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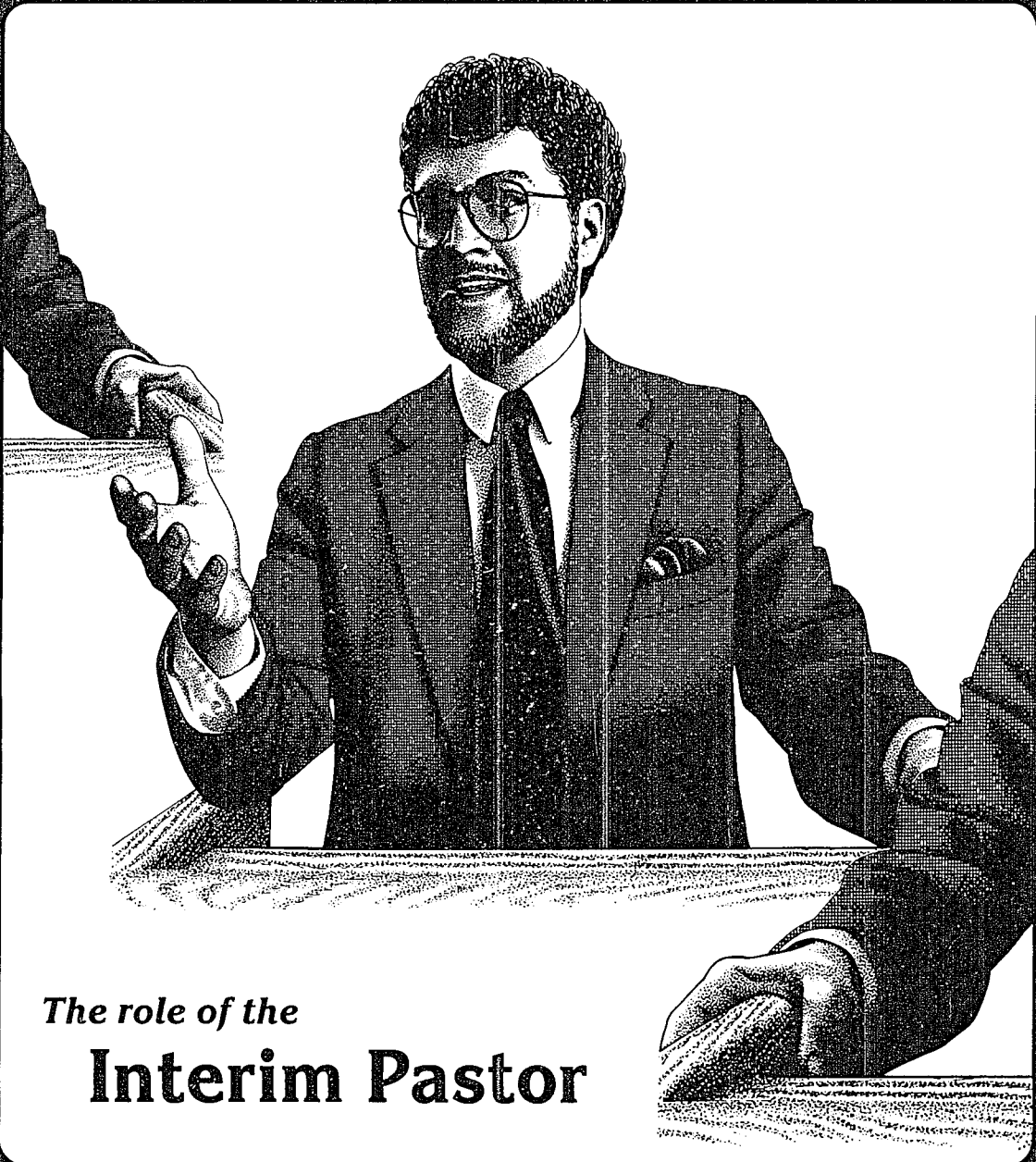
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*News for and about
Seventh Day Baptists*

July-Aug. 1995

R

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The role of the

Interim Pastor

Kev's Kwik Kwips

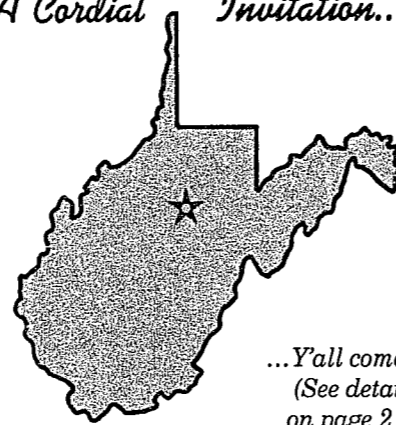
Directories

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A Cordial Invitation...



...Y'all come!!
(See details on page 21.)

Our "newest" study booklet now available...

God's Holy Day

by Lester G. Osborn

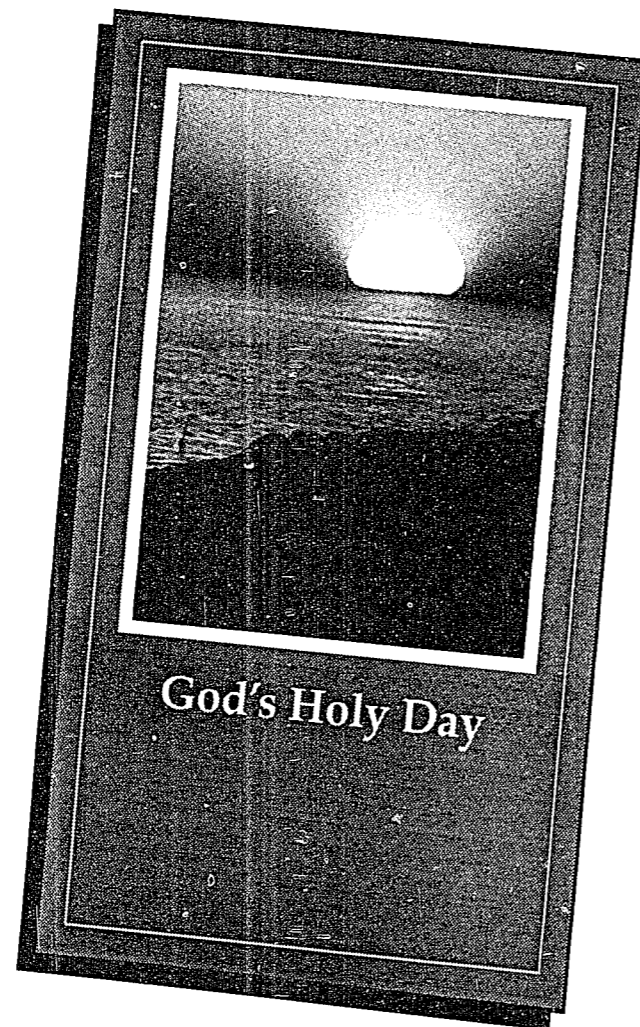
This 36-page Sabbath study contains these lessons:

- 1) Origin and Early History of the Sabbath
- 2) Christ and the Sabbath
- 3) Sabbath in the New Testament Church
- 4) First Day of the Week in the New Testament
- 5) Law and Grace
- 6) Christian Duty Concerning the Law
- 7) A Dozen Common Excuses

The cost for this 4" x 6 1/2" booklet with full-color cover is only 50 cents.

To order, contact:

Seventh Day Baptist Center
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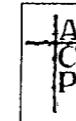
July/August 1995
Volume 217, No. 7/8
Whole No. 6,798

A Seventh Day Baptist publication

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

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

This is the 151st year of publication for *The Sabbath Recorder*. First issue published, June 13, 1844. Member of the Associated Church Press. *The Sabbath Recorder* does not necessarily endorse signed articles.



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

The time between pastors

A look at the interim pastorate

by Rodney Henry

The time between pastors can be a source of anxiety for any church. This anxiety often comes from two sources: "What are we going to do about a new pastor?" and "What are we going to do while we wait for that pastor to come?"

Calling a new pastor is among the most important events in the life of a congregation. Members are charged with the task of matching the needs of the church with the giftedness of a new pastoral candidate. Besides all of the talk of needs and gifts, we realize that churches and pastors need to have a "personality" match. This is an issue of style and form, and less a matter of content or function. The Council on Ministry provides excellent materials to assist churches in their search process.

After the pastor leaves, and throughout the search process, the responsibilities of ministry fall on the church leadership. In small congregations, the responsibilities for ministry often come to those who are also heading up the pastoral search. Seventh Day Baptists have always had excellent lay leadership to provide ministry in the time between pastors.

Pulpit supply

Some churches call a pulpit supply pastor. This person can be a Seventh Day Baptist pastor from another church, a retired Seventh Day Baptist pastor, or a pastor from the community. Lay leaders in the congregation will also fill in periodically. Though the Sabbath service is led by the pulpit supply pastor, the rest of the ministry is often handled by lay leadership from within the church.

In smaller congregations where there has been a regular turnover of pastors, the responsibility for the ongoing, day-to-day ministry will often fall to the same person or people. These lay people will step up to provide the leadership that is necessary to keep the ministry of the church going between pastors.

After these lay leaders have taken on the ministry responsibil-

Members need to be reminded that they are the body of Christ and the people of God.

ity several times, they will probably become the "matriarch" or "patriarch" of the church. Members will look up to them and value their opinion and leadership because they kept the church running during the difficult time between pastors.

Matriarchs and patriarchs often take on the important ministry functions in the interim because no one else can or will. However, they must be careful that their power and authority are passed on to the new pastor.

The called interim

Another option for churches is the "called interim" pastor. This person can also be a Seventh Day Baptist pastor from another church, a retired SDB pastor, or a pastor from the community, but

has more duties than a pulpit supply pastor.

With the called interim pastor, you have someone who is responsible for worship, preaching, and leading out in much of the church's ministry so that the people can deal with the process of pastoral search. The called interim is generally not to be considered for the pastorate of the church, and will minister for a specific period of time between pastors.

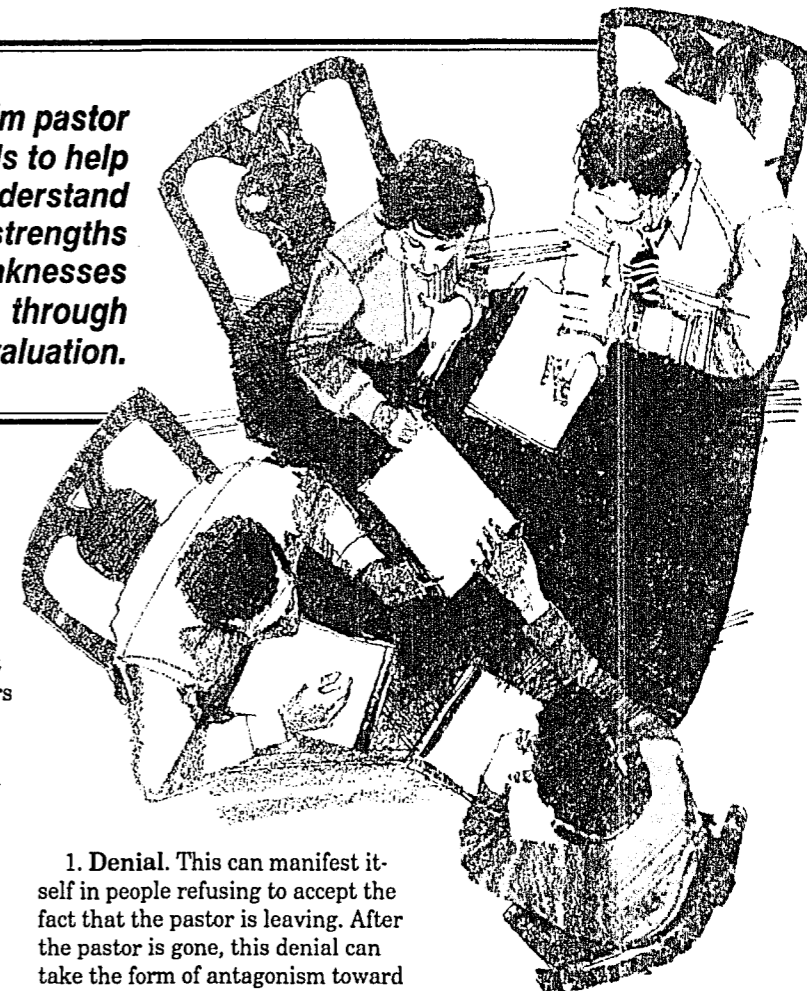
In September of 1994, I served as a one-month interim pastor of the Denver, Colo., SDB Church. Their pastor was resigning, and the church was in a bit of a turmoil over his departure. I served for one month while the church searched for a longer term interim pastor. Pastor Chuck and Lorna Graffius became that interim pastoral team for six months after I left.

