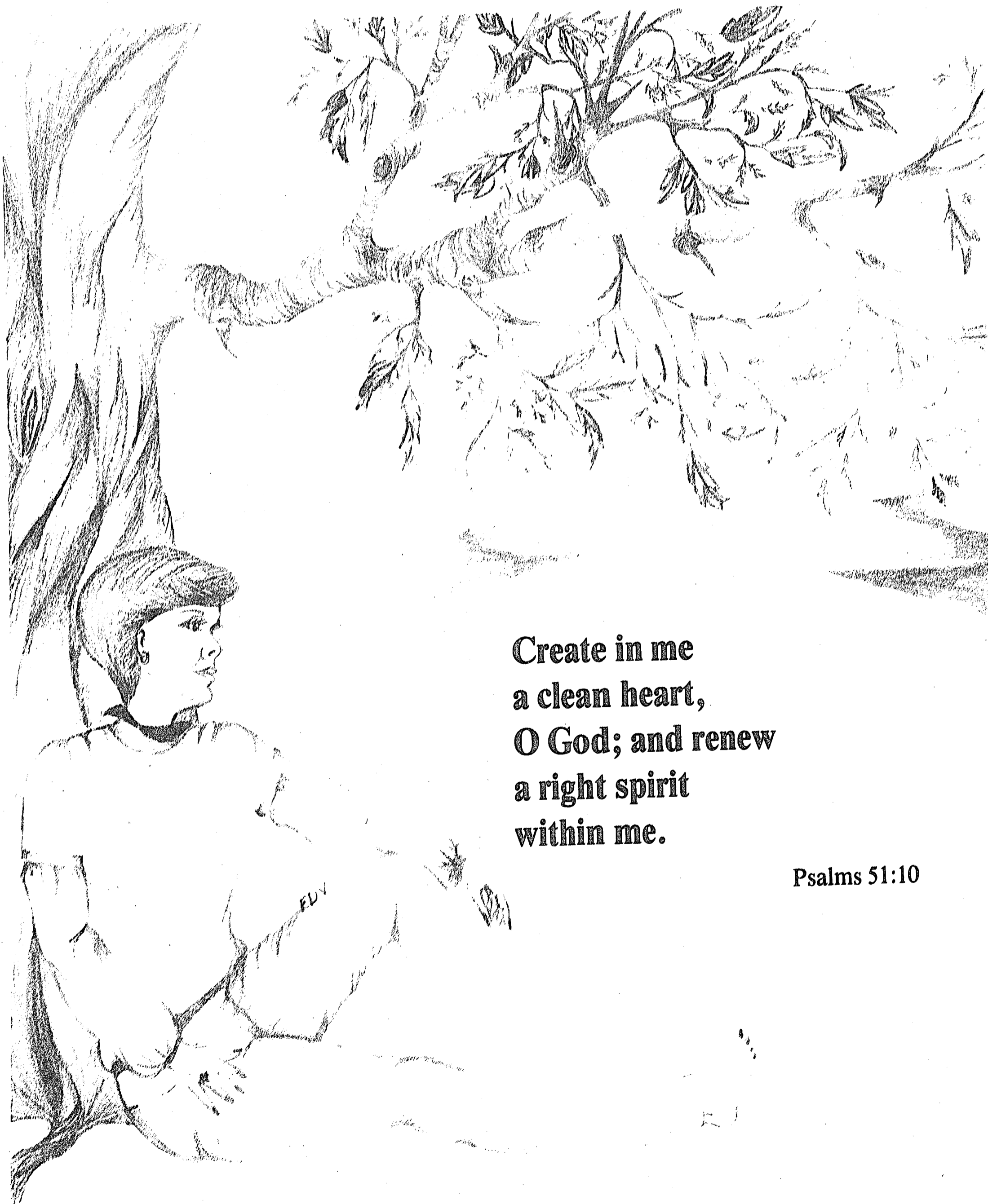


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Create in me  
a clean heart,  
O God; and renew  
a right spirit  
within me.

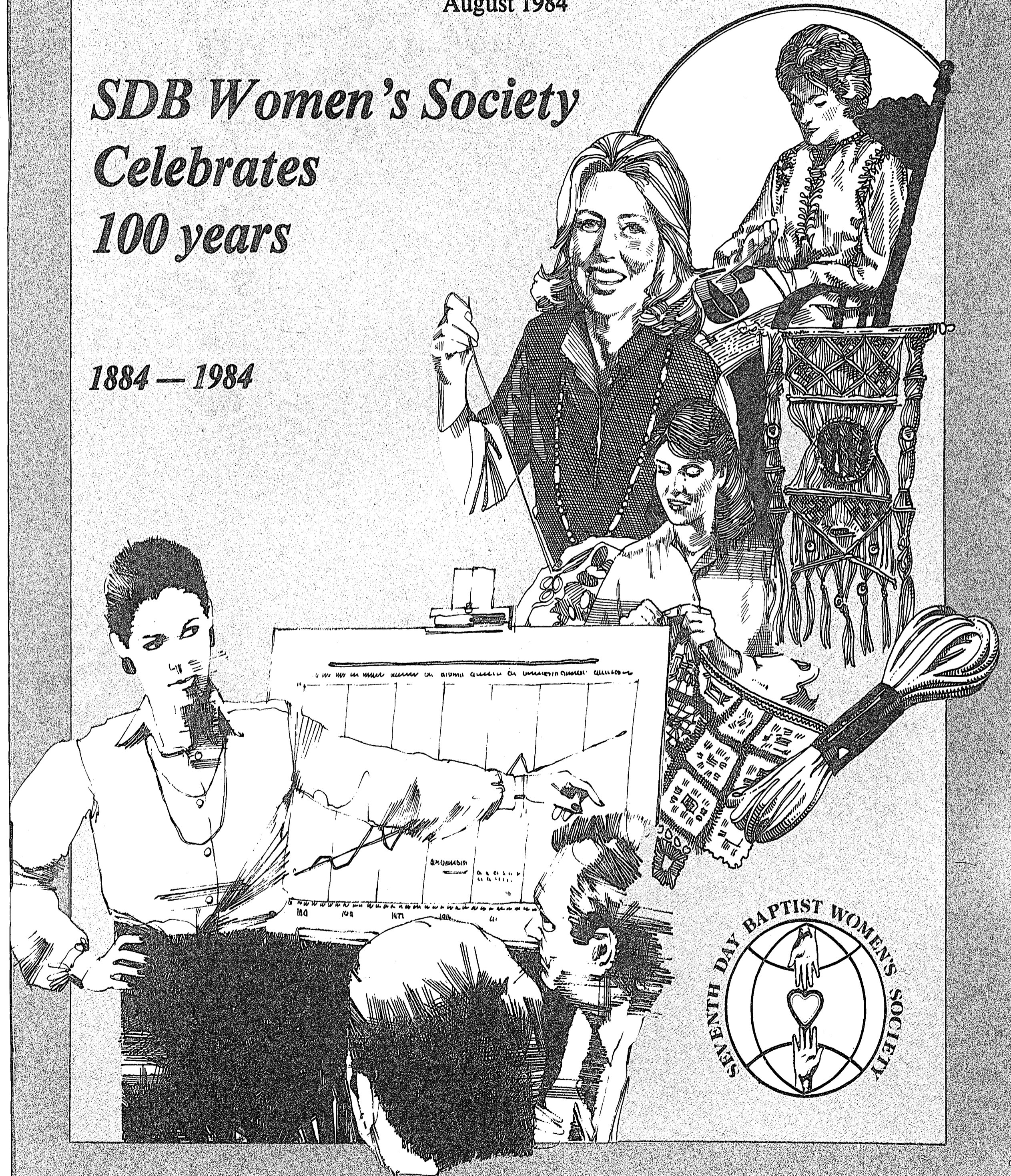
Psalms 51:10

THE ☆ SEVENTH ☆ DAY ☆ BAPTIST  
**SABBATH RECORDER**

August 1984

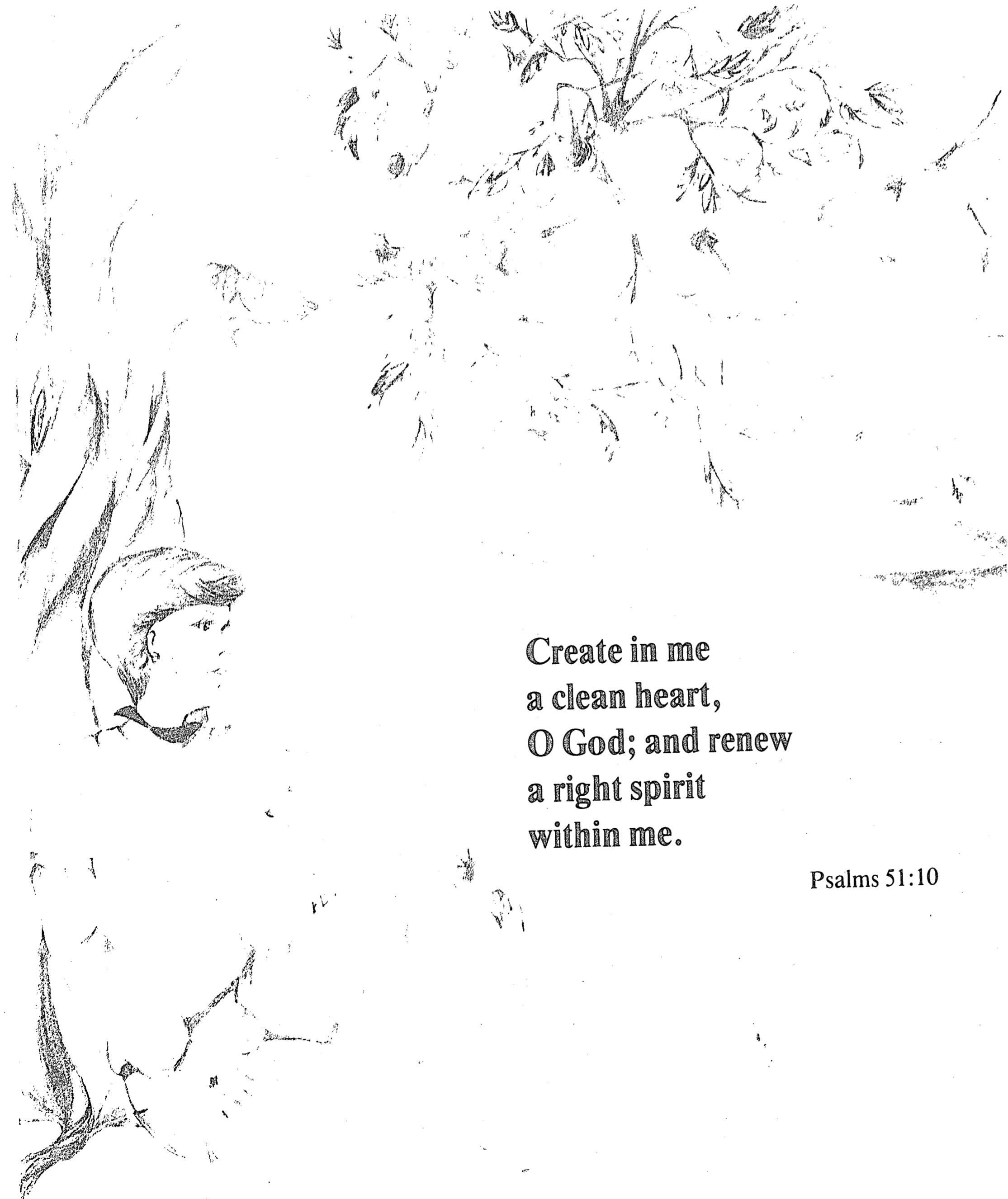
*SDB Women's Society  
Celebrates  
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1884 — 1984



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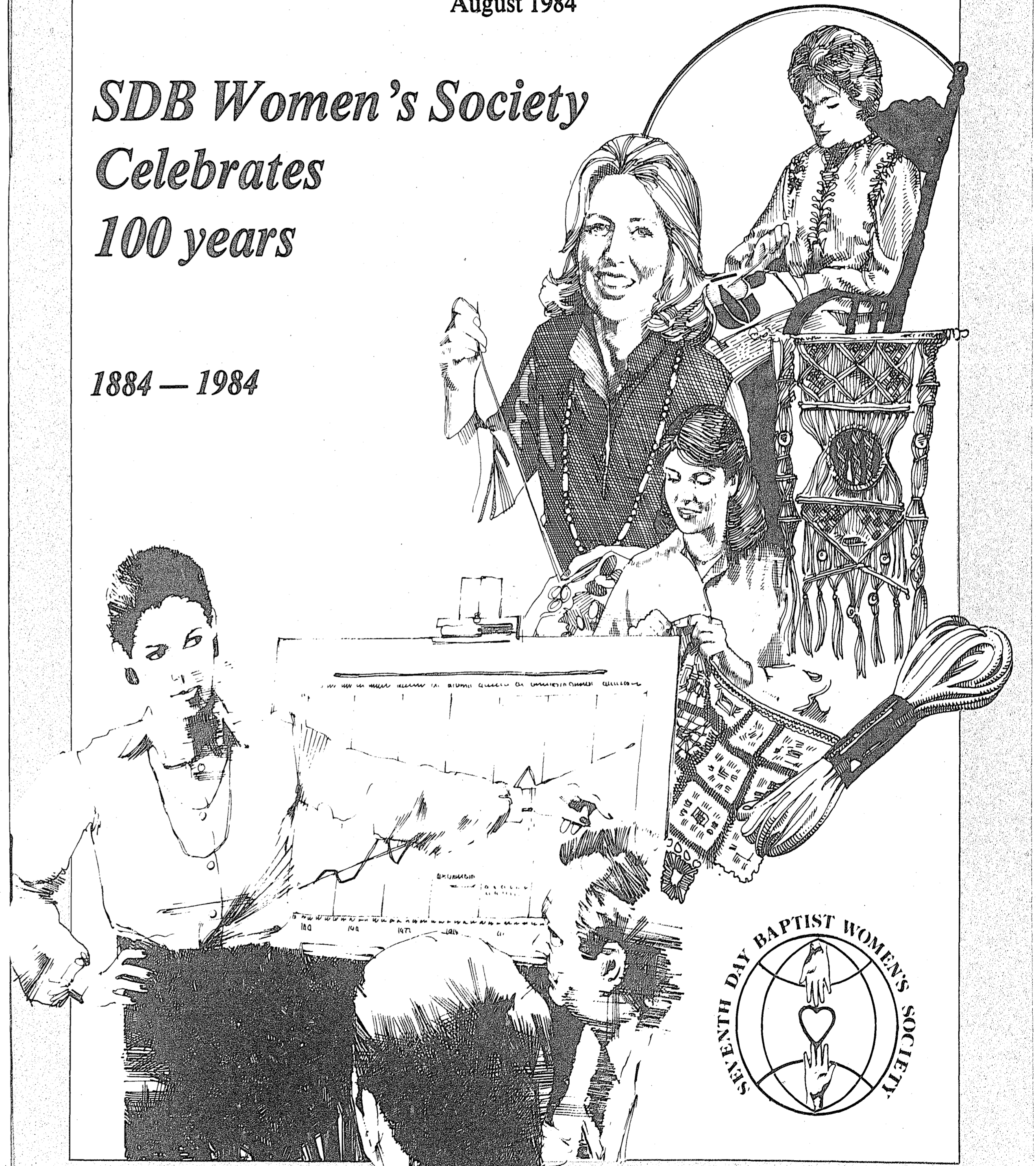
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*SDB Women's Society  
Celebrates  
100 years*

1884 — 1984



ARE YOU?

ARE YOU  
ACCOMSTOMED TO PRAY  
IN OUR SAVIOR'S WAY  
THAT GOD'S WILL BE DONE AND NOT YOUR OWN THING?

ARE YOU  
TELLING THE GOOD NEWS  
SO OTHERS WILL CHOOSE  
TO ACCEPT CHRIST AS THEIR SAVIOR AND KING?  
IF YOU ARE, REJOICE, REJOICE!  
AND AGAIN I SAY REJOICE!

ARE YOU  
AGLOW WITH THE GLEAM  
FROM THE SPIRIT'S STREAM  
AND SECURED BY REDEMPTION'S CRIMSON CORD?

ARE YOU  
UNFAILINGLY THERE  
WITH JUST THE RIGHT PRAYER  
TO ROLL AWAY STUMBLING-STONES TO THE LORD?  
IF YOU ARE, REJOICE, REJOICE!  
AND AGAIN I SAY REJOICE!

ARE YOU  
WILLING TO FORE-GO  
MAN'S PRAISE HERE BELOW  
WAITING TO HEAR GOD'S "WELL DONE" BY AND BY?

ARE YOU  
PREPARED TO ARISE  
AND WAFT THROUGH THE SKIES  
WHEN CHRIST CALLS HIS OWN WITH THAT LONGED FOR CRY?  
IF YOU ARE, REJOICE, REJOICE!  
AND AGAIN I SAY REJOICE!

BY MABELLE WIARD WILLMARTH

BALAS

The Sabbath Recorder

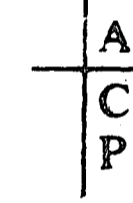
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## Seventh Day Baptist Women's Board One hundred years of service



1. Women's Board — 1893-1894. (L to R, seated) Mrs. S. J. Clarke, President; Mrs. E. M. Dunn, Rec. Sec.; (standing) Mrs. Albert Whitford, Cor. Sec.; Mrs. Elizabeth A. Steir, Treas. Mary F. Bailey (4.), Emma Platts (2.) and Abbie R. Witter (not pictured) met informally at General Conference at Lost Creek, W. Va., in 1884 and requested Conference to organize a Women's Board. (3.) Lura A. Hull was the Board's first president when it was first established in Alfred, N.Y.

by Charlotte Whitford

A desire was growing in the minds of active and progressive Seventh Day Baptist women that we, like other denominations, might be organized, especially for missionary work; that we, too, might have our Women's Board.

1884 — Early in the 1884 session of General Conference, held at Lost Creek, West Virginia, Mrs. A. K. Witter spoke on the subject. An informal meeting of the women in attendance was called and the Women's Board was organized. One purpose was to have a Society in every church.

4 The first board was located in

2



3



Alfred, New York, with Mrs. L. A. Hull as president.

1886 — The Women's Board moved to Milton where it remained for 43 years.

1887 — The pressing need upon the China field for a lady to have sole charge of the girl's school work appealed strongly to our women. Miss Susie Burdick of Alfred committed herself fully to that work. In agreement with the Missionary Board she was appointed to the China Field as teacher of the Girl's School; eventually to take charge of it. The Women's Board became responsible for her support.

