

The **S**abbath **R**ecorder  
News for and about  
Seventh Day Baptists  
March 1993



**Finding the Right Match**  
The pastoral search process

## Come to California for Conference

**Redlands University**  
**Redlands, California**  
**August 8-14, 1993**

**Redlands:** Southern California is having a record year of rainfall in 1993. This is the year to visit the Pacific Coast.

The Redlands University campus is near Riverside and the Ontario International Airport. The new Orton Conference Center will house the daily sessions in air-conditioned comfort. Dorm rooms and the cafeteria are also air-conditioned. Evening worship will be in the stately Memorial Chapel with its cathedral ceilings and ornate stained glass windows.

**Please join us!**



### Conference Costs

	Adults		Age 4-9	
	Daily	Week	Daily	Week
Registration	6.45	45.15	2.00	14.00
Housing (all a/c)	17.75	124.25	17.75	124.25
Meals	16.43	115.02	10.67	74.67

Children 3 and under are free.

**RV space**  
 (which includes use of Field House showers & toilets)  
 is \$8 per day; \$56 per week.

### Historical Society Annual Meeting

The Annual Meeting of the Seventh Day Baptist Historical Society will be held at the SDB Center in Janesville, Wis., on Sunday, April 18, 1993, at 2:00 p.m.

The Historical Society serves the denomination in the collection, preservation, and communication of SDB history. As a membership corporation, it does not share directly in the denominational budget but relies on support from membership fees, endowments, contributions, and the sale of its books.

Any member of a Seventh Day Baptist church may become a Contributing Member for a \$10 annual fee, or a Life Member for \$100, payable to the treasurer, Muriel Osborn, at the Center, P.O. Box 1678, Janesville, WI 53547.

## The Sabbath Recorder



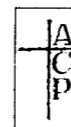
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### Who are Seventh Day Baptists?

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. Phone (608) 752-5055; FAX (608) 752-7711

# Calling a Seventh Day Baptist pastor

by Rodney Henry

In January of 1990, Seventh Day Baptists had 15 churches involved in the pastoral search process.

In the past few years, we have tried to learn from the many churches that have gone through this process. Today, only four churches are seeking pastors: Boulder, Colo.; Central, Md.; Houston, Texas, and Old Stonefort, Ill. Please remember them in prayer as they seek God's person for their church.

When a church seeks a new pastor, the time is often filled with uncertainty about where and how to

move. It is also a time when congregations can come to a new vision of mission and purpose for their church. The goal of the Council on Ministry is to assist your church in its search for pastoral leadership.

The following is excerpted from the Pastoral Search Guidelines, sent out to seeking churches. This recommended process should be accomplished in the context of prayer.

## Pastoral Search Committee

Select a Pastoral Search Committee to lead the congregation in choosing a pastor to guide your

church in its ministry for Christ. The church's constitution or bylaws may indicate exactly how the committee is to be selected. It is important that the committee represent the various ages, groups and interests in the church.

The committee will be responsible to lead the congregation

through the process of pastoral search. Pray often for the Lord's guidance at every step of the process, and don't be tempted to take shortcuts. The goal is not to find a pastor quickly; the goal is to find God's pastor for your church through prayer and hard work.

The committee will function best when it understands the church's needs and expectations before looking for a pastor to meet those needs and expectations.

The committee will work on behalf of the congregation and will report frequently. The final decision on who to call, and the terms of the call, will be made by the congregation.

The confidential nature of the committee's work cannot be over-emphasized. The committee will be considering pastors without their knowledge or the knowledge of the churches they are serving. Much of the information that is gathered should be destroyed after the committee's work is completed.

Correspondence with the Director of Pastoral Services and with potential pastors should be handled by the chairman or secretary of the committee.

## Church evaluation

This is an excellent time for the congregation to do some self-evaluation of needs and expectations in order to determine what kind of pastoral leadership is needed.

Questionnaires such as the "Pastoral Priorities Survey" can be circulated among the congregation. Summarizing the responses can help determine needs and realistic expectations. Sharing the results with a prospective pastor can help that person discern a true calling to serve your church.

It may also be helpful if your congregation and Pastoral Search Committee goes through the booklet, "Foundations for Pastoral Search." There you will find additional tools for church evaluation.

## Job description

Your church may wish to have a job description for the pastor's work.

No standard job description can fit every situation. You can develop a tentative job description based on that of your previous pastor, or on your understanding of the pastor's work. However, you may wish to consider the results of the Pastoral Priorities Survey. This job description should be shared with pastoral candidates.

## Church profile and packet

Develop a church profile and packet of information to send to pastoral candidates. Include the following information:

1. A short church history, including the recent developments of the church
2. Present congregational makeup (attendance, membership, other statistics)
3. Sabbath School description (youth information)
4. Church officers
5. Covenant
6. Constitution and bylaws
7. Budget
8. Church property description
9. Office equipment
10. Secretarial assistance

***This is an excellent time for the congregation to do some self-evaluation of needs and expectations in order to determine what kind of pastoral leadership is needed.***

11. Living accommodations and furnishings
12. Current programs
13. Sample bulletins and newsletters
14. Needs and goals for the future
15. Information about the community
16. Total financial package for the pastor, including salary, retirement, medical, housing, etc.

## Pastors' listings

You can find a list of all Seventh Day Baptist seminary students and pastors in the Directory section of the Yearbook. It lists pastors as licensed, ordained, and accredited, along with their current addresses, positions, and term of service. Look both at the pastors' list and the listing of churches.

The Director of Pastoral Services will send out a listing of pastors currently available for consideration. Biographical information on these and any other pastors is available from the Director.

## Pastoral candidate selection

If the Pastoral Search Committee unanimously agrees on a particular pastor as the candidate, make that recommendation to the church. The committee may recommend several persons and ask that a candidate be selected.

It is essential that the congregation select one candidate—and *only one* candidate—at a time. The church should not develop a list of pastors to call (in case of rejection) based on the number of votes each

candidate received. If this is done, a church could possibly call a pastor who is not the choice of the majority. After a candidate declines a call, the whole church should then vote for the next candidate to call.

## The candidate's visit

• Invite the pastoral candidate to visit your church and community. Make sure that everyone knows that this is a *get-acquainted* visit, and not a "call."

• All expenses of the visit are to be borne by the inviting church.

• The time of the visit should be mutually agreed upon by the church and prospective pastor. A long weekend, including Friday and Monday, is suggested.

• If the pastor is married, be sure to include the spouse, and perhaps family, in the visit. Plan to arrange housing at a motel or some other situation where there can be time alone.

• It is helpful if there can be some free use of a vehicle during the visit for getting acquainted with the community, visiting schools, etc.

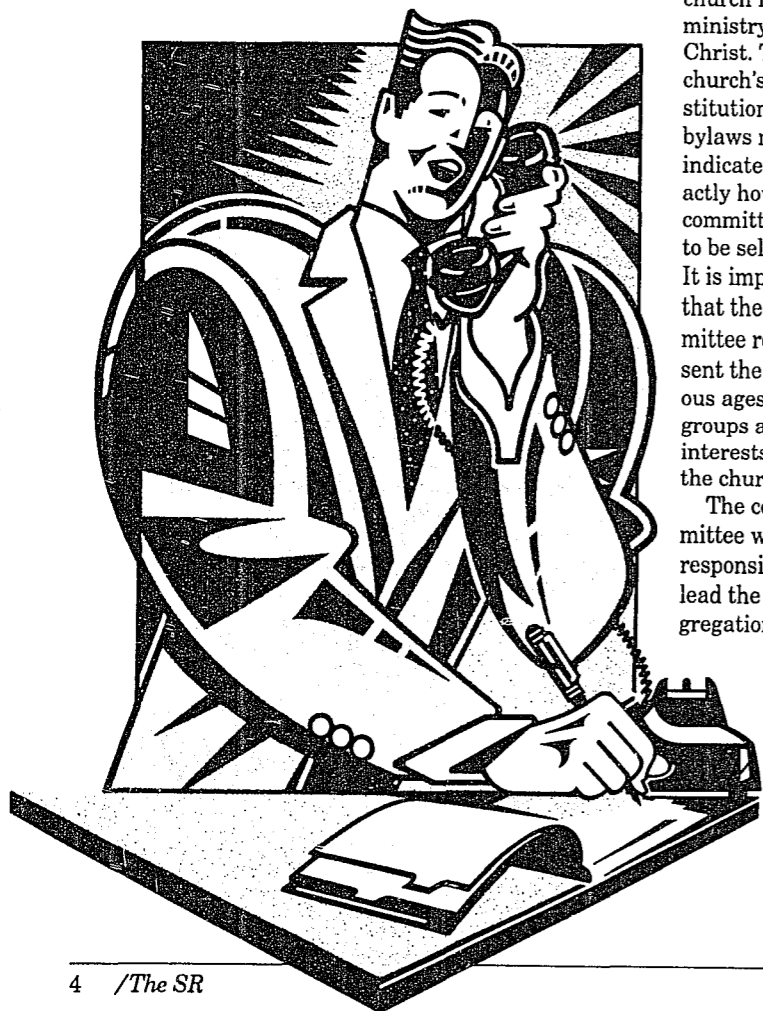
• You will want to have the pastor preach and perhaps lead parts of the worship service. Have the service planned locally so that the pastor will get a flavor of the kind of service your church is used to.

• Plan a general meeting of the congregation at which there can be free discussion with questions and answers, both by the pastor and the congregation.

• Schedule a meeting of the pastor with the Pastoral Search Committee and other appropriate groups in the church for discussion of finances, terms of the call, etc.

## Terms of the financial agreement

The Pastoral Search Committee will need to work with the church trustees and the congregation in developing a proposed contract. The contract may include the commit-



ment of the congregation, job description of the pastor, financial considerations, and other terms of the agreement between the pastor and church.

In order to meet the requirements of the Internal Revenue Service, it is essential that the church adopt a statement on parsonage allowance before the pastor begins, and prior to January 1 each succeeding year.

Be sure to include your pastor in the denomination's retirement program. Details on this program and how to make payments are available from the Committee on Support and Retirement (COSAR) business manager at the Seventh Day Baptist Center.

In setting compensation levels, the church should consider the pastor's level of training and years of experience. Guidelines for pastoral salary minimums and goals are available from COSAR through the office of the Director of Pastoral Services.

