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Executive Secretary Dale D. Thorngate
P.O. Box 1678
Janesville, WI 53547
Telephone: (608) 752-5055

Send resume to the above address,
ATTN: Dale D. Thorngate.

The Sabbath Recorder

July 1986
Volume 208, No. 7
Whole No. 6,697

A Seventh Day Baptist publication

The Sabbath Recorder (ISSN 0036-214X) (USPS 474460) is published monthly by the American Sabbath Tract Society, 3120 Kennedy Road, P.O. Box 1678, Janesville, WI 53547. This publication is distributed at no cost to members and friends of Seventh Day Baptist churches and is made possible by donations from its readers. Second-class postage paid at Sun Prairie, WI 53590.

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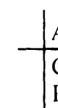


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Images

by Dr. Laurence Burdick

Prepared for Vespers at the Milton, Wisconsin, Seventh Day Baptist Church.

Two famous paintings, the Mona Lisa by Leonardo da Vinci and Iowa Gothic by Grant Wood, started me thinking about "images" and their importance in our lives, their relation to reality, and particularly their significance to Christianity and to Christians.

When we think of images in relation to the Bible, we may think of Leviticus 26:1, "You shall make for yourselves no idols, and erect no graven images or pillars." But the word "image" means much more than an idol, and because it is so protean in nature, is difficult to define. It may include paintings, photographs, reflections, video images, and the images projected by slides and movies. It may take the form of symbols, such as the hawk and the dove, that symbolize

different philosophies. It may refer to rather vague concepts, such as the "Madison Avenue image" or "jet setters" or the "yuppies" of today. However, images do have one constant, definite quality, a negative one—they are not reality, they are never the real thing.

One of the best examples of the difference between image and reality can be seen in "The Wizard of Oz," which most of us who have children have enjoyed—or suffered through—many times. The huge image of the wizard, complete with flashing lights, clouds of smoke, and a tremendous booming voice, in reality is shown to be just an insecure little old man, hiding behind a curtain, turning cranks and pushing buttons. Even the photographic image, which once was said to "never lie," can be easily made to do so in any darkroom.

TV is the most powerful and dangerous creator of stereotyped images in history, and here are examples of this TV typing:

A successful politician today must fit a certain TV image, a stereotype that portrays a handsome younger man, hair waving in the breeze (and he must have hair), tie off, shirt open at the collar, coat draped nonchalantly over one shoulder, striding along with his aides—who, incidentally, have to keep their coats on. If he does not fit this image, he falls into

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the second political stereotype—a fat, older man chomping on a cigar, sitting in his smoke-filled office with his ward-healers, obviously plotting all kinds of graft and patronage.

On TV, children from about the age of six through college are given an image of

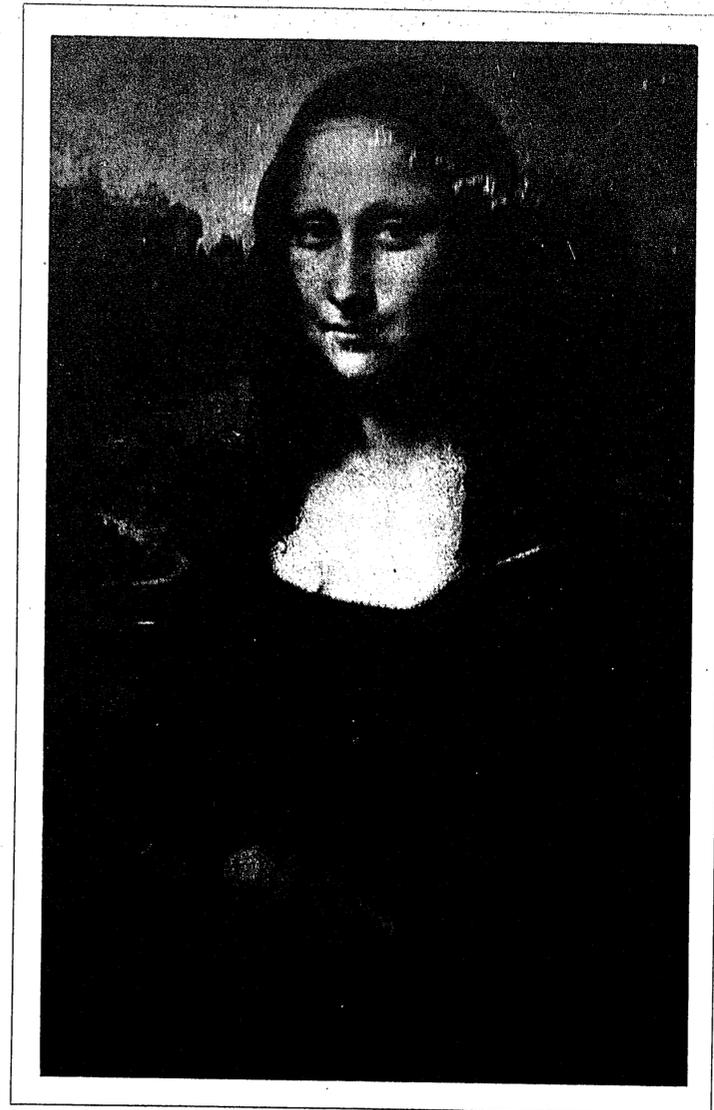
intelligence they may never enjoy again. They are smarter than their parents, their teachers, the police, and anyone else not in their age group. But as they grow older, and particularly if they marry and have children, the Dagwood-Blondie image pops up and they enter the long dark ages of stupidity. There is the hope that if they become very old, live far from civilization, have a long white beard and some kind of pet—like a dog or bear—they may again become smart. This

Protestant ministers are usually shown as fundamentalists, stern and unforgiving, trying to take the joy out of everyone's life—or as insincere evangelists, getting rich off the public.

knowledge is apparently absorbed by some kind of osmosis through long exposure to pure air and sunshine, and is proportional to how far one is from any contact with the real world.

What about Christian images on TV? If clergymen are shown, they are usually Catholic—much more photogenic with their robes and beads and backward collars. Crossing themselves is also a gesture that goes over well on TV. Lacking this TV charisma, Protestant ministers are usually shown as fundamentalists, stern and unforgiving, trying to take the joy out of everyone's life—or as insincere evangelists, getting rich off the public.

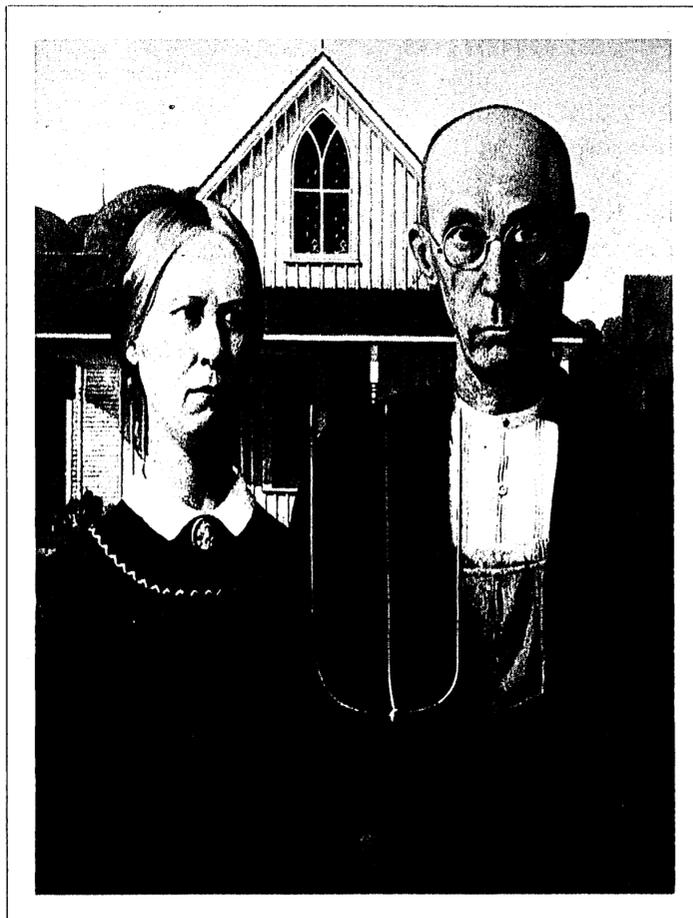
Images may have good effects. Mahatma Gandhi, a small, frail, bespectacled man in robe and sandals, was the perfect image of the passive resistance that won freedom for his country. General George Patton, with his ivory-handled pistols and the aura of power and invincibility that surrounded him, was the perfect symbol to lead his troops against Hitler. Their roles could not be reversed—Ghandi and his passive



Above: The Mona Lisa, painted by Leonardo da Vinci.
Opposite page: Iowa Gothic, painted by Grant Wood.

resistance would not even have slowed Hitler, a madman who sent 25 million helpless civilians to death in the gas chambers. Nor could Patton have led any kind of passive resistance movement. He could have won freedom for India only by revolution and war.

Images may also have bad effects. The typical teenager, as portrayed on TV or in TV ads, is handsome (or beautiful), with perfect teeth and skin, extroverted and confident, really in charge of his world. The poor teenager who is not really



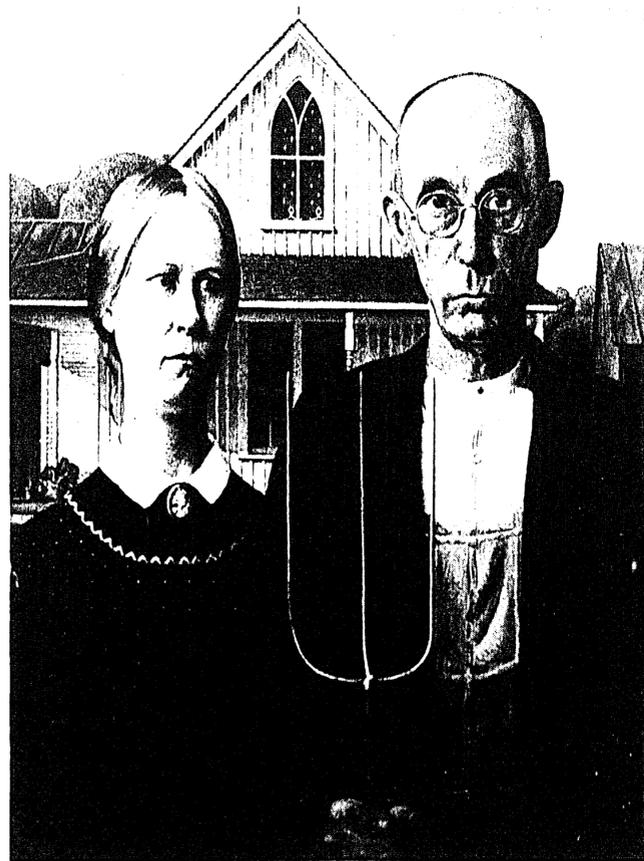
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Above: The Mona Lisa, painted by Leonardo da Vinci.

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handsome or beautiful, has a few pimples and his teeth are not straight, and is too shy to meet people, easily can be driven even deeper into self-deprecation and self-pity.

The image of evil often has the appearance of beauty. Evil would tempt no one if it appeared ugly, unattractive, or undesirable. Dostoevsky pointed this out over 100 years ago in a rather confusing, but novel way: "What to the mind is shameful is beauty and nothing else to the heart. Is there beauty in Sodom?"

Many things that we, as Christians, consider evil are attractive to many other people and are made more attractive by those who profit from them.

Believe me, for the immense mass of mankind beauty is found in Sodom. Did you know that secret? The awful thing is that beauty is mysterious as well as terrible. God and devil are fighting there, and the battlefield is the heart of man."

The unfortunate truth of this is shown by the fact that many things that we, as Christians, consider evil are attractive to many other people and are made more attractive by those who profit from them.

Let us refer now to the two paintings, the Mona Lisa and Iowa Gothic. At first, they seem to have little in common. One was painted in the 16th century, the other about 1930. Neither represents the greatest art in the world, but both have been seen, in distorted form at least, by more people than any other paintings. What they have in common is the unique reaction they seem to generate and the many ways their images can be twisted and caricatured. The Mona Lisa, for example, is famous for her enigmatic smile—which da Vinci maintained in his

model by hiring clowns and musicians to amuse her during the almost four years it took to complete the painting. The riddle of the Mona Lisa (what was she thinking about?) has created a bonanza for the ad agencies and cartoonists. She has been portrayed, usually with her eyes enlarged in cartoon style, ogling everything from a young man in some brand-name article of clothing to a steaming bowl of soup or a particular brand of pizza.

