

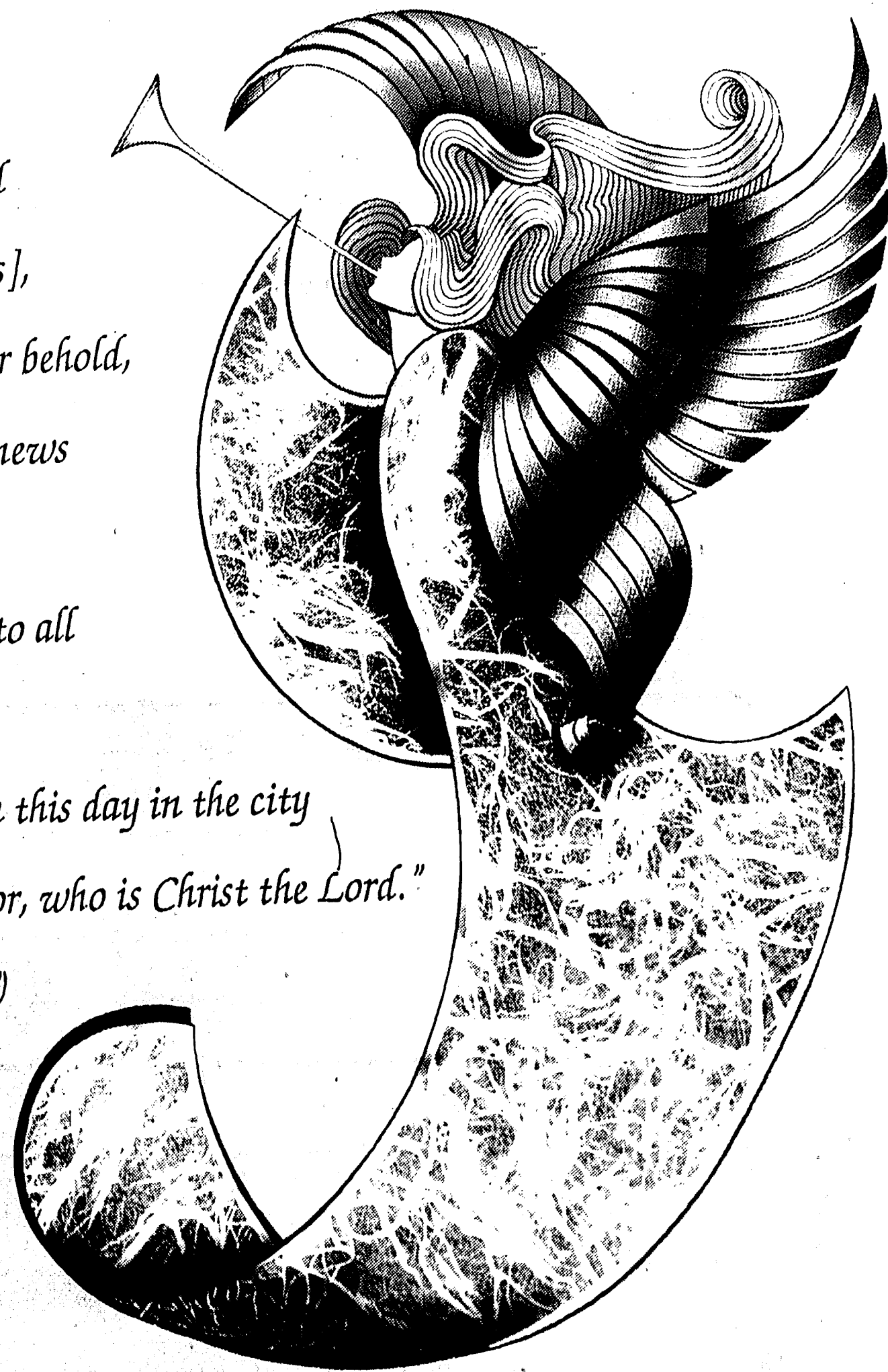
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*And the angel said  
to them [shepherds],  
"Be not afraid; for behold,  
I bring you good news  
of a great joy  
which will come to all  
the people;*

*for to you is born this day in the city  
of David a Savior, who is Christ the Lord."*

*- Luke 2:10-11 (RSV)*

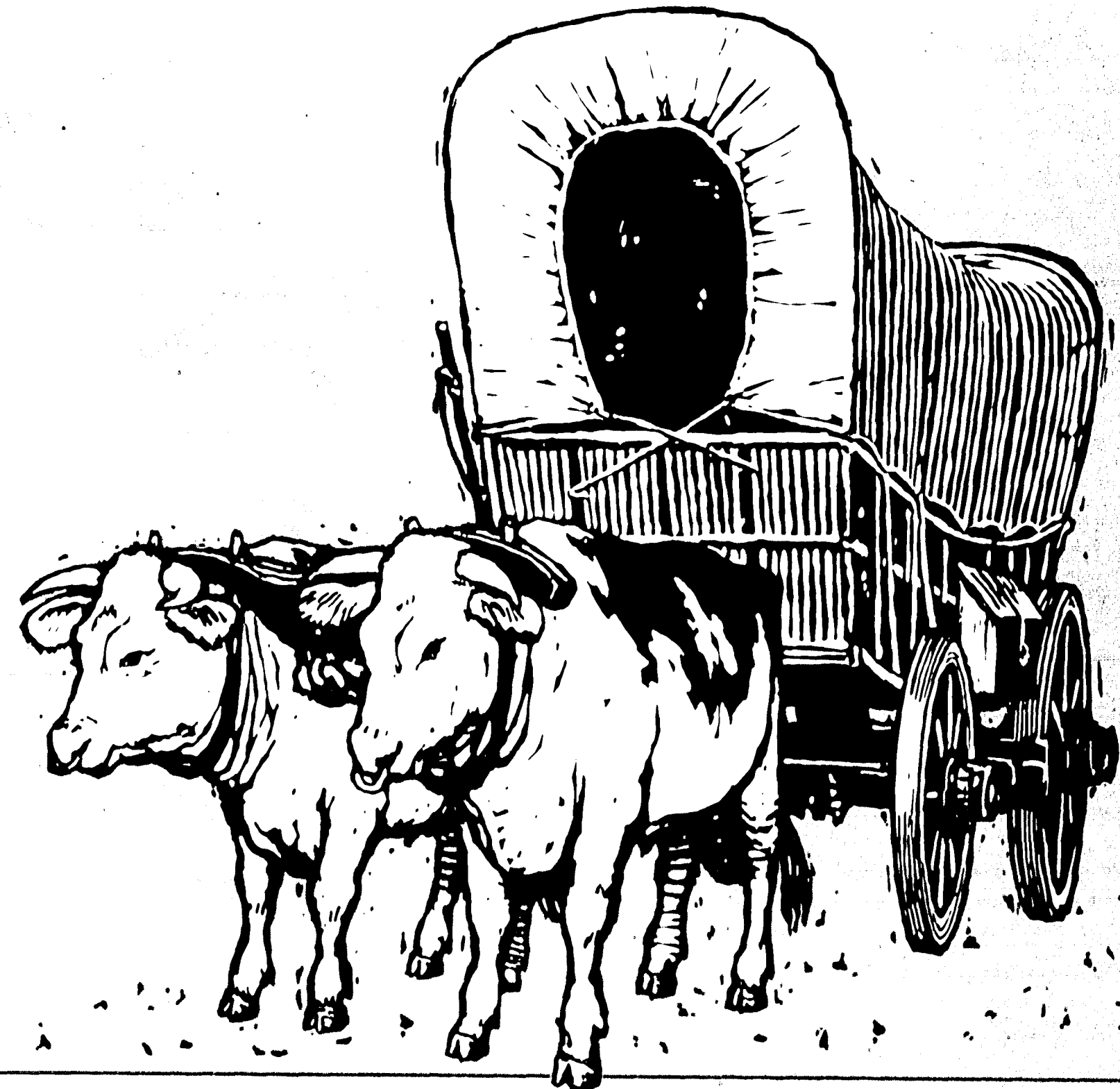


*The Seventh Day Baptist*

*January 1989*

# ***Sabbath Recorder***

## **Seventh Day Baptists: A people for the new frontiers**



# Pastors' Conference 1989

April 19 to 24, 1989  
Alfred Station, New York

## "Pastoring When the Going Gets Tough"

Pastors' Conference, 1989, will be a major training event for pastors and spouses. With the theme, "Pastoring When the Going Gets Tough," we will focus on knowledge and skills that will aid the pastor in counseling and mediation situations in the local church.

### Cliff Bond—Wednesday—April 19, 1989

Cliff is a Seventh Day Baptist counselor working at St. Francis Hospital in Chemical Dependency Treatment Services. His workshops at Conference were such a hit that we have asked him to share his expertise on crisis counseling.

"Knowing Ourselves and Our Own Crises"  
"Becoming Familiar with Several Theories of Intervention"  
"Experiencing Crisis Ministry"

### Richard Blackburn—Thursday and Friday—April 20 and 21

Dick is a teacher of conflict management and mediation skills for the Lombard Mennonite Peace Center in Illinois. Several pastors, denominational executives and lay leaders took this training in June, 1988. This is essential training for all pastors. This will not just provide useful information. You will leave with some very practical skills.

"Conflict Management Skills"  
"Mediation Skills"

### Dr. James Gardiner—Monday—April 24

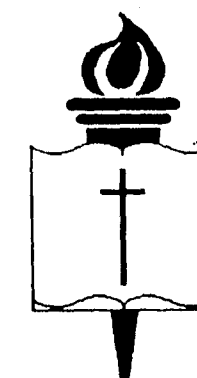
Jim is a Seventh Day Baptist psychologist in private practice in Rapid City, South Dakota. As a church planter and pastor in the T.I.M.E. program, he and his wife, Cindy, started the Blackhills Seventh Day Baptist Church. Jim will be directing our attention to counseling in the family.

"Non-Functional Families"  
"Functional Families"

**Make sure your pastor attends**

**It is in the best interest of your church.**

## The Sabbath Recorder



January 1989  
Volume 211, No. 1  
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### Who are Seventh Day Baptists?

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

the saving love of Jesus Christ...

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

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

#### The seventh day

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

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



# Seventh Day Baptists: A people for the new frontiers

by Rodney L. Henry

## The Past

Today, the two largest Protestant denominations in the United States are the Southern Baptists and the United Methodists. At the time of the American revolution, however, Baptists were way behind three other groups in membership and Methodists were almost non-existent in America. One hundred years after the revolution, these were by far the largest groups in the country. The reasons for their rapid growth are many, but they can be summed up in the fact that they both had effective strategies for reaching the American frontier.

Episcopalians, Presbyterians, and Congregationalists were the three strongest denominations prior to the revolutionary war. By and large, their churches were pastored by trained and educated clergymen. These churches were effective in reaching their colonial communities.

The dynamic of the American

frontier meant that there was westward expansion at a fast pace. New settlements were springing up and there was not enough educated, trained clergy to start new churches in these new communities. When there was an educated and trained man to send to the new community he was often unsuitable to the frontier situation. His eastern education often separated him from the rough, uneducated frontier people, making it difficult for him to communicate with and evangelize them. These large established denominations were tied to a pre-Revolutionary War era.

In the United States, Methodists were almost non-existent before the revolution and, therefore, they were not tied to the forms or structures of that period. They were also free from institutional ties which dictated a certain model of leadership or structure for the church. Their lay leadership sprang up from within their "methodical" study program. With simple train-

ing and a burning call and commitment to preach, the Methodist circuit riders rapidly covered the western frontier starting churches all along the way. These circuit riders were flexible in that their message, methods, and organization fit the American frontier. At the same time, the major denominations were able only to produce leadership for a tiny fraction of the frontier.

