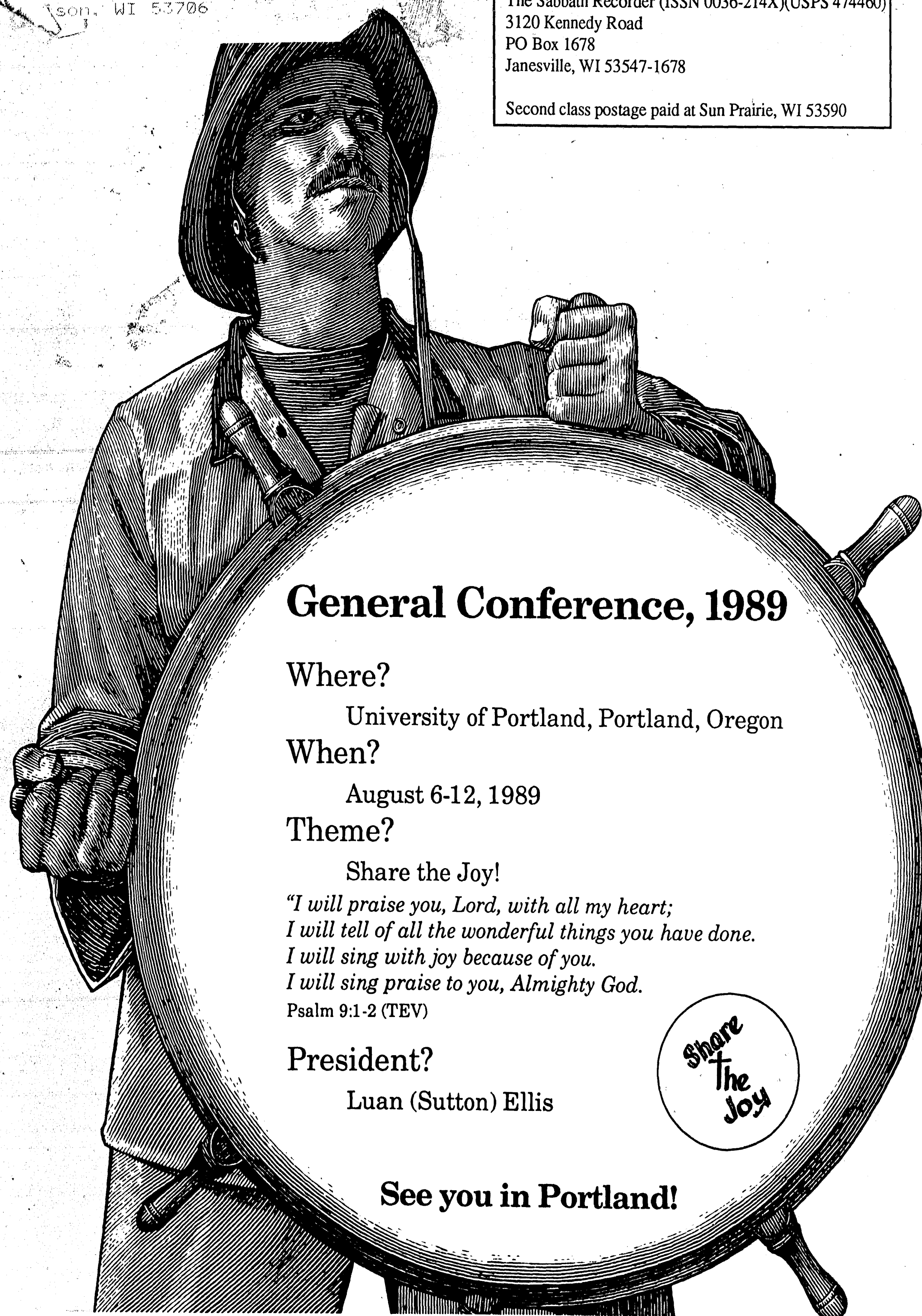


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## General Conference, 1989

Where?

University of Portland, Portland, Oregon

When?

August 6-12, 1989

Theme?

Share the Joy!

*"I will praise you, Lord, with all my heart;  
I will tell of all the wonderful things you have done.  
I will sing with joy because of you.  
I will sing praise to you, Almighty God.*

Psalm 9:1-2 (TEV)

President?

Luan (Sutton) Ellis



See you in Portland!

The Seventh Day Baptist

October 1988

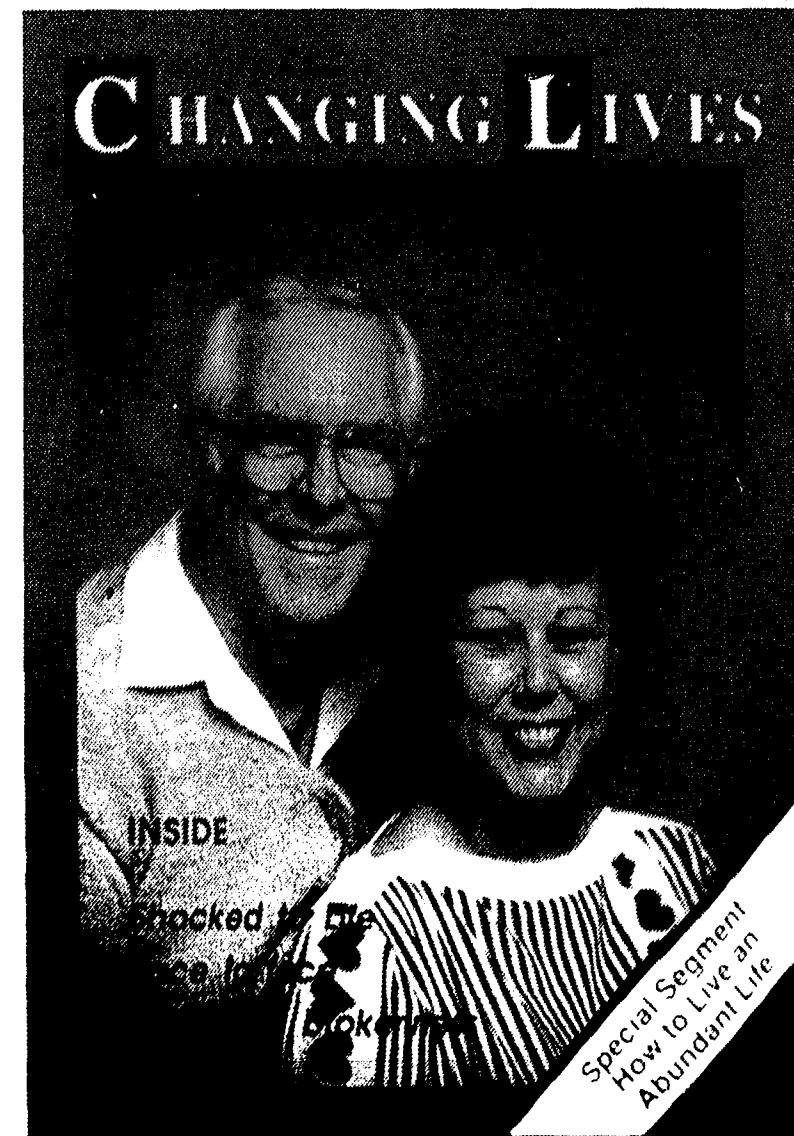
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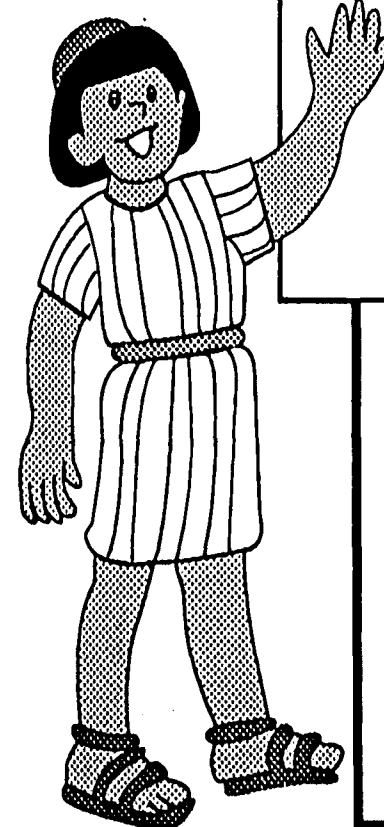
Good question, Satan!

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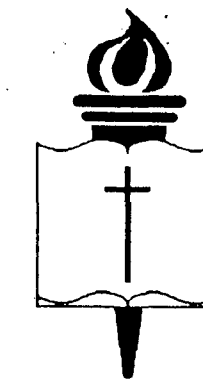
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**November 19, 1988**

EMERGENCY



## The Sabbath Recorder



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**Cover:** First Baptist Church in America, Providence, R.I.  
(See article on page 18.)

## Who are Seventh Day Baptists?

If you've never read *The Sabbath Recorder* before, you might be wondering who Seventh Day Baptists are. Like other Baptists, Seventh Day Baptists believe in...  
the saving love of Jesus Christ...  
the Bible as the inspired word of God and a record of God's will for man. We use the Bible as our authority both for our faith and our daily conduct.  
We believe in freedom of thought and the congregational form of church government. That means that every member of the church has the right to participate in the decision making process of the church.

### The seventh day

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

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



## Good question, Satan!

by Steve Crouch

**"Does Job fear God for nothing?"  
What he meant is,  
"Does Job fear God just for what he gets out of it?"**

**S**atan has always gotten a lot of bad press from Christians, but I think we must give him credit for one thing: In the book of Job, Satan asked an awfully good question. In fact, I will go so far as to say that Satan's question in Job 1:9 is the key verse in the entire book. His question was: "Does Job fear God for nothing?"

You know all about Job. The first thing we learn about him in the book is that he was a God-fearing man; he was "blameless and upright, and he feared God and shunned evil" (vs. 1:1). And then we learn some more: Job had a nice family and was very wealthy.

So the two major things we notice about Job are that he feared God, and that he had prospered a great deal. When Satan came to speak to God, it is just these two things that he had also noticed. It seemed an amazing coincidence that this man who was so wealthy should love God so much. So Satan challenged God by asking this all important question—"Does Job fear God for nothing?" What he meant is, "Does Job fear God just for what he gets out of it?"

I hate to give Satan credit for anything, but that is a good question. Satan was suggesting that it was *because* of God's blessing on Job that he feared him. No doubt about it; Job had everything a man could ask for. But Satan figured that this so-called love for God was really love for himself—for all the goodies he received from God. So the challenge was issued: "Stretch out your hand and strike everything he has, and he will surely curse you to your face" (vs. 1:11).

God accepted the challenge and allowed Satan to test Job, to see if he really did fear God *for nothing*. Satan was allowed to destroy Job's children and all of his wealth—everything was gone. Then Satan brought a terrible illness to Job that brought not only horrible pain, but also shame in the eyes of everyone who saw him. It would be bad enough to

have nothing, but now he had less than nothing. It was a very cruel test.

Job is not alone in his suffering. Many others since him have lost everything they had or have seen their health totally destroyed. And it happens to Christians, too—none of us is automatically exempt.

You probably are familiar with the story of Joni (Eareckson) Tada, the girl who broke her neck and became a quadriplegic. Suddenly, she felt that she had lost everything; she was a prisoner in a useless body. Her greatest despair came when she lay in the hospital feeling so miserable that she asked her friend to bring her some pills or something so that she could die. She was so helpless that she could not even kill herself!

Now, this is not to say that Satan directly brought about this accident that broke Joni's neck. But it *is* to say that through this experience, she had to decide whether she really believed that God still loved her.

Or how about C.S. Lewis?

