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News for and about
Seventh Day Baptists

November 1996

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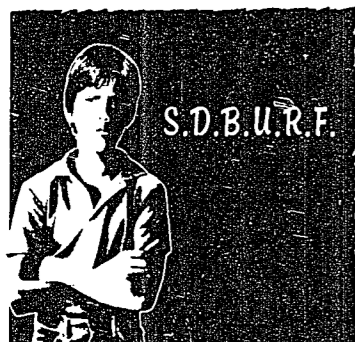
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More on the SDB Kinship System

- *The tie that binds*
- *Blessings in disguise*
- *From kinship to Kingship*

"Class, how do you spell relief?"



"Correct! Your gift to the SDB United Relief Fund provides help for medical and emergency needs both here and abroad."

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SDB United Relief Fund
3120 Kennedy Road
P.O. Box 1678
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(Worship—10:30; Sabbath School—11:45; Fellowship Meal—1:00; Program—2:30)

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Phone: (614) 965-1625

If you need housing, please contact
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Summer Christian Service Corps 1997

Are you...

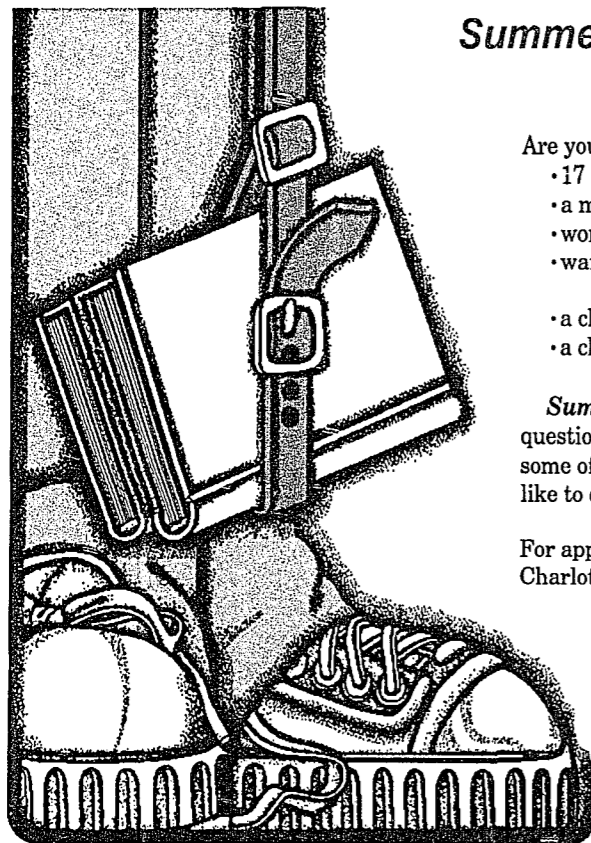
- 17 and a high school grad? (by June '97)
- a member of a local SDB church?
- wondering what to do this summer?
- wanting to serve God?
- or-
- a church member wanting an SCSC team?
- a church looking for a camp staff?

Summer Christian Service Corps can answer your questions. You can serve God and get acquainted with some of our fantastic youth. You will also see what it's like to commit yourself to a challenging experience.

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Ph. (609) 455-0488

Worker training: June 19-27
Director training: June 18-23
Project dates: June 28 — July 27
(Dates are tentative.)

Application Deadline (New!):
February 1, 1997



The Sabbath Recorder



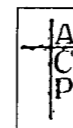
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Who are Seventh Day Baptists?

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 SDBs 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; E-mail: sdbgen@inwave.com

The tie that binds

by Ken Smith

Rev. Kenneth Smith presented this message on Sabbath morning at General Conference in Lacey, Wash. His text was 2 Corinthians 5:17-6:2.

We are gathered here with a group of people, a relatively small group of people, with whom we have perhaps more in common in most important levels of life than with any other people in the world.

I know why there is a tie that binds our hearts.

Last winter, Dorothy and I had the experience of attending a huge church on a Sunday morning. For those of us who are Seventh Day Baptists, this was more than huge; it was humongous! And I admit to feeling just a little bit uncomfortable, a little bit alienated by so many people, even though I thrilled with the singing of the hymns and the presence of these good people in the name of Christ.

There came a moment in that service when the pastor said, "We come now to our time of Christian greeting. Will you turn, and will you express your love and give a hug to the person near you?"

I was caught by surprise. We don't do that in my church.

I turned, and there was a Methodist lady I had never met in my life, and I discovered something about myself. I do not easily and spontaneously hug Methodist ladies I do not know! I discovered that this is not a part of my litany of worship.

It's not that I didn't like her. I wanted to say, "Madam, I need to explain this quickly. I was brought up in New England; we don't do this! I will give you my card. Or I would be perfectly willing to shake your hand. Before I hug you, I think we should exchange names, don't you?" I felt somewhat pressured by this experience.

I want to tell you of a much more comfortable experience. Last month in our little church in north-east Kansas, we had our communion service. And at the close of our service, we gathered and made our Seventh Day Baptist "square circle" (we are a peculiar people), and we sang "Blest Be the Tie That Binds."

In that moment I had an experience. I knew, as I have seldom known, what my church is. Because I knew these people, and because they knew me.

For 19 years as a part of that fellowship, I have seen people grow up; I know people who were born, people who got married. And in the circle, there are those saints who have gone to their reward, who are not gone for us at all.

I know some of the trials of that farm community. I know how, as a kind of prayer, the farmers gather in their little circle and talk about the drought, or the flood—we have one or the other—and I understand that, in that little congregation over the years, there have been so many ups and downs. That's my church.

It took me back to a little group gathered on a concrete slab behind the parsonage in Denver, forming a circle and singing, "Blest Be the Tie That Binds," though we had just sold our church, and we didn't have another one. Under a Colorado sky, we believed that we could advance the kingdom of God in this place by what we did.

What really binds us together?

Our Conference president has given us an open door with the idea of a kinship relationship, an extended family. Relationships are terribly important. And I know that within the Church, to feel that we have a community and a communion with other kindred minds, (as the hymn says, "Like to that above"), that that is a part of the binding together that matters to us.



We're going to go on with our Sabbath distinctive because we know that we have a difference that matters. The Sabbath distinctive is something that identifies us in strengthening ways, when once a week, we are observably different.

I know that you and I have something in common in this kinship through our covenant loyalty. We have made this commitment. Our mothers taught us, and our fathers taught us. And they are with us still.

But when we talk about what binds us together in the Church, if we are going to be as honest as Paul was with the people at Corinth, we've got to say some other things. We are terribly human in some of the binding ties we have.

Our human preferences

I remember a young man who came to our church. And right away we knew—this was a long time ago and far away; I can say it—he was mentally retarded. We knew he was, but we thought that we could do him some good, and he could do us some good.

Then we discovered that he came once a month, on the occasion of our potluck dinner. One day we changed the schedule. He didn't know it, and when he came, he was far more candid than most people are in that situation.

He said to me, "If you don't have the potluck dinner, would you lend me a dollar so I can take the bus down to the Seventh-day Adventist Church?" He had a little black book. He was very ecumenical, both on Sabbath day and on Sunday.

Of course, that's facetious; we aren't like that at all, are we? We don't put basic human needs ahead of the real meaning of our fellowship together. We wouldn't do it! It's only because he was retarded that he told us the truth(!).

You and I, at our level of sophistication, go right on with our relationships and our lives as though

we don't have preferences about our church. Don't tell me we don't have preferences about our preachers! There are times when our preferences about our preachers are a kind of divine crucifixion.

Don't tell me that we don't have preferences about our music! After all, we're only human. And some of us just don't like bad music.

Don't tell me that, even in our better moments, we don't have what's sometimes called a "pride of association." Explain to me, if you can, why there are so many

the means of our conversion, and we are loyal to him. He is now working so hard to bring the message of Christ to others; we won't let him down."

There were those whose priority was great preaching, and they said, "Then there is Apollos from Alexandria. If only he could be our pastor. We'd like to call him as our pastor and be able to sit at his feet."

There were those who believed that the best experience of Christ is emotionally expressed. And the charismatics said, "We can speak

*Relationships are terribly important.
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Episcopalians at the country club.

Don't tell me for a minute that people don't look around and see how we're dressed and have a preference for being with people like us.

And don't tell me we don't have a comfort level. The comfort level comes with being sort of homogeneous.

First-century preferences

We turn to Paul, writing an anguished letter to his beloved Christians in Corinth. He has heard from Chloe's people: bad news. That little church is beginning to separate into those little caucuses of preference and pride and leadership.

Some are saying, "Peter was with Jesus; Paul wasn't." "Who is this man Paul? He's not an apostle. He came lately, and there are reasons to question some of the things that he has introduced into the Church." "We like Peter. He comes out of the tradition; he was with Jesus."

And then there are those who say, "We are Paul's people. He was

in tongues, and they *can't* speak in tongues. How can we be together if we can and they can't?"

And there were the intellectuals over in Corinth who said, "We believe that Christ is the proper expression of the logos philosophy, and we really don't think this idea of a Jewish messiah is what it's all about."

The intellectuals noted how little education some people in the congregation had. And some people who were emotionally caught up, thought that those who were intellectual had missed the whole meaning of the Gospel. "A bunch of rationalizing logicians!"

How in the world did the Christian Church survive??

Paul wrote a letter. And one of the reasons that the Christian Church survived was because of the Christ-inspired leadership of people like Paul who stood in the gap and were criticized by everybody on all sides but had the courage to say, "This is not my church; it's not his church; it's not her church. It's the church of Jesus Christ."

cont. on next page

Ministers of reconciliation

We have a calling. Our calling is, as the forgiven fellowship, to be a reconciling force in the world. We are to be ambassadors for Christ, and they will know we are ambassadors for Christ when we showcase our love for each other. We are the forgiven fellowship. We are the celebration of grace.

In the words of Paul, God was in Christ, reconciling the world to Himself. He has given us the ministry of reconciliation.

Philip Yancey, in his book *I Was Just Thinking*, tells about going to dinner one evening with a business associate. They had talked about their business affairs and then they began to share personal things. Philip Yancey made some quiet witness to his faith, and his friend said, "I'm an alcoholic. When our meeting is over, I'm going to Alcoholics Anonymous." He said, "Phil, would you come with me?"

Yancey did not want to go to Alcoholics Anonymous. He wanted to go home to his family. It had been a long day. But, for the sake of friendship and something important to a friend, he went. And he wrote this little essay as a result.

He said, "I think I saw tonight an aspect of the early Christian Church that I hadn't thought about before. First, I was surprised that over here was a well-dressed business executive with French cuffs, and over here was a homeless person; obviously homeless—he had everything he owned in a bag. And there, was a young Spanish American; and there, a black woman." This was the most heterogeneous, pluralistic group he had ever seen.

"And when a stranger came in, he said something like, 'Hello, my name is Tom; I'm an alcoholic.' And they all said, 'Hi, Tom.' And then, when it was over, they all gathered around Tom, and they told him that he could call them day or night. They gave him their cards; they said, 'We're with you; we're praying for you. You need a spiritual power.'"

Philip Yancey felt that he had some insight about some things that happened in the early Church that very often do not happen in our churches today. The Church has become oh so human. Paul, in writing to the Corinthians, cannot resist saying, "If you act this way, are you not just ordinary men?"

