Reaching out to our Jewish friends
Upcoming Events

April 15-17
Semi-Annual Meetings
New Auburn, WI

May 1-2
Historical Society Annual Meeting, Janesville, WI

May 6-8
Allegheny Association
Little Genessee, NY

May 13-15
Eastern Association
Shiloah, NJ

May 21
Sabbath Emphasis Day

Jamaican Mini-Missions Project

Remember reading about Sue Cartwright's missions trip to Jamaica last year? Well, plans for the "Summer '94 Music Project" are under way. Funds are still needed for materials and transportation costs. Please designate your donations to Sue Cartwright, and send them (by June 15) to:

Sis. Sue Cartwright
"Jamaican Mini-Missions Project"
605 Streeter Brook Rd.
Little Genessee NY 14754

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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 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
Messianic Jews—our Sabbathkeeping neighbors
by W.L. "Lou" Acker

Our heritage
As Seventh Day Baptists, we have a rich American heritage that dates back to the 1500s. Most of our Sabbatarian neighbors are relatively young denominations, springing from religious movements between 1844 and the early 1900s. Many of these groups not only adopted the Saturday Sabbath, they also observe God’s festivals and Holy Days. They consider God’s commandments to be applicable to all mankind, as opposed to the popular Christian view that these commandments apply only to the Jews.

As members of the Christian faith, we have a rich Jewish heritage because of a personal relationship with Jesus Christ. Our Lord didn’t simply start a religious movement, but His ministry made such an impact that Christianity has been presented to nearly every country in the world. Originally, Jesus’ followers were predominantly Jewish, with a few Gentiles. Amazingly, this condition lasted for the first 600 years of the Church, but growth included more and more Gentiles who eventually became a majority. When this occurred, the Church began to change. Christianity soon began to emphasize Gentile customs and traditions, and de-emphasized things Jewish—including changing the day of worship from Saturday to Sunday.

I’d like to direct your attention to a relatively new group of Sabbatarian neighbors and invite you to re-examine our Jewish roots, including our early Church customs and traditions. This group of Sabbatarians prefer to be called “Messianic Jews,” and they have a remarkable resemblance to the first century Church.

Why do we need to concern ourselves with this group? Because I feel the time is ripe for us to again apply all mankind to this group? Because I feel the time is ripe for us to again meet in private homes or wherever they could enjoy fellowship with other believers. Messianic Judaism thrived until the end of the fourth century. The movement gradually disappeared, and they were overwhelmed by Gentile Christianity.

Today’s movement
Messianic Judaism is back! According to one author, Paul Liberman, thousands of Jewish people are now accepting Jesus as the Messiah. Liberman chose The Fig Tree Blossoms as the title for his book, since the fig tree is a biblical symbol for the Jewish people. Liberman, along with the other authors, points out that "The Scriptures foretold that Jerusalem would be conquered and its citizens led away in captivity. They would endure it through a period referred to as a time of the Gentiles—a time when governmental power over Israel was entrusted by God to the Gentile nations. Nation after nation has occupied Israel." Many of today’s scholars and prophecy teachers are pointing to the fact that the Bible tells us that the Jews would return to the land. Many also agree that Jerusalem age may have ended in 1967 when Jerusalem was back under the control of the Jews. Liberman contends that this signals the beginning of a new era, when God would “once again start to move spiritually and physically among His Jewish people.”

When the disciples asked Yeshua (Jesus) what would be the sign of the end time, He told them to learn the parable of the fig tree. He told them that when the fig tree blossomed, summer was close at hand. He was saying, in effect, to note the signs of the time.

Similarly, when the symbolic fig tree (Israel) would come to life, the body of believers. He told them that when the fig tree blossomed, summer was close at hand. He was saying, in effect, to note the signs of the time.

Similarly, when the symbolic fig tree (Israel) would come to life, the body of believers. He told them that when the fig tree blossomed, summer was close at hand. He was saying, in effect, to note the signs of the time. In some cases, Jewish believers have even been “written off” by family members with a funeral service. In the minds of the family members, the believer no longer exists. Conversely, the Christian Church accepted the new believer and told him in subtle ways that he was no longer Jewish. They encouraged him to give up “Jewish” things and adopt Christian ways. In other words, he was a convert. This practice is still going on in Jewish families in both the United States and in Israel.

This “convert” attitude prevails in a lot of Christian churches, but Jewish believers are “coming out of the closet.” They see no inconsistency between their acceptance of Jesus as their personal Savior and their remaining Jewish.