Baptists, of which Seventh Day Baptists were a part, were also successful in evangelizing the frontier with laymen, though with quite a different approach. Seventh Day Baptists followed the Baptist model of the farmer-preacher. Leadership was seen to emerge from the community, which meant that the preachers were most often farmers with little formal education. The Baptist and Seventh Day Baptist church grew out of the community. The goals, methods, priorities and leadership of the local church were fitted to the community. They did not have to wait for their model of the church or leadership to arrive from the east. They established churches which were representative of the frontier culture.

## The Success

We see then, why 100 years after the American revolution Methodists and Baptists were the two largest denominations in the United States. Their growth was a direct result of the ability of the church and its uneducated, "lay" leadership to adapt to the special situations of the frontier.

Seventh Day Baptists enjoyed great success as we adjusted to the demands of the frontier. We were able to develop leadership, flexible goals, methods and structures which could meet these new de-

mands. The movement was away from the established urban centers of the east to the rural, agricultural setting of the west.

It seems ironic that the rural, agricultural outlook that made Seventh Day Baptists successful in the old frontier could be a hindrance to us today as we face the new frontiers, the cities.

## The Shift

While the majority of our Seventh Day Baptist churches are rural churches (about 60%), less than 25% of the population of the United States lives in rural areas. With the present-day crisis in the farm communities, the trend will be more and more away from the rural, agricultural areas where most of our churches are located.

Seventh Day Baptists have been aware of this movement to the city for some time and have put our extension resources in starting new churches in the cities. The vast majority of our new Seventh Day Baptist churches are located in the cities. We are moving into the "new frontier."

Once Seventh Day Baptists leave Newport, Rhode Island, our history takes us to the rural areas. From 1700-1900, 86% of the churches which were organized (and still exist) were rural Seventh Day Baptist churches, while 14% were in urban areas. The turn of the century sees a transition from rural church planting to urban church planting. From 1900-1950, only 43% of the churches organized (that still exist) were rural and 57% were urban. In the last thirty years (since 1956) only 22% of the churches organized are rural while 78% are urban. Though the majority of our existing churches are still rural (60%), the shift in our growth

and extension patterns is to the cities.

## The Challenge

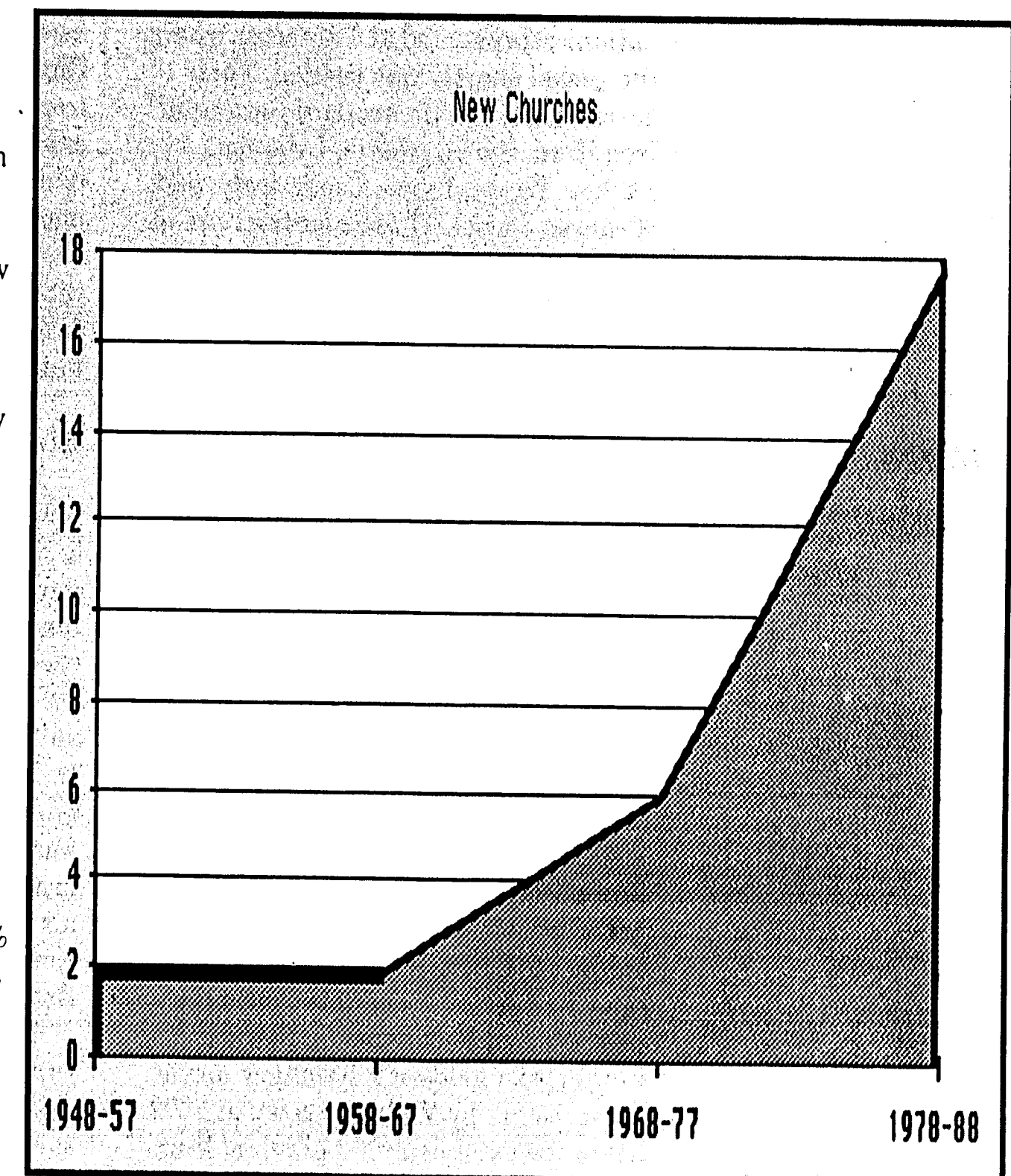
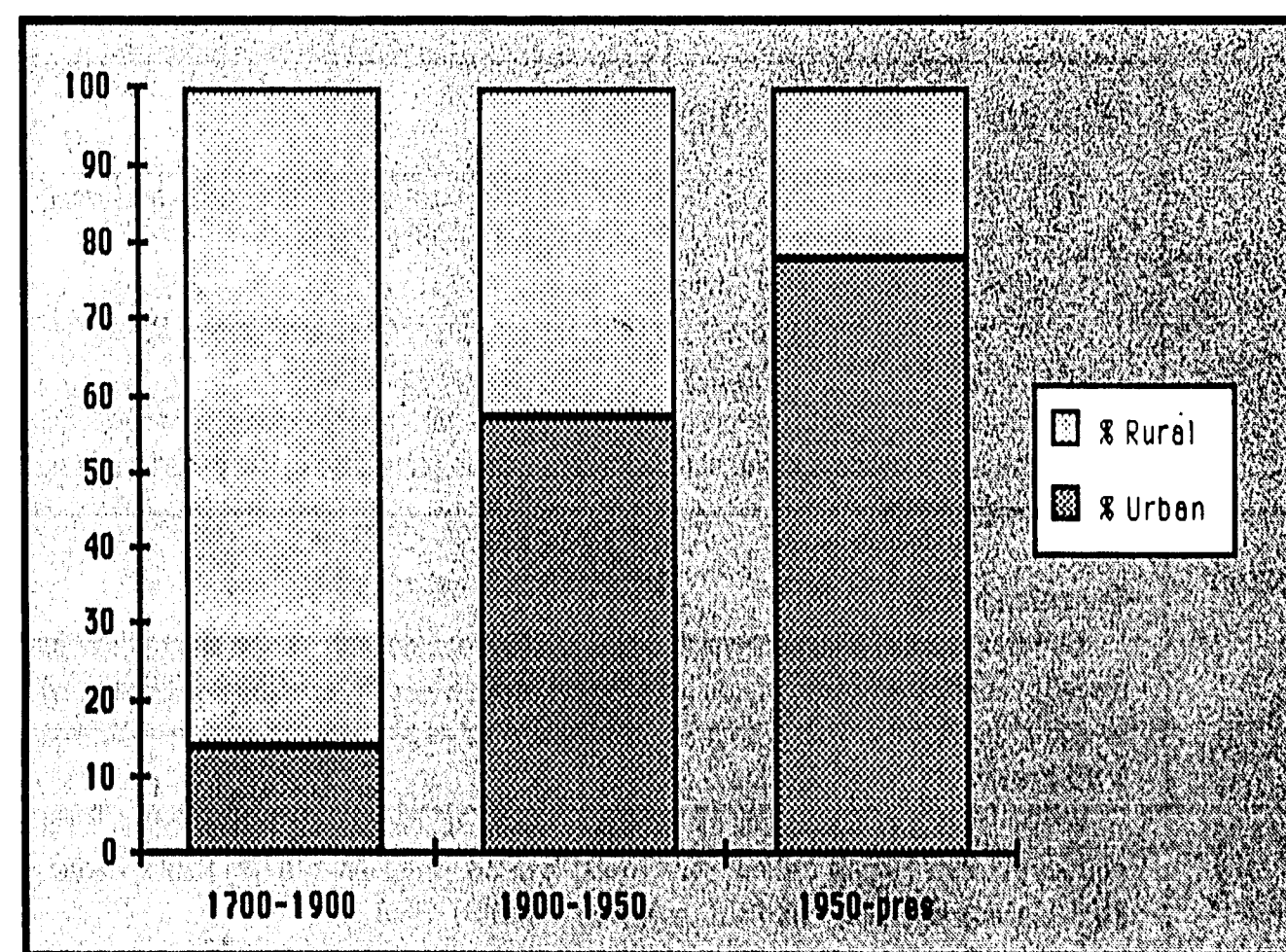
Seventh Day Baptists have taken on the challenge of the new frontier, the city. We have been successfully planting new churches (mostly urban) which has resulted in stopping our steady decline in membership. Lyle Shaller, a recognized church growth expert, would expect those results.

*"Every denomination reporting an increase in the total number of congregations reports an increase in members. Every denomination*

*reporting a decrease in congregations reports a decrease in members."*

In order for Seventh Day Baptists to grow as a denomination, we are going to have to continue to plant new churches. We have been doing that, as a people. C. Peter Wagner says, "Planting a new church is the most effective evangelistic methodology under heaven!"

The following chart tells the story of our recent church planting successes, in terms of the number of churches recognized by General Cont. to page 27



## Fresh winds blowing

by J.H. Kraakevik  
director, Billy Graham Center

reprinted from *Center Line*, Fall, 1988

**...the center of world evangelization has shifted to the two-thirds world. By 1985, estimates numbered about 250,000,000 evangelical Christians in the world, some 5% of the world's population. Of these, less than one-third is in the West.**

A fresh wind is blowing, as the Church of Jesus Christ around the world is evangelizing, growing and reaching out across national and cultural boundaries. It was not always so. In Acts 2, we read that all the believers numbering about 120 were gathered together in one place. There suddenly came from heaven a rushing wind, filling the house where they met. They were filled with the Holy Spirit and spoke in other languages.

As the wind of the Spirit blew then, the promise of our Lord that his power would enable his followers to bear witness from Jerusalem outward, began to be fulfilled. There follows a long list of nations represented at Pentecost where the gospel shortly was carried. Their descendants are the modern nations of Iraq, Iran, Syria, Arabia, Lebanon, Turkey, Egypt, Libya, Crete, Italy, and, of course, Israel. These countries are in the news almost every day. What happened between then and now?

### Winds of the past

Lawrence Keyes, in his book, *The Last Age of Missions*, published in 1983, suggests four stages of missionary outreach. The first began during the apostolic age, when in addition to the results of Pentecost, Paul probably went as far as Spain, Peter to Rome, Thomas and Bartholomew, possibly to India; John and Timothy were at Ephesus, and Titus was at Crete. Thus the center of missionary outreach was at Jerusalem, at the confluence of three continents.

The second stage moved northwest to Europe where it remained for 1,000 years. Missionary activity was carried out by the Celts, Waldenses, Franciscans, and Jesuits, and later through Spanish and Portuguese explorers. Finally, the modern missionary movement, begun by William Carey in 1792, led to the establishment of many Euro-

pean missionary societies.

