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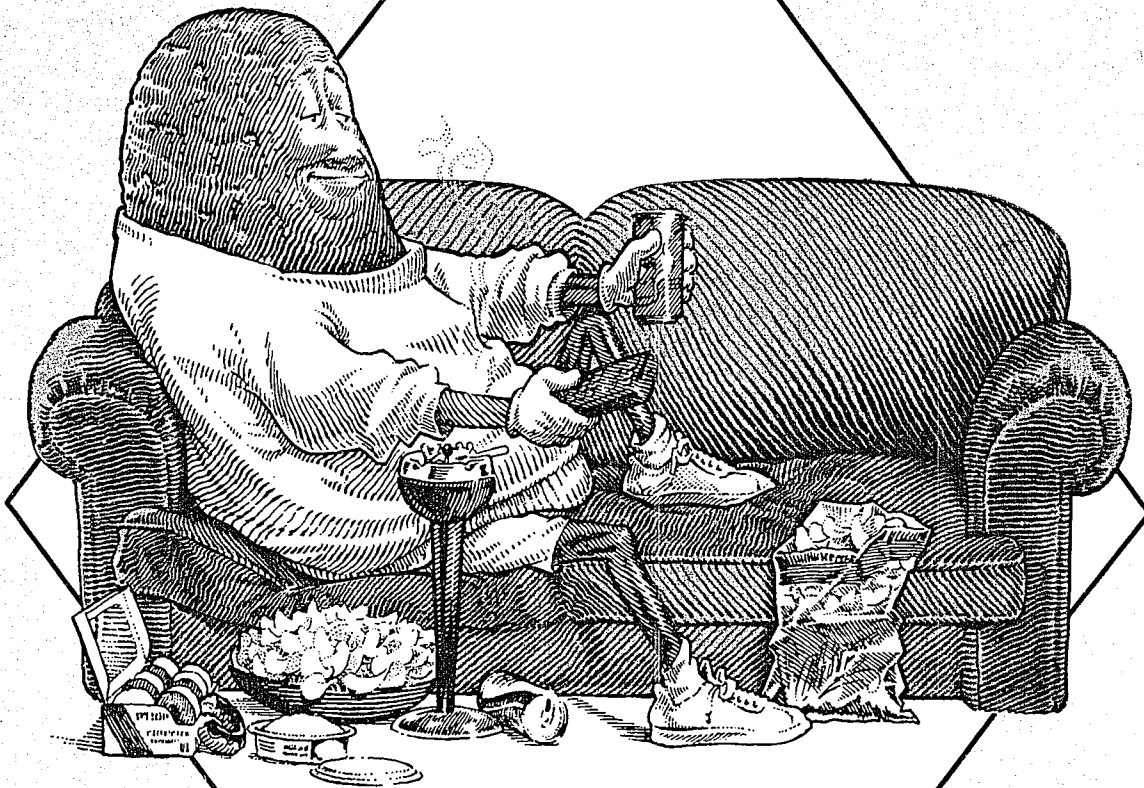
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News for and about
Seventh Day Baptists

July-Aug. 1998

R

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**What to
do with
Buck**



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.
- the congregational form of church government. Every church member 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: The 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 and the SDB Web site: www.seventhdaybaptist.org

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Thank you for your support

In March, the Central Seventh Day Baptist Church in Mitchellville, Md., sent out a letter requesting prayer and financial support for Mrs. Ruby Goodson Whitehead of the Texarkana, Ark., SDB Church.

Ruby had been quite ill and made several trips to the emergency room and to specialists to get help for her condition. Praise the Lord, she has improved significantly through prayer and medical help!

The letter also stated that Ruby had insurance, but that the company was declining to pay her bills. While this situation has not changed, Brothers and Sisters in Christ have rallied to help pay these expenses.

The response of people who are allowing the Lord to guide them to give has been a real blessing. We have received donations from individuals, churches, and Associations.

We praise God and ask His blessing on each person who gave so generously. Thank you so much for your outpouring of support to a fellow Child of God.

For more Conference info:

Before Conference,
call (304) 782-3525
[Salem church]



During Conference,
call (304) 473-8255
[Buckhannon campus]

And check out Conference '98 on the Web! For schedules, links to Bible study passages, and maps for directions to Buckhannon and Pre-Con, here's the address:

www.geocities.com/~sdbconf98

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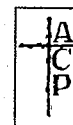


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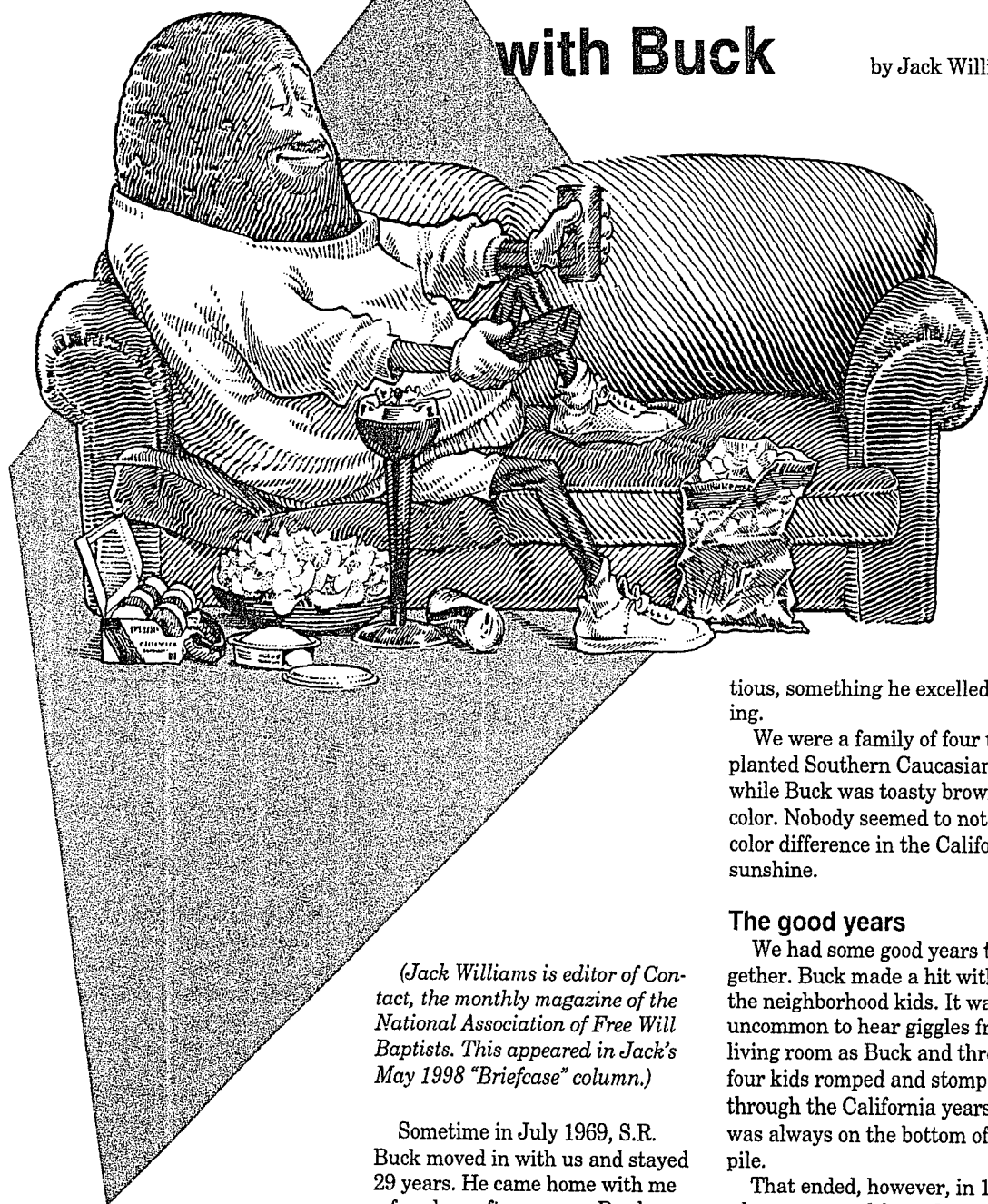
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What to do with Buck

by Jack Williams



(Jack Williams is editor of Contact, the monthly magazine of the National Association of Free Will Baptists. This appeared in Jack's May 1998 "Briefcase" column.)

Sometime in July 1969, S.R. Buck moved in with us and stayed 29 years. He came home with me a few days after our son Brad turned six months old.

The best way to describe "Buck" is to say that he was comfortable to be around and never seemed to mind when Brad got a bit rambunc-

tious, something he excelled at doing.

We were a family of four transplanted Southern Caucasians, while Buck was toasty brown in color. Nobody seemed to notice the color difference in the California sunshine.

The good years

We had some good years together. Buck made a hit with all the neighborhood kids. It was not uncommon to hear giggles from the living room as Buck and three or four kids romped and stomped through the California years. He was always on the bottom of the pile.

That ended, however, in 1977 when we moved from the warm San Joaquin Valley that Buck loved to a colder Nashville. Oh, sure, he came with us... moved right in like one of the family. But I could tell that things weren't the same.

Kids grow up

As the kids got older, they spent less time with Buck; you know the drill. Their lives filled with school and music lessons and other friends... all those factors that indicate two children pushing hard for adulthood. Which left Buck with not much to do, since the four of us usually checked in to change socks and go again.

Occasionally there would be an awkward moment when friends dropped by for coffee and seemed startled to see Buck sitting quietly in front of the television. He never spoke to them. More than one person whispered that we should do

at the world in general and me in particular.

Nobody could communicate with Buck anymore. When the kids, now married, came back to visit, they would make passing comments about how old and frail he looked. They kept *their* children away from Buck. That's when we knew that he needed more help than we could provide. So we tried to locate outside assistance.

"The process" begins

In late January this year, we began the process. After a few phone calls, two nice men from the Salvation Army came by the house one

**More than one person
whispered that we should do
something about him.
And too, there was his color.
I'm sure they meant well,
but they just didn't
understand.**

something about him. And too, there was his color. I'm sure they meant well, but they just didn't understand.

Postponing the inevitable

We postponed the inevitable as long as we could. We didn't want to face the confrontation and emotional hurt we knew was coming. It almost got out of hand two years ago when my wife told me to *do something* about Buck or else.

He had refused to move from the living room; we all were forced to constantly step around him. Trouble was averted temporarily when we bought a second television and Buck took up residence in the back bedroom—in front of the old TV set, of course. He seemed angry

day to spend a few minutes with Buck. My wife and I were encouraged by their visit until they started to leave. They shook their heads and said there was nothing they could do for him and left.

I was stunned and a little irritated. The Salvation Army had so many resources that it didn't seem possible they couldn't find a spot for him in one of their programs. But no. They were sorry; however, they thought Buck was too far gone to change now. I hate to say this, but I wondered if it was Buck's color that shut the door.

We left the matter alone for two weeks while I was out of town on business. But when I flew home from a conference in Indianapolis, Buck had not improved. Reluctantly, we made more calls.

Who would take him?

