mall? Try about four blocks from the SDB Center in quiet Janesville, Wisconsin.

Our friendly neighborhood New Age store has recently re-opened with an expanded sales area, while our local New Age store clerk seemed so sincere and involved. But I regret that she is sincerely wrong and involved with some deadly games.

One of the New Age tenets says that the problem with humanity is ignorance, that somehow we have become unaware and slowly break down our crystals from the inside out. I didn't see 150 occult items at the store, but I saw enough.
Confronting the New Age—
in 1900
by Don A. Sanford, historian

A.H. Lewis was a man before his
time with his prophetic look into
the 20th century. In his book,
Letters to Young Preachers, pub-
ished in 1900, he gave the future
pastors of the denomination insight
into some of the thoughts and
action which would affect their
ministry for 50 years and more. He
identified the character of the new
century as being a commercial age,
a political age, a scientific age, and
a Sabbathless age. If I did not know
that he had written this chapter at
the beginning of the century, I
could argue that it must have been
written at the end of the 20th
century, for he describes some of
the current New Age philosophy
with sound advice as to how it
should be met. In part he wrote:

A scientific age
The next fifty years will be
intensely scientific. Periods of great
intellectual activity are likely to be
unfavorable to the growth of
spiritual religion. Men become
absorbed in seeking after hidden
things, and each new development
adds to the commercial spirit of
which we have already spoken, and
to the desire to learn and attain
more which approximates insanity.
All this will assail the formative
period in the lives of those men
with whom you will have to deal.
In a peculiar manner, also does
scientific investigation threaten
those conservative elements in
religion, through which the
best interests of society
are maintained. In such a period
you must be conservative without
bigotry, broad-minded without
recklessness, and able to save men
from that indifference to religion
which comes from intellectual
greatness and scientific research.
You will be condemned by the
extreme scientists if you are safely
conservative; and yet you must
learn that it is a part of God's plan
that much which is traditional in
religious life, or imperfect in our
understanding of the plans and
purposes of God, must yield to the
unfolding of greater knowledge in
the on-going history of the world.
In such a time as is coming, you
must be well-informed, not only in
matters pertaining to religion, but
in matters touching all these
practical questions to which I have
referred, and to the problems that
will arise. You are to be careful
students of the World, much alone
with your own hearts and God, and
at the same time you must be
familiar with the important phases
of human history and human
experience, as they constantly
arise. Religion in the twentieth
century cannot live in a cloister,
and the minister for that age
cannot spend all his time in the
quiet of his library, nor in the
secret retreat of prayer. As a man
of God commissioned to defend and
maintain the highest and most
important interests that touch
human life, he must be, to some
extent, a man of the world, carrying
his Godliness into the current of
the world's life. He cannot be
dictatorial, but he must be
powerful. The times just before us
will demand strong men. There will
be no place for weaklings, much
less for compromisers.

You will need to make the
prayer for strength a part of every
petition.
Study the old—not "new"—truth

"See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ" (Colossians 2:8 NASB).

Many of our churches have been studying our SDB Statement of Beliefs during Sabbath School. We see how the foundations of our faith are based on Jesus Christ and on God's Word, the Bible.

It is exciting for me to see our adults and young people searching the Scriptures to find the truth about God, Jesus, the Holy Spirit, the Bible, sin and salvation, and the Sabbath. As we apply these truths to our hearts and minds, we can prepare ourselves to be able to discern (with the guidance of the Holy Spirit) what philosophies and false teachings are falsely called 'knowledge,' which some have professed and thus gone astray from the faith" (2 Tim. 3:14-15, 1 Tim. 6:20, NASB).

We must be on the alert. We must take the offensive in overcoming Satan's deceptions and lies to the world. How do we do that? By reading and reading and studying and memorizing God's Holy Word, and by sharing the good news of Jesus Christ with those around us. There are many people who will be lured into New Age thinking or into the occult or into a cult because they are searching for something—love, acceptance, power, peace of mind, etc. They are falsely led to believe that these groups have all the answers to the problems in the world and to the problems in their individual lives. Jesus Christ is the only answer to the world's dilemma. We must make sure that those who are searching for something find Jesus Christ first, before they discover what appears to be good but in reality is evil.

