

The

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abbath

News for and about  
Seventh Day Baptists

November 1998

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# Blending musical styles at church

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**Pleasing us  
or  
pleasing God?**



- **What happens in a blender**
- **'What's wrong with Fanny Crosby?'**
- **Barna: 'True worship is rare'**



### 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:

- salvation by grace through faith in Jesus Christ.
- the Bible as the inspired word of God. The Bible is our authority for our faith and daily conduct.
- baptism of believers, by immersion, witnessing to our acceptance of Christ as Savior and Lord.
- freedom of thought under the guidance of the Holy Spirit.
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Hey!! I need "stuff" to put in *The Beacon*, and it's your page in *The Sabbath Recorder*. So if you want to put anything in *The Beacon*, please send it to me.

Some ideas to send are:

- stories you wrote
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- something God put on your heart to share
- pictures of SDB youth
- clippings from magazines
- an update on your church or community
- a really good Bible Study you went to

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615 St. John's Ave.  
Milton, WI, 53563

Thanks!  
—Aubrey Appel

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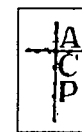


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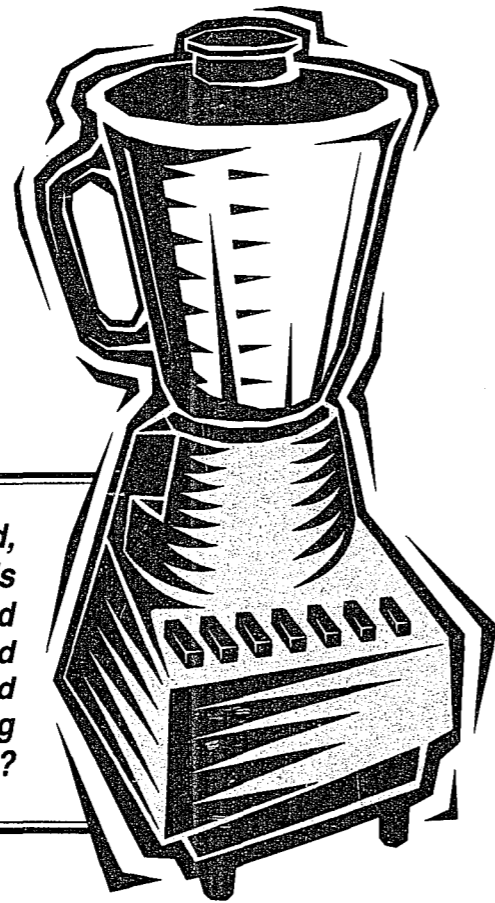
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# What can happen in a blender

by Mayola Warner



*We wondered, would—could—this new style of music blend with the hymns we all knew and loved? Would it be “proper,” would it be edifying, would it be pleasing to our Heavenly Father?*

Whenever our family attended the Seventh Day Baptist General Conference, we were always both blessed and challenged. But I will never forget the Conference held at Milton, Wis., in 1970.

The Pre-Con youth presented a contemporary, upbeat, Christ-honoring musical that year called “Tell It Like It Is.” We all loved it, so much so that I was challenged in my spirit to “go back home and see if the area youth would like to do a similar upbeat musical!” I told God, “Okay, maybe just one for the coming Christmas season.”

The bottom line is that “yes, they did,” and a teenage singing group was born that was to minister pri-

marily to teens. They named themselves “The Power Company” (Acts 1:8).

For 20-plus years, God kept the group alive and actively serving Him. He blessed the commitment and effort of the various musical directors and the spiritual supporters along the way—even to bringing together 10 couples in Christian marriage! Psalm 118:23 says it all... “it was the Lord’s doing, and it was marvelous in our eyes.”

### Blender gets turned on

Why am I sharing all of this now? Because it was at about the same time (1970) that the “blender” was turned on in the Verona, N.Y.,

church when we added praise and worship choruses to our traditional order of service.

We wondered, would—could—this new style of music blend with the hymns we all knew and loved? Would it be “proper,” would it be edifying, would it be pleasing to our Heavenly Father? As pianist/organist, I felt that it would, as did our pastor and some enthusiastic song leaders.

And so, the blender for combining the two types of music was plugged in. Some folks liked it a lot; some disliked it a lot.

### Jolts, different speeds

I recall one Sabbath when we

sang the song, “Lord of the Dance.” There was a real jolt in the blender, and it was turned down a bit. Some were shocked and felt that this new music was certainly not right for Sabbath morning worship.

The blending of the old with the new was bringing change, and

Some Sabbaths we interspersed the praise and worship music throughout the entire hour. We sought to use joyful, peppy songs of praise to begin our worship, then perhaps a slower meditative one just before the morning prayers, and closing with a chorus

How did it help our church? It seemed to satisfy those of us who were hungry for “more” than the four or five choruses that we continued to use in morning worship. But when a couple of tambourines added their joyful tingle on Sabbath mornings, there was again a jolt in the blender.

A second attempt to keep the blend smooth was to provide two separate services. The first one followed the traditional, more formal order of worship, and the second was more contemporary, including praise and worship choruses.

This didn’t last more than a couple of months as I recall, because so many of our folks were feeling “somewhere in the middle.” While perhaps the majority didn’t really feel all that comfortable with the changes, neither were they willing to reject them altogether.

### A Biblical pattern

We took a good look in the blender and decided to unite the services again. All of this time, we were seeking and receiving God’s grace. We just added more of His love, patience, and godly tolerance to the mix.

Our pastor did some extensive studying on the Biblical basis for

*The blending was bringing change, and change isn’t always easy. But we all loved each other and tried to apply God’s grace. The blender remained turned on, but at a lower level for quite a while.*

change isn’t always easy. But we all loved each other and tried to apply God’s grace to the situation. The blender remained turned on, but at a lower level for quite a while.

It was during that time that I happened to attend a Catholic charismatic praise and prayer night. My heart was blessed as I observed all ages, even coiffured gray-haired ladies, joyfully singing the simple Scripture songs and praise choruses that our kids had learned in Sabbath School and Vacation Bible School.

With adoration for Jesus, they also used their hand motions with simple songs like, “His Banner Over Me Is Love.” Just to see that all ages and types of people could be caught up in the love of Jesus, returning thanks and praise to Him via music, was keeping my personal blender open.

### Balance the blender!

Of course, we all realize the importance of keeping a balance in everything in life. It seemed that almost everyone in our church tried to be sensitive to God’s leading for steadiness, stability, and blending.

after the benediction. By now, we were using the overhead projector.

As time went on, we realized that the delicate tension of blending and change needed further prayer and adaptation. Two things evolved.

### Add a separate service?

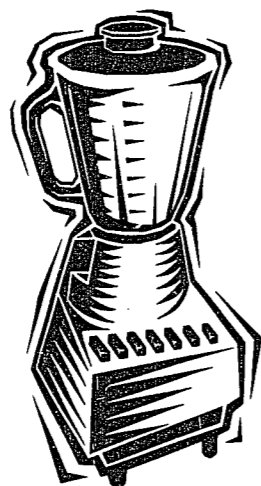
One was a Friday evening service consisting entirely of praise and worship music and prayer time. This evening opportunity was offered to our community as well as to our church body. It proved to be a real blessing for some time.



such music in worship and shared his positive finding in sermons and Bible printouts. About that time, I was asked to present a workshop at Conference on "Worship."

God led me to use the pattern for worship from the tabernacle in the wilderness and the temple in Jerusalem to illustrate this. To this day, I feel strongly that the pattern given in Scripture is still valid and helpful to us. Walk with me through it, if you will:

• **Personal ascent.** The Jewish people began their singing long before they reached the outer courts of the tabernacle/temple. In fact, did you know that Psalms 120 through 134 are all "songs of ascent"? Singing the joyful songs, expressing our praise to the almighty and eter-



nal God, helps us to begin to focus on Him and is a much-needed transition. Why? We need to change gears from the

work week and the "hurry, hurry everybody, we're late already." Singing these songs helps our personal ascent! And so we "enter His gates with thanksgiving and into His courts with praise" (Psalm 100:4).

- **The outer court.** Moving on to the outer court where the brazen altar and laver are located, we now focus on the precious blood shed for us on the cross and see fresh cleansing. We sing about His wondrous love and move on into the holy place where our songs are slower, more meditative.
- **The holy of holies.** Finally we enter, as it were, the very holy of holies where we bow our hearts, some lift their hands and just quietly worship Father God.

## Hymn adaptation

David Clarke, Alfred, N.Y., discovered this adaptation of "This Is My Father's World" in a file from his Missionary Board days. It was on a poster songsheet for an evangelism workshop (1949-50). David wonders if anyone recognizes the hymn. Who wrote the words and when? For what occasion? Send your thoughts to us. And perhaps you have seen or written other hymn variations you'd like to share. Write us at: The Sabbath Recorder, PO Box 1678, Janesville WI 53547. Our e-mail address is: sdbmedia@inwave.com

### This Is My Father's World

This is my Father's world, and to my longing soul,  
Mankind becomes my dearest prize—  
and selfless love floods the whole.  
This is my Father's world, I rest me in the pow'r  
of Christ's redemptive love and grace, making all men free to give.

This is my Father's world; His love is ev'rywhere  
In the hearts of enhumbed men, o'ercoming  
greed and pain and fear.  
This is my Father's world; there is no other goal  
But for men to find life's great good way  
in the Savior's heart and soul.