We discovered that Goodwill Industries of Middle Tennessee had some openings and might be interested. We took Buck by one of the South Nashville outlets to let the workers there evaluate him. A sad-eyed man spent about two minutes with him and said, "No." Just like that! I was embarrassed for Buck, and for my son-in-law who had gone, too.

Back home again, we moped around several days, miserable at the turn of events. We were almost out of options.

Since Buck was unable to function as he once had, we called the Disabled American Veterans headquarters hoping to find somebody who could help. After we explained the situation, the circumstances and mentioned Buck's age, the phone counselor told us they saw no way they could find a place for him. It was heart-breaking.

We were on a dead-end street. We spoke with a few friends, none of whom wanted to get involved. No, I don't hold it against them, but I was surprised that no one except us seemed to even care what happened to the old boy.

Goodbye, Buck

This is embarrassing for a grown man to admit, but when the day came that Buck had to leave our house, I simply could not stand to be there and watch him leave.

My son-in-law, a fine young man, borrowed his dad's pickup truck one Saturday in February. He coaxed Buck into the truck "to take a ride." Two hours later he returned... alone. It was like a death in the family. We paid him \$10, because that was the fee for accepting the 29-year-old S.R. Buck (The Sears and Roe-Buck) couch at the city dump. SR

Nine habits of highly effective churches

by Marv Knox

Mesquite, Texas (ABP)—“Highly effective” churches have the power to transform lives and communities, religious researcher George Barna is telling church leaders across the country.

Unfortunately, only 10 to 15 percent of the 320,000 Protestant churches in America are highly effective, he lamented.

Barna focuses on habits of highly effective churches in his “Inward, Outward, and Upward: Ministry That Transforms Lives” seminar, which he is conducting nationwide. He recently launched the tour with presentations in the Houston and Dallas areas.

To be highly effective, churches must intentionally implement a set of habits—repeated behaviors—which produce life-transforming ministry, he said.

Barna cited a definition of “highly effective” used by author and lecturer Stephen Covey: “the systematic and intentional application of great and complementary habits.”

“The development of those habits makes you highly effective because it means you have achieved complete maturity,” Barna said.

The researcher noted that the effectiveness of a church’s ministry should be rated according to the “six pillars of ministry”—Christian education, evangelism, stewardship, worship, relationship-building, and community service.

His organization, Barna Research Group, studied a cross-section of effective U.S. churches. Their “created habits” are biblically consistent, consistent with their own philosophy of ministry, fully integrated into the life of the church, and “firm but flexible” in the way they are implemented.

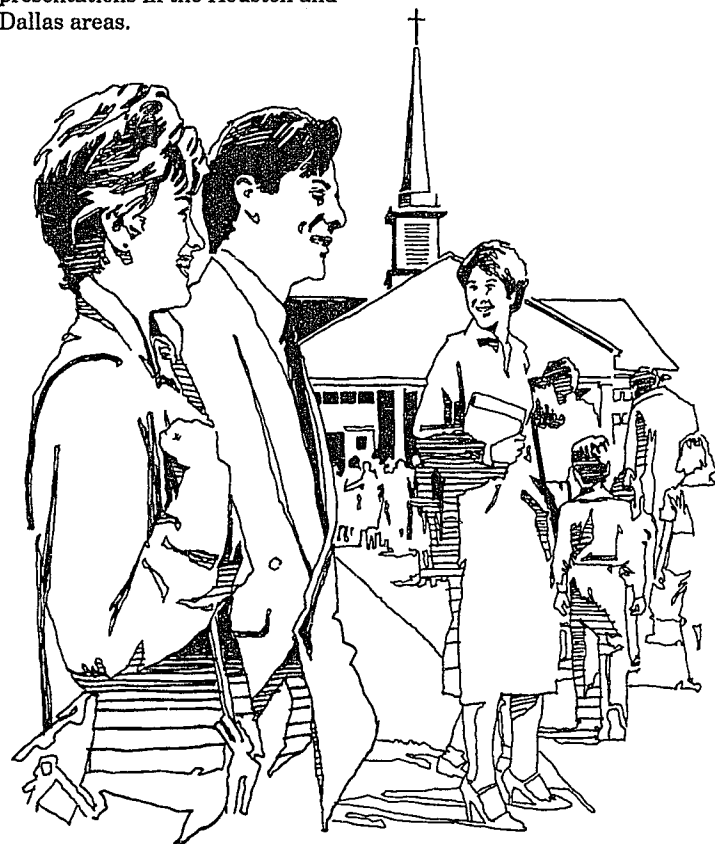
From his analysis of those congregations, Barna highlighted nine habits of highly effective churches. Highly effective churches:

Exhibit strategic leadership

“Leadership is not a pillar of the church, but you cannot be effective without leadership,” Barna said. Despite what many people might expect, “the vast majority of senior pastors are not leaders,” he reported. “They are called to ministry but not to leadership.”

Still, in highly effective churches, the senior pastor is a leader, or the senior pastor facilitates leadership on the part of others, he said. For example, 8 to 12 percent of the membership of highly effective churches are leaders, compared to 4 percent of typical churches, Barna noted.

These churches identify and develop leaders. “They don’t accept the ‘any warm body will do’ philosophy” for staffing programs and ministries, he said. Rather, they seek out people whose skills and interests qualify them as leadership candidates, and then provide them with training to be effective.



“Classic paradox” shapes church

The American church context is a “classic paradox,” George Barna declared at a recent seminar.

He cited four contradictory themes that encounter the U.S. Church:

High interest, Low impact

Americans are exhibiting the highest interest in religion and spiritual development in 50 years. But “Christianity is unappealing because Christians behave no differently than anyone else—their faith does not impact their lives.”

Recent research shows Christians’ world views and decision-making factors are not significantly different from non-Christians’. Based on Christians’ behavior, non-Christians “have no reason to be drawn to Christianity,” he insisted.

High contact, Low connection

Christian churches come into contact with more than 100 million adults and more than 30 million children each month. However, “most of them are involved in a religious ritual and have little connection with Christ,” Barna said.

His surveys indicate “one-half of attenders of Protestant churches are not Christians,” he said.

Evangelism? Yes! Results? No!

Most Christians and churches think evangelism is important. Unfortunately, “few people are accepting Christ as their Savior,” he added.

A significant factor in American Christians’ anemic evangelistic output is the fact “few Christians have relationships with non-believers” that can make a difference in the non-Christian’s life.

Many churches, Few leaders

Thousands of churches are being started, and Christianity is more accessible to people. Still, “few churches are led by leaders, and most non-churched people are not seeking a church to attend,” Barna warned.

“The ‘auto-pilot church’—doing religious activity without intentional, strategic purpose—simply doesn’t work,” he said.

—Marv Knox (ABP)

Organize for effectiveness

“The church must have a leader supported by a team of people who have complementary gifts,” Barna said. Effective churches build their structures around such a team approach to ministry.

“Everyone in the church is expected to be involved in ministry, right from Day 1,” he added. “The key is expectation.”

Weak, ineffective churches lack that expectation and are passive, Barna reported. Passivity, he said, is “what Satan has done to the Church in America.”

Build upon relationships

“The church operates on the basis of a hierarchy of relational priorities,” Barna insisted. Jesus is

the first relationship priority for each member, followed by family, church, and community.

“These churches teach their people how to prioritize time for relationships,” he said. “The goal of the church’s internal relationships is spiritual renewal,” which reflects the central focus on Jesus.

A consequence of strong relationships is minimal membership turnover, he said.

Members “keep coming back because that is where they develop their greatest fellowships in the world,” he pointed out. “Twenty percent of Americans move in a given year, most within one to 25 miles. But members of effective churches will commute rather than move their membership.”

Another benefit of relationships is strong community outreach. “The church grows numerically through word-of-mouth,” he said. “People visit when they are invited by someone from that church.”

Invest in genuine worship

“Genuine worship is a non-negotiable endeavor,” Barna insisted. “It calls into question everything we do. But worship is not attending an event; it is a state of mind and spirit. For God to be honored, our goal is to get people to obsess on God, not money, fame, or security.”

Effective churches evaluate worship by “determining if the people met God,” he added. “Did they experience God’s presence?”

cont. on next page

Engage in strategic evangelism

"Highly effective churches focus on conversions, not (numbers of) decisions," Barna explained. "Last year, of all the people who made first-time decisions for Christ, the majority were not associated with the church in eight weeks.

"Why? Because the typical church focuses on evangelism but not discipleship, which the Bible doesn't separate. Evangelism without discipleship is just salesmanship."

Implement systematic theological education

Highly effective churches "provide their people with a basic but comprehensive foundation of Christian theology," Barna said. "They help people understand how it all fits together."

This kind of teaching contrasts with the norm, he said, noting "less than 10 percent of Christians have a biblical world view."

"Christians don't act like Christians because they don't think like Christians. Christians don't think

"Stewardship is the management of everything that is God's—money, time, relationships, space, and material goods."

Motivation for supporting a highly effective church develops because people understand the

Churches must intentionally implement a set of habits—repeated behaviors—which produce life-transforming ministry.

like Christians because they don't understand their faith."

Focus on holistic stewardship

"Stewardship is integrated into all of their teaching," he explained.

church's cause and the impact it can have on the community and the world.

Serve the community

"The church's leaders model a lifestyle of servanthood" that teaches the members to care about the community and to expand their "comfort zones" in order to serve less-fortunate people, Barna said.

Highly effective churches also "diligently foster cross-ministry cooperation," and work with other churches in the community.

Equip families to minister to themselves

"The role of the church is to equip families, not to satisfy all of their ministry needs," Barna stressed. "They equip families for multiple purposes—individual growth, family growth as a unit, and external service."

Barna offered encouragement for churches that would like to be highly effective.

"There is hope. God is for us. Some churches—tens of thousands of churches—are being effective. (And) people are very open about what they need and experience." SR

From the Associated Baptist Press, Jacksonville, Fla.

How to form healthy church habits

Habits are "repeated behaviors" that become automatic, religious researcher George Barna has observed.

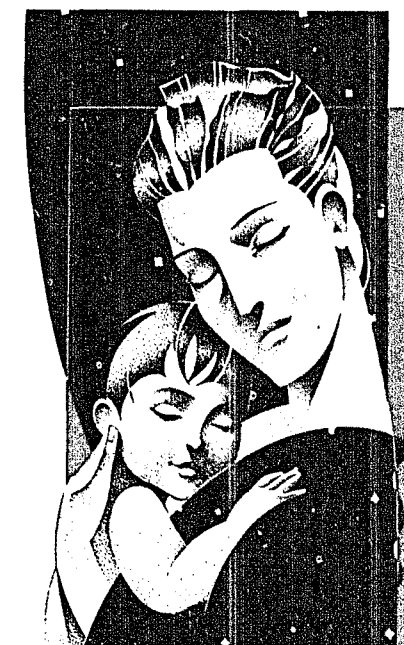
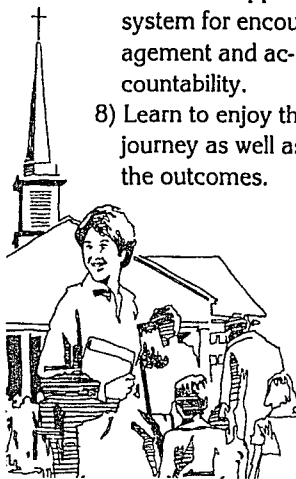
He suggests eight keys for developing good habits in churches:

- 1) Compare God's vision to your practice.
- 2) Identify a desirable alternative behavior to achieve.
- 3) Make the creation of better habits a part of your agenda.
- 4) Create a "piecemeal strategy" for developing a new habit.
- 5) Establish an achievable goal and impose a reasonable time frame.

