

Coming this fall...

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

Ministry Promotion Sabbath

**A challenge
for
leadership**



Answer the challenge
to vocational leadership

September 30, 1989
In your local church

The Sabbath Recorder (ISSN 0036-214X) (USPS 474460)
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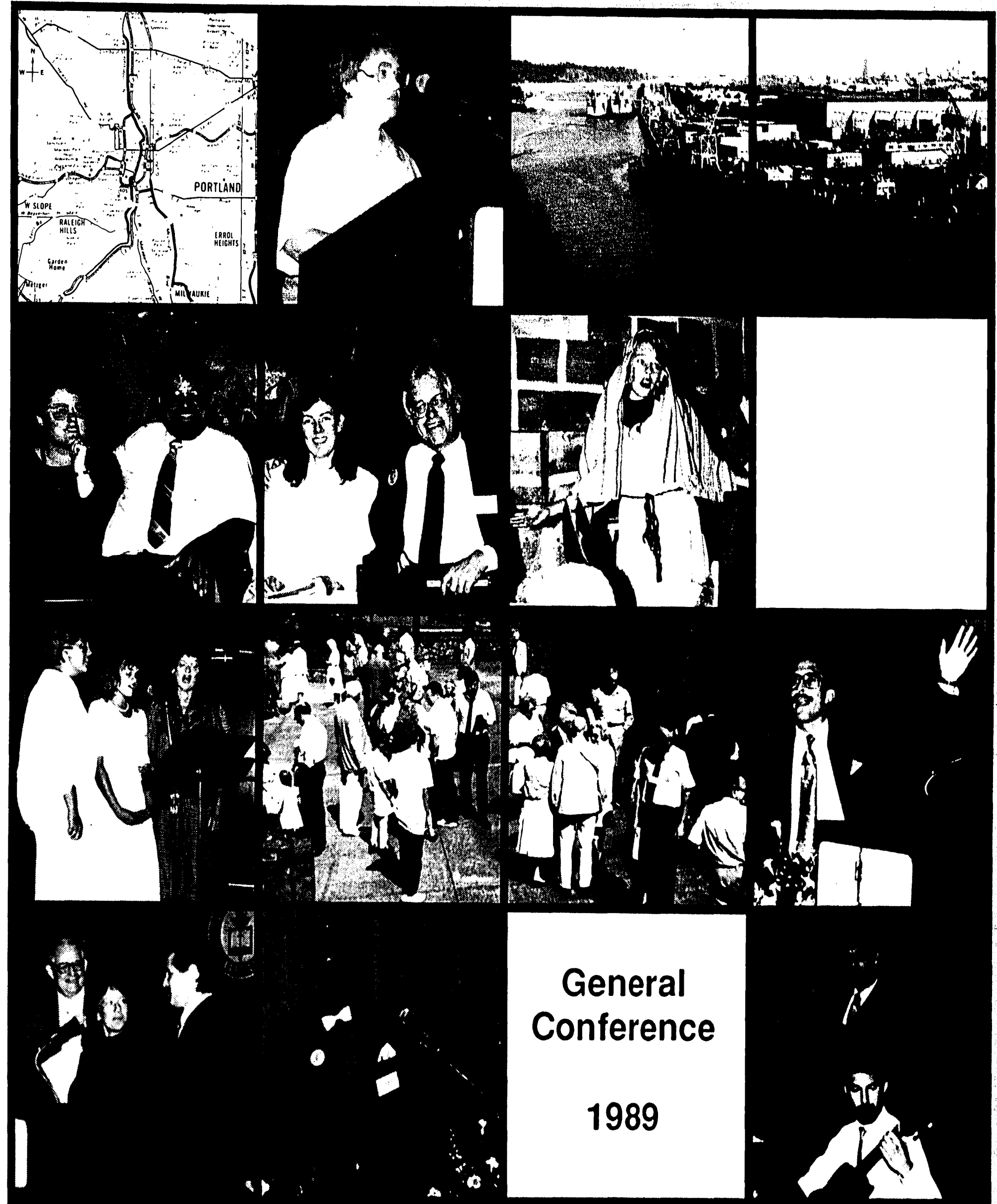
The

News for and about
Seventh Day Baptists

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September 1989

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**General
Conference
1989**



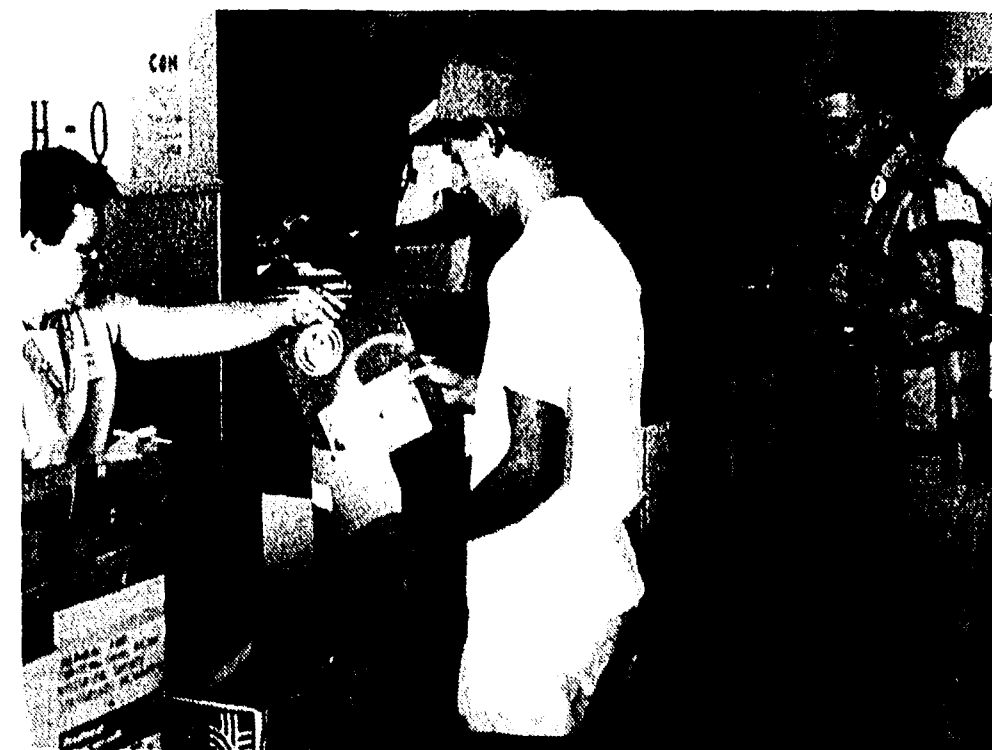
We have heard the joyful sound, Jesus saves!



Heather, Dustin, and Eric Mackintosh search for a miracle in the children's musical.



You girls don't enjoy Conference, do you?

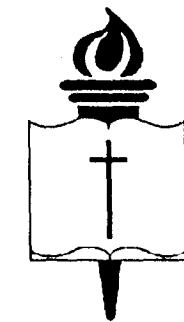


Hey, you in the plaid. Break it up!

Cover photos top to bottom, left to right:

- Conference President Luan Sutton Ellis oversees another business session.
- Yes, there is a port in Portland (view from campus).
- Think the Garritanos and Mitchells were glad it was Sabbath?
- Heather Mackintosh played "Marla" in the children's musical.
- Three generations—Ruth and Jennifer Ryschon and Marian Soper—blended beautifully on Wednesday night.
- A friendlier group you may never meet!
- Pastor George Calhoun Sharing the Joy of healing on Thursday.
- Leon Lawton introducing our new missionaries to Malawi, Trudy and Ian Ingoe.
- Conference president for 1990, Pastor Joe Samuels, Plainfield, New Jersey.
- Sharing the Joy of Worship: Pastor Justin Camenga on flute, Christopher Dupré on classical guitar.

The Sabbath Recorder



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Volume 211, No. 9
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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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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

by Janet Thorngate

University of Portland, Portland, Oregon, August 6-12—Luan Ellis, president

Share the Joy

At Friday breakfast, randomly accosted people listed these as "highlights of the week so far": Wednesday night's service, the one with all the testimonies. ...The receptiveness of people to new ideas and an excitement that "We're going somewhere." ...Opening night singing and Rev. Webster's sermon. ...Just being here. ...Early morning prayer. ...The unity of the people. Coming in as an outsider, I experienced the family feeling I have found in no other group of people. ...Oscar and Dora Burdick at the piano and organ. ...The way General Council and CLT had worked out the budget before we got here so there were no night meetings for Budget & Finance Committee. ...The singing—and I'm not a singer. ...Hearing Larry Watt speak. ...Making friends with Nickola (4-year-old Ingoe). ...The smiles, the hugs, the greetings. ...Spontaneous singing of "Blessed Assurance" in the middle of Ed Sutton's sermon. ...Free flow and interaction of ideas at the financial forum; creativity in assessing use of our resources. ...Pastor Cruzan's Bible studies, a great way to start each day. ...The obituary report: people are born, live, die and it is noticed; no other organization gives that kind of recognition. ...Sharing together with other pastors' wives, but concerned that so many of them are not here. ...Variety in the worship services; many different, creative ones. ...Committee deliberations: "Committee work is the highest form of human interaction." ...Last night's service. ...The youth musical, "Friends Forever." ...So interesting: that we go round and round, spend time, and end up right where we

started from. ...The music. I love music, and there's a lot of it here. ...Disappointed: Haven't found any genealogy nuts yet. ...The fellowship. ...350 people singing my favorite hymn, "And Can It Be." ...You come here from the outside world. You get involved; it's just such an uplift, a lifting of the spirit.

Who was there?

Registration (Friday noon)—396; delegates 238 (47 churches)
 Youth Pre-Con—16 plus six staff
 Young Adult Pre-Con—24 plus five staff
 Children's Conferences—66;
 Nursery—12
 Ministers—54
 Overseas guests—Dorothy Goulding, president of the Australasian Conference; Ian and Trudy Ingoe, missionaries from New Zealand to Malawi; Stephan and Vicki Kube from Australia.

New pastors and churches

The Beth-El Seventh Day Baptist Church of Houston, Texas, was welcomed into the Conference; their pastor, James Taylor, was present to receive greetings.
 Rev. Harold D. King received accreditation as a Seventh Day Baptist minister.

New leaders elected

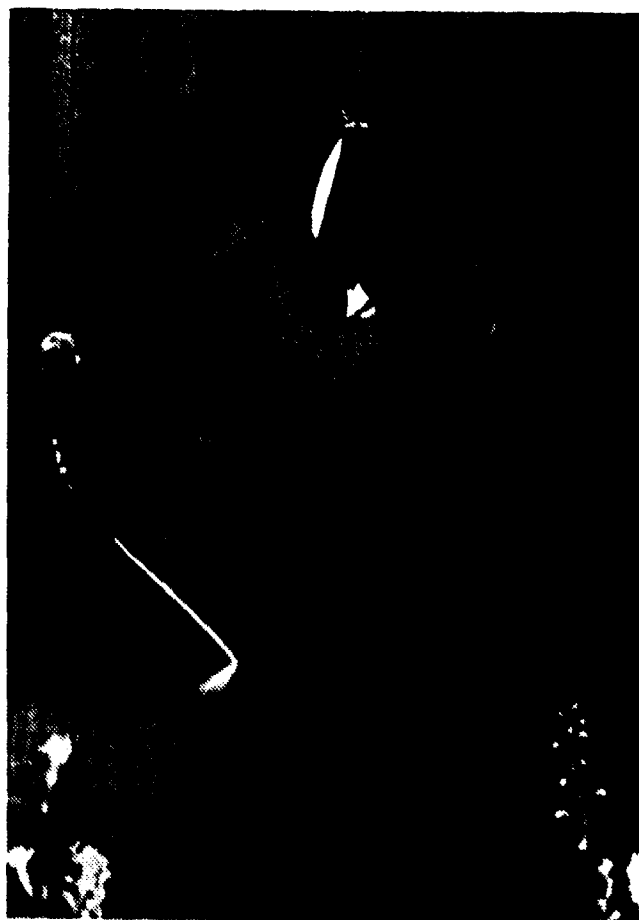
President-Elect—Althea Rood of Dodge Center, Minnesota (begins a second three-year term on General Council)
 Other new General Council member—Don Rudert of White Cloud, Michigan
 Treasurer, Ron Ochs; Assistant Treasurer, Ethel Dickinson, both of Milton, Wisconsin
 New Council on Ministry member—Dr. Lewis May; Edgar Wheeler re-elected to another term

Faith & Order Committee new members—John Conrod and K.D. Hurley
 COSAR new member—Eric Rudert; re-elected to another term, Clayton Pinder, also the new chairman
 Tract & Communication Council new members—Joel Osborn, James Warner; re-elected, Neil Aiken
 Memorial Board re-elected: Owen Probasco, Don Graffius, Garth Warner

Policy changes

Requirements for Accreditation of Seventh Day Baptist ministers were revised so that graduates of the T.I.M.E. (Training in Ministry and Extension) Program may apply for accreditation with six years of pastoral ministry experience (compared to the one year required of seminary graduates and 10 years required of other non-seminary graduates).

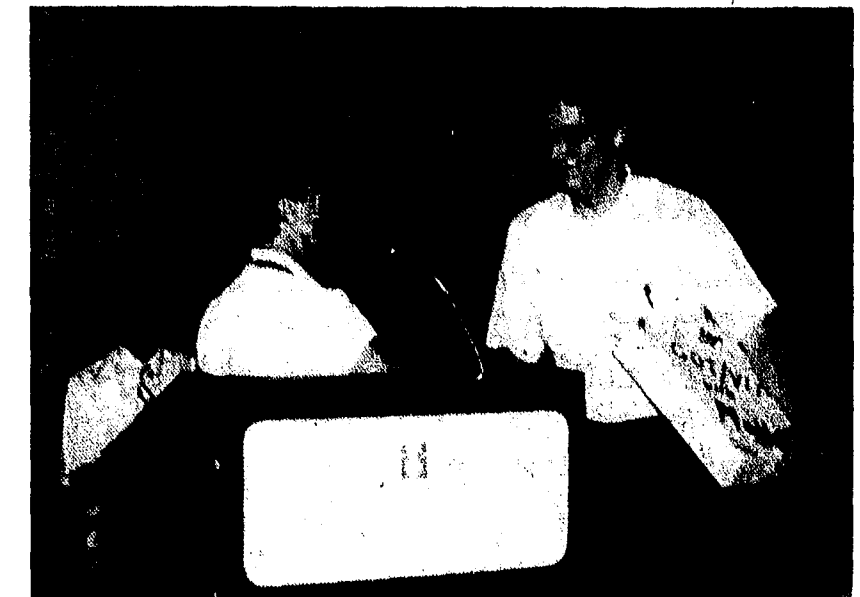
Recommendations to the Missionary Society suggest guidelines for greater accountability between extension churches and the Society (counseling, training, goal-setting, Cont. on page 6



Pastor James Taylor of the Beth-El church, Houston, welcomed into Conference by Executive Secretary Dale Thorngate.



Dale Thorngate honored by President Luan Ellis and the General Council for his service as executive secretary.



Amanda Snyder congratulates Matthew Olson for his service as youth director.



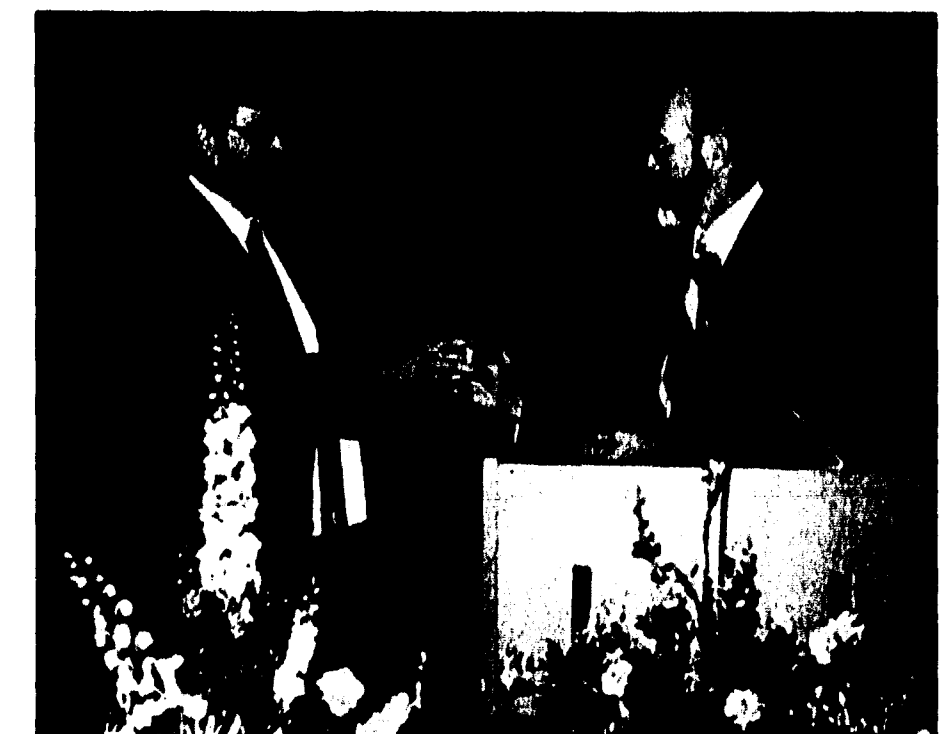
The first T.I.M.E. graduates (left to right): Richard Evans, Andy Samuels, Leland Bond, Gene Smith (William Bowyer, absent).