Back to roots
Since 1957, a greater Jewish consciousness has emerged. There is strong evidence suggesting that more Jews have accepted Yeshua (Jesus) as the Messiah since the Six Day War than in all the previous 1900 years combined. It has marked the beginning of an era when Jews who have accepted Yeshua no longer wished to be absorbed into traditional church institutions. They have sought out fellow believers, set up Jewish fellowships, and prefer to be called “Messianic Jews.”

Although modern Messianic Judaism was born in 1957, the movement didn’t officially begin to blossom until 1975. That year, about 600 Messianic Jews met at a national conference called “Messianic Judaism.” There, leaders from all over the United States, Europe, and Israel discussed the role of Messianic Jews in relation to traditional Judaism. Tradition said that Judaism and Christianity are separate and distinct. This belief is now being challenged by Messianic Jews who accept both the Old Testament and the New Testament as valid. For such Jews, the long-awaited Messiah has come.

Messianic Judaism is not a new cult seeking to separate itself from the body of believers. It offers a way to reconcile belief in the Messiah while confirming one’s Jewishness. One of the tenets of Messianic Judaism asserts that when a Jew accepts a Jewish Messiah, born in a Jewish land, who was foretold by Jewish prophets in the Jewish Scriptures, such a Jew does not become a converted Gentile—he becomes a completed Jew. One reason the Christian

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Church has been so unsuccessful in bringing the Gospel to the Jewish people in tie to its failure to recognize that every Jew, no matter how irreligious, knows he was born a Jew, and he will die a Jew. Any concept that threatens that view is doomed to fail. Unwittingly, Christians have erred by insisting that Jews give up their identification and “become Christian.”

Another factor to be considered by the Christian Church is that Jews tend to lump all Christian religions together. They may not distinguish between Catholic, Protestant, and other denominations who use the cross as a symbol. In most cases, Jews are offended by such symbols because of their collective memory of the Inquisition, the Holocaust, and social discrimination. During World War II, when the Nazis were rounding up Jews to put them in death camps, “the Church” kept silent. Only a few Christians risked everything to bravely hide the Jews from the Nazis.

Some pointers

If we are to successfully present the Gospel to our Jewish friends and neighbors, there are a few pointers we should learn before we begin to evangelize to the Jews:

Unfortunately, the name “Jesus Christ” can become a barrier to communication because so much wrong has been done to Jews by people professing to be His followers. Most Jews know Jesus by His Hebrew name, “Yeshua,” which means “salvation.” Most Jews know the long-awaited Messiah is referred to as “the anointed one,” expressed in Hebrew as “Ha Mashiach.” So how did we get from the Hebrew name and title “Jesus Christ”? When “Yeshua Ha Mashiach” was translated into Greek, it became “Jesus Christ.” Then it was anglicized to “Jesus Christ” when the Bible was translated into English.

If you speak to a Jew about Messiah, he will be more receptive if you refer to Him as Yeshua Ha Mashiach. He has already heard about Yeshua—he just has not come to discover Him as the Messiah. The Jew understands that you are talking about the historical Nazarene who told the Jewish people that He was the one they were expecting. Modern Jews who accept Jesus usually do so by examining all the Scriptures that describe the “anointed one,” compare them to the life of Jesus, and discover that only one man in the history of the world fulfilled every prophecy. The Jew will then recognize that Messiah came—and He is coming again.

Stay away from the word “converted.” I am a native Texan. I was born a Texan, and I will die a Texan—even if I die in New York City. A Jew who has accepted Yeshua Ha Mashiach should be referred to as a completed Jew.

A completed Jew will probably be uncomfortable being called a Christian. The word “believer” has become the accepted term to describe the new status of a Messianic Jew.

Many Jews associate the cross with the “Christians” who gave us the Holocaust, the Inquisition, and the other bad memories. Try not to wear such symbols when talking about Messiah to your Jewish friends and neighbors. And refer to Messiah’s sacrificial death for our sins by referring to the “tree,” or the “execution stake,” instead of the cross.

Rather than giving your Jewish friend a New Testament, give him a single copy of the Book of John. This method of evangelizing has proven to be very successful in presenting Messiah to Jews.

When a Gentile accepts Jesus as his personal savior, he is welcomed into the fold. And in most instances, he receives support and words of encouragement from family and friends. When a Jew accepts Yeshua Ha Mashiach, his family may declare him “dead,” his neighbors may shun him, his boss may fire him, and he more than likely will be “written off” as Gentile. It is very important that we realize the personal sacrifice that the Jewish believer has made in declaring his discovery of Messiah. But it is even more important that we encourage him in ways that don’t require him to give up his Jewish identity.