- 6) Prepare for anguish and turmoil attributable to change.

- 7) Develop and use a reliable support system for encouragement and accountability.

- 8) Learn to enjoy the journey as well as the outcomes.



Take refuge in Him for healing

by Shelley Shobe

One day in April, my husband felt led to encourage me to write down what I have been learning about the Lord during several years of a healing pilgrimage.

On the day I set aside to begin, my devotional was from Psalm 118:8-9: "It is better to take refuge in the Lord than to trust [put confidence] in man; it is better to take refuge in the Lord than to trust in princes."

First I realized that I have learned, truly come to comprehend, what it means to "take refuge in the Lord": hide in, run to, seek after wholeheartedly, be encompassed by, held in the arms of, enveloped, totally surrounded by, feel the warmth of His compassion for pain and victimization, experience complete forgiveness and cleansing, lifting of burdens never intended to be carried, listened to and to listen to, respond to in praise and worship, and discover God as Abba Daddy.

Also, as seen in these verses, I have learned that no one can be trusted (have confidence put into) more completely than God. He

any man. If we allow Him to, He holds us close, wipes our tears, listens to our cries, and applies His healing salve. Jesus isn't a removed part of the Trinity, disinterested in our pain or where we've walked. In fact, He is quite acquainted with our ways and is concerned that the pain be healed so we can go on in Him, in our walk with Him in His Kingdom agenda.

I am also coming to understand the Holy Spirit as the voice of God speaking directly to me. He is showing me how to discern His voice, promptings, reminders, and correction. When in prayer for others, He gives me words of knowledge, wisdom, and insight into a person's particular need or situation. He helps me understand Scripture and listen intently to messages being given by one of God's anointed.

I guess I would say I am learning how all-encompassing the Trinity is, and that all three are God in one. They are all actively involved in healing the wounds of our lives, no matter how big or small, complicated or simple. If we bury the pain

difficult journey I have been on for several years, because I now know God the Father, Jesus the Son, and the Holy Spirit in a far more personal and applicable way.

I recommend that you consider a healing pilgrimage of your own. Allow the Holy Spirit to open your eyes to any wounds of your past He longs to touch. Run to the open arms of the Father and take refuge there, knowing you can trust His loving care. Experience the tenderness of Jesus as the wounds begin to seep and He applies His healing balm.

Open yourself up, unharnessed to a Trinity well versed in the healing process, and come away refreshed, restored, and renewed. SR

Shelley Shobe is a member of the Washington, D.C., SDB Church.

No one can be trusted more completely than God. He never fails, never lets us down, never takes us for granted, never lies...

never fails, never lets us down, never takes us for granted, never lies, always keeps His promises, is always there for us, is faithful, honest, and utmost in integrity.

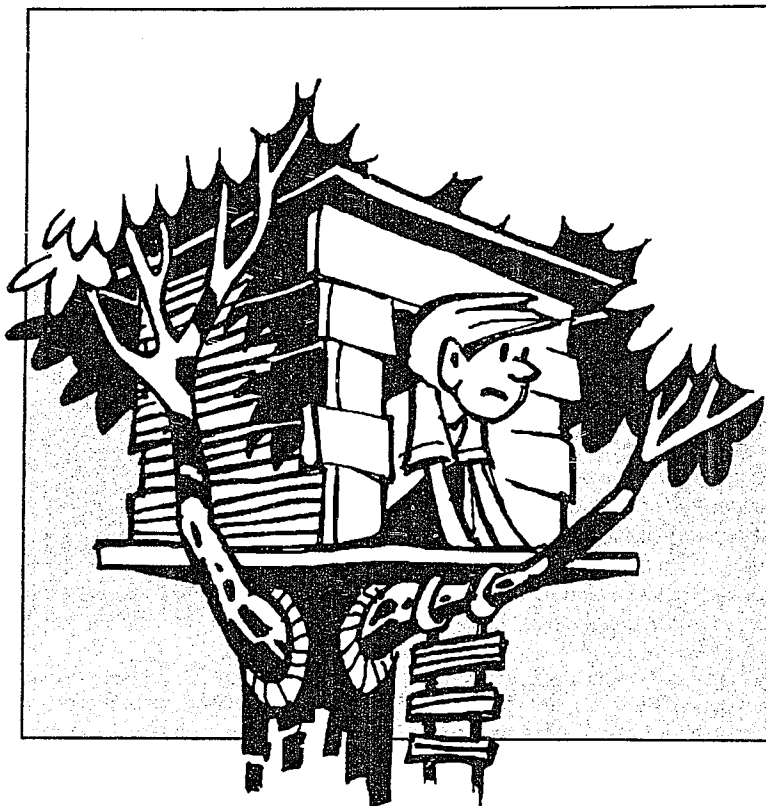
I have learned to discover the tenderness of Jesus in healing wounds, having Himself experienced all possible pain known to

and refuse to let the Father, Son, and Spirit minister their individual healing touch, then every unhealed wound is in the way of God's ongoing work in our lives.

I know my own healing is not over yet as my wounds were complicated. Yet the Lord has brought me a long way. I do not regret the

Appi learns a lesson

by Ed Sutton



Everyone was supposed to be on the lookout and steer a wide course around the family if they came upon them.

It was camping season a few years ago at Camp Joy in Berea, W.Va. I was doing a lot of "hanging out" at camp that year, fixing things around the facilities and working as a staff person.

Since I was there for several weeks, I had my little black and white Border collie, Appi, with me. She was quite a hit with the kids. She loved them, and they loved her... until that fateful day.

There had been sightings of a family of skunks—mommy, daddy, and little ones—walking here and there on the property, both day and night. So everyone was supposed to be on the lookout and steer a wide course around the family if they came upon them.

All the campers and staff got the point and did a good job abiding by the suggestion. They understood what *could* happen if they didn't. But Miss Appi didn't fully grasp all the "people details."

The week went along without any bad encounters with the skunk family—until Sabbath day.

Some of us were out for an afternoon hike, just before supper. Much to our surprise, we came upon the skunk family in a field across the river, up toward Otterslide. The campers stopped in their tracks and waited to make sure which direction the animals were heading before proceeding.

Meanwhile, Miss Appi caught sight of one of the cute little

"skunklings." She just *had* to find out for herself whether this little one was as friendly as the Christian campers at Camp Joy.

Appi quickly ran out to where the little baby skunk was. What happened next was a big surprise.

No, my dog didn't get sprayed! Instead, the baby skunk turned around to face her nose-to-nose, as Appi came running. The baby was as anxious to learn about Appi, as Appi was to learn about it.

Discovering that they both were "nice campers," the skunk turned around and sort of waddled off. Appi returned to where we campers stood, holding our collective breath. But that's not the end of the story.

We continued on our Sabbath

journey and soon lost sight of the baby skunk. (There were a lot of dips in the field we were crossing, and the animal momentarily disappeared into one of those dips.) All of us had forgotten about the "little stinker" by this time. But not Appi.

A keen hunter, with keen eyes, the collie was watching for the baby. Suddenly, she spotted the skunk again and darted off towards it. This time the baby wasn't so eager to spend time learning more about this larger version of a "black and white thing."

The skunk met Appi, tail to nose, zapping her with a horrendous smell that no one ever forgets. Poor Appi! You can't imagine her shock. There was no place to run, no place to hide, no way to rid herself of that awful smell.

At that very moment, Appi lost all of her friends at Camp Joy. And so did I!

Because Appi smelled so badly, I too was shunned. Word spread, quickly and loudly, that Appi and I were to be avoided at all cost. We were highly contaminated by "skunk smell," and were banished from the inner fellowship of camp

until we could reduce the obnoxious odor.

I went to the cooks to see if they had any tomato juice, which they did. Appi and I went to the South Fork River and had a tomato juice "baptism."

It worked well enough that we were allowed back into camp for supper. But at that closing night's

Word spread, quickly and loudly, that Appi and I were to be avoided at all cost.

campfire, we were banished to a location outside the campfire circle. We sat in a lawn chair about 50 feet from the actual circle, next to Grandpa Marteny, who tolerated us

out of his gentle, love-filled heart.

It took months for the baby skunk's accurate shot to finally wear off of Appi's face. And, rest assured, she never ran after another baby skunk!

Appi is gone now. Gone to be a part of God's heaven and to make some other happy campers' lives a joy, I pray.

I still have a large photo of Appi, which hangs in my office where I'm typing this story. She's peering down at me with a look that says, "Be careful you don't get too friendly with baby skunks. They aren't to be trusted." **SR**

Rev. Ed Sutton pastors the Shepherd's Fold (SDB) Church in Blountville, Tenn. This story appeared in the May-June 1997 "Joyful News" newsletter of Camp Joy, edited by Marie Zwiebel.





cuss what the Father had told each of us. We both felt that the answer was that Jeff was supposed to leave Davis-Standard, and go to work for American Kuhne.

As proof of our answer, we each had some Scripture to back it up. Both verses were from the Old Testament. Mine was from Psalm 62, and Jeff's was from Ecclesiastes 2. No, neither one said "In 1997, Jeff Lawton will leave Davis-Standard for a new company," but we knew

If you need an answer for your life, don't discredit the Old Testament as not being relevant to you today.

that the Father had led us to these verses as a way of answering our prayer for guidance.

We haven't regretted the move and know that this is where God wants Jeff for now.

If you need an answer for your life, don't discredit the Old Testament as not being relevant to you today. Ask the Lord for guidance and let Him lead you to the answer, no matter what part of the Bible the answer comes from. The Father will never lead you astray! **SR**

About a year ago, Jeff and I asked the church to pray for us as we had a major decision to make about Jeff's job. Jeff and I set aside time the next morning to have a special time alone with the Father. We each found a quiet spot and spent time praying and searching the Scriptures.

As you all know, there are only two parts to the Bible—the Old and New Testaments. And neither one had the "Book of Careers" or "St. Jeffrey Lawton" to guide us in this decision.

When I felt that I had my answer from the Lord, I found Jeff and asked if he was ready to dis-

From the March '98 "Pawcatuck Post" newsletter of the Pawcatuck SDB Church in Westerly, R.I.

Yes, the Old Testament can be used for today's life. It is not just a bunch of nice stories that we tell our children so they can see how God *used* to relate to His people. He *still* relates to us and talks to us through the Old Testament.

I know that some are studying the Minor Prophets and others of us have studied them and said, "That sounds so much like what is happening now!"



Women's Society page by Donna Bond

Insights from an invalid

Did you ever wish you had two weeks of Sabbaths? That you could get *really* rested? That meals would magically appear with no effort on your part and dirty dishes would disappear?

