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- The saving love of Jesus Christ.
- The Bible as the inspired word of God and a record of God's will for man. The Bible is our authority both for our faith and our daily conduct.
- Freedom of thought under the guidance of the Holy Spirit.
- The congregational form of church government. Every member of the church has the right to participate in the decision making process of the church.

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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 living obedience—not as a means of salvation. Salvation is the free gift of God through Jesus Christ.

It is the joy of the Sabbath that makes Seventh Day Baptists just a little bit different. If you would like more information, write: Seventh Day Baptist Center, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678. Phone (608) 752-5055; FAX (608) 752-7711

November 1992/ 3
Dual citizenship
by John Bevis

(Pastor John Bevis, Paint Rock, Ala., presented the following message at General Conference in August.)

"On Jordan's stormy banks I stand and cast a wistful eye. To Canaan's fair and happy land, where my posessions lie. I'm bound for the Promised Land; I'm bound for the Promised Land, Oh, who will come and go with me? I'm bound for the Promised Land."

I'm sure you recognize those lines penned in the 1700s by the English SDB, Samuel Stennett. I think he expresses very well for us the age-long desire of our people, of our Church—a longing for the return of the Lord. We have a longing to be with our Jesus in a better place; a place that we often refer to as "the Promised Land."

I find that the writer of the book of Philippians, in the third chapter, expresses this desire for us very well with these words: "But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body."

Our citizenship as Christians, Paul is saying, is in heaven. He reaffirms that in Ephesians 2:19 with these words: "Now, therefore, you are no more strangers and foreigners, but fellow citizens with the saints and of the household of God."

Our citizenship as Christians, Paul is saying, is in heaven. He reaffirms that in Ephesians 2:19 with these words: "Now, therefore, you are no more strangers and foreigners, but fellow citizens with the saints and of the household of God."

I think it is a very appropriate time of the year and a good season to talk about citizenship. Our country is in the midst of a presidential election. We have seen a great variety of candidates. We hear many political speeches, and rallies, and promises, and see fingers pointed.

1992 is also the 500th anniversary of the coming of Columbus. Christopher Columbus was no doubt the world's greatest politician. He did not know where he was going. He went on borrowed money. And he didn't know where he was when he got there! If he were around today, no doubt we would have another candidate.

Webster gives us a very good definition of citizenship: "The quality of an individual's response to membership in a community." I hope you'll catch that with me—the response to membership in a community.

You and I have dual citizenship; that of our native land, and that of the Heavenly Kingdom of God. The question is, "What is our response? How does this citizenship affect our priorities, our commitment, our lives?"

If you haven't heard it, you will, in this political year, the song that Lee Greenwood made popular: "I'm proud to be an American, where at least I know I'm free." He goes on to the conclusion and says, "Cause there ain't no doubt I love this land; God bless the USA." You watch it on television, and that will bring a crowd to their feet.

We are fortunate you and I, to live in a land of opportunity and freedom. What is our response as members of this community that we call America? I find that we have several responses.

We obey the laws of the land. We live in harmony and peace with our fellow man; payment of taxes (support for the government); respect for authority; participation in our government (voting). We look at all these, and we might sum them all up in a word we are so familiar with: "patriotism." It is devotion to country, our response to citizenship.

What about in return? What do we receive?

We have in return one of the greatest documents I believe ever written by man—the protection of the U.S. Constitution. We have security in our homes. We have those wonderful words that Mr. Jefferson so aptly put down for us, reminding us of our natural rights, our God-given rights. We find some of those expressed in the Bill of Rights, protecting us from the possible tyranny of those who govern us.

We are not aliens. We are not foreigners and strangers. But our citizenship confers upon us the rights, as well as the responsibilities, of our land. We praise God for this land, especially for religious freedom.

But we are also members of another kingdom: citizens of the Kingdom of God. And what is our response as a community of Christians? Permit me to suggest three responses for our consideration.

Accept the citizenship First, our response is to accept the citizenship that is offered us—the salvation that is made available to us through the blood of Jesus Christ. We must accept it; we must receive it. I find that the Gospel message is basically a message of invitation. Look at the many ways it is presented to us.

Our Lord is seen going out into the highways and byways of life, inviting us in, unworthy as we are. He invites us, in the midst of our sin and rejection, into His Kingdom. He is the Good Shepherd who was willing to leave the security of the fold, leaving the ninety and nine to go out into the darkness and look for that one who was lost. He also reveals Himself to us as the Bridegroom, inviting us to the marriage feast of the Lamb.

Tell about a special invitation! This invitation is written in His own blood. It says: "Whoever will, may come." How thrilling it is to respond to this citizenship, offered to us just by receiving it! We can be a part of the kingdom of God! We find these words in Galatians 4:5, saying that we received the "Adoption of Sons." We are adopted into this Kingdom. The writer of Hebrews poses a question, "How shall we escape if we neglect so great a salvation?"

Fellow citizens Secondly, we respond to heavenly citizenship by recognizing that we truly are fellow citizens. As we gather at Conference and look around at people from different parts of the country, we are reminded that we are partners. We are co-laborers, fellow citizens, as together we seek to "Lift Up" Jesus Christ—to lift Him up in the world, in our daily lives, as Seventh Day Baptists.

Share with others And then, as our third response, we find a great urgency to share with others, to invite them to join other, because we find that we have the same priorities. We are bound together by cords which cannot be broken. We are united in commitment, and thus we resolve any differences that come between us because we are fellow citizens of God's Kingdom.

We also support that family, the Church, in every way possible. That includes financial. We recognize the diversity of gifts that God has given to assist us in our mission. We see each member as vital to the whole. Perhaps you are reminded of the analogy that Paul makes in several passages—the body parts, and how each one is important to the functioning of the entire body. Using all of our talents and all of our capabilities in the family, we work together to lift up Jesus Christ, and yes, to edify our citizenship in His Kingdom. Galatians 6:10 says, "As we therefore have opportunity, let us do good unto all men, especially unto them who are of the household of faith."