In the third stage, during the 19th and 20th centuries, the center for world evangelization shifted to North America. Earlier, at the founding of the United States, John Eliot and Thomas Mayhew evangelized North American Indians and also translated the Bible. The story of evangelism in and from North America is told well through the exhibits of the Billy Graham Center Museum. By the beginning of the 20th century, one third of the Protestant missionary force, and one half of its financial support, came from North America. In 1985, this amounted to 67,242 missionaries, serving under 764 agencies, supported with \$1.3 billion.

The fourth stage of missionary advance recognizes that the center of world evangelization has shifted to the two-thirds world. By 1985, estimates numbered about 250,000,000 evangelical Christians in the world, some 5% of the world's population. Of these, less than one-third is in the West. Asia, with three billion of the world's people, now has as many evangelical Christians as Europe and North America combined. China, with its 1.1 billion may have 3% to 5% Christians. Korea is 25% Christian, and Indonesia, 17%.

### Winds of the present

The new wind of the Spirit blowing across the two-thirds world is stirring believers in the younger churches. Those countries that received missionaries over the past 150 years are now becoming bases for sending missionaries. By 1980 there were nearly 400 active agencies, and over 13,000 missionaries from the two-thirds world, with an anticipated growth of more than 2,000 each year. Missionary training centers are actively preparing capable and committed nationals for cross-cultural ministries from Korea, Singapore, Kenya, Nigeria, and Brazil, to mention but a few.

The first All-Asian Missionary Consultation was held in Seoul, Korea, in 1973. The fourth such conference sponsored by the Asia Missions Association

was held in California in 1986. A significant consultation was held in 1980 in Edinburgh, Scotland, called a World Consultation on Frontier Missions, with a goal of a church for every people by the year 2000. The emphasis was on the unreached people groups, estimated at over 10,000 yet needing to hear the Gospel. In the past year, mission congresses have been held to mobilize Black Americans (Destiny '87, Atlanta), Latin Americans (COMIBAM '87, Sao Paulo, Brazil), Africans in North America (Initiative '88, Oak Park, Illinois), and Koreans (Korean World Mission '88, Wheaton, Illinois) for cross-cultural missionary service. Another conference on Evangelizing Ibero-Americans, co-sponsored by the Billy Graham Association, was held for over 6,000 in Los Angeles in July.

### Winds of the future

These are just glimpses of what the Spirit of God is doing in raising up a harvesting force to complete the task of world evangelization in our generation. The Lord instructed us to pray for laborers and he is answering that prayer by raising up workers from around the world. The center of missionary outreach is no longer literally Jerusalem, nor the

USA, but increasingly from Latin America, Africa, and Asia. It has been suggested that the major final frontier is back across Asia from the Pacific rim through the countries represented at Pentecost, which now are largely untouched by the gospel, back to Jerusalem.

It is well known that a church without evangelistic and missionary outreach soon atrophies. Thus the theme for today, "From all nations, to all nations," helps to build the church worldwide. One international mission agency has 1,350 missionaries from the two-thirds world. The Indonesians seek to plant 50,000 churches by the year 2000 through cooperation with Western agencies, using the slogan "pay, pray, proclaim together" in partnership. Third-world missions are not without problems—lessons are being learned regarding finances, cultural differences, church-mission relationships, and others.

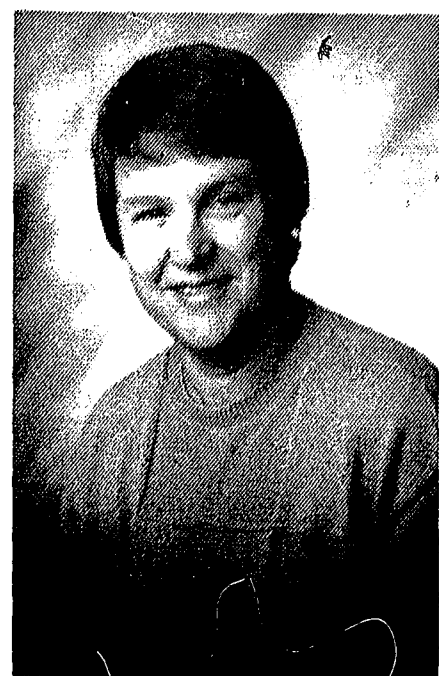
There are some 230 active plans for world evangelization by A.D. 2000. The Lausanne Committee is seeking to bring coordination to these plans. The Billy Graham Center joins other agencies in discerning the fresh winds of God for the spiritual dynamic as we plan and work together to reach our world for Christ.

***It is well known that a church without evangelistic and missionary outreach soon atrophies. Thus the theme for today, "From all nations, to all nations," helps to build the church worldwide.***



## Share the joy of prayer

by Luan Ellis



General Conference President  
Luan Ellis

Philippians 1:3, 4: "I thank my God in all my remembrance of you, always in every prayer of mine for you all, making my prayer with joy."

I hope you, like Paul, can say that you have remembrances of the fellowship with your friends that will give you joy in your prayers to God. Our time with God should be a time of joy and thankfulness. If we share our joy with those around us, hopefully this will make their prayers to God full of joy.

This month Seventh Day Baptists celebrate the Week of Prayer. I hope that we all will observe the week as suggested by the SDB World Federation. I would also hope that this month we could consider some of our joys and concerns as a denomination in our prayers. Would you please consider the following in your joyful prayers this month:

- Our churches without pastors, may they find the guidance they are looking for.
- The pastors of our churches, may they be able to lead our congregations in sharing his joy.
- The youth of our denomination as they are searching for meaning to their lives.
- The elderly that are suffering from illness and loneliness.

• The CLT (Coordinating Leadership Team) and the General Council as they make plans for the denomination.

There are so many other concerns that could be mentioned. I suggest you might write down some of your prayer concerns and share them with others in your church or even share them with the denominational leaders. There is great power in prayer and great joy.

After writing the above, I realize I have given away the answers to a couple of questions in the SDB trivia game played by the members of the congregation in several of the places that I have visited. I hope they have recognized the questions and answers. I have enjoyed the traveling this fall and playing the game and hope those playing have enjoyed it also. If I have not been in your area yet, just give me an invitation, and I will try hard to come visit you.

My last visit was to Portland. We spent six hours at the campus of the University of Portland investigating the facilities there. They are great. They have a 6,000 seat dome center that I wish we could fill. Look for the announcement of a big name person who might come to help us fill the building.

I am excited about our week together in August. It will be great. See you there! **SR**

Share  
The  
Joy

## Come out of the static place!

"I have told you this, so that my joy may be in you and your joy may be complete." (John 15:11)

It is appropriate that we begin the new year with reflection on the last of the three *Lifesigns* from Henri Nouwen's book. We dealt in November with *intimacy*, in December with *fecundity*—and now with *ecstasy*.

Two conference presidents have directed our thoughts to joy, enjoining us, first to enter it and now to share it. Nouwen adds a dimension to our pondering the word by focusing on the synonym *ecstasy*. The word *ecstasy* comes from two Greek words: *ek* which means "out," and *stasis* which means "static" or "to remain in place." Therefore the word *ecstasy* literally means "out of a static place."

Jesus calls us out of the dull routine, static unchanging place *into* a life of growth and change—into *ecstasy*.

### Jesus calls us to ecstasy

For most of us it is easier to talk about our problems than our joys. We have more words to describe our illnesses, our operations, or our accidents. To describe our joy somehow seems trite, sentimental or superficial. For most of us, life is hard and problems more interesting than solutions.

For Jesus, the ecstatic life—the joyful life—is a much deeper and more truthful state. In the Kingdom of God, joy is a sign of new life. To think in terms of joy is to think in terms of change, moving away from fixed situations. It is the exploring of new, unmapped dimensions of reality. The joyful life is one of movement, renewal, rebirth and change.

Jesus offers us his own joy—intimate communion with the one who sent him. He said, "God is a God of the living, not of the dead." This life that Jesus offers us is for *right now*, not only for the future. "The Kingdom of God is at hand." The Kingdom of Love is stronger and more

lasting than the Kingdom of Fear.

"I have told you this so that my joy may be in you and your joy may be complete."

This life of *ecstasy* is a divine gift offered to us right now. Jesus lifts up life to be celebrated. He presents to us an ongoing awareness that every moment is special and that every day we can receive more than any of us can expect.

### A place to dream great dreams

This life of joy is a gift to the community of believers—a place where God completes our lives. It is a place to dream great dreams—to have visions of celebration and fulfillment in the Kingdom of love.

Perhaps our joy has not been complete because we have been afraid to move out of the static place—where we can experience *ecstasy*. The challenge is to growth and change.

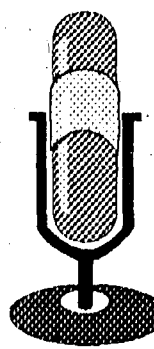
"Make your home in me," Jesus says, "and I make mine in you. Those who remain in me, with me in them, bear fruit in plenty, I have told you this, so that my joy may be in you and your joy may be complete."

As we begin 1989, instead of only reviewing past accomplishments or failures, let us dream great dreams for our work in the Kingdom of love. Plan and envision programs for fruitful growth of quality and opportunity to experience God's gifts of love, peace, forgiveness and reconciliation. Work toward a unity of purpose.

Let us demonstrate our gratitude to God for this new life in which every moment is special. Let us celebrate this new life and sense the joy that God has promised us through Christ.

Let us experience *ecstasy*. Then we can "Share the Joy." **SR**

**Let us demonstrate our gratitude to God for this new life in which every moment is special. Let us celebrate this new life and sense the joy that God has promised us through Christ.**



## RELIGION IN THE NEWS

### **Iranian clergy executed**

The Associated Press has reported that 12 clergymen may have been executed in Tehran by order of Ayatollah Ruhollah Khomeini. The claim was made by Mashoud Rajavi, leader of Iran's opposition group. His announcement could not be immediately verified.

United Nations reports have indicated a large number of executions of opposition leaders since summer.

### **Church not liable in suicide**

In a landmark decision for religious counseling, the California Supreme Court has ruled that Grace Community Church of the Valley is not liable in the death of Kenneth Nally. The suicide victim had been in religious counseling at the church for some years.

The court dismissed the lawsuit which had been brought by the parents of the deceased. The court ruled, however, that the pastors and counselors were under no obligation to refer members to a psychiatrist or physician.

### **Hospitals employ ethics advisors**

Tobias Meeker is one of the new theologically trained ethical advisors practicing in hospital settings. The American Hospital Association estimates that there are nearly 150 clinical ethicists working in the field. Hospitals and physicians may prefer to involve a third-party counselor when families are faced with life and death issues.

Questions are more frequently raised in view of medical technology. While it is possible to maintain the life of desperately ill newborns, they can be kept alive in hopeless circumstances. Issues such as "the living will" by which elderly patients may state their preference for no extraordinary effort to maintain life, have raised theological questions for families.

Meeker says that physicians need to be honest with their patients when they are dying. Families have a need to face the truth, Meeker believes.

### **Suit seeks restoration of school Bibles**

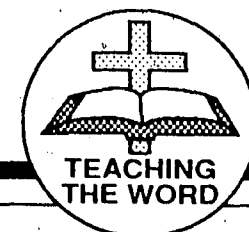
A lawsuit has been filed by Concerned Women of America charging the principal of an elementary school and the county school district with removal of Bibles from the schools.

The suit, brought in U.S. District Court in Denver, Colorado, contends that the principal ordered a teacher to remove a Bible from his desk and ordered other religious books removed from the library. A spokesman for school superintendent Mike Massarotti stated that no books have been removed from the school shelves. A lawyer for the plaintiffs calls this the nation's first "Bible censorship" lawsuit.

### **Bishops reject Vatican paper**

At a Washington meeting of Roman Catholic bishops a draft document proposed by the Vatican was declared unacceptable. In an unusual response by a vote of 205 to 59, the bishops rejected portions of the document which sought to define and limit the role that bishops' conferences have assumed since Vatican II.

