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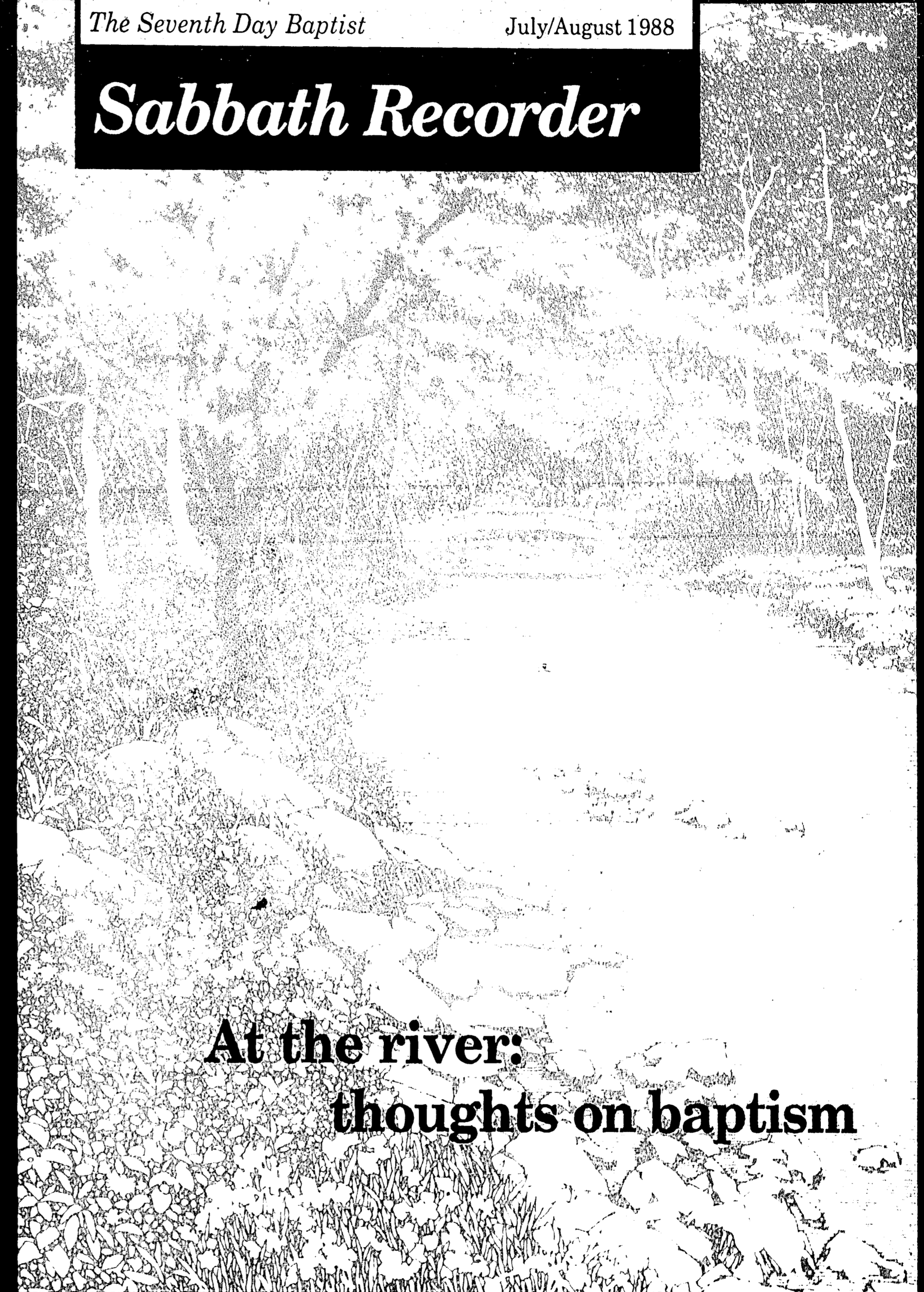
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The Seventh Day Baptist

July/August 1988

Sabbath Recorder



**At the river:
thoughts on baptism**

Summer Christian Service Corps in need of financial support

There are now 18 workers for seven SCSC projects this summer, and funds are desperately needed to support this ministry. Over the years, every Seventh Day Baptist church has, at one time or another, benefited from the experience of SCSC. Now, with a busy summer schedule ahead, the Women's Board is asking for support from you, as individuals, for this most valuable program. Won't you help the work of the Lord through designated giving to SCSC now? **SR**



Malawi Missionary

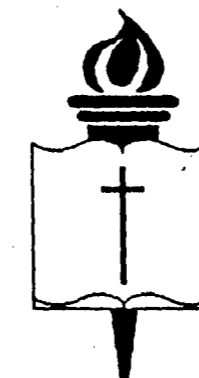
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Individuals or couples who feel called to serve in missionary ministry can write the Missionary Board office for an application form:

Leon R. Lawton
308 Washington Trust Building
Westerly, Rhode Island 02891

You, who read this, are asked to pray that the Lord will lead and give wisdom in this matter.

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July/August 1988
Volume 210, No. 7
Whole No. 6,721

A Seventh Day Baptist publication

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Editor

Leanne Lippincott
Assistant Editor

Contributing Editors

Ernest K. Bee, Rodney L. Henry, Leon R. Lawton, Ralph Mackintosh, Marilyn Merchant, Matthew Olson, Don A. Sanford, Herbert E. Saunders, Dale D. Thorngate.

Staff

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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

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At the river: thoughts on baptism

by Bill J. Leonard

There is indeed a river, full of little children and baby sitters, holiness preachers and hung-over parents, where sinners become saints and where the no-account people count at last.

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There is indeed a river, full of little children and baby sitters, holiness preachers and hung-over parents, where sinners become saints and where the no-account people count at last. I think often about baptism these days, trying to decide what it means to belong to a tradition that describes itself as Baptist. Historian William Brackney recently observed that "more than any other characteristic of the Baptist tradition... believer's baptism by immersion was the functional essence of historic Baptist identity." ("Commonly though Falsely Called ...": Reflections on the Search for Baptist Identity," *Perspectives in Churchmanship* [Mercer University Press, 1986], p. 80). Baptism is an event and a theology that unites Baptists to each other as well as to Christ and his church.

Yet some among us seem determined to qualify its meaning. Beginning with our early responses to infant baptizers and "Campbellites" with their baptism "for remission of sins," Baptists have been more concerned with what baptism is *not* than with what it is. "Baptism does not save you," my childhood Texas pastors

seemed compelled to declare. "It is *only* a symbol. There is nothing sacramental about it. Faith is all that counts. Baptism is simply a fulfillment of Christ's command, an order (or ordinance) which we must obey." (See Matthew 28:19-20) In our revivalistic tradition, baptism is often secondary to the real public profession of faith, "walking the aisle" in church to receive Christ as savior. Baptism is almost an afterthought. In a sense, "coming forward" becomes the outward and visible sign of an inward and spiritual grace.

Perhaps it's time that Baptists and other Protestants stopped apologizing for baptism. We should remind secular humanists and worldly evangelicals that Christian baptism is a radical event. It is



not merely a command we fulfill or a membership requirement we endure but an act that transcends the experience itself.

The question, "Does baptism save you?"—once so important to American Protestants competing with Catholics and each other—seems less relevant as the church approaches the 21st century. Perhaps a more appropriate question is, "Does baptism mean anything at all?"

To many contemporary observers, the act of baptism is neither powerful nor significant. To some it seems a bit anachronistic, an initiation ritual of a bygone era. To others, it is an antiseptic event tacked onto the beginning or end of worship, streamlined for the sake of order and convenience.

Most churches do not gather at the river for baptism anymore. We have taken it inside and toned it down considerably. Some communions use minimal amounts of water. We Baptists and others dip the entire body into heated, fiberglass baptistries full of fresh water—no muss, no fuss. In many churches, after the baptismal service you can hear the distant hum of hair dryers making the new converts presentable before they return to the service. I wish we could go back, at least on occasion, to the river or some reasonable outdoor facsimile (no swimming pools, for heaven's sake) with the congregation gathered around, receiving new Christian brothers and sisters with open arms, drying them off and welcoming them home.

Perhaps we should applaud at baptisms, or shout like our frontier forbears, or do something a little frivolous. The angels, Jesus said, rejoice over one "measly" soul that, once lost, is found. We might as well rejoice at this weird and wonderful sign of salvation which God has given us.

The early Christians certainly made the most out of the baptismal ritual. Tertullian describes the event as practiced by the second-century church:

When we are going to enter the water, but a little before, in the presence of the

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No doubt those early Christians had the odor of sanctity about them, not something we should necessarily try to reinstate. Yet they wanted to hold onto that high moment as long as they could.

However we administer it, baptism should be such a significant moment. Every time we do it, we need to say again—in prayers, songs, Scripture or sermon—something of what baptism means to the people of God. We might remember, for example, that to be baptized is to put on Christ. As Paul writes, "For as many of you as were baptized into Christ have put on Christ" (Galatians 3:27). We not only believe in Christ; we identify ourselves with him and with his way of responding to life, the world and other human beings. In the early church, converts were baptized naked and dressed in white robes as they came out of the water—a sign that they had put on Christ like a new garment. They often wore these robes for a period of time as a reminder of who they were

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We might also remember that baptism is not merely a symbol for faith, but also an act of faith. We might call it a faithful act. Faith and baptism are inseparably linked. Faith keeps baptism from becoming a magic ritual that fulfills a salvific requirement. Baptism unites us with a community, keeping faith from deteriorating into a subjective experience. Even those who eschew outward baptismal forms—Quakers, the Salvation Army—speak of spiritual “immersion” into Christ and his church.

To be baptized, therefore, is to enter the river—the “glad river,” as Will Campbell calls it—through which all the saints have trod. It is to belong to a people baptized into Christ and stuck with each other, as Paul said, though a little more eloquently than that: “For indeed we were all brought into one body by baptism, in the one Spirit, whether we are Jews or Greeks, whether slaves or free, and that one Holy Spirit was poured out for all of us to drink” (1 Corinthians 12:12-13 NEB). We are the community of

the baptized, and it is in community that we continually return to the river, discovering again and again the meaning of this act of faith.

I was eight years old when I was baptized. I was joining the First Baptist Church of Decatur, Texas, but its baptistry was broken. To avoid delay the church borrowed the baptistry of the Bell Baptist Church on the edge of town. It was a typical Baptist church with a picture of the Jordan River painted on the wall behind the baptistry. No matter that the trees in the painting looked more like the cottonwoods and scrub oaks of north Texas than the foliage of that “other” Promised Land. We got the point. That baptismal pool in that little Texas church stretched all the way back to the river, the real river.

If you ask me now I will confess that I did not realize at that moment the full impact of baptism. But I knew that Jesus loved me and that the church loved me and that forgiveness and goodness were somehow present in it all. I remember that moment as much through the mediated memory of my family as my own recollection. If pressed, I will admit that I know a good deal more now about sin and salvation, pain and disappointment, doctrine and dogma (a current Baptist obsession) than I did at age seven. But I am not certain that such knowledge brings me any closer to grace than I was then.

So I continue to return to the river, with other children and adults who begin the journey. We are always going back there, rediscovering the implications and complications of divine grace. We will never fully understand faith and baptism, grace and forgiveness, or create a baptismal theology on which we can all agree. But like Bevel, the child in Flannery O'Connor's story, we can know that we count after all, at the river. **SR**

Ken Medema to perform at General Conference

Ken Medema, internationally known singer, composer and pianist, will perform in Christian concert during this year's General Conference at Salem College in Salem, West Virginia. The concert is scheduled for Tuesday evening, August 9, according to Conference President Herbert E. Saunders, who anticipates that a large crowd will be on hand. Medema will also conduct a choral conductors' workshop Tuesday afternoon.

Medema, blind from birth, has been writing and singing his own songs since 1970. That was the year he began composing original material for his work as a music therapist in a psychiatric hospital. His work soon took a new direction, and he found himself writing music that reflected his experience as a Christian and his understanding of the nature of Christian commitment. He is now involved in a full-time singing endeavor, with his music taking him across the North American continent, Europe, Africa, and Australia. He will be stopping at Salem College on his way to Holland for another musical engagement.

A native of Grand Rapids, Michigan, and the son of Christian parents, Medema studied music at Michigan State University. It was there that he met his wife, Jane. “It was because of her Christian life that I was able to bring a lot of things together—my early training, my desire for freedom, my insistence on asking questions—and to realize that all of that could be a part of being a Christian. She pointed the way for me, and I followed.”

The two were married after Ken's graduation, and they have managed the somewhat difficult task of wedding their work as well as the rest of their lives.

Jane possesses a master's degree in music education, has taught public school music, worked as a music therapist and as a director of activity therapy training programs, and has studied

theology at Union Seminary in New York. In the present team effort, she is the resource person who does the lion's share of the biblical and theological study which forms the basis of Medema's music.

Medema's university study, both at the undergraduate and graduate levels, was in the field of music therapy, although he concentrated heavily on performance skills in piano and voice. “It's astounding,” says Medema, “how much the work of Providence is perceived by hindsight.”

Medema has never allowed his handicap to stand in the way of boyhood activities. “As a kid, I rode bicycles, climbed trees and got into things like the other boys did. I have a natural interest in music, and I knew at a very early age that music would be my livelihood. I had excellent preparation, and I suppose the reason that I'm comfortably employed today is that I fell into doing what is a natural for me.”

Medema has composed an anthem for the conference choir entitled, “Enter the Joy!” Last year at conference, some of his music was offered by the conference choir, including the powerful “Moses.” **SR**

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Australasian SDB Conference meets in Melbourne



Sign posted at entrance to conference site

Sunday morning dawned bright and sunny as Pastor Joseph Alegre and his helpers made final preparations for the sixth Australasian Seventh Day Baptist Conference scheduled for January 10-17 in Melbourne, Australia. Signs were hung, and all was made ready prior to the 2 p.m. registration. Forty-two people registered for full attendance, and numbers doubled at the evening and Sabbath services.

The conference was pleased to welcome pastors Lawton and Bejjani.

Pastor Alegre gave the opening evening address, introducing the theme of evangelism, which was emphasized the remainder of the week by a number of speakers: Pastor Ronald Barrar of Auckland, New Zealand, spoke on Monday evening; Sister Anna Vergara of the Melbourne, Australia, Spanish church on Tuesday; Brother Daniel Barrar of Christ Church, New Zealand, on Wednesday; Brother Theo Hawkins of Morisset, Australia, on Thursday; and Pastor Leon Lawton, executive vice president of the SDB Missionary Society, spoke on Friday. Pastor Gabriel Bejjani, president of the SDB World Federation, concluded the series of speeches with a well-received message on Sabbath morning.

