Finding the Right Match
The pastoral search process
Come to California for Conference
Redlands University
Redlands, California
August 8-14, 1993

Redlands: Southern California is having a record year of rainfall in 1993. This is the year to visit the Pacific Coast. The Redlands University campus is near Riverside and the Ontario International Airport. The new Ortan Conference Center will house the daily sessions in air-conditioned comfort. Dorm rooms and the cafeteria are also air-conditioned. Evening worship will be in the stately Memorial Chapel with its cathedral ceilings and ornate stained glass windows.

Please join us!

Conference Costs

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Children 3 and under are free.

RV space (which includes use of Field House showers & toilets) is $8 per day; $56 per week.

Historical Society Annual Meeting

The Annual Meeting of the Seventh Day Baptist Historical Society will be held at the SDB Center in Janesville, Wis., on Sunday, April 18, 1993, at 2:00 p.m. The Historical Society serves the denomination in the collection, preservation, and communication of SDB history. As a membership corporation, it does not share directly in the denominational budget but relies on support from membership fees, contributions, and the sale of its books.

Any member of a Seventh Day Baptist church may become a Contributing Member for a $10 annual fee, or a Life Member for $100, payable to the treasurer, Muriel Osborn, at the Center, P.O. Box 1678, Janesville, WI 53547.

Kevin Butler
Editor
Leanne Lippincott
Assistant Editor

Contributing Editors

Writers: Please type manuscripts double spaced. Only manuscripts that include a stamped, addressed envelope can be returned. Unsolicited manuscripts are welcomed; however, they will be considered on a space available basis. No remuneration is given for any article that appears in this publication. Paid advertising is not accepted.

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Who are Seventh Day Baptists?

If you've never read The Sabbath Recorder before, you might be wondering who Seventh Day Baptists are. Like other Baptists, we believe in:

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

The seventh day

God commanded that the seventh day (Saturday) be kept holy. Jesus agreed by keeping it as a day of worship. We observe the seventh day of the week (Saturday) as God's Holy Day as an act of loving obedience—not as a means of salvation. Salvation is the free gift of God through Jesus Christ.

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

March 1993
Calling a Seventh Day Baptist pastor

By Rodney Henry

In January of 1990, Seventh Day Baptists had 15 churches involved in the pastoral search process. In the past few years, we have tried to learn from the many churches that have gone through this process. Today, only four churches are seeking pastors: Boulder, Colo.; Central, Md.; Houston, Texas, and Old Stonefort, Ill. Please remember them in prayer as they seek God's person for their church.

When a church seeks a new pastor, the time is often filled with uncertainty about where and how to move. It is also a time when congregations can come to a new vision of mission and purpose for their church. The goal of the Council on Ministry is to assist your church in its search for pastoral leadership.

The following is excerpted from the Pastoral Search Guidelines, sent out to seeking churches. This recommended process should be accomplished in the context of prayer.

Pastoral Search Committee

Select a Pastoral Search Committee to lead the congregation in choosing a pastor to guide your church in its ministry for Christ. The church's constitution or bylaws may indicate exactly how the committee is to be selected. It is important that the committee represent the various ages, groups, and interests in the church.

The committee will be responsible to lead the congregation through the process of pastoral search. Pray often for the Lord's guidance at every step of the process, and don't be tempted to take shortcuts. The goal is not to find a pastor quickly; the goal is to find God's pastor for your church through prayer and hard work.

The committee will work on behalf of the congregation and will report frequently. The final decision on who to call, and the terms of the call, will be made by the congregation.

The confidential nature of the committee's work cannot be overemphasized. The committee will be considering pastors without their knowledge or the knowledge of the churches they are serving. Much of the information that is gathered should be destroyed after the committee's work is completed.

Correspondence with the Director of Pastoral Services and with potential pastors should be handled by the chairman or secretary of the committee.

Church evaluation

This is an excellent time for the congregation to do some self-evaluation of needs and expectations in order to determine what kind of pastoral leadership is needed.

Questionnaires such as the "Pastoral Priorities Survey" can be circulated among the congregation. Summarizing the responses can help determine needs and realistic expectations. Sharing the results with a prospective pastor can help that person discern a true calling to serve your church.

This may also be helpful if your congregation and Pastoral Search Committee go through the booklet, "Foundations for Pastoral Search." There you will find additional tools for church evaluation.

Job description

Your church may wish to have a job description for the pastor's work.

No standard job description can fit every situation. You can develop a tentative job description based on that of your previous pastor, or on your understanding of the pastor's work. However, you may wish to consider the results of the Pastoral Priorities Survey. This job description should be shared with pastoral candidates.

Church profile and packet

Develop a church profile and packet of information to send to pastoral candidates. Include the following information:

1. A short church history, including the recent developments of the church
2. Present congregational makeup (attendance, membership, other statistics)
3. Sabbath School description (youth information)
4. Church officers
5. Constitution and bylaws
6. Budget
7. Church property description
8. Office equipment
9. Living accommodations and furnishings
10. Secretarial assistance
11. Living accommodations and furnishings
12. Current programs
13. Sample bulletins and newsletters
14. Needs and goals for the future
15. Information about the community
16. Total financial package for the pastor, including salary, retirement, medical, housing, etc.

Pastors' listings

You can find a list of all Seventh Day Baptist seminary students and pastors in the Directory section of the Yearbook. It lists pastors as licensed, ordained, and accredited, along with their current addresses, positions, and term of service. Look both at the pastors' list and the listing of churches.

The Pastoral Search Committee will send out a listing of pastors currently available for consideration. Biographical information on these and any other pastors is available from the Director.

Pastoral candidate selection

If the Pastoral Search Committee unanimously agrees on a particular pastor as the candidate, make that recommendation to the church. The committee may recommend several persons and ask that a candidate be selected.

It is essential that the congregation select one candidate—and only one candidate—at a time. The church should not develop a list of pastors to call (in case of rejection) based on the number of votes each candidate received. If this is done, a church could possibly call a pastor who is not the choice of the majority. A pastor is an important appointment, and the congregation should select a pastor for the good of the church.

This is an excellent time for the congregation to do some self-evaluation of needs and expectations in order to determine what kind of pastoral leadership is needed.

The candidate's visit

Invite the pastoral candidate to visit your church and community. Make sure that everyone knows that this is a get-acquainted visit, and not a "call."

All expenses of the visit are to be borne by the inviting church. The time of the visit should be mutually agreed upon by the church and prospective pastor. A long weekend, including Friday and Monday, is suggested.

If the pastor is married, be sure to include the spouse, and perhaps family, in the visit. Plan to arrange housing at a motel or some other situation where there can be time alone.