1888 — The Women's page in *The Sabbath Recorder* began. Miss Mary Bailey was editor for six years.

1890 — Seventh Day Baptist women were first represented at the interde-

nominational convention. Two representatives were sent to the Council of Churches in Chicago.

1892 — Board recommended Miss Rosa Palmberg to the Missionary Board as a worthy candidate for a place upon the medical department of our work in Shanghai when she completed her study of medicine.

1894 — One hundred thank offering boxes were furnished for the China field.

1898 — Women's Board raised \$699 for the mission opened in Africa for the support of 50 girls.

1903 — Women's Board paid \$100 scholarships in each of our three colleges.

1908 — An attempt was made to relocate the board. The Milton ladies felt that a new board, new ideas and new methods would bring new life to the work. It was unanimously voted that the board remain in Milton. The Conference Committee on Women's Work heartily commended the work of the WCTU and of the Anti-Saloon League.

1910 — The work of providing scholarships to aid young men and women to obtain an education, and the matter of providing support for our aged and retired ministers were considered important parts of our work.

1912 — Women's Board was admitted to membership in the Federation of

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Women's Boards of Foreign Missions of the U.S.A.

1920 — A new Forward Movement plan asked the board to raise \$5000 annually for five years. The purpose of this movement was to marshal all the spiritual and material forces available in a united and effective effort to carry on the work of God on earth.

1924 — A march of society members was held at Conference. Each Society carried a banner showing its name, date of organization and present membership. There were forty banners.

1928 — A study course in Bible and denominational work was prepared to be used in programs of local Societies.

1929 — It was recommended that the Women's Board be located in the Southeastern Association with headquarters at Salem, West Virginia. SR



Women's Board — 1920-1921. Standing left to right: Mrs. W. C. Daland, Vice Pres.; Mrs. L. W. Babcock, Vice Pres.; Mrs. Edgar VanHorn, Recording Sec.; Miss Pheobe Coon, Associational Sec. N. W. Association; Mrs. George Crosley, Editor of the Woman's page; Mrs. Henry Jordan, Vice Pres.; Mrs. A. E. Whitford, Treasurer. Sitting: Mrs. A. R. Crandall, Vice Pres.; Mrs. Mitta Platts Babcock, Corresponding Sec.; Mrs. Allen B. West, President; Mrs. J. P. Morton, Vice Pres.; Mrs. O. U. Whitford, Vice Pres.

## Women's Board moved to Salem — 1929-51

by Margaret Burdick

At Conference in 1929 a committee of nine women met to consider the future plans and work of the Woman's Board. They urgently recommended the continuance of the Woman's Board and that it be located in Southeastern Association with headquarters to be at Salem, West Virginia.

A recommendation was made that the board consist of 12 members and that the new board be entirely free to make its own plans, and formulate its own policies at the suggestion of the President of Conference and members of the Nominating Committee. A list of names of available women was submitted to the Nominating Committee from which selections could be made for membership in the Woman's Board.

Mrs. George B. Shaw became the first president of the Woman's Board while located at Salem followed by Mrs. Eli F. Loofboro and Mrs. James

L. Skaggs.

The worship service programs as printed in *The Sabbath Recorder* and the *Recorder* reading contests were continued.

The board asked the societies to make a more intensive study of missions and our missionary problems.

It was suggested that each year our societies, 56 in number at that time, study a particular country. Japan was selected for the first year's study followed by South America, Africa, the Moslem World, Latin America, China and perhaps others.

Mrs. Frank J. Hubbard was the representative for our board to the meetings of the Foreign Missions Conference of North America for a number of years. It was largely through her reports to the Woman's Board that the board became interested in establishing a circulating library for mission study. Due to the shortness of

funds for providing such a library it was suggested that each society be urged to purchase one book selected from a list of suitable books for study or one of their own choosing to be studied by their society. The books were then sent to the Woman's Board Circulating Library where they would be available to other societies at no expense, except postage. An essay contest was established based on mission books, the first to be entitled *An Interesting Missionary Book I Have Read This Year and How It Helped Me*.

The board urged that first and foremost in our interest and support should be our own mission fields at home and abroad. Whatever course of study was followed year by year it was intended to quicken the interest in and lead to a better appreciation of our own missionary problems and thereby to a fuller support of our own de-

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*The Women's Board — 1927-1928. Standing, back row: Mrs. Lester M. Babcock, Mrs. John F. Randolph, Mrs. J. Fred Whitford, Mrs. Jas. L. Skaggs. Second row: Mrs. Alfred E. Whitford, Mrs. Edwin B. Shaw, Mrs. Erlo E. Sutton. Seated: Mrs. Albertus G. Laudphere, Mrs. Mazzini G. Stillman, Mrs. Allen B. West, Pres., Mrs. Wm. C. Daland.*

nominational missionary program.

Mrs. George H. Trainer and later Anna West represented the board at the Council on Cause and Cure of War in Washington, D.C. Susie Langworthy of Alfred represented the board at the Institute of World Missions at Chautauqua.

At Conference in 1938 it was recommended that the Missionary Board employ a missionary evangelist and that the women of the denomination be asked to furnish the financial support. The women present, after consultation with the Commission, voted in favor of it and also, to the best of their ability, to support the Unified Budget. The recommendation was adopted by General Conference.

After it appeared that funds were to be available it took some time for the Missionary Board to find a pastor who

was willing to accept the position. Finally, Rev. Rollo J. Severance accepted the call and moved to Welton, Iowa and began his work. A year later Rev. Marion C. Van Horn took over as Promoter of Evangelism but, due to

*The women present ... voted ... to the best of their ability, to support the Unified Budget.*

illness, served but a short time. Next Rev. Leslie O. Greene was employed for a period of five years. His time and services were in great demand and too great for one man.

Mr. and Mrs. Arthur Burns volunteered their time and served in Iowa. Through the Helper's Fund some support was given to Mr. and Mrs. Chase who were doing splendid work in Florida.

The Greens found travel hard and housing difficult to find due to war conditions so a second-hand trailer and later a new trailer was purchased for their use.

Rev. Elizabeth Randolph was invited to help Rev. Green with work at Columbus, Miss. She was supported by the Helper's Fund. Rev. Elizabeth Randolph became the Promoter of Evangelism when Rev. and Mrs. Green returned to pastoral service. Rev. and Mrs. Edgar Wheeler assisted her with Vacation Bible Schools in Florida and Mississippi.

In 1938 Key Workers were appointed

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in each society with whom the board could keep in contact.

The board asked each society to prepare a history of their society to be put together into booklet form.

A bi-monthly news letter was begun during 1948-49.

During the years that the board was in Salem they encouraged the societies to:

- Promote interest in the Sabbath Recorder,
- Emphasize tithing or some other form of proportional giving,
- Ally themselves with the temperance movement,
- Cooperate with pastors in work with lone Sabbath keepers,
- Encourage societies to use courses on World Missions,
- Use worship programs on the Woman's Page of the Sabbath Recorder in society meetings,
- Stimulate inspirational reading, including the Bible, also personal and and family devotions,
- Study materials for a just and durable peace,
- Give to the United Budget,
- Direct gifts to the special evangelism project,
- Strive to promote the spiritual life of



*Left to right, Upper Row: Goldie Bond Davis-Salem, Mrs. Eli F. Loofboro-Lost Creek, Miss Lotta Bond-Lost Creek, Mrs. Marcella R. Bond-Salem, Ludie Bond Stutler-Salem, Mrs. Owen Davis-Clarksburg, W. Va. Seated: Mrs. Rena Trainer-Salem, Mrs. S. O. Bond-Salem, Mrs. Candace L. Davis-Salem, Mrs. Nellie B. Shaw-Salem, Mrs. Francis Davis-Salem, Miss Conza Meathrell-Berea.*

- our men and women in military service,
- Observe the World Day of Prayer,
- Supply missions with needed supplies,
- Contribute to the China emergency and relief funds (1938),
- Contribute to the Denominational Building Fund.



### *Susie Burdick, Missionary to China 50 years*

*Susan Minerva (Susie) Burdick, 1861-1938. Born in Alfred, N. Y., December 18, 1861, daughter of William C. and Susan M. Sherman Burdick; educated at Alfred University, Wellesley College, mission course in Chicago; sent to China by S.D.B. Missionary Society in 1888; principal of Girls' School, Shanghai; gifted teacher and enthusiastic evangelistic worker, beloved by her girls; wanted to spend entire life in China, but forced to leave with others of mission when hostilities broke out in 1937; went to Manila, then returned to U.S.; died in Hollywood, Calif., February 19, 1938.*

*Adapted from Seventh Day Baptists in Europe and America, Vol. 3*

## Ten years in Michigan

by Marilyn Merchant

When word arrived from Conference in 1951 that the ladies of Battle Creek had been chosen to take over the Women's Board from those faithful women in West Virginia who had done such an outstanding job seemingly forever, panic, fear, excitement, willingness and uncertainty all battled for predominance. Where would we begin? Of course the most level heads suggest a thorough study of the records of the previous board which was done exhaustively.

During the 10 year tenure of the Michigan sojourn of the board, only three ladies were to serve as president. Mrs. R. Theodore Fetherston, Mrs. A. Russell Maxson and Mrs. C. LeRoy DeLand. Almost looks like a prerequisite for the job was that your husband had to go by his middle name, does it not? Regardless, Doris got us off to a good start and how we worked. (Stay with us, the middle name game continues).

One of the tasks assigned to us was the assistance in raising the denominational budget. A letter was composed in June of 1952 bearing the picture of a vase of roses. It became named a *Rosebud letter*. This urged each lady to place a dollar in the enclosed envelope, putting it in her church collection toward the budget. Letters were sent to 3,200 women and girls of the denomination. Those responding became a *June Rosebud*.

Another project undertaken at the request of the Commission was the compilation of a complete file of all the members of the churches and a cross file by alphabetical listing. One thing no one can ever accuse Seventh Day Baptists of is being stationary. It kept a lively crew of ladies busy keeping those files up to date. These were available to any of our boards or Agencies for use in their mailings.

The people of our denomination expressed interest in more educational

*The board decided to assist Vacation Bible School workers. First called The Summer Project and later The Bible School Recruitment Program, it was a forerunner of today's Summer Christian Service Corps.*

work and so funds were set aside to assist with Christian Education tuition at Alfred University, Milton College and Salem college. The society also assisted with funds toward the training of Beth Severe and Joan Clement before they set forth for Nyasaland.

Field work was assisted, as in Putnam County, Florida and the Alabama field. The board decided that we would assist sponsorship of Vacation Bible School workers where assistance was needed for the coming summer. This project was hampered by too many churches wanting help and too few willing helpers. Adults as well as young people were recruited those first years. By 1955 this had assumed the name of *The Summer Project* and by 1957 it really got organized and was then called *The Bible School Recruitment Program*. The Summer Christian Service Corps (SCSC) is a direct descendant of this program.

When Mrs. James L. Skaggs of Salem, West Virginia came to Battle Creek to get the new board under way and assist us with organization, she found a group of 16 raw recruits all eager to do their best. The first board consisted of Doris Fetherston, President, Ruby Polan, Vice President,

Ethel Wheeler, Recording Secretary, Leona Thorngate, Corresponding Secretary, Leo Lukens, Treasurer, Marjorie Maxson, Editor of Women's Page of *The Sabbath Recorder*, Audrey Cornish, Arabeth DeLand, Gladys Hemminger, Nida Hudson, Mary Johanson, Hazel Langworthy, Allie Belle Lewis, Mae Lippincott, Marilyn Merchant and Oma Morley. These raw recruits got *soon smart* and suggested the by-laws be changed at the next annual meeting to "Limit the tenure of the board in one place to ten years." The nomination committee reported all the members of the board were willing to remain "if the meeting length was shortened."

A lone Sabbath Keeper project was launched and Mrs. May Wilkinson was the first chairman. She sent out 1,400 letters to persons away from their home church and received about 100 responses asking for materials for home worship services or Sabbath reading. In 1960 this committee was moved to White Cloud, Michigan where five ladies from that society carried on the work. By this time 75 Helping Hands, 10 Special Recorders, 15 Junior Quarterlies, 15 Sabbath Visitors and over 100 Our World Mission

and Women's Board Newsletters were mailed besides "much personal correspondence."

A collection was started of the histories of the various Local Societies which would grow to a permanent collection finally updated by Madeline FitzRandolph after the board moved to Denver.

Several projects were launched regarding the wives of our pastors over the Battle Creek tenure. One of the first was a scrap book containing their portraits, biographies and churches. One year each was presented with a small corsage when she arrived at conference bearing the inscription *Pastor's wife* and the rest of the delegates were urged to get acquainted with these "Ladies of the Parsonage."

A class for wives of ministerial students was launched at Alfred School of Theology under Madge Sutton. This first course was only finished by two, Mrs. J. Paul Green and Mrs. Delmer VanHorn. Later this project was expanded to offer financial assistance to pastor's wives wishing to take courses to assist in their work. Financial aid was also offered to the children of missionary families to further their education.

Under the able planning of V. Madelene Parrish, a clothing drive for used clothing for Nyasaland was launched. The ladies of the Plainfield church became responsible for packing 1,278 pounds of clothing for Nyasaland, 221 pounds of lighter clothing for Jamaica and later distributed 275 pounds to a New York City mission. There was also a separate shipment of clothing sent to Nyasaland from the West Coast. It was at this time that we discovered neatness did us in and Rev. David Pearson ended up having to charge a small fee for garments to recoup some of the import charges he incurred. Later shipments were "washed and not ironed" to give the appearance of used clothing so that the duty could be avoided. Nyasaland was also the recipient of a Jeep purchased with the help of sacrificial giving by the ladies of the denomination. About this time A. Burdett Crofoot likened the

Women's Board Treasury to the "sugar bowl" kept by the farmer's wife full of butter and egg money. This was constantly being dipped into for all the necessities of the family. Refrigerators, medical supplies and roof repairs came from that sugar bowl over the years.

Two projects that were very dear to our hearts were the little individual Daily Devotional card prepared for each woman in the denomination and the coordinated program packet prepared for each society with enough program material for the year. Mission study books were recommended and four very special booklets were edited and printed, one each on Nyasaland,

*The Lone Sabbath Keeper project was launched and Mrs. May Wilkinson was the first Chairman.*

Jamaica and British Guiana, also a book of pictures and text "Lest We Forget China Missions—a History." As an offshoot of our Lone Sabbath Keeper project, a songbook for children was prepared.

Over the years the board was in receipt of several large gifts from estates or disbanding churches which were earmarked by the board for special needs. One such was the \$1,000.00 given by the disbanded New York City church. This was sent to Jamaica for the Maiden Hall Project. A gift from Walworth, Wisconsin in memory of Mary Maxson enabled the board to establish a Christian Writer's scholarship. The Christian Education scholarships were helped along by a gift from the A. Cora Clarke estate. We felt we only got these projects started.

A reading contest was launched with reading lists published of both mission and inspirational books and magazines. This was open to individuals and societies. The first year was won by the society of 1st Hebron (Coudersport, PA). Individual winners were given a brass book mark. By 1961 the Eastern Association led the pack and Leota Burdick accounted for 1,800 points out of the 19,077 total.

Music contests were run several years. Quite a number of good pieces of music came forth from the pens of our talented members. Among the winners were Mrs. Eva Millar, Irwin FitzRandolph, Ina Ford, A.J.C. Bond, Margaret LaMont and Alena Bond. Another year the winners were Alberta Crandall and Fern Barber Maxson.

Women's workshops were introduced to Conference and were attended by 55 women. Joan and Beth were home from Nyasaland and Mrs. O.B. Bond home from Jamaica so the needs of those fields were shared. Marion VanHorn told of the work of the Shepherding Pastor and Joyce McWilliams shared her experiences on the Southwest field Bible Schools where there was a vital need for Sabbath School Supplies.

It can be noted that many of the needs presented at this workshop were met during the following year. Also presented that year was a program prepared by Mrs. Jonathan Davis of Shiloh, N.J., on "What makes a Successful Society." By the next Conference the workshops had been expanded to four and 70 women participated. It was decided that the annual meeting of the Women's Board should be held during Conference so that women of all areas might meet together and discuss matters of policy, giving guidance to the board. By 1960 the workshops had lost favor and buzz sessions were the *in* thing. The theme was *Strengthening the Local Societies*. Margaret Stevens wrote and directed several skits for our Conference programs during those years.

Members of the board did extensive

Cont. on page 32 9

## Growing in the 60s



(L to R) Carolyn Gray—Pres., Leora Hartman—Cor. Sec., Bertha Loofboro, Sue Maxson, Mabel Cruzan, Gladys Drake, Pansy Green, Marjorie Burdick, Mabel West.

by Gladys H. Drake

In 1961 the Seventh Day Baptist Women's Board was moved from Battle Creek, Michigan to Milton, Wisconsin. Members of the board were not only from the Milton area but also from Albion. Each woman was supportive and faithful in fulfilling her particular assignments throughout the years. During the nine years that the board was located in Milton, three women served terms as president — Mrs. Charlotte Whitford, Mrs. Caroline Gray, and Mrs. Gladys Drake.

When the Women's Board was originally organized in 1884, its main purpose was to raise funds to maintain missionaries on foreign fields. Throughout the succeeding years the mission fields and its workers continued to be one of our main interests. Marjorie Burdick was especially interested in keeping contact with our missionaries and other workers in Jamaica, Guyana, Africa and India. In addition to frequent correspondence with them, yearly subscriptions to magazines were sent to them. We were also interested in making further contacts among other Christian women in the foreign fields. Beginning in 1965 10 packets of worship materials were

made up yearly and sent to Mexico, India, Burma, England, Africa, Jamaica and Guyana.

In 1962 members of the board indicated a desire to become a more active member in the Church Women United. The society was already a participating member and representatives had been sent to various group

### *1964 marked the beginnings of both the Robe of Achievement and Summer Christian Service Corps.*

meetings. We agreed to keep before the women of our denomination the various meetings, activities and special days sponsored by CWU and to urge increased participation in the work of the Church Women United.

In November of 1962 representatives from the board attended the Third

Continental Assembly of the North American Baptist Women's Union. They recommended that we ask for membership in NABWU. Our request was accepted and in May 1963 we received recognition as a member.

As a result of closer affiliation with Church Women United and American Baptist Women we provided information through articles in *The Sabbath Recorder* and *Newsletter* concerning ecumenical activities. Participation in World Community Day, World Day of Prayer, May Fellowship Day and Baptist Women's Day of Prayer was urged.