I learned a great deal about the role of the interim as I prepared for and served that month in Denver. I believe that there are three areas of focus for the church during this interim time: looking back, looking at self, and looking ahead.

These are not to be taken sequentially. Each of the areas must be dealt with as often as possible as the interim carries out the ministry of the church from the pulpit, in homes, in committees, in Sabbath School, and in personal conversations.

While serving the Denver church I insisted on preaching every Sabbath, in spite of the fact that the Heralds Quartet was doing a Sabbath morning concert. I sat in with every committee or board that met. And I made over 30 calls in people's homes in that month. I wanted ev-

The called interim pastor needs to help the church understand its strengths and weaknesses through evaluation.



ery opportunity to help the church look back, look at themselves, and look ahead.

Looking back

Pastors leave churches for all kinds of reasons. Some leave with much of the congregation feeling it is time for them to go. Some pastors leave with the congregation surprised and hurt.

When a pastor leaves, there will be grief in the congregation on the part of some of the people. Some will feel as if they are losing their best friend.

The interim needs to help those who are hurting to deal with their grief. If the circumstances of the situation warrant, part of the grieving process can be carried out in "open forum" sessions with the church. Here, people are given the opportunity to communicate with each other their emotions about the departure of the pastor.

However, most grief assistance takes place in people's homes. Grief is a very personal process. There will be different levels of grief, and people will go through the process at different paces. This ongoing grief counseling must be done on a personal level.

The grief process in losing a pastor parallels in some ways the stages of grief identified in Elisabeth Kubler-Ross' book, *On Death and Dying*. The church as a whole—but especially individuals—will experience some or all of these stages.

1. Denial. This can manifest itself in people refusing to accept the fact that the pastor is leaving. After the pastor is gone, this denial can take the form of antagonism toward the interim or new pastor.

2. Anger. People can feel deserted or betrayed by the departing pastor. This can hurt the person's trust of the interim or the new pastor.

3. Bargaining. Some may try to manipulate the power structure in the church during the time of the interim or during the early months of the new pastor.

4. Despair. Unresolved conflict in the church over the pastor's departure might cause some members to withdraw their attendance or giving. Or subtle messages by the former pastor that the church was somehow "sick" can cause the church to have a general feeling of hopelessness.

5. Acceptance. When the former pastor's departure is fully acknowledged and the church accepts

its new pastor, it becomes ready to move forward in ministry.

Looking at self

When a pastor leaves, it is always a time for the church to look at itself in evaluation. If the previous pastor left under difficult circumstances, the church will often have negative feelings about itself.

The called interim pastor needs to help the church understand its strengths and weaknesses through evaluation. The evaluation should include the church and the most recent pastorate. Also determine if there are any issues hanging on from former pastorates.

Besides helping to evaluate the church and pastor during the last pastorate, the interim pastor needs to help the congregation under-

stand its identity as a Seventh Day Baptist church. The interim should proclaim what it means to be a Sabbathkeeping Baptist church. It is a good time to go back to the basics of salvation by grace through faith, the covenant relationship, the priesthood of all believers, liberty of conscience, and the seventh day Sabbath. An interim without Seventh Day Baptist background would not be as effective in helping the church re-establish its Sabbathkeeping, Baptist heritage.

Finally, in this stage, the interim pastor should exercise leadership in bolstering the "self-image" of the church. Members need to be

reminded that they are the body of Christ and the people of God. They need to know that God has given Himself to the church and to each individual in the church.

Each member is gifted and responsible for ministry. They need to be reminded of the strengths of the church, and the fact that God loves them and wants to care for them. This needs to be done with every church contact.

Looking ahead

Several years ago, I visited two churches in the pastoral search process. The first group was an older church with about 20 in at-

tendance. They had a church building and a parsonage which was paid for. They also had many thousands of dollars in invested funds. When I met with them, they did not have hope for the future. They wondered if they should just "close the doors to the church."

Two weeks later I visited a new group of people with an average attendance of about 20. They had no church building and no parsonage. They had no invested money. But they had one very important thing which money could not buy: *hope* for the future.

The interim pastor must be a person of hope who brings a message of hope to the church. An interim may find a church in a difficult condition. But the interim can start where the people are and give them hope for the future.

Circumstances in people's personal lives and conditions within the church can bring discouragement. To always focus on the problems will provide further discouragement and even despair.

To provide hope, the interim needs to teach, influence, and persuade that the future depends more on God than on the condition and circumstances of the church. Churches need to be reminded that faith in God is the key to their future.

Encouraging hope within a church is everyone's responsibility. Each person who optimistically focuses on the positive, while discouraging the negative and destructive talk, can be a powerful force in building hope for the future.

The called interim can provide an important ministry in the life of the church. Covenant members can look back, look at themselves, and look ahead with faith in God and hope for the future. *SR*

Rodney Henry is Director of Pastoral Services for the SDB Council on Ministry.

The interim pastor

A bivocational opportunity

by Don A. Sanford

The term "bivocational pastor" differs from what many people think of as a part-time pastor, for it implies that one uses his training in two or more areas of service. But four years of college and three years of seminary were not prerequisites for me piloting a school bus, pitching hay, or even testing milk for the county.

My years of education *did* provide the basis for writing the *Helping Hand* for 15 years, for teaching school, and for pastoral work in three Seventh Day Baptist churches. This training and experience also helped prepare me to serve as an interim pastor—for periods of from two months to seven years—in nine Methodist churches, seven Congregational churches, a Baptist church and a nondenominational Community church, in addition to occasional pulpit supply in a dozen other churches. What better way to answer the call of God than to share His Word with others?

I find nothing in Scripture which prohibits worship among Christians on any day of the week. The early Christians met daily, and so do we every year at sessions of General Conference or in preaching missions.

I have never substituted these services for my Sabbath convictions, nor have I ever hid my own beliefs or practices from those churches served. These interims provided opportunity to share some of my basic beliefs in an honest, straightforward way.

During my years in the active pastorate, I viewed my interim pastorates as merely an extension into a larger parish situation. With a growing family (and pastoral salary

ranging from \$100 to \$200 a month), it was necessary to supplement income in some manner.

Preaching in other churches added little to the preparation time for sermons and Bible studies. What I preached on Sabbath was often repeated on Sunday with little change. Several of the

I was serving the Independence and Andover (N.Y.) Seventh Day Baptist churches as a student pastor. When the pastor of the Baptist Church in Andover left, I was invited to fill their pulpit on Sunday. This was not unusual, since the Presbyterian and the Methodist churches were both served

These shared experiences have often formed a bond of fellowship and ecumenicity which extended into the larger circle of other ministers, congregations, and denominations.

churches used the International Lesson Series, so the lessons I had written for the *Helping Hand* could be repeated in their adult Sunday School classes. Members from both churches often used the same hospitals, so calls could be coordinated.

Aside from the practical aspects of extending my pastorates to a more nearly full-time ministry, I have had confirmations of my calling in four ways: 1) the timing of invitations to serve; 2) the opportunities which were presented; 3) extended visibility and image; and 4) fulfillment in these ministries from the perspective of the churches served, as well as personal satisfactions.

Good timing

It seemed that every time an interim pastorate ended, another one opened up. I had almost a continuous string of pastorates in other churches.

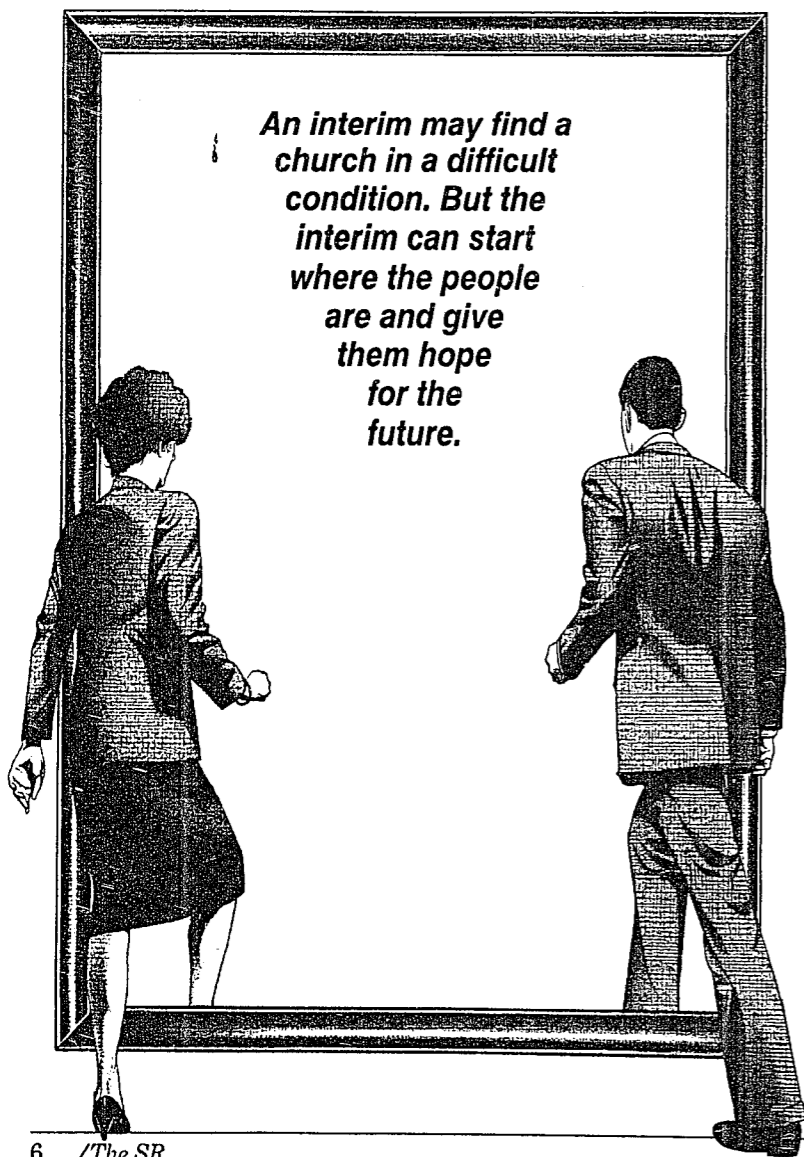
During my last year of seminary,

bivocational by other area Seventh Day Baptist ministers. An observer in that town suggested that the three Protestant churches ought to get together and hire one Seventh Day Baptist pastor—then all would be satisfied. Two Methodist churches located within a 20-mile radius continued my bivocational ministry during that first pastorate.