It is helpful if there can be some free use of a vehicle during the visit for getting acquainted with the community, visiting schools, etc.

You will want to have the pastor preach and perhaps lead parts of the worship service. Have the service planned locally so that the pastor will get a feel of the kind of service your church is used to.

Plan a general meeting of the congregation at which there can be free discussion with questions and answers, both by the pastor and the congregation. Schedule a meeting of the pastor with the Pastoral Search Committee and other appropriate groups in the church for discussion of finances, terms of the call, etc.

Terms of the financial agreement

The Pastoral Search Committee will need to work with the church trustees and the congregation in developing a proposed contract. The contract may include the commit-
Pastoral options for the Church

by Rodney Henry

"Who is available to be our pastor?"

One of the first things churches request during the pastoral search process is a copy of the "Available Pastor List."

But before looking at the Available Pastor List, or at the list of pastoral candidates, I encourage church committees to evaluate their expectations of a pastor. Each church needs to understand what they expect a pastor to do and to be.

So, we send two tools to churches to help in this process: The Pastoral Priorities Survey and "Foundations for Pastoral Search."

The church also needs to look at its financial resources. Most of our churches would like to have a full-time pastor, but fewer than one-third of them can afford one. And many of these churches cannot pay their full-time pastor the minimum salary recommended by the Committee on Support and Retirement (COSAR). And even these churches cannot support a full-time pastor, but fewer than one-third of them can afford one. And many of these churches cannot pay their full-time pastor the minimum salary recommended by the Committee on Support and Retirement (COSAR).

One generation ago, a full-time pastor was considered to be the normal pastoral situation for Seventh Day Baptists. This is not the case today. This leaves most churches seeking other options for pastoral service.

Bi-vocational pastors

When a church realizes that it cannot support a full-time pastor, it should not get discouraged. Remember, two-thirds of our churches have pastors who also have employment outside of the church. These pastors are called "bi-vocational" because they have two vocations. Sometimes, these pastors are called "hi-vocational" pastors because they have two vocations. Pastors are called "hi-vocational" pastors because they have two vocations. Pastors are called "hi-vocational" pastors because they have two vocations.

Retired pastors. Several of our "retired" pastors have accepted calls to serve SDB churches. Sometimes, they are willing to serve a part of their retirement years. Sometimes, they are willing to serve on a more or less full-time basis. Other times, they allow their retirement to be their other "occupation" so that they can have reduced pastoral responsibilities.

Retired church leader. Many companies offer early retirement to their employees. There may be a church leader in your Association or region who is retiring and might consider a call to ministry. These people often have many years of church leadership experience, and they are not likely to want to take on a new church. They may be looking for a change of pace.

"We want a person with a seminary education and 30 years of experience in ministry. We also want him to be about 35 years old with a family that will attract other families."

This joke illustrates some churches' high expectations of a pastor. Though seminary education is wonderful, and ministry experience is preferable, God may have other qualifications in mind. Seminary student. If there is an accredited theological seminary near the church, a student may be willing to move and pastor a church while completing seminary. Student pastors have the advantage of providing ministry experience to the student while reducing pastoral ministry to the church.

Someone from within the congregation. Often overlooked are those leaders within the congregation who God may be calling to pastoral ministry. These "potential pastors" usually lack training and experience, but they have personal qualities and character to be pastors. The Council on Ministry has the Seminary Education Program to assist such persons seeking a seminary education. We also have the Training In Extension (T.I.M.E.) program to bring training to those persons who are called to pastoral ministry but lack formal theological education.

A match in the making

by Bill Shobe

Pastor Bill Shobe recently began a new pastorate at the Washington, D.C., Seventh Day Baptist Church. The following is his perspective of a successful pastoral search.

This past year has been an interesting, exciting, and stressful time as I sensed the Lord directing me to a change of pastorates. There were times when I seriously wondered how I would know which was the right position to accept. I spent much time in prayer, listening for direction, and also seeking and receiving the counsel of godly peers. I certainly believed in charge, and that He would make His will known.

I began to see a strong correlation between premarital courtship and the pastoral search experience. Since I believe that much can be done in the preparation stages to ensure a happy marriage, I am also convinced that we can enhance pastor-church relationships with thorough preparation.

When a couple asks me to perform their wedding, the first few questions I pose concern the depth of their relationship: "How long have you known each other?" "What attracted you to one another?" Many marriages are successful because they build upon the strong relationship which preceded their courtship.

Before coming to Washington, D.C., I had already established friendships with several members of my new congregation during Association meetings, General Conference sessions, Summer Christian Service Corps, Pre-Cons, and camps. From my conversations with them over the years, I had developed a sense of the congregation's heart for the Lord and His ministry in their city. I also knew that the church had a solid foundation developed by the strong leadership of previous pastors.

About two years ago, my interest in the D.C. church increased when I was asked to consider serving there. I weighed the possibility of such a call, the nature of its urban and international community, and found it both interesting and unsettling. But I also sensed the Lord saying that it was not the right time to consider the call.

As a result, I could only commit to pray that the Lord would raise up the right shepherd for the church, in the right season. Indeed, I found the guide, "Foundations for Pastoral Search," very helpful in clarifying my own ministry style, and my expectations and vision for the church's growth model. The Washington church members also spent considerable time and effort clarifying their vision for the church, and their expectations in a pastoral leader.

During the time before our actual call to serve, I learned much about patience, and the Lord's ability to provide everything we need.

He does have a time for every season and purpose. When the Lord indicated that the time was right for a ministry move, the Washington church came back to mind. I was aware that they were still in the search process, and that they had considered a number of men for the work.

I contacted our Director of Pastoral Services, Rod Henry, and made him aware of my impressions from the Lord. He encouraged me to pray about the Washington need and added that he felt that it could be a good match. As they continued their ongoing dialogue with him, I believe he also let the church members know about my new directions. They have expressed great appreciation for Rod's assistance in their search and preparation for a new pastor.

Truly, the Lord has to be the "matchmaker" in bringing a pastor and church together, knitting them into a working unit. The visit included time for teaching material I had prepared— we arranged for a visit. This included my wife and children, because I believe that each family member's needs and insights should be considered in such major decisions. As in a marriage, the union includes the whole family, not just the pastor and church.

These included questions about a candidate's personal life. After some phone calls and a written exchange of information— including my updated vision of ministry and some samples of teaching material I had prepared— we decided to visit. This visit included time for casual interaction at a picnic, as well as the formality of worship and questioning sessions. The question and answer period was enhanced by the previously prepared questions, and the willingness to endure more than three hours of discussion.