(v. 3, same as Babcock's hymn)  
Missionary Board E for E Workshop poster songsheet, 1949-50.

### Blending = growth, lessons

What has been happening these past years is a steadiness of order and increasing sensitivity to be obedient to God's will. I believe that because of this whole need for blending in the Verona church, God has been able to use the experience as ongoing lessons (Romans 8:28).

At the present time, it seems that God is moving us from a plateau. A praise band is currently adding their ministry to our morning worship. While our worship time is not perfect (and never will be until we worship together in heaven), we are learning His greater lessons.

"Love is patient and kind, doesn't demand its own way. Love never gives up, never loses faith, is always hopeful and endures through every circumstance...!" (1 Cor. 13)

To God be the glory. ✠

Mayola Warner is a deaconess and organist at the Verona, N.Y., SDB Church.

## "What's wrong with Fanny Crosby?"

by Doreen Davis



"What's wrong with Fanny Crosby?"

I can still hear the words spoken by a dear saint at a special business meeting held to choose new hymnbooks for the Milton, Wis., church. Being a teenager, I wanted very much for us to choose the newly-published "Hymns for the Family of God," because it contained many contemporary selections, including works by Bill and Gloria Gaither, Andraé Crouch, and even some praise choruses.

The ensuing discussion weighed the value of traditional and classical music, which had stood the "test of time," against the desire to meet the needs of more than just the "musicians."

I can remember feeling (however irrational) that if the members decided against a fresher blend of music, they were saying "We don't care whether we keep our youth, or whether we move forward at all."

That was over 20 years ago. The Milton church is still using "Hymns for the Family of God," and I've be-

come a great admirer of Fanny Crosby. However, the struggle to find the right blend of music for any one church body still goes on, as I suspect it has for centuries.

The answer is not in which hymnbook a congregation chooses, or in how many trained musicians are in attendance. The answer is in whether we love each other enough, and care enough about the message of the music, to creatively work out our differences, thereby glorifying God in our worship.

In their search for more meaningful worship, many SDB churches are incorporating so-called "praise and worship" music into their services. Previously relegated to camps and youth meetings, this assortment of music generally consists of choruses sung in "sets" and in a more contemporary style.

As this less traditional style becomes more common on Sabbath morning, it is not surprising that many members—especially those who take great pride in our "SDB heritage of musical excellence," or those who liked things "just the

way they were"—are crying "foul."

People are often afraid that by adding something new, we will lose something of proven value in the process. Frankly, these fears have not always been dispelled by the attitudes and actions of those making the changes.

In fact, when our little church in Seattle, Wash., began making changes in our worship format, the newly-formed worship team learned some hard lessons in respecting and loving our elders, maintaining balance between old and new music, and creating a safe environment for unencumbered worship.

By putting these lessons to work, we have discovered a blend of music that meets the needs of our members and has drawn us together as a family of God.

### Servants, not showpeople

Did you ever wonder why we call the Sabbath morning gathering a worship service? Why don't we call it a worship show?

Participants in the worship service should consider themselves servants, not showpeople. The worship team may consist of simply the pastor and the organist, or many more—pianists, liturgists, song leaders, choir directors, praise bands. Yet if each person has the mindset of a servant, then the right attitudes and actions follow.

Servants love the Master and so serve each other at His command. Showpeople love themselves and serve each other only when it makes themselves look good.

Servants don't squabble over the spotlight or "air time." Showpeople think their acts are the most important.

When we formed a praise team in our church, we had overlooked

the feelings of another worship team member who felt like she was being replaced. As a servant, she was willing to step aside for the good of the church, but as servants ourselves, we recognized the importance of her contribution. We quickly, and lovingly, restored the relationship.

### Selection

Ephesians 5:19-21 says "Speak to one another with psalms, hymns, and spiritual songs. Sing and make music in your heart to the Lord, always giving thanks to God the Father, in the name of our Lord Jesus Christ. Submit to one another out of reverence for Christ."

It seems that Paul is exhorting the early believers and giving us permission to sing a variety of music. And, indeed, music has many different functions within the worship service.

• **Praise and worship** music focuses on God—who He is, what He does. Praise music sometimes has a sense of "blurring out" of emotion or response to God's character. Psalm 100 says that we are to "enter into His courts with praise." Perhaps that is why we often open our services with praise and worship: "Shout to the Lord," "Holy, Holy, Holy Hosanna."

• **Hymns** express more premeditated, carefully thought-out, expressive thinking, with meaty content. They often state an objective truth about God or our condition as human beings. Hymns are very useful for instruction or restating, and/or supporting the pastor's mes-

sage. Examples: "A Mighty Fortress Is Our God," "In Christ There Is No East or West."

• **Spiritual songs** are personal expressions of how one's faith is being activated in life, sometimes a story song, sometimes a personal witness. They invite intimacy, allowing someone to make statements concerning his or her personal faith. Examples: "He's Everything to Me," "Just as I Am."

This is by no means an exhaustive list of the types of music to be found in a worship setting, and many of the songs in our hymn and praise books fall into more than one of these categories. The point is, however, that we should select a variety of songs to avoid an unhealthy diet of music.

An emphasis on praise music leaves out the content and personal responsibility of hymns and spiritual songs. Likewise, an emphasis on hymns might tend to keep religion in people's heads, to the exclusion of praise and owning of a personal relationship to the Savior. Too much focus on spiritual songs may lead to a dependence on other people's testimonies.

No church can ensure perfect balance in every worship, and I am not sure that that should even be our goal, since the theme and focus of worship services may change from week to week. However, in

the overall program of the church, each of these types of music should be represented.

### Safe environment

One of the most important jobs of the *servant* worship team is to create a safe environment in which people may participate without undue fear or extreme reserve.

As I have talked to many church people about the ongoing changes in their music ministry, most of the negative comments regarding the praise and worship music were more about the mechanics of the presentation than the music itself. The great thing about these issues is that they can be remedied:

**Problem:** "I don't like to sing without music in front of me. I need the notes to feel comfortable about harmonizing."

**Remedy:** When at all possible, have the music available to those who want it, especially when introducing a new song. One of our praise team members assembles a packet of music for the one or two people in our congregation who want to see the music.

**Problem:** "I don't enjoy the endless repeats of the same song over and over again. Why is it that we have time to sing 'Praise You Father' all the way through five times, but then

have to skip half the verses of the closing hymn?"

**Remedy:** Twice through a song is usually enough, once the music is familiar. We sometimes tag with a repeat of the chorus, but the overhead almost always reflects any repeats. Our praise

own comfort zone. Also, those of our members who feel the need to stand, or sway, or lift their hands, are courteous enough to stand on the outside aisle or in the back, so they do not obstruct the view of those behind them.

## **The newly-formed worship team learned some hard lessons in respecting and loving our elders, maintaining balance between old and new music, and creating a safe environment for unencumbered worship.**

team goes through the entire "set" of music during practice to ensure that it doesn't run too long. I believe that the Holy Spirit works just as much during the practice session to create a meaningful experience, as during the actual worship service. I also firmly believe that hymns were written as a complete piece; that the content should be considered as a whole. Therefore, when I lead the congregational hymns, we sing all of the verses, no matter what.

**Problem:** "The bottom line is, I sense an undercurrent of disappointment from others if I don't raise my hands at the right time, or if I don't feel particularly emotional by the time the song has been sung three or four times. I feel like I am being manipulated."

**Remedy:** We have five people on our praise team, including our pianist. Each of us has a different degree of restraint or reserve. One or two of us might raise our hands or clap, but the other two may not. By having a diversity of demonstrative behavior, we give everyone in the congregation permission to express themselves within their

**Problem:** "We never sing my favorite hymns anymore. Don't we ever get to have a say in the music?"

**Remedy:** We have "congregational choice" every six weeks or so. Before the opening hymn, I bring this to the everyone's attention, so they can be ready after the children's message. We sing three or four songs in their entirety. There is never a lull, the choices come in fast and furious. And I always allow one choice to come from a child.

As previously noted, I have listened to many people complain about the music ministry, or lack of music, in their churches. In all fairness, not all of the complaints have come from the traditionalists.

At Conference, I have heard young adults call their praise and worship time following the evening service "the real worship," insinuating that the carefully planned and executed evening worship service was somehow phony.

People involved with praise teams are often discouraged by the lack of participation by some of the musicians in the church. I have heard that one particular choir director calls the praise and

worship time a "hootenanny." But I have also heard those who prefer contemporary music call the traditional organ music and choir anthems "funeral dirges."

Needless to say, there is intolerance on both sides of the issue. How this must sadden the Father, when His gift of music causes strife among His children.

With a little work—and a lot of love—I believe we can strike a musical balance in our churches. Let's adopt a servant's heart and create that safe environment for true, God-directed worship.

To close, let's reflect on one of my favorite hymns, by none other than Fanny Crosby:

To God be the glory, great things  
He hath done!  
So loved He the world that He  
gave us His Son,  
Who yielded His life an atonement  
for sin,  
And opened the lifegate that all  
may go in.

O perfect redemption, the purchase  
of blood,  
To every believer, the promise of God;  
The vilest offender who truly believes,  
That moment from Jesus, a pardon  
receives.

Great things He hath taught us,  
great things He hath done,  
And great our rejoicing through  
Jesus the Son;  
But purer, and higher, and greater  
will be  
Our wonder, our transport,  
when Jesus we see.