Lewis was the British professor who has become famous for his Christian writings. He had been a confirmed bachelor for most of his adult life, and then he met and married an American woman. After just three very happy years together, his wife died of cancer. Lewis kept a diary of the grief he experienced.

Part of Lewis' misery was the feeling that God had now abandoned him: "Meanwhile, where is God? ... When you are happy, so happy that you have no sense of needing Him, if you turn to Him then with praise, you will be welcomed with open arms. But go to Him when your need is desperate, when all other help is in vain, and what do you find? A door slammed in your face, and a sound of bolting and double bolting on the inside. After that, silence. You may as well turn away."<sup>2</sup>

It seems that C.S. Lewis struggled with the same problem Job had: Is God really worth it, when everything else is gone?

Philip Yancey, in one of his books, described a time when he visited the home of a young man who had had an accident very similar to Joni (Eareckson) Tada's. He had been a tremendous athlete in track and field. Now all that was gone since he was paralyzed from the neck down.

Yancey saw all of the young man's trophies and the photographs of him running, jumping and winning. Now all there was was a twisted, helpless body lying on a bed. As he left that day, Yancey thought to himself, "Could I believe in God if that were me? Would I rationalize, or accept, or rebel? And if I could believe, would this belief survive 13, 14, 15 years?"<sup>3</sup> Good questions.

Nobody denies that it would be difficult to keep on loving and trusting God when we have lost everything. The crucial question is, "Can we do it at all?" Satan seems to think that we cannot, or that we will not. At least, he believed that Job would curse God as soon as all of God's gifts to him were taken away.

How about you and me? Do we fear God for nothing? Do we fear God only for what we get out of it? It is still a good question.

Be honest about one thing: God has been mighty good to us. Most—if not all—of the people reading this can agree that God protects us and keeps us safe. He has given us a comfortable life-style, a warm place to live and plenty of food to eat. We would probably all say that we are not rich, not like Job; but compared to the majority of this world's people, we are rich. God has also given us the freedom to worship, not to mention countless other blessings of living a Christian life. It would be impossible to list the tremendous benefits we have received because we are God's people. And God has promised us so much more—as the old saying goes, "All this and heaven too!" This is all true, and we thank God for it.

Just suppose, for a minute, that it were not true. Suppose God promised us

nothing and gave us *nothing*—nothing but himself. Would that be enough? Or even worse, suppose that God gave us everything that we listed before—a good family, plenty of food to eat, comfortable living, every spiritual blessing under heaven, and the promise of heaven itself. Suppose that God were now to allow all of that to be taken away from us. Suppose we had nothing left but God himself. Would that be enough?

Just suppose that it is your family that is struck with terrible illness or even death. Suppose it is your house and everything you own that goes up in smoke. Suppose you have nothing left to hang on to but your faith in God. Is God, all by himself, still worth serving? Is he still King of Kings and Lord of Lords when the Kingdom seems to have shut you out?

Satan asked his question about Job, but each one of us needs to answer it for ourselves. Please be encouraged by the rest of the book of Job, which shows that he continued to fear the Lord, even when he lost everything he had.

But that's Job. What about you and me? Do we serve God only for what we get out of it? Would we fear God for nothing? It is a good question.

Notes:

1. Joni Eareckson and Joe Musser, *Joni* (Minneapolis, World Wide Publications, 1976), pp. 46-47.
2. C.S. Lewis, *A Grief Observed* (New York: Bantam Books, 1961), p. 4-5.
3. Philip Yancey, *Where is God When It Hurts* (Grand Rapids: Zondervan Publishing House, 1977), p. 104. SR

**Satan believed that Job would curse God as soon as all of God's gifts to him were taken away. How about you and me? Do we fear God for nothing? Do we fear God only for what we get out of it?**

## Psalm, song, or silence?

by Thomas McElwain

Few people realize that during their first 50 years of history, Seventh Day Baptists remained untainted by the stain of hymn-singing.

Michael R. Watts in his book, *The Dissenters from the Reformation to the French Revolution* (Oxford 1978), points out that until late in the 17th century, "Anglican and Presbyterian congregations sang metrical versions of the psalms, usually in the literal translations of Sternhold and Hopkins, but Anglicans no less than Dissenters followed Calvin instead of Luther in rejecting the use of hymns on the ground that they were of human rather than of divine composition (p. 308)."

Especially the General Baptists were not so tolerant in that early day. Although they did not object to psalm-singing by individuals during worship in theory, they were opposed to singing by the whole congregation. Their reluctance to allow psalm-singing was based on several grounds. First of all, the metrical psalm required the use of such "carnal formalities" as the use of rhyme and meter. Secondly, it would involve unconverted persons who might be present in the service in the singing of

praises to God, which was considered sacrilegious and blasphemous. Finally, some churches opposed the participation of women in singing, which was held to be clearly against the Word of God.

No one even dreamed of singing hymns. The alternatives were psalm-singing or silence. Quakers and General Baptists usually opted for silence, while Congregationalists and Particular Baptists often accepted the congregational singing of psalms.

The 17th century was not a particularly tolerant one, and congregational singing was often likely to give away secret and illegal meetings of churches.

**"Anglicans no less than Dissenters followed Calvin instead of Luther in rejecting the use of hymns on the ground that they were of human rather than of divine composition."**

After the Toleration Act, the 1690s saw a revival in congregational singing.

Although hymn books had been published earlier, it was not until the 1690s that the hymn began to make inroads in worship. It was among the Congregationalists and Particular Baptists of the late 17th and early 18th centuries that the unholy switch from psalm-singing to hymn-singing took place. In the 1730s, some General Baptists were still opposing hymn-singing to the extent that the conflict split churches. Anglicans, for example, did not accept hymn-singing until well into the 19th century.

Hymn-singing began with a misinterpretation of Scripture. In Matthew 26:30, the King James Version tells us that after the meal "they sang an hymn and went out." In reality, Psalms 113-118 are traditionally used at Passover. We do not know for certain what Jesus and his disciples sang, but it most certainly came from the Book of Psalms and not from Wesley, Watts, or Mason. Churches where metrical psalms were ordinarily sung took up the practice of singing a hymn after the communion. When one pastor tried to have a hymn more often—that is, at the end of every Sunday service—a number of outraged members left the congregation.

Seventh Day Baptists were in the middle of things. In fact, one of the earliest collections of hymns was produced by Joseph Stennet and published in 1697. His collection of hymns was for use with communion. He used tunes from the metrical psalms, and nearly every line was a close paraphrase from some Bible text. It took decades for hymn-writers to depart from the Bible completely.

But hymn-singing did not come into its own until Isaac Watts, who published his *Hymns and Spiritual Songs* in 1707. Watts objected to the metrical psalm for many reasons. The literal translations poured into a strict meter, and given rhyme as well, did not leave much room for poetic expression. The verse of the

metrical psalm was often abominably lame and rarely rose to beauty of expression. Watts was sensitive to this.

But Watts objected even more strongly to the Jewishness of the psalms. He complains that they burden with "confessions of sins you never committed, with complaints of sorrows which you never felt; cursing such enemies as you never had; giving thanks for such victories as you never obtained." Watts's lack of imagination in applying every "I" of the psalms to "me" personally and ignoring the messianic import of nearly every word of the psalms is rivaled only by Luther's lack of imagination when he insisted that the consecrated bread was the actual body of Jesus. But then, Luther too was a great one for replacing the Scriptural psalms with hymns of his own devising.

Watts's most scandalous production was published in 1719, *The Psalms of David, imitated in the language of the New Testament*, in which he tried "to teach my author to speak like a Christian." This was a bold-faced and blatant attempt, the admitted purpose of which was to improve on Scripture, which he thought was deficient. One of the psalms he worked over and improved for Christian consumption goes today under the well-known title of "O God, Our Help in Ages Past." No stirring esthetic beauty can compensate for the dastardly motive behind this production. Watts's real qualities as a poet were used to root out the use of Scripture in worship and to replace it with the words of men who had no respect for the Bible.

Psalm-singing was an integral part of the synagogue service, as well as that of early Christians. Reference to different psalm titles as found in the LXX is found in Colossians 3:16. The psalms were retained for centuries with hymn additions between verses. At first, these emphasized trinitarian expressions lacking in the biblical text. Later worship needed extensive hymns to the saints and especially to Mary.

An examination of hymn texts as they

have developed over the centuries shows that hymns have become progressively distant from the Bible text. They began with lofty, Scripture-like sentiments but have, little by little, degenerated into sentimentalism. Whenever sentimentalism competes with the Word of God, the latter loses.

Fortunately, in recent years there has been a movement back to Scripture in worship. A great many so-called Scripture songs have been published. Although many of these are not musically as lofty as some of the earlier metrical psalm and hymn tunes, they are at least a start in the right direction.

The prestige of the hymn ought to give way before the words of the Bible itself. As the Bible becomes more used as a source of worship texts, better musical settings will make an appearance. Biblicity ought to be the first Baptist concern, the first criterion, not whether the tune is pleasing or in a style of music which some particular person finds attractive. A Bible verse set to poor music is a thousand times better than a non-Scriptural text set to fine music.

The Book of Psalms is particularly adapted to use in Christian worship for congregational singing instead of the hymn. Its first plea is, of course, its biblicity. Considering that the psalm was used extensively among all kinds of Christians for well over a millenium and a half, it can hardly be seriously suggested that the psalm texts are un-Christian, as Watts would have us believe. Indeed, the spirituality of the psalm texts is eminently Christian, and if we do not find it so, the fault is with us and our concept of Christianity. The deep spirituality of the psalms is foreign to shallow consumer Christianity, and their use might be well coupled with revival of Bible-centered faith. The mistake of those who rejected the psalms for the hymn was in applying all of the words of the psalms to themselves. New Testament use of Old Testament texts almost always emphasizes a messianic interpretation. The psalms do not always express

***The prestige of the hymn ought to give way before the words of the Bible itself. As the Bible becomes more used as a source of worship texts, better musical settings will make an appearance.***

Cont. on page 10



## Statement of faith

by Thomas McElwain

*Ordination statement of Thomas McElwain, ordained at the Salem Seventh Day Baptist Church, Salem, West Virginia, on August 12, 1988. During presentation of the statement on August 6, the candidate and his wife, Ritva, interspersed the Scripture commentary with singing of the Psalms in simple original pentatonic settings.*

I believe that the Bible itself is a theological statement that I am unable to improve upon. Faith is an ineffable and transcendent experience. Therefore, anything I can say about faith or doctrine must be a distortion, a misrepresentation, or inadequacy.

I believe that the Bible is a unique source of the revelation of God, and that it is useful in the practice of faith and prayer, both public and private.

I believe that all of the essential aspects of faith may be summed up in the first sermon of Jesus in Matthew 4:17—"Repent, for the kingdom of heaven is at hand."

I believe that the biblical foundation of repentance is found in the Ten Commandments, whereas the biblical foundation of the Kingdom of God is found in the divine proclamation at Jesus' baptism. (Exodus 20:1-17; Matthew 3:13-17)

I believe that all 10 commandments are of equal value in revealing the will of God and should be faithfully observed, both literally and spiritually.

I believe that the Ten Commandments are misunderstood and misapplied by the vast majority of so-called Christians in the areas of images and the Sabbath. As for the former, I believe that the commandment forbids the making of conceptual, creedal, and theological images of

God, as well as physical ones. As to the latter, I believe that the commandment requires adherence to the literal seventh day as the Sabbath, as well as spiritual observance of the day.

Spiritual observance of the day consists of refraining from labor and gainful employment that could be left to other days of the week; the recognition of basic inalienable rights to children, foreigners or guests, workers, and animals; the equality of men and women; and the human participation in the created world which is a powerful deterrent to the abuse of natural resources.