In response to the Vatican statement, the American bishops stated that the document is not "adequately suited to serve as the basis for an effective discussion of this important issue."



## Sabbath School Teachers' News

### **Dramas that are tried and true**

by Nancy May

Try a Christmas play. Start planning now. Here is just one.

#### **Twinkle**

This play has been done by Bay Area, Los Angeles, and Riverside and they all recommend it highly. By Cam and Cher Floria, it is a great Christmas musical (one hour) for kids and adults. Everybody can get involved; it takes a fairly large cast and at least 2-1/2 months of practice every Sabbath. Riverside practiced the music during Junior Church, and the play during Sabbath School the last 1-1/2 months. Even the little children still remember all the songs and still say many of the lines.

#### **Books**

Both Riverside and Los Angeles have books. Call Dede Mackintosh (818) 790-3962 or Nancy May (818) 445-4297 for books and props. Or you can check with your local Bible book store to order them.

#### **Cast**

This play can be done with as few as 10 or 12 players or as many as 25, depending on who is available.

Wiseman—adult solo and big part

Twinkle—child solo and big part  
Chippy—child solo and small part  
Tableau—nine (all kids)  
Choir—all Sabbath School with some solos

An accompanying tape and a complete tape for learning parts are both available. Contact Althea Rood, 118 Main St., Westerly, Rhode Island 02891 (401) 596-4689.

VCR of "Twinkle"—Mays have the Riverside tape, Mackintoshes have the Los Angeles tape. They are worth viewing before you begin.

Story: A small young star, "Twinkle," was chosen by God to do a big job. Twinkle had a lot of problems following God's plan, but finally did shine for Jesus. Praise the Lord!

**Even the little children still remember all the songs and still say many of the lines.**



## Children's sermons

Children need a time in the worship service just for them, a time to learn and be challenged. If you are a teacher, ask if you may give a children's sermon. It will give you an opportunity to relate to your children in a different situation. Design your message for the children, but do not forget that the adults will be listening and learning as well.

### Helpful hints

Say one thing and say it well.

The children can only remember one thing if they are small. If you have many things to say, then plan on doing many Children's sermons.

Be Scriptural. Relate each message to a verse or short passage of Scripture. Be very deliberate in your use of the Bible in your message so that the children will understand that this book is our authority.

### Sources

If you find an idea in a book try to adapt it to your style and put it in your own

words. There are good books at the Bible book store. Here is just one. *Children's Sermons for Special Occasions* by Roy E. DeBrand (Broadman Press, 1983). This book includes messages for most Christian celebrations, national holidays, and other special occasions throughout the year. With most of the messages, Pastor DeBrand suggests an inexpensive object that can be given to the children to help them remember the message later. There is an index of Scriptures at the end.

### Sample sermon

Here is an example of a simple sermon to "say one thing and say it well." Use this one at the end of the school year.

Ask the children what they think about school being out. (Great!) Did they think summer vacation would ever come? At the beginning of the school year, and even in the middle, it seems like summer will never come, but eventually it does—it always does.

Compare this to the promise that Jesus will come again. It has been almost 2000 years since he went away; it has been so long that it seems like he will never come. Then read Hebrews

10:37. Explain that even though it seems like Jesus will never come, we can be sure that he will, because he promised.

## Idea file

How do you get kids to quiet down for class?

Meet them at the door and tell them that they may enter as soon as they are quiet. Try animal examples: "Let's be quiet as mice!" "Go in on tiny cat feet...." etc. You may get a few squeaks and mews, but the volume will be a lot lower.

Remind them of where they are, "This is God's house. We should be more respectful."

If your kids are under seven, they will enjoy hand play after they are seated. Have them hold up their hands and follow you as you say:

"Open them, close them,  
Open them, close them,  
Give a little clap!  
Open them, close them,  
Open them, close them,  
Fold them in your lap."

Have older kids look up a verse as soon as they enter the room. Give them a job to do: Pass out pencils, books, Bibles. Find a map location—busy people do not have time for trouble.



# the BEACON

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

January, 1989

## Great game ideas

Since it's a new year, I thought we could celebrate by printing some new ideas for Youth Fellowships. To that end, I am including two great new games I have learned in the past year.

### Pik-pok-bong

Here's a concentration game I learned in the Philippines. (I hope I remember the rules right.) First, divide your group into teams of three. Have each group stand shoulder to shoulder while forming a circle with the rest of the group. The teams then number off.

Then, the leader will begin the game by pointing to a team. The team he points to responds by having the middle person call out the number of the team. The person on his left then says "Pik." The person on his right must reply with "Pok," and finally the person in the middle says "Bong," followed by the number of another team. If the team makes a mistake, they are out.

The idea is to get the game going as fast and loud as

possible. Teams must say each part of the phrase in the correct order, while remembering which teams have been eliminated. If a team calls out the number of a team that has been eliminated, they are out. The last team left standing wins.

### Knock your block off

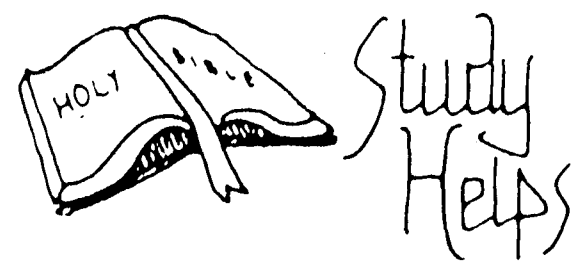
This game is a lot simpler than the previous one, but just as fun. Each person must be equipped with a hat (snug-fitting hats are best) and a tube sock stuffed with rags. At the leader's signal, it's every man for himself as each person tries to knock off everybody else's hat. You are not allowed to block blows with your hands or use anything but the sock to remove hats. The last one with his or her hat on wins. As always with such active games, enforce the "Stop!" rule. That is, if anybody feels threatened or is being hurt, he or she may call out "Stop!" and the action must stop immediately. This helps to keep the game safe and fun.

## DIRECTOR'S DITTY

Happy New Year and all that jazz! 1988 turned out to be a pretty good year overall, with lots of activity for Seventh Day Baptist young people happening all over the country.

Some of the year's highlights include the Youth Photo Contest, Pre-Con and General Conference, and the new National Seventh Day Baptist Youth Fellowship Logo Contest. (By the way—have you entered yet?) Of course, as your youth director, I also had a great time working with Seventh Day Baptist young people here in the United States and in the Philippines.

This is also a new year for the *Beacon*. I enjoy putting it together (when I have articles and photos and other neat stuff, that is), and I hope you enjoy reading it. This year, let's work together to make the *Beacon* better than ever.



Read: 2 Corinthians 5:16-21

Memorize: 2 Corinthians 5:17

January 1 marks the beginning of a new year (what a coincidence—January 1 was the beginning of a new year last year...). It often represents a "clean slate" for people, and it is traditional to make a resolution or two concerning things an individ-

ual hopes to change about themselves in the new year. Often the promises aren't kept much past January 2.

God promises in this passage to make us a *new creature* when we are in Christ. This promise is true 365 days a year. Because of Christ, our sins aren't "counted against us"—we are reconciled to God, and our lives are a "clean slate."

This promise brings responsibility as well. We are God's ambassadors—his representatives—here on earth. As such, we should be living in a way that pleases

God. If we do that, perhaps we can help others to find Christ, and gain for themselves the promise of a permanent "clean slate."

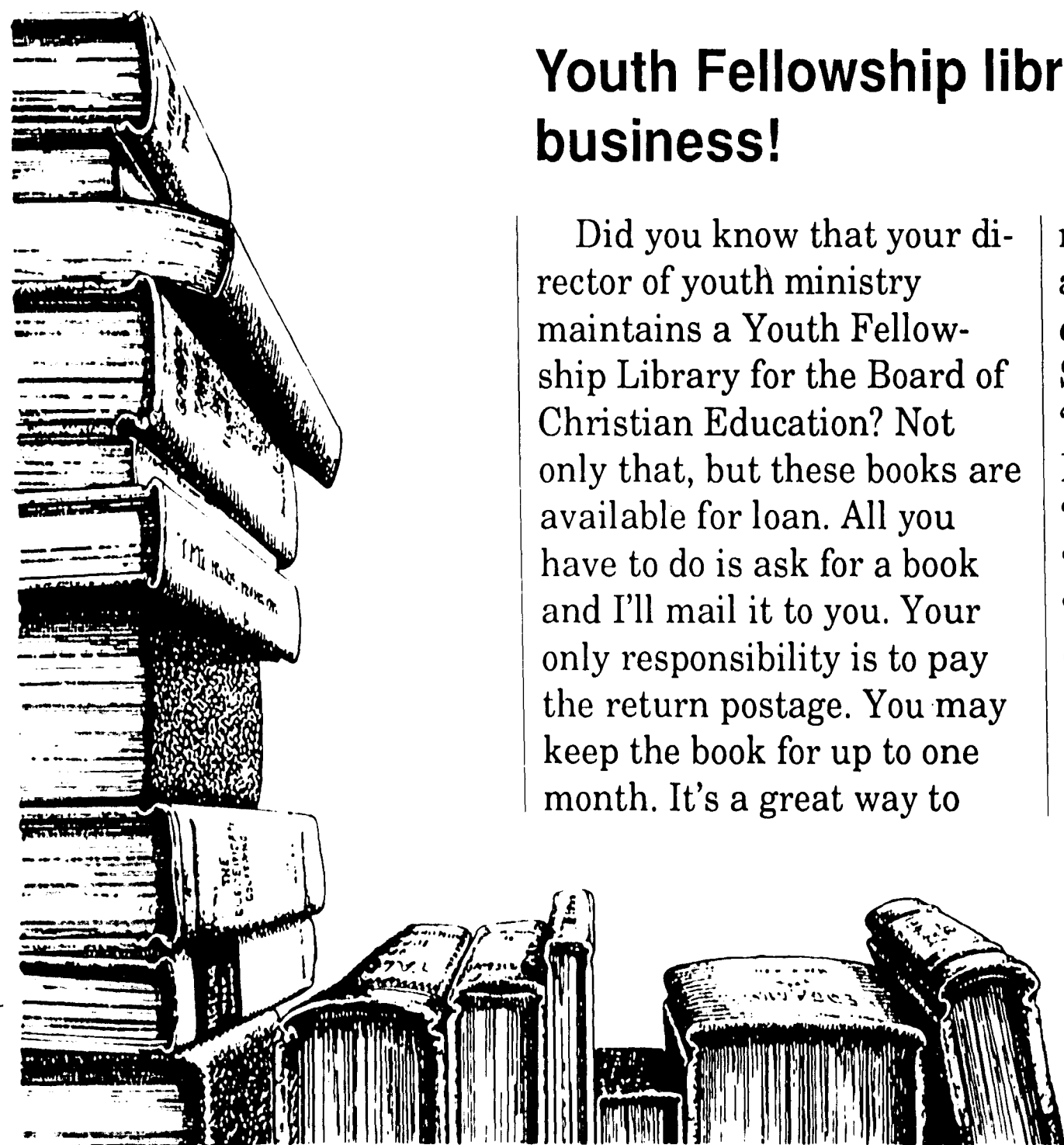
#### For Your Information

I've moved again! My new address is:  
Matthew Olson  
925 Maybelle NE  
Grand Rapids, MI 49503

### Youth Fellowship library open for business!

Did you know that your director of youth ministry maintains a Youth Fellowship Library for the Board of Christian Education? Not only that, but these books are available for loan. All you have to do is ask for a book and I'll mail it to you. Your only responsibility is to pay the return postage. You may keep the book for up to one month. It's a great way to

review titles you're thinking about buying, or just to generate ideas for your group. Some of the titles include: "Involving Youth in Youth Ministry," "The Giving Book," "Group Magazine's Best," "Ideas for Social Action," "Great Ideas for Small Youth Groups," and many more! For more info or a more complete listing, write to me (Matt Olson) at my new address.