Praise the Lord, Praise the Lord,  
Let the earth hear his voice!  
Praise the Lord, Praise the Lord,  
Let the people rejoice!  
O come to the Father through  
Jesus the Son,  
And give Him the glory—great things  
He hath done!  $\text{\$}$

*Doreen Davis is a member of the  
worship team at the Seattle Area  
SDB Church.*

**Participants in the  
worship service should consider  
themselves servants, not showpeople.  
Servants love the Master and so serve  
each other at His command.**



## 'True worship is rare,' Barna tells church leaders

by Marv Knox

DALLAS (ABP) — Although worship is vital, it is rare among American Christians, religion researcher George Barna has been telling church leaders.

"Worship is a non-negotiable obligation and privilege of every Christian," Barna said in his *Inward, Outward and Upward: Ministry That Transforms Lives* seminar he has conducted nationwide.

"We agree that when it comes to worship, God deserves it, the Bible commands it, and churches try to facilitate it," he stressed. "But we have a problem when it comes to worship.... True worship is rare."

His organization, Barna Research Group, polled a cross-

section of American Christians who attend churches about worship.

"Thirty-two percent have never experienced God's presence" in worship, Barna reported. "Forty-four percent have not experienced His presence in the past year." And the younger the person, the less likely she or he has experienced that presence, he added.

To compound the problem, most Christians don't understand worship, he noted. "When asked to define what worship means, two out of three had no idea or offered bogus responses, like, 'attend church,' 'being a church member,' or 'believing God exists.'"

Only one-third of church-going adults identify worshipping God as "the most important responsibility of a Christian," Barna said. And less than half of them defined worship as a "top priority" in their lives.

Barna defined worship as "interact(ing) with God in a very real and personal way."

### Obstacles that prevent worship

Three sets of obstacles prevent worship, Barna observed.

- First, cultural obstacles get in the way.

Some people suffer from "Burger King spirituality," he claimed. They think they should "have it your way" in worship, believing their desires are all-important. "They will reject the church if it doesn't meet their specifications regarding facilities, programs, music, etc."

Another cultural obstacle is the "worship is for wimps" syndrome, he said. This viewpoint sees worship as an admission of weakness.

- Personal obstacles also get in the way of worship, Barna added.

Some people misunderstand the purpose of worship, he explained,

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**Churches often evaluate worship incorrectly, measuring enthusiasm, attendance, and professionalism instead of intimacy, humility, and awe.**

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## Barna offers five priorities for worshipping churches

How can your church place a priority on worship? Religion researcher George Barna offers five ideas for what is required:

- Leaders in the church must demand that we engage in true worship.
- People in the church must refuse to accept empty worship events. They've got to hold leaders to higher standards.
- Establish worship experience—rather than worship service attendance—as a benchmark of Christian development.

- Be open to being uncomfortable in worship—allowing spontaneity, allowing our senses to be flooded, allowing God to interact with us. We're communicating with an amazing God.
- Recognize that true worship is a key to church growth and church health. Two things allow a church to grow—relationships between people on the outside and people on the inside, and a relationship with God through a regular connection with God.

—by Marv Knox

noting only 25 percent of church-going adults correctly said worship is for the sake of honoring God.

Other people misunderstand the content of worship, believing worship is about activities, not about developing a relationship with God, he said. Still others fail to understand the outcomes of worship, mistaking hymn-singing, giving offerings, and even seeing their friends for worship.

- The church also is guilty of putting up obstacles to worship.

"Sometimes, we get the wrong focus, trying to please people instead of trying to please God," Barna said. Churches also place the wrong emphasis, encouraging people to learn *about* God rather than interact *with* God.

Churches often evaluate worship incorrectly, measuring enthusiasm, attendance, and professionalism instead of intimacy, humility, and awe. "That's why they have no life transformation going on," he said.

Churches sometimes set the

wrong goals for worship, striving for "human comfort rather than divine confrontation," he said. Consequently, they wind up "expecting non-Christian attenders to worship a God they don't truly know."

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**Barna defined worship as "interact(ing) with God in a very real and personal way."**

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Unfortunately, "all it takes is one of those (worship missteps) to paralyze your church," Barna charged.

Barna's organization surveyed effective churches across the nation, and he developed six elements to consider for facilitating true worship:

### Understand what worship is

"Instill an appropriate understanding of worship," he advised.

"The focus needs to be on God, not us. We worship for God's benefit," he stressed. "The reason why we're doing this is that God commands it, God deserves it, it pleases Him."

"Worship is as much an attitude as an activity," he added, "and the right heart allows intimacy with God."

### Commitment to Christ

"Encourage people to make a deep, personal commitment to Christ," Barna urged.

"Quality worship experience depends upon us; we must bring something to the table," he said. "Worship is inside, and it comes out."

### Commitment to worship

"Promote a personal commitment to true worship."

"Worship is more than an under-

standing of what worship is and why we should do it," he maintained. "The appropriate reason is because we love him."

But worship requires preparation. Barna's polling showed four items that Christians who have experienced God say are vital for worship. Eighty percent cited prayer, 60 percent pointed to the sermon, 58 percent said they must read the Bible, and 43 percent stressed quiet time.

"We also must expect God's presence" in worship, Barna said. The "any old event is fine" attitude will not do for worship, which requires diligence, he explained.

### Connect to God

"Provide people with a worship experience that connects them to God," he insisted.

Music is the first key to this experience.

"Quantity makes a difference," he added. "It usually takes 20 minutes or more of uninterrupted music for people to be prepared to worship. That's enough to focus people's minds, calm and soften their hearts, and establish intimacy with God."

Participatory music best facilitates worship for most people, he reported. "It must be accessible to people, most of whom know nothing about music. They're typically better off having a single style done well than a multiple of styles."

And music leadership must be worshipful, not performance-oriented, he declared.

Preaching/teaching is the second key to a worshipful experience.

"Prepare people to hear the truth," he urged. "Worshiping churches have not given up on the concept of confession. Get people to accept the Bible as the source

of truth. And help them understand Christianity is not about finding the path of least resistance in life."

Preaching also needs to be applicable to everyday life, and it needs to be presented on people's level—6th to 8th grade comprehension, for a short span of time.

The third key to building a positive worship experience is a worship-friendly environment, Barna noted.

This includes intercessory prayer for the worship service, worshipful ambiance in the room, and an attitude of sincerity and authenticity.

### Have an effective worship leader

"Worship should be led by an effective worship leader," Barna recounted.

An effective worship leader, he said, should be "completely sold out to Jesus Christ"; a humble, kind, loving, repentant Christian; a student of the Bible who is devoted to prayer; a true leader; a skilled musician; submissive to the church's leaders; an intense worshiper; willing to follow the Holy Spirit's leading; authentic and genuine; sensitive to the worship environment; and still growing spiritually.



**Music leadership must be worshipful, not performance-oriented.**

### Evaluate regularly, honestly

The worship experience should be "challenged by regular and honest evaluation," Barna said.

"How many people experienced God?" he asked, citing the first criteria. Other aspects of worship that should be examined include performance vs. experience; the compelling nature of the experience; the sense of humility and awe among the people; excitement about worshiping together; and dedication to private worship.

"A commitment to implementing necessary change" to make worship meaningful is absolutely necessary, Barna said, acknowledging, "This takes courage." §



Women's Society page by Donna Bond

## Worship preferences varied

"Yo, Mr. Bond. Howcum you were just sittin' there at Larry's wedding?"

My husband's students, a mix of Hispanic, African-American, and Caucasian recovering drug addicts, had just viewed a video of a co-worker's wedding. Tim and I, along with another couple, were conspicuously white and conspicuously immobile as others shouted praise, raised hands, and literally danced in the aisles.

Were the four of us any less happy for Larry and his new family than the other worshipers? Were we any less holy? Some, I suppose, would say that we were.

However, Jesus and Conference President Norma Rudert have both called us to "Be ye holy," not to "Judge ye one another's spirituality." Jesus' emotions in worship ran the gamut of our emotions, except that He was *always* holy. He worshiped His Father perfectly, whether weeping at Lazarus' grave, pleading with God to "let this cup pass," blessing the children, teaching in parables, throwing out the money-changers, or laughing with His disciples.

Worship styles in our denomination are changing. They vary widely among our churches, crossing racial and generational boundaries. Few of us would wish for a return to the worship style or disciplines of our Puritan forefathers. Yet some might wish for a return to our childhood traditions, using four-part hymns accompanied by piano and/or organ, with alternating sitting and standing activities to give our middle-aged backs, feet, and legs a break.

Others testify that God really speaks to them when they are

free to move around and verbally express their joy.

So... how *do* we seek to please everyone without alienating anyone?

Some churches have a weekly or monthly pre-service praise time, when choruses, guitars, and other non-traditional instruments rule.

In Shiloh, N.J., we have a monthly hymn-sing, with selections from the hymnal or a chorus

their annual Election Day Turkey Supper/bazaar/bake sale. The Alfred, N.Y., ladies have also just held an Election Day sale, while at Alfred Station, a soup and pie supper is held on the first Wednesday in November, along with a craft and bake sale.

The Shiloh Ladies Benevolent Society recently sent goodie boxes to college students and military personnel, and took treats to

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**Jesus' emotions in worship ran the gamut of our emotions, except that He was always holy. He worshiped His Father perfectly.**

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book made at the discretion of that month's leader. Those who wish to participate go to church at 10:15; others arrive in time for the 10:30 more-structured worship service. I would like to think that no one is criticized for making this decision.