Be careful what you wish for!

Recently I had the misfortune of spraining my ankle and spending two weeks in front of daytime TV, dependent on others and barely able to hobble around on crutches. The following observations resulting from this experience may have a spiritual or emotional application as well as physical:

• When the boys on "Happy Days" said, "Funny as a crutch, Rich," they were being facetious. Some people refer to religion as a crutch. Sometimes you need a crutch; sometimes you need two.

• The ankle of an 18-year-old will heal faster than that of his mother. For various reasons, emotional and spiritual healing occurs more slowly for some than for others.

• When I was a new bride, the Shiloh ladies had a practice of taking meals to new mothers. Some accused us of "just wanting to see the babies." It's not true!

if one soprano is out of commission, the others have to sing more loudly; however, no one is indispensable, and God will still be glorified.

1 Cor. 12:26 is right: When one part of a body is dysfunctional, the other parts will suffer in compensating for the loss.

We love babies, but will serve each other for less joyous occasions as well.

• 1 Cor. 12:26 is right: When one part of a body is dysfunctional, the other parts will suffer in compensating for the loss. After a while, my "good" foot hurt more than the injured one. My

sides were bruised, and I was taking a muscle relaxant for my upper arms and shoulders. Similarly,

• The office secretary is vital to the smooth operation of the rest of the team.

• The "I Love Lucy" show is still entertaining, despite the absence of sex, (malicious) violence, and foul language.

• Computer Solitaire, like other activities, can be addictive. It is easier to identify someone else's activity as an addiction than one's own.

• There are advantages to having grown-up offspring.

• Friends and family are happy to help you when you are down. They are even happier when you are not down.

• When you are feeling sorry for yourself, watch a few daytime talk shows. Be thankful if you know who your dad is. Be even more thankful if you know who your *Father* is.

In the total scheme of things, a sprained ankle is not among the most tragic events in life and is not the most difficult situation I have faced. But while you are suffering with it, the pain is yours to bear.

God's grace and His people will give you strength and prepare you to face the next challenge. **SR**





Pearls from the Past by Don A. Sanford, historian

Why form a Conference?

Three fundamental premises are recognized in our denominational statement on "The Church": a) a covenant relationship within the church; b) the autonomy of the local church; and c) an associational relationship with others for more effective witness. These form the basis for congregational polity and organization.

From the very beginning of Seventh Day Baptist history, these three elements have been almost universally accepted. But other organizational issues have had considerable variations within the historical climate of the times.

The Seventh Day Baptists in England who had suffered under an episcopal form of church polity (set form of worship and belief) treasured their independence. Although agreed on the doctrine of the Sabbath, they were sometimes separated by both theological and political beliefs.

William Meade Jones, a late 19th century English pastor, attributed their lack of growth in part to the fact that "they did not subordinate their Calvinism, Arminianism and other theoretic and controversial matters to the necessities of the teaching and practice of a tenet that requires sacrifice, push and devotion, fifty-two times a year, every year of one's life."¹

Yet one of his predecessors, Francis Bampfield, proposed in 1681 an association of churches that would meet annually and would include churches in America and Holland. Such an association, he proposed, would be concerned

with "training ministers, sponsoring a more accurate translation of the Bible, improving the education of children in families and schools, relieving the poor, and studying means to convert the Jews."²

Nothing ever became of his proposal, yet each of these concerns were later addressed by the cooperative efforts among Seventh Day Baptist churches in America. However, this cooperative action was not realized till nearly a century and a half after the 1671 founding of the first church in Newport, Rhode Island.

There was considerable correspondence among the churches including letters to and from England. During the 18th century there were home-coming meetings and communion shared as migrations established daughter church-

various churches in said Union missionaries, on the expense of the several churches who may fall in with the proposition."³

The following year, the Hopkinton and Newport churches in Rhode Island, the Waterford church in Connecticut, and the church at Brookfield agreed to the proposition. Piscataway, N.J., and Petersburg (Berlin), N.Y., did not concur "at present." Cohansey (Shiloh), N.J., made no mention of the proposition and Bristol, Conn., sent no letter. The following year a proposal was adopted which marked the change from action undertaken by a single church to action on behalf of a General Conference.

The Missionary Imperative

James Bailey, in his *History of the Seventh Day Baptist General*

It was not until the beginning of the 19th century that steps were taken to form an association to do cooperatively what was not being done effectively by individual churches.

es. Ordinations of pastors often involved sister churches. But it was not until the beginning of the 19th century that steps were taken to form an association to do cooperatively what was not being done effectively by individual churches.

The first formal action to organize a conference was taken at an Annual Meeting held at Hopkinton, R.I., in 1801. Henry Clarke of Brookfield, N.Y., proposed that the several churches "unite in an institution for propagating our religion in the different parts of the United States, by sending out from the

Conference (1866), wrote that several Yearly Meetings would have served all the purposes of social and spiritual reunion, of home gatherings, and seasons of worship at the common altar, but a united effort, under some established rules, seemed necessary to carry out the benevolent designs of the brethren and churches."⁴

While the churches agreed on the need for mission outreach, there was no unanimity on how that should be carried out. One church stated that the proposal was a little out of line and form

cont. on page 26



SR Almanac

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

One year ago—July/August 1997

Board of Christian Education Executive Director, Ernest K. Bee Jr., compiles feature articles expounding merits and experiences of Natural Evangelism Training retreats. Writers include Victor Burdick, Scott Hausrath, Myrna Cox, Daryl and Barbara White, and Charles and Lorna Graffius.

Local church news comes from Daytona Beach, Fla.; Paint Rock, Ala.; Salemville, Pa.; and Salem, W.Va. Marlboro (N.J.) church hosts Eastern Association. Plans gearing up for World Federation meetings in Jamaica.

Obituary appears for Rev. Earl Cruzan.

Five years ago—July/August 1993

SDB writers Susan Bond and Kenneth Chroniger present a debate on Church/State issues.

"Focus" column relates problems that some overseas nationals have in "becoming SDB."

Words and pictures cover the fellowship enjoyed at Pastors' Conference in Shiloh, N.J.

Analysis of meeting house in Newport, R.I., calls direct line to SDBs "indisputable."

Conference President Jim Skaggs lists topics for Conference seminars.

10 years ago—July/August 1988

Missionaries to Malawi, David and Bettie Pearson, return to states following their sixth term of service.

Eli Paypa, president of the SDB Philippine Convention, writes of success of Matthew and Ellen Olson's short-term mission there.

Church news: Salem, W.Va., explains their Parents Night Out program; Riverside, Calif., celebrates purchase of land for new building; Westerly, R.I., participates in homeless outreach.

Musician Ken Medema set to sing at Conference in Salem.

25 years ago—July/August 1973

General Conference held at Milton (Wis.) College, Edward Horsley presiding. Over 1,000 attend Sabbath services.

Conference delegates vote to withdraw SDBs from the National Council of Churches. Vote was 335 to 250.

Four attend Summer Institute: Mel Stephan, Robert Harris, John Pettway, and Floyd Goodson.

July 2 marks beginning of "Jennings Randolph Year" at Salem College in honor of Randolph's 50 years of serving as a college board trustee.

SR Editor Leon Maltby retires after 20 years at the helm. Several tributes to the Maltbys follow. John Bevis' first issue begins in August.

50 years ago—July/August 1948

North Loup, Neb., church hosts Conference, August 17-22. President Karl Stillman's challenging theme is "Go Work Today."

Death reported of pastor and denominational worker Rev. William D. Burdick.

Dr. Lloyd Seager sets sail for Amsterdam, Holland, to represent SDBs at the World Council of Churches.

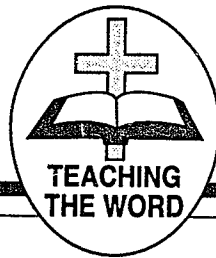
Gerald Hargis and family reports on spring missions trip to Jamaica.

"Testimonies for Christ and the Sabbath" come from the Rhode Island and Salem, W.Va., churches.

...where are we headed?

Pray—

- that all of us would be "natural evangelists"
- for our World Federation Conferences
- that loyalty to God and country be strong
- with thanks for former missionaries
- for the outreach ministry of the SR
- for a renewed vision for our churches
- that Conference in West Virginia be a blessing



Doing and saying

Pastor Jus Start was waiting for the Sabbath School class to arrive when Superintendent Ed Christian stopped by the room.

"Pastor, you know Michael, my 14-year-old grandson. Michael loves baseball and is a terrific pitcher. He wants to play this summer in a league that plays games on Sabbath Day.

"I've talked with Michael about the pledge that he made to God and the church when he was baptized and joined a year ago. But he says playing sports on Sabbath Day is acceptable—the youth group has played volleyball on Sabbath afternoons. Am I wrong in asking him to remain faithful to the Sabbath? Isn't doing what we say we believe important anymore?"

Mr. Newmember, walking through the classroom door, overheard Superintendent Christian's questions about Sabbath activity. Mr. Newmember inquired if he might join the conversation. Superintendent Christian agreed and said, "I've heard some members say that religion is a private matter and what they do on a Sabbath Day is their business—not the pastor's nor anyone else's business."

Deacon Faithful joined the conversation:

"I think the problem is that people don't feel the church is important. It's just something to do if nothing else comes up they would rather do."

Mr. Newmember shifted his attention to Deacon Faithful and commented, "I think we need more help with what we should and should not do on the Sabbath.

When I first started coming to this church and learned the Biblical basis for Sabbathkeeping, I asked whether I should keep my business open on Sabbath. A member—who will remain nameless—told me it was my decision, but he sometimes had to work on Sabbath Day.

"The day I was baptized, I promised God that I would honor His Sabbath by closing my business and being with His people in study and worship. Maybe I lost a little business, but I haven't suffered. I feel I've gained a closeness with God by doing what Christ asked me to do. I feel everyone who says they honor God and Christ should be doing what we have pledged ourselves to do!"

Deacon Faithful nodded his agreement and uncomfortably stared at his watch. Pastor Start, noticing the Deacon's discomfort and the time to begin class, requested that they suspend the regular lesson from *The Helping Hand* and continue to consider the questions about Sabbathkeeping.

Superintendent Christian remarked, "I feel we have bought the idea that a Seventh Day Baptist church can adopt the ways of other churches. We try too hard to be just like the rest.

"We want to become a 'community church.' I feel community churches all too often focus on what they think will attract people, not on God's Word. People programs are first and God's Word is secondary—if it doesn't conflict with what the people want. I think our church could help us more with what's acceptable to do on the Sabbath."

Pastor Start seem to hesitate before he started talking. "I believe we, as leaders, can help clear up the confusion here, and maybe in our denomination, about the importance of the Sabbath to our identity as a people of God. I feel that the Sabbath is a key to knowing God and who we are as His people.

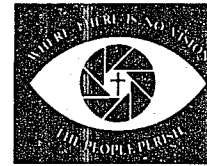
"If we don't think the Sabbath is important, we should drop *Seventh Day* from our church and denominational name, and call ourselves the *Community Church*. You're correct when you stated we need to do what we say we are. There is a direct relationship between our church name and who we are."

