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

The Sabbath Recorder (ISSN 0036-214X) (USPS 474460)
3120 Kennedy Road
PO Box 1678
Janesville, WI 53547-1678

Second Class postage paid at Sun Prairie, WI 53590

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The Sabbath Recorder

July-Aug. 1989

News for and about
Seventh Day Baptists

Education

*Education is gleaning from men and books and laboratories,
from field and forest and whispering wind; but it is more:*

*It is learning promptness and thoughtfulness, kindness and
helpfulness, and every form of purity;*

*It is the mastering of mind and spirit, appetite and passion,
thought and word and glance;*

*It is knowing that nothing but service brings worthy living,
that selfishness means sin, that courage lies in being right.*

*Education is the implanting of good habits, the acquirement
of efficiency, the development of twenty-four carat character.*

Thomas C. Blaisdell
-quoted in SR August 1914

Portland set to Share the Joy

Speakers to Share the Joy

Sunday: "Share the Joy"	<i>Share The Joy</i>
Evening—William Webster, First Baptist, Wickford, RI	
Monday: "Share the Joy of Family"	
Morning—Leland Bond, Bradenton, FL	Evening—William Shobe, Houston, TX
Tuesday: "Share the Joy of Serving"	
Morning—John Conrod, Boulder, CO	Evening—Edward Sutton, Berlin, NY
Wednesday: "Share the Joy of Salvation"	
Morning—Lawrence Watt, White Cloud, MI	Evening—Mynor Soper, Texarkana, AR
Thursday: "Share the Joy of Healing"	
Morning—Herlitz Condison, Toronto	Evening—George Calhoun, Battle Creek, MI
Friday: "Share the Joy of Celebration"	
Morning—Charlotte Chroniger, Shiloh, NJ	Evening—Conference Choir
Sabbath: "Share the Joy of Worship"	Communion:
Sabbath School—George Parrish, Battle Creek, MI	Melvin Stephan, Alfred Station, NY
Sabbath Worship—John Peil, San Gabriel, CA	Gordon Lawton, Boulder, CO
Daily Bible study—Earl Cruzan, Milton, WI	
Daily Prayer times—Leroy Bass, Washington Island, WI, coordinator	

Workshops

Financial Planning—Donald Graffius	Singers and Speakers—Amanda Snyder
Youth—Bill Shobe	Women—Women's Board
Young Adult—John Peil	Baptist Men's Fellowship—Kirk Looper

Music Directors

Choir—Amanda Snyder	Song times—Camille Henry
Special music—Yvonne Stephan	Men's chorus—Stephan Saunders
Organist/Pianist—Dora and Oscar Burdick	Band—William Cocco

Other Special Events

Sunday:	Thursday:
President's reception	Free afternoon
Monday:	Women's Banquet
General Council report	
Youth Pre-Con concert	
Tuesday:	Friday:
Youth Banquet	T.I.M.E. Graduation
Wednesday:	Special recognitions
Young Adult Pre-Con concert	Choir and Band concert
	Sabbath:
	Children's Conference

Come to Conference in Portland, Oregon
August 6-12, 1989

The Sabbath Recorder



July-August 1989
Volume 211, No. 7/8
Whole No. 6,732

A Seventh Day Baptist publication

The Sabbath Recorder (ISSN 0036-214X) (USPS 474460) is published monthly (combined July & August) by the Seventh Day Baptist General Conference's Tract and Communication Council, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678. This publication is distributed at no cost to members and friends of Seventh Day Baptist churches and is made possible by donations from its readers. Second-class postage paid at Sun Prairie, WI 53590.

POSTMASTER: Send address changes to *The Sabbath Recorder*, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678

This is the 145th year of publication for *The Sabbath Recorder*. First issue published, June 13, 1844. Member of the Associated Church Press. *The Sabbath Recorder* does not necessarily endorse signed articles.



Kevin Butler
Editor

Leanne Lippincott
Assistant Editor

Camille Henry
Administrative Assistant

Contributing Editors

Ernest K. Bee, Luan Ellis, Rodney L. Henry, Leon R. Lawton, RuthAnne Peil, Marilyn Merchant, Matthew Olson, Don A. Sanford, Dale D. Thorngate.

WRITERS: Please type manuscripts double spaced. Only manuscripts that include a stamped, addressed envelope can be returned. Unsolicited manuscripts are welcomed; however, they will be considered on a space available basis. No remuneration is given for any article that appears in this publication. Paid advertising is not accepted.

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by Dr. Wayne R. Rood

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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, we 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. The Bible is our authority both for our faith and our daily conduct.
- freedom of thought under the guidance of the Holy Spirit.
- the congregational form of church government. 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 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—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, write: Seventh Day Baptist Center, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678

Schooling: where and why?

No more pencils, no more books—
No more teachers...

School's out for summer! Any better time to consider your schooling plans for the fall?

The following articles will provide you some different perspectives from the Christian, public, and home education settings.

Christian schools—pro and con

What are the benefits of a Christian School that make it worth your money to enroll your children? You may say, "They teach Christ, of course." But it's not that simple.

There are several criteria you can use to decide if a Christian school will give you what you're looking for before you invest your money and change your child's school. Here are six things to look for.

Theology

What is the school's church affiliation? If they say they're non-denominational, what does that mean? Ask for a statement of beliefs. See how well they line up with Seventh Day Baptists. Some schools have a statement of purpose (usually evangelistic) instead of a full statement of beliefs. Then it's harder to know what your child may be taught, but you can still ask the principal his personal church affiliation. That may give you some guidance.

Qualified teachers

Every state has standards for its public school teachers which include education and child psychology courses. Those courses have been put in the state curriculum because they improve teacher performance in the classroom. Do

we want any less for our Christian schools? Besides the minimum state requirements, teachers should also have a personal relationship with the Father through Jesus Christ and a love for children to help them come to Him.

Curriculum

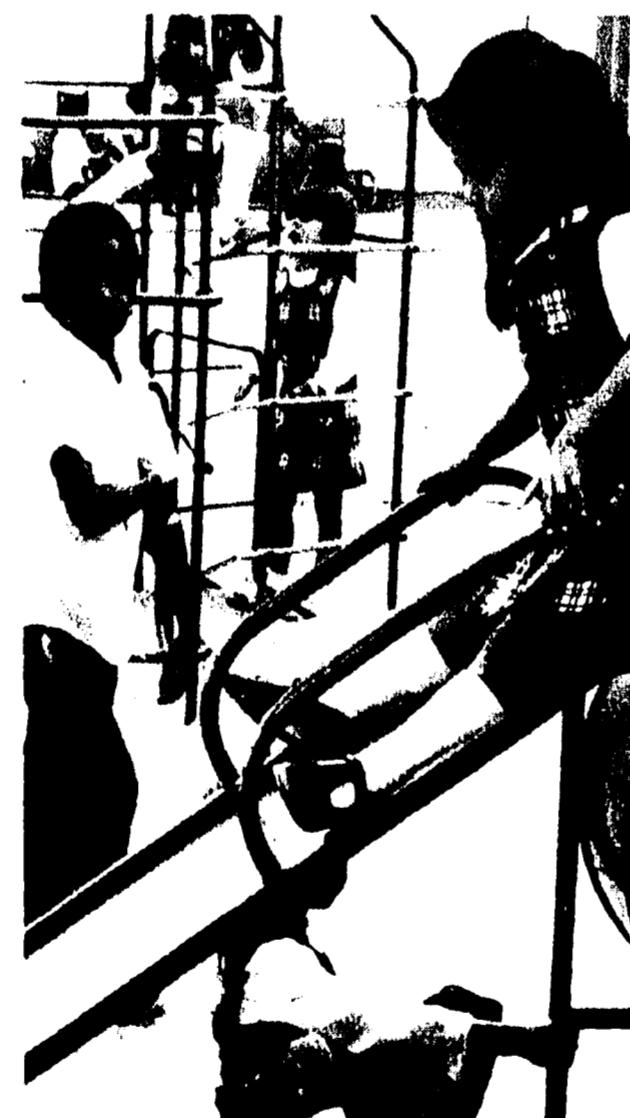
There are several excellent Christian texts on the market today, some which are superior to most public school books. Some of the more noteworthy are A Beka Books (especially elementary math) and Bob Jones University Press (science—all grades). There are others which are almost as good, and new entries are appearing regularly. Ask to see the books used for your child's class.

A.C.E. is an individualized curriculum designed for small, one-room-school type situations. It has the advantage of picking up a child at his exact level of ability while keeping him in the group and allowing him to move at his own pace. This is great if he is very slow or extremely bright, but for the 80% of kids who fall somewhere between those two extremes, A.C.E. fails to deliver some important aspects.

Group practice, drills and oral discussions, which usually enhance a lesson, are missing. No one is on the same lesson, so they can never work together.

Facilities

This is the bane of most Christian schools. Real estate is too expensive to provide adequate



facilities, unless the school has been blessed with an endowment. Look for these minimum essentials: adequate classroom furnishings (lighting, desks, chairs, encyclopedias, dictionaries, maps, globes), lunchroom, playing field and equipment (at least a softball diamond; high school should have more), and a library of at least 500

by RuthAnne Peil

books (2,000+ for high school). Ask to see all these things before you enroll. And ask to see at least two classrooms in session, preferably at two different grade levels. Plan to stay a half hour in each one. If the principal won't let you visit, find another school. One last thing to check for is a teacher's lounge. If teachers have good working conditions, they do a better job.

Tuition

If you find all the things you're looking for in a Christian school, expect to pay a good sum for it. Qualified teachers expect to be paid for their knowledge just like you do. Low tuition and low pay usually mean lower standards. Unlike public schools, private schools cannot depend on tax money, so it all must come from parents and donations.

Admission policies

Admissions are a problem with Christian schools. Because they are considered an evangelistic outreach, most will accept anyone with even a nodding acquaintance with Christianity. Many parents want

the best education for their children but want someone else to do it. They want their children to learn "religion" but they don't want to take them to church, so they dump them in a Christian school

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and expect that to do the job. The results are predictable.

Irresponsible parents produce irresponsible children who are disrespectful and troublesome in school. Other schools demand church attendance as a prerequisite of enrollment, and many parents obey like sullen children.

The best Christian education a child can get is around his own dinner table. There he is equipped to go out and rub shoulders with the world and discern what he sees. "Even a child is known by his doings." S

RuthAnne Peil has a California teaching credential and has taught for 10 years in Christian schools and was a principal for four years. She has taught the curriculums she discusses. RuthAnne is currently writing the elementary Nurture Sabbath School lessons for our denomination.

by Dwight L. Chappell

The Christian in the public schools

I often hear people express the opinion that Christian parents and teachers should not become involved in establishing private Christian schools. Rather, so the argument goes, these believers should become involved in the public schools. After all, we are the light of the world, the salt of the earth, etc., etc.

What about this viewpoint? Are those who support Christian schools zealous but misguided?

Should we all focus our effort on penetrating the public school system?

There are certain things that Christians in the public schools can do to make their presence felt. Some examples would be as follows:

- Christians can encourage and support the believing students.
- Christians can become involved in the PTA and exert their influence.
- Christians can sit on curriculum review committees to see that

materials are not biased against Christianity or for humanism.

- Christians can oppose the establishing of school-based health clinics and other such ventures.

Other activities of a similar nature could be added to this list.

Personally, I have come to the conclusion that all of our efforts to sanctify the public schools will become increasingly unfruitful and are ultimately doomed to failure. In

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Schooling, cont.

essence, I believe that we shall lose this battle for the same reason we lost in Vietnam. What I mean by this is that the "rules of engagement" prevent our achieving a victory.

In the Vietnam experience, our stated goal was basically to maintain the status quo. Our side never

edly scientific but not religious. •Equal access legislation assures that all groups who wish to use the public school facilities have the opportunity to do so—unless of course it is a group of Christian students wanting to hold an after-hours Bible study.

The very best a Christian in the

time in keeping public schools from becoming less Christian. We may manage to retard the growth of evil in our time but there is no way we will ever cause the public schools to become more Christian. There is no hope that the public schools will ever present Jesus Christ as the Lord of life or as the Creator of science. They will never present God as the sovereign author of history or the goal of life as bringing glory to God.

I would like to ask two final questions. Over the last generation the vast majority of Christians have sent their children to the public schools and did their best to work within the system. During the same time countless Christian teachers have also entered the public schools and sought to be salt and light. It is now time to look at the report card. Do you honestly believe that the public schools are more or less Christian today than they were 20 years ago? In light of the recent laws, the court decisions and the present trends which we see in place, do you believe that the public schools will be more or less Christian 20 years from now than they are today? **SR**

Dwight Chappell is administrator of the Middleton Christian School, Middleton, Wisconsin. Chappell has devoted 21 years to leading Christian schools.



tried to achieve an all-out victory. This meant that our troops could defend hamlets but they could not invade the North. Our air force could bomb supply lines but not the strategic dikes. In the final analysis, the other side fought the war with the objective of winning. We fought the war with the objective of not losing. History shows which approach ultimately prevailed.

The rules of engagement for Christians within the public school system are similar to the above. Anything that is overtly Christian is forbidden; anything that is covertly religious (other than Christian) is tolerated. Consider the following realities:

•The teaching of creationism—even from a strictly scientific standpoint—has been forbidden because it is supposedly religious but not scientific.

•The teaching of evolution is permitted because that is suppos-

public schools—be he teacher or parent—can hope for is to fight a defensive battle. We are free to maintain our own personal beliefs, but in the public expression of them we must labor to be scrupulously neutral. We can attempt to defend what remains but we cannot openly and consistently bring every thought into captivity to Christ. We can engage in small skirmishes but we cannot really turn the tide.