"Elder Brother Syndrome"

Our churches have been sanitized, homogenized, stratified. We look at our economic conditions, our racial differences, our lifestyles, and we try to create churches around those preferences in our own lives. It's like we're saying of the outside world, "If anybody can just walk in here, without being checked out, what fun is that?"

It reminds me of Mark Twain, who said, "I could take no pride in belonging to any club that would have me for a member."

It's what I call the "elder brother syndrome." The elder brother syndrome is something that occupies good people with high standards.

The elder brother syndrome is in those who have such a vision of the way that people ought to be that they have a very hard time with forgiveness. We are the fellowship of those who can say, "There, but for the grace of God go I." Forgiven people can never be comfortable because they know they are forgiven.

You've heard the name of Simon Wiesenthal, the Jewish leader who has been a hunter of Nazis for all these generations. He survived the concentration camp though many of his family and friends did not. He can't forget what happened there, and he has helped to bring back Nazi leaders from South America and around the world, to bring them to justice.

He tells of a most revealing incident. When he was in the concentration camp, the thing most feared was that you would be called up by a member of the staff to go to "the office." One day, he was called out of a work crew to go to "the office."

When he got there, instead of dying, he was told that he was being sent for by a high-ranking SS officer who was himself dying of his wounds in the next room.

Wiesenthal went in, the others left, and the German officer, clearly in his last hours, said to Wiesenthal, "I wanted to talk with a Jew. I have done a terrible thing. I led a group that set fire to a house full of Jews. When they came out in the smoke, we shot them. I was brought up as a Christian. I cannot die without telling you this. Could you forgive me?"

Wiesenthal stayed with him for two hours. He thought of his family and his friends, and the atrocity of the Nazis, and he couldn't get the words out. And the officer died.

Do you hear what Paul said? We are the forgiven. We have been reconciled to God, we are ambassadors for Christ, and we have this ministry. A ministry of reconciliation.

Where is the love?

We can have all of the committees in the world. We can have sophisticated programs, and we can use techniques that lead to growth, and we should. But the Achilles' heel of our evangelism is exactly what Paul said to Corinth. "If you have not love, it becomes a noisy gong and a clanging cymbal." You are giving a contradictory witness to your faith.

Remember the mission of Jonah to that great city of Ninevah. He didn't want to go! But when he got there, God used his message, the people repented, and God forgave them.

Jonah's trouble as an evangelist was that he couldn't handle forgiveness. He didn't want to be reconciled with the Ninevites. He wanted God to wipe them out!

Our witness can be a contradiction. We may speak as though we are ambassadors of the life and death and resurrection of Jesus Christ but, in fact, we are possessed with our all too human ordinary attitudes.

I came up behind a pickup truck some time ago. (We had pickup trucks in Kansas before pickup trucks were cool.) On the left-hand side of the bumper, it said, "Honk if you love Jesus." On the right-hand side of the bumper it said, "This truck protected by Smith and Wesson."

Two messages. One says, "If, like me, you are a Christian, honk your horn, and we will have a moment of communion together." The other side said, "I have a gun, and if anybody messes with this truck, I will, without hesitation, blow you away."

Of course, that's absurd and extreme. I'm talking about something much more subtle. I'm talking about my own problem with forgiveness.

Do you understand what I'm saying when I tell you that I understand Simon Wiesenthal? If we are honest with ourselves, we know that what binds us together in Christian love isn't always in the nature of the Church.

The Church in your house

Our Conference theme has opened the door to say that the quality of our relationships can be the showcase that Seventh Day Baptists aspire to—to be a reconciling fellowship, to have that strength from our families where the Church sometimes begins and where it surely is maintained.

Paul often spoke about the church in your house. Do you ever think about the church in your house? Is there a kind of internal conflict between the church in your house, the Church, and the nature of Christ?

In Kansas City, the Colonial Presbyterian Church is going to build something which is sort of like an ecclesiastical arena. There will be a large school system; there will be a health system; there's going to be a nursing home; and there's going to be, yes, a cemetery. From cradle to the grave. This large church is going to put it all together.

I wish them well, I pray them well; they are part of the Church. But I have this little anxiety about American marketing. If the family unit is the life of the Church, we might become so enamored of putting so many people in one building that we miss the meaning of the Church.

Seventh Day Baptists may never have a national television presence, despite their great music, which I do so love. We may never have a tabernacle choir. We may not have, despite what we're doing with the "Web" these days, have anything much on the "information highway."

But if we could be a quiet, locus of love, specializing in our spiritual kinship with each other, and a reconciling fellowship to others, wouldn't that be consistent with what Paul is saying to a very small church in Corinth?

Welcome the prodigal

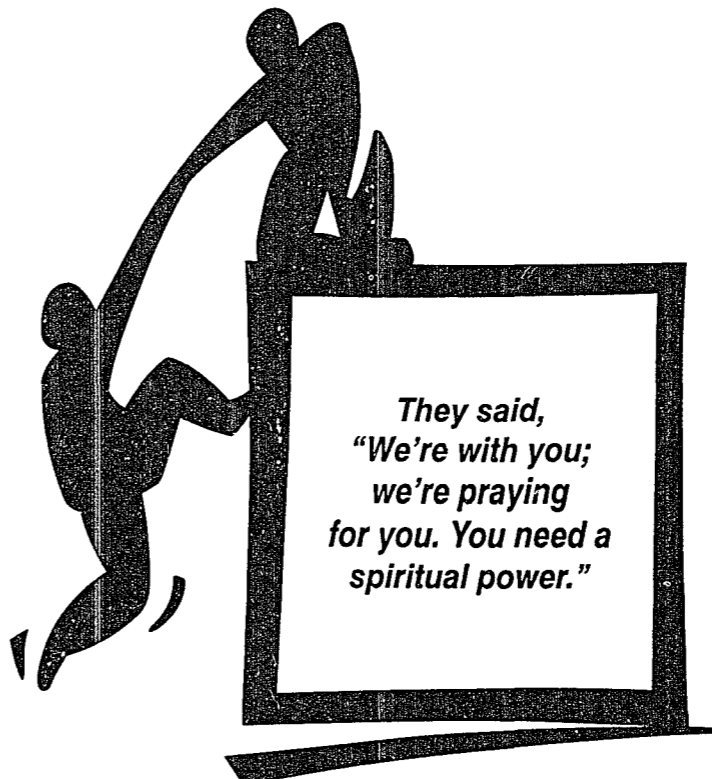
A moment ago, I referred to the "prodigal son" and I want to close with this thought:

The prodigal son story is unfinished. I am sure it is purposefully unfinished. Maybe you disagree. Maybe you think it was finished when the father embraced the son on the road, and kissed him on the neck, and said, "I'm giving you a ring, and I'm giving you a robe, and I'm taking you home, and we're gonna have a party."

That's a good ending for a story. Except for one thing: there was a brother. I know you should never draw any kind of speculative illustrations from a parable which has only one simple message. But is the brother my church? Your church?

You see, the prodigal came home not just to his father. (We know who the father is.) He came home to a whole family. And I would not want to be reluctant if God is so gracious that He runs out to greet the prodigal.

I want to go to the party. I want to be there. *SR*



An open letter to our Baptist brethren

Following earlier General Conference action, Executive Secretary Calvin Babcock sent this letter to over a dozen major Baptist groups in North America. Its purpose was "to encourage them to reexamine the biblical basis for observing the Sabbath and the need for the Sabbath in our modern world."

In a day when so many people are facing burn-out and breakdown from the hectic pace of modern life, a call to rest and renewal is more than a mere option; it is a necessity.

Great strides have been made in shortening the work week to give time for rest and relaxation, but it is not so much a matter of the *quantity* of time available, but the *quality* of that time. Many people return to work more burned out than when working.

What is missing is the sense of God-given time which was ordained as a part of Creation, reaffirmed in God's deliverance of His people, and renewed in the experience of Christ and the New Testament Church.

Baptists from their very beginning have been a Bible-based people, affirming their faith on the authenticity and authority of the Bible. As a part of the Separatist movement in England, Baptists rested their faith on the revealed will of God in the Bible. With the Bible more readily available to the common people, they rejected the authority of a state church, whether it be from a Pope or the royal head of state in England.

Yet on one point, most Baptists (along with most other Protestants) accepted a man-made tradition. This tradition slowly evolved over the first few centuries of the developing Church in the substitution of Sunday for the biblical Sabbath as a day of rest and worship. Historically, this substitution was rooted in the anti-Jewish sentiment of the time and an accommodation to a culture and society which held "the venerable day of the sun" as a break from the work week.

After this change was made, Christians searched for support from the Bible. Any change from a seventh-day Sabbath required a change in the Fourth Commandment (Exodus 20:8-11), which specifically states that the seventh day is the Sabbath—in remembrance of God's mighty acts in creation (Genesis 1 & 2)—given prior to the existence of a Jewish people and deliverance (Deuteronomy 5:12-15). Yet Jesus promised that the law would not be changed until "heaven and earth pass away" (Matthew 5:17-18).

As people and churches renew their search of the Scriptures for God's answer to man's restlessness, there needs to be a rediscovery of the importance of a seventh-day Sabbath rest which is in tune with God's plan of creation and redemption as revealed in the Bible.

The observance of the seventh-day Sabbath rest was important enough for God to include it in His basic moral law established with the giving of the Ten Commandments. It was important to Jesus who recognized that it was made for mankind. We would *challenge* both leaders and congregations to prayerfully and honestly consider the return of God's people to that which He has ordained as a sign of both obedience and love.

Yours in Christian
and Baptist brotherhood,
Calvin P. Babcock

Executive Secretary
for the Seventh Day Baptist
General Conference
USA and Canada

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Blessings in disguise

by Linda Lawton

The blessings of God often come to us in disguise. They come in the midst of hardships and sorrow, at times we feel we have come to the end of our rope.

It is then that He may choose to cover us with the blanket of His love, and the blessings are there if we have eyes to see. This was my experience last October.

I received a phone call from my dearest friend, one who was closer than a sister to me. Irene had been ill with breast cancer for a long time, and had tried many treatments. When she first told me that she had found a lump in her breast, I had told her that I would come when she needed me, and she had promised to let me know.

More than two years later, the call finally came.

Although she had not received the news from her doctor, she knew that she didn't have long to live. Her first words to me were, "How soon can you come?"

I had been at my new job in Olean, N.Y., for only a month, and had no idea how my employer would react when I told him I was going to Colorado. I had three children and a husband at home, and I didn't know how long I would be gone.

I knew that many people would not understand why I went. I wasn't really sure I knew myself. I only knew that I had to go.

I loved Irene, and this was the only thing I could do for her, to guide her from the loving arms of her family into the waiting arms of her heavenly Father.

In the midst of sorrow and upheaval, God began to show His blessings. I went to work and told my employer that I needed to go to Colorado, perhaps for as long as two months. Naturally, he was not overjoyed by this. I told him I did not want to quit my job, but that I

by Rick Perez

would if it were the only way for me to go.

The rest of the day was somewhat tense. However, at the end of the day my employer called me into a private room and we talked. Someone had been found to take my place all but one or two days.