We exchanged questions about pastoral leadership styles, vision for ministry, preferences in style and format of worship, the challenges of differing cultural and racial backgrounds, evangelistic strategies, the Sabbath's role in our witness, and spiritual gifts. Though such a visit is never long enough, nor are all the questions asked or answered, the church leaders' flexibility to consider and schedule additional time for discussion encouraged me greatly. Even as we returned home, we had a strong assurance from the Lord that this was our match.

After that point, the process of waiting was difficult. Even as we waited, I learned much about patience, and the Lord's ability to provide everything we need. While we are now actively working together, in reality, we are still a "match" in the making. It takes effort, communication, and prayer to realize all the dreams and expectations that we bring to this relationship. "Honeymoons," however long or short, always give way to the reality of mixing different lives together.

In the years to come, I hope that this match will prove to be as exciting and fulfilling as the match with my wife of 15 years. God has begun a good work among us, and we trust Him to lead us to its fulfillment.
Staffing the small church
by Lyle Schiller.

The big increases have not been in cash salary, but in fringe benefits. Forty years ago it was common for a compensation package to include a rent-free house, cash salary, and perhaps a contribution to the minister's pension account. The pastor paid for utilities, automobile and medical expenses, books, subscriptions to professional journals, and similar expenditures.

Today it is not uncommon for the church's costs for the fringe benefits (housing allowance, utilities, health insurance, car allowance, pension, continuing education, etc.) to equal or exceed the cash salary.

A growing number of congregations feel they are being priced out of the ministerial marketplace. This is not a new trend. It can be traced back to the Great Depression, when the typical salary of a Protestant minister was $50 to $80 a month, down from double that figure a decade earlier. Thousands of congregations could not even pay that $50 a month, and were forced to go without a pastor. (In 1982, approximately $850 equaled the buying power of $50 in 1932.)

The next big financial squeeze on congregations came in the 1967-1983 era, when the Consumer Price Index tripled in 16 years—a pattern without precedent in American history. This squeeze on the small church in the United States has been compounded in recent years by the rapid escalation of health insurance premiums, and the rise in the minimum salary in those church traditions that recommend salary schedules.

What are the alternatives to a full-time resident pastor when we can no longer afford our own minister? Does this mean the church will close? The answer is a resounding, "NO!" More than a dozen alternatives to closing exist.

What are the possibilities?
1. Raise the level of giving!
   For at least one-sixth of the small churches that feel they no longer can afford the cost of a resident pastor, one alternative is to bring in a stewardship counselor (perhaps from the denominational staff) who will help the members raise their level of giving.

   For the majority of small congregations, a reasonable goal is that the weekly contributions from members will average at least $17 to $19 times the morning worship attendance. Thus a congregation averaging 90 at worship could be expected to receive at least $75,000 annually in contributions from the members. For at least one-fourth of all small congregations, that goal should be $20 or more times the average worship attendance, times 52 weeks.

2. Seek a bi-vocational pastor.
   The most rapidly growing alternative is a bi-vocational pastor who makes a living in the secular marketplace, and serves one congregation on a part-time basis. Many of these ministers have two or three academic degrees, so this no longer means an "uneducated minister."

One small slice of this population consists of couples in which the spouse with the seminary degree decides to combine the responsibilities of part-time pastoring, while the other parent has a full-time job.

3. Seek a bi-vocational team.
   A growing number of congregations (averaging 75 to 125 at worship) have abandoned the full-time resident "generalist" pastor in their search for specialized leadership. These congregations are served by a team of three to five bi-vocational ministers.

   Typically, one carries the responsibility for preaching, another for the teaching ministry, a third for pastoral care, and fourth for administration, with perhaps a fifth staff member responsible for evangelism and missions. Their combined compensation, including reimbursement for expenses, is usually less than one-half of the amount required for a full-time resident pastor.

4. Build a lay-led religious community.
   The lowest cost alternative is being followed by congregations averaging fewer than 35 at worship. They have created a lay-led religious community with all of the "ministerial" responsibilities carried by lay volunteers.

5. Share a pastor.
   One of the most widely followed responses to the financial squeeze of earlier decades was the yoked field or circuit. In this arrangement, one full-time pastor serves at least one-sixth of the most widely followed arrangements in Pennsylvania during the 17th, 18th, and early decades of the 19th centuries. Most of these arrangements have been dissolved in recent years.

One of the contemporary versions of this arrangement usually reflects one of three alternatives: (1) a seventh-day congregation shares a pastor with another congregation that worships on the first day of the week, (2) an immigrant congregation shares a building with a congregation composed largely or entirely of American-born members, and (3) a new mission shares a building with a long-established congregation from a different religious tradition.

A second version calls for the congregation to rent out part of its facilities, usually Monday through Friday, to another nonprofit organization, such as a child care center, school, counseling center, or social welfare organization. While these arrangements may produce landlord-tenant tensions,
the small congregation in a very large building often needs the extra income to pay all of its bills.

9. **Exploit that long vacancy.**
   Many small congregations rely on the call system of ministerial placement often take a year or two to find a successor to the departing full-time pastor. During that vacancy period, volunteers carry most of the work load. The financial savings can be used to pay off accumulated bills, or to help finance the cost of the next full-time pastor.

10. **The pastor with two part-time positions.**
    One of the most promising alternatives is for the minister who wants to preach regularly to serve as the part-time pastor of a small church, while spending three or four days a week as a program specialist with a nearby large congregation.

11. **The multiple-site arrangement.**
    The multiple-site arrangement can lead to the administrative merger of the large congregation with a small church. The merger agreement guarantees that worship, church school, and other programming will be carried on at both sites for at least 10 years. The result is one administration, one budget, one staff, two sets of trustees, two meeting places, and lower staff costs.

12. **The larger parish.**
    While less popular today than it was in the 1950s or 1960s, one alternative is the larger parish consisting of several congregations, each with its own officers, budget, building, and program, served by one staff of three to nine people. This can reduce the financial costs for each congregation, and also provides a mutual support group for the staff.

13. **Seek a denominational subsidy.**
    For small congregations in those denominations in which this is encouraged, an attractive response to rising costs is to seek a denominational subsidy. This may be a direct annual cash grant. Or it may be an indirect subsidy in which the denomination covers part of the cost of the pastor's health insurance or pension or salary, or part of the cost for a building program.

   The downside to this alternative is that it is rare for a congregation receiving a subsidy for operational costs for three or more consecutive years to experience numerical growth.