Women's Society NEWS & IDEAS by Marilyn Merchant

## New year clean up

Dear Ones All,

Happy New Year. You just knew I would start out that way, did you not? It is a habit I got into as a child that seems to stick to me like someone's discarded bubble gum on my shoe on a hot summer day.

I had a phone call from a White Cloud, Michigan, friend saying she had just returned from a work meeting of her society. She said that they had mentioned me, well really this particular page, I believe. Seems that they had had a work-bee at the church and cleaned it stem to stern with a break for a potluck dinner. They thought they should have video-taped it and submitted the tape for a well-known soap commercial. Trouble is, there is such a small segment devoted in the 30 seconds to the actual work, I doubt we would have recognized them. From all around the country the ladies, yes, and sometimes with the men's help, have been busy sprucing up their houses of worship, the parsonages and annexes. Think of all the unnecessary clutter that was jettisoned. What does this have to do with New Years?

During the past year, each of us picks up a lot of clutter in our lives. Just like your home, your church, any place you store things, your life only has so much space. When it is filled with the treasures of yesterday that are no longer essential, it is time to clean it out, polish the space and find some new treasures to cherish. I have alluded to eliminating old hurts, slights and the like from our souls and minds. Now is a great time to finish the job and concentrate on the good. Have you ever tried to find a new positive biblical promise for each day of the month? I wonder how many different

ones your society could come up with. When you tuck them away in your heart there is much less room for that unnecessary clutter.

I have had the recommendation of two new books for study by you separately or in a group. The first is titled *Women Encouraging Women: Who Will Disciple Me?* by Lucibel VanAtta (Multnomah Press). It is a book that finally tells women how to disciple women. This should be a great help in this area of your Christian walk. It can be ordered from Harvest by calling 1-800-323-4215. The other book for this month is by the ever-popular Catherine Marshall titled *Something More—In Search of a Deeper Faith*. Taken from her experiences of personal tragedy and self-doubt, she discusses how a loving God permits suffering and offers sound and inspiring help for current concerns. (The latter from the *Friendly Guest* from Battle Creek, Michigan.)

Speaking of Battle Creek, they recently had a lesson in refinishing furniture at a monthly meeting from an expert in the field, one of their own

Cont. on page 31

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**January**

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"As the Father has sent me, I also send you." —John 20:21 **1939** "You shall be my witnesses" —Acts 1:8  
**Until the Whole World Knows**

**Missionary Pastors:**  
 Adams Center, NY  
 Gene Smith  
 Blountville, TN  
 Bobbie Wright

**Extension Pastors:**  
 Miami, FL  
 Andrew Samuels  
 Naylor, MO  
 Ronald J. Elston  
 Rapid City, SD  
 Larry Graffius  
 Santa Barbara, CA  
 Robert Babcock  
 New York, NY  
 Richard Evans

• Mission Field

Thomas McElwain  
Nordic Area

Malawi, Africa

Andrew & Lynne Goulding  
Auckland, New Zealand

Δ Member Conference  
SDB World Federation

**August**

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**November**

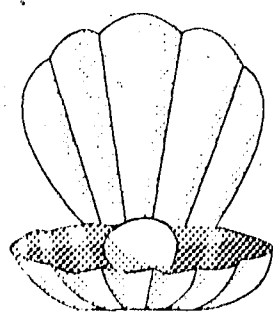
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**December**

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Seventh Day Baptist Missionary Society  
 308 Washington Trust Bldg.  
 Westerly, RI 02891



Pearls of history from the Seventh Day Baptist Historical Society

## Andreas Fischer A Sabbath observing Anabaptist of the Reformation

by Historian Don A. Sanford

**Fischer is one Anabaptist who pointed back much further in time to a specific turn in the church, a specific point of unfaithfulness—when the church ceased to uphold the fourth commandment, the commandment concerning the Sabbath, or seventh day.**

Among the earliest reformers in the Protestant Church were those known as the Anabaptists—so named by their opponents because of their insistence upon the re-baptizing of adult believers who had already been baptized as infants. (The Anabaptists themselves denied this charge since they held that infant baptism was not really a valid baptism, for the Scriptures taught that one must believe and be baptized.) Their views on baptism stem from a model of the church called “restitution,” which implies the idea of restoring something which has been lost. This concept concerning the restoration of the Seventh-day Sabbath in the Christian church is explained in a recent book by Daniel Liechty entitled, *Andreas Fischer and the Sabbatarian Anabaptists, An Early Reformation Episode in East Central Europe*, (published by Herald Press of Scottdale, Pennsylvania in 1988, as a part of the Studies in Anabaptist and Mennonite History).

According to Liechty, the reform in the Christian church makes the assumption that the church made a wrong decision somewhere in its history which resulted in the loss of something which the earliest Christian had. He points out that this does not assume that there was ever a “golden era” in which the church was without problems. One cannot read Paul’s letters and envision an ideal church. The Anabaptists saw the “fall of the church” as that time when Christianity became the religion of an empire rather than the religion of personally committed believers. The New Testament church was a church in which the basic principles of faith and practice were present (p.25).

Many Anabaptists dated this fall of the church with the rule of Constantine during the 4th century. He officially

brought church and state together. This has been a dividing point not only between Protestants and Catholics, but among many Protestant groups as well, who considered anyone born within a certain parish was automatically a member of that parish. Liechty saw restitution in a broader term as he wrote of Andreas Fischer, a contemporary of Martin Luther, who lived in Austria and Slovakia.

*Fischer is one Anabaptist who pointed back much further in time to a specific turn in the church, a specific point of unfaithfulness—when the church ceased to uphold the fourth commandment, the commandment concerning the Sabbath, or seventh day. In Fischer’s view, what happened at the time of Constantine was yet another point of unfaithfulness in need of restoration.*

*Sabbathism is a perennial concern wherever radical restitutionism is found. It was represented in the 16th century by Fischer and his followers, indicating that Anabaptists were much more sophisticated in their understanding of the fall of the church than has sometimes been thought. Fischer’s call went largely unheeded in his time, but the fact that it was sounded at all in this context stands as an enduring challenge to all advocates of restitution to develop a more nuanced typology of just what is to be restored than has been done up to now (p. 26).*

A summary of part of Fischer’s ideas includes the following points:

1. A central concern for proving the continuity between the Old and New Testaments especially between the Old Testament patriarchs and prophets and the New Testament apostles.
2. A strong attachment to the idea that the Christian keeps the Ten Com-

mandments out of the motivation of love and through the enabling power of faith in Christ and the Holy Spirit.

3. A concern for emphasizing the commonalities between Christians and Jews.
4. Support of the case for the Sabbath on the basis of the historical turn which the early church took away from its original practice of Sabbath observance.
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As with most reformers of the period, Fischer met with considerable opposition and persecution. In 1529, he was arrested, tried and condemned to death along with his wife, she by drowning (a common method used for Anabaptists) and he by hanging. The sentences were carried out, but his execution did not go as planned. Though he hung for considerable time, he was still alive when taken down. When he returned to his preaching he was seen as a living martyr for his escape from death was interpreted as a sign of God’s favor. In 1540, he was murdered by his enemies.

Samuele Bacchiocchi in his forward to this book by Daniel Liechty writes:

*At a time when the majority of Christians view*

*their Lord’s day, whether it be Saturday or Sunday, as a holiday rather than a holy day—a time to seek pleasure and profit rather than divine presence and peace—there is an urgent need to recover the values of the Sabbath day, in order to revitalize the quality of Christian living of millions of Christians.*

*May this stirring biography of Andreas Fischer, a pioneer of the cause of Sabbath-keeping, challenge those Jews and Christians who have largely written off Sabbath observance to reconsider from a positive standpoint the release and renewal available to believers each week in this 24-hour gift from God (p. 14).*

Seventh Day Baptists do not attempt to trace any direct lineage to Andreas Fischer or any of the other Anabaptists of the 16th century. Nevertheless, a study of the restitutionism of these early reformers can be helpful in our own study of the Scriptures to recapture some of the basic principles of faith and practice as exemplified in Sabbath observance. We, like Fischer, have “a strong attachment to the idea that the Christian keeps the Ten Commandments out of the motivation of love and through the enabling power of faith in Christ and the Holy Spirit.” SR

## News from Alfred, New York

At the Alfred, New York, Seventh Day Baptist Church, Sabbath services and Bible studies are vital and well-attended. The Women’s Society “Op-Shop”— provides an appreciated outlet for good used clothing to students and other patrons. Youth activities are coordinated with the Alfred Station church.

Our church has been shared for many years with the Union University Church for its Sunday services, and the parish house is the meeting place for Sunday worship of the Alfred Friends Meeting.

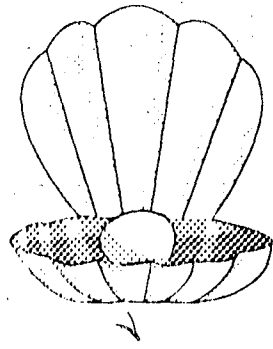
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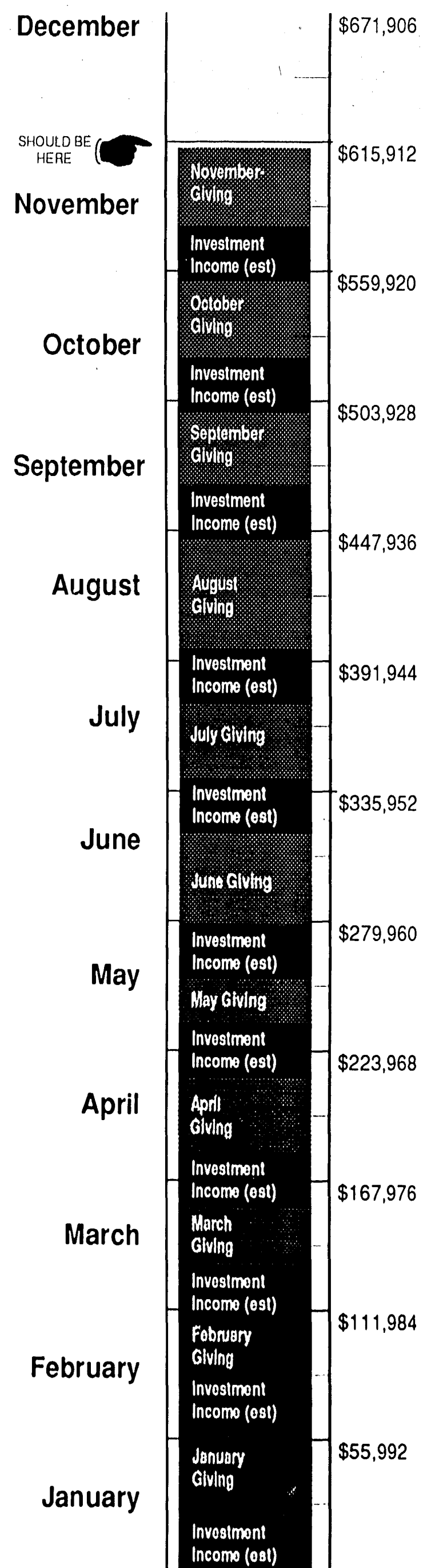
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1988 income needed from all sources—\$671,906.  
Per month gift income needed—\$31,630. Total  
needed each month—\$55,992.

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

**How is the money being used?**

### World Federation Begins 1989 With Prayer

Seventh Day Baptists around the world will again begin the new year with prayer. "Jesus Teaches us to Pray" is the theme for the Week of Prayer, January 1-7, sponsored for the 23rd year by the Seventh Day Baptist World Federation. The Week of Prayer leaflet, distributed worldwide and translated into several languages, lists Scripture and prayer topics for use throughout the week. Focus is on the work of two or three of the 16 member conferences each day based on prayer requests sent in by Federation delegates.

#### Brazil, Jamaica begin training

Leadership training was the number one need identified by all participating conferences and conventions at the 1986 World Federation sessions. Delegates identified specific training projects in Jamaica and Brazil as targets for cooperative support. Both countries report progress.