Women's Society President Dorothea Shettel surprises Mae Bottoms with the Robe of Achievement.



David Davis receives the Gold-Headed Cane from Historian Don Sanford, in honor of his father, Rev. Duane L. Davis. Duane was presented the cane a few days prior to his death.



Pastor David Thorngate accepts a study Bible and the Crystal Apple on behalf of Helen Bond, Sabbath School Teacher of the Year. Ernest Bee made the presentation.

Conference highlights cont. from page 4

reporting) if churches are to receive denominational financial assistance for pastors' salaries.

Focus on new program highlights

Sabbath Nurture Series—demonstration and display of the new Pre-School materials: song book, students' book, and visual aids developed by the Board of Christian Education—now available.

Recruitment of leadership emphasis by Council on Ministry: Ministry Promotion Sabbath to be observed in the churches on September 30 (materials to be provided); Explore Your Call Weekend, a retreat at the SDB Center in December.

Commissioning service for Ian and Trudy Ingoe, going as missionaries to Malawi through a cooperative effort of the Australasian Conference and our Conference. Previews read from *Seventh Day Baptists: A Choosing People*, forthcoming one-volume history by Historian Don A. Sanford.

New *Sabbath Recorder* editor Kevin Butler communicating orally and with slides the drama behind the pages of the monthly denominational magazine.

Conference executive and structure changes

Conference accepted General Council's recommendation that responsibilities of the executive secretary be divided between the executive secretary and a general services administrator—"to remove the administrative responsibilities of the Janesville office and its budget from the executive, freeing him to coordinate, facilitate and promote the total mission and budget of the Seventh Day Baptist General Conference." It was further voted that the general services administrator (currently Center manager, previously business manager position) be selected by and report to the elected members of the General Council.

Conference did not accept General Council's recommendation that the title Executive Secretary be changed to Executive Director. Conference also rejected the Council's recommendation that the Executive Secretary be made a voting member of the General Council. Conference recommended the Council review the term of office of Council members (with concern for continuity) and report back. Bylaw changes received first

reading which change two position titles: Center on Ministry "Dean" to "Director of Pastoral Services"; Tract & Communication Council "Executive Director" to "Director of Communications."

Conference passed resolutions encouraging individual Seventh Day Baptists to boycott Clorox Corporation and Mennen Company products to protest sponsorship of offensive television programming. Other resolutions urged members to protest the whole process of sweepstakes, drawings, lotteries, and prize offerings for whatever goals, and recommended boycotting of Holiday Inns for offering offensive in-room movies. (Copies of the resolutions will be published.)

Retirement Fund Drive


Conference voted a major one-year fund drive to raise \$150,000 for PRO (Pastors' Offering Retirement Project) with \$2 in matching funds (for every \$1 given) to come from the McMillan Fund. (It is estimated that the goal would make possible raising the current \$357 a month—maximum retirement benefit for 40 years of full-time service—by \$35 a month for pastors under the old retirement plan.)

New budget at same level

Conference approved a Denominational Budget for 1990 of \$754,485 (\$400,212 to come from current giving). It is essentially the same as the 1989 budget. (We are currently 30% behind in raising the 1989 budget.)

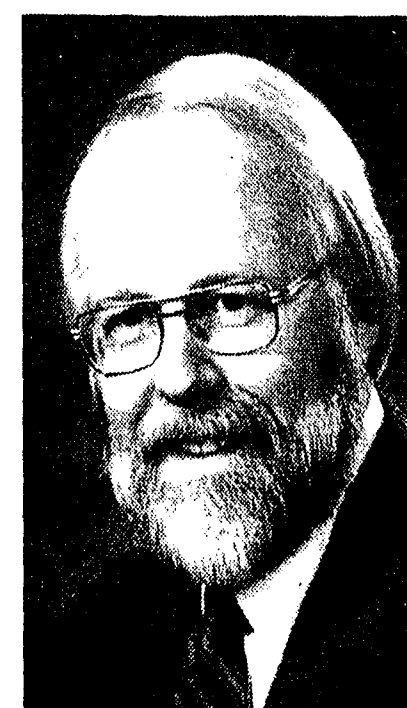
All One in Christ Jesus—Come to Conference 1990!

President Joe A. Samuels' theme: "All One in Christ Jesus," Galatians 3:28.

At Bethany College, Lindsborg, Kansas, August 5-11, 1990. 

Executive secretary's annual report to General Conference

July 1988—July 1989



Executive Secretary Dale Thorngate

Year's highlights

A review of the year from last Conference to this one reveals the following measurable results of our efforts:

- The Denominational Budget raised in full for the first time since 1979 (\$383,000 in current giving—101% of the goal).

- Five new groups meeting for worship, fellowship and outreach: Greater Hartford Area, CT; Lubbock, TX; Federal Way, WA; Pearland, TX; Junction City, KS; and new possibilities in Mesquite and Austin, TX.

- Seven pastors ordained: Michael L. Burns, Washington, D.C.; Thomas McElwain, Salem, WV; Eugene Smith, Adams Center, NY; Leland Bond, Lost Creek, WV; Jorge Guardado, Los Angeles, CA Hispanic church; Harold King, Nortonville, KS; L.B. Lee, Texarkana, AR.

- Three new pastors: James Galanaugh, Steven James, Roy Layman.

- Seminary graduate, William Edwards, and two new seminary students: Eric Davis and Matthew Olson.

- About 60 pastors attended training conference on theory and skills for crisis counseling, family therapy and conflict management.

- United Relief Fund contributions increase: 1985—\$12,386; 1986—\$13,759; 1987—\$14,010; 1988—\$17,537 (plus an additional \$7,300 for Jamaica hurricane relief).

- T.I.M.E. (Training in Ministry and

Extension) Program comes of age with its first graduates: William Bowyer, Leland Bond, Andrew Samuels, Richard Evans, and Gene Smith. Three new trainees added—Steven James, Jim Galanaugh, and W.L. "Lou" Acker; total of 14 continuing in training.

- SCSC (Summer Christian Service Corps) continues with new training director, George Calhoun: 1988—18 workers in seven projects; 1989—14 in seven projects.

- Rev. Kevin Butler appointed to position of Director of Communications, including editorship of *The Sabbath Recorder*, direction of publishing operations and other communications support to all agencies, as well as organizational manager for the American Sabbath Tract and Communications Council.

- More churches expanding their ministry through building or remodeling: Westerly, RI, and Battle Creek, MI, remodeled for handicapped access; Lost Creek, WV, added educational wing; Daytona Beach, FL, purchased more adjacent property; Riverside, CA, broke ground for new facility.

- Our heritage celebrated: Plainfield, NJ, church observing its sesquicentennial and our first Canadian church, Toronto, Ontario, its 10th anniversary.

- New publications produced to articulate and teach our distinctives: Final phase of the NET (Natural Evangelism Training) materials on Discipleship, Churchmanship, and Ambassadorship; new set of Sabbath Nurture materials for pre-school children; and "Seeking and Finding Seventh Day Baptists," a special outreach issue of *The Sabbath Recorder*.

- Nordic area mission expanding SDB witness: four churches in Finland and two in the Soviet Union (Rakvere, Estonia, now registered with the Soviet government, and its branch in the capital city of Tallinn).

- Purpose statements developed by each denominational agency in use as working paper for long-term planning and budget preparation.

- MORE 2,000—initial plans by the CLT for a major cooperative thrust to draw together the resources of the denomination for the health and growth of local churches.

- World Federation welcomed its 17th member group: Malankara SDB Church in Kerala, India (three churches and two groups with 170 members).

- Statistics for World Federation show growth in eight of the 16 conferences. (Note: Following five straight years of net growth in USA & Canada membership, 1988 statistics show a net decrease of 21 members—an inconclusive figure since figures are not included for 13 of our 67 churches which failed to report.

Office management Staff changes

This year's employee turnover proceeded much more smoothly with the stability provided by Douglas Derby's functioning as Center manager.

Muriel Osborn began as office secretary on September 14, 1988, replacing Brenda Cornelio.

Rev. Paul Osborn, pastor of the Albion, Wisconsin, church, works as a volunteer in the office, maintaining the computerized mailing list. It has taken a great deal of time to correct and update the list after the conversion to the new computer system.

Rev. Kevin Butler began work as Director of Communications on January 1, 1989. Scott Smith continued to edit *The Sabbath Recorder* through the March issue.

Kathy Carr, computer operator for four years, submitted her resignation effective May 12, 1989.

On May 15, Jeremy Howard began work as accountant/computer operator.

Dedicated service

Two dedicated service workers, Paula Davis and Katrina Saunders, worked at the Center from January through July, 1989—Paula as a secretary in the General Conference office, and Katrina as library assistant for the Historical

Cont. on next page



Earl Cruzan led our daily Bible studies.



Don Sanford with another "Choosing People appetizer."

Executive secretary's report, *cont.*

Society and office assistant for the Milton church. The General Conference provides a \$250 stipend plus health insurance for Paula, and the Dale Green family provides room and board. The Historical Society provides the \$250 stipend, and the Herb Saunders family provides room and board for Katrina.

Paula and Katrina have contributed a great deal to the on-going work of the denominational offices. We are proud to have such gifted young people willing to give of their time and talents in this way.

Computer system

In October Myron McPherson, Raritan Valley SDB Church and member of the Memorial Fund Trustees, came to Janesville as a consultant to evaluate the computer system and proposed changes concerning its development. As a result of his visit, a new WYSE 150 megabyte hard disk was purchased. A master system of wiring to connect the main computer with all the PCs—including the Macintosh desktop publishing system—has been installed, but completion of this project has been put on hold due to the shortfall of the denominational budget and the need for reserve funds to maintain the ongoing day-to-day expenses.

Financial audits (1987 and 1988) completed

The 1987 books were audited in time for the February General Council meeting. The 1988 books have been audited, also, so that General Conference can approve these reports at the 1989 sessions. I am very pleased and relieved to have this work done and to have data for 1989 being entered. We are not completely caught up yet but should be soon.

Communications and public relations

Lead-Line and Sabbath Recorder

The monthly leadership newsletter continues as a denominational communications line with Janet Thorngate as volunteer editor. *Lead-Line* goes to 500 people—pastors, students, association

presidents, agency chairmen, council members, keyworkers, etc. Janet also wrote the monthly Denominational Budget page, "How is the money being used?" for *The Sabbath Recorder*.

My own *Recorder* column this year touched on a variety of devotional and practical topics—from "intimacy, fecundity and ecstasy" to leadership (T.I.M.E.), Center architecture (dreams), and communication (change).

Meetings and church visits

During the year I attended 30 meetings of our boards and agencies and one ecumenical organization. I visited 15 churches making presentations and preaching. This is an ideal opportunity for me to hear the needs and concerns of the people at the grass roots.

T.I.M.E. module

Responsibility for the T.I.M.E. (Training in Ministry and Extension) module on Church Leadership and Administration was an encouraging experience. In the fall I developed the module. In February and March I reviewed and responded to weekly written assignments from the 17 students. During the weekend of March 31 to April 1-2, 16 students and several spouses came to Janesville for the seminar. The long weekend's activities included a denominational orientation on Friday.

Sabbath retreat

This was part of the 1989 Summer Institute in Sabbath Theology. During the 24-hour time of personal meditation, prayer, and sharing together, we focused on how God has acted in the past, the present, and how we expect or hope he might act in the future. The six of us appreciated the opportunity to experience God's presence in a new way. I encourage pastors and churches to experiment with similar creative Sabbath experiences.

Stewardship

In 1988 Seventh Day Baptists oversubscribed the Denominational Budget for the first time since 1979. It

was exciting and gratifying after the 1987 shortfall, the lowest in some years.

We are currently behind again by 30%—so far repeating the 1987 pattern rather than that of 1988. It is vital for the expanding work that we support more consistently with our tithes and offerings. It takes money to do ministry. Growth is impossible without it.

Reflections

After the Executive Committee of the General Council asked me to consider a fourth three-year term, which would begin in July of 1990, I spent several months in prayer to God and consultation with friends. My decision to resign, effective at the end of the current term in July, 1990, has been accepted by the Executive Committee.

I have considered it a privilege and an honor to serve Seventh Day Baptists over the past eight years. We have experienced many successes as well as failures. There have been many challenges but generally a sense of joy as I have attempted to provide leadership for the denomination.

As I began my work in 1981, it was with a vision for Seventh Day Baptists of growth and a focused sense of purpose. I worked hard at communicating a sense of "partnership in ministry" for our churches, boards, and agencies. I believe Seventh Day Baptists are developing a new sense of mission and purpose.

The 1988 Denominational Budget was oversubscribed after several years of significant shortfall. Along with all this comes a more positive self-concept for Seventh Day Baptists—a sense that it is good to be a Seventh Day Baptist, that we want others to have our experience with the Lord, the Sabbath, and each other.

I feel good about the accomplishments of the past years. I feel bad about our failure and inconsistencies. I have done my best. It is now time for Seventh Day Baptists to have a new visionary leader.

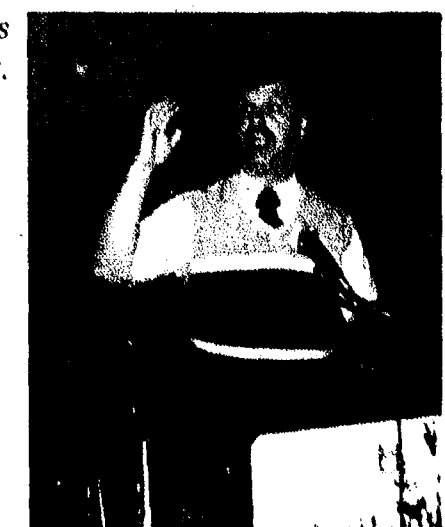
Please know that I love you all dearly and pray God's holy spirit is at work in this new opportunity for all of us. $\$$

Worship and workshops



William Cocca, Ralph Remick and Arthur Millar.

Don Chroniger leads a song.



Oscar and Dora Burdick blessed us at the keyboards.



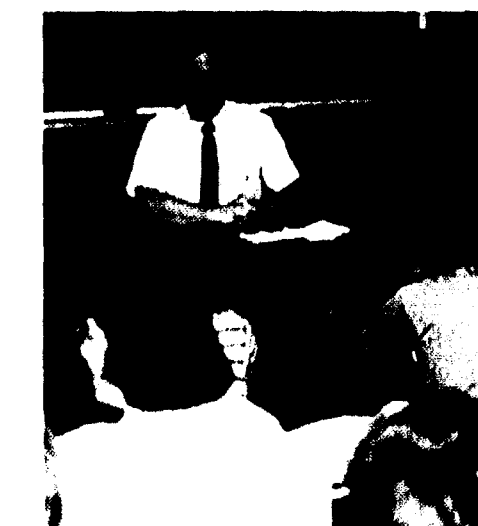
Thank you, Conference Choir!



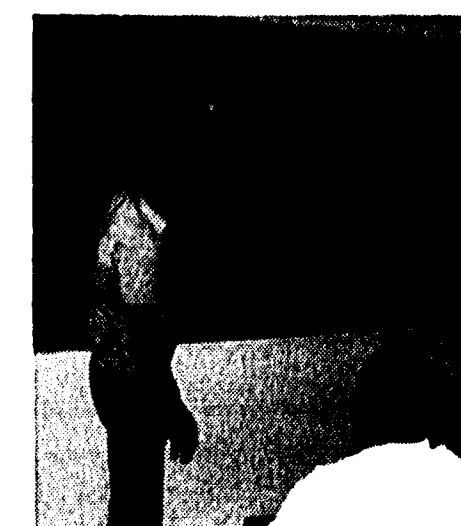
Show us how to breathe, Amanda Snyder.