At best, we may succeed for a

Providing a balance

by James A. Skaggs

Every morning, before school, a group of students gathers in my room as soon as it is unlocked. Most of them are Christians. They know I am active in a Christian church. It is

not a Bible study or a prayer meeting, just a place where they have come to expect to find each other. Religion rarely comes up.

Early this year, after news stories about the experiments on

the Shroud of Turin, I got a call from a former student now working on his PhD in California. He was once in my Political Science class. We became friends and later he became a Christian, partly as a result of discussions about the historical evidence for the resurrection. He wanted to tell me that it didn't make much difference to his faith whether the Shroud was authentic or not.

Some years ago I became well acquainted with a student whose family was on furlough from the mission field in the Middle East. Before coming to Madison, she had attended a school for missionary children in Pakistan. She found our school rather different but was very pleased to discover from a study on comparative religion that I was a Christian. We exchanged letters for several years after she returned.

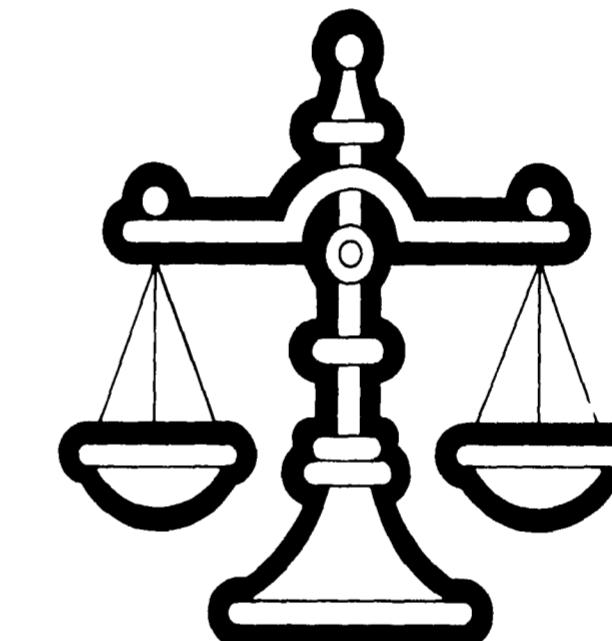
Our International Relations class covered a unit about the

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political situation in the Middle East. Obviously some of its roots are religious. We discussed the significance of Temple Mount in Jerusalem to Jews, Muslims, and Christians. There are students from all those faiths in the class.

I teach in a large, public high school. Over 80% of our students go on to post-secondary education. Our student body is very diverse. This semester I had students who were Hispanic, Turkish, Indian, Chinese, Jewish, Islamic, Mormon, Roman Catholic, evangelical Protestant, militantly secular, and simply hedonistic.

The classes I teach frequently take up issues which have ethical implications or explicit religious context. It is nearly impossible for any teacher to present controver-



sial issues without bias. If they think they are doing so, there is probably some smuggling of personal bias (perhaps without realizing it) in their agenda or in the choice of materials.

It is extremely important for the teacher to be fair. For me, that

means acknowledging my own point of view and ensuring that other positions get a fair presentation. It is especially important that a Christian teacher be seen to act with fairness and integrity. The most destructive enemy of our witness is hypocrisy.

I believe that it is very important for Christians to be present in the public schools as in every part of society. We provide a balance to other influences. In our behavior and in our relationships we ought to be making some difference every day.

James warns, "Not many of you should presume to be teachers... because you know that we who teach will be judged more strictly" (James 3:1). That was addressed to teachers in the church but it has relevance to all teachers. Each of us presumes when we stand before a class, and we convey lessons not only through what we say but in all our behavior. It is an important responsibility. I am grateful for a God who forgives, and also for one who can use error to accomplish His purposes. **SR**

Jim Skaggs teaches history at James Madison Memorial High School in Madison, Wisconsin. He has taught in the public schools for 20 years. Skaggs is a deacon and Sabbath School superintendent at the Madison SDB Church.

SDB teacher keeps Christ in concert

by Lannette Calhoun

Three weeks before my scheduled "Holiday" choir program, the principal at the school where I teach in Battle Creek, Michigan, presented me with a letter that he received from the school system's lawyers six weeks before. Essen-

tially the letter gave "reasons" why public schools should do their best to maintain a secular setting in every way possible during the Christmas season. They cited the *Florey vs. Sioux Falls* case as well as using the "Establishment

Schooling, cont.

Clause" as evidence for their directive.

But as I read the letter over and over again, all I could see were reasons why I could sing Christmas carols depicting the true meaning of Christmas.

high school chorus included three songs that could be considered sacred in nature, thereby violating the school's request for a "secular setting" during the holidays. Two of the songs had only a reference to the "King," and the other was "An

I presented the situation to him and was told that one of their reasons for questioning my vocal selections was because one of the faculty members was Jewish. In recent years, this person had threatened to take legal action with situations that presented a religious side to anything.

I asked the superintendent if he would read the *Christmas in the Public Schools* booklet. He replied that he didn't have time to become informed of such issues; he also said he resented me for becoming a "lawyer" over the situation. He said he would speak to the principal again and give me an answer the next day.

I prepared my students for what might happen. They were upset and wanted to start a petition to keep the songs.

The next day the principal said he realized that they were running scared of one person and that we did have a right to sing the planned songs! I rejoiced over the news.

Thanks to the dedication of CWA and its excellent legal staff, God

Amy Grant Christmas," a medley of three selections from her Christmas album. One of the selections mentioned the name of Jesus. During the concert I also planned to display a banner that read "Christmas from the Heart."

I approached my principal for an answer several days later; he directed me to the superintendent.

I remembered a paragraph from a recent Concerned Women for America (CWA) newsletter that mentioned the *Christmas in the Public Schools* booklet. I called CWA to request a copy. The switchboard put me through to the legal office where CWA attorney Jordan Lorence answered my questions. Lorence sent me five copies of the booklet, which I gave to my principal. The book clearly shows that no court has ever required the type of anti-Christmas censorship urged by the school officials. The principal looked it over and offered to give me an answer within two days as to whether or not I could proceed with my planned music.

In the meantime, I called several friends and asked them to keep the matter in prayer. George, my pastor-husband, did the same. I also called several other high school choral participants from area schools and asked them what they were performing in their choir concerts. Answers ranged from "The Angel Gabriel," "Away in a Manger," and "Silent Night" to "Santa Claus is Coming to Town." The music I had selected for my



As I read the letter over and over again, all I could see were reasons why I could sing Christmas carols.

was given the glory for this. I have had many chances to share this testimony and know that I have been made stronger through it all.

It is so important to speak and stand up for Godly principles and our rights as Christians and citizens of the United States. How

fortunate we are that victories like this can be made in the name of Jesus Christ. **R**

Lannette Calhoun teaches music to grades 5-12 in the public schools and at the Christian school where her three children attend. She is a music minis-

ter in a local Methodist Church and helps with the music at the Battle Creek SDB Church.

Reprinted with permission by Concerned Women for America, 370 L'Enfant Promenade, S.W., Suite 800, Washington, DC, 20024

by Jane Mackintosh

"Good morning, teacher/Mom"

Our family deals with the schooling issue daily because we have chosen the oldest path that is now considered the newest. We home school our children; Adam, grade eight; Eric, grade seven; and Alicia, grade five.

We just finished our second year of home schooling and believe wholeheartedly that it is one of the most important choices we have made for our family. Adam, Eric, and Alicia had attended public school where I was active as a volunteer aide in their classrooms. We were aware of the dangers of public school, but by staying involved, we felt secure that we were able to monitor what was taking place at school.

When our eldest, Adam, was in fifth grade, we became quite alarmed at the peer pressure to pair off as "couples" in his classroom. We felt strongly that we needed much more family time to counter the time spent at school, and after school, with peers whose influence was serious foolishness—kids playing at adult games they didn't understand. We examined our work, school, sports, and church schedules searching for a place to add more family time and became frustrated. At that point academics were a trivial part of our concern.

Doug and I attended a Christian conference shortly after school was out. When home schooling was briefly alluded to, we felt as if God fine-tuned our ears to hear His Word for us. At the break time, Doug and I discussed the idea and immediately began to feel that this was the answer for our family.

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After discussion with our children, and their agreement, we decided to try.

The first discovery we made was that "schooling" was a 24-hour-day experience. Our entire perspective changed. We began to see how godly character training could be interwoven with academic and life skills for a unified approach to

education. As parents, we became excited about regaining the control of what our children were being taught, and controlling the amount of time we had to "train up our children in the way they should go...."

Two primary goals became immediately evident. First, our children were to become *life-long learners*. Secondly, they become *independent learners*. One result of traditional school was that the natural curiosity of our children had been virtually burned out by the ripe old age of 9. We were also dismayed by their dependence on a teacher to tell them how to do everything. We started to concentrate on academic basics, hoping that would rekindle their desire to learn. We also raised the importance of "life" skills such as cooking, cleaning, and crafts to the level of the traditional academics.

Bible knowledge, wisdom, and godly character have become our primary focus with daily "Wisdom Searches." Each morning, Doug leads the family in reading a chapter of Proverbs, a chapter or two from another book of the Bible, as well as a prayer time. On Monday to Thursday mornings between 8:30 and noon, the kids do their lessons in math, reading, writing, and music. I'm available to answer

questions while I do my own reading and studying. In the afternoons after life skills—dishes, laundry, mowing lawns, changing oil in cars, etc.—are practiced, the kids are free to pursue their own interests. (**Important Note:** When we began home schooling we also “pulled the plug” on the television. Aside from an occasional tape on the VCR—usually an educational one—the TV does not exist. We cannot recommend this enough.)

The afternoons are when boredom sets in. Other kids are not home from school yet, so ours are forced to think of things to do. This was a rough time at first, and continues to be rough periodically, but the reward has been a forced creativity. The creative projects they have planned and produced have astounded and pleased us.

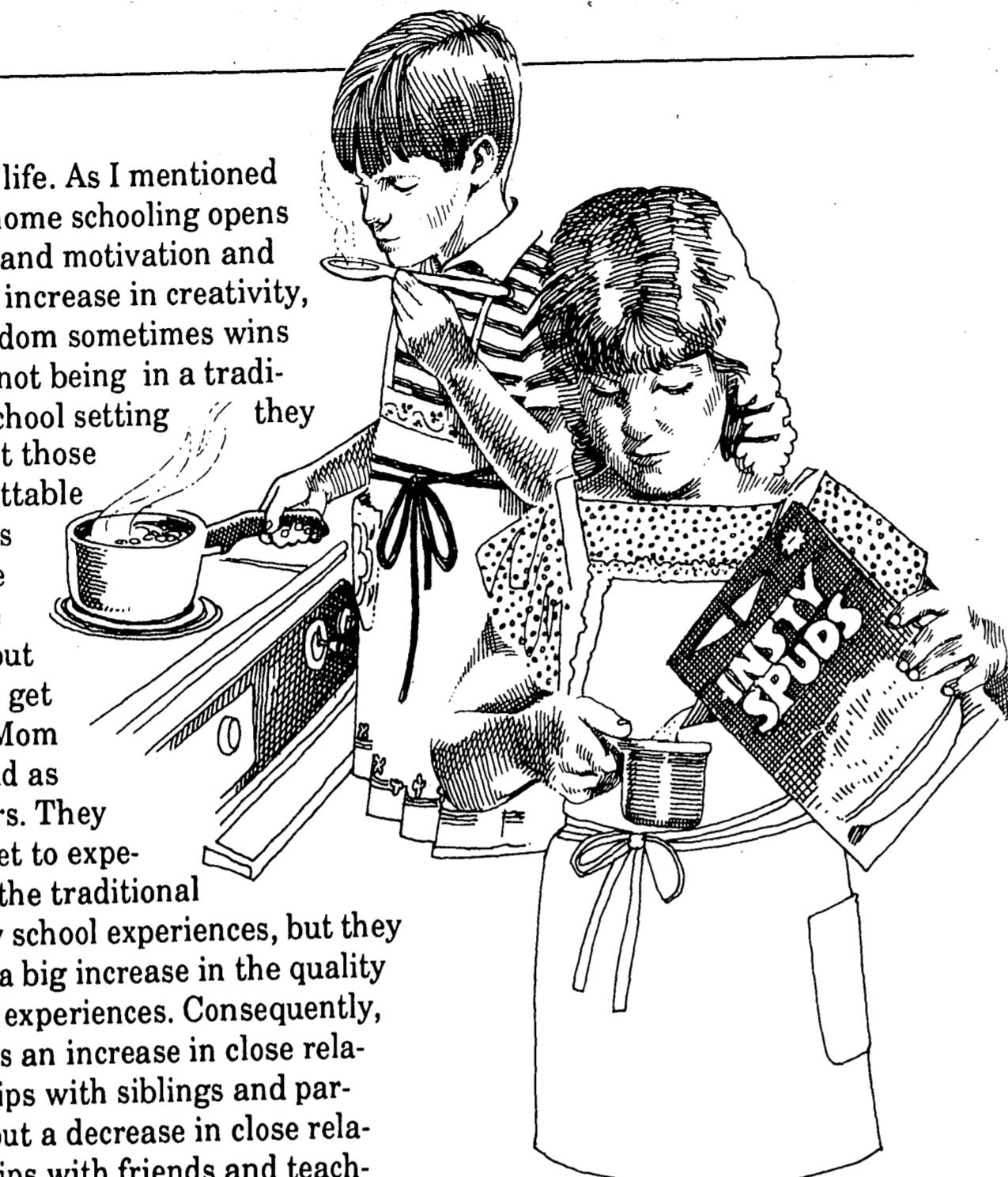
Fridays are a training day for the kids. Adam and Eric work at the Radio Shack store that their dad and uncle own and operate. Alicia is too young to be working at the store, but she works for me at home, helping with the weekly cleaning and shopping and whatever else needs to be done. She is learning to sew and do craft projects also. We anticipate training the kids in all aspects of the business, as well as encouraging them to apprentice in other professions.