I think we need to be reminded that we truly are fellow citizens in God's Kingdom.

"You and I have dual citizenship; that of our native land, and that of the Heavenly Kingdom of God. The question is, "What is our response?"

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us as citizens in God's Kingdom. Not long ago, there was a commercial on television for Mercedes Benz. (I don't know if you've heard that this is a German automobile which we don't own.) This Mercedes commercial showed one of their cars, with a brick wall during a safety test. During the commercial, someone asks the company spokesman why they don't enforce their patent on this energy absorbing body that they have perfected, a design that certainly is being copied by others. The man replies with this wonder­ful line: "We don't enforce the patent because some things in life are too important not to share." You know, as Christians, you and I have something too important not to share. We have a unique relationship with the very Son of God. We have a meaningful lifestyle. In the midst of a world that is going helter-skelter and looking for the meaning of life, we know where we are bound, where our destiny lies.

With that knowledge, we are compelled to share it with others. It becomes an obsession, a priority of our lives. "Oh, who will come and go with me" into this Kingdom? We don't want to go by ourselves. We want to take our families, and our friends and neighbors, as we commit together. Lift up to them this vision of Jesus Christ.

I know you have a meaningful life. I know you have something too important not to share. I know you want to be sure that I have come, so that I may receive the love of Jesus Christ and I have something too important not to share. I have a unique destiny that lies. Where we are bound, where our destiny lies. I want my friends to know that I have a meaningful life. I want to be sure that I have a meaningful life. And I want to be sure that I may receive the love of Jesus Christ.
**Turn that Light on!**

by Jim Ayars

(Jim Ayars, member of The Herald quartet ministry, shared this Sabbath morning message at General Conference.)

"While I am in the world, I am the light of the world." Having said this, he spat on the ground, made some mud with his saliva, and put it on the man's eyes. 'Go,' he told him. "Wash in the pool of Siloam.' (This word means 'sent'). So the man went and washed and came home seeing." (John 9:5-7.)

Look up at the lights. How many of you have spent time this week saying, "Did you notice the lights in that auditorium?" Look at that light right there!

This (lights go out) is what happens when the lights aren't here. Now, suddenly, we are aware of it. The only light that we now have is coming through the side windows. Don't I look great in the dark? We all look alike in the dark. Let's turn on the busselights, just over the seats. I'm still in the dark, right? The most important lights here this morning are the ones that we turn on now—the ones that light up the stage, the choir, and me.

That's way all doctrine, the Scriptures, Christians, and the Holy Spirit are all designed to operate! The purpose of the Scriptures is to illuminate the main action on the stage. The Scriptures were not given to us to call attention to themselves. The Holy Spirit was given to us to not to call attention to Himself, but to illuminate the glory and grace of the "chief actor," the one who deserves all praise—Jesus Christ, alone.

In John 16, Jesus says, "He (the Holy Spirit) will bring glory to me by taking from what is mine and making it known to you." The Holy Spirit was sent to us to illuminate Jesus Christ. If you hear preaching and doctrines which glorify the Holy Spirit, what are you hearing? You have a light that's aiming in the wrong direction. What would happen if you took this light and aimed it at the wall? You'd have a bright spot on the wall. Wouldn't you be impressed with that?

The Holy Spirit came for one purpose alone: to bring us to Jesus Christ, to bring us to the cross. He came to convict us of sin, to encourage us as we walk the Christian life, to lead us to Jesus Christ, and constantly see new, ever more glorious vistas of His grace and glory.

The Scriptures were also sent for that purpose. The Bible was not given to us to call attention to itself. The Bible was given so that we could see God's hand in our history. We were to see God's hand in sending Jesus Christ; to see Jesus the Christ in His light and in His majesty; see Him on the cross, His resurrection glory, His exaltation; to believe in Him as He intercedes for us at God's right hand.

The Pharisees tested this man. "Come on, you know this man is not from here, but he proceeded to show them, from Moses through all the prophets, all the things concerning Himself. But that wasn't sufficient. They had to get to the supper table. You have to understand that, in a crucifixion, they didn't put the nails through the palms. They put them through the wrists. As Jesus was walking along, his robe was over his hands, so they could not see the marks of His suffering. It wasn't until Jesus lifted His hands in the benediction and blessing that, suddenly, 'the light came on.'

And now, Moses and the prophets made all the sense in the world. That's what's happening. Why are you so sad?" But they couldn't, because it didn't fit their little program. And they sat there, in the middle of paradise, denying the reality that was around them. "It can't be true!"

The animals, the people, and Aslan himself came and pleaded with them, "Open your eyes and see!" But they couldn't, because they didn't have road maps listing all the twists and turns of history. They had it all worked out; it was just a matter of sitting back and watching it unfold. Can you imagine how boring heaven will be if it turns out that one of the apocalyptic groups that has it "all figured out," turns out to be right? All these people strutting around on the Sea of Glass. Everyone else is throwing their crown down at the throne, but they're standing there saying, "We were right,"

But the dwarfs in the Chronicles of Narnia? They were wrong.

In the last book, Aslan the Lion, the symbol of Jesus Christ in the stories, had suddenly arisen and created paradise. There was a whole new heaven and earth. But the way He did it was not the way the dwarfs expected. And you see them, as the book closes, huddled with their eyes tightly shut in the middle of paradise, denying the reality that was around them. "It can't be true!"

The Pharisees picked up their cars, their cases were clicking along the road down 500 steps from the Temple Mount to the Pool of Siloam at the base of the City of David. He got down there, and washed it out, and blinked in recognition for the first time in his life. And, he had not yet seen Jesus.

"How can a sinner do such mi-

racious signs?" the people asked.

They brought his parents. "Was this man born blind?" "Prove it!" "Ah, come on; he's of age. Ask him.

Incredible blindness.

Finally, they accused him of being Jesus' follower, and the people His followers, and they threw him out. Jesus heard that they had thrown him out. When he found him, he said, "Do you believe in the Son of Man?"