Bill Shobe enjoying his workshop with the youth.



Counseling with young adults was John Peil.



Kirk Looper teaching about Baptist Men's Fellowship.



Financial freedom someday thanks to Don Graffius.

How about Salem-Teikyo University?

Salem College has joined together with Teikyo University of Japan to establish a unique venture in international education.

The establishment of Salem-Teikyo (pronounced take-ee-o) University is the result of negotiations between the two institutions, ongoing since last October. The merger was revealed at a public announcement on the university campus July 28.

Dr. Ronald E. Ohl, president of Salem College at the time of the merger, assumes the presidency of Salem-Teikyo University. Dr. Ohl announced several curriculum as well as staff and programming changes.

In academics, a new departmental configuration will be established for computer science, mathematics, and industrial technology. In-



Dr. K.D. Hurley announces some changes.

creased emphasis will be placed on core curriculum studies of western and Asian civilization. Programs eliminated will be nursing, the arts, and museum studies.

In athletics, intercollegiate men and women's basketball and baseball will continue. Eliminated

are football, women's volleyball, and women's softball.

"The University will seek the very best student-athlete for these remaining programs," Dr. Ohl said. "We expect to field even more competitive teams in these areas."

Beginning next year, the international student population will begin to increase. By 1995, officials at Salem-Teikyo University hope to have a student enrollment of 1,000 divided evenly between American and international students.

Salem College President Emeritus Dr. K. Duane Hurley was pleased to announce the changes at General Conference in Portland, Oregon. Dr. Hurley has accepted a position on the new board of directors for the university, retaining a Seventh Day Baptist connection with the new institution. *SR*

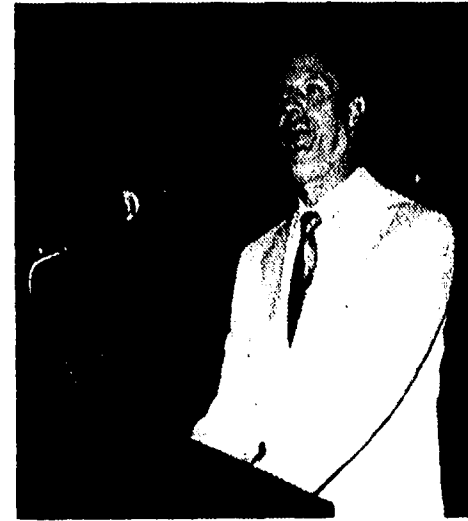
Some of the pastors sharing the joy



William Webster (Luan Ellis' brother-in-law), Rhode Island



William Shobe, Houston, Texas



Edward Sutton, Berlin, New York



Lawrence Watt, White Cloud, Michigan

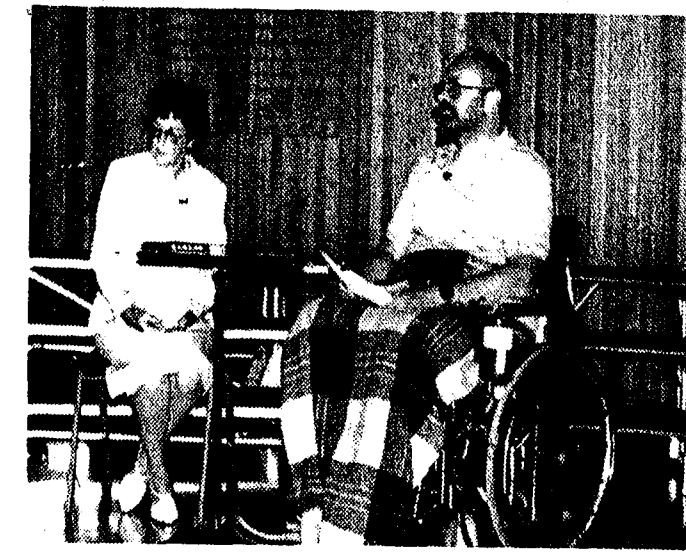


Mynor Soper, Texarkana, Arkansas



Herlitz Condison, Toronto, Canada

Golden moments in Sharing the Joy



Creative worship with Joyce Conrod visiting a shut-in (husband John).



Raiders of the lost Ark.



New missionaries to Malawi, Trudy and Ian Ingoe, commissioned by our former missionaries.



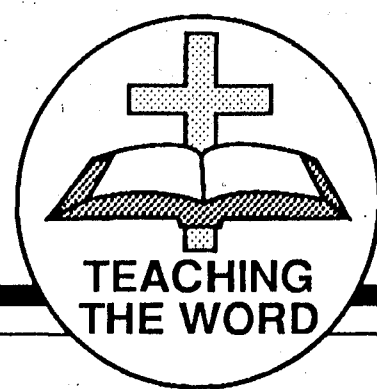
The Pre-Con bus has arrived! Shall we pray?



Youth Pre-Con spells out their musical theme: "FRIEND."



Sharing family devotions on Monday morning (left to right): Don, Amanda and David Graffius, led by Leland Bond.



Christ in the little red school house

by Ernest K. Bee Jr.

She sat in my office, smaller than life, crushed by the enormous reality of the previous day's terror. She was talking of her former boyfriend's suicide. "He was a Christian. How could a Christian kill himself?" she asked.

Her boyfriend was the president of his church's youth fellowship and the school band. She had severed their "special

Christ

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." (John 3:16, 17, KJV)

could not attain an intellectual understanding of the mysteries of the faith; these were necessary for defense from idolatry and for effective evangelization within the larger secular society.

The church organized to educate for life in both realms. Western civilization during the 400 years following the death of Augustine (AD 430) depended upon the Christian faith to preserve the libraries of man's accumulated knowledge and the practice of the faith. Christ's followers survived the barbarian invasion which brought the disappearance of the public or government schools.

The barbarian discovered Christ in priest and plowman. The Christian consensus prevailed, and the church educated the newly assimilated people. Convince, baptize, and teach was the rule. It worked slowly and painfully. Nevertheless, Christ was taught to the people using art, music, and discourse.

With peace, education and travel

How does the Christian address the variety of faith systems in society?

began to develop. Travel brought contact with other philosophies and religions.

For 600 years—or until the time of Roger Bacon (1214-94)—education consisted of the liberal arts, philosophy, doctrines of the church, writings of the early church fathers, and the Holy Scriptures. Bacon's work with the

Cont. on page 21

"How could a Christian kill himself?" she asked.

covenant" the day he shot himself. She sat folded about herself, feeling the impact of the shot as if it had struck her.

"What if I hadn't broken up with him; he would still be alive," was her shadow thought. She talked about the events of that day as if they had happened to someone else. Then she wept and was angry.

"How could he do this to me? Did he hate me that much?" Always she came back to the question, "How could a Christian kill himself?"

We talked about Christ's last days and of Judas Iscariot's death. We reviewed together the biblical story using the New Testament from my middle desk drawer. If Christ could select and love a disciple who would commit suicide, then it was possible it might happen to us.

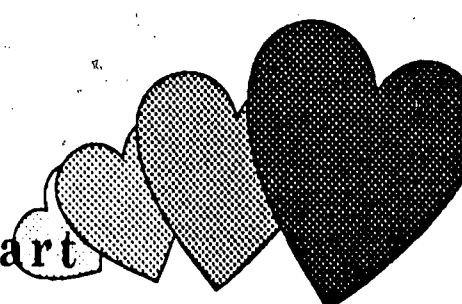
Unusual circumstances you are thinking and, obviously, the student is a Christian. Not the everyday sort of happening in a public school guidance office but, then, not that unusual. Cannot Christ be found in "the little red school house?"

Christ was the gift of God to the world. His mission was to seek and save the forgetful, busy, well-intended, rebellious of His children. Christ was a teacher. He gathered disciples who pledged themselves to absorb His philosophy of life and learn His way of solving life's many difficulties. They watched with keen interest as the ruling elder, Nicodemus, questioned their master. They listened to Jesus' replies and experienced the tension of living in two societies, Jewish and Roman.

Neither was purely religious and neither purely secular. Both provided benefits. Both demanded allegiance to a social consensus.

The early Christian convert was instructed in the faith through the catechetical or apprenticeship method. Finding and embracing Christ in a hostile society, the early convert learned to live in two societies. By the second and third centuries, church leaders recognized that the person who found Christ could live a life of faith and obedience without secular society's education, but

From the Heart



Why attend Conference?

by Floyd Sholtz

My first Conference was many years ago when my new wife, Jennie Williams, and I went to Salem, West Virginia, in August of 1925—on our wedding trip. Traveling in a 1923 Model T Ford, it took us three days to go from Verona, New York, to Salem over the hills of Pennsylvania on roads that were not quite as

At Conference, one of the blessings is the Bible study held each morning after breakfast, which gets us in the right spirit for the rest of the day. They are very inspiring and are usually led by the same person each day.

Another highlight of Conference is the music. There is so much congregational singing and many solos, duets, and other special numbers. Then there's the Conference choir. I have never sung in the choir, but I have great admiration for the ones who do as it takes a great deal of time to practice each afternoon. Their singing is very inspiring and beautiful. I did sing in the men's chorus at several Conferences which I enjoyed very much. We sang the old Towner quartet numbers which are so beautiful.

Another thing that I have enjoyed at Conference is working on one of the committees. I have been on the Nominating Committee several times, Budget and Finance, and Ministerial Interests, to name a few. Working on a committee gives insight into some of the planning and carrying out of work that is needed, and makes you feel a part of the work and planning. Everyone who attends Conference should join one of the committees. We receive other blessings and

inspiration from the sermons each evening by different pastors, and the Sabbath morning service where we join together with so many others to worship and praise God. The Communion services, at which I have had the opportunity as deacon to help many times, are also special.

Other things which make it worthwhile to attend are listening to the SCSC report of their summer projects, the Pre-Con young people's presentation, and the Children's Conference program.

I haven't mentioned the fellowship which is one of the important things. Conference is a place to meet old friends and make new ones, a place to enjoy being with so many from the family of God.

Attending Conference helps me feel that I may have a small part in helping to carry out the command in Mark 16:15, "Go into all the world and preach the gospel to every creature." This is Christ's commission to me and to all who follow Him. **SR**

Floyd Sholtz is a retired dairy farmer living in Verona, New York. He is a deacon in the Verona SDB Church, and his two daughters married SDB pastors. (Muriel and Paul Osborn met at Conference!)

I enjoyed that first Conference so much that I have wanted to attend every one since.

good as they are today. We got there and back without any serious incident (other than to stop for new brake linings on the way home).

One of the things that impressed me most was to meet pastors and people whom I had heard of and read about in *The Sabbath Recorder* and other places. It was good to hear about the other churches in our denomination. It also made me feel part of a larger group than just our local church.

I enjoyed that first Conference so much that I have wanted to attend every one since. I could not attend many for a while, however, as my occupation as a dairy farmer kept me from taking much time away from the farm. We did get a chance to go now and then. Since my retirement, we have attended every Conference except for two in the last 20 years.

A side benefit of Conference is the trip going and coming which I enjoy with my present wife, Elmina, and often with some of the family.

Conference is a place to meet old friends and make new ones, a place to enjoy being with so many from the family of God.

President's address

by Joe A. Samuels



Conference
President
Joe A. Samuels

It was on a fateful day in August 1980, when I learned of the sudden death of Sis. Lucille Lyons in Toronto, Canada. She was one of my dearest friends in the Lord, and the wife of one of my spiritual mentors, Pastor C.S. Lyons, now also deceased. I decided that at all cost I must be present at her funeral to pay my last respect. I had not the slightest clue that this event was to mark a turning point in my life and in my ministry.

You see, on many occasions during my grueling ministry in Jamaica, she prayed with me and for me, encouraged me, and tried to persuade me that the Lord had a great work for me and one of our young pastors to do. I had come to love and respect her as a dear saint in Christ. Now she was snatched away without notice or warning. I decided I had to be at her funeral. I must see her for the last. So I dropped everything and took off for Toronto for what I thought would be a visit of two or three weeks. It turned out that I had started down a path that would lead through a puzzle of circumstances, much spiritual wrestlings, miraculous provisions, and which eventually took me out of the work in Jamaica, a work that is dear to my heart, my greatest pride and joy. How else could I feel about it, after faithfully laboring in the ministry for 21 years, and the last 16 consecutive years as the corresponding secretary of the Conference there?

For the next four years I lived in Toronto, where I served the First SDB Church of Toronto and completed a course in Business Administration/General Business at Seneca College. Six weeks after my graduation, I received a call from Plainfield to their pastorate. I am told that the church knew nothing of my graduation date, but as they were praying, and seeking the Lord to provide them a pastor, they were led to extend a call to me. Had they called before my graduation the answer most likely would be in the negative. But it seemed their call was divinely timed.

It was another time of wrestling in prayer for me, to determine the direction in which the Lord would have me go. Finally, it seemed good to the Holy Spirit and my family that Plainfield be the next place of

exalted position. I think that in some measure I can identify with the late Lyndon B. Johnson, on the tragic and momentous occasion of the assassination of President John F. Kennedy, when at his own inauguration as President, Johnson said, "Some men are born great, while others have greatness thrust upon them." My predecessor is still with us, yet I feel the very same way in my present position, as President Johnson did in his, then.

I am not a descendant of any of the SDB elitists, such as Bonds, Burdicks, Davises, etc., nor am I a red-skinned American as can be quite readily seen, yet I consider myself as much a red-blooded American as anybody else here, and you have to trust me on that. Being a member of the Seventh Day Baptist family, I too have been

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ministry for us. On Sabbath, December 29, 1984, I was installed in a very beautiful service, as their pastor. I began my position there with much trepidation. Nevertheless, I was always sure of one thing all along; the Lord was leading me every step of the way. I did not know to where he was taking me or what else he had planned for me.

Being of very humble origin and having no aspirations for such a high and distinguished office as the presidency of the SDB General Conference of the United States of America and Canada, it must be the doings of the omnipotent hands of God, that brought me to this

washed in the precious blood of the Lamb just like you have, and have been brought into the covenant of grace just like you have, and have become as much a member of the "family that is named in heaven and in earth," according to Paul, just like you have. Therefore we are all brothers and sisters with one common father, Jehovah God and Jesus Christ our elder brother. As born-again people, we are all members of the one body of Christ regardless of our color, race, or culture. If God extends fellowship to all who are in the body of Christ, do we have any right to exclude anyone of them from our fellow-

Cont. on page 19

Pastor Profile

Name: Rev. S. Kenneth Davis

Birthdate and place:

April 7, 1927, Plainfield, New Jersey

Current pastorate:

Salem, West Virginia

Family:

Wife, Jean; 5 children; 14 grandchildren

Education:

Elementary and high school in Plainfield
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Taught elementary school 10 years in New Jersey, Ohio, New York; pastorates in Daytona Beach, Florida; Westerly, Rhode Island; Battle Creek, Michigan

My first job was:

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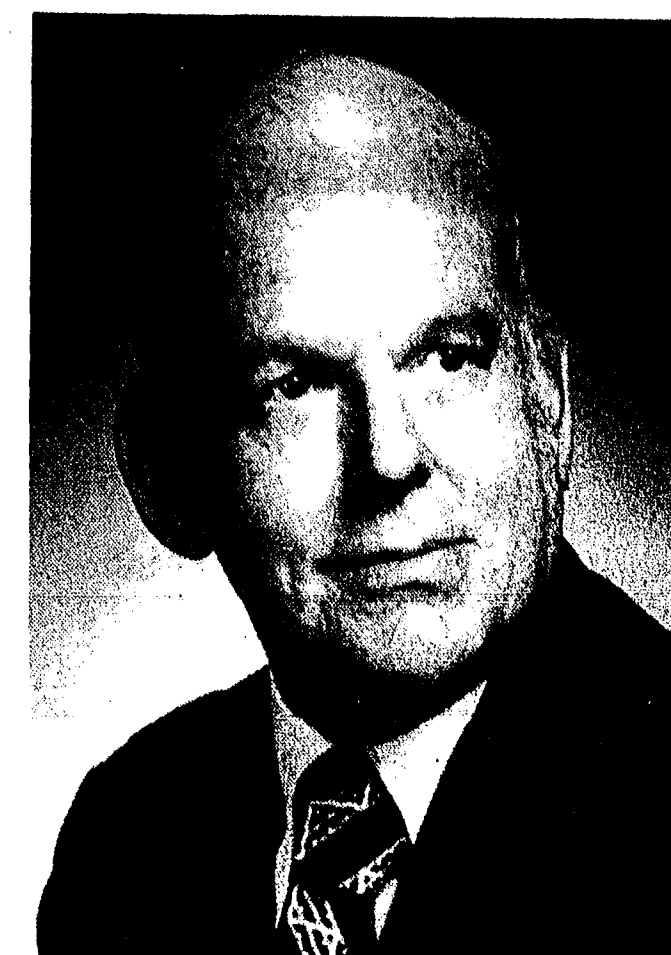
Vacations at the beach.

