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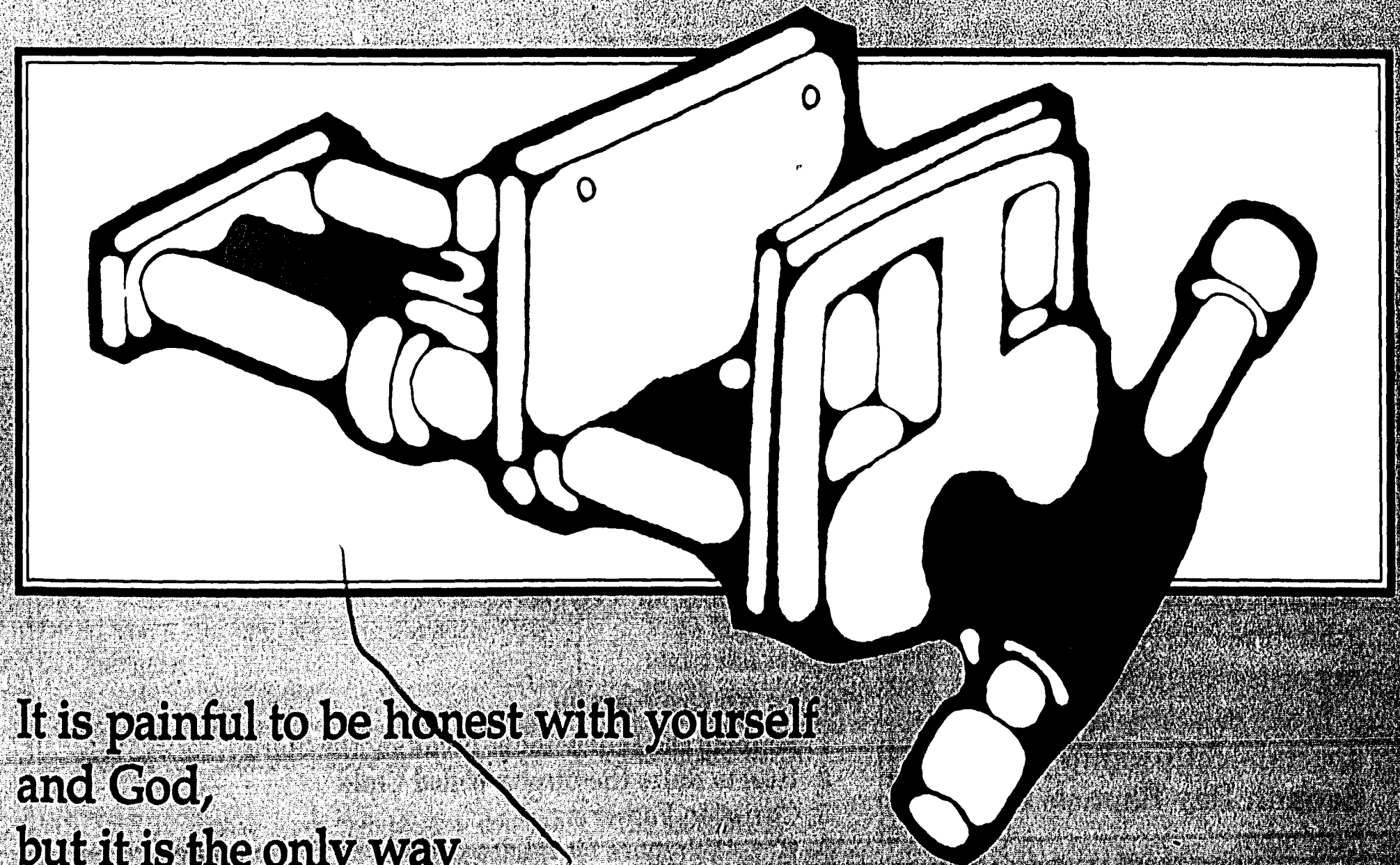
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The Seventh Day Baptist

May 1988

Sabbath Recorder

The vice-grip of sin



It is painful to be honest with yourself
and God,
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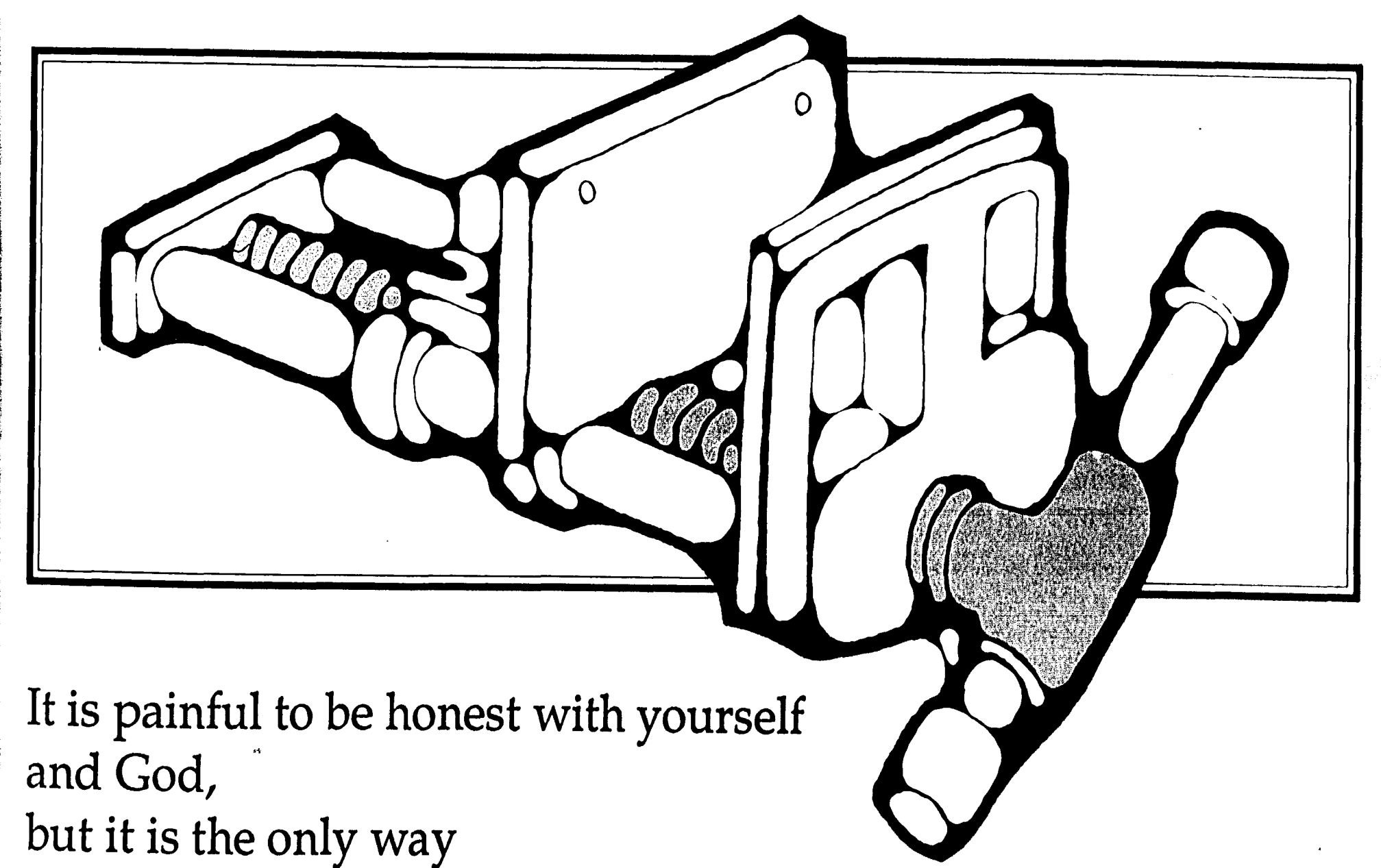
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Re: Recent Sabbath Recorder Mailings

Because of changeover of the mailing list from the old to new computer systems, some people received more than one copy of the April *Recorder*. Sorry! Churches will eventually receive a printout of their lists for update. Meanwhile, if you are aware of this or other problems, please let us know.

Are you going overseas?

If you are going to a country where there are Seventh Day Baptist churches, you could worship with them each Sabbath. There are such churches in more than 16 countries.

To gain information, names, addresses and directions, please write your Missionary Board office at least six weeks prior to departure. The address is: SDB Missionary Board, 308 Washington Trust Bldg., Westerly, RI 02891. You will also be sent a copy of the guidelines for SDB's visiting sister churches.

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2. Tradition in the Family
3. Materialism in the Home

Questions Parents Ask

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2. Self-esteem in Children
3. Coping with Toddlerhood

Sex and the Family

1. Sex Education at Home
2. Teaching Male and Female Roles to Children
3. Sex in Marriage (This program is not recommended for younger viewers)

To Be a Woman

1. The World of Women
2. Depression in Women
3. Questions for a Gynecologist

Also:

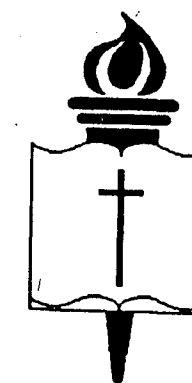
Focus on the Family

1. Shaping the Will without Breaking the Spirit
2. How to Raise the Strong Willed Child
3. Christian Fathering
4. How to Prepare for Adolescence—The Origins of Self-Doubt
5. How to Prepare for Adolescence—Peer Pressure and Sexuality
6. What Wives Wished their Husbands Knew About Women

Available from:

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The Sabbath Recorder



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Who are Seventh Day Baptists?

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

the saving love of Jesus Christ...

the Bible as the inspired word of God and a record of God's will for man. We use the Bible as our authority both for our faith and our daily conduct.

We believe in freedom of thought and the congregational form of church government. That means that every member of the church has the right to participate in the decision making process of the church.

The seventh day

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

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

The vice-grip of sin

by George Calhoun

Psalm 51 is perhaps one of the most openly honest passages of the Bible. Its straight forward truthfulness goes right to the center of the human heart, and there, opens the hidden and unseen depths of mankind.

King David was a righteous man. Anointed of God and called from his youth to be a mighty warrior and king of Israel, his life was full of noble deeds, high aspirations, and great accomplishments; yet it became stained with a hideous and terrible sin.

Let us examine how David got caught in the downward spiral of sin (1 Samuel 11-12).

Why was David at home while his men were off fighting a fierce battle? We will never know. Nor will we discover why he was idly wandering on the roof top that sunny afternoon. All we do know is that

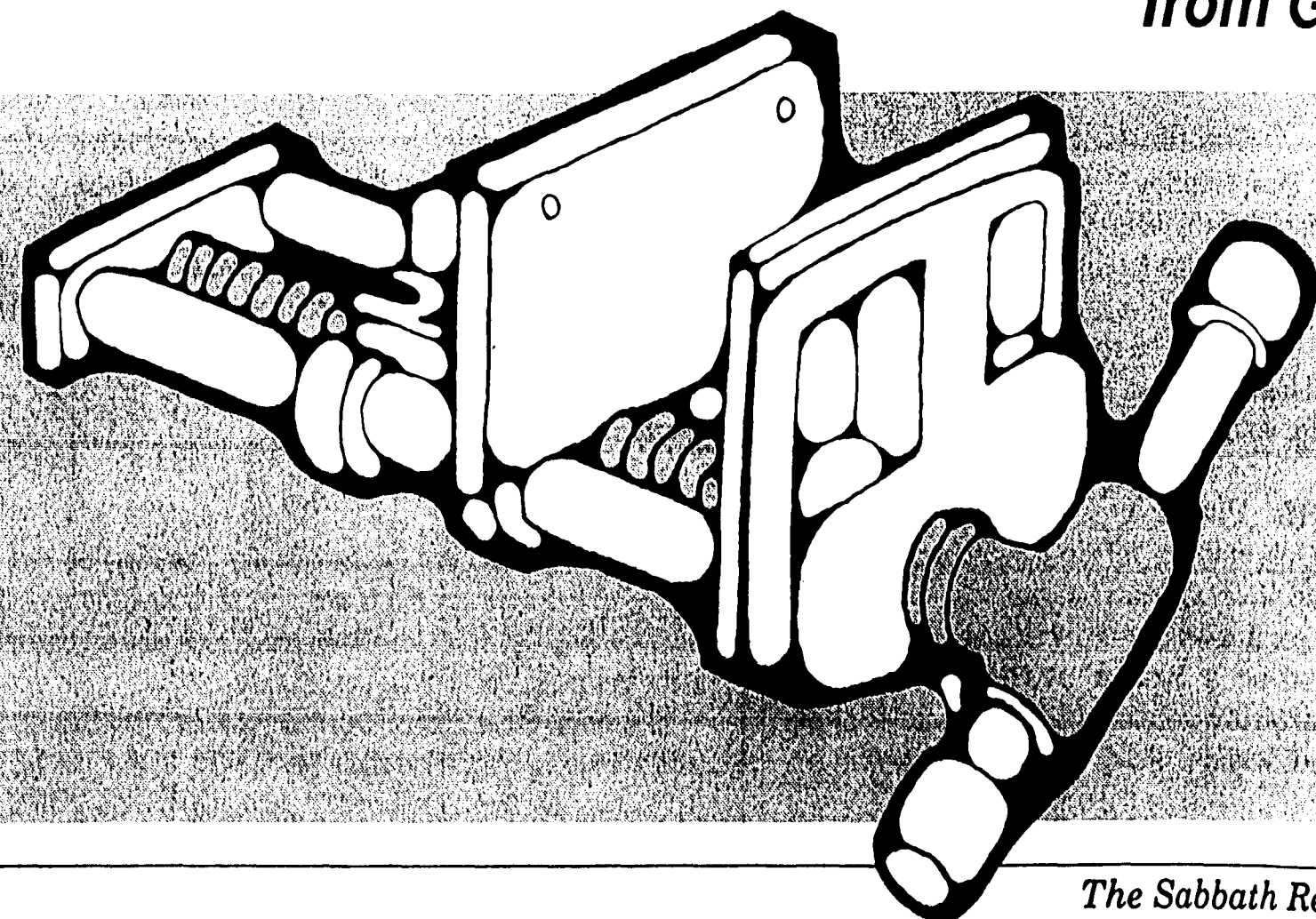
David's next step caught him in a whirlwind of sin that would eventually smash him to the ground. There across the courtyard in full view was the beautiful Bathsheba, bathing in the garden. Did Bathsheba wish to be seen by David? Was it mere coincidence that she bathed in full view of the royal roof top? We will never know.