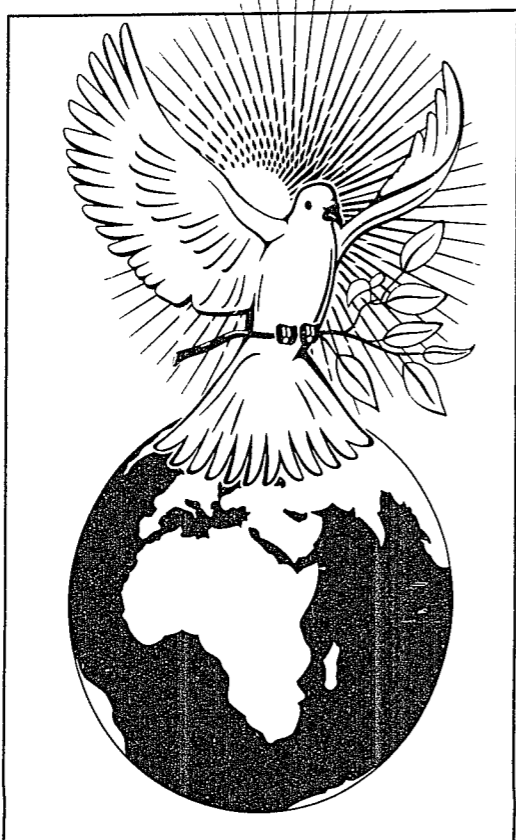
I will be forever grateful that God had led me to the place of employment where I would not only be granted up to two months' leave, but where my health insurance would continue to be paid for the time I was gone. My employer also asked me to call collect each week with word of how my friend was doing. True, it was a way for him to have an idea when I would be back, but I also felt a great deal of support from him each time I called.

In the support department, no one could have been better than my own family. My husband was not only willing for me to go, but very encouraging. My children all agreed that, though they would miss me, this was something I had to do. (They, too, loved Irene.)

Never have I been so aware of the blessings God has given to me in my family than in that month I was away from them.

And there is another of God's blessings. Irene was in the hospital when I arrived in Colorado. Though she went home in a few days, she lived only a month. We had a turkey dinner when she was still alert enough to enjoy it, and I was able to return to New York in time to celebrate Thanksgiving with my wonderful family.

While I was in Colorado, I was privileged to observe the manner of Irene's preparation to meet her Savior. We had a few precious



I loved Irene, and this was the only thing I could do for her, to guide her from the loving arms of her family into the waiting arms of her heavenly Father.

weeks in which to visit, to pray together, to enjoy each other's company, and to say good-bye.

On the evening I missed my family the most, Irene comforted me. I praise God that my final time with her was not just me caring for Irene, but Irene giving to me as well. Our time together was one of mutual care and concern, and I will always treasure it.

As her body grew weaker, her faith grew stronger. She showed me that in the face of life's greatest mystery, a Christian can still depend totally on the Lord. Her death was peaceful, and at home, and she

was surrounded by loving family.

The Lord gave a great blessing in that she died near sundown on Friday night, and so went to her Sabbath rest with God. We had a Sabbath welcoming service that evening, and we all felt the comforting presence of God as never before. Her funeral was a celebration of the life she had lived, and the Savior in whose presence she now dwells.

God's blessings were poured out on me in the midst of one of the greatest sorrows I have ever known. I was blessed by being loved and accepted by Irene's family while I was there, and felt the outpouring of love from His people who also loved Irene.

I consider it a great privilege to have been able to care for my friend, and I am grateful to her family for making me feel at home. I appreciate my own family more than ever, and I understand that I cannot put things off, for we never know what may happen.

I don't know why God chose me for this task. I don't know why Irene chose

me for a friend. I am, however, grateful for both circumstances. I would not have wanted to miss knowing Irene. And while I will always miss her, I am glad that I had the privilege of being so close to her in her last days. I learned so much from Irene throughout our friendship, and I learned so much more in that last month.

God's blessings often come to us in disguise. Don't miss them. ✠

Linda Lawton is a medical assistant and SDB pastor's wife in Little Genesee, N.Y. Irene Rood passed away on November 10, 1995.

From kinship to Kingship

First of a 3-part series

If Christ is King of our kinship systems, we do well. If Jesus is not King of our kinship groups, we are in trouble.

We love our church. We give our church community precedence and priority over much in our lives. Our "house of faith" is precious, made up of individuals of "like precious faith." Yet, as Christians, we are persuaded that the Lordship of Jesus Christ is paramount.

The August 12, 1996, issue of *Christianity Today* chronicles the recent fallout of a modern church schism in the midst of the Southern Baptist Convention. According to one pastor, "Some people have trouble separating their Christian faith from their Southern Baptist tradition."

A pastoral response to this grave situation is one of deep sympathy and compassion, with the hope of curing the soul with a renewed and fresh glimpse of Jesus Himself. The bond with our Savior must go deeper—and the relationship closer—than any ecclesiastical bonds.

We know that when the Church suffers, the saints are tempted and tormented. Yet we recall that the "Lord knows those that are His." We also remember the words of Scripture: "For I know Whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Timothy 1:12).

Christ first

Christ calls us first to Himself and Himself alone. Jesus depicts the bond as "vine and branches" (John 15:5).

Dietrich Bonhoeffer, in his book *Cost of Discipleship*, wrote, "As Christians we can have no other immediate relationship. All other relationships are mediated by Christ."

This includes our relationship to the church body, the "corpus christi." Some of us love the Church so much we often become confused, disoriented, and tempted to believe that the "group" is where our deepest affections lie. This is a "Christian occupational hazard."

Perspective is essential. Christ first—all others, including the Church—is second. My spouse, my children, my parents, my church,

my work, are tantamount. Jesus is paramount.

I am excited and motivated by our recent General Conference session in Lacey, Wash. We were chal-

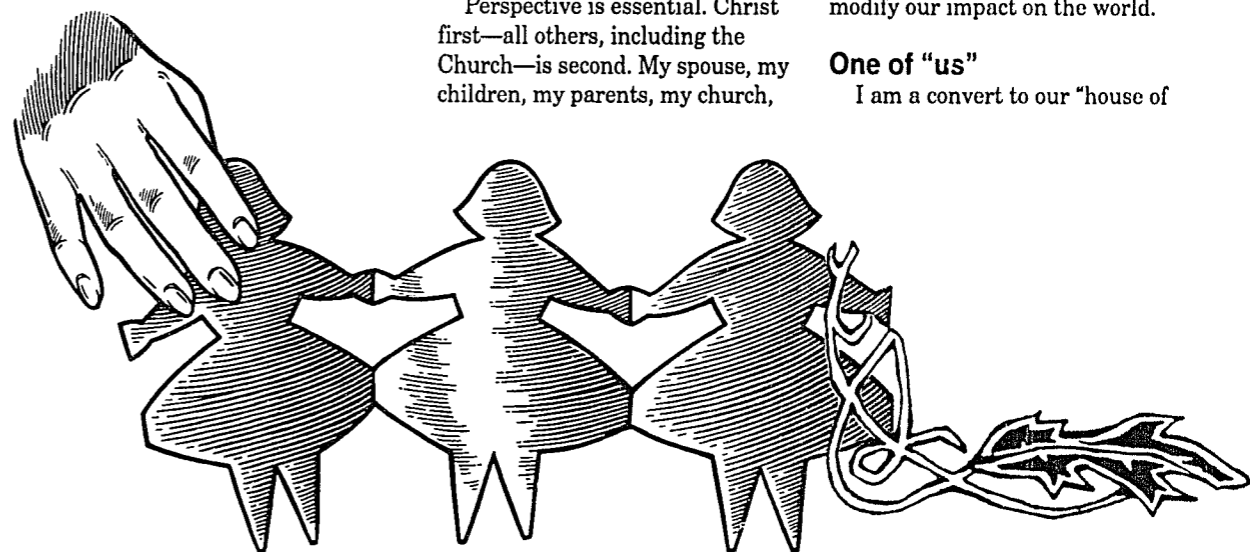
My spouse, my children, my parents, my church, my work, are tantamount. Jesus is paramount.

lenged by our church leadership to spend some time examining our way of being in the world; to take a look at our present Seventh Day Baptist ethos.

Our ethos is our understanding of ourselves. It is "who we view ourselves to be as a group" in the world at large. It can also include how we view our impact on the world at large. It might even extend to how we can modify our view of ourselves and, by thus so doing, modify our impact on the world.

One of "us"

I am a convert to our "house of



faith." I was not born and raised a Seventh Day Baptist.

After having been a member of the SDB church for 12 years—and having thrown myself, heart and soul, into my local community of believers of like precious faith—I am excited about "Us." I view myself as "one of us." I have had this view for some time now. It doesn't come easy.

There were barriers to becoming a "bona fide" Seventh Day Baptist. Looking back, at times these barriers were mystical, unintentional. Some were even mythical distractions and distortions of what it means to be a "good Seventh Day Baptist."

The largest barriers were those created by doubts.

They were the doubts of those who were the closest to me, who had gone before me in their commitment to the Church. I have ever been convinced of their love for me, while at the same time sensing their desire for me to drop the pronoun "you" for the last time, and replace it with a hardy "we." It doesn't come easy.

Although not a sect, we see ourselves as special. I am persuaded that this specialness has something to do with Christ; Christ, the Creator-Redeemer. He has made us special and continues this "new creation."

Regeneration

Seventh Day Baptists are excited about this new creation and want to celebrate it. We believe that Christ has called us out of the world and out of worldly associations into a new relationship—with Him first, and then with the Church.

When things of this magnitude occur, we suffer a culture shock. This is like the experience of a

brother who joined our fellowship two years ago.

Last year, he said to me, "You know, I am no longer interested in what used to be so important to me."

This guy is now observably different. His wife testifies to the difference. His work associates do. Several people in the church who knew him before he joined our house of faith report that he is a changed man.

In the two years that I have known him, I have been moved

world" (John 17:14-16).

This takes nothing less than creative power and energy. It is only appropriate that we appear different, distinct, even counter-cultural.

For such people—people of transformation, people of regeneration and renewal—the Church is a safe place. For such people, the Church is a haven. For such people, the Church is a home. A place where kindred spirits return to refresh themselves.

King Jesus adopts us into His royal family. He sponsors us and

Christ has called us out of the world and out of worldly associations into a new relationship— with Him first, and then with the Church.

by his constant transformation—regeneration. It's like he is from another planet, like he is counter-cultural. He seems more interested in following and obeying Jesus than doing what is conventional and convenient. He even goes to church regularly and faithfully on Saturday!

We share this. He is my brother in Christ and like precious faith. We feel we have been called; almost taken by the scruff of the neck and rescued from worldly associations.

Called by the King

This is who we are. "The called out ones."

Christ calls us out of the world to Himself! As we learn that we can trust Him, we obey Him. He turns our world upside down and, in a paradox, sends us back into the world with the command, "to be in the world but not of the

vouchsafes our behavior. He calls us a royal priesthood. He calls us a family.

We are kin because the King makes us so. The true claim to kinship comes from the King.

When Christ calls us to Himself, we become adopted into a royal family. We become co-regents with Him. We receive dominion over a transformed life.

We are excited about this experience that we share. This "like precious faith" and experience makes us kin.

Our kinship comes from His Kingship! *SR*

Former pastor Rick Perez is a physical therapist, and a member of the Riverside, Calif., SDB Church.