The Jamaica Bible Institute, established in April 1987, has ten students from six churches currently enrolled. Students do not leave their jobs and churches while they take the training. Two training modules have been completed: The Emerging Seventh Day Baptist Church and Bible Interpretation. The third module was to begin in October. Principal of the Institute is Carlton Ferguson with David McLean, dean; Naval Harley, assistant principal; and Claudia Ferguson, secretary.

The Brazil SDB Theological Institute planned to hold its first class on October 29, 1988. In July, General Secretary Ruben Nisio reported that 64 students had enrolled, living in many cities.

Professors also live in different locations, so the Institute will operate on the TEE (Theological Education by Extension) plan allowing the student to remain in his (her) home and congregation during the two years of the course. At the end of each training module, teachers and students will meet for seminars in one of three centers: Curitiba (PR), Porto Uniao (SC) and Novo Hamburgo (RS). The three professors all have theological education: Rev. Bernardino De Vargas, Rev. Fritz Kuhlemann and Miss Lucieneide Alves Miranda.

So far \$1796 has been received by the World Federation for leadership training in Brazil. Conferences, churches or individuals may send contributions to the World Federation for leadership training in either Brazil or Jamaica.

#### Newsletter cites World growth

A recent issue of *Seventh Day Baptist WORLD*, newsletter of the Federation, noted that 1988 statistical reports show an increase in the number of Seventh Day Baptists worldwide. Major growth areas in 1987-88 were Malawi, Central Africa; the Philippines; Guyana, South America; and Australia-New Zealand. Brazil also listed a number of new churches.

*WORLD* also reports that the Malankara Seventh Day Baptist Church in Kerala, India has applied for membership in the Federation. The application, now being reviewed by the executive committee and delegates, lists three churches and two groups with a total membership of 170. Members of the group have been in communication with other Seventh Day Baptists

Cont. on page 28

## Miami SDB Church on the go

by Jasmine Lynch

The Lord has been good to us. "It is a good thing for brethren to dwell together in unity." Our Sabbath attendance is growing as Pastors Samuels and Vis bring us soul-search, challenging, and inspirational sermons each Sabbath.

The Young People's Fellowship was organized by Pastor Samuels on August 20. Alrich Lynch was appointed president, Gessie Genty, vice president, and Craig Miller, secretary-treasurer. The young people have demonstrated great interest and enthusiasm.

November 5 was another spirit-filled day as we had our Fall Concert which surpassed many people's expectations. Our guest choir, The Shepherd's Choir, filled the room with 60 voices all blending harmoniously. They brought us music from Mendelssohn and others of like stature. The Divine Singers brought us gospel songs. Mrs. Minor, our guest soloist, captured our hearts and souls as she put her whole being in her rendition. The mixed choir and male voices of our church, with Sister Lynch as director, rendered "Rise Again," "Every Hour He Will Give You The Power," "God Delivered Daniel" and "These Bones Going to Rise Again." Gessie Genty and Roselyn Vis were the soloists from our church, and the young people showed what brains they are made of by reciting Psalm 29.

There was something for every-

one. We even had instrumental selections as Charles Floyd, trombonist, and Paul Lawrence at the keyboard enthralled us. The Primary and Junior classes reminded us in music, during the lifting of the offering, that "He is still working on me" and "My God is so great, so strong and so mighty, there is nothing my God cannot do."

The music and the dynamism of our pastor, the delicious food provided by the hospitality committee after the divine worship and after the concert made the day a memorable one. There were over 160 people at the concert and 60 at worship. Please continue to pray for us. Prayer certainly changes things.

#### Miami SDB aids victims of Hurricane Gilbert in Jamaica

Our church collected a special offering to aid the victims of Hurricane Gilbert in Jamaica. The Bradenton SDB Church sent us \$300, the Red Cross Club at the school where Sister Lynch teaches and The Human Relations Club at the school where Mrs. Minor teaches donated clothing and food. Some of the money donated by our church and the Bradenton church was used to buy seeds for planting, canned meat, and pay for the shipment of the goods. The goods are being shipped to the Jamaican SDB General Conference for distribution to the needy. **SR**

**...money donated by our church and the Bradenton church was used to buy seeds for planting, canned meat, and pay for the shipment of the goods.**





## Damage left by Hurricane Gilbert in Jamaica

The old Crandall High School building (left) had the old shingle roof covered with steel sheets, which were taken off by the wind, and the roof damaged. Rain getting in also damaged the classrooms below.

The sheet roofing on the newer classrooms/library (right) was also damaged and needs replacement. Insurance will help cover the cost but new roofing and other materials are very much in demand and not easily available.



The cottage, (above) Crandall High School, Kingston, Jamaica, following the hurricane.

Note: Pictures of the churches at Bath, Font Hill, Water Valley, Luna and Waterford, reported to be severely damaged or destroyed, are not yet available. Many other churches had roof damage. See the article in the December Recorder for a more complete report.



**FOCUS**  
on missions

### Youngest Tyrrell dies

**Guyana, South America:** Pastor Jacob N. Tyrrell wrote in October that his youngest son died from a heart attack on September 30. He planned to visit the Amerindian brethren at Wakapau and Corriea in November.

### Addition to statement on new ministries

**New church development, USA:** The Missionary Board adopted a recommendation that added a paragraph on new ministries, as follows: "All new ministries are set up for a three or four-year initial program depending upon the church's decision at the end of nine months. (See the above guidelines.)

"Since continuity is important in the success of a new ministry, it is expected that there will be a minimum of a three or four-year commitment on the part of the church, the church planter or extension pastor, and the Missionary Board. To change leadership during this initial period will seriously affect the success of the ministry."

Note: a copy of the New Church Development guidelines is available from the Missionary Board office, on request.

### New church in USSR

**Rakvere, Estonia, USSR:** The new SDB congregation in this city was visited by Pastors Sorsa and McElwain from Finland in mid-October. They participated in the ordination of Hermann Leo and had good fellowship with the congregation and Pastor Heikki Poldaru who lives just a few doors from the meeting house. Deacon Leo was a member of the pre-World War II SDB church and for 40 years has maintained his faith and witness, now seeing a new congregation come into being. PTL!

### Missouri church uses radio

**Poplar Bluff, MO, USA:** A new 100,000 watt Christian radio station (KOKS) in this urban center began carrying a new SDB program on Sabbath, November 12. Pastor Rick Smith, assistant at the Faith Seventh Day Baptist Church in Doniphan, Missouri, is the speaker. It will be aired each Sabbath at 9 a.m. (by transcription) to add to the witness and outreach of SDBs in that five-state area (Missouri, Kentucky, Tennessee, Arkansas, and Illinois).

### Camp held in Jamaica

**Juno Pen, St. Mary, Jamaica:** After an eight-year lapse in camps, approximately 40 campers and staff, directed by Pastor O.G. Palmer (Sr.) and Sister A. Chambers (Jr.), from four churches enjoyed their new experience, August 8-14. The senior theme was "Let No Man Despise Thy Youth" (1 Timothy 4:12) and the junior theme was "Use It or Lose It." The activities included Bible study, SDB history, Bible quiz, treasure hunt, group devotion, hiking, and singing. The venue was a very good one, with spacious dormitories, and very adequate facilities. Being at Juno Pen reminded everyone how quickly they need to have our own Maiden Hall refurbished for camps and other retreats.

## Who is the children's message for?

by Donna Bond

Have you ever wondered whether your weekly children's sermon speaks to the children who hear it or the adults? We have evidence of such a message making an impression in our church recently.

A mother of three sons was building a "box" out of Tinker Toys®, stressing the need for each piece to its own part without trying to be something it was not. She made her point well, experimenting with long sticks on the short side of the box and vice versa, and then asked the children for suggestions of things little people could do for Jesus. Typical answers were given: obey parents, come to church, be nice, etc. The children were then dismissed to the custody of their parents as the service continued.

**Does a children's sermon speak to its hearers? Yes, it can, for this particular message moved two "children of God" to act...**

As our guest minister began his Scripture lesson, he apologized for his nasty cough, assured us it was more annoying than painful, and promised to do as little of it as possible.

We proceeded with the hymn before the sermon, praying that the poor man would not suffer too greatly and assuring ourselves that to read his sermon for him would be like a short Tinker Toy® on the long side of the box.

By the end of the first chorus, a third-grade boy was processing down a side aisle. "What is he up to?" we wondered. He handed the minister a neatly wrapped red-and-white striped peppermint candy. The pastor received it graciously and put it to good use. Would one mint candy hold him through the rest of the service? Or would he need something else?

Before the choir left the platform on the final stanza, a great-grandmother appeared in the center aisle bearing a glass of cold water drawn from the kitchen in the building opposite the church. She had discreetly left the sanctuary and returned to demonstrate her life-long love with the "cup of cold water given in Jesus' name."

Does a children's sermon speak to its hearers? Yes, it can, for this particular message moved two "children of God" to act—one to write about the act, and one to benefit—for the guest minister preached an eloquent sermon with no more problems from his throat!  
SR

*The Sabbath Recorder*

## New missionary family for Malawi

The Missionary Society has been working in new ways in the last several months to bring about a new missionary couple for Malawi. Earlier requests published in *The Sabbath Recorder*, for those interested to contact the board office, brought no response. Yet, when Pastor Gabriel Bejjani and Leon Lawton attended the Australasian SDB Conference in Melbourne last January they met a young couple who felt a call to missionary ministry. They were encouraged to continue their education in preparation.

At their Conference, action was taken to set up a standing committee for Evangelism and Missions and part of the emphasis during those days was gaining a vision for how the Lord might lead in a new outreach ministry. Rev. Ronald H.F. Barrar, a former missionary in Malawi, past-president of their Conference and new chairman of their committee has kept in touch on how the Lord was leading.

In August, during our General Conference session, he shared that this couple felt called to respond to the need in Malawi. The needed skills set forth were their vocation!

Now, after correspondence and some phone calls, the Australasian SDB Conference committee and the SDB Missionary Society, with understanding on the part of the Central Africa Conference of SDBs in Malawi, have agreed to the call to service and a job de-

scription for a two-year term of service.

Necessary visas and work permits are now in process and prayer is asked that these may come through without delay. Though there is general agreement on the part of the three Seventh Day Baptist Conferences located in widespread parts of the world, some fine-tuning of the job description and call is yet being done.

Arrangements have been made for Andrew and Lynne Goulding and their two sons, Nathan (4) and Joshua (2), to travel through the USA where they will have opportunity to take a Missionary Orientation course at Missionary Internship, Farmington, Michigan. This is the course that proved very helpful to the Henrys before they went to the Philippines several years ago. The

**...when Pastor Gabriel Bejjani and Leon Lawton attended the Australasian SDB Conference in Melbourne last January they met a young couple who felt a call to missionary ministry.**



Youth Pre-Con group presenting a special musical number at the Australasian SDB Conference session in Melbourne, January, 1988. Missionary candidate, Andrew Goulding, center in back, with his wife, Lynne, were the directors of the camping experience.





Missionary Candidate Andrew Goulding (center) presenting special music at the Australasian SDB Conference in January, 1988, with Kevin and Evelyn Layers, also of the Auckland, New Zealand, SDB Church.

**Note:** Exact dates for the Gouldings' departure are uncertain at this time due to business matters which still need to be cleared up before they can leave New Zealand.

Gouldings will have limited opportunity to visit some of our local churches and be commissioned as our missionaries before leaving for Malawi.

Many readers will remember meeting Dorothy Goulding in 1986 when she attended the SDB World Federation and our Conference sessions. She is the mother of Andrew and her father, the late Rev. Francis S. Johnson, was the pastor and a founding member of the Auckland, New Zealand, church in 1940.

Both Andrew and Lynne have been active in ministry in their SDB church in Auckland, New

Zealand. He has been youth leader in the church for six years and also for the Australasian SDB Conference for four years. They led the Pre-Con camp near Melbourne in January, 1988. He has also been enrolled in their Training in Ministry and Extension (T.I.M.E.) program directed by Pastor Barrar. Lynne has been treasurer of her church for eight years and assisted Andrew in his youth ministries.