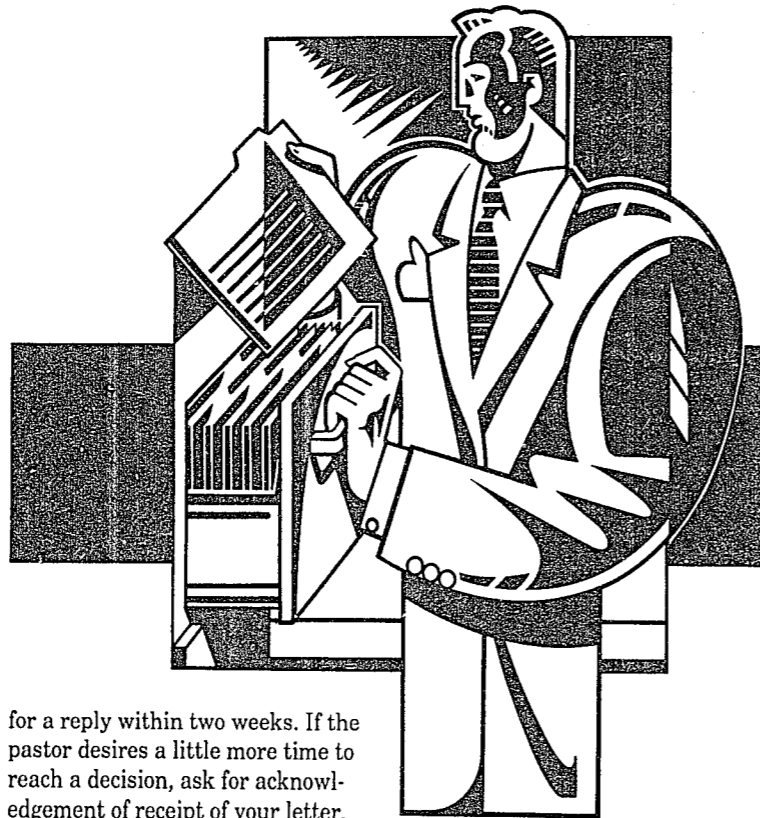
If it is not possible for the church to give full financial support to the pastor, it is important to specify whether additional employment will be expected or allowed.

Present the proposed contract to the pastoral candidate, expressing the possibility of negotiation.

### Calling the pastor

Following the visit of the pastoral candidate, the church should decide promptly—in the context of prayer—whether to call that person to serve as pastor. If the vote is favorable, you will proceed with the call. If the vote is negative, your committee will need to notify that candidate of the church's decision. Then go back to work and decide on another person (or persons) to recommend to the church.

Inform the pastoral candidate by telephone of your church's decision, and then follow this with a letter. If the church is extending a call, ask



for a reply within two weeks. If the pastor desires a little more time to reach a decision, ask for acknowledgement of receipt of your letter.

Do not advertise publicly (i.e., in newsletters or bulletins which go to people beyond the local congregation) about who is being considered or called and what they reply. This information should be kept confidential within your own congregation.

If the pastor declines your call, it's back to work for the Pastoral Search Committee.

When the pastor has accepted your call, rejoice. Then send the good news to the Center on Ministry, *The Sabbath Recorder*, and your local newspaper. (Be sure the timing has been cleared with your new pastor.)

If you have a parsonage, make sure it is in complete readiness: repairs made, redecoration completed, utilities connected, and the house cleaned. This is the best way to get the pastor-parish relations off to a good start. Also, a well-

stocked pantry is a wonderful welcome.

Help your pastor and family become acquainted with your community. Provide them with maps and literature, information about schools, stores, hospitals, medical care, etc. A conducted tour with introductions can be helpful.

Finally, plan an installation service and invite participants from the community, Association, and denomination.

The Director of Pastoral Services is available to assist local churches in the pastoral search process. He does not recommend pastors, but he can be a source of valuable information about the search process.

Ultimately, God is in charge of the pastoral search process. He is concerned that His sheep have shepherds because He loves us. That is why the entire search process should be done in the context of prayer. *SR*

## Pastoral options for the Church

by Rodney Henry

"Who is available to be our pastor?"

One of the first things churches request during the pastoral search process is a copy of the "Available Pastor List."

But before looking at the Available Pastor List, or at the list of pastors in the Directory, I encourage churches to evaluate their expectations of a pastor. Each church needs to understand what they expect a pastor to do and to be.

We send two tools to churches to help in this process: the Pastoral Priorities Survey and "Foundations for Pastoral Search."

The church also needs to look at its financial resources. Most of our churches would like to have a full-time pastor, but fewer than one-third actually do. And many of these churches cannot pay their full-time pastor the minimum salary recommended by the Committee on Support and Retirement (COSAR).

One generation ago, a full-time pastor was considered to be the normal pastoral situation for Seventh Day Baptists. This is not the case today. This leaves most churches seeking other options for pastoral service.

### Bi-vocational pastorates

When a church realizes that it cannot support a full-time pastor, it should not get discouraged. Remember, two-thirds of our churches have pastors who also have employment outside of the church. These pastors are called "bi-vocational" because they have two vocations. Some of these pastors have their primary training and experience in ministry, and they are supplementing their pastoral income with outside employment. Others have their primary training and experience in professions outside the church. These people often are successful

in their careers, but they feel God's call to add pastoral ministry to their secular employment.

Bi-vocational ministry is a difficult challenge for pastors. They must balance the needs of outside employment (which is often inflexible) with the needs of the congregation and family. The congregation should know what to expect of the pastor and, more importantly, what *not* to expect. A clear job description can be helpful.

Both pastors and churches are making bi-vocational ministry successful. We must continue to work at and study this style of ministry which has quickly become the norm for SDBs.

### Who would want to pastor our church?

This is often a question I hear from people in small churches with limited financial resources. My response is that God is just as concerned about pastoral leadership for small churches as He is about pastoral leadership for large churches. Remember, it is ultimately God who calls pastors to churches. Sometimes, smaller churches with limited resources need to be more creative in order to discover God's person for their church.

"We want a person with a seminary education and 30 years of experience in ministry. We also want him to be about 35 years old with a family that will attract other families."

This joke illustrates some churches' high expectations of a pastor. Though seminary education is wonderful, and ministry experience is preferable, God may have other qualifications in mind.

**Seminary student.** If there is an accredited theological seminary near the church, a student may be willing to move and pastor a church

while completing seminary. Student pastorates have the advantage of providing ministry experience to the student while rendering pastoral ministry to the church.

**Someone from within the congregation.** Often overlooked are those leaders within the congregation who God may be calling to pastoral ministry. These "potential pastors" usually lack training and experience, but they have the personal qualities and character to be pastors. The Council on Ministry has the Seminary Education Program to assist such persons seeking a seminary education. We also have the Training In Ministry and Extension (T.I.M.E.) program to bring training to those persons who are called to pastoral ministry but lack formal theological education.

**Retired pastor.** Several of our "retired" pastors have accepted calls to serve SDB churches. Sometimes they are willing to serve on a more or less full-time basis. Other times, they allow their retirement to be their other "vocation" so that they can have reduced pastoral responsibilities.

**Retired church leader.** Many companies offer early retirement to their employees. There may be a church leader in your Association or region who is retiring and might consider a call to ministry. These people often have many years of church leadership experience, and "plenty of mileage left on the engine." Again, the T.I.M.E. program and Seminary Education Program can be used.

Bible history, church history, and SDB history should teach us that God calls people from all walks of life, at all stages of life. Churches need to explore all of their options in prayerfully seeking God's person to pastor their church. *SR*



# A match in the making

by Bill Shobe

*Pastor Bill Shobe recently began a new pastorate at the Washington, D.C., Seventh Day Baptist Church. The following is his perspective of a successful pastoral search.*

This past year has been an interesting, exciting, and stressful time as I sensed the Lord directing me to a change of pastorates.

There were times when I seriously wondered how I would know which was the right position to accept. I spent much time in prayer, listening for direction, and also seeking and receiving the counsel of godly peers. I certainly believed throughout the process that God was in charge, and that He would make His will known.

Nonetheless, I, like all pastors I know, wrestled with the process.

In that wrestling, I began to see a strong correlation

between premarital courtship and the pastoral search experience. Since I believe that much can be done in the preparation stages to ensure a happy marriage, I am also convinced that we can enhance pastor-church relationships with thorough preparation.

When a couple asks me to perform their wedding, the first few questions I pose concern the depth of their relationship: "How long have you known each other?" "What attracted you to one another?" Many marriages are successful because they build upon the strong friendship which preceded their courtship.

Before coming to Washington,

D.C., I had already established friendships with several members of my new congregation during Association meetings, General Conference sessions, Summer Christian Service Corps, Pre-Cons, and camps. From my conversations with them over the years, I had developed a sense of the congregation's heart for the Lord and His ministry in their city. I also knew that the church had a solid foundation developed by the strong leadership of previous pastors.

About two years ago, my interest in the D.C. church increased when I was asked to consider serving there. I weighed the possibility of such a call, the nature of its urban and international community, and

found it both interesting and unsettling. But I also sensed the Lord saying that it was not the right time to consider the call.

As a result, I could only commit to pray that the Lord would raise up the right shepherd for the church, in the right season. Indeed,

I found the guide, "Foundations for Pastoral Search," very helpful in clarifying my own ministry style, and my expectations and vision for the church's growth model. The Washington church members also spent considerable time and effort clarifying their vision for the

We exchanged questions about pastoral leadership styles, vision for ministry, preferences in style and format of worship, the challenge of differing cultural and racial backgrounds, evangelistic strategies, the Sabbath's role in our witness, and spiritual gifts.

Though such a visit is never long enough, nor are all the questions asked or answered, the church leaders' flexibility to consider and schedule additional time for discussion encouraged me greatly. Even as we returned home, we had a strong assurance from the Lord that this was our match.

After that point, the process of waiting was difficult. Even as we waited to hear the result of the church's vote, the Lord sent numerous people to help me prepare for the nation's capital. I now have a greater appreciation for the strain a church experiences as they wait to hear from those they have called to candidate.

During the time before our actual call to serve and arrival in the city, I learned much about patience, and the Lord's ability to provide everything we need. Yet, I can say without a doubt that it was worth every trial that we experienced.

While we are now actively working together, in reality, we are still a "match" in the making. It takes effort, communication, and prayer to realize all the dreams and expectations that we bring to this relationship. "Honeymoons," however long or short, always give way to the reality of mixing different lives together.

In the years to come, I hope that this match will prove to be as exciting and fulfilling as the match with my wife of 15 years. God has begun a good work among us, and we trust Him to lead us to its fulfillment. *SR*

**During the time before our actual call to serve, I learned much about patience, and the Lord's ability to provide everything we need.**

He does have a time for every season and purpose.