"Iowa Gothic" by Grant Wood has been even more manipulated and caricatured. The painting itself is an example of an image not being that of reality. At first, one sees an old farm couple in front of what might be a church. On closer inspection, and in spite of the church-like window and what might appear to be the start of a cross, the building is seen to be in reality a farm house. The old farm couple, whom the artist meant to represent an old farmer and his spinster daughter, are generally perceived as man and wife. Neither model was farm-related—the woman was the artist's sister and the man was the local dentist.

Now let us consider the relation of images to Christians. First, what kind of images do Christians project? For that let us go back to "Iowa Gothic" for a moment. Whether this actually portrays Christians is a moot point, but to many people it does, and in two entirely different ways. Some Christians see in this couple an ideal image—a couple fully committed, sober, with a firm set of moral values, certainly unworldly, and with a deep faith that would sustain them through all the misfortunes of this world—the kind of Christian that crossed the plains in a covered wagon with a Bible in one hand and a rifle across his lap. And there is truth in that concept. Others, particularly non-Christians, also see them as typical Christians, but Christians who have not smiled since the last witch was burned in Salem, who get little pleasure in life and try to see that no one else does either. They are obviously not the people a young person would go to with modern-day problems of sex, drugs, or other moral issues. One would

expect disapproval and condemnation, not understanding and forgiveness. Unfortunately, there is truth in this concept also. Both of these drastically opposing views may arise from the appearance of a couple in a painting that did not depict reality in the first place.

What then can we do about the image we project as Christians? Should we practice smiling until a smile becomes a permanent fixture on our faces? Some people smile easily—in fact, some people smile so much I think their teeth may become sunburned. Others give the impression that no one but their dentist has seen their teeth since they lost their first front tooth. It might be better if we could all fall somewhere in between.

But more important is the way our Christianity, our lives, relate to others and how we react to the world about us. Do we condemn and not try to understand? Do we remain aloof from the world because "we are in the world, but not a part of it"? We must be in this world in reality, we cannot witness by proxy, we must enter the world of the sinner and unbeliever—physically, if not spiritually—if we are to witness to him. We have tried staying within the church, opening its doors and expecting the unbeliever to come to us—and it has not

Sometimes—perhaps too often—we erect facades, false images that we hide behind, not only from others, but even worse, from ourselves.

happened. Paul knew better, when he said in I Corinthians 9:22 (NIV), "... I have become all things to all men so that by all possible means I might save some."

We are told to hate the sin and love the sinner, but we do not often do that. We must at least try to understand the sinner, who has often been exposed to

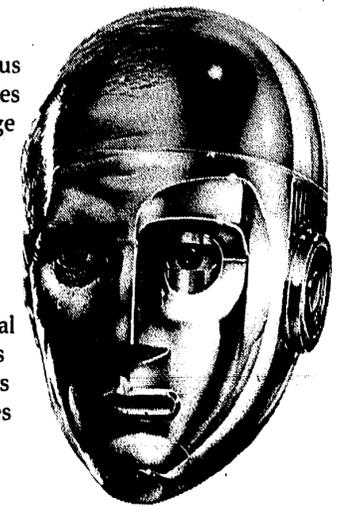
temptations that we will never face. With the exception of the one unpardonable sin, God does not rate sins on the basis of one to 10—but we often do. We are less likely to forgive someone guilty of a sexual misdemeanor than someone who has stolen money, and we pay little attention to sins such as greed, gossip and self-righteousness. The Bible gives us direction in judging what is sin, but gives us no license to judge sinners. The image a Christian should project is one of understanding and forgiveness and acceptance of the sinner without condoning the sin—not one of self-righteousness, as we are all sinners.

Perhaps now we can consider the image we have of ourselves as individual Christians. This image, like all images, is usually not reality. Sometimes—perhaps too often—we erect facades, false images that we hide behind, not only from others, but even worse, from ourselves. These may take several forms.

There is the card-carrying, Bible-reading, church-attending, law-abiding, charity-contributing kind of modern-day Pharisee who, as far as personal life is concerned, never gets involved with or comes in contact with the sinner, the unbeliever, or the needy. Many do not realize that this is not enough, that Christianity should not be passive.

Another facade that many Christians erect is the self-protecting armor of: "I have no talent—what can I do?" and "Someone else can do it better." Sometimes this feeling is sincere, sometimes it is a cop-out. It fails to take into account the power of the Holy Spirit and forgets that Jesus chose 12 ordinary men as his apostles—and that we are all promised spiritual gifts.

Another protective facade that limits our effectiveness as Christians is the belief that "The way I live my life is witness for the Lord." This is true, but only if certain conditions are met. Among these are: has that life personally touched others and affected other lives, has it helped bring anyone to Christ? Is the





God sees us as we really are in spite of any artificial images that consciously, or unconsciously, we have tried to hide behind.

world even aware of your good life, and most important of all, does the world even know that you are a Christian? Leading a good life is not limited to Christians. Isolated goodness is of no value. A hermit on a mountaintop thinking good thoughts all day long, not even stepping on an ant, will probably earn few "Brownie points" with God.

To know what kind of Christians we are we should not look in the mirror that reflects only the protective images we have erected around ourselves. Jean Cocteau was aware of the limitations of mirrors when he said, "Mirrors should reflect a little before throwing back images." Instead, we should search our hearts and minds, evaluate how we stand in love for our fellow man, how we stand in sharing and in caring for those in need, and to what extent we are willing to risk personal involvement. We must scratch beneath the surface of our faith to see how we stand with God—do we truly believe, are we trying to do anything about the Great Commission, are we trying to follow in the footsteps of Jesus? One does not have to be perfect to follow; most of us lag far behind. But we do have to move. You cannot follow anyone if your Christian life is so passive that you sink to your knees in the mire of apathy and lack of self-confidence.

What about our image of God? Our image of Jesus is not too difficult. He spent time on earth as a man, he walked and taught and died and was resurrected here. We even have some idea of what he looked like while here, even if a stylized version.

But God is somehow different. We are told in Gen. 1:27 that we are made in his image, and in II Corinthians 3:18 (Phillips) that all who are Christians "reflect like mirrors the glory of the Lord and are transformed into his own image." But images are not exact reality. Although some people would not, I would feel uncomfortable—if I was fortunate enough to see God—to have him look like the

man next door. Somehow, I would expect more of a God powerful enough to create the world and offer me eternal life. In Exodus 33:20-23, Moses was told that no man could look on the face of God and live, and the Lord placed his hand over the face of Moses while he passed by. The image of God in these verses does not seem that of an ordinary man. But, more important than what God looks like, is the nature of God. Here most of us, at least to some extent, try to mold the nature of God to our liking, or at least have difficulty accepting anyone else's version. Some see God so loving and liberal that no one, believer or not, will ever be denied heaven. Others see him so stern and judgmental that only a few of the most saintly will ever reach heaven. Others would even like to see "him" become "her" or even "it." It must be difficult for God to be placed on both sides of every moral, political or theological question.

Since we are not given exact, specific details of the appearance or even the nature of God, it may be possible to have differing images of him without being so heretical as to risk eternal damnation. I Corinthians 13:12 (NIV) says, "Now we see but a poor reflection, then we shall see face to face."

And now we come to: What image does God have of us? The answer to this is easy—no image at all. God sees us as we really are in spite of any artificial images that consciously, or unconsciously, we have tried to hide behind. "God does not judge by external appearance," we are told in Galatians 2:6, and "as a man thinketh in his heart, so is he" in Proverbs 23:7.

The image of Christians, whether as individuals or groups, is of great importance to Christianity in this modern world. The power of the mass media, particularly TV, is tremendous. It is an unparalleled image-maker, creating images and sometimes destroying them. While there are Christian TV stations and programs, they reach largely those who are already believers. Unbelievers are often turned off by the frequent requests

for money and the life style of some of the evangelists. The image we project, the way we are perceived, has a great effect on our ability to witness and its effectiveness when we do. What then can we do to eliminate the "Iowa Gothic" image—that we are intolerant, condemnatory, and unforgiving? What can we do to dispel the impression that Christianity is based on mythology and superstition and has no place in this modern world? What can we do to counter the image projected by the liberal churches on the left and the moral majority and Jerry Falwell on the right—both of which have become so politicized that the Great Commission has somehow been lost?

There is probably very little we can do about the mass media, at least at this time, but there may be a lot we can do as

Most of us understand our responsibilities as Christians. But there can be a wide gap between understanding and commitment.

individual Christians through interaction, one-on-one, with those outside the church. We must be "in this world," and in it up to our necks, if we have any hope of changing it. When we go "into the world," we go as ambassadors of Jesus and must try to show the same understanding, forgiveness, and humility that he did. We must offer spiritual guidance and the news of salvation, but not in a spirit of condemnation. We cannot isolate ourselves from life. If we cannot allow the life of a sinner or unbeliever to touch our lives personally, our life and our message will not reach him and he will not be saved. Jesus consorted with tax-collectors and publicans and mingled with sinners; certainly we can do no less.

Very little said here is new or revolutionary. Most of us understand our

responsibilities as Christians. But there can be a wide gap between understanding and commitment. The sad thing for so many of us is that we must say, "Do as I say, not as I do."

As Christians, we love the light, and the light of the world is Jesus. But also as Christians, we must go into darkness because only there will we find those in need of salvation. If we are Christians, the light is within us; where we go, there can be no darkness.

In the following prayer, we ask for guidance that we may reflect a true image of Christianity to those about us:

Father, we have considered our lives and our attitudes as Christians, and we realize that each of us bears responsibility for the way Christianity and Christians are perceived by those still in darkness. Teach us that isolation from the world, physically and personally, is as much a sin as to be a part of it spiritually.

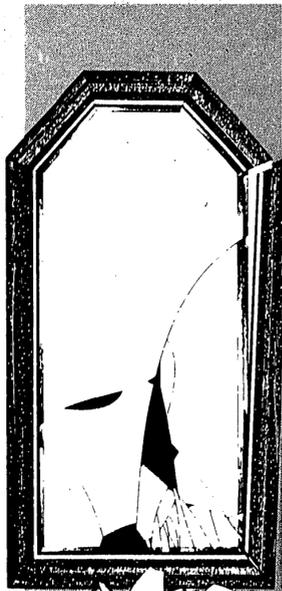
Help us remember that if we want to know the image you would like us to present, we have only to look to the life of your son, Jesus. The life and ministry of our Lord and Saviour was one of humility, understanding, caring and forgiveness. His was not a life of isolation. He went out into the world and personally involved himself with all elements of that world, good and bad.

But his life was also demanding. As Jesus, the man, he did things he did not want to do, and if we follow his example, there will be demands on us, also.

Help us, O Lord, through the Holy Spirit within us, to answer those demands as did our Lord Jesus when he said, "Thy will, not mine, be done." Amen

SS

As Christians, we love the light, but we must go into darkness because only there will we find those in need of salvation.



God sees us as we really are in spite of any artificial images that consciously, or unconsciously, we have tried to hide behind.

world even aware of your good life, and most important of all, does the world even know that you are a Christian? Leading a good life is not limited to Christians. Isolated goodness is of no value. A hermit on a mountaintop thinking good thoughts all day long, not even stepping on an ant, will probably earn few "Brownie points" with God.

To know what kind of Christians we are we should not look in the mirror that reflects only the protective images we have erected around ourselves. Jean Cocteau was aware of the limitations of mirrors when he said, "Mirrors should reflect a little before throwing back images." Instead, we should search our hearts and minds, evaluate how we stand in love for our fellow man, how we stand in sharing and in caring for those in need, and to what extent we are willing to risk personal involvement. We must scratch beneath the surface of our faith to see how we stand with God—do we truly believe, are we trying to do anything about the Great Commission, are we trying to follow in the footsteps of Jesus? One does not have to be perfect to follow; most of us lag far behind. But we do have to move. You cannot follow anyone if your Christian life is so passive that you sink to your knees in the mire of apathy and lack of self-confidence.

What about our image of God? Our image of Jesus is not too difficult. He spent time on earth as a man, he walked and taught and died and was resurrected here. We even have some idea of what he looked like while here, even if a stylized version.

But God is somehow different. We are told in Gen. 1:27 that we are made in his image, and in II Corinthians 3:18 (Phillips) that all who are Christians "reflect like mirrors the glory of the Lord and are transformed into his own image." But images are not exact reality. Although some people would not, I would feel uncomfortable—if I was fortunate enough to see God—to have him look like the

man next door. Somehow, I would expect more of a God powerful enough to create the world and offer me eternal life. In Exodus 33:20-23, Moses was told that no man could look on the face of God and live, and the Lord placed his hand over the face of Moses while he passed by. The image of God in these verses does not seem that of an ordinary man. But, more important than what God looks like, is the nature of God. Here most of us, at least to some extent, try to mold the nature of God to our liking, or at least have difficulty accepting anyone else's version. Some see God so loving and liberal that no one, believer or not, will ever be denied heaven. Others see him so stern and judgmental that only a few of the most saintly will ever reach heaven. Others would even like to see "him" become "her" or even "it." It must be difficult for God to be placed on both sides of every moral, political or theological question.