Pastor Jus Start continued, "We're not the church for everyone. Remember the family who moved into the community last fall and started coming to our church? They came with job responsibilities that prevented them from attending each Sabbath. Deacon Faithful and I visited with the family and discovered that they felt the Sabbath was of no particular significance—just the day we held services. The Sabbath wasn't sacred to them.

"Families struggle with keeping the Sabbath free from distractions: jobs, sport leagues, family outings, shopping, and television. We all have these problems. We all handle the distractions differently.

"What advice would you suggest to Superintendent Christian's grandson? What do we do that says we are Seventh Day Baptists?"

...I know that you have but little power, and yet you have kept my word and have not denied my name (Rev. 3:8b RSV). SR



On April 3rd, I left for Mexico City from Atlanta. Saying goodbye to Joanna (for three weeks and with five boys) wasn't easy.

Through various mix-ups in Mexico City, I missed the flight to Tampico (the city near Madero). I rescheduled the flight for the next morning, and was able to stay with Pastor Camacho's sister Maria, who lives in Mexico City.

The Madero conference

Arriving finally in Tampico, I was able to settle in after reaching Pastor Rosalio Camacho's home. He, his wife Norma, and their two children, Norma and Sela, met me at the airport. I was very glad to see them again.

Rosalio gave me more details of a meeting to be held at the Madero church to which all the churches were invited. It was a "general conference" of sorts. The conference would take place Friday through Sunday.

The Madero church members organized the event and prepared food for the 50 people in attendance. They did an excellent job.

Churches represented at the meetings included: Monterrey, Cerro Dulce, Lazaro Cardenas, the Kilometer 20 church, Mexico City, and Madero (host church).

During the meetings, recognition was given to:

—the work and dedication of the former pastors of the Sabbathkeeping church movement.

—several young men who indicated a desire and call of God to assist in the leadership of their respective churches. (The closest term I can use in describ-

ing their role is "lay-pastor" or "deacon-shepherd.")

—several older men who had served for many years as lay pastors, now acting as mentors in the training of the young men.

At the Sabbath afternoon session, a challenge was made to anyone interested in deepening their involvement to serve the Lord in the church. Four people responded. A special class was formed to work with them in Bible studies for evangelism and developing spiritual gifts. (I was given the task of forming study material and conducting the first class the following Wednesday.)

The conference concluded Sunday with the signing of a document indicating the intentions of these four lay pastors to remain faithful to their task, developing their skills in training, and submitting to the authority of the elders.

Monday, April 13th, gave me the opportunity to go car hunting. The Missionary Society had provided funds for the purchase of a car for use when I visited Mexico. After some price talk with the owner, we agreed to buy a Volkswagen Beetle. The next day we drove the "Bug" to Tampico's VW dealership to have it tuned-up and checked out.

Our visit to Monterrey

Early Friday morning, April 17th, the Camacho family and I packed Pastor Rosalio's car and began the nine-hour trip to Monterrey. For most of the morning I felt like a tossed salad—a very wilted one.

An evening meeting was planned at the Hernandez home,

and church members began arriving shortly before the service.

A group of about 15 gathered (about half of them children) in the living room. I brought greetings from the churches in the U.S. (to which they responded with the customary practice of rising from their seats to "receive" the greeting) and said a few things about the intentions of the mission trip.

Sabbath services began with Sabbath School. About 25 of us met in the backyard. We all sang hymns and read Scripture. Then the children were led to a room in the house for their class. The adults used study material put together by Pastor Camacho.

At the closing of Sabbath School, the children returned to recite the Bible story, and a few Scripture verses from memory. The worship service that followed included a reading of the Ten Commandments (Deuteronomy 5), more hymns, and a message from Pastor Camacho.

I spent a little time with some of the kids. One young lady wanted to learn English, so I wrote down some common expressions ("how are you?") and pronounced them slowly for her to repeat. Then I showed them some games on my laptop computer; they enjoyed that, and we laughed together.

The Sunday service included a foot washing, followed by communion. I enjoyed the simplicity of these acts, and enjoyed participating with these brethren.

We arrived home on Monday at 8 p.m., feeling very tired and very wrinkled. I spent most of

cont. on page 23



the BEACON

Produced by the Youth Committee of the Board of Christian Education
For and by members of the SDB Youth Fellowship July-Aug. 1998

A helping hand

Submitted by Rochelle Anderson

He was driving home one evening, on a two-lane country road. Work in this small Midwestern community was almost as slow as his beat-up Pontiac. But he never quit looking. Ever since the Levis factory closed, he'd been unemployed, and with winter raging on, the chill had finally hit home.

It was a lonely road. Not many people had a reason to be on it, unless they were leaving town. Most of his friends had already left. They had families to feed and dreams to fulfill. But he stayed on. After all, this was where he buried his mother and father. He was born here and knew the country.

He could go down this road blind and tell you what was on either side. With his headlights not working, that came in handy. It was starting to get dark, and snow flurries were coming down. He'd better get a move on.

He almost didn't see the old lady stranded on the side of the road.

But even in the dim light, he could see she needed help. So he pulled up in front of her Mercedes and got out. His Pontiac was still sputtering as he approached her.

Even with the smile on his face, she was worried. No one had stopped to help for the last hour or so. Was he going to hurt her? He didn't look safe; he looked poor and hungry.

He could see that she was frightened, standing out there in the cold. He knew how she felt. It was that chill that only fear can put in you.

"I'm here to help you ma'am," he said. "Why don't you wait in the car where it's warm. By the way, my name is Joe."

All she had was a flat tire, but for an older woman, that was bad enough.

Joe crawled under the car, looking for a place to put the jack and skinning his knuckles a time or two in the process. He changed the tire,

but he got dirty and his hands hurt. As he tightened the lug nuts, she rolled down the window and began talking to him.

She told him that she was from St. Louis and was just "passing through." She couldn't thank him enough for coming to her aid.

Joe just smiled as he closed the trunk.

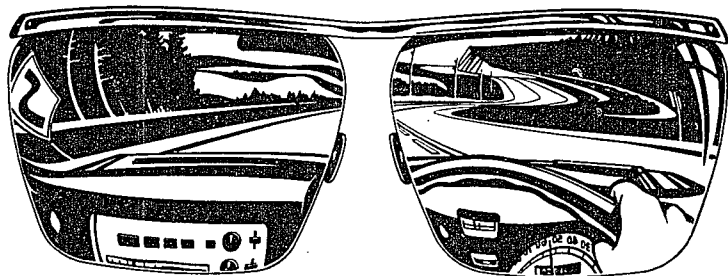
She asked how much she owed him. Any amount would have been all right with her. She had already imagined all the awful things that could have happened had he not stopped.

Joe never thought twice about the money. This was not a job to him. This was helping someone in need, and God knows there were plenty who had given him a hand in the past. He had lived his whole life that way, and it never occurred to him to act differently.

He told her that if she really wanted to pay him back, the next

cont. on page 23

He almost didn't see the old lady stranded on the side of the road. But even in the dim light, he could see she needed help.



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

Edith Anne learns to "Love Your Neighbor"

"Hello, my name is Edith Anne. I am 'ust 4 years old. I go to Pwe-'kool.

"I wanted to tell you a story about sumping my Sabbath 'kool teacher told me.

"The ofver day in my Sabbath 'kool, the mem'ry verse was 'Love your neighbor.' I watch 'Mr. Wodger's Neighborhood.' [Edith Anne sings]: 'It's a b'utiful day in the neighborhood. A b'utiful day for a neighbor.'

"Sooo... then the other day I was to my Pwe-'kool. Suzy Brown pushed in fwont of me in the baffroom line. So I fought to myself... Suzy Brown's not my neighbor. So... I kicked her.

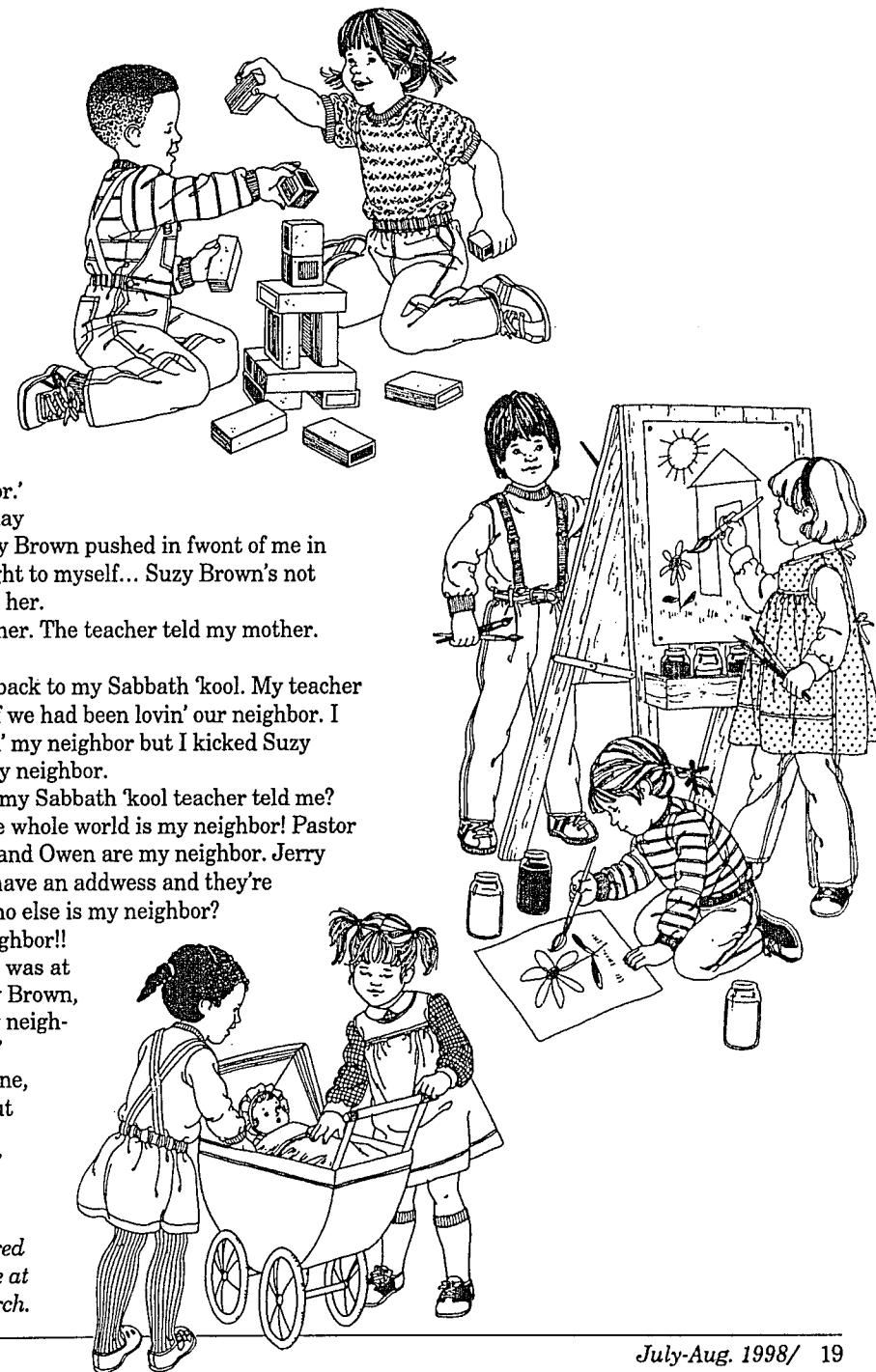
"Well Suzy told the teacher. The teacher told my mother. I got in twouble.