A call to New Auburn, Wis., included the challenge to help construct a new church. I had some questions concerning a level of support which would allow for what I knew would be a time-consuming job in the "do-it yourself" project, but I had faith that the Lord would provide.

One month after arriving, the Congregational Church at Bloomer asked me to supply until they could secure a new pastor. That interim lasted a full year, allowing time to begin the preliminary planning and construction of the church. With the installation of a new pastor at

An interim may find a church in a difficult condition. But the interim can start where the people are and give them hope for the future.



Bloomer, I again needed to supplement that which the SDB congregation could afford, since much of their resources were funneled into the church construction.

In anticipation of my need, I wrote to the area District Superintendent of the Methodist Conference inquiring about any opening for interim work. Within a month, the pastor of a circuit of Methodist Churches eight miles to the north, died of a heart attack at the conclusion of a funeral service he was conducting. I am not suggesting that the Lord caused that untimely death, but I do believe that He used this circumstance to fulfill a need. Within a week I was offered a three-point circuit which lasted five months until the Annual Conference could appoint a pastor—or persuade me to become a Methodist, whichever came first.

Preaching three sermons on a Sunday morning did not bother me, but singing nine hymns gave me a tired voice for the rest of the day! In June, with the appointment of a new pastor, the Superintendent asked if I would consider taking another circuit for the summer months. This charge involved another three churches with a round trip of 100 miles from New Auburn.

Two services were held in the forenoon, with dinner provided in a home of the second church. The third service was in the evening with the supper provided by members of that parish. The afternoon was spent in getting to know the people and share what God was doing. A few of the older members remembered when Seventh Day Baptists had a church in the community of Exeland, and we shared information about several mutual acquaintances.

At the end of that summer, on recommendation of one of those church's organists, a church in Eau Claire inquired if I would serve communion to them on World-wide Communion Sunday. This led to another three-month interim through the remainder of the year until their new pastor could come.

With the coming of that pastor, the timing was again right. The pastor at the Bloomer Congregation who had come the previous January from Tennessee decided he had had enough of northern Wisconsin winter, and accepted a call to the south—southern Wisconsin, that is, at Milton. Thus began a second interim with that church until I accepted the call to serve the SDB church at White Cloud, Mich.

My longest interim in Michigan became a seven-year pastorate in a rural Congregational church at Big Prairie. Since this church catered to a lake resort area, services were early enough so that, when the need arose, I could serve as interim for two other Congregational churches.

Even after leaving the active pastorate for a layman's role in the Milton, Wis., SDB Church, the Lord continued to open doors for me to serve in area churches. This helped with the college education for the family, and purchase of a home, an equity often denied to pastors spending most of their years in parsonages.

Good opportunities

A second confirmation of the call to service as an interim had some unexpected side benefits for my primary pastorate. Most dramatic was the interim during the construction of the church at New Auburn.

I do not believe that it was just

coincidence which led to my attendance at a men's meeting of area Congregationalists. I sat next to a man from a church in Eau Claire which I was later to serve for a few months. In our conversation, he mentioned that they were in the process of building a new church. Within the next week they were to decide how to dismantle the old church and possibly sell some of the stained glass windows and the doors for recycling.

This "chance meeting" led to two work bees from the New Auburn church to remove the windows with their storm glass, all of the doors, the rest room facilities, a furnace, and much trim and hardwood flooring. With this material on hand for slightly over \$600, and two hard days labor by some of the men and women of the church, we had a start. Using Wayne Rood's basic design with much of this material we could begin to build.

Several men from the Bloomer congregation donated their time, including an electrician who made the initial electrical hookup so that I could complete the rest of the wiring in the church. This chance meeting probably would not have happened if I had not been serving as an interim pastor.

Good exposure

The third benefit realized in interim pastorates has been that of visibility and image. Seventh Day Baptists have often suffered from lack of positive image as a mainline Protestant church which differs primarily on the belief of the biblical Sabbath. To the public at large, our name is often confused with that of a larger Sabbathkeeping denomination.

However, in communities where Seventh Day Baptist pastors have served in interim pastorates, and where they have shared the essential Gospel message unhampered by any human authority figure, greater understanding has been fostered. These shared experiences have often formed a bond of fellow-

ship and ecumenicity which extended into the larger circle of other ministers, congregations, and denominations.

Good feelings

The fourth confirmation of the calling to interim pastorates has been in the positive acceptance of ministry and the personal sense of fulfillment. In one of the Methodist circuits, there was a reluctance on the part of one church to have a pastor from an unfamiliar denomination. When I called on some of

the leaders prior to my first service, I was told that the weekly attendance was about 25 members. Their attitude showed a change when attendance reached 75, and four new members joined.

Many of our SDB pastors who have served as interims have expressed similar stories of encouragement.

I shall always treasure the expression of one church member, read at the conclusion of my last interim—a farewell limerick with a "thank you" after each verse:

*At this end of the park stands a church
That God never leaves in the lurch.
When pastors resign
There's no need to whine;
The other end of the park's where we search.
For there's Don.*

*You've always been willing and able
To take the Congregational label.
Five times you have come
When we needed someone,
And you've kept us steady and stable.*

*We seem to have become past masters
At "chewing up" our pastors,
But you've kept the peace
With comparative ease,
And avoided any major disasters.*

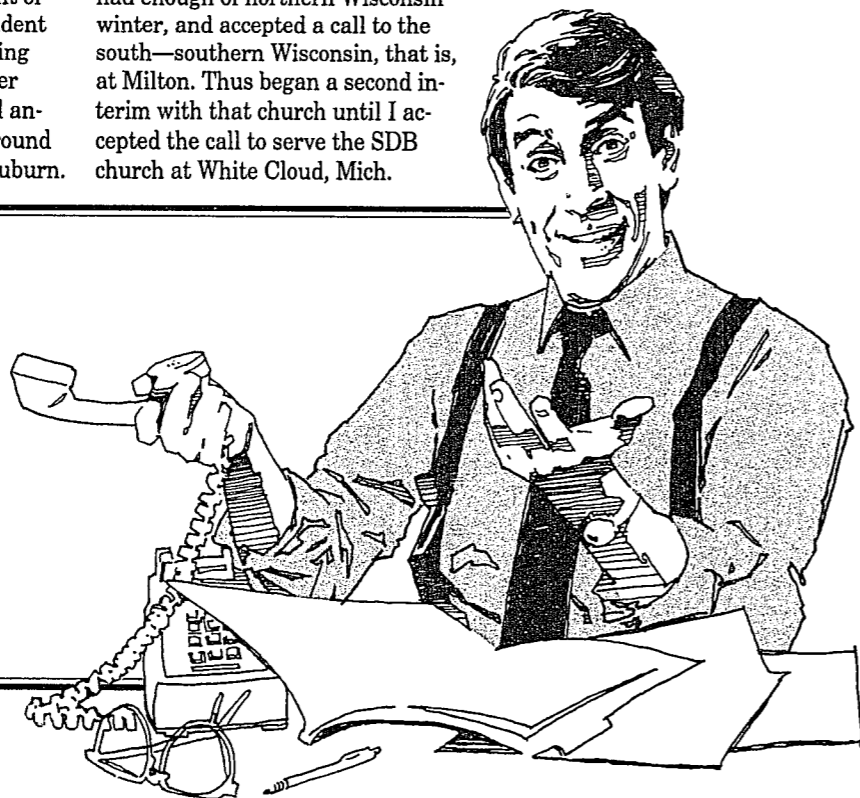
*New hymnals and choir robes came.
And you can take much of the blame
For the church's decision
To build an addition,
And a long-term dream was attained.*

*You solaced the ill and bereaved,
And at home was Communion received.
Though you're semi-retired,
You are greatly admired
For the volume of work you've achieved.*

*So as you leave once again,
With liou you may travel, and then,
While you're still in your prime,
Be prepared for the time
When the sixth call may come to you, friend.
Thanks, Don. SR*

Don Sanford is our denominational Historian.

What better way to answer the call of God than to share His Word with others?



Foster pastors

by Doreen Sanford Davis

As we drove home from the Seattle Area church one Sabbath in early January, my husband David dropped the bombshell. "Gary has asked for a three-month sabbatical, to start as soon as possible."

After swallowing the lump in my throat, and willing my heart to rise back out of my stomach, I said, "Well, a sabbatical can be a very fine thing for a pastor and a church." ("Hah!" I thought to myself, "A very fine mess is more like it.")

But God, in His wisdom, had a work to perform in our little church family. In His faithfulness, He proved once again that those who are in His will are also in His plan.

After seeking counsel from our denominational leaders, the church's executive committee—along with the pastor's advisory committee and the diaconate—prayerfully prepared a proposal for

the upcoming quarterly business meeting. The church would contract Kathy Nash, our current treasurer, to perform the administrative duties. Pastor Gary, with the diaconate, would contract an interim pastor with whom they could entrust the pulpit supply.

And so, as a love gift to our pastor, Gary Hemminger, the church unanimously decided to grant him a sabbatical. And as a love gift to our church, God gave us a wonderful interim pastor in Reverend David Downey.

Pastor Downey is the pastor of the Burien Free Methodist Church, where our SDB church rents its facility. While the relationship between the two congregations has been polite, but rather distant, over its 10-year course, Pastor Gary and Pastor Downey have developed a good rapport.

Gary approached him with the

situation. Along with his Associate Pastor Rick Kendall, Pastor Downey agreed to supply our pulpit and teach an adult Sabbath School class for the 12-week interim. Now the two congregations not only shared the same facility, but the same pastors.

If there were any doubts about choosing an "outsider" to fill the pulpit, they were laid to rest with Pastor Downey's first sermon. He began by commending us for granting our pastor a sabbatical, and that he was impressed with the Seventh Day Baptists' long history of faithfulness. He mentioned that he now includes the SDB story in his survey of church history which he teaches to his confirmation classes.

He went on to share his personal testimony which revealed a faithful, godly man. Above all, he had sought the Lord and asked Him,

How does a Sabbathkeeping pastor...

Two years ago, I attended a local ministerial meeting. As a warm-up exercise, each pastor was asked to share one part of their ministry that brought them joy.

The pastors responded with answers like, "Preaching brings me joy," "Serving God's people brings me joy," "Watching new converts brings me joy," etc. However, the last pastor to speak caused a moment of silence when he said, "I can't give an answer. Being a pastor does not bring me joy."

Two thoughts immediately struck me. One thought was, "How honest and candid this man is." The other was, "How awful it must be to be in the ministry and not be able to find joy in some part of it." Little did I know that a year later I would find myself voicing the same sentiments.

I have had different kinds of jobs over the course of my life. All of them, including pastoring, have had parts I liked and parts I didn't like. With every job there are "up days" and "down days."

When I first began to experience some down days around some of my usual pastoral duties, I did not think much of it. It would pass. But the days turned into weeks, and the weeks began growing into months. I didn't understand it. I was finding joy in my family, in my bivocational occupation as a family counselor, but not in my ministry as pastor. My emotions were telling me to quit.