As with any choice, for every advantage there is a disadvantage. Home schooling is certainly no exception. Home schooling affords great flexibility with schedule, and with individual learning styles; but that same flexibility can produce great fear that you are not educating your children the traditional way—so you aren't sure you are giving them all they need to get

along in life. As I mentioned before, home schooling opens up time and motivation and sizeable increase in creativity, yet boredom sometimes wins out. By not being in a traditional school setting they don't get those unforgettable teachers (nor the terrible ones), but they do get to see Mom and Dad as teachers. They don't get to experience the traditional quality school experiences, but they do get a big increase in the quality family experiences. Consequently, there is an increase in close relationships with siblings and parents, but a decrease in close relationships with friends and teachers. Contact with peers takes more effort, and the kids do get left out of “the group” at times. But their primary dependence is recentered on the family rather than their peers. And of course time, or lack thereof, is a big factor in home schooling, with the need for parents to have some “alone time” and time to run a household and individual ministries outside the home.

Home schooling is not an easy choice. Parents and children must become co-learners for it to work. We honestly do not believe that the parents' education or teacher training levels are that important, as long as the parents are willing to study what their children are studying.

The legality of home schooling in your state can get tough. There are home schoolers in every state,



and each state treats them differently. There is legal representation available for home schoolers through the Christian Legal Defense Association for \$100/year.

We recommend two resources to get you started if you are considering home schooling. *The Big Book of Home Learning*, by Mary Pride, is a Christian review of all the curriculums you could even imagine available to home schoolers. And, *Schoolproof*, also by Mary Pride, is an excellent treatise from a biblical perspective on what is really important for our children to learn. This is not just for home schooling parents—every parent should see this book.

If you have questions, we would be glad to talk to you. Our address is Doug and Jane Mackintosh, 171 Shelter Cove, Half Moon Bay, CA 94019, and our phone number is (415) 728-3873. S

Christian Education: Why? How?

by Dr. Wayne R. Rood

Editor's note: Dr. Wayne Rood gave the inaugural Rex Zwiebel Lecture on Christian Education on April 22, 1989. The following is the first half of the modestly shortened manuscript. Used by permission.

Once upon a time, I was commissioned to present the keynote lectures for a national convocation of Christian Educators on the assigned theme, *The How and Why of Christian Education*. It was a good conference, and the feedback from my work was a comfortable combination of compliments, criticisms, and comments.

However, I was vaguely uncomfortable through the whole event, and it was only much later that I identified the reason: the very statement of the theme—how, and then why—led us into that subtle trap awaiting all earnest educators: to focus exclusively on the immediate demands of the task. (How can I find some quick background material for today's lesson? How can I

one again. Why do these good people keep at it week after week—huddled around low tables with a handful of vaguely interested children? In committee meetings desperately searching for a leader for the Junior High class? In high-level board rooms designing programs and planning budgets?

Why? Because deep within they sense that they are doing something necessary about the future of the human spirit, at the same time



Rex Zwiebel (l.) was honored with a lecture by Dr. Wayne Rood (r.).

the Psalms, the book of Jonah and the Lord's Prayer, but also characteristic of the structure of the entire Bible beginning with the Creation in Genesis and beginning again with the New Creation in Revelation.

Thus, *Why* first and then *How*, but always interrelated, in five movements observed in the life of the early church (History, Community, Initiation, Creed, and Schools); then again in our experience of the contemporary church (Schools, Creed, Initiation, Community, and History).

So, are you ready?

The *Why* flows from Matthew's record down the hillside in Galilee where, after the mystery of the resurrection, Jesus had arranged to meet with the disciples:

You, then, are to go and make disciples, and baptize them, and teach them. And remember: not only has all power in heaven and on earth been given to me, but I will be with you always.

That was *Why*. How did they respond? By being true to the reason they were responding: that is, by teaching what and how they had been taught.

What did this chancy band of 11

Cont. on page 29

Education—a form of revival

by Don A. Sanford, historian

In 1901 the General Missionary to the Southwestern field, Gideon H.F. Randolph, reported to the Missionary Board on his work in Arkansas. "To my mind there is comparatively little good resulting from the ordinary revival work in this country. With this conviction my effort has been to work for a higher standard of Christianity and Christian living, and let revival work come in secondary."

In the establishment of a school and academy in Fouke, he not only raised the standard of Christian living for the people of the area, but contributed to countless revivals through those who were directly influenced by the school. Among its alumni were at least four Seventh Day Baptist ministers: John and Wardner Randolph, Hurley Warren, and Marion C. VanHorn.

G.H.F. Randolph had answered the call to become general missionary in the Southwestern Association in 1898, a position he held for over 17 years. In this capacity he observed a situation which his wife, Lucy, described in a paper presented at the Woman's Board Hour of General Conference in 1908.

"In Arkansas the public school system, though theoretically good enough, seldom materialized any great results. At least it does not reach favorably to the small village and country schools. The teachers are usually inferior. There are often wranglings, quarrels, and even feuds in the districts which eclipse all school interests. Sometimes there is a three months school in midsummer after the crops are 'laid by.' Sometimes it is a three months

winter term, or rarely there may be both a summer and a winter term. There is no compulsory school law, and many children do not get even one month's schooling during the entire year. Morals and corrective discipline are seldom a matter of consideration in these schools, and a child is in peril of soul, body and mind."

Pastor Randolph saw both the need and the opportunity for Seventh Day Baptists in establishing a mission school at Fouke. Elizabeth Fisher (who later wrote the Seventh Day Baptist Youth Rally song) was sent in 1899 to begin the work by meeting the people and recruiting students.

Fouke contributed to countless revivals through those who were directly influenced by the school.

Two years later she began classes which were to continue for over a quarter of a century. In 1916 the school became an academy, but did not give up its mission concept.

It continued to receive help from the Missionary Society, but also provided a focal point for mission work from both the Women's Board and the Young People's Board. Many of its faculty through the years were volunteers who put in a year or more of dedicated service. Among these were the parents of this writer, who spent their first year of married life teaching school and serving as lay pastor of the church.

Although the school was primarily established for the Seventh Day Baptist community, it served many others who opted to send their children where they believed a better education could be gained. Among these was J.W. Ramsey, the superintendent of schools in Fort Smith, Arkansas, in 1948. He recalled that even though his family was Baptist, his mother sent her children to the SDB school because the public school in the community was substandard. He wrote:

"Strict discipline and thorough mastery of the fundamental processes of learning were the outstanding characteristics of the school.... The school had a real

purpose—the full mental, social and spiritual training of the children.

"It is now forty years since I left Fouke community and the influence of the SDB school, but in retrospect I feel that it might very well have been the turning point in my life. This school was truly an oasis in a desert, and rendered unusually effective service to everyone whom it reached. I regard Rev. FitzRandolph as a real missionary and a disciple of the teachings of the Savior. I shall always be grateful to him for the opportunity that I had coming under his influence in my early life." **S**



SR Almanac

Where we
have been...

One year ago—July/August 1988

Biographical sketch of Ken Medema introduces the artist before his appearance at Conference.

Coverage of Australasian SDB Conference in Melbourne, Australia.

Los Angeles church multiplies into four branches. SDBs in Poland open their own publishing house.

The Riverside, California, church celebrates the purchase of new land.

Pawcatuck church (Westerly, Rhode Island) provides shelter for homeless.

Five years ago—July/August 1984

Conference President Leland Davis outlines entire program expected at Beloit, Wisconsin.

Fouke, Arkansas, church celebrates 100 years.

India SDB executive Rao visits cyclone-torn areas.

Burma SDB Conference gathers for 20th annual session.

Executive Thorngate underway on European good will trip.

Texarkana, Arkansas, church marks 25 years.

Report of Madison, Wisconsin, church being organized.

Special August issue emphasizes the 100-year anniversary of the Women's Board.

Ten years ago—July/August 1979

Seattle church hosts "SDB Informational Meetings."

Dr. K. Duane Hurley awarded honorary Doctor of Divinity degree from Salem College.

Dr. Samuele Bacchiocchi, author of *From Sabbath to Sunday*, speaks at White Cloud, Michigan, church.

...where are we headed?

Pray...

- for the Women's Board move to New Jersey
- for our SDB sister Conferences
- that we remember those special saints who showed us the way
- for those entrusted with educating our children
- for our recent graduates and ordinands
- that vacation Bible schools reach many for Christ
- for traveling mercies to and from Conference

The White Cloud church calls Larry Graffius to ordination.

Special dedication page remembers Dr. Ruth Rogers.

Rev. and Mrs. Leland Davis develop theme issue on children.

25 years ago—July/August 1964

Rev. Victor Skaggs moves to the Plainfield SDB Building to head the new Training Center for ministry.

A "high fidelity recording" entitled *Seventh Day Baptists Sing Unto God* available for \$2.75. "People who have access to a record player will be proud to own..."

First World Consultation of SDB Conferences (CoWoCo) held in Clarksburg, West Virginia. Ten subjects pertaining to "the possibilities of Europe becoming a mission field" were discussed.

50 years ago—July/August 1939

Sabbath Rally Day sermon by Rev. Carroll L. Hill printed. "It was filched from the pulpit desk by one of his parishioners while the pastor was shaking hands at the church entrance."

Pastor Marion C. Van Horn ordained to the gospel ministry in Salemville, Pennsylvania.

Dr. Grace Crandall reports on the China mission.

Tours of the Burdick Corporation offered while Conference delegates meet in Milton, Wisconsin.

Shiloh and Marlboro, New Jersey, Vacation Bible School reports 198 children enrolled, with 27 churches and nine denominations represented. SDBs numbered "about 75."

75 years ago—July/August 1914

The "usual opportunity for young people to pay their board by serving at the tables during Conference week will be given this year."

Rev. James L. Skaggs moves from the Shiloh, New Jersey, church to pastor in Nortonville, Kansas.

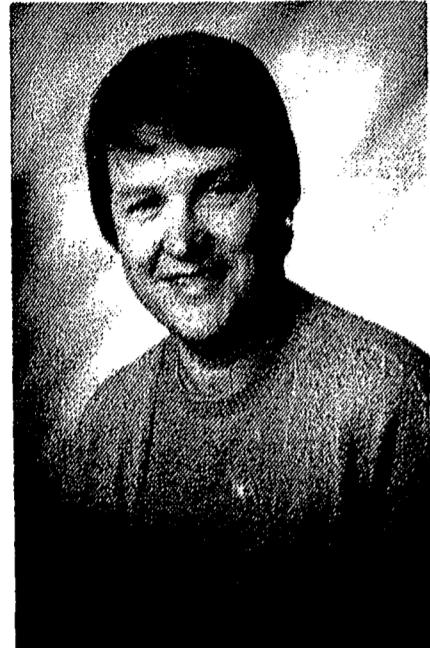
Issues of temperance, women's rights, and the war in Europe fill many columns.

North Loup, Nebraska, church destroyed by fire after lightning storm.

The Conference Commissary Committee in Alfred (New York) reports that a 12-meal ticket "may be procured for \$3.00" (25 cents a meal).

Share the joy of learning

by Luan Ellis



General Conference President
Luan Ellis

"For whatever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the scriptures we might have hope."

Romans 15:4

As a teacher, I know a little bit about sharing the joy of learning. It really is a joy to share what you know—especially if those you are sharing with are receptive. Do you think your pastor doesn't know when you are not listening to the sermon or when you are off in another world? It is interesting to stand in front of a group and see the reactions of the crowd. I have

students that occasionally drift off. As a student, were you ever called on when you weren't paying attention?

But the very best part of being a teacher is seeing the light dawn on a student's face when they understand. So many times their eyes light up and they put on those huge smiles. It is such a joy. Although, I

God, the patience it teaches us, the encouragement it gives us, the hope we receive from its words. Please share that joy with all around you.

This is my last article for *The Sabbath Recorder*. I say that with mixed emotions. It has been a struggle, sometimes, to complete these articles on time. It has been a joy sharing some of my thoughts

The very best part of being a teacher is seeing the light dawn on a student's face when they understand.

had one student who spent several minutes trying to solve a rather involved equation. She got zero for an answer and wanted to know if it was correct. When I told her it was she said, "You mean I did all that work for nothing??!"

What a joy it is to be reading the Bible and have the words leap out at you to answer your need at the moment. What a joy to watch someone see the light of Jesus Christ in their life. Think of the joy we receive from the written word of

with you all. I have appreciated the responses from some of you around the denomination.

With this being my last SR article, it also means that my term as president is almost over, and that makes me sad. I have truly enjoyed the past year: the traveling, the visiting, getting to know several of you much better. I feel even more that Seventh Day Baptists are truly one happy, loving family. Thank you for inviting me into your churches and your homes.

I hope this year of Sharing the Joy has been meaningful to you. It certainly has been for me. It has been a year of sharing and learning. May it continue for us all. God bless you all, and I'll see you in Portland. *S.R.*



Share
The
Joy

Pastor Profile

Name: Rev. George David Calhoun

Birthdate and place:

February 22, 1957, Paterson, New Jersey

Current pastorate:

Battle Creek, Michigan

Family:

Wife, Lannette; Sons, Benjamin, 8 and Joshua, 4; Daughter, Sarah, 6.