Women's Society page by Charlotte Chroniger

Women's Board at a crossroads

"Fear the Lord and serve Him in truth with all your heart, for consider what great things He has done for you. But if you still do wickedly, both you and your king shall be swept away" (1 Samuel 12:23-25 NASB).

These verses, used by Pastor Bob Babcock in his Conference sermon on Wednesday evening, took on renewed meaning as I reflected on them recently.

Don and I had watched the national news, and were appalled by some of the stories. It was obvious that wickedness was raging in our country. The disregard for human life, the failure of some families to teach children and youth right from wrong, and the moral decay of our citizens was displayed over and over again in the news reports.

The thought kept coming to me: how and when will God judge us as a nation for the wickedness we are allowing to occur? How and when will God judge us as families for failing to teach our children in the ways of the Lord?

How and when will God judge us as individuals for not taking a stand against those socially acceptable lifestyles which are an abomination to the Lord? How and when will God judge us as churches for allowing sin to infiltrate our ministries, or for being lukewarm or cold in our love for the Lord?

Each of us as Christians, each of our congregations, and each of our boards and agencies are at a crossroads. We are faced with decisions that will have eternal ramifications.

Will we truly fear and serve the Lord, or will we allow worldly influences to affect our choices and behavior? Now more than ever, we as Christ's followers need to take a strong stand for Him.

We need to seriously seek His will. We need to seriously be committed to His Word, and do all we can for the ministry of our local churches so that Christ will be shared with those families around us.

The members of the Women's Board are at a crossroads. We have been challenged to consider new aspects of the Summer Christian

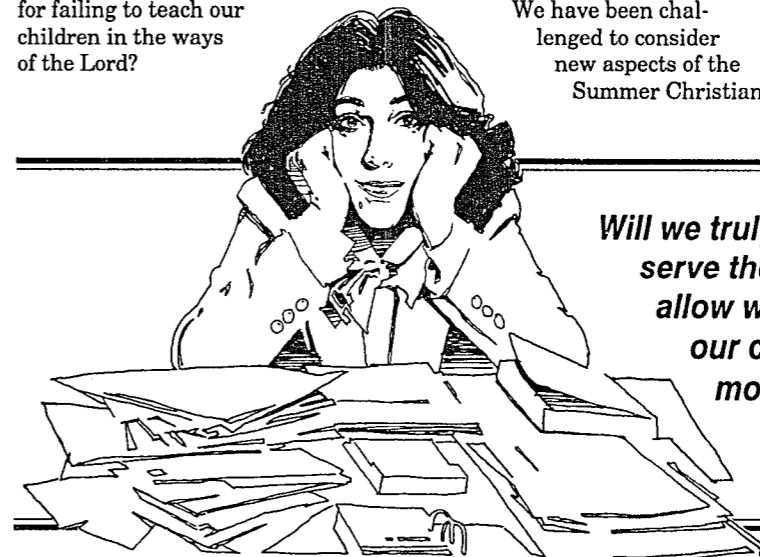
Service Corps (SCSC) program, and need to make decisions that reflect a seriousness about serving the Lord and His people.

We have been encouraged to trust God more as individuals and as a Board so that Christ's influence be evident in what we do and say. We have been asked to be agents of reconciliation and forgiveness, and to be visionaries for a renewed exciting ministry on behalf of the women of our denomination.

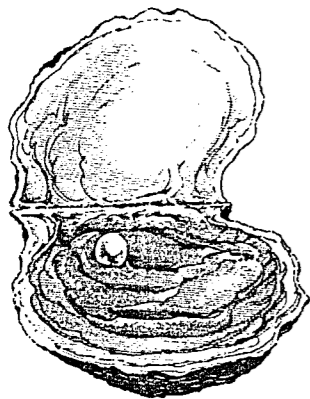
Please pray for us as we want to honor the Lord in these final years of having the Women's Board in New Jersey. Pray for whomever the Lord has in mind to take on the Women's Board responsibilities in the year 2000. Pray for the officers and committee members of the Board.

Pray for guidance as you seek ways you can help with the Women's Board ministries. Pray especially for the SCSC program as we evaluate and seek God's direction for this next year. *SR*

P.S. Have you seen the latest issue of the "SDB Woman" which came out in the September *Lead-Line*? Ask your keyworker/pastor's wife to get you a copy if you haven't seen the excellent work of Pat Cruzan.



**Will we truly fear and
serve the Lord, or will we
allow worldly influences to affect
our choices and behavior? Now
more than ever, we as Christ's
followers need to take
a strong stand for Him.**



In the book edited by Albert Wardin, *Baptists Around the World: A Comprehensive Handbook* (Broadman, 1995), a section is included on Ethnic Baptists. It states:

Baptists in the USA who are outside the Anglo-Saxon majority have had a long and notable history. These Baptists have included the Native Americans, African Americans who came as slaves, and immigrants from Europe, Canada, Asia, Latin America and the Caribbean.

The earliest non-English immigrant group among Baptists in America was the Welsh. John Miles, a founder of Baptist churches in Wales, established a congregation in 1663 at Swansea, Massachusetts, with members he brought with him. Immigrants from Wales helped to establish seven early churches in the Philadelphia area between 1699 and 1745.

Among those settlers from Wales were some who escaped persecution in Swansea by moving to Newport, R.I., where they became members of the Seventh Day Baptist church. Later, several moved to Cohansay, N.J., and helped found our Shiloh church in 1737.

Other Welsh immigrants who settled in the Philadelphia area were among the founders of Seventh Day Baptist churches in that region. Among these was William Davis, whose descendants have peopled many SDB churches.

Pearls from the Past by Don A. Sanford, historian

First Baptist Indian an SDB

However, the next paragraph in that book prompted me to probe more deeply into the early history of the Newport church. I was particularly interested in Samuel Hubbard's journal, which documents some of the time between 1671 to 1692, the period where our church records are missing. It began with the simple statement:

"In 1674 the Seventh Day Baptist Church in Newport, Rhode Island, baptized a Native American,

we believe, in the hearts of some of the inhabitants of New London, and bowing their hearts to be obedient unto the Lord Jesus. The names of them is John Rogers, James Rogers his brother & ye 3rd an Indian whose name is Japheth who gave a very satisfactory acct. of ye work of grace wrought upon his heart."

On January 16, 1675, Hubbard wrote to those at New London, saying in part, "I pray remember my

"In 1674 the Seventh Day Baptist Church in Newport, Rhode Island, baptized a Native American, the first known Indian to become a member of a Baptist church."

the first known Indian to become a member of a Baptist church."

Other Indians may well have responded to the missionary efforts of the Roman Catholic Jesuits, or the Church of England in Virginia, or even the Congregationalists of New England. But among Baptists who required believer's baptism, Seventh Day Baptists provided the first documented Native American member.

The first membership list of the Newport church lists "Indian Japheth" among its 76 members, as of 1692. However, Hubbard's journal contains a note from April 6, 1675, which states that "John, James and Jonathan Rogers of New London, with an Indian named Japeth were baptized, and they joined to the church Mr. Hubbard belonged to in March 1675..."

Japheth is mentioned in other correspondence from Westerly: "I judge it my duty to make use of this opportunity to impart to you the dealings & good hand of our God unto us. He hath been at work, as

true love to brother Japheth the first of N.E. Indians: encourage him in the Lord."

Although not mentioned by name, Hubbard referred to Japheth when he wrote in November of 1675, "There hath been 3 bretherin and one Indian baptized of N. London, who have the light of God's holy Sabbath and observe it, with their father & mother & sister, very precious souls. Br. Hiscox & I and my son J. Clarke was there in March."

In a later entry, Hubbard recorded, "On July 16, 1678 a letter of reproof was written to Jonathan Rogers, for carrying a burden on the Sabbath and signed in behalf of the church by Wm. Hiscox, Wm. Gibson, S. Hubbard, S. Mumford, John Maxson, John Read, Roger Baster, John Thornton. And they sent another letter of reproof at the same time to Japeth, Indian, for growing cold and vain."

Although Japheth was the first Native American to join the New-

cont. on page 26



SR Almanac

A look at where we have been from the pages of The Sabbath Recorder

One year ago—November 1995

Kenneth Burdick's sermon from Conference shows readers how to support their pastor.

Kyle Pratt reports on his trip to the very first SDB church: Mill Yard in London, England.

Women's Board President Donna Bond shares her experience representing SDBs at North American Baptist Women's Union and Baptist World Alliance meetings in Argentina.

Conference honorees highlighted: Madeline Fitz Randolph as Sabbath School Teacher of the Year, and Ethel Wheeler with the Robe of Achievement.

"Pearls" page remembers Children's Page editor, Mizpah Greene.

Five years ago—November 1991

SDBs Marilyn Discher and Linda Greene write about "Singles in the Church."

Article updates Rev. Helen Green's prison ministry in the Verona, N.Y., area.

Background shared on Robe of Achievement recipient, Gertrude Dickinson Davis.

News highlights come from Nortonville, Kan. (highway litter control project); Riverside, Calif. (recent seminars); and Marlboro, N.J. (auction for missions).

Alfred Station, N.Y., church welcomes new pastor, Rev. Kenneth Chroniger.

10 years ago—November 1986

Editor Scott Smith produces special two-color outreach SR, "You can thank God it's Friday... the Sabbath is coming!" The 16-page all glossy piece highlights the Sabbath, who Seventh Day Baptists are and what they believe (with full Statement of Belief), sections on history and polity, with lists and maps of North American churches and Conferences worldwide.

25 years ago—November 1971

Rev. Marion Van Horn guest edits special issue, "Jesus is Lord." Writers include pastors Charles Bond, Earl Cruzan, Paul Osborn, Herbert Saunders, and Glen Warner.

Two pastors ordained in October: Glen Warner (Denver, Colo.) and Dale Rood (Waterford, Conn.).

Leon Maltby's November 13th editorial addresses the Attica, N.Y., prison uprising.

Guyana, South America, SDB Conference meets in October.

Special appeal highlights new classroom construction at Crandall High School in Kingston, Jamaica.

Conference President Paul Osborn holds five-day stewardship series in New Auburn, Wis.

50 years ago—November 1946

The first monthly special issue debuts with a color cover denoting a Thanksgiving and prayer theme. Editor K. Duane Hurley urges subscribers to get extra copies and distribute them to friends and neighbors.

Conference President Everett Harris meets with the secretaries and representatives of denominational agencies.

Ordination of Rev. Rex Zwiebel held at Hebron, Pa. Alfred (N.Y.) University announces fall enrollment of 1,300.

Passing of Rev. William Lemuel Davis noted.

Rev. Erlo Sutton moves from Denver to Boulder, Colo., church.

...where are we headed?

Pray—

- for your pastor and family
- with thanks for our English SDB heritage
- for all our "ladies of achievement"
- for our churches' specialized ministries
- for denominational outreach activities
- for Conference President Owen Probasco
- for God's clear vision for the future



1996 Sabbath School Teacher of the Year comes from Dodge Center, Minnesota

Karen Sue Payne of the Dodge Center, Minn., Seventh Day Baptist Church, was the recipient of the *Crystal Apple Award* as the 1996 Sabbath School Teacher of the Year. The presentation took place on August 10, 1996, during

The Dodge Center nomination stated that "She is very able to adapt to whatever age she is to teach. She is always sharing her gifts in making Christ's teachings live."

the General Conference Awards Ceremony at Saint Martin's College in Lacey, Wash.