Before we can share the truth, we must know and experience the truth ourselves. Are you convinced of the absolute truth of God's Word? Are you sure that Jesus is the only way, the only truth, and the only life? Hold onto your belief and your faith. Paul told Timothy to "continue in the things you have learned and become convinced of, knowing from whom you have learned them; and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus... Guard what has been entrusted to you, avoiding worldly and empty chatter and the opposing arguments of what is falsely called 'knowledge,' which some have professed and thus gone astray from the faith" (2 Tim. 3:14-15, 1 Tim. 6:20, NASB).

(In addition to studying the Scriptures, you may find the following books helpful: The New Age Cult by Walter Martin, published by Bethany House; Unholy Devotion—What Cults Leave Christians by Harold L. Bussell, published by Zondervan; and Your Child and the New Age by Berit Kjos, published by Victor Books.)

P.S. By the time you read this, your church women should have received the first issue of the Women's Board newsletter, "Not To Be Served, But To Serve." Make sure you get a copy and read it. Then send us your thoughts about it: Mrs. Charlotte Chroniger, P.O. Box 145, Shiloh, NJ 08553.

The President's Page

Houghton readying for SDBs

Althea Rood

Recently I visited Houghton College in New York state in preparation for our General Conference in August 1991. The fall colors were at their peak and the college was even more beautiful than I had remembered. (For those of you who haven't been to Houghton, it is important that you know it is a very small town and you will not do your shopping or go to any restaurants there.)

Something that impressed me about the college was the close proximity of all the buildings that we will use regularly. Since our last visit to Houghton, there is now a new four-story academic building which we will use for our committee meetings and also for some of our offices. It is elevator-equipped and has a lovely atrium in the center. The chapel for our main meetings is large, beautiful, comfortable, and sports an organ that promises to provide us much inspiration.

While at Houghton, I met and spoke with several of the staff there. They are wonderful Christian people and desire to make our week of Conference a very pleasant experience. I also had the opportunity to have lunch there, and I promise you lots of good food choices! And they must have been worried about Seventh Day Baptists and their ice cream—I counted 14 two-and-one-half gallon tubs. This should be available at meals and for our evening fellowship time.

Make plans to attend our 1991 General Conference, August 11-17 at Houghton College, Houghton, New York.

Inside of the new academic building at Houghton College. (Photo from the Houghton Milieu.)

Videos recommended for study before Conference at Houghton College

Conference President Althea Rood has recommended these videos that go along with her theme, "Called to Obedience":

"The Journey to Spiritual Maturity"

"Ten Bible People Like Me"

Both of these tapes by Jamie Buckingham are available on a free loan basis from the SDB Audiovisual Library.

Write: SDB Center, PO Box 1678, Janesville, WI 53547

Boo...

Heard the latest Conference joke?

"Knock-knock."

"Who's there?"

"Althea."

"Althea who?"

"Althea at Conference!"

December 1990/
Christian Education

New baptism resource for Seventh Day Baptist churches

BAPTISM:

ORDINATION TO CHRISTIAN VOCATION

Are your prospective church members ready for baptism? Do they understand the biblical foundation for immersion? Are they prepared to assume active roles as covenant members? Does your congregation have a theological basis to prepare these new Christians for church membership?

Today, more persons are coming to our churches and asking more questions about Seventh Day Baptists and our understanding of Holy Scripture. A theology of baptism is therefore necessary for each Christian to appreciate all aspects of the church's covenant life: initiation (joining), membership in a church, worship, fellowship, service, education, and evangelism. Baptism: Ordination to Christian Vocation, a 35-page booklet, takes your questioning visitor, prospective member, baptismal group, or church study group through a study of the meaning and importance of Christian baptism. Written by Ernest Bee, executive director of the Board of Christian Education, this new publication is printed in easy-to-read 11 point type.

Contents—
Part I—Baptism: Theology and Practice
Chapter 1—Christ's Baptism and Instruction
Chapter 2—The Apostles' Practice of Baptism
Chapter 3—Baptism in the Early Church

Part II—Baptism: Christian Ordination
Chapter 4—Vocational Affirmation
Chapter 5—Confirmation of Baptismal Ordination: The Lord's Supper

Copies for church and individual use are $2 each and may be ordered from the Seventh Day Baptist Center, Box 1678, Janesville, WI 53547-1678.