Education:

B.A.--Alfred University (Criminal Justice)
M.Div.--Bethel Theological Seminary, St. Paul, Minnesota

Former Pastorates/employment:

Campus Pastor--Alfred SDB Church,
Alfred, New York
San Diego, California SDB Church

My first job was:

Social Worker at the "Tree Workshop"--a program to assist mentally handicapped individuals assimilate into the community from institutions.

Personal hero:

Abe Lincoln--Amid intense opposition, he hung in there.

Favorite childhood memory:

Coming home after playing in the snow and sitting in front of the big radiator in the living room.

Favorite Bible passage:

Proverbs 3:5-6

Favorite author:

Charles Swindoll

If given an all-expense paid vacation:

I would like to be able to tour the United States and visit all the little hamlets and villages that make up this country--"like Charles Kuralt."

A great answer to prayer was:

After praying for over a year about our present facility here in Battle Creek, the Lord not only told us to stay, but gave us a plan and financed it beyond our wildest expectations.

A church project I'm excited about:

Perhaps the project that excites me the most has been our building project--not just because of the added space, but the unity and the rallying of God's people to accomplish the goal that God placed on our hearts.

My vision for SDBs:

My vision is a very powerful movement of the Holy Spirit among our people, that SDBs will become a major force in ushering in and sustaining a revival that will spawn a new era for Seventh Day Baptists.

From the executive secretary's desk

Leadership and Christian education

"All scripture is inspired by God and is useful for teaching the truth, reproofing error, correcting faults and giving instruction for right living so that the person who serves God may be fully qualified and equipped to do every kind of good deed." 2 Timothy 3:16-17 (TEV)

Seventh Day Baptists believe in Christian education. The scripture quoted above doesn't use the term "Christian education," but it certainly outlines the purpose of that portion of the church's role in "giving instruction for right living so that the person who serves God may be fully qualified and equipped to do every kind of good deed."

We believe that one of the church's major responsibilities is to teach what it means to be a Christian.

Teaching moral leadership

As I travel across our country and visit our churches, I am aware of a broad spectrum of Christian education practiced—from very effective and complete educational programs, to just going through the motions on Sabbath morning so

I am talking about preparing dynamic moral leaders for our country, our nation, and the world.

that we don't go over our 45-minute limit. This concerns me because I see the importance of the church's role in teaching leadership. I don't mean just teaching leadership for the church and the denomination. I am talking about preparing

dynamic moral leaders for our country, our nation, and the world. I believe God has given the church the responsibility for teaching

being responsible for Christian education. In fact, I think the pastor probably cannot be responsible for teaching and overseeing

**For moral leadership to be taught,
moral leaders have to teach
and to model
"truth" and "right living."**

moral leadership, but we so often limit it to lip service.

Our churches have the mechanism for delivering the "instruction for right living." We have Sabbath Schools, Bible schools, camping programs, and youth programs whose main purpose is to teach Christian principles. Perhaps, however, the church has lost sight of the important aspect of developing leadership.

The pastor as the teacher?

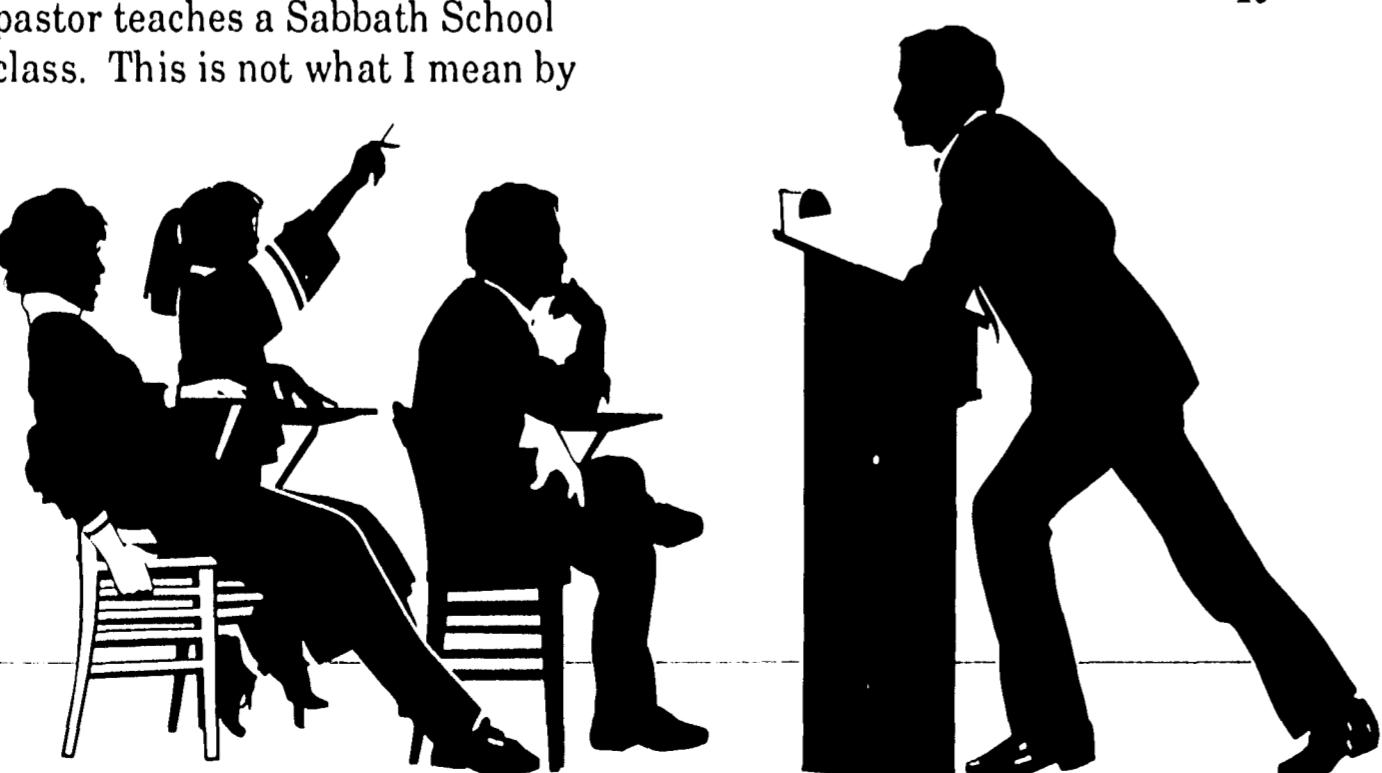
For moral leadership to be taught, moral leaders have to teach and to model "truth" and "right living." This puts a major responsibility for Christian education directly on the pastor and his or her education support staff.

I know that in many—maybe even most—of our churches, the pastor teaches a Sabbath School class. This is not what I mean by

the whole program as well. The pastor needs to be free to see the big picture, to see how the total program meets the purposes and goals of teaching Christian principles.

Robert K. Greenleaf, in his book *The Servant as Religious Leader*, identifies the "growing edge church" as "one that accepts the opportunity all churches have to become a significant nurturing force, conceptualizer of a serving mission, value shaper and moral sustainer of leaders everywhere."

My challenge to Seventh Day Baptist pastors and churches is to see the importance of Christian education in the total program of the "growing edge church." We must strengthen the people involved and work at producing moral leadership for the future. *SR*



FOCUS on Missions

by Leon R. Lawton

—the Salem, West Virginia, Bible School for children
—Baptist World Aid and the German SDB Church, Salemville, Pennsylvania, to help meet other needs.

Blountville, Tennessee, USA

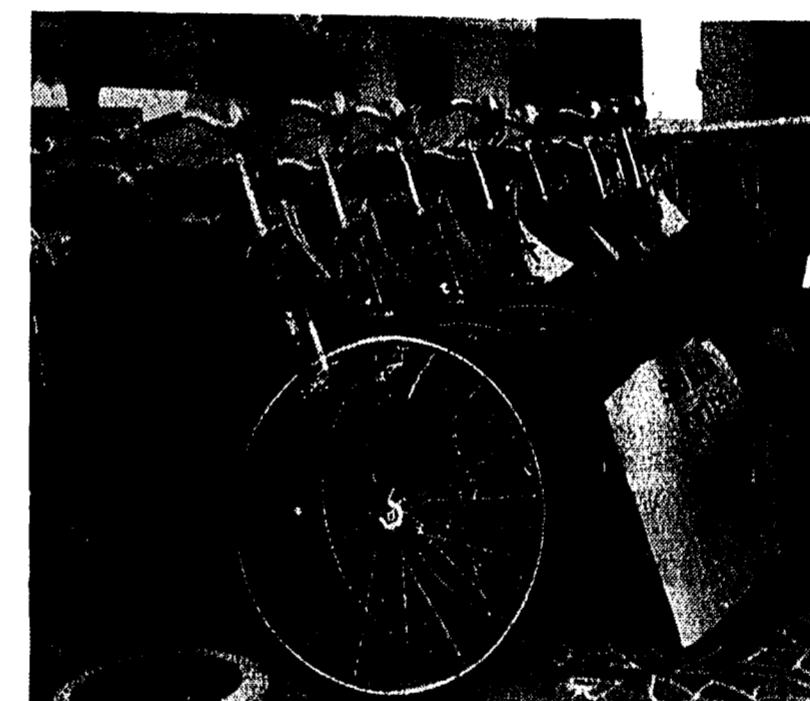
Organized as the First SDB Church of Upper East Tennessee in 1978, this church in Blountville was one of the first Extension Ministries during the national Commitment to Growth emphasis. It has been a missionary pastor church for many of those years, with the current leadership, Pastor Bobby Wright, coming from the congregation. It has not been an easy place for witness and many have moved away because of the local economic situation. Beginning May 1, Pastor Wright became bi-vocational and continues to give needed leadership. Your prayers for him and the congregation are vital to their ministry growth.

Makapwa, Malawi, Africa

Medical Administrator Royal J.B. Mkandawire has shared, through Pastor David Pearson, "We are now in the process of appointing an Evangelist/Relief worker who will be providing the spiritual food and see for the needs of (Mozambique refugees) at Chipho and other camps in Chikwawa, Naaje as well as Muloza. The person involved will be on full-time with the church under Christian Council of Malawi funds in order to uplift the relief and development work.

"My trip to Zimbabwe was successful in a number of ways. I learned a lot about how to care for refugees and needy people, how to plan and implement development projects, income-generating activities, leadership skills, community approach, Bible reflections and promotion of a self-reliant spirit. The course was 'Learning for Transformation'—how people can be transformed spiritually, physically, socially and economically. They gave us Certificates of Achievement after five weeks of comprehensive study. There were participants from over seven countries with eight from Malawi."

Some funds from the SDB United Relief Fund were sent three months ago to help meet the needs in the Chipho clinic area. A new building is to be constructed, with funds from the Missionary Society, to aid the medical ministry.



Bicycles used for evangelism.

"To ease some of our evangelists from much physical strain and to enable them to cover more ground, bicycles were given, Field-wise, totalling 18, the costs borne by (a special grant from the) SDB Missionary Society." He also noted other special gifts received during the year from:

- the Women's Board love gift and the Australasian SDB Conference for tract publication
- the Missionary Society for a new typewriter
- a German brother (bequest) for clothing and pumpsets for wells
- SDB United Relief Fund, USA, for cyclone and fire victims
- the Women's Society, Plainfield, New Jersey, for relief



Women's Society News & Ideas by Marilyn Merchant

Reading reaps rewards

Dear Ones All,

The editor has chosen an education theme for this month and while I find it hard to stick to a subject, as you may have observed in the past, I have a thought or two on the subject.

anyone from a neighborhood youngster to an adult struggling to get along in everyday life can be a missionary project in your own back yard.

Now that Salem College is the last school loosely affiliated with

A few hours a week spent helping anyone from a neighborhood youngster to an adult struggling to get along in everyday life can be a missionary project in your own back yard.

In our age when everything is moving so fast, more and more are dropping out of formal education and therein lies many of our cultural problems. If one is to achieve an education, I see a greater need to reinforce the reading skills as far back as early elementary grades. Some of the best educated people I know have not had the advantage of a college education, but because they had a well developed reading skill, were able to search out facts, read books that were in their field of interest and thereby gain the knowledge denied to them by a myriad of reasons. To my way of thinking, only laziness and physical disability can excuse a person for being uneducated. Lest I sound too harsh, environment can also lend a strong influence.

A very dear lady, who is no longer with us, devoted many years to teaching the Laubach system of reading to adults, a task she found infinitely rewarding. This very week a letter from a friend stated that she was involved in "Operation Literacy," so it is all around us. A few hours a week spent helping

our denomination, it becomes doubly important that our young people be led to choose a college with a religious education bent. Lacking that opportunity, we as churches must provide strong Christian education departments. Having good classes in Sabbath School for the high school and college age young persons is a top priority and one that our SCSC program seeks to augment. Church libraries are also a great source of information and good reading.

From our society
I received a letter this month from a lady, well known in the denomination, pleading for some word of encouragement to those of us who might become careless in our choice of dress and the effect it has on others. Citing a

situation where short shorts were worn to an afternoon church service, it discouraged a party interested in our denomination. She pled that we take a bit more thought for our choice of dress when we are witnesses.

This is the last call for your reports to the Women's Interest Committee at Conference. The more information we have during the year, the more interesting this letter can be to all societies. Also, last call for donations to the Craft Sale for SCSC in Portland, Oregon. Remember the suggestions from last year's chairwoman:

- Price everything with a price you will be happy about; the Board may have to lower it toward the end of the sale.
- Bring or send items that are easily portable, simple, and popular.



One more last minute reminder for your love gifts and your gifts for SCSC expenses. This year travel is costing more because of location and rising air fares, so dig down and make it as generous as you can. Those of you who are assisting your pastor's wife to attend, God will richly bless you and her, I feel sure.