"Who is he, sir?" the man asked. "Tell me so that I may believe in him."

Jesus stood in front of him and said, "You have now seen him; in fact, he is the one speaking with you."

Then the man said, "Lord, I believe," and he worshipped him. Jesus said, "For judgment I have come into this world, so that the blind will see and those who see will become blind."

The Pharisees put on their cars, their cases were clicking along the road down 500 steps from the Temple Mount to the Pool of Siloam. Everyone else is throwing their crown down at the throne, but you're standing there saying, "We were right,"

Can you imagine that poor blind man? What incredible faith he had. He had mud in his eyes, and his case was clicking along the road down 500 steps from the Temple Mount to the Pool of Siloam at the base of the City of David. He got down there, and washed it out, and blinked in recognition for the first time in his life. And, he had not yet seen Jesus.

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The Sabbath is a Messianic manifesto by which we point to the Lord Jesus Christ, and the world sees Him in a way that they cannot see Him otherwise. Other groups have the Sabbath as an antique relic of Judaism. “Isn’t it quaint?” Worthless. A relic. This brings me to the main things I want to discuss.

Why did God invent Seventh Day Baptists? It’s not the same question as, “Why did God invent the giraffes?”

Why did God bring us together? Is it because, according to the Gospel, God has blessed us with all spiritual blessings in the heavenly places in Christ Jesus?

For the past two millennia, Christians have been reaching into the centuries to Jesus Christ, and grasping these gifts, bringing them out and unpacking them. The reason God invented this Church is because He wanted us to reach into that cornucopia, open the warehouse of stage lights, and pull out a light that no one had seen before as Christians. He wants us to turn on that light so that the whole Body may be blessed.

There is no single denomination that has a corner on the truth. Not even one of us, whether we are Roman Catholic, orthodox, or what- ever, has reached into that warehouse of gifts and pulled out something. Some of the “stuff” we have pulled out, we’ve missed; some we have misunderstood. But, pull these things out we must. Because God wants the Body of His Son, the Church, to grow up into the full measure of His Son. He wants each of us to see the fullness and glory of His Son.

Having acquired one of these lights, it is our responsibility to turn it on for the benefit of all of us. The purpose of each of these lights is to glorify Jesus Christ, and there is a two-fold audience who will benefit from these lights.

The first audience is the world.

We’ve been called to spread the Gospel to all the world. It shall be preached to all the world, and then Christ shall return. God wants us to save the world. Each of these lights is essential to that salvation.

You are not saved because you have a certain light; you are saved because you see Jesus in that light.

There is also the other direction, which is inward for fellow believers. This is what Paul expresses in Ephesians 4:7-8: “But to each one of us grace has been given as a portion to Christ.

In verse 12, the purpose: “to prepare God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and knowledge of the Son of God, and become mature, attaining the full measure of perfection found in Christ.”

That is the purpose. God called us together for this purpose, to switch on a neglected “biblical light.”

We are called to illuminate Jesus in the light of the Sabbath. That’s why God called us together.

We have been around for a long time, and I am curious. How long do you suppose it will take for us to fulfill our part of the commission? If we fail to fulfill God’s will, we deserve to disappear from Christian history, or at least we pass by as irrelevant.

There is God’s best replacement, I think, that this may be happening.

There are several non-Sabbatarian Christians who are rediscovering the joy of Jesus in the light of the Sabbath. For example, in 1956, Gordon McDonald published a book entitled, Ordering Your Private World. The last chapters are devoted to incorporating the Sabbath into a disciplined Christian life.

And it is fun to tell them, “No, this is one of the oldest denominations in the English world. When we began, when King James I published the King James version, and we discovered the word ‘Sabbath.’ First organized in the 1540s. Why, where are you?”

Now we get to the hard part. Several months ago, I was reading a National Geographic, and there was an article in there about the Shakers. I never will forget looking at one picture. You know, Shakers are famous for a certain style of furniture, a dance, a song, a certain light; but the picture was po-
Baptist women meet for conference

Celebrating its Ruby Anniversary, the NABWU meets in assembly every five years. The theme of this year’s event was "In Times Like These—Telling, Teaching, Touching." The four-day conference featured outstanding women’s ministry leaders and speakers. Also featured were more than two dozen workshops focusing on such topics as Developing a World View in the Family, Extending a Hand in Need, Empowerment of Women, Women in the Church, and Respond to Family Violence.

Delegates attending the conference were from Canada, Jamaica, Tobago, the Bahamas, Trinidad, Barbados, Guyana, New Zealand, Africa, and the United States.

New NABWU president sets five-year strategy

Rev. Jennifer Sudderth, newly elected president of the North American Baptist Women’s Union (NABWU), pledged to develop a five-year strategy for the organization. “One of our goals will be to embrace younger women,” she said. “A second goal will be to develop a deeper appreciation for the multicultural representation in NABWU, and in North America and the Caribbean.”

Sudderth said other goals will include developing existing projects and adopting new ones, particularly concerning issues that affect women, such as homelessness and illiteracy.

“And, as much as possible, providing leadership training in all our meetings, such as the executive and other events, will be one of our main emphases,” Sudderth said. “We’ll also work to provide scholarships for leadership training for potential women leaders. And, of course, we’ll continue to focus on reaching out globally.”

A graduate of Bethel Theological Seminary, St. Paul, Minn., Sudderth is Minister of Christian Education for the Mt. Sinai Baptist Church, San Diego, Calif. She also is a teacher of music and English, and is a curriculum writer for Gospel Light Publications, which focuses on women’s ministry.

Sudderth was able to attend the conference and workshops focusing on such topics as Developing a World View in the Family, Extending a Hand in Need, Empowerment of Women, Women in the Church, and Respond to Family Violence.

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Keep modeling—they’re watching

"Jesus said, Let the children alone, and do not hinder them from coming to Me, for the kingdom of heaven belongs to such as them" (Matthew 19:14).