When the Lord indicated that the time was right for a ministry move, the Washington church came back to mind. I was aware that they were still in the search process, and that they had considered a number of men for the work.

I contacted our Director of Pastoral Services, Rod Henry, and made him aware of my impressions from the Lord. He encouraged me to pray about the Washington need, and added that he felt that it could be a good match. As they continued their on-going dialogue with him, I believe he also let the church members know about my new directions. They have expressed great appreciation for Rod's assistance in their search and preparation for a new pastor.

Truly, the Lord has to be the "matchmaker" in bringing a pastor and church together, knitting them into a working unit. I believe Rod's role was much like that of a pastor helping a couple prepare for marriage. He provided as much data as we wanted at each phase of our searches.

church, and their expectations in a pastoral leader.

(Numerous tools are available to aid in this process, and information can be obtained from the Director of Pastoral Services. Search committees may also receive profile information on pastors presently open to a ministry change.)

After some phone calls and a written exchange of information—including my updated vision of ministry and some samples of teaching material I had prepared—we arranged for a visit. This included my wife and children, because I believe that each family member's needs and insights should be considered in such major decisions. As in a marriage, the union includes the whole family, not just the pastor and church.

The visit included time for casual interaction at a picnic, as well as the formality of worship and questioning sessions. The question and answer period was enhanced by the previously prepared questions, and the willingness to endure more than three hours of discussion.



**Truly, the Lord has to be the "matchmaker" in bringing a pastor and church together, knitting them into a working unit.**

# Staffing the small church

by Lyle Schaller.



Lyle Schaller, parish consultant with the Yokefellow Institute, is a renowned authority on church life and issues. This article is aimed at various church groups, and many principles can be applied in our SDB churches.

Literally tens of thousands of small Protestant congregations are caught in a severe financial squeeze. On one side, they are experiencing shrinking resources as their membership drops in numbers. On the other side are rising costs.

Part of that rise in costs can be attributed to the prices for utilities, printing, postage, and insurance. All have gone up sharply during the past 15 years.

In addition, the compensation package for pastors has increased.

The big increases have not been in cash salary, but in fringe benefits. Forty years ago it was common for a compensation package to include a rent-free house, cash salary, and perhaps a contribution to the minister's pension account. The pastor paid for utilities, automobile and medical expenses, books, subscriptions to professional journals, and similar expenditures.

Today it is not uncommon for the church's cost for the fringe benefits (housing allowance, utilities, health insurance, car allowance, pension, continuing education, etc.) to equal or exceed the cash salary.

A growing number of congregations feel they are being priced out of the ministerial marketplace. This is not a new trend. It can be traced back to the Great Depression, when the typical salary of a

Protestant minister was \$50 to \$80 a month, down from double that figure a decade earlier. Thousands of congregations could not even pay that \$50 a month, and were forced to go without a pastor. (In 1992, approximately \$550 equaled the buying power of \$50 in 1932.)

The next big financial squeeze on congregations came in the 1967-1983 era, when the Consumer Price Index tripled in 16 years—a pattern without precedent in American history. This squeeze on the small church in the United States has been compounded in recent years by the rapid escalation of health insurance premiums, and the rise in the minimum salary in those church traditions that recommend salary schedules.

What are the alternatives to a full-time resident pastor when we

can no longer afford our own minister? Does this mean the church will close? The answer is a resounding, "NO!" More than a dozen alternatives to closing exist.

## What are the possibilities?

### 1. Raise the level of giving!

For at least one-sixth of the small churches that feel they no longer can afford the cost of a resident pastor, one alternative is to bring in a stewardship counselor (perhaps from the denominational staff) who will help the members raise their level of giving.

For the majority of small congregations, a reasonable goal is that the weekly contributions from members will average at least \$17 to \$19 times the morning worship attendance. Thus a congregation averaging 90 at worship could be expected to receive at least \$78,000 annually in contributions from the members. For at least one-fourth of all small congregations, that goal should be \$20 or more times the average worship attendance, times 52 weeks.

### 2. Seek a bi-vocational pastor.

The most rapidly growing alternative is a bi-vocational pastor who makes a living in the secular marketplace, and serves one congregation on a limited part-time basis. Many of these ministers have two or three academic degrees, so this no longer means an "uneducated minister."

One small slice of this population consists of couples in which the spouse with the seminary degree decides to combine the responsibilities of parenting and part-time pastoring, while the other parent has a full-time job.

### 3. Seek a bi-vocational team.

A growing number of congregations (averaging 75 to 125 at worship) have abandoned the full-time resident "generalist" pastor in their search for specialized leadership.

These congregations are served by a team of three to five bi-vocational ministers.

Typically, one carries the responsibility for preaching, another for the teaching ministry, a third for pastoral care, and fourth for administration, with perhaps a fifth staffer responsible for evangelism and missions. Their combined compensation, including reimbursement for expenses, is usually less than one-half of the amount required for a full-time resident pastor.

### 4. Build a lay-led religious community.

The lowest cost alternative is being followed by congregations averaging fewer than 35 at worship. They have created a lay-led religious community with all of the "ministerial" responsibilities carried by lay volunteers.

### 5. Share a pastor.

One of the most widely followed responses to the financial squeeze of earlier decades was the yoked field or circuit. In this arrangement, one full-time minister served as the pastor of two, three, or more congregations.

This is a less popular alternative today, since the historical record indicates it tends to lead to the closing or merging of a disproportionately large number of congregations—usually the one where the minister did not reside.

### 6. Be extravagant!

One of the more popular alternatives today is to ignore the guideline which states that expenditures related to paid staff should not exceed 50 percent of the total expenditures. When that guideline is exceeded, it usually means a disproportionately small amount is allocated to missions, to program, or to maintenance of the meeting place. Occasionally this is justified, on the rationale that the number-one pri-

ority in mission is to keep this church open.

Sometimes the ignoring of that guideline is validated on the assumption that the prospective new pastor will transform this congregation's role in the community.

### 7. Become a federated church.

This was more popular in the 1920s and 1930s than it is today. This alternative calls for the functional merger of two congregations from two different religious traditions. Two (or more) membership rosters are maintained so everyone can continue his or her historical denominational affiliation. Frequently the next pastor comes from a different denomination than the affiliation of the departing pastor.

### 8. Share a building.

An early version of this alternative was widely followed by Lutheran and Reformed congregations in Pennsylvania during the 17th, 18th, and early decades of the 19th centuries. Most of these arrangements have been dissolved in recent years.

One of the contemporary versions of this arrangement usually reflects one of three alternatives: (1) a seventh-day congregation shares a building with another congregation that worships on the first day of the week, (2) an immigrant congregation shares a building with a congregation composed largely or entirely of American-born members, and (3) a new mission shares a building with a long-established congregation from a different religious tradition.

A second version calls for the congregation to rent out part of its facilities, usually Monday through Friday, to another nonprofit organization, such as a child care center, school, counseling center, or social welfare organization.

While these arrangements may produce landlord-tenant tensions,

the small congregation in a very large building often needs the extra income to pay all of its bills.

### 9. Exploit that long vacancy.

Many small congregations relying on the call system of ministerial placement often take a year or two to find a successor to the departing full-time pastor. During that vacancy period, volunteers carry most of the work load. The financial savings can be used to pay off accumulated bills, or to help finance the cost of the next full-time pastor.

### 10. The pastor with two part-time positions.

One of the most promising alternatives is for the minister who wants to preach regularly to serve as the part-time pastor of a small church, while spending three or four days a week as a program specialist with a nearby large congregation.

### 11. The multiple-site arrangement.

The multiple-site arrangement can lead to the administrative merger of the large congregation with a small church. The merger agreement guarantees that worship, church school, and other programming will be carried on at both sites for at least "X" years. The result is one administration, one budget, one staff, two sets of trustees, two meeting places, and lower staff costs.

### 12. The larger parish.

While less popular today than it was in the 1950s or 1960s, one alternative is the larger parish consisting of several congregations, each with its own officers, budget, building, and program, served by one staff of three to nine people. This can reduce the financial costs for each congregation, and also provides a mutual support group for the staff.

### 13. Seek a denominational subsidy.

For small congregations in those denominations in which this is encouraged, an attractive response to rising costs is to seek a denominational subsidy. This may be a direct annual cash grant. Or it may be an indirect subsidy in which the denomination covers part of the cost of the pastor's health insurance or

While this is far from an exhaustive list, these 14 alternatives do illustrate that a wide range of choices does exist.

### The crucial question

The temptation is to ask, "Which of these possibilities would fit us?" This is a premature question.

The crucial question is, "What are the criteria we will use to

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## A growing number of congregations feel they are being priced out of the ministerial marketplace. This is not a new trend.

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pension or salary, or part of the cost for a building program.

The downside to this alternative is that it is rare for a congregation receiving a subsidy for operational costs for three or more consecutive years to experience numerical growth.

### 14. Find a retired pastor.

One of the most attractive alternatives is a product of the recent rapid increase in the number of retired ministers. Some are retired military personnel. Many have chosen early retirement. Others have retired from a nonparish ministry (teaching, hospital chaplaincy, denominational office, etc.). A fair proportion are open to an invitation that allows them to divide their year among preaching and pastoral care, golf, the grandchildren, travel, relaxation, and reading.

One of the most productive arrangements is when two or more retired couples share the ministerial duties for the congregation averaging 85 to 200-plus at worship. This team may also include one or two lay couples, or a widowed lay person.

choose from among several alternatives?"

Do we want the lowest cost alternative? Or do we need to expand our total ministry? Do we need more continuity? Do we need experienced leadership?

Do we want to double our size? Do we simply want to postpone the disappearance of our church from the local scene? Do we need to reach the newcomers to this community? Is our number-one goal to expand lay involvement?

What do we see as the optimum size for this congregation in this community? What is the number-one challenge immediately ahead of us? What is God calling us to be and to do? Which approach would match our style of congregational life?

After you have redefined your role, established specific goals, and agreed on the direction God is calling your congregation to go, it will be easy to choose the path that is consistent with your role, goals, and direction. *SR*

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Women's Society page by Charlotte Chroniger

## Are we expecting "Superman"?

*"Hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us" (Romans 5:5, NASB).*

When congregations call a new pastor, they are filled with hope. The members are optimistic about the future of their church. They are looking forward to their new pastor leading and guiding the congregation (with God's help, of course) with excitement and vision for the future.

A congregation has great expectations of the pastor, and often of the pastor's spouse and children. Sometimes these expectations are attainable goals, but sometimes they are unrealistic. How does the pastor and family deal with unrealistic or misplaced hope?