Occasionally, choruses find their way into the service itself in conjunction with traditional hymns. (My personal frustration is to repeat a chorus numerous times early in the service and then "only have time for" one verse of Beethoven's "Ode to Joy" or other "real" hymns. Agree? Shout "Amen!")

### Local church activities

Regardless of our preferences, SDB women across the nation are busy preparing their hearts to worship the Newborn King, to serve, to fellowship, and to raise necessary funds.

As you read this, our sisters in Milton, Wis., are recovering from

shut-in community friends. They will soon provide fruit for Thanksgiving baskets at the county nursing home.

How many of us participated in the Baptist World Day of Prayer on the first Monday in November? Last year, the Riverside, Calif., SDB Church cooperated with other Baptist churches, distributing "ditty bags" to the homeless. Milton and Shiloh made Day of Prayer contributions for the BWA Women's Department projects.

Let us remember our Baptist sisters around the world as we join to pray for and support each others' projects financially. We encourage you to send your donations to the North American Baptist Women's Union through our Women's Board treasurer before December 31. Marie Davis' address is 38 Cook Lane, Bridgeton, NJ 08302. §



Pearls from the Past by Don A. Sanford, historian

## A learning Experience

In September, Nancy ("Mallie") Petrie of the Verona, N.Y., Seventh Day Baptist Church sent to the Historical Society a packet of miscellaneous material that had been kept by her mother, Marjorie Mallison, a daughter of Rev. Leon Burdick.

The collection contained numerous clippings from *The Sabbath Recorder*, some old pictures (fortunately identified), and the record book from the Seventh Day Baptist Religious Society of Otselic, N.Y., dating from 1859 to 1916.

However, the most significant items from the historian's perspective were those relating to Pastor Burdick's first wife, Experience "Perie" Fitz Randolph.

Before Perie entered the School of Theology at Alfred, N.Y., and became our first fully trained woman minister, she was a successful teacher, a fact which is often overlooked. She taught her first district school at 16 years of age at Spruce

Creek, a few miles from her home.

Corliss F. Randolph wrote, "As a school girl, she had been a pupil of Preston F. Randolph, a recent graduate of Alfred University, who, upon completion of his courses at Alfred, had returned to West Virginia and in a few years trained one of the most efficient corps of district school teachers it has ever been the good fortune of the state of West Virginia to possess.

"Perie was soon fired with an ambition for an education, and speedily made a resolve to go to college. For several years she bent all her energies toward making it possible to carry that resolution into effect. Accordingly in the fall of 1874, in company with her sister, Calphurnia, she entered Alfred University, from which she graduated with the degree of A.B. in 1879. In the meantime she had engaged in school work for a short period in West Virginia again, teaching one term at Salem".<sup>1</sup>

The collection of materials from Leon Burdick included Perie's Teacher's Certificate from Ritchie County, W.Va., dated November 3, 1871. There was also a certificate dated February 1875 from the Regents of the University of the

State of New York stating that "Experience F. Randolph was found to have attained the proficiency required by their Ordinance for admission to the Academic Class and was registered as an Academic Scholar, and that all Academies and Institutions of learning in this state are authorized to receive her as such without further examination."

The collection also contained a certificate issued April 5, 1877, by Harrison County which stated that she "is of good moral character, and has passed an examination in the following Branches with the annexed results: Orthography 84, Reading 90, Penmanship 88, Arithmetic 100, English Grammar 93, Geography 94, History 85, Art of Teaching 95."

Also included were the Articles of Agreement which she made to teach a term of 15 weeks of school at Auburn in Ritchie County, "providing a subscription of 30 scholars is procured, to commence May 1, 1882."

In this agreement, Perie agreed to teach "any or all of common branches, Higher arithmetic, Algebra, rhetoric, philosophy, astron-

cont. on page 26



# SR Almanac

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

### One year ago—November 1997

Conference sermons by Stephen Osborn and Kevin Butler look at the Trinity and the Holy Spirit.

Executive Secretary Calvin Babcock shares his annual Conference report.

Jan Bond, Shiloh, N.J., honored as Sabbath School Teacher of the Year.

Australasian delegate to Conference, Dorothy Goulding, urges attendees to get on with the task of evangelism.

SDB World Federation meets in Jamaica, July 14-20.

Central SDB Church hosts a booth at the Prince Georges County Fair in Upper Marlboro, Md.

### Five years ago—November 1993

Main features for "Getting into the Word of God" include Conference sermons by pastors Andy Samuels and John Camenga.

"Pearls" looks back at missionary Dr. George Thorngate.

"Focus" missions column asks for lightweight clothes for Africa.

Local church news: Pastor Harold and Kathi King honored for 25th wedding anniversary; Pastor Herlitz Condison graduates from the T.I.M.E. program; "Grandparent Retreat" held at Camp Joy, Berea, W.Va.; area meetings hosted in Dodge Center, Minn., and Newport, R.I.

### 10 years ago—November 1988

Historical features by Duane Davis and Don Sanford focus on SDB relations to communion and higher education.

Matthew Olson resigns as Director of Youth Ministry to begin seminary; Rev. Kevin Butler named as new Director of Communications.

Youth photo contest winners announced in *The Beacon*.

Auction and fun fair held at future church site in Riverside, Calif.

Battle Creek, Mich., church involved in county fair outreach.

### 25 years ago—November 1973

Beginning in January, the *Recorder* will go from a black-and-white weekly to a two-color monthly. Photos show off the new offset press.

Rev. John Randolph receives the Gold-headed Cane. Evangelist Bob Harrington preaches at the Riverside church.

Mid-Continent Association held at Denver, Colo. Workers from the Torreón, Mexico, church take part in the program.

Due to health problems, Pastor Charles Swing resigns from the Berea, W.Va., church.

SDB Building is cited by the city of Plainfield, N.J., for "continued maintenance of its grounds and plantings." Rev. Albert Rogers, planner and caretaker of the shrubbery, accepts the award.

### 50 years ago—November 1948

Rev. Marion Van Horn becomes newest faculty member at the Alfred (N.Y.) School of Theology. A new wire recorder is donated for the preaching class.

Conference President Loyal Hurley begins messages on his theme, "Workmen Approved of God."

German SDB Church of Irvington, N.J., organizes a relief effort for brethren in post-war Germany.

Editorial warns against dangers of commercializing the Sabbath.

Venita Vincent (now Zinn) concludes her "Children's Page" series on being among the first American tourists in Europe after World War II.

...where are we headed?

### Pray for—

- a deeper commitment to the Word of God
- your Sabbath School teachers
- success in your church's evangelistic efforts
- the ministry of *The Sabbath Recorder*
- the work and fellowship of our Associations
- our denominational leadership search
- the education of our young people

No. 167		GRADE No. One	
<b>TEACHER'S CERTIFICATE.</b>			
GOOD FOR ONE year ONLY.			
It is HEREBY CERTIFIED, That Experience F. Randolph			
is a person of good moral character, and has passed an examination in the following Branches with the annexed results:			
ORTHOGRAPHY	84	ENGLISH GRAMMAR	93
READING	90	GEOGRAPHY	94
PENMANSHIP	88	HISTORY	85
ARITHMETIC	100	ART OF TEACHING	95
April 5, 1877		J. G. Adams, President.	
		W. H. Leitch, Secretary.	
		Harrison County, West Va.	
EXPLANATION.—Grade No. 1, very good; 2, good; 3, medium; 4, below medium; 5, indifferent.			





## Christian Education

by Ernest K. Bee Jr.

# 1998 Sabbath School Teacher of the Year

Earl W. "Butch" Hibbard of the Central Maryland Seventh Day Baptist Church received *The Crystal Apple Award* as the 1998 Sabbath School Teacher of the Year.

The Rev. Kenneth D. Chroniger, president of the Seventh Day Baptist Board of Christian Education, made the presentation during the General Conference award ceremonies on August 1, 1998, at West Virginia Wesleyan College in Buckhannon, W.Va. President Chroniger made these comments prior to presenting the award:

By now, you have heard of *The Crystal Apple*, but perhaps you still wonder about its meaning and purpose.

Each year, the SDB Board of Christian Education recognizes the ministry of an outstanding Sabbath School teacher in our denomination. Congregations send the Board nominations from which a selection is made. The nominees are people presently teaching Sabbath School who demonstrate the best qualities of a Seventh Day Baptist Sabbath School teacher.

This award allows us to annually reflect upon the task of teaching, helping us understand what a Sabbath School teacher really does. The recipient of this year's recognition, Earl W. Hibbard, aids us in focusing on the work of teachers in three areas:

### 1) The consistent use of the spiritual gift of teaching.

The supporting documents presented with Earl's nomination declared that there never was a time

when he was not exercising his gifts as a Sabbath School teacher. Since he became a member of the Washington SDB Church in the '60s, and then the Central church, he has been a Sabbath School teacher.

### 2) The use of creative methods to teach the Scriptures.

Our Sabbath School Teacher of the Year is one who enhances his ability through attending conventions and seminars. He uses creative techniques in his Sabbath School class to help fellow learners gain insight into the Bible passages being discussed.

Earl has given take-home cards to his class that place the events of Jesus' resurrection in chronological order. He has given visual form to geographic and historic facts, impacting the study of Scripture. He has also encouraged Bible memorization through the Navigator Topical Memorization System and the denominational memorization program.