A number of adults in our church recently participated in a parenting class. Using the book Parenting Isn’t for Cowards by Dr. James Dobson (an excellent resource!), we discussed the various aspects of parenting: discipline, joys, frustrations, spiritual blessings, and funny incidents.

One of the many things I gained from the class is a renewed awareness of my spiritual responsibility serving the Lord and His people. As I seek to teach my children heavenly truths, I will make mistakes. There will be days when I do not model Christ. There will be days when my own faith will falter, and I will be anything but Christ-like. Praise the Lord that He will forgive me for bungling His message of good news and salvation. He will be able to use my feeble efforts to speak to each one of my children about their need for a personal Savior.

I am also aware of my responsibility to a child’s spiritual well-being when I teach a youth group class. When I have Honeybees to my children. There is no greater task for me than to share the love of Jesus with my children, to teach them about their heavenly Father, and to model for them the Christian life.

God is going to hold all of us responsible for what we did, or did not do, regarding the children in our families, our classes, and in our churches and communities. We as parents, grandparents, and adults must never do anything that will hinder our children from coming to Jesus.

We must provide all the opportunities we can so that they can commit their lives to the Lord. We don’t want any of these children to miss the joy of eternal life in heaven with Jesus.
Moving the past ahead
by Don A. Sanford, historian

On December 23, 1771, in Newport, R.I., William Hiscox, Stephen and Ann Mumford, Samuel and Tacy Hubbard, Roger Baster, and Rachel Langworthy signed the covenant which set them apart as the first Seventh Day Baptist church in America.

The earliest records of that church have been lost, but by 1778, Samuel Hubbard reported that there were 20 members in Newport, 10 in New London, and seven in Hopkinton. A 1692 list contains 76 members. It is not certain where the meetings were held during the early years of the church. The first records available indicate that in 1706, the Sabbatarian Church purchased in the town of Newport a lot of land situated at the junction of what are now known asSpring and Barney streets, from Jonathan Barney, for $1 pounds, six shillings, and eight pence. A meeting house measuring 17 x 20 feet was erected. The old meeting house proved inadequate for their needs. In 1716 it was recorded: "Whereas some years since there was purchased a small piece of land on the east side of the meeting house for an addition..." Many of the early references to the church used various names for the congregation. Names such as "Sabbathkeepers," "Sabbatarians," "church of Christ keeping the Commandments of God and His Holy Sabbath" appear on some of the records. However, at a church meeting on April 29, 1718, the name "Seventh Day Baptist" is used in reference to a deed signed by Sarah Barney: "...in order that the Church or congregation of Seventh Day Baptists may have full and lawful authority to claim challenge and demand all the rites or profit..." Eleven years later, in 1729, the church voted that "a meeting house be built 35 feet and 30 feet in breadth on part of that land wherein their present meeting house now stands." It is this meeting house, built in 1729, which still stands as a part of the Newport Historical Society Museum and Library at 82 Touro Street in Newport. The elevated pulpit, backed by the two tablets of the Commandments beneath the ornate sounding board and mounted by a handsome stairway, is captured on the Society's logo. It clearly identifies: "Pulpit of Seventh Day Baptist Church at Newport Rhode Island Built 1729." This meeting house served the SDB Church until 1872, when the few remaining members voted that "our Trustees be and are hereby instructed to make such disposition of the Meeting House and Lot, by sale or otherwise as in their judgment shall be thought best..." Members of that church played an important role in Rhode Island and national history. Governor Richard Ward was a faithful member. His son, Samuel Ward, not only followed as governor, but was a prominent member of the Continental Congress until his death in 1776, just three months before the signing of the Declaration of Independence. The Wards, with their wives, are buried in the Newport cemetery, just a few graves away from the Mumfords.

Tradition holds that the Meeting House was spared the desecration which met many of the other Newport churches during the Revolution because of the presence of the tablets of the Law, and a decoration of a royal crown found on a wall. Its pastor during the Revolutionary War, Elder William Bliss, is credited with preserving several of them.

The support of Seventh Day Baptists is most urgently needed to give encouragement to those who have preserved for us the spot which was so much a part of our early history.
The duties of a Christian

Sabbath School Superintendent Ed Christian's 8-year-old grandson, Michael, was telling Pastor Jus Start about the worship service. When Pastor Start asked why he liked to come to church, Michael replied that he liked to see his friend, Steve. Pastor Start then asked him why he liked to be with Steve. "He's my best friend. I have fun when Steve's here," came the prompt response.

Pastor Start recalled hearing Michael tell Steve last Sabbath that Jesus was his best friend. "Oh," Michael replied, "that's true.

But Jesus is my best friend in heaven. And Steve's my friend at church." Superintendent Ed Christian watched as his grandson ran down the front steps calling for Steve to wait. Turning to Pastor Start, Superintendent Christian commented that he wished everyone was as joyful about church attendance as young Michael.

Pastor Start leaned against the open door and said, "We need God and each other. We need worship because life may be too much for us. Sometimes we become stressed, frightened, and even depressed or angry with what's happening to us. Maybe, life gets to be too much a routine—too boring. When that happens, worship is the difference.

Worship is God's gift of self-preservation. It renews the spirit just as sleep renews the body. It repairs our spiritual muscles by removing the waste of our misdirected activity and gives us a renewed spirit. Worship brings us into focus with God, which helps us gain perspective on our burdens and temptations."

Deacon Willing briefly interrupted the conversation by handing Pastor Start a folded piece of paper. "Pastor, I have appreciated your prayers during the months that we have labored for the church in Memphis, Tenn. I would like to report that the Memphis project has been an overwhelming success, and that things worked exactly as I had thought. God would bless. However, that is not the way things have gone. This was a new approach, applied to revitalize an old church.

There were many things about the project that we found exciting. We have many uncompleted new construction projects here in the community. Clearly there are many needs, and countless opportunities surrounding the church. It is also clear that no other church is reaching into the community to bring practical, godly love and witness to the troubled.