But regardless of all the questions and presumed innocence, Bathsheba showed no resistance to David's invitation to share his bed. There the two became entangled in the web of sin. Had David been leading his army like he should have been, this incident probably would never have occurred. But it did!

There is a valuable lesson in this. If we are doing what we should be doing, when we should be doing it, we will be less exposed to temptation. When we go off on our own, doing what we want instead of what God wants, that is when we become ensnared.

Understand, David loved God. But, like many of us he wanted to do as he pleased. As a result, he pushed God aside

No matter how hard we try to hide sin from ourselves and others, we cannot hide it from God.



and got caught in a situation that was too tough for him to handle—his own lust. Each one of us must realize that sin is never without its consequences. Had the matter ended with this adulterous affair things would have been bad enough, but it did not. Bathsheba sent word to David that she was pregnant. David panicked. He knew full well that adultery was punishable by death, and now a child would verify the scandalous encounter. "What shall I do? Everyone will know!" Then it came to him. "I know. I will call Bathsheba's husband Uriah home to report on how the battle is going. When he gets here, he will naturally want to be with his wife and everyone will think that the child is his. No one will ever suspect me." Or would they?

David thought he had a fool-proof plan. David forgot that God does not deal with his children that way. He does not let us off that easily. Uriah came home just as David ordered and reported to him as he had commanded, but he refused to sleep with his wife while his men were still out in the battle. David was at his wits end. "What do I do now?" he thought. "I know. I will get Uriah drunk and that will change his mind." But David's trick did not work. For Uriah held steadfast and slept in the servant's quarters.

It was at this point that David's sin took control. "Send Uriah back to the battle, only this time tell your general to put him in the front line where the fighting is the most fierce. Tell him to then withdraw the troops so that he will be exposed." And so it was. An archer's arrow found its way to Uriah's heart.

Was this Al Capone and a Chicago gang slaying? Was this Adolf Hitler and his command to kill six million Jews? No! This was David, a man after God's own heart. What happened? Sin moved in, and struck this man of God to the ground. As a result, King David—the anointed one of Israel—was now no better off than a common murderer,

adulterer, and liar.

But what of it? Uriah was out of the way and David was in the clear. Bathsheba would move into the palace and all of this sordid mess would be conveniently swept under the carpet where no one could see it. Or could they?

It is strange how we try to justify our sin. Like David, no matter how hard we try to hide our sin, the stain of sin remains on our hands. No matter how hard we try to hide it from ourselves and others, we cannot hide it from God. No matter how far away we push it, or how deep we bury it in our subconscious, the stench of sin's decay keeps filtering through. Like David, no matter how hard we try, our sin does not go away. Unconfessed sin will do nothing but sour your heart.

The Lord did not let David rest. He allowed the sin to simmer until it boiled within his soul and spirit. Then, when the time was right, the Lord sent his prophet, Nathan, to confront David face to face.

Have you ever confronted someone with the sin in their life? Have you been confronted yourself? What excuses do people make? What excuses do you make? How about some of these: "I do not know what you are talking about. You must have the wrong person. Who told you? Tell me their name, the no-good so and so. How many others know about this? And still, O.K. I did it. But it was not my fault. I was a victim of circumstances."

It seems that all too often we will make every excuse we can think of to explain away or rationalize our behavior. We put blame on anyone, everything, and anybody, rather than facing up to our sin. When this happens, the sin begins to dig its dirty claws even deeper into our soul. Our life begins to slowly rot away from the inside, choking off any of the abundant life we have had in Christ.

At this point, you cannot run. You cannot make any more excuses. Sin and death are knocking at your door, and

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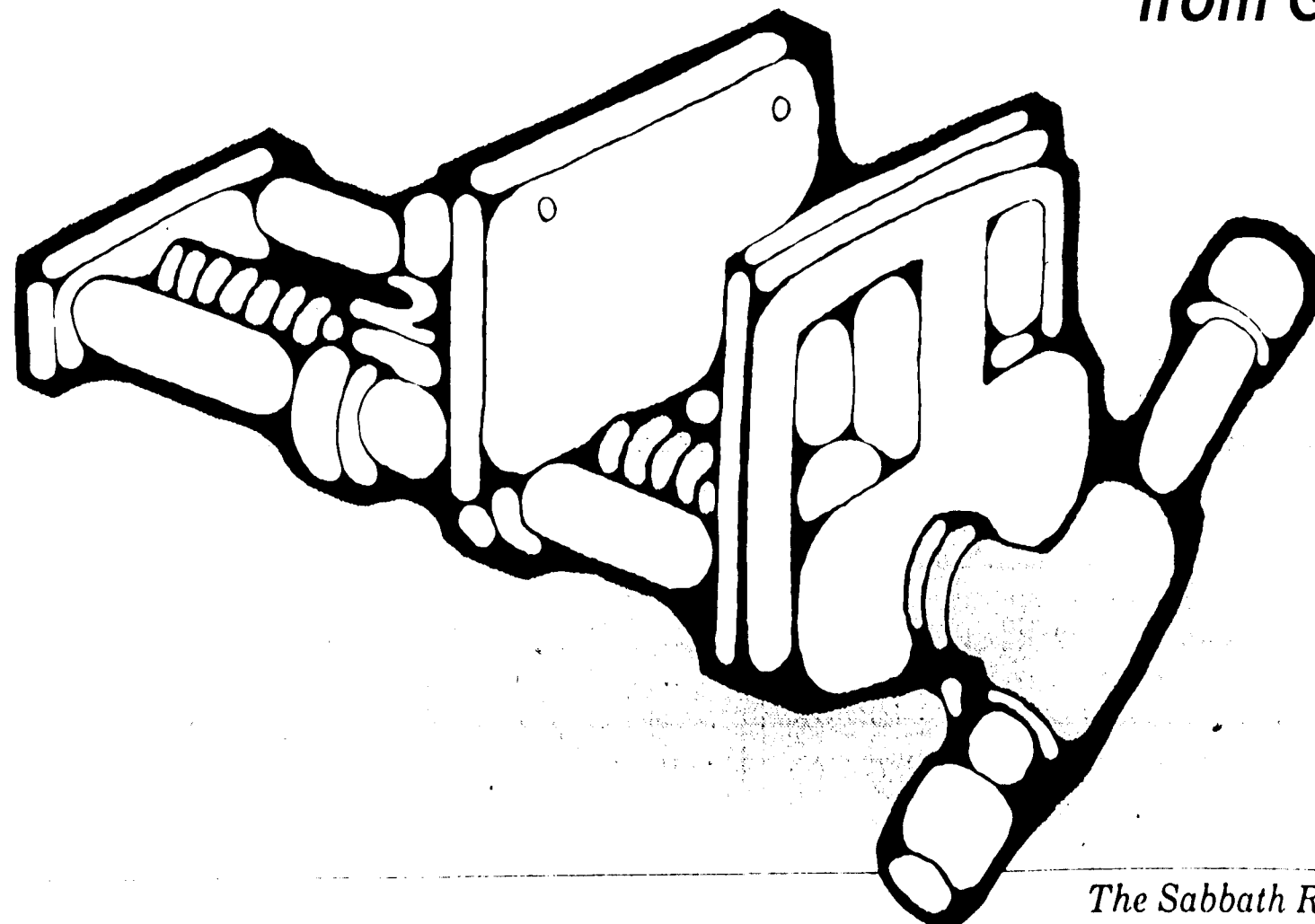
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there is only one way to keep it from coming in. That is by letting Jesus answer the door for you.

In the face of Nathan's charge, David crumbled under the weight of despair. He cried out to the Lord in anguish, saying, "Lord, answer the door, for it is against you and you only have I sinned."

No more excuses. No more attempts to shift the blame. No more playing games with God. Just plain, bare-bones honesty.

David was honest with himself and with God, and so must we be—for all of us sin. As John said in 1 John 1:8, "If we say we have not sinned, we deceive ourselves and the truth is not in us." Christians, recognize that sin is ugly, and unless you deal with it God's way, you will end up living an empty, defeated, frustrated, and unproductive life. Sin is a killer. Unless you stop it from entering in, unless you deal with it once it does, it will spread its malignant fingers throughout you—until it destroys you.

Now many of you may be asking the question, what is considered sin? In 2 Corinthians 12:20, we are told that jealousy, outburst of anger, arrogance, slander and gossip are sin. In Galatians 5:19, we are told that sexual immorality, selfish ambition, envy and drunkenness are sin—to name just a few.

Once we recognize what sin is, we have just begun to scratch the surface. Our next step is a willingness on our part to deal with that sin. How do we do that? Psalm 51 gives us a good formula to follow. Like David, we must be willing to be honest with ourselves and willing to be honest with God.

You must be willing to look sin right in the eye (verses 1-4).

Whatever your sins may be, they are probably not as bad as David's. Left unchecked, they too will spread and the outcome will be the same.

As you begin this process of looking sin in the eye, be aware that your ego will try to block your vision. Your ego

will paint a picture that portrays you as a good person, incapable of sinning. Do not be fooled by your deceptive costume. See it for what it really is and look at it in the mirror of truth. Realize that the person looking back at you has sinned. Be honest with yourself.

Say kindly, but firmly, that you have sinned, and you need to make it right with God.

Apply the words of David in verse four to your particular sin and personalize it. "For against you and you only have I sinned and done what is evil in your sight."

Please understand that when you come to God, you must be totally honest. Strip yourself of all excuses, and recognize that God's forgiveness is not based on the fact that you could not help yourself. Realize that he is willing to help you in spite of yourself.

You must be willing to see the one you have sinned against (verse 4).

When you sin, it becomes very easy to see the social context of the sin and forget the spiritual side of things. It seems that we all have that *natural* tendency to place more importance on our human relationships and what others will think and say, than we do on our relationship with God and what he will think and say.

When David sinned against Uriah and against Bathsheba, he not only sinned against them, he was also sinning against God. For David not only killed someone and committed adultery, but he murdered one of God's sons, and slept with one of God's daughters. When we sin against another, we sin against God. Our sins are bigger than their social consequences. When we lie, steal, gossip, or wrongly criticize another, we are lying, stealing, gossiping, and wrongly criticizing God. Jesus said, "Whatever you did for the least of these brothers of mine, you did for me," and "Whatever you did not do for one of the least of these, you did not do for me" (Matthew

25:40, 45). Remember, it is important that we see the bigger picture of sin.

You must recognize the condition of your heart (verse 5)

In verse five, David said, "Surely I have been a sinner from birth, sinful from the time my mother conceived me."

Is David excusing himself here? I do not think so. I believe that David is recognizing his sinful state. He recognizes his natural tendency to rebel and disregard God's will for his life.

In this situation, we see David in just the opposite condition of the little girl who continued to stand up in the car against her father's implicit directions to sit down.

"Sit down, Sally. You will get hurt."

"I do not want to." Sally replied.

"If you do not sit down, I will have to punish you when we get home," the father said.

"O.K.," Sally debated. "But remember, Daddy. Though I am sitting down on the outside, I will still be standing up on the inside."

Unlike Sally, David recognized his rebelliousness and his sinful tendencies and submitted them to God. He stopped blaming everyone else. We must do likewise. We can blame everything on everybody, including our parents, our environment, our situation, and our job. By doing that, we never get to the root of the problem; our own sinful nature. This is hard for many of us. It is easier to blame someone else for the way we are. The tragedy of it all, however, is that until we accept our responsibility, God cannot help us.

You must be willing to change your lives (verses 6,7).

When we are honest with ourselves, and with God, then and only then can he begin the cleansing process. David's plea that the hyssop used to sprinkle the blood in ceremonial cleansing be used to cleanse him is very significant. For that sprinkled blood was a foretaste of Jesus

Christ's death on Calvary that would wash away our sin.

David's plea is a heart-felt, sincere plea. It is not packaged in some phony religious jargon that impresses the ears, but never reaches the heart. David's prayer is a genuine "gut level" prayer that cuts through his sin and operates on his heart.

In verses 10-12, we see David's heart seeking its Lord. "Create in me a pure heart, O God, and renew a steadfast spirit within me. Do not cast me from your presence or take your Holy Spirit from me. Restore to me the joy of your salvation and grant me a willing spirit to sustain me."

It is important that you remember that God is always ready to restore you. Like David, you must be willing to respond to God's outstretched hand. David prayed and so must we, that God will give us a willing spirit that would sustain us. He prayed for a spirit that would learn from past mistakes and put itself under God's control.

David had received cleansing and forgiveness, but the scars of his sin still marred his mind and emotions. The pregnancy still occurred and many other complications still existed, perhaps as a reminder of sin's vice-like grip. It was a grim reminder that if it happened once, it could happen again. One cleaning of your home does not guarantee that it will remain clean. God's cleansing does not ensure freedom from sinful tendencies, for they are like a wound that has been cleaned. Unless you guard against it, the chances are good that it will become re-infected.

Christians, we must be willing to look sin right in the eye. We must see the one we have sinned against, recognize the condition of our heart, and be willing to change if we want victory in our lives.

Remember—it is painful to be honest with yourself and God, but it is the only way to be released from the grip of sin.

SR

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A mother's faith

by Ernest K. Bee Jr.

Looking back, they could see the fisherman working on the shores of the Sea of Galilee. Silently they climbed. No one had spoken for what seemed an hour. Even Peter was silent, and John had no questions to ask the Master.

The Master seemed more drawn within himself. Perhaps it was the news of the death of John the Baptist. The group was leaving the familiar home area for the region of Tyre. At the pace they were traveling, it would take the better part of a week. But then, the Master wanted to be alone.