Because you make a difference!

New churches frequently find funds a little short to purchase needed Sabbath School curriculum materials. Seventy percent or more of their small budgets are designated for pastoral leadership. Our overseas brothers and sisters all too often are in a similar shortage situation.

Would you place them on your or your church's Christmas gift list? A gift to the Board's Helping Hand Church Fund will insure that a new church or overseas mission will continue to receive copies of The Helping Hand during 1991. Churches can be supplied Helping Hands for one quarter for $25. Your support by designating your gift to this fund will also benefit your church's Denominational Budget commitment.

Please give to the Helping Hand Church Fund!

Australasian SDB Conference—SDBWF '92 Session

A hosting committee has been established for the January 1992 SDB World Federation Session, to be held following the Conference session in the Auckland, New Zealand, area. Andrew Peters is the chairman of the committee. The SDBWF Executive Committee has established a travel fund to help match needs for delegates from SDB Conferences unable to pay the full expense. Special gifts to this fund are sought.

SDBs extending for eternity

An emphasis on our outreach ministries led by Director of Extension Russell Johnson was given in the new tri-fold sent to every SDB home. With it was also the 1991 Calendar and an opportunity for individuals to support missions—national and international—through voting membership in the Society or becoming members of the 200 Club.

Cameroon, West Africa

Rev. John Mpako, executive secretary of the Native Baptist Church of Cameroon (NBCC), reports, "We are worshipping on Saturday and our following increases every Sabbath. Two churches have been opened up. We are growing from strength to strength." Under the umbrella of the NBCC, Sabbath-keeping Baptists can now worship and share their faith. The NBCC with 10,000 members was received into membership of the Baptist World Alliance at the Seoul, Korea, Congress last August.

The initial lesson book on law and grace for the new Pastor's Training Class (modeled after our T.I.M.E. training in the USA) has been written by Director of Pastoral Services, Rodney L. Henry, and is being translated and printed in four languages used in the Native Baptist Churches. It is hoped that 200 or more pastors will enroll and finish this study early in the new year. Pastor Henry plans to lead their Pastors' Conference to close this module early in 1991. This ministry is made possible by a special grant from the Memorial Board Trustees.

Malawi, Africa

In October the vice-director of the United Nations High Commission for Refugees visited the Chipho clinic to assess the growing need. He was encouraged to find the new clinic open and seeking to meet the needs of the thousands of new refugees from nearby Mozambique. They were hopeful that medicine and staff funds would be provided. The first bore hole for water was completed by the end of October, and others are being drilled. Additional staff houses are also being built.

The SDB United Relief Fund provided a substantial grant in October for medical and physical aid to these refugees. They are fighting cholera and other diseases, and prayer support is requested for workers, refugees and all their needs.

by Leon R. Lawton

Miami, Florida, USA

The Ephesus SDB Fellowship, under the leadership of Dr. Romulus Honore, became a branch extension group of the Miami SDB Church the first of October. The 13 initial members are from Haiti and minister for Christ to the thousands of Haitians in the greater Miami area. They currently meet at 7229 N.E. First Avenue in Miami.

Dr. Romulus Honore
Some of the members of the Ephesus SDB Fellowship

FOCUS on Missions

December 1990/ 17
New YF logo

At their denominational Youth Fellowship meeting at Conference, members voted to adopt a new YF logo. The logo was designed by Carl Greene and Dan Stall from Berlin, New York. Congratulations, guys!

So, may we present, to the Seventh Day Baptist Youth Fellowship of USA and Canada, your new logo:

New Nurture Series

A new Junior High Nurture Series on the Sabbath is almost completed.

The series, edited by Matthew G. Olson, features a teacher's book and student "Sabbath Bulletins." These weekly Bulletins will present the "latest" in what's happening, biblically and historically, in relation to God's Sabbath. Sports, weather, funnies, and even some serious stuff will provide solid insight into the Day, and how God's people have benefited from this precious gift.

Grab a teacher (gently) and make sure you place your order soon!