"Anyway... then I went back to my Sabbath 'kool. My teacher asked me and my fwends if we had been lovin' our neighbor. I told my teacher I was lovin' my neighbor but I kicked Suzy Brown because she's not my neighbor.

"And do you know what my Sabbath 'kool teacher told me? Jesus said everybody in the whole world is my neighbor! Pastor Don is my neighbor. 'Roof' and Owen are my neighbor. Jerry and 'Roofanne' don't even have an address and they're my neighbor. And guess who else is my neighbor? Yep, Suzy Brown is my neighbor!!

"So the ofver day when I was at my Pwe-'kool, I say to Suzy Brown, 'Well Suzy, since you're my neighbor, I'm sorry I kicked you.' And she told me, 'Edith Anne, you're not my neighbor!' But I knew what I was talkin' 'bout, and that's the truth!" [Raspberry sound.] SR

Ann Polo wrote and shared this as a children's message at the Shiloh, N.J., SDB Church.



The basics of being United in Service

by Rodney Henry, Interim Executive Secretary

As I look ahead to the future of Seventh Day Baptists, I am optimistic. I have put my hope for Seventh Day Baptists in the hands of the God who makes all things possible. Therefore, my hope is strong.

In a recent General Conference theme, we were challenged with the fact that Seventh Day Baptists, as a people, are at a crossroads. At crossroads, we are faced with choices and challenged to make decisions about our future. Before we make these decisions, we need to understand a few basics:

•The denomination is made up of local churches. General Conference is a federation of local churches, created so that we can do together what we cannot do as separate local churches.

•The denomination also serves the important function of providing a sense of belonging and identity to a larger group.

•We need cooperation between local churches and the denomination. In the past, the denomination existed so that local churches had something to criticize. Today, we realize that we need each other.

•Local churches are responsible to carry out the front-line ministry for SDBs. The denomination is re-

sponsible to provide resources and assistance to the local church.

In order to carry out its part of being United in Service, the denomination needs your help—

1. If we are going to be United in Service, pray for the local churches. Pray for your own pastor and church, for neighboring SDB churches, for churches around the country and around the world.

2. If we are going to be United in Service, pray for your denominational leadership. Pray that we might have vision and direction. Pray for our boards and agencies, that we might have creativity and a focus on the local church.

3. If we are going to be United in Service, give money to the denominational budget. We cannot continue our financial responsibilities if you do not contribute to these ministries through the denominational budget.

Your denomination is committed to assisting SDBs in America and around the world. There are seven new churches applying for General Conference recognition this year. A new International T.I.M.E. program is being developed to train pastors in our English-speaking Conferences. New Sabbath School

materials need to be developed for our Seventh Day Baptist children. New tracts need to be developed and published. New students are asking to be sent to seminary. Young people are being sent out all over the country for service in Summer Christian Service Corps.

These are the things that individual churches cannot do separately that the denomination can do because we are United in Service. But we cannot do them without your commitment to denominational giving.

Many churches and individuals are giving to the denominational budget. For this we are truly thankful. If you are not giving regularly, consider giving a tithe of your church tithe amount to the denominational budget.

We must be United in Service. At the crossroads, we must commit ourselves to a cooperative effort. Local churches and the denomination must go in the same overall direction so that we can maximize our resources and effort. Now is the time for direction. Now is the time for vision. We do have a hopeful future, but we can only accomplish that future if we are United in Service. *SR*

All ages involved at Riverside

Not every church is blessed to have a live playwright in its midst! Anthony Maddox grew up here in Riverside, Calif., and is well known by many in our denomination for his talent as a musician, also.

Last Christmas, we were favored with Tony's latest effort, a play entitled, "A Tale of Three Boys." This had a small cast, easily duplicated scenery, and was scripturally correct (as are all of his productions).

The story told of the journey of the three magi. While only two boys were in the cast—along with the three kings, King Herod, the prophetess Anna, and Jesus' parents—we knew that Jesus was the third boy.

Tony has indicated his willingness to share this play with any church which would like to produce it, and we heartily recommend it. (You may reach Tony through the Riverside SDB Church, (909) 686-0545.)

We have shared our pastor, Gabriel Bejjani, with the World Federation in New Zealand; entertained the Memorial Board; had some weddings, as an extension of the morning service; and encouraged and cheered on our Youth Fellowship, under the able direction of Pastor Eric Davis.

The youth have distributed food and blankets to the needy, food to shut-ins, and participated in a planned famine, from which they were rescued at the close by the parents of two of the young people. (Good thing that the Clarkes knew how hungry young folks can get!) The youth raised a goodly sum to donate to World Vision.

Their most recent excitement was with "Acquire the Fire," a special youth convention at the Orange Show Fair Grounds in San Bernardino. Our young people are on fire for God and are bringing friends to know Him, too.

Not to be outdone by their older siblings, the youngsters of the church are getting all excited about their own Pioneer Club, a national organization where they learn about the Bible, do projects to earn badges, and generally have a great time. Their latest excursion was going fishing.

They, too, are bringing in their friends. Dannita Lee is the inspired leader, with much help from the parents and grandparents of these young people, the next gen-

eration of our church.

Not to be left out, the men held a retreat May 2-3 at Pacific Pines Camp, where they worshiped, prayed, and played together. Knowing the cook, I'm sure they did plenty of eating, too!

Of course, many of these same men (and some of the ladies and young people) have been involved in preparing the camp for a busy season. A never-ending task, it seems. We covet your prayers.

—SR Correspondent

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,

The May issue of *The Sabbath Recorder* was very interesting and thought provoking. There were many good articles which should help to encourage us in our Sabbath rest and observance.

Don Sanford's article with information on A.H. Lewis' book, *Spiritual Sabbathism*, lists four basic motives for Sunday worship in the apostolic church. He points out that both dates of Christmas and Easter are set by Sunday criteria.

We know that Christ was crucified on Passover and rose on the third day. We also know when Passover occurs each year.

I am not comparing the biblical Sabbath with Easter (resurrection day) as there is no mention of celebration of such in the Bible. We are to remember His death and resurrection by celebrating communion. If we are going to celebrate Christ's resurrection, should we not use the biblical timing of three days from the Passover?

We know that the basic reasons for setting Easter at a time different

than that of the Passover were the same reasons in changing Sabbath to Sunday—anti-Semitism was a factor in each. Many believe that Easter celebration was in honor of the fertility goddess Eostre. The eggs, little chicks, and rabbits are indications of this.

The point is, while we hold to the Bible teaching of the Sabbath, and rightly so, we are quick to embrace the pagan influence and timing of the so-called "Christian" holidays. It does lend some inconsistency in our theological reasoning.

Gordon Kilts
Queensbury, NY

Dear Brethren In the Lord:

The May Issue deals with God's fourth commandment excellently and provides a means of witness for me to several interests I have generated in this area of Pennsylvania.

When the Sabbath truth is discussed so well, as we see in May's issue, a reader would tend to give this better attention.

Ulrich de Spretter
New Millford, PA

See you in West Virginia?

The 1998 General Conference sessions will be held at West Virginia Wesleyan College, Buckhannon, WV.

July 26—August 1

10:10 10:10 10:10 10

For more information or to register, contact the SDB Center (608) 752-5055 or the WV Host Committee (304) 782-3525 and if you're on the Web, check out: www.geocities.com/~sdbconf98

EYEGLASSES



FOR AFRICA

DONATE YOUR USED EYEGLASSES AT CONFERENCE FOR OUR FRIENDS IN AFRICA!

Doris Goodrich Barber honored at Colorado Springs Fellowship

by Jean Jorgensen

Ten people met for the first Sabbath School of the Colorado Springs Seventh Day Baptist Fellowship on December 7, 1996.

At the second Sabbath School on December 14, the first visitor came. She was Doris (Goodrich) Barber, and she has rarely missed a Sabbath service since.

On January 4, 1998, the fellowship had their first full church service, with a worship time, Sabbath School, and potluck meal. Doris volunteered to give the children sermons.

On February 7, Doris was presented a plaque with all the children's handprints, marking one year of continuous service providing children's sermons at the Colorado Springs SDB Fellowship.

Doris continues to present the children's message each Sabbath. She did miss a couple of Sabbaths when she was traveling in Israel with her son, Chuck. Since her return, she has taken the children and congregation on "travels" to Israel by sharing her photos, and corresponding the places she visited with stories from the Holy Bible.



Claude and Doris Barber

She also shares lessons learned as a child, giving the entire congregation food for thought.

Doris and her husband, Claude, share a long ancestry of Seventh Day Baptists, primarily through the Goodrich, Greene, Perkins, Barber, Rogers, and Davis families.

Both Claude and Doris were born and grew up in North Loup, Neb. Doris was born on May 29, 1917, the second daughter of Clifford and Eva Goodrich. She is the sister of Paul, Charles, and Ronald Goodrich; Ersel (Jorgensen),

Dorothy (Stanghellini), Frances (Van Horn), and Beverly (Stillman).

Doris and Claude were married on July 20, 1935, and celebrated 60 years of marriage in 1995. They lived in North Loup until 1948, and then moved to Parlin, Colo. With the exception of a couple of moves, they have lived in Colorado Springs for 40 years.

They have been blessed with five children—Theron, Carley, Charles, Bonnie, and Dixie—and many grandchildren and great-grandchildren.

The family has been active in the Southern Baptist Church in Colorado Springs over the years, but Doris and Claude were ready to support and join in covenant with the Colorado Springs SDB Fellowship this year on January 4. Claude has been unable to attend the services with Doris because of illness, but the congregation lovingly cares about him, and supports both of them with prayers and visits.

Doris is an inspiration to all who attend the fellowship, and her genuine love and beautiful smile are contagious. *SR*

Groundwork in Mexico, cont. from page 17

the next day preparing the lesson for the Madero Bible study group, with the four mentioned earlier. I also was to meet with the leaders in training. We discussed the topic of character development in ministry.

The Beetle was picked up Tuesday morning. We were assured it was roadworthy.

The visit to Cerro Dulce

After three hours of travel, I arrived to find Elder Lucas preparing to go out to one of his fields. After being shown to my room, I joined him in the field to help him plant sesame seed. We got something to eat and then made our way on foot to Buenos Aires (the next village over) to visit some of the church members. Three homes were visited, each one glad to receive us.

On Friday, April 24th, I assisted Elder Lucas and his son, Abel, in preparations for the

Sabbath service. We repaired the old tarp roof that extended over the seating area, then made some additional benches to accommodate the expected people.