During those years, our president or another member represented SDB women's interests by attending the NABWU assemblies and the CWU state and national board meetings, as well as the Seventh Day Baptist Planning Committee.

In 1964 a beautiful hand-embroidered robe was presented to the Women's Society by Agnes Post Schertz. It had originally been given to Dr. Rosa Palmberg by a friend in China in appreciation for work in the China Mission. It was suggested that the robe be used for a special purpose and consequently it has been presented each year to some deserving woman whom we wished to honor. The guidelines to be considered in naming the person are that she be a woman who has not only served her local community and denomination but that her influence has spread across denominational lines as well. The Robe of Achievement has become a tradition. Although the original robe can no longer be used, the new robe carries with it the same honor when presented to that *special woman* each year.

The Summer Christian Service Corps (SCSC) program was initiated in 1964 when a team of young people spent eight weeks in the New Orleans-Metairie area. Linda Bingham Hayes, formerly a Seventh Day Baptist Youth Field Worker, was director of the project. SCSC has developed through the years into an active program in many areas of Christian outreach and has presented opportunity and challenge to Seventh Day Baptist youth

who have a sincere desire to spend summer months in dedicated service.

We wished to encourage Bible reading, as had been done in previous years and the suggested plan in 1969 was to read the Old and New Testaments during the year from a chronological approach. At the board's request, Helen Ruth Green prepared the Bible Reading Guides and also briefly explained the historical relationships between the passages. These were printed monthly in *The Sabbath Recorder*.

Other projects during those years included fundraising by women's societies for various denominational and mission projects, several Essay Contests, and program packets and meditation card distribution. The group also prepared prayer booklets for distribution among the women and prayer partners were chosen. Newsletters were mailed bimonthly to keep women informed as to projects of the

board and the activities of women's societies.

During the final year that the board was located in Milton, the Twelfth Baptist World Congress met in Tokyo, Japan. Eight thousand Baptists from 78 countries came together to share views, experiences and to worship. This brought Baptists from the Western nations to the Orient for the first time. The Women's Department met in conjunction with the meetings of the Baptist World Alliance. We were gathered together from various countries each of us asking ourselves, "How can we be instruments for reconciliation?" The exchange of greetings, whether by a graceful oriental bow or a western handshake accompanied by a warm smile, was one of the answers. Worldwide fellowship was expressed in the truest Christian spirit, knowing that God loved people from all lands.



Elizabeth Fischer Davis, author of *Sabbath Rally Song*, received the Robe of Achievement in 1966.

In 1970, SDB women were represented at the 12th Baptist World Congress in Tokyo, Japan. Eight thousand Baptists from 78 countries were in attendance.



August 1984

## Memories of fulfillment

by Madeline A. FitzRandolph

The Seventies are still very close back there for the women of the Rocky Mountain area who endeavored during that decade to guide and protect the affairs of Seventh Day Baptist women. We have not forgotten the various shades of trauma and of joy we experienced during that period of time. To us it was the beginning of our education regarding the machinery of our denominational structure. We found that many of the opinions and beliefs about the *Women's Work* of our group were not necessarily valid and that we were not the only women who did not clearly understand it well. So we started from *scratch* to formulate a group that would be knowledgeable in all these things and be able to lead our women to a plateau of understanding, out of a valley of confusion.

It was not an impossible dream, for at the end of the seventies we had begun to see a vast number of our sisters across the nation knew us, and we knew them more intimately than ever before. We realized at once that when our board communicated well, our women could be counted upon to respond and give support. We could

have this support, "full measure, pressed down and running over."

Joseph Conrad, an author of historical bent, once said, "In plucking the fruit of memory one runs the risk of spoiling the bloom." We do not run this risk, for the memory here is one of personal satisfaction, as well as personal frustration (because of our own lack of knowledge) but most of all real personal fulfillment.

There are as many ways of remembering those years of the *Women's Board in Colorado* as there are those who remember them. I have chosen to remember these years in my own way.

I remember those who worked so diligently and performed tasks almost without murmuring. These were difficult tasks, requiring skill and perseverance. These women seemed to regard these jobs as *privileges* and many times discovered untapped talents within themselves. Few refused to serve and here I am happy to say, I have forgotten who they were. There were a few willing to serve and be involved at the beginning but as we began to learn about the organization and interest grew, more wished to be a part of the work. There was more sharing between the churches and some

from Kansas and Nebraska were also involved. We began to feel closer and drew together for a common cause, that of making a success of our term of office. As we learned and as more women became involved we felt that it was important to make personal contact with all of our Seventh Day Baptist women. This credit goes to Myrna and to Ada, who sacrificed much to go out and to visit in so many of our churches and to witness to our women and to inspire them. As each visit took place a wave of enthusiasm came back to our board and we knew that interest in the cause grew at that point.

A great advantage to serving as members of our S.D.B. Women's Board was our involvement in ecumenical affairs. Through the offices we held, we were also officially in the organization of the Baptist World Alliance, the Women's Department, as well as in North American Baptist Women's Union. The policy of the NABWU brought our officers, with all expenses paid, into the executive meetings. There we were required to describe our activities in the Women's organizations of our own group, sharing our individual Baptist Beliefs with all. This was a most inspiring task, and resulted in the women from Canada to the Bahamas and Jamaica knowing and appreciating our Sabbath beliefs. We heard our Baptist sisters pray, preach and sing sometimes in other languages, and from other modes of worship. It was a broadening experience.

We found great satisfaction in the involvement and inspiration gained in our membership in Church Women United. It was from this experience that the idea of using the banners at conference came . . . the ideal of piecing together bits of cloth to make a quilt of love and ideas. My very first experience on the board of Church Women United stands out clearly. We

were gathered together for dinner, about 50 denominational women's groups each one represented by a president. Each of us stood at a given time to introduce ourselves and to tell a little of history and beliefs of the group we represented. After I had finished telling of the founding of our first church in America and describing our Sabbath observance, all the while thinking I knew not a soul among the group, I was interrupted by a clear, lovely voice from the other end of the table... "Now Madeline, don't tell us your group goes back to John the Baptist!" I replied, "Yes, of course, I was just coming to that!" As the laughter died down, an old classmate of mine from college was standing beside me to embrace me and I was surprised and thrilled to find that she had become an ordained minister and served with her minister husband in a Christian church in Texas! In all of these experiences where we as a board were called upon to share our faith, we were greatly blessed and always

blessedly accepted.

Not only has the decade of the 70's been broadening to the board of directors of our Women's society, but we have felt a continuing sense of accomplishment. This magnifies each year and will continue to grow as we observe the ongoing work of our youth in the Summer Christian Service Corps. Perhaps the growth would have come under other auspices, but we have been privileged to witness close-up the dear and wonderful dedication of youth in action. Ties are formed, one group to another; ties that sometimes extend around the world. Friendships are formed with Christ and with fellow members that very often lead into lives of service to God and to others. The impact of this movement has been many times more powerful than any of us dreamed it could be. How can we ever doubt the power of the Holy Spirit? There is such a great source of spiritual energy in this group of young people whose numbers keep on increasing, that we marvel each time

we witness it. We find a great thrill in knowing that our women had the vision and with the tremendous help of the other boards, and the prayers of all who cared, it has been blessed. We are certain that this movement grew greatly in the 70's.

Wherever memory has failed to recall, there are still some real certainties present in my mind. I am certain that the work of our women was made meaningful and more clearly understood to many during this decade.

I am certain that our witness to those of other faiths was strong and inspiring and caused us as individuals to grow in the spirit.

I am sure that for those of us who were directly involved, the work is much, much more meaningful and vital than we thought it was before we served.

I am sure that all of us know we were richly blessed by serving God and his church in this particular way. SR

In 1972, (L to R) Nancy Brannon Farcus, Jean Jorgenson, Frances Stephan, Jane Bottoms and Madeline FitzRandolph represented the Women's Board at the Toronto, Canada sessions of the North American Baptist Women's Union.



Ada Davis, Madeline FitzRandolph, Jane Bottoms, Myrna Cox, Frances Stephan.

(L to R) Ada Davis, Madeline FitzRandolph, Jane Bottoms, Myrna Cox, Frances



## The Love Gift

by Jane Mackintosh

The Women's Board love gift is a very special gift of love to those who live outside the U.S. It makes possible the impossible by providing equipment that far exceeds the financial capabilities of overseas missions.

I remember very well the firsthand experience of being on the receiving end of the Love Gift. The summer that we arrived at Crandall High School in Kingston, Jamaica, the school was building a new principal's office and a Home Economics room. The office equipment was already there, but the Home Ec room consisted of four block walls and a concrete tile floor! The Women's Board heard of our need and we were informed that some incredible sum of money and therefore possibilities were available for supplying that room with cabinets, sinks, stove, refrigerator, etc. When I say it was an incredible sum of money, you must realize that I'm not speaking of the dollar figure of the gift, but rather what was made possible because of that gift. We were provided the opportunity to have a home economics room that could match home ec rooms in some of the large prestigious schools. We were not interested in "keeping up with the Joneses," but we were interested in providing an education of as much quality as was possible and were frequently so frustrated by the lack of basic tools with which to do that job. Our home ec room was equipped with the tools and the teacher, Mrs. Joyce Harley, to teach that subject well and we were very proud of that department.

We were in Jamaica during a politically difficult time when the U.S. was pictured as an aggressive, rich, imperialistic country and consequently Americans were the *bad guys*. For the most part our students loved us and considered us *different*, but many times I pointed to that home economics room and other evidences of American help and said "See, other Americans care about you too because they love

God and they can care about you and sacrifice for you even though they don't know you." The tangible evidence of Christian care did more for our witness for Jesus Christ than anything other than our daily physical presence there.

The second year we were at Crandall High School, Madeline FitzRandolph was sent by the Women's Board to us to get our library organized and catalogued. She was sent by God to Crandall High School to counsel a new mother who had taken on too much too soon after the birth of her first child. That new mother was me, and though we were immensely grateful for the help in putting together a working library, I was more grateful for the love and friendship that came with Madeline. She gave me much needed emotional and spiritual support at a time when I was nearing the end of my rope. I thanked God for laying it on her heart to come and I was so grateful to the Women's Board for providing the means for her to come. When Madeline went back to Colorado, she

told the women that we needed a set of Nancy Drew and Hardy Boys mysteries. Within three months, they were there and we saw them avidly devoured by our students as many for the first time discovered the joy of reading.

During the four years we were in Jamaica, the Women's Board continued to remember our school. Basically our essential needs were met for the school and us through the Missionary Society and our families, but many of our dreams were realized because Seventh Day Baptist women cared and saw beyond the basics to make some dreams come true. What that said to me is that our Father cares about his children and pours out his blessings abundantly beyond our needs. Sometimes those extras were really needs that we didn't even recognize at the time, but God did and the women of our denomination were willing to give. I thank God for the joy he provides for his children overseas through Seventh Day Baptist women. SR

*The Love Gift's "tangible evidence of Christian care did more for our witness for Jesus Christ than anything other than our daily physical presence there."*

The Sabbath Recorder

## Summer Christian Service Corps

by Lucile Todd

After 20 years of its existence few persons in our denomination need to be told what SCSC means. Many today, however, may not know of its beginning.

During her dedicated service as Youth Field Worker for Seventh Day Baptists, Linda Bingham became aware of special needs of the Metairie Church in Louisiana. At the end of her service she asked Caroline Gray, the Women's Board president in Milton, how she could get some help for this struggling church. The annual report in the 1964 SDB Yearbook shows that Caroline shared these concerns when she attended Commission in Plainfield, for "from this meeting came the so-called 'directive' to organize a Summer Christian Service Corps and set it to work somewhere in the United States."

The Women's Board then recruited three young people to serve the Metairie-New Orleans area for eight weeks under the supervision of Linda Bingham. Those first team members were Judith VanHorn, Dale Rood, and Alan Crouch of Milton. This team had no training session, as such.

Pastor Ralph Hays stated in an article for the August 17, 1964, *Sabbath Recorder*, "Their duties were fourfold (1)Knocking on doors, leaving tracts, and inviting children and young people to home Bible studies; (2)Making a card file record of all homes; (3)Holding a study class every Monday night in the church for leaders in the church; (4)Planning and teaching 11 home Bible classes each week. We in Metairie are proud to say 'Praise God for a job well done!' The home Bible classes alone reached over 100 unchurched persons each week in four separate locations in the New Orleans area."

Linda Hays shares this incident from their pioneering experience in 1964:

"We were working in one of the government housing projects in New Orleans, Dale Rood and I, and Alan Crouch and Judy Van Horn. Dale and I knocked on the door of one apartment and the neighborhood children informed us that only a cranky old lady lived there, that she was mean and probably wouldn't even answer the door. Dale introduced us and as soon as she had heard the word 'church,' the lady nearly burst into tears. 'Thank God you've come!' she cried. 'I've been praying that He would send someone to help me, and here you are.'

The sight of the disheveled woman, leaning unsteadily on one crutch, her eyes not quite focusing through her alcoholic haze, was disarming. Then the stench from the apartment hit us — cheap booze, urine, vomit. But here we were, and here she was, telling us that we had been divinely delivered to her doorstep.

Patty, as we learned her name, had apparently come to the end of her rope. Alcohol had destroyed her relationship with her husband and two sons and had reduced her to the sub-existence of welfare and hand-outs from her drinking

buddies. She handed me a paring knife, which, she said, she had sharpened on the edge of the stove in order to slash her wrists.

Dale and I talked with Patty, and later that same day, pastor Ralph Hays talked with her also. She made a commitment to the Lord that day, and from then on Patty frequently attended church with us at Metairie. I would like to say that Patty never took another drink, but that was not the case. She did have spells of drinking, but never again reached the depths of despair in which we first found her. She had found hope and peace in Jesus Christ; she mended fences with her sons and they visited her in her apartment. And when she passed away three years later from pneumonia, she knew where her eternal home lay.

'They knocked, and I opened the door,' Patty stated in explanation of how the changes in her life began. And Dale and I learned what it was to be led and guided by the Lord to touch another's life. That's the way it was, SCSC 1964."

From the report of the Planning Committee in the 1965 *Yearbook* we find: "Patterned after the Summer Christian Service Corps, initiated by the Women's Board in 1964, the Committee made plans for the Summer program of 1965. While this followed in line with the 1964 program it has

*"Thank God you've come!" she cried. "I've been praying that he would send someone to help me, and here you are."*

engaged the wider resources, personnel, and cooperation of all our boards. From this as a springboard the Seventh Day Baptist Dedicated Service Program has evolved."

So, the Planning Committee drew up six principles as guidelines for the program. These may be found on page 48 of the 1965 *Yearbook*.

Leon Lawton of the Missionary Society was released to be the director of the intensive training of young applicants. Assisting during the following years were personnel from the Board of Christian Education and often local pastors or lay persons at the training site. The Women's Board, through its Christian Social Relations Committee, continued to help with the planning and organizing of teams to serve our churches and with the raising of necessary travel funds. Members of this committee were Doris Rood, Barbara Green, Virginia Crouch and Lucile Todd, Chairman. There were volunteers for VCSC (the Vacation Church School and Camp workers) as well as the SCSC 15

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teams. By 1969 there were 19 volunteers for SCSC, 7 for VCSC, and 13 churches requesting workers. Also, some young people gave a longer period of dedicated service at the SDB Headquarters in Plainfield as needs arose.

It has been gratifying to note the progress and improvement of the SCSC program over the years but, most of all, to know that service for Christ and the churches has become a way of life for many of the participants. At least 8 have become pastors; as many more are pastor's wives. We know that their summer of service resulted in spiritual growth for many — they have told us so. We rejoice not only in the dedication of our young people but also in those who have provided excellent training or financial assistance during these past 20 years. Indeed, it is time to celebrate! SR

### First 20 years Dedicated Service for 3 summers

Debbie Barber Keown	Patty Lawton Tauscher
Steve Crouch	Tim Looney
Norman Green	Karen Osborn Payne
Bob Harris	Tim Osborn
Mark Jacob	Dierdre Sanford
Annmarie Johnson	Martha Welch Vaught

### SCSC — Soaring with eagles

by Jack Hays

Many are called but few are chosen. God is speaking, but man is not listening. Jesus has a work for you to do. He does not ask you to change, or to wait until you are good enough or smart enough; all he wants you to do is to start doing something for him. He will change you and give you power from on high to meet the challenges, to speak his word, to do the work and ministry he has for you. He says that he is the vine and we are the branches. If you put forth what you have, even though it may be just a little fruit, he will prune, water, fertilize, until the branch you are bringing forth an abundance.

There is a second statement from the Bible which needs to be looked at. Jesus said, "If I be lifted up, I will draw all men unto me." This is a commitment from Jesus to you. If you will take the first step, he will supply the needed drive to allow you to climb the mountain of life.

16 Twenty-one years ago three people

### Some Comments from SCSC Youth:

"My highs came from seeing that God could use me and use what I had to offer to give him glory and work out his plan."

"I found out that I love to share my love for Jesus — having him work through me in counseling, teaching situations."

"God strengthens, loves and guides all the time."

### Statistics — Dedicated Service Program in the first 20 years

234 workers in summer program  
41 gave 2 summers in service  
12 served 3 summers  
8 became pastors  
8 married pastors  
14 SCSC couples married each other

met in a back room at the Metairie Seventh Day Baptist Church and the discussion was of getting young people involved with the church. Those people were Linda Bingham, Ralph Hays and Jack Hays. It was just before Christmas in 1963. Then in February, 1964, Jack Hays met Linda Bingham in Milton, Wisconsin, and together they discussed the ideas with the Women's Board who took the idea to heart and made it work. The first Summer Christian Service Corps in 1964 (Judy VanHorn, Alan Crouch, Dale Rood and Linda Bingham) went to work in the slums of New Orleans, and no one told them that it would cement their lives to Jesus. But something happens inside you when you visit a drunken woman who hands you a knife and says, "Thank God you have come. I was sitting here getting ready to cut my wrists."

God's message is so great that puny man cannot comprehend it. One must take that first step and be supplied with the strength to take the next step; longer than the first. Then in time one

looks back and sees that he is soaring with the eagles. The ties of earth cannot hold him down, and each trusting step leads higher. Thus it is with an idea which was a step taken in faith, and others have been led for various reasons to take their first small steps, too. Each step gaining strength and climbing the stairway to Jesus.

I have never seen a list of former SCSC workers nor known where the Lord has led them in their walks through life. I hope that someone who has a record of the years and people involved in SCSC would document where those people are today, and how they are serving the cause of Christ.

Many are called; for those who will listen, the voice shouts the way, the truth and the life.