I wrestled with questions like, "Is it fair to the church to have a pastor who does not want to minister?" I would counter the reasons to quit with more reasons not to quit: "To quit now would upset the bivocational balance that the church and I have worked so hard to attain." "My children look forward to going to the church each Sabbath." "I don't want to pastor another church."

After many hours of discussion with my wife, Kristi, and trusted people outside the circle of the church, an appointment was made with a counselor. He was himself a minister and had a lot of experience with pastors

"What do You want me to say to this congregation in the next 12 weeks?" He then introduced his series of messages on the Sermon on the Mount, specifically the Beatitudes. (What a "coincidence" that the choir had already begun work-

been our hosts' occasional Sabbath day events in the fellowship hall. This causes our group of 40-60 to move to the large sanctuary designed for 400. Upon seeing how disruptive this was to our congregation, Pastor Downey has made

forget how much we have in common with the Church universal.

Pastor Gary returned on schedule in May, with a unanimous vote of confidence from his congregation. While secure in knowing we could function without Gary, we were extremely grateful to have him back. Kathy Nash did such a great job administering the business of the church, that we decided to continue contracting her services as administrative assistant to the pastor.

In closing, I recall many fond memories of going to church with my dad, as he would preach at as many as three "Sunday churches" on any given weekend. I don't remember much about his sermons (I was only 6 years old); I do remember the love and acceptance those parishioners showed us.

Now, as an active church member, having benefited from an interim pastor, I understand why those people were so kind to us.

God demonstrated His compassion and provision, and His unifying Holy Spirit to our little church family through the ministry of Pastor Downey. We are thankful for the lesson. *SR*

**As a love gift to our pastor,
the church decided to grant a sabbatical.
As a love gift to our church, God gave us
a wonderful interim pastor.**

ing on an Easter cantata based on the Beatitudes.)

Over the next few months, Pastor Downey and Pastor Kendall faithfully ministered to us with humor and candor. (Pastor Kendall was especially prone to talk about our "Sunday School" class).

We were touched by their dedication. Pastor Downey even changed plans to go to a regional conference because he felt committed to be with us on Sabbath morning.

One of the more difficult aspects of sharing the church facility has

it a priority to keep the fellowship hall clear for us on Sabbath.

Many of us also attended the Free Methodists' Good Friday communion service. Now we shared the same facility, the same pastors, and the same holy table!

More subtly, as Pastor Downey shared openly about his ministry, I became more aware that pastors are pastors, people are people, pain is pain, and love is love—no matter what the denomination. Sometimes, as Seventh Day Baptists, we think we are so unique that we

...take a sabbatical?

by Gary Hemminger

and their families. After one session, the counselor said that he had seen similar situations many times before. He recommended a sabbatical.

How does an SDB pastor take a sabbatical? I didn't know, but I was convinced it was needed.

I have watched the Seattle church rise to overcome many challenges in the past. I knew that if God was indeed challenging me to take a sabbatical, the church would respond by doing what God was calling them to do. I had no way of knowing what that would be.

I approached the deacons with my request for a sabbatical. They were supportive, and we outlined the next steps (see article above). I know that Pastor Dave Downey accepted the offer to fill the pulpit as more than a favor to us; he accepted it as a calling from God.

On the first of February, the seemingly impossible was a reality—I was on a sabbatical.

The sabbatical was not a vacation, but it was more than I had hoped it would be. My family and I were as

busy as ever with the usual demands of life. However, the sabbatical gave me time to rest from the responsibility of church concerns.

I had time to reflect.

I had time to think about what I felt God wanted me to do as a minister, without the pressure of immediate responsibility. When I attended church as just another member, people would remark, "You appear so relaxed. Are you okay?"

When I shared with other ministers that I was on sabbatical, they often remarked how wonderful it would be if they could have the opportunity to take a sabbatical. It was wonderful.

I have returned with a renewed sense of purpose and direction. We initiated some modifications in my church contract that I believe will be a benefit to all involved.

I want to express a heartfelt "thanks" to our gracious Lord, and to the Seattle Area SDB Church for their gift of a sabbatical to me and my family. *SR*

God's Holy Day

by Lester G. Osborn

The booklet "God's Holy Day," first written by Lester Osborn in 1956, is now in its ninth edition. This is the second of seven lessons.

Christ and the Sabbath

In Lesson 1, we saw that the seventh day is different from the other sabbaths. It was the specific act of God, and it has never been lost. Did Christ Jesus change the weekly day of rest and worship? He had the right to do so, for He not only declared Himself "Lord... of the Sabbath" (Mark 2:28), but He was actually its Creator (John 1:3; Hebrews 1:2).

Since Jesus was the founder of Christianity, His attitude toward questions of Christian conduct is most important. He is our "final sanction" for the Sabbath, for His teachings in precept and example are the highest authority.

A. Jesus' Observance of and Interpretation of the Sabbath.

1. Mark 1:21; 3:1-2; 6:2a; Luke 4:16,31; 13:10; 14:1.

From these passages and others, we see that it was Jesus' custom to go to the synagogue on the Sabbath. There is no reference anywhere in the Bible that He went on any other day.

2. Matthew 12:9-13; Luke 13:10-17; 14:1-5; John 5:1-18; 9:1-16.

These verses refer to five miracles of healing which took place on the Sabbath. Jesus considered deeds of mercy consistent with the sacredness of the Sabbath. Evidently they were not the forbidden "your work," nor contrary to the "keeping it holy" of the fourth commandment.

3. Matthew 12:1-8; Mark 2:23-28; Luke 6:1-5.

Here we see that anything necessary to physical comfort is permissible, as long as it does not detract from one's spiritual welfare.

4. Matthew 12:7,12b; Mark 2:27.

The Sabbath is not a burden to be borne, but a day of blessing, spiritual uplift, and doing good deeds. Compare Isaiah 58:13, "call the Sabbath a delight."

5. Jesus' teaching was to purge the Sabbath of rabbinical restrictions, the "traditions of men," and petty details—to free it from all ceremonial implications and lift it to its rightful position as a day of happiness, joy, and service. Someone has said that Jesus did for the Sabbath what a skipper does for his ship when it comes laboring into port, unable to make good headway because its hull is covered with barnacles. He puts her into drydock and scrapes off the barnacles. Jesus did not repeal nor annul the Sabbath when He stripped it of the intolerable burdens which the ceremonialists had heaped upon it.

This is paralleled in Matthew 5:21-32, where Jesus goes beyond mere formal observance of the commandments and gets back to the principles involved.

6. Matthew 12:8; Mark 2:28; Luke 6:5.

These passages give Jesus' authority for interpreting the Sabbath—He was not only its Creator, but its Lord as well.

7. Was not Jesus' observance of and teaching the real meaning of the Sabbath a practical reiteration of the fourth commandment?

B. Did Jesus Abolish the Sabbath?

1. Matthew 5:17—"I have not come to abolish them, but to fulfill them."

"Fulfill" does not mean to abolish. See Matthew 3:15; Galatians 6:2.

2. Colossians 2:13-17.

Christ did abolish "the written code, with its regulations, that was against us." But the Sabbath was not an "ordinance" nor "against us"—it was made for mankind, for our welfare. Since they are mentioned with "new moons" and other ceremonial shadows, the "sabbath days" referred to in these verses must be ceremonial and ritual days, based on the phases of the moon. They do not refer to the weekly Sabbath, which is based on the weekly cycle. This concept is the same as the "barrier, the dividing walls of hostility" of Ephesians 2:13-16.

3. Matthew 24:20

Evidently, Jesus expected His followers to be observing the Sabbath sometime in the future—whether this refers to the destruction of Jerusalem or to the end of the age.

Conclusion

Jesus and His disciples observed the Sabbath. He taught how it should be kept so that it would not be a burden but a blessing.

The true "Lord's Day" is the day of which He declared Himself Lord: the Sabbath.

By His example and teaching, Jesus exalted God's holy day, the Sabbath. Since He is our "final authority," shouldn't we "walk even as He walked" when it comes to the Sabbath? (1 John 2:6). *SR*



Women's Society page by Charlotte Chroniger

Healing in time of turmoil

"As those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience, bearing with one another, and forgiving one another" (Colossians 3:12-13 NASB).

While I was in seminary in Kansas City, Kan., I served as organist at a Sunday church. Following one particular worship service, the pastor remained at the pulpit, announced his resignation, and abruptly walked out of the church. I never did find out exactly what the problems were, but the church was thrown into turmoil.

A retired minister was eventually called to be the interim pastor. What a blessing he was to the congregation!

Our interim pastor was so kind and compassionate, helping the various boards to sort through

things and make decisions for the future as they took a new look at the ministry. The interim pastor helped the members deal with the angry, bitter, sad, and confused

to leave. He was a good mediator and counselor.

God used this man of God (and his dear wife) to bring healing to the church. After a number of

The interim pastor helped the members deal with the angry, bitter, sad, and confused feelings they were experiencing because of the recent turn of events.

feelings they were experiencing because of the recent turn of events.

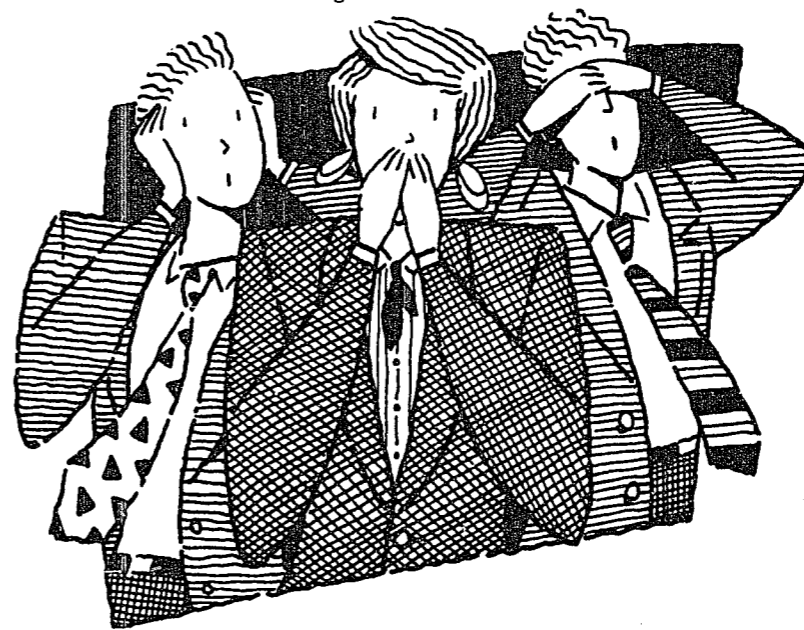
Because the interim pastor was an outsider, he was able to be very objective in dealing with the conflicts that arose between families who supported the previous pastor and families who had wanted him

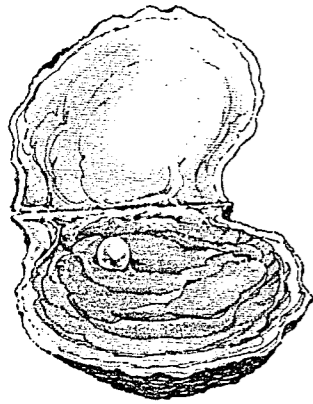
months, the congregation was able to get back on track with the ministry God had called them to in Kansas City. They were ready to accept the challenges presented by a new pastor, and they were ready to forgive and move on from a painful situation.

Sometimes God asks us to be an instrument of mediation and forgiveness. Sometimes He wants to use us to bring healing to a congregation, a family, a friend, or neighbor. Through our compassion, our listening ear, our patience and gentleness, the Lord can speak to some family or congregation in turmoil.