Is there a Youth Group in the house?

We would love to hear from you!
If your YF is enjoying new activities, venturing into new ministries, or just learning how to cope with everyday problems—PLEASE share what's working locally with other groups around the country! Who knows? Maybe you will help start or revive another YF, then meet some new friends at Pre-Con and Conference!

Share your YF's good news in The Beacon.

Write to:
SDB Board of Christian Education
PO Box 115
Alfred Station, NY 14803

Name: Everett C. Dickinson
Birthdate and place: January 19, 1948, Bridgeton, New Jersey
Current pastorate: Foothill Community Church, LaCañada, California
Family:
Wife--Linda
Son--Gregory, 15
Son--Jeremy, 12
Education:
Bridgeton High School
B.A.--Melodyland School of Theology
M.Div.--Eastern Baptist Theological Seminary
Former pastorate/employment:
Melodyland Christian Center (one year internship)
Marlboro SDB Church (seven years--three years as student pastor, four years full time)
My first job was:
Milking cows for my father.
Personal hero:
Dietrich Bonhoeffer
Favorite childhood memory:
Playing in the snow barefoot.
Favorite Bible passage:
Psalm 37:4 "Delight yourself in the Lord and He will give you the desires of your heart."

Favorite author:
William Manchester, C. Peter Wagner
If given an all-expense paid vacation:
We would go to Austria or Switzerland in the winter.
A great answer to prayer was:
Being able to enter the full-time pastoral ministry (which encompasses a series of answered prayers).
A church project I'm excited about:
Starting cell-group ministries.
My vision for SDBs:
That we quickly learn how to plant new churches on a massive scale.
News of First Hopkinton
by Thelma Tarbox

Our pastor, Harold King, and his wife, Kathi, came to us in Ashaway, Rhode Island, in November 1989. Pastor Harold's first sermon emphasized a "New Beginning" and "Building" concept for the church. He and his wife, along with the local church, embarked on a mission to create a new atmosphere for worship and community. They paired and painted the ramp, and the church community worked together to create a beautiful sanctuary.

New pastor (and former ones) in Nortonville

Sabbath Day, August 4, was a noteworthy Sabbath as the Nortonville, Kansas, SDB Church installed its new pastor, Robert S. Harris, dedicated Carie Marie Smith, and entertained 36 guests on their way to General Conference at Lindsborg, Kansas.

The installation service was enhanced by having visiting ministers assume parts in the service. The Rev. Edgar Wheeler, Lost Creek, West Virginia, had charge of the call to celebration. Revs. Don and Charlotte Chroninger of Shioh, New Jersey, provided special music for the service.

Dr. Kenneth Smith gave the charge to the church. The covenant of dedication was led by Winston Gasaway, chairman, and Rev. Kenneth Smith, the church moderator. Pastor Katherine Rodahl of the local Methodist church, welcomed the Harris family to the community. Rev. Paul Osborn, Alvion, Wisconsin, presented the morning message.

On September 22, we celebrated a dedication service for the renovated floor and beautiful new carpet in our sanctuary. "We thank the Lord for this symbol in remembrance of those whose dedicated lives have brought joy— who have worked diligently in making our sanctuary a lovely place to gather together to praise the Lord."

Weekly we are challenged by the words on our bulletin: "An historic church with a renewed vision. "We are thankful for our historic past, but even more so we look to the future with hope.

September Sabbaths special at Central

September was "Harvest Month" at the Central SDB Church in Upper Marlboro, Maryland. Special activities encouraged the congregation to attend services and bring their friends. On September 1, the Rev. Don Chroninger, pastor of the Shioh, New Jersey, SDB Church brought the morning message. September 8 was Sabbath School promotion and dedication of Sabbath School teachers.

September 15 was Covenant Sabbath on which each member was asked to sign the church covenant as a sign of renewal and encouragement to give a testimony as to the growth that was sought. On September 22, two leaders of local missionary organizations spoke at the morning worship service—Larry Jeffreys of the Chosen People Ministry, and Captain Hopkins of the American Rescue Workers Mission.

Looking back thankfully

by Albert N. Rogers

God has given me the opportunity to serve six different congregations, and in each period of time there are things I remember gratefully.