If you would like more information about modern Messianic Judaism and the work of our Sabbath-keeper neighbors, write to: Union of Messianic Jewish Congregations 8565 E. Warren Ave. Denver, CO 80231-3337

The Association of Messianic Believers 11727 North Evelyn Circle Houston, TX 77071

Lou Acker, from Mesquite, Texas, is a recent graduate of the SDB Training In Ministry and Extension (T.I.M.E.) program.

Who? Me? Witness to a Jewish person?

by Scott C. Rubin

“I always parroted what I heard my teachers in high school and college say: ‘There is no such thing as a foolish question.’” says Moishe Rosen, founder/director of Jews for Jesus. “For me, it was an article of faith. Then I discovered there were many foolish questions. One of the most foolish is: ‘Who can witness to Jews better, a Jewish Christian or a Gentile Christian?”

Dr. Rosen is troubled by a phenomenon that every Jewish believer in Yeshua (that’s the Jewish way to say Jesus) has encountered over and over again. He says it’s as if the S.J. Penney catalog offered witnessing methods and rated them “Good,” “Better,” and “Best.” God uses faithful people, God uses people who love Him. God uses people who are willing to take a stand and risk the displeasure of the world. It’s that simple.

Gentile witnesses

Most Jews come to Christ because a Gentile friend witnesses to them. If there is ever a time when there are more Jewish Christians than there are Gentile Christians, that will change.

I think of dear Mrs. Wilhelm, whose only connection to me was that her son lived in the same dormitory as I did. One summer day, I told Mrs. Wilhelm that Christians thought Jews were Christ-killers. She kindly responded, “Scott, Jesus died for our sins.” We talked much more, and the Gospel seed was planted.

I once dated a girl who claimed Jesus couldn’t save her. (He didn’t mean enough to keep her from dating me—an unbeliever.) But her testimony, no matter how feeble, counted. Her sister and her brother-in-law told me things about God, the Bible, and Jesus that convicted me. The Holy Spirit did the convincing. But the fact that they’re not Jewish doesn’t mean that they were ineffective in witnessing to me, a Jew.

They’ll be offended

Here’s a foolish question I’ve been asked more and more recently: “Isn’t there some way that we can witness to Jews without offending them?”

My answer is just as foolish as the question: “Sure, don’t tell them about Jesus.”

Don’t worry if your Jewish friends seem offended. Our culture is different, and some of us flash anger faster than others. Jews know Christians want to convert us. They don’t think we’re the ones asking them to convert us. The thought doesn’t please us, but we would expect a true Christian to attempt to tell us about Jesus.

Sincerity over technique

Don’t worry about technique. Some modern literature on Jewish evangelism says, “Don’t invite them to church, but to a messianic congregation.”

As the pastor of one of the two messianic congregations affiliated with the Baptist General Conference, I urge you to invite your Jewish friend to the church you love.

cont. next page
After I was saved and baptized, I joined an evangelical church. I didn't feel I was any less Jewish; in fact, other Jewish believers in Jesus encouraged me to grow where I was.

The congregation I went to had several Jews in membership. As I matured in Christ, took family responsibilities and had children, I realized I wanted to convey some of my heritage to my sons.

But don't worry about witnessing the “Jewish way.” Don't worry about making mistakes. If the Holy Spirit is moving you, just do it.

Jesus' command
You can know that the Holy Spirit is moving you to witness to Jews, because the Holy Spirit superintended the writing of the Scriptures that record Jesus' words. “Go and make disciples of all the nations” (Matt. 28:19), and “You will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8). You don't need a special anointing to witness.

Born again
Most Jewish people who have come to faith in Christ did not become acquainted with the messianic prophecies until after they became believers. For the most part, it was the person of Jesus, His teachings, His life, His miracles that drew them.

Witnessing to a Jewish person the way you'd witness to anyone else.

Jewish believer encourages witnessing
In her book Pursued, published by Regal books, Vera Schlamm, a Jewish survivor of the Holocaust, describes the miracle God used to help her family endure the Holocaust and to bring her to the Messiah. Vera is a member of La Croixeta (Calif.) Baptist Church. She is active in Shalom Fellowship, a group of believers who witness to the Jewish community.

Vera says: “The most wonderful event in my life was finding Jesus as my Messiah. It was the practice of some of the following decades and don't be by a loving pastor of the Baptist General Conference that helped me make that decision.”

(Take Do's and Don'ts appear on the next page.)