### 3) The development of future leadership.

What do Pastors David Thorngate of Boulder, Colo.; Robert Van Horn of Columbus, Ohio; Donald Chroniger of Shiloh, N.J.; and Kenneth Chroniger of Alfred Station, N.Y., have in common regarding their leadership training? Earl W. Hibbard was their Sabbath School teacher during their formative years, when they were developing their Christian Faith.

Once again, we congratulate Earl W. Hibbard as this year's recipient of *The Crystal Apple Award*, our Conference 1998 Sabbath School Teacher of the Year! ✠



Earl "Butch" Hibbard approaches the stage as the 1998 Sabbath School Teacher of the Year.



Hibbard receives the Crystal Apple to the delight of Conference President John Bevis, BCE President Ken Chroniger, and BCE Board member Gordon Lawton.



## FOCUS on Missions

# SDB witness worldwide

by Kirk Looper

Periodically we are asked to talk about the work of Seventh Day Baptists in the world. We encourage you to pray for all the ministries abroad.

### Latin America

Let us begin with our closest neighbors, Latin America. This area consists of Mexico, the Caribbean Islands, and some of the islands close to South America.

At present, we have very active Conferences and churches in Mexico, Jamaica, and Haiti. In Haiti, a school is sponsored at each of the four churches that they list as members of their Conference.

Along with these Conferences, we also have contacts in Belize, just south of Mexico.

### South America

Below the Latin American region is South America, where we have five countries with Seventh Day Baptist churches.

Guyana and Brazil have the most active churches, with many members. These countries sponsor camps and schools. Countries with only one or two churches include Peru and Argentina.

### Europe

European countries with Seventh Day Baptist churches or contacts include England, with two churches, and the Netherlands, with three. Germany, Finland, Spain, Estonia, and Poland each have one church.

We also associate with the Seventh Day Christian Church in Poland, which has affiliated Conferences in the surrounding countries.

### Asia, the Pacific Islands, and Australia

Established and active Seventh Day Baptist churches in Asia are located in Australia, India, Myanmar (Burma), the Philippines, and New Zealand. These churches have active outreach programs and are in the process of evangelizing areas near established churches.

- Kenya—sponsoring a school project
- Malawi—projects in hospitals/clinics, orphans, and schools of different levels
- Mozambique
- Nigeria
- Rwanda—sponsors orphanages and clinics
- South Africa

**We look forward to the continued growth of the Seventh Day Baptist witness throughout the world. We praise God for His direction and encouragement of our developing churches.**

China, Indonesia, Korea, and Russia each have one church, possibly with branches or a contact group. These countries are spread over a large area and have little contact with one another.

### Africa

Evangelism is quite evident in Africa, not only in Seventh Day Baptist churches but in most churches.

Seventh Day Baptist churches are established in the following African countries:

- The Cameroons—hospital and school projects
- Congo (formerly Zaire)—a project for a clinic
- The Gambia—sponsors an elementary school project
- Ghana

- Zambia—sponsors schools, orphans, and well projects
- Zimbabwe

Although we have contacts in Ethiopia and Angola, they have no established SDB churches thus far.

We look forward to the continued growth of the Seventh Day Baptist witness throughout the world. We praise God for His direction and encouragement of our developing churches, and pray that He will more effectively use Seventh Day Baptists to spread the Gospel.

Your prayers are needed and welcome! ✠



# the BEACON

Produced by the Youth Committee of the Board of Christian Education  
For and by members of the SDB Youth Fellowship November 1998

## SDBYF of USA and Canada 1998-99 officers

### President—Gregory Fick

Gregory is active in the Youth Fellowship of his home church, the Battle Creek, Mich., Seventh Day Baptist Church. He has participated in his church's Youth Sabbaths, work-bees, and fund raisers. He has attended 12 General Conferences, several Association retreats, and his first Pre-Con this summer.

Gregory, a junior at Harper Creek High School, is a lighting technician for school drama productions and a media center helper.

### Vice-President—Sean Wethington

Sean is an active member of the Youth Fellowship at his home church, the White Cloud, Mich., Seventh Day Baptist Church. He has served as Teen Center Representative and a church usher. Sean has attended four General Conferences and several summer camps. This summer he attended his first Pre-Con Camp.

Sean is a junior at Big Rapids High School, where he is active in Youth Life and hockey.

### Secretary—Miranda Mackey

Miranda is vice-president of the Youth Fellowship of her church, Battle Creek SDB. She has served as local YF president and a member of the church's Pastoral Search Committee. This past summer was her first Pre-Con and Conference experience.

Miranda is a sophomore and member of the Lakeview High School marching band.

### Treasurer—Sandra Noel

Sandra is active in the Battle Creek church's Youth Fellowship, Children's Church, camping program, and fund raisers, and has attended three General Conferences. This summer was her first Pre-Con Camp experience.

Sandra plays softball and soccer, and is a sophomore at Athens High School.

### Advisor—Jan (Davis) Noel

Jan is Youth Advisor of the Battle Creek SDB Church.

## National Youth Retreat postponed

The National Youth Retreat is a gathering similar to Pre-Con. Seventh Day Baptist youth and friends are welcome from all over the country. It is to be held in Milton, Wis., (Go Milton!) at the famous Camp Wakonda. The National Youth Retreat is in winter, near the end of December, and will take the place of the annual Dodge Center (Minn.) and Milton Retreat.

Unfortunately, Camp Wakonda's winterization is taking just a teeny-weeny bit longer than expected, and the camp will not be ready for a Bible thumpin' good time in the middle of *this* winter. The National Youth Retreat has been postponed until next year, the winter of 1999-2000.

Yes, it is a sad fact of life, but we will pull together and live through it. The extra year will certainly give us more time to plan for a bigger and better retreat, and it will give you warm-weather dwellers time to buy snow pants.

—Aubrey Appel



Seeking Spiritual Maturity: FAMILY LIFE  
An annual emphasis of the SDB General Council

## Thinking more about worship

by Lannette Calhoun

Have you given much thought to the way in which you worship? Is it a topic of conversation in your church?

In the introduction to Twila Paris' book, *In This Sanctuary*, we find the Latin saying "lex orandi; lex credendi est." Literally, this means "the rule of prayer is the rule of faith." A paraphrase might be "how we pray or worship is the way we believe."

Does your worship expound on what you believe? Notice I said *your* worship, and not someone else's worship. Too often we look at the way another believer worships, and we forget the importance of our own worship time.

I don't want to sing the praise of any particular style here, but I do want you to think about why you worship the way you do.

### Preparing for worship

How do you prepare yourself for worship? Are you frazzled as you walk in the door, or do you actually begin preparations with some meditation time or music before you leave the house for church? Is there a particular kind of music that you could play in the car, or would silence be the best preparation for you?

Think about it. What do you need to do to be prepared? With small children, or even older children, this preparation time might be hard. But put some thought into it and talk to others in your congregation to see what they do.

### In the sanctuary

You're now in the sanctuary. What's happening? What's *sup-*

*posed* to be happening? Are you looking at who is and isn't in church? Are you concentrating on the cracks in the wall or the dress that just pranced down the aisle? What is your focus? Did some visitor sit in *your* pew today? The nerve! How will you handle this, and will it affect your worship?

### Look at the bulletin

Pastors and worship leaders need to ask this question: Has our bulletin become a sacred cow? Does it really need to have what it has in it? Does it need more information for worshippers?

Leaders, if God prompted your heart to sing a different last hymn than the one you printed in the bulletin on Wednesday, would you listen to Him or leave it as it is? Try going without a worship folder one week and see what happens. Radical, huh?

### Tradition!!

Why do you sing the doxology that has been sung forever? Is it truly a part of worship, or just tradition?

Why do you take the offering in the part of the service that you do? Does it fit there? Is it an interruption or truly an offering?

Does your order of worship flow freely or is it a combination of choppy waves and stagnant pools?

### Stop, look, and think

Look at all aspects of your worship, from the prelude to the postlude. Do you need the prelude? Could silence be a part of the

pre-worship experience? Could someone play the piano, guitar (gasp!), trumpet, or could the choir sing the prelude? Does the postlude have to be loud and fast, or could it leave the congregation with the strains of the closing hymn in their minds?

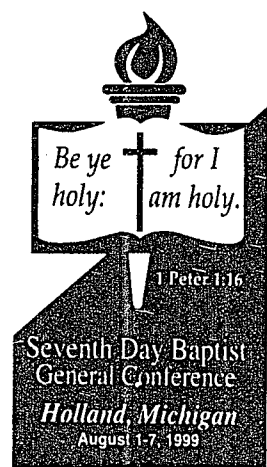
Why is your children's message where it is? Could it be moved to really "fit"? Do you know what the person doing the children's message is going to say? Do they know what the general idea of the service is going to be?

What happens just before the sermon? Is your service predictable? *Should* it be? Do you leave room for God to make some changes?

My purpose here is to encourage you to think about why you do what you do when you come to church or plan the service. Does it meet the needs of your people, but would it be so foreign to visitors that they would be lost? Get your Worship Committee together, make a pot of tea, and talk, talk, talk! If you don't have a committee, create one, if only for the purpose of asking some of these questions.

Our worship should rise out of our thankfulness for what God has done for us through His son, our Savior. Read 1 Peter 2:9-10 *again*. That's a lot to be thankful for, isn't it?!

So, how are you declaring the praises of Him who called you out of darkness into His wonderful light? ✠



The President's Page

# Be holy? Who, me?

by Norma Rudert

Many of us have read the theme verse for this year's General Conference, 1 Peter 1:16, and dismissed its directive as being completely beyond our reach: "Be holy, because I am holy."