Some congregations expect their pastor to attend all the functions, services, and programs of the church. His family may be included in that expectation. Because the pastor is the leader and shepherd of the local flock, he needs to be present to lead, guide, and encourage. Does this include all committee meetings, all church socials, all services?

Some congregations expect their pastor to be all things to all people. He must relate to all ages, all families, to all situations, to all needs. The pastor must be a great teacher, preacher, song leader, prayer warrior, counselor, administrator, camp leader, Bible School teacher,

youth leader, public relations person, wonderful spouse, and great parent. He is organized, committed, enthusiastic, optimistic, patient, wise, modest, frugal, loving, forgiving, sympathetic, and a mind reader.

The pastor's family should always be ready to host unexpected guests. The pastor's family must

always be on time to services and cheerful as they participate. The pastor's spouse should always be willing to do any task which needs completing, teach any class that needs teaching, go to any meeting that needs attending.

Some congregations expect their pastor to be a miracle worker. They expect him to bring lots of new families into the church. They expect him to repair the breaches between families in the church.

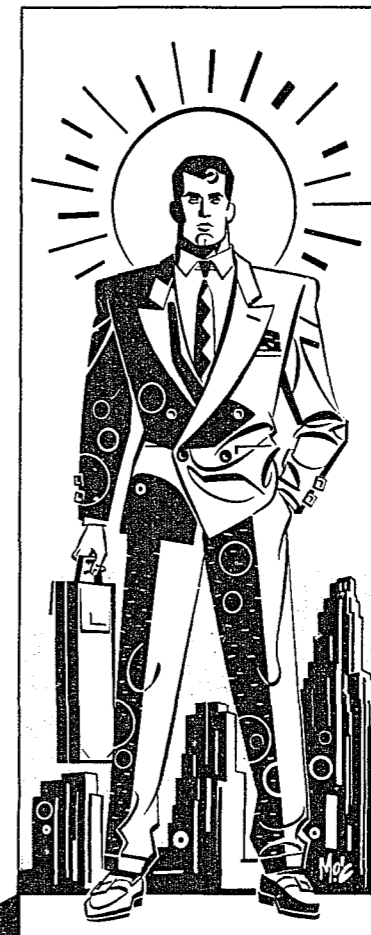
They expect their pastor to draw back those backslidden families that no longer attend. They expect him to revitalize a dying program, to bring new life to a tired congregation, to fire up cold hearts.

No pastor can fulfill all these expectations. Because your pastor is human, he will fail at times; he will not live up to your expectations. He is just God's instrument.

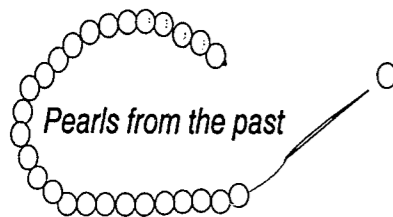
So rather than placing all your hope in a new pastor, place your hope in the Lord. Pray for God to use your pastor to accomplish His will in the life of your congregation.

Pray that your pastor will be able to fulfill God's expectations for him and his family. Pray that you will be able to live up to your pastor's expectations for his congregation to be loving, caring, forgiving, generous, and willing to live a committed and disciplined life for the Lord Jesus.

Pray that we all strive to reach the goals that the Lord has set for us—to live as faithful servants and followers of His Son. *SR*



*Some congregations expect their pastor to be all things to all people.*



## The Call to ministry

by Don A. Sanford, historian

From 1933-1952, Ahva J.C. Bond was Dean of the Alfred University School of Theology. A whole generation of Seventh Day Baptist ministers was influenced by his sense of devotion to the ministerial calling.

Nearly 20 years before he answered the call to train ministers, he preached a sermon entitled, "The Call to the Gospel Ministry." It was published in the SDB magazine, *The Pulpit*, for use on Sabbath, December 18, 1915.

"There are, in every Christian community, serious-minded and thoughtful young people looking out upon life, undecided as to what shall be their life work. Hesitant and undecided they stand, waiting for some finger pointing to direct them in the way they ought to go.

"The path they seek is a path of service. But of these there are many. Which shall they take?"

"I am glad to recognize the divine call to a business career, or to the profession of teaching, or of medicine, or any other vocation of life where service can be rendered to humanity and the work of the kingdom advanced. But I wish to devote my time to the specific task of presenting the distinct claims of the Christian ministry. I represent a calling which has a worthy history in the lives of those who have made it a holy calling."

Then A.J.C. Bond mentioned some of those who followed in the preaching ministry, including the disciples, evangelists such as Philip and Paul, men from the post-apostolic church, the Reformation, and the more modern church of his day, including some SDBs:

"These men and many others in more humble stations, but as faith-

ful in their preaching, have had more to do with the progress of the race than have emperors, or popes, or kings of commerce. If it is a correct saying that 'we may know that we are going some whither because we have come some whence,' then the history of the Christian ministry is a prophecy of its greater future....

"The ministry calls today for men of consecration, but for young men who have faculties and talents to consecrate. It calls for men of holy purpose, but with powers trained to serve those high purposes. Every vocation today contributes its share to the human scrap heap of the down-and-outs who have failed in the acid test of efficiency. There are also many misfits, because men of ability in certain lines are attempting that for which they have no fitness."

In addressing some who have relied wholly on an emotional experience for the call, Bond noted:

"Ever since Constantine had his vision of a cross in the sky, men deceiving and self-deceived, have imposed upon the race an unworthy conception of this sacred experience... I would not for one moment seem to remove the trace of the divine hand in leading men to be prophets of God. It is there in every genuine call—a conscious and blessed presence. But if I am not mistaken, a careful study of the call of holy men of old will reveal the fact that God takes account of those faculties with which He had already endowed men; *feeling*, to be sure, but also *reason* and *will*."

He then used the experience of Isaiah's call as an example of the typical call of God's prophet:

"Whatever of failure or weakness there may be in the public worship of the church today, it is from the number of those who regularly at-

tend her public services and who believe in her life and mission, that the ranks of the ministry must be filled up and increased. Isaiah entered the temple to look upon the emblems of the Divine, and symbols of His presence, but on account of his state of mind, and his concern for the nation, he was enabled to see beyond things, however sacred their association, and witness the presence and glory of God, which filled the earth. Henceforth, he would give himself to the task of opening other men's eyes to behold that holy presence."

Thankful for the rich spirit and scholarship of his generation, Bond closed by commenting on a fellow pastor's statement, "I can see better pasture on the other side of the river, but I dare not undertake to lead my flock across, lest they drown in the stream":

"A beautiful way of giving expression to the situation, but most pathetic if true. For not only the shepherd of the sheep, but the members of the flock see this better pasture, and unless safely led they may attempt to cross alone and drown in waters too deep for them. It is not merely a matter of a little better feeding; in many cases it is a question of life and death. And the church needs, for its mighty modern task, the larger life which this better pasturage will bring.

"The need is for men who can grasp the significance of the great movements of the day, and who can relate themselves helpfully to them... The call is to the task of adjusting the church to its modern problem until it shall meet successfully the impact of worldliness, and wage an aggressive campaign for righteousness. *O Holy Spirit, call thou those whom thou would call!*"

Is the need any less true in the world of 1993 than it was in 1915? **SR**



# SR Almanac

Where we have been...

### One year ago—March 1992

A special issue highlights the ministries of all SDB boards and agencies.

Conference President Mynor Soper asks, "Sabbath or evangelism: Either/or?"

"Beacon" page reports on the North Central Association's year-end youth retreat.

The SDB World Federation meets in New Zealand. Federation Executive Dale Thorngate recalls the highlights.

Readers hear about the latest Women's Fall Refresher in New England.

### Five years ago—March 1988

Pastor William Shobe shares fictional article of Jesus healing a leper.

SDB Conference of South Africa holds their first Women's Convention.

Baptist World Aid issues grant to provide irrigation wells to SDB Conference of India.

Rod Henry named to new position, Director of Pastoral Services.

New students begin Training in Ministry and Extension (T.I.M.E.) program in the Australasia Conference.

Church in Lake Elsinore, Calif., officially organizes.

Retirement reception held at the Janesville Center for secretary Ethel Dickinson.

### 10 years ago—March 1983

Editor/Historian Scott Smith features three special SDB historic sites: Newport, R.I., Historical Society Museum; Mystic, Conn., Seaport Village; and the Ephrata, Pa., Cloister.

Albion, Wis., church celebrates 140th anniversary.

K.D. Hurley, Conference President, lifts up "Seven Day Christians."

Extension and Missionary Pastor churches set new goals.

Pastor Victor Skaggs honored for 40 years in the ministry.

William Vis called to Paint Rock, Ala., pastorate.

### 25 years ago—March 1968

Ministry of the Board of Christian Education high-

lighted in an emphasis issue. Work of all the various committees outlined.

Death reported of Elizabeth Fisher Davis, composer of the Young People's Sabbath Rally Song.

Conference Commission holds midyear meeting in Plainfield, N.J.

Western Area Spiritual Retreat for SDB pastors held in Berkeley, Calif.

Editorial notes "plight" of pastorless churches.

Johnny Farenhorst, from Holland, performs dedicated service at the denominational building.

Reports come from Burma and Central Africa Conference meetings.

### 50 years ago—March 1943

Mail from Dr. Grace Crandall, at the SDB China Mission, delayed because "the Japanese were only about fifty miles away. They destroyed the city... killing hundreds, and perhaps thousands, of the people."

International Council of Religious Education calls for a "continent-wide World Peace Sunday."

In keeping with FDR's request that civilians refrain from weekend travel, Conference week is planned to open on Thursday and close on Tuesday.

Both New York state legislative houses approve bill permitting public schools to hold sessions on the seventh day. The governor returns the bill to senate committee: "This apparently kills the bill."

The Mutual Broadcasting System offers a free radio broadcast to SDBs "as to other leading denominations." Conference President Hurley Warren to be the speaker.

### ...where are we headed?

#### Pray...

- for all of our boards and agencies
- for our church women's groups
- for those in dire physical need
- that we remember and learn from our heritage
- with thanksgiving for denominational volunteers
- for this year's Pastors' Conference in Shiloh, N.J.
- for local and national outreach opportunities



# The 10 laws of boundaries

by Dr. Henry Cloud and Dr. John Townsend

Imagine for a moment that you live on another planet operating under different principles. Suppose your planet has no gravity, and no need for a medium of exchange, such as money. You get your energy and fuel from osmosis, instead of eating and drinking. Suddenly, without warning, you find yourself transported to Earth.

When you awake from your trip, you step out of your hovering spacecraft and fall abruptly to the ground. "Ouch!" you say, not knowing exactly why you fell. After regaining your composure, you decide to travel around a bit, but are unable to fly, because of this new phenomenon called gravity. So you start walking.