14. **Find a retired pastor.**
    One of the most attractive alternatives is a product of the recent rapid increase in the number of retired ministers. Some are retired military personnel. Many have chosen early retirement. Others have retired from a nonparish ministry (teaching, hospital chaplaincy, denominational office, etc.). A fair proportion are open to an invitation to help with a small church. The merger arrangement guarantees that agreement guarantees that the small congregation in a very large building often needs the extra income to pay all of its bills. The financial savings can be used to pay off accumulated bills, or to help finance the cost of the next full-time pastor.

   "Hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us" (Romans 5:5, NASB).

   When congregations call a new pastor, they are filled with hope. The members are optimistic about the future of their church. They are looking forward to their new pastor leading and guiding the congregation (with God's help, of course) with excitement and vision for the future.

   A congregation has great expectations of the pastor, and often of the pastor's spouse and children. Sometimes these expectations are attainable goals, but sometimes they are unrealistic. How does the pastor and family deal with unrealistic or misplaced hope?

   Some congregations expect their pastor to attend all the functions, services, and programs of the church. His family may be included in that expectation. Because the pastor is the leader and shepherd of the local flock, he needs to be present to lead, guide, and encourage. This includes all committee meetings, all church socials, all services.

   Some congregations expect their pastor to be all things to all people. He must relate to all ages, all families, to all situations, to all needs. The pastor must be a great teacher, preacher, song leader, prayer warrior, counselor, administrator, camp leader, Bible School teacher, youth leader, public relations person, wonderful spouse, and great parent. He is organized, committed, enthusiastic, optimistic, patient, wise, modest, frugal, loving, forward thinking, sympathetic, and a mind reader.

   The pastor's family should always be ready to host unexpected guests. The pastor's family must always be on time to services and church gatherings. They must be always be on time to services and church gatherings, and also provide a mutual support group for the staff.
The Call to Ministry

by Don A. Sanford, historian

From 1933-1952, Abner C. Bond was Dean of the Alfred University School of Theology. A whole generation of Seventh Day Baptist ministers was influenced by his sense of devotion to the ministerial calling.

Nearly 30 years before he answered the call to train ministers, he preached a sermon entitled, "The Call to the Gospel Ministry." It was published in the SDB magazine, The Pulpit, for use on Sabbath, December 18, 1915.

"There are, in every Christian community, serious-minded and thoughtful young people looking on the life, undecided as to what shall be their life work. Hesitant and undecided they stand, waiting for some finger pointing to direct them in the way they ought to go. They have seeking a path of service. But of these there are many. Which shall they take?"

"I am glad to recognize the divine call to a business career, or to the profession of teaching, or of medicine, or any other vocation of life where service can be rendered to humanity and the work of the kingdom advanced. But I wish to devote my time to the specific task of presenting the distinct claims of the Christian ministry. I represent a calling which has a worthy history in the lives of those who have made it a holy calling."

Then A.J.C. Bond mentioned some of those who followed in the preaching ministry, including the disciples, evangelists such as Philip and Paul, men from the post-apostolic church, the Reformation, and the modern church of his day, including some SDBs:

"These men and many others in more humble stations, but as faithful in their preaching, have had more to do with the progress of the race than have emperors, or popes, or kings of commerce. If it is a correct saying that 'we may know that we are going some whither because we have come some whence,' then the history of the Christian ministry is a prophecy of its greater future."

"The ministry calls today for men of consecration, but for young men who have faculties and talents to consecrate. It calls for men of holy purpose, but with powers trained to serve those high purposes. Every vocation today contributes its share to the human sap heap of the down-and-outs who have failed in the acid test of efficiency. There are also many misfits, because men of ability in certain lines are attempting that for which they have no fitness."

"In addressing some who have relied wholly on an emotional experience for the call, Bond noted: "Ever since Constantine had a vision of a cross in the sky, men deceiving and self-deceived, have imposed upon the race an unworthy conception of this sacred experience. I would not for one moment seem to remove the trace of the divine hand in leading men to be prophets of God. It is there in every genuine call—a conscious and blessed presence. But if I am not mistaken, a careful study of the call of holy men of old will reveal the fact that God takes account of those faculties with which He had already endowed men; feeling, to be sure, but also reason and will."

Then he used the experience of Isaiah’s call as an example of the typical call of God’s prophet:

"Whatever of failure or weakness there may be in the public worship of the church today, it is from the number of those who regularly attend her public services and who believe in her life and mission, that the ranks of the ministry must be filled up and increased. Isaiah entered the temple to look upon the emblems of the Divine, and symbols of His presence, but on account of his state of mind, and his concern for the nation, he was enabled to see beyond things, however sacred their association, and witness the presence and glory of God, which filled the earth. Henceforth, he would give himself to the task of opening other men’s eyes to behold that holy presence."

"Thankful for the rich spirit and scholarship of his generation, Bond closed by commenting on a fellow pastor’s statement, ‘I can see better pasture on the other side of the river, but I dare not undertake to lead my flock across, lest they drown in the stream’."

"A beautiful way of giving expression to the situation, but most pathetic if true. For not only the shepherd of the sheep, but the members of the flock see this better pasture, and unless safely led they may attempt to cross alone and drown in waters too deep for them. It is not merely a matter of a little better feeding; in many cases it is a question of life and death. And the church needs, for its mighty modern task, the larger life which this better pastureage will bring."

"The need is for men who can grasp the significance of the great movements of the day, and who can relate themselves helpfully to them. The call is to the task of adjusting the church to its modern problem until it shall meet successfully the impact of worldliness, and wage an aggressive campaign for righteousness. O Holy Spirit, call thou those whom thou would call!"

Is the need any less true in the world of 1993 than it was in 1915?
Imagine for a moment that you live on another planet operating under different principles. Suppose your planet has no gravity, and no need for a medium of exchange, such as money. You get your energy and fuel from osmosis, instead of eating and drinking. Suddenly, without warning, you find yourself transported to Earth.

When you awake from your trip, you step out of your hovering spacecraft and fall abruptly to the ground. "Ouch!" you say, not knowing why you fell. After regaining your composure, you decide to travel around a bit, but are unable to fly, because of this new phenomenon called gravity. So you start walking.

After a while, you notice that, strangely, you feel hungry and thirsty. You wonder why. Where you come from, the galactic system rejuvenates your body automatically. Luckily, you run across an earthling who diagnoses your problem and tells you that you need food. Better yet, he recommends some of this Earth food that contains all the nutrients you need.

Imagine for a moment that you live on another planet operating under different principles. Suppose your planet has no gravity, and no need for a medium of exchange, such as money. You get your energy and fuel from osmosis, instead of eating and drinking. Suddenly, without warning, you find yourself transported to Earth.