Be holy?... who, me?  
And when Jesus said in Matthew 5:48, "Be perfect, therefore, as your heavenly Father is perfect," we may think, "Oh, sure, easy for you to say." Then we exempt ourselves because we know that Jesus was the only one who lived a perfect life. Or, perhaps we bring it down to our own level, because we are, after all, pretty nice people.

So we go hiking along on lower ground, ignoring the fact that God has indeed chosen us and called us to a very high standard: His holiness. We have gladly accepted His grace in forgiving us and removing the penalty of sin through the atoning death of Christ, and we may think we've gone as far as necessary. Leave holiness to the preachers, missionaries, and such.

We would, of course, rather not stand in front of a mirror under God's bright light, because we might spot some imperfections and feel obliged to deal with them. How disconcerting!

And if anyone else (maybe a spouse) points out a personal failing, we respond huffily, "Well! I'm not perfect, you know." Left unsaid is, "And I'm not about to try."

This self-indulgent attitude,

however, does not honor God, nor does it enhance our Christian witness. God means for us to be holy, not just nice.

In *Letters to an American Lady*, C.S. Lewis wrote, "How little people know who think holiness is dull. When one meets the real thing, it is irresistible. If even 10 percent of the world's population had it, would not the whole world be converted and happy before a year's end?"

I am more and more convinced that we do not have the option of saying "No thanks" to the mandate for holiness in our daily lives.

1 Peter 1:15 tells us to be holy in all we do. Everything, every day. Now there's a challenge that is both daunting and exciting! The Christian who fails to strive for a holy life is failing to utilize the foundation that Christ has already given to us. As one writer wisely observed, "It is foolish to build a chicken coop on the foundation of a skyscraper."

Jesus expects us to live abundant lives, crammed full of that spiritual fruit listed in Galatians 5:22. Harvesting a good crop, however, requires diligence and effort in pulling out the weeds that always start out small and unseen. (Our garden looked great when we left for West Virginia, but you should have seen it when we got home!)

Like weeds, sinful habits need to be uncovered and made unwelcome, because they sap our vitality and rob us of the holiness that God envisions for us.

Our starting point then should be like David's in Psalm 19:12-13: "Who can discern his errors? Forgive my hidden faults. Keep your servant also from willful sins; may they not

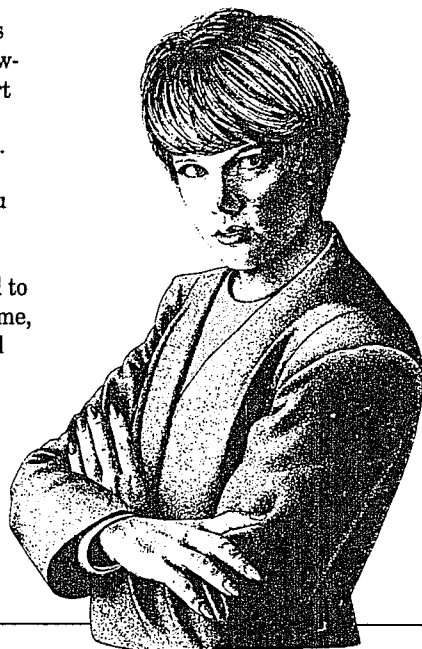
rule over me. Then will I be blameless, innocent of great transgressions."

How grateful we should be that God's grace is greater than all our faults! The minute we acknowledge them, He is there to help us overcome them.

You may have seen the signs or buttons that announce "PBP, GINTWY." ("Please be patient, God is not through with me yet.")

Yes, we are all under construction, and sometimes it seems that God makes haste very slowly. However, I am sure that He is still in the sanctification business, and that He never loses sight of what we were meant to be: a holy people. As the old spiritual chorus says, "When the saints go marching in, Oh Lord, I want to be in that number!"

Until next month's musings, I leave you with a marvelous medley of metaphors. Pull out those weeds! Pick up your drum, and let God help you build a skyscraper! *SR*



# Henry to end service in 1999

by Leanne Lippincott

Rev. Rodney Henry, a longtime denominational employee and current Interim Executive Secretary, has announced that he will be leaving the SDB Center in Janesville, Wis., at the end of 1999.

On September 1, 1998, Rod celebrated his 10th anniversary of serving the Council on Ministry (COM) as Director of Pastoral Services and Dean of the School of

**"My resignation will allow current leadership to evaluate the overall executive structure in light of three vacancies."**

Ministry. That date also marked his 13th year as a Center employee.

In his announcement, Rod indicated that he will not be renewing his COM contract beyond the current contract of December 31, 1999. He also said he will not serve as Executive Secretary beyond his current commitment.

"The past year has been a time of evaluation and reflection regarding my future ministry in denominational service," Rod explained. "Camille and I have been seeking God's wisdom regarding my continued service," he added.

In a letter to the Council on Ministry, Rod listed several reasons that led him to believe that it's time to end his service in denominational leadership:

- My 13 years of denominational service is far beyond the average stay of denominational executives.

- I perceive that there is a desire among our people for change in denominational leadership.

- My resignation will allow current denominational leadership to evaluate the overall denominational executive structure in light of three vacancies (Executive Secretary, Executive Director of the Board of Christian Education, and the Director of Pastoral Services).

- My own desire for change. "The last 13 years have been a wonderful time of ministry for me and for my family," he wrote COM members. "I look back at the work of the Council on Ministry with a feeling of accomplishment. I believe that by leaving now, I will be leaving on a positive note.

"We don't know what the future

holds for us," he wrote. "At this point, our hope is that the Lord will call me to pastor a Seventh Day Baptist church. However, we are waiting on His leading."

"I want each of you to know that this is an exciting time for Camille and me," he added. "We anticipate God leading us to new challenges in His kingdom work among Seventh Day Baptists."

Ordained in 1984, Rod served as a missionary to the Philippines from 1979-1985. From 1985-1988, he developed and directed the Training In Ministry by Extension (T.I.M.E.) program and served as Director of Extension. In 1988, he undertook his present duties as Director of Pastoral Services and Dean. *SR*

## Mississippi pastor called for second year



Pastor Robert Harrell is shown with his wife Donna; sons Joseph, Charles, Robbie, and Matthew; daughter Krisi; and daughter-in-law Amanda.

Robert Harrell has accepted a call to pastor the Sunshine Mountain Seventh Day Baptist Church in Chatawa, Miss., for a second year.

Pastor Robert, 44, was born in Biloxi, Miss., and graduated from Liberty Bible College. His favorite Scripture passage is Matt. 5:9: "Blessed are the peacemakers, for they shall

be called the children of God."

He and his wife, Donna, are the parents of five children. In September, he was appointed Chief of Police for the town of Osyka, Miss.

Sunshine Mountain appreciates the work of its pastor. It is a blessing to have the Harrells as part of our church family! *SR*

## SR Reaction

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

Dear Kevin:

As I read "What to do with Buck?" the first time (July/August SR), I kept wondering why the Williams family didn't try to get rid of Buck sooner. Then I read the last paragraph and laughed heartily. I thoroughly enjoyed it.

I think we need a little levity once in awhile. That is why I enjoy your Kevin's Korner so much. I am sure others enjoyed the article about Buck as much as I did. It is just that we have been a little slow letting you know of our appreciation.

I am 85 years old, and I feel that you produce the most interesting and helpful *Sabbath Recorder* in memory. So do not let those who fail to enjoy your sense of humor disturb you. Just remember that Jesus Christ had a good sense of humor, also.

Vivian W. Harris  
Lawrence, KS

Please send your reaction to:  
**The Sabbath Recorder**  
PO Box 1678  
Janesville WI 53547  
e-mail: sdbmedia@inwave.com



### Seventh Day Baptist Memorial Fund, Inc.

3120 Kennedy Road  
P.O. Box 1678  
Janesville, WI 53547-1678

Phone (608) 752-5055  
FAX (608) 752-7711  
E-mail: sdbgen@inwave.com

Stanley K. Allen  
Rt. 2 Box 226  
Jane Lew, WV 26378

Dear Stanley,

President Probasco requested I attempt to express for the Board the esteem with which we hold you and the gratitude which we have for your willingness to be of any service possible during the six years you were a Board member.

During your tenure you served on the Auditing Committee, the Scholarship Committee, the Fund Development Committee and the newly formed Real Estate Committee. As a member of the Real Estate Committee you were developing guidelines for real estate gifts and real estate as collateral. As a member of the Scholarship Committee your heart for youth was apparent.

The Probasco tape which was such a hit and a fund raiser was your brain child. Thank you for that and for all you did for the Board and the Denomination.

May you and your wife, Margaret, have many years of service to the Lord in your community, your church and your denomination.

Kindest Regards,

Stephen J. Pierce  
Secretary

### Dear SDB Ladies Aid groups and churches,

Thank you so much for the contributions that each of you gave to the Conference Toy Drive.

The response was amazing! There was approximately \$350 in cash donations, as well as many toy donations throughout the week of Conference.