Olin C. Davis, chairman of the Sabbath School Committee of the Seventh Day Baptist Board of Christian Education, presented the *Crystal Apple* and certificate to Karen.

Our recipient was born in New York state, the only daughter of Pastor Paul and Muriel Osborn. Karen served Seventh Day Baptist churches while in Summer Christian Service Corps in 1969, 1970, and 1971. When her father was

president of General Conference, she served as his secretary. Karen received her teaching degree from Milton (Wis.) College in 1974.

Karen married Douglas Payne of Claremont, Minn., in 1973, and is the mother of three children. Karen and Doug directed the 1978 Youth Pre-Conference Retreat.

She has served the Dodge Center church as Sabbath School superintendent, assistant superintendent, Vacation Bible School director, Children's Church leader, and has taught kindergarten through fourth grade.

Karen has served as a teacher for the Children Conference, most recently in 1990, 1991, 1993, 1994, and 1995. Karen is a kindergarten teacher and substitute teacher in all grade levels in area schools. She served the Dodge Center Public Library as director of the Children's Summer Reading Program for two summers.



Karen Payne (left) receives the 1996 *Crystal Apple Award* from Olin Davis at Conference in Lacey, Wash.

The Dodge Center nomination stated that "She is very able to adapt to whatever age she is to teach. Karen... has recommended and implemented teaching from the Seventh Day Baptist Nurture Series in all classes one quarter each year. She is kind, patient, soft-spoken, an exemplary Christian, always sharing her gifts in making Christ's teachings live." SR



Fair booth succeeds in Bowling Green

The Temple Seventh Day Baptist Church of Bowling Green, Ky., sponsored a fair booth this past August at the Southern Kentucky Fair.

The fair began in 1952 as a small carnival at the old National Guard Armory. Today, the fair is held in Lampkin Park, where a new Agricultural Center and Jaycee Pavilion have been built.

The fair is well attended each year, with visitors coming from several states. Like most fairs, it has the usual beauty pageants, midway attractions, musical entertainment, and various other activities.

The fair booth idea was developed by the Outreach Committee of the Temple Baptist church and Regional Field Minister Ron Elston. Goals for the booth included: to present the Gospel for Christ; proclaim the Bible truth, including the Sabbath; create a higher visibility for Seventh Day Baptists; distribute literature and books; secure names for follow-up work; and make Temple SDB Church better known in the community.

Although a fair booth means that the people come to you, advertising is still important. The local

church ran advertisements on radio and in newspapers, and members distributed flyers to invite others to visit the SDB booth.

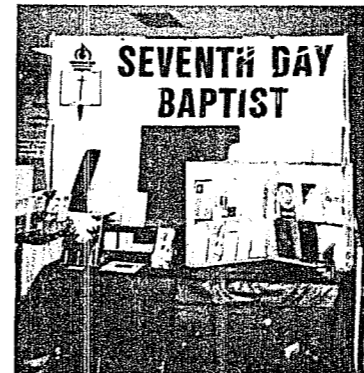
Another valuable tool was "Trust and Obey," a weekly 30-minute television program sponsored by the church and hosted by Pastor Phil Stalions. Two programs were recorded with Rev. Elston and Dr. Stalions at WTKR, an affiliate of TBN, and then broadcast during fair week.

Temple Baptist also enlisted the help of the Christian Clown Ministry of Jerry and Joyce West of Battle Creek, Mich. This proved to be the biggest drawing card at the Jaycee Pavilion as young and old lined up to have their faces painted or have an animal balloon fashioned for them. The *Bowling Green Daily News* even featured the clown ministry in a front-page article. The write-up also featured the SDB booth and its Sabbath emphasis.

The booth was positioned so that all who entered the pavilion to get to the fairgrounds would see it first. Many pieces of literature were handed out during the fair, and family Bibles were given away every day.

I was pleased with the positive response of those visiting the booth. Some members of other denominations even welcomed us to Bowling Green. An estimated 25,000 people attended the seven-day fair.

Contacts and the names of those who registered for the Bibles are being followed up by Pastor Stalions and his congregants. Temple Baptist is already making plans for its booth at next year's fair. A fair booth can be a good way of reaching out and witnessing, both for the Lord and for the local church. SR



The Temple SDB Church fair booth at the Southern Kentucky Fair.



Pastor Phil Stalions (second from left) talks with fair-goers as more balloons are readied to give away.

Mary G. Clare Scripture Memorization Award

The Mary G. Clare Scripture Memorization Award was inaugurated during the 1996 General Conference sessions to honor the Executive Director of the Board of Christian Education (1977-1985) who originated the Scripture Memorization Program. Mary served the Board of Christian Ed-

the program in 1985. Upon request of church leaders, the program was revitalized in 1987 with verses focused upon the Sabbath. Beginning with the 1988 Conference



Rev. Herlitz Condison (left) accepts the new Mary G. Clare Scripture Memorization Award on behalf of the Toronto church. Rev. Kenneth Chroniger made the presentation.

Only five churches had 10 pupils completing the program in 1985. In 1996, 26 churches reported 200 certificate recipients.

ucation as a director (1968-1985) and president (1972-1977).

Mary continues to be active in children's ministry. Since 1993, she has served, upon invitation of the NCCC Committee on Uniform Series, as a consultant in children's curriculum.

In 1981, when Mary initiated the Scripture Memorization program for children, 15 churches had 46 certificate recipients. Though the program had been expanded to include youth and adults, only five churches had 10 pupils completing

president, Herbert E. Saunders (who selected the verses), we have focused the memorization verses on the Conference theme. Also in 1988, Linda B. Hays wrote music for

the Primary and Junior verses to assist the churches. In 1996, 26 churches reported 200 certificate recipients.

The new award is a seven-inch silver-plated bowl, engraved with the caption "Mary G. Clare Scrip-

ture Memorization Award," and mounted on a wood-tone base. The rotating award will be presented annually at the sessions of the Seventh Day Baptist General Conference to the church receiving the largest number of Scripture Memorization certificates.

The Toronto, Ontario, Canada church was the first church to receive this honor. The rotating trophy presented during Conference sessions at Lacey, Wash., will remain with the Toronto church until next spring, when it will be returned to the Board's office to be engraved for the 1997 winner.

The fifth time a church receives this award, they will be presented with a permanent award—an engraved eight-inch, silver-plated bowl. The Lost Creek church received the first permanent silver-plated bowl in 1996. *SR*

Scripture Memorization Winners

Year	Church	Year	Church
1981	Dodge Center, Minnesota	1989	Lost Creek, West Virginia
1982	Riverside, California	1990	Lost Creek, West Virginia
1983	Riverside, California	1991	Lost Creek, West Virginia
1984	no award	1992	Lost Creek, West Virginia
1985	Seattle, Washington	1993	Lost Creek, West Virginia
1986	no program	1994	Lost Creek, West Virginia
1987	Lost Creek, West Virginia	1995	Verona, New York
1988	Richburg, New York	1996	Toronto, Ontario



Seeking Spiritual Maturity: BIBLE STUDY

Teacher makes God's Word "unforgettable" for children

Teenagers who join some mission agencies for a summer are required to memorize as many as 40 verses—one for each day on the field. Many complain and say it cannot be done, but are amazed that at the end of the summer they can recall almost every one.

Veteran elementary school teacher Susan Lingo has developed a book that will help Christian parents teach their children God's Word, not just for a summer, but for the rest of their lives. In *Written on Our Heart* (Zondervan 1996), Lingo explains how "Scripture memorization is the basic foundation through which Christian comprehension and application are built."

Lingo believes that memorizing Scripture will have everlasting benefits for children. Overcoming sin, witnessing power, and a close relationship with God are just a few. Lingo also explains how memory works through recording, retaining, and recall. She shows the difference and the connection between short-term and long-term memory and the need for both.

On the flip side, Lingo also teaches about forgetting, and how simple it is, especially in young children. Time, lack of repetition, when something is learned (morning vs. evening), similarity of activity, age, diet, and attitude are all contributing factors to forgetting.

Seven specific strategies for overcoming these barriers to Scripture memorization are given, including alphabetizing, grouping, finding patterns, listing, visualizing, singing, and manipulatives, or object lessons. Sample verses accompany each strategy, along with the best ways of implementing it.

Two chapters are each devoted to an age group: 4 to 7-year-olds, and 8 to 12-year-olds. Lingo provides activities, games, songs, and crafts that help children memorize Scripture. Each activity uses simple supplies and are photocopyable for use by church school teachers, club leaders, and parents. She lists the strategies used, which verses work with it, and how best to use the activity.

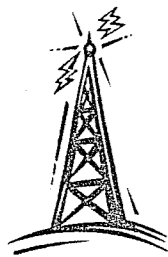
Lingo believes strongly that memory is a gift. "Why did God grant humans this precious gift that causes such pain and elicits such joy? To learn from! God gave us a memory that we might learn and remember the 'holy glue' that binds all life together: Scripture." *SR*

Price: \$14.99
(Softcover, 112 pp.)



Lingo believes that memorizing Scripture will have everlasting benefits for children. Overcoming sin, witnessing power, and a close relationship with God are just a few.

An elementary school teacher for 14 years, Susan Lingo now works for Group Publishing in Loveland, Colo., and has over 20 children's ministry titles in print. She and her husband, Clive, have two teenage children.



Election or selection?

by Owen Probasco

"Tuned In, Turned On, and Triumphant!" As most of you know by this time, this is the theme I have chosen for our 1997 General Conference sessions to be held in Lindsborg, Kan. Let's focus our thoughts on the first segment of this theme, that of being tuned in—tuned in to God!

Psalm 40 begins with, "I waited patiently for the Lord; and He inclined unto me and heard my cry. And He hath put a new song in my mouth, even praise to our God: many shall see it, and fear, and shall trust in the Lord. Blessed is that man that maketh the Lord his trust." And in verse 16: "Let all those that seek Thee rejoice and be glad in thee: let such as love thy salvation say continually, the Lord be magnified."

If we truly wait on the Lord and seek Him, He would expect us to be "tuned in," to be in a position to hear and to listen. Certainly, we need to pay attention in order to understand what He is trying to tell us!

If we mean to be tuned in, we must select His station so that we can hear and understand the right message. But we need to do something! We need to SELECT the Power source of the message.

It is a political reality in this country that "election day" has been thrust upon us. Let me explore some of the differences as I see them between "election" and "selection."

•ELECTION is "a popular vote on any question."

Election is that which results when we collectively exercise our judgment or opinion (not necessar-

ily God's) regarding individuals, their ideas or ideals, their truths or half-truths, our "gut-feeling," or our long-standing family traditions.

Sometimes "our" opinion is suspect—human judgment isn't always perfect. However, we are involved and have a voice, even though the majority (usually) rules the day. Such an election is our response or reaction to someone else and their "presumed" leadership direction.

•SELECTION is "the act of selecting, a choice; to take in preference to another."

Selection is something that the individual decides and it affects him or her personally. It is not necessarily the majority opinion or viewpoint. It is when we determine to adopt a cause, a purpose, a path forward; such as personally seeking a relationship with God. No one else can select that situation for them.