When you awake from your trip, you step out of your hovering spacecraft and fall abruptly to the ground. "Ouch!" you say, not knowing why you fell. After regaining your composure, you decide to travel around a bit, but are unable to fly, because of this new phenomenon called gravity. So you start walking.

After a while, you notice that, strangely, you feel hungry and thirsty. You wonder why. Where you come from, the galactic system rejuvenates your body automatically. Luckily, you run across an earthling who diagnoses your problem and tells you that you need food. Better yet, he recommends some of this Earth food that contains all the nutrients you need.

You didn't mean anyone harm, yet you are in "jail," whatever that is. You can no longer move about as you want, and you resent it. You only tried to be about your own business, and now you have a sore leg, fatigue from your long walk, and a stomach ache from eating too much. Nice place, this Earth.

Does this sound farfetched? People raised in dysfunctional families, or families where God's ways of boundaries are not practiced, have experiences similar to that of the alien.

God's world is set up with laws and principles. Spiritual realities are as real as gravity, and if you do not know them, you will discover their effects. Just because we have not been taught these principles of life and relationships does not mean they will not rule. We need to know the principles God has woven into life, and operate according to them. Here are 10 laws of boundaries that you can learn to begin to experience life differently.

1. The Law of Sowing and Reaping
   The law of cause and effect is a basic law of life.

2. The Law of Responsibility
   This law includes loving others; the commandment to love is the entire law for Christians.

3. The Law of Power
   Pray for the wisdom to know the difference between what you have the power to change and what you do not.

4. The Law of Respect
   When we accept others' freedom, we feel better about our own.

5. The Law of Motivation
   Freedom first, service second.

6. The Law of Evaluation
   You need to evaluate the effects of setting boundaries and be responsible to the other person.

7. The Law of Proactiveness
   You need to practice and gain assertiveness.

8. The Law of Envy
   If we are focusing on what others have or have accomplished, we are neglecting our responsibilities and will ultimately have an empty heart.

9. The Law of Activity
   Human beings are responders and initiators.

10. The Law of Exposure
    Your boundaries need to be made visible to others and communicated to them in relationships.

Remember the story of the alien.

The good news is that when God brings us out from an alien land, He does not leave us untaught. He rescued His people from the Egyptians, but He taught them His principles and ways. These proved to be life to them. But, they had to learn them, practice them, and fight many battles to internalize these principles of faith.

God has probably led you out of captivity also. Whether it was from a dysfunctional family, the world, your own religious self-righteousness, or the scatteredness of being lost, He has been your Redeemer. But what He has secured needs to be maintained. The land to which He has brought you has certain realities and principles. Learn these as set forth in His Word, and you'll find His kingdom a wonderful place to live.


If Jesus came today and did an analysis of your economic situation, would He turn to you and say, "Well done, thou faithful servant"? In my case, I'm not sure what He would say.

I often ask myself, "How am I handling the 'talents' God has given me? How much am I doing to help Him, not just myself?"

Frequent self-examination keeps me from losing perspective of who is in control.

The pressures of the world are very strong and can wear us down. We must focus on what God wants us to do, not on what people tell us to do. (People tend to accentuate limits and boundaries, not needs and faith.) We must concentrate on working for God in the mission fields, and look for opportunities to accomplish this.

One such opportunity is the SDB Orphanage in India. We have about half of the funds needed to accomplish this mission. There is enough money to start construction and to purchase some of the equipment, but not enough for the animals and crops required to maintain it.

If you have a burden for the orphanage, do not hesitate to share your blessings with the children in India. Presently, the land is flat, but it should soon start taking on some contours and buildings.

We also need to remember the drought in Africa. They still need help obtaining food, water, and medicine. (We are not talking about a few hundred dollars; we are talking thousands.)

Remember, we have churches in several African countries, not just in Malawi. The southern and central countries need supplies badly.

Jamaica is venturing out on a project this year that should help them grow and move ahead in spreading God's Word. This planned agricultural project will provide income to maintain a full-time person on their national field.

This individual will be in charge of visiting, coordinating, and teaching the people in the churches, as well as overseeing the project.

If you are interested in helping to set up this project, contact the Missionary Society office and request a project report and proposal.

Now pray about helping. (We tend to forget that these projects, like the old well pump, often need praying to get them started.)

Mexico is coming along fine. In fact, they are in the process of building the 20 Kilometer church. We are anxious to get this project completed. The Senior Saints are planning to help with the "finish" work. This will involve pouring a cement floor, and finishing the walls, windows, pews, platform, and pulpit. They are also planning to construct a block wall around the church.

These projects are proceeding slowly, but I have faith that God will touch the hearts of those who have a burden for the needy. Please pray for God's will to be accomplished.

Watch Lead-Line and the Missionary Reporter for updates from these countries, and please continue to pray for our leaders in national and foreign fields.

May God guide and bless our efforts on His behalf.

March 1993/ 17

Focus on Missions

Overseas projects need our help

by Kirk Looper

We must concentrate on working for God in the mission fields, and look for opportunities to accomplish this.
Culture, feelings, or God?

by James Skaggs

The President's Page

We see a constant struggle to keep the faith free from practices and beliefs which would dilute its influence in the world, and draw believers away from God.

1993 General Conference Host Committee
University of Redlands, Redlands, Calif.
August 8-14, 1993

Co-chairs: Jean Lewis 5060 Sierra St. Riverside, CA 92504 (909) 669-1941
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TSA Host Committee

March 1993/ 19
Sabbath Rally in Missouri
by Jon Warren

Recently, the Sabbath Day Baptist Church of Central Missouri held a first: a "Sabbath Rally Day." An invitation for Sabbath worship brought 100 individuals from various congregations in Missouri, Kansas, and Oklahoma. The Seventh Day Baptist, "Pass It On" Ministries, and the Missouri Conference of the Churches of God (Old Time) jointly sponsored the day of fellowship. The Sabbath Day Baptist Church of Central Missouri was chosen as it is centrally located near Jefferson City, Mo. Pastor Jon Warren of the SDB church opened the services. Master of ceremonies, Brother Bill Sidders of the Church of God, then outlined the schedule. Brother David Moore led the assembly in songs.

Since this was a new experience, and very few of us were acquainted, representatives of each group were asked to be recognized and welcomed.

Ron Elston Sr., Regional Missionary Worker for the Seventh Day Baptist Missionary Society, opened the morning discussion by asking, "What Makes the Sabbath Important?" As an "ice breaker" activity, Brother Elston also asked those attending to share the experiences which led them to observe the Sabbath.