Our Conference nursery is now well-stocked with toys. We were able to buy the following:

FP Corn Popper push toy	Twinkle Time Nursery	Pop-Up activity box	FP Melody Chime push toy
50-piece mega blocks set	music toy	FP Garage Set	Barney Jack-in-the-Box
28-piece mega blocks set	Shake & Rattle baby toy	Spinning playblocks	FP Circus Train
Baby Headstand doll	30-piece corrugated blocks	Toy drum	Wooden block set
Casey Cartwheel doll	Toy truck	Yankee Doodle elec. book	Toy race car
Baby Xylophone set	First Step school bus	FP Farm Set	FP Stack & Count Blocks
Dino Park Song elec. book	FP Telephone	Tap 'N Turn cobblers bench	Toy tool set
Nursery Rhymes elec. toy	2 Stack & Rock ring stackers	Roll Along Pet (baby toy)	2 Fireman hats

There were so many toy donations throughout the week that I couldn't keep up with all of them. Many stuffed animals, baby toys, activity blankets, books, and numerous other toys were received.

A huge "thank you" for your generosity. You made a difference, and it was much appreciated.

In His Service, Angie Osborn  
Conference Nursery Coordinator

## Dunn announces transition at Baptist Joint Committee

by Larry Chesser and Kenny Byrd

GREEN LAKE, Wis. (ABP) — James Dunn has announced he will step aside from his role as executive director of the Baptist Joint Committee by September 1, 1999, when he will become a visiting professor of Christianity and Public Policy at the Wake Forest University Divinity School in Winston-Salem, N.C.

Dunn, who has headed the BJC since January 1981, told the agency's directors he would stay on after that date on a part-time basis. He pledged to continue to serve the religious-liberty agency "in a different role as long as my health, my successor, and our mutual understanding of the Lord's leading allow me to do so."

During their annual meeting, October 5-6 in Green Lake, Wis., the BJC directors accepted Dunn's proposal. They named an 11-member search committee and a five-person committee to determine the title, compensation and related details of Dunn's reduced role. Kevin Butler, Seventh Day Baptist Conference, chairs the smaller transition committee.

Dunn, who will be 67 by next September, said the transition "will represent a change in pace, not a change in place."

Dunn and the BJC directors discussed his future part-time role with the agency in the areas of speaking, writing, and development. Details of Dunn's new role are expected to be presented to the BJC's executive committee in March.

BJC chairman Aidsand Wright-Riggins said Dunn "has been the most dynamic personality for religious liberty in the United States over the past 18 years. The vacuum created by his announcement is a very huge space largely due to his



James Dunn

perspective, his political savvy, his persistence."

At Wake Forest, Dunn will teach an elective course titled "Christianity and Public Policy," according to Bill Leonard, dean of the divinity school.

"James Dunn is recognized inside and outside the Baptist community as one of the foremost ana-

lysts of church-state issues in the United States," Leonard said.

Dunn's tenure at the Baptist Joint Committee coincided with more than a decade of unrest that left conservatives in power in the Southern Baptist Convention, one of the founding bodies of the BJC. As the SBC moved away from its strong commitment to the separation of church and state, Dunn and the BJC became frequent targets of the new SBC leadership. The BJC's refusal to back new SBC positions on issues such as school prayer was among disputes that led to that denomination severing ties with the agency in 1991.

Since then, however, Southern Baptist support for the BJC has actually grown because of gifts from individuals, churches, state conventions, and the Cooperative Baptist Fellowship. **SR**

## Baptist World Aid supporting victims of Hurricane Georges

WASHINGTON, D.C. (BWA)—Baptists in the Caribbean are still recovering from Hurricane Georges that struck many islands in September.

Lambert Mills, president of the Caribbean Baptist Fellowship (CBF), reports that two of the five who lost their lives in St. Kitts were members of the Calvary Baptist Church. The church building lost its roof and suffered water damage.

Communication is still difficult with some areas and CBF leaders have yet to hear from many places.

Baptist World Aid (BWAid) is collecting funds for Hurricane Georges relief in the Caribbean. Contributions made to BWAid to assist relief in the southern United States will be distributed in conjunction with Baptist State Conventions.

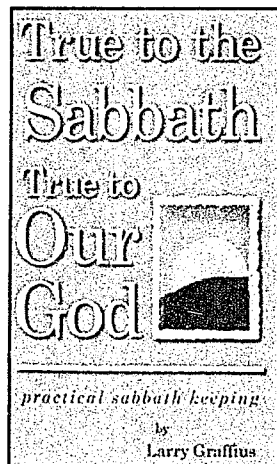
Please designate for "Hurricane Georges Relief—Caribbean or USA."

**Baptist World Aid**  
6733 Curran St.

McLean, VA 22101 USA

Phone: (703) 790-8980

A U.S. tax receipt will be issued.



**Why** is Sabbath keeping a significant principle for believers?

**What** does it mean to keep the Sabbath Holy?

**How** do we practice Sabbath keeping today?

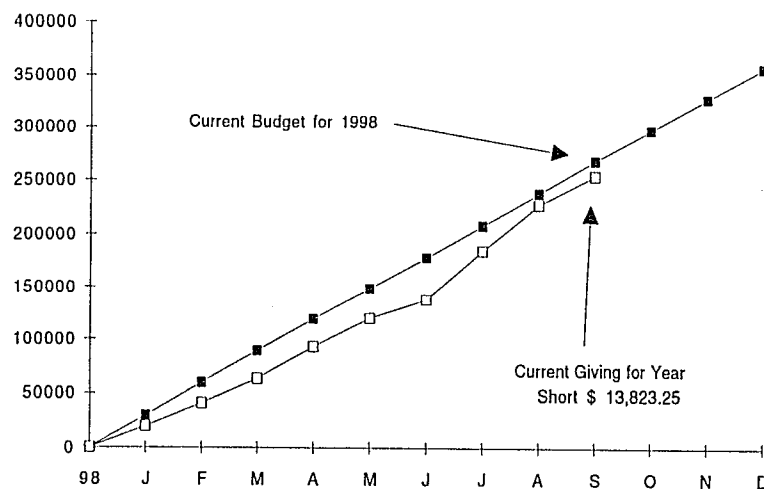
*True to the Sabbath, True to Our God* by Larry Graffius, is a fresh, relevant Bible Study of God's command to "Remember the Sabbath day to keep it holy." You will discover new meaning and practical application of this often overlooked principle of Christian living.

God has designed the Sabbath as a day of rest, worship, blessing, and service. As you explore these exciting topics, you will be challenged to a deeper level of consistency and commitment in your spiritual life.

To order your copy, send \$11.50 (\$9.95 plus \$1.55 shipping and handling) to:  
**Seventh Day Baptist Center**  
 PO Box 1678  
 Janesville WI 53547

checks payable to Tract and Communication Council

## Current Giving 1998



**Graffius - Olinger.**—Scott Graffius and Megan Olinger were united in marriage on August 9, 1998, at Herrick Chapel, Judson College, Elgin, IL. The groom's father, Rev. Larry Graffius, officiated.

**Randall - Call.**—Brad Allan Randall and Lisa Ann Call were united in marriage on September 26, 1998, at the Milton, WI, Seventh Day Baptist Church. The Revs. Rodney Henry and George Calhoun officiated.

**Geske - Giles.**—Kory Geske and Jackie Giles were united in marriage on July 19, 1998, at the Battle Creek, MI, Seventh Day Baptist Church. Rev. S. Kenneth Davis, grandfather of the bride, performed the ceremony.

**O'Buckley - Wheeler.**—Kevin Michael O'Buckley and Coral Joy Wheeler were united in marriage on July 11, 1998, at First Alfred, NY, Seventh Day Baptist Church. The bride's father, Rev. Leon A. Wheeler, officiated. The bride's grandfather, Rev. Edgar F. Wheeler, and Rev. Eugene Ulrich assisted.

**Greene - Dickinson.**—Carl Greene and Cindy Dickinson were united in marriage on June 20, 1998, at the Marlboro Seventh Day Baptist Church, Bridgeton, NJ. Rev. Larry Graffius officiated, assisted by Rev. Matthew Olson.

**Sweeney - Dickinson.**—Jarrett Sweeney and Lora Dickinson were united in marriage on May 31, 1998, at the Marlboro Seventh Day Baptist Church, Bridgeton, NJ. Rev. Larry Graffius officiated.

## Marriages

## Obituaries

**Bachman.**—Ruth Mildred (Bayles) Bachman, 78, of Andover Township, N.J., died at home on Good Friday, April 10, 1998, after a long and valiant battle with cancer.

She was born on February 6, 1920, in Butler, N.J., the daughter of Everett and Elsie Bayles. She was married to Charles Bachman, and they made their home in Wayne, N.J.

Ruth was employed for eight years as an assistant to her husband, who owned Ryco Textiles, Inc., in Paterson, N.J. She also was a clerical worker at the Social Security office in Paterson for three years before retiring in 1985.

Ruth's husband, a lay minister, was the first pastor of the North Jersey Seventh Day Baptist Church, forerunner of the Raritan Valley, N.J., SDB Church. Ruth ministered alongside Charles, sharing her gifts of music, hospitality, and encouragement.

Following his death in 1977, Ruth remained a vital part of the North Jersey/Raritan Valley ministries. Although she was unable to make the long drive to Bridgewater to participate in Sabbath day activities, she was a fervent prayer warrior and correspondent. Her notes and greeting cards provided cheerful lifts to many over the years.

Ruth's love of music and reading resulted in a vast collection of books, which she gladly shared. It gave her great joy to know that others were able to make good use of her library. In fact, a table of free books at the 1998 General Conference extended her giving throughout the denomination!

Survivors include one daughter, Helen Bachman of Andover Town-

ship; one son, Charles, of West Chester, Pa.; two brothers, Robert and Jack Bayles, both of Butler; and five grandchildren.