Support SCSC — it works! Seventh Day Baptist churches are filled with its proof. Congratulations to SCSC on its twentieth year of serving the Lord, helping his people, and giving young people the foundation for soaring with eagles. SR

The Sabbath Recorder

### Blest be the family tie

by Floy Owen

*Blest Be The Tie That Binds* is one of my favorite hymns. It is sure to bring the warm fuzzies to your heart especially when sung in a group, as a closing song with everyone joining hands!

It is the essence of the song and the emotional response it brings that best describes my reflections on my term as president of the Seventh Day Baptist Women's Society.

One would think as a Women's Society we would be bound by our gender and that is true in part, but what I found was that we are even more bound together as family. No, I don't mean aunts, uncles, cousins, and such like, but as brothers and sisters, and sons and daughters. It was within the various aspects of the framework of family that I observed a uniqueness as a denomination and a fellowship nationally and internationally.

My experience in the value of family was mostly in the personal relationship of those of my own household and that of my local church family. My family concept became considerably enlarged and much enriched in my three years as Women's Society president.

An important aspect of family is expressed in nurturing our young people in the Summer Christian Service Corps program as sponsored by the Women's Society. The young people identify themselves as brothers and sisters as they work in teams. They have concern for one another and work toward a common goal in the family setting of the local church in their projects. They live with local families, sharing in the worship, work and social life of the family church. They grow in their witness and attitudes to serve God and man. They come home changed in their values and directions, eager to apply what they have learned by training and experience to their own families and churches. Some chose to go into the ministry as a result, and all of them carry forward into whatever they do, the personal experiences of trusting God for each day's needs and having experienced his grace in answered prayers.

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The privilege of seeing and hearing these young people at evaluation sessions at preconference times was one of the most heart-stirring experiences that I had. Testimony of changed lives and the power of God manifesting himself to them daily made many a handkerchief damp for me as an observer. I especially remember their keen desire to share with their own families and church families this new dynamic of a Christ-centered life that brings so much joy and satisfaction.

My sense of family continued to be with me throughout my travels for the Women's Society. Attending the North American Baptist Women's meeting and the Baptist World Alliance Congress in Canada not only allowed me to visit our Toronto church but introduced me to the larger family of

*My family concept became enlarged in my three years as president.*

Baptists nationally and internationally. During those 10 days of meetings, as we shared food and housing, we laughed and cried together, sang and education, that I had taken for granted love and message of Jesus Christ transcends languages, color and distance.

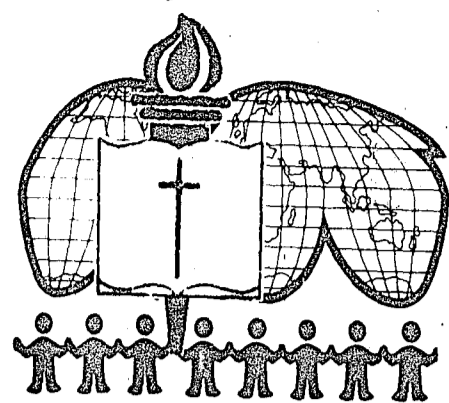
Some of the things, like food and education, that I had taken for granted in my life, I see to be of a basic and primary need for other people in our world family, though the most sought after and verbalized need that I heard expressed was their desire to be witnesses for Jesus Christ in their daily lives and their opportunities of testimony. What an inspiration they were to us all!

Belief in the family values, reinforced by Summer Christian Service Corps, enlarged by national and international experience was still further to be enriched by our own denominational family.

The loving hospitality I received will forever be symbolic of the kinds of family that I'm sure will make up the heavenly family. From Waterford, Connecticut to Daytona Beach, Florida ... from Seattle, Washington to Plainfield, New Jersey ... from Bay Area, California to Toronto, Canada ... from Riverside, California to Denver, Colorado ... from Los Angeles, California to Milton, Wisconsin, there were those who gave up their own bed and bedrooms so I could have privacy and rest. There were those who cooked special breakfasts because it is one of my three favorite meals (they even made biscuits from scratch). There were flowers in my room or beside my bed ... borrowed, best, warm nightgowns when my packing didn't include the practical ... ears that listened patiently when the rather homesick wife and mother in me remarked of husband and children in tedious detail. There were those who hosted me more than once and made me feel especially like family when their beautiful children included me in their warm and loving goodnight kisses. I remember those who enriched my life with history of interesting church forefathers and families and sat with me on warm quiet nights looking up into the sky at stars that looked so vastly different, breathtaking and beautiful, away from the city lights.

Hospitality was shown by those who shuttled me to and from meetings so graciously and those who responded so enthusiastically to my curiosity about the local flora and fauna. Then there were those kindly sweet souls who met my plane after waiting hours because of weather delayed flights, only to wait more hours after my arrival so my luggage could catch up to my rerouted flight. They then faced driving several hours in the black of night in a driving

Cont. on page 32



# Master Measurements

by Leland E. Davis, President

A little baby is born and the relatives gather around in admiration. "Isn't she precious?" "Look at those tiny fingers." And they go their way and time passes.

Three months go by and she hardly changes at all. "What are you using in the formula, my dear? Perhaps you really should talk to your pediatrician." Six months go by. Again, virtually no change. Gone are the smiles; now there is a sense of sadness. Something is wrong. After a year, it is clear to all that this is a retarded child.

In the spiritual realm, that which I have described happens all too frequently. It is tragic that many persons who are 10 or 15 or 20 years old in the faith, have grown but little beyond a babe, yet do not even recognize their stature.

As believers "we should no longer be babes" (Ephesians 4:14). "We are to grow up in every way (all aspects) toward him who is the Head, even Christ" (Ephesians 4:16). "Grow in grace and knowledge of our Lord and Savior Jesus Christ" (II Peter 3:18).

Spiritual growth takes place within the body of Christ. We are assured that "the proper working of each individual part, causes the growth of the body for the building up of itself in love" (Ephesians 4:16). Someone has rightly stated that "the Church of Jesus Christ is more than a collection of men and women, boys and girls, rightly related to God. The Church is a living organism designed by God with interdependent parts — members who work for the benefit of one another, resulting in a body that is strong, healthy and reproducing the fruit of the Spirit...that beautiful cluster viewed in Galatians 5:22".

Our likeness to Christ is a measure of our maturity in Christ. The more we resemble him, the more we will respond like him. We will think his thoughts after him. As a result we will "be renewed in our mental attitude" because the new nature that is created

in God's likeness is clean and pure. (Ephesians 4:23-24).

God uses the person of his own Son to measure our maturity. He is both the *model* and the *goal* for Christian growth. We are to share "the likeness of Christ" (Romans 8:28). Our deep-

*We are measured by God against the perfection of his Son.*

est desire should be to become more like him. God measures the *quality* of our life by the *character* of his Son. He measures the width, the length, the height and the depth of our life by that of his Son—who in his love gave his life for us. "Christ loved the church and gave himself up for her to make her holy" (Ephesians 5:25-26a).

Our *attitude* as well as our *actions* are measured by God against that of his Son. Philippians 2:5 says "Your

*Love built into our lives becomes the badge by which the world will come to recognize who we really are.*

attitude should be the same as that of Christ Jesus" (NASB). Humility was characteristic of his attitude. "Being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross" (2:8). *Humble obedience* to God is a true mark by which he measures our maturity in Christ.

As we allow Christ to live out his life in us, God will see a *greater measure of love* which is the product of a pure heart. "Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart" (I Peter 1:22). Love built into our lives becomes the badge by which the unbelieving world will come to recognize who we really are. "By this shall all men know that you are my disciples, if you have love for one another" (John 13:35).

*More like the Master I would live and grow,  
More of his love to others I would show;  
More self-denial like his in Galilee,  
More like the Master I long to ever be.*

How exciting to be a part of the body of Christ where "every member is a minister". The measure of our lives is not how much we have, but how much we give. The love of God flows through us to others. As long as it is flowing we are fresh and alive. If we ever seek to dam up the flow and keep it to ourselves, we become like a stagnant pond.

One of the most controversial issues of our time has been the *breeder reactor*. This is an atomic reactor that in theory produces more energy than it uses. I only know of one other force in the world like that, and that is the love of God. How reassuring to know that "God has poured out his love into our hearts by the Holy Spirit, whom he has given us" (Romans 5:5b). "We have this treasure in jars of clay to show that this all-surpassing power is from God and not from us" (II Corinthians 4:7). The more we draw on our inner resources and the more we give away, the more we have.

In his book *I Want My Church to Grow*, C.B. Hogue wrote:

"Christ put the Church in the world to be about mission. Its purpose is to communicate his message of hope for humanity's condition. This cannot be accomplished until the church members become a sharing community — a reconciled community — excited about their potential, alive to their future. Activities and organizations cannot substitute for purpose."

It was a crushing — but eye-opening — experience for Pat, a Christian homemaker, when she realized how she had failed her neighbor. Beth had just returned from vacation and could hardly wait to rush over to tell Pat the good news! She had been introduced to Jesus Christ and was now the excited possessor of eternal life!

Imagine Pat's chagrin when she had to admit to Beth that although she had never told Beth, she, herself, had been a Christian for years. In fact, she had attended a Christian college.

"Pat, you don't mean that you have

*His presence provides the power to proclaim good news to every person.*

known this all the time and never told me!"

The look of hurt dismay on Beth's face struck a note of horror to Pat's heart. To think that she had failed so completely to present Jesus Christ to someone so close. Beth could have gone into a Christless eternity, and Pat would have been to blame. All she could say was, "I didn't think you would be interested."

"It is necessary, therefore, to consider seriously the mission laid upon the Church. What is needed are men (*and women*) who are obedient to an order given to them from outside themselves, to a necessity prior to everything which determines our earthly existence, such as birth or death. The Church is obliged to recognize an order has been given which must be carried out. The Church can justify her existence only insofar as she understands that she is founded upon a call. Therefore, she has no plan—for the plan is God's—but only a task to fulfill. Preaching, set within the frame of worship, should be the proclamation of the Church's obedience to the task committed to her by Christ."<sup>1</sup>

Our task in ministry for the Master is set forth twice in Matthew's Gospel: "This gospel of the Kingdom will be proclaimed throughout the earth as a testimony to all nations; and then the end will come" (24:14). "Full authority in heaven and on earth has been committed to me. Go forth therefore and make all nations my disciples; baptize men everywhere in the name of

the Father and the Son and the Holy Spirit, and teach them to observe all that I have commanded you. And be assured, I am with you always, to the end of time" (28:18-20).<sup>2</sup>

His presence provides the power to proclaim good news to every person. The place to begin our ministry for Christ is where we are. Let us not fail our neighbors who long to hear of God's love for them! Let us not neglect our associates where we work who need to hear the Gospel that God's Son died for them! Above all, let us share the message in the home that Christ might live in every heart! Can the Master count on you in your ministry for him? Will you make yourself available where you are?

You do not need to go half way around the world to find persons who need the good news that Christ brings. There are persons right in your community who are lonely and heartbroken. There are persons with physical needs, emotional needs, spiritual needs. God has entrusted to you and me the ministry of bringing this beaten and battered world into a right relationship with him. He has called us to bring abundant life to hearts that are cold and uncaring. "God loved the world so much that he gave his only son, that everyone who has faith in him may not die but have eternal life".<sup>3</sup> SR

1. Karl Barth  
2. The New English Bible  
3. op. cit.



## The Forgotten Day

Desmond Ford, Desmond Ford Publications, 1981

reviewed by Francis D. Saunders

To attempt to review this important book on the Sabbath in the short space here allotted, is like trying to put all the meat and milk of a large coconut into the shell of a tiny acorn.

Basically the book is one that can be easily understood by the normal lay-reader, though at times, especially when the author quotes from theological scholars, it may seem somewhat profound for the same reader.

A basic precept, which can be traced through the ensuing chapters is expressed in this phrase taken from the Preface: "It is true that we are saved by works of perfect law keeping, but, these are Christ's works, not ours."

Evangelist Billy Graham is mentioned in chapter 1 as saying that there are two things man needs to know: 1) the nature of the Creator, and 2) the nature of man himself. "This is truth's hub," says Ford, "the guide and the magic formula we need." Our creator is a God who personified that righteousness which the Ten Commandments describe. Concerning the Sabbath, he says: "How tragic that the one commandment God specifically asked man to remember he has forgotten most of all." The tragedy is emphasized over and again throughout the book.

There are three things God told the world at Sinai: First that the universe is run by law, which is evident from the witness of nature and from history; second "Put first, first," emphasizing not first things, but *First, first* which relegates worship to its proper place and "lets God be God," and enhances the Sabbath as God's time; third, people are more important than things. This thought is summed up at the end of chapter 1, "In the message from Sinai, God has taught us 1) that our happiness depends upon obedience to law; 2) that such obedience necessitates

20 a hierarchy of values, and placing of

God before all else, and 3) that we must place *people* before *things*."

The Sabbath is referred to as "God's all-embracing sign." The fact that the Sabbath was man's first whole day on earth is linked to the thought that with the Edenic origin of the Sabbath, it was given for Adam, the first man, for the last man, and for all men in between. The two central commandments, the Sabbath and the family, are constantly referred to as the "twin sisters of Eden, being *honorable* and *made for man*."

In one chapter entitled *Ethics, Chaos*

### The Sabbath: God's all-embracing sign

*and Cosmos* Dr. Ford deals with problems faced by all men, which have come to a head in our day of enlightenment. "Our real problem is not controlling the atom, but the man behind the atom." He asks the question, "Should education prepare man for making a living or making a life?" Concerning the theory of organic evolution: "Once one accepts the idea that our world was spawned by chance it becomes obvious that chance will write 'finish' to the play on the human stage." In answering the question, "How relevant are the ten commandments today?" Ford says that our crown and chain is our distinctive human characteristic — the power of choice. Only man in all creation asks "Is it right?" This privilege is an awesome responsibility. The only two positive laws among the ten are the ones concerning the Sabbath and the family.

It is clear that Christ kept his Father's commandments in life, but

also clear that his death was made necessary because of the sacred, eternal nature of these commandments. Concerning passages from Paul used to prove the decalogue as no longer mandatory of Christians, he says: "not one of said passages reject the moral law as a standard - they do tell us not to use the Mosaic system as a method of salvation."

Concerning faith and love, the author makes the observation that they offer motivation more than content for behavior.

One entire chapter is given to the Edenic origin of the Sabbath, in which he states that the majority of evangelical scholars find the proletic interpretation of Genesis 2:1-3 (that this passage was written in the time of Moses - after Sinai, and therefore anticipating the Genesis record that is later told in detail in Exodus) to be forced and unnatural. Belief in the primeval Sabbath is akin to the existence of God and truth of his word.

Those who are interested in ways to refute the arguments against Sabbathkeeping will be interested in the chapter which is given entirely to examination of Colossians 2:16, that passage which is most generally referred to by those who argue against Sabbath keeping, and use Paul as the basis of their argument. In this passage Paul condemns law as a *method* but upholds law as a standard. Self will or God's will is the issue.

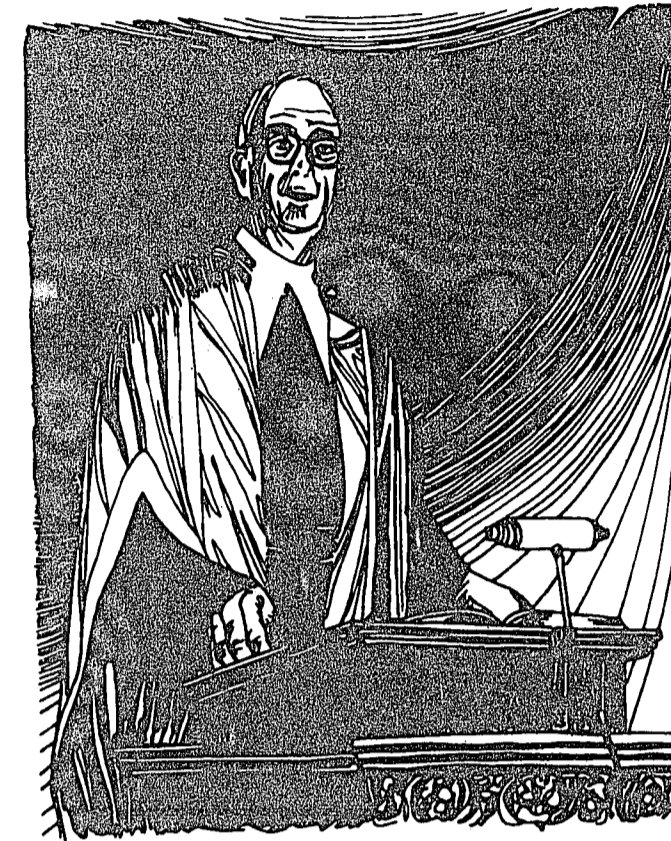
With the coming of Christ, the Jews were confronted by the Lord of the Sabbath, and their legalistic demands and legislations became a bone of contention between them and him. When those who profess to believe the Gospel refuse obedience to the Savior, they follow Satan in trying to 'ungod' God! If the Jews had been keeping the Sabbath rightly, they would have recognized and embraced their Messiah.

Cont. on page 32

The Sabbath Recorder

## Ten ways you can help your Pastor

by Linda Harris



Sabbath after Sabbath, he stands in the pulpit, encouraging you and your fellow church members to live the Christian life. He often visits in your home. He performs weddings for your sons and daughters. He comes to your home or to the hospital when tragedy hits your family. He conducts funerals for your elderly relatives.

He's your pastor, and these are some of the things he does for you and your family. But do you really know him? Do you know his needs? Do you know what you can do to help him?

We took a survey among pastors attending the 1983 ministers' conference. The fourteen pastors who responded made the following suggestions on what you can do for your pastor.

### Worship expectantly

1. Come to church expectantly, ready to worship. The pastor puts a lot of time into preparing the worship service and message. When he sees people listening, worshipping and actively participating, he feels rewarded. In turn, he puts more effort into his preparations.

One pastor, speaking to a group of seminary students, said, "Most people don't get anything out of worship because they don't expect anything." He described how many people come to church, waiting for the pastor to say or do something to warm their hearts. As a result, they usually leave the church building feeling as if they

missed something. He explained why this is: "God is responsible for warming our hearts, not the pastor." If we don't put forth the effort to worship, we'll leave having only gone through the motions.

Several pastors in the survey mentioned their frustration at late-comers or those who miss worship altogether. If you want to worship the Lord, be there every Sabbath, be there on time, and be prepared to worship.