I believe that the Kingdom of God is founded on the acknowledgement of Jesus as the Son of God; that is, the Christ or Messiah inherently promised in the law and portrayed in the prophets. (Matthew 26:15-20)

I believe that the Kingdom of God is an institution for God's forgiveness of sin among human beings; an authoritative covenanted body; and consisting of at least two or three individuals, men or women, who gather responsibly on Sabbath Day. (Matthew 28:15-20)

I believe that entrance into the Kingdom of God demands baptism by immersion into Jesus Christ as a personal act of the will and the acceptance of Jesus as Savior and Lord to the exclusion of any and all others.

### A Statement of Faith in Doggerel

by Thomas McElwain; otherwise known as the Salem Salamander for having been tried in the fire and found wanting; being a commentary on Psalm 1-5, with the prayer that the All Merciful have mercy on the poor soul of the author.

### On Liberty of Thought as a Condition of the Resurrection

being a commentary on Psalm 1

Dividing men  
and women too  
in goats and sheep  
is out of style  
since who knows when.

They take a peep  
at David's hue  
with condescending smile  
and vote for integration.  
There's very few  
give up the pile  
of chaff for habitation.  
They take their cue  
of what to do,  
say and think too,  
from the neighbor's pew,  
and call it toleration.  
For the road is steep  
and the cross is too,  
and bare of leaf,  
and the saying's true  
that he cried awhile  
and was thirsty then.  
Alone against ten  
or more's a trial,  
and the door's a heap  
too narrow for two  
to go through at all.  
The courage to sleep  
alone is salvation,  
where dreams of new  
leaf and fruit come true  
in what they call  
resurrection.

### On Baptism as a Celebration of Human Equality

being a commentary on Psalm 2

"You are my son"  
was writ I suppose  
about David the king.  
God quoted the thing  
on a pigeon's wing  
when Jesus rose  
from the water that flows  
down Jordan's run  
toward the rising sun  
from Jerusalem.  
He quotes it again  
for common men  
when they're baptized,  
and promises a thing  
to show they're prized.  
The experiment  
in self-government  
is realized

when he comes to feast us.  
He says daughter I learn  
to those who turn  
into queen and priestess.

### On Sabbath-Keeping as a Means of Losing Power and Influence

being a commentary on Psalm 3

King David hasn't  
any friends,  
I think it doesn't  
make amends  
to have a castle  
and several wives,  
a Rolls Royce and  
Mercedes Benz,  
a crown vassel  
too that drives,  
an oil well  
and pasture-land.  
No one can tell  
why he too wasn't  
crucified.  
If they had tried,  
it would have made  
a better parallel.  
Son of God  
or Israel's king,  
the only thing  
is join the crowd  
or get waylaid  
while others sleep.  
Beware of knives  
and traitor's love,  
be careful of  
the day you keep.

### On the Effects of the Eucharist on Riotous Living

being a commentary on Psalm 4

as a run-about.  
He wasn't alone  
I have no doubt  
as a run-away  
who stopped to phone  
at the sacred tent  
and decided to stay  
with the priest's consent  
and feed on wine  
and holy cakes.

I like his line  
and the scandal it makes.  
Jesus too  
liked the king's excuse,  
and made it do  
for his friend's abuse  
of Pharisee corn  
one Sabbath day.  
But he didn't say  
if there was born  
in his heart a gladness  
because of the scorn  
he had for their badness.  
I like to think  
that there was some  
as I drink  
without sadness,  
and taste the crumb.

### On the Church as Inevitable Reconciliation

being a commentary on Psalm 5

If I'd been David,  
caught Saul off his guard,  
I'd have taken more  
than the seat of his pants  
to stand and wave it  
on the point of my lance.  
I'd have come down hard  
and left him sore.  
I haven't a heart  
like God, I guess  
I do my part  
when sinners transgress.  
I'd have been first  
at the stoning of Stephan.  
God's one of the worst  
at retribution.  
He's like to forgive  
before you get even,  
live and let live  
and call a conclusion.

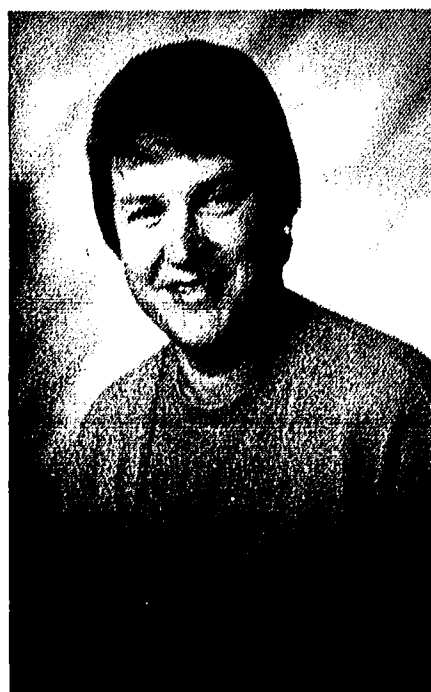
SR



Ritva, Thomas and Anna Maria McElwain singing Scripture songs at the ordination service held in Salem, West Virginia.

# Share The Joy

by Conference  
President Luan Ellis



Luan Ellis

The president's column

## Share the joy of the Sabbath

God has given us a most precious gift—the ultimate gift, his son Jesus Christ. But along the way, he has also given us many other gifts, one of which is the Sabbath. How do we receive this gift? Are we going to share the joy of the Sabbath with everyone?

As a student, I looked forward to the Sabbath with great anticipation—24 hours in which I did not even have to think about homework. What a pleasure! I had something that many of my classmates did not have—a day of rest. That was not my only reason for looking forward to the Sabbath, but at that particular time in my life, it was important.

Now that I am a teacher, that still is something I anticipate, although the Sabbath means much more to me today. My joy of the Sabbath increases with each celebration of the day as I learn more about the delight of the Sabbath.

This month, I would like us to look at Isaiah 56:1-8. Verse two has been selected for the Scripture Memorization Program sponsored by the Board of Christian Education. This passage gives me new insight into the Sabbath: "I will bless those who always observe the Sabbath and do not misuse it." It is rather easy to *observe* the Sabbath; that is, to not do what you normally do during

the rest of the week. To not misuse it—that takes a little more effort. In verse four, God really throws in the clinker. Besides keeping the Sabbath, we are requested to do what pleases God and to faithfully keep his covenant. If we do all this, we shall never be forgotten.

This passage also encourages us to **Share the Joy** with everyone. God is not going to leave out "foreigners." Anyone can become a part of his people. If you love and serve him, observe the Sabbath, and faithfully keep his covenant, he will give you joy in his house of prayer.

How we observe the Sabbath, how we use or misuse the Sabbath, can be interpreted in as many ways as there are people. How you observe the Sabbath must be right for you. I believe the Sabbath is a delight, and if I am going to **Share the Joy** of the Sabbath, I must let others know what a joy it is for me.

For me, one of the joys of the Sabbath is the time of worship with fellow Christians. It is a time of closeness to God, a congregational praise and worship, a time to realize that I am not alone in my love of God. The Sabbath is a special time to spend with the family, which many times is extended to our church family.

Let's all **Share the Joy** of the Sabbath. **SR**

## Psalm, song, or silence?

our personal faith experience, but they almost always illuminate some aspect of the person and life of Jesus.

We are living in a time of exciting possibilities. Baptists are not usually thought of as a "liturgical" church. That is all the more reason why we can be free to lay aside the liturgical hymn traditions that have bound us for two centuries and more consistently carry out our biblical ideals in a liturgical reform which focuses on the Word of God.

Hymns are sung because they are

familiar, and for no other reason. With a little effort, Scripture songs can become just as familiar and, finally, just as loved. They, after all, have a better reason to be loved. Jesus as a child sang the psalms. They speak of his sorrows, his promises, his victories. He sang a psalm on the cross. When we sing these words, we are united to his life in ways that can never happen with the hymns of Wesley and Crosby. The Book of Psalms was Jesus' songbook. He loved it. **SR**

Cont. from page 7

## Missions: the indigenous church

by Rod Henry

Something is indigenous, Webster says, if it is "produced, growing, or living naturally in a particular environment." Modern missions define the *indigenous church* as one that is self-propagating, self-governing and self-supporting. The goal of this missions approach is to have a national church which is living and growing *naturally* in its own environment or culture.

The Indigenous Approach believes that the national leader is best qualified to do ministry because of his cultural knowledge and skills.

A national leader is "planted" (born), grows and lives naturally in his own environment. The missionary, on the other hand, is one who was "planted" and grew up in one culture and was then called by God to live and minister in another culture. A missionary is transplanted. If you have a coconut palm tree growing in your yard in Nebraska, everyone will know that it has been transplanted from some place else, because there is nothing like it that grows naturally in the environment of Nebraska.

A missionary will always be a transplant. This does not mean that the missionary cannot communicate in his transplanted culture. It simply means that he cannot communicate as effectively as a national leader who lives and grows naturally in his environment.

History has shown us quite clearly that effective cross-cultural communication *is* possible. The choice is not between a successful model and an unsuccessful model. Nor is it a choice between an effective model and an ineffective model. Rather, we are trying to find the model or approach which is the most effective way to further the Kingdom of God. God is not stopped by our failure to choose one approach or another. Yet God wants us to be good stewards of the resources which he has given us. With God's grace and power being the same, which approach can best further the Kingdom of God in the long run?

I operate under the assumption that it is *easier* to train a national leader in ministry than it is to train a missionary in language and culture. Learning a language is a long and painstaking process. Even if you spend years and years at the task of language and culture learning, it will always be obvious that the missionary is transplanted!

I also believe that it is *better* to train the national leader in ministry than to train the missionary in culture. I believe that it is better because when the training of the national leader is finished, you have a person who has the knowledge and skills of ministry as well as the cultural expertise to apply these in ways appropriate to the culture.

The practical advantage of an indigenous church is that it is God expressing himself through his people in ways which are appropriate and understandable to the people in the *Receiving Culture*. If the indigenous church has a look which is appropriate to the culture, then evangelism can focus on the message of God's salvation in Christ without the distractions of any Western cultural and religious trappings which can be confused with the real message.

I see the primary role of the missionary in the Indigenous Approach to cross-cultural ministry as one of a *catalyst*. In chemistry, a catalyst is used to start a chemical reaction. In missions, a missionary can be used to start spiritual reactions in all areas of ministry.

When a missionary goes to a field where there is no effective Christian witness, he must see himself as a catalyst in the area of evangelism. As new converts receive Christ, they should accompany the missionary and learn from him this business of ministry. When the church grows and there is a need to train people for the ministry, the missionary should be the catalyst in the field of theological education. As the church or churches see a need for lay training or Sabbath Schools, the missionary can be a catalyst in Christian education.

In other words, it is the task of a missionary to work himself out of a job as he trains national leadership to take his place. In this way, the church of the *Receiving Culture* will grow in ways that are natural to its environment. The church will become indigenous. **SR**



Baptism in Manila, the Philippines.





# the BEACON

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

## Youth Pre-Con review

by Cliff Rosa and Susie Butts

There were two penguins on an iceberg in the middle of the ocean and all of a sudden the iceberg split right down the middle. As the penguins floated away in opposite directions, they yelled, "radio!" Get it?

Social justice was the theme this year at Youth Pre-Con. Steve Saunders taught a class on the call to serve Christ. Mary Jo Johnson showed the relationship between the Sabbath and social justice, while Matt and Ellen Olson gave a class on radical discipleship. Leader Joe's (Leon Wheeler) class discussed God's vision of peace.