After a while, you notice that, strangely, you feel hungry and thirsty. You wonder why. Where you come from, the galactic system rejuvenates your body automatically. Luckily, you run across an earthling who diagnoses your problem and tells you that you need food. Better yet, he recommends a place where you can eat, called Jack's Diner.

You follow his directions, go into the restaurant, and manage to order some of this Earth food that contains all the nutrients you need. You immediately feel better. But then the man who gave you the food wants "seven dollars" for what he gave you. You have no idea what he's talking about. After quite an argument, some men in uniforms come and take you away and put you in a small room with bars. *What in the world is going on, you wonder.*

You didn't mean anyone harm, yet you are in "jail," whatever that is. You can no longer move about as you want, and you resent it. You

only tried to be about your own business, and now you have a sore leg, fatigue from your long walk, and a stomach ache from eating too much. Nice place, this Earth.

Does this sound farfetched? People raised in dysfunctional families, or families where God's ways of boundaries are not practiced, have experiences similar to that of the alien.

God's world is set up with laws and principles. Spiritual realities are as real as gravity, and if you do not know them, you will discover their effects. Just because we have not been taught these principles of life and relationships does not mean they will not rule. We need to know the principles God has woven into life, and operate according to them. Here are 10 laws of boundaries that you can learn to begin to experience life differently.

- 1. The Law of Sowing and Reaping**  
The law of cause and effect is a basic law of life.
- 2. The Law of Responsibility**  
This law includes loving others; is the commandment to love; is the entire law for Christians.
- 3. The Law of Power**  
Pray for the wisdom to know the difference between what you have the power to change and what you do not.
- 4. The Law of Respect**  
When we accept others' freedom, we feel better about our own.
- 5. The Law of Motivation**  
Freedom first, service second.
- 6. The Law of Evaluation**  
You need to evaluate the effects of setting boundaries and be responsible to the other person.

- 7. The Law of Proactivity**  
You need to practice and gain assertiveness.
- 8. The Law of Envy**  
If we are focusing on what others have or have accomplished, we are neglecting our responsibilities and will ultimately have an empty heart.
- 9. The Law of Activity**  
Human beings are responders and initiators.
- 10. The Law of Exposure**  
Your boundaries need to be made visible to others and communicated to them in relationship.

Remember the story of the alien. The good news is that when God brings us out from an alien land, He does not leave us untaught. He rescued His people from the Egyptians, but He taught them His principles and ways. These proved to be life to them. But, they had to learn them, practice them, and fight many battles to internalize these principles of faith.

God has probably led you out of captivity also. Whether it was from a dysfunctional family, the world, your own religious self-righteousness, or the scatteredness of being lost, He has been your Redeemer. But what He has secured needs to be possessed. The land to which He has brought you has certain realities and principles. Learn these as set forth in His Word, and you'll find His kingdom a wonderful place to live. *SR*

*Taken from the book, Boundaries: When to Say YES, When to Say NO, To Take Control of Your Life (Grand Rapids, Mich.: Zondervan Publishing House, 1992).*



**FOCUS**  
on Missions

## Overseas projects need our help

by Kirk Looper

If Jesus came today and did an analysis of your economic situation, would He turn to you and say, "Well done, thou faithful servant"? In my case, I'm not sure what He would say.

I often ask myself, "How am I handling the 'talents' God has given me? How much am I doing to help *Him*, not just myself?" Frequent self-examination keeps me from losing perspective of who is in control.

The pressures of the world are very strong and can wear us down. We must focus on what God wants us to do, not on what people tell us to do. (People tend to accentuate limits and boundaries, not needs and faith.) We must concentrate on working for God in the mission fields, and look for opportunities to accomplish this.

One such opportunity is the SDB Orphanage in India. We have about half of the funds needed to accomplish this mission. There is enough money to start construction and to

purchase some of the equipment, but not enough for the animals and crops required to maintain it.

If you have a burden for the orphanage, do not hesitate to share your blessings with the children in India. Presently, the land is flat, but it should soon start taking on some contours and buildings.

We also need to remember the drought in Africa. They still need help obtaining food, water, and medicine. (We are not talking about a few hundred dollars; we are talking thousands!)

Remember, we have churches in several African countries, not just in Malawi. The southern and central countries need supplies badly.

Jamaica is venturing out on a project this year that should help them grow and move ahead in spreading God's Word. This planned agricultural project will provide income to maintain a full-time person on their national field.

This individual will be in charge of visiting, coordinating, and teaching the people in the churches, as well as overseeing the project.

If you are interested in helping to set up this project, contact the Missionary Society office and re-

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***We must concentrate on working for God in the mission fields, and look for opportunities to accomplish this.***

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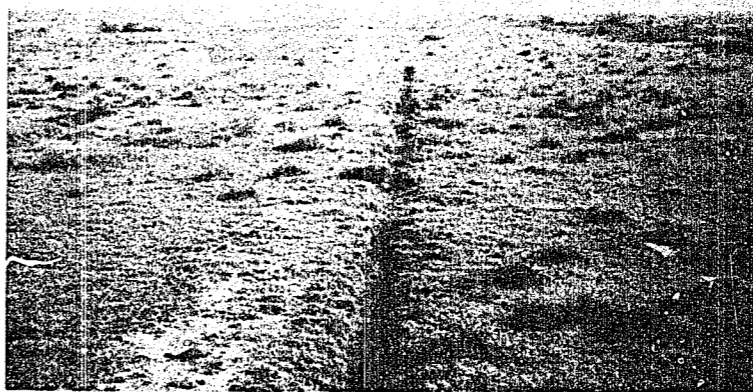
quest a project report and proposal. Then pray about helping. (We tend to forget that these projects, like the old well pump, often need priming to get them started.)

Mexico is coming along fine. In fact, they are in the process of roofing the 20 Kilometer church. We are anxious to get this project completed. The Senior Saints are planning to help with the "finish" work. This will involve pouring a cement floor, and finishing the walls, windows, pews, platform, and pulpit. They are also planning to construct a block wall around the church.

These projects are proceeding slowly, but I have faith that God will touch the hearts of those who have a burden for the needy. Please pray for God's will to be accomplished.

Watch *Lead-Line* and the *Missionary Reporter* for updates from these countries, and please continue to pray for our leaders in national and foreign fields.

May God guide and bless our efforts on His behalf! *SR*



*Land for the SDB Orphanage in Nellore, India.*

# Culture, feelings, or God?

by James Skaggs

The Sabbath morning speaker at our Madison, Wis., church, recently reminded us of a danger which believers have always faced: the temptation to be governed by cultural attitudes, rather than by obedience to God.

Both in Scripture and in the history of the church, we see a constant struggle to keep the faith free from practices and beliefs which would dilute its influence in the world, and draw believers away from God. That remains true today as in any other time.

In our time and place, the fascination with the inner self and self-help—as well as a political tendency to frame every issue in terms of victimization—has encouraged the belief that we have a “right” to be happy. Do we have a “right” to be esteemed? A “right” to be appreciated? A “right” to be healthy and wealthy?

Many people, both in and out of the church, seem to think so.

What are our expectations about life? Do we really expect to “live happily ever after” some day? Does Scripture give any warrant for believing that we shall in this life?

The question, “Why do bad things happen to people?” has always occupied the attention of believers faced with hardship, or temptation, or suffering. In many of the Psalms, we read the anguished appeals of believers who feel deserted by God in the face of trouble:

“Why, O LORD, do you stand far off?  
Why do you hide yourself in times of trouble?” (Psalm 10)

“How long, O LORD? Will you forget me forever?  
How long will you hide your face from me?”

How long must I wrestle with my thoughts  
and every day have sorrow in my heart?” (Psalm 13)

“My God, my God, why have you forsaken me?”

Why are you so far from saving me,  
so far from the words of my groaning?

O my God, I cry out by day,  
but you do not answer,  
by night, and am not silent.” (Psalm 22)

“I cried out to God for help; I cried out to God to hear me.

When I was in distress, I sought the Lord;  
at night I stretched out untiring hands and my soul refused to be comforted.” (Psalm 77)

There are, happily, many other places where we read celebrations of God's blessing and faithfulness. We experience His blessing daily, for which we praise Him and thank Him. But how do we react in those times when we do not feel blessed?

How do we react when we need

His presence and we don't feel it? How do we react to suffering which seems random and undeserved? How do we react to circumstances which seem oppressive, or difficulties which do not go away, or responsibilities which seem burdensome?

One of the ways we *should* respond is the way the writer of Psalm 77 did. He said: “I will remember the deeds of the LORD... I will meditate on all your works and consider all your mighty deeds.”

Remembering is very important. Remember His deeds of the past. Remember His blessing in your own past.

Remember the people He has honored for their faithfulness: re-read Hebrews 11 and 12; remember Job; remember what happened to our Lord and to many of the apostles. It will soon become apparent that what is really important is not what happens to us, but rather its effect on us.

What is important from God's vantage point? His idea of what constitutes a great victory may be quite different from ours. *SR*

**We see a constant struggle to keep the faith free from practices and beliefs which would dilute its influence in the world, and draw believers away from God.**



# 1993 General Conference Host Committee

University of Redlands, Redlands, Calif.  
August 8-14, 1993

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## Sabbath Rally in Missouri

by Jon Warren

Recently, the Sabbath Day Baptist Church of Central Missouri held a first: a "Sabbath Rally Day." An invitation for Sabbath worship brought 100 individuals from various congregations in Missouri, Kansas, and Oklahoma.

The Seventh Day Baptists, "Pass It On" Ministries, and the Missouri Conference of the Churches of God (Old Time) jointly sponsored the day of fellowship. The Sabbath Day Baptist Church of Central Missouri was chosen as it is centrally located near Jefferson City, Mo.

Pastor Jon Warren of the SDB church opened the services. Master of ceremonies, Brother Bill Siddens of the Church of God, then outlined the schedule. Brother David Moore led the assembly in songs.

Since this was a new experience, and very few of us were acquainted, representatives of each group were asked to be recognized and welcomed.

Ronald J. Elston Sr., Regional Missionary Worker for the Seventh Day Baptist Missionary Society, opened the morning discussion by asking, "What Makes the Sabbath Important?" As an "ice breaker" activity, Brother Elston also asked those attending to share the experiences which led them to observe the Sabbath.

This was an excellent activity as most people boldly shared their stories. For many not raised in Sabbathkeeping families, it meant breaking old ties and changing lives and churches. It soon became apparent how truly committed to the Sabbath we all are.