Since we are not given exact, specific details of the appearance or even the nature of God, it may be possible to have differing images of him without being so heretical as to risk eternal damnation. I Corinthians 13:12 (NIV) says, "Now we see but a poor reflection, then we shall see face to face."

And now we come to: What image does God have of us? The answer to this is easy—no image at all. God sees us as we really are in spite of any artificial images that consciously, or unconsciously, we have tried to hide behind. "God does not judge by external appearance," we are told in Galatians 2:6, and "as a man thinketh in his heart, so is he" in Proverbs 23:7.

The image of Christians, whether as individuals or groups, is of great importance to Christianity in this modern world. The power of the mass media, particularly TV, is tremendous. It is an unparalleled image-maker, creating images and sometimes destroying them. While there are Christian TV stations and programs, they reach largely those who are already believers. Unbelievers are often turned off by the frequent requests

for money and the life style of some of the evangelists. The image we project, the way we are perceived, has a great effect on our ability to witness and its effectiveness when we do. What then can we do to eliminate the "Iowa Gothic" image—that we are intolerant, condemnatory, and unforgiving? What can we do to dispel the impression that Christianity is based on mythology and superstition and has no place in this modern world? What can we do to counter the image projected by the liberal churches on the left and the moral majority and Jerry Falwell on the right—both of which have become so politicized that the Great Commission has somehow been lost?

There is probably very little we can do about the mass media, at least at this time, but there may be a lot we can do as

Most of us understand our responsibilities as Christians. But there can be a wide gap between understanding and commitment.

individual Christians through interaction, one-on-one, with those outside the church. We must be "in this world," and in it up to our necks, if we have any hope of changing it. When we go "into the world," we go as ambassadors of Jesus and must try to show the same understanding, forgiveness, and humility that he did. We must offer spiritual guidance and the news of salvation, but not in a spirit of condemnation. We cannot isolate ourselves from life. If we cannot allow the life of a sinner or unbeliever to touch our lives personally, our life and our message will not reach him and he will not be saved. Jesus consorted with tax-collectors and publicans and mingled with sinners; certainly we can do no less.

Very little said here is new or revolutionary. Most of us understand our

responsibilities as Christians. But there can be a wide gap between understanding and commitment. The sad thing for so many of us is that we must say, "Do as I say, not as I do."

As Christians, we love the light, and the light of the world is Jesus. But also as Christians, we must go into darkness because only there will we find those in need of salvation. If we are Christians, the light is within us; where we go, there can be no darkness.

In the following prayer, we ask for guidance that we may reflect a true image of Christianity to those about us:

Father, we have considered our lives and our attitudes as Christians, and we realize that each of us bears responsibility for the way Christianity and Christians are perceived by those still in darkness. Teach us that isolation from the world, physically and personally, is as much a sin as to be a part of it spiritually.

Help us remember that if we want to know the image you would like us to present, we have only to look to the life of your son, Jesus. The life and ministry of our Lord and Saviour was one of humility, understanding, caring and forgiveness. His was not a life of isolation. He went out into the world and personally involved himself with all elements of that world, good and bad.

But his life was also demanding. As Jesus, the man, he did things he did not want to do, and if we follow his example, there will be demands on us, also.

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Reflections

... an opportunity for reflection on our heritage ... perhaps even a clarified resolve to be who we claim to be as Baptists ...

by James M. Dunn

Reprinted, by permission, from *Report from the Capital*, March 1986.

Intersecting values: that's what we will be discussing October 6-8, 1986 at the Twentieth National Religious Liberty Conference in Washington. Put the dates on your calendar. Plan now to come. You need it. We need you.

It's not just another meeting. At this important moment in Baptist life it offers an opportunity for reflection on our heritage, exchange of ideas and interpretations, fresh insights and perhaps even a clarified resolve to be who we claim to be as Baptists.

When popular church historian and social critic **Martin Marty** was asked by the Religious News Service what excited

Mark Hatfield, U.S. Senator from Oregon since 1966, consistently stands by his Christian citizenship without denying or diminishing his dedication to the separation of church and state.

him, he said, "First, what is the nature of the republic, and the role of religion in the republic, and how do you keep them healthy? If you don't have freedom and a basis for integrity, you don't have much of anything else for very long either . . . I have a terrible fear that forces around the world are turned loose which might reach here [creating a situation] in which a society formally legitimates one religion, a religion of the sword."

Martin Marty will examine "Intersecting Values: Church-State Separation and Christian Citizenship." So will **Patricia Ayres**. Mrs. Ayres is heavily engaged in the practice of Christian

citizenship as President of Bread for the World, a Christian citizens' hunger lobby and a member of the Christian Life Commission of the Southern Baptist Convention. She mixed it up with government as an active advocate for juvenile justice reform in the years she chaired the Texas Youth Council, the state agency overseeing all programs for juvenile offenders. Pat has had to face head-on the tensions of a layperson practicing political decision-making.

A practitioner of pastoral care and the proclamation of the gospel will bring insights from that perspective. **Daniel Vestal**, pastor of the First Baptist Church of Midland, Texas is uniquely qualified to consider the classic clashes between faithfulness to biblical ideals and realistic involvement as citizens.

The best known Baptist layperson in the Congress of the United States today is also to speak to the Conference. **Mark Hatfield**, U.S. Senator from Oregon since 1966, consistently stands by his Christian citizenship without denying or diminishing his dedication to the separation of church and state. He is living proof that it is possible to survive in the busy intersection of politics and religion. Survive he has without soft-peddling his personal faith. In one of his books, *Between a Rock and a Hard Place*, he said:

Many believe that civil religion is better than no religion at all. But I wonder. Civil religion, in my view, is not a harmless, generalized unitarianlike depository of belief, which can help people reflect upon God, or even provide helpful ethical guides for the country. Rather, because most civil religion is devoid of both the prophetic dimension of biblical faith and of the centrality of God's revelation in Jesus Christ, it becomes highly vulnerable to being exploited as a tool of national self-righteousness and even idolatry.

The Sabbath Recorder

History has shown that a little bit of religion, taken out of context, often does more harm than good. Christians who hold to the integrity of their faith should insist on its wholistic application, and resist piecemeal versions as unbiblical. That principle should guide our perspectives on civil religion.

Another Baptist who served eight terms in the United States Congress, the first Republican from Birmingham, is **John Buchanan**. There is a particular reason for Mr. Buchanan's part in this 50th anniversary celebration of the Baptist Joint Committee on Public Affairs. His father, also John Buchanan, on May 16, 1936 appointed a Committee on Public Relations for the Southern Baptist Convention. The senior Buchanan was chairman of the Committee on Committees and was at that time pastor of the First Baptist Church of Lynchburg, Virginia. The Committee on Public Relations appointed by Congressman Buchanan's dad continued uninterrupted in its work, reached out to a committee of the Northern Baptist Convention in place since 1925, included a parallel group from National Baptists and became the Baptist Joint Committee on Public Affairs.

Edwin Scott Gaustad, distinguished Professor and Chairman of the History Department at the University of California, Riverside, and one of America's most respected Baptist scholars, will join the working session on Baptists and politics. Edwin Gaustad has a long list of books to his credit including *The Great Awakening in New England, A Religious History of America*, and *Dissent in American Religion*. He has been a member of the Baptist Joint Committee but, best of all, like Martin Marty, Edwin Gaustad is a scholar who keeps up with what's happening.

One of the things that's happening now is an attempt to tax the churches. Governments at all levels are desperate for revenue. Among the most astute authorities in the country to deal with questions related to taxation and the churches are **Dean M. Kelley** and **Samuel Ericsson** from rather different

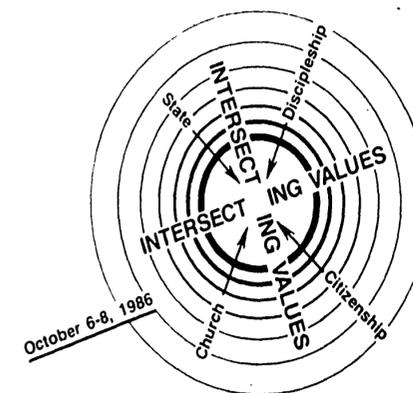
backgrounds. Dean Kelley, author of *Why Churches Should Not Pay Taxes*, has worked in the field of religious and civil liberties since 1960 at the National Council of Churches of Christ. Sam Ericsson is executive director of the Christian Legal Society, a national organization of Christian lawyers. Ericsson, a Harvard Law School graduate, has been often in the news as an expert on clergy malpractice. The high energy executive director of Americans United, **Bob Maddox**, will also contribute to the search for understanding at the intersection of church-state separation and active Christian citizenship.

It makes our hearts beat a little faster to anticipate this rich, intensive experience next October. And as other participants respond to invitations for the October 6-8 meeting *Report from the Capital* will announce their names. For now, take this as an honest, urgent, personal invitation to make your plans to be a part of a highly participatory event looking at *Intersecting Values: Church-State Separation and Christian Citizenship*. For details write me. SR

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TWENTIETH NATIONAL RELIGIOUS LIBERTY CONFERENCE

Our Golden Anniversary Celebration



A Conference on Christian Citizenship and Church-State Separation

For further information, contact: *Baptist Joint Committee on Public Affairs*, 200 Maryland Avenue, N.E., Washington, D.C. 20002.

Plainfield dedicates organ console

by Ruth Parker

Three special services have taken place this year in the Plainfield, New Jersey, church, all of them very inspiring.

On March 8, at 3:30 p.m., we were thrilled by the dedication service for our new organ console, with Pastor Joe Samuels in charge. At least 125 people were present, including many visitors.

Solos were sung by Evelyn Troy and by Owen Probasco of the Shiloh, New Jersey, Seventh Day Baptist Church, accompanied on the organ by Dorothea Durant. Janet Whitford recounted the history of our organ, beginning with the dedication of our present building in 1894. Pastor Joe's message "from the keyboard" was modeled after Jesus' parables. Just as it takes both black and white keys to create perfect harmony, so both black and white people—as well as yellow and brown—should live together in harmony. Former Pastor Victor Skaggs led the litany of dedication.

The climax of the program was the half-hour organ recital by Kathleen Upton, minister of music at the Crescent Avenue Presbyterian Church. Especially enjoyable were Bach's "Jesu, Joy of Man's Desiring" and Widor's "Toccata" from Symphony #5. A social time followed the benediction, with punch and cookies served by the Fellowship Committee.

The next Sabbath, the Hope Seventh Day Baptist Church of North Hills, Pennsylvania, joined us for a baptismal service. Six young people from Hope sang "O What a Wonderful, Wonderful Day" with piano accompaniment by Rolleesa Thurman. Three of them were baptized by Pastor Kenroy Cruickshank and seminary student Dennis Palmer. Our pastor baptized his young son, Myron, and David Maltby. After the service, we all enjoyed our bag lunches, desserts, and fruit juice.

Our special service for the Day of Fasting and Prayer, planned by Pastor Joe, occurred on Sunday, January 26, from 1:30 to 4:30 p.m. The theme was "Power for Christian Service," and the text was Acts 1:4-9. Three topics were considered: the necessity for power, how to obtain this power, and when the power is on. The speakers were Leopold Comrie, Rudolph Samuels, and Shirley Bakker. Prayer sessions were conducted by Pastor Joe, Sylvia Mamman, and Virginia Sheffield. Songs of praise were led by Ruth Parker, David Samuels and Frederik Bakker. The testimonies included a very moving solo and testimony by David Samuels. The whole program was a deeply spiritual experience for all who attended. SR

Power of Jesus evident in Tucson

by Jeffery Crandall

Another example of the power of Jesus has been shown in the ministry of Seventh Day Baptists in Tucson, Arizona.

An attempt to provide weekly bulletins for the church had been undertaken by a member on his home computer system. This was a satisfactory arrangement, temporarily, but it resulted in quite a strain on the printer. What was really needed was a printing machine for the bulletins.

When our pastor, William Shoffner, was in Los Angeles, California, attending a church planting conference, Pastor Duane Davis of the Los Angeles church offered the Tucson church a mimeograph machine. Pastor Davis did not know that the church needed a mimeograph machine. We must give the glory to Jesus that he is always there to provide for our needs.

The fellowship and activities in Tucson are growing, and we are quickly identifying further uses for this machine. SR

The Sabbath Recorder

Busy summer ahead for Pawcatuck

by Kathy Miller

The members and friends of the Pawcatuck Seventh Day Baptist Church in Westerly, Rhode Island, are looking ahead to this summer with a great deal of excitement. Of particular interest will be a special Sabbath Day celebration planned for World Federation Sabbath on August 9.