### Be a disciple

2. Determine to learn all you can about being a disciple of Christ, and put what you learn into practice. This means listening to the pastor's sermon, perhaps taking notes. Then make an effort to really *do* what you've learned. "Do not merely listen to the word, and so deceive yourselves. Do what it says" (James 1:22, NIV).

One pastor said, "Come expecting to get something helpful and challenging from the message. Have the attitude that you need to worship and that's why you are participating in worship and listening to the message."

But don't stop at listening to the pastor's sermon. "As a pastor, nothing thrills me more than to see people growing in the Lord," he goes on to say. "Be hungry for the Word. Give attention to it in personal study *first*, and then come with a sense of expectancy to learn something new in worship or (group) Bible study."

Other pastors suggest, "Comment on what is said. Make suggestions to the pastor. Take sermon notes and meditate on the message the following week. Let him know when a certain principle worked for you. The Bible is the Manufacturer's handbook. If it is not applied, then the church will not grow. You get out of a sermon what you put into it."

### Get involved

3. Get involved in church activities. Volunteer to serve. The pastors in our survey had a lot to say about this. A young pastor says, "Lack of participation frustrates me a lot—not the fact

that all members are not at all functions, but the fact that some members are not involved in *any* activities."

Another young pastor says, "Christianity is not a spectator sport. We are all responsible and the congregation needs to accept their responsibility to serve God."

How would your pastor like you to serve? "Volunteer to do tasks that aren't common pastoral duties, such as cleaning, doing bulletins, etc. Help someone in the church service who can't hear or see well enough to find the right page for the hymn or responsive reading. Don't let a stranger or an elderly person sit alone. Follow through on commitments. Be good neighbors to someone in need. Be willing to discover your areas of service."

Do you know your spiritual gifts? If not, ask your pastor to help you discover them. If you know your gifts, tell your pastor how you would like to use them in the church. The pastors say, "Challenge your pastor to give you opportunity to use your gifts. This is my area of emphasis recently. This is 'where it's at' for me in the church... but don't brag about them. All members have gifts, and if the church is to accomplish her task, all members will have to exercise their gifts."

An experienced pastor sums it up well: "The congregation can help its pastor by sharing in those ministries which would release him for more significant and meaningful pastoral care, and using gifts to complement other members of the body."

### Pray

4. Pray for him daily. Every pastor surveyed felt this is extremely important. Many went on to say that those who are praying for the pastor should tell him.

Here are the pastors' comments: "Prayer for the pastor is of prime importance for the effectiveness of a pastor, and provides him with the source of divine power so greatly needed. (It is) important for the pastor to pray for his people. These prayers

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## Religion in the news

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should be given out of true concern and not out of a feeling of obligation. Be aware of your pastor's needs, so you can pray specifically. Pray *with* the pastor. Prayer for the pastor and his church is important and necessary. But what I like best is to be able to join with other Christians, especially those in my own church, in meaningful conversational style prayer, which praises Jesus and acknowledges our earnest need for him."

### Don't gossip

5. Speak well of him, especially to your impressionable children. You may not agree with everything he does, or you may not even like him as a person. But his ministry will only be hampered, and perhaps destroyed by critical gossip among the church members.

A teenage girl listened to her mother complain about the pastor, until the girl believed what her mother said was true. At the church business meeting, when a vote on the pastor was taken, the girl voted "no," remembering all her mother said. The pastor received enough negative votes to consider resigning. As the girl reflected back on what the pastor had done since he had come, she realized how much her attitude toward the pastor had resulted from her mother's opinion, and not from what the pastor had actually done. When the vote was taken again, she changed her vote to "yes."

Dr. James Dobson, noted Christian psychologist, recently spoke on this subject during one of his *Focus on the Family* radio broadcasts. He said, "Back your pastor in what he does, unless it is contrary to God's Word."

If you feel your pastor is not preaching the Word, or if he is doing anything which the Bible labels sin, speak out. But speak to the pastor first. Only if he fails to listen should you speak to others in the church. "If your brother (pastor) sins against you (the church), go and show him his fault, just between the two of you. If he listens to you, you have won your brother over. But if he will not listen, take one or two others along... If he

refuses to listen to them, tell it to the church..." (Matthew 18:15-17, NIV).

But if your pastor preaches the Word, if he seeks God's will, if he fulfills his job description, back him up. Give him all your support.

### Be a friend

6. Be a friend to your pastor. Pastors tend to feel lonely, maybe because the majority of people they know are their own church members. Do church members feel their pastor is somehow different, and wouldn't fit in with their social activities? Or do they feel that other church members invite him to their activities and that he wouldn't care to go to too many social events?

"The pastor needs friends like everyone else does," says a pastor who had recently moved to a new church. Another pastor tells those things that give him joy and pleasure: "... (church members) visiting us in our home...welcoming us into their home...being friends...simply showing care by being interested in me personally...loving and accepting my family for who they are...taking special interest in my children."

Many pastors are cautious about making friends, to avoid jealousies between church members. Perhaps you need to let your pastor know, in subtle ways, that even though you want to be his friend, you don't mind that he has other friends, too.

Beyond casual friendships with many of the church members, a pastor needs a deeper relationship. As one pastor describes it, "A pastor needs at least one or two persons in whom he can confide as a close friend—to be the 'pastor's pastor.'" Another pastor feels a pastor needs "someone to listen and minister to him."

If your pastor feels he can confide in you this way, you have an extra responsibility to keep his confidences. One slip of your tongue could ruin his whole ministry. But a deep, confidential relationship could provide the security your pastor needs to build a significant ministry.

Even if you aren't an especially close friend of the pastor, show that you

care by inviting him and his family to do things with you and your family. Remember his birthday and anniversary. Be interested in his personal life. When he has to be away, take an interest in his family if they must stay at home.

### Give him privacy

7. Respect his privacy, and that of his family. The pastor wants to have friends. But he also needs some privacy. He doesn't care to have church members calling him at home to ask questions that could have been answered by calling him during his office hours or by reading last week's bulletin. If you must call the pastor at home, try to avoid calling on his day off or during the dinner hour.

Four of the pastors suggest, "Be sensitive that the pastor has a family and needs to be with them and to have some privacy." Let him and his family be themselves, especially in their own home. It is important to help the pastor keep his priorities straight—wife, family and then the church. The parsonage should be viewed as his home, just as you view your home as yours."

But there are times when you need the pastor in a hurry. When a crisis arises, don't worry about the pastor's privacy...

### Call him

8. Call him when you need him—when someone is ill or in the hospital; when someone dies; when you need counseling; whenever he can provide support and comfort.

"Many times pastors are not aware of the physical needs in the congregation unless someone calls and informs him," advises one pastor. "Don't take it for granted that he knows everything that goes on."

The pastors expressed the desire to know about the needs in their church members' lives. They depend not only on family members, but on friends and acquaintances of those in need to let him know. "I would rather have

Cont. on page 26

The Sabbath Recorder

## Jackson's clergy support stirs reaction

The recent presidential candidacy of the Reverend Jesse Jackson has brought clergy endorsement, and some reaction on issues of church and state separation. The formal endorsement by an organization of United Church of Christ black ministers has received criticism that such action oversteps the line between church and state. Black leaders defended the action as a concern for the poor and the minority voice in America. SR

## Southern Baptists elect Conservative

The Southern Baptist Convention meeting in Kansas City elected Charles Stanley as president. Stanley's decisive win over more moderate candidates was described as a resounding victory for the conservative elements of the denomination. More than 22,000 Southern Baptists were in attendance at the convention. SR

## Swaggert Ministries gains court settlement

The Jimmy Swaggert World Ministries received 70 percent of a \$7.6 million estate left by Zoe McDonald Vance. The will was contested by Mrs. Vance's sister on behalf of a memorial fund named for Mrs. Vance's son, David, who died of kidney disease. Attorneys will receive \$2 million, according to Associated Press reports. SR

August 1984

## Churches sued for slander

Two local churches of the Church of Christ have been sued for libel and slander by former members, both women. In Oklahoma, a former member of a Collinsville church received \$300,000 in a settlement against three leaders of the congregation who accused her of fornication. In California, a woman has charged her former pastor and six church officials with libel and invasion of privacy. She is seeking \$3 million in the lawsuit. SR

## Methodists resolve tough issues

The United Methodist General Conference was faced with several major challenges when it met in Baltimore, Maryland, but the question of gay ordination was the most emotional. A final resolution rejected the ordination of "self-avowed and practicing homosexuals." Another action called homosexuality incompatible with Christian teaching. The conference received more than 900 petitions against the ordination of gay ministers, and 30 of a total 74 conferences had recorded prior opposition. SR

## A.D. filming completed

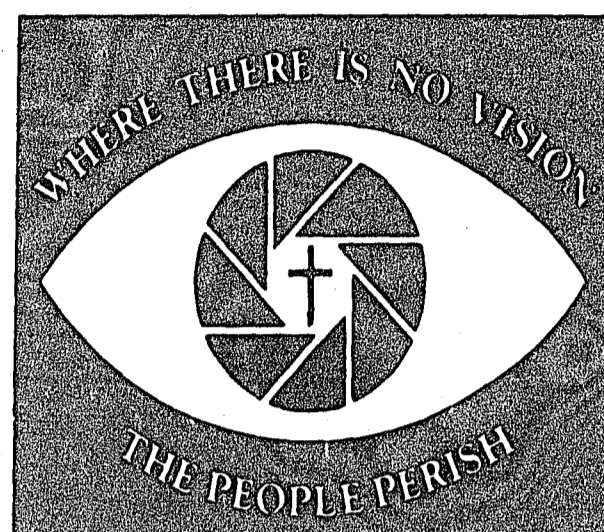
Filming on *A.D.*, a 12-hour TV mini-series, has been completed. More than 700 actors and technicians, who have worked a year on the project in Tunisia and other locations, have returned to their homes in Italy, England and the United States.

Vincenzo Labella, the producer who also made *Jesus of Nazareth* and *Marco Polo*, has begun the editing process which is expected to take the rest of this year. The series is scheduled to begin on the NBC television network February 10 and run for a full week in prime time.

*A.D.* tells the story of the birth and growth of the Church and parallel events in the Roman Empire. *A.D.* is a co-production of Procter & Gamble Productions, Inc. and International Films Production Inc. and will be presented on NBC by the Procter & Gamble Company. SR 23

## FOCUS

### MISSIONS TODAY



by Leon R. Lawton

### *New SDB students apply to institute*

BLANTYRE, MALAWI, AFRICA—Applications for two new SDB students at Likabulu Bible Institute were recently submitted for the September term. Missionary David Pearson writes, "We are excited about these two men and have prayed and preached that the Lord of the harvest would raise up workers. They seem to be good men whom the Central Africa Conference secretary, Rev. A.K. Harawa recommends." SR

### *Building project scheduled to begin*

RARITAN VALLEY, NJ—The full use of grounds and building has been held up for several years seeking necessary permits, plans, etc. One phase was to have the required parking lot with landscaping, drainage, walks and other features. With a permit now in hand, it seems that this project can begin this summer. Missionary Pastor Kenneth Burdick testifies, "We have had a year or two to raise this money, but it is really quite impressive that our small church of a handful of families (several retired) has been able to raise that much money (over \$6,600), while at the same time paying the mortgage on our building and all but \$100 per month of a full-time pastor's salary (including modest increases for cost of living). The Lord provides, and when he does so out of the dedication and sacrifice of his own people, the provision is all the more 'wondrous in our eyes.'" It is interesting to note that in 1983 this congregation exceeded their OWM goal by 39%. SR

### *News from Africa*

LAGOS, NIGERIA, WEST AFRICA—Recent correspondence from Dr. F.O. Walters speaks of his conversion in Accra, Ghana in 1970, ordination in 1972, acceptance of the Sabbath in 1979 and the opening of a SDB mission in 1981. In 1983 he returned to his homeland of Nigeria and began a witness in Lagos. He reports a congregation of 150. In June he was able to meet with Rev. G. Harrison of the Nigeria SDB Conference and further meetings are planned "to work out a joint programme of promoting a united Seventh Day Baptist church in Nigeria." SR

### *Pastor Samuels is active in Canada*

TORONTO, ONT., CANADA—Pastor Joe A. Samuels, the Bi-vocational pastor of the First Toronto SDB Church, came under the Missionary Pastor plan from May 1, 1984. Continuing his work part-time with the Probation Department, he is now giving more time to calling and ministry in his church with growth as a goal to build up membership in that growing urban area. SR

## A Prayer Reminder for Each Day

### September 1984

Verse for the Month: "But the greatest among you shall be your servant. And whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted."

Matthew 23:11, 12 NAS

1. Praise the Lord for the Sabbath and a new month to live for him!
2. SCSC workers as they return to study/work and continue their witness.
3. Leon R. Lawton in his visit to Malawi and South Africa next month.
4. Our new Conference president: Calvin Babcock
5. My Sabbath School teachers, leaders and new students.
6. Missionaries Rodney and Camille Henry and family, Cebu City.
7. Ambler, PA SDB church needs, Pastor Cruickshank and members.
8. George Calhoun and his new ministry in San Diego.
9. Ministerial students beginning another year of studies.
10. Branch church (of Columbus, OH) in Canton, Oh.
11. Central Africa Conference meeting at Makapwa Station this week.
12. Executive Secretary Dale D. Thorngate and Conference ministries.
13. Pastors in the SDB Philippines Convention and their churches.
14. Extension project(s) of my church and Association.
15. Thank God for the experiences of Conference.
16. Sensitivity and Christian compassion.
17. New pastors/students to meet the growing need for leadership.
18. Field ministries in Florida and Ambassadors Leland and Lettie Bond.
19. Missionaries David and Bettie Pearson, Blantyre, Malawi, Africa.
20. God's strength that comes through His Word and the Holy Spirit.
21. Pastor Jose Alegre, Melbourne, Australia.
22. Those who feel overwhelmed by grief.
23. Praise God for all of his abundant blessings.
24. Our World Mission giving to meet goals set by churches/Conference.
25. The pastors and brethren in the SDB Conference in South Africa.
26. People trying to cope with loneliness.
27. Editor/Historian D. Scott Smith and his varied responsibilities.
28. Pastors and churches in Mozambique, East Africa.
29. Pastor Ron Elston and the branch church at Neelyville, MO.
30. Retired pastors and their spouses.

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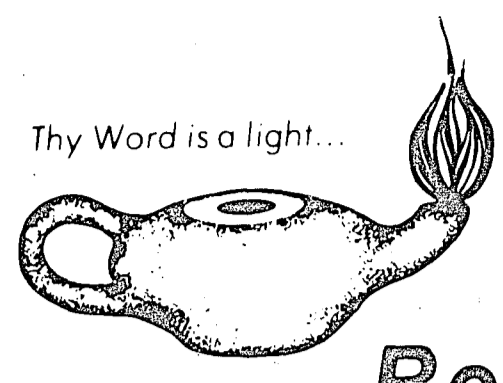
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### *Burma Conference holds annual session*

BURMA, ASIA—"The last Burma SDB Conference annual session held at Tahan, April 4-8, was the best. Three full-time workers are in the field ministry. Givings from churches and individuals was nearly double budgeted and the increase was remarkably 80 percent. The set goal of Five Year Church building plan (1979-84) is partly accomplished. The actual goal was to build one church every year. Now we have church buildings of our own at: (1) Tahan, (2) Tuingo, (3) Kanaan, (4) Zonuam and (5) a pastor quarter at Zonuam village. We will emphasize nurturing and expansion of ministry under (our) next five-year plan. All of these projects were undertaken in cooperation with the Missionary Society, Riverside SDB church, the Women's Society and the SDB World Federation. Our deep sense of gratitude to all the brothers and sisters in the faith in USA." — Rev. L.S. Thanga



# Board of Christian Education

## Verbal abuse vs self love



tion, he declared everything to be "good." Nowhere in the Bible do we find God or Jesus Christ using words which discredit individuals or take away their self-esteem. On the contrary, Jesus spent his life healing the sick, the blind, the lame and giving words of comfort.

The importance of Christ's injunction, "Love thy neighbor as thyself," is emphasized by the authors of three books of the Bible — Galatians, Mark and James — who included that directive in their writings. Before a person can love others, he (she) must love (him) herself. Personal affirmation can be divided into three categories: self-image, self-worth and self-love.

*Self-Love* is Biblical, it should make a person humble, not conceited, to recognize the fact that each one is special to God and is made in his image.

*Self-Worth* is the value a person places on his (her) contribution to society. The evaluation must be carefully made in relation to one's own gifts and talents as given by God.

*Self-Image* is a person's view of himself in relation to the culture in which he (she) lives. It is influenced by the worth placed on his (her) self. Both self-image and self-worth contributes to the amount of love the person has for himself. It is the person who lacks self-love who constantly belittles others.

We are our brother's keeper — by building each other up in love, the vicious circle of verbal violence can be broken.

**Suggested Reading:** "Positive reinforcement" as discussed by Karen Pryor in each of the following suggests an effective way to improve one's own and others' behavior and skills.

*The Power of Praise* by Karen Pryor, *Reader's Digest*, July 1984, pages 47-50.

Pryor, Karen, *Don't Shoot the Dog*, Simon and Shuster, 1230 Ave. of the Americas, New York, N.Y. 10029, \$13.95.

## Help your pastor

Cont. from page 22

several persons phone me about the same person who is ill," says one pastor, "than to have no one let me know." Another one says, "Parishioners should never assume that someone else has called." According to another pastor, "Calling shows you really want the pastor to be available in times of crisis." And this pastor expresses the attitude of most pastors: "It is the pastor's responsibility and privilege to serve at these times."

One pastor puts it succinctly: "Please—he isn't psychic!"

### He's human

9. Remember he's human, just like the rest of us. This means two things: first, he isn't perfect, and will make mistakes; and, second, he has unique strengths and weaknesses.

Several pastors said, "Don't put him on a pedestal." When we expect the pastor to be perfect, we will always be disappointed. But if we "don't expect too much from him," as one pastor said, we are able to accept his limitations. A young pastor said, "We should realize that we are mortal, but

Christ is limitless." Another says, "Recognize he is a person under grace. Don't write off what he teaches because you are only a layman and he is a pastor."

Every pastor has certain strengths, as well as weaknesses. The pastors have this to "Allow the pastor to serve in areas he's most gifted. Acknowledge his limitations but don't excuse. Be willing to fill in gaps with lay workers. Challenge the pastor (if necessary) to acknowledge his limitations. Pastors have strengths and weaknesses like everyone else. Let's work together to capitalize on the strengths."

### He has needs

10. Make sure he gets his needs met. The need of which most people think first is financial. The pastor does have a need for money, as do all of us. The Scriptures teach us that the local church has an obligation to support its pastor financially (see Matt. 10:10; Luke 10:7; 1 Cor. 9:9-10; 1 Tim. 5:17-18).