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If given an all-expense paid vacation:

I'd return to Hawaii and visit all of the islands (especially Maui) that we haven't done and see all the things we didn't have time or money to see before.

A great answer to prayer was:

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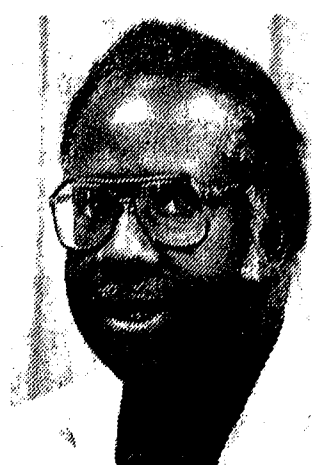
Building a new Christian education building.

My vision for SDBs:

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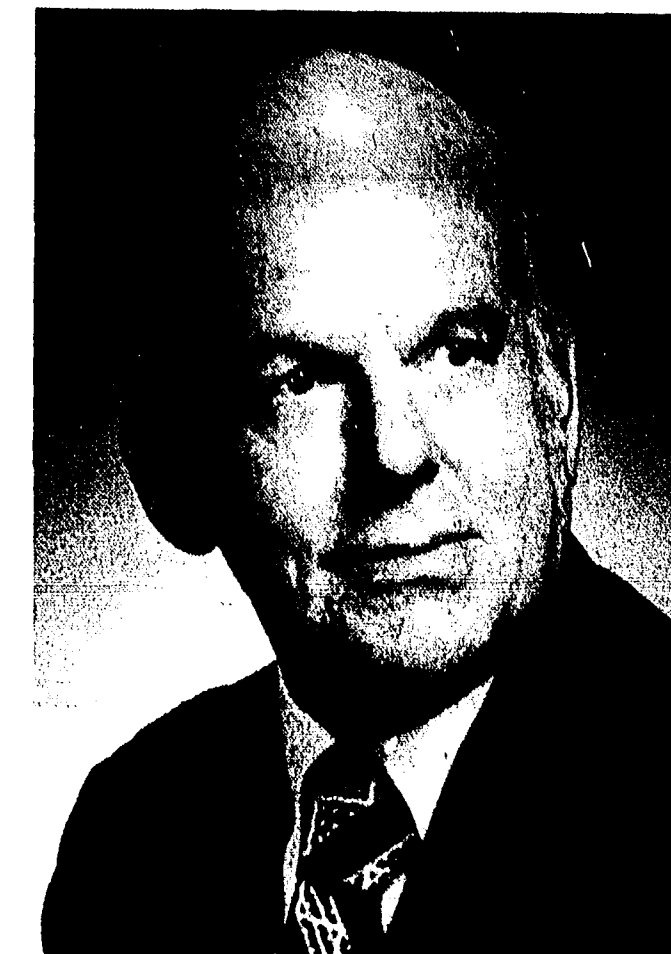
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A church project I'm excited about:

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My vision for SDBs:

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Christian Education: Why? How? part 2

by Dr. Wayne R. Rood

In the first part of the lecture, published last issue, five basic movements in the experience of the early church were described: History, Community, Initiation, Creeds, Schools. In summary, the following propositions were offered:

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

B: The Why and How were continuously interrelated.

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

On to the parallels: an effective Christian education will arise from the ancient imperative to share Christian experience and its impact will be to shape Christian living in the present world.

Schools II

I must confess that the schools of the church, professional and amateur alike, higher and lower both, look too much like the schools of society. For a long time we have been designing buildings to look like the public schools, as if we thought we achieved some sort of prestige thereby. We have been tagging along behind the public school researchers and curriculum designers as if we expected them to lead us, without honorarium, into the New Creation. And then, just about as religious schools began to look like a duck and walk like a duck and sound like a duck, we discovered that the duck was very near breakdown. Not because we can't pass school-bond issues anymore: that's just the visible tip of the problems.

The public schools are near educational bankruptcy. Ivan Ilich and Paulo Freiere have been trying to tell us from south of the border

what many of our own kids in the schools have been trying to tell us for a decade or more: that formal schooling has become dull and deadening and dehumanizing. Christian education can no longer, if it ever should have tried, provide space and growth for the human spirit by imitating Big Brother. We

coming to adolescence and adulthood do not have reading as an instinctive mode of learning. Many of them resent a society that assumes they can read and have emotional hang-ups about application forms, contracts and the like. Many do not like to read and avoid it if possible. Some resent books.

Christian education can no longer provide space and growth for the human spirit by imitating Big Brother.

must find the courage to nurture personhood, to stand our own ground and do our own thing at every level in all our educational enterprises. I think, in short, that we must be so faithful to our Galilean imperative that we offer our society not an imitative but a supplemental schooling. If the public schools feel that they are constitutionally required to tell the story of the Middle Ages without mentioning the church, or recount the colonization of North America without speaking of the religious motivations of the pilgrims, and the history of the Civil Rights Movement without studying the impact of theological principle on black leadership, then we must. When the schools fail to deal effectively with the threat to national security and personal worth of the drug trade, we must get into the business of drug education as a matter of personal commitment to religious values.

I think we in Christian education must face the fact that only 20% of the information possessed by children today has come through the written word. People now

And that attitude places a serious challenge before a movement that has counted its authority for at least 500 years to be The Book and has based its most significant innovation in religion, the priesthood of all believers, on the capacity of persons to read the Bible for themselves and the right to find salvation in it without necessary human or institutional mediation.

Effective Christian education must be finding ways to make the essential life of The Book available to people at the growing edges of their living, whether they can read or not. It may be necessary to give up the analytical outlines and theme-by-theme guides to understanding the Bible as a source of theoretical ideas that curriculum writers have so treasured. In any case, it is necessary, without delay, now to begin to present the biblical material as a living story of actual people making their own way through perilous times in quest of the meaning of life and history. The material may be maps, pictures, dialogues, episodes, vignettes,

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FOCUS
on Missions

by Leon R. Lawton

Auckland, New Zealand, Asia

For nearly a year the Australasian SDB Conference, the Central Africa Conference of Seventh Day Baptists, and the SDB Missionary Society USA/Canada have been working together to help meet the request for a construction missionary to serve in Malawi, Africa. A unified call and job description were jointly prepared, and Ian and Trudy Ingoe of the Auckland, New Zealand, SDB Church have responded to fill this role.

They arrived on July 3 to take a missionary orientation course at Missionary Internship, Farmington, Michigan, and will be commissioned at the General Conference sessions at Portland, Oregon, and visit a few of our churches before leaving for the field. They have two children, Nichola (3 years old) and David (1 year).



Missionaries Trudy and Ian Ingoe, Nichola, and David from Auckland, New Zealand.

Branch Churches, USA

June 17 was a special day for the branch SDB church (of Doniphan, Missouri) meeting at Elston, Missouri (between Jefferson City and Centertown). Their leased building in this small community was dedicated as a further step of visibility and growth, and praising the Lord for His provision. Dr. Jon Warren continues to provide leadership.

The branch SDB church (of Texarkana, Arkansas) meeting in the Oklahoma City, Oklahoma, area also found a new meeting site where facilities aid in their ministries and outreach. Pastor L.B. Lee Sr. is leading.

The New Life SDB Branch Church (of Waterford, Connecticut) under the leadership of Pastor Jim Galanaugh is sharing an SCSC team with Westerly, Rhode Island, in summer ministries. Initially meeting in Cromwell, Connecticut, it seemed that an opportunity to use other facilities in Durham, Connecticut, offered more suitable arrangement, so that move was contemplated.

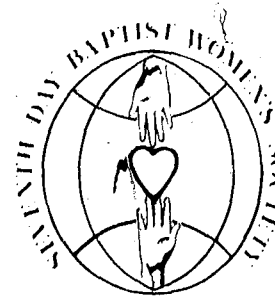
Republic of Cameroon, West Africa

After over a decade of correspondence and prayer, it is reported that Seventh Day Baptists under the leadership of Rev. John Mpacko are able to be sponsored by the Native Baptist Church which is accredited by their government. This will mean they can now openly meet, witness, and work according to their understanding of the Word of God. It was 10 years ago that Leon R. Lawton first visited Kumba, the center of their witness about 100 kilometers from Doula, where the international airport is located on the coast.

Plans have been made for Rev. Rodney L. Henry to visit the Republic of Cameroon and Brother Mpacko late in August, en route to Malawi. Henry will attend the Central Africa Conference of SDBs and counsel the leaders in their Theological Education by Extension, September 1-11.

Black Hills SDB Church, Rapid City, SD, USA

Under the leadership of Extension Pastor Larry Graffius, this branch church (of Denver, Colorado) began a special outreach to newcomers in their community. Assisted by a team from the sponsoring congregation (Paul Robles, and Daryl and Barbara White), over 100 calls were attempted on the 277 names they had obtained and sent an initial letter. The first night, one person accepted Christ; and on the second night, another did the same. Others understood the Gospel, and the team prays for future decisions. Pastor Ralph Grosser spent Sabbath, June 24, with them at a special meeting in the local Days Inn, leading a helpful seminar on family relationships. Continue to pray for the telephone and visitation outreach in this new area.



Women's Society News & Ideas by Marilyn Merchant

Women share the joy in Portland

by Madelene Parrish, guest editor

This year's Women's Interest Committee was chaired by Barbara Green of Milton, Wisconsin. The Board was asked to continue the projects of Summer Christian Service Corps (SCSC), Robe of Achievement, *Sabbath Recorder* Women's page, Love Gift, Pen 'n Prayer Project, *Link of Love* (newsletter for ministers' wives), and Conference Craft sale.

The Love Gift was apportioned as follows:

Ian and Trudy Ingoe, new missionaries to Malawi, \$200; Rev. Harmon Dickinson Memorial, \$50; Rev. Francis Saunders Memorial Scholarship Fund, \$50; Crandall High School (Jamaica) hurricane repairs, \$500; Al Paypa (son of Eli Paypa), Philippines, for ministerial training, \$500. Four other worthy causes were each given 25% of the balance: Sunshine Mountain; Rev. Duane Davis Medical Fund; SCSC—portion used to promote the program; and the Caroline Gray Scholarship Fund.

On Wednesday afternoon, the women all met under the leadership of Dorotha Shettel, Women's Board president, when those who had been serving on other interest committees could be included. It was voted to suggest to future Conference presidents that we would like to have time for this type of meeting. Two SCSC teams told of their summer experiences and answered questions. We were urged to spread the word in our home churches that there is NO maximum age limit in SCSC or dedicated service.

Highlights from many Ladies Societies were exchanged and it was reported that the Women's Board will be moving to the Shiloh, New Jersey, area after Conference next year. The craft sale earned over \$550 for SCSC so far; items

left over were taken to North Loup, Nebraska, to be sold at their "Popcorn Days," with the money still going to SCSC. We thank all who sent items this year and hope even more societies will send crafts next year—it's not too early to get started!

The meeting was closed with devotions by Jackie Wells Payne, using thoughts from Warren Wiersbe's book, *Be Joyful*.

Dorotha Shettel presided at the banquet on Thursday night and introduced our overseas guests: Dorothy Goulding and Trudy Ingoe from New Zealand, and Vicki Kube from Australia. Christopher Dupré of the Portland church favored us with selections on the classical guitar. Each lady received a lace sachet formed in a small ribbon-covered embroidery hoop with a silk rosebud attached—thank you Sue Camenga, relatives, and Portland church ladies!

Love Gifts were received and at the end of Conference amounted to over \$3000. The banquet program

featured three short biblical dramatizations taken from the book, *Five Women, Beautiful Within*, by Janet Litherland. Yvonne Stephan portrayed Martha; Julie Bond, Miriam; and Joyce Burdick, Naomi.

On Friday morning, 14 members of SCSC made an explosive musical entrance to the Conference platform, and proceeded to illustrate how busy they had been in training. We were treated to several skits showing some of their project activities. An original song, "In Your Way," was played and sung by Jennifer Robles. Over 400 workers have served in SCSC since its formation 24 years ago, with over 100 returning to serve additional years.

The Robe of Achievement was presented this year to Mae Bottoms, active in her local church in Alfred Station, New York. She was secretary of the Board of Christian Education for 15 years and president for one year. Mae now serves the denomination as recording secretary starting her seventh year.

Seated at the head table at the Women's Banquet, left to right: Trudy Ingoe (missionary to Malawi), Vicki Kube (Warimoo, Australia), Luan Ellis (conference president), Dorotha Shettel (Women's Society president).



Just one of the many tables at the well-attended Women's Banquet.



The Robe of Achievement

Solomon's wise sayings in Proverbs 31 referred to a woman who had her husband's support and admiration; but how much stronger would the words of praise have been for a woman with four small children to nurture after the untimely death of her husband?

As part of a large family in the hills of West Virginia, Mae Randolph knew how to shoulder responsibility when she was quite young. Perhaps this prepared her, in a small way, for the huge responsibility she faced when her college sweetheart husband, Harry Lewis, died at 35.

After graduation from Salem College, the couple had established their home in central Illinois, where two boys and two girls were born. When Harry died, after 10 years of marriage, Mae supported herself and the children while also earning her Master's degree at Southern Illinois University. From there they moved to Alfred Station, New York, where she taught

secretarial science at Alfred State College for 23 years, being department chairman for the last five. During that time, her children grew to maturity and all four completed college. In later years she was married to George Bottoms



Elsie Mae Randolph Lewis Bottoms

and they now live in nearby Belmont.

After the family moved to New York state, Mae was able to participate in Allegheny Association and SDB denominational responsibilities, as well as being active in her local church. She served 10 years as the Alfred Station church clerk, and was a member and officer of the women's group, Union Industrial Society. She also was recording secretary of the Allegheny Association for four years.

Her service to the denomination began on the Board of Christian Education as recording secretary for 15 years and president one year. We know her best as our faithful SDB General Conference recording secretary for the past few years.

Elsie Mae Randolph Lewis Bottoms, we salute you as a Christian wife, mother of four and grandmother of five, dedicated to serving the Lord and His Church with love and talent.

President's address cont. from page 14

vital and integral part of our local congregation because their color, race, or culture is different?

At this very moment, Seventh Day Baptists are creating a unique history. We have just closed an epoch of our history in this country. While there is much for which we can be justly proud, there is an area for concern and some reservations. For decades have we not lied to ourselves by repeatedly singing those profound biblically accurate words, "Elect from every nation yet ONE through all the earth, her charter of salvation, ONE Lord, ONE faith, ONE birth; ONE holy name she blesses, partakes ONE holy food, and to ONE hope she

presses with every grace endued."

How then can we turn around and say, "I don't want so-and-so to be a part of our church," or, "we can't have so-and-so to be the pastor of our church?" It doesn't matter how impeccable is their Christian character and conduct, or how highly qualified, those are *not* usually the issues here.

What then are the issues? Well, you know don't you? "They are not one of us." "Don't you see he is different?" "What will we say to our neighbors, and our friends?" Do these lines sound familiar? You and I live in a society where people are judged every day, by the color of their skin or by their ethnic back-

ground. It was the late, great Dr. Martin Luther King Jr. who said, "A person should never be judged by the color of his or her skin, but by the *content of his/her character*." Believe me, that statement is as true as the Gospel. As Seventh Day Baptists, we must show to our communities and to the world that we are heading in a different direction. We are fully cognizant that we cannot change history, nor will we quarrel over history.