As a result, our ordinary times for Sabbath School and Sabbath worship have been changed. Sabbath School will meet at 9:30 a.m., and Sabbath morning worship will begin at 10:30. Plans for Sabbath School include a presentation by Jan Lek and family. Pastor Gabriel Bejjani will deliver the morning message, and representatives of three of the conferences represented at World Federation have been asked to share during our time of sharing. A fellowship dinner will follow the morning worship.

A special Sabbath Day celebration is planned for World Federation Sabbath on August 9.

We invite any of you who might be in the area on this Sabbath prior to the start of General Conference to meet with us.

This has been a time of many blessings in our church. "Revive My Church—Beginning With Me" was the theme for our renewal weekend that was held March 7-9 with Pastor Bejjani of Riverside, California, as our guest speaker. The four services held during that weekend were well attended and were a blessing to many.

An informal worship service is held every night after the Sabbath at 6 p.m. Music is provided by an instrumental group consisting of acoustic guitars, bass guitar, banjo, flute, and piano. Following a time of singing and prayer, there is a time of teaching and sharing.

Four Bible study groups continue to meet during the week and have proven an inspiration to those who attend.

Again, we welcome any and all of you who plan to be in the Westerly area on August 9 to come and share with us in our morning worship. SR

Washington church reports activities

by Leroy Tsutsumi

Church correspondent

The Washington Seventh Day Baptist Church, Washington, D.C., gladly received Pastor Russell Johnson, president of the General Conference, on January 18. He brought the Sabbath morning message. The regular church fellowship meal was served. He opened the afternoon program with questions and answers pertaining to the upcoming General Conference and on "Ministry," using the growth of the Verona, New York, church as an example.

The members of the Washington Seventh Day Baptist Church want to thank Pastor and Mrs. Leland Davis for their nine years of service. Pastor Davis preached his last sermon on January 25. A communion service was celebrated to remember this day, and also when we will be together in heaven and commune with Christ. A light fellowship meal was served after the service. Several members gave testimonies in honor of Pastor and Mrs. Davis.

On Sabbath, April 26, Pastor Barry Rubin from the American Board of Missions to the Jews brought the morning message in the form of a live illustration of the Passover. In fact, this week was Passover week for the Jews. This Passover represents the deliverance of the Hebrews out of Egypt from bondage, with Moses as their leader. He showed what each of the different elements represents. For many of the members, it was a worthwhile experience. SR

The members of the Washington Seventh Day Baptist Church want to thank Pastor and Mrs. Leland Davis for their nine years of service.

Getting acquainted: Seventh Day Baptists around the world

Sixth in a series.

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

by Janet Thorngate



Seventh Day Baptist

World Federation

England

England, of course, is where it all began for Seventh Day Baptists. Through London's "Mill Yard" church, still in existence, we trace our roots to the separatist free church movement of the English Reformation in the mid-17th century. As the churches in the new world grew, those in England declined, but the Mill Yard members continued through the years, often exerting influence outside themselves through support of missions elsewhere.

After World War II, many Jamaican Seventh Day Baptists migrating to England accepted the welcome fellowship and assistance of the Mill Yard

congregation. Two groups in London and one in Birmingham began to grow and in 1965 joined to form the British Conference of Seventh Day Baptists, an original World Federation member. Present membership is 60 in two churches and three extension groups.

Rev. James McGeachy represented England at the 1964 CoWoCo sessions. More recent delegates have been Rev. Albourne Peat, Iris Coddington, and Rev. Owen Lynch, their executive secretary who, along with Deacon H. Barret, will represent them in August.

Jamaica

In 1923, in response to Seventh Day Baptist literature distributed in Jamaica, correspondence and visits began between American SDBs and individuals in a group of independent churches in Jamaica. By the end of the year, 10 churches had formed an SDB association. In 1937, when the Jamaican Seventh Day Baptist Conference was formed, membership was over 600.

Beginning in 1926, a series of USA missionaries worked in Jamaica, including six who served after 1945 as principal of Crandall High School in Kingston. In addition to the continuing growth of the Jamaica Conference (now over 1,300 members in 30 churches), Jamaicans emigrating to England, Canada, and the USA have expanded and enriched the SDB witness elsewhere.

Jamaican representatives to the World Federation from the beginning have included Rev. Joe Samuels, Simeon Lyons, Naval Harley and Vincent Smith, now president, who is joined by Prudence Robinson and Milton Wright as this year's delegates.



Owen Lynch



Prudence Robinson



Milton Wright



Vincent Smith



Elias Comacho

churches of like-faith through exchange of delegates, assistance in equipment for the printing ministry, etc. Presently there are 17 churches in four of the Mexican states.

Pastor Comacho represented the Mexico churches at the 1978 World Federation sessions and plans to be their delegate again in August. In speaking of the Mexico-American relationship, he expresses so well that among all Federation members: "We are your hands in Mexico and you are our hands in America." **SR**

Mexico

Since the mid-1960s, Seventh Day Baptists in the USA have shared in correspondence and fraternal visits with a group of sister churches in Mexico. Pastor Elias Comacho of Ciudad, Medero Tampico, has functioned for many years as a field pastor and teacher among the churches. They are registered as "Iglesia de Cristo del Septimo Dia" (Church of Christ of the Seventh Day) in Mexico.

In recent years, the Mid-Continent Association of the USA Conference has shared in a sister relationship with these

Planning continues for World Federation

Thirty-three delegates from 16 countries plan to attend the third meeting of the Seventh Day Baptist World Federation. Sessions will be held August

Thirty-three delegates from 16 countries plan to attend the third meeting of the Seventh Day Baptist World Federation.

6-9, 1986, at the Pawcatuck Seventh Day Baptist Church in Westerly, Rhode Island. Members of the churches in Westerly, Ashaway and Rockville, Rhode Island, and in Waterford, Connecticut, will host federation delegates in their homes. William Bowyer of the Westerly church is chairman of the local committee providing food and housing.

Federation President, James A. Skaggs, and Sessions Pastor, Rev. Gabriel Bejjani, are planning a full program of business and worship with time for much sharing and fellowship. Space will be provided for display of the work in each country. Vice President Jan Lek, delegate from the Netherlands, will coordinate the displays in Westerly and at the USA conference.

Most of the 26 overseas delegates will

stay after the meetings as guests of the USA and Canada Conference at their annual session in Worcester, Massachusetts, August 10-16. Conference President, Rev. Russell Johnson, has scheduled an International Vesper Service for one evening. It will be coordinated by Federation Vice President, Rev. Joe Samuels. There will surely be lots of music. A parade of flags is planned for the opening session on Sunday evening. Andrew Samuels, attache in the mission of Jamaica to the United Nations, is helping to obtain a flag for each of the 18 nations so that each delegation may carry their country's flag in the parade.

Many delegates will attend a Post-Conference Retreat in Shiloh, New Jersey. Some will visit other USA churches. **SR**

Sponsorships needed

Seven or eight more sponsorships are still needed for World Federation delegates planning to attend General Conference August 10-16 in Worcester, Massachusetts.

Official delegates planning to attend federation sessions

Australasia

Ronald Barrar
Dorothy A. Goulding

Brazil

Wilson Wolf, vice president
Bernardino De Vargas
Ruben Nisio

Burma

L.S. Thanga

England

Owen S. Lynch
H. Barrett

Germany

Alfred Mellmann

Guyana

Jacob N. Tyrrell
Inez O. Peters

India

B. John V. Rao

Jamaica

Vincent R. Smith
Prudence E. Robinson
Milton Wright

Malawi

Absolom K. Harawa
David C. Pearson
Bettie Pearson

Mexico

Elias Comacho Sanchez

Netherlands

Hans Sizmann
Jan Lek, vice president

Nigeria

Gershon A. Harrison

Philippines

Eleazar C. Paypa, Sr.

Poland

Bronislaw K. Ciesielski

South Africa

Nyaniso James Siwane
Ntombizininzi Elspeth
Mazomba

USA & Canada

Alton L. Wheeler
Ralph Mackintosh
Leon R. Lawton, treasurer
Sarah Becker
Leroy C. Bass, secretary
J. Paul Green, vice president
Dale D. Thorngate, executive secretary

Ex-Officio Participants

Joe A. Samuels, vice president
James A. Skaggs, president
Gabriel Bejjani, sessions pastor



Salty discipleship

"You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything except to be thrown out and trampled by men." —Matt. 5:13

I never think much about salt in my food except when it is not there. My wife, Janet, bakes fresh bread, usually about once a month. I am always anxious to taste it fresh out of the oven. It is really good—except when she forgets to put the salt in it. Then it is something to be put up with until it is gone. All the other ingredients are there so it is still good for me, but the experience is lifeless.

Jesus was very good at using everyday common things to make his point. In the above passage, he is talking to the disciples and many others during the "Sermon on the Mount." He is telling them that they are to be salt to the earth. This comment comes immediately after the Beatitudes, where Jesus indicates that God has a blessing for many people who the Jews had thought previously were not within God's favor at all. Being salt has something to do with being a blessing.

"You are the salt of the earth." Salt has two main functions: seasoning and preserving. Seasoning is "an ingredient added to food primarily for the savor it imparts." A preservative is "an additive used to protect against decay, discoloration or spoilage."

Salt as seasoning

If there is not enough salt, the food is tasteless, but if there is too much, then it is also not good; and besides, it makes me thirsty. There is a take-off on the old

adage: "You can lead a horse to water but you can't make him drink unless you salt the oats."

Christians are to make a difference. The life of a Christian is to have an impact on his or her family, church and community. He is to bring flavor—pleasure, joy, color, meaning, tanginess, surprise, relish, gusto, significance—to ordinary life experience. The lifestyle of the Christian is to be so different that just his or her presence will make a difference.

Salt as preservative

How does a Christian go about being a preservative? This is a more difficult assignment than the one as a seasoning, I think. Remember, during Jesus' lifetime, he was constantly in conflict with his temple leaders, the Pharisees and others over this idea of preserving. For the Pharisees, that was their main purpose in life. Through their interpretation and adherence to the law, everything was preserved and maintained appropriately for all time, or so they thought. How, then, does a Christian protect against decay, discoloration and spoilage without becoming rigid and insensitive the way the Pharisees obviously had become?

Recently, I have been working on my own personal spiritual development. With some direction by a seminary professor—but also on my own initiative—I have rediscovered that, in order for me to preserve my relationship to God through Christ, I must spend time in reading of Scripture, other development reading, meditating and prayer. I am beginning to understand a little bit what Jesus meant by the preservative function of the Christian.

Salt that is good for nothing

Jesus says that when salt has lost its saltiness, then it is no good. "Throw it out," he says, where it becomes like concrete. People can only walk on it. As you follow Jesus and his disciples through the gospels, you begin to wonder if the disciples ever had any saltiness. In fact, you wonder sometimes if they had

become in their hearts and heads like concrete. Jesus had a great deal to say about the "hardness of heart" and numbness of mind.

The people, the church, the community will not be affected, will not be changed by rigidity, narrowness, lifelessness.

Seventh Day Baptists and saltiness

I believe that when Jesus says, "You are the salt of the earth," he means us. This passage of Scripture was not just for the disciples that Jesus travelled with or the others who followed him during his lifetime. He was talking directly to us 20th century disciples as well.

Seventh Day Baptists in the United States and Canada, as well as in the other conferences around the world, are being challenged to be like salt in our own

situations. We are called to preserve against decay, discoloration and spoilage by maintaining a close, daily experience with God by reading of Scripture, meditation and prayer. We are to have an impact on our family, our church, our community, by our language, our behavior, our lifestyle. Seventh Day Baptists around the world are called to have an impact on our nation and our world.

Jesus has called us to a unique role in the world. We have been called to communicate the Sabbath as an opportunity to experience God's presence as a result of our obedience to his great love. The Sabbath, truly understood and participated in, is our way of being salt in a very tasteless and decaying world.

Jesus said, "You are the salt of the earth."

Seventh Day Baptists around the world are called to have an impact on our nation and our world.

SR

Food for thought

by Dean Paul Green

For the Center on Ministry and the Committee on Support and Retirement.

In a recent mailing to our pastors, Board of Christian Education Executive Director Ernest K. Bee, Jr. enclosed a "Parish Growth Quiz." The quiz came from Personal Growth Resources, P.O. Box 6265, Champaign, IL 61821. One of the questions on the quiz reads: "All other things being equal, churches led by well-paid pastors tend to grow more rapidly than churches led by less well-paid pastors. (a) True (b) False."