God faithfully provided resources for us to do a decent job of presenting the witness of Seventh Day Baptists to the Egypt-Spring Valley regions of northern Memphis. Several problems with the church property were eliminated, and necessary ministry improvements accomplished. God blessed us with modern "ministry tools" as the need became apparent.

Public officials called the community's participation in our survey, "unprecedented." Over half of those we found at home answered the survey. People opened their homes with cordiality throughout the Lord, as a blessing for the implementation of the project. The volunteer National Field Development Team had its intensive field project that we found exciting. We anticipated people ready to help reorganize and redevelop the witness of Calvary Covenant Church. Between Ron, the National Field Development Team workers, and myself, we had voluntary statements from at least eight homes that they were definitely interested in attending the church. Four months later, and two weeks into our well-publicized beginning services, only two new individuals from separate households have actually attended our services.

This was far fewer than we had sought from God, or believed possible from the unrest, hurts, desires, and interests expressed to us by the community. Maybe they were deceiving us, or perhaps they were suspicious that we wouldn't turn out to be "for real."

Maybe the plan for the church revitalization was wrong. Perhaps the implementation of the project needed to go further than what we accomplished. Maybe the "logical" order that was used was not as I thought from God, but only from me. Or maybe God's time frame to complete the vision for Memphis was not as short as I had discerned. I do not have answers at this point, but I am continuing in prayer, searching and analyzing to learn how to bear more fruit for Christ in the future.

Two things have come out of our time in the Memphis project. One is an exciting group of new contacts in Tupelo, Miss., eager to begin a Seventh Day Baptist church. And secondly, 3,457 homes in the "Jerusalem region" of Calvary Covenant Church have had a steady witness of God's love from an SDB church over the past eight months.

What now? Calvary Covenant has what I call a community profile. Many people know that there is a church called "Calvary Cov­enant," working in the community. The symbol of the Cross and the three interlocking "C's" has become a recognized symbol.

When it became clear that the first strategy was not going to fulfill the desired goals, work began to define a "Plan B" strategy. Such a plan should tie into what has been accomplished, but also prayerfully move into a fresh way to seek God's blessing on Kingdom fruitfulness.

The next phase will target the "Jerusalem, Judea, and Samaria" regions with an ad campaign seeking two to four families of dedicated workers to build up the church body core. This will allow the church to more adequately minister to the challenges and opportunities immediately around the church facilities. Please pray that the Lord send the church two to four committed families of Kingdom workers to enrich the ministry of the Memphis church.

What have we gained? Not the concrete results I had sought from the Lord, as a blessing for Seventh Day Baptists. Since this is the first intensive field project, we definitely gained experience.

We developed a wide base of knowledge about some things that work well, and some that may not work well for advancing the Lord's Kingdom. The volunteer National Field Development Team had its first ministry, and is anxious to work for the Lord in other places. As someone has said, people never find success unless they are willing to risk failure."
The President's Page

"A Firm Foundation"

Conference President James Skaggs unveiled his theme for next year's gathering in Redlands, Calif.: "A Firm Foundation." This month begins a series following that theme.

We are indeed surrounded by "a great cloud of witnesses." (Read Hebrews 11:1-16; 11:39-12:2.) The witnesses here mean not "observers," but witnesses in the legal sense: people who can testify about something out of their own experience. Their lives testify to their faith, and trust, in God.

The passage goes on to cite the examples of Isaac, Jacob, Joseph, and Moses; the people who passed through the Red Sea; those who marched around Jericho; and Rahab, Barak, and many, many more. They were all commended for their faith, but it is notable that most of them were not rewarded in a material, worldly sense, for their faithfulness. In fact, it lists the hardships which they endured: torture, ridicule, flogging, imprisonment, stoning, being sawn in two, put to death by the sword, destitution, persecution, mistreatment, and homelessness.

It is quite clear in this passage, and in others, that the reward for faith is not in things (not even very good things which God sometimes gives: like prosperity or healing). But the reward for faith is something much better.

Look again at verses 13-15 of Hebrews 11. The reward for the people's faith was a promise which Father's side..." as John says. The man who, according to Hebrews, "has been tempted in every way, just as we are—yet was without sin."

This man, who was also God Incarnate, said on the cross, "My God, my God, why have you forsaken me?" The apparent meaning of this cry, uttered in agony just before His death, is that He was in despair. Much theologizing has been done about this phrase and it has puzzled me over the years. But Jesus, the Rabbi, knew He was quoting the first line of David's Psalm 22. (Read all of that psalm sometime if it is not familiar. Its relevance to the life of our Lord will make it seem more meaningful to you.)

People who have faith are people who have built on the firm foundation of the Rock.

Jesus' cry was undoubtedly heartfelt, but it was also a statement of faith. He knew the psalm, and so did Matthew when He included the quotation in His gospel.

Jesus, of course, knew the Father perfectly. He knew in Whom He trusted. There are many in the "great cloud of witnesses"—many of those who are commended because of their faith—who were not extraordinary, except that they had faith. They trusted God when it counted.

Jesus said, "...Everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock. But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand." (Matt. 7:26-26.)

People who have faith are people who have built on the firm foundation of the Rock. They are people who have planted themselves firmly in the certainty which is God. They are people who trust God. 

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by James Skaggs

The Children's Page

I will obey.
Always active in her own church, Myrna has the spiritual gift of teaching and is energetic in using her gifts.

After moving back to Colorado, she was an executive secretary in the Jefferson County Health Department for two years, a financial secretary in different Boulder schools for several years, and most recently was the budget manager for a large bookstore in Boulder.

Always active in her own church, Myrna has the spiritual gift of teaching and is energetic in using her gifts. She and Michelle Wheeler were instrumental in founding the Women's Retreat in Colorado. The retreat is held yearly, and has included women from the Mid-Continent Association. Myrna has encouraged women in other areas of our denomination to start their own retreats and has been the guest presenter in such efforts.