At a rural bordertown, the silent group stopped to rest for the evening. Out of the shadows of her despair stepped a woman. She was a native of the area, a Canaanite. She had a daughter who was "severely possessed by a demon."

"Have mercy on me, O Lord, Son of David," she cried to the Master.

A mother's faith confronts social custom.

The mother's cry startled the disciples. It was a stronger cry than the woman appeared able to muster. Had she been the same woman who followed the group from the edge of town? Why does the Master not answer her? The crowds were

The crowds were always there; wanting, begging, crying out. Now this woman....

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"Master, send her away; she is crying after us."

A mother, seeking help for her children, is a crowd all by herself. How many times has your mother—or mine—told us "No"? How many times have our parents bailed us out from a "possession" that caused us to be out of favor with school or community? How many times have we neglected to show our parents gratitude that we were not abandoned with our invited "demons"?

I know a mother who struggled with her son who was "possessed" by his invited "demons," and it cost her a life—hers. I know parents who mourn a son in prison yet drive another son miles each day to spare him the shame of it. We could add to this endless list the names of mothers and fathers whose discomfort is endured that their children might be helped.

A mother's faith is persistent.

The mother in our story (Matthew 15:21-28) knelt before the Master and cried, "Lord, help me." Once again, the Master acknowledged her presence.

As so frequently happens when we are dependent upon others, we must gain recognition of our presence before we can present our problem for their help. When I worked as a guidance counselor, parents would phone or visit my office asking for help for their children, only to apologize for pleading their children's case. But if our mothers and fathers had not pleaded our cause when we needed help, where would we be today?

I remember a mother who phoned me to discuss her daughter's problem. Her

daughter cut class, hid in the halls, and hid in plain sight. This mother expressed despair and cried, "Help me. She is 15 years old. She's too old to stand over and to follow to class." If the goal is worthwhile, the price is never too high. A mother's faith is persistent. We thank God that it is so.

A mother's faith is obedient to love.

The Master said to the Canaanite mother, "It is not fair to take the children's bread and throw it to the dogs." She felt hope slipping from her fingers. Was it too much to expect the Master to help her? Lawyers had matched wits with this Rabbi and lost. How could she, a woman, hope to impress the Messiah with her faith?

She replied, even before she thought. The words spilled out.

"Yes, Lord, even the dogs eat the crumbs that fall from their master's table."

The weight of a thousand years lifted from Jesus. Reaching for her shoulder, he touched her—a Gentile. With measured respect and great admiration, he was heard to say, "Woman, great is your faith. Be it done for you as you desire." Her daughter was healed.

"Why, Lord?" is the frequent cry of mothers. Had Jesus been testing this woman's faith? Was he struggling with the question of his mission to his own people? We shall never really know that answer.

This mother risked social shame and ridicule. He was a Jew, and she was a Gentile. He was male, and she was female. He was surrounded by a group of disciples, and she was a solitary woman. She had risked failure to make contact

with Jesus.

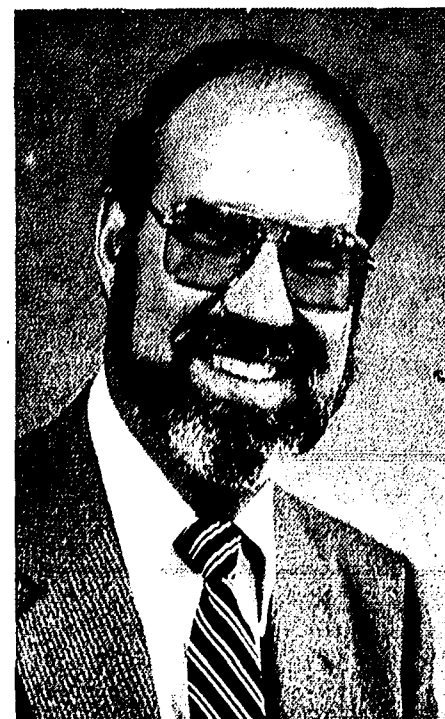
She had loved her daughter so much that she risked being turned aside for attempting to help the Master deal with his own problems, those which separated them. She chose the only path available—the path of love. She said to the Master, "Yes, Lord, even the Gentile is worthy. Feed me, Lord. Heal my daughter, Lord."

It is a story of your mother and mine. The story of a risk-taking, confronting, persistent, loving faith—a mother's faith. SR

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Enter the Joy



Herbert E. Saunders
President, General Conference

The Sabbath becomes a means by which we express our gratitude for his love in creating us to be images of himself, and in re-creating us through the precious gift of Christ.

The President's Page

Enter the joy of the Sabbath

by Herbert E. Saunders

The prophet Isaiah, reflecting on the wonder of God and the experiences of life that bring his children closer to him, wrote down these marvelous words, attributed to God himself: "If you keep your feet from breaking the Sabbath and from doing as you please on my holy day, if you call the Sabbath a delight and the Lord's holy day honorable, and if you honor it by not going your own way and not doing as you please or speaking idle words, then you will find your joy in the Lord, and I will cause you to ride on the heights of the land and to feast on the inheritance of your father Jacob." Joy comes from an ever deepening personal relationship to the *God of joy*. And that relationship is inspired and strengthened by worship and praise, by obedience and faith, and by the gracious acceptance of God's own formula for renewal—the faithful observance of his Sabbath.

Like salvation in Jesus Christ, the Sabbath is a gracious gift of a loving God. It becomes a means by which we express our gratitude for his love in creating us to be images of himself, and in re-creating us through the precious gift of Christ, through his death and resurrection. We observe it, not because we have to—we are free to ignore it if we choose—but because we want to; the love of Christ constraining us to be obedient to his eternal commands. This is God who has expressed his will for us. This is God in Christ who has affirmed it when he said, "If you love me you will do what I command!" This is God the Spirit who reminds us week by week of our oneness with him. We find in our Sabbath an opportunity to meet the *God of joy* and take pleasure in him—delight in him.

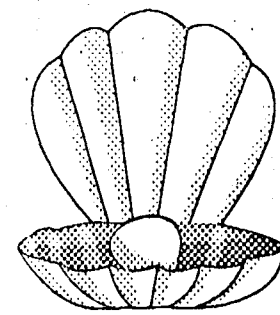
But a gift is not merely a neatly wrapped package—nice to look at and lovely to behold. The gift is what is underneath all that glorious wrapping—

what is inside that is usable and functional and designed for our benefit. The Sabbath comes to us as a uniquely wrapped, gloriously attractive gift package. But we will never know the joy of its celebration until we gently unwrap it and appropriate for our own use what God has designed it to give us. The Sabbath is God's way of saying that he cares for us—that he desires for us to benefit by rest and renewal. It is a 24-hour period of time which we can take and experience in a variety of ways without feeling the guilt that something else is not being done or our work is laying idle. If God gave it to us, which the Scriptures constantly affirm, then our acceptance of its promises and blessings do him honor and express our thanks. The Sabbath is God's, but in his love and mercy he chose to give it to us, and we are blessed. What we choose to do with it expresses our love for him and our desire to be faithful to him.

Jesus told the disciples that the "Sabbath was made for man, not man for the Sabbath." It was created for our benefit. It meets our physical, emotional and spiritual needs. Sabbath hours spent in God's presence cannot help but change our attitudes about life, about loving, about faith, and about trust. The closer we are to God, the more aware we are of our own failings, and we grow as we change. The Sabbath brings us close to God—places us within his gracious loving care and gives him permission to change us. We need God, and the Sabbath gives us opportunity to reflect on that need and ask God to minister to us.

"This is the day which the Lord has made." He created it just like he did everything else he created for our benefit. The joy is that we can "rejoice and be glad in it." The Sabbath brings us God's love—and there is nothing more enjoyable and pleasurable. All God asks is that we observe it faithfully and with the

Cont. on page 30



Pearls of history from the Seventh Day Baptist Historical Society

Aunt Dora's broken dish

by Historian Don A. Sanford

It was over 50 years ago that Aunt Dora Maxson gave a children's message in church that I have treasured through these many years. I have even repeated it in other churches when I was one of those little ones who came forward to listen to the stories that the big people gave to the little people, but all the while hoping that the big people in the church would listen with at least one ear.

Aunt Dora (actually my great-aunt, whose real name was Julia) was elected clerk of the Little Genesee, New York, church a year before I was born and served till after I had graduated from high school, so I looked upon her as one of the pillars of the church. She was a fixture in the fifth pew from the front, on the right-hand side of the church, right near the stained glass window given in memory of our shared family. Every Sabbath day, she was there for as long as I can remember. To her, the Sabbath worship was a joy which she would never think of missing. But the Sabbath day I remember most was that Sabbath when she told us a story of a time when she was our age.

One of her chores as a little girl was to help wash the dishes. On one of those occasions, she accidentally dropped a dish, creating a noise which her mother heard in the living room. When asked if she had broken a dish, her reply was, "No, there's no harm done; it didn't break, it's only cracked. It's still useable."

A few weeks passed, and she was again at her assigned chore. Again she dropped that same dish, but this time shattering it into little pieces. This time her answer to her mother's question was, "There's no harm done; it was just that old cracked dish. It wasn't worth much,

anyhow."

Then Aunt Dora explained the moral of that experience as she asked us when we thought the dish had been broken. Was it when she had first cracked it, or when it was smashed? It is the same way with the commandments of God, including the one calling for us to "Remember the Sabbath day to keep it holy." Often we just crack it a little at first, claiming that there is no harm done. We have not broken the Sabbath; it's still useable. Then later, when we find ourselves in situations where we have not kept the Sabbath as we should, we can excuse ourselves because it was "just that old cracked Sabbath; it had already lost its value."

I am sure that at that tender age when I first heard Aunt Dora tell this story, I did not fully understand the moral of that little parable. But as I reflected on it later, I understood that one of the reasons that the Sabbath held such joy for her was because she treated it with the care one gives to the finest china. Aunt Dora never let it slip from her possession to develop that first crack. She knew that, once weakened, it would be easy to lose completely what God had intended the Sabbath to be: a precious vessel to hold God's spiritual food to sustain us week by week. SR

She knew that, once weakened, it would be easy to lose completely what God had intended the Sabbath to be: a precious vessel to hold God's spiritual food to sustain us week by week.



Don Sanford, Historian



Focus on missions

by Leon R. Lawton

McElwain begins widespread literature distribution

Finland, Europe: Several new pieces of literature have been published by Missionary, Dr. Thomas McElwain, in Finnish with funds from the Salem, West Virginia, church. One asks the question, "Does your conscience condemn you? Have you broken the commandments?" Then the commandments are printed out. At the end it says, "In Jesus there is freedom and forgiveness. Repent, believe in Him and be baptized. Live according to His will."

A little red tract goes step-by-step through faith, repentance, baptism, the Sabbath and church membership. The little Sabbath booklet contains mostly condensed, English-language Sabbath tracts.

On distribution, Missionary McElwain writes, "It is practically impossible to get a tract into Finnish hands. Their territorial bubble is probably the largest in the world, ten feet in front according to researchers. But I have found a way to come within reaching distance without arousing the defense mechanism. I catch them at the bus stops before getting on the bus. They are used to people being near them there, and with nothing to do once they get on the bus, they are more likely to read what you put in their hands."

"I am doing a daily stint of making the rounds. Since public transportation is widely used here, this is a good way of reaching the general public. I have to get away quickly though, because if there are more than six or eight people at the stop, before everyone has a copy, they have noticed it is religious material and someone starts swearing. This is fairly safe though, because they do not have time to notice that I am a foreigner."

"With our literature work, I believe we are now starting on a new phase of work here, and we pray that there will be stable results."

Workshop attendance high

Area Spiritual Workshops, USA: The first Area Spiritual Workshop, held at Pacific Pines Camp, California, on March 3-6, had 36 enrolled. The second workshop, held at Nortonville, Kansas, had 24 participants. The third, held in April in Richburg, New York, drew about 60. With focus on "Our Near-by Mission," the workshops offered pastors and church leaders an opportunity to better understand and gain focus on how the local church can reach out more effectively in this Year of Extension.

T.I.M.E. a success in Jamaica

Jamaica Bible Institute—T.I.M.E.: This training program began in October, 1987, with 12 students from six churches. Seminars were held in Higgin Town in late November and at Blue Mountain the second week in December. "The seminars dealt not only with the topics covered in the module, i.e. leadership and the Emerging Seventh Day Baptist Church, but also with pressing daily concerns facing students. Satisfactory responses from the students were recorded, and they are very enthusiastic regarding the church ministry." Since then, three students have dropped out, and two have applied for admission. Their second module on Bible Interpretation was completed in the first quarter of 1988, and the third module—on Sabbath Philosophy—followed in April and May.

Harawa leads training

Malawi, Africa: The new Theological Education by Extension (TEE/T.I.M.E.) training for workers in the Central Africa Conference is now led by Rev. A. K. Harawa. It was held at Makapwa from February 14-March 6, with Missionaries David and Bettie Pearson assisting. "How beautiful it was to meet all ten students. We praise the Lord for his power and authority on us all," wrote Pastor Harawa.

1988—Year of Extension

Culture: a barrier to missions

by Rodney Henry, Director of Extension

"Go into all the world and preach the Gospel to all creation." Until 30 years ago, it was perceived that the greatest difficulty of missions was in the "going" part of the Great Commission. The greatest barriers were seen as oceans, mountains, rivers, disease, etc. Certainly modern technology has bridged these natural barriers for us so that the "going" part of the Great Commission is made much easier.

The greatest barrier to fulfilling the Great Commission is not in the thousands of miles of travel but in the last two feet. It is in the face-to-face communication between two cultures that we find our greatest mission barrier. The real barrier of missions is cultural and not natural. So the greatest difficulty in fulfilling the Great Commission is not in the "going" but in the "preaching."

What is culture?

Culture is our entire storehouse of knowledge, attitudes, values, beliefs and experiences about ourselves and the universe around us. Based on these overall perceptions of ourselves and our universe, we create societies which reflect this storehouse of perceptions. These varying perceptions of self and universe express themselves in languages, social structures, religions, philosophies, role expectations, spacial relations and time concepts. In short, culture is a way of thinking, believing, and feeling which expresses itself linguistically, politically, socially, psychologically, religiously, and in many other ways.