Thank God "we don't have to curse the darkness, but we can light a candle," the poet suggested. I believe we have lit a giant candle. ✠

1989 SCSC—Dunamis!!

by Christine Davis

The Summer Christian Service Corps program went through some changes this year: new location—Camp Holston, Battle Creek, Michigan; new Training Coordinator—Rev. George Calhoun; and a new staff member and former SCSC worker—Althea Rood. The staff worked marvelously well together, unified in the purpose of developing godly leaders. Other staff members were Camille Henry and Christine Davis, as well as our excellent veteran cooks, Vivian Looper and Shari Severance.

Training began on June 15 for the project directors (P.D.s) representing seven churches. The cold weather and mosquitoes didn't dampen the enthusiasm and fellowship as we studied and prayed together. With their schedule grids in hand, the P.D.s organized the final preparations of their projects very quickly. They were also given overviews of various aspects of the worker training, such as Christian education, music, and communications.



Far left photo: Team Majesty, Shiloh / Marlboro, NJ; (left to right) Jennifer Hays, P.D. Jan Bond, DeLynne Jorgenson; left photo: Team Desire, Atlanta, GA, (left to right) Jennifer Robles, P.D. Melissa Noel, Teresa Johnson; photo below: Team Upright, Battle Creek, MI, (left to right) Roksanne Laxson, P.D. Jim Plane, Connie Hays.

The workers arrived late in the afternoon on Friday, June 16, looking like weary travelers. After settling in, we all enjoyed a Sabbath Welcoming Dinner. On Sabbath, we worshiped at the Battle Creek church (where the workers participated the next Sabbath). The teams were encouraged to pray together often, and during the Project Director Commissioning Service on Sunday night, love and unity were very evident. After the project directors left early Monday morning, the workers continued to prepare their testimonies (each worker had to present two) and began learning to lead songs, vespers and campfires; give children's messages; and share the salvation message—"delivering the mail," as we termed it.

Each morning there was group prayer and a personal Bible study time using a guide written by Pastor George. This was followed by a Bible study lecture on the same subject. We studied the work of Jesus Christ, the Holy Spirit,



obedience, the Word of God, prayer, fellowship, and witnessing for Jesus.

If anyone were to "drop in" on training any morning, you would see—and hear—yes, AEROBICS! With the help of upbeat Christian music we followed our fitness coach, Pastor George, and stretched, pulled, and jumped for about 10 minutes! We're planning it for next year—come prepared! Thursday night is usually set aside for some activity away from camp and studying. This year we participated in the Balloon Festival, enjoying the outdoor band concert, watching the skydivers, and eating the good food our cooks had lovingly packed.

There were plenty of tears during testimonies when workers opened their lives to one another, sharing how God had turned their lives around. The staff spent time counseling with each worker, and special friendships were formed. On the last night of training, the staff served a special banquet for the workers, followed by a time of sharing team and personal goals. Up at the crack of dawn on Sunday, June 25, laden with luggage and loaded with the dynamite power of God, off they went—TEAM DUNAMIS!!



Team Satan-busters, White Cloud, MI, (left to right, top row) P.D.s Cathy Cruzan and Wendy Meeuwes; (left to right, bottom row) Jeff Roberts, Cliff Rosa.



Far left photo: Team Integrity, New Life / Westerly, RI, (left to right) Jill Martin, P.D. Caroline Carminatti, Keith Bond; center photo: Team Noble, North Loup, NE, (left to right) Dina Taylor, P.D. Ruth Ryschon, Stacy Wagner; right photo: Team Aroma, Santa Barbara, CA, (left to right) Leigh Ann Thomas, P.D. Steve Osborn, Heather Crandall.



Kids! Come to Conference and...



go on a treasure hunt...



go swimming...



paint some scenery...



...and sing in front of it!

Little red school house *cont. from page 12*

natural world opened new ideas challenging the systems of Christian and secular thinking. Thomas Aquinas (1225-74) used Aristotelian philosophy as a system for Christian doctrine, and the church returned the compliment by providing the monastic model for the new scholastic system called the university. Through study of the classics—Greek language included—the university became fertile soil for the spirit of individual liberty and opposition to established authority. The Protestant Reformation, which based its revolt on

the evangelical position of personal salvation, produced an increasing number of competing systems for finding Christ and interpreting His way. The societal consensus was breaking apart. The American and French revolutions were the logical consequence of the rebirth of learning and the Reformation. It was as if Nicodemus were there, asking how a man could be born again, and Christ was answering. Christ had not stayed on the cross but had invaded the life of the world. The natural right to know God and His world required that

each person be educated, and this led to the establishment of state systems of education.

Did God really love the world? Was Christ sent by God to save the world? How does the Christian address the variety of faith systems in society? Will it be possible to achieve a new societal consensus? Does "E Pluribus Unum" (out of many, one) include the follower of Christ? Is Christ in the little red school house? (Conclusion in the next issue.)



the BEACON

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

September 1989

Denver SDB Youth Fellowship

The Denver, Colorado, Seventh Day Baptist Youth Fellowship has had a pretty busy year.

One of the benefits of being in a big city is that many contemporary Christian musicians have concerts here. We've been able to see Brian Duncan, Michael W. Smith, Amy Grant, Steve Camp, Michael Card, Don Francisco, Twila Paris, and Carmen in the past year. We've also had numerous roller-skating parties on one of the local skating rinks on "Christian Skate Night." We've been searching for Jonah at *Waterworld* as well.

But please don't think that all we do is entertain ourselves. We've had numerous fund raisers to finance our activities, hosted a free All-Church Harvest Dinner to show our appreciation for the support our congregation has given us, and



(Left photo): Some of us at Senior Camp, 1988.

(Below): Spring retreat—1989.

we have raised money and collected food to distribute to needy families at Christmas time.

The biggest activity that we sponsored this year was a "City-Wide Youth Rally." We sent our flyers all over Denver, and approximately 100 young people attended. We hosted a local Christian band, sang songs, and shared our testimonies. Steve Kelly, a local radio disc jockey, was to be our speaker, but he was forced to cancel at the last minute. Our own Youth Sponsor, Phil Conrod, did a great job of filling in for him.

Phil Conrod and Roksanne Laxson are our current youth sponsors. They keep us on track and remind us to ask ourselves, "What would Jesus do?" That's a hard question to ask, but the answer is always helpful and rewarding.

We elected our new Youth Fellowship officers during our spring retreat. The new officers are: Kally Moore, president; Rocky Laxson, vice president; Darcy



Wilhoit, secretary; and Phil Conrod, treasurer.

The theme of the retreat was "Taking on the Nineties." We watched an excellent video series called *The Video Survival Guide for Teenagers* by Priority One International. We highly recommend it! It is presented in a way that teens can relate to, keeps your attention, and is biblically based. Watch it—it's great! (Available free from the SDB Center.)

As you can see, the Denver Seventh Day Baptist Youth Fellowship keeps busy as its members get ready to "take on the Nineties."

Influencing your priorities

Who influences you when you set your priorities? Well, if you are an "average" teen, then the most influential are:

1. Parents
2. Friends
3. Church and ministers
4. Relatives
5. Youth leaders/church school teachers
6. Public school teachers
7. Television, records, movies, and radio
8. Magazines and newspapers
9. Advertising
10. Heroes and sports idols

(Source: Survey of Christian teens conducted by Dr. Mark Lamport, Gordon College, MA, 1987)

Does that look like your list? Everyone is influenced in their

decision-making in one way or another (sometimes whether they like it or not). Being influenced by others isn't bad as long as you know that you are being influenced, and the source of influence itself isn't bad.

Whenever you make a decision based on your priorities, ask yourself who (if anyone) is influencing that decision. If it's being influenced by someone who might have something other than your best interests in mind, think twice!

Sometimes you might want to seek out influence. (This is also known as "asking for advice.") Go to someone you trust who will give you an honest opinion. Of course, your number one source of advice should be God's Word. If you have to make a decision, chances are you can find some free guidance in the nearest Bible!

Director's Ditty

Priorities are tough. It's hard to decide what is most important and then stick to it. But, whether we realize it or not, most of us have already established priorities. We may never have written them down, but they exist. I'd like to challenge you to think about what is most important in your life, and then write them down and stick to them, even when it may not be pleasant.

Establishing priorities and maintaining them is a mark of maturity and perseverance. By establishing them early on and avoiding compromise, even tough decisions can be made easier.

Priorities: stick to 'em

by Cliff Rosa

Priorities are helpful in life. They help us make decisions, and decisions shape what our lives are like. That is one, if not the main, reason to have priorities. When you come across a situation and you are not sure how to respond, just remember the priorities you have set for yourself and do what they dictate.

How should we set our priorities? The best place to find information on what our priorities should be like is in the Bible. Jesus told us what our main priorities should be when a Pharisee asked Him which was the most important commandment. He said, "The most important one is this... 'Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' The second is this: 'Love your neighbor as yourself.' There is no

other commandment greater than these" (Mark 12:29-31 NIV). So our first priority should be loving God. Next comes loving our neighbor. You should pray and ask God to help you decide what your personal priorities should be.

Priorities are fine, but the key to their effectiveness is in sticking to them. You have to choose what

your priorities will be, then choose to live by them. Praying frequently helps.

One last ingredient in living your priorities is discipline. Life takes discipline, and being a Christian takes even more. Priorities may sound like a bunch of rules, but they will reward you in the long run.

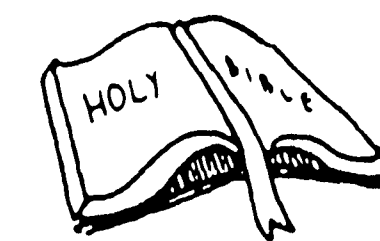


Take Note!

Watch for news about General Conference activities and the winner of the Logo Contest in the November *Beacon*.

Read: Mark 12:28-34

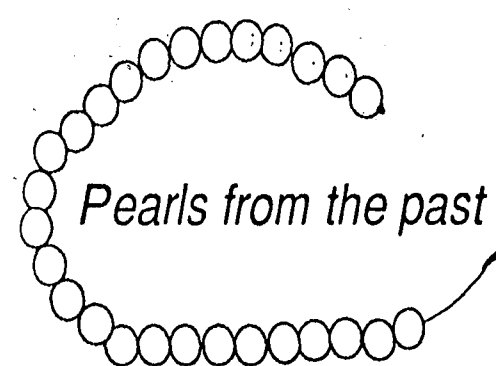
Memorize: Mark 12:29-30



Study Helps

The teacher of the law in this story had his priorities straight. He knew what was most important—to love God with all of his heart, soul, mind, and strength. For him, as for Jesus, the number one priority was serving God. Everything else came after.

Each of us should do our best to emulate that teacher of the law. Perhaps, like him, we can put God first so that Jesus can say to us, "You are not far from the kingdom of God."



Tale of the lonesome tombstones

Do they tell it like it was?

by Ilou M. Sanford

Will the real mother of "Mad" Anthony Wayne please stand up? Will she be: Elizabeth Thomas, daughter of David Thomas I, or Elizabeth Iddings, daughter of Richard and Margaret Rhyterach Iddings? Does his spirit still roam the Pennsylvania countryside, resentful of the bizarre treatment his important personage received?

Seventh Day Baptist sources, based on Julius Sachse's unknown 1888 documentation—stimulated by his boyhood memories of Anthony's aging son, Isaac—proclaim Elizabeth Thomas to be the mother of this Revolutionary War prototype of Gen. George S. Patton and recount the macabre story of his burial. But, *Historic Newtown Township*, well documented with 1984 copyright, declares her to be Elizabeth Iddings. Should antiquity and eminent respectability determine credibility? Clearly a preponderance of evidence was needed; field trips to Newtown and Erie were indicated.

The case for Elizabeth Iddings: The Wayne genealogy at the Chester County Historical Society lists her as wife of Isaac Wayne and mother of Anthony, as does *Historic Pennsylvania* leaflet No. 2 (1976). Matching tombstones hunched up together in the middle of the old Newtown Seventh Day Baptist burying ground reveal "Elizabeth Wayne, relict of Isaac Wayne d. 1793," (see photo) and "Margaret Wayne, aged 16," side by side with Richard and Margaret Iddings. Stones for her sister, Priscilla, who married Anthony's brother, Humphrey, and their children are part of the Wayne-Iddings cluster. Also included are some unreadable stones such as were used for infant burials. It is interesting to note

there is no stone for Humphrey beside Priscilla. The Thomas cluster, back to back with the Iddings-Wayne graves, faces the opposite direction.

Young Anthony Wayne sharpened his surveying skills making a map, still extant, of the Iddings' property. The property of St. David's Episcopal Church in which the Waynes were members was

consider the internal evidence found in this embryonic Seventh Day Baptist Church. The Iddings, Thomas, and Rhyterach families were early members of that church and neighbors who consistently intermarried. In Easttown Township, not too far distant, lived the Waynes. Setting the precedent for later day Sabbatarian policy, David Thomas II married Ruth, daughter

Does "Mad" Anthony Wayne's spirit still roam the Pennsylvania countryside, resentful of the bizarre treatment his important personage received?

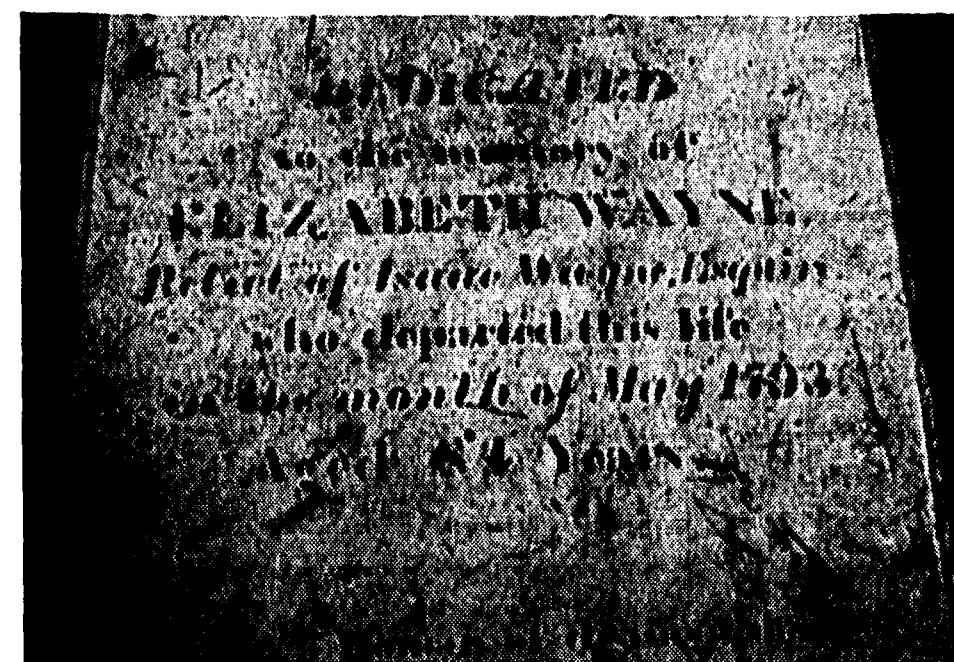
carved from the Iddings' property. Clearly there was more than a casual relationship between the two families.

Boyd's *Mad Anthony Wayne*, well documented biography of 1929, does not question Elizabeth Iddings. *Historic Newtown Township* (1984) uses a number of Sachse's descriptive quotes but refrains where Wayne's mother is concerned.

The case for Elizabeth Thomas: *The Dunham Genealogy* (1907), containing numerous discrepancies, claims her as their own. However,

of Rev. Edmund Dunham of Piscataway, New Jersey; David Thomas III married Sarah, daughter of Elder Jonathan Davis of Cohansey, New Jersey. Would Elizabeth, daughter of David Thomas I and Jane Rhyterach, forsake her Quaker-Baptist-Sabbath-keeping upbringing to marry into the aristocratic, Episcopalian, militant Waynes?