Myrna has taught Sabbath instrumental in publishing a newsletter for our congregation. She has co-edited the paper (with sister, Katherine Davis) for almost three years. The Messenger is sent monthly to our congregation and other interested persons throughout the denomination. Myrna uses her gift of writing to produce stimulating and inspirational editorials. Adding significantly to the church music program, Myrna lends her voice to the choir. She is regularly called on for solos and ensembles as a section leader. She is a committed choir member.

Myrna is actively involved in the Evangelism Committee of our church. When the Desmond Ford Crusade was held last fall, she planned and implemented this major emphasis in our church.

Myrna has served on nearly every committee and has held almost every office in our church. When she accepts a job, you can always depend on her to see that it is completed successfully.

When Myrna was diagnosed with cancer two years ago, the Boulder community responded with an outpouring of food, flowers, cards, calls, and visits. Throughout the many times she was hospitalized, she always took her Bible and devotional books with her. No matter how sick she felt, you would always find her sharing her faith with someone. She had many conversations with nurses and aides as they observed her strong faith.

Having experienced the trauma and continual concern of raising a diabetic son, she has been selected to assist with the Diabetic Association in fund raising, educational efforts, and volunteer service.

Myrna has always been active in denominational leadership. She

The Dodge Center, Minn., SDB Church has been involved with many events and programs.

At the end of April, we had a Ladies' Retreat at Ironwood Christian Ranch, with Althea Rood and Mary Jane McPherson leading in a study of women of character. There were 42 women attending from Milton and New Auburn, Wis., and Dodge Center. This was a time of spiritual renewal, healing, and fellowship. Plans are for another retreat in April 1993. The nest have a fellowship breakfast once a month, followed by a Bible teaching led by Pastor Dale Rood.

We supported the Summer Christian Service Corps (SCSC) program this summer. Althea Rood was on staff for training and evaluation. Church members Tanya Bonser and Joy Wallstrom were SCSC workers. The New Auburn church shared their team of Faith Camenga and Heather Van Horn with us for a week of Vacation Bible school, using the program titled, "Mothers and Me."

Bible Studies this fall include a woman's Bible study on Sunday evenings examining the gifts of the Spirit. A study Wednesday nights is on the book of Luke. Friday nights, "The Journey Through the Bible" is studied.

In July, we voted to participate in the MORE 2000 program. Adult Sabbath School classes are studying "The Emerging Church," and the leadership team meets twice a month.

Dodge Center hosted the Semi-Annual Meetings at our church September 18-20. President Tim Osborn chose the theme, "Serving God: Duty or Delight." On Friday, Pastor Tom Carlson led a Sabbath School welcoming service. On Sabbath Day, Pastor Dale Smalley gave the message. Special Touch Ministries presented a musical program in the afternoon. We all enjoyed a talent show in the evening. Weekend events included five people attending from Des Moines, Iowa, and 10 from New Auburn.

We continue our regular worship, with an average attendance of 65.
10 years of Hope

Sabbath, September 19, 1992, was a great day for the Hope Seventh Day Baptist Church in Philadelphia, Pa. Representatives came from several other churches—including two vans from the Toronto, Canada, SDB Church, and one from New York City—to join in the day of celebration.

The morning service was well attended, even though the Toronto brethren had not arrived until early morning. A bountiful dinner was served after the worship. A few hours of fellowship followed, and the day ended with an evening of celebration.

Representatives of the six visiting churches brought remarks of congratulations. Nearly 200 people enjoyed the musical selections by the Hope church children, youth and senior singers, as well as specials from Toronto and New York singers. Pastor Joe Samuel of the Plainfield, N.J., SDB Church brought the main message, urging the church to move on, not forgetting from whence they came.

A synopsis of that journey:

7/10/82—The Ambler SDB Church was officially organized in a rented storefront, 11 members signing at the service.

9/94—The church moved to Christian Memorial Mission in North Hills, after being evicted from the storefront. Bar owners across the street complained of a violation in the off-street parking ordinance.

1/85—Name was changed to Hope SDB Church; membership above 20.

12/85—Having outgrown the little mission, the first service was held in rented Chestnut Hill United Methodist Church in Philadelphia.

2/90—First service was held in building purchased in the Mt. Airy section of Philadelphia; membership approximately 50.

Refreshments, including a beautifully decorated "10th anniversary" cake, were served after the evening program.

We thank all of those who attended. The free will offering will be added to our church building expansion fund.

Pearls, cont. from page 14

the pastorless Baptist churches in the city by his ministry and encouragement. His tombstone now leans against the outer wall of the Historical Society building.

The church was succeeded during the 1850s by the Fourth Baptist Church in Newport, and from 1864-1869 the Shiloh Baptist Church met within its walls. It is reported that, during this time, supports were placed under the balcony. The note added: "to those of you who have attended a New Year's Eve revival meeting of an animated Ethiopian congregation, there is no need to explain the need for extra support."

In 1884, the Newport Historical Society was looking for a suitable place in which to hold its meetings and exhibit what few valuable relics it possessed. The church was sold and deeded over to the Society that year.

By that time the building needed extensive repairs. The old box pews were removed and then used for forming around the new roofing and flooring was installed. By 1902 the Historical Society had grown to the place where a more spacious building was needed. A structure of red brick was erected in front of the meeting house, which was used only for museum purposes and meetings. In 1915, another addition was moved and a new room added to the old meeting house. The building was moved once more to the rear of the lot. Brick facing, a slate roof, and iron shutters were added to make it fire resistant.

Thus it has remained for nearly 80 years. The Yearly Meeting of the New England Seventh Day Baptist Church has ended its hold communion with these sacred walls every five years. Other special meetings by SDBs have occurred there when General Conference was in that area. But conditions change. In 1991 Daniel Snyderdaker, Jr., the executive director of the Newport Historical Society, reported that the two-fold mission of the Society was: 1) to collect, preserve, and make the executive director of the Newport Historical Society on September 25, 1992, it was determined that one of the first steps was to preserve this landmark was its nomination for inclusion in the National Registry of Public Buildings. The Yearly Meeting of New England voted some support for this first step, and other contributions are being made.