The missionary is involved in three cultures

The first culture that the missionary is involved with is, of course, his own culture, which we will call the "Mission-

ary Culture." For us, this is the American culture.

We learned this culture by simply growing up and living in the culture. Our culture shapes us and gives us acceptable ways to express ourselves within it. In a sense, we all become "experts" of the culture in which we are raised. We know naturally what is acceptable and what is unacceptable. We also know when someone is from another culture because his behavior is different. So often we Americans forget that "foreigners" are people who are "experts" of another culture, so we pass judgment on them as being ignorant, primitive, or child-like.

The second culture that the missionary is involved in is the "Bible Culture." A good student of the Bible soon realizes that he must understand the culture of the Bible before he will be able to accurately understand and handle the message of the Bible.

It is therefore the task of the Bible student to understand the Bible in the context of the Bible Culture, a culture which spans thousands of years from Mesopotamia to Palestine to Egypt to Rome. These Bible cultures are reflected in the languages of the Bible: Hebrew and Greek. So, for a good Bible student, each encounter with the Bible is a cross-cultural experience.

Now, for the missionary, we must add the third culture, which we will call the Receiving Culture (the new culture for the missionary). Entering the Receiving Culture is a humbling experience. Even the small children of the culture can operate better than a new missionary in the Receiving Culture. Learning a new culture is a difficult but exciting challenge for a new missionary. Yet, without learning this new culture, the gospel will not be understood.

God is still looking for men and women, young and old, who are up for the task and challenge of missions. SR

**The greatest
barrier to
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but in the last
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REGISTRATION INSTRUCTIONS

Seventh Day Baptist General Conference

Salem College
Salem, West Virginia
August 7-13, 1988

Pre-registration: Fill out form and mail to—

Perry Cain
Salem College
Salem, WV 26426

Deadline for pre-registration: July 1, 1988. All those with any special requests (transportation, first-floor rooms, special needs, etc.) must have applied by July 1 in order to assure. If you wish camper hook-up on campus, you must be one of the first 20 to apply. Pre-registration is recommended for all others in order to provide you with the best possible accommodations, especially if you arrive at an hour when the registration desk is not in operation. Pre-registration lines are much faster because your required name tag and information packet will be awaiting you.

On-campus registration will be in the library: Enter the south door and proceed to the desk. Two lines will be marked—"Pre-registered" and "Not pre-registered."

Hours: Sunday, August 7, from noon to late evening—Monday thru Friday from 9 a.m. to 5 p.m. and after the evening service. If you are coming just for the Sabbath, please pre-register and pick up your name tag at the registration desk whether anyone is there or not. (See "Line 2" below.)

About the registration form:

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

Line 2. **Registration fee.** *Everyone* attending General Conference either full or part-time is required to pay the registration fee. It covers the fee for use of the college facilities, for the materials that are produced and circulated and for insurance on each individual on his way to conference, at conference, and on his way home. It also gives us an accurate account of the number of people in attendance. *Your name tag, procured at the registration desk, is your admission to all meetings, programs, fellowship times, Fort New Salem, etc.*

Line 3. **Room and board.** *Everyone* staying in dorms will be issued a meal ticket good for all meals for the length of the stay. No meal tickets will be provided for others. They will need to pay for each meal separately. Costs per meal without ticket are:

	Age 7 and over	Ages 4 to 6
Breakfast	\$2.50	\$1.25
Lunch	3.50	2.00
Dinner	4.50	2.75

Lines 3c-e. Children 10 or under who sleep on mats or cots provided by parents pay only for meals. Price discount for children from 4 to 6 on meals. Children 3 and under are not charged for meals or room if parents provide cribs or beds.

Line 3f. Linen service may be had for the week at a cost of \$5 per child. It is provided automatically for those in categories 3a. and b. who sign up for the full week. A charge of \$5 is also necessary for those who sign up on the daily rate.

Line 4. Prices for dinner on Sunday, August 7 and breakfast August 14 will be the same as noted above, but the cafeteria needs to know how many to count on. Please put the appropriate number of meals desired in the appropriate boxes so designated.

Line 5. **Banquet Tickets.** Please pre-register for the Women's and/or Youth Banquets so we know how many to plan on. The Youth Banquet price is higher because of the menu selection by their respective planning committees.

Line 6. **Key Deposit.** A \$5 deposit will be charged for each key to your room which will be returned when key(s) is/are turned in. Because a campus policy requires that locks be changed when a key is lost, a \$25 charge must be made for lost keys—one charge per room.

Line 7. The first 20 to request camper/trailer electrical hookup on campus can be accommodated at a charge of \$30 per unit. Add that figure in space provided. (See *Campers/Motor Homes* for further information.)

Campers/Motor Homes: Showers and washroom facilities for the on-campus sites will be in the gym. Within 10 miles are 80 camp sites with hook-ups. (Watch your *Sabbath Recorders* for more information on this location.) South of Clarksburg on State Route 20, about 20 miles from campus, are up to 20 sites with water/sewer/electric hook-ups and bath houses available. (See Host Committee personnel list—Charles Randolph.)

Check Cashing will be handled at the registration desk.

Exhibits: The exhibit area will be in the library where the registration desk is. Because many people will not be in the library except for registration, it is essential that all exhibits be set up before noon on Sunday, August 7, to receive maximum attention. If this requires you to be here the night before and you desire accommodations for that night, contact Chris Sias, 50 Carolina Ave., Salem, WV 26426; Tel. (304) 782-1336. Boards, agencies, organizations, etc. desiring a space to set up a display or exhibit, should contact Chuck Graffius, RD Box 158, New Enterprise, PA 16664. Please indicate your needs, such as:

- A. Table Space needed (e.g. 4'x6'x8')
- B. Electricity needed yes no
- C. Wall space needed instead of or in addition to table (size)
- D. Light or dark area?
- E. Other needs. Please be specific.

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

Transportation: General Conference attendees employing the airlines for transportation will be routed via Pittsburgh to Benedum Airport located at Bridgeport, about 20 miles from Salem College. The transportation committee will be available to pick up and deliver delegates from and to Benedum as requested. Travelers are asked to notify the committee, in advance, of the arrival and departure times, either by pre-registration or calling (304) 782-5297, 782-2043 or 782-5304 or writing to Marie/Doyle Zwiebel, 192 Liberty Street, Salem, WV 26426. No pick up or delivery will be arranged for Pittsburgh.

Greyhound Bus travelers may be delivered directly to the Salem College campus. Those coming from the west arrive about 2:00 p.m.; those from the east about 3:30 p.m. Passengers may board for home at the same site and times.

Transportation for visitation to area Seventh Day Baptist Churches and to other off-campus events must be cleared well in advance of starting times. It will be helpful to know the approximate number of persons involved in each instance in order to provide adequate seating. No charges will be made for these services.

YOUTH PRE-CON REGISTRATION

Who— Youth, ages 15-18 (or completed grade 9)
 Where— Doddridge County Park, West Union, WV
 When— August 3-7, 1988
 Director— Pastor Leon Wheeler
 Cost— \$50.00 Includes transportation to General Conference
 Please bring—sleeping bag, personal effects, bathing suit, warm jacket, Bible, notebook. *Please do not bring—hair driers or radios.*
 Please do not send Pre-Con fee with conference registration. Send fee (or pay on arrival), along with this registration form to:
 Mr. Carroll Van Horn, RD #1, Box 242, Salem, WV 26426 • Make checks payable to **SDB Pre-Con**

Registration Shut-off
 July 10, 1988
 Late Registration Fee
 \$10.00

Name: _____ Address: _____

Home phone: (____) _____ Home church: _____

Transportation by: private car bus time:
 \$50 fee enclosed Will pay at camp

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

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

Signature: _____ Date: _____

Parent's Signature: _____ Date: _____

YOUNG ADULT PRE-CON REGISTRATION

Who— Young Adults, ages 18-35
 Where— Camp Joy, Berea, WV
 When— August 3-7, 1988
 Director— Pastor Joe Samuels
 Cost— \$50.00
 Please bring—sleeping bag, personal effects, bathing suit, warm jacket, Bible, notebook. *Please do not bring—hair driers or radios.*
 Please do not send Pre-Con fee with conference registration. Send fee (or pay on arrival), along with this registration form to:
 Pastor Donald Richards, Berea, WV 26327 • Make checks payable to **SDB Pre-Con**

Registration Shut-off
 July 10, 1988
 Late Registration Fee
 \$10.00

Name: _____ Address: _____

Home phone: (____) _____ Home church: _____

Transportation by: private car bus time:
 \$50 fee enclosed Will pay at camp

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

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

Signature: _____ Date: _____

May 1988

19

Special Instructions: (Health needs, floor requests, etc.)

Transportation: (Circle one) Air Bus Train (see transportation note on information page.)

Arrival: (date/time/flight#/carrier/place)

Departure: (date/time/flight#/carrier/place)

Do you request: To be picked up?
 To be dropped off?

Attention Youth!

We, the undersigned, have read the General Conference rules and regulations and agree to comply with them during the 1988 Seventh Day Baptist General Conference.

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

Signatures

Parent _____ Date _____

Youth _____ Date _____

Sponsor at Conference _____ Date _____

Guidelines for Christian Conduct at General Conference

SDB General Conference Regulations and Rules:

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

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

1. All unmarried young people under 18 years of age in attendance will have their own parents or a sponsor over 25 years of age who are also in attendance at Conference. All young people will be assigned to rooms on the same floor of the same dorm as their sponsors. It is the responsibility of the youth to be certain that if dorm rates are different, the sponsor and youth will cooperatively choose the dorm selected, (i.e. non air-conditioned vs. air-conditioned, etc.).
2. Parents or sponsors assume full responsibility at all times for the conduct and discipline of the young people whose sponsorship they accept. Such responsibility does not extend to direct supervision when youth are engaged in a scheduled Conference activity. But the sponsor's responsibility does cover necessary transportation to and from any activity if not provided. This responsibility includes actions **day and night in the dorms.**
3. Local rules of the school and facility are binding on all Conference attenders unless changed by Host Committee or the General Council.
4. Curfew hours will be established for the consideration of others, for health reasons, and will mean that each individual will be in his own assigned room and quiet at that time. Such consideration should be the sign of a maturing Christian.
5. Socializing between boys and girls is to be limited to public areas so that no one may have reason to question even the most innocent of intentions.
6. A Disciplinary Council composed of two National Youth Ministries Committee members, two Host Committee members and a member of the General Council shall be established before Conference convenes. The General Council member shall be chairman.
7. The Disciplinary Council shall meet at the call of the chairman to deal with infractions of the Guidelines for Christian Conduct. Discussion shall be confidential and shall include input from the person(s) involved (and their adult sponsors in the case of youth). Action requiring discipline may result in the person(s) being required to leave the Conference facility (under the supervision of the adult sponsor) at their own expense.



the BEACON

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

May 1988

Baptist Youth World Day of Prayer

BWA—June 12, 1988

What is prayer?

The Baptist youth of the world should never forget that prayer is not just asking God for things. It is far bigger and better than that. At its deepest level, prayer is fellowship with God: enjoying his company, waiting upon his will, thanking him for his mercies, committing your life to him, talking to him about other people as well as about yourself, and listening in the silence of what he has to say to you.

The Baptist youth of the world are to pray, not only for themselves, but for the needs of others. They are to pray for adversity, lest they become faithless and unbelieving. They are to pray in times of danger, lest they become fearful and doubting. Baptist youth need to pray in times of security, lest they become careless and self-sufficient.

The power of prayer

In Luke 6:12 we read: "And it came to pass in those days, that He went out into the mountain to pray, and continued all night in prayers to God."

If the Baptist youth of the world are going to win the present generation of young people to Christ, prayer without ceasing must be offered to the Almighty God. If Jesus could spend all night in prayer to his Father, how much more do we need prayer? The

Baptist youth of the world have realized this and that is why they are asking every Baptist church around the world to remember to pray for young people on June 12, 1988. It is not too early to start planning youth activities for this day.

God answers prayer

From one end of the Bible to the other, there is the record of those whose prayers have been answered—people who turned their prayers to God, and God answered. Elijah prayed when challenged by his enemies, and fire was sent from heaven to consume the offering of the altar he had built in the presence of God's enemies.

Elisha prayed, and the son of the Shunammite woman was raised from the dead.

Daniel prayed, and the secret of God was made known to him for the saving of his and his companions' lives.

Jesus prayed at the tomb of Lazarus, and the one who had been dead for four days came to life.

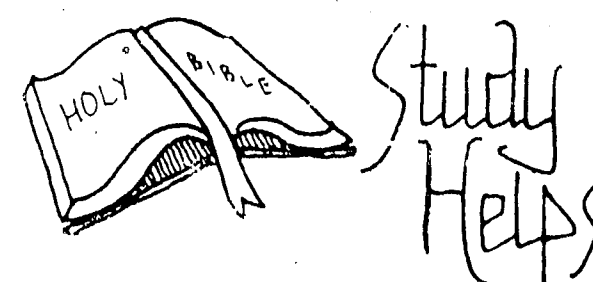
Peter prayed, and Dorcas was raised to life to have added years of service for Jesus Christ.

God answers prayers even if it is only one person praying. How much more will he answer when all the Baptist youth of the world join together on June 12, 1988, in prayer and form a common chain around the world as they pray for each other.



Take note of this!

Ask your pastor for the material he has received for Sabbath Emphasis Day, May 21, 1988. There is a complete Youth Fellowship meeting planned in the packet. It involves using every member of your Youth Fellowship. Just imagine the thrill of all Seventh Day Baptist Youth Fellowships using the same material on the same day—May 21!!