In the answers to the Parish Growth Quiz, the comment on this question is as follows: "True. While the salary paid the pastor is obviously not a major determinant in church growth, it is true that, all other things being equal, a church with a better paid pastor is more likely to grow. Why? First, better paid pastors are happier with their work and the church—

and their attitude reflects that. Second, better paid pastors have longer tenures in the same church and long tenure generally helps church growth. Third, there is an over-all relationship between the competency of the church staff and church growth—a higher salary lets churches attract higher quality staff. This is true for youth workers, Christian educators, and other professional staff as well as clergy."

This is food for thought for all of us Seventh Day Baptists, especially in the light of the very low salaries some of our pastors receive. We are talking a lot these days about church growth. If this is a part of the price, are we willing and able to pay it?

SR

by Executive Secretary
Dale D. Thomgate





by Marilyn Merchant



Women's Society NEWS and IDEAS

The heritage of liberty

Dear Ones All,

Well, here it is, our nation's birthday again. Hope your fourth was grand and glorious. I mentioned last month that I would write you about liberty and freedom this month, and I cannot, for the life of me, think of anything very awe-inspiring on either subject. Thank goodness this is the women's page—I can change my mind, can't I?

Before I completely by-pass the subject, it occurred to me to wonder how many of you contributed in some way to the cost of refurbishing the Statue of Liberty. Now, I recently heard, they are going to refurbish Ellis Island, the place of reception for so many of our ancestors. I saw a stunning documentary on television the other night telling of how many million of new citizens had come through that center, how many were marked with an "X" meaning rejection, and that 40 percent of all American citizens either came or had relatives that came into America there. We have a truly

Among our freedoms, of course, one we prize most highly is the freedom to worship as we choose.

remarkable heritage, one we can all join in appreciating and working toward making even better.

I found 10 references to liberty in the Bible, but there may be more that I missed. Of all the ones I found, I think I Peter 2:15-17 is one that fits the bill just fine. "For so is the will of God that with well doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men. Love the brotherhood. Fear God, Honour the King."

Among our freedoms, of course, one we prize most highly is the freedom to worship as we choose. It came as quite a shock to some of us that one of our churches, which found it necessary to relocate, was the target of discrimination. Of course, it was caused by ignorance, but never the less exists because we are a peculiar people. We choose to worship on the Sabbath and freely welcome all races to our services. I suppose that ignorance will always be with us, but we must be diligent that we are never narrow-minded, condemning that which we do not understand.

The Denver church—or maybe I should say the Colorado churches—are retreating. Sounds ominous, does it not? It is wonderful, for they are retreating to renew their strength. They took to heart Psalm 27:14.

I am so grateful for the letters and bulletins, as well as the newsletters, that arrived recently. Here are some gleanings from them: Nortonville, one of the most faithful, wrote regarding their Soup, Salad and Pie Supper. I mentioned this last year because I was so impressed with the number of people served. The keyworker wrote that it was not so successful this year as school activities conflicted with the date. That happens to everyone now and then. They held a Fellowship Tea for Nortonville ladies with the theme of "Believe," and the Statue of Liberty was used for the emblem. They are busy preparing for the fall bazaar, as are many others.

From Salem, West Virginia, comes word that the women of the church are giving community service (as well as swelling their coffers) by serving meals to the women's organizations of the community. Profits have been used for various church improvement projects, as well as for contributions to Christian social action causes. They state, "Serving and giving provide a double blessing." They have been dressing up their existing Sabbath

School rooms and obtaining some new ones, for which the Ladies Society is working on the requests for curtains, etc.

Speaking of curtains, Westerly, Rhode Island, ladies have been working on a project of purchasing new room-darkening shades for the church vestry. Their month's forfeits (Mighty Mites) went to the project, and they later wrote of collecting "Finast" brand labels with UPC codes to obtain the shades for the fellowship hall. Mrs. Barbara Nugent is in charge and, should any of you good ladies throughout the denomination care to help, I am sure they would be delighted to receive the labels at Conference.

This has been a most eventful year for the Battle Creek, Michigan, Ladies Aid. During Volunteer (National) Week, four of their members were especially honored. They have been having programs from various community agencies and celebrated their 75th anniversary with a special tape made by two of their senior members reminiscing about the various projects their 75 years of service had produced. It was especially noted that one of the ladies, Mae Lippincott, had been a member for 50 years and had served as flower chairman for 35 of those years. Myrtle Moulton, the other speaker, is a 90 (plus)-year-old blessed lady who has pieced so many quilt tops for the local society and Charitable Union that everyone has lost count.

From Alfred, New York, comes word of the sizable contribution of Nighties for Newborns sent to Malawi. The Opportunity Shop continues to thrive, giving both the townspeople and the college students an inexpensive outlet for clothing. From Alfred Station, New York, comes word of their Community Brunch and serving of the FFA/FHA banquet. Last, but not least, was a very impressive list of things sewn and otherwise prepared for Church World Service.

More and more of you are producing your own Mighty Mite calendars. I have received a copy of some of them, so I will include some of your suggestions from time to time. Feel free to incorporate any from this page in your program, too. Several have "Free Days" on Sabbath, but

you still are expected to do something, like sing the Doxology, tell someone you love them or prepare your Sabbath School lesson. I do hope you are praying for S.C.S.C. every day that they are giving of their time and talent for the denomination and the Lord. I do not think I shall make that part of the Mite project.

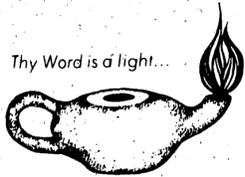
This really is not strictly an idea for or from women, but it surely does affect them. From White Cloud, Michigan, comes the suggestion that all who wish to eat out on a certain night of the week should gather at the local restaurant at a

Next month is conference. I know the women's group will be an exciting place to be. Pray that all will be blessed who attend.

particular hour to eat together. This is a really nice mid-week gathering and gives mom a night out of the kitchen, as well as giving the singles some good dinner company.

Next month is conference. I know the women's group will be an exciting place to be, and the banquet, a delight. Who do you suppose will be the Robe of Achievement winner? Pray that all will be blessed who attend. Also pray for those who, for some reason, cannot go—that they, too, can feel a part of the program through these pages.

Yours, in His Love,



Board of Christian Education

Director of Youth Ministry appointed

Matt's preparation to teach, combined with his enthusiasm and creativity, will serve well the youth of our churches.

The Board of Directors of the Seventh Day Baptist Board of Christian Education, Inc., is pleased to announce the appointment of Matthew G. Olson, Milton, Wisconsin, to the position of Director of Youth Ministry. Olson will assume his new responsibilities on August 1st and will be introduced at the sessions of General Conference in Worcester, Massachusetts.

The new Director of Youth Ministry will be remembered as the National Seventh Day Baptist Youth Fellowship President in 1984 and as a SCSC worker in Seattle, Washington, and Denver, Colorado. Olson has helped direct Youth Nights, counsel in Christian Camps, teach in Vacation Bible Schools and currently teaches the Milton church's Junior High Sabbath School class.

Matt received his bachelor of science degree in Art Education from the University of Wisconsin at Whitewater in 1985. His preparation to teach, combined with his enthusiasm and creativity, will serve well the youth of our churches. Matt will work with the National SDBYF, Pre-Con Camps and the leadership of our churches in developing and strengthening Youth Ministries.

Our new Director of Youth Ministry has been honored by his home church at New Auburn, Wisconsin, with a special commissioning of encouragement for the Gospel Ministry. **SR**



Matthew Olson

Teacher's corner

"News from your Library" from *A Good News Letter*, First Seventh Day Baptist Church of Hopkinton, Ashaway, Rhode Island, Michelle Crandall, editor.

We are alive. Your church library is now located in the church basement. To date, there are 433 books available to you. We have a wide selection for you to choose from: children, teen, adult, Bible study aids, Biblical novels, poetry. We have Inter-Varsity Press selections and best sellers by noted Christian authors such as Dobson, Little, Wiersbe, Eareckson Tada, Marshall, Getz, Landorf, Holmes, Colson and many more.

If you are shut-in, delivery can be arranged by calling the church office. If you live a long distance from church, mailing will be provided.

Praise the Lord for his blessings and a big thank you to everyone who contributed and encouraged in order to make this library a reality. **SR**

Associated Conference

The Board of Christian Education is sponsoring the annual Associated Conferences, August 10-16, 1986, at General Conference, Worcester Polytechnic Institute, Worcester, Massachusetts. The Associated Conferences will provide an age-level learning and activity experience for preschool through high school young people.

Associated Conference Music Director, Jane Jernoske, has selected the musical, "Down by the Creek Bank," by Dottie Rambo for preschool through junior high. It will be presented at the Sabbath afternoon program.

Each Conference Director has selected his/her own theme and materials. The leadership will include the following directors:

Preschool, ages 3-5—Ruth W. Thorpe, Westerly, Rhode Island, director; Helen Brannon, Adams Center, New York, assistant; Theresa Johnson, Waterford, Connecticut, assistant.

Kindergarten/First Grade—Barbara

Chroniger, Upper Marlboro, Maryland, director.

Primary, grades 2-3—Jane Mackintosh, Half Moon Bay, California, director; Dede Mackintosh, Los Angeles, California, assistant.

Juniors, grades 4-6—Leroy Tsutsumi, Washington, D.C., director; Joseph Wheeler, assistant.

Junior High, grades 7-8—Pastor Gary Hemminger, Seattle, Washington, director.

Senior High, grades 9-12—Pastor Lawrence Watt, White Cloud, Michigan, director.

Music—Jane Jernoske, Bridgeton, New Jersey, director.

Recreation, grades K-3—Sanja Severance, Fort Collins, Colorado, director.

Recreation, grades 4-8—Paul Andries, Riverdale, Maryland, director. **SR**

Telephone number changed

A change has been made in the General Conference telephone number at Worcester, Massachusetts, August 10-16, 1986.

A short time ago, a number for the conference phone was circulated. Word has been received from Rev. Dale Rood, Host Committee chairman, indicating that the number has been changed. The new conference phone number for use during the week of General Conference is: Area Code 617, 793-5169.

Pre-Con camps

August 6-10

Youth

Location: Canonicus Camp, Exeter, Rhode Island

Theme: "Standing Your Ground," Ephesians 6:10-18

Director: Pastor Perry Cain, Columbus, Ohio

Staff: Christina Cain, Columbus, Ohio—Morning Devotions; Pastor David Taylor, Lost Creek, West Virginia—Worship; Wendy and Paul Prior, Columbus, Ohio—Recreation/Camp Fires; Pastor Bill Shobe, Atlanta, Georgia—Bible Study; Amanda Snyder, Alfred Station, New York—Music; Matt Olson, Milton, Wisconsin—Youth Rap; Pastor Steve and Irene Saunders, Richburg, New York—Cooks

Young Adult

Location: Camp Wightman, North Stonington, Connecticut

Theme: "Answering God's Call," Book of Ephesians

Director: Pastor Kenneth Burdick, North Loup, Nebraska

Staff: Ruth Burdick, North Loup, Nebraska; Linda Camenga, Shiloh, New Jersey—Music; Pastor John Camenga, Shiloh, New Jersey—Bible Study; Virginia Swartz, Ballston Lake, New York—Cook



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

July 1986

A portrait of our teens

by Basil Clarke

She is called Nikki, but known by more As Nicole Simon. She is a Sophomore And goes to school at Bladensburg High. She is fifteen and is quite tall, A really nice person who's liked by all.

Te Ann is surely no ordinary teen. She is special, kind and really keen. She's in college now and wants to be a nurse someday. She shared last summer in the SCSC way.

Jannese Ashton is one we won't want to miss Because her presence adds much to our bliss. She loves talking on the phone as most ninth graders do.

Also fifteen, but she is not all that tall. Her hobbies are many, one is basketball.

Williams is our Marquita's last name. High Point High is her school of limited fame. She lives in the suburbs where it's too far to walk.

We like her, she's smart and loves to talk.

Charlene and Cleon, too, belong to one clan. Wills is their name. Fun is in their plan. They both like music but of different kinds. At sixteen, he is tall, polite and clever but calm. And she is a seventh grader of unusual charm.

We'd be amiss if we didn't mention Maria. She is cute and may call her mother, Mamia. At thirteen, she's delightful and was born in December. She likes pizza, puppies and things I won't remember.

There is Patty, who's one of the nice Burns. She really practices the good that she learns. She talks not too much and is attentive and smart.

One need not know her for long to be aware of the fact That she loves little kids and gets them into her act.

Vinay Talley is a young man we know and like. His school is Banneker and he likes to bike.

Twan Bridges is one who we think is swell. He is not shy but friendly and outspoken as well. Alaiki Harris is one we would never omit, Because she's special and has such a sharp wit. She is charming and moody and kind and committed.