At Waterford, Connecticut, I remember the thrill of baptizing a new member in the shallows of Long Island Sound. It was like my own baptism in the Beaver Creek at Brookfield, New York, where the church members who had nurtured me sang "O Happy Day.

During our pastorate in New York City I remember Deacon Harry Prentice leading the singing at Sabbath School and many other devoted members. I remember how Mrs. McDonough, a housemother at the orphanage near our home, would call the little boys to her knees when I came for evening prayers and how very quiet they were. We tilled Victory Gardens in those World War II days outside the city. There were anxious days and nights when a hostile submarine was reported sighted in Long Island Sound.

At Alfred Station, New York, I remember two paralyzed women and how glad they were when I stopped by their homes. And there were service stars in more than 50 front windows marking the absence of "boys" in service for the war.

In each period of time there are things I remember gratefully.

of Long Island Sound. And it was a privilege also to work in the Alfred University School of Theology and share the commitment of others until its doors were closed.

In Denver, Colorado, I remember a widow who asked my advice about marrying a former school friend who had lost his first wife, and I could encourage her for I knew he had been faithful. The weeks spent at Paul Himmel camp in the Rocky Mountain foothills were very rewarding and friendships made there live through the years.

I found many helpful and conscientious individuals while working at the Seventh Day Baptist Build-

Rev. Albert N. Rogers

December 1990
A different kind of revival

A Seventh Day Baptist meeting house used in the mid-1800s is getting ready to hold more meet-

ings—for some local historians. The 159-year-old Baker's Bridge SDB Meeting House in Alfred

New England yearly meeting

The 1990 New England Yearly Meeting of Seventh Day Baptist Churches was held on September 29 at the First SDB Church of Hopkinton in Ashaway, Rhode Island. This was a late change from the plan to meet in the old Newport, Rhode Island, meeting house due to structural damage to the building there.

Pastor Leon Lawton led the over 100 in attendance in worship. Pastor Harold King brought the morning message, "Remembering Our Past to Find Our Future." Pastor David Taylor led the communion service which followed the message. A fellowship dinner was held at the Ashaway parish house. Officers elected for 1991 are Leon Lawton, president; Joseph Roberts, vice president; Cindy Nadeau, secretary; and William Groe, treasurer.

We hope to be able to meet in Newport next year.

Till death do us part

by Jasmine Lynch

If you think marriage is on the way out, you haven't met William and Roselyn Vis. They were married at the First Baptist Church in Carson, New Jersey, on September 28, 1937.

The Miami Seventh Day Baptist Church celebrated the Vis's 53rd anniversary September 29. Pastor Samuels read the marriage vow and extolled them for their dedication and love to each other. Six Lynch sang "I Love You Truly," and six Louise Miller presented them with a gift from the church.

We then returned to the Fellowship Hall where the children sang "Happy 53rd Anniversary" to them while they eat a beautiful cake given by Six. Beryl Mambry.

We all shared in an unforgettable fellowship dinner. Needless to say, we were inspired and encouraged to know that if we grow together spiritually, it is possible to have a long, rich, and fulfilling married life until death do us part.

December 1990
## Births

<table>
<thead>
<tr>
<th>Month</th>
<th>Name</th>
<th>Notes</th>
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<tbody>
<tr>
<td>October</td>
<td>Nelson and Rose</td>
<td></td>
</tr>
<tr>
<td>November</td>
<td>Pickard — A daughter, Desiree</td>
<td></td>
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<tr>
<td></td>
<td>Gabrielle Pickard, was born to</td>
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</tr>
<tr>
<td></td>
<td>Theodore and Jeanine (Hill)</td>
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</tr>
<tr>
<td></td>
<td>Pickard of Ocean Springs, MS, on</td>
<td></td>
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<tr>
<td></td>
<td>December 30, 1989</td>
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<tr>
<td>September</td>
<td>Samuels — A daughter, Camisha</td>
<td></td>
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<tr>
<td></td>
<td>Cecily-Ann Samuels, was born to</td>
<td></td>
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<tr>
<td></td>
<td>David and Carol Samuels of</td>
<td>June</td>
</tr>
<tr>
<td></td>
<td>Plainfield, NJ, on May 2, 1990</td>
<td>30</td>
</tr>
<tr>
<td>September</td>
<td>Loew — A daughter, Katherine</td>
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<tr>
<td></td>
<td>Irene Loew, was born to Junior</td>
<td></td>
</tr>
<tr>
<td></td>
<td>and Janet (Lupton) Loew of</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Bridgeton, NJ, on August 14, 1990</td>
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## Accessions