Was the love of your life "elected" to that office? Did friends and neighbors evaluate, consider the pros and cons, and then elect him/her to your side? Or is it just possible that YOU selected, you chose, you wanted, you wished and longed for that individual?

Oh yes, others may have pointed out the beauty, the graciousness, the potential, the "fit," the logic, or may have even introduced you, but you made the selection.

That's how it is in our relationship to God! God makes all the arrangements, all the right moves,

provides all the information, love, and direction, all that's needed. Someone else may help with the introduction—the pastor, a Sabbath School teacher, a friend—but you do the selection! You decide whether or not to "tune in" to God, to listen, to pay attention, to share in His love!

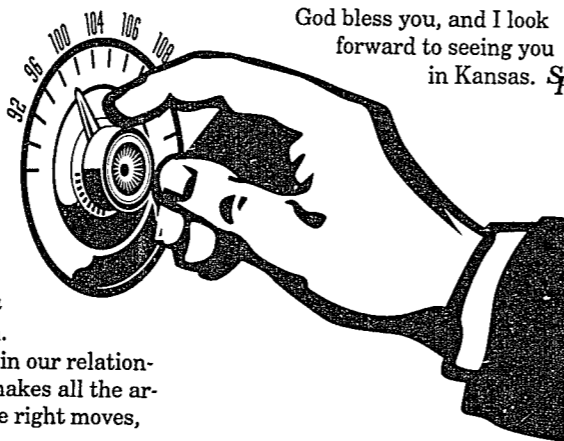
So, how say you? Elected or selected? No one can elect you to be a Christian. No one can elect you to a position where you accept Christ as your savior. No one can elect you into heaven.

However, God has made a way for you to win. He has selected you. Have you selected Him?

Election is external, whereas selection is from the heart. You can make that choice, you can select the right station in life. You can fine-tune the dial of your life to God. You can listen, you can change, you can belong to our Heavenly Father. You control the key to this great relationship even though God is the way, the truth, and the life.

So, this is the concept behind our Conference theme. Let's be in tune with God, and let's allow ourselves to be prepared by the Holy Ghost for the triumph that we know is in Christ Jesus.

God bless you, and I look forward to seeing you in Kansas. SR



Shepherd's Fold members minister in the Ukraine

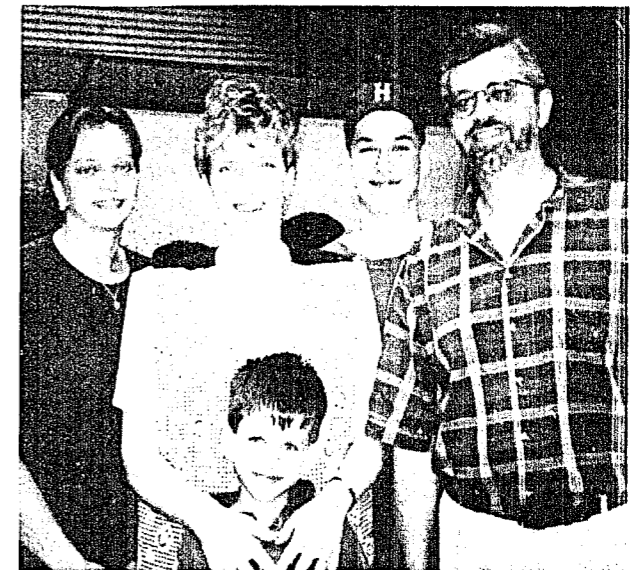
by Marietta Sutton

Helping Hands Ministry, which carries God's Gospel to various countries, traveled to the Ukraine this year. The David Russell family of Boone, N.C., felt strongly that God wanted them to make the journey also.

David and Fay Russell and their three children (Becky, Steve, and Ben) were in the Ukraine for two weeks, and it was an experience they'll never forget.

The Russells are members of the Shepherd's Fold Ministry/Seventh Day Baptist Church of Blountville, Tenn. Their report to the church brought to mind Matthew 25:33-36:

"And He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was ahungered, and ye gave me meat: I was thirsty,



To the Ukraine and back: David and Fay Russell, with children Becky, Steve, and Ben.

"I was ahungered, and ye gave me meat"

Our team took part in street ministry. It's hard for those in America to imagine what we saw:

Some have lived for years with just a few tattered pages, torn out of Bibles as they were being taken away. Their love for the Word of God is unlike any we have ever seen.

and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

(The following is the Russells' report from their trip, with additional Scripture and reaction by the author.)

men and women, and boys and girls, begging for Bibles. Older women, in tears, would grab your head and kiss your cheek, thanking you for a Bible.

Some have lived for years with just a few tattered pages, torn out of Bibles as they were being taken away. Their love for the Word is unlike any we have ever seen.

They were hungry for the Word.

In John 6:34, Jesus says, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." The Russells gave them the Word of God.

"I was thirsty, and ye gave me drink"

The country of Ukraine is a dying country without the hope of the Gospel of Jesus Christ.

In John 4:14, Jesus said, "Who-soever drinks of the water that I shall give him will never thirst."

The Russells gave them the hope of the Gospel of Jesus Christ.

"I was a stranger, and ye took me in."

We were privileged to go to several little villages in the Ternopol area and worship with the people. They have no musical instruments, but that was no hindrance. We had

never heard such bold voices in our lives! We could do nothing but weep.

As we listened to their voices, and looked into their faces, we could tell where their only hope is found: It is found in Jesus!

In the churches, it was not difficult to communicate. We *all* have the same Lord, and it made a common bond that is a universal language.

In John 10:14 and 27, Jesus says, "I am the Good Shepherd; and I know my sheep and am known of mine. My sheep hear my voice, and I know them, and they follow me."

The Russells were not strangers, and they embraced others in love because of the Shepherd's voice of love.

"I was sick, and ye visited me."

We went to two sanitariums where young victims of the Chernobyl nuclear disaster have been taken to die. The children were so precious!

Some of us on the team took a crash course in clowning so we could minister to them. We did skits and mimes, and presented the Gospel of Jesus Christ. *Every* child raised his/her hand and prayed the sinner's prayer. We were able

to give each one a children's Bible in their language.

James 1:27 says, "Pure and undefiled religion before God and the Father is this: To visit the orphans and the widows in their trouble."

The Russells visited and hugged the sick children, and gave a teddy bear to one very special little boy.

"I was in prison, and ye came unto me."

Most of those children won't be alive next year. Without a miracle from the Lord, each and every one will be in heaven. Oh, what a day that will be!

In Mark 10:14-15, Jesus said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

The children will no longer be imprisoned inside their sick bodies, inside the sanitarium. Mark 10:16 tells us, "And He took them up in His arms and blessed them."



Steve Russell (in costume) clowning his way into the heart of this Ukrainian boy.

The Russells introduced the little children to the hope of freedom and eternal life.

Matthew 25:40

"And the King shall answer and say unto them: 'Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

Shepherd's Fold Ministry is thankful that God has blessed us with the Russell family, their ministry, and their profound love for God. *SR*

Doniphan YF makes donation to SDB Center

Several months ago, after reading an article in *Lead-Line*, the youth of the Faith Seventh Day Baptist Church of Doniphan, Mo., began a campaign to raise money for the SDB Center in Janesville.

The group decided to purchase a VCR and raffle it off. The money raised from the ticket sales would be given to the Center for the General Services Fund.

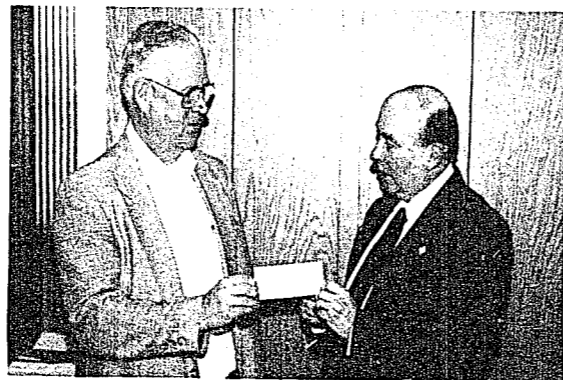
A drawing was held the first weekend in August, and the winner of the VCR was Jackie Staggs of Poplar Bluff, Mo. The winning

ticket was drawn by Brittany Elston, the granddaughter of Pastor and Mrs. Ronald Elston Sr.

Pastor Elston (photo, right) recently visited the SDB Center and presented Executive Secretary

Calvin Babcock with a check for \$400. The Faith church challenges

other youth groups around the



country to raise funds for various projects as well. *SR*

Disney actions prompt concern and possible boycott

by Linda Harris

At the 1996 General Conference in Lacey, Wash., the Christian Social Action Interest Committee expressed its concern over recent actions of the Walt Disney Company. These actions have prompted the American Family Association, the Southern Baptist Convention, and the Assemblies of God to call for a boycott of Disney, including all its various subsidiaries and holdings.

As Seventh Day Baptists, we believe in individual accountability and that the Holy Spirit speaks to each of us as to the actions we should take. While not calling for a boycott of Disney, the Christian Social Action Interest Committee would like to make information available to SDBs so that they may make an informed decision on whether to participate in a boycott.

The interest committee is concerned about recent actions of Disney such as:

a. Promoting homosexuality by giving health benefits to partners of gay employees.

b. Promoting homosexuality by encouraging an annual "Gay Day at Disney." While not sponsoring it, Disney does support it by asking its employees to act as coordinators and greeters.

c. Producing anti-Christian and immoral films through its subsidiaries, Miramax and Touchstone.

d. Publishing books, even for teenagers, promoting homosexuality through its publishing subsidiary Hyperion.

e. Introducing unbiblical themes into its children's movies, however subtly, including homosexuality, sexual promiscuity, drunkenness and new-age philosophies.

f. Dismissing the concerns of Christians and pro-family groups as inconsequential or misplaced.

We urge Seventh Day Baptists, as individuals, as churches, and as a denomination, to become better informed about the anti-God and anti-family drift in the Disney Company. We suggest:

a. That families and churches

inform themselves concerning the activities of the Disney Company. The American Family Association in Tupelo, Miss., can provide resources [see sidebar for addresses and more information].

b. That families and individuals write the Disney Company and voice their objections to the Disney board of directors.

c. That the Executive Secretary send a letter to Disney stating that our members are concerned about the company's direction.

d. That Seventh Day Baptist families and individuals prayerfully consider a boycott of the Disney Company and its various subsidiaries (listed on back cover). *SR*

The information here and on the back cover comes from the American Family Association, specifically the AFA Journal, August 1996, pages 9, 22, and 23. The American Family Association can be reached at P.O. Drawer 2440, Tupelo, MS 38803; phone (601) 844-5036; E-mail: amfamily@ebicom.net

Disney Board of Directors

If you wish to write members of the Disney board of directors, use this address: The Walt Disney Company, 500 S. Buena Vista St., Burbank, CA 91521.

Directors: Reveta F. Bowers, Roy E. Disney, Michael D. Eisner, Stanley P. Gold, Sanford M. Litvack, Ignacio E. Lorenzo, Jr., George J. Mitchell, Thomas S. Murphy, Richard A. Ninis, Michael S. Ovitz, Sidney Poitier, Irwin E. Russell, Robert A.M. Stern, E. Cardon Walker, Raymond L. Watson, and Gary L. Wilson.