The conference was pleased to welcome pastors Lawton and Bejjani, who were kept busy talking to delegates, meeting with the conference executive, speaking at meetings, and participating in the seminars on evangelism. Their presence was most helpful.

Conference delegates were uplifted by the beautiful singing of a combined young peoples' group and by a group from the Melbourne Spanish church. Sister Vergara added a Spanish flavor to the other solo items presented by Sister Dorothy Goulding and Sister Vicky Kube.

Early morning (7:15 a.m.) prayer meetings were conducted by Brother Stuart Farrow and young people Andrew Goulding, Kevin Lavers, Ian Ingoe, Andrew Kube and Paul Ciempka.

Business sessions were held every morning, Monday through Thursday. Many positive programs came out of these meetings, and it was necessary to have a short business meeting on Sunday morning to finalize plans for evangelism for 1988-89. A special program is to be held in all churches for two Sabbaths, with a week of prayer in between, to generate a stronger missionary spirit, and Pastor Barrar was delegated to form a committee of three to promote and supervise evangelical endeavors.

Even though the conference's last budget was not fully raised, it voted for a considerably enlarged budget because of increased conference activity—the main items include president's travel, evangelism, and ministerial training. The total budget is based on members' contributions averaging \$100.

Friday morning was devoted to media projects—video and audio tapes, tracts and periodicals. This session was led by Brother Hawkins. Brother Kube spoke on the "Link," and Brother Hawkins introduced the proposed newspaper, "Message of Light." The latter is a paper of doctrinal subjects, to be published at alternate quarterly intervals in addition

to the "Link." The proposal was endorsed by the conference, which looks forward to seeing the first edition in the near future.

The possibility of the conference producing its own videos—through the soon-to-be-completed facilities of "Media Projects" of Morisset—was also discussed, and this will also be voted upon in 1988.

A seminar on evangelism was scheduled every afternoon. The first four were led by Pastor Barrar, who was assisted by Auckland ministerial trainees. The fifth seminar was led by pastors Bejjani and Lawton.

The seminars were well attended and, together with the other services, gener-

ated a great deal of interest and enthusiasm among the delegates. They expressed the desire to take these ideas to their respective churches, and a request was made—and approved—to conduct a special emphasis on evangelism in all their churches.

On Sabbath afternoon, Brother Kube conducted a sharing service, which provided an opportunity for anyone to share their thoughts on evangelism.

The conference closed on Sunday morning, following Pastor Alegre's introduction of the conference's new theme, "Jesus is Lord." The conference is looking forward to a very busy and fruitful period (1988-1990) as it aims to increase growth and witness. SR

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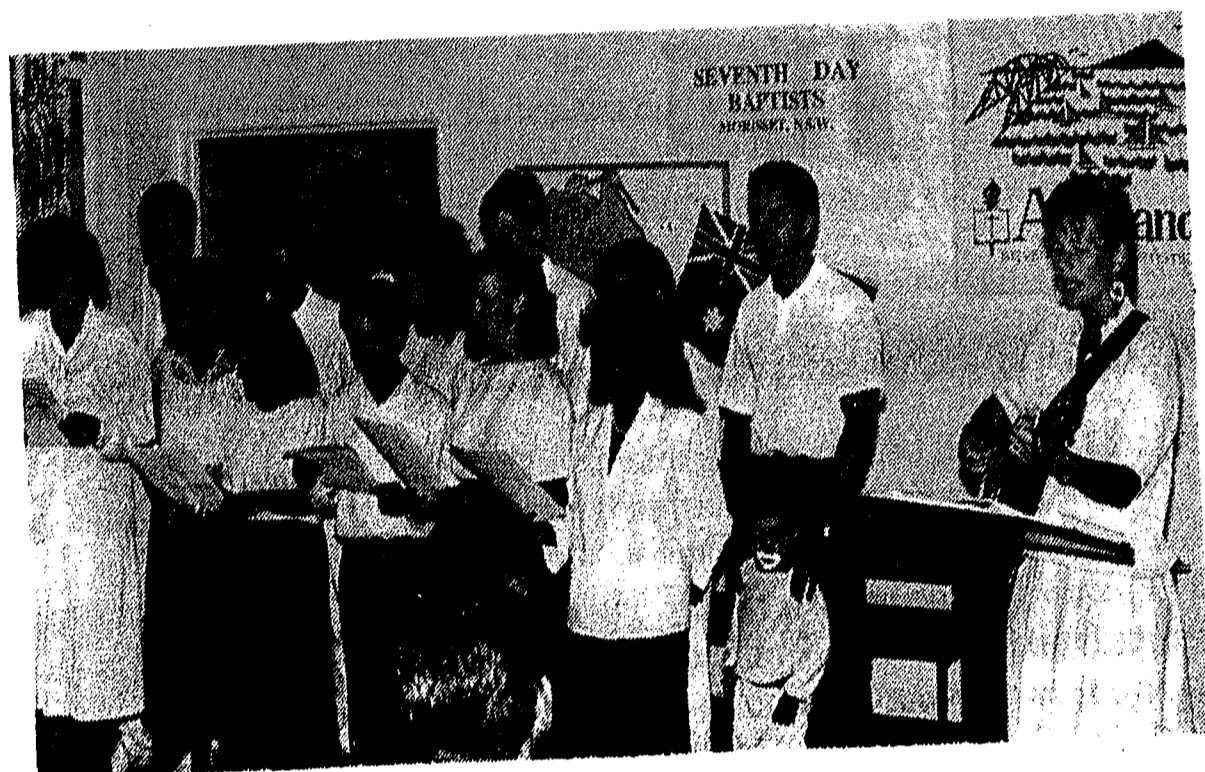


Youth Pre-Con campers at conference



Left to right: Jose Alegre, Gabriel Bejjani, Ronald Barrar, Leon Lawton, Stephan Kube

Conference delegates were uplifted by the beautiful singing of a combined young peoples' group and by a group from the Melbourne Spanish church.



Youth Pre-Con choir



Conference delegates and young people



Fellowship around the supper table in the dining room at conference

1988—Year of Extension

Cross-cultural communication

by Rodney Henry

Cultural differences create misunderstandings. All of our communications are wrapped (encoded) in the language and understandings of our culture. When we come to the Receiving Culture as new missionaries, our gospel message is wrapped (encoded) in our Missionary Culture to such an extent that the Receiving Culture will not be able to understand our message unless they understand the Missionary Culture.

Missionaries always have been aware of cultural differences. In past centuries, the missionaries coped with these problems by first westernizing the so-called "savages" so that they could then understand the gospel message. This method required that the Receiving Culture be converted to the Missionary Culture so that they could understand what it meant to be converted to Christ. It has been only in this century that missions has seen the folly of this culturally imperialistic approach.

The challenge of cross-cultural communication

Today's missionary must be trained with cross-cultural skills in order to effectively communicate the Bible message. It is the responsibility of the missionary to learn about—and from—the Receiving Culture and then encode the gospel message in a way that is understandable. The missionary must take the meanings from the Scripture which is "wrapped" in the Bible Culture and apply those truths to the Receiving Culture so that they have the equivalent meaning.

This cross-cultural communication is a two-step process. The first step requires that the missionary enter the Receiving Culture as a learner. This requires a great deal of time to learn the language and to try to see the world through the eyes of the people in the Receiving Culture. All of the missionary's Bible knowledge and ministry skills are worthless if he cannot wrap (encode) the gospel message in a way that will be understandable to the Receiving culture. That is the second step; he must wrap

(encode) the Bible message in the language and understandings of the Receiving Culture.

If I have painted a picture for you that cross-cultural communication is a very difficult challenge, then I have succeeded. However, though the task is difficult, it certainly is not impossible. Our former missionaries to Malawi, the Pearsons, have been successful at the task for years. Until the gospel has been preached to every nation, there will always be a need for cross-cultural ministry.

The communication of the gospel cross-culturally is essential where there is no gospel witness within the Receiving Culture. But the fact still remains that cross-cultural ministry is the least desirable option because communication is, at its best, between members of the same culture. Though it is the missionary's goal to understand and behave like the members of the Receiving Culture, he will never completely reach that goal.

That is why God is calling on missions all over the world to turn over the work and responsibility of ministry to the national leaders who are "experts" in their own cultures, so that the gospel message will be heard and understood in ways that are best suited to their cultures. This is the process of indigenization. SR

In past centuries, the missionaries coped with cultural differences by first westernizing the so-called "savages" so that they could then understand the gospel message.

Compassion: boom that breaks barriers

The following letter was submitted by Susan Bond in response to the May Sabbath Recorder article, "Culture: a barrier to missions."

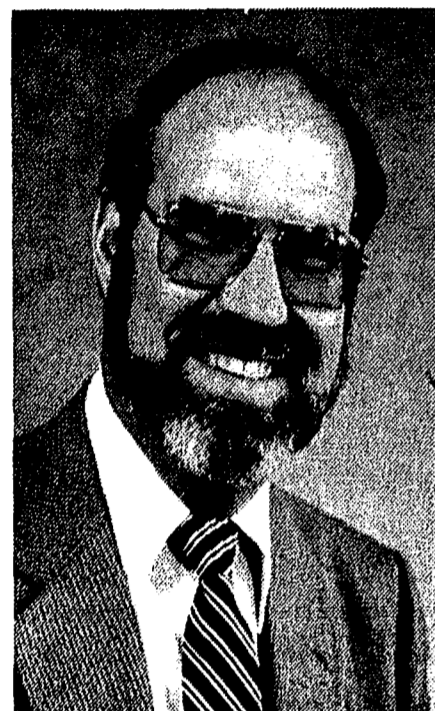
Upon reading Rod Henry's words, I was reminded of a true story told by a guest speaker who had been to India.

The woman, who exclaimed that she hates bugs, said that she could see lice all through the hair of an Indian woman. Through an interpreter, she learned that the abused Indian had just been beaten again that day by her husband.

The language barrier seemed too great for the speaker to tell this broken woman about Jesus Christ but, as she searched the woman's distraught face, she began to feel her pain and weep. The speaker said that, as she wrapped her arms around the Indian and put her face next to her's, she realized that her own hair was resting next to the lice-ridden hair—and she did not care. They both just cried.

After a while, the Indian woman spoke to the interpreter: "I now know this woman's God," she said. "We have many gods here but only this woman's God is real. Her God is the first to show me compassion."

Enter the Joy



Herbert E. Saunders
Conference President

**The closer we
come to God,
the more
intimate
becomes our
relationship to
other people.**

Enter the joy of Christian fellowship

The apostle John wrote in his letter to the early Christians: "That which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ. And we are writing this that our joy may be complete."

Christian fellowship is a relationship of joy. It is a personal relationship with the God who cares. It is a loving relationship with the Savior whose sacrifice was complete. It is a wonderful relationship with those whose lives have been changed by God through Christ. We are "one in the bond of love" because God has bound us to himself and to each other by the gracious gift of Christ.

John reminds us that "we love because He first loved us" (1 John 4:19). It is because we have been restored to a relationship with God that we have the privilege of having fellowship with each other. In fact, the closer we come to God, the more intimate becomes our relationship to other people. Fellowship becomes dynamic, precious, fulfilling, and eternal.

God has called us into fellowship with each other. If we are faithful in our responsibility to each other, we discover that our love for God grows and is strengthened. We need each other. We praise each other. We realize that we all matter—that we are all loved. We are on

this Christian adventure together. Because of the common bond we have in Jesus Christ, we travel the same road—confronting the same obstacles, expressing similar joys, suffering through the same trials, experiencing the same convictions, and bearing common burdens.

Paul reminded us that we are to "rejoice with those who rejoice and weep with those who weep" (Romans 12:15). We are partners in the life of Christ on this earth, and that draws us together in Christian love and devotion. Jesus prayed that we "may all be one; ...so that the world may believe that thou hast sent me" (John 17:20). That means that our fellowship and friendship is blessed by God, celebrated by Christ, and seen by men. The words are true: "They'll know we are Christians by our love."

What do people see when they observe us as Christian brothers and sisters in relationship to each other? The early Christians shared everything in common and cared for each other with an affection that brought meaning to the word "love" and strength for the trying days they faced. We must do the same. The man, or woman, or child who loves God, loves his brother and sister also. That is faithfully responding to God's loving relationship to us and the meaning of Christian fellowship. **SR**



Focus on missions

by Leon R. Lawton

Pearsons visit churches, USA: David and Bettie Pearson, completing their sixth term of service in Malawi, Africa, returned on furlough the end of April. In June, they visited Southeastern SDB Association at Texarkana, Arkansas, and were scheduled to visit churches in Memphis, Tennessee; Riverside, San Gabriel Valley and Bay Area, California; Portland, Oregon; Centralia and Seattle, Washington; Rapid City, South Dakota; North Loup, Nebraska; and Jefferson City, Missouri. They shared information on their ministries in the sister Central Africa Conference of SDBs in Malawi and the work of the churches there. They will have an opportunity during the General Conference sessions at Salem College in Salem, West Virginia, in August to give further understanding to those in attendance.

Philippine ministry of Olsons: In May, Rev. Eleazar C. Paypa Sr., president of the Seventh Day Baptist Philippine Convention, wrote: "The Olsons' ministry was a success! They led the way in solving the problems in the local churches and fellowships. Matt helped a lot with our youth leaders in the Youth Ministry. The program and method of teaching being introduced to our youth leaders and to our Sabbath School teachers was very effective. Our 7th annual convention was well attended. All delegates and pastors enjoyed, and were blessed through, the inspiring messages of Matt. Their ministry led to the renewal of our commitment to the Lord and gave more vigor to all. On behalf of the Seventh Day Baptist Philippine Convention, I thank you for sending the young Olson couple." Ellen ministered in several Cebu City hospitals and an orphanage. Their three-month special ministry was supported by the Board of Christian Education and the Missionary Society.

Los Angeles, CA, USA: Director of Extension Rodney L. Henry spent five days in May with leadership of the Los Angeles, California, Seventh Day Baptist Church. This church is now meeting in four different places in the greater Los Angeles area, seeking to reach more people and minister to their needs. As these meetings began, it was reported that the total attendance at the four locations exceeded the average attendance when they were meeting only in Highland Park. Remember Senior Pastor Duane L. Davis and pray for his physical healing.

Poland, Europe: Pastor Branislaw Ciesielski writes, "I want to send you good news. After several years time, we received the Ministry of Culture consent to have our own publishing house, named Spirit of Times Publishing House. We are allotted three to five tons of paper per year to realize our publishing plans, which include 11 items in editions from 500 to 3,000 copies. At the time being, we are going to print them on a duplicating machine." Pastor Ciesielski also spoke of their hope to obtain an offset press, and he reported that \$1,000 sent earlier for another project has been released to help meet this pressing need.