There were so many in attendance on this special day that the noon meal was served in three shifts, from noon to 2:00 p.m. While some ate, the others sang songs,

listened to special music presentations, and heard or gave testimonies. It was a beautiful experience.

Speakers for the afternoon included Brother Bob Close, Seymour, Mo., of "Pass It On" Ministries. Bob began by singing a beautiful song about Simon of Cyrene. The next speaker was Brother Gene Rauls, pastor of Praise Temple in Fredericktown, Mo. He said he had come out of a Baptist background, and had "always wanted to find a Baptist church that believed in the Sabbath."

Ron Elston and Jon Warren concluded the speaking sessions.

Each speaker reminded us of the privilege of worshiping on the Sabbath, especially the joy and the

blessings. Our salvation is through Christ Jesus, and the Sabbath is a blessing from Him. Pastor Warren, as the last speaker, told us to stand and name our left foot, "Glory," and our right foot, "Hallelujah," so that with each step we could praise the Lord as we go!

Representatives from each organization and denomination concluded the day by sharing the goals and outreach efforts planned for the future.

There were many more activities and memories that could be included in this report, but the encouraging fellowship with other Sabbath believers made this a day of great blessing. We all look forward to another Sabbath Rally! **SR**

## Newport building update

The November "Pearls from the Past" was devoted to the history and current status of the old Newport (R.I.) Seventh Day Baptist Meeting House. It was built in 1729 and is now a part of the Newport Historical Society holdings.

During their September visit to Newport, representatives of the New England Yearly Meeting, SDB General Conference, Memorial Board, and Historical Society reached a consensus: the initial step to further preserve the building is its nomination to the National Registry of Public Buildings.

Recent correspondence from Daniel Snyder, Executive Director of the Newport Historical Society, indicated that the first step in this process would be a comprehensive survey. This would involve a set of measured drawings and a data sheet on the history and significance of the structure, all to be

submitted to the Historic American Building Survey (HABS). In his letter he stated:

"Having the Meeting House included in HABS would accomplish several of our goals in the preservation of the building. It would 'register' (at the Library of Congress where HABS is kept) the Seventh Day Baptists as the builders and original owners of the structure. It would also provide us with extremely high quality drawings of existing conditions in the building, which are an essential first part of any preservation effort."

Preservation Cooperative Ltd. consultants proposed doing the investigation, documentation, and preparation of the necessary documents at a cost of not more than \$6,280. This involves removing part of the roof and some of the bricks for examination, and a complete analysis of the present structure.

A \$3,000 deposit was required to begin the process, with the remainder due upon completion.

In cooperation with the New England Yearly Meeting, the SDB Historical Society sees this as an opportunity to focus on a project which will ensure its continued identification as being Seventh Day Baptist. (Some other Sabbathkeeping churches have, for over 40

years, tried to claim this building as a part of their heritage, simply because of its "Sabbatarian" origin.)

At its January meeting, the Memorial Board appropriated \$3,000 for the initial deposit. The New England Yearly Meeting, and members of the SDB Historical Society, have also contributed to this project.

Although the Newport Historical

Society has not actively solicited our total underwriting of this project, it is only right that Seventh Day Baptists show support and appreciation for the years that the Newport group has preserved this part of our history. Any contributions may be directed to the Historical Society at P.O. Box 1678, Janesville, WI 53547. **SR**

## "Choosing People" gets rave review

(*Baptist History and Heritage*, quarterly publication of the Southern Baptist Convention's Historical Commission, just released the following book review. The topic should be of interest to most SDBs. Reprinted by permission.)

*A Choosing People: The History of Seventh Day Baptists*  
By Don A. Sanford. Nashville: Broadman Press, 1992. 448 pp.

Clearly one of the finest works published in Baptist studies in 1992, this volume presents the best historical assessment to date of Seventh Day Baptists. Through 26 excellent chapters, five helpful timelines, 32 pages of notes, an invaluable 17-page bibliography, and a 10-page index, the writer provides important handles for understanding this small Baptist body. (According to the 1992 *Yearbook of American and Canadian Churches*, the Seventh Day Baptist General Conference, USA and Canada, reported in 1991 a total of 86 churches with 5,200 members.)

The five parts focus successively on "Historic Roots," "Sabbathkeeping Baptists in England," "Seventh Day Baptists in America," "Seventh Day Baptists in the Nineteenth Century," and "Seventh Day Baptists in the Twentieth Century." Each part sets the story in the context of larger religious life.

As historian for the Seventh Day Baptist Historical Society, Don Sanford seems to deal with every conceivable major aspect of Seventh Day Baptist history. The work is comprehensive, well documented, and reliable.

Seventh Day Baptists arose in England in the 1600s. They have always viewed themselves "as a choosing people, responding to God's call by the choices they make under the guidance of the Holy Spirit through an enlightened conscience" (p. vii). One of the distinctive choices they have made throughout their history is to worship on the Seventh Day (Saturday).

They have valued freedom, missions, denominational organization, ecumenical relations, and education. Significantly, "From the first convert to the Sabbath in America, to missionaries, ministers, and Conference presidents, women have played a vital role in Seventh Day Baptist life" (p. 225).

This account of Seventh Day Baptists stands in sharp contrast to the views of any Baptists who would insist on authoritarian indoctrination, denominational conformity, or ecclesiastical decree. Through their stress on an enlightened conscience and the freedom of biblical interpretation, the Seventh Day Baptist experience epitomizes the strength of diversity in Baptist

life. This experience also demonstrates that commitment to one's convictions may sometimes take priority over emphases which promote church growth.

Sanford's work is a high-quality addition to Baptist historiography. All serious research into Seventh Day Baptist history will have to take this book into account. In an era of mega-churches and mega-conventions, Seventh Day Baptists represent all minority Baptist groups whose devotion to unique principles and practices (derived, according to their interpretation, from Scripture but not commonly shared by larger Baptist groups) helps keep alive the Baptist focus on soul liberty and authentic expressions of faith. Sanford's work helps the reader catch a new glimpse of the free Baptist vision.

A future edition could helpfully include a large selection of photographs (the text contains none, although seven appear on the cover jacket). To order a copy, write The Seventh Day Baptist Historical Society, P.O. Box 1678, Janesville, WI 53547-1678.

In 1991, this same society published Sanford's 82-page, popular history, *Conscience Taken Captive: A Short History of Seventh Day Baptists*.

—Charles W. Deweese, Assistant Executive Director, Historical Commission, SBC, Nashville, Tenn. **SR**

# Searching for Senior Saints

Some dedicated and hard-working "Senior Saints" have given wonderful service to physical church projects over the last two years.

Well, folks—it looks like they're rarin' to go again in 1993! Why not join them this year?

Here's the latest from "Saints" coordinator, Pastor Chuck Graffius:

Greetings in the name of our Savior!

"I long to see you, that I may impart to you some spiritual gift, so that you may be established—that is, that I may be encouraged together with you by the mutual faith both of you and me" (Romans 1:11-12).

The first order of business is to inform you that the "Mexico" project has been postponed (not canceled) until perhaps next winter, or the spring of '94. They are not ready for us yet.

Now for this year's work. We have two major projects for 1993. I want to encourage you to come for all or any part of either project that can fit into your schedule.

The first project will begin the first part of May. (Exact date and directions will follow soon.) This project will start at Camp Holston, near Battle Creek, Mich. We will insulate and nail ceiling on existing rafters in the dorms, as well as renovate bathrooms and install new shower stalls, water heater, etc. Some remodeling in the lodge area, and some changes in the kitchen will also be included.

We will need insulators, carpenters, nailers, electricians, plumbers, cooks, and all kinds of helpers, encouragers, and cheerleaders. We will find a job for you. Please let me know if you are coming.

This project will continue at Camp Wakonda, near Milton, Wis. At Camp Wakonda, we will install

new weatherboard sheeting on the lower two feet of two dorms, and put up rain gutter. A new shell building needs insulation, panels on walls and ceiling, and wiring and heating (no plumbing). They will also need a new electrical entrance in the main lodge, plus other electrical changes. Then on to Albion, Wis., to help the congregation get their church building ready for a celebration later this year.

By this time, we're into June, and I must go to Summer Christian Service Corps (SCSC) training at Camp Paul Hummel in Boulder, Colo. It is also time for you to take a break and enjoy the summer.

Oh, by the way, we will deviate from our regular schedule and take every Wednesday off! I think we need a break in the middle of the week for rest or vacation.

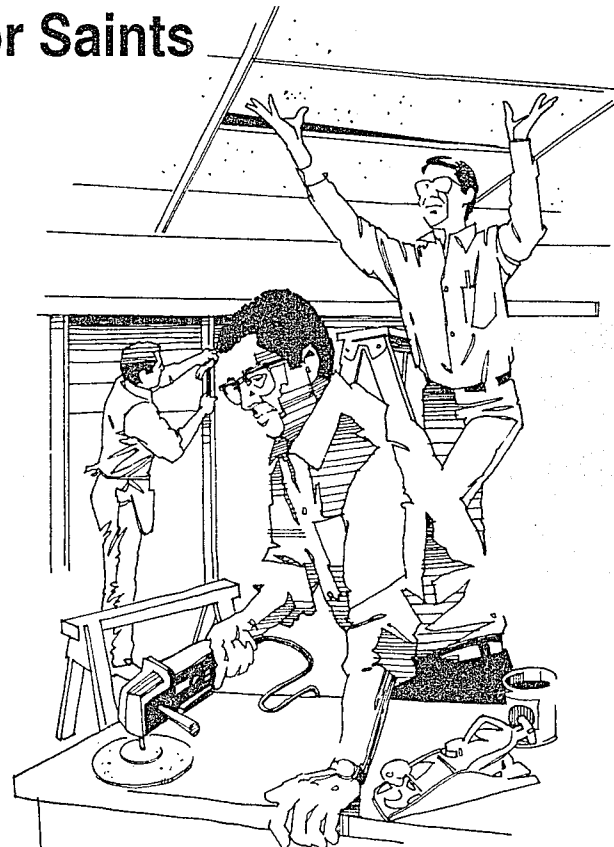
Please consider coming for all or any part of this extended project. Wow! It sounds like an exciting and

diverse one. I would like to hear from you soon.

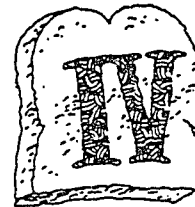
Our second project this year will take place after Conference. (Again, exact dates later—August and September.) This time we will be at Camp Harley Sutton in Alfred Station, N.Y. We will be dismantling (as in "tearing down") the existing restrooms, and constructing, from the ground up, a new building to house two modern restrooms. I have the "prints" in hand, and this will be a "neat" or "cool" (depending on your age) project.