She will speak her mind and is not too loud, And is really not one to follow the crowd.

Here is one guy who is easy to see. Mainly because he is as tall as a tree. But he is a fine young man whose name is Paul. He is young but has chosen to yield to God's call. Cont. to page 25.

The player without a position

by Paul R. Andries

He was just a little boy Who played on the football team But did not know his position Many could not understand Why he knew not where to play They laughed, oh how they laughed How foolish, he doesn't know his position

Please don't laugh at him Even though he might be thirteen So he failed to ask for a specific part Please don't laugh at him. Even though he might be thirteen He mainly wanted to be on a team Our heart should go out to him.

Someone please give him aid Let him know he is on the team Let him know he will play a part Help him to find the position he seeks Let him know he must practice to play When you are done, think What is my part as a Christian

That little boy might be you If you know what Christ wants you to do.

SR

The Sabbath Recorder

This issue of *The Beacon* was prepared by the Washington, D.C., Seventh Day Baptist Church Youth Fellowship.



Washington, D.C. Youth Fellowship members include, back row (left to right), Paul Andries, Vinay Talley, Nicole Simon and Alaiki Harris; middle row (left to right), Janice Marshall and Te Ann Andries; and front row (left to right), Brenda Harris, Patty Burns, Hariam, and Basil Clarke. (Brenda Harris, Paul Andries and Basil Clarke are Y.F. co-sponsors.)

Youth attending General Conference
Thursday evening's *Roman Pizza Party* will require that you bring your own sheet from home.

Word find: places of the Bible

by Sean Wells and TeAnn Andries

Questions:

1. The Lord created these two places
2. Adam and Eve home
3. There was gold at this place
4. Job lived there
5. The wall fell down from around this city
6. The Lord had Joshua and his army attack this place
7. Jesus was born there
8. Jesus was baptized there
9. Abraham and Abimelech made a treaty there
10. The Seven Churches

STBEPHESUSJESUSEARTHLE
EBRPLORDLJHEAVENLIVED
ASEAHIMOOBRENDATBPSJV
NMUGOVRJANNESSETEANE
AZDLHEDUSHAVILAHRLTEL
NRASEAYSAVIORGHUSGYOJ
NNBWNYESYBELIEVEAFLE
AAHSAVEAVINAYHASMTLR
EASEWSDBRBASILSLEOHA
CLIADJYFDCLEONRLESYEC
ILVYEALIPATTYEBEVAVH
DATEFLNYSNICOLEJAYTOO
OKBNBEVERLEYFBSDBILY
AIYFPHILADELPHIATSRUF
LVINAYBETHLEHEMLOVAZ

Jeremiah 23:23-24—Omnipresent
Romans 11:33—Omniscient
Matthew 19:26—Omnipotent
Isaiah 6:3—Holy
1 John 4:8—Love
Deuteronomy 7:9—Faithful
John 17:25—Righteous
Deuteronomy 32:4—Just
Psalms 51:1—Merciful

Attributes of God

Attributes of God

by Brenda Harris

OMERCIFULZSAEFUYXAO
RMASVKLDOIGHATBLEMS
USNILGJMVRQIWZOPNYW
OMNIPRESENTRUSTINGH
LUKEPHAPTHUSFGSAIDZ
DOETHOLYFRIENCACTSP
EXODUSTURIBIBBLEKZE
JAMESLEEBCEDANIELR
ABBAUDEYNUNJOSEPHYE
JOBBERIGHTEOUSPAULZ

Scriptures:

- Jeremiah 23:23-24
- Romans 11:33
- Matthew 19:26
- Isaiah 6:3
- 1 John 4:8
- Deuteronomy 7:9
- John 17:25
- Deuteronomy 32:4
- Psalms 51:1

Changes in a teenage mind

by Basil Clarke

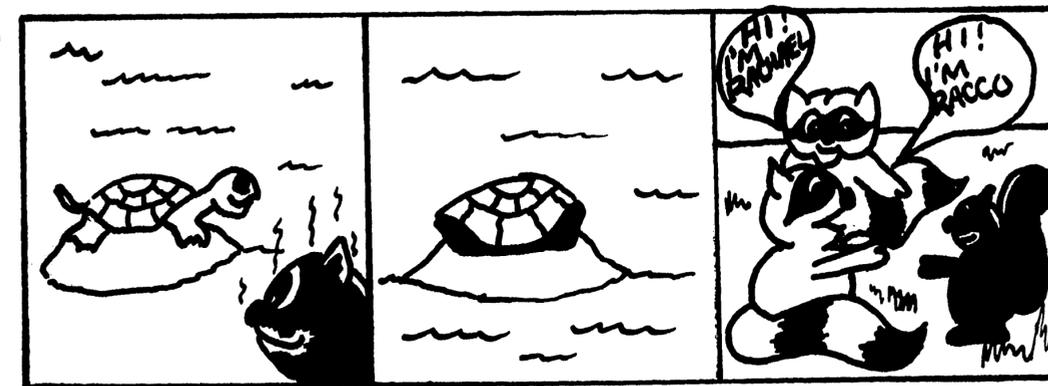
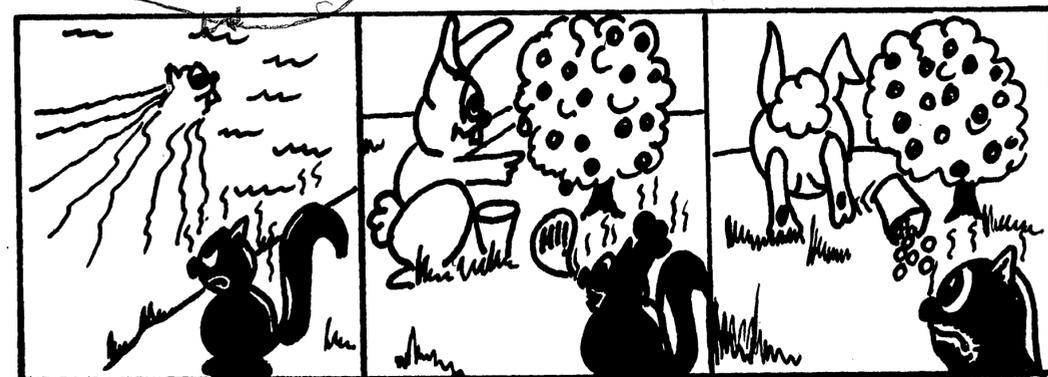
What's it all about
You want to ask or shout
Is there someone who really cares
Are there any answers to all your fears?

Are you so different from all the rest
Why is each day and task such a test
Is it just you who feel so alone
Is there no joy you can call your own?

Why is life being to you unjust
Who are the ones that you can trust
Is there an answer when the questions are done
And what is it that you've heard of God's son?

For the endless puzzle is He the Clue
For the fragments of life is He the glue?
From the pit of despair some faith is born
Out of darkness of night breaks the light of morn!

Like a tender plant your faith will grow
Reaching to Him from whom nourishments flow
Now you're beginning to see the meaning of it
Soon you are experiencing the joy of the Spirit.



GOD
MADE US ALL.

Religion in the News

Methodist bishops oppose nuclear arms

In the first statement of its kind by a major denomination, the United Methodist bishops condemned the nuclear arms race by a unanimous vote. The statement opposed the policy of stock-piling nuclear weapons as a national defense.

"We're challenging the politics of this government and nation, and doing so in the name of Christian justice," Bishop C. Dale White of New York stated. The position taken by the bishops included a ban on all space weapons, and the "ultimate dismantling" of all nuclear armaments. SR

Millions saved by relief efforts

Estimates are that seven million people have been saved from death by starvation due to recent efforts for relief in Ethiopia. A congressional report called the massive campaign a "remarkable success story" despite the long-term problems in several African nations.

It is estimated that one million people died during the famine, and there are thousands of orphans and hundreds of thousands of refugees. The figures in the congressional report were for the years of 1984 and 1985.

Special concern was noted in the report that 850,000 Ethiopian refugees have flooded into Eastern Sudan. In recent months, civil conflicts have broken out in Sudan which complicates relief efforts.

The report prepared for Senator Edward Kennedy urged that congress should support programs for recovery through the 1987 fiscal year. SR

Baptist brief supports fired Adventist worker

The Baptist Joint Committee on Public Affairs has joined the Supreme Court challenge of a Seventh-day Adventist worker who was denied unemployment compensation benefits after being fired for refusing to work on the Sabbath.

Paula A. Hobbie, who converted to the Seventh-day Adventist Church after working for a Florida jeweler for two and one-half years and then asked for Saturdays off to practice her new faith, has claimed she was denied free exercise of religion when the state Department of Labor and Employment Security refused her request for unemployment benefits.

Hobbie's case was accepted for review by the nation's high court in April. It is to be argued and decided during the court's 1986-87 term that begins next October.

The Baptist Joint Committee brief—joined by the American Jewish Committee and the Christian Legal Society—sets forth the view that Hobbie was deprived of her First Amendment right of free exercise in that she was "forced to choose between following the dictates of her conscience and forfeiting benefits . . . or abandoning her religious convictions and maintaining her employment." SR

Portrait of teens

Cont. to page 25.

For our next two men our praises are ample.
They are older young men who lead by example.
They were both trained to serve in the SCSC mold.

Sean Wells is one, quiet and steadfast, a tower.
Paul Andries is willing to be God's man of the hour.

All these young persons that we call ours
Are really all God's special young flowers,
His fair sons and daughters redeemed by His Grace

To be changed into the image of One who died in their place. SR



FOCUS on missions today

by Leon R. Lawton

Medical ministry continues

Mountain View, Jamaica, West Indies: The *Lightbearers* continue to carry on their medical ministry through the Mountain View Seventh Day Baptist Community Clinic and, on March 5, 1986, had a special "Handing Over Service of Medical Supplies." These supplies had been furnished by SDB doctors on the West Coast and sent to Jamaica some months before. Mrs. Merle Brown, permanent secretary of the Ministry of Social Security, was the guest speaker. She was introduced by Pansy Archer, executive secretary of the National Council for the Aged, and greetings were also brought by Dr. Denise Eldemire, vice-chairman of that council. A history of the clinic was given by Sarah Morrison, assistant clinic administrator, and the supplies were handed over by Naval Harley, president, Jamaica Lightbearers Association. Musical selections were given by the Mountain View Golden Agers, the Mountain View church, and the Gospel Travellers. Pastor Geoffrey Smith chaired the event, bringing a sermonette. SR

New contacts made in Arizona

Tucson, Arizona, USA: Continued weekly advertising in area shopping papers brings new visibility and at least two new contacts each week. These papers are read by thousands who receive them in the mail each week. During the first quarter of 1986, there were at least 50 new visitors, and between April 1 and June 8, an additional 40. Several of these were "snow-birds" from some of our northern churches, but more than half are new contacts. The weekly attendance averages 35, with a high of 54. Four new members have been added in 1986 thus far. SR

Annual meeting held in India

Madras, India, Asia: The annual General Body meeting of the SDB Conference of India was held April 27 at Gummadipundi, Chengalpet District, Madras. T. Joseph was elected the new president, succeeding M. Kannaiah. Among the several items considered was poor Christian sight glasses: "Some poor Christians who had undergone eye operation were in need of proper sight glasses. On the request of the SDBCI the SDB Missionary Society USA was giving some funds. Our SDBCI also added a sum of rupees and distributed glasses. In this matter all the members of the General Body unanimously approved and thanked Rev. Rao and SDBMS, USA." They also reviewed the gifts for cyclone relief received during the past year—US\$2,000 from SDBMS and \$1,000 from Baptist World Aid, USA. SR

Vis interview printed in Miami Herald

Miami, Florida, USA: In early May, the *Miami Herald* carried a feature article headed, "Seventh Day Baptists take root in Miami." This was an interview by Bea L. Hines, *Herald* staff writer, with Ambassador and Pastor William Vis, who serves in the leadership of this branch church, along with Alcott Lynch. The church had submitted documents and application for legal recognition by the state of Florida, and this has now been granted. Continue to pray for this new local Seventh Day Baptist church as new opportunities for witness and outreach in South Florida challenge them to have their own "daughter" group. SR

A prayer reminder for each day!