A second step is a complete analysis of the building's structure, its history, and its significance, together with engineering proposals for viable options to its preservation. Existing easements provide some protection from its destruction or wrong use.

There are a number of sources, both public and private, which can help fund the ultimate disposition of the old Meeting House. But the support of Seventh Day Baptists is most urgently needed to give encouragement to those who have, for over a hundred years, done so much for us the spot which was so much a part of our early history.

This support might be given through the Society's annual subscription (designated giving above and beyond the denominational budget), by individual or church membership in the Newport Historical Society, or by visits to the Newport areas of our history, and by prayer.

1 First Annual Report of the Newport Historical Society, March 19, 1866, p. 10. The original deed (held by the Seventh Day Baptist Historical Society) is dated April 30, 1707, and lists Arnold Collins as the purchaser of record, and included land for a burial ground.
4 Minutes for June 5, 1872.
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Dear Editor:

I commend you on the recent improvements in the Recorder. The breadth, depth and scope of the articles, even some disagreeable ones, add to the flavor and favor of your work. It is the lack of that breadth and depth which has led to the demise of so many denominational news organs. People want to be challenged and informed, not lulled to sleep with in-house propaganda.

I read the article on Shrewsbury (SR 9/92) with interest, and yet mixed emotions. The writer and his cast of characters exhibited many laudable traits, including courage and trust in God. I wish there could have been an article that left no question of "manifest destiny" unanswered. I wish it were possible to have our history. We can only learn from it and, where appropriate, repent. Respectfully,

Rev. Dave Sheehan
United Methodist Church
Kilbourne, LA

Dear SR:

Thanks for the constant contact with SDBs around the world. You are my only SDB contact in Tallahassee, because there is no SDB church here. Enclosed is a small check, but the Lord knows I want to give more!

Love,
Seleta Y. Cox
Tallahassee, FL

Dear Editor:

Gladys Poulin's obituary in the September SR should have included the fact that Gladys helped me a great deal in the years I was working for the Memorial Fund and for the Historical Society at Plainfield. She was always cheerful and very cooperative.

It should also be noted that Henry Poulin was foreman and head printer in the Publishing House in those days. He ordered paper and other supplies, kept the equipment in repair, and attended to the details of a letterpress operation. I am personally grateful to him and to Gladys.

Very sincerely,
Rev. Albert M. Rogers
Alfred Station, NY

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### Tribute to Ted Horsley

**Dr. Edward Horsley**, 69, died unexpectedly in his home in San Antonio, Texas, on July 16, 1992. Ted was born on May 13, 1923, in Vancouver, British Columbia, although he would laughingly say, "I really was conceived in Ireland." His parents, Herbert and Emily Wilson, raised a family of four sons and two daughters, with Ted being the youngest child.

While the parents did not have the opportunity for a formal education, education was nevertheless a high priority for the children. All four sons completed college, graduated from medical school, and became physicians. Mable and Ellen graduated with teaching credentials and taught school for several years.

Ted began his higher education program attending Walla Walla College in Washington. During this period, he switched to pre-med in his senior year. Finishing college, he enrolled at Loma Linda University and pursued his medical degree.

During these college years, two children, Cherry and James Edward, were born. Today, James lives in Canada, and Cherry (Dr. Horsley) is a physician in Turlock, California.

Ted and his brother Tom purchased a hospital and medical clinic in the Mojave Desert area and practiced medicine together for several years. Ted began his higher education program attending Walla Walla College in Washington. During this period, he switched to pre-med in his senior year. Finishing college, he enrolled at Loma Linda University and pursued his medical degree.

Ted was always devoted to religious study and, with retirement, dedicated more time to preparing sermons, providing pastoral leadership, and supporting many families.

He was also very interested in the Seventh Day Baptist work in New Zealand and generously supported them with love gifts. He more than once visited the New Zealand people, and actively encouraged their work through correspondence.

Ted set a high standard of excellence in his profession, leaving Valley View Hospital to retire in 1984. Health concerns brought on by coronary arterial disease plagued him from 1978 on.

Moving to San Diego, Ted provided pastoral leadership in the Seventh Day Baptist Church when the fellowship was without a full-time minister. In 1990, the family moved to San Antonio and began the project of building a beautiful home in the hill country just north of the city.

Ted was always devoted to religious study and, with retirement, dedicated more time to preparing sermons, providing pastoral leadership, and supporting many families.

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Several times when the church was between pastors, Ted assumed interim pastor responsibilities, conducting Sabbath services, calling on members, holding membership classes...
Born—A daughter, Carrie Lynn Elizabeth Durst, was born to Bruce and Terry (Cranas) Durst of Ladson, S.C., on September 1, 1992.

Married—Dennis Coleman and Julia Harly were united in marriage on July 12, 1992, at the Mountain View Seventh Day Baptist Church, Jamaica, West Indies. Rev. Carlton Ferguson officiated.

Obituaries

Randolph.—Charles Warren Randolph, 51, of Salem, W.Va., died on May 29, 1992, at United Hospital Center, following an extended illness.

He was born in Salem on July 14, 1940, the son of the late Warren Alexander Randolph, and Mrs. Eva Zboril Randolph Howell of Rich­ mond, Va., who survives. On November 17, 1977, he married Nancy Jolene Weaver.

Charles was a member of the Salem Seventh Day Baptist Church and the Salem Lions Club. He was a teacher and coach in Harrison County, and had served Salem Junior High School.

Survivors include his wife, Nancy, of Salem; one son, Jason Lee of Salem; two daughters, Connie Marie of Tampa, Fla., and Honey Jolene of Salem; one step-daughter, Carol Ann Nicholas of Salem; two stepsons, Charles David Meek and William Bryan Meek, both of Salem; one sister, Carolyn Ford of Salem; four step-grandchildren, two nephews, and several great-nieces and nephews.