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<thead>
<tr>
<th>Month</th>
<th>Name</th>
<th>Notes</th>
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<tbody>
<tr>
<td>June</td>
<td>Centertown, MO</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Jon Warren, pastor</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Joined after testimony</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Loretta Sarber</td>
<td></td>
</tr>
<tr>
<td>May</td>
<td>Lost Creek, WV</td>
<td></td>
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<tr>
<td></td>
<td>Edgar Wheeler, pastor</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Joined after baptism</td>
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<tr>
<td></td>
<td>Bridgett Lawrence</td>
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<tr>
<td></td>
<td>Chad Randolph</td>
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<tr>
<td></td>
<td>Melissa Holt</td>
<td></td>
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<tr>
<td>April</td>
<td>Riverside, CA</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gabriel Bejiani, pastor</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Joined after baptism</td>
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<td></td>
<td>Mike Caricato</td>
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<tr>
<td></td>
<td>Barbara Bejiani</td>
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<td></td>
<td>Steve Box</td>
<td></td>
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<tr>
<td>March</td>
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<tr>
<td>February</td>
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<tr>
<td>January</td>
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## Marriages

<table>
<thead>
<tr>
<th>Month</th>
<th>Name</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>October</td>
<td>North-Patz — Wayne North and</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Kristine Patz, were united in</td>
<td></td>
</tr>
<tr>
<td></td>
<td>marriage on June 16, 1989, at</td>
<td></td>
</tr>
<tr>
<td></td>
<td>the New Auburn (Wd) Seventh Day</td>
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</tr>
<tr>
<td></td>
<td>Baptist Church, Pastor Dale</td>
<td></td>
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<tr>
<td></td>
<td>Smalley officiated</td>
<td></td>
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<tr>
<td>November</td>
<td>Lorencen-Maltby — Paul William</td>
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<tr>
<td></td>
<td>Lorenzen and Colleen Marie</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Melby, were united in marriage</td>
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</tr>
<tr>
<td></td>
<td>on September 29, 1990, at the</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Plainfield (NJ) Seventh Day</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Baptist Church, with the Rev.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Joe A. Samuels officiating</td>
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</tr>
</tbody>
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## Obituaries

### Ling

- Ling — Alvin E. Ling, 74, died on November 30, 1989, in Bloomer, Wisconsin.
- He was born on September 1, 1915, in the Town of Bloomer, the son of Charles and Mathilda (Newby) Ling.
- He married Iola Leibrof on June 22, 1938, in New Auburn, Wisconsin, and was employed as a blacksmith.
- Survivors include his wife, Iola; three daughters, Rena Gravunder, Gay Dickinson, and Neale Tichy; and one step-sister, Esther Jacobson.

### Frazier

- Frazier — Bertrand Frazier, 87, died on October 5, 1990.
- He was born on March 9, 1903, in Grinnell, Kentucky, the fifth child of Charlie and Addie Frazier.
- Bertrand was a devoted husband and father for over 40 years, always putting his family first. In 1968, after 30 years of faithful employment, he retired from the U.S. Rubber Company of Mishawaka, Indiana, and moved to Los Angeles, California. There he joined the Faith Baptist Church. He later joined the Southwest Los Angeles Seventh Day Baptist Church in Lennox, California, where he attended until his death. Survivors are listed in his wife's obituary above.

### Wright

- Wright — Leslie B. Wright, 84, of Ashaway, Rhode Island, husband of Ruth (Robinson) Wright, died on September 19, 1990, at the Westerly (Rhode Island) Hospital.
- He was born in Richmond, Rhode Island, on July 4, 1906, the son of the late Henry and Alice (Knowles) Wright. He worked for many years as a machinist at the former Cottrell Company in Pawtucket, Connecticut, until his retirement in 1970. He was a member of the Cottrell Quarter-Century Club and the Old Time Fiddlers of Rhode Island. He was also a member of the First SDB Church of Hopkins, Ashaway. Leslie was well known as an entertainer in area schools, nursing homes, and senior citizen gatherings where he played the fiddle and the musical saw. He was formerly married to the late Ollie V. (Brown) Wright.