This was an excellent activity as most people boldly shared their stories. For many not raised in Sabbathkeeping families, it meant breaking old ties and changing lives and churches. It soon became apparent how truly committed to the Sabbath we all are.

There were so many in attendance on this special day that the noon meal was served in three shifts, from noon to 2:00 p.m. While some ate, the others sang songs, listened to special music presentations, and heard or gave testimonies. It was a beautiful experience.

Speakers for the afternoon included Brother Bob Close, Seymour, Mo., of "Pass It On" Ministries. Bob began by singing a beautiful song about Simon of Cyrene. The next speaker was Brother Gene Rauls, pastor of Praise Temple in Fredericktown, Mo. He said he had come out of a Baptist background, and had "always wanted to find a Baptist church that believed in the Sabbath."

Ron Elston and Jon Warren concluded the speaking sessions. Each speaker reminded us of the privilege of worshipping on the Sabbath, especially the joy and the blessings. Our salvation is through Christ Jesus, and the Sabbath is a blessing from Him. Pastor Warren, as the last speaker, told us to stand and name our left foot, "Glory," and our right foot, "Hallelujah," so that with each step we could praise the Lord we worship.

Representatives from each organization and denomination concluded the day by sharing the goals and outreach efforts planned for the future.

There were many more activities and memories that could be included in this report, but the encouraging fellowship with other Sabbath believers made this day a day of great blessing. We all look forward to another Sabbath Rally!

Newport building update

The November "Pears from the Past" was devoted to the history and current status of the old Newport (R.L.) Seventh Day Baptist Meeting House. It was built in 1792 and is now a part of the Newport Historical Society holdings.

During their September visit to Newport, representatives of the New England Yearly Meeting, SDB General Conference, Memorial Board, and Historical Society reached a consensus that the initial step to further preserve the building is its nomination to the National Registry of Public Buildings. Recent correspondence from Daniel Snyder, Executive Director of the Newport Historical Society, indicated that the first step in this process would be a comprehensive survey. This would involve a set of measured drawings and a data sheet on the history and significance of the structure, all to be submitted to the Historic American Building Survey (HABS). In his letter he stated:

"Having the Meeting House included in HABS would accomplish several of our goals in the preservation of the building. It would register (at the Library of Congress where HABS is kept) the Seventh Day Baptists as the builders and original owners of the structure. It would also provide us with extremely high quality drawings of existing conditions in the building, which are an essential first part of any preservation effort."

Preservation Cooperative Ltd. consultants proposed doing the investigation, documentation, and preparation of the necessary documents at a cost of not more than $9,000. This involves removing part of the roof and some of the bricks for examination, and a complete analysis of the present structure.

As a $3,000 deposit was required to begin the process, with the remainder to be paid on completion.

In cooperation with the New England Yearly Meeting, the SDB Historical Society sees this as an opportunity to focus on a project which will ensure its continued identification as being Seventh Day Baptist. (Some other Sabbathkeeping churches have, for over 40 years, tried to claim this building as a part of their heritage, simply because of its "Sabbatarian" origins.)

At its January meeting, the Memorial Board appropriated $3,000 for the initial deposit. The New England Yearly Meeting, and members of the SDB Historical Society have also contributed to this project.

Although the Newport Historical Society has not actively solicited our total underwriting of this project, it is only right that Seventh Day Baptists show support and appreciation for the years that the Newport group has preserved this part of our history. Any contributions may be directed to the Historical Society at P.O. Box 1678, Janesville, WI 53547.

"Choosing People" gets rave review

(Baptist History and Heritage, quarterly publication of the Southern Baptist Convention's Historical Commission, just released the following book review. The review should be of interest to most SDBs. Reprinted by permission.)

A Choosing People: The History of Seventh Day Baptists

Clearly one of the finest works published in Baptist studies in 1992, this volume presents the best historical assessment to date of Seventh Day Baptists. Through 28 excellent chapters, five helpful timelines, 32 pages of notes, an invaluable 17-page bibliography, and a 10-page index, the writer provides important handles for understanding this small Baptist body.

(According to the 1992 Yearbook of American and Canadian Churches, the Seventh Day Baptist General Conference, USA and Canada, reported in 1991 a total of 86 churches with 5,200 members.)


As historian for the Seventh Day Baptist Historical Society, Don Sanford seems to deal with every conceivable major aspect of Seventh Day Baptist history. The work is comprehensive, well documented, and reliable.

Seventh Day Baptists arose in England in the 1600s. They have always viewed themselves "as a choosing people, responding to God's call by the choices they make under the guidance of the Holy Spirit through an enlightened conscience" (p. vii). One of the distinctive choices they have made throughout their history is to worship on the Sabbath (Saturday).

They have valued freedom, missions, denominational organization, eccumenical relations, and education. Significantly, "From the first, always viewed themselves "as a choosing people, responding to God's call by the choices they make under the guidance of the Holy Spirit through an enlightened conscience" (p. vii). One of the distinctive choices they have made throughout their history is to worship on the Sabbath (Saturday).

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Searching for Senior Saints

Some dedicated and hard-working "Senior Saints" have given wonderful service to physical church projects over the last two years. Well, folks—it looks like they're rarin' to go again in 1993! Why not join them this year?

Here's the latest from "Saints" coordinator, Pastor Chuck Graffius:

Greetings in the name of our Savior!

"I long to see you, that I may impart to you some spiritual gift, so that you may be established—that is, that I may be encouraged together with you by the mutual faith both of you and me" (Romans 1:11-12).

The first order of business is to inform you that the "Mexico" project has been postponed (not canceled) until perhaps next winter, or the spring of '94. They are not ready for us yet.

Now for this year's work. We have two major projects for 1993. I want to encourage you to come for all or any part of either project that can fit into your schedule. The first project will begin the first part of May. (Exact date and directions will follow soon.) This project will start at Camp Holston, near Battle Creek, Mich. We will insulate and nail ceiling on existing rafters in the dorms, as well as renovate bathrooms and install new shower stalls, water heater, etc. Some remodeling in the lodge area, and some changes in the kitchen will also be included.

We will need insulators, carpenters, nailers, electricians, plumbers, cooks, and all kinds of helpers, encouragers, and cheerleaders. We will find a job for you. Please let me know if you are coming.

This project will continue at Camp Wakonda, near Milton, Wis. At Camp Wakonda, we will install new weatherboard sheathing on the lower two feet of two dorms, and put up rain gutter. A new shell building needs insulation, panels on walls and ceiling, and wiring and heating (no plumbing). They will also need a new electrical entrance in the main lodge, plus other electrical changes. Then on to Albion, Wis., to help the congregation get their church building ready for a celebration later this year.