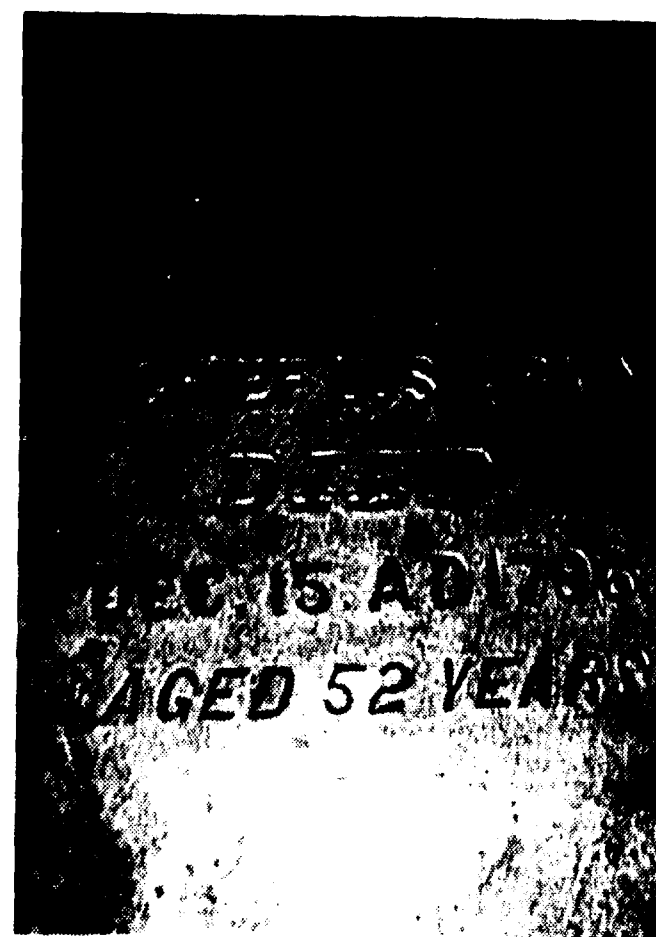
The Quakers, who were pacifists and believers in the inner light, soon peopled Penn's Woods. Itinerant preachers were numerous, reveling in an atmosphere of religious



(Left) Elizabeth Wayne's tombstone, Newtown, Pennsylvania. (Photo on facing page) the original tombstone of Gen. Anthony Wayne.

freedom. One such was Bible-thumping Abel Noble who stumped the country preaching biblical authority, baptism by dipping, and the keeping of the Seventh day. Thus it was, in 1697, an English-speaking Seventh Day Baptist Church was formed amid the Welch in Newtown, drawing from a wide area. Later Seventh Day Baptist inheritors of these ideals were sympathetic to the American cause but participated only in a non-violent fashion. "Great force of character," "a woman of distinguished piety and benevolence," "strict Sabbath-keeper," runs the contemporary commentary for Elizabeth Wayne, reflecting the effectiveness of her upbringing.

Life at Waynesborough was a study in religious and political contrasts. Did domestic tranquility prevail? At what price? An armed truce or peaceful coexistence? The tombstones again tell a tale: Isaac Wayne lies buried among the Waynes at St. David's Church in Radnor; Elizabeth Wayne and four of her children are found in Newtown. Elizabeth Wayne's will, full of antiquated legalese, its photocopied handwriting still decipherable, has often been hastily misinterpreted. It does indeed prove her to be Seventh Day Baptist, for she requests a stone for herself and four children "entered" in the



Newtown Seventh Day Baptist cemetery, along with one for her husband, Isaac, at Radnor. It does not necessarily follow that she omitted Anthony because they were

Anthony Wayne became the troubleshooter of the Revolution—recruiting, drilling, disciplining, fighting, and raising supplies.

estranged; she omitted all her living children. Furthermore, she did not cut him or his children out of the will. In fact, one oddly worded clause indicated financial dealings in quarterly payments of 50 pounds for a number of years. Possibly she was lending the absentee proprietor (always in dire financial straits) money or letting him borrow against the estate. It is known that he borrowed thousands of florins against the estate from Dutch bankers to escape bankruptcy. Certainly her will shows no malice toward her only son even though his professional life ran counter to her personal beliefs.

The Waynes reflect the flip side of the American coin: Anthony Wayne I, a captain for King William at the battle of Boyne; and Isaac Wayne, veteran of the French and Indian Wars, were members of the Welch-speaking St. David's of Radnor. A childish escapade, the reenactment of the 1759 capture of Fort Ticonderoga, earned young Wayne punishment but showed his early bent for the military. He became the troubleshooter of the Revolution—recruiting, drilling, disciplining, fighting, and raising supplies. Difficult assignments, impossible tasks, and dangerous feats became his trademark. Impetuous and swift, he was not rash or foolhardy. As a cautious commander, his most successful deeds

were based upon careful and painstaking plans. The nickname, "Mad" is said to be the drunken babbling of a soldier who had felt the lash of Wayne's quick temper.

In 1792, returning from a successful campaign bringing the Northwest Territory under United States authority, Gen. Wayne, then Commander in Chief, became ill on Presque Isle (Erie, Pennsylvania). Gout, a carry-over from a nervous sentry's musket ball, took its toll. He was buried at the foot of the fort flagpole where his body rested undisturbed until 1809. Wayne's daughter, Mrs. Margaret Attley, herself critically ill, was determined to have her father's remains buried in the family burying ground. For this purpose her brother, Col. Isaac Wayne, journeyed to Erie with a horse and sulky. Dr. Wallace, a friend of the general who attended him in his last illness, agreed to open the grave. To his surprise, he found the body well preserved and nearly impossible to transport in a sulky. Unbeknownst to son Isaac, the doctor cut up the body, cooked the flesh off in a huge kettle (now in the possession of the Erie Historical Museum), and packed the bones in a small casket which is now buried at St. David's in Radnor. The remainder, again marked by its solitary original tombstone, occupies a place of military honor, protected by a new blockhouse whose flag whipping in the Lake Erie breezes flaunts his triumphs and tragedies to his continuing legion of admirers.

Epilogue

"Peace to his ashes. When the reverent pilgrim shall stand before the monument in St. David's picturesque cemetery that marks the grave of the Brig. Gen. Anthony Wayne, he may recall that as in life Gen. Wayne was a bundle of contradictions, so in death he was to rest not in one grave but two until the trumpet shall sound...."

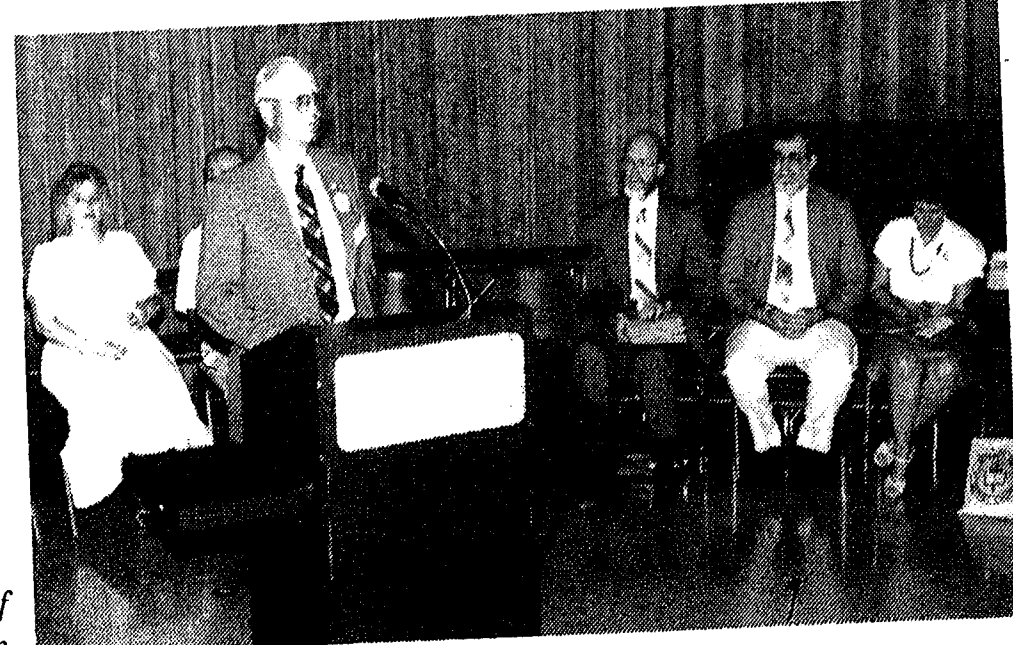
—C.H. Greene SR

December	\$749,433
November	\$686,983
October	\$624,530
September	\$562,077
August	\$499,624
SHOULD BE HERE	\$437,171
July	\$374,718
June	\$312,265
May	\$249,812
April	\$187,359
March	\$124,906
February	\$62,453
January	

The Denominational Budget...
Our partnership in ministry

How is the money being used?

Your gift helps to support—



The Board of Christian Education



The Council on Ministry



Missionaries and the Missionary Society

1989 income needed—\$749,433.
Per month gift income needed—\$33,300.
Total needed each month—\$62,453.

Please help our ministries.

Eastern Association at prayer

by Donna Bond and Carole Wendell

"The Vision of Prayer" was the theme of the 151st sessions of the Eastern Association of Seventh Day Baptist Churches. These sessions were held May 19-21, 1989, under the leadership of President Jeffrey Sheppard at the Shiloh, New Jersey, SDB Church.

Opening worship was held Friday evening with members of the Berlin, New York, church participating.

Rev. Don A. Sanford, denominational historian, gave a message on "Prayer for the Family." Using illustrations from our past, Rev. Sanford stated that we cannot grow as a denomination, or even maintain the *status quo*, if we don't do two things as families in the church: 1) We must not *limit* our church growth to biological increase, thereby rejecting new members; and 2) We must continue to keep our children active in the Seventh Day Baptist church as they mature and establish families of their own.

Preceding the Sabbath morning worship service, an informal prayer gathering was held in the prayer chapel. Rev. Charles H. Bond, pastor emeritus of the host church, led this group.

President Sheppard led the more formal worship service in the sanctuary, featuring two anthems by the Shiloh church choir.

Rev. Dale E. Rood, pastor of the Pawcatuck SDB Church in Westerly, Rhode Island, encouraged us to "Pray for the Nation," using Daniel 9:1-22 and 10:10-14 as texts. He also gave more modern illustrations of fervent prayer changing the course of history. Rev. Rood urged us to realize that when we get involved in prayer, we are getting involved in spiritual warfare. He challenged us to become much-needed intercessors for our nation

and closed with a quote from Winston Churchill: "Never give up! Never, never, never, never, never."

The Sabbath afternoon meeting began at 3:00 with Mr. and Mrs. George Cruzan and Mary Jane McPherson from the Raritan Valley, New Jersey, church leading the worship time. Following this, Executive Vice President Leon Lawton of the SDB Missionary Society played two pre-recorded

When we get involved in prayer, we are getting involved in spiritual warfare.

interviews that had aired on Christian radio stations, telling of SDB missions in India, Burma, and Finland. In addition, he presented a filmstrip about our outreach work in Finland.

Next, Pastor Everett C. Dickinson of the Marlboro, New Jersey, church, opened up a discussion on missions right here at home. He began by asking four panelists—Pastor Joe Samuels from Plainfield, New Jersey; Worth Wilson from Berlin; Jim Chroniger from Upper Marlboro, Maryland; and Pastor Cormeth Lawrence from the Hope SDB Church (in Pennsylvania)—whether or not they thought our Association was growing. Then he asked, "If not, why not?" Following a discussion period, Pastor Dickinson asked, "What can be done to encourage church growth?" Several replies included: spiritual growth within the church, providing training specifically for outreach, praying for workers—and most important—commitment to Christ and His work.

Another prayer session was held in the chapel under the direction of Rev. Kenneth Chroniger, pastor of the Central SDB Church, Upper Marlboro.

While the youth enjoyed a swimming party at a nearby indoor pool, the adults gathered in the evening for a singspiration led by Arah Mae Sheppard with Anita Harris at the piano. In addition to congregational hymn-singing, a soprano-tenor duet, "The Lord Is My Shepherd," was performed by Donna Bond and Owen Probasco.

Rev. Joe A. Samuels, pastor of the Plainfield church and president-elect of the General Conference, preached on "Prayer for the Church." He challenged church members to remain apart from the world's standards in order to remain spiritually pure. If we as individuals can do this, the Church will remain strong.

On Sunday morning, 43 delegates from nine churches convened for worship led by Pastor Richard Evans of the New York City SDB Church, followed by a business meeting. Highlights of this meeting included:

- Formation of a special committee to study the 1985 Association Constitution and submit recommended changes to the churches six months prior to the 1990 Association meetings;
 - On recommendation of the Evangelism Committee, the 1990 Executive Committee was instructed to consider a workshop on Evangelism Explosion techniques for the 1990 program;
 - Discussion of Association hosting.
- The Westerly, Rhode Island, church extended an invitation to meet with them in May, 1990, with Joseph Miller serving as president. This invitation was accepted. **\$R**

Lost Creek church shares the joy

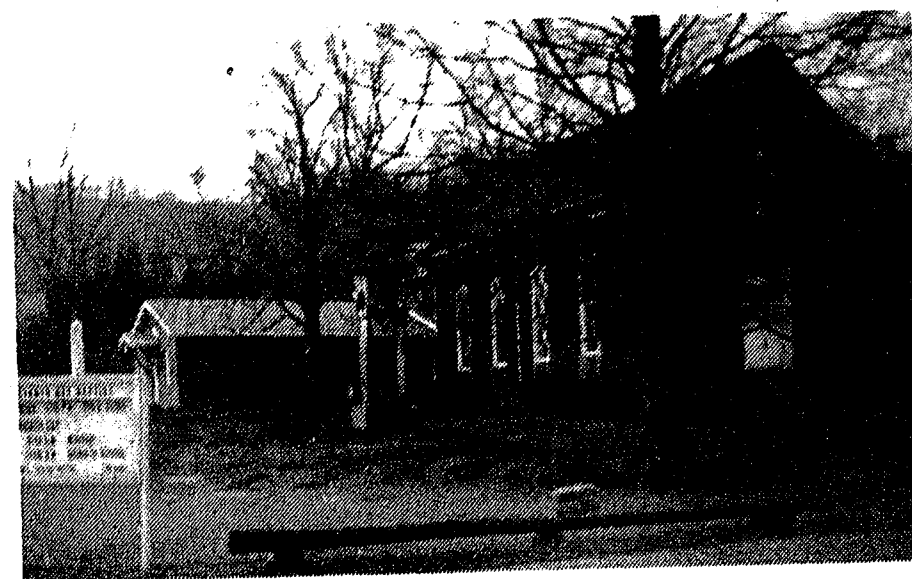
At its regular quarterly church business meeting on July 10, 1988, the Lost Creek (West Virginia) Seventh Day Baptist Church voted to build an "educational wing" onto the present church structure. This action was taken because of the dramatic increase in Sabbath School attendance.

At a meeting in October 1988, floor plans were submitted to the church and much discussion followed: arrangement of rooms, heating/air conditioning, financing, etc. One main concern was the preserving of the appearance and integrity of the original structure.

The final decisions were made. The new wing would house a baptistry, seven classrooms, a library, and two restrooms. It would be brick exterior and handicap accessible.

Ground was broken on January 8, 1989, and classes were held in the new wing on March 25! It is very attractively furnished and adds a great deal to the overall structure. There is central heating and air conditioning. The baptistry is visible from the sanctuary.

Dedication of the new wing was held on Sabbath day, April 29. Special music was given by the men's choir of the Salem (West Virginia) SDB Church, "Loving



The new educational wing at Lost Creek.

Touch"; and the "King's Kids," from the Lost Creek church. Special guest speaker for that evening was Rev. Ernest Bee, executive director of the SDB Board of Christian Education. His message, "Equipping the Saints," was based on Ephesians 4:11-16.

Moderator David Curry led in the dedication, giving the 125 in attendance a synopsis of the process the church went through in bringing the dream to fruition. Many in the congregation added personal thoughts and memories during the sharing time. Former Deacon Ernest Bond led the prayer of dedication, adapted from Solomon's prayer:

"O Lord, God of Israel, there is no God like You in heaven or in earth—You who keep Your covenant of love with Your servants who continue wholeheartedly in Your way. The heavens, even the highest heavens,

cannot contain You. How much less this temple I have built. Yet give attention to Your servant's prayer and his plea for mercy, O Lord my God. Hear from heaven, Your dwelling place; and when You hear, forgive. Forgive and deal with each man according to all he does, since You know his heart (for You alone know the hearts of men).

"Now, my God, may Your eyes be open and Your ears attentive to the prayers offered in this place.

"Now arise, O Lord God, and come to Your resting place—may Your priests, O Lord God, be clothed with salvation, may Your saints rejoice in Your goodness.

"We come to You in Jesus' name and dedicate this building to Your glory. Amen."