Having the camp at the Doddridge County park provided facilities for swimming, mini-golf, basketball, volleyball, tennis and swinging. A battle broke out with bursting balloons because the burning weather became unbearable. Our midnight capture-the-flag game crowned our camping experience, helping to wear us out for conference.

Responsible campers planned evening and morning worship, which turned out especially well. Two different killers (oops, I mean winkers) raged throughout the camp on "several" hour-long shooting sprees. Various deaths included falling down stairs, face plants into plates of lunch, and the standard collapse on the floor. Campfires were also prepared by the youth. Games like triple duck-duck-goos, electricity, and wink-em entertained us as riotous songs such as *High Silk*

*Hat, Hand on Myself*, and *Sweetly Brays the Donkey* helped set the mood. Special guest appearance was by Benny the Bat during a recital of *There's a Monster in My Closet*, which had been dedicated to all of the campers by Leader Joe. Our annual choral conductor award went to Steve Saunders for his direction of *I Know An Old Lady Who Swallowed a Fly*.

Youth Pre-Con was an experience this year. We all enjoyed it, but the question is...guess what?

## DQ® maneuvers

by Brian Barber

It was a dark and stormy night. Six-foot swells kept our heroes from the goal. But being strong of heart, stout of faith, and pure of mind, they pushed and strove to meet the appointed goal. Are we referring to our friendly, precise mailmen (and women)? No! I speak of the fearless youth at Conference '88 and their harrowing trek to Dairy Queen®. An estimated 75 brave knights and ladies overtook the obstacles and took the heavily-laden castle by storm. The defenders were strong and well-trained, but they were outnumbered and soon defeated by our unrelenting attack. They surrendered, and the booty was plundered by our starved throng.

Many ice cream cones, Dilly Bars®, and Blizzards® were stripped from the well-stocked store. All were joyful in their victory, except for one poor soul who ordered a plain Blizzard®? And there was much rejoicing!

## Director's Ditty

General Conference was great in '88! Youth activities each evening were first-rate, and everyone had fun—yes, even Nate. Oh, and I do mean *all*—over 100 young people attended some of the events!

Of course, it wasn't all fun and games. The Youth Interest Committee meetings were well-attended and a lot was accomplished, thanks to the able leadership of "Rev. Kev" from Mad City (that is, Pastor Kevin Butler of Madison, Wisconsin).

More about those goings-on in upcoming months. Right now, sit back and enjoy some reprints of *Crier* articles about youth events before and during conference. The *Crier* was edited by Brad Maltby and Nate Crandall, and it **showed**. (You decide if that's a compliment or something else ...!)

## Attention all youth

Send any and all *Beacon* articles to my new address: Matt Olson  
200 N. Washington Ave.  
Battle Creek, MI 49017

## Youth banquet

Wednesday evening's youth banquet was a smashing success as 115 youth and several Board of Christian Education members gathered for a wonderful meal and lots of fellowship in the Mary Babb Randolph lounge.

The evening began with all of us singing familiar choruses, accompanied by Perry Cain on the piano. Next, our National Youth President Keith Bond wasted no time in passing the gavel to next year's president, Kerith Camenga. We then made our guest speaker, Rick DeGroff, feel welcome as he presented his message to us.

The message was entitled "There is Joy in Serving Jesus," and he used several examples from today's world situations. His main point was that the world is lost, but we can find true joy in serving Jesus.

A delicious meal followed, and we were even served Southern apple pie for dessert.

Thanks to all who attended and made the evening a success!

## Seventh Day Baptist youth bowl Clarksburg, West Virginia, over

The ride was long and arduous, the shoes were ugly, but the 117 survivors made the annual conference bowling and business meeting a huge success.

Many strikes, spares and gutter balls were thrown, lobbed and bounced at the much abused pins during the estimated 2010 frames. Amidst all the agony and joy of this bowling madness, Kerith Camenga was voted youth president for next year's conference. Her coronation was celebrated by the area's first recorded 26-lane

bowling wave.

All the attenders (and everyone who remained on campus and enjoyed the peace and quiet) would like to express their appreciation and gratitude to all the folks who made this bowling extravaganza a joyful time.

## FYI

(For your information)

Watch for the 1988 Photo Contest winners and information about the 1989 Photo Contest ... coming soon!

## Committee on Youth Work

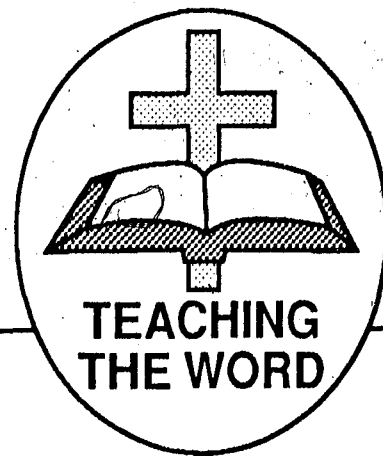
The Interest Committee on Youth Work proudly declared that its committee business was completed when their report was read and accepted by General Conference.

The committee recommended that a nationwide "Youth Logo Contest" be organized in order to establish an all-new national youth fellowship logo. The contest is to be sponsored by—and under the scrutiny of—Youth Director Matt Olson and the Board of Christian Education.

Each of your youth groups is strongly encouraged to take an active part in this contest. Entries may also be sent in by individuals. (So, if your church doesn't have a YF, you still have no excuse for not entering.) Each group or individual may send in as many entries as they wish.

Entries will be displayed in the *Beacon* section of *The Sabbath Recorder*. The winning entry will be voted on next year at General Conference by the National Youth Fellowship.

Keep a lookout for official rules and more information in the *Beacon*.



## Christian Education

### 1988 Scripture Memorization Program

The Scripture Memorization Program for the 1987-88 conference year focused on President Herbert E. Saunders' theme, *Enter the Joy*.

To encourage participation and assist with memorization, the Sabbath School Committee of the Board of Christian Education Commissioned Linda Hays of the Sunshine Mountain Seventh Day Baptist Church, Chatawa, Mississippi, to write a musical score for Primary and Junior pupils.

Sabbath School students completing the program were honored with certificates at the General Conference sessions held at Salem College, Salem, West Virginia.

#### Alfred Station, New York

Mae L. Bottoms

#### Boulder, Colorado

Fran August  
Charity Heath  
Miriam Lawton  
Nathanael Lawton

#### Bradenton, Florida

Leland Bond  
Martha Scull  
Betty Strawser

#### First Hopkinton, Rhode Island

Thelma Tarbox

#### Lost Creek, West Virginia

Margaret Allen  
Stanley Allen  
Chet Bond  
Julie Bond  
Keith Bond  
Susan Bond  
Jennifer Boyajian  
Rebecca Boyajian  
Brent Fenstermacher  
Carrie Fenstermacher  
Denise Fenstermacher  
Joey Fenstermacher  
Rick Fenstermacher  
Jerry Garrett  
Susan Garrett  
Rita Hickok  
Bridget Lawrence  
Cindy Lawrence  
Larry Lawrence  
Luke Lawrence  
Mary Beth Lawrence  
Abbi Marteny  
Marian Marteny  
Nelson Marteny  
Lee Pinder  
Lydia Stasiak  
Dana Taylor  
David L. Taylor  
Dina Taylor  
Duane Taylor  
Margaret Taylor  
Xenia Lee Wheeler  
Leonard Williams

#### Madison, Wisconsin

Joanna Harris

#### Milton, Wisconsin

Lisa Call  
Elizabeth Daland  
Heidi Gilmore  
Erik Henry

#### New Auburn, Wisconsin

Tyler Chroniger  
Donna Kellen  
Amy McCracken

Jennifer McCracken  
Melissa McCracken  
Genny Pederson  
Ramona North

#### New York City, New York

Gayson Gordon  
Oneil Gordon  
Kassandra King  
Steven Salmon

#### Richburg, New York

Elaine Brundage  
John Brundage  
Roxanne Brundage  
Brian Bucher  
Jamie Bucher  
Ruth Bucher  
Sue Bucher  
Lydia Cartwright  
Robert Cartwright  
Sue Cartwright  
Vivian Cass  
Willard Cass  
Betty Drake  
Leon Drake  
Carla Fellers  
Alta Irish  
William Irish  
Grace McCrea  
Maurice McCrea  
Suzanne McCrea  
Wesley McCrea  
Ellen Pitts  
Eric Pitts  
Jamie Pitts  
James Pitts  
David Ritcher  
Susie Robinson  
David Saunders  
Irene Saunders  
Jonathan Saunders  
Katrina Saunders  
Onnalee Saunders  
Rebecca Saunders  
Pastor Stephan Saunders  
Robert Stohr

Maureen Zilker  
Michael Zilker

#### Riverside, California

Joseph Bejjani  
Jenny Berg  
Jeff Block  
Jeff Craine  
Sara Craine  
Mary Eli  
Lorie Haskins  
Kelly Holgate  
Brittany Lyons  
Carrlie Lyons  
Lynn Lyons  
Hali May  
Kate May  
Nancy May  
Brenda Napoli  
Derek Napoli  
Joshua Napoli  
Hazel Nophsher  
Dixie Packard  
Donna Packard  
Lara Packard  
Steve Packard  
Florence Ritz  
Cliff Rosa  
Luke Scamira

#### Salem, West Virginia

Laura Lee Barnes  
Shannon Bland  
Andria Davis  
Lydia Davis  
John Pethel  
Jason Randolph

#### Seattle, Washington

Maude Posey

#### Sunshine Mountain, Mississippi

Daniel Grace  
Willie Ray Grace  
Vanessa Hartley  
Charles Meche  
Theodore Meche  
Jason Rankin

## Conference President Ellis shares the joy

New General Conference President, Luan (Sutton) Ellis, challenges Seventh Day Baptists to "Share the Joy" of their Christian faith. During her presidential year, 1988-1989, she will be responsible for promotion of the year's program across the country and for planning the 177th session, which she will preside over at the University of Portland in Portland, Oregon, from August 6-12, 1989. In connection with her election as president, Luan also serves a three-year term on the General Council.

"Those who have known and worked with Luan know that her life illustrates her 'Share the Joy' theme," says Executive Secretary Dale Thorngate. "Her service in many areas of church and denominational life is marked with her joyous spirit." The president and executive secretary travel in November to Portland to meet with the host committee there and with university officials. Thorngate notes that Luan's experience as chairman of the Conference Host Committee in 1966 and 1983 will be helpful to her as president, as well as to the host committee from the Portland church.

Luan Ellis is a high school mathematics teacher at Alfred-Almond (New York) Central School, where she has taught since 1970. Her church and denominational service also has focused on education and work with young people since

she first began serving on the denominational Board of Christian Education as a high school student in 1958. In her 30 years of service on the board, she has chaired several committees in addition to serving the summer of 1960 as youth field worker for the board.

She is a 1959 graduate of Alfred-Almond Central School and received her college degrees from Alfred University—bachelor of science in 1963 and master of education in 1969. Her professional offices have included terms as president of the Alfred-Almond Teacher's Association.

As a member of the Alfred Station, New York, Seventh Day Baptist Church, Luan has filled the roles of Sabbath School teacher, Vacation Bible School director, choir member, chime choir director and chairman of the Christian Education Committee. In delivering her presidential address on the closing night of General Conference in Salem, West Virginia, the new president involved the choir and chime choir from her church in several musical presentations. They also gave each delegate and visitor a large yellow "Share the Joy" button with the invitation to help promote her year's theme, based on Psalm 9:1-2.

The new president also introduced her family: husband Ronald and their three college-age children, Timothy,

*Cont. on page 31*

**"Those who have known and worked with Luan know that her life illustrates her 'Share the Joy' theme."**

### Annual Meeting Notice Board of Christian Education

The annual meeting of the members of the Seventh Day Baptist Board of Christian Education, Inc., will be held at the board office, 892 Route 244, Alfred Station, New York, on Sunday, October 23, 1988, at 2 p.m.