August 1986

Verse for the Month: "Bless our God, O peoples, And sound His praise abroad, Who keeps us in life, and does not allow our feet to slip. . . . Blessed be God, Who has not turned away my prayer, nor His lovingkindness from me." *Psalm 66:8, 9, 20*

Pray for

1. Conf. President Russell Johnson and the Host Committee
2. World Federation delegates visiting several SDB churches
3. General Council in their pre-conference meetings
4. those who serve by hosting World Federation delegates
5. SCSC evaluation session
6. pre-conference retreats and those directors and staff
7. SDB World Federation sessions in Westerly, Rhode Island
8. those enroute to General Conference sessions
9. World Fed. delegates leading worship in New England
10. the sessions of General Conference held all this week
11. chairmen of conf. committees in their responsibilities
12. leaders in the nursery and Associate Conference for youth
13. a positive witness for Christ to those on campus of WPI
14. the business sessions as Articles of Faith are considered
15. new vision and dramatic action to allow greater growth
16. the High Sabbath of General Conf.—reaching OWM goals
17. those traveling home from General Conference sessions
18. post-conference retreat for SDBWF delegates/pastors
19. John & Hope Bevis, Denver, Colo., on their anniversary
20. Doyle & Marie Zwiebel, Salem, W.Va.; and Justin & Sue Camenga, Portland, Ore., on their anniversaries
21. Gary & Kristi Hemminger, Seattle, Wash., on their anniversary
22. those who have been elected to General Conf. offices
23. World Federation delegates visiting East Coast churches
24. retired Pastor Ted Hibbard, Oroville, Calif.
25. Althea Rood, pastor's wife, Westerly, R.I.
26. an acceptance of change when it appears to be God's will
27. a Christ-like love in all our relationships
28. our young people at the start of a new school year
29. Our World Mission giving to reach our eight-month goal
30. Don & Charlotte Chroniger, New Auburn, Wis., on their anniversary
31. Ernest K. Bee, Jr., exec. of the Board of Christian Education

Moving?

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

Circulation Department
The Sabbath Recorder
P.O. Box 1678
Janesville, WI 53547

Affix your
old mailing label
here

New Address:

Name: _____

Street: _____

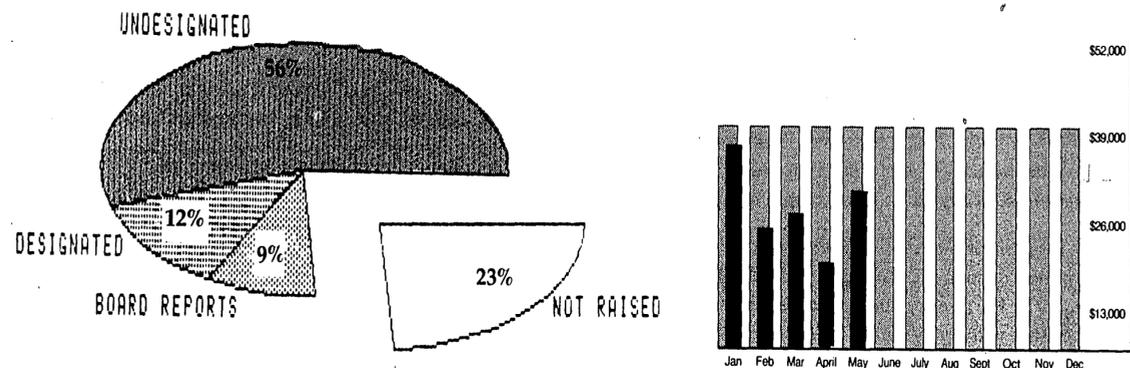
City: _____ State: _____ Zip: _____

Our World Mission budget update

Our World Mission is a Partnership in Ministry

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

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



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

My Partnership Plan:

- One week's salary or income
- Other

Name: _____

Address: _____

City: _____ State: _____

Zip: _____ Church: _____

This contribution is for:

- OWM undesignated giving
- OWM designated for:
 - Evangelism and Missions
 - Christian Education
 - Publishing (Sabbath Recorder, Lead-Line, Tracts)
 - Leadership Training (Ministerial or Lay Training)
 - Hunger Relief (SDB United Relief Fund)

Please make checks payable to Our World Mission.

Seventh Day Baptist Memorial Fund Scholarship Program

1986-87 Guidelines

At a recent meeting of the Memorial Fund Trustees, the following policy was adopted.

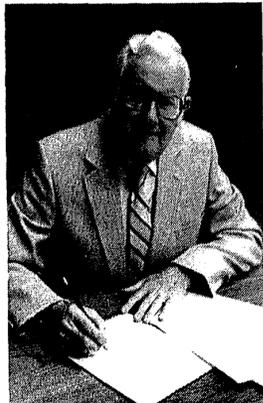
Scholarships will be made available to any Seventh Day Baptist student attending a college, university or vocational training institution, who has met the following application requirements:

1. Each applicant shall have donated a summer or the equivalent thereof of dedicated Christian service either to the denomination and/or a Seventh Day Baptist Church. (For example: SCSC participation, dedicated service at denominational building, dedicated service to a church or church pastor, etc.) The dedicated service must have been rendered after January 1, 1980.
2. Proof of the services rendered, including type of service, duties performed, length of service, etc., shall be submitted with the application by the pastor or supervisor responsible for administering the project. Fully funded projects should include documentation of a project at least seven 40-hour-weeks in length, plus the recommendation of a supervisor, preferably not a relative.
3. Applicants shall submit with their application a statement from their pastor certifying their active participation, membership and involvement in a Seventh Day Baptist Church whenever he or she has or is residing within commuting distance of the church. The Memorial Board would encourage recipients to attend institutions of higher learning which would enable the student to be regularly involved in the activities of a Seventh Day Baptist Church.
4. Scholarship grants shall be used for tuition, books or room and board which the applicant is required by the institution to pay. (Check will be made payable to the educational institution.)
5. An individual may be eligible for a scholarship of up to \$1,000 during an academic year following a summer or more of dedicated service rendered as set forth in paragraph #1; if a second summer or more of dedicated service is rendered, the applicant may be eligible for a grant of up to \$1,300 during an academic year following a second summer or more of dedicated service; if three or more summers of dedicated service are rendered the applicant may be eligible for a grant of up to \$1,600 for an academic year following the respective year of service.
6. Scholarship grants will only be awarded for under graduate study.

Return completed applications to:

Memorial Fund Office
Seventh Day Baptist Center
P. O. Box 1678
Janesville, WI 53547

C. Harmon Dickinson honored



C. Harmon Dickinson

Over 70 friends and co-workers joined in honoring Rev. C. Harmon Dickinson upon his retirement from 42 years in the SDB ministry.

The occasion was the annual SDB Center Volunteers' Reception hosted by the Center staff. Rev. Dickinson, who has served the past six years as office manager for the Memorial Fund Trustees, was duly inducted into the Corps of Volunteers and promised continuing "first rights" to cancelled postage stamps arriving on Center mail. Gifts included an album for his long-neglected stamp collection.

In reviewing Dickinson's service, Executive Secretary Dale Thorngate noted that, in addition to 36 years in the pastorate, Harmon has served on virtually every denominational agency: Missionary Board (5 years), Tract Board (9 years), Board of Christian Education (12 years), Council on Ecumenical Affairs (9 years, 6 as chairman), Memorial Fund Trustees (23 years, 17 as treasurer and 6 as office manager and on Committee on Support and Retirement), and Historical Society Trustees (23 years to date, 23 as treasurer). After receiving his AB from Salem College and BD from Alfred University, Dickinson was pastor in DeRuyter, New York (2 years), being ordained there in 1945; First Hopkinton, Rhode Island (4 years); Denver, Colorado (7 years); Plainfield, New Jersey (10 years); and Richburg, New York (13 years). SR

SDB Center volunteers are honored

Executive Secretary Dale Thorngate presented certificates of appreciation to 50 volunteers and 18 host families during the SDB Center Volunteers' Reception May 18 at the Milton Seventh Day Baptist Church, Milton, Wisconsin. The volunteers were honored for their significant contribution in time and good will to Seventh Day Baptists during the past year. Center volunteers, who stand "on call" for a variety of tasks—from stuffing envelopes and proofreading to

Church celebrates centennial

by Ruthanna Roberts
Church correspondent

Greetings from the Bell Seventh Day Baptist Church, Salemville, Pennsylvania.

We wish to share with you the great time we had on April 12, our centennial. There were around 140 here for morning worship, with Pastor Skaggs as guest speaker. The singing was so terrific that I have not the words to describe it to you. At the noon meal, we served 130 and had time to fellowship together. In the afternoon, 50 stayed to share in things from the past, in the way of letters from former pastors and from those present. Also, the history of the church was presented by Dean Paul Green. Forty young people had outside activities. An evening meal was enjoyed by all, followed with music by Krystal Priority.

Even though the day was long and very tiring, the feeling I had inside as I left the church was one of happiness in the success of the day and wondering what the next 100 years will bring to the church. Thank you all for remembering us and continue praying for the future of God's church. SR

"moving stuff"—contributed over 800 hours.

Small gifts were given as special recognition to 13 volunteers who worked from over 35 to over 55 hours. Host families recognized had opened their homes to many Center visitors and guests who attended 15 to 20 meetings, ranging from one over-night to three weeks of Summer Institute. Business manager Ivan FitzRandolph recognized Janet Thorngate for over 1,200 volunteer hours, including her editing of *Lead-Line* and *SDB World*. SR

The Sabbath Recorder

Four SDBs assume new duties across country

Harold D. King, just completing the Center on Ministry program and M.Div. degree from Central Baptist Theological Seminary in Kansas City, Missouri, will become pastor of the Nortonville, Kansas, Seventh Day Baptist Church in June. Originally from North Loup, Nebraska, King served as pastor in Little Genesee, New York, and Hebron, Pennsylvania, and in Kansas City before seminary. He and his wife, Kathy, have been part of the Nortonville congregation during seminary and have held a regular Bible study in their Kansas City home.

Marty Pedersen, a member of the New Auburn, Wisconsin, Seventh Day Baptist Church and a recent graduate of the University of Wisconsin (Whitewater), has accepted the part-time position of Minister of Christian Education for the Riverside, California, church. He and his new wife, Jill Kroll, moved to Riverside following their marriage May 30. Marty plans to begin seminary in the fall at Fuller Theological School.

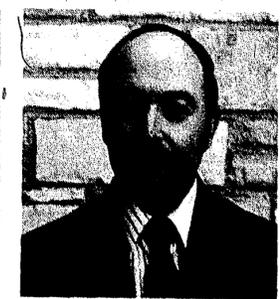
Ronald J. Elston, pastor of the Naylor, Missouri, Seventh Day Baptist Church, a branch of Memphis, Tennessee, has recently become an "extension pastor" under the Missionary Society plan. The



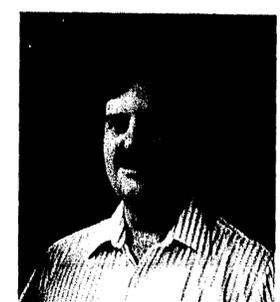
Marty Pedersen



Clifford Mays



Ronald Elston



Harold King

Naylor congregation began meeting in February, 1984.

Clifford J. Mays, a former American Baptist pastor and graduate (M.Div.) of Central Baptist Theological Seminary, has accepted the position of Associate Pastor for the Shiloh, New Jersey, church. He and his wife, Ester, and three children moved from Kansas to South Jersey in June. SR

Miami Fellowship holds spring concert

by Velma Edwards

March 22, 1986, was a special day for our fellowship here in Miami, Florida. Our first spring concert was a great success. It was a day of joy-filled activities and blessings.

We started the day with our regular Sabbath worship and Sabbath School. Our many visitors included William R. "Bob" Austin and his wife, Lorna, from the Dodge Center, Minnesota, SDB Church; Howard and Edith Barker from Westerly, Rhode Island, members of the Pawcatuck SDB Church; Shelly, Amy and Aaron Sudbury from Altamonte Springs, Florida; and Wade and Ann Crandall, members of San Diego, California, SDB Church. Other visitors from the community worshipped with us. After

Sabbath School, we all shared a delicious, well-prepared potluck dinner.

The concert commenced at 4:30 p.m. There were over 100 people present. Our guest choir from the Ephesus SDA Church in West Palm Beach, Florida, entertained with lively, heart-warming songs. Other items were rendered by members of our own fellowship and the Upper Room Singers from the Seventh Day Church of God. The monies collected will initiate our building funds.

We thank God for this opportunity to reach out in this manner in the community. We invite anyone who is vacationing in our area to worship with us at 520 N.W. 103rd Street, Miami, Florida, just east of Highway 95. SR

July 1986

Recruitment



Each local church has the opportunity to be a recruiting station for the Lord.

When the Armed Services hang up posters declaring "Uncle Sam Wants You," more often than not they also provide a recruiting office staffed with individuals whose job it is to encourage you to join up and see the world. (And serve your country, too.) Although the analogy is not a perfect one, I will draw it anyway. Each local church has the opportunity to be a recruiting station for the Lord.