Sister churches, USA/SDBWF: The Sister Church plan proposed by General Conference in August, 1987, began to be implemented in May of this year when nine USA churches were related to sister churches in South Africa, Malawi, Jamaica, Poland and the Philippines. Hopefully, by conference time in August, we can have first reports of these new ties.

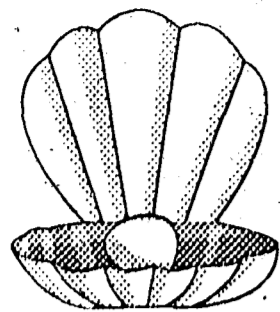
**Pearsons visit
USA churches**

**Philippines
thankful for
Olsons' ministry**

**Los Angeles
multiplies into
four churches**

**Poland SDBs
open publishing
house**

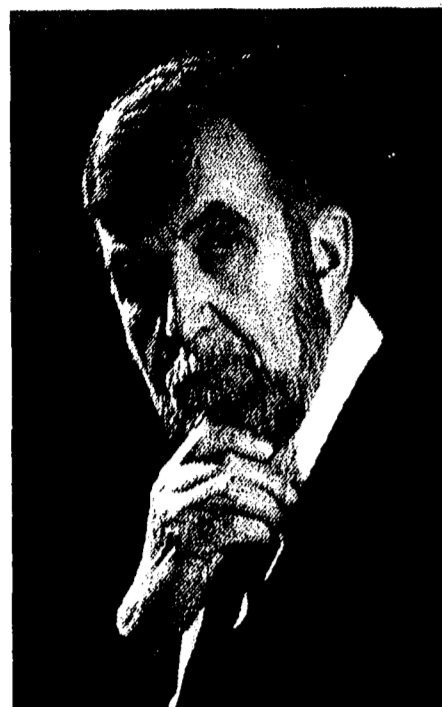
**Sister Church
plan in motion**



Pearls of history from the Seventh Day Baptist Historical Society

A loyal bunch

by Historian Don A. Sanford



Don A. Sanford, Historian

In January, 1912, Rev. Edwin Shaw wrote an article for *The Sabbath Recorder* with the note: "Please read and pass on." It apparently had been occasioned by statistics from the *Year Book*. Perhaps, as we prepare for sessions of General Conference and entering into the joy of the Lord, with special emphasis this month on being "Faithful in Service," some of these words from three-quarters of a century ago might speak to our day.

"They are a loyal bunch.' So spoke a business man to me the other day in reference to the people of one of our churches. I do not need to say which church, for I feel that it applies to all our churches. As pastors and workers we naturally feel that it applies, of course, especially to our own 'bunch.' I am sure it does to mine.

"We are an independent sort of people, as individuals and as churches. And yet, when I come to know what goes on in the churches of other denominations, and what does not go on, I am convinced that while we are not clannish or narrow, still we are after all really a 'loyal bunch.' We work together, we trust each other, we help one another, we forgive and overlook and love one another. We put the great cause of the gospel message and the Sabbath truth above our own personal preferences, and work and pray for these things."

"I would not close my eyes to the weak places in our walls, but, members of the 'loyal bunch,' let us strengthen these places rather than talk about them."

Then, after citing some of the statistics for the decade between 1900 and 1910—and specific work accomplished during that time period—Rev. Shaw added:

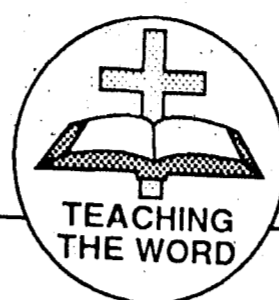
"It may be that there are not quite so many of us as there were ten years ago, but I am persuaded that there are more workers; that the loss can all be put in the column of 'loafers.'

"I am glad there are not many 'knockers' and 'kickers' among us as a people. The 'loyal bunch' are all 'boosters,' and that is what is needed among churches as well as in business and in civic matters.

"I would not close my eyes to the weak places in our walls, but, members of the 'loyal bunch,' let us strengthen these places rather than talk about them. People 'have a mind to work' when the leaders are full of hope and courage and confidence. Our God is a mighty God, and his truth will prevail. We have no reason for discouragement when we put ourselves on his side.

"So cheer up, brother pastor, if you are a little 'blue' now and then. 'I am an old man and have had many troubles, but most of them never happened,' is a saying worth remembering. So far as members are concerned, we seem to be just now at a standstill, but what are numbers compared to right and truth? And then, when we look about us and come to know our own people and our own churches, really we are surrounded by a 'loyal bunch.' Our work for next year opens up before us beset with difficulties, of course, but they call for the best in us, and our God will help us for his promises are sure and everlasting.

"Sincerely your brother pastor,
Edwin Shaw"



Christian Education

Conference Workshop

"Christian Education: The Church's Teaching Ministry"

Who:

Pastors
Sabbath School Superintendents
Christian Education Chairpersons
Teachers

What: "Our Teaching Ministry: Definition and Direction"

*Section Presentation

—a church's teaching ministry
—a church's curriculum resources

*Section Discussion

—teaching ministry needs of our churches

—local needs for denominational concern

*Section Reporting

—idea sharing

—information gathering

Separate sections, led by experienced pastors and lay teachers, will be provided for each size church.

When:

Friday, August 12, 1988, 10:25 a.m.

Where:

General Conference Sessions
Salem College
Salem, West Virginia

Children's and Youth Conferences

The annual Children's and Youth Conferences will be sponsored by the Board of Christian Education during the General Conference sessions, August 7-13, 1988, on the campus of Salem College, Salem, West Virginia. The Children's Committee is responsible for the Children's Conference (age three through sixth grade), and the Youth Committee supervises the Youth Conference (junior and senior high). The conferences are organized to provide Christ-centered activities geared to the different age levels while their parents and sponsors are busy with conference business and committee work.

Mary Jane McPherson, director of the Children's Conference music, has selected Maranatha Music's "Colby 4... God Uses Kids!" for Sabbath afternoon's musical presentation. Children from kindergarten through sixth grade are asked to listen to the music before coming to conference.

The leadership will include the following directors:

Children's Conference

Coordinator: Jane Mackintosh, Half Moon Bay, California

Music: Mary Jane McPherson, Lebanon, New Jersey

PreSchool, ages 3-5: Rebecca Saunders Richburg, New York

Michelle Griffin, assistant

Kindergarten/First Grade: Pastor Steven and Rebecca Crouch, Pinole, California

Primary, grades 2-3: Linda Dickinson, Bridgeton, New Jersey

Junior, grades 4-6: Nancy May, Arcadia, California

Youth Conference

Junior High, grades 7-8: Joyce Samuels, Plainfield, New Jersey

Senior High, grades 9-12: Gordon Kilts, Glens Falls, New York

The conferences are organized to provide Christ-centered activities geared to the different age levels.



the BEACON

Produced by the Youth Committee of the Board of Christian Education
For and by members of the SDB Youth Fellowship July 1988

Meet the fellowship

by Kelley Jones & Susie Butts

The Alfred Station-Alfred, New York, Youth Fellowship has had much success during the 1987-88 year. During the fall, we participated in the GOT-VIP program directed by Matt Olson and began to learn how to have a youth group that can be both fun and educational while it grows. We put together this statement of purpose:

The Alfred Station-Alfred Youth Fellowship is organized for fellowship, evangelism of peers, and service to community, our church, and the world. We are also organized for Bible study, discussion of current issues, and the representation of Seventh Day Baptist beliefs.

The group assisted the children of the community in collecting for UNICEF (\$165); sold baked goods

and sundry items at the Harvest Sale; enjoyed an evening of food and fun at the Alfred Parish House (prayer, pizza and ping-pong); laughed through Kim Gesner's "side-ways" Christmas Story slide show, which was made when all the YF members were little; crammed into four lanes for an evening of bowling at Tech Lanes with the Hebron SDB Youth Group and Independence Mennonite Youth Group; produced a play for the community Christmas program; and sponsored a breakfast at the church on Christmas Sabbath.

Activities during 1988 have included the following: we played volleyball at Coudersport, Pennsylvania, with the Hebron YF; hosted a square dance for area YFs at Alfred University's Davis Gym; swam three miles (almost) during our Swim-a-thon at Alfred University and organ-

Dear SDB churches and especially YFs,

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However, so far the fund only has \$158 in it. In order for there to be no fooling around with money during conference week, we will need at least \$700. I urge all the YFs that can help, to do so, and thanks for your generosity.

Please send all your money to the National YF Advisor, Perry Cain, at 56 Carolina Avenue, Salem, West Virginia 26426. God bless!

Keith Bond, president
Hurry!!!



Alfred Station Youth Fellowship, front (left to right): Gretchen Burdick, Don Van Horn, Susie Butts, Kim Gesner; back (left to right): Kelley Jones, Amy Palmer, Jon Wheeler

ized a brunch (parents and others helped) to raise money for Pre-Con and conference expenses (and donated \$100 to the National SDBYF, to match last year's gift); visited and sang hymns for Don and Madge Van Horn; planned and sponsored a spring youth retreat, *Teen Talk*, directed by Pastor Leon Wheeler; and led the Alfred Station church worship on Youth Sabbath, May 28.

All of our YF members attend Alfred-Almond Central School, and we will miss those who graduated in June: Trina Allen, Susie Butts, Debi Ellis and Amy Palmer. The members of the Youth Fellowship are:

Trina Allen was a senior who participated in track and the fall musical, *The Wiz*. She plans to make a career in the jewelry business after high school.

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Friends

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Through God's message, he told us that if we have faith in him, he would answer our prayers for help. But sometimes we need to talk face-to-face with a person or, better yet, a friend.

Friends can be helpful in many ways. They're there for us all the time—through thick and thin, and through troubled times and joyous times.

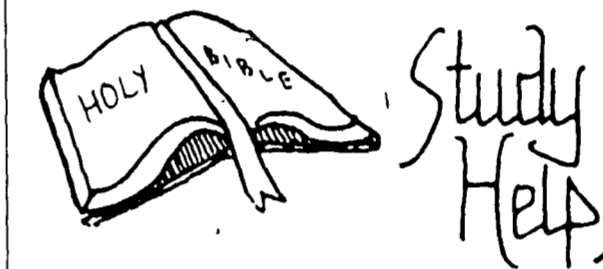
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I hope that each of you will be able to attend. Pre-Con and conference are always exciting, and the chance to learn new things and make new friends is always pleasant. See you there!

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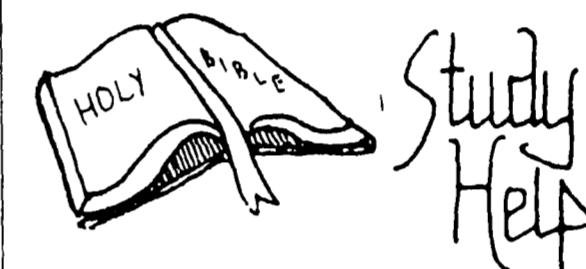
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in Your mighty
eyes
amy e. palmer

President's report—Seventh Day Baptist Missionary Society

by Dale E. Rood

In the March 4, 1988 issue of *Christianity Today*, it is reported that the majority of evangelical Christians now live in the Third World. We have seen this trend among Seventh Day Baptists for some time. The total membership of the Seventh Day Baptist World Federation is 10 times that of the Seventh Day Baptist Conference of USA and Canada. The Seventh Day Baptist Conference of India is considerably larger than the USA and Canada conference, and the Central Africa Seventh Day Baptist Conference numbers close to USA and Canada's totals.

This affects how your Missionary Society does its work. We do not view ourselves as a "great white father" for all the weaker conferences around the world, where we send missionaries out to do the work for them. Rather, we are attempting to develop a mission strategy whereby we can equip and encourage our sister conferences in their work of declaring the Good News in their own areas.

While we do not see the sending out of missionaries coming to an end, we do see greater portions of our effort directed into fellowship and encouragement by personal contact. Even when missionaries are sent out, it will be for the purpose of equipping nationals to do the work themselves. Such missionary activity will tend toward short term—rather than long term—work, with a definite period

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of termination planned in which the national workers would carry on by themselves.

How has this strategy been implemented this last year? Your missionary society cooperated with the Council on Ministry in sending Rodney Henry and Leon Lawton to Jamaica to inaugurate the Jamaica Seventh Day Baptist Bible Institute, developing their own T.I.M.E. (Training In Ministry and Extension) program. Gabriel Bejjani, who is president of the Seventh Day Baptist World Federation and pastor of the Riverside, California, Seventh Day Baptist Church, joined Lawton in traveling to Australia, Burma and India to share with, and minister among, Seventh Day Baptists in those lands.

Matthew and Ellen Olson served the Philippine Seventh Day Baptist Convention on a three-month tour of duty to help in developing youth work there. The work in Finland is beginning to open up since Missionary Tom McElwain found local leadership he can work with. McElwain and Pastor Risto Sorsa of Helsinki, Finland, even had an opportunity to attend a pastor's conference sponsored by the Polish Seventh Day Baptist Conference in Bielsko-Biala, Poland, in December, 1987.

It is my own conviction that the money spent on the travel necessary for such interaction is among the most efficient use of the Lord's money at this time. The encouragement brought about by bringing Christians together in these ways is well worth the cost. We have strong impressions of the cause of Christ being effectively advanced as a result of such opportunities.

This coming year will mark the end of an era with the return of David and Bettie Pearson from Malawi, Africa. Except for a four-year period in the seventies, David and Bettie have faithfully and effectively served the Central Africa Seventh Day Baptist Conference as missionaries since 1954.

One of the keys to this work has been the ever-expanding medical work at

Makapwa Station. This has been an effective work in ministering to people's needs in Jesus' name. David has led out in the gospel presentation in that country. He has pioneered in training national leaders as he devoted a major portion of his work toward educating pastors in the Central Africa Conference. In April of this year, they returned on terminal furlough to the United States. Well done, David and Bettie.

On the national level, there continues to be a shift away from missionary pastors to extension pastors. Missionary pastors require more of an initial financial commitment from the local church (50 percent) but then extend over a longer period of time (10 years). Extension pastoral work begins with up to 100 percent support from the Missionary Society but, in four years, it changes to 100 percent local support.

Extension pastoral work, then, is in areas of high potential for growth. Let it be noted that there has been no shortage of such areas. I would like to note that 1987 was the last year for the Seventh Day Baptist Church of Faith in San Gabriel, California, under the extension pastor plan, and for the White Cloud, Michigan, church under the missionary pastor plan. Both will have graduated to

100 percent local support.