The purpose of this meeting shall be to hear and act upon the report of the Board of Directors, to elect members of the Board of Directors, and to consider and act upon such matters that may properly come before said meeting.

Members of Seventh Day Baptist churches entitled to representation in the Seventh Day Baptist General Conference are members of the corporation. Accredited delegates at the 1988 General Conference in Salem, West Virginia, are entitled to vote at this annual meeting.





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

## Nighties for Newborns a success

**"Thank you to all the ladies around the world that so willingly participated in the 'Nighties for Newborns' project for Malawi, Africa, and made it such a wonderful success."**

Dear Ones All,

With special editions and combined editions, it seems like it has been an eon since I have written to you. I have not had much recent news because of my surprise move. I lost my lease and made plans to move into another apartment when God stepped in by way of AT&T. It is a long story, but because of an unreturned rented phone (not mine) which I was asked to retrieve and return, I now have a lovely little home in a warm neighborhood with a rose garden and the best vibes echoing down through the years. It was Dora Hurley's home and then housed Jackie (Wells) Payne. Later, Dorothea Shettel lived there, followed finally by Jackie and Don Payne.

God works in wondrous ways his wonders to perform. Because of the move, my mail is only starting to catch up. I still have not had any bulletins or newsletters, so the news may be a wee bit old.

A note and picture from Joy Ross did reach me, however. She said that it was "Another thank you to all the ladies around the world that so willingly



Some of the babies who received clothing and blankets from the "Nighties for Newborns" project.

participated in the 'Nighties for Newborns' project for Malawi, Africa, and made it such a wonderful success." Betty Pearson had written on leaving Malawi that she had turned over the remaining 339 jackets and 109 diapers, plus lots of miscellaneous items from Holland, and still has about \$157. She will retain the money and then dispense it to them when their supply diminishes, perhaps for material to make more clothing. She reported that the midwives always wrap the babies snugly in blankets to keep them warm, so you cannot get a very good view of their cute little jackets.

Two different women's societies, in reporting their programs, spoke of using exchange students as speakers. What a delightful opportunity to hear of another culture and also to learn how our culture affects them.

North Loup, Nebraska, started a new group, the Temple Tenders, open to those 55 and older. It is an attempt to help people stay healthy and independent longer. Battle Creek, Michigan, reported a "dish towel shower" for Camp Holston, which netted 23 new towels. They also reported collecting Community Service points from a local restaurant—a favorite of many members—for a baby changing table for the church nursery.

Nortonville, Kansas, reported a Meal of Sharing for SCSC, which consisted of a poverty meal of rice, beans and tea. So few of us really appreciate our abundance.

Daytona Beach, Florida, has a busy schedule of sewing and giving. The block they prepared for the Comfort Quilt, which was sold at conference, was a copy of their stained glass window in the church. They are constantly busy with quilting for their Church World Service and making baby quilts. Alfred, New York, Ladies Aid decided to forgo the annual Spring Rummage Sale in favor of special sales at their Opportunity Shop, urging that contributions be given there. Last word on Shiloh's (New Jersey) cheesecake sale was that they had made nearly \$600.

Throughout the year, I have noticed bulletin notices about meetings planned around the theme of Alzheimer's disease. About the time I received such a notice from Shiloh, I was also handed a small book which was sent to the board by Morehouse-Barlow, 78 Danbury Road, Wilton, Connecticut 06897. The book is entitled *Also My Journey* and is written by Marguerite Henry Atkins, who tells—through poetry and prose—of her husband's struggle with Alzheimer's.

If your group has not discussed this subject, I would urge you to order a copy of the book. It is very thorough in detailing the progress this disease makes, not only in the patient, but in the family also. Copies sell for \$12.95, or \$8.95 for the paperback edition. Perhaps it would make a nice memorial addition to your church library.

In the book, Marguerite tells of the 15 long years spent coping with the medically incurable disease of her husband, whom she married late in life. "He taught me much of laughter and love, and the gentle grace of living and dying, with God," she writes.

The first indication that something was wrong occurred only seven years into the marriage. Throughout that year, both realized that to ignore the increasing confusion was to court trouble.

Alzheimer's is a sickness of ups and downs. When Dick (Richard F. Atkins, a newspaper man) would exhibit something particularly disturbing, he would follow with some action so normal as to belie the thought. He forgot what day his Scout troop met. He forgot to line up the ushers before church, or when he did call them, he could no longer remember what he wished to say. A faint pattern seemed to emerge, showing that he enjoyed recreational and family-shared activities, but he was growing less able to stand pressure of any kind.

Probably one of the hardest decisions in the world is to get a loved one to see a doctor who may have to report bad news. Once the decision was reached to check into what this pattern was leading to,

God's peace—which has been promised to us—filled Marguerite's heart. She knew that God would continue to sustain her, whatever the outcome. And she would certainly need God's support, since unfounded suspicions, moodiness and groundless fears mounted in Dick until he erupted like a volcano, spewing forth allegations of absolute nonsense—sometimes even violence—until commitment in a hospital became the only solution.

Even there, for a time, Dick's indomitable spirit shined forth. The staff and patients grew to love the man that the disease occasionally allowed him to be. After his death at G. Pierce Wood Hospital in Florida, Marguerite was able to return there to play for chapel services. In her mind's eye, she still saw the loving spirit of this man who had been such a big part of her life.

The book closes with an excellent description of the disease, its causes, and a list of care-givers and support groups. This is not an easy book to read if you, like I, lose yourself in your reading. But it is a marvelous retelling of this problem and a wonderful source book for program chairmen who are looking for a timely topic. We are most thankful to Morehouse-Barlow publishers for sharing this extraordinary volume with us.

Agape,

*Marilyn*

**Unfounded suspicions, moodiness and groundless fears mounted in Dick until he erupted like a volcano, spewing forth allegations of absolute nonsense—sometimes even violence—until commitment in a hospital became the only solution.**

## Baptists celebrate 350 years of faith, freedom in America

by Stan Hastey and Kathy Palen

*Providence, R.I. (BPA)*—Baptists from across the nation revisited their Rhode Island roots in early June for a conference celebrating the 350th anniversary of the First Baptist Church in America and Roger Williams' founding of the only American colony to grant religious liberty to all.

Sponsored by the Baptist Joint Committee on Public Affairs, American Baptist Churches of Rhode Island, Southern Baptist Historical Commission, American Baptist Historical Society and North American Baptist Fellowship, the conference was hosted by the congregation founded by Williams in March, 1638. Its famed meeting house, built in 1775, was the site of most of the conference sessions.

Besides memorializing Williams, conference participants also paid tribute to John Clarke, founder and first pastor of the Baptist congregation in Newport, Rhode Island, where one of the sessions was held. The church in Newport, a picturesque seaside city, also was founded in 1638. While in Newport, many participants visited the first Jewish synagogue on American soil, the first American Seventh Day Baptist meeting house and the first black Baptist congregation in America.

Among the conference's major speakers were three of the foremost contemporary Baptist historians—Barrie White, principal of Regent's Park College, Oxford, England; Edwin S. Gaustad, professor of history at the University of California, Riverside; and H. Leon McBeth, professor of church history at Southwestern Baptist Theological Seminary, Fort Worth, Texas.

In an address on Baptist growth and expansion in the Southwest, McBeth—author last year of "The Baptist Heritage," the first comprehensive history of Baptists since 1950—said that besides their earlier traditions in the Southeast, Southern Baptists have witnessed a major new tradition in the 20th century,

this one centering in Texas. This Southwestern tradition, McBeth argued, is characterized by "intense conservatism," "fervent evangelism" and a "spirit of independence."

McBeth also explored the relationship between the Baptist tradition of the Southwest and what he called "the present theological/political convulsions" in the Southern Baptist Convention. "Baptists of the Southwest have created a climate in which controversy can flourish," he said. "Most Baptists the world over are acquainted with strife, but those in the Southwest seem to take to controversy like Brer Rabbit takes to the briarpatch."

Gaustad, an American Baptist with roots in Texas, presented papers on both Williams and Clarke. He paid tribute to Williams' courage in moving beyond New England Puritanism to the foundation of Rhode Island colony and its guarantee of full religious freedom for all, and he praised Clarke for his faithfulness as an early Baptist leader in Rhode Island.

White, who for the last 16 years has been principal (or president) of Oxford's Regent's Park College—the Baptist component of the historic English university—gave addresses on "The Baptist Argument for Religious Freedom: A Hidden Agenda" and "The Origins and Convictions of the First Calvinistic Baptists."

Another speaker, Woman's Missionary Union Associate Executive Director Catherine B. Allen, said Baptists, unlike those of other denominations, cannot name a single woman who shaped their tradition in the 17th and 18th centuries. "Baptists of the 17th and 18th centuries have only a claim to the freest conscience," she said, adding there is no proof that freedom extended to women.

Noting that a role for Baptist women finally emerged from the need for mission support, Allen added that many women still today are limited to that single role in church life. "Today we find women distressed because their rights are denied, and women whose rights are

denied because they are increasingly distressed and say so, bitterly," she said. "We find women who use more rights than they have, but more unfortunately, we find women who have more rights than they use."

During a worship service attended by more than 600 persons and conducted under the auspices of the host church and the American Baptist Churches of Rhode Island, Harvard theologian Peter J. Gomes spoke. He said that while Baptists rightly celebrate their 350th anniversary in America, they should beware of complacency. "It is wonderful to know that we Baptists, who have not always looked backward graciously—although we have, at times, been graciously backward—now embrace a strand of our identity longer than that of the nation itself. ... Somehow, to think of a work that is finished—and thereby worthy of commemoration—is to suggest that there is no more work to be done."

Gomes, who also is minister of Memorial Church in Cambridge, based his sermon on Galatians 5:1—the apostle Paul's reminder and admonition, "For freedom Christ has set us free; stand fast, therefore, and do not submit again to a yoke of slavery."

Such freedom, Gomes warned, is not license: "We who celebrate 350 years of faith and freedom under the distinctions of Baptists need more than most to be reminded of this. For more often than not, we have used our freedom to preserve ourselves and not advance the gospel. We have used our freedom as a weapon or a crutch, using it like the drunk uses the lamp post—for support rather than illumination.

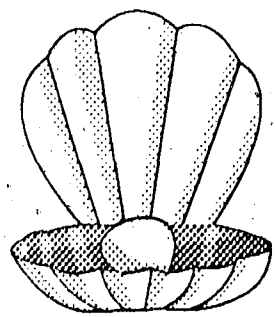
"No one knows better than we the painful result of this kind of freedom, which results in the very backbiting which Paul warns consumes those who are free to engage in it. We must be careful, lest the freedom we celebrate be the freedom to be our own pernicious selves, rather than the people God would have us be. That kind of freedom is not only false; it is fatal." SR

***It is wonderful to know that we Baptists, who have not always looked backward graciously—although we have, at times, been graciously backward—now embrace a strand of our identity longer than that of the nation itself.***



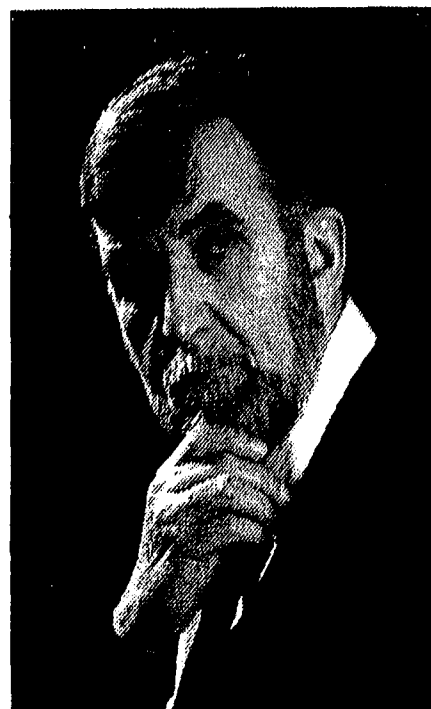
The First Baptist Church in America was the site of many of the meetings for the Faith and Freedom Conference.