From your society

Nortonville, Kansas—ladies are using Psalm 19:14 and "humility" for lessons during this period. They were asked to be aware of their attitudes, voice tone and level, and body language when speaking to others. I have found from experience that mothers need to be especially aware of this. It is so easy for exasperation to ooze from one's words.

Hebron, Pennsylvania—reported that more stuffed animals were taken to the children of the local hospital to help them over their traumatic experiences. They also reported cleaning the community

building and studying the book by Dr. Paul Brand, *Fearfully and Wonderfully Made*.

Sunshine Mountain, Mississippi—a plea for craft materials was received just in time to include here. They can use anything from embroidery floss to plastic canvas, paint brushes and sandpaper. If you have leftover craft materials from your camping program, why not package them up and mail them to P.O. Box 37, Chatawa, MS 39632. They also mentioned a beautification program and stated they would welcome the donation of shrubs and other plants. Perhaps you might consider ordering some to be delivered next spring. Plants chosen from a nursery in like climate grow best.

Several societies are deep into plans for fall dinners, bazaars, and bake sales. This won't sound as strange to you as it does to me for I am writing this in May. Riverside, California, is planning a combined pancake breakfast and bake sale to benefit their church building proj-

ect. That was a new combo to me.

I don't often mention books recommended by men in this page, but here is one that I think your husbands and sons might enjoy: *When It Hurts Too Much To Wait*, by Larry Richards. The reviewer, well known to me, said the book helps you realize why God sometimes has us wait and what we should be doing during that time. He also stated it was easy reading. Also recommended this month is an exciting new book put out by the Guidepost publishers entitled, *Reshaping The Inner You* by William H. Hinson. There are a lot of "how-to's" in this book, one you will find eminently helpful.

Wish I could see you at Conference.

Agape,

Pianist/Keyboardist/Arranger Wanted

Full-time opening available for creative, versatile, male keyboard artist. Must be able to sight read, transpose on site, have good improvisational skills, and write or orchestrate in standard notation. Experience in MIDI, computer sequencing, and sound synthesis. Must be able to travel in concert for lengthy periods of time. Send résumé and samples of previous work (audition tape and samples of arrangements) to Heralds Ministries, P.O. Box 61, Newbury Park, CA 91319-0061. Call (805) 499-3626 for more information.

On your way to Conference, stop in **Rapid City, South Dakota**, and look up some familiar faces!



The Black Hills Seventh Day Baptist Church invites you to share in Sabbath worship, or just to visit, on your way to Portland, Oregon.

Just moments from I-90.
Call Pastor Larry Graffius
(605) 343-9093



the BEACON

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

July/August 1989

Did we fail?

by Jeffrey A. Roberts

What is failure? Put yourself in this scenario. You are a high school senior. You have just started the second marking period. During the last marking period you received a "C" in your English class. You have set a goal to bring your grade up to a "B." You work hard but still receive a "C" in English. You feel like you have failed. Did you really fail?

Every day of every year we come up against obstacles and challenges. Part of life is making goals and striving to meet those goals. We make both short-range and long-range goals. The road toward those goals is not always straight. It is often a narrow, winding, steep path that ascends to the peak of success. Many times along the way there will be no solid ground to stand on. We will stumble time after time. Each time we stumble we must get back up and continue

on our way.

Do we fail every time we do not reach our goals? No, we do not! If we set out toward a goal, but don't reach it on the first try, did we fail? We experience a setback. When we are set back, we stumble. So we get up and try again. Think of the cliché, "Try, try again." This tells us to keep trying and never give up. That is great advice. We can rely on God to help us. We do not travel the road alone; God is there to pick us up when we stumble.

"Though he stumble, he will not fall, for the Lord upholds him with His hand."

Psalm 37:24

If we set realistic goals, try our best, and rely on God, we will not fail. We will stumble, but we must never give up. We do not fail until we stop trying.

Failure

by Katrina Saunders

Failure is a word that none of us like to hear describing ourselves. This failure could be the failure to pass in school, or failure in relationships, or failure to win a race, or even failure to "succeed in life." But the ultimate failure is the failure to trust God completely.

I struggle most with the definitions of failure: the world's vs. our Lord's. We are constantly being told by the world, "Get a good

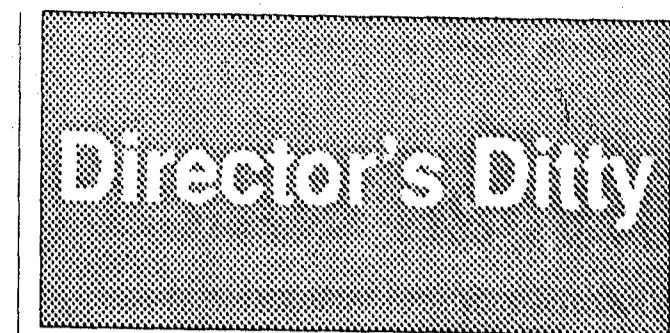
education. Make lots of money. Become famous. Then you won't be a failure." Christ said in Matthew 6:25-34, "Follow me. Serve me. Don't worry about money, clothes, and popularity. Trust me. I'll give you all you need. You will not fail if you follow me" (paraphrase).

How can we succeed with Christ then? First of all, we pray sincerely to God for strength to trust Him even in the tough times. Secondly,

we read our Bibles and really try to understand (maybe even ask some questions). Finally, we have to live out our Christian lives everywhere we go (not just in church, but even at home and school).

The closer we are to God and the more we trust in Him, the less likely we are to be failures. This doesn't necessarily mean that we'll be grand successes in the world's eyes with good grades and great-looking cars, but we'll be successes in our Savior's eyes—which is what really counts on earth and in eternity.

Keep trying to succeed in Christ!



Have you ever failed at anything? Everybody has. Failure is one of those "universals" that every human being shares in.

Generally speaking, I can trace my failures back to myself. For instance, when I received an "F" on one of my quizzes in Greek (you read that right—I got an "F"), it

was directly related to the fact that I had neglected my vocabulary for more than a month. When it came time to take the quiz—you guessed it—it was literally Greek to me!

It sounds like a platitude (and it is), but we can learn something from failure. In my case, I learned not to get so behind in my Greek vocabulary. This doesn't mean that we should look forward to or enjoy failure, but hopefully we can realize that it's not the end of the world. Failure can be a constructive thing if we allow it to be. By the way, on my next quiz, I got an "A."

Conference Update

There's plenty to do at General Conference this year if you are young in age (or at heart). Pastor Ken Davis will be presenting a 45-minute Youth Rap every day, Monday through Friday, during the noon hour. Bill Shobe will present a Youth Seminar during the week, and of course there will be plenty of wild and crazy evening activities! (Don't worry, Mom and Dad—not too wild and crazy...) Hope to see you there!

White Cloud Youth Fellowship—MEGA

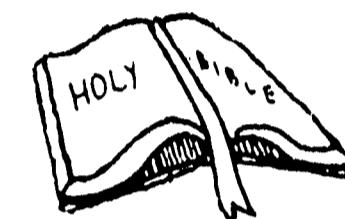
The White Cloud (Michigan) Seventh Day Baptist Church has a Youth Fellowship that has named themselves MEGA. The name MEGA stands for Meditation, Encouragement, Games, and Activities. The group meets weekly at the church with one special activity planned for each month. MEGA's special activities in the past have included holding a lock-in, going to a Harvest concert, taking friends to the Christian Fellowship Night at the roller rink, and even a trip to Cedar Point last summer!



Front row left to right—Jenny Hable, Theresa Grosbeck, Kerri Meeuwsen, Becki Cruzan. Second row—Jamie Hoover, Tammy Wilson, Ginger Sims. Third row—John Meeuwsen Jr., Rickey Davis. Not pictured—Julie Califf, Bobby Switzer, Karl Hornsby

Read This!!!

If you plan on attending Youth Pre-Con, make sure you pack a copy of your favorite magazine. (But let's keep our choices reasonable—nothing you wouldn't let your mother read!) You will need this for class!



Study Helps

Read: 1 John 1:5-10

Memorize: 1 John 1:9

Everybody sins. That's a fact. But there is more than one way to handle your sin. For a Christian, it's a matter of going to God and asking Him to forgive you, and then making an honest effort to change. I've met a lot of people who read 1 John 1:9 something like this: "If I confess my sins, He may forgive my sins to cleanse me from all unrighteousness—but I won't." If you feel that way, try to remember that God has forgiven you, and your responsibility is to forgive yourself and move on.



Christian Education

Resolution of Appreciation

Whereas E. Donald Van Horn faithfully served this Board as director 1969-84 and President 1983-84,

Whereas Donald Van Horn's father, the Rev. Edgar Delbert Van Horn, served the Young People's Board 1907 and 1917; the Sabbath School Board 1908-14, 1917-22, 1925-40; and the Education Society 1906-20, 1925-40 (President); chaired the consolidation meeting when these agencies formed the Seventh Day Baptist Board of Christian Education and then as its first President and a director 1940-49.

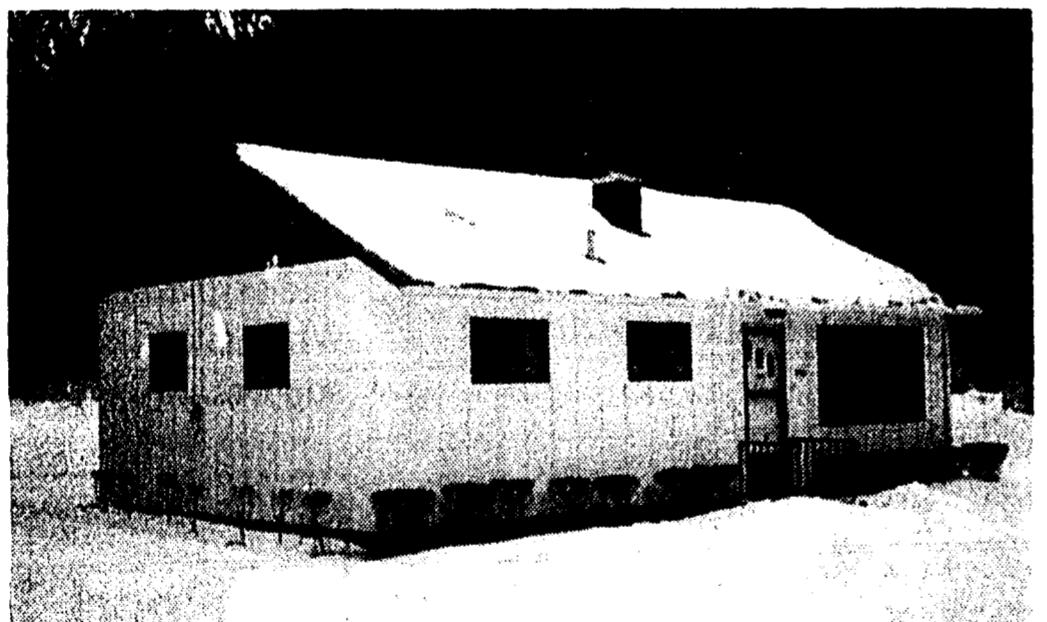
Whereas E. Donald Van Horn in 1986 purchased the Board Office property for our use and has now deeded the property at 892 Route 244, Alfred Station, New York, to this Board,

Therefore be it resolved this twenty-second day of January in the year of our Lord one thousand nine hundred eighty-nine, that, we, the directors of the Seventh Day Baptist Board of Christian Education, Inc., express our love and gratitude to E. Donald Van Horn for the generous gift of the Board Office property and shall cause this facility to be known as the **Van Horn Building**, to which purpose an engraved plaque shall be displayed in the Board Office.

—Seventh Day Baptist Board of Christian Education



Rev. Edgar D. and Harriet Brown Van Horn



Van Horn Building

This building and property are the gift of
E. Donald Van Horn
Director 1969-84
President 1983-84
in memory of his parents
The Rev. Edgar D. and Harriet Brown Van Horn
July 14, 1988



Countdown to Conference

July/August Newsletter from your '89 Host Committee

Greetings from Portland, Oregon!

You've spent a full week at Conference, you've seen the Portland sights and still yearn for more? Exciting opportunities await you in all directions!

Scenic side trips

Traveling **west** on Highway 26 to Highway 101: you'll arrive at the beautiful, rugged Oregon Coast in about an hour-and-a-half. The drive leads you through a scenic mountain pass—the Oregon Coast Range. Continuing south on 101 brings you to my favorite coastal resort, **Cannon Beach**. The ocean is just a block or so away from the center of town, which has many unique shops, art galleries, and summer theatres. For you photographers, some of the best shots of the crashing surf can be taken at Ecola State Park nearby. Continuing south on Highway 101 will take you to Tillamook, where the famous **Tillamook Cheese Factory** is located. The factory is open all week and is a fascinating place to watch cheese production, sample some terrific ice cream, and browse through the gift shop featuring Oregon handcrafts and, of course, varied Tillamook cheeses.

Just a few minutes **east** from Portland on I-84 lies the Columbia River Gorge. Follow the Scenic Looper Drive through forests and past rustic country inns. You'll discover many steep cliffs laced with waterfalls, the most notable being 620-foot **Multnomah Falls**. Take the winding road up to the **Vista House** at Crown Point, and you'll be rewarded with a panoramic view of the Columbia Gorge.

Traveling **north** from Portland on I-5 you'll discover **Mount St. Helens** in a little more than an hour. The infamous eruption of May 18, 1980, blew away over 1,300 feet of the once 9,677-foot mountain. A Visitors Center presents exhibits, films, photographs, and a seismograph which constantly measures the mountain's activity. There are air and land tours of Windy Ridge which provides the closest viewpoint of the volcano and its devastated area.