In January of 1987, Rodney Henry assumed the title of Director of Extension. As such, he received his full salary from the Missionary Society but had expenses paid by the Council on Ministry as he continued to direct the T.I.M.E. project. In this position, he is seeking opportunities and areas where church growth can take place. One of his primary goals is to train local leaders in these growth situations to best take advantage of these opportunities.

This is already being changed. If all goes well, this September Rod will assume the titles of Director of Pastoral Services and Director of Extension and will be under the joint direction of the Missionary Society and the Council on Ministry. He will be assuming some of the tasks formerly assigned to the Dean of the Center on Ministry, having charge of the institute courses taught in June of each year, as well as the T.I.M.E. training.

I would like to encourage you to think of your place in this ministry. If God is leading you to support this work, I encourage you to follow through. His work through your missionary society and your denomination could be depending on it. SR

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David and Bettie Pearson, returning missionaries from Malawi, Africa



Women's Society NEWS & IDEAS by Marilyn Merchant

Words—powerful tools

Dear Ones All,

Here we are, in the midst of vacation season—fireworks, picnics, family reunions and camps. This was always one of the most exciting times for my family. We had so many things planned to do together that we seldom got it all accomplished. As a school secretary then, I often heard mothers bemoaning the fact that "we'll have the kids here *all summer*, whatever will we do with them?" My heart went out to them all, both the children and their mothers.

When we took time out for church camp, Bible school and conference (if we could go), we did have to plan wisely in order to get all of it done and to include the things we wanted to do together. There were visits to grandparents, picnics to go on, museums to visit, parades to watch; the list goes on and on.

One of the things we did, endlessly, was talk. We listened to the children's dreams, aspirations and goals. We tried to gently guide, but one thing we tried *never* to do was discourage. In fact, years later, one child made this statement: "The only thing you did wrong in raising us was to let, and make, us believe that whatever we wanted to achieve, we could—if it was God's will and if we worked hard enough at it. Sometimes, that just isn't enough." Believe me, we made other mistakes, too, much to our sorrow.

Recently, I have become more and more aware of the damage and hurt that can be done to the young—be it young in

age or young in the Lord—by thoughtless words. One rather new Christian said to me recently, "The devil really has a lot of help from those who are supposed to love me most, my Christian brothers and sisters, because of the discouraging and hurtful things they say to me. Sometimes it makes me wonder why I try." A thoughtless moment, and speaking without thinking through the consequences, is a fault we all seem to possess.

On the other hand, we must be careful that we do not hoard these hurtful words like trading stamps. Some time ago, I collected quite a number of these little gems and bought a pretty "nothing" book—a book with blank pages, bound in a nice cover. Then I wrote down all the things I could remember that were hurtful to me.

When I had written all I could recall, I kept it a few days to be sure everything was included in my book of treasures. I had bought the most beautiful book I could find, because I thought that anything as precious as these hurts deserved the best. Then I took the book and tore out the pages, one by one. I tore them into little pieces and burned all the scraps, all the time praying that God would take the hurt and sorrow they had caused and wipe them from my heart.

It works! Simplistic? You bet. (No one has ever accused me of being overly learned!) I adapted the technique from one of our pastors who was conducting a seminar on forgiveness, and I adjusted it on my own. I occasionally remember some of those hurtful moments, but I am no longer torn apart by them. I can find reasons why people may have said them, and I can forgive them. My, it is nice to be rid of that collection!

I haven't heard if the ladies of Shiloh, New Jersey, have sold the last of their cheesecakes, but the sale was going very well. Westerly, Rhode Island, ladies had a fund-raising breakfast in April, along with a rummage sale. The Nortonville, Kansas, church reports that their annual Soup and Salad Supper has fallen by the

wayside because of lack of help. How sad it is when this comes about, but it happens to almost every church society because a time of respite is needed. Knowing that society, though, I'm sure they will remain ever faithful in other ways. Their quarterly report stated that, since the beginning of the Community Clothing Bank that operates out of their parish house, 10,000 garments have been distributed and 130 families have been helped.

I think it was Salem, West Virginia, that reported that their Women's Society has restored—to "better than ever" condition—the couch and chair in their parsonage. In the pastor's words, it is now "comfortable, beautiful and homey." I once read a line stating, "It would take a gazelle to gracefully extract themselves from the furniture in a parsonage." In fact, I have sat on quite a few couches and chairs of that sort.

Hurrah for the ladies societies! Many of you participated in Church Women United Day of Prayer throughout the country, for which we are thankful. Because of our diverse opinions, we, as a Women's Board of Directors, cannot urge participation, but we do feel that anything that adds to our ecumenical presence is a good thing. Our president has very definitely outlined the national leadership our societies' disagreements on their direction.

Jean Lewis reports that, to date, she has received three nominations for this year's Robe of Achievement.

Our SCSC program is now in full swing, and we still need early gifts to that fund. Eighteen young people are participating.

Are you planning to attend conference? Our lovely "Confidence Quilt" will be auctioned off, so be sure to attend the SCSC craft sale. The Women's Society is sponsoring the sale in order to raise funds for SCSC. (If you wish to participate in the craft sale and cannot attend, contributions may be sent to Craft Sale, SDB General Conference, c/o Mrs. Frankie Davis, 171 E. Main St., Salem, West Virginia 26426.)

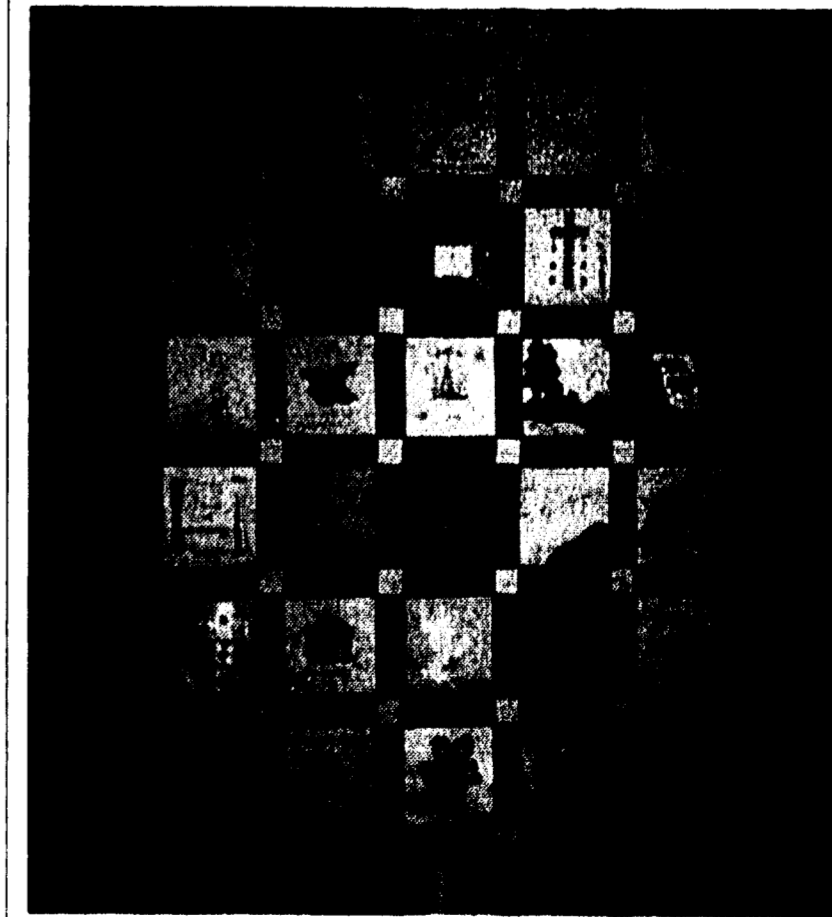
Also, if possible, plan to take part in the Women's Interest Committee, which will be chaired this year by Mabel Cruzan. And, of course, we will look for you at the banquet. Big plans are afoot.

Now, for our *big news*. This is probably "jumping the gun," since action must be taken at the annual meeting at conference. But I want to announce that, with your approval, the Shiloh ladies have agreed to the transfer of the Women's Board to their fair city in 1990. Isn't that exciting? Coast-to-coast, that's us! Please be in prayer about this, that the transition may be smooth and to the Lord's leading.

Remember the Scripture that begins, "Let the words of my mouth and the meditations of my heart be acceptable unto thee, Oh Lord." I think that is a fitting closing this month. If our words are acceptable to him, no one can be hurt or wounded by them.

Agape,

Confidence Quilt to be auctioned at General Conference, Salem, West Virginia



To date, we have received three nominations for this year's Robe of Achievement award.

I've moved! My new address is: 200 W. Big Springs Road, Apt. #4, Riverside, CA 92507.

Guidelines for the use of copyrighted music material

A person can do nothing with another person's copyrighted music without permission from the copyright owner. Copyrighted music is the sole property of the owner.

1. What does "copyright" mean?

Our nation's founding fathers determined that it was in the public interest that the creation of a person's mind and spirit should belong, for a limited time, to the creator. This protection is called "copyright." This United States Copyright Law grants to any copyright owner the exclusive rights to original material. The copyright owner is the only one who has the privilege of reproducing the work. If another party wants to reproduce the material in some manner, permission must be obtained from the copyright owner.

Briefly, the copyright laws cover two major areas. First, the owner of copyrighted music has the right to use the music, print it, record it, license it, reproduce it, etc. Second, a person can do nothing with another person's copyrighted music without permission from the copyright owner. Copyrighted music is the sole property of the owner.

2. What are the rights of copyright owners?

- To reproduce the copyrighted work in printed copies or on records, tapes, video cassettes, or *any duplicating process* now known or to come into being.
- To make arrangements and adaptations of that copyrighted work.
- To sell printed or recorded copies of the work or license others to do so.

3. Who owns the legal right to make copies?

The original creators (authors and composers), or assigned agents, such as publishers.

4. Why can't I copy anything I want?

It's against the law to make unauthorized copies of copyrighted materials. It's something like dollar bills and postage stamps. You are not permitted to make your own.

5. Do other countries have copyright laws?

Yes. All the world now seems to recognize the need to give incentive and protection to creative persons.

6. What if I'm faced with a special situation?

If you want to include copyright lyrics in a song sheet...arrange a copyrighted song for four baritones and kazoo...or make any special use of copyrighted music which the publisher cannot supply in regular published form, the magic word is ...ASK. You may or may not receive permission, but when you use someone else's property you must have the property owner's consent.

7. What if there's not time to write?

That makes no difference. Think of copyrighted music as a piece of property, and you'll be on the right track. Plan ahead. Some publishers will grant emergency permissions over the phone.

8. What about photocopies that are now in our church?

Destroy any unauthorized photocopies immediately. Replace them with legal editions. Possession of any illegal copies puts you in the position of harboring stolen goods.

9. Can I make copies of copyrighted music first and then ask permission?

No. Permission must be secured *prior to any duplication.*

10. What if I can't find the owner of a copyrighted song, can I go ahead and use it without permission?

No. You must have the permission of the copyright owner. Check the copyright notice on the work, and/or check with the publisher of the collection in which the work appears. Once you know the name of the copyright owner, write the Church Music Publishers Association, Box 5239, Washington, DC 20912-0239 in order to secure an address or phone number. For a fee of \$1, CMPA will supply a current

listing of major sacred music copyright-holders/publishers. Enclose a self-addressed, stamped #10 envelope with your request and cash payment. CMPA cannot bill.

11. As a soloist, is it permissible for me to make a photocopy of a copyrighted work for my accompanist?

No. Permission for duplication, *for any purpose whatsoever*, must be secured from the copyright owner.

12. Is it permissible to print words only on a one-time basis, such as in a church bulletin?

No. Permission must be secured prior to any duplication. Using "just the words" makes no difference.

13. But what about items that are out of print?

Most publishers are agreeable, under special circumstances, to allow reprinting of out-of-print items, but again, permission must be secured from the copyright owner *prior to any duplication.*

14. Is it necessary to secure permission to perform copyright works in church?

No. You may *perform* copyrighted works from legal editions in the course of services at places of worship or at reli-

gious assemblies. It's the making of copies that requires permission.

15. Can homemade songbooks or song sheets be used in churches, Bible studies, or home prayer groups as long as they are not sold?

No. Permission must be secured prior to *any* duplication, for any use whatsoever.

16. Can I set original or religious words to a copyrighted song (whether religious or secular)—even for my own local church group?

Not without permission from the copyrighted song's owner.

17. Can I make a transparency or slide of a copyrighted song for use by projector?

No. The making of a transparency or a slide is a duplication, and permission must be secured from the copyright owner.

18. Can I make a tape or record of a copyrighted song?

Yes, but you must secure a recording license from the copyright owner and pay a royalty of five cents per song per record or tape manufactured. This includes copies of recordings or tapes of church services, concerts, or programs that



include copyrighted music (for sale or for shut-ins).

19. Can I make a record or tape using a pre-recorded instrumental accompaniment track?

Yes, provided you have written permission, and two permissions are necessary here. One is from the copyright owner of the selection to be recorded (see question #18), and the second is from the producer/manufacturer of the accompaniment track. Fees are required for each use.

20. What are the penalties for making unauthorized copies of copyrighted music?

The law provides for the owner of a copyright to recover damages for unauthorized reproduction of copyrighted music. These damages include profits of the infringer and statutory damages ranging from not less than \$250 to not more than \$50,000 per infringement. In addition, prison terms are provided for willful (i.e., you *knew* what you were doing was wrong!) and commercial infringement. Remember, churches, schools, and non-profit organizations are *not* exempt!

21. What about the photocopiers who don't "get caught?"

Any use of a copyrighted work for any purpose—for church, for a non-profit organization, to be sold, "just for our church," words only, or any other reason or justification—requires permission before any duplication or copies can be made.

Frankly, we cannot imagine what kind of school, church or professional musician would derive satisfaction from doing something illegal. They force the price of legal editions higher. They risk embarrassment from professional colleagues who understand the law, and they risk fines and jail sentences if taken to court.

Remember, any use of a copyrighted work for any purpose...for church...for school...for a non-profit organization...to be sold...to be rented..."just for our church"...words only..."we're not selling copies"...emergency use...failure to locate the owner...or any other reason or justification...requires permission *before* any duplication or copies can be made.

Plainly stated, the making of unauthorized copies of copyrighted material is strictly illegal. However, all music publishers desire to have their songs used in as many ways as possible; so in some cases, permission to duplicate can be obtained. You must contact the copyright owner prior to any duplication.

22. If I buy a record, is it permissible to make a copy for a friend?

Duplication of copyrighted materials is against the law when the purpose is to avoid purchase.