He is a registered master builder with his own business and has previously worked for a building company and a paint manufacturer as a production planner. She has worked for the New Zealand tax department in the credit control section.

Andrew has written, "The field into which I feel called is that of missions in which I can combine my trade with Christian beliefs, in aiding and teaching others and spreading the Gospel as God has commanded." **SR**

## 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, Money, Sexuality and Power.

**Questions Teens Ask**—by Rick Wilkerson



The Sabbath Recorder

## Wanted

### Instrumentalists for a conference concert band.

If you play an instrument, are willing to bring it to Conference in Portland and play in a concert band, please let President Luan Ellis know, as soon as possible, what instrument you are willing to play. If enough people are interested, we shall try to put together a band.

Please send your response to:  
Luan Ellis  
614 Pleasant Valley Road  
Alfred Station, NY 14803



## Frontiers

Cont. from page 5

Conference that are still in existence.

Decade	New Churches
1948-1957	2
1958-1967	2
1968-1977	6
1978-1988	18
1989-2000	40

Seventh Day Baptist have been and will continue to plant new churches as the most effective means of reaching the unchurched and unsaved. You can see from the above list that we have a denominational goal of 40 new churches recognized by General Conference by the year 2000 A.D. This is a modest goal which Seventh Day Baptists can reach. We already have 16 branch churches, right now.

We are praying and planning that

these new churches will be planted by T.I.M.E. students, by associations, by local churches and by the Missionary Society.

Seventh Day Baptists must gear up for this challenge by praying for the necessary resources. First, "pray the Lord of the harvest, for laborers." We need men and women called and gifted by God to lead our churches into the 21st century. Second, we need effective models for planting and growing Seventh Day Baptist churches. Third, we need all of the support systems of materials and personnel training to sustain our growth.

Our denomination was built by godly men and women who were pioneers in planting churches on the frontiers. The frontiers are different but the challenges are the same. Seventh Day Baptists are still a people up for the challenge. **SR**

## Accessions

### Battle Creek, Michigan George Calhoun, Pastor

Joined after Testimony  
Fred Cubberly  
Janice Cubberly  
Joyce West  
Deborah Giles

### Brookfield-Leonardsville, New York

**Ernest E. Clemens, Pastor**

Joined after Testimony  
Ernest E. Clemens  
Elrena Clemens

**Memphis, Tennessee  
Tom Harp, Pastor**

Joined after Testimony  
Lillian Otis  
Donnie Benton

### New York City, New York Richard Evans, Pastor

Joined after Baptism  
Carol Shorter  
Donald Mulvaney

Joined after Testimony  
Richard Evans  
Patricia Evans  
Aneita Loney

**Riverside, California  
Gabriel Bejjani, Pastor**

Joined after Baptism  
Jeremy Burdick  
Larry Beamsley  
Victoria Porter

Joined after Testimony  
Cliff Rosa  
Salma Bejjani  
Roy Ross  
Tatsuko Ross

**Santa Barbara, California  
Robert Babcock, Pastor**

Joined after Baptism  
Kurt Remick  
Julian Corn

## Marriages

**Schulz-Zincke.**—Douglas Frederick Schulz and Kimberly M. Zincke were united in marriage on August 20, 1988, at the United Methodist Church in Dodge Center, Minnesota. Pastor Roger Langworthy performed the ceremony.

**Serl-Dixon.**—Becky Serl and John Dixon were united in marriage on August 28, 1988, at Riverside, California, by the Rev. Alton Wheeler.

**Smith-Davis.**—Pastor Gene Smith and Marie Davis were united in marriage on October 15, 1988, at the Adams Center, New York, Seventh Day Baptist Church, with the Rev. Edward Sutton of Berlin, New York, officiating.

## World Federation

since 1985. Federation President Gabriel Bejjani visited the group last winter to conduct evangelistic services and share in fellowship and exchange of information.

### Conference visits promote unity

In addition to his visit to Kerala, India, President Bejjani also attended sessions of the Australasian Conference in Melbourne, Australia in January and made stops in South India and Burma. Also in January, Pastors Thomas McElwain and Risto Sorsa from Finland visited Poland where they attended the

yearly Missionary Conference and talked about ways churches in the two countries can cooperate.

Federation Vice President and European contact person, Jan Lek, traveled to Poland from the Netherlands in January and again in May to deliver paper and equipment and give technical training. Lek continues to collect funds to support the expanding publishing work in Poland. He has also done printing for groups in England, Finland and Czechoslovakia.

In August Lorenz and Elizabeth Bruhn from Hamburg, Germany attended

the USA & Canada conference sessions in West Virginia, bringing greetings from friends in Germany.

Note: The World Federation is funded by contributions from member conferences. Contributions from the USA & Canada conference are a part of the Denominational Budget in the form of designated contributions only. Churches or individuals may designate gifts for the basic functioning of the Federation (travel, publishing, etc.) or for specific projects promoted by the Federation (as noted above).

*Cont. from page 20*

## Births

**Hoopai.**—A son, Alexander Hoopai, was born to Rodney and Joyce Hoopai of Riverside, California, on February 10, 1988.

**Scamara.**—A daughter, Bethany Scamara, was born to Vic and Linda Scamara of Fontana, California, on May 4, 1988.

**Rud.**—A son, Matthew Robert Rud, was born to Roebert Jr. and Kelly (Kloppstein) Rud on June 5, 1988.

**Grissom.**—A daughter, Twila Marie Grissom, was born to Tracy and Denise (Gibson) Grissom of Crestline, California, on June 22, 1988.

**Greene.**—A daughter, Brittany Ann Greene, was born to Dan and Marjo Greene of Dodge Center, Minnesota, on July 5, 1988.

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**Maddox.**—A son, Koen Maddox, was born to Jan and Peggy Maddox of Colton, California, on July 17, 1988.

**Hemminger.**—A son, Christopher Duane Hemminger, was born to Gareth and Kristi Hemminger of Seattle, Washington, on September 19, 1988.

**Travers.**—A son, Michael Eugene Travers, was born to Mike and Mary (Fattato) Travers of Hanna City, Illinois, on October 12, 1988.

**Payne.**—A son, Jacob Hans Payne, was born to Roger and Lanette (Bauer) Payne on October 24, 1988.

**Buffington.**—A son, Benjamin Wayne Buffington, was born to James and Margaret Buffington of Magnolia, Mississippi, on October 25, 1988.

## Obituaries

**Bostrom.**—Pearl Elizabeth Bostrom, 91, of Hebron, Pennsylvania, died on September 25, 1987, in Sweden Valley Manor after an extended battle with Alzheimer's disease.

Born on May 6, 1897, in Iliion, New York, she was the daughter of James H. and Alta (Cronk) Watson. On February 20, 1920, in Iliion, she married Herbert Bostrom, who died in 1962.

Pearl was a long time employee of Remington Typewriter in Iliion; a 60-plus year member of the W.W. I Auxiliary; and a life member of the American Legion post #920.

Pearl was a member of the First Seventh Day Baptist Church of Hebron, the Hebron Women's Study and Service Society, and the Little Genesee, New York, Sunshine Society.

Surviving are her only daughter, Faye Marie Thomas of Hebron; three granddaughters, one grandson, three great-grandchildren and several nieces and nephews.

**Langworthy.**—Ruby Langworth, 84, a longtime Dodge Center, Minnesota, resident, died on July 12, 1988, at the Fairview Nursing Home in Dodge Center.

Born Ruby Madery on August 16, 1903, in Coggon, Iowa, she attended Dodge Center district normal school and then taught in area rural schools. On June 18, 1923, she married Leslie D. Langworthy at her parents' home in Dodge Center. Her husband died in 1971. Ruby was baptized and joined the Dodge Center Seventh Day Baptist Church on June 4, 1932. She belonged to the Royal Neighbors Association and had served as secretary of the Ashland Community Club.

Survivors include a daughter, Marlys Delzer of Kasson, Minnesota; two sons, Roy M. of Dodge Center and Dale L. of San Jose, California; 17 grandchildren; 24 great-grandchildren; and a brother, Erwin Madery of Dodge Center. A son, a grandchild and three sisters preceded her in death.

The funeral was held on July 15, 1988, at the Seventh Day Baptist Church in Dodge Center. Burial was in Riverside Cemetery in Dodge Center.

**Finley.**—Ethel L. (Matthews) Finley, 80, of Battle Creek, Michigan, died on September 26, 1988, in Marshall Manor where she had been a patient for three weeks.

She was born in Battle Creek and was a lifelong resident of the area. She had been employed as a medical secretary at the former Battle Creek Sanitarium Hospital.

She was a member of the Seventh Day Baptist Church and its Ladies Aid Auxiliary, Women of the Moose and a former member of the Mother Singers. She also has done volunteer work at the Valentine Center.

Her first marriage to Charles B. Randolph ended in divorce. Surviving are a daughter, Diane L. Haidl of Colon; two sons, David L. Randolph of Climax, Michigan, and Jack B. Randolph of



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Her first marriage to Charles B. Randolph ended in divorce.

Surviving are a daughter, Diane L. Haidl of Colon; two sons, David L. Randolph of Climax, Michigan, and Jack B. Randolph of

Golden Gate, Florida; three brothers, Lawrence of Battle Creek, Leonard of Taveneer, Florida, and Leon of Lake City, Florida; 10 grandchildren and one great-grandchild.

She was preceded in death by her second husband, Claude J. Finley, in 1978.

Services were conducted by her pastor, Rev. George D. Calhoun, in the chapel at Memorial Park Cemetery in Battle Creek.

**Maxson.**—Marjorie H. (Willis) Maxson, 88, of Charleston, West Virginia, and formerly of Battle Creek, Michigan, died on October 12, 1988, in the Hazel Moses Home, Winfield, West Virginia.

She was born in Jackson Center, Ohio, and came to Battle Creek in 1919, residing here until 1976, when she moved to Tombstone, Arizona. She moved to Charleston in 1983. She was a member and longtime deaconess of the Battle Creek Seventh Day Baptist Church, a Sabbath School teacher for many years, a member of the old Young People's Board, and a president of the Women's Board when it was in Battle Creek.

Surviving are four sons, Richard N. of Butler, Pennsylvania; James R. of Tucson, Arizona; and twins, Dr. Ward W. of Charleston and Wayne C. of Frostberg, Maryland; a daughter, Donna M. Sponseller of Farmington Hills, Michigan; a brother, Adrian Willis of Eagle River, Wisconsin; a sister, Virginia Dean of West Union, West Virginia; 12 grandchildren, and seven great-grandchildren.

Her husband, A. Russell Maxson, died in 1983.

Memorial services were conducted on October 15, 1988, by her son, Rev. Wayne Maxson, and other members of her family. Burial was in Memorial Park Cemetery.

**Stillman.**—William Laverne Stillman of Pawcatuck, Connecticut, died on October 14, 1988, at the age of 70, in Westerly, Rhode Island, after a long illness. He was a member of the Pawcatuck Seventh Day Baptist Church in Westerly.

Laverne, as he was called by those in his church, was born on November 17, 1917, a son of the late Raymond E. and Carrie (Loudon) Stillman in Stonington, Connecticut.

He was employed by Bostitch, Inc. of East Greenwich, Rhode Island, for more than 30 years before retiring in 1978. He was a member of the Masons. Recently, he was a member of the Westerly Senior Citizens Center where he was choir director for the Westerly Senior Songbirds. In his church, he was a member of the choir and chairman of the social committee at the time of his death.

He is survived by his wife, Elizabeth; seven brothers, Frederick, Douglas and Richard, all of Pawcatuck, Philip and James, both of Westerly, Robert of Stonington, and Ronald of Norwich, Connecticut; a sister, Jeanette Belzarini of Pawcatuck; and several nieces and nephews.