Services were held on June 1, 1992, at Davis-Weaver Funeral Home, Salem, with the Rev. Larry E. Graffius officiating. Interment was in the K of P Memorial Park Cemetery in Salem.

Streeter.— Mildred Ruth Livingstone Streeter, a lifelong resident of Berlin, N.Y., died on July 16, 1992.

She was born on December 1, 1918, in Berlin, the daughter of Russell E. and Wilma (Bugbee) Goodermote. She was first married to Kenneth Livingstone, who died in 1980. In 1990, she married Dr. Daniel Streeter. He died on January 8, 1992.

In her early years, Mildred was employed by J.W. Cowes in Berlin.

She was considered an excellent source of local history, and enjoyed recounting local historical facts and studying genealogy. She also wrote poetry and music, enjoyed playing the organ, was an avid reader, and loved animals.

Mildred was a devout member of the SDB Church of Berlin.

Streeter was predeceased by a sister, Elizabeth, who died as a youth.

Crouse.—Lenore Crouse, 82, died on July 15, 1992.

She was born on April 13, 1910, in Boulder, Colo., the daughter of Arza Dote and Florence Lenore (Clement) Van Horn. In 1938, Lenore graduated from high school in North Loup, Neb., and taught school in rural districts of Valley County both before and after attending college in Milton, Wis. She married Philip Crouse on June 25, 1935. They retired from ranching in 1982 and moved to Keystone, Neb.

Lenore was active in her community and had a wide variety of gifts and interests. As a young girl, she was a member of the North Loup SDB Church. Following her marriage, she became a member of the United Seventh Day Brethren Church of Arthur, Neb.

Survivors include her husband, Philip; two sons, Ben of Omaha, Neb., and David of North Platte, Neb.; two daughters, Florence of Ogallala, Neb., and Lois Dunwoody of Key­ stone; two sisters, Arvada Antes of Grand Junction, Colo., and Adelie Waggener of Lomita, Calif.; one brother, Ben Van Horn of Rohnert Park, Calif.; 14 grandchildren, and four great-grandchildren.

Carlisle.—Losada M. Carlisle, 95, formerly of Stow Creek Township, died on September 9, 1992, at the Cumberland County (N.J.) Medical Center, where she had lived for three years.

She was born in Cumberland County, the daughter of Albert and Lillian (Hall) Carlisle. A retired teacher, she taught for many years in the Cumberland County area.

She served as a news correspondent for the Bridgeton (N.J.) Evening News, and wrote Memories of Old Buttonwood Days, which was recently published.

Losada was a lifetime member of the Seventh Day Baptist Church of Marlboro, N.J., where she taught Sabbath School and was a member of the W.C.T.U.

Crouse was survived by a close friend, Philip; two nephews, David and David; two nieces, Florence and Lois; and six great-grandchildren.

In my four-year stint with the Tract and Communication Council, we have produced over 300 print jobs. Some are easier than others—like envelopes, letterheads, business forms. Others are routine, yet take time and effort. Some need major revision, redesign, or original work.

Whether it is a "quick" job or one more involved, we strive to do our best for you.

The piece you are now holding might come to you "routinely" 11 times a year, but it is one of those "more involved" tasks.

I estimate that about two-thirds of my time spent as Director of Communications is devoted to planning and editing the SR.

We thank all of you who mailed (or handed) in your contribution toward this ministry. To those who added words of encouragement and helpful criticism to your reply, a special thanks.

We strive to improve. Last spring, the Tract Council members encouraged me to spend a few days on an "editor's retreat," to confirm God's hand on the work, and to seek future direction. In conjunction with a MORE 2000 meeting in New England, I got to escape to that great area of the country.

Perhaps one day I will share the specifics of the Lord's revelations. They dealt with a sunset, the ocean, a starfish, a lighthouse, and a bell. I agree that we need to be the "light" that Jim Ayars stresses in his message this month (page 8). We need to sound God's praises, blessings, and warnings to all people.

We run many print jobs to bring across our message this month (page 8). We need an opportunity to really bring "light" and "sound" to the public. Thanks to the perseverance of Myron Seper, Seventh Day Baptists are venturing into the television film industry.

The Walter J. Crouse Company of Charlotte, N.C., has begun production of a half-hour promotional film. This documentary will "tell our story." Klein plans to distribute the film to television stations and cable systems in our targeted areas.

Please pray for the production, distribution, the program's favorable reception, and our response to those who contact us. More details will follow.

Back to our magazine. Earlier this year I attended the annual Associated Church Press convention, this time in the Washington, D.C., area. We received practical help with vital workshops and speakers, and listened to social concerns at Congressional briefings.

Most helpful to me was a pre-planned "person-to-person" evaluation. Another editor had received recent issues of the SR and was asked to critique them.

Our time together was valuable; some comments flattering, some embarrassing, all helpful. I hope to implement some design changes next year, particularly within the department pages.

We want to keep you informed and challenged. And we want to keep doing it better.

To do that, we need your continued support. We need your feedback. We need your church news!! Please check those old church meeting minutes and confirm your SR correspondent.

Many of our readers want to know what's going on within our wider covenant community.

I am so grateful for that wider covenant of love. It is alive and working.

My thanks to each of you who supported us after the tragic loss of my stepmother and the serious injuries to my father in an automobile accident. For those of you hearing about this for the first time, thanks for your quiet prayer right now.

My father is doing much better and has been buoyed up by all the support. The covenant works, my friends!

And, at times like these, it extends beyond any denominational or doctrinal borders. God's greater family can move into loving action when one member is in need. May He continue to bless us all abundantly.

In the next Sp:

Shepherd support: Appreciating your pastor
Lifting up your leader
Prayer, affirmation and accountability
The congregation's responsibility
If the world came with an owner's manual, this would be it.

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