23. Is it illegal to make copies of a recording to aid singers in learning their choral parts?

Yes, it is illegal. As good an idea as this is, and as helpful as it would be to teach the music to members of the choir, it is against the law without permission. Write or call the publisher of the music. They will usually work with you concerning your request.

If you have further questions, contact Church Music Publishers Association, P.O. Box 5239, Washington, DC 20912-0239. This information is furnished through the courtesy of the Church Music Publishers Association. **SR**

Reader Reaction

On Sabbath Recorder page layouts

Dear Editor,

I do not wish to mutilate my copy of *The Sabbath Recorder* in order to use a coupon, or lose a valuable article which may be on the opposite side. In the April *Recorder*, I see an interesting conflict. On one side of the back cover is the "coupon" to fill in for a contribution to *The Sabbath Recorder*, while on the reverse side is another "coupon" to send for materials for the Religious Liberty Day packet. Somehow this reasoning does not make sense to me.

Perhaps some of the great quantity of blank, wasted space on other pages could be arranged for "coupons" to clip out if one does wish to cut up their magazine.

This whole matter has concerned me for a long time, especially the matter of unused space which seems very inefficient while continuing to elevate costs.

Perhaps this seems to you small and petty, but in days of budget crunch I believe we should be realistic and careful stewards of the funds which are available and stop waste where we can.

Thanks for considering my concern.

Marion M. Brannon
Freeville, New York

Dear Mrs. Brannon,

I am sorry that the placement of clip-out coupons has caused you difficulties. In the case you mentioned, we apparently did not think ahead to the next page. I'm glad you value your magazine so much that you don't want to cut it up. Feel free to simply write to the addresses

listed--you do not need to use the coupons.

As to your concern about white space in the *Recorder*, I feel very strongly that the white space in the *Recorder* is important. There is no doubt that more material could be pushed into the pages. Doing this would increase the "greyness" of the pages, decrease their attractiveness and, in the long run, make the magazine less readable and interesting to the eye. Unless the *Recorder* is attractive, it is difficult to attract readers who are used to high-powered commercial magazines.

Cutting down on the white space in the magazine would not save money for the denomination. As a matter of fact, it costs slightly more to print a 28 page magazine than a 32 page magazine! This is due to the multiple page "signatures" that the magazine is printed in. The magazine is a combination of three press runs. The first is 16 pages (eight in two colors) printed in the same pass through the press. Next comes 12 pages (black only) printed in the same press run. These two sections are automatically folded at the end of the press. The cover (two colors on glossy stock) is printed separately. At this point, another automated machine is used to collate the three sections. In one pass, the magazine is collated, stapled and trimmed. This system of printing the magazine is largely responsible for the fact that the cost of producing the publication has not increased significantly in the last six years. So you see, even if only 30 pages of material are on hand to print, it is less expensive to print a full-size magazine than to drop pages.—Ed.

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RELIGION IN THE NEWS

Methodists adopt "inclusive" hymnal

The United Methodist Church, meeting in St. Louis, approved a new hymnal which changes many traditional references to "mankind" and "men" for more inclusive language. In a compromise decision, the hymnal committee retained the masculine pronouns for God in the Psalms. The 960 page volume includes 625 hymns, ritual and psalms. Approximately half of the hymns are not in the previous hymnal. Among the changes, the hymn, *God of Our Fathers* is now, *God of the Ages*.

PTL to sell assets as needed

As part of a delay action for the PTL bankruptcy hearings, the trustee, David Clark, has said that he will sell the Heritage USA theme park rather than allow the ministry to fail. U.S. Bankruptcy Judge Rufus Reynolds extended the deadline, but said "it looks like the end of the road."

The Internal Revenue Service has revoked the organization's tax-exempt status, and claims that PTL owes the government more than \$55 million in taxes. In its bankruptcy filing, PTL declared debts of \$72 million in addition to the federal claim.

Christian Scientists charged with manslaughter

Ginger and David R. Twitchell of Boston, Massachusetts, have been charged with manslaughter in the death of their son, Robyn, who died in 1986 of a bowel obstruction. As Christian Science practitioners, the Twitchells had refused medical treatment, and sought to heal their child through prayer.

The district attorney's office has maintained that medical treatment must be given priority over any religious beliefs when the child's life is at risk.

The arraignment of the Twitchells is viewed as a threat to religious freedom and practice by the Christian Science religious leaders.

Support for TV evangelists continues

Despite changes in the allocations of funds to television ministries, there is evidence that Americans are continuing to support the TV evangelists. A recent Gallup Religion Poll reveals that five percent of all Americans gave to such evangelists in March, 1988, compared to four percent in 1987.

Financial reports from TV ministries who have experienced adverse publicity, show sharp declines, but the poll suggests that there is switching to other television evangelists. More than 60 evangelists have a national audience.

The profile of givers has changed very little, with nine percent of Southerners reported as donors, while only three percent of Eastern and Midwestern Americans reported such gifts.

Study shows ordained clergy preferred

A national study by Hartford Seminary's Center for Social and Religious Research shows that congregations prefer to be led by ordained clergy rather than by lay professionals. When asked what alternative they would prefer if their church could not afford a full-time, ordained pastor, more than 80 percent expressed preference for a part-time ordained pastor to a full-time lay professional.

The study was conducted to evaluate the best responses to a growing concern about a clergy shortage. That shortage was found to be very uneven, however. While there is a scarcity among smaller, rural parishes, there seems to be an oversupply for larger, wealthier churches, the study indicates.

Compensation rates vary widely. An Episcopal priest, at an average of \$45,000, receives nearly twice as much as a Catholic priest. Compensation takes into account housing, health-care and retirement provisions, as well as base salary.

Battle Creek reaches out

by Judy Fatato

The Battle Creek, Michigan, Seventh Day Baptist Church has undertaken several new projects in aiming to meet the challenge of nurturing Christians and spreading the gospel.

In March, we had a very well attended weekend Church Growth Seminar. Through video tapes, printed material and discussion, we received ideas on how to grow effectively, and plans were conceived to implement the ideas in our own local situation. It was inspiring to see such a cross section of people "giving up" their weekend with great enthusiasm to further the Lord's work.

In addition, our pastor, George Calhoun, and three lay people attended the Area Spiritual Workshop in New York in April. Currently, we are hosting the Dr. James Dobson film series "Turn Your Heart Toward Home" for six weeks. These dynamic films fill a real need for a Christian perspective on marriage and family issues and are being well received.

A new Sabbath School class has just begun for the purpose of instructing new or "baby" Christians who lack a grounding in the fundamentals of faith. There is no such thing as a "dumb question" in this class. People who have never been to

Sabbath School or have had a marginal church association have been personally invited to attend and try out Sabbath School for a quarter.

After a short break, the previous two mid-week Bible studies have grown to four, hosted in four private homes and led by four different people. We praise God for this growth in personal involvement. "Be Joyful" by Wiersbe is the study book (on Philippians) being used by all groups.

Through modification of our sharing time in morning worship, we have another new ministry. Each Sabbath there are "Prayer Warriors" in a room off the sanctuary, praying through the entire worship service. Prayer request cards are available in the pews so that every person can list his or her needs. The cards are then put in the offering plate and taken to these "pray-ers," who read and pray for each request individually. Volunteers, not only the Diaconate, make up each week's prayer team.

Our prayer is that we continue to encourage each other, to enter into his joy, and to extend that joy to people everywhere. SR

It was inspiring to see such a cross section of people "giving up" their weekend with great enthusiasm to further the Lord's work.

Marriages

Ferguson-Sutton.—Dale Ferguson and Peggy F. Sutton were united in marriage on June 27, 1987, at Shiloh, New Jersey, in the Seventh Day Baptist Church. Pastor John H. Camenga officiated.

Fogg-Harris.—Joseph H. Fogg III and Teresa Harris were united in marriage on March 20, 1988, at Shiloh, New Jersey, in the Seventh Day Baptist Chapel. Pastor John H. Camenga officiated.

Davis-Hickman.—Theodore Brian Davis and Diane Elizabeth Hickman were united in marriage on September 12, 1987, in the Woodruff Methodist Church, Woodruff, New Jersey, with the bride's pastor, Rev. Diana Hage-wood Smith, officiating.

Davis-Sheppard.—Roy Daniel Davis and Kathleen Elizabeth Sheppard were united in marriage on April 16, 1988, at Shiloh, New Jersey, in the Seventh Day Baptist Church. Pastor John H. Camenga officiated.

Scull-VanSant.—Barry Scull and Kathy VanSant were united in marriage on December 21, 1987.

Parents' Night Out

The Serendipity Sabbath School class was trying to decide on a "side door" evangelism project—one of those ways of reaching people because you are being the church instead of talking about it.

*Reprinted from the Sentinel
Salem, West Virginia, SDB Church
S. Kenneth Davis, pastor*

We have been asked by some of our sister SDB churches who receive our monthly newsletter, the *Sentinel*, to tell about our Parents' Night Out program (or "kids' night out," depending on your perspective).

Some time before this pastor even got here, the Serendipity Sabbath School class was trying to decide on a "side door" evangelism project—one of those ways of reaching people because you are *being* the church instead of talking about it; *ministering* in the name of the Lord instead of just telling people about him; *showing* the love of Christ instead of just preaching about it.

One harried mother of young, active children said the nicest thing anyone could do for her would be to take care of her children for a while so she and her husband could have some time together. As good Baptists, we practice disagreeing on many things, but there was no disagreement about that!

And so, Parents' Night Out was born. No matter how tough a week of mothering has been, mother can look forward to 6:30 Thursday night when she kisses the kids good-bye at the church and takes off for an evening to regain her composure, her sense of humor, her perspective, or whatever it is that needs regaining.

And, what may seem *more* amazing, the children love it, too, once they have become a part of it. They call it "Kids' Night Out"—a combination of structured and unstructured fun time with the gang they go to Sabbath School with, plus an interesting variety of other youngsters who are not yet in Sabbath School but relish the Thursday night fellowship.

The typical evening starts with fun time—shooting baskets, playing tag on the parsonage lawn, swinging on the porch swing in the parsonage yard,

tossing a ball, or playing football. Basically, it's a "whatever-turns-you-on" time.

At 7 p.m., the children who are too young to organize go to the church nursery. There they are greeted by the same familiar face they see on Sabbath morning. You can tell they love Madge, and you can tell Madge loves them! She calls them her kids. (Madge is the only paid person in this program, but she's worth every cent of the investment.)

Most of the year, the older children and young people are also involved in musical and/or dramatic activities. Continuity is provided by a few talented adults who are committed to this ministry and are almost always there. Parents are asked to take turns one night a quarter to help shepherd the growing flock. Materials for this structured part of the evening are underwritten on request by the many grandparents, aunts and uncles—either by blood or by love (and we have lots of both).

Sometimes, instead of—or in addition to—activities calling for output on the part of the young people, video cassettes or other forms of entertainment and/or instruction are provided.

A number of "spin offs" have developed from this program, with a number of evangelistic opportunities opening up. With a little imagination and/or inspiration, you can see the possibilities. For instance:

1. By freeing up this night, a bowling team has been created.
2. One night a month we are showing James Dobson's "Focus on the Family" VCR series to the parents of those leaving their children at the church.
3. Ample time is provided outside of Sabbath School time to work on musicals such as "God Likes Kids," which we then take around to various area churches and perform, gaining acceptance, visibility and appreciation.
4. We have been enjoying fabulous Christmas programs, performing before a packed house, bringing in children's relatives who have never before crossed the church's threshold. SR

Berlin church active in community

Last summer, and the ensuing months, have been a busy time for the Berlin, New York, Seventh Day Baptist Church.

The church hosted two Summer Christian Service Corps workers (Team Earthquake), Mark Green of Milton, Wisconsin, and David Nello Carmichael of Battle Creek, Michigan. They were a true delight, just in being themselves. They helped with Vacation Bible School, which was hosted by the church and opened to the community. Over 100 people participated. The church also had an evening program for teen-agers, directed by Paul Greene. Each evening after class, an active volleyball game was held in back of the parsonage. Several of the youth from town came and participated.

In October, rehearsals were begun for a Christmas Cantata, which involved singers from four communities and six different churches. The performance took place in our church, which was beautifully decorated. Thirty feet of handmade pine garland was hung on the gallery railings. This job was taught, and accomplished, under the watchful eye of Teresa Bonesteel. "Rope" making has been a tradition in her family for many generations.

A huge tree was given to the church, and it was decorated the night of the Sabbath School Christmas party.

The cantata music was "A Song Was Born," by Joe E. Parks. The choir was directed by Marietta Sutton, and the actors (in full costume) were under the direction of Gerri Greene. Once again, there was a full house.

On March 26 of this year, Carole and Worth Wilson shared their knowledge with us and performed a Seder Supper. Thirty people participated in the Jewish tradition and the accompanying sweet sense

of fellowship, upstairs in the north gallery. After the supper, participants adjourned to the sanctuary for the singing of hymns.

The church is now in the process of rehearsing for a springtime children's musical. The town's people requested that we do another one, and Gerri Greene is directing again. This time, Psalty is going camping!

The church is enjoying two productive, ongoing Bible studies. One is being held at "Max" Hall's, and the other in the home of Pastor Paul and Ruby Maxson. These study times are becoming the source of a strong thread that is binding us together in love.

On Easter Sabbath, we welcomed three new youths into church membership—Daniel, Damian and David Stall. They were baptized at "Holy Bridge," in the Brook, by Pastor Ed Sutton.

A new Allen Organ was donated to the church by Paul and Myrtle Cushman. It has added a precious new dimension in sound and spirit

to the worshiping of our Lord. In addition, it appears that music will be a valuable tool of outreach here in Berlin, and the church plans to take advantage of that.

One thing of great importance, which should not be forgotten, is the fact that few of the above mentioned activities would have been possible without the ever-present pianists and organists. They are Robert Ellis, Paul Cushman and Gerri Greene. These three are sometimes given a "break" by our up-and-coming musicians, John and Carl Greene.

Members of the Berlin church move forward with busy minds and spirits, anticipating the next project, dreaming of future opportunities for serving God, and knowing in their hearts a sense of belonging to him. They also know that they belong to each other and to you, our Seventh Day Baptist family. "Whether at home, or afar we shall roam, we'll guide our lives by his word!" SR



Left to right: standing, wise men—John Greene, Arlie Greene, Elmer Stuart; kneeling, shepherds—David Stall, Carl Greene; Joseph—Robbie Bonesteel; Mary—Carole (Stuart) Wilson; right front corner, shepherds—Daniel Stall (sitting), Mike Ellis (kneeling)

Saunders to receive honorary doctorate

"It is significant that the college chose to honor a Seventh Day Baptist pastor and church leader during its centennial celebrations."