We are so grateful to all those who have made our new educational wing a reality. But most of all, we thank our great God and the vision He has given us for the future in Lost Creek. **SR**

SR Reaction

Dear Editor,

Thank you for continuing the question of worship in the May issue. Many articles support in some way my concern for the use of Psalms instead of hymns in congregational singing. Don Sanford reiterates the historical development I pointed out in an article last year. He concludes, however, with thanks to those who were responsible for our heritage of the hymns. I might join him in that thanks since every sincere testimony of faith is useful to us, especially when couched in moving poetic form. The hymn becomes a bogey only when it is misused. It is misused when it takes on a creedal character, that is, when it displaces the

appropriate use of Bible texts and is forced on congregations to be sung in unison without taking into consideration the faith of every individual asked to sing. For more than two centuries Baptists have unthinkingly misused the hymn. Although some of the reasons early Baptists rejected the hymn seem unwarranted to us today, the criterion of liberty of thought should still move us, no matter what we are accustomed to. We must be careful what we ask a congregation to repeat in unison. Although we may disagree on its interpretation, the Bible is still the only text that all Baptists agree to accept in some sense.

Sincerely,
Thomas McElwain

Christian Education: Why? How? cont. from page 16

aphorisms. Most crucial, I think is the recruitment and preparation of storytellers who have the capacity to recreate the biblical experience as an oral tradition, true to the words by giving life to the Word.

Creed II

Christianity, once preserved against the Roman Empire by its theologians, today is in danger of being turned by biblical illiterates and theological quacks into a public religion without a theology. (I have no intention of sounding like a neo-conservative; I remind you that I am happily based in Berkeley.) I am committed to pilgrimage, both as a theologian and as an educator, but I know also that religion without the guidance of vigorous

Christians world around, a way of life rather than a political platitude. Lifestyles are changing, not only among the *haves* of the first and second as well as the third world, but also among the *have-nots* of the third as well as the second and first world. If a shift can be managed without the necessity of war—and our only hope is that it can be—a new planetary consciousness will come into being, and it should be met and supported, not by a neo-puritanism in which the enjoyment of things is condemned as sin but by an enjoyment of things in which waste is condemned as sin. We will never have more to work with than the planet has already given us: waste of it is a major physical

could profitably look less and less like school-type time-filling, and more and more like the sacralization of time and space on their own behalf. In other words, we need to teach people how to worship, not as a traditional exercise but as an exploration into the reality of God—a theological exercise.

One of the ways to practice effective Christian education now is to practice life-and-growth-based theologizing.

Initiation II

In the second and third centuries, one of the purposes of the *catechumenate* was to help people interested in Christianity to sort out whatever it was in their pagan background that would enrich a Christian faith, and whatever was inimical to it and would have to be discarded if one were to become a Christian. Christianity is again today in a minority position in a world largely non-Christian. We need, in Christian education, to rediscover the life of the spirit and how to initiate people into it.

For one thing, a real effort must be made to understand current spiritual phenomena: mysticism, pantheism, Narcissism, dilettantism, syncretism, guru-ism. The point is that all of these current phenomena were present in the world into which Christianity emerged as a new religion. The strategy then was the *catechumenate*, an initiation process that usually took about three years and guaranteed the continuing life of the church. Based upon what I am hearing from today's pastors who offer an apologetic session or two, the "membership class" is one of the more puzzling and discouraging things they do, and from what I have seen of some "membership classes" there is very little in them to help people choose to be Christian rather than something else.

Cont. on next page

Christianity is in danger of being turned into a public religion without a theology.

belief is headless. Jesus reminds us that public huddling is not redemptive love: thinking-with-the-heart is a whole-person discipline. I know that traditional theological vocabulary has no bite anymore, and I am aware that not only are Barth and Tillich gone but that their systems are already archaic. Most of the academic theologians of my acquaintance seem to be stirring dust rather than raising storms in a sub-Christian world. So I would like to think that Christian educators, working as they do on the growth-edges of our experience, could, if they would turn themselves to it, be the patrons of revived belief structures in the Christian movement.

I think, for example, that the shift from abundance to scarcity could be a source for a creedal shift to relevance. Doing with less can become, for most of us, even most

product of technological affluence, from styrofoam packages to discarded radioactive substances. It is also a cultural spin-off of our spiritual abundance: "I plead with you," wrote Paul, "not to accept the love of God and then waste it."

I suspect that a theological reorientation thus based is more radical than either liberation or feminist theology, but can build upon them. I think it can be better developed among the young in their church school classes and summer camps than in seminary libraries. It should also take a new look at time as well as at things, if only because the waste of things may have something definitive to do with the amount of time we have. Leisure time may increase (which seems likely) or it may not, but we should be emphasizing its potentialities rather than its exploitation, and effective Christian education

Rood lecture, cont.

For an effective approach to new Christians today (whether they come from outside or inside the household of believers) Christian education needs to know more about the shape and development of religious experience. The secular accounts of the life cycle can help us: of cognitive thought by Piaget, of the identity crisis by Erikson, of moral development by Kohlberg. We need to parallel them with an account of the sorts of religious experience appropriate to various stages of development throughout life—not merely of pre-adulthood but also on through old old-age. If we can identify how the spirit moves in human beings, we may be able to help people be receptive to its power. Teachers and planners who are now only guessing, if they think about it at all, need guidance.

And Christian educators need to learn how to teach the shape and development of the whole human family to its new members. Christian experience is also grounded in the events of history and in a view of tradition. But history has become a stumble subject in the schools. It has been taught badly, turned into a social science, used as an intellectual strait jacket. No wonder tradition has so often been regarded as sterile. People who choose to associate themselves with Christianity need to know how and why life and God were real to people in other times. But they never will unless Christian education learns how to validate religious experience past as supportive of the human spirit in making commitments to life and growth in the present.

Community II

Community is fragile in our time; perhaps in all times—desert, field, street, or wherever, as empires fall and the barbarians take over, in our time the threats are increasing mobility for individual people and pluralism of values among them.

Adjustment is more difficult for adults than for children. The great issues on adult agenda now are rootlessness and the generation chasm. When little is as it used to be, how does one maintain

growth patterns in the present? And when the world that perplexes older adults is the only one young people know, where is the common ground on which to establish care and trust? It is those who know a world before space travel, instant world-wide communication, computer mathematics and universal birth-control who find the present world a strange one. In this circumstance, adult education is a primary and continuing need. Adults need almost

Life is no longer simple or unitary.

constant catch-up opportunities in a supportive atmosphere. They need continuing relationships with people born this side of the atom bomb, young adults who are veterans of the civil rights struggles and the peace movements and the sexual revolution. They need to know responsible young people who listen to rock and know about drugs and live openly intimate lives. And those young people need to know about World War II and the Depression and Lindbergh's flight across the Atlantic. For this sort of Christian education many new resources are needed, but mostly the establishment of inter-generational, tribal communities. So far as I know, both because of its sociological structure and its commitment to community, the church is the one agency in our society that can touch this need.

The young in a world of pluralism and mobility have a special need for working methodologies for coming to decisions. There is every reason to think that most of the withdrawals from life that are now taking place among the young are the direct result of inability to make choices among several truly viable alternatives, not between good and bad. Life is no longer simple or unitary. Choices about schooling, vocation, marriage, living places and styles and companions demand an ability to sort out many options and choose among them. Young people do not seem to know how

to arrive at commitments that close out other possibilities, and, fearing that they may miss out on something good, they tend to settle for a series of proximate choices which establishes a way of life in which ultimate satisfactions never occur. Many adults of my generation have found out more or less naturally that freedom is the ability to make long-term faith-commitments, not being able to know the outcome. In a time when that freedom is not automatically provided by a stable world, it must be learned.

There is every reason to think that this is an educative task to be started early and continued throughout life. Values-clarification and other forms of moral education can be useful. Direct counseling is a needed service. Experiences of decision-making need to be built into the educative process itself which will continuously offer opportunities for guiding one's own learning in inter-generational communities supporting individual growth and freedom. That's going to be tough on a lot of adults, but doing it will also minister to their need for trust and community.

One tactic would be to increase options throughout church life, and that will be hard on a lot of administrator types, both lay and clergy. The younger classes would provide for a maximal variety of opportunities in group activities. Boy-girl and younger-older groupings could be offered to young and middle adolescents, in spite of time-honored practices left over from more comfortable times. From older adolescence on through older adulthood most activities could be organized as relatively short-term contracts where interest and not age is the controlling factor: classes on specific topics for a half-dozen sessions, task-oriented groupings for administration as well as for services, to be disbanded when the task has been accomplished. Leadership could then be recruited for specific tasks and short-term periods rather than for vaguely-defined and never-ending obligations.

The purpose of community may no longer be the preservation of the community, but the provision of a body of trust in which choices are made in the

knowledge that the results will be accepted even if disturbing.

History II

If anything is clear in an over-the-shoulder glance at recent history, it is that change is the most significant characteristic of our time. We've had enough experience with it now to realize that change is cumulative by nature: each change makes many more changes possible. Thus, when change becomes a basic parameter in a period, the *rate of change* increases: the total quantity of human knowledge doubled in the last 10 years; it will double again in the next five. It has become moving time for planet earth. Never has so much become so archaic so fast.

Change has been one of the specialties of American education, in contrast to the European tendency to regard education as a specialist in preservation. John Dewey's primary message 75 years ago was that education is nothing more or less than effective experiencing of the reconstruction of experience. Experience is no unchanging block essence: it is for Dewey the interaction between two factors in the environment, at least one of which has a highly developed central nervous system; the latter factor is a

Christian education's task is to help bring those about to the enrichment of society. Christian educators—especially those who teach classes in local churches—have the same task as they always have had: participating lovingly in the growth that their learners are undergoing. The task itself will not vary because change has become a primary fact in their world.

For those who have been nurtured in the historical reality of creative covenant, change is already built into the religious point of view; by it we are in league with the living Creator of the world to make history together as we go.

So we can know that today the Christian strategy is to be in the formative thick of change, which is different from adapting to change.

* * *

I know all this has sounded enormously earnest and probably pretentious. I'm sorry about that, but, seriousness and pretension are not guidelines for the teacher in the classroom.

Paul took a hand in translating the directive to teach the world into the demands of the daily task. Don't be overcome with the enormity of the

Life is change, and education is not preparation for life but life itself enriched.

human being, and in a physical environment it is the human factor that is flexible rather than sticks and stones. Life is change, and education is not preparation for life but life itself enriched. Lewis J. Sherrill's message 25 years ago was that Christian education is participating in and guiding the changes that take place in persons. Many of these changes are inevitable: Christian education's task is to help those changes contribute to the enrichment of Christian experience. Some changes will not come without assistance and guidance:

charge, scurrying about to adjust strategies and invent new forms, he urged, but rather intensify what you have found to be right from the beginning. To intensify what they were already doing turned out not to be more sincere or honest—even just to work harder. It was the opposite of caution. It was to find great joy (*aggaliasos*) in what they were already doing with joy (*chara*). It meant to leap with joy rather than to sit with joy. It meant that Followers of the Way would activate their memories of the Christ in such a way that they would

become Christ-people, having the mind of Christ in them. It meant that this New creature, just by being, would become the agent of the New Creation. Then new strategies would spin off, and they did; new forms would result, and they did; staying close to the *Why* would produce the *How*, and it did, with unforeseeable results—among them us, here.

The aim is transformation, a New Being and a New World. And transformation threatens things as they are. It is supposed to. As seen from the Galilean hilltop with the command to Go-Teach ringing in our ears, things as they are have not yet been fulfilled.

What we are about in Christian education, therefore, is the project of initiating and maintaining a process of divine-human development in which the *imperative* is Love: history-redempting, koinonia-making, thought-releasing, humanity-completing, creation-risking Love. The *impact* is Love: school-reforming, belief-developing, person-preparing, community-creating, covenant-producing Love. If only teachers and learners can find in their work the joy the disciples discovered in their acutely Love-aware time, Christian education will be a doorway into New Creation. Children might begin to move about the room as they go about their learning tasks. Hard-edge schedules might not always be kept. Classes might move out of their assigned cubicles into the hills and valleys, the streets and projects. Celebrations might occur which could be heard down the hall. The adult Bible class might be disturbed. There could be some dancing in the hallways. Even teachers might be there. Who knows what might happen to the adult Bible class? Some routines will alter, some curricula be revised, some institutional structures change.

Then so be it.

Let new forms emerge in response to the ancient imperative.

For we know (with the Apostle Paul writing to the church in Rome) that change produces patience, and patience experience, and experience hope, and hope will never let us down because the love of God is in our hearts. $\text{\textcircled{R}}$

Accessions

Adams Center, NY
Joined by letter
Marie D. Smith

Chatawa, MS
Joined by letter
Betty Albritton

Columbus, OH
Joined after baptism
Daryle Holmes

Joined by letter
Wesley Greene
Martha Greene

Daytona Beach, FL
Joined after Testimony
Andrew Grasso
Deb Grasso
Ryan Grasso
Rach Grasso
Charles Grasso

Houston, TX
Joined after baptism
Frank Chaffin
Joined after testimony

M.C. "Herb" Fite
Nellie M. Fite
Marcie L. Fite
Corky B. Hightower
Janet L. Hightower
Suzie Black

Los Angeles, CA
All Nations branch church
Joined after baptism

Roy R. Maclang
Armand Montemayor
Christopher Porter
Albert Miranda
Benigno Panahon Jr.
Cynthia A. Panahon
Raymond B. Panahon
Josefa R. Aguilar
Al de Leon
Linda A. de Leon
Dorothy A. de Leon

Eileen A. de Leon
Sharon de Leon
John Leandre de Leon
Felipa Angeles

Miami, FL
Joined after baptism

Susan Knight
Lionel Lynch
Monica Morgan
Ronald Morgan
David Muy

Joined after testimony
Errol McLaughlin

Nortonville, KS
Joined after Baptism
Ryan Stapp

Nortonville, KS
Junction City branch church
Charter members
Steven James, pastor

Teresa Cosman
Linda Hakala
Debbie James
Keith James
Kristy James

Riverside, CA
Joined after baptism

Jeremy Burdick
Larry Beamsley
Victoria Porter
Vera Maguire

Joined after testimony
Victor Scamara
Linda Scamara
Beatrix Joseph

San Gabriel, CA
Joined by letter
Tonia Gibson
Maritza Baez

Marriages

Holmes-Montgomery.—Daryle Holmes and Summer Montgomery were united in marriage on August 28, 1988, at the Franklin Park Conservatory in Columbus, OH. Pastor David Thorngate officiated.

Gilliam-Lowe.—Joseph Kevin Gilliam and Anna Louise Lowe were united in marriage on May 19, 1989, at Anaheim, CA.

Perez-Flores.—Leobardo Perez and Ana Flores were united in marriage on May 19, 1989, at the Los Angeles, CA, SDB Church. The Rev. Jorge Guardado officiated.

Seymour-Rogers.—Dion Carl Seymour and Julie Christine Rogers were united in marriage on May 26, 1989, at the Word of Life Assembly of God Church in Springfield, VA. The Rev. D. Wendel Cover officiated.

Mattison-Schweigart.—Christian R. Mattison and Rebecca I. Schweigart were united in marriage on May 27, 1989, at the Alfred Station, NY, Seventh Day Baptist Church. The Rev. Melvin F. Stephan officiated.

Taylor-Rogers.—Dana Taylor and Sally Rogers were united in marriage on June 10, 1989, at the Lost Creek, WV, Seventh Day Baptist Church. The Rev. David Taylor, father of the groom, officiated.

McClure-Wheeler.—Gerald McClure and Billie Wheeler were united in marriage on July 1, 1989, at the Nortonville Seventh Day Baptist Church, Nortonville, KS. The Rev. Harold King officiated.

Births

Thorngate.—A daughter, Amberle Content Thorngate, was born to David and Christina (Boyd) Thorngate of Columbus, OH, on July 25, 1988.

Prior.—A son, Cory Paul Prior, was born to Paul and Wendy Prior of Columbus, OH, on July 31, 1988.

Goodson.—A daughter, Haley Meyer Goodson, was born to Thomas and Kimberly Goodson of Salem, WV, on February 15, 1989.

Wasil.—A daughter, Hannah Rae Wasil, was born to Gregory and Kathy Wasil of Englewood, CO, on April 25, 1989.

Obituaries

Smith.—Linda Marie Smith, 37, died on April 26, 1989, in Los Angeles, California, after a lengthy illness with cancer following surgery in 1980.