Services were held on April 15, 1998, at the F. John Ramsey Funeral Home in Franklin, N.J. The Rev. Robert Cassels, hospice chaplain, and Pastor Jeanne Yurke co-officiated. The funeral celebrated Ruth's faithful journey with Christ and emphasized the resurrection life she has entered into through her risen Lord.

Interment was at the North Hardyston (N.J.) Cemetery.

**Pierce.**—Donald S. Pierce, 81, of Alfred Station, N.Y., went to be with the Lord on June 27, 1998.

He was born on March 29, 1917, the son of Fredrick J. and Edna (Saunders) Pierce. He married Jean Lewis on July 16, 1950.

Don operated the family farm in partnership with his father, and later worked at Alfred-Almond Central School. He became superintendent of buildings and grounds at the school, and was employed there for 26 years. He retired in 1975.

He was president of the Alfred-Alfred Station Senior Citizens, vice president of Baker's Bridge Historical Association, director of the Allegany County Office of the Aging, and a member of the Alfred Station Fellowship.

Most important to him was his relationship to his Lord and the church. He was a 68-year member of the Alfred Station Seventh Day Baptist Church, where he served as a deacon since 1954. He cared for the church as a trustee and held various other positions of responsibility.

In addition to his wife, survivors include two daughters, Kathryn Powell of Bridgeport, W.Va., and Cynthia More of Alfred Station; one brother, Lloyd, of Alfred Station; three grandsons, and several nieces, nephews, and cousins.

A memorial service was held on June 30, 1998, at the Alfred Station SDB Church, with Pastor Kenneth D. Chroniger officiating. Deacon Donald Pierce will be greatly missed in his service for Christ and the Kingdom.

## Accessions

**Alfred Station, NY**  
*Kenneth D. Chroniger, pastor*  
 Joined after baptism  
 Angelina Barnes  
 Kara Burdick  
 Emily Kandel

**Greater St. Louis, MO**  
 Joined after testimony  
 Carolyn Merrells  
 Rachael Merrells

**Raritan Valley, NJ**  
*Jeanne Yurke, pastor*  
 Joined after baptism  
 Matthew Bruno  
 Steven Weber

## Birth

**Cargill.**—A daughter, Kelsey Lee Cargill, was born to Gale and Angela (Bremerman) Cargill of Ericson, NE, on August 15, 1998.

## Robe of Achievement nominations

The Women's Society is accepting nominations for the Robe of Achievement for 1999. Please be considering a woman in your church who meets these criteria for nomination:

- Was / is active as a volunteer in some phase of denominational effort
- Has shown evidence of special service with her family and / or community
- Must be a committed Christian
- Must be an active member of a local Seventh Day Baptist church

A complete resumé must be submitted containing a life history, including her achievements and activities. Without a resumé in hand, the committee cannot make a competent choice among many nominees. If an individual has been nominated before, and you still want that person considered, please re-submit the name as well as the resumé.

Send all nominations to:

**Elizabeth Bidwell, P.O. Box 136  
Shiloh, NJ 08353**

**Deadline: March 31, 1999**

### Learning Experience, cont. from page 14

omy, elocution, Latin, German or Greek if desired." She agreed to "pay equal attention to the studies of the little scholars; also will organize a teacher's class for the special benefit of those expecting to try the county examination for obtaining certification."

The amount charged to scholars signed for the 15-week course was \$4.75, or 7 cents per day for those not signed. (For the lower studies the cost was \$3.75 or 6 cents.)

The above gives some historical insight into the education of the time, but the success of Perie's teaching is seen in the lives of her students. An autograph album inscribed with "Perie Randolph from her pupils," was given to her daughter, Genevieve Burdick, in 1898. Approximately 300 autographs are found in the 130-page book.

Most of the signatures are from the two areas where she did most of her teaching, Ritchie, Doddridge, and Harrison Counties in West Virginia, and Allegany County in New York. Many of the names are those

of church and denominational leaders of the late 19th and early 20th century.

On one page it states that "these three pages contain the names of my scholars at New Milton, summer & fall of 1880." Among those scholars were: Corliss F. Randolph,

in the Salem church and community.

In a previous Pearls from the Past, published in the September 1993 *Recorder*, Experience's ministerial role was highlighted. As a pastor, as a pastor's wife, and as an evangelist she charted new

---

**Before Perie entered the School  
of Theology and became our first fully  
trained woman minister, she was a successful  
teacher, a fact which is often overlooked.**

---

often considered the father of the Historical Society; his brother, Elsie F. Randolph; and Asa Randolph, a long-time trustee of the Historical Society. His estate provides a significant portion of the income which supports today's work of the Society.

Others on those pages were 12-year-old Nancy Davis, and "your affectionate little friend and pupil, Viola Davis." As Viola Davis Trainer, her name was prominent

territory for the women in the churches and denomination.

But perhaps her greatest and longest-lasting service is in that area which helps mold the lives of children and young people in our community schools. *SR*

<sup>1</sup>"Rev. Perie R. Burdick, A Biographical Sketch," by Corliss F. Randolph, *Sabbath Recorder*, vol. 63, no. 48, December 2, 1907, p. 1356.

# K E V I N ' S

## O R N E R

How many years has it been since I took you on a lighthouse tour? I mean, a lighthouse tour of my office within land-locked Janesville.

Besides the items seen on our last outing, new structures and sights have appeared.

Most have been gifts from those aware of my fixation. Many have come from my own visits to the great state of Maine (I'm the grandson of a Maine-iac). My shelves and walls look like a lighthouse shrine.

Speaking of lighthouse tours, on my latest trip to Maine in September, I ventured into—or up in—a single-engine Cessna for an aerial view of six lighthouses around Acadia National Park.

Blue skies above and a touch of fall color in the trees made for beautiful scenery. But, as the pilot warned, the clear visibility was good news/bad news.

"If it was overcast, we'd have a smooth flight!" he yelled over the engine roar. Then, pointing behind us, he said, "With clear skies, it means that the wind will come somersaulting off those mountain peaks. It could get a little choppy at takeoff and landing!"

I wish those were the only times. And why did he keep reminding me about the air sickness bag??

The strange sensations did not begin until the half-way point of our journey. I had enjoyed the view, thrilled at the fact I was taking photos through the open window, going about 100 miles per hour. The sights were spectacular—as were the air pockets.

All the jostling made it a struggle to focus my zoom lens, clear the wing obstructions, and keep my lunch down. (And not always in that order.)

The ride challenged my senses, including my common one. The "thrill" did not wear off for several hours.

I talked to another pilot later that week about my bumpy ride and queasy aftereffects. He pinpointed the problem for me. I was so intent on focusing on the lighthouses that the bumps and bouncy scenery shook my equilibrium. (Along with my fried fish and salad bar.)

The photos came out okay, and I eventually did, too.

One co-worker asked recently, "Tell me again, what makes lighthouses so special to you?"

As I re-told the story, I almost had to dust off the memory myself.

And that concerned me.

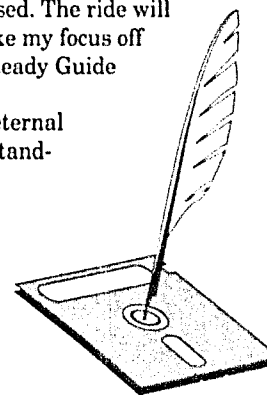
It seems like yesterday, and "forever ago" at the same time. While on a vision-seeking and planning retreat in the spring of 1992, I received a powerful confirmation of my place in God's kingdom as I stood under the fog bell at Pemaquid Point light in Maine. Since then, lighthouses have become a visual reminder of a memorable spiritual experience.

I would like the lighthouses in my office to be more than just a recollection of a mountain-top time. Yet in trying to recapture my past vision, my little statues have become icons; near-idols.

A real lighthouse is a symbol of steadiness, of "being there"; of vigilance and of helping people. But in my office, it is just a symbol. If I keep focusing on an icon, that will simply accentuate the bumpy ride I may be on. Looking to an idol when things get rough can only make me sick.

Fixing my eyes on God and His vision for my life will make me strong and focused. The ride will become more bearable as I take my focus off the turbulence and onto my steady Guide who rides with me.

Let's keep our eyes on the eternal Rock, not a temporary thing standing on the rocks.



### HOW impressive!!

The Houses of Worship (HOW) website selected one of the Milton, Wis., SDB Church web pages to be included on their "HOW Impressive Tour" of churches.

We congratulate Milton church webmaster Joel Osborn for his good work, and are thankful for this national exposure. For the tour, go to:

<http://www.hows.net/how/impressivemain.htm>

Click forward several times, and there is the Milton SDB Church, statement of beliefs and all! Great job!



**Important Memo:**

**TO: FRIENDS OF  
THE SABBATH RECORDER**  
**FROM: EDITOR KEVIN BUTLER**

**DID YOU KNOW THAT THE SABBATH RECORDER  
IS FUNDED BY YOUR GIFTS? YOUR DONATION TO  
THE SABBATH RECORDER IS PART OF THE TOTAL  
SDB DENOMINATIONAL BUDGET.**

**I HOPE THAT YOU HAVE BEEN ENJOYING THE  
MAGAZINE DURING THIS PAST YEAR AND WILL  
BE ABLE TO MAKE A TAX DEDUCTIBLE DONATION  
TO THIS PART OF OUR SEVENTH DAY BAPTIST  
CONNECTION AND OUTREACH. MAY GOD BLESS  
YOU AND THANK YOU.**

**GRACE AND PEACE,**

*Kevin*

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