Rev. Herbert E. Saunders will receive an honorary doctor of divinity degree from Salem College (West Virginia) on August 13, 1988, during sessions of the Seventh Day Baptist General Conference in Salem. Currently serving as president of the General Conference, Saunders is a 1962 graduate of the college, which is celebrating its centennial this year. The degree presentation ceremony will be held at 9 a.m. on Sabbath morning in the Brewster All Faiths Chapel on the campus.

Pastor of the Milton, Wisconsin, SDB Church since 1981, Rev. Saunders' current term as president of the General Conference includes a three-year term on the denomination's General Council, which he also chairs. In addition to his pastorates, he served for six years in a full-time denominational position as dean of the Center on Ministry, responsible for ministerial education and services.

"The honoring of Rev. Saunders in this way is a source of pride for Seventh Day Baptists," says Executive Secretary Dale Thorngate. "Salem College was founded in 1888 by Seventh Day Baptists as a

nonsectarian liberal arts school. For 100 years, its graduates—a small percentage of them Seventh Day Baptists—have gone out to serve in many capacities. It is significant that the college chose to honor a Seventh Day Baptist pastor and church leader during its centennial celebrations."

Earlier denominational service rendered by Rev. Saunders includes director on the Board of Christian Education, Alfred Station, New York, (1962-1967), involved in youth work and camping; trustee of the American Sabbath Tract Society, Plainfield, New Jersey, (1967-1981); and manager of the SDB Publishing House for a time, (1980-1981). His earlier pastorates were in Little Genesee, New York, and Hebron, Pennsylvania, (1962-1967); and Plainfield, (1967-1975). He continues as a member of the Faith and Order Committee. As chairman in 1987, he was instrumental in the presentation and adoption of a revised Seventh Day Baptist Statement of Belief.

After receiving his bachelor of arts degree in 1962 from Salem College, Saunders earned a master of divinity degree from Colgate-Rochester Divinity School (New York) in 1966 and did post-graduate work at Alfred University (New York). His book, *The Sabbath: Symbol of Creation and Re-Creation*, was published in 1970. He has also written poetry and hymns, and edited the SDB Ministers' Quarterly for several years.

Wherever Pastor Saunders has lived, he has been involved in community affairs—serving on clergy councils, working with inter-faith groups, and singing in community choruses. In Plainfield, he helped establish "Star-Fish," an organization in which Jewish and Christian congregations work together for community welfare.

Rev. Saunders, a native of Nortonville, Kansas, is the son of two Salem College alumni, Rev. Francis D. and Lila (Stephan) Saunders, now of Milton. He is married to the former Barbara Crandall. They are the parents of three children, all young adults—Brian, Peggy and Michael. SR

**Enter
the
Joy**

Seventh Day Baptist General Conference
August 7-14, 1988
Salem College
Salem, West Virginia

Oscar Burdick celebrates 35th year with Pacific School of Religion

He is an alumnus, librarian, organist and familiar figure to most people around the Pacific School of Religion (PSR) and the Graduate Theological Union (GTU) located in Berkley, California.

Oscar Burdick, who graduated from PSR in 1954, is associate director of the GTU library and official chapel organist at PSR. February 16, 1988, was officially designated "Oscar Burdick Day" as the PSR community celebrated his 35 years of assisting with PSR worship services during the Tuesday morning chapel. SR



Oscar Burdick

Meet the fellowship

Cont. from p. 17

ng. He hopes to own his own seed nursery and Christmas tree farm.

Gretchen Burdick was a freshman and is our YF secretary. She plays basketball and softball and wants to be a mechanical or aerospace engineer.

Susie Butts, who was a senior, participated in the fall production of *The Wiz* and was on the swim team. She is our YF vice president and plans to study elementary education next year at California University of Pennsylvania.

Phillip Butts was a sophomore and is on the soccer and swim teams. He loves to ski (water and snow.)

Debi Ellis, another graduating senior, was editor of our school yearbook and a guard on the varsity basketball team. Debi plans to attend college next year in Alfred.

Kim Gesner was a junior and is our YF president. She is on the varsity basketball and tennis teams and a member of the National Honor Society.

Kelley Jones, a former junior who plays basketball and tennis, likes to be active, especially in sports.

Amy Palmer was a senior and our YF treasurer. She was on the varsity basketball team, in musicals and a member of the National Honor Society. Last summer, she was in SCSC at Madison, Wisconsin, and will be an exchange student to Belgium next year.

Jon Wheeler was an eighth-grader whose interests are sports, camping and nature.

Arlene and Ernest Bee are our YF advisors. Arlene teaches our Sabbath School and Junior and Senior High English at Andover Central School. Ernest works for the Board of Christian Education.

Richburg honors 97th birthday

by Suzanne McCrea

The Richburg, New York, Seventh Day Baptist Church held a reception on April 23, 1988, honoring Jesse A. Burdick on his 97th birthday. The reception was held after the morning worship service and featured a large birthday cake. The worshipers that morning included Mr. and Mrs. Jesse E. Burdick, Mr. and Mrs. Terry Young, and Alice Bowman.

Jesse has been a member of the Richburg church since 1922 and is the oldest resident of the Village of Richburg. Jesse is a faithful worshiper and an honored member of the congregation. SR

Riverside celebrates purchase of new land

by Marilyn L. Merchant

"Take possession of the land and settle in it, for I have given you the land to possess." Numbers 33:53 (NIV)

On March 12, 1988, with the above admonition in mind, the Riverside, California, Seventh Day Baptist Church body proceeded from the worship service to do just that. More than 60 members and friends, with picnic lunches in hand,



Pastor Gabriel Bejjani and others erect a sign at the church's new location.



Church members celebrate with a picnic.

gathered to celebrate the glories of the beautiful place the Father had found for us. With the erection of a sign, we are now expanding our name and witness. It is so exciting as tradespeople, neighbors, etc. mention seeing the site of our new home. We look forward to ground breaking on or around September 1, 1988, with completion targeted for September, 1989.

Our bond sale campaign has been postponed, due to the relocation and departure of one of our most enthusiastic and tireless members of the Relocation Committee—and also because of the temporary disappearance of the church seal. Funds are coming in at a steady rate. Although we, as humans, feel that things are moving too slowly at times, we feel that God is genuinely pleased with the progress. Having genuinely knowledgeable resource persons in the congregation has saved us many costly errors in preparation of the blueprints. For this, we praise God. The Memorial Board has gladdened our hearts by giving us a large loan.

If there are any experienced Seventh Day Baptist retirees who would like to volunteer their time towards the building and landscaping of the property, housing will be furnished. We would welcome you with open arms. The pay is non-existent, but the benefits are eternal. Just contact Pastor Gabe Bejjani at (714) 686-0545 or write the church office at 14th and Lemon Streets, Riverside, California 92501.

In preparation for occupation of our new home, about 70 members of our church body participated in a weekend retreat and workshop at Pacific Pines Camp in May. They discussed the direction they desired the church to take, the dreams they had for service to our community and suggestions for building up the "body of believers." It was an exciting and spirit-filled time of renewal for all who attended.

We ask you to continue to pray for us, that we may be led by the Spirit into avenues of service and that in all things we may bring honor to our Lord and Savior. **SR**

Marlboro holds rededication

by Diane Cruzan

The Marlboro Seventh Day Baptist Church, Bridgeton, New Jersey, held a dinner in its newly remodeled basement on February 20, 1988. Following the meal, a brief ceremony was held to rededicate the church basement to the Lord's work. Many members and friends of the Marlboro church attended the gathering.

Many ambitious Marlboro people found themselves among the display of photographs which showed each stage of the remodeling project. They were pictured enthusiastically (that may be too strong a word!) tackling any job that a non-craftsman could do. These jobs always seemed to be the dirtiest, dustiest, heaviest, or just all-round most unpleasant jobs, but they did them well. Many Sundays were given up to this type of work.

The basement project, which was under the direction of Daniel Cruzan, resulted in many changes, including an acoustical suspended ceiling and a carpeted floor. Both of these improvements have helped to bring about a quieter children's Sabbath School. Because so many people helped so generously, things generally went smoothly and on schedule.

The church's usual programs were continued during most of the remodeling process, but now definite plans are being made to use the church—and especially the basement—for even more events, many of which will be community-oriented. Visitors are invited to stop by and take a look around.

Please pray, along with church members, that the will of the Lord will be done at Marlboro. **SR**

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Prison ministry workshop

A "Prison Ministry" workshop will be led by Rev. Helen R. Green at 10:25 a.m. on Friday, August 12, during General Conference in Salem, West Virginia.

Rev. Green, who is a member of the Verona, New York, Seventh Day Baptist Church, has been a volunteer in prisons since 1975. She is a resident of Clinton, New York, and ministers in several county jails and state prisons. It is a faith ministry, supported by Seventh Day Baptists and other friends who contribute funds for literature, films, supplies, and support. Several of these supporters

also have volunteered to go into the prisons and jails.

A special feature of the workshop will be a new 30-minute video entitled, "The Story of Ellis Barber," a true account of a young alcohol and narcotics user who came to Christ in prison. He now speaks in jails, prisons and churches. It is a moving, powerful story suitable for youth and adult audiences. The video may be purchased for \$21.50 from New York Prison Ministries, P.O. Box 15, Wayne, New York 14893. **SR**

Obituaries

Gerat.—Golda W. Gerat was born on February 10, 1891, in Illinois, the daughter of Brack J. and Eliza H. Garrett, and died on February 6, 1987, at the VA Medical Center Nursing Home in Tucson, Arizona.

Golda was a member of the Paint Rock, Alabama, Seventh Day Baptist Church. Following her relocation to the VA nursing home in Tucson, she was active in the Seventh Day Baptist fellowship there, as her health permitted. Golda is best remembered as one who truly believed it was blessed to give to others. She supported various ministries and was keenly interested in politics and governmental affairs, almost until the day of her death. For years, she maintained a tract rack at the bus terminal in Huntsville, Alabama. Since her death, it has been learned that the newly established Seventh Day Baptist Church in Charleston, South Carolina, resulted in part from tracts found years ago in that tract rack in Huntsville.

In a day when many appear to seek all they can from the government, Golda, two years ago, returned her tax refund to the Internal Revenue Service with the request that it be applied to the national debt. She was a member of the Women's Christian Temperance Union, the American Bible Society and a life member, since 1971, of the Seventh Day Baptist Historical Society. She was a charter member of the Bible Sabbath Association.

Golda is survived by two sisters, Zelma and Bernadine, several nieces and nephews, and many friends.

Memorial services were conducted at the VA home in Tucson on February 10, 1987, which would have been her 96th birthday. Rev. Paul A. Bettsill, chaplain, officiated. Her remains were interred at Lakefork Cemetery, Atwood, Illinois, following a family service at the cemetery. JDB

Osborn.—Grace Ethel (Muncy) Osborn was born on May 27, 1894, in Boyle, Kansas. She died on September 23, 1987, in Oneida, New York, after 17 days of hospitalization.

Born to Frank and Dora (McBlair) Muncy, she moved with her family from Kansas to California, where she graduated from Long Beach Polytechnic High School and attended the University of California at Berkeley. She also attended the Alfred University School of Theology in Alfred, New York.

On September 4, 1917, she married Rev. Lester G. Osborn. His death came on January 3, 1966.

Grace served with her husband in Seventh Day Baptist churches in Nile and Verona, New York, while he attended seminary. After seminary was completed, they were involved for several years in evangelistic work in California. They also served churches in Nortonville, Kansas; Shiloh, New Jersey; Indianapolis, Indiana; Ashaway, Rhode Island; and Schenectady, New York. Her labors are remembered by many all over the Seventh Day Baptist General Conference. She was the oldest member of the Verona Seventh Day Baptist Church when she died.

Four children survive: Loren G., Muncy, Pennsylvania; Kent E., Costa Mesa, California; Rev. Paul B., Dodge Center, Minnesota; and Marilyn Davis, Oneida. Grace was the oldest of nine children, six of whom survive: Marguerite Martin, Walnut Creek, California; Earl, Loomis, California; Frank, Pebble Beach, California; Claire, Silver Springs, Maryland; Donald, Santa Rosa, California; and Harriet Lockwood, Ahoho, Oregon. There are 13 grandchildren and 10 great-grandchildren, two of whom preceded her in death. She is also survived by numerous nieces and nephews, and one aunt.

Graveside services were conducted at the New Union Cemetery in Verona Mills, New York, with her granddaughter's husband, Rev. Walter Steenson of Exeter, New Hampshire, officiating.

Phillips.—Cora Phillips, 94, passed away at Cortland Memorial Hospital, Cortland, New York, on December 27, 1987.

Born on October 16, 1893, at Cuyler, New York, she was the daughter of Walter and Ida Phillips. She took the Teacher Training Class at DeRuyter, New York, and taught in country schools and Georgetown Central School. She was a member of the Rebecca's.

In January, 1933, Cora married Elna R. Phillips, who preceded her in death in 1980. Both were active members of the DeRuyter Seventh Day Baptist Church in DeRuyter. Cora taught a children's Sabbath School class for many years and was active in the Ladies Benevolent Society.

Cora and Elna lived in Lockport, New York, and in Brockport, New York, while Elna was employed there, but lived primarily in DeRuyter. She is survived by three children: Willard W. Thomas of New Jersey, Glenn Newman of California, and Wanda Markowski of Long Island.

Services were held on December 30, 1987, at Smith Funeral Home in DeRuyter, with Rev. Helen Green officiating. Burial was in Hillcrest Cemetery, DeRuyter. HRG

Soper.—Martha Brown (Langworthy) Soper was born on November 25, 1920, in Andover, New York, the daughter of Lynn L. and Grace (Higley) Langworthy. She passed away on February 4, 1988, in the Rolling Hills Nursing Care Center in Catoosa, Oklahoma, at the age of 67.

Martha grew up and attended school at Alfred and Alfred Station, New York. On May 6, 1944, she married Keith L. Soper in Alfred, and for the first year of their marriage they made their home in Syracuse, New York. They later lived in Arkansas and moved to Nebraska in 1946. They lived in the Arthur, Nebraska, area until 1963 and then made their home in Oshkosh, Nebraska. Soon after her husband died in 1986, Martha moved to Oklahoma.

She was an active member of Bible and prayer groups and also enjoyed

being involved with home extension clubs.

Martha is survived by one son, Rev. Lavere L. of Glasgow, Scotland; three daughters, Emma Mae Saunders of Claremore, Oklahoma, Nelta Jean Babcock of Goleta, California, and Carol Ruth Newman of San Antonio, Texas; two brothers, Russell and Leland; and two sisters, Francis Cornelius and Doris Van Horn. She is also survived by eight grandchildren.