Perhaps as we demonstrate forgiveness and love, the one who is hurting can see Christ and find the strength to practice forgiveness and love. Perhaps as we practice compassion and patience, we can help a broken relationship to begin the healing process.

And let us not forget that we have the greatest Mediator and Healer—Jesus Christ. He listens to our voices crying out for help, and is able to heal our broken spirits and forgive our sins. *SR*





Pearls from the Past by Don A. Sanford, historian

Now appearing in a dual role

Thomas Whitewood is listed in *Seventh Day Baptists in Europe and America* (Vol. 1, p. 112), as the 1767 pastor of London's Seventh Day Baptist church known as Pinners' Hall. Oscar Burdick, in his extensive research of our SDB roots in England, notes that Whitewood had previously been a Sabbath-keeping member of the church in Salisbury.

The Baptist church in Reading, Berkshire, was without a pastor in 1749 and having "lately had a taste of [his] ministry, and hearing that he intended to leave Salisbury, they begged the Salisbury Church to give up Mr. Whitewood to them that they might have a further taste of his ministry, in order to call him to take the pastoral charge of them." Since they had lost several of their supporting members, the Salisbury church reluctantly granted their request.

At the Reading Baptist Church's meeting of September 5, 1749, two questions were considered: How much money they could raise for his support, and, "He being a Sabbatarian, to know how he should choose to act toward us on that point, being a First-day People."

Whitewood's answer was typical of many interim pastors called to serve Sunday churches. He replied that he did not enter the work of the ministry to make money, and accepted what they could raise for him. As to the second point, he said that he thought it was "his wisdom not to give the people any uneasi-

ness on that subject, and should always observe—whenever he was treating on the moral law—to recommend it in general."¹

A number of others preceding Thomas Whitewood held dual pastorates. One of the earliest Sabbathkeepers serving a church on Sunday was Henry Jessey, pastor of the famous Jacob-Lathrup-Jessey independent church in London. His biographer wrote of Jessey's coming to the Sabbath about 1653: "At first for some considerable time (near two years), he kept his opinion much to himself, and then afterwards (when he had communicated to others) he observed the day in his own chamber, with only four or five more of the same mind, and on the first day he preached as before."²

Philip Jones, the pastor of the Seventh Day Baptist Church at Tewksbury (the church from which the Stephen Mumfords held membership before he came to America) accepted the opportunity, in 1731, to preach regularly and act as pastor of the Upton Baptist Church. From their record book:

In 1731 Mr. Philip Jones when then lived at Cheltenham was invited to preach to them & after having supplied some time occasionally, with great acceptance, he was invited to be their constant Minister, and to officiate as their Pastor, but was never really their pastor or Member of this Church, Mr. Jones observing the 7th Day & having previous to his coming to Upton been ordained Pastor over a small 7th Day Church at Natton, about 8 miles from Upton, which Church he constantly supplied on the 7th Day.³

He continued his dual responsibilities until his death in 1770.

He was followed by his nephew,

Thomas Hiller, who had joined the Pinners' Hall Seventh Day Particular Baptist Church in 1759. He continued his Sabbath convictions, but "whether he had learned that this church was not likely to encourage his gifts, or whether he concluded that his being called to public service by a larger society might be a means of promoting his usefulness," he joined the First Day Church at Goodman's Fields who supported his education. He was called to a church in Wantage, but his uncle advised him "not to settle hastily, being desirous of his coming into that country for the sake of the Seventh Day church at Natton."⁴ This visit gave his thoughts a turn, and Hiller went to Tewksbury Baptist Church which contained both Sabbath and Sunday keepers.

Daniel Noble served the Mill Yard General Baptist Church from 1752 to 1783, taking on the pastorate of the Glasshouse Yard General Baptist Church in 1767. Active in the General Baptist Assembly, he was appointed as one of two men in London to receive donations for Rhode Island College (later named Brown University) which Seventh Day Baptists helped to organize.

Noble had twice served as interim at the Amersham Baptist Church. Their minutes for September 10, 1769 state: "The Rev. Mr. Noble Elder of ye 7day Baptist Church meeting in Mill Yard Goodman field London came & gave ye communion... Sept. 30, 1770... five persons were all received into Amersham Church by Imposition or laying on of hands and admitted to their place at the Lord's Table, Mr. D. Noble being Administrator"⁵

The Stennett family contained several examples of interim ministry. Edward Stennett was pastor of the SDB Church "in & about

cont. on page 26



SR Almanac

Where we
have been...

One year ago—July-Aug. 1994

Features look at new building projects at Shiloh, N.J.; Boulder, Colo.; and Milton, Wis.

Daryl White reflects on the Natural Evangelism Training (NET) team's teaching experience in Jamaica.

Church member Bill Linton pays tribute to recently deceased pastor John Thompson.

West Palm Beach, Fla., church active in community improvement.

Paint Rock, Ala., and Tupelo, Miss., churches hold first joint gathering.

Five years ago—July-Aug. 1990

Don Graffius, Manfred Holck, and Don Sanford highlight theme of stewardship.

The SDB United Relief Fund helps those affected by Hurricane Hugo.

Jean Albion displays her banner to represent SDBs at the Baptist World Alliance (BWA) in Seoul, Korea.

Russell Johnson begins as Director of Extension. Resolution of appreciation thanks Linda Harris for her years of service as *Helping Hand* editor.

10 years ago—July-Aug. 1985

BWA headquarters moves to McLean, Va.

Tract Society completes professional video, "Called Together."

Baptist World Congress meets in Los Angeles. More than 20 SDBs attend and hear speakers including Jimmy Carter and Billy Graham.

Dr. Marjorie Bass, former SDB missionary, takes up medical practice on Washington Island, Wis.

Jan Lek from Holland assists the Poland SDB Conference with its printing ministry.

Riverside, Calif., youth provide *Beacon* articles.

25 years ago—July-Aug. 1970

Baptist World Congress gathers in Tokyo, Japan. Gladys Drake, president of the Women's Society, represents SDBs.

General Conference, with president Edgar Wheeler, hosted at Milton (Wis.) College. Theme is "Called Apart—To Be a Part."

Rev. Duane Davis chronicled as new *Helping Hand* editor.

Dr. Lloyd Seager retires from the University of Arkansas Medical Center in Little Rock.

New book by Rev. Herbert Saunders, *The Sabbath: Symbol of Creation and Re-Creation*, published by the Tract Society.

50 years ago—July-Aug. 1945

Army Chaplain Wayne Rood visits SDBs in New Zealand.

Due to "transportation problems" and "war-time demands," General Conference meetings are cancelled for 1945.

Special children's supplement, with full-color cover, provided by Miss Golda Gerat as her gift to SDB children.

K. Duane Hurley selected by the Tract Society Board as new *Sabbath Recorder* editor.

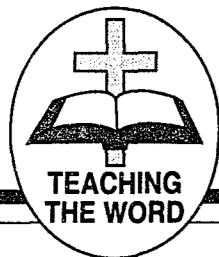
Historical Society column presents Rev. Simeon Babcock's autobiography.

North Loup, Neb., members celebrate mortgage-burning ceremony for their new church and parsonage.

...where are we headed?

Pray for—

- General Conference in Buckhannon, W.Va.
- more evangelism among our people
- improved local outreach
- National Field Minister Russ Johnson
- this year's Baptist World Congress in Argentina, and our representative, Donna Bond
- strong Sabbath convictions and expressions
- the ministry of *The Sabbath Recorder*



Christian Education

by Ernest K. Bee Jr.

Pre-Con Camp gift certificates

Would you like to sponsor a young person at Youth or Young Adult Pre-Con Camps? You may help by purchasing a gift certificate from the Board of Christian Education for \$20.00, \$35.00, or \$50.00, or the full fee of \$70.00 (Youth) or \$90.00 (Young Adult). Send your check *today* to the Seventh Day Baptist Board of

Christian Education, P.O. Box 115, Alfred Station, NY 14803-0115.

The Board will mail the gift certificate to you or to anyone you designate. Please include the camper's name, birth date, address, camp attending, and whether you wish the certificate sent to the camper or returned to you.

Seventh Day Baptist Board of Christian Education, Inc.

Certificate No. 7

PRE-CON CAMP GIFT CERTIFICATE

Presented to: *Happy Camper*

By: *Mr. and Mrs. S.D.B.*

1995 Pre-Conference Camp Fee Paid in the amount of: \$35.00

*Bring this Gift Certificate with you to Pre-Con Camp.
void after August 6, 1995*

1995 Youth Pre-Con Camp

Ages 15-18 (or completed grade 9)

1995 Young Adult Pre-Con Camp

Ages 18-29 (or in SCSC)

Dates: August 2, 4:00 p.m. — August 6, 1:00 p.m.

Locations: Camp Joy
Berea, West Virginia

Salem-Teikyo University
Salem, West Virginia

Themes: *"Serving Joyfully: Overcoming Insecurities"*

"Taking Aim on Your Life"

Directors: Amanda Snyder

Pastor James Galanaugh

Staff: Nelson Snyder
Pastor Scott Hausrath
Pastor Christian Mattison
Rebecca Mattison

Pastor Harold King
Kathi King

Fees: \$70.00

\$90.00



FOCUS on Missions

Zambia: On the move, engaged in battle

by Kirk Looper

Rev. Edwin Mukumbo sent a letter to several churches in the United States and the Missionary Society office. I hope these excerpts will help in your understanding of the work being done in Zambia.

The Executive Director (Kirk Looper) visited Zambia in 1993 and spent eight days with the Seventh Day Baptists. The churches that existed at that time have really reached out with work and prayer for the Lord. The people are hungry for the Gospel. The churches are working very effectively but could use the boost of an American to speak of our wonderful faith and new life in Christ.

The 36 local churches established in Zambia are grouped in three areas: the Copperbelt, North West Province, and Ndola Rural. The N.W.P. Team has sent workers into Chafukuma, a new Agricultural development to teach the Gospel in the new settlements. Rev. Mukumbo visited them after two weeks to find that they had already led 31 to Christ. There were busy building a grass-roofed shelter to protect themselves from rain for their almost daily meetings.

Health care

Beautiful places for health centers in Rural areas were given at the Kamyanga SDB Church in N.W.P. (Solwezwi). We need to build an SDB Health Centre. There will be small wards for men, women, and children with a modern maternity unit. We pray that the Centre will provide drugs and equipment at a time when most government hospitals are without supplies. It will save lives especially in the remote areas. We would pray to God to help supply the \$75,000.

Facilities, and the personnel to staff them, are needed. Many diseases are present and a continual fight against them is necessary. One of the SDB part-time workers and his wife recently lost their 8-year-old daughter due to cerebral malaria. Because of this death, we were forcibly reminded of the need for medical care to combine with prayer. My wife Evelyn and my son were seriously sick, suffering from malaria, because of constant work in rural areas every week. We have no drugs or mosquito nets.

Our evangelists continue to move through the country. They need tents and sleeping bags to protect them from the small and large enemies of this world.

Difficult times

Socially and economically times are hard. Poverty is widespread and everyday commodities are difficult to obtain. Prices fluctuate making it almost impossible to budget. Theft and violence seem endemic on the Copperbelt. Rev. Mukumbo and his family live in a house surrounded by a 10-foot, spike-topped walled compound. The area is patrolled by a neighborhood security group.