We will need all trades, including helpers and cooks, with Wednesdays off again. You can't hardly beat a project like this, so put it on your calendar!

Write to me at RD 1, Box 14-B, New Enterprise, PA 16664. Phone: (814) 766-3378. Please pray about your participation in these projects! I'll be looking forward to seeing you in May. *SR*



# Puzzle Page

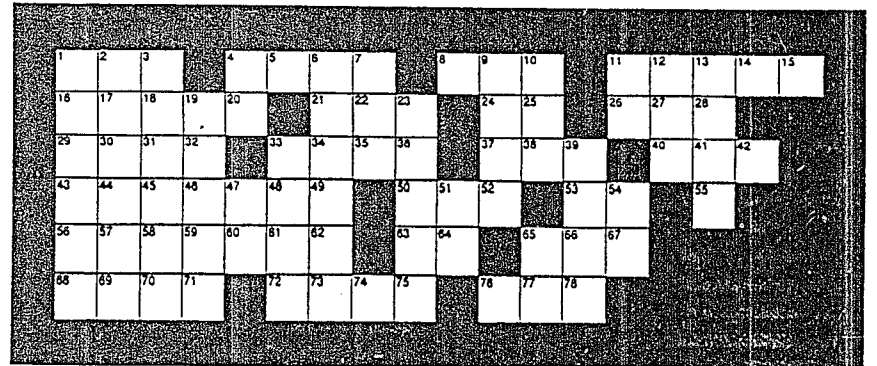


## Remember the Sabbath Day by Keeping It Holy



Directions: In the fourth commandment, God gave us instructions about how we should spend his special day. Solve this puzzle to find out what those instructions were. First, guess the words below. Fill in the letters on the lines next to the clues. Then look at the number below each letter and print the letters into the boxes with the same numbers. The first one is done for you.

- |                                     |                              |                |                                   |
|-------------------------------------|------------------------------|----------------|-----------------------------------|
| <u>B</u> <u>A</u> <u>B</u> <u>Y</u> | infant                       | _____          | an Easter flower                  |
| 59 5 37 6                           |                              | 16 2 68 8      |                                   |
| _____                               | from your _____ to your toes | 58 25 18       | to _____ for apples               |
| 12 42 13 4                          |                              | _____          | where chickens sleep              |
| _____                               | to see with your eyes        | 35 30 69 56 63 | choo choo                         |
| 14 9 19 36                          |                              | 65 75 55 53 47 | an amount of medicine             |
| _____                               | something left over          | 23 34 7 67     | not alive                         |
| 44 3 39 20 17                       |                              | 78 46 57 71    | a Hawaiian dance                  |
| _____                               | not nice                     | 66 74 28 51    | who cares?                        |
| 22 21 43 48 52                      |                              | 11 73          | a firecracker that didn't explode |
| _____                               | water makes metal get _____  | 24 31 50       |                                   |
| 32 38 54 61 72                      |                              |                |                                   |
| _____                               | the outside of a nut or ship |                |                                   |
| 41 10 27 15                         |                              |                |                                   |
| _____                               | what you say to stop a horse |                |                                   |
| 33 49 77 60                         |                              |                |                                   |
| _____                               | to make different            |                |                                   |
| 45 26 70 29                         |                              |                |                                   |
| _____                               | another word for a spirit    |                |                                   |
| 76 62 64 1 40                       |                              |                |                                   |



(Answer found on page 24.)

Source: Ten to Grow On by Sandra Klaus (ZondervanPublishingHouse, 1992) Available at your local Christian bookstore or by calling 1-800-727-3480.



December	\$760,698
November	\$697,306
October	\$633,915
September	\$570,523
August	\$507,132
July	\$443,740
June	\$380,349
May	\$316,957
April	\$253,566
March	\$190,174
February	\$126,783
January	\$63,391
MONTHLY GOAL	January Giving
	Investment Income (est)

1993 income needed—\$760,698.  
 Per month gift income needed—\$27,783.  
 Total needed each month—\$63,391.50

## General Council members meet in Rhode Island

Our SDB General Council met in Ashaway, R.I., February 11-14, to discuss the work of General Conference. The Council acts on denominational business between the August annual Conference gatherings.

Elected members include: Cormeth Lawrence, Leon Lawton, John Peil, Don Rudert, Jim Skaggs, and Mynor Soper. Representatives from the Board of Christian Education, Council on Ministry, General Services, Memorial Board, Tract and Communication Council, and Women's Society also attended.

This is the second year that the Council has met outside of the Janesville area. Conference representatives are able to interact

with local church leaders, make new friends, and discover ways to strengthen our mission.

Topics of discussion included fund development, the promotional film project, MORE 2000, and General Conference procedures and meetings. Agency representatives also presented their budgets for 1994. Once these numbers are placed on the denominational budget grid, Conference delegates will act on the budgets in August.

On Sabbath, February 13, Council members shared God's Word in six of our churches in the southern New England area. The Council expresses its great appreciation to all churches and individuals who helped in hosting the successful mid-year sessions. *SR*

## Memorial Fund spreads its support

At its January quarterly meeting, the Memorial Fund voted to add to its support of various Seventh Day Baptist boards. With extra discretionary income available, the board members have taken initiative to support new exciting projects, and are looking to the future for growth.

Through a desire to further share in the ministry of SDBs, the Memorial Fund members approved a gift of \$5,000 to each of

the following Seventh Day Baptist boards for use in their ongoing work: the Board of Christian Education, Council on Ministry, Missionary Society, Women's Society, General Services, and Tract and Communication Council.

The Memorial Fund wishes to express its appreciation for the work of each of these boards and their efforts in using God's resources wisely. *SR*

(From the February Lead-Line.)

## Pastors' Conference

April 21-25, 1993  
 Shiloh, NJ

(See details and registration form in February Lead-Line.)

Answer to puzzle on page 23: "Six days you shall labor and do all your work, but the Seventh Day is a Sabbath to the Lord your God" (Ex. 20:9-10a).

## Births

**Pederson.**—A son, Jacob Martin Pederson, was born to Marty and Jill Pederson of Anderson, SC, on May 19, 1992.

**Cocca.**—A son, William Lyle Cocca, was born in Korea on January 13, 1992, and arrived at the home of his parents, Bill and Wendy (Sutton) Cocca of Springville, NY, on June 16, 1992.

**Noel.**—A son, Caleb Louis Noel, was born to Rod and Melissa (Snyder) Noel of Corning, NY, on August 31, 1992.

**North.**—A daughter, Brooke Amelia North, was born to Wayne and Christine North of New Auburn, WI, on September 26, 1992.

**Torkaman.**—A son, Joseph Abraham Torkaman, was born to Masoud and Lucinda (Snyder) Torkaman of Alfred Station, NY, on October 11, 1992.

**Burdick.**—A son, Robert Laurence Burdick, was born to Kenneth and Ruth (Burdick) Burdick of North Loup, NE, on December 6, 1992.

## Marriages

**Lewis - Potter.**—Gary H. Lewis and Lisa M. Potter were united in marriage on September 5, 1992, at the Alfred, NY, Seventh Day Baptist Church. The Rev. Leon Wheeler officiated.

**Cruzan - Ashburner.**—Matthew Bert Cruzan and Rachel Mary Ashburner were united in marriage on January 2, 1993, at the Middle Smithfield Presbyterian

Church in East Stroudsburg, PA. The Rev. Harold K. Rosenberger officiated.

**Johnson - Allen.**—Ronald O. Johnson and Laurie Jeanne Allen were united in marriage on January 9, 1993, at the Alfred Station, NY, Seventh Day Baptist Church. The Rev. Kenneth Chroniger officiated.

## Accessions

**Atlanta, GA (Faith)**  
 Steve Clapper, pastor  
 Joined by letter  
 Rose Henry  
 Janet Henry  
 Daphany Ross

**Lake Elsinore, CA**  
 Dennis Palmer, pastor  
 Joined after baptism  
 Steve McClain  
 Linda McClain  
 Joined after testimony  
 Dennis Bice  
 Emily Anne Dugan

**Dallas/Ft. Worth, TX**  
 Earle Holston, pastor  
 Joined after baptism  
 Jason Zeigler  
 Jessica Zeigler  
 Jennifer Zeigler  
 Joined by letter  
 Robert Zeigler  
 Dee Zeigler

**Miami, FL**  
 Andrew Samuels, pastor  
 Joined after testimony  
 Doreen Watson

## Obituaries

**Bond.**—Zella W. Bond, 89, of Lost Creek, W.Va., died on June 10, 1992, at the home of her nephew, Law Helmick, in Morgantown, W.Va.

She was born in Barbour County on September 10, 1902, the daughter of T.A. and Rosaltha (Clevenger) Law. On August 26, 1924, she married Burl Randolph Bond, who died in 1984.

Zella was a member of the Lost Creek Seventh Day Baptist Church for over 50 years, and belonged to its Ladies Aid Society. She was also a member of the Lost Creek Homemakers, serving as treasurer for many years.

Survivors include three nieces, Loretta Williams of Oak Hill, W.Va., Dortha Loofboro of Milton, Wis., and Sylvia Shreve of Eleanor, W.Va.; three nephews, Junior Law of Lost Creek, Thomas A. Helmick of Lambertsville, Mich., and Law Helmick of Morgantown; several great-nieces and nephews, and several great-great-nieces and nephews. In addition to her husband, she was preceded in death by one sister and three brothers.

Funeral services were held on June 13, 1992, at the Davis-Weaver

cont. next page

Funeral Home, with the Rev. Larry Graffius officiating. Interment was in the SDB Church Cemetery, Lost Creek.

**Kennedy.**—Elizabeth L. "Bert" Kennedy, 84, of Lost Creek, W.Va., died on July 28, 1992, at her home following an extended illness.

She was born in Lost Creek on September 14, 1907, the daughter of Stephen G. and Jessie L. (Stout) Kennedy. She was a lifelong member of the Lost Creek Seventh Day Baptist Church, and a member of the Retired Teachers Association.

Bert retired in 1973 after 44 years as a teacher in the Harrison County Schools System. Her last teaching assignment was at Lost Creek Grade School.

Survivors include one brother, W. Frank Kennedy of Chenoa, Ill.; four sisters, Evaleen Bond of Lost Creek, Kathryn James of Mineral Wells, W.Va., Ruth Smith of Atlanta, Ga.; and Helen Bond of Galena, Ohio; one sister-in-law, Elaine Kennedy; and several nieces and nephews. She was preceded in death by one brother, Steven Gene Kennedy.