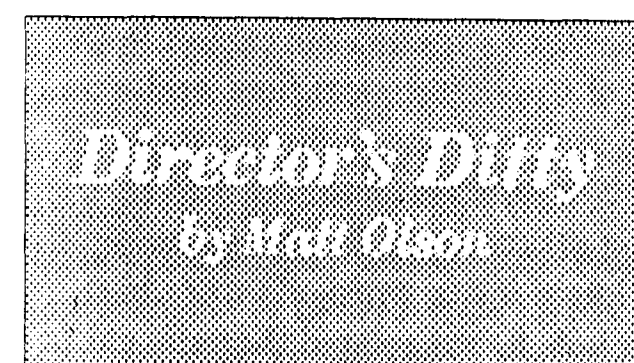


Read: I Peter 1:6-9

Memorize: I Peter 1:8, 9

As Christians, we are certain to face persecution from time to time. Peter recognized this and addressed it in his first letter to the Christians in Asia Minor.

Of course, the persecution faced by Christians in the United States is much more subtle, and less severe, than what the people Peter



If April showers bring May flowers, what do May flowers bring? Pilgrims!! Boy, you walked right into that one. That's the first joke I can remember telling to somebody (knowing before I told it that it was a joke and would cause the person it was told to—hopefully—to laugh).

At one time, *The Beacon* regularly featured jokes and riddles. Some of them were as funny as the one in the first paragraph; some of them weren't. At any rate, I thought it would be neat to "take a trip down memory lane" and reprint a couple of those old jokes. Some of them might seem familiar—which just proves the old adage, "There's nothing new under the sun" (hmmm, sounds familiar).

Study Helps

was writing to faced. Even so, the message still holds firm for us today.

When we are persecuted, no matter what form that persecution takes, we recognize that it is only temporary. We know this because of our faith in Christ, and the knowledge that he will one day

return and redeem us. With this faith, our doubt ends. Our troubles don't end, but God enables us to overcome them and continue.

Ultimately, we obtain as the outcome of our faith the salvation of our souls. With that knowledge, we can face any challenge.

The New Birth

by Julia A. Harley

Our lives were once trapped inside a capsule;
impenetrable and unstable.

We rolled with the tides and glided with the wind.

We dug into the ground sending out roots...

But we never found the absolute truth.

Philosophers search; unable to answer,

Giving their own ideas
When truth is really on His Word.

The day we say, "Christ, we accept

Your act
And realize our sins."
The capsule is opened, and true birth begins.

In His Word we dwell, seeking His truth;

No longer tossed or driven by the winds.

We are His creation; old things have passed away,
all is new.

We have been
Revived,
Refreshed,
Renewed.

Joke corner

Student: "Say, Professor, why is it that you're teaching 'Marriage and the Family' and you're a bachelor?"
Professor: "Why not? Do you have to be an 'old fossil' to teach archaeology?"

A man walked into a restaurant, ordered clam chowder, and gave the waitress two vitamin pills which were to be dissolved in his soup. After patiently waiting 15 minutes, he asked what was the reason for the long delay.
The waitress replied, "You'll get your soup, sir, just as soon as we can make the clams lie back down!"



They trusted the Lord for all their needs to be met. This was not a "sometime thing" with them; they lived it every minute of their lives.

Women's Society *NEWS & IDEAS* by Marilyn Merchant

Hats off to mom!

Dear Ones All,

Happy Mother's Day. This year I am going to depart, a wee bit, from the usual format and tell you a story I have been wanting to share for some time but had to have permission before I could do so.

When I was a young wife and mother, I often was invited to May Morning breakfasts by different friends who belonged to organizations holding them. Often, part of the entertainment would be a hat contest. Some hats would be pretty, some ridiculous, but it was always fun. Imaginations ran wild. Well, I love hats, as anyone who knows me can attest. That is why this story remained in my memory so long.

Harold and Leota McNeil were a missionary couple who had come to live out their later years across the road from my Michigan home. They had entered the ministry later in life than some. After taking their courses, they were commissioned to the ministry and sent to Ishpeming, Michigan, by the Hiawatha Baptist Mission, now known as the Continental Baptist Mission. The church was a small church, but definite protocol then required a hat for church and especially for weddings.

This couple was far from well-off financially. It seems to me that she said several of their children were still at home at that time. As the date for Harold's first wedding approached, the ladies of the church kept asking his wife what sort of a hat she was going to wear to the wedding. Up to this time, Leota did not own a hat nor was there one "red cent" to purchase one. If someone had given her the money for one, I do not think she would have used it that way, for she was determined that if the Lord wanted her to wear a hat, he would provide it. Thus she prayed, daily. The day came closer and still no hat. You would have to know this couple and how they *trusted* the Lord for all their needs

to be met. This was not a "sometime thing" with them; they lived it every minute of their lives.

Oh, the horror stories I have read about the missionary boxes that used to arrive at the homes of the pioneer pastors in this country! Nevertheless, the McNeils looked forward to the day when one would come to them. On the Friday before the Sunday when the wedding was to take place, they were notified that there was a box at the local post office for them. Leota said she was so excited as she looked out the window to see her six-foot-plus husband coming down the street carrying this huge cardboard carton, the size of a case of toilet paper. She could hardly stand it to see what their very first mission box contained.

Of course, you are way ahead of me. Leota carefully opened the carton in the middle of the living room floor and found 28 hats inside. Some millinery shop had gone out of business and sent the remaining inventory to the mission field. I do not know if tax write-offs were big then or not. Leota related that she sat in the middle of the floor and laughed until she cried. Out of this whole experience, she said she learned two things: to be more specific in her prayers, and that God had a sense of humor.

Those are not bad things to remember, for they show us our God can see the fun in life. I am sure that when the Lord sat with the children around him, he heard many things to make him smile. If you doubt that, try giving a children's message or help with children's church. Young people have a perfectly delightful way of sharing their thoughts at the most inappropriate times. But, back to my story.

I do not know how Leota disposed of the extra hats but, knowing that dear lady, I am sure she must have kept two—one for summer and one for winter. God gave her hair enough for two people, and she seldom covers it now. She is still

praying to the Lord for her daily needs, which he daily supplies. Sometime I will tell you about the inner spring mattress God dropped off for them.

Judging from your annual reports to conference, I would guess the Alfred, New York, Union Industrial Society is now busy with plans for their annual spring banquet; Milton, Wisconsin, has participated in their annual May breakfast; New Auburn, Wisconsin, has held—or is getting ready for—their annual S.C.S.C. luncheon; and the North Loup, Nebraska, women's society has hung their May baskets on the doors of shut-ins.

How am I doing with my predictions? Let's see; what else?

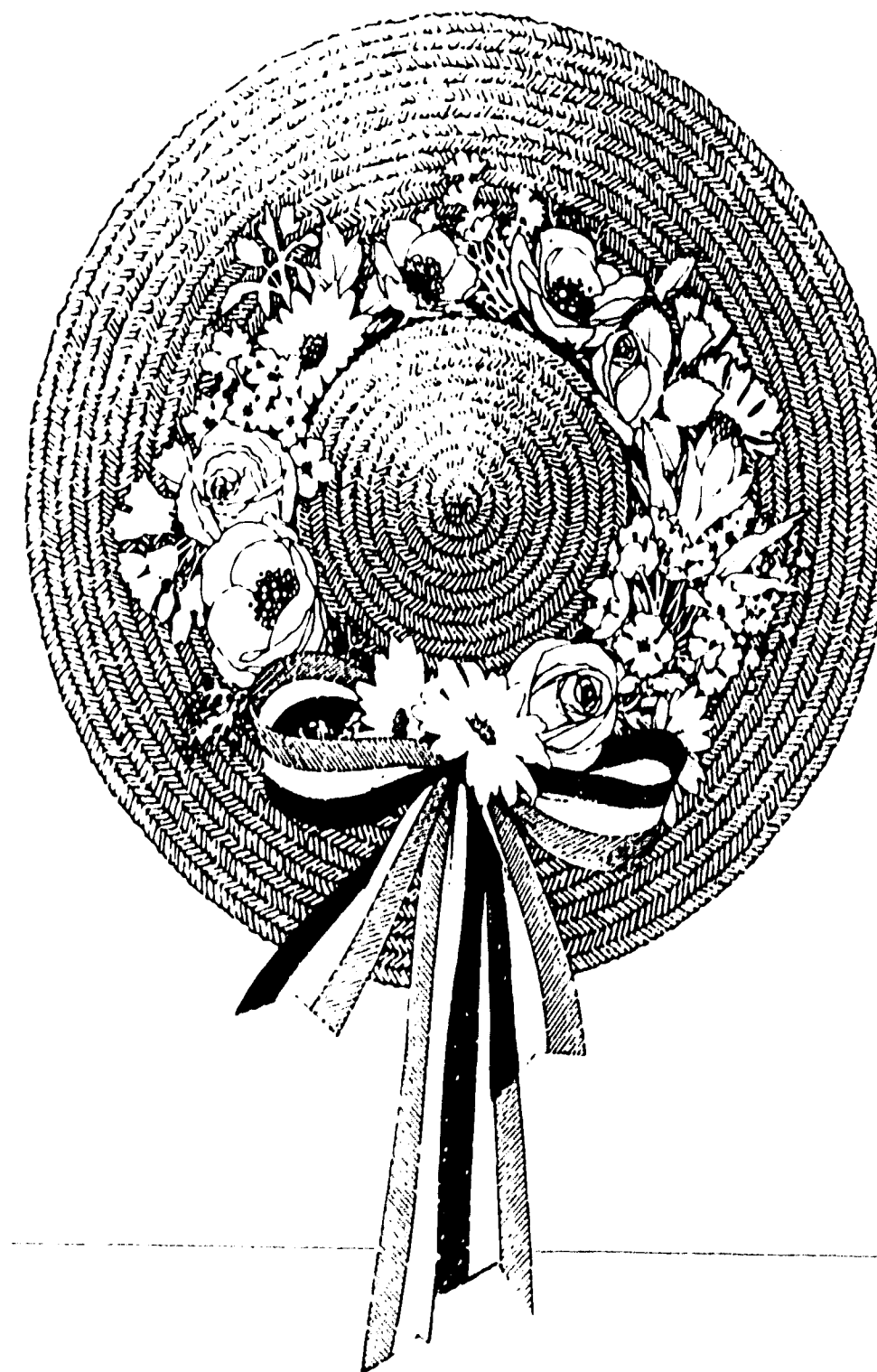
Oh, I guess by now the ladies in Salem, West Virginia, are "busy as beavers" making plans for the Women's Banquet, which, by the way, is going to have a delightful program under the direction of Nancy May. You who know Nancy's exuberance and enthusiasm should expect to be well entertained. I also guess that the ladies in Plainfield, New Jersey, are studying "aging" this month. I know the quilt committee is hard at work on our Comfort Quilt.

Now, for the "we hope" department: We hope you got your nomination in for the Robe of Achievement to Jean Lewis (5060 Sierra Street, Riverside, California 92504); that you are prayerfully considering your support of the S.C.S.C. needs; that you are sending your pastor's wife to conference; and that you are planning your Love Gift. We really need your early support for S.C.S.C. Today, we have applications from 19 young people wanting to give a summer in service to their Lord, and we have six projects needing them. We also hope you are planning to go to conference in Salem, West Virginia, to help celebrate the 100th anniversary of the college and "Enter the Joy" with President Herb Saunders.

The *American Baptist Women* suggests a study of Lamentations this month. Sad poems make up this chapter, but they assure us of the compassion and forgiveness of God. The magazine also urges prayer for retired ministers and missionaries and thanks God for their years of faithful service. My former neighbors fall in that category. Even in their "re-retirement" years, they are teaching Bible classes in their Sebring, Florida, home. Remember, "The steadfast love of the Lord never ceases, his mercies never come to an end" (Lamentations 3:22).

Until July, when I hope to have exciting news for you, God be with you all.

Marilyn





Religion in the news

**Atlanta gets
black
archbishop**

**Quakers try
phonathons**

**Married status
positive for
religion**

Eugene A. Marino was named archbishop of the Atlanta archdiocese, and he is the first Roman Catholic archbishop in the United States. Marino, who is one of 12 black bishops in the nation, and he formerly was auxiliary bishop in Washington, D.C.

The appointment by Pope Paul II had been urged by black Americans as a sign of the church's commitment to black leadership. Marino described his appointment as "a great sign of hope to all our people."

The Religious Society of Friends, the Quakers, have started a program of telemarketing in North Carolina. The purpose of the program is to survey an area population to gather a new congregation.

With a goal of 25,000 calls, the volunteers hope to identify a mailing list of 2,500 prospective members. Persons who are actively involved in a local church are not added to the list, according to Archie Creed, who will pastor the new church.

The telemarketing effort was modeled on a real estate sales program which was described in a magazine. Door-to-door visitation was thought to be too time-consuming and ineffective.

A recent Gallup poll reveals that married persons have more interest in religion. Singles are less interested in religion and traditional values, and view themselves as experimenting with life styles, according to Gallup.

When marriage ends in widowhood, an even greater interest in religion is evidenced, but divorce seems to have an opposite result.

While 60% of single adults say they belong to a church or synagogue, the numbers increase to 71% among married adults. Among widowed adults, the percentage rises to 78%, but among divorced adults the figure drops dramatically, to 54%. These figures are similarly reflected in church attendance and in questions about the "importance of religion."

CONSTITUTION AND COVENANT *Making the Distinction*



**Religious
Liberty
Day
1988**

Americans rightly celebrate the Constitution of the United States during this season observing that remarkable document's bicentennial. Becoming official in 1788, the Constitution incorporated its first ten

amendments, the Bill of Rights, in 1791.

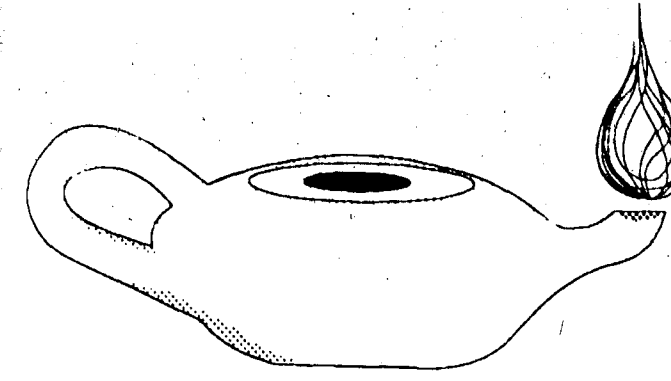
As the very first of the enumerated freedoms in the Bill of Rights, religious liberty has been at the heart of the American democratic experiment. Including both the free exercise of religion and the institutional separation of church and state, religious liberty has resulted in both religious diversity and religious peace.