By this time, we're into June, and I must go to Summer Christian Service Corps (SCSC) training at Camp Paul Hummel in Boulder, Colo. It is also time for you to take a break and enjoy the summer. Oh, by the way, we will deviate from our regular schedule and take every Wednesday off! I think we need a break in the middle of the week for rest or vacation.

Please consider coming for all or any part of this extended project. Wow! It sounds like an exciting and diverse one. I would like to hear from you soon.

Our second project this year will take place after Conference. (Again, exact dates later—August and September.) This time we will be at Camp Harley Sutton in Alfred Station, N.Y. We will be dismantling (as in "tearing down") the existing restrooms, and constructing, from the ground up, a new building to house two modern restrooms. I have the "prints" in hand, and this will be a "neat" or "cool" (depending on your age) project.

We will need all trades, including helpers and cooks, with Wednesdays off again. You can't hardly beat a project like this, so put it on your calendar!

Write to me at RD 1, Box 14-B, New Enterprise, PA 16664. Phone: (914) 766-3378. Please pray about your participation in these projects! I'll be looking forward to seeing you in May.

Remember the Sabbath Day by Keeping It Holy

Directions: In the fourth commandment, God gave us instructions about how we should spend his special day. Solve this puzzle to find out what those instructions were. First, guess the words below. Fill in the letters on the lines next to the clues. Then look at the number below each letter and print the letters into the boxes with the same numbers. The first one is done for you.

B A B Y
infant
53 9 37 6
from your ______ to your toes
12 42 13 4
14 9 19 36
to see with your eyes
44 3 39 20 17
something left over
22 21 43 48 52
not nice
33 38 34 61 72
water makes metal get ______
41 10 37 15
the outside of a nut or ship
33 49 77 60
what you say to stop a horse
45 26 70 29

to make different
86 62 84 1 40
another word for a spirit

(Answer found on page 24.)

Source: Ten to Grow On by Sandra Klaus (Zondervan Publishing House, 1992)
Available at your local Christian bookstore or by calling 1-800-727-3489.
General Council members meet in Rhode Island

Our SDB General Council met in Ashaway, R.I., February 11-14, to discuss the work of General Conference. The Council acts on denominational business between the August annual Conference gatherings.

Elected members include:
Cormeth Lawrence, Leon Lawton, John Peil, Don Rudert, Jim Skaggs, and Mynor Soper. Representatives from the Board of Christian Education, Council on Ministry, General Services, Memorial Board, Tract and Communication Council, and Women's Society also attended.

This is the second year that the Council has met outside of the Janesville area. Conference representatives are able to interact with local church leaders, make new friends, and discover ways to strengthen our mission.

Themes of discussion included fund development, the promotional film project, MOCR 2000, and General Conference procedures and meetings. Agency representatives also presented their budgets for 1993. Since these numbers are placed on the denominational budget grid, Conference delegates will act on the budgets in August.

On Sabbath, February 13, Council members shared God's Word in six of our churches in the southern New England area. The Council expresses its great appreciation to all churches and individuals who helped in hosting the successful mid-year sessions.

Memorial Fund spreads its support

At its January quarterly meeting, the Memorial Fund voted to add to its support of various Seventh Day Baptist boards. With extra discretionary income available, the board members have taken initiative to support new exciting projects and see the future for growth.

Through a desire to further share in the ministry of SDBs, the Memorial Fund members approved a gift of $8,000 to each of the following Seventh Day Baptist boards for use in their ongoing work: the Board of Christian Education, Council on Ministry, Missionary Society, Women's Society, General Services, and Tract and Communication Council.

The Memorial Fund wishes to express its appreciation for the work of each of these boards and their efforts in using God's resources wisely.

From the February Lead-Line.

Pastors' Conference
April 21-25, 1993
Shiloh, NJ

(See details and registration form in February Lead-Line.)

Pederson.—A son, Jacob Martin Pederson, was born to Marty and Jill Pederson of Anderson, SC, on May 19, 1992.

Coca.—A son, William Lyle Coca, was born in Korea on January 13, 1992, and arrived at the home of his parents, Bill and Wendy (Sutton) Coca of Springville, NY, on June 16, 1992.

Noel.—A son, Caleb Louis Noel, was born to Rod and Melissa (Snyder) Noel of Corning, NY, on August 81, 1992.

North.—A daughter, Brooke Amelia North, was born to Wayne and Christine North of New Auburn, WI, on September 25, 1992.

Lewis - Potter.—Gary H. Lewis and Lisa M. Potter were united in marriage on September 5, 1992, at the Alfred, NY, Seventh Day Baptist Church. The Rev. Leon Wheeler officiated.

Cruzan - Ashburner.—Matthew Bert Cruzan and Rachel Mary Ashburner were united in marriage on January 2, 1995, at the Middle Smithfield Presbyterian Church in East Stroudsburg, PA. The Rev. Harold R. Rosenberger officiated.

Johnson - Allen.—Ronald O. Johnson and Laurie Jeanne Allen were united in marriage on January 1, 1995, at the Alfred Station, NY, Seventh Day Baptist Church. The Rev. Kenneth Chroniger officiated.

Atlanta, GA (Faith)
Steve Clapper, pastor
Joined by letter
Rose Henry
Janet Henry
Daphany Ross

Lake Elsinore, CA
Dennis Palmer, pastor
Joined after baptism
Steve McClain
Linda McClain
Joined after testimony
Dennis Rice
Emily Anne Dugan

Dallas/Ft. Worth, TX
Earle Holston, pastor
Joined after baptism
Jason Zeigler
Jessica Zeigler
Jennifer Zeigler
Joined by letter
Robert Zeigler
Dee Zeigler

Miami, FL
Andres Samuelo, pastor
Joined after testimony
Doreen Watson

Accessions

Obituaries

Bord.—Zella W. Bond, 89, of Lost Creek, W.Va., died on June 10, 1992, at the home of her nephew, Law Helmick, in Morgantown, W.Va.

She was born in Barbour County on September 10, 1902, the daughter of T.A. and Rosalitha (Clevenger) Law. On August 26, 1924, she married Burl Randolph Bond, who died in 1984.

Zella was a member of the Lost Creek Seventh Day Baptist Church for over 50 years, and belonged to its Ladies Aid Society. She was also a member of the Lost Creek Homemakers, serving as treasurer for many years.

Survivors include three nieces, Loretta Williams of Oak Hill, W.Va., Dorothy Lee Ford of Milton, W.Va., and Sylvia Shreve of Eleanor, W.Va.; three nephews, Junior Law, Thomas A. Helmick of Lambertville, Mich., and Law Helmick of Morgantown; several great-nieces and nephews. In addition to her husband, she was preceded in death by one sister and three brothers.