Blessings

Eight church leaders have expressed delight at receiving bicycles and clothes provided by people from the United States. Each zone has between eight and 10 local churches, and a district pastor visits them as much as possible. The cost of one bicycle in Zambia is equivalent to three months' salary.

We continue to praise God for His hand in the availability of literature, Bibles, and other books used for outreach and education.

More literature is badly needed. Our new Bible school will need more books; some lessons will be translated into local languages. Again, we look to God to provide for this project. Maybe a church in the United States would consider supporting the school.

Future needs

The coordinator's house rent has been increased by 90% this year (1995). He has had to move to the rural area. When you think of helping Zambian people who are in famine, remember your fellow workers in Zambia who have sacrificed all for the work of God. They have often given up very good paying jobs to lead the life of an evangelist/pastor or coordinator.

Zambia is a poor country and needs funds for church buildings. It is not comfortable worshiping in the rain, especially the cool portion of the year. Other denominations can coax our members from the churches by providing them a dry place to worship. Without permanent buildings we are not a permanent denomination.

We do not even have an office building in Zambia. This keeps the authority watching to make sure that the denomination will not sneak out of the country some night. Doubt reigns in the hearts of the people and prevents them from joining the churches and becoming active members.

All of these needs prevent an adequate work in spreading the Gospel. In spite of all these handicaps, however, God is at work. Please continue praying for the churches in Zambia, a nation where the name of Jesus Christ is being increasingly honored. ✠



the BEACON

Produced by the Youth Committee of the Board of Christian Education
For and by members of the SDB Youth Fellowship July-Aug. 1995

National YF Conference activities

Attention youth!

The time for Conference is drawing near, and you know what that means. It's the time when all of the YF officers get down on their hands and knees and grovel for you—the youth—to send us money!

The tentative YF Conference schedule looks like this:

Sunday, August 6

- Business Meeting
- Campus Recreation Center (The college Campus Recreation Center includes a swimming pool, six bowling lanes, billiards, and video games.)

Monday, August 7

- Miniature Golf

Tuesday, August 8

- Roller Skating

Wednesday, August 9

- Pastors vs. Youth Basketball Game
- Movie or Campus Recreation Center

Thursday, August 10

- Youth Banquet; "Stained Glass" Concert
- Movie or Capture the Flag

Friday, August 11

- Swimming at the County Pool (afternoon)

• Vespers and Slide Show

After the Sabbath

• Variety Show and Pizza Party

Youth groups are encouraged to work on presentations or acts for the variety show. They can either be a group effort or a solo performance. Prizes will be awarded!

One roll of slide film will be distributed to the Seventh Day Baptist Senior Camps for the Friday night slide show.

Senior campers are asked to use up the film and send it back for processing. The slide show will contain pictures of Senior Camps from across the country, as well as pictures from Pre-Con and Conference.

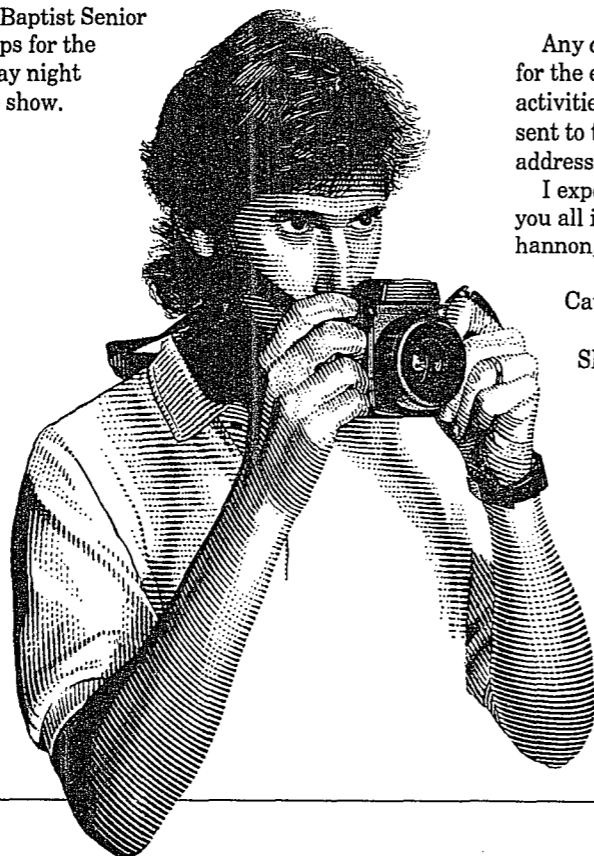
Please send all film from Senior Camps to:

Matthew Calise
74 Carolina Avenue
Salem, WV 26426

Any donations for the evening activities may be sent to the same address.

I expect to see you all in Buckhannon, W.Va.!

Cathy Rogers,
President
SDBYF USA
& Canada



Seeking Spiritual Maturity: PRAYER

...and we are the creatures

Father, remind us often that you are the Creator, we are the creatures.

You laid the foundations of the earth. You gave birth to the waters of the sea, and set the boundaries of the surf, saying that the waters must stop at the beach. You call up the morning light, and put the evening light to rest, when all the creatures of the night come forth.

You have also created the place of darkness. Make us afraid of the place of darkness; persuade us to yearn for the place of light.

You store up the snow and the hail, waiting to set them loose upon the earth, when the storms will keep us inside, and put us in danger if we must go out. You store up the rain, waiting to bless the earth with showers, but also to endanger us with floods. We who know so much about rain can do little more than forecast it, for you will cause calamity at times, in order to get our attention, to remind us again that we are the creatures, you are the Creator. The heat, the wind, the ice, the frost, the dew, the lightning, the thunder—you do it all. We watch and measure, while you keep us in our place. We know that you can do all things, for your reasons and your purposes.

Remind us often, Father, that you are the judge, we are the defendants. You have established the laws that govern our lives. Through Jesus you have decreed that we are to be the salt of the earth, and light for the world. We are expected to resolve anger with one another, to recon-

cile differences with our brothers and sisters, and to settle lawsuits. We are warned about lust, about committing adultery in our hearts. We are instructed not to seek revenge when we are wronged, to rather let you take care of revenge. You hold up a lofty expectation when you tell us to love our enemies and pray for those who do us wrong. You are the wise judge; we are the submissive defendants.

Father, you are the master teacher, we are the eager students. Teach us not to show off about how religious we are. Teach us to give to charity without making a big deal out of it. Teach us to pray in the small room, not out in the streets. Teach us to keep our prayers short, and not babble on and on in order to impress people. Move us to forgive those who wrong us; then you can forgive us *our* sins.

You are the teacher, we are the students. Teach us to store up treasure in heaven, to serve you and not money, to relax in the face of needs such as food, drink, and clothing, and to not fret about the future.

We would be reminded that the gate to life is narrow, and that the road to life is also narrow.

We would not be led astray by false prophets. Instead, we would build our lives on solid rock, and so stand tall when the storms come and fail to knock us to the ground.

Amen.

—Alan Crouch
Daytona Beach, FL



"Joyfully Serve..."

Study, worship, and sing!

by Myrna Cox

Next month we will be meeting together in wild and wonderful West Virginia! This is the last time for me to write to you on this page as your President. It has been a rewarding and fulfilling year for me personally. The prayer support, cards, and letters of encouragement, response from church and Association visits,

and the willingness of so many to participate in this year's program has been gratifying and humbling. I thought you might like to know who some of these people will be. It is not possible to list the whole program, but here is a preview. Thank you, everyone, for your "yes" responses to *joyfully serve!*

Morning Bible Studies

Leaders

"Joyfully Serve the Lord"	Dr. Victor Burdick
"Joyfully Serve in Adversity and Personal Sacrifice"	Rev. Larry Graffius
"Joyfully Serve in Our Dual Citizenship"	Rev. Ron J. Elston Sr.
"Joyfully Serve in Christ-Like Humility"	Rev. John Camenga
"Joyfully Serve in Generous Sharing"	Pastor Jeanne Yurke

Evening Worship

Speaker

Worship Leader

"Joyfully Serve in Prayer and Praise"	Rev. Elmo FitzRandolph	Rev. Paul Green
"Joyfully Serve in Faith and Spiritual Growth"	Rev. George Calhoun	Rev. Joe Samuels
"Joyfully Serve in Compassion and Unity"	Rev. Gabriel Bejjani	Mr. Daryl White
"Replacing Distress with Joy"	Rev. Kenneth B. Burdick	Rev. Steven Crouch
"Joyfully Serve in Harmony and Peace"	Assoc. Pastor Eric Davis	Pastor David Thorngate
"Joyfully Serve in Proclaiming the Gospel"	Rev. Andrew Samuels	Mr. Michael Cox
"Joyfully Serve with An Inexpressible and Glorious Joy" (Sabbath Morning)	Rev. John D. Bevis	Rev. Herbert Saunders

Seminars (Tues & Thurs)

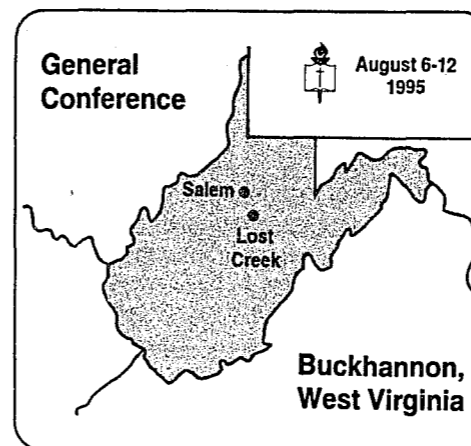
Seminar Leaders

"The Holy Spirit—Our Source of Joy"	Mary Jane McPherson, Althea Rood
"Sabbath Schools As a Joyful Outreach Program"	Victoria Burdick
"Joy: How Do We Develop a Heart for It in Our Worship Services?"	Mayola Warner
"How and Where Do We Develop Joyful Ministries?"	Dr. Victor Burdick

Music Leaders

Conference Organist	Barbara Saunders
Conference Pianist	Lannette Calhoun
Music Coordinator/ Choir Director	Gary Cox

The first choir practice will be at 4:00 p.m., Sunday, August 6, in Wesley Chapel. We hope to see many of you there!



Conference '95 A big bargain!

from the Publicity Committee

- A timely theme with priceless implications: "Joyfully Serve!"
 - practical tips for victorious, happy living
 - outstanding spiritual value (no cost in dollars)
- An amazingly inexpensive registration fee:
 - with the Memorial Board "rebate," it's a reasonably priced week
- Opportunities for free and inexpensive recreational activities all around you in beautiful West Virginia!

lowship time is scheduled for 11:00, with Sabbath School at 11:30. (The Salem church is located on Church Street in Salem, one block from Main Street.)

3) If you're staying in the dorm,

don't forget to bring your own bed linens, pillows, blankets, and towels.

4) Bring your Bible for study of the Word.

And bring Spirit-filled enthusiasm for the SDB part of God's Cause! *SR*

The Salem and Lost Creek churches will be ready to have Conference-going guests join them at worship.