Yet we Christians have something even more foundational to celebrate. It is the covenant community of faith to which God has called us, the church.

One of the church's most persistent challenges has

been to distinguish between spiritual community and civil government, which in the case of American Christians are founded respectively on covenant and constitution. The distinction between the two represents the classic one between God and Caesar and the obligations Christians have to each. At times, it results in a clash that poses for believers the question faced by Peter and John when ordered to stop preaching about Jesus; in the end they replied, "We must obey God rather than men" (Acts 5:29b RSV). And so must we. To be sure, covenant and constitution are not always in conflict, particularly in a society that respects the boundaries of both by insisting that the institutions of church and state be kept at a healthy distance.

The success of our nation's experiment in religious liberty has not come without constant vigilance. Our celebration thus should be tempered by rededication to maintaining such vigilance so that communities founded on covenant or constitution may continue to prosper.



Board of Christian Education

Love and Anger in Marriage

A book review by David S. Clarke

He was "boiling mad." Jane "snapped" at Alice. The old man really "blew his top" when he "stormed" in today. What a "sulking" child! He surely is "in a stew" with that "sour temper" of his.

Such comments often cause us to associate anger only with lost tempers, with resentment, with child or spouse abuse, or with sour and sullen moods. More often than not, we rate anger as "sinful" and, therefore, essentially harmful to a good personality, to a healthy marriage and to society generally.

David Mace has written a book on *Love and Anger in Marriage* (Zondervan, 1982) out of the experience he and his wife had in 46 years of marriage. Through the American Association of Marriage Counsellors, they had helped create the marriage enrichment movement. Dr. Mace expounds the way in which anger can be managed to enable full personal growth, along with broad marriage fulfillment and family health.

We believe many Seventh Day Baptists could benefit from Dr. Mace's explanation of anger's character and its relation to love in the primary social unit of marriage and the family. He even concludes his book with a convincing argument for moving toward global peace through changes in management of anger in all relations. Like preventive medicine to sustain health, good management of anger could displace much of war's contagion.

Christian Family Week, May 1-7, 1988, may be a good time for your church to celebrate the achievements of parents and the possibilities yet to come for them and their families. Many of us can attest to the continued extension of joy and wisdom in the partnership of marriage and raising our families. But we know that much of our continuing fulfillment has come through ragged attempts and frequent fumbling. Too many of us suffer

from suppression of anger; too many of us have let anger run over our love for our partner.

Dr. Mace clarifies for us the reality that anger is an emotion caused by things outside us which we observe with any of our senses. Anger is *not* generated from within. He insists that we are responsible for how we deal with the emotion, but *not* for its generation of bodily changes (as quickened pulse, flow of adrenalin, rise of temperature, etc.).

Dr. Mace insists that we have been given this emotion by a good God as a signal to protect selfhood. We do not will ourselves to be angry, he says, though the emotion often has heightened bodily energies so fast that we believe we have chosen to be angry. Anger's real role is to signal the need for establishing healthy selfhood. Love's role is to enable healthy relationship between selves.

The book presents techniques and attitudes by which couples can "process" anger as "a basic raw material for growth," enriching interpersonal relations, especially in the closeness of committed marriage partners.

Showing that all close personal relationships go through repeated "love-anger cycles," Dr. Mace gives alternatives to the most common avenues of handling anger. He shows how the intimacy of marriage naturally exposes differences between individuals which may anger one or both partners and result in a clash of wills, disagreement or actual conflict. But he describes how husband and wife can process anger to enhance the best of selfhood for each while enabling the "shared privacies" of their marriage.

Quoting the German poet, Rilke, Dr. Mace brings us: "...a good marriage is that in which each appoints the other guardian of his solitude...."

On the preventive side, Dr. Mace

Cont. on page 30

Anger's real role is to signal the need for establishing healthy selfhood. Love's role is to enable healthy relationship between selves.

Obituaries

Osborn.—Jessica Pearl Osborn was born to Tim and Jayme Osborn of Mankato, Minnesota, on April 15, 1987, after her death on April 13, 1987.

There was a memorial service on April 25, 1987, at the Dodge Center, Minnesota, Seventh Day Baptist Church, with Rev. Paul B. Osborn officiating. Tim and Jayme have a son Quentin at home.

McSparin.—Rev. Carlos McSparin, 69, was born in Pope County, Illinois, on November 24, 1918, to John Grant and Carrie (Nichols) McSparin. He departed this life on January 17, 1988. He was a retired pastor, pipefitter, welder and farmer, beloved father and husband.

Carlos attended Allen Branch rural school in Pope County and Stonefort (Illinois) High School. He married Emma Kathryn Lewis on April 15, 1936. Four children were born to them: Alice, Carolyn, Sue and David.

He was converted in August, 1950, and called to preach. He often said that his altar was a lard can in their country home. He was a joyful, dynamic, enthusiastic Christian, often picking up hitchhikers so he could visit and witness to them. His son, David,

remarked that he could not go hunting or fishing with his dad because Carlos always had a church service he wanted to attend!

Carlos was baptized in the Milton, Wisconsin, Seventh Day Baptist Church by Rev. "Randy" Elmo FitzRandolph during association there on October 27, 1951, and joined the Old Stonefort Seventh Day Baptist Church the same year. He pastored the Old Stonefort church for over 30 years. He was ordained during the North Central Association in Stonefort on July 8, 1967. He served as interim pastor for the Farina, Illinois, Seventh Day Baptist Church for several years, commuting from pipefitter-welder work in Alabama and Ohio, serving three Sabbaths in Stonefort and one in Farina, monthly. His wife, Kathryn, died on Aug. 9, 1966, shortly after Carlos and Rev. Addison Appel had hosted Farina church's centennial celebration in July.

Before his conversion, Carlos worked as Kroger manager from 1940 to 1943 in Carbondale and Olney, Illinois. During World War II, he welded in Evansville, Indiana, shipyards. He was rejected from military service because of a crooked left arm, which had never healed properly from a broken left elbow. In later years, he farmed near Stonefort, had a radio broadcast over WEBQ, Harrisburg, Illinois, and held services in a local nursing home. He was always ready to help folks. He also served as president of the Diabetic Foundation and Old Timers Reunion in Stonefort.

He married Mary Thorngate, Dodge Center, Minnesota, in November of 1967. She died on May 12, 1973. He then married Nina Durfee on Nov. 29, 1980, who survives.

Carlos was a member of the Saline County Farm Bureau; Order of Eastern Star #31, Stonefort; Masonic Lodge 495; and Plumbers-Steamfitters Union 187. Complications from heart problems and diabetes kept him confined to his rural Stonefort home for the past

three years, but he was a patient sufferer, always showing his love for God and witnessing to all who visited him.

Besides his wife, Nina, he is survived by three daughters, Alice Brooks of Alton, Illinois, and Carolyn Bethel and Sue Bethel, both of Harrisburg; a son, David McSparin of Marissa, Illinois; a sister, Amanda Reid of Carbondale, Illinois; a brother, John McSparin of Metropolis, Illinois; four stepdaughters, a stepson, 14 grandchildren, six great-grandchildren, 14 stepgrandchildren; and a host of friends and cousins. A sister, Gladys, and five brothers—Harry, Claud, Paul, Russell and Eldon—preceded him in death.

Eastern Star and Masonic rites were given during visitation. Funeral services were held at Thornton-Felty Funeral Home in Carrier Mills, Illinois, on January 19, 1988, with his pastor, Rev. Lacey Joiner, officiating. Burial was in Joyner Cemetery, near Stonefort.

We shall miss him! LJ
*High in yonder realms of light,
Far above the earthen sod,
Dwells the happy souls of men,
In the presence of our God.*

Aurand.—Ethel Ruggles Aurand, 88, of Athens, Michigan, died on January 31, 1988, at Leila Hospital, where she had been a patient. She was born in Jackson Center, Ohio, and moved to Battle Creek, Michigan, as a child with her family. In 1973, she moved to Tucson, Arizona, returned to Battle Creek in 1985 and had lived in Athens for six months.

Ethel had worked for the former Battle Creek Food Company for 25 years, retiring in 1943 but returning to work there for four years as a plant manager and factory superintendent. After that, she and her husband owned and operated a farm in Leroy Township for 10 years. They also owned and operated the former Ruggles Hardware in Sherwood, Michigan, from 1946-48.

From 1950 to 1968, she ran the Ruggles Gift Shop in Battle Creek.

She was a life member of the Battle Creek Seventh Day Baptist Church and its ladies aid organization and the Bryant Chapter No. 153 Order of the Eastern Star. She was a charter member of the Business and Professional Womens Association-Mitten Chapter and was named its Woman of the Year in 1964.

Ethel was married three times—to George Stillman, Glenn Ruggles and Charles Aurand.

Surviving are two daughters, Charlotte Martin and Marguerite Stevens, both of Athens; one sister, Frances Sholtz of Janesville, Wisconsin; three brothers, Howard and Willis, both of Battle Creek, and Kenneth Babcock of Ann Arbor, Michigan; four grandchildren, 14 great-grandchildren, six great-great-grandchildren, four great-stepgrandchildren, and six great-great-stepgrandchildren.

Services were held at Farley-Estes Funeral Home with her pastor, Rev. George Calhoun, officiating. Burial was in Battle Creek. Memorial donations may go to the Seventh Day Baptist Church.

Ingraham.—Alvin L. Ingraham, 55, an Omaha, Nebraska, barber formerly of North Loup, Nebraska, died on February 1, 1988, at an Omaha hospital.

A memorial service was held on February 5, 1988, at the Seventh Day Baptist Church in North Loup. Rev. Kenneth Burdick officiated. Alvin's body was donated to science.

He was born on January 4, 1933, in Arcadia, Nebraska, to John and Hazel Ingraham. They moved to North Loup where he attended Fussyville country school and North Loup High School. He graduated in 1951.

Alvin served in the U.S. Navy from 1952-1955. In 1956, he married Phyllis Johnson of Omaha. He attended a barber college and for several years operated his own barber shop in Omaha until his health failed.

He is survived by a son, Kevin

Ingraham of McCook, Nebraska; a sister, Hulda Jones of Apache Junction, Arizona; two brothers, David Ingraham of Layton, Utah, and Frank Ingraham of Holdrege, Nebraska; and two grandsons.

He was preceded in death by five brothers.

Larkin.—Dale F. Larkin, 54, a welder, died on February 3, 1988, in Denver, Colorado, of a heart attack. Memorial services were held on February 5, 1988, at the Seventh Day Baptist Church in North Loup, Nebraska, with Rev. Kenneth Burdick officiating. Dale was cremated.

He was born on November 14, 1933, in North Loup to Rex and Alma Larkin. He was educated at the Fussyville school and North Loup High School.

He married Alta Wood, also of North Loup, on July 10, 1954.

Dale served in the U.S. Army from December, 1954, through December, 1956. The couple farmed southeast of Scotia, Nebraska, for two years before moving to Grand Island, Nebraska. They lived there for four years, until moving to Denver in 1962.

He was a welder and layout man for a steel company.

Survivors include his wife; his mother; two sons, David and Duane; a daughter, Deborah Hemming; three sisters, Dorothy Ingraham of North Loup, Leo Day of Shelton, Nebraska, and Frances Lorenzen of Watkin, Colorado; two brothers, Gary of Great Bend, Kansas, and Gene of Lincoln, Nebraska; and three grandchildren.

He was preceded in death by an infant son.

VanHorn.—Clara VanHorn, 94, of North Loup, Nebraska, died on February 21, 1988, at the Valley County Nursing Home.

Services were held on February 23, 1988, at the Seventh Day Baptist Church in North Loup, with Rev. Kenneth Burdick officiating. Burial was at the Hillside Cemetery in North Loup. Memorials are suggested to the

church.

Clara was born on April 26, 1893, in Flandreau, South Dakota, to Hector and Emma (Ellis) Severance. She attended schools throughout the United States as her family moved to different states.

She was married to Lloyd VanHorn on November 4, 1914, at North Loup. They farmed near North Loup for a number of years.

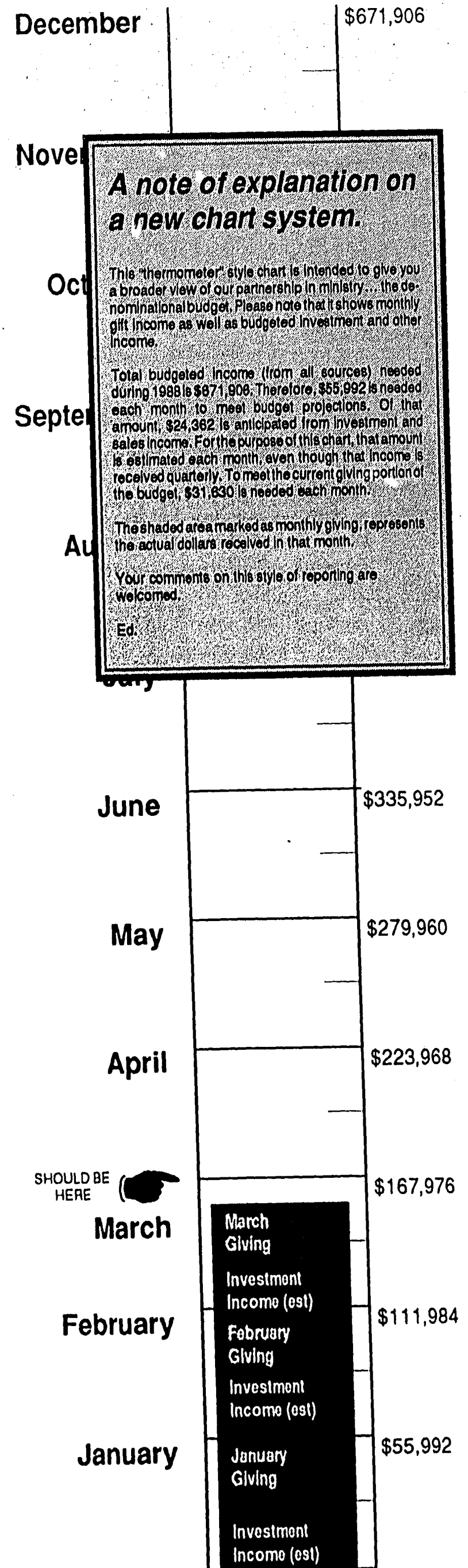
She was a member of the Seventh Day Baptist Church.