SDB executive "arrested"



Executive Secretary Calvin Babcock was "arrested" and handcuffed at the SDB Center in Janesville on September 25. Babcock was then transported downtown and placed behind bars to participate in the March of Dimes "Jail and Bail," an effort to raise money for the prevention of birth defects.

Births

Elston.—A daughter, Jenicca Breann Elston, was born to Ronnie and Janice Elston of Poplar Bluff, MO, on June 20, 1996.

Clarke.—A son, Ian Timothy Clarke, was born to Doug and Jeanette Clarke of Alfred Station, NY, on August 30, 1996.

Glidden.—A son, Zachary Wyatt Glidden, was born to Duke and Timi (Williams) Glidden of Humphrey, NE, on September 14, 1996.

Marriages

Yasaitis - McPherson.—Stanley Joseph Yasaitis and Beatriz Aragon McPherson were united in marriage on June 8, 1996, at the Milton, WI, Seventh Day Baptist Church. Rev. George Calhoun officiated.

Whitaker - Scott.—Gerald Don Whitaker and Mary Shannon

Scott were united in marriage on June 15, 1996, at the Buchanan First Baptist Church, Texarkana, TX. Rev. Mynor G. Soper officiated.

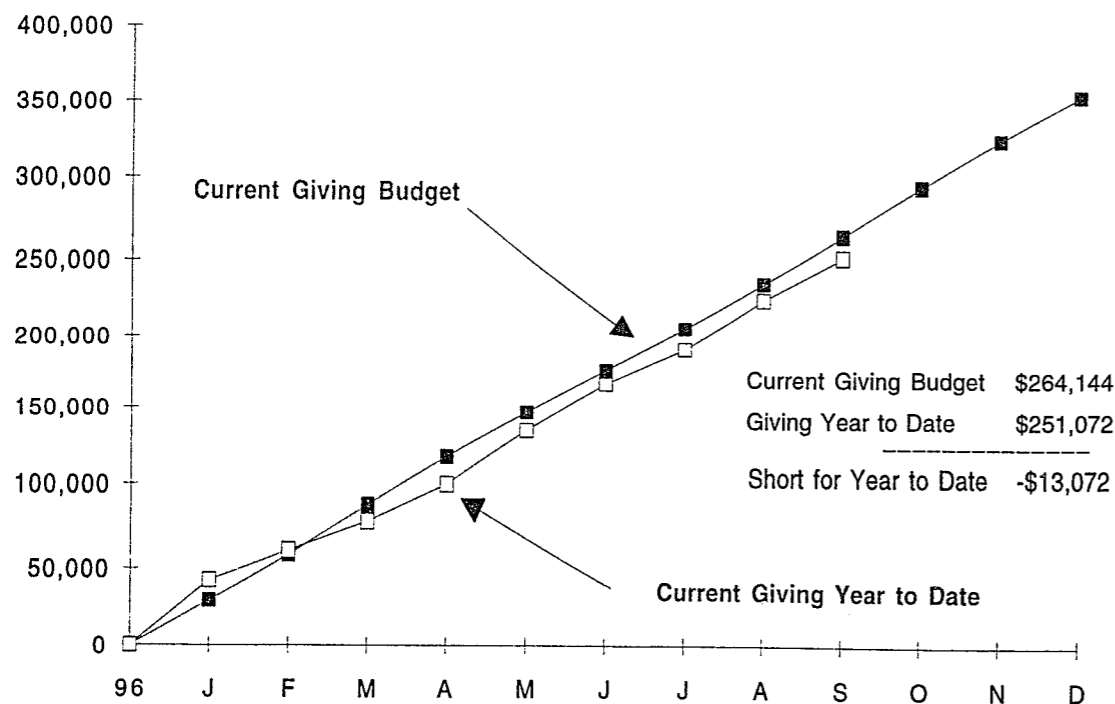
Griffin - Anderson.—Clayton Shane Griffin and Kirstie Nicole Anderson were united in marriage on July 19, 1996, at the First Baptist Church-Downtown, Texarkana, TX.

Ford - Taylor.—Alva Onest Ford Jr. and Evelyn Marie Taylor were united in marriage on July 28, 1996, at the Salem, WV, Seventh Day Baptist Church. Rev. Dale D. Thorngate officiated.

Accessions

Paint Rock, AL
John D. Bevis, pastor
Joined after testimony
Mary Reeves

Denominational Budget 1996



Obituaries

Barbur.—Nellie P. Barbur, 88, of Adams Center, N.Y., died on June 11, 1996, at Samaritan Medical Center, Watertown, N.Y., where she had been a patient since June 5.

She was born on October 20, 1907, in Adams Center, the daughter of Newton M. and Jennie (Brownell) Parker. She graduated from Milton (Wis.) College and received her teacher's degree from Kearney (Neb.) State Teachers College. She married Albertus Barbur, who died in 1985.

Nellie was a teacher in the South Jefferson Central School District, retiring in 1970. She was a member and deaconess of the Adams Center Seventh Day Baptist Church. She was also a member of the advisory council of the Jefferson County Office for the Aging, and the Jefferson County Senior Action Council.

Survivors include one sister, Mildred P. Scriven of Adams Center, and several nieces and nephews. In addition to her husband, she was predeceased by 11 brothers and sisters.

A memorial service was held on June 23, 1996, at the Adams Center SDB Church. Her body was donated to medical research.

Maxson.—George S. Maxson Jr., 75, of North Loup, Neb., died on July 12, 1996, at the Howard County Hospital in St. Paul, Minn.

He was born on the family farm near North Loup on January 12, 1921, the son of George S. and Fern (Barber) Maxson. He attended District 42 School and graduated from North Loup High School in 1939. He enlisted in the U.S. Navy in 1942 and served aboard the USS Boise. He was discharged in 1945 and returned to North Loup, where he farmed.

On November 25, 1956, he mar-

ried Alice Louise Stephan in Nortonville, Kan. The couple lived in North Loup, where George worked for Cox Well Drilling. The couple also sold Watkins Products. George then went into carpentry for several years.

He was the Hillside Cemetery sexton for 20 years, and he and his wife were janitors at the Seventh Day Baptist Church in North Loup.

George was a member of the North Loup SDB Church, and Ralph Rich American Legion Post 285. He enjoyed woodworking, gardening, fishing, horseshoes, and reading.

Survivors include his wife, Alice, and one sister, Marion Brannon of Freeville, N.Y.

A memorial service for George, who was cremated, was held on July 15, 1996, at the North Loup SDB Church, with Rev. Kenneth Burdick officiating. Burial of his ashes was to be held at a later date at Hillside Cemetery, North Loup.

Stephan.—Naomi Stephan, 86, died on July 29, 1996, at Village Villa Nursing Home in Nortonville, Kan., where she had made her home for several months.

She was born on December 10, 1909, at Cummings, Kan., the daughter of Cecil and Mabel (Tanner) Mauzey. She attended Cummings Grade School and graduated from Atchison (Kan.) High School. She also graduated from Washburn University and Clark's Business School, both of Topeka, Kan.

On August 18, 1928, she married William Hatfield Stephan in Cummings. He died November 18, 1971.

For many years, Naomi worked for the East Kansas Telephone Co., and was a clerk for Crosby Department Store in Topeka. She was employed by the state of Kansas for 19 years as a secretary for the Department of Revenue.

Naomi was a member of the Nortonville SDB Church and its Ladies Missionary Society, the Homemaker's Club, and Rebekah Lodge. She will be remembered for the delicious food she prepared for many occasions, her lovely singing voice, and singing in the church choir. She added a "touch of class" to everything in which she participated. She will be sadly missed.

Survivors include two sons, Robert of Lebanon, Mo., and William of Wichita, Kan.; one brother, Calvin Mauzey, and one sister, Ethelene Sawyer, both of Topeka; four grandchildren, and one great-grandchild. In addition to her husband, she was predeceased by a grandson.

Graveside services were conducted on August 1, 1996, by Rev. Steve Saunders at the Cummings Cemetery.

Babcock.—Ruth Lovina Babcock, 88, of Santa Ana, Calif., died on August 26, 1996, at Valley County Hospital in Ord, Neb. She was born on July 18, 1908, in Oklahoma, the daughter of Hascal and Hattie (Pierce) Lane. The family moved by covered wagon to Bayard, Neb., in 1914, to homestead. They later moved to North Loup, Neb., to be near a Seventh Day Baptist church.

Ruth grew up in North Loup and graduated from the high school there. On July 30, 1927, she married Erlow T. (Ted) Babcock. In 1956, they moved to Santa Ana, where she attended Fullerton Jr. College and received a licensed nurse certificate at age 48.

After her husband's death in 1975, Ruth continued to live in Santa Ana until moving to Valley County Nursing Home this August. While living in California, she attended the Crystal Cathedral in

cont. on next page

Obituaries, cont. from page 25

Garden Grove. Among her hobbies were sewing, modeling, gardening, and painting.

Survivors include one daughter, Phyllis Clement of Ord.; one son, Joseph, of Franklin, Tenn.; one sister, Rua Collett of Long Beach, Calif.; nine grandchildren and 13 great-grandchildren.

Funeral services were held on August 31, 1996, at the North Loup SDB church, with Rev. Kenneth Burdick officiating. Burial was in Hillside Cemetery, North Loup.

The Rev. Max Manankangi, National Coordinator of the Indonesian SDB Conference, passed away on August 25, 1996, in a hospital in Jakarta, Indonesia. Please keep the family in your prayers. The Indonesian Conference will be choosing another leader. A thank you goes out to Dr. Ron Davis for attending the funeral and speaking at the graveside service.

—Kirk Looper, Miss. Society

SR Reaction

Dear Kevin:

In response to my ad in the SR to give away a set of Bible tapes, I received requests from 12 states, Malawi, and the Philippines. Recently, I received a letter from South Africa. I thought, "Wow! That Sabbath Recorder really gets around." Enclosed is a small gift to help with its travel expenses.

Thelma E. Stewart
St. Louis, MO

Indian an SDB, cont. from page 14

port Seventh Day Baptist Church, he was not the only one mentioned in Hubbard's journal. In a letter to Isaac Wells, Hubbard wrote:

Jehovah doth bless bro. Hiscox' labor exceedingly & the glorious light of the holy Sabbath shines abroad in N.E. In this island is baptized and under hands in full communion with us 28 or 29, besides bro. Thornton at Providence: in Plymouth colony 2 brothers & 2 sisters: at Martha's Vineyard—brother Hiscox hath been & baptized 1 man & 2 women & hands laid on them, and added to the church by our messengers where there is 2 Indians, Christian Indians as they call them that keep the 7 day...

In a letter dated November 15, 1681, Hubbard wrote:

There is this day a brother here of Martha's Vineyard one Isaac Takkamme a Indian, who brings word of all there is well; brother West & his wife & sister Rogers, and our brother David Ockes, a Indian & how they stand fast in faith. And brother Isaac saith his brother & his wife will be next for baptism and the Sabbath: this is good news...

In a letter to Mr. Stennett in En-

gland dated December 7, 1681, Hubbard described in further detail some of the work among the Indians.