## A fly on a window pane

by Historian Don A. Sanford



Don A. Sanford

To students of Seventh Day Baptist history, Henry Clarke is often referred to as the father of our General Conference. As pastor of the frontier church in Brookfield, New York, he saw the need for some form of organization which would unite Seventh Day Baptists in a covenant relationship which would assist in the spread of the gospel in the rapidly expanding country in post-Revolutionary America. Largely through his efforts and urging, the Sabbatarian General Conference was organized in 1802.

One of the first official actions of this newly formed organization, following the adoption of a constitution, was for "the several Churches of our Union to have the rise and progress of the Sabbatarian Churches in North America, printed in a brief, historical manner." Henry Clarke was commissioned to undertake this work, which was published in 1811. I have consulted this little volume on a number of occasions for specific historical references to our history. I have thought of him as primarily a historian until I read again

the closing pages of his book as he records the observation noted below.

### A Fly on a Window Pane

by Henry Clarke, 1811

As I one day lay on my bed, I cast my eyes on my window—I saw a number of flies of different sizes, strength, figures, &c. Now the flies were chiefly at the bottom of the window, and appeared all crawling upwards; some would help themselves with their wings; but I observed, generally when the fly was in the middle or main of the pane, and attempted to use his wings to help him up, his head would be butting against the glass—And altho' many of them, by fluttering, &c. would get upwards, some farther, and some less, they nearly all would tumble down before they reached the top of the pane of glass or window. When the bumble bee came on his heft, altho' he made a great noise (so as to affright the flies) with the strength of his wings, &c. yet he would keep his head against the glass, and soon fall to the bottom, and sometimes down on the floor [and several I have killed in that situation.]

When the hornet came on (as they eat flies) the flies in the open part of the glass would soon retire, generally to the edge of the glass; some he would catch, and others he would affright away that I saw no more of them. The hornet also, in case he attempted to get upwards by the glass, would keep his head against it, and fall—and some of them I have killed. and much so of the wasp.

I also observed that when the flies got close to the wood of the sash of the window, or on the sash, they would crawl up with apparent ease, even to the top of the window, and on

to the plastering above, &c. But the bumble bee, hornet, &c. would never attempt that path: whether they were too proud, or too big, to go in that narrow road, or disdained it, or what, I could not tell; so it was. I also observed that when the flies would leave the sash or the narrow streak just by it, which they often would do, and attempt to crawl up the open glass, they would fall or be caught by the hornet, or fly away, &c.

My curiosity led me to inspect the cause, of the flies' crawling up the glass while on that narrow edge so near the sash, with such ease, as before observed: and on close inspection I found the painter in painting the sash (as his paint was white, and near the colour of the glass, was hardly perceivable) and had let his brush just touch the edge of the glass and dried on, and was not so slippery as the rest of the glass, and the flies had a good road; but by the steady hand of the painter, it was as straight as the sash was jointed, and extremely narrow—so I found the cause.

On reflection, saith I within my mind, what may be learned by these insects! Why may I not moralize a little, as well as great men of learning? Well then, what a comparison will the flies bear with the human race!—All are creatures: all the odds in fact, is, man has reason as well as sight; and had the flies reason, they might all have seen how easily their fellows got up when on the sash or the narrow strip by it; consequently,

in case they had reason, their destruction was their own carelessness or inattention to the road left for them. (As the gift of reason makes accountability, and the soul immortal.)—And how the glass represents the world of probation! wherein are slippery places, and false appearances of safety. And how does the top of the window and the upper plastering, hold out the idea of another state of perfection! And how does the narrow strip represent Christ as a sash, and the narrow strip made so straight by the painter, represent divine Revelation, or the narrow road of morals just by Christ—both being filled by the great painter of the universe, and closely connected.—And how does the hornet suit the character of the devil! and the wasps, the wicked spirits: as also the bumble bee, false teachers, great philosophers, &c. that make so much noise in the world, and have no notion to go on the narrow road, or on the sash: they want to see and be seen, &c. I have no room to enlarge.  
SR

**And how does the hornet suit the character of the devil! and the wasps, the wicked spirits: as also the bumble bee, false teachers, great philosophers, that make so much noise in the world.**



**And how does the narrow strip represent Christ as a sash, and the narrow strip made so straight by the painter, represent divine Revelation, or the narrow road of morals just by Christ ...**



Rev. Henry Clarke  
1756-1831

# The children's page

Read Acts 8:25-39 NIV & NAS about a "conference" traveler in the Bible. Discover how he traveled by following the dots and see if you can do the Crossword Puzzle about this traveler.

by Jane Mackintosh

**Across**

- Who spoke to Philip
- Angels do this
- Nothing
- Queen of Ethiopia
- Book eunuch was reading
- After believing in Jesus and being baptized, the eunuch went away \_\_\_\_\_.
- Holy Bible
- "... he ordered the chariot to \_\_\_\_\_."
- "He was led as a sheep to \_\_\_\_\_."

**Down**

- The eunuch had been to Jerusalem to \_\_\_\_\_.
- Where Philip was to go
- The first garden
- Jesus Christ
- Philip found the eunuch on a \_\_\_\_\_.
- Saviour
- The city of the Temple
- What the eunuch was sitting in
- The nation to which Philip belonged
- The eunuch's visitor

See page 31 for puzzle solution.



## Focus on missions

by Leon R. Lawton

### Guyana update

GUYANA, SOUTH AMERICA: The Bona Ventura church, on the Pomeroon River, held a crusade five miles from the church. Four persons accepted Christ as Saviour, and some who had fallen away from the Lord returned to the fellowship. The Bona Ventura church building has been rebuilt and enlarged. They are also raising funds to have it painted. The Dartmouth church is also enlarging their building.

The Berry's Memorial SDB Church, on the Island of Wakenaam, held a two-week crusade in March. There were many decisions for Christ, followed by a baptism. The Uitvlugt church is meeting in their new building begun early this year, even though it is not yet completed.

A retreat was held at the Dem Amstel Camp Site from March 30-April 3 and was well attended. The theme was *God's perfect law of liberty for all mankind in all ages.*

The witness at Wakapau village among the Amerindians continues, with new growth and outreach.

### Graffius called to Rapid City

EXTENSION PASTORS, USA: The branch church at Rapid City, South Dakota, was the third extension pastor church approved in 1988 under the New Church Development Plan. Because the Missionary Society budget for 1988 did not have funds for support of this many new extension pastors, a grant from the Memorial Board made this possible. Thus Pastor Larry Graffius was able to begin his ministry in Rapid City on September 1, 1988. The 1989 Missionary Society budget, approved at conference, has the provision for one new extension pastor, so we can assume his support within the budget.

### Concern for work in Burma

RANGOON, BURMA, ASIA: As this is being prepared for publication on August 19, no word has been received from Burma on the effect of their political changes on the Seventh Day Baptist witness and work. Just a few weeks before, Rev. L.S. Thanga wrote, "The Rangoon SDB Church has become the third largest in membership. Twelve of its members are salary earners, and their giving to the conference for 1988 was 40 percent of the total income." Special development funds of the Missionary Society have made possible a new meeting place for the Rangoon church. The economic situation in Burma had led many of those living in the Chin Hills, adjacent to Mizoram, India, to immigrate to India. Nearly all the members of one church have done so. Pray especially for our Burmese brethren in these days of trial and uncertainty."

### Sister churches correspond

BRADENTON, FLORIDA, USA: This branch church (of Daytona Beach) has as their sister church, Cebu City, the Philippines. Bradenton church correspondent Paul G. Cushman, in his first letter to Cebu City church secretary Liezel B. Paypa, wrote (in part): "We hope to grow sufficiently in the next year or two to become independent. About two years ago, we took a 'Step of Faith' and engaged a full-time pastor and rented a church building for our services. This more formal church status has helped to attract people to our services and activities."

Bradenton's pastor, Leland Bond, who took early retirement, was appointed an ambassador by the Missionary Society. He has served three branch groups in Florida, with Bradenton being the latest. Bond is a T.I.M.E. student and is assisted in ministry by his wife, Lettie.



## Summer Christian Service Corps—Team Warrior

by Camille Henry

The year's team of warriors certainly went out and fought the battle on the front lines of the spiritual war zone. During training at Camp Paul Hummel, Colorado, the problem of battling on the front lines was discussed. We learned that the Great Commission, if followed, takes us to the front lines of battle with the enemy, Satan himself. As we studied how God has empowered us and given us the "armor" (Ephesians 6:10-17) to fight with, we found a new excitement in the command of the Great Commission. That excitement was carried out to the projects as the workers "went forth."

Each project brought new challenges, and new opportunities for growth. One of

the best blessings came in the periodic reports where we (as training coordinators and staff) got to read about how many children came to know Jesus through the efforts of these wonderful servants of God—your SCSC workers. I believe the number one goal of each worker this year was to share the gospel and see many children come to Christ, and that certainly was accomplished.

Among the many other goals and responsibilities were teaching Vacation Bible School and classes at camps, leading campfires, vespers and chapels, as well as many various physical labors. The Milton, Wisconsin, team did a community survey which provided over 70

"unchurched" contacts for the Milton church to follow up on this fall. The team was apprehensive about going out door-to-door, but God did his part in opening the hearts of those in the community, and the team was well received. The team at Salem, West Virginia, worked to beautify the church cemetery. Members of the congregation and the team at Lake Elsinore, California, constructed a playground. Sometimes it is important for a team to just represent SDBs in a community, and that was a very important part of the responsibilities for both the Berlin, New York, team and the Pine Street Gospel Chapel, Middletown, Connecticut, team. In Battle

Creek, Michigan, and Denver, Colorado, camp was the name of the game, and those teams were especially productive.

Please pray for each of these young adults as they continue to serve God in their respective places. Pray for them as they seek to know God's will for them in the future, too. Praise God for his unending gift of love and support of this most important program. **SR**



Team Wipeout, Battle Creek, Michigan—Mark Green, Mark Morey and Project Director Lori Plane (front).



Team Awesome, Berlin, New York—Dylan McLoughlin, Jeff Roberts and Project Directors Ed and Marietta Sutton.

Team Rock, Denver/Boulder, Colorado—Keith Bond, Heather Crandall and Project Director Bill Fleming (back).



Team Robed, Lake Elsinore, California—Paula Davis, Jody Looper and Project Director Ron Davis (standing).



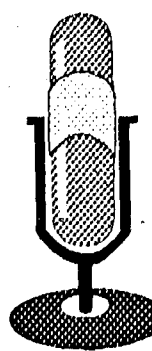
Team Immanuel, Milton, Wisconsin—Dan Gregg, Paul Barber, Dina Taylor, Angie Pierson and Project Director Cheri Appel (center).



Team Overjoyed, Pine Street Gospel Chapel, Middletown, Connecticut—Sanja Severance, Jennifer Hays and Project Director Dee Galanaugh (front).



Team Reality, Salem, West Virginia—Cliff Rosa, Nathan Crandall, Roksanne Laxson, Katrina Saunders and Project Director Charles Randolph (right).



## RELIGION IN THE NEWS

### Graham sees new spiritual tone

Evangelist Billy Graham sees a spiritual tone emerging from the recent political conventions. A convention-goer since mid-century, Graham has brought invocations and prayers to the political conventions of both parties.