Funeral services were held at the Pawcatuck Seventh Day Baptist Church in Westerly with Pastor Dale E. Rood officiating. Burial was in River Bend Cemetery, Westerly. DER

**Beebe.**—Susan (Saunders) Beebe, deaconess of the Pawcatuck Seventh Day Baptist Church in Westerly, Rhode Island, was born on November 2, 1892, in Westerly, and died at the age of 96 on October 30, 1988, in North Kingstown, Rhode Island. She was the wife of the late Clarence Vernon Beebe.

Susie, as she was affectionately called by those in her church, was the daughter of the late Deacon James Aldrich and Arabelle (Witter) Saunders. She was one of the first two deaconesses of the Pawcatuck Seventh Day Baptist Church, a position she has held for 27 years—since April 9, 1961.

She is survived by a son, James Beebe of Westerly; a daughter, Marguerite B. Kuehn of Hopkinton, Rhode Island; two half-brothers, Milton Saunders of San Antonio, Texas, and Stanton of Westerly; six grandchildren and several great-grandchildren.

Graveside services were held in the Oak Grove Cemetery, Ashaway, Rhode Island, on November 3, 1988, with Pastor Dale E. Rood officiating. DER

## News & Ideas

Cont. from page 15

members. I can attest to the great work she and her husband do. The Shiloh, New Jersey, ladies recently baked apple pies to be sold at holiday time. What a unique idea, just getting one kitchen in a shambles instead of everyone's.

Have the seed catalogues started arriving in your mailbox yet? It is always a good time to sit by the fire and dream of the coming warm weather and the beautiful gardens we are going to have. Now, if they could just guarantee no weeds. Whether your garden is a large plot, or a windowsill, why not try one new thing. While you are about it, plant a new seed in your spirit, too.

The Baptist World Alliance General Council adopted the following resolution about women: "We celebrate the multiple gifts and sensitivities women bring to the service of Jesus Christ and the work of the Baptist family around the world.

"Women make up approximately two-thirds of the membership of the church. In society at large, opportunities for the involvement of women are increasing in government, social and economic and educational areas.

"Further, we recognize and commend progress toward the increasing contribution women make to church life through leadership in local churches and regional, national and international bodies, and we:

"Celebrate progress already made and commend biblical and careful attention by our member bodies to the enabling of women and their gifts." Hooray for the Baptists! We have a lady conference president this year—we are right in step.

I had intended to suggest a pot of hot vegetable soup with everyone bringing an addition for the soup while cleaning the church. Just imagine the aroma permeating the building. Got your appetite whetted yet? Come to think of it, January is an awfully good month for a soup kettle whether you are cleaning the

church or your life. Gladys Tabor, in her *Country Chronicle*, suggested some really different additions, such as ripe olives, sliced mushrooms, kidney beans with the liquid from the can, fresh or dried parsley and always some pasta. Those are not usual ingredients in mine, how about yours?

From the Colorado workshop mentioned in November, "Look around and praise three people who are never in the limelight. Write a friend and mention three things you like about her that makes her a unique person. Visit someone who lives alone and let them talk about themselves—you listen."

Back in the long gone days when I was into "refunding," I got a little magazine that listed things you could do for others. One was a mention that Campbell Soup® labels when collected in sufficient quantities would provide sports equipment for Christian schools (and public too, I presume). A recent Battle Creek bulletin reminded me of this fact as the pastor's wife was collecting them for the school their children attend.

Perhaps you can investigate this painless way to help out all too often low-budget schools who do a marvelous work.

Do the ladies of your group know of a pastor who is struggling from a small church, retired or a mission church? Why not adopt one for the year, get acquainted with them and their family. Remember them on special occasions, praying for them and their needs. In the case of those retired pastors, it will fill a void left by their "church family" they formerly served. I am sure you can make this a year of great service and joy.

Agape,

Marilyn

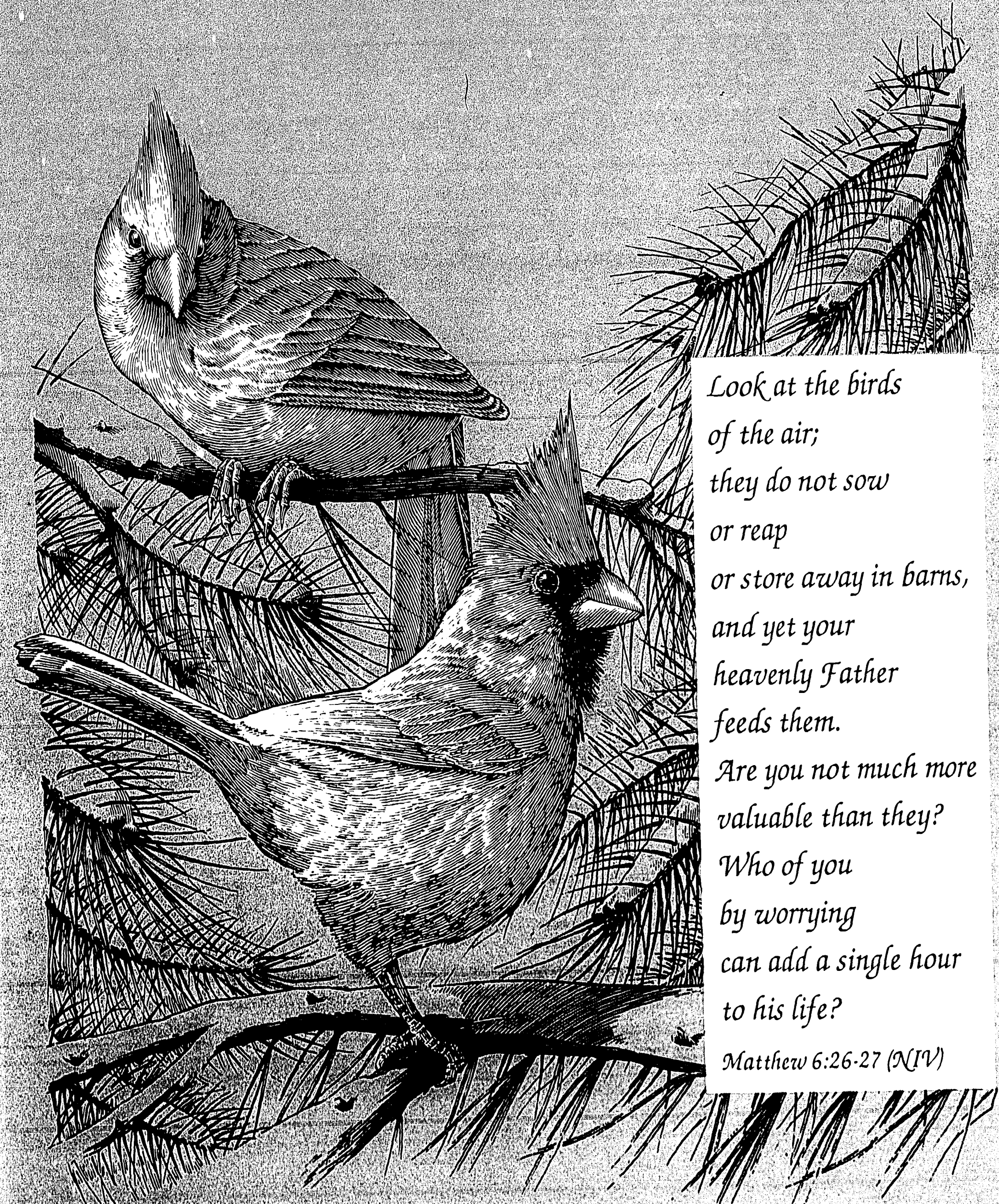
**Write a friend  
and mention  
three things you  
like about her  
that makes her a  
unique person.  
Visit someone  
who lives alone  
and let them talk  
about  
themselves—  
you listen.**



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*Look at the birds  
of the air;  
they do not sow  
or reap  
or store away in barns,  
and yet your  
heavenly Father  
feeds them.*

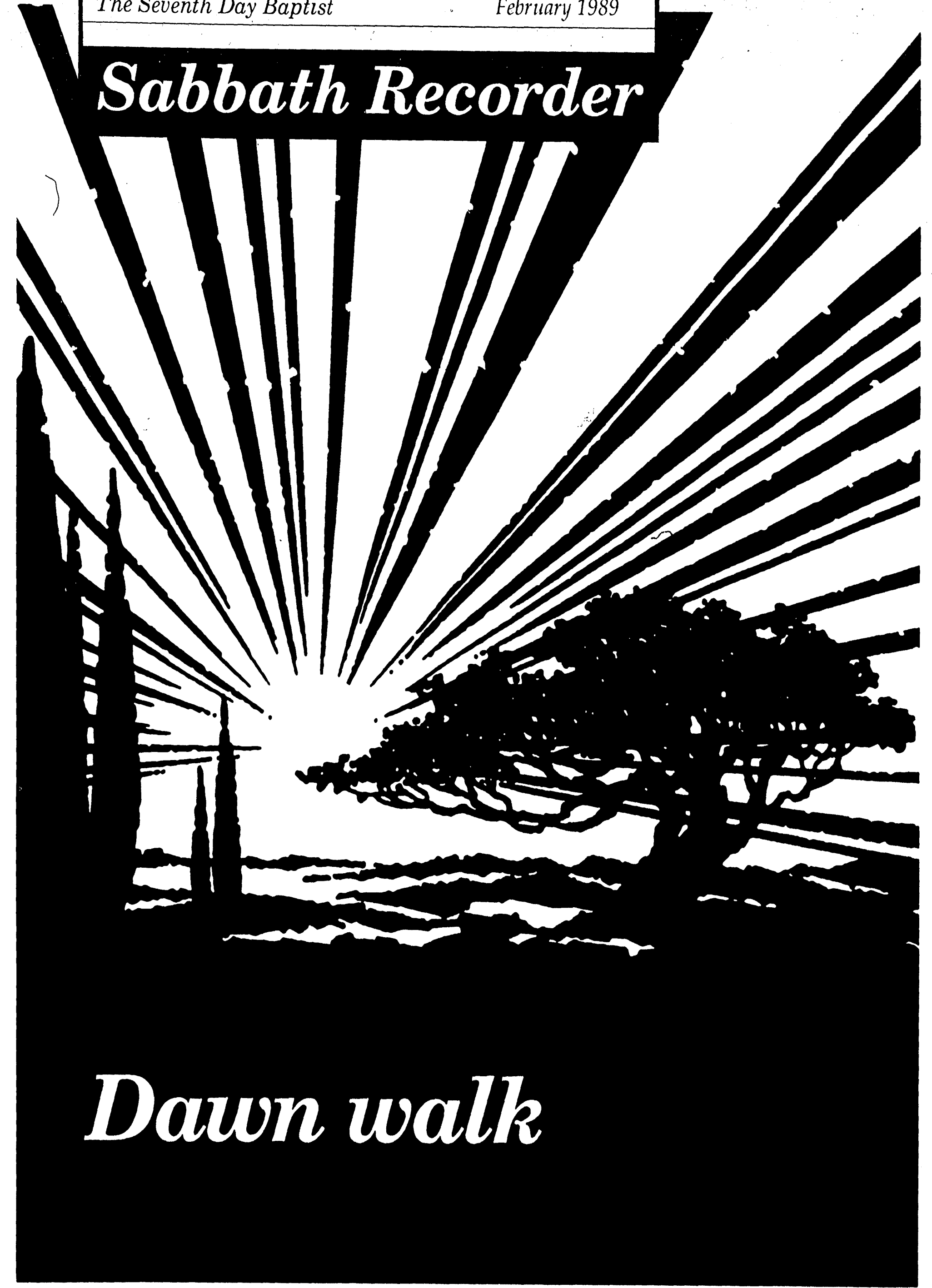
*Are you not much more  
valuable than they?  
Who of you  
by worrying  
can add a single hour  
to his life?*

*Matthew 6:26-27 (NIV)*

The Seventh Day Baptist

February 1989

## Sabbath Recorder



## Dawn walk