Funeral services were held on February 8, 1988, in the United Methodist Church, Oshkosh, with Rev. Bob Babcock officiating, assisted by Rev. Glen Emert.

Burial was in the Oshkosh City Cemetery, under the direction of Holechek Funeral Home.

Rodolf.—Katherine Eleanor Rodolf, age 87, died on March 12, 1988, at Aiken Regional Medical Centers, Aiken, South Carolina.

She was born to William Benjamin Maxson and Myrtle Gertrude (Bolser) Maxson on November 29, 1901, at Milton, Wisconsin. She was a sister of Dorothy (Maxson) Thorngate.

Dickinson.—Everett H. Dickinson, former mayor of Shiloh, New Jersey, died on March 13, 1988, in Bridgeton (New Jersey) Hospital following a six-month illness. He was 68 years of age and resided at his family's farm homestead.

Dickinson, who was the son of the late Charles and Edna (Hoffman) Dickinson, was born in Bridgeton and was a lifelong resident of Shiloh. He was married to Billie (Mills) Dickinson. The couple celebrated their 48th wedding anniversary last November.

Dickinson was considered one of Shiloh's most concerned citizens, as evidenced by his years of community service. He served as the borough's mayor for more than 20 years and served several terms on the Shiloh Zoning Board. Active with the Shiloh Ambulance Association and with the Shiloh Grange, he was also a member of the local fire department. At the time of his death, he was the president and a member of the Shiloh Senior Citizens

group.

Dickinson, who had been a self-employed dairy farmer for many years, sold his herd in the early 1960s and took a position in the engineering department on the Cumberland County Road Department. Prior to his retirement in 1979, he worked as a surveyor for the county.

He was very active in the Shiloh Seventh Day Baptist Church, where he served as a deacon, church treasurer, a member of the choir and taught Sabbath School. He was chairman of the African Interest Committee within the church and was formerly a member of the evangelical quartet. He also served as a volunteer chaplain at the hospital.

In addition to his wife, he is survived by one son, Everett C. of Marlboro, New Jersey; four daughters, Ruth Ann Davis of Shiloh, Elizabeth Bidwell of Teachey, North Carolina, Lois Mazza of Shiloh, and Carol Wendell of Shiloh; a brother, Oliver, of Shiloh; three sisters, Rachel Bonham of Shiloh, Gertrude Davis of Lake Elsinore, California, and Anna Mary Richardson of Shiloh; 11 grandchildren and two great-grandchildren.

Services were held at the Shiloh Seventh Day Baptist Church with the pastor, Rev. John H. Camenga, and pastor emeritus, Charles H. Bond, sharing the service.

Cavinder.—Rosa Ann (Richards)

Cavinder, 94, formerly of Bellevue, Michigan, died on March 16, 1988, at her home in Brevard, North Carolina. She had been in poor health.

She was born in Ohio, lived in Battle Creek, Michigan, and later resided at a farm in Convis Township, Michigan. She had worked at Liggitt Company in Marshall, Michigan, from about the late 1940s until retiring in the mid-1950s. She was a member of the Battle Creek Seventh Day Baptist Church and was an associate member of the Seventh Day Baptist Church in

Hendersonville, North Carolina.

Her husband, Grover C. Cavinder, died in 1947. She was also preceded in death by a daughter, Doris, who died in 1920, and by a son, Max, in 1987.

Survivors include two sons, Raymond of Battle Creek and Lisle of Tekonsha, Michigan; six daughters, June Gardner of Bellevue, Jean Spindlow of Union City, Michigan, Beth Jones and Barbara Vantrease, both of Battle Creek, Janet Needham of Marshall, and Rosemary Haire of Bevard; one sister, Gladys Hilborn of Ionia, Michigan; 46 grandchildren, 98 great-grandchildren, and 33 great-great-grandchildren.

Burial and services were held on March 20, 1988, at Jackson Center, Ohio, with Pastor John Thompson of the Hendersonville Seventh Day Baptist Church officiating. MP

Beverlin.—June (Davis) Beverlin, 69, of Zanesville, Ohio, formerly of Salem, West Virginia, died on Wednesday, April 6, 1988, in Ohio.

She was born on September 22, 1918, in Buckeye in Doddridge County, West Virginia, the daughter of the late Wilson and Bessie Davis.

She was preceded in death by her husband, Clark J., on August 16, 1967, and by two sisters and four brothers.

Survivors include a son, Rick, and a daughter, Connie, both of Zanesville, Ohio; two stepsons, Clark Jr. of Wadsworth, Ohio, and Lester of Akron, Ohio; three sisters, Gladys Baker, Brenda Davis and Nettie Merritt, all of Salem; two granddaughters, several step-grandchildren, and nieces and nephews.

June was a member of the Salem Seventh Day Baptist Church. Services and burial were held in Ohio.

Pawcatuck church participates in program for homeless

From the Pawcatuck Seventh Day Baptist Church Newsletter, Westerly, Rhode Island, April-June, 1988

Being a volunteer means being with, sharing with, and helping these people. It is a special opportunity to share God's love in Jesus Christ.

As of this writing, W.A.R.M. (Westerly Area Rest/Meals) has used our church's facilities for a shelter for the homeless on three Sunday nights, and up to eight guests have been hosted. This has been a meaningful experience for all of those who have participated. Our church has joined with six other churches in Westerly, Rhode Island, and Pawcatuck, Connecticut, to provide shelter on all seven nights of the week. The other churches are St. Pius Roman Catholic, Christ Church-Episcopal, St. Michael's Roman Catholic, Pleasant Street Baptist Church, Immaculate Conception Roman Catholic, and Central Baptist.

It is interesting that there are a large number of Christians from outside these seven churches who are also participating in W.A.R.M. Volunteers who have helped our church on our host night have come from several other Rhode Island churches. They include Our Lady of Victory Roman Catholic in Ashaway, Quonochontaug Baptist in Charlestown, and St. Clare's Roman Catholic in Misquamicut.

For the volunteers from our church, it has been fun to meet and share with other Christians in our area. It is exciting to observe their enthusiasm, and it is clear to see that they sense a purpose in this ministry. One person commented

that he felt selfish being an overnight volunteer because he got such a blessing out of it, and he wished that more could share it.

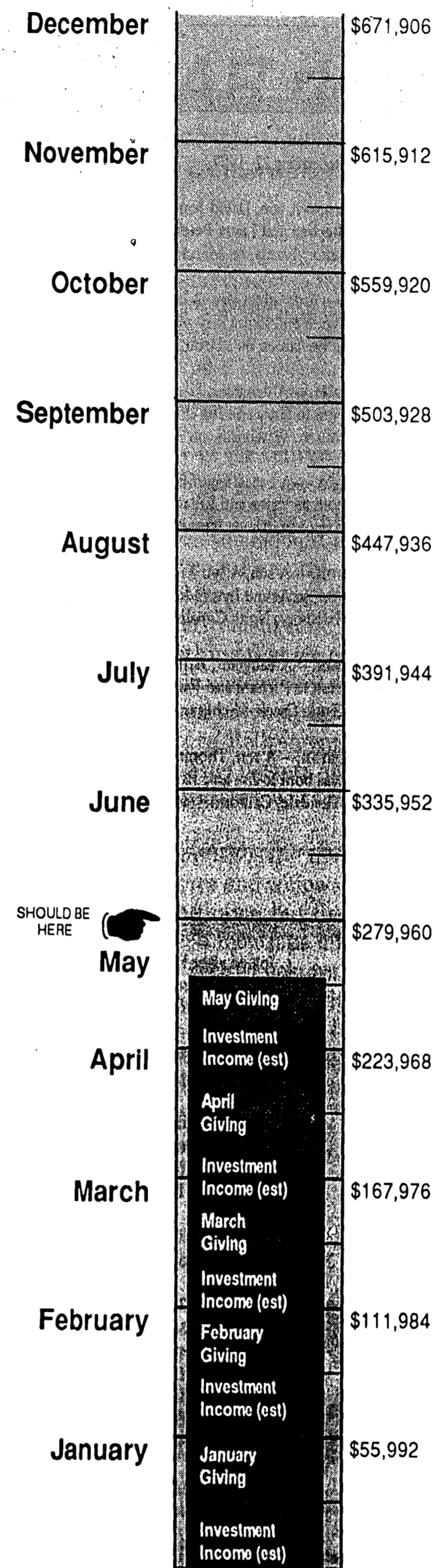
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In our church, Dale Rood and Bill Grove have volunteered for overnight stays. Those who have furnished meals include Helen Brayman, and Tim and Wanda Harney. Marcia Hays is our church coordinator. Church members provide bedding, towels, etc. for the guests.

The reaction of the community to our church's participation in W.A.R.M. has been overwhelming and favorable. People have read about our church doing this in sources as prominent as the *Providence Journal* and have commented on how they thought it was great. From the reaction we have picked up, this is a most effective demonstration of the love of Jesus in our community. SR

Sacramento Bible study started

Members of the Bay Area, California, church living in the Sacramento, California, area have begun a weekly Bible study. The group is led by Victor Carter of the Bay Area church. Please pray for this effort to reach out for Christ and for Seventh Day Baptists in the California state capitol. SR



1988 income needed from all sources—\$671,906.
Per month gift income needed—\$31,630. Total needed each month—\$55,992

July/August 1988

The Denominational Budget... Our partnership in ministry

How is the money being used?

Summer Institute, SCSC train leaders

SCSC training completed

Eighteen young people (10 boys and eight girls) completed 1988 SCSC (Summer Christian Service Corps) training at Camp Paul Hummel, Boulder, Colorado, in June. They are now at work in seven church service projects across the country. Coming from 14 churches in 12 states (including Ontario, Canada), each of the seven teams is working with a local project director, who also attended training sessions in Colorado.

Skills in Christian education, song leading, evangelism, crafts, camp fires and vespers, and interpersonal relationships were taught by the training staff: Training Coordinator Rodney Henry, Camille Henry, Matthew Olson, Doreen Sanford, and Christine Davis (SCSC committee chairman). The seven teams will work in five-week projects that include such activities as Bible school, camp, worship leading, Sabbath School, community surveys, and physical labor. Some are in more than one church.

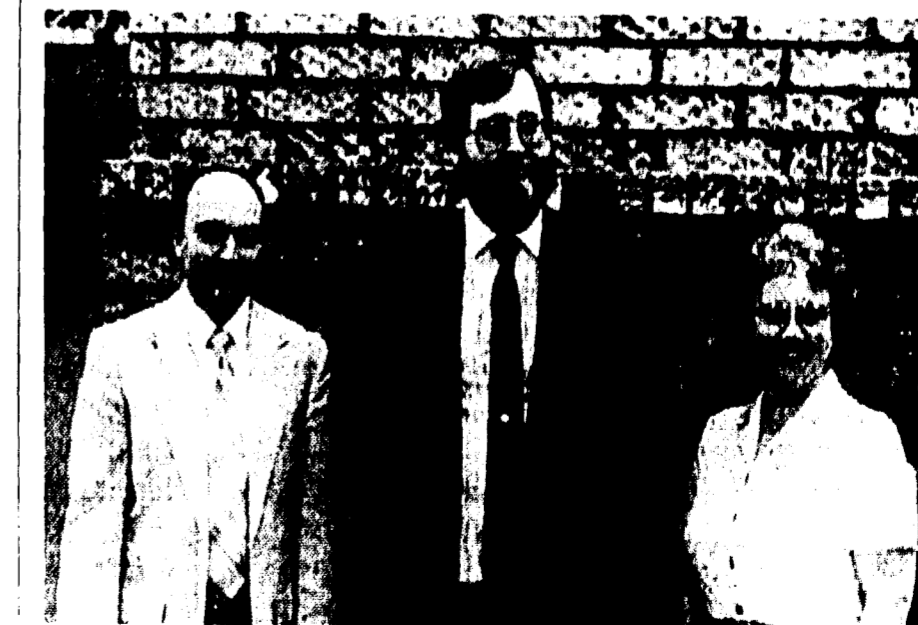
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Three complete SDB History and Polity course

Three students completed the three-week 1988 Summer Institute course in SDB History and Polity at the SDB Center in Janesville, Wisconsin, May 23 to June 10. Participating were: David Thorngate, student at the Methodist Theological School in Ohio and interim pastor of the Columbus church; Faye Thomas, a T.I.M.E. (Training in Ministry and Extension) student and wife of Pastor Charles Thomas of Hebron, Pennsylvania; and Ronald Elston, a T.I.M.E. student and pastor of the Naylor, Missouri, SDB Church. Instructors included historian Don Sanford and Janet Thorngate, librarian, who functioned as curriculum coordinator. Other lecturers were Scott Smith, Paul Green, Dale Thorngate, Rodney Henry, Leon Lawton and Ernest Bee. The course, part of the Center on Ministry program, is offered on alternate years with Sabbath Theology, both for graduate seminary credit and toward completion of ministerial accreditation requirements.



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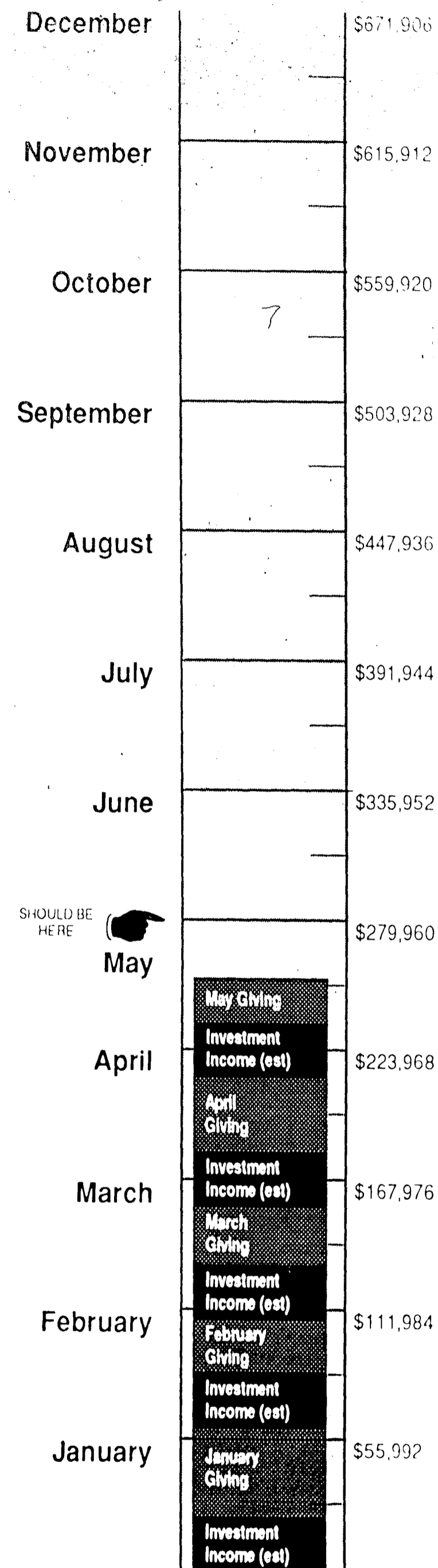
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Births

Scull.—A daughter, Katherine Marie Scull, was born to Bruce and Carol (Hartel) Scull of Bridgeton, New Jersey, on June 1, 1985.