Only a few pastors mentioned financial needs. They said, "Ask his

needs and desires before setting salary." "Adequate financial support makes it possible to minister without having to worry about going over budget."

But most of the pastors mentioned other needs: "Listen to the pastor. Be concerned for his own personal needs. Burn-out is a term very much in vogue today, and with good reason. The pastor must have time to think, to be alone, to receive sometimes instead of giving. At least once a year they should ask if there are any parsonage repair needs, rather than the pastor having to bring up the subject and wondering if anything will ever be done. Don't expect him to be satisfied with your cast-offs. Be considerate of his tastes."

When the pastors were asked to choose one thing that would best improve relations between members and pastor, the overwhelming response was "honest communication!" Though we've given several suggestions on how to help your pastor, the best way to know what he wants is to ask him. Undoubtedly, he'll be glad to tell you!

SR

### SDB Logo Pins

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### Answers to Name Puzzle

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## Young Adult Family Worship

1984 was designated as a *Year of Nurture*, with the Board of Christian Education developing the theme, *Responsible Parenting*. One of the sub-topics was Family Worship. Each month since August 1983, there has been a worship service published in this magazine, one which could be adapted to various family sizes and needs. Because the Faith and Order Committee and the Board of Christian Education cooperated in presenting a program at General Conference 1983, the services were organized around the Seventh Day Baptist Statement of Beliefs and written by selected persons in the denomination.

Our thanks go to those persons who shared their thoughts with us: *God*, Mary Clare; *Jesus Christ*, Kenneth and Barbara Chroniger; *The Holy Spirit*, Dale and Althea Rood; *The Bible*, Gordon and Linda Lawton; *Man*, Stephen and Lisa Thorngate; *Sin and Salvation*, John and Linda Camenga; *The Church*, Earl and Mabel Cruzan; *Baptism*, George and Joyce Stillman;

*Special thanks to those who have shared in Family Worship.*

*The Sabbath*, Herbert and Barbara Saunders; *Evangelism*, Garth and Mayola Warner.

Leland and Lettie Bond wrote a service for Communion which was developed into a booklet, *Communion for a Family Worship*.

Although the series is finished with this issue of *The Sabbath Recorder*, we hope the practice of family worship will continue.

The Christian home should be the primary center for spiritual education of the family. However, formal setting of family worship is sometimes re-

sisted by children of certain ages. If this is the case, the parents must be aware of "teachable moments" which happen during the day, such as at bedtime for small children when a book is read, or a sharing time when beginning readers exhibit their skills. Children's Bible stories are a good source for reading.

There are several times during the day, such as mealtimes, when riding in a car or immediately after viewing of a television program, when there is an opportunity to discuss books or visual media and evaluate the impact on spiritual growth. What is the film or program really saying? Were the messages Christian or un-Christian, in what ways? Children and youth quickly learn to make this kind of evaluation which may transfer to other activities of their lives.

Family worship should be a time for sharing joys and problems, for building family unity and for understanding individual spiritual and intellectual growth. SR

## What has happened to the pastors' retirement offering?

by Clayton Pinder

What's happened to the Pastors Retirement Offering Project? To date we have raised a little more than 27% of our goal or \$80,000. This was a campaign approved by General Conference over three years ago which if followed through was supposed to raise over \$300,000 for the support of our pastors.

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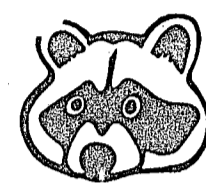
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We are going to be contacting each member and church and ask for your support of PROP. SR

*The Sabbath Recorder*

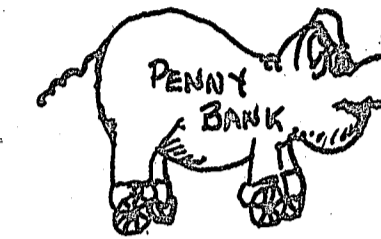
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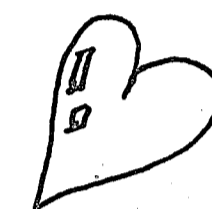
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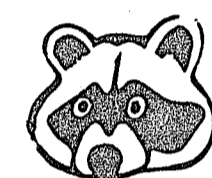
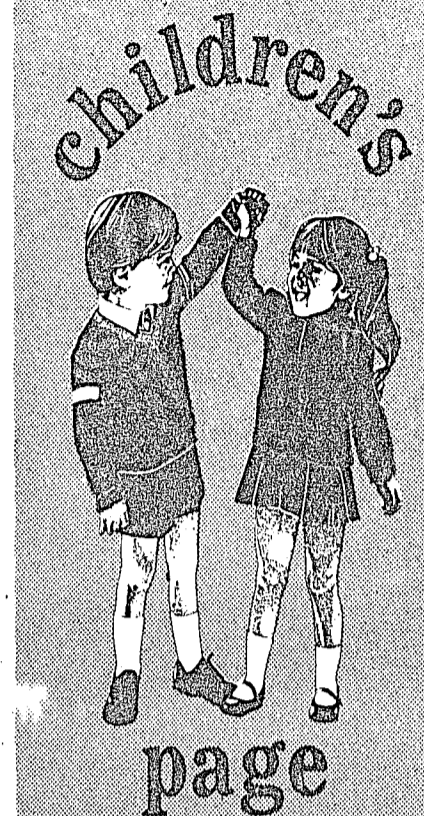
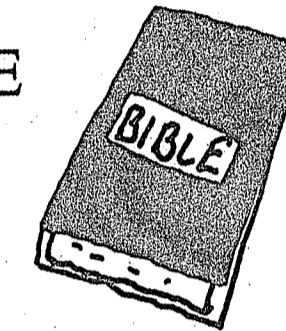
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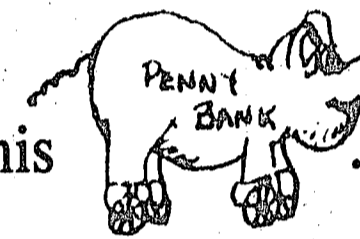
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was dropping his 5



into his



It was almost full.



was saving his



so that he could use them when he needed to.

That night during the family devotions,



said one more



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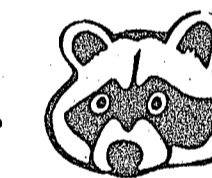
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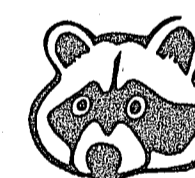
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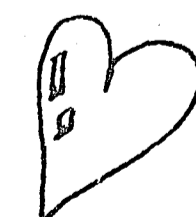


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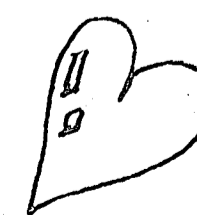
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Ps. 119:11 — "I will hide Thy Word in my



, that I might not sin against God."

August 1984



Young Adult

# Family Worship

1984 was designated as a *Year of Nurture*, with the Board of Christian Education developing the theme, *Responsible Parenting*. One of the sub-topics was Family Worship. Each month since August 1983, there has been a worship service published in this magazine, one which could be adapted to various family sizes and needs. Because the Faith and Order Committee and the Board of Christian Education cooperated in presenting a program at General Conference 1983, the services were organized around the Seventh Day Baptist Statement of Beliefs and written by selected persons in the denomination.

Our thanks go to those persons who shared their thoughts with us: *God*, Mary Clare; *Jesus Christ*, Kenneth and Barbara Chroniger; *The Holy Spirit*, Dale and Althea Rood; *The Bible*, Gordon and Linda Lawton; *Man*, Stephen and Lisa Thorngate; *Sin and Salvation*, John and Linda Camenga; *The Church*, Earl and Mabel Cruzan; *Baptism*, George and Joyce Stillman;

*Special thanks to those who have shared in Family Worship.*

*The Sabbath*, Herbert and Barbara Saunders; *Evangelism*, Garth and Mayola Warner.

Leland and Lettie Bond wrote a service for Communion which was developed into a booklet, *Communion for a Family Worship*.

Although the series is finished with this issue of *The Sabbath Recorder*, we hope the practice of family worship will continue.

The Christian home should be the primary center for spiritual education of the family. However, formal setting of family worship is sometimes re-

sisted by children of certain ages. If this is the case, the parents must be aware of "teachable moments" which happen during the day, such as at bedtime for small children when a book is read, or a sharing time when beginning readers exhibit their skills. Children's Bible stories are a good source for reading.

There are several times during the day, such as mealtimes, when riding in a car or immediately after viewing of a television program, when there is an opportunity to discuss books or visual media and evaluate the impact on spiritual growth. What is the film or program really saying? Were the messages Christian or un-Christian, in what ways? Children and youth quickly learn to make this kind of evaluation which may transfer to other activities of their lives.

Family worship should be a time for sharing joys and problems, for building family unity and for understanding individual spiritual and intellectual growth.

SR

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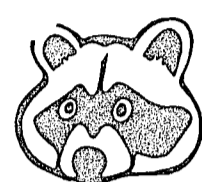
The Sabbath Recorder

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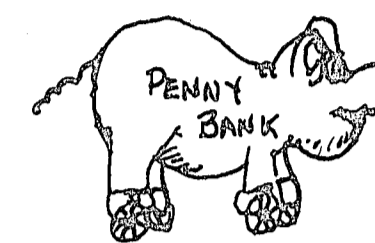
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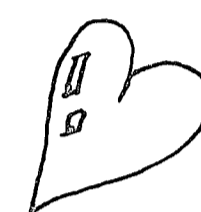
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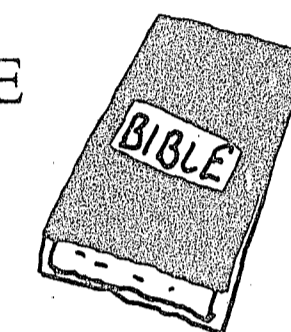
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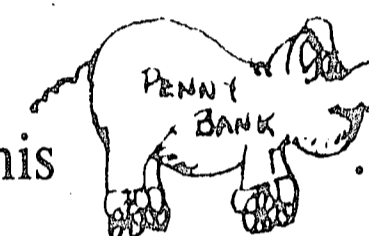
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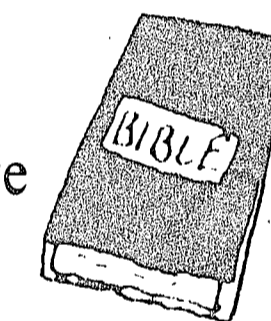


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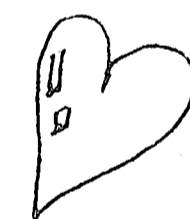


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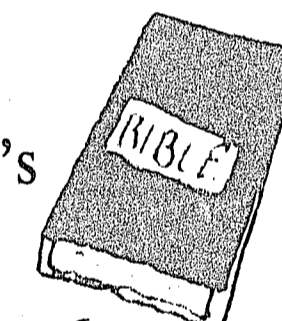


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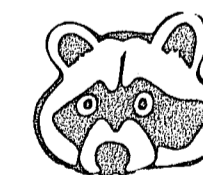
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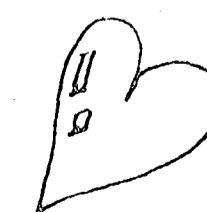
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# THE BEACON

Produced by the Youth Ministries Committee of the Board of Christian Education, Alfred, NY 14802

For and by members of the Seventh Day Baptist Youth Fellowship

August 1984

## Youth held treat for mothers

by Phillippa Powell

On June 12 the youth of the Post Road SDB Church, Clarendon, Jamaica, held a special treat for the mothers to show their appreciation to them on their Mother's Day.

The service was started at 12 p.m. with efficient moderator Sis. M. Hamilton and special guest speaker Mr. Jeremiah Goulding. Sis. M. Hamilton gave her welcome to all, especially the visitors. Bros. O.L. Hyman and C. Scott read for the day's lesson Proverbs, chapter 31, verses 10-31. Then the hymn *Faith of Our Mothers* was sung with prayer offered by the moderator. She then handed over to Deacon S. Ellis to give the day's comment and announcement. The children's message was given by Sis. Andrea Hyman who spoke briefly on "How to be Kind-Hearted." Then a tribute was made to the mothers by Phillippa Powell titled "What Makes a Perfect Mother." Our special singers

M2 Gospel Singers sang *Precious Memories* in tribute to the mothers, the Youth Group also sang a hymn.

Then the service was handed over to the guest speaker, Mr. Jeremiah Golding. He made his welcome to all, then spoke elaborately on his topic titled "The Role of Mothers in Society Today." We sang the hymn *Make Me a Blessing* along with prayer by Sis. I. Thompson to close for our lunch break. Lunch was served on the grounds. A special lunch was prepared for the mothers and visitors.

We went back together for Youth Fellowship at 3:30 p.m. The meeting was called to order with two lively action choruses by Sis. M. Hamilton,

Prepared by  
The Central Maryland Church  
Youth Fellowship.

president, and Sis. H. Hyman, secretary. Welcome back was made to all and roll call and announcements were made. Then we closed with our last topic for the day, a discussion on "How Can Mothers Spend More Time with Their Children." Eight members were selected to do the discussing. We had a wonderful day. Thank God. SR

## Turning fear to fun

by Erica Williams

When I first began playing the piano for church service, I was terrified. If I were to make a mistake, I thought to myself, surely I would die. I wondered, "Why did I volunteer for this?"

Then later I began to realize that this was how God intended to use me to reach others, and I found playing the piano can benefit both me and the congregation. Such as, if I have a bad week, playing a hymn will help me to release any frustration; or I can just share a recent experience by choosing a particular hymn, and at the same time someone else is being touched or uplifted by song.

So now when I look back at my fear in the past, I laugh to myself because playing the piano for church has been a lot of fun. And that's the way I think it should be: having fun while you're praising God. SR

## Value of Sabbath School

by Marc Williams

As a young adult, I feel that everyone needs Sabbath School. For those who are younger than I, I think they really need it so that on their level they can understand the Bible.

For the youth and the adult groups, Sabbath School is a time and place to

Cont. to page 31

The Sabbath Recorder

## Meet our Youth Fellowship

Timothy Nagel

Timothy is a student at DuVal High School in Lanham, Maryland. He is 16 and has attended Seventh Day Baptist churches all his life and has attended Central since its start six years ago. His summer plans include going to California until August.

Marc Williams

Marc will be a freshman at Largo Senior High School in Largo, Maryland. He has attended Central Seventh Day Baptist Church the last four years. His summer plans include a Caribbean cruise and staying at home.

Donald Weiss

Donald will be a student at Blandensburg Middle School entering seventh grade. Donald has been attending the Central Seventh Day Baptist Church for the last five years.

Jonathan Hazen

Jonathan will be a student at Tracey Landing Elementary School entering fifth grade. Jonathan has been attending the Central church for the last nine months, and had attended the Washington church since infancy. His summer plans include being around home.

Timothy Burbank

Timothy will be a student at Prince George Community College. He has been attending one and one-half years. He joined the church last November, previously being a member of the Denver church. He works at Lamar and Wallace Millwork in Landover.

## Value

Cont. from page 30

discuss your feelings about the lesson. Through discussion, when others share what is on their mind, it causes you to see things from a different point of view and to possibly understand your conclusion or see why there may be a need to reconsider your answer.

Sabbath School is a necessary part of our worship service, and without Sabbath School we would lack understanding. SR

August 1984

Trish Bee

She will be a student at Salem College, Salem, West Virginia, having graduated this year from J.F. Kennedy Senior High School. Trish has attended the Central church for the last six years and, before that, the Washington church. For the last three years she has held the office of president of the Y.F. Her summer plans include working at Dart Drug and getting ready for school.

Shannon Burbank

She will be a student at DuVal Senior High School and will be a sophomore. She has been attending Central for one and one-half years. She joined the church last year in November, previously being a member at Denver. SR

Check with Shannon about her summer plans!

Tara Harrison

Tara will be a student at Oxon Hill Senior High and will be a sophomore. She has been attending Central six years and previously attended the Washington church as a toddler. Her plans for the summer include visiting and being a help in her home.

Erica Williams

Erica will attend Largo Senior High School, Largo, Maryland this fall. Her summer plans include a Caribbean cruise and working at the Wild World Amusement Park.

Now that you have met us, find us!

- (1) TIMOTHYNAGEL (2) MARCWILLIAMS (3) DONALDWEISS (4) JONATHANHAZEN (5) TRISHABEE (6) ERICAWILLIAMS (7) TARAHARRISON (8) SHANNONBURBANK (9) TIMOTHYBURBANK

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T Z G J R E V G O T H L G L V J K E

**Columbus, Ohio**  
Perry Cain, Pastor

By Testimony:  
Sharon Wauls  
Ralph Edward Wesney  
Mona Lee Wesney

**Lakeside City, TX**  
William L. Sharon, Pastor

By Baptism:  
Erin Middlesworth

**Lost Creek, West Virginia**  
David Taylor, Pastor

By Baptism:  
Allen Gregory

By Testimony:  
Mrs. Ammie Curry

**Riverside, CA**  
Alton L. Wheeler, Pastor

By Baptism:  
Keith Curtis  
Shelley Davis  
Lara Bates  
Erin Burdick  
Kari La Croix

By Testimony:  
Armando Pinto  
Robin Hansen

**San Gabriel Valley, CA**  
John M. Peil, Pastor

By Letter:  
Mrs. Hilda Evans

## Ten years in Michigan

*Cont. from page 9*

traveling to represent women's interests at meetings, both denominational and associational. Ecumenical interests were pursued, sometimes by area women when board members could not attend. Minutes show one such representative was Mrs. C. Harmon Dickenson who attended the organizational meeting of NOW (National Organization of Women). Since we were already being represented at this organization by Church

**Freeman.**—A son, Christopher Aaron Freeman, was born to Jeff and Sara Freeman of Columbus, Ohio, on May 17, 1984.

**Wesney-Kelley.**—Ralph Edward Wesney and Mona Lee Kelley were united in marriage on June 3, 1984, at the Berwick Church of God, Columbus, Ohio. Pastor Perry Cain of the 1st Seventh Day Baptist Church of Columbus officiated.

**Blest be** *Cont. from page 17*

rain with me sleeping exhausted but snug in the back seat to deliver me to my destination.

There were those who encouraged me with letters, prayers and inquiries, shared my anxieties, supported my ideas while they continued to carry heavy loads of responsibility in the organization.

Finally, there were those of my personal family who "stood in the gap" for me, supported me in every way and greeted me with open arms when I returned ... those who fed, housed, shared and cared, cried and laughed, and made my three years like precious jewels in unique and rare settings.