"I have always stayed neutral politically, and I am going to be neutral this time," Graham said.

Graham was impressed with the influence of black delegates to the Democratic Convention, and he believes they had a spiritual impact. "They came out of the churches," he said.

### Churches deal with tough issues

Reviews of national church conventions indicate that many denominations are wrestling with difficult moral issues. Catholics, Episcopalians, Presbyterians, Southern Baptists and United Methodists all found themselves facing similar questions such as AIDS, abortion, homosexuality and women's equality.

The National Conference of Catholic Bishops was strongly divided on the role of the Church in ministering to AIDS victims.

While the bishops held to the traditional statements that women cannot be ordained as priests, they admitted for the first time the "sin of sexism" in the Catholic Church.

Episcopalians noted that, with 950 women priests, they are likely to consecrate the first woman bishop rather soon. One heated issue was a resolution enabling churches to call in a male bishop to perform the sacraments in situations where traditionalists cannot accept a female bishop.

The Presbyterian Church (USA) has established a task force to produce a church statement on human sexuality.

Southern Baptists, on the other hand, passed a resolution condemning homosexuality as the primary cause of AIDS.

### Do churches fail in crisis situations?

A recent Gallop report states that "many people do not seem to be finding support for their faith or help during life crises from their religious organizations." According to the study, individuals are more likely to share their problems with a friend or family member than to seek help from pastors and churches. The report suggests that people avoid church contact in a crisis because they are concerned that their doubts will not be well-received. Connie Leean, program director for Christian education for the Evangelical Lutheran Church in America, said, "There's an un-stated norm in a lot of church communities that you do not talk about faith—like politics and sex. Many people have the notion that different experiences of faith may not fit easily into a dogma or confessions of the church."

Despite the feeling that religious institutions do not adequately support their members in a crisis of personal faith, 82 percent said their faith was strengthened by going through a life crisis.

### Press bias questioned

Studies by researchers at George Washington University and Smith College seem to show that editors and reporters do not share the public's interest in religion. The survey indicates that 50 percent claim no religious affiliation, and 86 percent say they seldom or never attend religious services.

In contrast, the Gallop studies report that 70 percent of respondents claim religious membership and 40 percent attend church services once a week.

Some analysts see the contrast as having an affect on how religion is covered by the media.

## Crowder suit rejected by high court

by Stan Haste

Washington (BPA)—Besides issuing formal written decisions in five separate church-state cases during its recently completed term, the U.S. Supreme Court also disposed of several other significant disputes in the field, including some of particular interest to Baptists.

In each of these, the high court let stand lower court rulings. Nearly all were announced in one-line orders without further comment.

Topping the list was the court's rejection of a challenge by four messengers to the 1985 annual meeting of the Southern Baptist Convention (SBC) in Dallas, Texas, seeking relief from what they claimed were parliamentary irregularities by then-SBC President Charles F. Stanley. Both a U.S. district judge in Atlanta, Georgia, and the 11th Circuit Court of Appeals, also in Atlanta, earlier had ruled against the disaffected messengers, citing the Constitution's mandate for separation of church and state.

Were federal courts to intervene in such an internal church dispute, those panels held, they would be violating both religion clauses of the First Amendment.

("Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.")

The high court's February 22 action of refusing to review the lower rulings brought to an end a suit initiated by Robert S. and Julia J. Crowder. The two, along with co-plaintiffs H. Allan McCartney and Henry C. Cooper, had sought to have secular courts overturn Stanley's refusal to allow a substitute slate of nominees to the powerful Committee on Committees.

Control of that presidentially appointed panel—which nominates members of the Committee on Nominations—has been the focal point of a decade-long struggle between conservative and moderate factions in the strife-torn SBC. The Committee on Nominations, in turn, nominates trustees to the 20 SBC agencies and institutions.

By electing conservative presidents over the past 10 years, conservatives thus have gained virtual control of the denomination for the foreseeable future. SR

**Topping the list was the court's rejection of a challenge by four messengers to the 1985 annual meeting of the Southern Baptist Convention (SBC) in Dallas, Texas, seeking relief from what they claimed were parliamentary irregularities by then-SBC President Charles F. Stanley.**

**New Videos added to the Audio Visual Library. Now available...**



**The Challenge of the Disciplined Life** by Richard Foster—This includes eight 15-minute video segments on four tapes suitable for a 13-week adult course. They deal with the topics of Money, Sexuality and Power.

**Questions Teens Ask**—by Rick Wilkerson



|           |           |
|-----------|-----------|
| December  | \$671,906 |
| November  | \$615,912 |
| October   | \$559,920 |
| September | \$503,928 |
| August    | \$447,936 |
| July      | \$391,944 |
| June      | \$335,952 |
| May       | \$279,960 |
| April     | \$223,968 |
| March     | \$167,976 |
| February  | \$111,984 |
| January   | \$55,992  |

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

## The Denominational Budget... Our partnership in ministry

**How is the money being used?**

### Revised Junior Nurture Series expands teaching resources

"Please send another junior level *Teacher's Guide* for the Nurture Series. I'm really excited about the new look!" The enthusiasm of this Minnesota Sabbath School teacher is typical of response to the new materials first displayed at General Conference last summer.

With completion of the junior level revision, three of the original four levels of the Seventh Day Baptist Sabbath Nurture Series published by the Board of Christian Education have undergone revision. The primary, junior, and senior high materials are now available in new design with additional color and more features. The lessons are created to guide students in each age level through 13 weeks of biblical teaching concerning the Sabbath.

#### Sabbath color added

Written by Linda Camenga and first introduced in 1979, the junior level materials have been revised by writer and artist Ruth Anne Poil of Rialto, California. Bright colors, vivid artwork and a variety of activities present the Sabbath distinctive to juniors (grades 4 through 6). Included in addition to the *Student's Book* and *Teacher's Guide*, is *Sabbath Afternoon*, a weekly take-home paper filled with stories, Bible readings and games, memory verses, puzzles and Seventh Day Baptist history lessons to correlate with the weekly student's lesson.

Executive Director Rev. Ernest K. Bee points out the cooperation involved: "The Junior Unit on the

Sabbath was edited under the supervision of the Children's Committee of the Board of Christian Education. Preparation for printing and publication was directed by the Tract and Communication Council. Funding for the printing is made possible by a grant from the Memorial Fund. This is *Partnership in Ministry*."

#### New series in process

Now that new editions of the Sabbath Nurture Series are available for the primary, junior and senior high levels, work is well under way by Youth Director Matthew Olson on writing the junior high series. Meanwhile, the Children's Committee's next project is a preschool packet to parallel the others. It would include Sabbath materials for opening exercises and activity times that could be used throughout the year to supplement regular lessons.

Along with commending the Board of Christian Education for the Sabbath Nurture Series production, General Conference action also encouraged the board to continue their plans to develop new series of such Sabbath School materials. They would focus on Seventh Day Baptist missions, ministry and beliefs.

Note: Request ordering information for Sabbath Nurture materials from either the Board of Christian Education, P.O. Box 15, Alfred Station, NY 14803 USA or from the SDB Center, P.O. Box 1678, Janesville, WI 53547 USA. SR

## Accessions

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

Joined by letter  
Roberta Ash

**Paint Rock, Alabama**  
John D. Bevis, Pastor

Joined after testimony  
John Elijah McGuire

## Births

**Vaught.**—A daughter, Melody Amanda Vaught, was born to Jerry and Martha (Welch) Vaught of Milwaukie, Oregon, on May 7, 1988.

**Blanchard.**—A daughter, Jessica Joy Blanchard, was born to Ronald and Christy (Cavinder) Blanchard on May 27, 1988.

## Obituaries

**Stevens.**—Neil C. "Jack" Stevens, 64, of Athens, Michigan, died at home on July 26, 1988, after several months of illness.

He was born in South Bend, Indiana, on May 1, 1924, and came to Battle Creek, Michigan, in 1930 from Toledo, Ohio. He lived in Battle Creek until moving to Athens in November, 1987. He served with the Navy during World War II and in the Korean Conflict.

Stevens was employed by the City of Battle Creek from 1942 to 1969, when he retired as supervisor of the Verona, New York, pumping station. He was employed by the Veterans Administration Medical Center Fire Department as a firefighter from 1969 to 1986.

He was a member of the Seventh Day Baptist Church, a member and past master of the Ira A. Beck Lodge 503 F&AM, the Battle Creek Commandry 33 Knights Templar, the Zabud Council 9 Royal and Select Masons, American Legion Post 298, a past patron of Bryant Chapter 153 Order of Eastern Star, a charter member of Veterans of Foreign Wars Post 8715, and a current member of

Fort Custer National Cemetery Honor Guard and the Armed Guard Association.

Surviving are his wife, the former Marguerite G. Stillman; his mother, Myrtle Stevens; a sister, Marion; and two brothers, Robert and Richard. All live in Athens.

Services were held at Farley-Estes Funeral Home on July 29, 1988, conducted by his pastor, Rev. George Calhoun. Burial was in Floral Lawn

## Marriages

**West-Badger.**—Gerald West and Joyce Badger were united in marriage on April 23, 1988, in the Battle Creek, Michigan, Seventh Day Baptist Church by Rev. George D. Calhoun.

**Teegardin-Artis.**—Jay Teegardin and Laura Artis were united in marriage on May 14, 1988, in the Battle Creek, Michigan, Seventh Day Baptist Church by Rev. George D. Calhoun.

**Spells-McGlashen.**—Richard Spells and Patricia McGlashen were united in marriage on July 29, 1988, by Rev. George D. Calhoun.

## Relief fund meets urgent needs

From Minnesota to Mississippi. From England to Pakistan. From Arkansas to California. From Ethiopia to Lebanon, the Dominican Republic, Bangladesh. In all these places, people have benefited from the Seventh Day Baptist United Relief Fund in recent months.

Rev. Leon Maltby, chairman of the committee which disburses the fund, reports that they have "answered urgent relief calls...without any special appeal...because you respond during the year to our annual November appeal—not so

much to our appeal as to the prompting of the Holy Spirit."

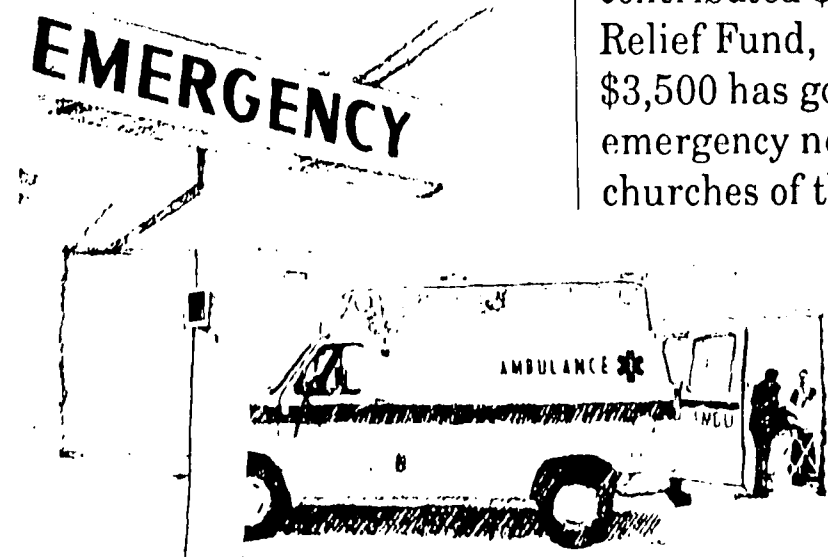
The Sabbath before Thanksgiving, November 19, is again designated as SDB United Relief Fund Day, a time for the annual offering to replenish the fund. The money is disbursed throughout the year for relief of disaster and acute human need among Seventh Day Baptists and others worldwide. Contributions may be sent through the local church treasurer or to the denominational treasurer marked "SDBURF" or "Relief Fund."