Sermarsheim.—A daughter, Margaret Rebecca Sermarsheim, was born to Stephen and Mary (Fogg) Sermarsheim of Louisville, Kentucky, on February 27, 1987.

Sheppard.—A son, Alexander Hirst Sheppard, was born to Thomas and Patricia (Hirst) Sheppard of Cedarville, New Jersey, on April 25, 1987.

Layton.—A daughter, Jennifer Lynn Layton, was born to Jay and Sandra (Davis) Layton of Woodstown, New Jersey, on May 7, 1987.

Scull.—A son, Colin Bruce Scull, was born to Bruce and Carol (Hartel) Scull of Bridgeton, New Jersey, on July 17, 1987.

O'Briant.—A daughter, Abigail Lee O'Briant, was born to William and Elizabeth (Loper) O'Briant of Bridgeton, New Jersey, on August 18, 1987.

Wendell.—A daughter, Robyn Sarah Wendell, was born to Ralph and Carol (Dickinson) Wendell of Bridgeton, New Jersey, on August 23, 1987.

Garrison.—A son, Kevin Lee Garrison, was born to Gary and Linda (Davis) Garrison of Bridgeton, New Jersey, on September 18, 1987.

Kuhn.—A daughter, Natalie Joy Kuhn, was born to William and Joanne (Scull) Kuhn of Bridgeton, New Jersey, on September 24, 1987.

Mosena.—A daughter, Elizabeth Priscilla Mosena, was born to George W. and Debra Mosena of Hope Valley, Rhode Island, on November 10, 1987.

DuBois.—A daughter, Lauren Nicole DuBois, was born to Ronald and Cynthia (Probasco) DuBois of Shiloh, New Jersey, on November 20, 1987.

Loew.—A son, Daniel Brent Loew, was born to William and Janet (Lupton) Loew of Bridgeton, New Jersey, on November 26, 1987.

Sudal.—A son, Theodore Brenton Sudal, was born to Theodore and June (Fogg) Sudal of Vinland, New Jersey, on December 4, 1987.

Nikodem.—A son, Peter Michael Nikodem, was born to G. Michael and Jo Anne (Barber)

Nikodem of Ledyard, Connecticut, on December 22, 1987.

Peters.—A son, David Jon Peters, was born to Stephan and Laura Peters of Factoryville, Pennsylvania, on March 2, 1988.

Ray.—A daughter, Jenna Irene Ray, was born to David and Laura Ray of North Stonington, Connecticut, on March 16, 1988.

Groelle.—A daughter, Lacey Lynn Groelle, was born to Gary and Jill (FitzRandolph) Groelle of Milton, Wisconsin, on April 3, 1988.

Wright.—A son, Benjamin Scott Wright, was born to Verne and Betsey De Wright of Ashaway, Rhode Island, on April 3, 1988.

Wilson.—A son, Allyn McAllister Wilson, was born to Al and Lyn (McAllister) Wilson of Salisbury, North Carolina, on April 6, 1988.

Adams.—A daughter, Brittainy Ann Adams, was born to Richard and Pamela (Spells) Adams of Battle Creek, Michigan, on April 14, 1988.

Sherman.—A son, Thomas Michael Sherman, was born to Jim and Elva Sherman of Glendale, California, on April 20, 1988.

Accessions

Berlin, New York
Edward Sutton, Pastor

Joined after Baptism
Damian Stall
Daniel Stall
David Stall

Joined by Letter
Marietta Ruth Sutton

Brookfield, New York
Ernest Clemens, Pastor

Joined after Baptism
Earl Arthur Twiss

Dallas/Fort Worth, Texas
Branch Church of Wichita Falls, Texas
Earle Holston, Pastor

Joined after Baptism
Vicki Searcy
Lloyd Wimberly

Daytona Beach, Florida
Arthur Rowe, Pastor

Joined by Letter
Jeffrey Crandall
Denise Crandall

Lake Elsinore, California
Leland E. Davis, Pastor

Joined after Testimony
Elsa M. Blackburn
James K. Reed
Rosella B. Wyles

Madison, Wisconsin
Kevin Butler, Pastor

Joined after Baptism
Christina Pierce
Joined by Letter
Robert Harris
Linda Harris
Michael Green

Marlboro, New Jersey
Everett C. Dickinson, Pastor

Joined after Baptism
Rebecca Merritt
Ben Cruzan
Tobey Miller
Joined by Letter
Mildred Monroe

Miami, Florida
William Vis, Pastor

Joined after Testimony
Fitz Miller
Teslyn Takacs
Betty Houston
Romeo Walker
Leonard Smith

Neelyville, Missouri
Ronald Elston, Pastor

Joined after Testimony
Robert M. Mallone
Janice E. Montgomery
Sara Montgomery
Jon F. Warren
Jeanne Warren
Sheri D. Zeller

Paint Rock, Alabama
John D. Bevis, Pastor

Joined by Letter
Terry Patrow
Leslie Patrow

Primera Iglesia Hispana
Branch Church of Los Angeles, California
Jorge Guardado, Pastor

Joined after Baptism
Luis Flores
Leopolodina Flores

Shiloh, New Jersey
John Camenga, Pastor

Joined after Baptism
Chris Bond
Dorothy Moncrief
Danielle Dixon

Westerly, Rhode Island
Dale E. Rood, Pastor

Joined after Testimony
Therese McDowell
Joined by Letter
Denison D. Barber
Eunice M. Barber
Michael D. Barber
Paul M. Barber

Wichita Falls, Texas
William Sharon, Pastor

Joined after Testimony
Alan Zadora
Nancy Zadora
Shannon Zadora
Troy-Ryan Zadora
Kimberly Zadora

COSAR riddle

Who gives 40 or more years of service and sacrifice and receives a retirement of \$328 per month?

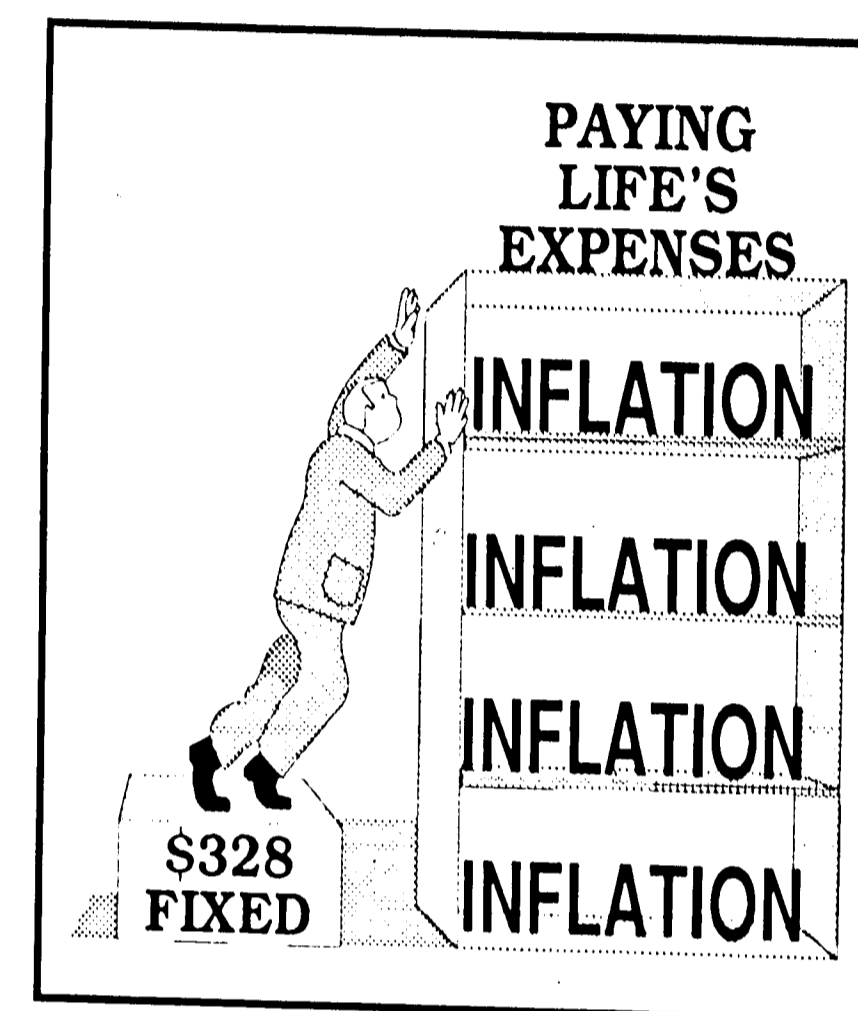
Our families and churches have received an untold wealth of ministry from pastors who have now retired. They spent their lives in the service of our Lord, our families and our Seventh Day Baptist churches. They have now reached that point in their lives when it is their turn to be ministered to by us.

A recent study of the retirement fund for these pastors who are not on Presbyterian Ministers' Fund retirement shows that they have now reached the maximum that they can receive, given the amount of money which is available in the retirement fund. From this point on, their incomes are fixed. There will be no cost-of-living increases or increases of any kind. The retirement fund has reached its limit.

There is something that we can do so that our retired pastors and their widows will not have their hard-earned retirement dollars eaten up by inflation. We can give to PROP, the Pastors' Retirement Offering Project. We can only give our retired pastors and widows increases if we Seventh Day Baptists give sacrificially to this PROP retirement fund.

Only \$328 a month is the maximum that we can now give our retired pastors and widows. Each year that amount will remain about the same, but the buying power of the \$328 will decrease each month as inflation takes its toll. Do we really want our retired pastors and widows to fall further and further behind each month?

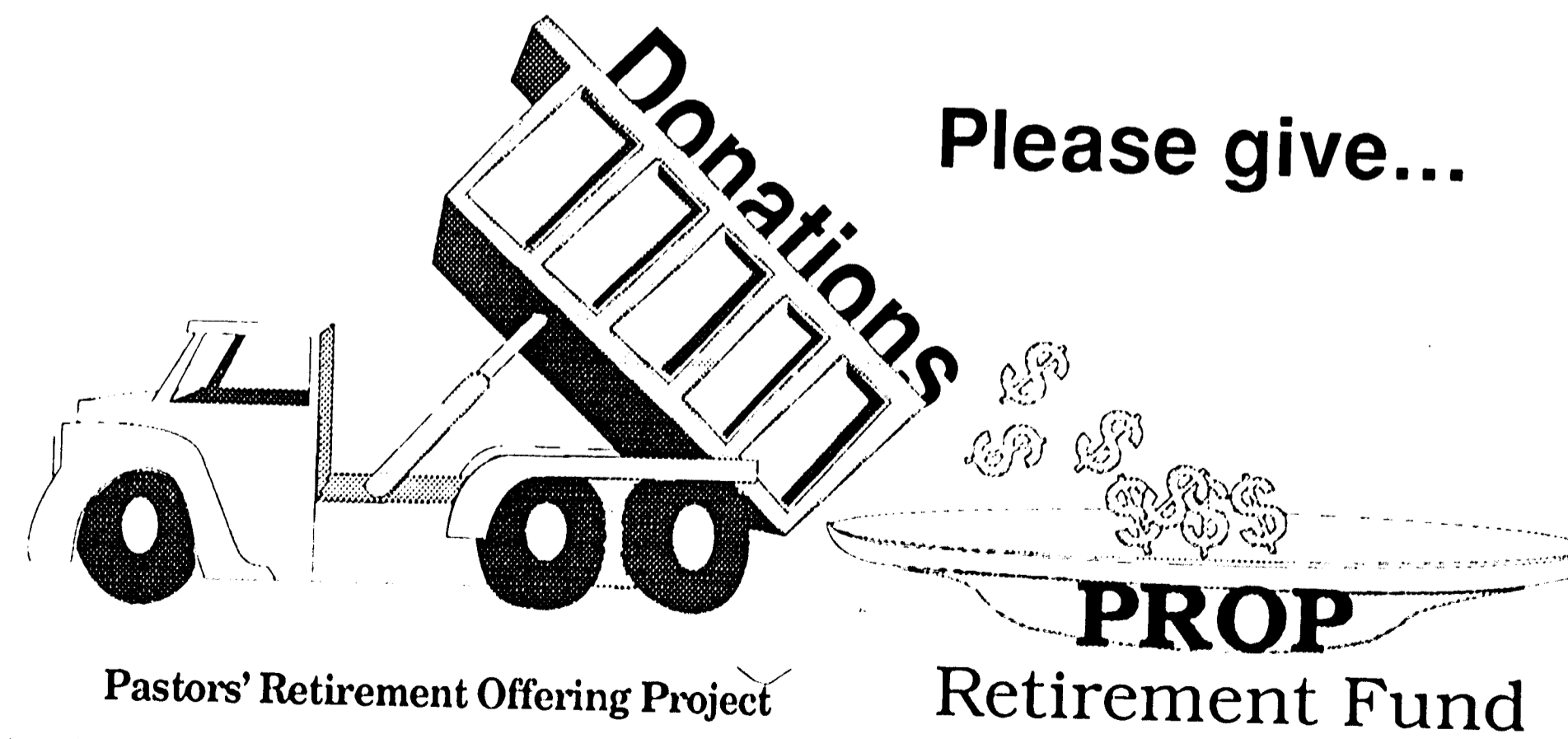
Our sacrificial giving to the PROP retirement fund is absolutely essential if we are going to be able to give our retired pastors and widows periodic increases. But our



sacrifice is small compared to sacrifices which they have made to the ministry of our families and churches.

Riddle: Who gives 40 or more years of service and sacrifice and receives a retirement of \$328 per month?

Answer: A retired Seventh Day Baptist pastor. Let's not make this a permanent riddle. SR



Pastors' Retirement Offering Project

PROP Retirement Fund

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Nature Speaks

by John Constantine Mastor

God's creation
shouts to all mankind.

A picturesque sunset,
a storm tossed beach...
snow capped mountains
and boundless starry galaxies.

The mystery of creation
eludes my finite mind.

Oh, enlightened Man, who
are you to say there is no God?

Acquisitions Section
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Madison, WI 53706

The Seventh Day Baptist

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