Blest be the tie that binds this family in love. **SR**

Women United, it was decided to send no further representatives. Mrs. C. LeRoy DeLand began her long association with Church Women United then and still remains a member of the State Level.

The need for a Seventh Day Baptist emblem was expressed and a drive launched to find a suitable one. Three years later it was narrowed down to two and then was turned over to the Commission for the final decision.

One of the great joys of the board

## Forgotten *Cont. from page 20*

It is clear from the Scripture and from common sense that if worship is to be social and regular, God himself must set the time — or each man will choose his own and treat it with scant regard.

We have little more than touched the surface of this most outstanding book on the Sabbath and its meaning for those who really believe in and trust the Savior. I highly recommend it for those who are interested in spiritual enjoyment, and more enthusiastically for those who would like to delve deeply into the matter of Sabbathkeeping. This book contains a world of rich footnotes and agenda which can make it a deep and meaningful ocean of knowledge upon which to embark. **SR**

### Note from Riverside

Since the pastor of the Riverside, California, SDB Church has announced his retirement, the church is actively searching for a new pastor. **SR**

Live-in for ambulatory lady in Milton, Wisconsin. Medication, meals, bath, light-housekeeping.  
Contact:

Keith Maxson  
1140 Trescher Road  
Milton, WI 53563  
(608) 868-4298

was the preparation for the celebration of 75 years of Women's Board work which was celebrated at Conference in 1959. One of the highlights was a parade of banners of local societies. None so grand as the large ones used now, but a beginning.

Our ten years were up and we would pass the work along to Milton but never would we lose our interest in the program launched. We felt so close to so many of you who had become truly our partners in the Lord's work. **SR**

*The Sabbath Recorder*

## Obituaries

**Campbell.**—Francis E. Campbell, 60, of 823 Shiloh Pike died early Saturday morning, February 4, 1984 at Bridgeton Hospital after being stricken at his home.

Born April 15, 1923 in Shiloh, he was the son of Carrie Fogg Campbell Davis and the late H. Ernest Campbell and the husband of Marion Davis Campbell. Mr. and Mrs. Campbell celebrated their 41st wedding anniversary last November.

Mr. Campbell was self-employed as a farmer until 1963, when he became employed by Hunt-Wesson Foods as supervisor of mechanics for 20 years. Upon its closing, he was employed by the Martin Corp. He was a member of the Shiloh school board for 26 years, having served as president, and a life member of the Shiloh Volunteer Fire Company. He was also a member of the Brearley Lodge F. & A.M.

In addition to his mother and wife, he is survived by three sons, Joseph D. of Sturbridge, Mass., Francis F. of Bensalem, Pa., and Ronald L. (Sr.) of Shiloh; two daughters, Mrs. P. David (Joan) Cruzan of Allentown, Pa., and Mrs. Myron (Mary Jane) McPherson of Lebanon; a brother, Walter Campbell of Bridgeton; two sisters, Mildred Williams of Ocean City and Irene Moulder of Norristown, Pa., and seven grandchildren.

Mr. Campbell was an active member and trustee of the Marlboro Seventh Day Baptist Church and his pastor, the Rev. Everett C. Dickinson Jr., conducted the services from the church. Interment followed in the family plot at the Seventh Day Baptist Cemetery in Shiloh.

For those who desire, the family suggests contributions in Mr. Campbell's memory by made to the memorial fund of the Marlboro Seventh Day Baptist Church.

The funeral service included a very uplifting Praise Prelude of organ and piano music by daughters Joan Cruzan and Mary Jane McPherson. **ECD**

**Cockerill.**—Walter Benjamin Cockerill was born near Berlin, Wisconsin to Richard and Elma (Crandall) Cockerill on April 12, 1886.

He joined the S.D.B. church in Berlin, Wis., on June 7, 1898, at the age of 12. He graduated from Berlin High School in 1905 and attended Milton College for one year. After leaving Milton he spent two years as a cowboy on two large ranches in South Dakota and returning to Wisconsin taught school in Redgranit Jct. In 1914 he went to Nyasaland, Africa as a missionary after joining the S.D.B. church in Plainfield, N.J. While in Africa he was witness to a native uprising which was later documented in a book for which he provided much source material, entitled "Independent African" by George Shepperson.

In 1917 he married Clara Fox and they were to make their home in Berlin and farmed there for 22 years. After leaving the farm they lived and worked on his brother-in-law's farm (Timon Swenson) in Viborg, S.D. before settling in Milton Jct. Wisconsin in 1944. For the next 27 years he worked for the Burdick Corp. retiring at the age of 70. The following 4 years he worked as a bookkeeper at Dix and Co.

His wife Clara preceded him in death in 1958 as had three brothers and one sister. In his last years he lived in a county home in Janesville, Wis., in reasonably good health until his death on May 9, 1984.

**Tucker.**—Lillian Gray Tucker was born May 4, 1904 in Milton, Wis., and died at Mercy Hospital, Janesville, Wis., on June 13, 1984 after a long illness.

Most of her life was spent in the Milton area where she went to school, raised her family, taught school, worked as a secretary in a number of organizations, and was active in musical activities. She was a faithful member of the Milton Seventh Day Baptist Church, was a member of Milton Senior Citizens, Janesville MacDowell Club and the Milton Grange. She lived in Hammond, La., for 12 years and while there graduated from Southeastern Louisiana University. She is survived by her husband, Harry Tucker whom she married June 27, 1961, also two sons, Elnoe of Janesville, James of Madison, one daughter, Margary Goodrich of North Loup, Neb.; three stepsons Richard of Caledonia, Wis., Dean of Whitewater, Wis., and Wayne of Janesville; 12 grandchildren, 8 step-grandchildren, 16 great-grandchildren, a brother, Donald Gray of Clayton, Del., and a sister, Leora Hartman of Milton.

Funeral services were conducted by Pastor Earl Cruzan from the Milton Seventh Day Baptist Church on June 15, 1984 with burial at Milton Lawns in Janesville. **EC**

**Greene.**—Alice Greene of Hopkinton, R.I., died May 9, 1984 in Durham, N.C. at the age of 77. She was born Nov. 13, 1906 in South Kingstown, R.I., the daughter of the late Lloyd A. and Florence (Richmond) Tyler.

She married Elmer Cahoon Sept. 13, 1924 who died Jan. 11, 1932. She then married Elwin E. Greene Jan. 21, 1933 in Rockville Seventh Day Baptist Church Parish Hall. He preceded her in death Nov. 3, 1973.

She largely invested herself in her family, giving freely of her love and energy, working hard to maintain the needs of her growing family.

She became a member of the Rockville Seventh Day Baptist Church in more recent years.

Surviving are four daughters, Virginia (Mrs. Morice) Cote, New Bedford, Mass., Helen (Mrs. Oscar) Mason, Durham, N.C., Laura (Mrs. Grover) Arnold, Pawcatuck, R.I., and Priscilla (Mrs. Kenneth) Long, Upisaland, Mich.; five sons, John Cahoon, Hopkinton, R.I., Lloyd Tyler, Charlestown, R.I., Elwin A., Goldsboro, N.C., Charles, Hopkinton, R.I., and Robert A., Charlestown, R.I.; 35 grandchildren; and 26 great-grandchildren.

A graveside service was conducted in Wood River Cemetery, Wyoming, R.I., on Saturday, May 12, by her pastor, Rev. Don Richards. **DER**

**Maxson.**—Cleo Mae Maxson of Forrestville, Md., died Wednesday May 9, 1984, at Prince George Hospital, Cheverly, Maryland.

She was born May 10, 1902 in Doddridge County, a daughter of the late Arlington and Aliviva (Bee) Maxson.

She served people, both as a private nurse, and a public school teacher. As a teenager, she was baptized in Greenbriar Creek, joining the Greenbriar Seventh Day Baptist Church. Later she moved her membership to the Salem S.D.B. church, and on July 11, 1981 signed the Covenant of the Central (Maryland) S.D.B. Church.

She was preceded in death by three brothers; Ferrel, Garcia, and Elton Maxson and one Sister Talvia. She is survived by two brothers, Robert and Virgil Maxson, and one Sister Mildred Sutton.

Funeral Services were held Sabbath, May 12, 1984 in Salem, West Virginia with her Pastor Kenneth D. Chroniger officiating, assisted by Dr. Melvin Nida, and interment at Mr. Olivet Cemetery. **KDC**

**Burdick.**—Robert L. Burdick, son of Dr. and Mrs. J. H. Burdick, was born Sept. 30, 1903 in Milton, Wis., and died on June 3, 1984 at Edgerton, Wis.

He was married to Margaret Hutchins on June 25, 1927. They made their home in Milton where he worked as an electrician. To this union were born five children, who survived him: Robert of Boulder, Colo., Kay of Janesville, Wis., Keith of Sanger, Texas, Carolyn Payne of Youngstown, Ohio, and Eleanor Sheppard of West Palm Beach, Fla. He is also survived by his wife, 22 grandchildren, 15 great-grandchildren, and two brothers, Roger of Milton and Clifford of Tucson, Ariz.

Services were held from the Milton Seventh Day Baptist Church on June 6 with Pastor Earl Cruzan officiating. Burial was in Milton Cemetery. **EC**

**Wilson.**—Minnie Bell Wilson, 88, daughter of John and Matilda Scott Connell, was born in Boaz, Ala., and died June 13, 1984 in the Brethren Home in Greenville, Ohio.

She was wed to the Rev. Verney A. Wilson on May 13, 1913. She is survived by one daughter, Lucille Mustaine of Alhambra, Calif., and three sons, Malvin and Elwyn of Vandalia, Ohio and Edward of Long Beach, California; 8 grandchildren and 8 great-grandchildren.

Graveside services were conducted in the Memorial Park Cemetery, Vandalia, Ohio by the Rev. Rex E. Zwiebel. **REZ**

**Davis.**—Emma Sample David was born March 2, 1894, the daughter of George H. and Fannie Mae Sample in rural Neb., and died June 17, 1984 in Lakewood, Colo.

She was married to John S. Davis on July 8, 1922, who preceded her in death in 1952. There were no children. She was employed for many years at Lutheran Hospital and Ridge State Home and Training School both in the Denver, Colo., area. She was a member of the Denver Seventh Day Baptist Church.

She was preceded in death by one sister; Mrs. Lydia Negley; and three brothers; Merrill, Lester and Melford Sample. Surviving are two sisters: Mrs. Bernice Finch of Escondido, Calif., and Mrs. Grace Thorngate of Shohomisk, Wash.; several nieces, nephews and many friends.

Graveside services were conducted at Crown Hill Cemetery on June 20, 1984, with her pastor, Rev. John D. Bevis officiating. **JDB 33**

August 1984

**Columbus, Ohio**  
Perry Cain, Pastor

By Testimony:  
Sharon Wauls  
Ralph Edward Wesley  
Mona Lee Wesley

**Lakeside City, TX**  
William L. Sharon, Pastor

By Baptism:  
Erin Middlesworth

**Lost Creek, West Virginia**  
David Taylor, Pastor

By Baptism:  
Allen Gregory

By Testimony:  
Mrs. Ammie Curry

**Riverside, CA**  
Alton L. Wheeler, Pastor

By Baptism:  
Keith Curtis  
Shelley Davis  
Lara Bates  
Erin Burdick  
Kari La Croix

By Testimony:  
Armando Pinto  
Robin Hansen

**San Gabriel Valley, CA**  
John M. Peil, Pastor

By Letter:  
Mrs. Hilda Evans

## Ten years in Michigan

*Cont. from page 9*

traveling to represent women's interests at meetings, both denominational and associational. Ecumenical interests were pursued, sometimes by area women when board members could not attend. Minutes show one such representative was Mrs. C. Harmon Dickenson who attended the organizational meeting of NOW (National Organization of Women). Since we were already being represented at this organization by Church

**Freeman.**—A son, Christopher Aaron Freeman, was born to Jeff and Sara Freeman of Columbus, Ohio, on May 17, 1984.

**Wesney-Kelley.**—Ralph Edward Wesney and Mona Lee Kelley were united in marriage on June 3, 1984, at the Berwick Church of God, Columbus, Ohio. Pastor Perry Cain of the 1st Seventh Day Baptist Church of Columbus officiated.

## Blest be

*Cont. from page 17*

rain with me sleeping exhausted but snug in the back seat to deliver me to my destination.

There were those who encouraged me with letters, prayers and inquiries, shared my anxieties, supported my ideas while they continued to carry heavy loads of responsibility in the organization.

Finally, there were those of my personal family who "stood in the gap" for me, supported me in every way and greeted me with open arms when I returned ... those who fed, housed, shared and cared, cried and laughed, and made my three years like precious jewels in unique and rare settings.

Blest be the tie that binds this family in love. **SR**

Women United, it was decided to send no further representatives. Mrs. C. LeRoy DeLand began her long association with Church Women United then and still remains a member of the State Level.

The need for a Seventh Day Baptist emblem was expressed and a drive launched to find a suitable one. Three years later it was narrowed down to two and then was turned over to the Commission for the final decision.

One of the great joys of the board

## Forgotten

*Cont. from page 20*

It is clear from the Scripture and from common sense that if worship is to be social and regular, God himself must set the time — or each man will choose his own and treat it with scant regard.

We have little more than touched the surface of this most outstanding book on the Sabbath and its meaning for those who really believe in and trust the Savior. I highly recommend it for those who are interested in spiritual enjoyment, and more enthusiastically for those who would like to delve deeply into the matter of Sabbathkeeping. This book contains a world of rich footnotes and agenda which can make it a deep and meaningful ocean of knowledge upon which to embark. **SR**

### Note from Riverside

Since the pastor of the Riverside, California, SDB Church has announced his retirement, the church is actively searching for a new pastor. **SR**

Live-in for ambulatory lady in Milton, Wisconsin. Medication, meals, bath, light-housekeeping.  
Contact:

Keith Maxson  
1140 Trescher Road  
Milton, WI 53563  
(608) 868-4298

was the preparation for the celebration of 75 years of Women's Board work which was celebrated at Conference in 1959. One of the highlights was a parade of banners of local societies. None so grand as the large ones used now, but a beginning.

Our ten years were up and we would pass the work along to Milton but never would we loose our interest in the program launched. We felt so close to so many of you who had become truly our partners in the Lord's work. **SR**

## Obituaries

**Campbell.**—Francis E. Campbell, 60, of 823 Shiloh Pike died early Saturday morning, February 4, 1984 at Bridgeton Hospital after being stricken at his home.

Born April 15, 1923 in Shiloh, he was the son of Carrie Fogg Campbell Davis and the late H. Ernest Campbell and the husband of Marion Davis Campbell. Mr. and Mrs. Campbell celebrated their 41st wedding anniversary last November.

Mr. Campbell was self-employed as a farmer until 1963, when he became employed by Hunt-Wesson Foods as supervisor of mechanics for 20 years. Upon its closing, he was employed by the Martin Corp. He was a member of the Shiloh school board for 26 years, having served as president, and a life member of the Shiloh Volunteer Fire Company. He was also a member of the Brearley Lodge F. & A.M.

In addition to his mother and wife, he is survived by three sons, Joseph D. of Sturbridge, Mass., Francis F. of Bensalem, Pa., and Ronald L. (Sr.) of Shiloh; two daughters, Mrs. P. David (Joan) Cruzan of Allentown, Pa., and Mrs. Myron (Mary Jane) McPherson of Lebanon; a brother, Walter Campbell of Bridgeton; two sisters, Mildred Williams of Ocean City and Irene Moulder of Norristown, Pa., and seven grandchildren.

Mr. Campbell was an active member and trustee of the Marlboro Seventh Day Baptist Church and his pastor, the Rev. Everett C. Dickinson Jr., conducted the services from the church. Interment followed in the family plot at the Seventh Day Baptist Cemetery in Shiloh.

For those who desire, the family suggests contributions in Mr. Campbell's memory by made to the memorial fund of the Marlboro Seventh Day Baptist Church.

The funeral service included a very uplifting Praise Prelude of organ and piano music by daughters Joan Cruzan and Mary Jane McPherson. **ECD**

**Cockerill.**—Walter Benjamin Cockerill was born near Berlin, Wisconsin to Richard and Elma (Crandall) Cockerill on April 12, 1886.

He joined the S.D.B. church in Berlin, Wis., on June 7, 1898, at the age of 12. He graduated from Berlin High School in 1905 and attended Milton College for one year. After leaving Milton he spent two years as a cowboy on two large ranches in South Dakota and returning to Wisconsin taught school in Redgranit Jct. In 1914 he went to Nyasaland, Africa as a missionary after joining the S.D.B. church in Plainfield, N.J. While in Africa he was witness to a native uprising which was later documented in a book for which he provided much source material, entitled "Independent African" by George Shepperson.

In 1917 he married Clara Fox and they were to make their home in Berlin and farmed there for 22 years. After leaving the farm they lived and worked on his brother-in-law's farm (Timon Swenson) in Viborg, S.D. before settling in Milton Jct. Wisconsin in 1944. For the next 27 years he worked for the Burdick Corp. retiring at the age of 70. The following 4 years he worked as a bookkeeper at Dix and Co.

His wife Clara preceded him in death in 1958 as had three brothers and one sister. In his last years he lived in a county home in Janesville, Wis., in reasonably good health until his death on May 9, 1984.

**Tucker.**—Lillian Gray Tucker was born May 4, 1904 in Milton, Wis., and died at Mercy Hospital, Janesville, Wis., on June 13, 1984 after a long illness.

Most of her life was spent in the Milton area where she went to school, raised her family, taught school, worked as a secretary in a number of organizations, and was active in musical activities. She was a faithful member of the Milton Seventh Day Baptist Church, was a member of Milton Senior Citizens, Janesville MacDowell Club and the Milton Grange. She lived in Hammond, La., for 12 years and while there graduated from Southeastern Louisiana University. She is survived by her husband, Harry Tucker whom she married June 27, 1961, also two sons, Elnoe of Janesville, James of Madison, one daughter, Margary Goodrich of North Loup, Neb.; three stepsons Richard of Caledonia, Wis., Dean of Whitewater, Wis., and Wayne of Janesville; 12 grandchildren, 8 step-grandchildren, 16 great-grandchildren, a brother, Donald Gray of Clayton, Del., and a sister, Leora Hartman of Milton.

Funeral services were conducted by Pastor Earl Cruzan from the Milton Seventh Day Baptist Church on June 15, 1984 with burial at Milton Lawns in Janesville. **ECD**

**Greene.**—Alice Greene of Hopkinton, R.I., died May 9, 1984 in Durham, N.C. at the age of 77. She was born Nov. 13, 1906 in South Kingstown, R.I., the daughter of the late Lloyd A. and Florence (Richmond) Tyler.