Linda was born in 1952 in Wisconsin, the daughter of Kenneth and Dorothy Smith, now of Lenexa, Kansas. She was a graduate of Milton College, Milton, Wisconsin, and was a member of the Milton Seventh Day Baptist Church. She was a resident of Thousand Oaks, California, and worked for Ventura County and the city of Thousand Oaks.

She is survived by her parents and a brother, D. Scott Smith of Moberly, Missouri; and two grandmothers, Edith Smith of Pawcatuck, Connecticut, and Janette Heinig of Milton.

Memorial services were held on May 6, 1989, at the Milton Seventh Day Baptist Church with Rev. Herbert E. Saunders, officiating, assisted by her father, Rev. Kenneth Smith, and her brother, Scott. HES

Shippee.—Richard L. Shippee, 63, of Adams Center, New York, died on May 24, 1989, at his home.

Born in DeKalb, New York, on December 21, 1925, a son of Wesley and Ruth (Grandy) Shippee, he attended schools in DeKalb, Watertown, and Adams Center areas. He served in the Navy during World War II.

He married Alfreda J. Maltby on September 5, 1948, in Adams Center. The couple lived in the Adams Center area most of their married life.

Richard was employed by Tassett Farms, Outer Arsenal Street, Watertown, for several years, and also by Taylor-Stone Dairy, Watertown, from 1961 to 1974. He last worked for 15 years in the maintenance department of the House of

the Good Samaritan.

Surviving are his wife, Alfreda; two sons, Darwin of Pottsville, Pennsylvania, and David of Clifton Park, New York; a daughter, Sherry Burnash of Adams Center; four brothers, Keith of Adams Center, Alger of Sandy Creek, New

1959 when she retired from the Kanawha County School System, then teaching in Charleston. Her 42 years of service began in a one-room school in Doddridge County, West Virginia. Later she taught in six other West Virginia counties and in Cumberland, Maryland. She

*Today I am one day nearer home than ever before.
One day nearer the dawning when the fog will lift,
mysteries clear, and all question marks straighten
up into exclamation points! I shall see the King!*

—Vance Havner

York, Harvey of Watertown, and Chauncey of Joplin, Missouri; a sister, Carol Papp of Rodman, New York; eight grandchildren, and nieces and nephews.

A son, Robert L. Shippee, a U.S. Navy senior fire control chief, was one of 37 servicemen killed on May 17, 1987, when the frigate USS Stark was attacked by an Iraqi missile in the Persian Gulf.

The funeral was held on May 27, 1989, at the Adams Center Seventh Day Baptist Church with Rev. Q. Eugene Smith officiating. Burial was in Union Cemetery.

Trevey.—Pearl (Randolph) Trevey, 92, of Charleston, West Virginia, died on June 17, 1989, at a Charleston hospital.

She was born on October 29, 1896, in Salem, West Virginia, the daughter of the late Joel F. and Gertrude (Traugh) Randolph.

She was twice married, first to Frank E. Dawson on September 4, 1915. On May 27, 1932, she married Virgil K. Trevey, who preceded her in death in March, 1966.

Pearl taught school in the elementary grades from 1918 to

graduated in 1943 from Salem College with a degree of bachelor of arts.

She was a member of the National Education Association, the West Virginia Educational Association, the West Virginia Retired Teachers Association, and the Salem Seventh Day Baptist Church.

Surviving are one brother, O.L. Fitz Randolph, Point Pleasant, West Virginia; and several nieces and nephews.

Funeral services were held at the Barlow-Bonsall Funeral Home on June 19, 1989, with the Rev. S. Kenneth Davis of the Salem Seventh Day Baptist Church officiating.

Waite.—Helen E. (Kenyon) Coon Waite, 82, of Hopkinton, Rhode Island, died on June 19, 1989, at Allens Nursing Home, South Kingstown, Rhode Island.

Born on July 19, 1906, in White Plains, New York, she was the daughter of the late Amos and Ethel (Collins) Kenyon.

Helen married Leland W. Coon

Cont. on next page

Obituaries, cont.

in 1926. They had two children, Connie Coon of Belmont, New York, and the late Phillip Coon. Leland Coon died in 1929.

Helen married James G. Waite on October 3, 1931. They had two children, Barbara W. Barber of Westerly, Rhode Island, and James L. Waite of Hopkinton.

Helen was a life-long member of the First Seventh Day Baptist Church of Hopkinton. In view of her many contributions to church, Seventh Day Baptists, and community, she received the Robe of Achievement at General Conference in Beloit, Wisconsin, in 1985. She was an active Sabbath School teacher and leader in the Ladies Aid as well as other committees of the church. When Helen went visiting, she always liked to bring a bouquet of flowers and a tin of brownies.

For 42 years, Helen served as secretary to the executive vice-president of the Missionary Society. An accomplished organist, she was organist and choir director for the church at Ashaway for 50 years. She also served as organist in other area churches, including 25 years at the Weekapaug (Rhode Island) Chapel.

Along with her husband and three children, she leaves her sister, Barbara Heath of Lancaster, New Hampshire; sister-in-law Edna Piccolo of Westerly; nine grandchildren, and three great-grandchildren.

Funeral services were conducted on June 23, 1989, at the Buckler-Johnston Funeral Home in Westerly, with interment in the First Hopkinton Cemetery, Ashaway, Rhode Island. The Rev. Verne M. Wright officiated.

Peck.—Dana C. Peck, 89, of Alfred, New York, died on July 5, 1989, after a long illness.

He was the son of Burt and Lura (Thompson) Peck, and was married to the former Aletha Place, who died in 1987. He had resided in Alfred most of his life and operated Peck's Pool Room for 47 years.

Active in village affairs and an enthusiastic fan of Alfred University sports, Dana was a member of the Alfred Seventh Day Baptist Church and served on the board of directors of the former Citizens National Bank of Alfred.

In his declining years, Dana had been cared for by his brother-in-law's family, Mr. and Mrs. Robert Place. Survivors include three nephews, Robert Myers of Chittenganga, New York; Richard Place of Columbia, Pennsylvania; and W. Douglas Place of Newport, Virginia.

Rev. C. Harmon Dickinson

Rev. C. Harmon Dickinson, 70, of Milton, Wisconsin, died on June 20, 1989, at Mercy Hospital in Janesville, Wisconsin. He was 70 years of age.

He was born in Shiloh, New Jersey, on December 23, 1918, the son of Clarence and Alice (Randolph) Dickinson. He married Ethel Davis in 1941, and to that union were born three children: Alfred, Mervin, and Loisanna.

Rev. Dickinson received his B.A. degree from Salem College, Salem, West Virginia, and completed his education as a student at Alfred School of Theology, Alfred, New York, and Eastern Baptist Theological Seminary, Philadelphia, Pennsylvania.

He served pastorates in DeRuyter, New York (1943-46), where he was ordained in 1945; First Hopkinton, Ashaway, Rhode Island (1946-50); Denver, Colorado (1950-57); Plainfield, New Jersey (1957-67); and Richburg, New York (1967-80). He was the financial manager of the Seventh Day Baptist Memorial Fund from 1980 until his retirement in 1986. He was a member of the Seventh Day Baptist Memorial Board, a trustee of the American Sabbath Tract Society, and a board member of the



1918-1989

Historical Society. Harmon received the gold-headed cane award in 1988 from the Historical Society in honor of his contribution to the heritage of Seventh Day Baptists. He wrote Chapter 4 of Volume III of *Seventh Day Baptists in Europe and America* entitled, "A Dream Fulfilled," the story of the building of the SDB Center in Plainfield.

He was a member of the Milton Seventh Day Baptist Church and the Janesville Lions Club.

He is survived by his wife, Ethel; two sons, Alfred of Schenectady, New York, and Mervin of Franklin Park,

New Jersey; one daughter, Loisanna Edwards of Fort Mill, South Carolina; one brother, Melvin, and one sister, Eleanor McAllister, both of Bridgeton, New Jersey; and nine grandchildren. He was preceded in death by one sister, Janette Nida.

Funeral services were held in the Shiloh Seventh Day Baptist Church, Shiloh, New Jersey, on June 23, 1989, and a memorial service was held in Milton on July 9, 1989. Pastor Herbert E. Saunders of Milton officiated at both services. Interment was in the church cemetery in Shiloh. HES

K E V I N ' S C O R N E R

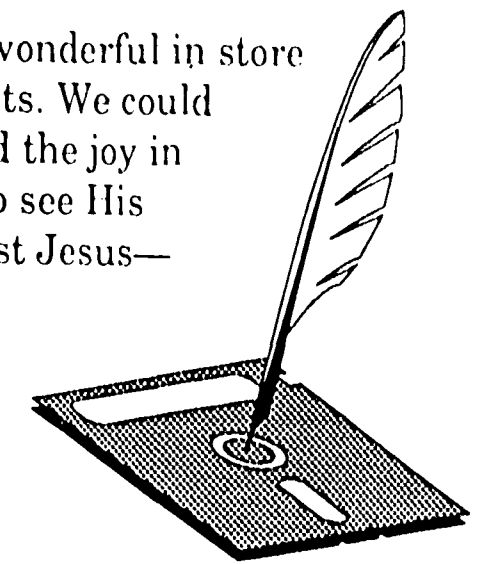
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This was my seventh straight, and quite different from all the rest. A private room with not five, three, or even one extra person. Nope; no family this time! There were so many great experiences I would have loved to share with them, but our savings account kept our heads clear and the clan back home.

But another difference this year made the sacrifice bearable. I wouldn't have seen much of the family anyhow. As editor/photographer, I was compelled to show up—and actually remain awake—at every meeting.

You've seen only a portion of the many rolls of pictures snapped in Portland. And you may have received only a portion of the positive feedback from the business and fellowship. A better week weather-wise we could not have asked for, and what a sense of unity I felt during every debate and issue raised.

God has something wonderful in store for Seventh Day Baptists. We could sense that as we shared the joy in Portland. I can't wait to see His people—all one in Christ Jesus—next year in Kansas. Won't you join us?



This year's first family: Debi, Tim, Ron, and President Luan Ellis.



John Peil sharing the joy of worship on Sabbath.



Leading worship Friday morning was Charlotte Chroniger.



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KEVIN'S

CORNER

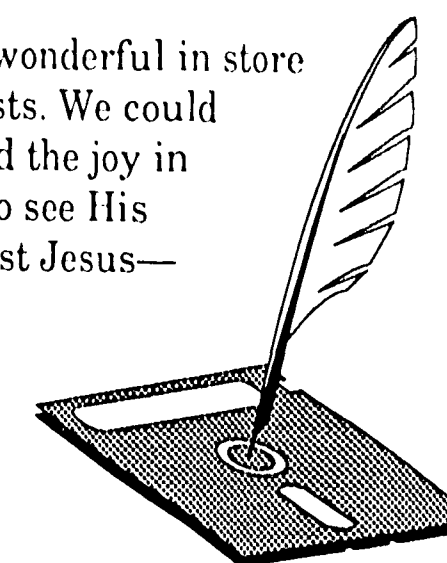
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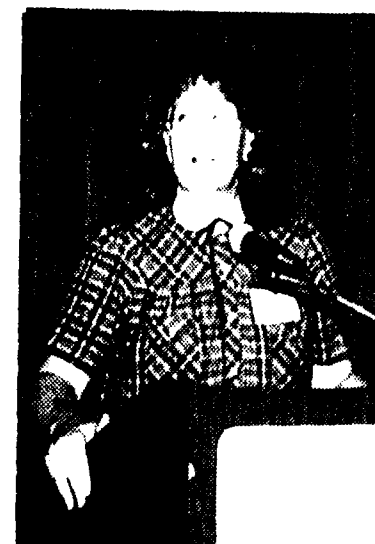
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Coming this month...

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

Ministry Promotion Sabbath: A challenge for leadership

Answer the challenge
to vocational ministry

September 30, 1989
In your local church

Annual Meeting Notice Board of Christian Education

The annual meeting of the members of the Seventh Day Baptist Board of Christian Education, Inc., will be held at the Van Horn Office Building, 892 Route 244, Alfred Station, New York, on Sunday, October 22, 1989, at 2 p.m.

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

Members of Seventh Day Baptist churches entitled to representation in the Seventh Day Baptist General Conference are members of the corporation. Accredited delegates at the 1989 General Conference in Portland, Oregon, are entitled to vote at this annual meeting.

Explore Your Calling Weekend

Has God called you into
full-time ministry?

Take a weekend retreat
and confirm that call.

December 15 & 16, 1989

*At the SDB Center
Janesville, WI*

Battle Creek will host
North Central Association
meetings, October 6 & 7

- Evangelism workshop
at Camp Holston
- Family night bowling
(bring money)
- Meals at the church

Call or write for housing info—
Let's make it a BIG meeting!

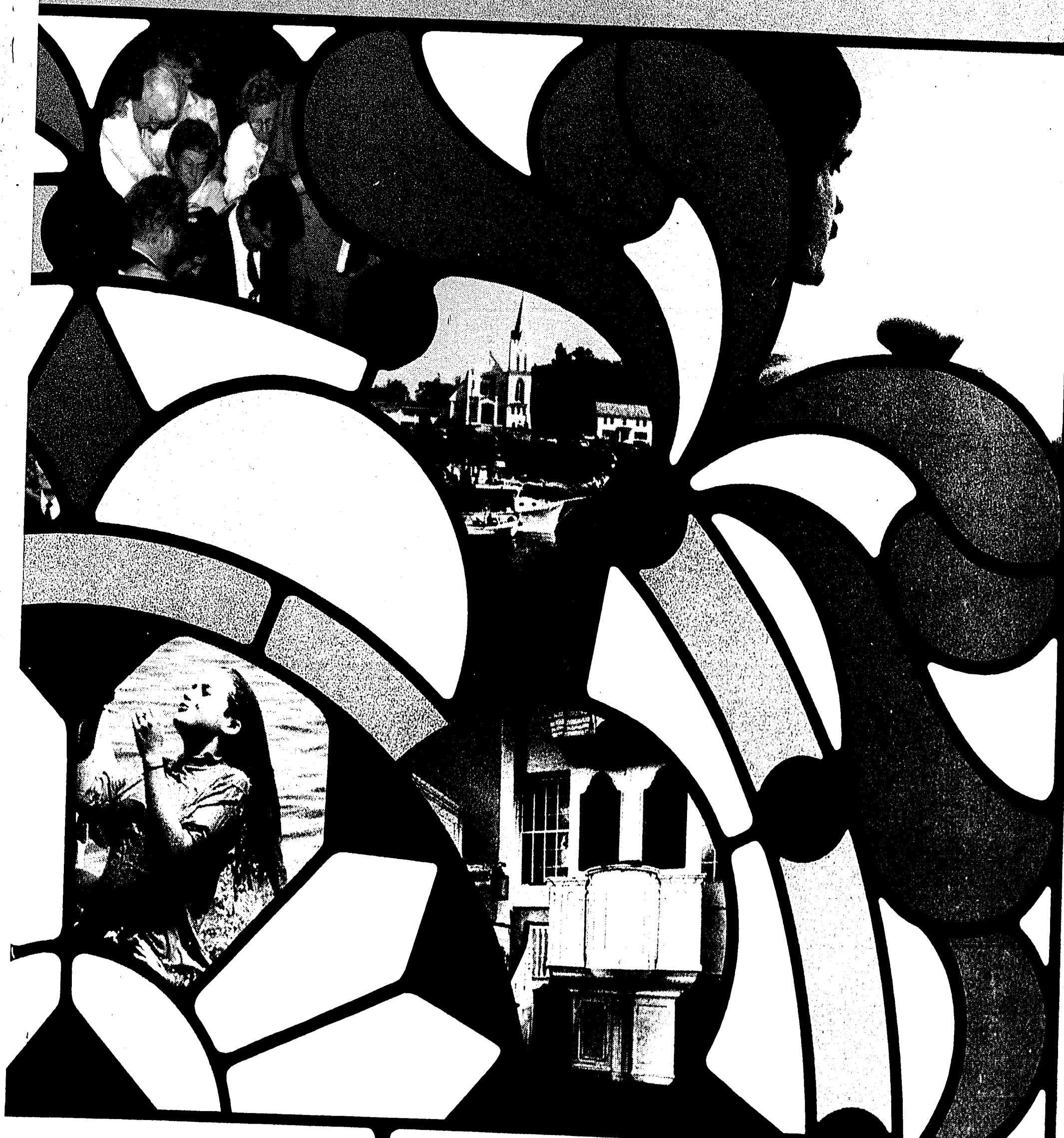
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