Continuing **north** on I-5 you'll arrive in Seattle in about two hours from Mount St. Helens (three hours from Portland). Seattle is the largest city in the state of Washington and has endless opportunities for culture and recreation.

For those of you who enjoy Shakespeare, you might consider traveling **south** to Ashland (a six-hour drive from Portland) to the **Oregon Shakespeare Festival**. The 1989 season continues through October 29. Eleven productions are offered on three very different stages. Write to them for a brochure: Box 158, Ashland, OR 97520, or call the box office at (503) 482-4331.

Sharing the Joy in Portland

Your '89 Host Committee is looking forward to having you as our guests at Conference. We know you'll enjoy your stay in the "City of Roses." See you next month!

Warmly yours,
Susan Garritano,
publicity coordinator

	\$749,433	The Denominational Budget...
December		Our partnership in ministry
	\$686,983	How is the money being used?
November		
October	\$624,530	
September	\$562,077	
August	\$499,624	
July	\$437,171	
June	\$374,718	
May	\$312,265	
April	\$249,812	
March	\$187,359	
February	\$124,906	
January	\$62,453	
1989 income needed—\$749,433. Per month gift income needed—\$33,300. Total needed each month—\$62,453.		SHOULD BE HERE

Four Study Sabbath Theology

Four students completed the Sabbath Theology Summer Institute conducted June 12-29 at the Seventh Day Baptist Center in Janesville, Wisconsin. The four represent the range of interest and purpose which characterizes those who commit themselves to the three-week intensive study experience each summer.

For Eric Davis, a student at Fuller Theological Seminary in Pasadena, California, it is the first of two courses in denominational distinctives for which he will receive graduate credit through his seminary. A first-year student in the Center on Ministry's Seminary Education Program, Eric is a member of the Foothills SDB Church in LaCanada, California.

For Andrew Samuels of Miami, Florida, and Richard Evans of New York City, the Sabbath Theology Institute is one of 12 courses in the four-year T.I.M.E. (Training in Ministry and Extension) Program. As extension pastors working toward denominational accreditation, they are required to take the full three-week courses rather than the less intensive home-study T.I.M.E. modules for both Sabbath Theology and SDB History and Polity.

For Ron Davis, lay leader in the church in Lake Elsinore, California, the course represents opportunity to enrich his personal study and experience of the

Sabbath. Davis is editing *Puritan Pulpit*, a new quarterly published by his church. It is "devoted to Puritan and Separatist ideals and values, and to an evangelical Christian faith."

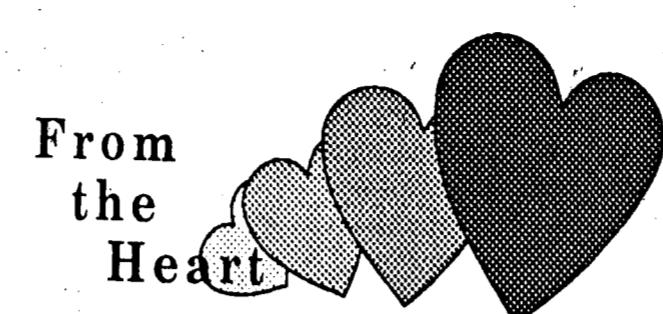
Required for accreditation

Instructor for this year's Summer Institute is Director of Pastoral Services, Rodney Henry. He notes that in addition to the above-mentioned purposes, the Sabbath Theology Institute, and the Seventh Day Baptist History and Polity Institute offered on alternate years, are requirements for Conference accreditation as a Seventh Day Baptist minister.

"The SDB Center is a more lively place in June," observed dedicated service secretary Paula Davis, who got involved in preparing lunches for the students. They attended 36 hours of lectures (two one-and-one-half hour lecture and discussion sessions a day), did extensive reading in the library, and prepared a major paper on their personal Sabbath theology. Those receiving graduate credit fulfill additional requirements.

On the second weekend students experienced a 24-hour Sabbath retreat conducted by Dale Thorngate—an experiment in the spiritual disciplines of silence, meditation and prayer. Other Sabbaths they shared with area churches.

1989 Summer Institute Students (from left): Richard Evans, Ron Davis, Andy Samuels, Eric Davis



Get involved at your school

by Lannette Calhoun

Since my children were born, I have studied the statistics that compare home and Christian schooling with public education. Until I actually got a taste of each one, however, I never realized the importance of the first two.

Many believe that our Christian children should be out there in the public schools leading others to Christ and being witnesses. I agree—except for the fact that in many public schools, it's a proverbial jungle, and the Christian kids can be eaten alive by the "lions." Maybe that sounds like a high school or college to you, but as I look at the 4-6 grades I teach, I see (and hear) things that I cannot believe.

I am convinced that the values taught at church and home are not the ones that are taught in the public schools. If the teachers are Christians, that's great, and we need more of them. But evolution is predominant, and creation is considered "illegal."

The National Education Association, which all teachers pay into each month, financially and vocally supports things that as a Christian I cannot always agree with. They stand in support of the pro-choice movement and promote school-based health clinics (which will give out birth-control information and products, information on abortion clinics, etc.) They lobby in Congress for leaders that Christians would not necessarily support, and they even held a conference on "How to Combat the Right-Wing Conservative Movement." Because they are an American organization, they have freedoms. However, they are using my money, and the dollars of many others who do not believe in the causes that

movement has its eye on our education system, too.

There are still schools out there that promote good basic education. As Christians, we can do things to support these schools and save some of the others. First of all, pray. Get involved with your PTO. Run for school board and be a homeroom mother. Get to know your child's teacher and the parents of his classmates. If your children are grown, and you have time on your hands, become a classroom aide. Or better yet, get certified and teach! What books are in your school library? What about your public library downtown?

The teachers are run by the principal, who is run by the superintendent, who is run by the school board, who is afraid of the parents, who are afraid of the children, who aren't afraid of anyone!

this, but they have lost many of the ethical and moral teaching principles that have established our nation and made it strong.

When situational ethics courses propose "suicide is an option," or the elimination of our elderly or handicapped, images of the Hitler regime come to mind. These classes may come under the heading of "values clarification," "thinking skills," etc. They teach that there are no rights or wrongs in any given situation.

It hasn't always been like this. The schools used to teach reading, writing, and arithmetic, and left it at that. Each student was given the chance to believe in what they believed in. Now the Christian viewpoint is not even tolerable in many cases, and the "new" ideologies have replaced it. The New Age

What sex-education and AIDS awareness literature is being used in your "Family Relations" classes?

Statistics show that SAT and Iowa Basic Skills scores from Christian schooled and home schooled children rank higher. Let's be honest about the reason for this and get to work on promoting the biblical principles that God has given us.

Since I am involved with both public and Christian schools, I see the difference and praise God for what can be provided for many Christian parents who feel that they need to have an option. Seek God's desire for your family and how you can become involved in your community. Above all, pray for the situations at hand and our nation's children—tomorrow's leaders. **SR**

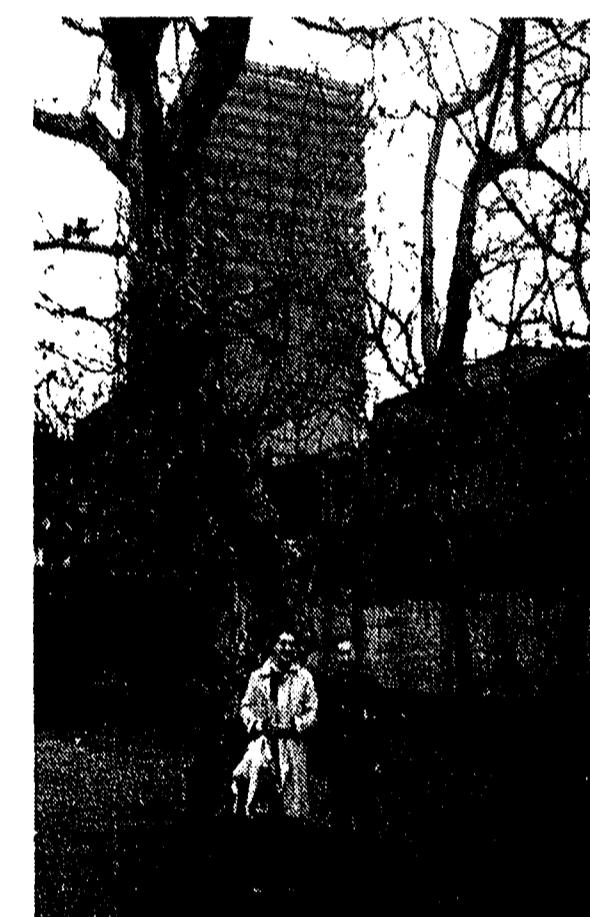
Wu Oi Middle School still housed in Shanghai SDB mission buildings

Dr. Jon Wardner of Ann Arbor, Michigan, visited the site of the Seventh Day Baptist Mission School in Shanghai, China, in January. He found the school buildings at #38-40 Xiaohui Road, still in use by Wu Oi Middle School. But the old SDB Chapel is gradually being torn down since the roof blew off several years ago.

Dr. Wardner is the second descendant of early SDB missionaries to China, Nathan and Olive Wardner, to visit the site. (Paul Compagna's article was published in the June, 1987, *Sabbath Recorder*.) SDBs operated a mission in China from the time the Wardners and Samuel and Lucy Carpenter went in 1847, until forced to leave in 1950. **R**



(Above) School children pose in the courtyard playground near buildings built for SDB Grace School in the early 1930s. Over 1,000 students attend.



(Left) Jon Wardner stands with a Chinese teacher by the old sycamore tree. It was a sapling when planted by Missionary Jay Crofoot in 1904.

(Far left) Wardner shows a copy of Paul Compagna's 1987 *Sabbath Recorder* article to English teacher Wang Kuan Ling (center) and Hu Ja Ling, who since Compagna's visit has become headmaster of Wu An Middle School.

Copy-rights



Would you like to reproduce a copyrighted song without resorting to counterfeiting in order to pay a copyright attorney?

There is an annual, renewable license available through Christian Copyright Licensing, Inc. This centralized source grants your church the right to use any and all songs from over 200 publishers—a resource of over 100,000 songs! The authorized publishers include

Word, Zondervan, Benson, Sparrow, Lillenas, Gaither, and Integrity's Hosanna.

The Church Copyright License allows the church to: print songs and make transparencies; make customized arrangements if no published version is available; make worship service tapes for outreach; make copies for broadcasting.

If your attendance runs between 0-99, your annual fee would be \$75; 100-199 is \$125; 200-499 is \$150.

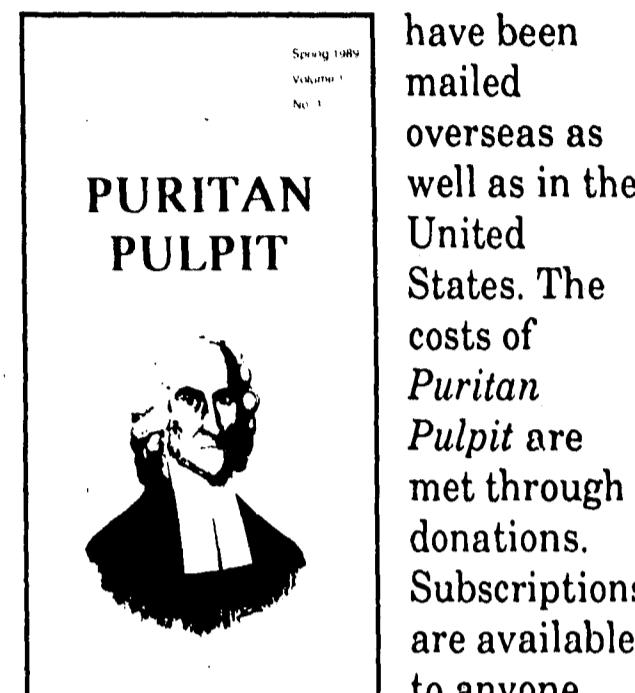
For information, contact CCLI, 7031 NE Halsey Street, Portland, OR 97213. The phone number is 1-800-234-2446, or (503) 257-2230. **R**

Update from Lake Elsinore

Taken from their church newsletter

Puritan Pulpit is published quarterly by the Evangelical Seventh Day Baptist Church of Lake Elsinore, California. Editor Ron Davis points out that the *Puritan Pulpit* is "devoted to Puritan and Separatist ideals and values, and to an evangelical Christian faith. Our purpose is to give a sharpened expression of this faith, to stimulate doctrinal soundness and precision, and to promote spiritual purity and growth among Seventh Day Baptists in particular and also among other Baptist, Reformed and evangelical Sabatarians brethren."

Five hundred copies of the first issue were printed, and over 200



interested. Additional copies \$1 per copy donation. Phone (714) 678-4219 or write: Puritan Publications, PO Box 727, Lake Elsinore, CA 92330.

have been mailed overseas as well as in the United States. The costs of *Puritan Pulpit* are met through donations. Subscriptions are available to anyone

Other good news: Rosella Wyles was elected as deaconess. Formerly from Salemville, Pennsylvania, Rosella joined the church just a year ago.

After baptism by immersion, Denise Marceau and Greg Salazar united with the church.

Several new families are now attending. Last quarter, over 40 new people visited, and the highest attendance was 55 on February 18.

There has been a sharp increase in the number of youth in church services and Sabbath School as a result of a Camp Scholarship Program. Points are earned by regular attendance, bringing a friend, learning memory verses, being a helper at church, etc. **R**

Soundings from Salemville

by Ruthanna Roberts

Greetings from the Salemville, Pennsylvania, Bell SDB Church. It's been a long time since you've heard from us country folk. We have had a very trying year.