This week there came two Indians, one of them a old man & his son, both baptized at Nantucket; the old man was sent forth to preach among the Indians where he should come, and was to preach at Sorguet over against this island the last first day, where one Capt. Church had warned in all the Indians to come. These 2 Indians came to brother Hiscox house, who shewed him a letter of recommendation from one Peter Foulger, a member of our old church. And bro. Hiscox and they had a reasoning together, found the old man very sound in what they knew; had a Bible in their own language, etc. After much discourse they reasoned about Jehovah's 7th day Sabbath etc., after much discourse the old man said, I thought a little water sprinkled was baptism, but God have opened my eyes, now I see it is not. God can open my eyes to see the Sabbath also. There is two Indians was baptized here this summer by bro. Hiscox in our town & they had hands laid on them by Bro. Hiscox & the church brake bread

with them. They live on Martha's Vineyard in York government. They through grace do stand fast with one brother & 2 sisters; blessed be God...

In October 1683, Hubbard again wrote, "I found at home our bro. Thomas West of Martha's Vineyard was well & his wife & those brn the Indians who stand fast and courageous in and for God's truth & cause."

One final mention of a Native American in the Hubbard Journal is dated June 14, 1685. In a letter to a Mr. Reeve, Hubbard wrote:

A brother from Martha's Vineyard, an Indian have been here ten days or more, & all was well there keep the 7th day Sabbath. This brother's name is Isaac Tuckkamme; he doth desire you would inquire for an Indian that was sold to Jamaica, his name is Gesse.

Church records are silent on the later history of the settlement at Martha's Vineyard, located on Chappaquidick Island, or on any further work among the Indians in the 18th century. Hopkinton church records for 1712 and 1718 list an "Indian Betty" as a member, but little beyond that. 

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

One of our newer pastors asked me recently about the path I took to enter the ministry. It turned into a review of my timeline of getting into the Seventh Day Baptist kinship system.

I don't know if John Peil envisioned such a response to his Conference theme of "At the Crossroads," which could have included the subtitle, "The SDB Kinship System."

The "Kinship System" has been a hot topic of discussion at General Council meetings, other denominational board meetings, and MORE 2000 gatherings. It has been printed in a brochure for pastors, discussed at pastors' lunch at

Conference, was foundational for a Conference seminar, appeared as a feature article in the September SR, and is slated as the main topic for the 1997 Pastors' Conference.

All this discussion has made an impact.

I recently uncovered some prized Conference pictures from 1991. Remember when several hundred of us posed in front of Houghton's Wesley Chapel for a group photo?

As I studied those pictures, I was amazed at how many people I could identify by name and even recall some personal story. I was also surprised at how certain folks had slimmed down or beefed up in five years, gotten married (a related topic?), and how many had earned their heavenly reward. I felt like Ken Smith (page 4) looking around at his local church family.

And I haven't been "in the loop" all that long. Depending on which SDB "loop" you look at—local or Conference level—it's only been about 15 years.

"These are my special brothers and sisters," I thought as I gazed at the photos. "What a rare privilege to know so many folks from all around the coun-

try, to be able to visit their churches and even stay in their homes."

On the local level, the kinship system takes on even greater importance. As our family is removed many miles from our "blood" kin, our local church members are not only our brothers and sisters, but they may at times become our surrogate parents and our kids' surrogate grandparents. The *covenant* we share (next year's Seeking Spiritual Maturity theme) to watch over each other for good, urges us to relate as kin.

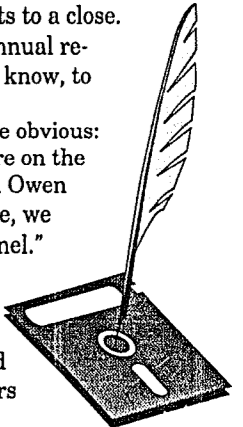
I pray that this local covenant remains strong as one day our own children leave the nest, and Janet and I may serve as the surrogate parents or (gulp) grandparents.

At our recent SR Committee retreat at Camp Paul Hummel, we experienced another effect of our kinship. The committee and I mutually decided to pull the plug on this annual get-together. After five years of bonding and growing, we felt that moving the committee to another area would give the magazine some new insights and perspectives.

We know in our heads that it will be the best thing for the magazine. But our hearts don't want to bring those great camp retreats to a close. So, we might just have to hold annual reunions of the old committee, you know, to keep that kinship alive.

The tie that binds us should be obvious: our love for and from Jesus. We're on the same team. And, borrowing from Owen Probasco's new Conference theme, we are "tuned in" to the same "channel."

Is it our kinship or His Kingdom? I must agree with Rick Perez (page 11), and hope that we are growing closer to the Lord as we grow close to other believers in our kinship network.



Surprise your favorite Valentine!

For a suggested contribution of \$14 (as in February 14th), you can honor your special someone for Valentine's Day.

Word limit: 25 words or less (or four lines of poetry)

Deadline: December 20, 1996

Let's fill a page in the February SR with tender memories!

Send your Valentine message and donation to:

The Sabbath Recorder, PO Box 1678, Janesville WI 53547-1678

Disney/subsidiaries: to boycott or not to boycott

The Walt Disney Company is, for all practical purposes, two companies in one with its acquisition of Capital Cities/ABC. (Please see article on page 23.) Disney and its subsidiaries now own:

Film, music media

Walt Disney Pictures
Touchstone Pictures
Hollywood Pictures
Caravan Pictures
Miramax Films
Walt Disney Home Video
Buena Vista Television
Touchstone Television
Walt Disney Television
The Disney Channel
Walt Disney Theatrical Productions
Hollywood Records
Wonderland Music
Walt Disney Music Co.
Film distribution rights for independent production companies
Cinergi Pictures Entertainment, Interscope Communications, and Merchant-Ivory Productions.

Capital Cities/ABC-owned

ABC Television Network
ABC News
ABC Sports
ABC Radio Network
ESPN
Lifetime (jointly owned with Hearst)
A&E Network (jointly owned with Hearst and NBC)
WABC-AM, New York
KABC-AM, Los Angeles
KMPC-AM, Los Angeles
WLS-AM, Chicago
KGO-AM, San Francisco
WJR-AM, Detroit
WBAP-AM, Fort Worth
WMAL-AM, Washington
WKHX-AM, Atlanta
KQRS-AM, Mpls-St. Paul
WPLJ-FM, New York
KLOS-FM, Los Angeles
WLS-FM, Chicago
WHYT-FM, Detroit
KSCS-FM, Fort Worth
WROX-FM, Washington
WABC-TV, New York
KABC-TV, Los Angeles
WLS-TV, Chicago
WPVI-TV, Philadelphia
KGO-TV, San Francisco
WTVD-TV, Raleigh-Durham
KFSN-TV, Fresno

Theme parks/resorts

Walt Disney World, Orlando, FL (consists of 3 theme parks, 12 resort hotels, RV/camping park, 5 golf courses, 3 water parks)
Disneyland, Anaheim, CA (theme park and 1100 room hotel)
Tokyo Disneyland, Japan
Euro-Disney, Paris

Vacation services

Disney Vacation Clubs, Orlando, FL; Vero Beach, FL; Hilton Head Island, SC
Disney Coronado Springs Resort
Disney Cruise Lines
Walt Disney Travel

Management and design

Walt Disney Imagineering
Disney Development Co.

Real Estate

Celebration Florida, a planned community

Publishing (Disney)

Mouse Works Publishing
Disney Press
Hyperion Press
Hyperion Press for Kids
Disney Hachette Editions
Disney Adventures magazine
Discover magazine
Family Fun magazine
Family PC magazine

Publishing (Capital Cities/ABC)

Children's Business
Daily Record News
Footwear News
Home Furnishings Daily
Home Fashions
SportsStyle
Supermarket News
Women's Wear Daily
American Metal Market
Assembly
Automotive Body Repair News
Automotive Industries
Automotive Marketing
CED
Cablevision

Commercial Carrier

Journal
Convergence
Distribution
Electronic Industry Telephone Directory
Energy User News
Expansion
Feedstuffs
Food Engineering
Food Engineering Int'l
Food Formulating
Food Master
Hardware Age
HazMat Shipping
Industrial Maintenance and Plant Operation
Industrial Paint/Powder
Industrial Safety and Hygiene
Jewelers Circular-Keystone
Manufacturing Systems
Metal Center News
Motor Age
Multichannel News
New Steel
Obras
Owner Operator
Product Design and Development
Quality Review
Tacks 'n Togs Merch.
Selling
Software Solutions
Video Business
Video Software Magazine
Warehousing Mgt.
Wireless Week
Review of Ophthalmology
Review of Optometry
Clinical Psychiatry News
Family Practice News
Internal Medicine News
Ob.Gyn. News
Pediatric News
Skin and Allergy News

Newspapers, magazines

The Advertiser, Branford, CT
Abingdon-Rockland Mariner, MA
Albany Democrat-Herald, OR
Armada Times, MI
Belleville News-Democrat, IL
Braintree Forum, MA
Branford Review, CT

Brown City Banner, MI

Canton News, CT
Clinton Recorder, CT
Cohasset Mariner, MA
Cottage Grove Sentinel, OR
Daily Tidings, Ashland, OR
Gresham Outlook, OR
The Oakland Press, Pontiac, MI
Hamden Chronicle, CT
Hanover Mariner, MA
Highland News-Leader, IL
Hingham Mariner, MA
Holbrook Sun, Holbrook, MA
Kingston Independent Voice, MA
Lebanon Express, OR
Little Nickel Want Ads, Lynnwood, WA
Marshfield Mariner, MA
Milford Citizen, CT
Narragansett Times, Wakefield, RI
Newport News-Times, OR
Niantic News, CT
Nickel Ads, Portland, OR
Nickel Nik, Spokane, WA
Norwell Mariner, MA
O'Fallon Progress, IL
Pembroke Mariner, MA
The Pendulum, East Greenwich, CT
Cape Cod Pennysaver, MA
Pictorial Gazette, Old Lyme, CT
Prairie Farmer, Lombard, IL
Randolph Mariner, MA
Regional Standard, Colchester, CT
Sandy Post, OR
Scituate Mariner, MA
Shore Line Times, Guilford, CT
Springfield News, OR
Standard Times, North Kingstown, RI
Fort Worth Star-Telegram, TX
St. Louis Countian, Clayton, MO
St. Louis Daily Record
The Times Leader, Wilkes-Barre, PA
Weymouth News, MA
Arlington Citizen Journal, TX

Kansas City Star, MO Sparta News-Plaindealer, IL

Los Angeles Magazine
Institutional Investor

Publishing companies

Diversified Publishing Group
Fairchild Publications
Financial Services Publishing Group
Agricultural Publishing Group
Chilton Enterprises
Farm Progress Publ.
Imprint, Inc.
NILS Publishing Co.
Chilton Book Co.
Chilton Datalog
Miller Publishing Co.
Hitchcock Publishing Co.
Wilson Publishing Co.

Retail

The Disney Store
UNOCO

Educational products

Childcraft Education Corporation
Disney Educational Productions

Professional Sports

The Mighty Ducks of Anaheim, Hockey

Miscellaneous

Reedy Creek Energy Services
Vista Insurance Services
WCO Port Properties

Capital Cities/ABC-owned

Chilton Research Services
Chilton Management Information Systems
Chilton Direct Marketing
List Management Co.
Legal Communications Corp.

List compiled from documents filed with the Securities and Exchange Commission by Disney and Capital Cities/ABC and from the 1995 edition of the Directory of Corporate Affiliations.