Funeral services were held on July 31, 1992, at the Davis-Weaver Funeral Home, with the Rev. Larry Graffius officiating. Interment was in the SDB Church Cemetery, Lost Creek.

**Clement.**—Bertha M. Clement, 92, of Mira Valley, near Ord, Neb., died on December 21, 1992, at the Valley County Nursing Home.

She was born on December 28, 1899, at the family farm in Mira Valley, the daughter of Emil R. Foth and Wilhelmine (Ziemke) Foth, who were German immigrants. She attended rural school in Mira Valley and graduated from Ord High School in 1919.

Following high school, Bertha taught in rural schools prior to attending the University of Nebraska for one year. She then returned to teaching rural schools until her marriage to George Clement on September 9, 1925. When World War II brought on a teacher shortage, she once again returned to the classroom, teaching at District #9 in Mira Valley.

Bertha was a charter member of the Mutual Benefit Extension Club, and taught Sabbath School classes at the Seventh Day Baptist Church in North Loup. In 1960, she became the Mira Valley news reporter for the *Ord Quiz*, and was well known for her "Babbles by Bertha" newspaper column.

Survivors include one daughter, Kathleen, of Mexico City, Mexico; three sons, Donald and Kenneth of Ord, and Russell of Ord and Brazil; two brothers, Harry and Will Foth, both of Ord; 10 grandchildren, and 18 great-grandchildren.

Funeral services were held on December 24, 1992, at the North Loup SDB Church, with burial in the Hillside Cemetery west of North Loup.

**Christensen.**—Gladys Cleora Christensen, 94, of Laramie, Wyo., died on January 14, 1993, at Bethesda Care Center, Laramie, following a lengthy illness.

She was born on October 2, 1898, in North Loup, Neb., the daughter of Wesley T. and Grace (Greenwood Clement) Hutchins. She graduated from North Loup High School and attended Kearney State Teachers College. Touching many lives, Gladys taught in several country schools for several years, including in Cotesfield, Neb., and later in a school south of Ord. On June 23, 1927, she married Edward George Christensen in North Loup.

Gladys enjoyed reading, tending to her flowers and garden, and writing letters to many people. She

was noted for raising African violets and at one time had 150 plants in her house. She also enjoyed playing the piano and entertained nursing home residents in Ord, and was a volunteer for the American Cancer Society.

Gladys was a devout member of the North Loup Seventh Day Baptist Church, a long-time member of the church choir, attended church circle gatherings, and enjoyed quilting. She loved the Lord and did His work with love.

Survivors include one daughter, Phyllis Flock of Laramie; four grandchildren, two great-grandchildren, and several nieces and nephews. She was preceded in death by her husband, Edward; one daughter, JoAnn, who died as an infant; two brothers, Floyd and Clyde Hutchins; and one sister, Helen Louise Brennick.

Funeral services were held on January 17, 1993, at the North Loup SDB Church, with the Rev. Ken Burdick officiating.

**Hull.**—Ethel Dunwell Hull, 82, of Milton, Wis., died on January 24, 1993, at the Janesville (Wis.) Health Care Center.

She was born on February 24, 1910, in Iowa, the daughter of John and Marie (Hansen) Jorgensen. She lived in the Milton area all of her life.

Ethel was a member of the Milton Seventh Day Baptist Church and the Golden Diners.

Survivors include two daughters, Nancy Schoonover of Janesville, and Geraldine Steele of Tucson, Ariz.; three sisters, Karen Cole of Ft. Atkinson, Wis., and May Thompson and Dorothy Nicks, both of Janesville; seven grandchildren, and two great-grandchildren. She was preceded in death by her husbands, two brothers, and one sister.

Funeral services were held on January 28, 1993, at the Milton SDB Church. Burial was in Milton Lawns Memorial Park.

# KEVIN'S

## ORNER

Since last spring, I have been preaching on Sundays at an independent church while their search committee tries to find a full-time pastor. The relationship has been wonderful, but neither the church nor I thought it would go this long.

In an independent community church, there is no "pastoral pool" available from which to draw a leader. With Seventh Day Baptists, we have such a "pool." And within that pool are some great people.

Since so few of our groups are actively seeking a pastor, I'd like to view this month's issue as a reference copy; letting you know about the search procedure, and the help that is available.

Fortunately (for me, not the churches), there were a number of places open for me to serve after graduating from seminary. Four churches were interested, yet that made the decision process more complicated.

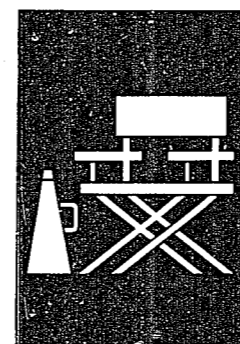
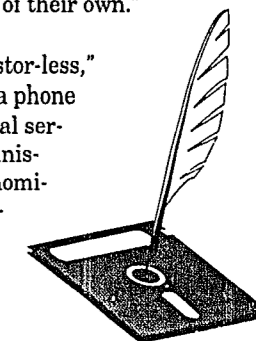
I can understand what Bill Shobe shares about the pastor's waiting... And with my pulpit supply experi-

ence this year, I can empathize with an impatient church.

I compared notes with one of our SDB leaders on the blessings of securing an interim person between full-time pastors. My friend told of his church's ability to carry on with the local ministry, while not infringing on the pastoral role and duties. That "role" was temporarily filled by someone outside of the church, making it easier for the new SDB pastor to step in and lead.

Seventh Day Baptists have been blessed recently. God has called His leaders to church positions. Some have come from within the local body; the people confirming God's gifts on "one of their own." That's exciting—and biblical.

If your church becomes "pastor-less," please remember that help is a phone call or letter away. The pastoral services arm of the Council on Ministry is one more part of our denominational alliance of ministry—serving you to help you serve others.



## Quiet on the set!!

The script is near completion and the shooting will soon begin. A half-hour promotional film—"An Unusual People: The Seventh Day Baptist Story"—should become a reality later this year.

Taking "a day in the life" format, viewers will watch several SDB families as they live out and celebrate one Sabbath day. From sundown Friday to sundown Saturday, we will get into SDB homes and churches, catching the "flavor" of these unusual people.

Sermons and Sabbath School discussions will reveal SDB beliefs and polity, while photos and narration review our rich heritage and history.

The 1992 General Conference Communications Committee urged the delegates and Council to support this project.

Would you please help?

Production and travel costs do not come cheaply. Your ministry of generosity will help with the film's completion and place it on the TV airwaves this fall.

Please make your gift payable to "SDB General Conference," and designate it, "Film project."

We thank you for helping this outreach of sharing "a Sabbath in the life" of Seventh Day Baptists.

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

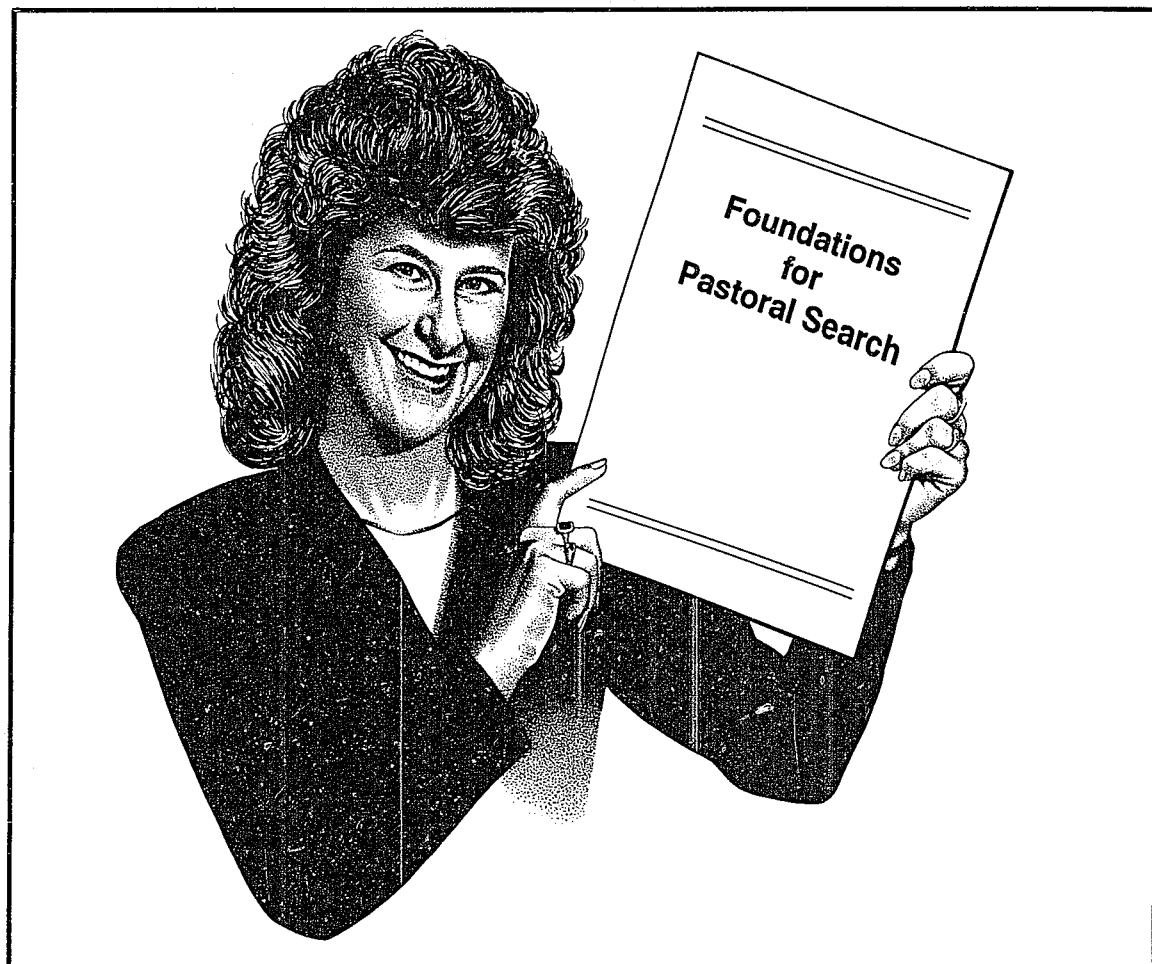
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## **“Foundations for Pastoral Search”**

A study guide  
on pastor and church relationships  
affecting the pastoral search process.

This guide is available for \$4 from the SDB Council on Ministry.

Please make your check payable to “COM,” and send to:

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Director of Pastoral Services  
P.O. Box 1678  
Janesville, WI 53547