As of January 1, 1989, our pastor resigned because of personal reasons, leaving us with the dilemma of what to do. That has been answered temporarily with Pastor Edgar Wheeler filling the pulpit two Sabbaths a month. Your prayers would be appreciated on helping us to decide what to do about a pastor for the future of God's church.

We've also had our share of deaths in the church: Jerome Boyd, father of Joe Boyd, died on January 28, 1988; Jesse Blough, beloved uncle of the John Kagarise family, died on December 13, 1988; Jocelyn Fletcher Ernst, beloved daughter of John and Lois Fletcher, died on

December 23, 1988; and Sherman Kagarise, beloved father of Carol Guyer and Denise Green, and uncle of the John Kagarise family, died on January 5, 1989. Through all this, the people of the church came through, making a sad situation a pleasant one because we know our loved ones are now at peace with God. Our church family loved us and gave us the support we needed.

The church has moved on with recommitment Sabbath, with the following new members joining the church: Susan Hodge, Leah Martin, Mike Kagarise, Tonya Kagarise, and Betsy Jo Boyd. It was a great Sabbath.

We are also redoing the fellowship hall and have been working on things outside the church.

We have an active Women's Society that helps support SCSC and is paying for some of the work

being done in the fellowship hall. We meet once a month with a regular attendance of six.

We have an active YF together with the Brick Church (German SDB Church in Salemville). We've had several pizza sales, a car wash, and have sent money to the national YF. The group will help send one of our youth, Brenda Roberts, to Pre-Con and Conference. Other events included a dress-up night and a trip to the Pocono's. The young people have learned they can work and study together for the glory of the Lord.

We also have an active junior program called the Gospel Club. They planned a closing program June 10.

God has given us joyful times and memories—also trying moments—but with Him in the leadership, nothing is impossible. **R**

A baptism testimony

by Linda De Leon

Linda is a new member of the All Nations SDB Church in Los Angeles

It is really hard to fathom God's ways and plans for each and every one of us. But more than ever, our family has learned to trust Him completely because everything comes from Him. We cannot boast of anything in this world. Our very life or existence is through His grace. He could take back all that we are and all that we have anytime, anywhere, and in any manner He pleases. But loving as He is, He gave us everything. Not only that, but because of this great love of His for mankind, He gave His only begotten son that whosoever believes in Him shall not perish but shall have eternal life.

Because of this realization, we promised ourselves to seek Him. We attended prayer meetings and other religious gatherings. But sad

to say, everything was in vain. None of these could fill our hunger for His words and His love.

But as I said earlier, God acts in mysterious ways. He said, "Seek and you shall find, knock and it shall be opened to you, ask and you shall receive." We looked for Him, knocked on His heart and asked for His mercy, and we found Him. He answered our prayers and gave us His mercy and grace. God brought us to Brother Ruben Garcia's place. Brother Ruben introduced us to Pastor Oscar Godoy who brought us the good news of the Lord. The Bible studies that Pastor Godoy conducted in our home enlightened us about many things. Everything came naturally. Nothing was forced. That's why we believe that the Holy Spirit worked in us—knowing our sincere desire to know God better and to be of service to Him.

There is not a single doubt in our minds that God loves us very much. He has proven this all our lives, but we simply failed to realize it then. Now, we're so aware of His love for us that we continually thank and praise Him for everything that He is doing for us. But most importantly, we know now how to love Him back—really, really love Him—not in words alone, but in deeds. We keep His commandments not out of fear, but because we love Him; for certainly we wouldn't want to hurt the one we love.

We're a much happier family knowing that God is with us as we wait for the coming of our Blessed Hope. We just pray that He will give us the grace to keep this fervor burning in our hearts till the end. We are asking this in the name of our Lord and Savior Jesus Christ. Amen. **S**

Dear Brother Butler,

It is very kind of you to give a prominent place in your esteemed journal and to publish the Memoir of my late father, Rev. John V. Rao, Founder and the Executive Secretary of Seventh Day Baptist Conference of India.

Please accept my grateful thanks for the kind gesture.

Yours in Christ,
B. Kishor Kumar
SDB Conference of India

Dear Brother in Christ,

I was very impressed with the improvement in the last Sabbath Recorder. Congratulations on the changes you are making! It has been a long time since I have made a donation toward the Recorder. Wish I could send more, but hope this \$25 will help.

Sincerely, in Christ's Name,
Harland Severance

Kevin Butler, editor:

This is a comment on the article, "Responding to God in Worship" by Pastor Johnson in the May issue.

I sensed as I read between the lines that unless one worships according to Johnson's exegesis of John 4:21-24, 1 Corinthians 14:26, and Ephesians 5:19, one is not a "genuine worshiper," one is not a "sincere worshiper," a worshiper without "devotion and faith," a worshiper who does not "render true worship." The dogmatics of the article frighten me.

Sincerely yours,
William Vis

Dear Kevin,

Thanks for packing the April issue full of interesting and informative articles, and new features! Challenging.

Change is essential from time to time—not only prevents stagnation, but keeps readers on our toes, searching every page so we don't miss anything.

May God bless your vision and keep you strong.
Excelsior!

Sincerely,
Marion M. Brannon

Christian Education: Why? How? cont. from page 11

uncertain Palestinians have to go on—a couple of fishermen, a tax collector, a doubter, a pair of thunderers, and a teenage boy—for responding to an imperative like that?

History

Because they were Hebrews, they had a history to go on.

In creation, Yahweh-Elohim had made covenant with the natural world. In history the Hebrews had been covenanted to the Creator in Eden and in the deserts and in the Promised Land. It was not that history was controlled in their favor, but rather that God was continuing the work of creation, relating to *habirim* in the joint production of events. For 2,000 years the eyes of these people had been trained to see in divine/human events what God was doing in the world. Within a weak and oppressed minority, power had suddenly appeared. It brought them out of Egypt and through the desert and into a land of milk and honey. They made mistakes, followed wrong trails, pledged allegiance to wrong gods, fought wrong enemies and struggled on, growing into the knowledge of The Unknown, because there is something yet to appear and the covenant can be trusted. They kept it living and breathing in family and synagogue.

On God's part the covenant was an expression of faithfulness and "steadfast love." On the Hebrew's part, the covenant involved an "if": if they were faithful, if they worshiped no other gods, if they extended their loyal love to each other, if they embraced the weak and the stranger, if they remained open to Yahweh's help, they were in possession of the promises. And if they failed, future generations must renew the covenant, pick up the broken pieces, repair the

damage, and move on again.

In the dry, dusty, and discouraging years we now condescendingly call the inter-testamental period, the Jews developed schools to keep alive the traditional understanding of living history. A Jewish boy started *Beth Hassephera*, "The House of the Book," at about six years of age and kept at it, seven days a week, early morning and late afternoon, for five or six years.

The Jews developed schools to keep alive the traditional understanding of living history.

He learned to read from parchment scrolls containing portions of the Pentateuch, and then went on to the Prophets. He also sat on the ground at the feet of the teacher memorizing with precision the oral and written traditions, repeating, chanting, commenting.

The disciples knew their past and how it leaned into the future. In the minds of these 11 Jewish men, the covenant vouchsafed to Abraham and Isaac and Moses and David and Isaiah is fulfilled in this same Jesus Christ now commanding them to teach the world. The first forms of Christian education were drawn from the life of Jewish history.

Community

For the early followers of Jesus, the fulfillment of the covenant with the Hebrews implied the responsibility to build a new community of followers of The Way, Christ's kinspeople. This new community was to be built on a new Law of Love. It may be practiced now, though nothing about it is perfect

or even easy yet. "You have heard it said that you should love your neighbors and hate your enemies," Jesus had said. "I say unto you, love your enemies, bless them that curse you, do good to them that hate you," for this is the remarkable manner in which you have been loved by God. This love of God has its human imperative also: "Greater love hath no man than this, that he lay down his life for his friends." The love of which Jesus spoke was always turned in two directions: it required simultaneous and equal love for both God and people. The New Community is where this Law of Love is lived.

Jesus did not sound like the accepted teachers of his time. Both what he said and how he said it were different. Some said he seemed like one authorized by God.

Those who said *they* were so authorized did not like that. He proclaimed a New Law of Love in the hearts of ordinary people, and the teachers of the Old Law of Moses rejected him. He announced a New Kingdom in people's hearts, and those who hoped for a re-

establishment of the Old Kingdom of David were impatient; those who hoped for a New Kingdom on the Clouds were disappointed. He promised the eternal dimension of life now, and those who thought of it as only future turned against him. And so there was the midnight trial, and the road to Calvary, and the cross, and the command on the hill in Galilee. And they set out to tell about it: the *keerygma*,

scholars like to call the telling of the story of Jesus' life, rejection and death. Eventually, the words became the Word. Building on the sayings of Jesus, they developed a series of "teachings" and their implications for daily living: the *didache*, the scholars like to call that late first century body of

Cont. on next page

Rood Lecture, cont.

instruction. And they built a New Community, which they themselves called the *koinonia* (now we call it The Church).

Kerygma and *didache* created *koinonia*: a community of teaching-and-learning; the second form of Christian education resulting from the imperative to go-teach and the experience of the first century world.

Initiation

Throughout the first few centuries of this new community, the double phenomenon of the spread of Christianity and the persecution of Christians necessitated the careful instruction of new Christians. At first they were almost all adults; then, in time, children and young people of Christian parents. In all cases it was important—both to them and to the continuing community—to know where the new members stood. The *catechumenate* was the answer; the third *How* the Christian movement invented.

As a verb, this five-syllabled Greek word means "to sound down." Paul used it to mean "oral instruction." It is thought by some scholars that it also meant "oral learning." Thus the whole process was carried out verbally and face-to-face. That would be in line with the tradition of *kerygma*, and it would also have been effective in a time of persecution: the Gospel was committed mind-to-mind and carried in-mind, in both cases becoming part of the relationships as well as the life of each individual. The candidates for initiation—the *catechumenoi*—were instructed in tradition, scripture, and ritual. *Didache* was extended by drawing on a manual used in the instruction of proselytes to the Jewish religion. In one section—"The Way of Life" or "The Way of Christ"—lists were offered of moral virtues and ways to practice them; in the other—

"The Way of Death" or "The Way of the Black One"—there was a long list of sins and ways to avoid them. Only on the completion of the instructions was the *catechumen* actually initiated—given baptism—and only then admitted to full participation in the Christian community—the Eucharist. Teaching and celebration were linked in the development of living community.

Persecution could break out at any moment in any city of the Empire. Learning was reinforced and tested by mutual risk shared by both the ongoing community and the incoming candidates. From time to time both the candidates and the members received instruction for possible martyrdom: apparently seizure and questioning were role played, and words to be said at the execution itself were rehearsed. The *how* of early Christian teaching continued to be shaped by the ancient *why* in changing circumstances.

Creed

There was a double result of the *catechumenate* training: incredible courage and fixation of content. Creed grew out of survival. By the beginning of the second century,

present members that they were true. As early as Cyprian, in 255 CE, the creed had become a *symbolum*: a "symbol," a "sign of recognition," a "password for soldiers," a means of distinguishing friend from foe. By the middle of the fourth century, Christians were required to be able to say "I believe in God the Father Almighty, and in Jesus Christ his only begotten Son, and in the Holy Spirit, and the Holy Church" as an oath of allegiance to the official church of the Empire. During the fourth and fifth centuries, with civil peace and freedom the conditions of the Christian community, the thinkers went to work exploring the subtleties of the Christian propositions and combining them with Greek philosophy: the creedal agreements of Nicaea and Chalcedon were hammered out and declared definitive. In time the creeds became signs standing for reality, often taken for reality itself; words a substitute for the Word; creed (I believe) became dogma (you must believe).

But it must not be forgotten that theology began as a way of taking a stand for one's own belief in a time when to do that might mean persecution and death, and as a way of being clear about what

Creed grew out of survival.

Theology began as a way of taking a stand for one's own belief in a time when to do that might mean persecution and death.

the *kerygma* which the preachers proclaimed had become a witness to which the Christian gave assent at the time of baptism; a promise to keep in risky times. So faith became a body of propositions to which the Christian pledged himself on the assurance of the

Christians pledged themselves to, when to do that meant to change one's whole life.

Since then, Christian education has always had something to do with personalizing the Christian faith and with developing its content.

Schools

In the Christian Movement, communicating the content of the distinctive faith and formal schooling began very early. Perhaps the most interesting and influential school of early Christianity was the one that emerged in the university city of Alexandria. In the second century, Christian leaders at the university studied Greek philosophy. In the next century, Hebrew and Christian scriptures were taught. Clement was the first Christian professor there, tying Christianity to Hellenism as a "preparation for the Gospel" and establishing Christian belief as a respectable philosophy. Origen, who followed him, has been called "the first great dogmatist" of the Christian Movement; crowds flocked to hear him, and he said that what he wanted to do was to "establish his hearers in the faith of Christ." But Origen's mind went farther than the established creeds would allow, and he was condemned for heresies a century and a half after his death!

Christian scholarship produced the universities in the Middle Ages, and the Protestant Reformation was born in the classrooms of the new provincial German university at Wittenberg where Dr. Martin Luther lectured. Wesley's revolutionary class meetings were an outcome of his student experience at Christchurch and his teaching at Wadham Colleges in Oxford. We say that Robert Raikes "invented" Sunday Schools in 1780 in Liverpool, but the Sunday morning Church School as we know it around the world today is the contribution of the American frontier revival movement in the 1800s, both in New England and beyond the Hudson, both as *preparatio evangelium* and as a

The purpose of Christian education is to enable a living interaction of attitudes, words, and works that is characterized by love.

guarantor within the household of faith. The Christian experience has always generated schools, and the schools have generated change.