Funeral services were held on June 13, 1992, at the Davis-Weaver Memorial Church in East Stroudsburg, PA. The Rev. Harold R. Rosenberger officiated.

Torkaman.—A son, Joseph Abraham Torkaman, was born to Masoud and Lucinda (Snyder) Torkaman of Alfred Station, NY, on October 11, 1992.

Burdick.—A son, Robert Laurence Burdick, was born to Kenneth and Ruth (Burdick) Burdick of North Loup, NE, on December 6, 1992.

Births

Marriages

Accessions

Obituaries
Funeral Home, with the Rev. Larry Graffius officiating. Interment was in the SDB Church Cemetery, Lost Creek.

**Kennedy**—Elizabeth L. "Bert" Kennedy, 84, of Lost Creek, W.Va., died on July 28, 1992, at her home following an extended illness. She was born in Lost Creek on September 14, 1907, the daughter of Stephen G. and Jessie L. (Stout) Kennedy. She was a lifelong member of the Lost Creek Seventh Day Baptist Church, and a member of the Retired Teachers Association. Bert retired in 1973 after 44 years as a teacher in the Harrison County Schools System. Her last teaching assignment was at Lost Creek Grade School.

Survivors include one brother, W. Frank Kennedy of Chenoa, Ill.; four sisters, Elizabeth Roesch of Lost Creek, Kathryn James of Mineral County, Va.; and Helen Bend of Laramie, Wyo.; and seven nephews. She was preceded in death by one brother, Stevan Gene Kennedy.

Funeral services were held on July 31, 1992, at the Davis-Weaver Funeral Home, with the Rev. Larry Graffius officiating. Interment was in the SDB Church Cemetery, Lost Creek.

**Clement**—Bertha M. Clement, 92, of Mira Valley, near Ord, Neb., died on December 21, 1992, at the Valley County Nursing Home. She was born on December 28, 1899, at the family farm in Mira Valley, the daughter of Emil R. Foth and Wilhelmine (Ziemke) Foth, who were German immigrants. She attended rural school in Mira Valley and graduated from Ord High School in 1919.

Following high school, Bertha taught in rural schools prior to attending the University of Nebraska for one year. She then returned to teaching rural schools until her marriage to George Clement on September 9, 1925. When World War II brought on a teacher shortage, she once again returned to the classroom, teaching at District #9 in Mira Valley.

Bertha was a charter member of the Mutual Benefit Extension Club, and taught Sabbath School classes at the Seventh Day Baptist Church in North Loup. In 1950, she became the Mira Valley news reporter for the Ord Quiz, and was well known for her "Babbles by Bertha" newspaper column.

Survivors include one daughter, Kathleen, of Mexico City, Mexico; three sons, Donald and Kenneth of Ord, and Russell of Ord and Brazil; two brothers, Harry and Will Foth, both of Ord; 10 grandchildren, and 18 great-grandchildren.

Funeral services were held on December 24, 1992, at the North Loup SDB Church, with burial in the Hillside Cemetery west of North Loup.

**Christensen**—Gladys Cleora Christensen, 94, of Laramie, Wyo., died on January 14, 1993, at Bethesda Care Center, Laramie, following a lengthy illness.

She was born on October 2, 1898, in North Loup, Neb., the daughter of Wesley T. and Grace (Greenwood Clement) Hutchins. She graduated from North Loup High School and attended Kearney State Teachers College. Touching many lives, Gladys taught in several country schools for several years, including in Cotesfield, Neb., and later in a school south of Ord. On June 23, 1927, she married Edward George Christensen in North Loup.

Gladys enjoyed reading, tending to her flowers and garden, and writing letters to many people. She was noted for raising African violets and at one time had 150 plants in her house. She also enjoyed playing the piano and entertained nursing home residents in Ord, and was a volunteer for the American Cancer Society.

Gladys was a devout member of the North Loup Seventh Day Baptist Church, a long-time member of the church choir, attended church circle gatherings, and enjoyed quilting. She loved the Lord and did His work with love.

Survivors include one daughter, Phyllis Flock of Laramie; four grandchildren, two great-grandchildren, and several nieces and nephews. She was preceded in death by her husband, Edward; one daughter, JoAnn, who died as an infant; two brothers, Floyd and Clyde Hutchins; and one sister, Helen Louise Bremick.

Funeral services were held on January 17, 1993, at the North Loup SDB Church, with the Rev. Ken Burdick officiating.

**Hull**—Ethel Dunwell Hull, 82, of Milon, Wis., died on January 24, 1993, at the Janeville (Wis.) Health Care Center.

She was born on February 24, 1910, in Iowa, the daughter of John and Marie (Hansen) Jorgensen. She lived in the Milton area all of her life.

Ethel was a member of the Milton Seventh Day Baptist Church and the Golden Diners.

Survivors include two daughters, Nancy Schonewe of Janeville, and Geraldine Steele of Tucson, Ariz.; three sisters, Karen Cole of Ft. Atkinson, Wis., and Mary Thompson and Dorothy Nicks, both of Janeville; seven grandchildren, and two great-grandchildren. She was preceded in death by her husband, two brothers, and one sister.

Funeral services were held on January 28, 1993, at the Milton SDB Church. Burial was in Milton Lawns Memorial Park.

**Quiet on the set!!**

The script is near completion and the shooting will soon begin.

A half-hour promotional film—"An Unusual People: The Seventh Day Baptist story"—should become a reality later this year.

Taking "a day in the life" format, viewers will watch several SDB families as they live out and celebrate one Sabbath day. From sundown Friday to sundown Saturday, we will get into SDB homes and churches, catching the "flavor" of these unusual people.

Sermons and Sabbath School discussions will reveal SDB beliefs and polity, while photos and narration review our rich heritage and history.

The 1993 General Conference Communications Committee urged the delegates and Council to support this project.

Would you please help?

Production and travel costs do not come cheaply. Your ministry of generosity will help with the film's completion and place it on the TV airwaves this fall.

Please make your gift payable to "SDB General Conference," and designate it, "Film project."

We thank you for helping this outreach of sharing "a Sabbath in the life" of Seventh Day Baptists.
"Foundations for Pastoral Search"

A study guide on pastor and church relationships affecting the pastoral search process.

This guide is available for $4 from the SDB Council on Ministry.

Please make your check payable to “COM,” and send to:

Seventh Day Baptist Center
Director of Pastoral Services
P.O. Box 1678
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