In addition to his wife, Ruth, he is survived by four daughters, Decene of Forked River, New Jersey, David of Carolina, Leonard of Westerly, and Brian of Charleston, Rhode Island; two sisters, Dorothy and Anna (Charron) Wright; five great-grandchildren; and many nieces and nephews. Funeral services were held at the Gaffney-Dolan Funeral Home, Westerly. Interment was at First Hopkinton Cemetery, Hopkinton, Rhode Island, H.

### Frenette

- Frenette — Leo F. Frenette, 72, of Hope Valley, Rhode Island, died on September 21, 1990, at the Westerly (Rhode Island) Hospital.
- He was born in Pawcatuck, Connecticut, on November 24, 1917, the son of the late John B. and Anna (Charron) Frenette. Leo, who was a self-employed painter and paper-hanger, was a member of the Seventh Day Baptist Church.
Kevin's Corner

Let go of my rainbow

Venturing into a New Age store was not my idea of real fun. Much of it was pretty unsettling.

As I viewed the material, I would shake my head and feel bad that even though this is a free country, and adults can choose for themselves, why would people fall for this garbage? Then I saw something that tore at my heart: the children's section.

Here were these beautiful children on the cover of a book titled, Meditation for Children. "No, Lord," I wanted to cry. "Not the children!!"

Then that same feeling hit me as I scanned the whole store. Both the book and the kids were cute on the outside, but what's happening on the inside? There was lovely packaging all around me. It was attractive, alluring, and deadly.

New Agers have absorbed various symbols and causes. Some, like caring for our environment, are great; but I do not go along with their pantheistic basis. Let's be aware, let's be discerning, and let's take a biblical stand as Seventh Day Baptist Christians.

Obituaries, cont.

in Ashaway, Rhode Island. He had held the office of president and had been an elected deacon of the church.

He is survived by three sons, John of Ashaway, Jim of Hopkinton, and David of Westerly; three daughters, Joyce and Cindy, both of Norwich, Connecticut, and Jamie of Hopkinton; one brother, Armand of Pawtucket; one sister, Georgette Perkins of Colorado Springs, Colorado; and three grandchildren.

Funeral services were held at the Gaffney-Dolan Funeral Home, Westerly. Interment was in Oak Grove Cemetery, Ashaway. HK

Reynolds.—Lester C. Reynolds, 91, died on September 25, 1990, in the Leonard Noyes Memorial Hospital, Danville, New York, after a lengthy illness. He was born on June 12, 1899, in Hebron, Pennsylvania, the son of Charles and Meta (Burick) Reynolds. He married the former Hazel Hibbard on December 31, 1923. Lester was a veteran of World War I, serving with the Army's Genesee (New York) during World War II, serving with the Army's Genesee (New York), and was married to Bobbi Bonal in 1940, to 1925. They moved to Arkansas in 1936 and returned to Nortonville in 1945.

Ross was a member of the Seventh Day Baptist Church at Nortonville and was a pianist for nursing homes prior to becoming ill.

Survivors include her husband, John Wilbur, Kansas; two sons, Robert and Richard; two daughters, Sally Sanford and Sandra Reynolds; 11 grandchildren, and 12 great-grandchildren.

A memorial service was held on September 28, 1990, at the Schiffner Funeral Home Inc., Bolivar, New York. Burial was in the Wills Cemetery, Little Genesee. ES

Dresser.—Ross C. Dresser, 85, of St. Petersburg, Florida, died at his home on October 1, 1990. He was born in West Edmeston, New York, and was married to Robertie Anna Dresser in 1924. She preceded him in death on November 25, 1969.