We have reached the turnaround, the mid-point. We have looked at five basic movements in the experience of the early church: History, Community, Initiation, Creed, and Schools. By way of summary, I offer a miniature *chiasm*:

A 1: The motivation to go-teach (the *Why*) assured the life of the early church.

B: The *Why* and the *How* were continuously interrelated.

A 2: The strategies of go-teach (the *How*) shaped the life of the early church.

Since that first gathering on the hillside in Galilee, Followers of the Christ-like Way have been going-and-teaching at home and in all the world. Through the centuries, Christians have discovered that if one knows the biblical story, the life-and-death-and-resurrection of Jesus, the history of the Christian experience, and the basic tenets of the Christian beliefs, one will also want to know God personally and will respond in his own way to God's acts of love. They have become convinced that study, alone and in groups, of this heritage and content will bring people to attitudes and values that will change

their lifestyle. Ever since Jeshua ben Joseph of Nazareth gathered a basic group of Yahweh-nurtured folk and explained to them his principles and convictions, illustrating for them his understanding of the nature of God as he met people from every walk of life, demonstrating to them his commitment to the will of God as he died, and issuing his own command to Go-Teach as the risen Christ, the direct impact of one who knows and cares upon one who does not, has been the elemental strategy of Christian nurture.

Christian education is more than increasing knowledge and skills. It is concerned primarily with the relationship between God, the teacher, and the learner. The purpose of Christian education is to enable a living interaction of attitudes, words, and works that is characterized by love. This dialogue is not restricted to a church building, or to weekend mornings, or to children. It is a life-wide, week-long, cradle-to-grave matter. Beginning before birth in the covenanted community, Christian education seeks to expose every facet of life, every moment of decision, every dimension of thought, to the reality of divine-human co-creation. It is like that because experience with a Christ-like God is like that. *SR*

Rev. Francis Davis Saunders

Rev. Francis Davis Saunders of Milton, Wisconsin, joined the Church Triumphant on May 2, 1989, at the home of his son, Herbert, after a long illness. He was 75.

"Pastor Fran" Saunders was born in Boulder, Colorado, on June 5, 1913, the son of Herbert and Myrtle Saunders. On June 11, 1939, he married Lila M. Stephan in Nortonville, Kansas. He was a graduate of Salem College, Salem, West Virginia, in 1942, and attended Faith Theological Seminary in Wilmington, Delaware.

While attending seminary he served as pastor of his first Seventh Day Baptist church, the Marlboro Church, in rural Bridgeton, New Jersey (1944-47). He was ordained during his pastorate in Denver, Colorado (1947-50) in 1947. He was pastor in North Loup, Nebraska (1950-56); Los Angeles, California (1956-65); Lost Creek, West Virginia (1965-71); the Pawcatuck Church in Westerly, Rhode Island (1971-75); and Farina, Illinois (1975-78).

After his retirement in 1978, he became the manager of Camp Joy in Berea, West Virginia, and served the church in that community until moving to Milton in 1981.

"Pastor Fran" enjoyed writing, which included many articles in *The Sabbath Recorder* and numerous lines of poetry. He enjoyed writing songs and hymns which were always arranged by his wife, Lila. During his retirement years, he wrote the "Comment on Scripture" section for



1913-1989

The Helping Hand, the denominational Sabbath School Bible study guide.

He served Seventh Day Baptists as a trustee of the American Sabbath Tract Society (1944-47), as a member of the Board of Managers of the SDB Missionary Society (1971-75), and as a member of the denominational Commission (1970-73).

Pastor Fran's faith and witness to the love of Christ is evidenced by the fact that his three sons are in ministry.

Pastor Saunders is survived by his wife, Lila; his three sons, Herbert (Barbara), Stephan (Irene), and Daniel (Jessie); 11 grandchildren; and a brother, William, of Boulder.

Memorial services were held on May 4, 1989, at the Milton Seventh Day Baptist Church with his "pastor" and son, Herbert, officiating, assisted by Stephan and Daniel, and Executive Secretary Dale D. Thorngate. Interment is in Milton East Cemetery.

Memorials may be made to the Seventh Day Baptist Center on Ministry for the general scholarship fund for the training of pastors.

The words of Jesus come to mind as we remember "Pastor Fran": "Well done, good and faithful servant, you have been faithful over little, I will set you over much. Enter the joy of your Lord." HES

Secure in His promise

by Katrina Saunders

Editor's note: Katrina allows us inside her diary—and heart—on the eve of her grandfather's death.

This will probably be the day of Grandpa's death. Outside there is a dark heavy cloud. How well it symbolizes the feeling in our lives now—a dark, heavy cloud ready to break out any time with sad, mourning tears.

But there will come a time, after the storm ends, when the raintears dry up, and the rainbow promises a new day. There might be more storms with tears, but I'm certain that the storm for Grandpa will be over forever. Thank you, Lord, for his imminent eternal peace.

In spite of all this storm there seems to be constant calm. A small

blue patch overhead shines down on us as if to say, "God is watching over you." The blue sky may disappear soon, but I know that there will still be peace. Why? Because I know that even when I am blinded by my tears, my Lord will still be watching over my family. I feel secure in the promise: "A shelter in the time of storm!" **S**

Accessions

Battle Creek, MI
George Calhoun, pastor

Joined after Testimony
Fred Cubberly
Janice Cubberly
Joyce West
Deborah Giles

Joined by Letter
Matthew Olson
Ellen Olson

Chatawa, MS
Ralph L. Hays, pastor

Joined after Testimony
Hubert Phillips
Agnes Phillips

Daytona Beach, FL
John Camenga, pastor

Joined by Letter
Anne Lastinger
Otis Lastinger
Rowena Van Horn

Los Angeles, CA
Southwest Los Angeles branch
church
Vernon Burke, pastor

Joined after Testimony
Matilda Angel
Bart Carraway
Bertrand Frazier

Philadelphia, PA
Kenroy Cruickshank, pastor

Joined after Baptism
Debora Bennett

Births

Fox.—A son, Gavin Craig Fox, was born to Dean and Susie (Pinder) Fox on December 3, 1987.

Travers.—A son, Michael Eugene Travers, was born to Michael and Mary (Fatato) Travers of Hana City, IL, on October 12, 1988.

Schleusener.—A daughter, Glenna Kathryne Schleusener, was born to Paul and Marion (Jones) Schleusener of Diamondale, MI, on February 20, 1989.

Rand.—A daughter, Sarah Anne Rand, was born to Richard D. and Waynette (Burdick) Rand of Colorado Springs, CO, on March 11, 1989.

Oswald.—A son, Jeffery Nicholas Oswald, was born to Eric and Shelly Oswald of Loring Air Force Base, ME, on April 18, 1989.

Hentges.—A son, Michael Charles Hentges, was born to Nicholas and Alice Hentges of Battle Creek, MI, on May 6, 1989.

Obituaries

Harvey.—Jack C. Harvey, 54, of Almond, New York, died on August 26, 1988, at Rochester General Hospital where he had been a patient. Born on August 15, 1934, in Hornell, New York, son of Charles and Bernadene (Crusen) Harvey, he lived in the Alfred-Almond area

most of his life. He served the U.S. Postal Service route between Alfred, New York, and Hornell for five years. Jack was assistant superintendent of the Village of Alfred, while at the same time operating Harvey's Fruit and Vege-

table Stand in Alfred Station, New York. Later he owned and operated Harvey's Restaurant in Almond along with his wife, Patricia, and later operated Almond Farm and Home implement and auto sales.

Jack was a member of the Alfred

Cont. on next page

Obituaries, cont.

Seventh Day Baptist Church, the Almond Lions Club, Almond Rod and Gun Club, Hornell Elks Lodge, and the Almond Fire Department. He also served on the Almond Town Board. He was an avid sportsman and well known as a slow-pitch softball player. He was completing a new house on the family farm at the time of his death.

Survivors include his wife of 34 years, Patricia (Spaine) Harvey; three sons, Kenneth, Jack "Mike," and Patrick, all of Almond; one daughter, Sally Jo Norton of Almond; a brother, Warren, of New Mexico; a sister, Gayle Manupella, of Mexico City; two half-sisters, Marie Olsen of Lakeland, Florida, and Lois Campbell of Brighton, Colorado; six grandchildren, and several nieces and nephews.

Funeral services were held at the Alfred Seventh Day Baptist Church with Rev. Leon Wheeler and Rev. Albert N. Rogers officiating. Burial was at Woodlawn Cemetery, Almond. ANR

Ernst.—Jocelyn (Fletcher) Ernst, 34, formerly of New Enterprise, Pennsylvania, died on December 23, 1988, in a one-car accident near Pottsville, Schuylkill County, Pennsylvania.

Jocelyn was born on April 22, 1954, in Roaring Spring, Pennsylvania, to John R. and Lois K. (Kagarise) Fletcher, and married Luke Ernst on August 3, 1980, in Danville, Pennsylvania.

Surviving are her husband; one daughter, Kelsey Rae; her parents; two brothers, J. Raymond of Danville, and Rory of Martinsburg, Pennsylvania; one sister, Karen

Davis of Lancaster, Pennsylvania; and her grandfather, Thomas P. Fletcher of Woodbury, Pennsylvania.

The funeral was held at the Bell Seventh Day Baptist Church, New Enterprise, with the Rev. Glenn Sullivan officiating. RR

Davis.—Karl R. Davis, 94, of Texarkana, Arkansas, died on April 12, 1989.

ciating. Burial was in Fouke Cemetery.

Lewis.—Mary C. Lewis, 69, of Newfield, New Jersey, died suddenly in Middletown, Delaware, on April 26, 1989, from injuries sustained in an automobile accident.

Born on April 3, 1920, in Bridgeton, the daughter of the late Edward Sr. and Arabelle (Husted)

*How happy are the saints above,
Who once went sorrowing here!
But now they taste unmixed love,
And joy without a tear.*

Davis was born on February 10, 1895, in Bristol, West Virginia. He was retired from Buhrman-Pharr Hardware Co., where he had been a board member and vice president. He was a veteran of World War I and II, and a member of the Fouke, Arkansas, Seventh Day Baptist Church, Masonic Lodge, American Legion, and Four States Barracks No. 1119.

Survivors include one stepson, W.G. Herring of Texarkana; two stepdaughters, Bonnie (Herring) Young of Texarkana and Rachel (Herring) Ellis of Foreman, Arkansas; one brother, Stanley F. Davis of Texarkana; one sister, Pauline D. Smith of Crossett, Arkansas; six grandchildren, 11 great-grandchildren, and one great-great-grandchild.

Services were held on April 14, 1989, at Texarkana Funeral Home Chapel, with the Rev. Mynor Soper and Pastor Mary-Esther Jones officiating.

Cook, she was the wife of the late Edwin Paul Lewis. She resided at her present address for the past six years and prior to that lived in Marlboro, New Jersey.

Mary was a member of the Marlboro Seventh Day Baptist Church, where she was very active in church affairs. She served as church clerk and Sabbath School superintendent, and was a member of the Advisory Committee and the church Memorial Fund Committee.

Surviving are a daughter, Pauline Davis of Lititz, Pennsylvania; a brother, Edward Cook Jr. of Lakeland, Florida; two grandchildren, a great-grandson, and several nieces and nephews. She was predeceased by a son, Kenneth, in 1948.

A memorial service was held at the Marlboro Seventh Day Baptist Church. Contributions in Mary's memory may be made to the Memorial Fund of Marlboro Seventh Day Baptist Church, c/o James Davis, RD 3, Box 73, Bridgeton, NJ 08302. ECD



Editorial

K E V I N ' S

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Following a very scientific survey (asking a few people during lunch) I was dismayed at my findings.

Not many folks would like to relive their school days!

"Why not?" I thought. Those were some great years for me.

I attended a small public high school in rural upstate New York. It was a centralized system, combining the three adjacent communities. I poured myself into many extracurricular activities and was blessed enough to do well in some, which spurred me on to try some others. I felt that I got out what I put in.

Sounds alot like work. Or life.

Could we not carry that into the spiritual realm? Don't we get more out of our time with the Lord and His Word, the more we put into it? Don't we get more out of prayer the more we put into it? Don't we get more out of worship the more we are in tune to the singing and spoken word?

Bible study, prayer, and worship are not easy. Often, it's just plain hard work. But

don't you feel better about yourself and a finished project after spending much of your time (and yourself) on it?

I'm not advocating self-reliance or working for heavenly rewards. I'm considering God's call for us to delight ourselves in His law, to pray without ceasing, to worship in spirit and truth.

As students for the Lord, we face exams and "pop quizzes" (big and little trials), have homework (Bible study), private talks with our counselor (prayer), lab work (worship), and field education (life application).

Are you willing to study to show yourself approved?

Be a diligent student for Him and get set for a wonderful graduation party.



In the next SR :

Conference 1989

Pictures and highlights

Zwiebel Lecture part two

Wayne Rood on the How of Christian education

Lost Creek, WV, adds on

Coming this fall...

*Do we need more leaders?
Do we need more churches?*

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for
leadership*



Answer the challenge
to vocational leadership

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In your local church

The Sabbath Recorder (ISSN 0036-214X) (USPS 474460)
3120 Kennedy Road
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Second Class postage paid at Sun Prairie, WI 53590

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Seventh Day Baptists

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A collage of nine black and white photographs. Top row: a map of Portland, Oregon; a man speaking at a podium; a view of a town or industrial area. Middle row: three people in a room; a group of people in a room; a group of people outdoors. Bottom row: a group of people outdoors; a man speaking at a podium; a group of people in a room. A small graphic of a hand is in the top right corner of the collage.

**General
Conference**

1989