In 1987, Seventh Day Baptists contributed \$14,000 to the United Relief Fund, the most ever. About \$3,500 has gone to meet family emergency needs through several churches of the USA & Canada

conference. International allocations to Seventh Day Baptists included cyclone reconstruction aid in Nellore, India, through the India Conference and assistance to the family of British Conference Executive, Rev. Owen Lynch, at the time of the automobile accident in which he lost the sight in one eye.

Major disbursements from the Relief Fund have gone for hunger relief in Mozambique, Ethiopia, Bangladesh and the Dominican Republic through Baptist World Aid and Food for the Hungry. Hospitals in Lebanon, India and Pakistan received needed medical supplies from gifts sent through MAP International. Most of these donations through international relief agencies are in increments of \$1,000 to \$1,500.

"If thou draw out thy soul to the hungry and satisfy the afflicted soul, then shall thy light shine in obscurity and thy darkness be as the noonday." (Isaiah 58:10).SR



## AJCongress brief says court erred in barring planned parenthood ad from high school paper

The Federal District Court of Nevada erred when it allowed the Clark County School District to refuse advertisements from Planned Parenthood for use in the school district's high school publications, according to the American Jewish Congress.

The Jewish organization filed an *amicus* (friend-of-the-court) brief with the U.S. Court of Appeals for the Ninth Circuit in the case of *Planned Parenthood of Southern Nevada (PPSN vs. Clark County School District (CCSD)*.

CCSD claimed that because a Nevada statute required the school district to provide high school courses in sex education, it also provided the district with the right to exclude information on the subject coming from sources outside the

course curriculum. The ads, which until 1984 had been accepted for publication, listed services provided by Planned Parenthood, including "Birth Control Methods ... [and] Pregnancy Counseling and Referral." The AJCongress brief asked whether such a ruling could rationally be carried over to other legislatively-proscribed subjects. For example, since Nevada requires the teaching of the free enterprise system in high school, could the school district ban advertisements from booksellers featuring books on other economic systems?

AJCongress noted that the Supreme Court had long been concerned with the problems of teenage pregnancy, as well as the constitutional right to privacy, and

Cont. on page 31

## AJCongress brief

Cont. from page 30

has struck down attempts to deprive minors of access to and information concerning reproductive health.

The brief questioned the appearance of ads by other organizations in school publications. If the CCSD was worried about accepting Planned Parenthood's message, lest they be seen as condoning contraception (rather than abstinence) for teenagers, what of those from local casinos and churches, which the school district did allow the paper to print. Might that not be considered as condoning gambling or establishing religion? AJCongress saw no danger of readers assuming that the school endorsed PPSN's views.

AJCongress also argued that the District Court improperly relied on a ruling in a recent U.S. Supreme Court case, *Hazelwood vs. Kuhlmeier*, which allowed the school administration the right to control the content of a high school newspaper. The difference between that case and the Nevada case was that the former dealt solely with articles and editorials which had been written by students for a journalism class-sponsored paper. There is a clear distinction,

claimed the American Jewish Congress, between the editorials and articles of a paper—which the paper and school endorses—and advertisements, which it merely prints.

The *amicus* brief was written by Lois C. Waldman and Jeremy S. Garber of the organization's Commission on Law and Social Action. SR

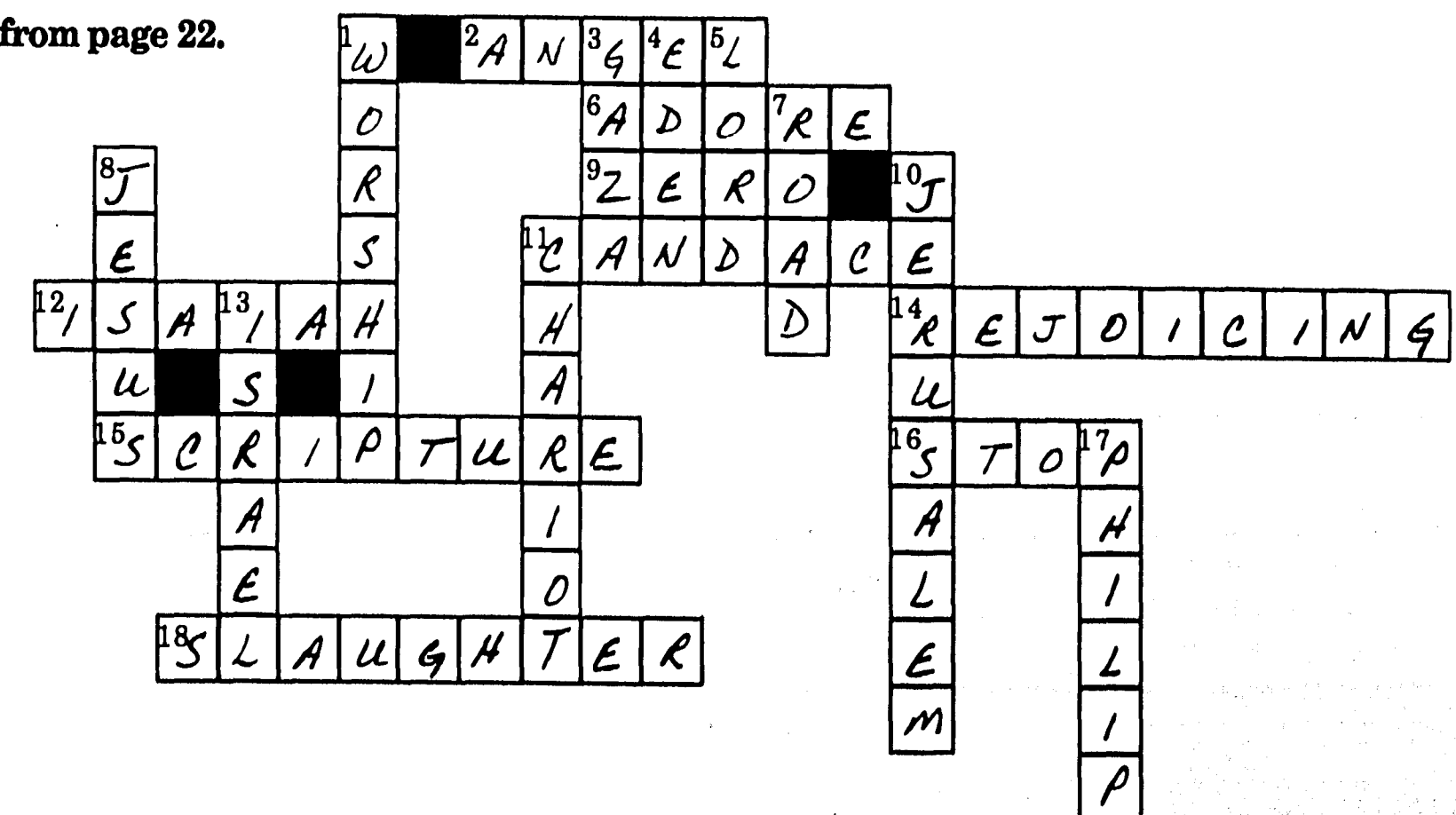
## Ellis

Cont. from page 15

Terry and Debi. The Ellises live at RFD Pleasant Valley Road, Alfred, NY 14803.

Luan is the daughter of Madge Sutton Van Horn of Alfred Station, New York, and the late Rev. Harley H. Sutton, Seventh Day Baptist pastor and executive of the Board of Christian Education, 1944-49. SR

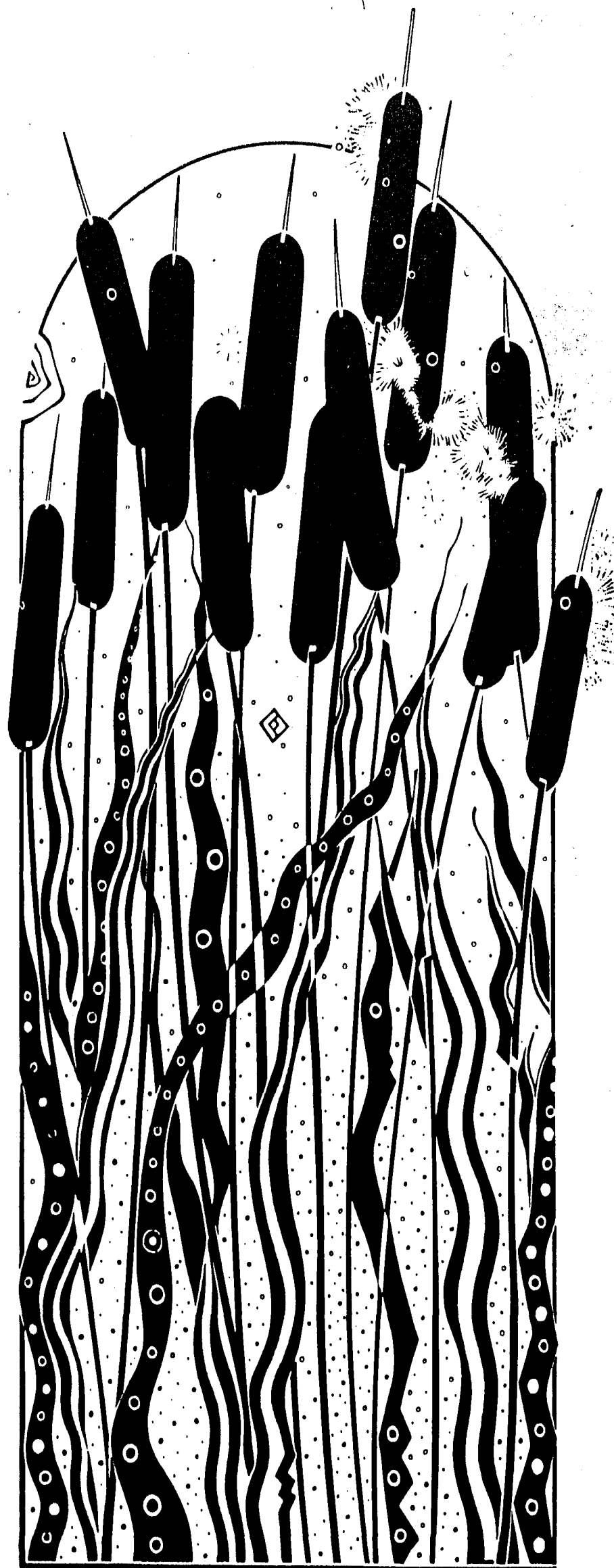
## Solution to puzzle from page 22.





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**Marsh Sabbath**  
(or Reflections on a Wild Goose Chase)  
by Janet Thorngate

*The red November sun slips  
into a neutral colored world—  
dry cattail stalks and tawny grasses  
silhouettes of bare trees  
and the glassy stillness of frozen water.*

*Now they come—  
black knots on the horizon  
spreading to lines and Vs across the sunset  
filling the sky, filling the air with  
their honking and flapping, filling the  
channels and pools of ice making dark  
islands where they land.*

*The marsh absorbs their clamor—  
Sky and water merge in dusky stillness  
with the distant sound of something like  
spring peepers, and wavy threads above  
the darkening like a breeze you  
can't quite see—a wild dark spirit  
calming—  
gathering strength  
for the next four hundred miles.*

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

*The Seventh Day Baptist*

November 1988

# **Sabbath Recorder**

## **Special historical issue**

***The general communion and our  
Seventh Day Baptist General  
Conference***

***Seventh Day  
Baptists and higher  
education***