The Dressers came to Florida in 1969 from Frankfort Center, New York, where Ross was a machinist for Perry-Rand Corporation and a former trustee for the Frankfort Center School District. He was a member of the Sons of the American Revolution, St. Petersburg Chapter 4572, and the American Association of Retired Persons. He was a former Lion Scout and a former member of the Frankfort Center Volunteer Fire Department.

Ross was a Seventh Day Baptist who attended the St. Petersburg SDB Branch Church.

Survivors include two daughters, Joan E. Dye of Belleview, Florida, and June J. Wendell of Palm Harbor, Florida; four grandchildren, and two great-grandchildren.

Services were held at the Mohn Funeral Home of Seminole, Florida, on October 4, 1990, with Pastor Leland Bond officiating. Burial was in West Edmeston. LWB

Bond.—Rosa Ruth Bond, 84, daughter of the late Claude and Rose (Deland) Stephem, died on October 8, 1990, at a Topeka, Kansas, hospital.

She was born on October 3, 1906, in Nortonville, Kansas. She married Leslie Bond on April 11, 1925. They moved to Arkansas in 1936 and returned to Nortonville in 1945.

Ross was a member of the Seventh Day Baptist Church at Nortonville and was a pianist for nursing homes prior to becoming ill.

Survivors include her husband, Leslie, of Winchester, Kansas; four sons, Forest of Williamsburg, Kansas, Leland of Buena Park, California, Robert of Cedar Park, Texas, and Skip of Oak Hills, California; three daughters, Miriam Nutter of Idaho, Nebraska, Lila Rose Peters of Lawtonville and was a pianist for nursing homes prior to becoming ill.

Survivors include her husband, Leslie, of Winchester, Kansas; four sons, Forest of Williamsburg, Kansas, Leland of Buena Park, California, Robert of Cedar Park, Texas, and Skip of Oak Hills, California; three daughters, Miriam Nutter of Idaho, Nebraska, Lila Rose Peters of Lawtonville and was a pianist for nursing homes prior to becoming ill.

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Survivors include her husband, Leslie, of Winchester, Kansas; four sons, Forest of Williamsburg, Kansas, Leland of Buena Park, California, Robert of Cedar Park, Texas, and Skip of Oak Hills, California; three daughters, Miriam Nutter of Idaho, Nebraska, Lila Rose Peters of Lawtonville and was a pianist for nursing homes prior to becoming ill.
The Rev. Paul L. Maxson, 81, died at Southwestern Medical Center in Bennington, Vermont, on September 20, 1990, following a long battle with cancer.

Pastor Paul was born in Gentry, Arkansas, on December 19, 1908, to Darwin Ellsworth Maxson and Eunice Almira (Huffman). He graduated from Gentry High School in 1929 and went on to Salem College (Salem, West Virginia), where he graduated in 1935. He was in the Conservation Corps at Mays Landing, New Jersey, between 1935 and 1937.

He married Ruby Clace (Harbert) of Lumberport, West Virginia, on November 27, 1936.

While attending the Alfred (New York) University School of Theology, Paul was a student pastor at the Hebron (Pennsylvania) SDB Church between 1938 and 1940. He graduated from theological school in 1940. (His first daughter was born on June 7, just prior to his graduation on June 10.)

Upon graduation from seminary, Pastor Paul moved directly to Berlin, New York, where he became the pastor on July 9, 1940, and remained as the full-time pastor until his retirement in July 1971. He was ordained at Berlin in November of 1940.

Due to a scarcity of teachers during World War II, Pastor Paul taught Industrial Arts at the Berlin Central School from 1943-45. He also taught part-time from 1946-1973 and drove a school bus for the district between 1941 and 1945. His interest in youth went outside the school classroom as he served on the Town Board-supported Youth Commission and was one of the lifeguards and swimming instructors in the summer program for many years.

In 1941, Pastor Paul joined the Rev. Wayne Rood—then pastor in Rockville, Rhode Island—in reactivating Lewis Camp, which had been closed for a time. Pastor Paul continued to be a counselor or director at the camp for most of the years between 1941 and 1971. His interest in camping even took him to Battle Creek, Michigan, to assist with their program in 1972.

Paul’s concept of ministry extended beyond the local church. During his ministry at Berlin, he served several non-SDB churches for various periods of time. He was a key factor in the formation of the Schenec-