Survivors include her husband, Lloyd of North Loup; five sons, Lyle of Fair Oaks, California, Merlyn of North Loup, Harold of Arkansas, Leland of Council Bluffs, Iowa, and Carroll of Salem, West Virginia; three daughters, Ruby Meyer of Spencer, Iowa, Muriel Tolfa of North Loup, and Merna Babcock of Eldorado Springs, Missouri; two sisters, Mabel Nelson of Wisconsin and Eva Haskins of California; one brother, Harlan Severance of Oregon; 17 grandchildren, several great-grandchildren, and several great-great-grandchildren.

She was preceded in death by one sister and two brothers.

Fisher.—Mary Fisher was born on November 25, 1901 and died on November 22, 1987.

Mary died three days before her 86th birthday. She was preceded in death by her husband, Lee. There were no children from their marriage. Mary and her husband had been active supporters of the Centralia Seventh Day Baptist Church for many years as Associate Members. For the past several years Mary had been ill and unable to attend church services often. SR



A note of explanation on a new chart system.

This "thermometer" style chart is intended to give you a broader view of our partnership in ministry... the denominational budget. Please note that it shows monthly gift income as well as budgeted investment and other income.

Total budgeted income (from all sources) needed during 1988 is \$671,906. Therefore, \$55,992 is needed each month to meet budget projections. Of that amount, \$24,362 is anticipated from investment and sales income. For the purpose of this chart, that amount is estimated each month, even though that income is received quarterly. To meet the current giving portion of the budget, \$31,630 is needed each month.

The shaded area marked as monthly giving, represents the actual dollars received in that month.

Your comments on this style of reporting are welcomed.

Ed.

1988 income needed from all sources—\$671,906
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The Denominational Budget... Our partnership in ministry

How is the money being used?

Area spiritual workshops called success

Enthusiastic response marked all three of the area spiritual workshops held in March and April for pastors and church leaders. "I have the overall feeling that we are poised for growth," said workshop director Rodney Henry. "Our church leaders have had the attitude right, but now they're ready to implement the principles." A total of 111 people participated, 32 in California, 20 in Kansas, and 55 in New York, plus the four leaders involved at each location.

Excitement and vision

"This was not the same old stuff," observed one pastor's wife. "I can see God is fanning the dying embers into flames in SDBs. He has not given up on us! I have been challenged with new excitement for the gospel."

"The workshops were very specific and factual," one pastor commented. "I have often heard people say that we should bring outsiders in to encourage and inspire us to growth. Though occasionally this may be needed, I believe we are seeing fantastic vision in our leadership. It has been obvious that the leaders of these workshops have sought the Lord. God is speaking to us!"

Our Nearby Mission

Each workshop, running Thursday evening through Sunday afternoon, followed a similar pattern: Bible studies, sessions on church planting history and organizing the new church by Leon Lawton; on vision and preparing for church planting and expanding the church family by Rodney Henry; and on practical church growth (tension in

the growing congregation) by Russell Johnson.

Time was provided for individual and small group work on philosophy of ministry. Dale Thorngate led Sabbath eve and Sabbath night vespers on spiritual disciplines for leaders, and a workshop on church covenants (historical and modern) and their use for commitment and accountability.

Videotapes available

Major sessions of the last workshop in Richburg, New York, were videotaped and are available from Rod Henry (SDB Center, P.O. Box 1678, Janesville WI53547). The tape is in two segments: Church Growth (by Russell Johnson) and Church Planting (by Rodney Henry), expansion on the material in the booklet prepared for workshop participants.

Thanks to host churches!

"Our hosts all did a fantastic job of providing for our needs, making this experience possible," Henry said. Appreciation is expressed to all three hosting churches who provided facilities, housing and meals for the three groups: the Los Angeles church and Pastor Duane Davis, who hosted the workshop at Pacific Pines Camp, with Carmen Baez and Josie Lewis as cooks; the Nortonville, Kansas, church and Pastor Harold King, with Vivian Loper responsible for the meals; and the Richburg church with Pastor Steve and Irene Saunders and Ruth Bottoms, hosting coordinator.

"I also wish to express thanks to each of the workshop leaders—Russ, Dale and Leon," Henry said. "It was an intensive schedule. It was a powerful team."

Accessions

Battle Creek, Michigan George Calhoun, Pastor	Joined by Letter Henrietta Welch	Dodge Center, Minnesota Paul B. Osborn, Pastor	Old Stonefort Seventh Day Baptist Church Rev. Lacey Joiner, Pastor
Joined after Baptism Neil (Jack) Stevens	Centralia, Washington Keith Mogle, Pastor	Joined after Testimony Roger Payne Lanette Payne Becky Dee Linda Greene Kim Zincke	Joined after Testimony David Joiner
Joined after Testimony Dorothy Cabana	Joined after Baptism Brandee Lee Grooms	Joined by Letter Jayme Osborn Tim Osborn	Verona, New York Russell Johnson, Pastor
Brookfield, New York Ernest Clemens, Interim Pastor	Joined after Testimony Chet Putnam Jane Putnam		Joined by Letter Timothy Richards

Births

Osborn. —A daughter, Jessica Pearl Osborn, was born to Tim and Jayme Osborn of Mankato, Minnesota, on April 15, 1987.	Hines. —A daughter, Lauren Elizabeth Hines, was born to David and Gigi (Rudert) Hines of Big Rapids, Michigan, on November 17, 1987.	Soper. —A daughter, Kristen Jean Soper, was born to Maurice and Cindy Soper of Neligh, Nebraska, on February 3, 1988.
Rudert. —A daughter, Amanda Claire Rudert, was born to Thomas and Cindy Rudert of Mount Pleasant, Michigan, on June 10, 1987.	Rudert. —A son, Elliot William Rudert, was born to Eric and Debra Rudert of White Cloud, Michigan, on December 9, 1987.	Van Horn. —A son, Micah Samuel Van Horn, was born to Darwin and Rebecca (Bond) Van Horn of Gahanna, Ohio, on February 6, 1988.
Tucker. —A son, Randy Marshall Tucker, was born to Steve and Nancy (Davis) Tucker on July 20, 1987.	Williams. —A son, Eric Carl Williams, was born to Russell and Marilyn Williams of Grand Island, Nebraska, on January 26, 1988.	Gaff. —A son, James Douglas Gaff, was born to Jody and Vicky (White) Gaff of Utica, New York, on March 12, 1988.
Therneau. —A daughter, Elizabeth Faye Therneau, was born to Terry and Kathryn (Greene) Therneau of Kasson, Minnesota, on August 28, 1987.	Greene. —A son, Kyle Daniel Greene, was born to Wesley and Martha (Burdick) Greene of Wooster, Ohio, on January 28, 1988.	Marriage
Dee. —A son, Timothy Deuel Dee, was born to Becky Dee of Dodge Center, Minnesota, on October 20, 1987.	Deaton. —A daughter, Corina Marcel Deaton, was born to Mark and Brooke (Soper) Deaton of North Loup, Nebraska, on January 31, 1988.	Rud-Kloppstein. —Robert Dean Rud Jr. and Kelly Jo Kloppstein were united in marriage on June 20, 1987, at Trinity Lutheran Church in Hayfield, Minnesota. Rev. James Amundson performed the ceremony.
Greene. —A son, Jordan Duncan Greene, was born to Larry and Dolores (Hulinsky) Greene of Dodge Center, Minnesota, on October 22, 1987.		

December \$671,906

November

October

September

August

June \$335,952

May \$279,960

April \$223,968

March \$167,976

February \$111,984

January \$55,992

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SHOULD BE HERE

March Giving	Investment Income (est)
February Giving	
January Giving	Investment Income (est)
February Giving	

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Major sessions of the last workshop in Richburg, New York, were videotaped and are available from Rod Henry (SDB Center, P.O. Box 1678, Janesville WI 53547). The tape is in two segments: Church Growth (by Russell Johnson) and Church Planting (by Rodney Henry), expansion on the material in the booklet prepared for workshop participants.

Thanks to host churches!

"Our hosts all did a fantastic job of providing for our needs, making this experience possible," Henry said. Appreciation is expressed to all three hosting churches who provided facilities, housing and meals for the three groups: the Los Angeles church and Pastor Duane Davis, who hosted the workshop at Pacific Pines Camp, with Carmen Bacz and Josie Lewis as cooks; the Nortonville, Kansas, church and Pastor Harold King, with Vivian Looper responsible for the meals; and the Richburg church with Pastor Steve and Irene Saunders and Ruth Bottoms, hosting coordinator.

"I also wish to express thanks to each of the workshop leaders—Russ, Dale and Leon," Henry said. "It was an intensive schedule. It was a powerful team."

Accessions

Battle Creek, Michigan George Calhoun, Pastor	Joined by Letter Henrietta Welch	Dodge Center, Minnesota Paul B. Osborn, Pastor	Old Stonefort Seventh Day Baptist Church Rev. Lacey Joiner, Pastor
Joined after Baptism Neil (Jack) Stevens	Centralia, Washington Keith Mogle, Pastor	Joined after Testimony Roger Payne Lanette Payne Becky Dee Linda Greene Kim Zinke	Joined after Testimony David Joiner
Joined after Testimony Dorothy Cabana	Joined after Baptism Brandee Lee Grooms	Joined by Letter Jayme Osborn Tim Osborn	Verona, New York Russell Johnson, Pastor
Brookfield, New York Ernest Clemens, Interim Pastor	Joined after Testimony Chet Putnam Jane Putnam		Joined by Letter Timothy Richards

Births

Osborn. —A daughter, Jessica Pearl Osborn, was born to Tim and Jayme Osborn of Mankato, Minnesota, on April 15, 1987.	Hines. —A daughter, Lauren Elizabeth Hines, was born to David and Gigi (Rudert) Hines of Big Rapids, Michigan, on November 17, 1987.	Soper. —A daughter, Kristen Jean Soper, was born to Maurice and Cindy Soper of Neligh, Nebraska, on February 3, 1988.
Rudert. —A daughter, Amanda Claire Rudert, was born to Thomas and Cindy Rudert of Mount Pleasant, Michigan, on June 10, 1987.	Rudert. —A son, Elliot William Rudert, was born to Eric and Debra Rudert of White Cloud, Michigan, on December 9, 1987.	Van Horn. —A son, Micah Samuel Van Horn, was born to Darwin and Rebecca (Bond) Van Horn of Gahanna, Ohio, on February 6, 1988.
Tucker. —A son, Randy Marshall Tucker, was born to Steve and Nancy (Davis) Tucker on July 20, 1987.	Williams. —A son, Eric Carl Williams, was born to Russell and Marilyn Williams of Grand Island, Nebraska, on January 26, 1988.	Gaff. —A son, James Douglas Gaff, was born to Jody and Vicky (White) Gaff of Utica, New York, on March 12, 1988.
Therneau. —A daughter, Elizabeth Faye Therneau, was born to Terry and Kathryn (Greene) Therneau of Kasson, Minnesota, on August 28, 1987.	Greene. —A son, Kyle Daniel Greene, was born to Wesley and Martha (Burdick) Greene of Wooster, Ohio, on January 28, 1988.	Marriage
Dee. —A son, Timothy Deuel Dee, was born to Becky Dee of Dodge Center, Minnesota, on October 20, 1987.	Deaton. —A daughter, Corina Marcel Deaton, was born to Mark and Brooke (Soper) Deaton of North Loup, Nebraska, on January 31, 1988.	Rud-Kloppstein. —Robert Dean Rud Jr. and Kelly Jo Kloppstein were united in marriage on June 20, 1987, at Trinity Lutheran Church in Hayfield, Minnesota. Rev. James Amundson performed the ceremony.
Greene. —A son, Jordan Duncan Greene, was born to Larry and Dolores (Hulinsky) Greene of Dodge Center, Minnesota, on October 22, 1987.		

Sabbath

Cont. from page 10

desire to grow in our love for him. It is his gift shared with us as a foretaste of what it will be like to be with him forever. Let us "Enter the Joy" of Sabbath observance and celebration. **SR**

Marriage

Cont. from page 25

shows how Christians can avoid either suppression or hurtful venting of anger and can channel anger for growth of Christ-like relations. He says, "Anger will never be sinful if we learn to make it the servant of our love and use it creatively to promote the growth and enrichment of our relationships."

If Jesus the Christ could process the anger which the gospels attribute to him when he encountered cheating in the temple or pharisaic cynicism, certainly we ought to be willing to investigate the place of anger in our closest relationship.

Hymn Books Needed

We are asking that you bring a copy of *Hymns for the Family of God* to General Conference, if you have one. If your church uses the hymnal and would be willing to loan it to us for our use during conference week, please contact either Herbert Saunders, conference president, or Ken Davis, Host Committee chairman.

When anger's functions are creatively managed, love can be more powerful in marriage, the family, the church, and the community.

(Rev. David S. Clarke, former executive secretary of the Seventh Day Baptist Board of Christian Education, is chairman of the board's Sabbath School Committee.) **SR**

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Baptist World Alliance leader killed in auto crash

by John M. Wilkes

Washington, D.C. (BWA)—Gerhard Claas, General Secretary of the Baptist World Alliance, died March 21 from injuries sustained in a traffic accident near Lodi, California, earlier Monday.

The car-truck collision also injured the driver and another passenger in the automobile in which Dr. Claas was riding. The Rev. Mervyn Betts of San Francisco remains in critical condition. His wife, Nora, the passenger, was reported to be in moderate condition.