So, assuming you have decided to take advantage of all that Conference has to offer, here are some last-minute reminders:

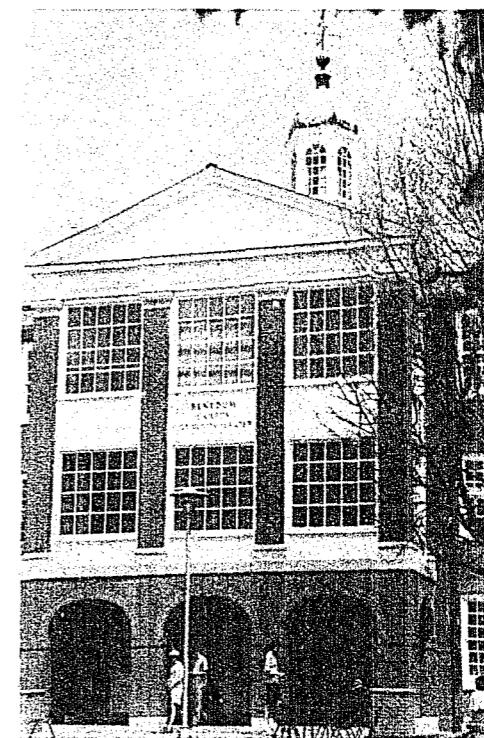
1) Remember that registration on Sunday, August 6, does not begin until 2:00 p.m. (Another group is leaving the Wesleyan campus that morning, and the facilities will not be ready until mid-afternoon.)

If you arrive early, use the extra time for one of the suggested sightseeing jaunts in the area.

2) On Sabbath day, August 6, both the Salem and the Lost Creek churches will be ready to have Conference-going guests join them at worship.

Services begin in Lost Creek (the "Brick Church" just off I-79) with a song and praise service at 9:30. Morning worship is at 9:45, and Sabbath School is at 11:00.

In Salem, a song service begins



The Benedum Campus Community Center at West Virginia Wesleyan College.

Verona to celebrate 175 years

Special services and programs are planned for the 175th anniversary of the Verona, N.Y., Seventh Day Baptist Church on August 18-19. Why not stop by Verona on your way home from General Conference so that you can join in the festivities?

A number of weekend activities are planned to mark the occasion. Friday evening and all day on Sabbath, the church will celebrate its historical past and look forward to a challenging future.

Speakers will include native sons, Pastors Glen Warner and David Williams. Saturday night entertainment features a Bible dramatization presented by local youth.

The final stages are in place to complete the new Fellowship Hall, and a dedication is expected. A time capsule is being prepared to

place in the cornerstone. Memorial trees will also be dedicated, as well as the foundation plantings.

Anyone wishing to share historical memorabilia (or copies of same)

gone forth from the Verona church.

All former pastors have been invited to come to the anniversary celebration. If they cannot attend, we have requested that they send

**On August 18-19,
the Verona, N.Y., church
will celebrate its
historical past and
look forward to
a challenging future.**

is invited to send it along. The planning committee will pay postage.

We hope to have a pictorial display of all former pastors and denominational leaders who have

a videotaped greeting. Anyone else connected with the church's history is invited to write a letter of greeting and remembrances, or send a brief video.

A KOA campground is within walking distance of the church grounds. Hosting in private homes is available; simply contact the church clerk, Olin Davis. His address is:

Olin Davis
5068 Randel Road
Oneida, NY 13421
(315) 363-0230

Church members are busy with "sprucing up" jobs in anticipation of all our company for this observance of 175 glorious years. Come celebrate with us! **SR**



SDBs enter cyberspace

by John A. Conrod

Ecunet is a non-profit ecumenical telecommunications system, accessible through Internet. Church groups and non-profit organizations around the world use it to interact through a cyberspace system of electronic mail.

The Ecunet presently has over 5,000 users on its network. Member organizations include Anglicans, Presbyterians, Lutherans, Baptists, Methodists, and many others.

Can Seventh Day Baptists enter this ministry? We already have.

Those in attendance at General Conference last year may have noticed its "birth." A small announcement in the *Conference Crier* asked those who were interested in setting up such an Internet for Seventh Day Baptists to get together. They did, and an Internet line was

established for communicating.

A Seventh Day Baptist Internet newsletter was also born. Eventually we hope that our denomination will set up our own system similar to the Ecunet system.

Our newsletter, "The Fisherman's Net," is open to all Seventh Day Baptists who want to be a part. There are three ways to do it. First, you can use your own computer and, with a modem, access an on-line service such as Prodigy or America On Line. Simply send your request to either:

be397@freenet.hsc.colorado
or

john.conrod@cmp.org
through that service.

The second way is to contact your local library, hospital, college, or university to find out if there is

an Internet service in your area that can be accessed by the public. Libraries often have such a service and even furnish the computers for you to use at a very nominal cost. These services are often called freenets. Your local news media may also have an Internet system.

The third way is simply to write and ask to be "adopted." We can supply a floppy disk or send a printout of the newsletter. The Internet is here and waiting for Christians to use.

If anyone would like to submit something for our newsletter, we will be glad to assign a page to you. Use it to write an article, a prayer request, local church news, and other items. Hope to link up with you soon! **SR**

SR Reaction

*Opinions do not necessarily reflect the views of the SR or all SDBs.
Letters may be edited according to space and editorial style.*

Dear SR:

A popular trend today is to expose the common misconceptions of a particular class of people. However, those who expose the errors of others are sometimes the source of other inaccuracies.

When Stan Hastey (Feb. 1995 SR, "School Prayer Redux") writes that "what the Religious Right and its congressional allies are saying is that the nation's founders made a huge mistake by enshrining in the Constitution a respectable and respectful distance between the institutions of church and state," he is propagating the myth of the separation of church and state.

The problem is that the Constitution nowhere uses that phrase. The Constitution says that "congress shall make no law respecting an establishment of religion, or prohibit-

ing the free exercise thereof..." The framers of the Constitution restricted the state from supporting a particular denomination (e.g., a Baptist Church State or a Presbyterian Church State). They were not opposed to the idea that their nation ought to be a Christian nation.

A position that the government should not give preferential treatment to a particular denomination is a far more limited and different type of separation than the notion of religious neutrality.

Historically, no administration has ever remained neutral: the Bible, not the Koran, is used when the President takes the oath of office; our currency says "in God we trust"; we have a National Day of Prayer; public officials use the Bible in their political speeches; many of our laws are based on moral values; and

proponents of school prayer are calling us to our knees.

Politically, national leaders such as Dr. Martin Luther King Jr. and William Sloane Coffin Jr. (an antiwar advocate) have brought their religious values into the political arena.

A part of the Christian mandate is to bring faith into every spectrum of our society. The results of a natural government would lead to a secular society and not that "shining city on the hill" (a nation blessed by God) as contemplated by our forefathers. The modern interpreters of the Constitution have misread the Constitution. Our nation's founders were much closer to the biblical notion of a state which supports the Judeo-Christian values of its citizens.

Dennis L. Palmer
Morgan Hill, CA

Accessions

Battle Creek, MI
James Galanaugh, pastor
Joined after baptism
Michael Travers
Joined after testimony
Dustin Potter

Leo Rootes
Judy Rootes
Jack E. Minear
Cindi Minear
Joined by letter
Kory Geske

Births

Warren.—A son, Clayton Elijah Warren, was born to the Rev. Richard and Connie (Hays) Warren of Purvis, MS, on May 17, 1995.

Marriages

Morgan - Zeller.—Joshua David Morgan and Sheri Dawn Zeller were united in marriage on May 20, 1995, at Grace Evangelical Free Church in Jefferson City, MO. The Revs. Jon F. Warren (father of the bride), and Ronald J. Elston officiated.

Obituaries

Campbell.—Verda Lind Campbell, 98, died on March 13, 1995, in the Harrisburg (Ill.) Medical Center. She was born on November 27, 1896, at Ginny Ridge (near Stonefort, Ill.) to Steve and Anna (Winters) Garris. She married Bill Lind, and they had five children. In 1940, she married Harlan Campbell, who is now deceased.

Verda worked as a nurse's aide at Lightner's Hospital in Harrisburg; at a Michigan hospital; and at Woodlawn Hospital, Chicago, Ill. She left the Woodlawn hospital to care for her mother and stepfather.

Verda joined the Old Stonefort Seventh Day Baptist Church in August of 1973 and lived in the parsonage, serving as janitor until physically unable to do so. She lovingly did her church duties, always going the "extra mile." She also helped her neighbors, and enjoyed her garden and pets.

In 1988, she moved to Harrisburg to live with her daughter, Faye, and granddaughter, Patsy Jo Harvel. She was also near her daughter, Aline, and son Harold, and was cared for by all.

Survivors include two sons, Harold Lind of the Gaskins City area, Harrisburg, and Wayne Lind of Cave-in-Rock, Ill.; two daughters, Faye Masulis and Aline Kirklin, both of Harrisburg; nine grandchildren, 22 great-grandchildren, 35 great-great-grandchildren, and two great-great-great-grandchildren; and a host of friends. Besides her first husband, Bill, who died in 1963, she was predeceased by one daughter, Marie Edwards; a baby sister, Mandy; and one brother, Jesse Garris.

Funeral services were held on March 16, 1995, at Felty Funeral Home, Carrier Mills, Ill., with the Rev. Lacey Joiner officiating.

Burial was in Garris Cemetery, near Stonefort.

Burrows.—Ralph E. Burrows, 66, of Plantation Island, Everglades City, Fla., died on May 9, 1995, in the Olean (N.Y.) General Hospital after a lengthy illness.

He was born on May 26, 1928, in Friendship, N.Y., the son of Myron A. and Gertrude (Irish) Burrows. On August 9, 1948, he married the former Ramona J. "Dolly" Giles in Nile, N.Y. She died on February 17, 1992.

Ralph was a 1946 graduate of Friendship High School, and had lived in Eldred, Pa., from 1948 until moving to Everglades City several years ago. He had been employed as a salesman for Whitehawk Beef Co. in Eldred. He was also co-owner and operator of the Eldred Theater, and later co-owned Penn-York Builders for many years prior to his retirement. He owned and rented many properties in the Eldred area.

Ralph was a member of Olean Moose Lodge 119, BPO Elks Lodge 491 of Olean, the Marco Island Power Squadron, the AARP, and the Indian Echo Country Club in Port Allegany, Pa. He also was a social member of Eldred VFW Post 2092 and Eldred American Legion Post 887.

Survivors include three daughters, Barbara Kopko of Allegany, N.Y., Debra Isaman of Englewood, Fla., and Patti Ezzolo of Gifford, Pa.; six brothers, Mike of Wolcott, N.Y., Philip of Milton, Wis., Arvis of Cuba, N.Y., Harold of Alexandria, Va., Duane of Newfane, N.Y., and Victor of Newport News, Va.; one sister, Jessie Emons of Allegany; six grandchildren, and many nieces and nephews. He

was predeceased by one sister, Jean Burrows, in 1936.

Funeral services were held on May 12, 1995, at the Frame Funeral Home, Eldred. The Rev. Max Simms officiated.

Rankin.—Edward D. Rankin, 98, formerly of Marlboro, N.J., died on May 10, 1995, at the Cumberland County Medical Center, where he had been a resident for the past four years.

He was born in Salem, N.J., the son of Joseph and Harriet (Hewitt) Rankin, and had been a resident of Marlboro for nearly 70 years. He was the husband of Lona (Munro) Rankin, who died in 1978.

Edward was the last World War I veteran from Salem County. He enlisted in the U.S. Naval Reserve Force at Philadelphia in July 1918, and was called to active duty the following September. He served as Fireman First Class aboard the USS Mt. Vernon, a German passenger ship that had been converted to a troopship, and made six trips across the Atlantic to France.