Then we visited the Lazaro church, which meets in the Raul Hernandez home. Their family of seven meets with three or four other people each Sabbath.

The next morning, about 10 folks gathered for Sabbath Bible study. We were led by German Hernandez of Mira Mar. After a short break, we gathered for worship. More people had joined us by then, about 25 or so. We sang many hymns, had a responsive Scripture reading, and then I was given opportunity to present a message.

After the service I greeted the people more directly. I had very much enjoyed my visit to Cerro Dulce. I'm more of a country boy at heart.

General impressions

I am thankful for this initial trip, and the privilege to meet these humble people. I was pleased to find young men and women willing to work with their leaders to grow their church spiritually and numerically. I was also able to see some needs for resources (i.e., Spanish Bible concordances), and training materials for use by the lay pastors.

Materials are also needed for developing children and youth ministries.

From June 26th to July 19th I will be back in Mexico, joined by Eric and Alisha Mackintosh. This will be an opportunity for them to experience mission work (VBS type ministry) and expand their Spanish language skills. Please pray for us as we prepare to minister the love and power of Christ to these church groups. *SR*

Beacon, cont. from page 18

time she saw someone who needed help, she could give that person the assistance that they needed. Then Joe added, "...and think of me."

He waited until she started her car and drove off. It had been a cold and depressing day, but he felt good as he headed home, disappearing into the twilight.

A few miles down the road, the lady saw a small cafe. She went in to grab a bite and take the chill off before making the last leg of her trip. It was a dingy-looking restaurant. Outside were two old gas pumps. The whole scene was unfamiliar to her. The cash register was like the telephone of an out-of-work actor—it didn't ring much.

The waitress came over and brought a clean towel to wipe the old woman's wet hair. She had a

sweet smile, one that even being on her feet for the whole day couldn't erase.

The lady noticed that the waitress, who was nearly eight months pregnant, wasn't letting strains and aches change her attitude. The old lady wondered how someone who had so little could be so giving to a stranger. Then she remembered Joe.

She finished her meal. While the waitress went to get change for a hundred dollar bill, the lady slipped out the door. She was gone by the time the waitress returned.

The waitress wondered where the lady could be. Then she noticed something written on a napkin. There were tears in her eyes as she read the message:

"You don't owe me a thing;

I've been there, too. Someone once helped me out, the way I'm helping you. If you really want to pay me back, here's what you do. Don't let the chain of love end with you."

There were tables to clear, sugar bowls to fill, and people to serve, but the waitress made it through another day. When she got home that night and climbed into bed, she thought about the money and what the lady had written. How could she have known how much she and her husband needed it? With the baby due next month, it was going to be hard. She knew how worried her husband was.

She leaned over her sleeping husband and gave him a soft kiss. "Everything's gonna be alright," she whispered soft and low. "I love you Joe." *SR*

Correction

Due to a misunderstanding, we reported last month that the Executive Secretary sits ex-officio on all boards and agencies.

This is not the case.

The Executive Secretary is welcome to attend meetings upon invitation of the board or agency.

—Editor

Invitation to Ordination

Pastor Stephen Osborn is to be ordained at the Lost Creek, W.Va., SDB Church on Sabbath, July 25, just prior to Conference. (For directions, see the June SR.)

Everyone is welcome to join the church for worship at 9:30 a.m., lunch, and the ordination service. The lunch is being catered and they need an accurate count of how many plan to attend. Please RSVP as soon as possible.

Phone: (304) 745-4481

E-mail: stangio@juno.com

Accessions

Salem, WV
Dale Thorngate, pastor
Joined after baptism
Liam Jacob-Paul Davis
Joined after testimony
Rosalee A. Davis

White Cloud, MI
Bernie Wethington, pastor
Joined after baptism
Norman Shick

Births

Kagarise.—A son, Zachary Jonathan Kagarise, was born to Lance Cpl. Michael and Kimberly (Huffman) Kagarise of Camp LeJeune, NC, on March 12, 1998.

Wilson.—A son, Cody Matthew Wilson, was born to Joe and Aimee Wilson of Rialto, CA, on May 1, 1998.

Obituaries

Saunders.—Harriet Louise Saunders, 80, of Alfred, N.Y., died on September 28, 1997. She was born in Milton, Wis., the eldest of four daughters born to Dr. Paul C. and Edna (Burdick) Saunders. When she was 8 years old, she moved with her family to Alfred.

After graduating from Alfred University and the Philadelphia (Pa.) School of Occupational Therapy, Harriet took a civil service job with the Hospitals Corporation in New York City. By 1963, she had earned her master's degree in Vocational Rehabilitation Administration from New York University. She spent 42 years with the Bird S. Coler Hospital (New York Medical College), Welfare Island, New York City, in the Occupational Therapy Department.

Upon retiring in 1982, she returned to Alfred, taking up residence in the family home on Glen Street.

Harriet was a longtime member of the Alfred Seventh Day Baptist Church. She enjoyed life, and traveling about the world was one of her favorite recreations.

Survivors include one sister, Hannah Crump of Redlands, Calif.; two brothers, Dr. Stephen Saunders of Springville, N.Y., and Philip of Scottsville; several nieces and nephews, and grand nieces and nephews. She was predeceased by two sisters, Rachel Popelier and Virginia Steele.

A memorial service was held on October 25, 1997, at the Alfred SDB Church. Her pastor, Rev. Leon A. Wheeler, officiated.

Goodson.—Lois Elma Goodson, 79, died on March 28, 1998, in Salem, W.Va., following an extended illness.

She was born on December 29, 1918, in Doddridge County, W.Va., the daughter of Professor Orla A. Davis and Arlene (Davis) Davis. On October 10, 1952, she married Floyd Goodson, who preceded her in death in 1985.

Lois was a graduate of Doddridge County High School and earned a bachelor's degree from Salem College. She taught in the public schools of West Virginia, Arkansas, and Arizona. She also served as the first coordinator of the Foster Grandparents program in the Salem area, working out of the West Virginia Industrial Home for Girls.

She was baptized and joined the Salem Seventh Day Baptist Church as a young woman, and was a deacon of that church at the time of her death.

Lois was active in the Colonel William Lowther chapter of the Daughters of the American Revolution, rising to the position of Regent. In addition to raising her own seven children, she opened

her home to a number of foster children.

Survivors include six daughters, Marie Bunting of Silver Spring, Md., Jean Arciprete and Duska Davis of Bristol, W.Va., Raakeli Watt of Upper Marlboro, Md., and Ruby Whitehead and Clara Horton, both of Texarkana, Ark.; one son, Thomas Goodson of San Diego, Calif.; one sister, Laura Davis Knott of Silver Spring, Md.; two brothers, Orla A. Davis Jr. of Salem and Harold D. Davis of Coolidge, Ariz.; 23 grandchildren and six great-grandchildren.

Rev. Dale Thorngate conducted the funeral at the Salem SDB Church on March 31, 1998. Burial was in the Salem IOOF Cemetery.

Clarke.—Frances Catherine (Polan) Clarke, 78, of Alfred, N.Y., died on April 19, 1998, at Jones Memorial Hospital in Wellsville, N.Y.

She was born on October 15, 1919, in Nortonville, Kan., the daughter of Rev. Herbert L. and Adeline Almira (Shaw) Polan.



Frances Clarke

Frances' teen years were spent in Brookfield, N.Y., where she was valedictorian of her 1937 graduating class. She attended Kingston Business School and Alfred University, receiving a bachelor's degree in Business and Secretarial Studies. She taught briefly in Alfred Almond High School and New Auburn, Wis. She married David Clarke on May 31, 1942.

She filled many roles besides secretarial in churches and communities where her husband was pastor or church executive. She edited several SDB publications: the national youth magazine, *The Beacon*, in the mid-1940s; the national pri-

mary children's monthly, *The Sabbath Visitor*, for five years, beginning in 1972; and was copy editor for her husband, who produced *The Helping Hand*, an international adult/youth Bible study guide, for two years.

She was ordained a deaconess in the Alfred Seventh Day Baptist Church in 1978, and held many offices there since 1963.

Frances was also active in many community and social service groups wherever the family lived. She was a Patron of Alfred University Performing Arts, an officer in several Alfred clubs, and a former president of Foster Lake Club.

She was especially involved in ecumenical groups at local, regional, and national levels. She was an officer in New York State Church Women United, as well as Alfred Area CWU President. She was State Literature Chair and Southwestern Area Chair.

In addition to her husband, survivors include two sons, D. Sherman Clarke of New York City, and G. Douglas Clarke of Alfred Station, N.Y.; three daughters, Roberta Ellis of Queensbury, N.Y., Catherine Baumgarten of Syosset, N.Y., and Carol M. Clarke of Alfred; two sisters, Muriel Baber of Keeseville, N.Y., and Lura Turck of Taylor, Mich.; and five grandchildren. She was preceded in death by one brother, Dighton L. Polan, who died in 1942 while on Pacific naval air duty.

Frances' body was dedicated to teaching at the University of Buffalo, and her cremated remains will be interred in the family plot at Alfred Rural Cemetery. A memorial service was conducted by her family on April 26, 1998, at the Alfred SDB Church.

Crandall.—Katherine M. Crandall, 82, of Alfred, N.Y., died on April 30, 1998, after a brief illness.

She was born on October 16, 1915, in Farina, Ill., the daugh-

ter of Leslie and Georgia (Black) Greene. She had lived in Canistota and Arkport, N.Y., prior to moving to Alfred.

On June 25, 1936, Katherine married Wayne Crandall, who predeceased her in 1980. Her second husband, Edward Crandall, died in December 1997.

She was a member of the Alfred Seventh Day Baptist Church, where she was a deaconess, and a member of the Advisory Board and Women's Society. She also belonged to the Hornell (N.Y.) Gideon Auxiliary.

Survivors include one daughter, Camile Lovering of Williston, Vt.; three sons, Curtis of Kenmore, N.Y., Kenneth of Amhurst, N.Y., and Dale of Gainesville, Ga.; one sister, Marjorie Bond of Alfred; three brothers, Donald Greene of Louisville, Ky., Herbert Greene of Lombard, Ill., and Harold Greene of Oak Ridge, Tenn.; six grandchildren, and several nieces and nephews.

A service was held on May 3, 1998, with her pastor, Rev. Leon Wheeler, officiating.

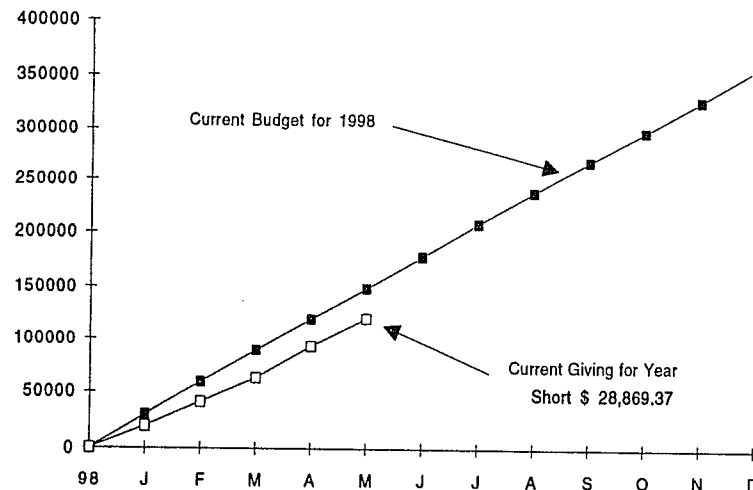
Bloom.—Annabelle Koger Bloom, 86, of Huntsville, Ala., died on May 4, 1998, at the home of her son in Brownsboro, Ala.