Claas, 59, had been chief administrative officer of the Baptist World Alliance, which counts 143 international member bodies with a membership of more than 35 million, since 1980.

He was traveling in California to a series of scheduled fund-raising meetings among BWA supporters from both American Baptist (ABC) and Southern Baptist (SBC) congregations. The meetings were arranged when the BWA faced operating and building fund deficits totaling more than \$1 million the past two fiscal years.

A citizen of the Federal Republic of Germany, Claas was formerly General Secretary of the Union of Evangelical Free Churches (Baptist and Brethren) in the Federal Republic of Germany and the European Baptist Federation, one of the six world BWA regional fellowships.

Earlier, he was pastor of the Baptist church of Dusseldorf and of the historic Johann-Gerhard Oncken Memorial Baptist Church in Hamburg. He had also served as youth secretary for the Union.

He was born in Wetter, Germany, August 31, 1928. He attended public schools there and graduated from the School of Higher Commercial Studies in Hagen. He took theological studies at the Union's seminary in Hamburg and at the International Baptist Theological Seminary in Rüschtikon, Switzerland, where he was in the first class admitted when the institution opened in 1949.

Claas also had been on the executive boards of Bread for the World and the Albertinen Baptist Hospital in Hamburg. He had been chairman of the executive boards of the Evangelical Free Churches in the Federal Republic of Germany (FRG) and the Rüschtikon seminary.

Claas was married to the former Irmgard Saffran. They were parents of three children: Regina, a member of the staff of the FRG Union's youth department; Gabriele Claas Gloeckner, whose husband, Volkmar, is a Baptist pastor; and, Martin, who is a church youth director. All reside in the FRG.

Funeral services are scheduled in Vollmarstein, FRG, in the Baptist Church, where both Gerhard and Irmgard Claas grew up and were baptized.

A memorial service was held at the McLean (Virginia) Baptist Church, where Dr. and Mrs. Claas were members, on Tuesday, April 19.

BWA President Noel Vose of Perth, Australia, asked Denton Lotz to assume responsibilities as acting General Secretary until further notice.

Lotz, formerly assigned in Europe with the American Baptist Churches Board of International Ministries, has been Deputy General Secretary since 1985. He also is director of the BWA Division of Evangelism and Education and the Youth department.

In a letter to the world family of Baptists, Vose and Lotz said, "Gerhard Claas was an evangelist who practiced daily the presence of God ... (he was) not only a great leader but a spiritual believer with a deep sense of compassion for the oppressed and needy of this world."

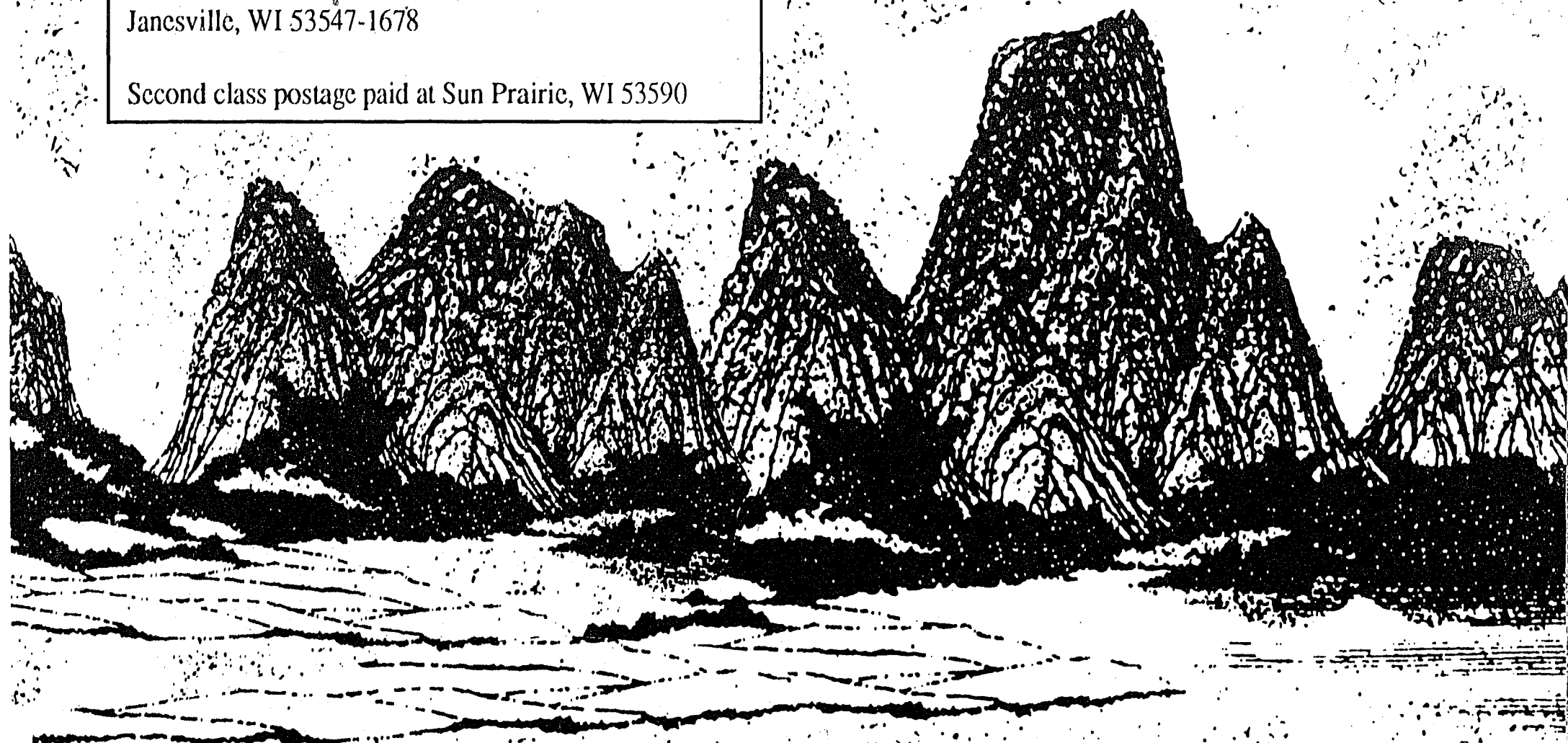
Vose and Lotz also announced that remembrance gifts may be made to the Gerhard Claas Memorial Fund for the Baptist World Alliance.



Gerhard Claas, General Secretary, Baptist World Alliance

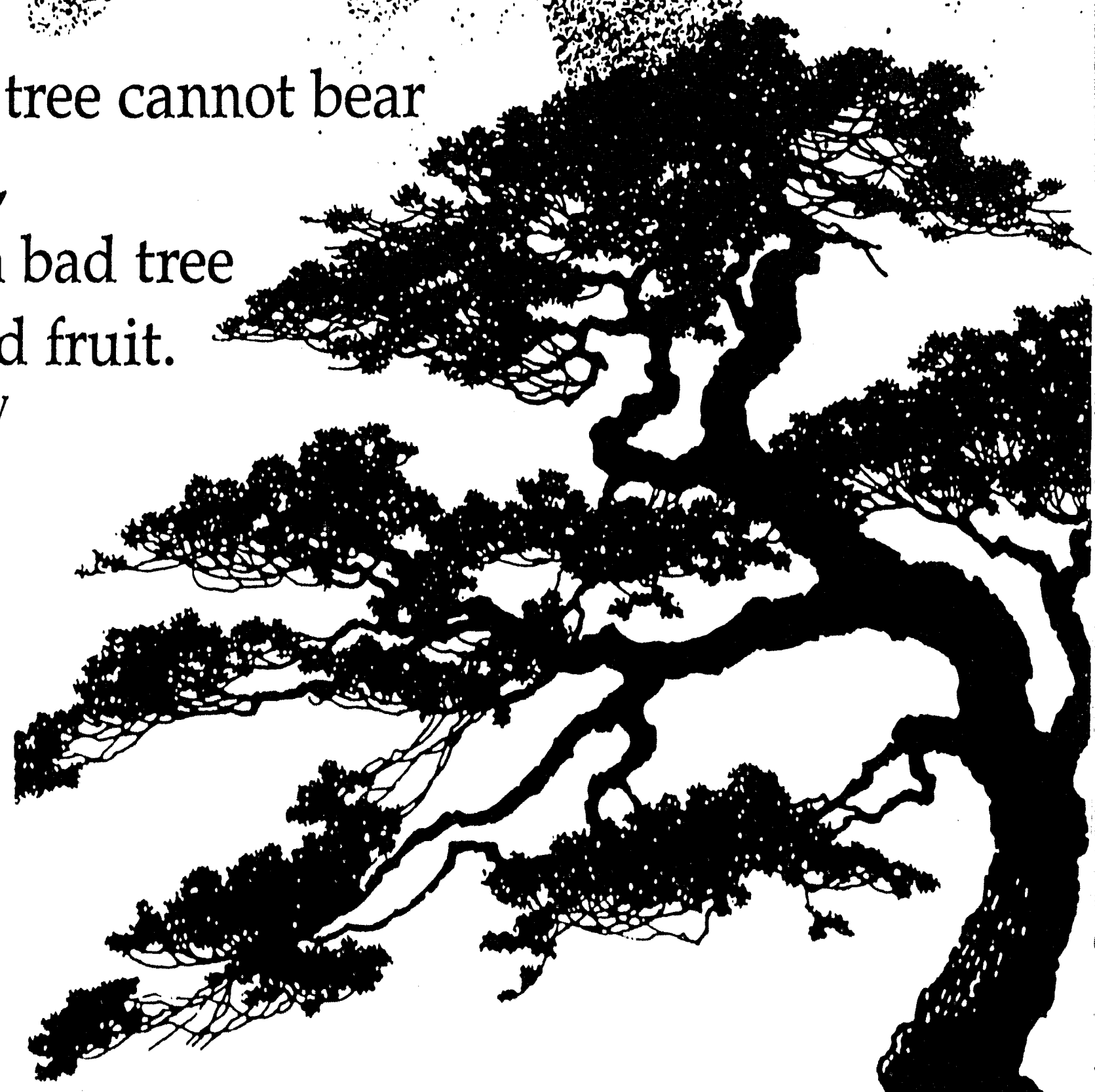
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A sound tree cannot bear
evil fruit,
nor can a bad tree
bear good fruit.

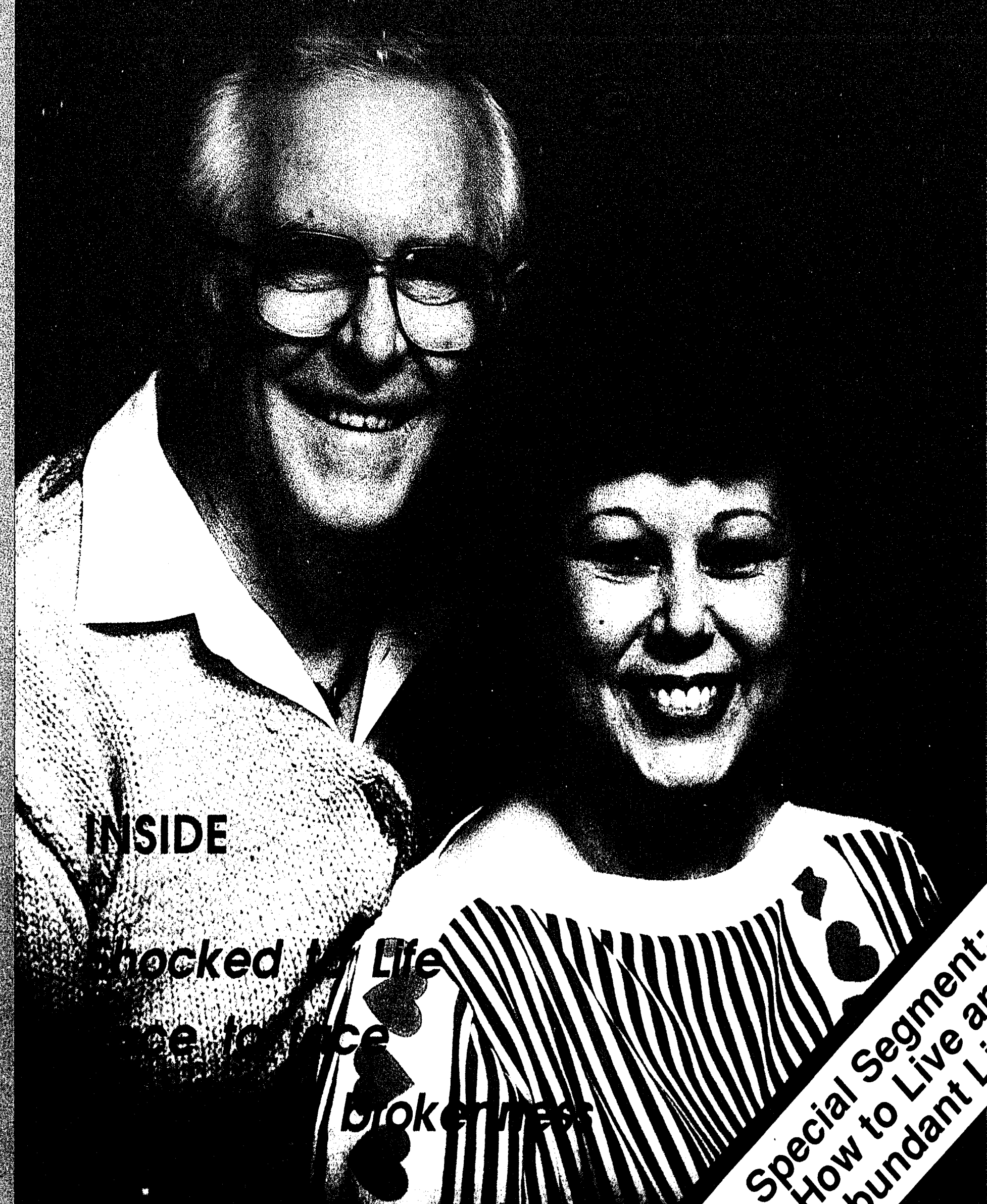
Matthew 7:18 RSV



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June 1988