Certainly we are all aware that each church is a place where encouragement can be given to those who want to join the Lord's Army. It is even possible that, from the church, recruiting expeditions can be made into the community to promote salvation by faith, and the life of righteousness.

Have you ever thought of your church, though, as the seed bed in which God can grow and nurture the leaders and pastors of tomorrow, the field from which they can be recruited? Your Council on Ministry has. That is why we have a four-point statement on "Recruitment" we would like to share with you.

Recruitment:

1. Encourage local congregations to identify and call out those who demonstrate gifts for pastoral ministry.
2. Speak to those God reveals to us.
3. Enter into dialogue with those contemplating ministry regarding the nature of the call and being bi-vocational or bi-professional.
4. Encourage and get into training those who declare for the pastoral ministry.

This definition is in what the Council views as the chronology of events leading to an individual's participation in the COM program in preparation for pastoral

by Gordon Lawton

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Dean Paul Green, Center on Ministry
Seventh Day Baptist Center
3120 Kennedy Road, P. O. Box 1678
Janesville, WI 53547 (608) 752-5055

Council on Ministry

Edgar F. Wheeler, chairman, 141 W. 29th, La Place, LA 70068, (504) 652-1368; RuthAnne Peil, 1346 N. Sycamore Ave., Rialto, CA 92376, (714) 874-4643; Leland Bond, R.D. 1, Box 112, New Enterprise, PA 16664 (814) 766-3188; Gordon Lawton, 900 Arapahoe Ave., Boulder, CO 80302 (303) 442-4944; Fred Ayars, 1152 Nash Avenue, Lansdale, PA 19446 (215) 855-5988; Mabel Cruzan, 106 Rogers St., Milton, WI 53563 (608) 868-3737. SR

Obituaries

Gauch.—Louis Gauch was born May 1, 1903, in New Jersey and died August 28, 1985, at the Muhlenberg Hospital in Plainfield, New Jersey.

He married Stella Van Horn in 1949 and became a member of the Piscataway, New Jersey, Seventh Day Baptist Church. In 1956, when this church closed its witness, Lou and Stella moved their membership to the Plainfield S.D.B. Church, where they received the right hand of fellowship on October 10 of the same year. They attended regularly until ill health prevented them.

For many years prior to his death, Lou was one of the city's proudest "Santa Clauses," being the only one with a natural beard.

Survivors include his wife, Stella, Salem, West Virginia; a stepdaughter, Mrs. Jeanne Davis, wife of Pastor Ken Davis; a sister, other relatives and friends.

A memorial service was conducted September 3, 1985, at Mundy's Funeral Home, Dunellen, New Jersey, by Pastor Joe A. Samuels. Pastor Ken Davis gave the remembrance.

Lancaster.—Mrs. Olive W. Lancaster of Halsey Road, Whitesboro, New York, died at her residence on February 26, 1986.

She was born in Somerset, England, a daughter of the late John Carter and Emily Taylor Martin Whitehead. She attended a private girls' school in Taunton, England. In 1923, in Camden, New Jersey, she was married to Arthur Lancaster. He died in 1961. For many years she was employed at the Pentagon in Washington, D.C. She joined the Verona, New York, Seventh Day Baptist Church on July 4, 1981. She was also a member of the Utica, New York, and Whitesboro Senior Citizens, and the N.A.R.F.E. Prior to her long illness, she was a member of the New Century Club and the Order of the Eastern Star.

She is survived by a daughter, Mrs. Alden (Phyllis) Vierow, Whitesboro; a son, Arthur Jack Lancaster, Sebastian, Florida; a brother, Raymond Whitehead, Bethlehem, Pennsylvania; six grandchildren; and 10 great-grandchildren. She was predeceased by three brothers and one sister.

Services were held March 1, 1986, at the Verona Seventh Day Baptist Church, with the Rev. Russell Johnson officiating. Interment was in the New Union Cemetery, Verona Mills, New York. RCJ

Rood.—Leman J. Rood of Edgerton, Wisconsin, was born on June 18, 1905, in Milton, Wisconsin, and died after a long illness at Rock Haven, Janesville, Wisconsin, on April 30, 1986.

Leman was married to Iras Remer of Milton on August 16, 1928. She preceded him in death in 1978. He was a graduate of Milton College and taught in the Mauston, Wisconsin, and Edgerton school systems for many years. In Edgerton, he was also a football coach and junior high school principal. He was a member of the Milton Seventh Day Baptist Church.

Surviving are a daughter, Carol Palmer of Mystic, Connecticut; two sons, Laurence of Los Angeles, California, and Gordon of Milwaukie, Oregon; eight grandchildren; and a sister, Nelsie Rood of Milton.

Funeral services were conducted at the Bruni-Nygaard-Ward Funeral Home in Edgerton on May 5, 1986, by Rev. Herbert E. Saunders. Burial was in Fassett Cemetery, Edgerton. HES

JS Saunders.—Clare C. Saunders of Albion, Wisconsin, died May 3, 1986, at home at the age of 86. She was born March 27, 1900, in Albion, the daughter of Harlan and Nellie Casler Saunders.

Miss Saunders was a 1922 graduate of the University of Wisconsin School of Journalism. A former member of the Mystery Writers Club of New York, she had several book published—mysteries, interior decorating, and modeling. For many years, she owned and operated an interior decorating business in New York City. She designed one of the waiting rooms for the NBC Studio in New York.

Miss Saunders always had a great interest in the SDB Church of Albion. Her great-grandfather, Jessie Saunders, was a founding father of the church in 1843.

Survivors include a sister, Kathleen Genisot of Edgerton, Wisconsin; and two nieces, Jane Algrim of Milton, Wisconsin, and Joan Roush of Rockford, Illinois. She was preceded in death by one brother and three sisters.

Funeral services were conducted at the Bruni-Nygaard-Ward Funeral Home in Edgerton on May 6, 1986, by Pastor Robert Harris. Interment followed in the Evergreen Cemetery in Albion. REH

For thou hast delivered my soul from death, my eyes from tears, my feet from stumbling;

Psalms 116:8

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Accessions

Atlanta, Georgia
William Shobe, Pastor

Joined after Testimony
Brenda Lyons
Edwin Lyons
Sonja Sule
Leslie Thomas

Bay Area, California
Steve Crouch, Pastor

Joined by Letter
Victor Carter
Barbara Jean
Jeanette LaDucer

Joined after Testimony
Richard Peters
Brigitte Peters

Los Angeles, California
Duane L. Davis, Pastor
Oscar C. Godoy, Missionary Extension Pastor

Joined after Baptism
Ramon T. Fuentes, Jr.

Joined after Testimony
Maritza Baez
Chester Germany
Carmen Henry
David Allen Maynes
Lynda Maynes

Milton, Wisconsin
Herbert E. Saunders, Pastor

Joined after Baptism
Elizabeth Hamilton Green
Jill Kroll
William Jay Silveus III

Santa Barbara, California
(Branch of Los Angeles)

Joined after Testimony
John Beveridge

Washington, D.C.

Joined after Testimony
Jill Burns
Michael Burns
Patty Burns
Judy Bobb

**Train up a child in
the way he should
go, and when he is
old he will not
depart from it.**

Proverbs 22:6



Births

Bullinger.—A son, Peter John Bullinger, was born to Ronald and Maryann (Maxson) Bullinger of Berlin, New York, on July 17, 1985.

Bond.—A son, Richard Aaron Bond, was born to Philip and Janis (Skinner) Bond of Shiloh, New Jersey, on November 8, 1985.

Sanford.—A daughter, Kathleen Teresa Sanford, was born to Douglas and Renee Sanford of Stoughton, Wisconsin, on November 11, 1985.

Sanford.—A daughter, Emma Kathleen Sanford, was born to Dean and Lyndia (Merritt) Sanford of Bakersfield, California, on April 7, 1986.

Marriages

Matthey-Pinder.—J. Roy Matthey of Salem, West Virginia, and Lisa Pinder, daughter of Clayton and Leora Pinder of Salem, were united in marriage on December 24, 1985, at the Lost Creek, West Virginia, Seventh Day Baptist Church by the bride's pastor, Rev. David Taylor.

Allen-Johnson.—Thomas Allen, son of Stanley and Margaret Allen of Jane Lew, West Virginia, and Linda Johnson were united in marriage on May 3, 1986, in Philadelphia, Pennsylvania.

Brockleman-Allman.—James Brockleman II, son of James Brockleman Sr. and Sue Riffle of Weston, West Virginia, and Terrie Allman, daughter of James and Sharon (Davis) Allman of McWhorter, West Virginia, were united in marriage on May 10, 1986, at the Lost Creek, West Virginia, Seventh Day Baptist Church by the bride's pastor, Rev. David Taylor.

The Sabbath Recorder



April 22, 1986

Dear CSA keyworker or other concerned leader,

How is your heart? That is a question that is often asked these days. It makes our heart beat faster just to voice that question to one who has heart trouble. I guess it is because we love each other. We are fortunate to live in a day when heart trouble does not mean failure and untimely death. The surgeon can perform open heart surgery, do six-way by-passes, make transplants, insert pacemakers and prescribe stimulants—all to keep that marvelous "muscle" pumping warm, life-giving blood steadily through body and brain. Incidentally, there are some of our beloved leaders who are grateful for help in such emergencies from the Seventh Day Baptist United Relief Fund (SDBURF).

How is my heart? The question involves more than how will it circulate my blood. Is my heart right with God? Does my heart agonize for lost souls? Does it ache for the hungry, the disadvantaged, the abused and victimized? Our heart of love (like the weak heart) can respond to the healing touch of "the Great Physician."

Seventh Day Baptists can aspire to be like the first church where, "The multitude of them that believed were of one heart" (Acts 4:32). That means social service and social action, meeting basic needs.

You who are Christian Social Action keyworkers have helped in caring and sharing as we have together built up our United Relief Fund. The good news is that the CSA committee has been able to respond to many calls in recent months. A full report will be given at conference, but you may want to tell your church that CSAC has, since October, distributed \$6,000 in relief gifts, the most recent being \$2,250 to young pastor families. We have sent help in smaller and larger amounts to Mexico, Africa, India and Lebanon through SDB or other faithful agencies. You people in the churches make this possible. May we remind you again to inform us of urgent relief needs that may arise within your fellowship. We may be able to help.

We have to be interested in what goes on in Washington's legislative halls since much of it relates to religious liberty, human rights and social betterment. The Baptist "Report from the Capital" is helpful. So is the bulletin insert of NAE called "Insight." We sent you a copy in the last letter. Did your church agree that it is valuable and affordable?

"Did not our heart burn within us when we walked with Him?" said two of his disciples on resurrection day. Our hearts should burn with deep concern when we contemplate how much remains to be done in the Name of Jesus in righting the wrongs of our sick society. There are many hopeful signs as we join with others in the battle against hunger, against alcohol and other drug abuse, pornography and child abuse, and as we uphold the sanctity of life and strive for personal and international peace. We are all keyworkers in these issues. Let us help each other in every possible way.

You may wish to share this news letter with your pastor or other leaders. If there is anything in particular you want to ask us, please feel free to write.

Faithfully Yours,

Leon M. Maltby, chairman

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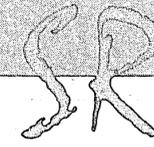


State Hist Soc of Wisconsin
816 State St
Madison, WI 53706

For you were called to freedom,
brethren, only do not use your
freedom as an opportunity for the flesh,
but through love be servants of one another.
For the whole law is fulfilled in one word,
"You shall love your neighbor as yourself.

Galatians 5:13-14 (RSV)

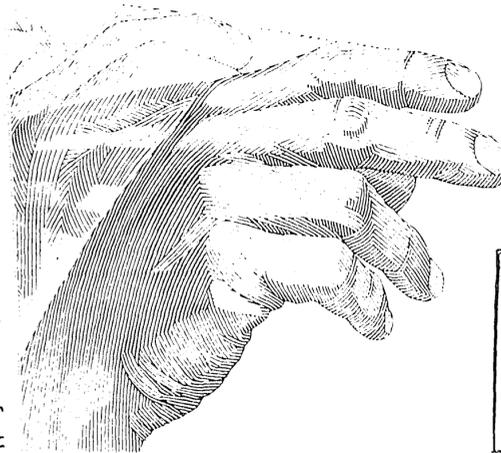
The Seventh Day Baptist



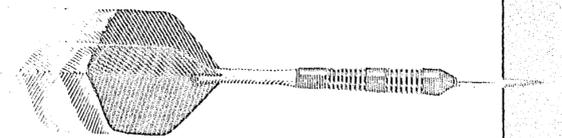
August 1986

Sabbath Recorder

Is it a day picked by chance?



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Keeping Sabbath in a Sunday keeping world.