She was born on August 31, 1911, in Calumet, Okla., the daughter of August and Belle Reimers. She joined the Paint Rock, Ala., Seventh Day Baptist Church in 1985 and was a faithful member through the years.

Survivors include one son, H. Wayne Koger; one sister, Marie R. Flynn of Springfield, Mo.; three grandchildren, 13 great-grandchildren, and one great-great-grandchild. She was preceded in death by her husband, Hershell B. Koger.

Funeral services were held on May 7, 1998, at Spry Funeral Home in Huntsville, with Rev. John D. Bevis officiating. Burial was in Moore Memorial Cemetery, Huntland, Tenn.

Current Giving 1998



of the primitive custom of Christ sending his missionaries, arguing that Christ had told his disciples to "carry neither purse, nor script, nor shoes."⁵ Another church questioned whether "we as a people are ripe for such a business, considering the variety of sentiment among us," and urged elders and brethren to visit from place to place, "not for filthy lucre's sake, but of a ready mind."⁶

One church which had expected help from some of the other churches, but received none, expressed the idea that perhaps an approved administrator would be a blessing, adding that "we trust you will not fail to supply every destitute church and society, as far as your power and opportunity may enable you; for we understand that to be the design of the General Conference."⁷

Another church opposed the suggestion on grounds of polity, stating that "We are all republicans in church as in state government. Hence we doubted the propriety of the elders and brethren, not being delegated for that express purpose, taking the liberty of changing the customs and usages of the church in establishing a new constitution."⁸

In 1811, when a plan to support traveling ministers was requested, Conference "agreed that the same lie in file at present, and afterwards by vote the same is dismissed from further consideration."⁹ The original proposal for cooperative missionary effort was finally enacted by the General Conference in 1817, calling for the systematic arrangement of sending out missionaries (or traveling preachers), and that "the General Conference be considered the central society of the Seventh Day Baptists order with responsibility in designating persons to be sent on such missions."¹⁰

This delay in implementation

was not because of any reluctance to preach the gospel, or extend the witness of the church; but was basically a matter of polity and responsibility. How much authority should be given to a General Conference and how much should be retained by the local church?

A.E. Main in his Conference President's address in 1907, entitled, "Church and Denominational

How much authority should be given to a General Conference and how much should be retained by the local church?

Polity as Related to Church and Denominational Life, Growth and Power," compared the question of division of power or authority to that of the Constitutional Convention of a generation preceding the formation of General Conference:

"It is probable that the founders of our nation did not hope for much beyond a strong confederation of independent States. But the historical development of national life, sentiment, and relations has brought it to pass that while at first it was, The United States are a Nation, we are now learning to think and say, The United States is a Nation."¹¹

It might be noted that Rhode Island (very prominent in the movement for independence) was reluctant to surrender their hard fought independence to a federal form of government. It was the only one of the thirteen states that did not send delegates to the Constitutional Convention and which did not ratify the Constitution until the Bill of Rights had been added.

Some of this independence may well have carried over into Seventh Day Baptists' reluctance to give up local church autonomy to any associational body. Subsequent history shows that as the needs became more apparent, societies were formed to foster special concerns, and geographic Associations were organized to localize the shared concerns and actions. In this long process, there has been a continuous reassessment as each generation seeks to make the organization meet the needs of the local churches and individuals within the church. This may seem frustrating at times, but one of the strengths of Baptist polity is the fact that it can change as it builds on the past for the needs of the present and encourages vision for the future. $\$$

¹William Meade Jones, "English SDBs" Jubilee Papers (Westerly RI: Board of Managers of the SDB Missionary Society, 1892), p. 18.

²Francis Bampfield, *A Name*, p. 21, quoted by Richard Greaves in *Saints and Rebels, Seven Nonconformists in Stuart England*, (Mercer Univ. Press, 1985), p. 201.

³Henry Clarke, Proposition given at Yearly Meeting at Hopkinton, RI, Sept. 11, 1801, reprinted in *Seventh Day Baptist Conference comp.* Corliss F. Randolph (Newark NJ: Committee on Denominational History, 1907), p. 8.

⁴Bailey, *History of the General Conference*, pub. 1866.

⁵Jonathan Allen, "General Conference—Second session 1802," *Sabbath Recorder*, v. 37, Feb. 24, 1881, p. 3.

⁶Allen, "General Conference—Third session 1803," *Sabbath Recorder*, v. 37, March 3, 1881, p. 3.

⁷Cohansey, West Jersey SDB Church letter to General Conference, 1804, by Randolph, p. 34.

⁸Bristol, Conn., Sabbatarian Church, letter to General Conference, 1805, by Randolph, p. 34.

⁹Conference minutes, *SDB Yearbook*, 1811, p. 3.

¹⁰Conference minutes, *SDB Yearbook*, 1817, p. 5.

¹¹Arthur E. Main, President's Address, Conference August 21, 1907, *SDB Yearbook*, p. 13.

KEVIN'S

ORNER

Spring/summer "madness"

College basketball's "March Madness" is ancient history.

Soccer's World Cup has kicked off in France.

The Chicago Bulls won the NBA title—again.

Somebody (does anybody know, or care?) won in the National Hockey League.

Baseball's All-Star game is upon us. And training camps for football are on the horizon.

It's a crazy and hectic time in the sporting world.

And it's a crazy and hectic time in the media department here at the Center.

Once this *Recorder* goes to press, it's time to finish the annual reports. And the Conference program booklets. And the six-month updates. And Larry Graffius' new book. And the every-member mailing. And the *Helping Hand*. And hook up the new computers and learn the new programs. And Leanne goes to son Jay's wedding, while I officiate another.

"May-June-July Madness" is here again!

The annual pre-Conference crunch presses on! (I'll gladly kiss the feet of those who decided to combine the July and August SRs.)

Let's see, there seems to be something else that—"Whoa, Nellie! The Tract Council's Conference presentation script!"

Can you believe that this will be my 10th go-around at this?

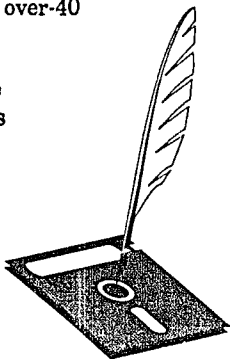
Here's a review of the past nine presentations: **Three slide shows:** the first, an overall look at the TCC's work; the next focused on new computers and new tracts; one celebrated the 150th anniversary of the *Recorder* in 1994.

Two "seminars": one on church communications and public relations; the other on general communication which led to plaque presentations to assistant editor Leanne Lippincott and outgoing TCC chairman Neil Aiken.

Four takeoffs from television game/talk shows: "Jeopardy" broke the ice as our Council members posed as contestants, answering (in the form of a question, please) trivia points about our work; obnoxious host "Philraldo" riled our panel of "People who actually read the *Sabbath Recorder*"; "Larry Kink, Live" thrilled the Seattle audience as Larry ("Kink") Graffius grilled me with TCC questions; and last year's "It's David's Letter, man" involved many, from a disgruntled postal worker to a surprised president-elect, with additional piano intros and snare drum "rim shots" thrown in for fun.

And this year, for our "10th season"? Let's just say it might be another media event—a blast from the past which most of our over-40 crowd should remember well.

P.S. Our new computers have put us on-line. Under-40 readers (and others) can e-mail us at sdbmedia@inwave.com. We also anticipate getting the SR and *Lead-Line* articles on the internet. Someday. Maybe. When the "madness" is over?



Check out Electronic Media Committee Chairman Joel Osborn's first foray into publishing on the World Wide Web. Joel has posted all kinds of Conference goodies for you to hit. The address for Conference '98 is www.geocities.com/sdbconf98

The Honorable Jennings F. Randolph, 96, died on May 8, 1998, at St. John's Mercy Skilled Nursing Center in St. Louis, Mo.

He was born on March 8, 1902, in Salem, W.Va., the son of Ernest and Idell (Bingham) Randolph.

At age 13, Jennings was baptized in the Salem Seventh Day Baptist Church (October 16, 1915) by Rev. A.J.C. Bond. During the years that he served in the U.S. Congress, he was a member of the Washington, D.C., church.

He was one of three members meeting regularly when the Southeastern Association worked with them to rejuvenate that church in the 1960s through the Washington Project. Also during those years, he participated in a weekly Congressional prayer breakfast.

Jennings was devoted to his church and witnessed to his Christian faith at every opportunity during his long years in public service. He often represented Seventh Day Baptists in the Baptist Joint Committee on Public Affairs and spoke frequently at General Conference.

Upon retirement from public life, he transferred his membership back to his home church. Randolph Terrace Apartments, the Salem church's low-income housing units, bear his name as testimony to his encouragement and support of that project.

In 1976, the U.S. bicentennial year, he was named Churchman of the Year by the Religion Heritage of America Foundation.

Senator Randolph was a 1920 graduate of Salem Academy and graduated magna cum laude from Salem College (now Salem-Teikyo University) in 1924. He was a trustee of Salem College for over 50 years.

During his long and distinguished career in politics, Jennings Randolph served in the U.S. House of Representatives from 1932 to 1946,



The Honorable
Jennings F. Randolph

1902-1998

and in the Senate from 1958 to 1985.

He was author of the 26th Amendment of the Constitution that lowered the voting age to 18, and was instrumental in the development of the Interstate Highway System, the establishment of the Appalachian Regional Commission, the Clean Air and Clean Water Acts, and the National Peace Academy.

He introduced legislation concerning the handicapped and often championed religious liberty efforts, always alert to discrimination against Sabbathkeepers. He was known by colleagues as a "senator's senator" whose patient mentoring of young members of Congress included

counsel in etiquette and ethics.

Jennings was also professor of public speaking and journalism at Davis and Elkins College from 1926 to 1932, an executive for Capitol Airlines from 1947 to 1958, and a professor of speech and Dean of the College of Business and Financial Administration for Southeastern University in Washington, D.C. He held many honorary doctoral degrees from several colleges and universities.

His wife, Mary Katherine Babb, whom he married in 1933, preceded him in death in 1981. Surviving are two sons, Jennings (Jay) Randolph Jr. of Weston, Fla., and Frank Randolph of Washington, D.C.; three grandchildren, and one great-grandchild.

Following cremation, a private memorial service was conducted by Rev. Dale D. Thorngate on May 19, 1998, in the Salem SDB Cemetery.

A reception followed in the Jennings Randolph Center of Public Service. The Center is housed in the Senator's boyhood home on the campus of Salem-Teikyo University, where his personal and congressional papers are also maintained. A public memorial service was hosted by Salem-Teikyo University on June 12, 1998.