She married Elmer Cahoon Sept. 13, 1924 who died Jan. 11, 1932. She then married Elwin E. Greene Jan. 21, 1933 in Rockville Seventh Day Baptist Church Parish Hall. He preceded her in death Nov. 3, 1973.

She largely invested herself in her family, giving freely of her love and energy, working hard to maintain the needs of her growing family.

She became a member of the Rockville Seventh Day Baptist Church in more recent years.

Surviving are four daughters, Virginia (Mrs. Morice) Cote, New Bedford, Mass., Helen (Mrs. Oscar) Mason, Durham, N.C., Laura (Mrs. Grover) Arnold, Pawcatuck, R.I., and Priscilla (Mrs. Kenneth) Long, Upisaland, Mich.; five sons, John Cahoon, Hopkinton, R.I., Lloyd Tyler, Charlestown, R.I., Elwin A., Goldsboro, N.C., Charles, Hopkinton, R.I., and Robert A., Charlestown, R.I.; 35 grandchildren; and 26 great-grandchildren.

A graveside service was conducted in Wood River Cemetery, Wyoming, R.I., on Saturday, May 12, by her pastor, Rev. Don Richards. **DER**

**Maxson.**—Cleo Mae Maxson of Forrestville, Md., died Wednesday May 9, 1984, at Prince George Hospital, Cheverly, Maryland.

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## Mother-daughter banquet held

Mothers and daughters of the Shiloh area will long remember the evening of Wednesday, May 9, 1984, as a time of sharing good food, an interesting program and a fascinating display. The Ladies Benevolent Society was sponsoring a covered dish mother-daughter dinner under the leadership of Mrs. Billie Dickinson, Mrs. Audrey Fuller, and Mrs. Karla Forte'. Platters of cold cuts, cheeses and rolls had been prepared by the committee and each family had brought a salad or cooked vegetable to quickly fill a plate with

just a taste of some of the dishes. Dessert was also provided after the meal.

On display were the diners' favorite dolls and accessories. Each dining table was decorated with flowers and a doll's tea set from someone's childhood. Around the room were other tables laden with all kinds of dolls, including: a 60-year-old Bye-Lo Baby with handmade cradle and original bedding; a Toni doll with trunk and original wardrobe; several dolls from the '50's with their owners' own hair; a 1984 Baby Skates; and of course, a grown-up career girl's collection of the infamous Cabbage Patch Kids. Also displayed was a scale model of the Paul Revere House complete with furnishings and a three-generation family of seven. The doll display and tea sets were arranged by Miss Judy Hitchner and Mrs. Elsa Scull.

After the meal Mrs. Martie Hitchner led a talent night program around the theme of love, particularly the love of a mother.

There were several poems and musical selections relating to this theme with the most noteworthy being "A Day of Rest for Mother" read by a 90-year-old great-grandmother, Erma Fogg. Mrs. Fogg's tale recounted the plans of a well-meaning family to give Mom a day of play; a list of chores to be done the day before the outing to get ready for the day off; the itinerary of the "day off" (beginning at 3:00 a.m. and ending long after dark); a narrative of who did the eating, playing and napping, and who did the unpacking, serving, and cleaning up; a description of the next day's exhaustion, aches and pains; and a list of the next day's chores to be done after a "day off."

The program concluded with a tribute to grandmothers based on a survey of eight-year-olds. The tribute is best summarized by one child's comment, "Grandma loves me all the time." SR

## Homecoming Sabbath at Alfred Station, NY

An Excerpt from *Alfred Station Quest*

by Katherine Crandall, Reporter.

Homecoming Sabbath, May 26, 1984, was a special time of worship, celebration, and renewing friendships for the 96 persons who were in attendance. Pastor Melvin Stephan brought a message on love entitled "Blessings of Obedience." He reminded us of Jesus' teachings to love one another and to show our love by our deeds using as his text John 15:15-21 and 15:11-14.

During the morning worship service, the Youth Fellowship honored the 50-or-more-year members. Roses and certificates of appreciation were given to the 20 persons present who have reached this mark of distinction.

Following a delicious dish-to-pass meal and time for visiting, the afternoon program began with dedication of the piano "to the glory of God, to the upbuilding of human life, and to the service of the church in memory of Rena B. Clarke, a faithful, generous, and much-loved member of the Alfred Station S.D.B. Church."

The living former pastors were recognized. The only one present was the Rev. Larry Dunn. Phone and written messages were shared from Elmo and Madeline FitzRandolph, Al and Janette Rogers, Paul and Denise Greene, Vic and Ardale Skaggs, Hurley and Maybelle Warren, Ernest and Arlene Bee, and Rex and Jaunita Zwiebel. As a special feature of the afternoon program, the Genesee Valley Chorus presented an inspiring and truly enjoyable concert. Our own Phyllis Mattison is a member of this group.

Other living Pastors are Rev. Edward Sutton and Interim Pastor Rev. Henry Rood. SR

## Building dedication held in Centralia

The Centralia, Washington, Seventh Day Baptist Church has purchased the Jesus' Name Pentecostal Church building at 302 N. Diamond in Centralia. On May 12, the group held worship and a dedication for the building.

The theme for the meetings was "The Leading of the Holy Spirit." The dedication service was held in conjunction with the Seventh Day Baptist Pacific Coast regional meeting that was hosted by the Centralia congregation.

Pastor Gary Hemminger of the Seattle Seventh Day Baptist Church gave the children's message and the choir from the Portland Seventh Day Baptist Church sang. The Spokane fellowship was also represented.

Guest speaker for the dedication service was Larry Sanford of Seattle. Prior to purchase of the building, the congregation had been meeting in the Salvation Army Chapel and at the Alder Street Baptist Church building. The congregation began in 1979 and celebrated its fifth anniversary this year. The pastor is Jerry Vaught. SR



Awarded 1981 by the Academy of Christian Cinematographic Arts

## A FILM REVIEW Ordinary Guy

*Ordinary Guy*, produced by Day Star Productions, Wheeling, IL. 70 min., rental \$70.

Here is an absorbing Christian film which gets the Christian message across with dramatic impact, humor, believable acting and excellent color photography.

Guy Newman, "ordinary guy" Christian, living a nominal Christian life with everything seemingly going his way, is used by God in some extraordinary ways after he really commits his life to Christ.

He starts out by embarrassing his lukewarm fiancée, and later really "blows it" as he turns down a "once-in-a-lifetime" job opportunity. This seriously offends his successful, pragmatic future father-in-law.

Guy's new "servant's heart" doesn't make life easier for him, but he finds it a great deal more satisfying. It wouldn't do to tell too much of the story. Suffice it to say that it has a surprise ending that leaves the film audience startled and thinking.

Comments following a church showing were unanimously enthusiastic. "I loved everything about it"; "I think we should have a rerun and all be sure to invite someone"; "That was a good show, it should be on TV"; "I liked the humor, it was super, a good film for all ages."

A pastor observed, "The message went all the way through. It wasn't tacked onto the end as in some Christian films."

The film story unfolds in a non-preachy manner which is effective in presenting the reality of the message of Christ to nonbelievers; which helps all us "ordinary" believers realize God can use any of us, and can cause some real self-examination on the part of the uncommitted. Viewers can be prepared to laugh, perhaps cry, and think hard about their relationship with the Lord.

Producer Fred Heeren has a B.S. in Cinema from Bob Jones University's School of Fine Arts. He has served as youth director for Winnetka, IL, Bible Church and as writer of WMBI's "Stories of Great Christians" radio series.

*Ordinary Guy* is available through most members of the Christian Film Distributor's Association.

—George Keck □

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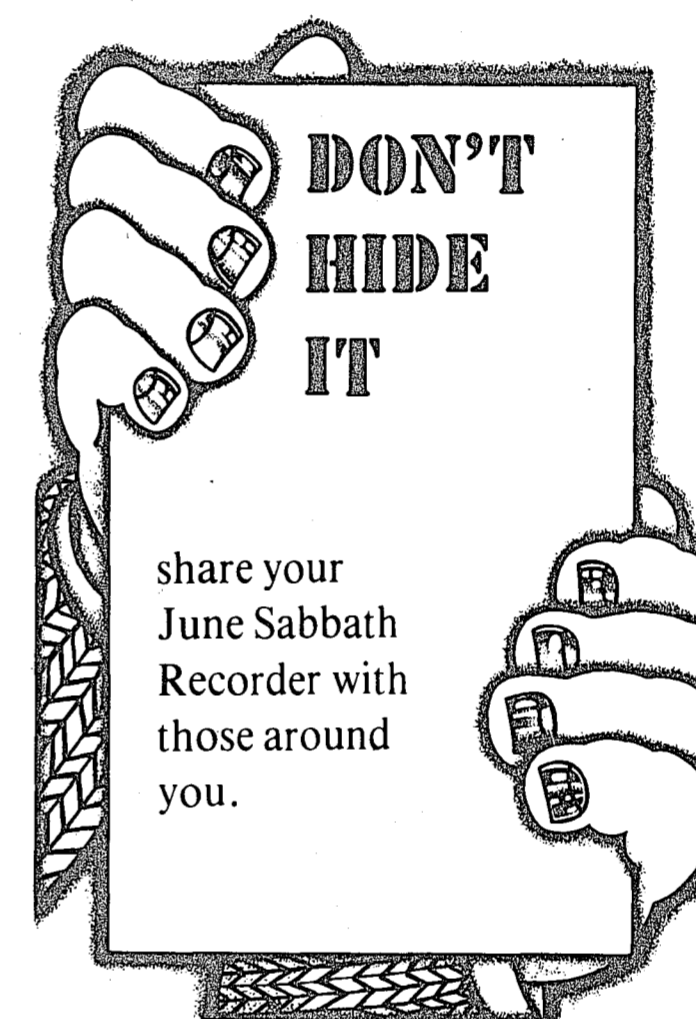
Available From Your Local Christian Film Distributor or Day Star Productions

Dept. 75 326 S. Wille Ave., Wheeling, IL 60090  
(312) 541-3547

1784

1984

You are invited to a  
**200th Birthday Celebration!**  
to be held at the  
Waterford (Conn.) Seventh Day Baptist Church  
September 21-22, 1984



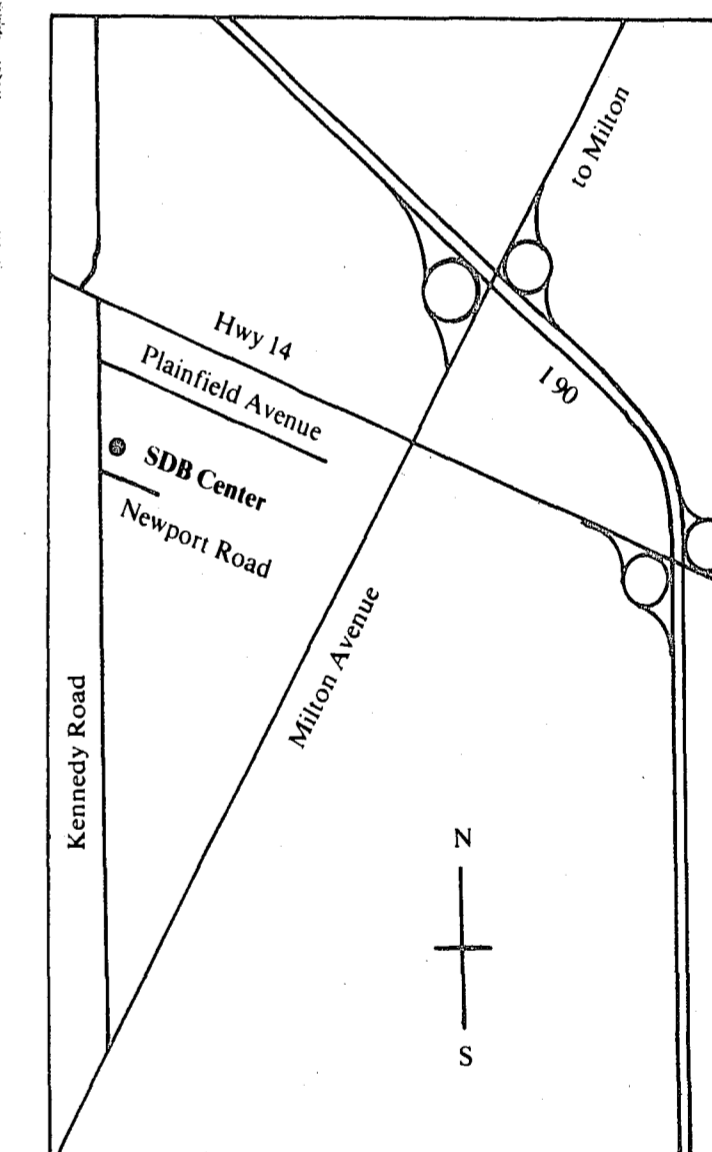
share your  
June Sabbath  
Recorder with  
those around  
you.

## Deadlines Set

The Memorial Fund has set September 15 as the deadline for scholarship applications for the fall term, and December 15 for terms beginning after January 1. Required letters of recommendation must also be received by the deadline. SR

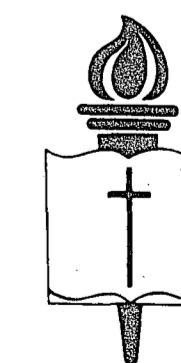
## Come visit the SDB Center!

The SDB Center is located at 3120 Kennedy Road in Janesville, Wisconsin, 10 miles north of Beloit. It can be reached by the Rt. 26 exit off Interstate 90 (see map).



## Meeting Notice:

Annual Meeting of the  
American Sabbath Tract Society  
Sunday, September 16, 1984 at 9:00 a.m.  
Milton Seventh Day Baptist Church  
Milton, Wisconsin



The Sabbath Recorder (ISSN 0036-214X)(USPS 474460)  
3120 Kennedy Road  
P.O. Box 1578  
Janesville, WI 53547

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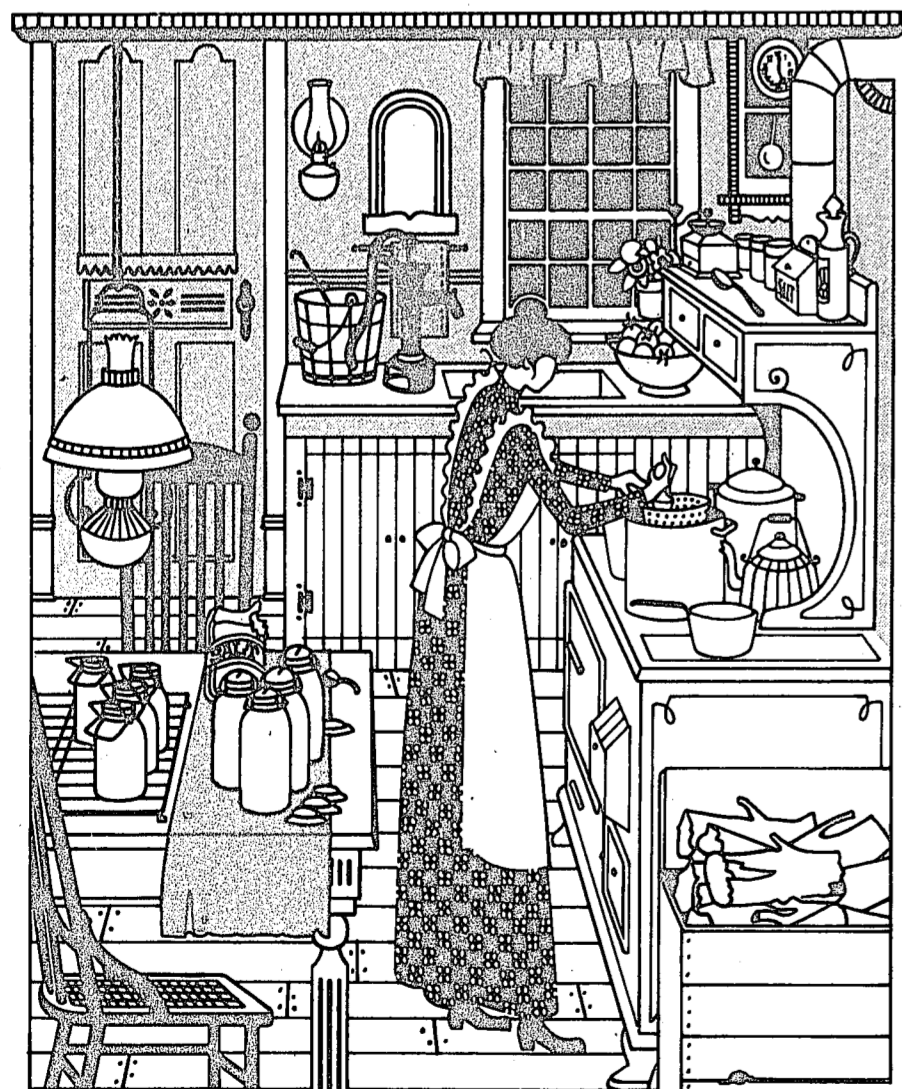
September 1984

THE ★ SEVENTH ★ DAY ★ BAPTIST  
SABBATH RECORDER

### The Ladies' Aid

The old church bell had long been cracked —  
Its call was but a groan;  
It seemed to sound a funeral knell  
With every broken tone.  
“We need a bell,” the brethren said,  
“But taxes must be paid.  
We have no money we can spare —  
Just ask the Ladies' Aid.”

The shingles on the roof were old;  
The rain came down in rills;  
The brethren slowly shook their heads,  
And spoke of monthly bills.  
The chairman of the board arose  
And said, “I am afraid  
That we shall have to lay the case  
Before the Ladies' Aid.”



The carpet had been patched and patched  
Till quite beyond repair,  
And through the aisles and on the steps  
The boards showed hard and bare.  
“It is too bad,” the brethren said;  
“An effort must be made  
To raise an interest on the part  
By members of the Aid.”

The preacher's stipend was behind;  
The poor man blushed to meet  
The grocer and the butcher as  
They passed him on the street.  
But nobly spoke the brethren then:  
“Pastor, you shall be paid!  
We'll call upon the treasurer  
Of our good Ladies' Aid.”

“Ah!” said the men, “the way to heaven  
Is long and hard and steep;  
With slopes of care on either side,  
The path is hard to keep.  
We cannot climb the heights alone,  
Our hearts are sore dismayed;  
We ne'er shall get to heaven at all  
Without the Ladies' Aid.”

*Author Unknown*