In 1958, Edward retired from his shipping foreman job at Gayner Glass in Salem. He had worked there 32 years. He was a member of American Legion Post 75 in Salem; the AARP; American Association of Retired Persons; Bridgeton Senior Citizens Group; and the Marlboro Seventh Day Baptist Church.

Survivors include one son, Edward R. Rankin Sr. of Summer Shade, Ky.; four grandchildren, and five great-grandchildren.

Services were held on May 15, 1995, at the Russell C. Sheppard Funeral Home in Salem, with the Rev. Melvin F. Stephan officiating. Interment was in the Marlboro SDB Cemetery, with full military honors.

What's your E-mail address?

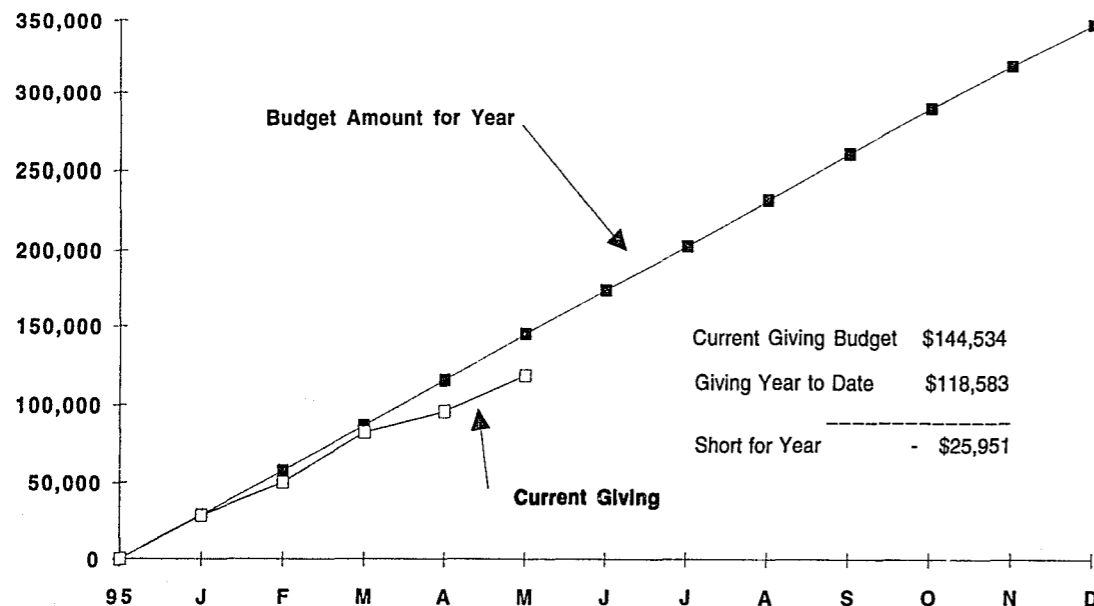


John Conrod wants to link up with more SDBs on the Internet. His E-mail address is:

be397@freenet.hsc.colorado
or
john.conrod@cmp.org

Get on the "information super-highway" and give John your address today!

Current Giving 1995



Wallingford in Berkshire." Yet the Pinners' Hall church called him for "Assistance of his Ministry so often as might with Convenience be obtained." He is also known to have preached in the Baptist Church at Reading.

Edward's son, Joseph, was ordained in 1690 as pastor of the Pinners' Hall congregation which he served for the rest of his life. His biographer wrote that even though he had a number of offers "more to his temporal advantage, he preferred the invitation of this small people by reason of his agreement with them in principles." In addition to his pastorate on the seventh day, it is recorded that "he preached to divers other congregations constantly on the first day."

Joseph Stennett II joined the Pinners' Hall SDB Church in his youth, but most of his ministry was with the Baptist churches in Exeter and London. When he returned to London as pastor of the Little Wild Street Baptist Church in 1737, he retained a close relationship to the Seventh Day Baptist Church, and often served communion and preached for them. It was said of him that "as to personal religion, he was a Seventh Day Particular Baptist, but vocationally, he always served first-day Baptist churches. Historians of both denominations claim him as an important person.

Samuel Stennett, like his father, maintained a dual relationship between the Baptists and the Seventh Day Baptists. He lacked just three years of serving the Little Wild Street Baptist Church for a half a century, but during that time the Pinners' Hall record books showed that he "freely and cheerfully offered his services till such time as the church could obtain a pastor of his own." For nearly 20 years, Samuel Stennett served that church on a part-time or interim basis.

The same pattern of ecumenicity also prevailed in America. In 1671, five members of the First Baptist Church of Newport "reluctantly" withdrew their membership and joined with the Stephen Mumfords to form the first Seventh Day Baptist Church in America. William Hiscox was their pastor. The First Baptist Church, when faced without a pastor in 1694, voted to place themselves for a time "under the ministry of Rev. William Hiscox of the 7th day Church."

It is not known how long Hiscox served as an interim, but from the death of Obadiah Holmes in 1682 and the arrival of John Comer in 1725, the Baptist Church was often without a pastor. In 1726, Joseph Crandall of the Seventh Day Baptist Church was invited to share in the ordination of John Comer. The letter was addressed, "unto you beloved in our Lord Jesus-Christ desiring your assistance herein, though in some points we are differing from you." Although the invitation was rejected, on account of their "neglect of the fourth Commandment," a cordial relationship continued. John Comer later noted several times when he worshiped with the Seventh Day Baptists, preaching for them on occasion and having Joseph Crandall preach in his church.

While British troops occupied most of the churches in Newport during the Revolutionary War, public worship was suspended. Elder John Maxson, pastor of the Seventh Day Baptist Church, went from house to house throughout the city encouraging all to stand firm. Many credit him with preserving the nucleus of several churches that came to life again after the occupation ended.

Some have considered ecumenicity as a cause for the lack of growth among Seventh Day Baptists. Thomas Whitewood's statement to the Reading Baptist Church concerning the Sabbath, that he "should always observe—

whenever he was treating on the moral law—to recommend it in general," does not allow for as aggressive denominationalism as some would desire.

Yet others contend that this ecumenical spirit exhibited in the pulpit exchanges may be the very thing that has allowed the group to exist for close to 350 years. Winthrop Hudson, a Baptist professor of history, spoke of SDBs as "Separate but not Sectarian".

Seventh Day Baptists are not narrow, they are singular. They are singular in the sense that they are different. But they are different at only one point.... Seventh Day Baptists may have been a bit more earnest than others in the Christian commitment. Their devotion may have been deeper and their convictions stronger than many members of the run-of-the-mill churches. This had to be true for them to survive. But they are not narrow. They have been faithful to what they have believed was required of them by the Scriptures, but they have not made their one point of difference a tight wall of separation between them and other Christians. They have refused to denounce those who do not conform to their own practice as being outside the fold of Christ.¹⁶ SR

¹⁶Reading Baptist Church record book (in the Berkshire Record Office, Reading) and related letters; C.A. Davis, *History of the Baptist Church*, King's Road, Reading (1891), pp. 29-31.

¹⁷Whiston, Edward. *The Life and Death of Mr. Henry Jessey* (n.p., 1671), p. 87.

¹⁸History of the Natton Seventh-day Baptist Church: an elegy on the death of Rev. Philip Jones, Bristol, 1771.

¹⁹ibid.

²⁰Whitley, *Minutes, II*, pp. 135-179. *The Church Books of Ford... and Amersham*, ed. W.T. Whitley, p. 251.

²¹Dr. Winthrop S. Hudson. "Separate but Not Sectarian," address given at a Wills Russell Lecture at Alfred University, Feb. 14, 1977. Reprinted in *The Sabbath Recorder*, April 1977, p. 12.

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

Interim (int-e-rem):

n.—an intervening time; interval

adj.—done, made, or occurring for an interim

I happily served a rural church as interim pastor for 15 months. I knew I had a great thing going with them, but it wasn't until it was about to end that I realized just how special it was.

This independent church had gone through some struggles with the previous pastor. There had been major tension, major blow-ups, major hard feelings. I came in to supply the pulpit for a few weeks.

Things seemed to be smoothing out for the members, and they felt like they were ready to search for another full-time leader. But could I stay on as the "interim" pastor in the meantime? Okay.

As an independent church, they had no resource "pool" of pastors to draw from. The process was taking longer than we all expected.

With that extended time came growing relationships between the congregation and interim pastor. Things were going well in the church. Yet I knew they wanted a full-time, on-site, live-in-the-parsonage kind of pastor—something I could not give them.

Finally, a candidate came. A fine young man. Hopes were high. Vote was unanimous. His answer was "no."

Another candidate arrived. This one with a doctorate and plenty of experience. Vote nearly unanimous. His reaction? Pretty cool about it all. Certain church leaders were convinced he would also say no, but they wouldn't have his answer for a couple weeks.

"Hmm," they thought. "We're doing okay with Kevin. Let's ask him to consider a part-time position."

We hammered out some understandings about my time, my Janesville ministry, my family. It looked promising. My hopes were up. I could picture this really happening!

The appointed day for the candidate's answer arrived. I hadn't heard a word. I was getting excited. Later that evening, my phone rang. "Kevin, Dr. ___ just called. (Pause.) He's decided to accept our call to come..."

But I thought...

I cleared my throat. "Okay. Well, um... this has been great. Three more weeks? Okay... Um... yeah. Okay; thanks."

I was crushed.

Knowing I would have to say goodbye to these lovely people was breaking my heart. The days ticked by. My last Sunday arrived.

Right at the beginning of the service, the church council president stepped up to the podium. "Kevin, on behalf of the church, we want to thank you for everything you've done to help us. Let's all pray for Pastor Butler."

He led the congregation in a moving, heartfelt prayer, fighting back tears at the end.

All eyes focused on me. Time for a split-second decision. Do I blubber all over the pulpit, spilling my guts, and wail? Or do I compose myself and lead the worship service? I chose the latter. And with what happened soon after, it was the wise choice.

Another phone call came that week. "Kevin, Dr. ___ just called. He's decided *not* to come after all!"

We nailed down the part-time arrangements, and the church voted unanimously to stick with "the big guy." Oh, the large "going away" gift for me and my family became a "welcome back and go on vacation" present. That was two years ago, and two more unanimous votes ago. Not to mention the leased car, continuing education fund, and so many intangibles.

The relationship has been purely excellent. I believe the Lord opened the doors for it in a miraculous way.

And it all began as an interim period.

I have heard many positive testimonies from other pastors serving in an interim or part-time arrangement.

Why do we treat our interim pastors so well?

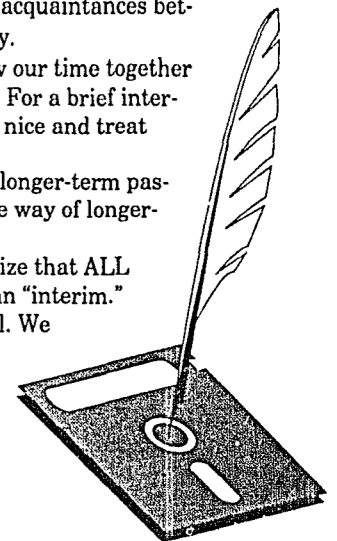
For some, it may be the same reason we treat strangers or new acquaintances better than our own family.

It's because we know our time together is just for an "interim." For a brief interval, we can stand to be nice and treat each other decently.

Do you wonder why longer-term pastorates are going by the way of longer-term marriages?

If we could only realize that ALL of us are here for just an "interim."

For just a brief interval. We should work at our relationships, be honest, sincere, and loving to each other, knowing we're all in this "interim" time together.



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