Seven Days Baptists reach out to Sabbathkeeping Jews—in the 1800s

In 1834, members of the SDB Missionary Society chose to expand their mission. In New York City alone, there were thousands of Jews who were observing the biblical Sabbath. Converted to Christianity, they could find a ready home among Seventy Days Baptists since there already existed a common bond in the observance of the Sabbath. There was also the reasonable hope that a Christian denomi­nation preaching Christ as not in any wise destroying the law of the prophets might receive a favorable hearing.

A separate society was estab­lished in 1838 called “The Ameri­can Seventh-day Baptist Society for the Promotion of Christianity Among the Jews.” Their work was shown to be an enormous task and experienced difficulties in six areas: 1) The great proportion of foreigners among the Jews were not sufficiently fluent in English to understand the preaching of the missionaries. If a man could understand the text of the Bible, he might receive a favorable hearing. 2) There was a general lack of spirituality among those who had little regard for their own worship on the Sabbath. 3) Their bias favored their own religion. 4) Those who understood Hebrew rejected the English translations of the Scriptures. 5) The doctrine of the divinity of Jesus appeared as blasphemy involving strange gods. 6) There was strong prejudice against the Christian religion induced by the Jews' great suffering under Christian powers.

In 1840, the emphasis shifted from the employment of missionaries to tract and publications work, so the name of the society was changed to “American Evangelical Board of Directors for Disseminating Religious Truth Among Jews.” This new organization met the same difficulties others experienced, so by 1843 its work, but not its interest, ceased.

It was proposed, in 1852, that a mission to Palestine might not face the same problems encountered with the immigrant Jews in America. The following year, it was re­solved to establish such a mission with Rev. William Jones as the missionary, linking this effort with an industrial or agricultural mis­sion. Mr. and Mrs. Charles Saunder­s were chosen to head this part of the mission.

In 1854, Rev. and Mrs. Jones and Mr. and Mrs. Sanders settled temporarily in Jaffa while they looked for a favorable spot for the agricultural mission. The agricul­tural portion of the mission met im­mountable odds because of the limited budget and the political, social, and cultural barriers which existed. William Jones had limited success in Jerusalem until ill health and other circumstances prevented the establishment of a permanent mission there. In 1856, lack of support forced the closing of the mission effort, and the missionaries were called home.

About 25 years later, Seventh Day Baptists again became in­volved in a mission to Jews.

Theophilus Lucky, a Christian Jew, met some Seventh Day Baptists while in seminary and joined the New York City church. Though working independently, he received some support from Seventh Day Baptists in his publishing efforts. For a short time, William C. Daland edited a monthly paper enti­tled, The Peculiar People, which Lucky had begun. By 1890, nearly all efforts of a mission to the Jews were discontinued.

Feature
While serving as Assistant Professor of History at Salem (W.Va.) College, I received a unexpected telephone call from Plainfield, N.J. “Would you consider assuming the editorship of The Sabbath Recorder?”

After much prayer and discussion with family and friends, including former editor and Salem College President Dr. K.D. Hurley, I accepted the challenge of serving Seventh Day Baptists through the ministry of the printed word. Thus began for me a great adventure for the next nine years (1973-1982).

I have since returned to the classroom, but have great memories of those years with The Sabbath Recorder and of many special friends who assisted in the work and gave support and encouragement to me.

Along with teaching history, I recently had the opportunity to help manage a successful campaign to help purchase the home of one of my editors, who had been an original owner of the home. It was a great opportunity to give back to the community that has given so much to me.

The early changes
My job description was quite involved and challenging as I had three main areas of responsibility. I was editor of The Sabbath Recorder, Corresponding Secretary of the American Sabbath Adventist Society, and manager of the Seventh Day Baptist Publishing House. Eventually the Board gave me the title of “Publishing Director.”

When I became editor, the Recorder was a small weekly journal printed in black and white. I remember, with pride, seeing the first issue I edited come off the press. Printer Henry Poulin brought me the first copy wrapped in a blue ribbon, with the words “Hello Daddy” across it.

The Board soon voted to go to a larger monthly journal printed in color. The Publishing House purchased a new Heidelberg Kord Off-Press, replacing the old letterpress. In January 1974, we introduced the “new” Recorder to a very supportive readership.

Our staff was excited over the change. We saw a large increase in subscriptions and received many letters of support, some of which were published in “Recorder Reactions.”

One such letter came from my good friend, the U.S. Senator from West Virginia, the Honorable Jennings Randolph. He wrote: “The January issue is a joy to see... The new Recorder retains the intimacy and warmth of the old Recorder, but now it is more easily read. Its extended comment and photographs are certain to assure a ready acceptance. Its regular arrival at our home will bring a friend to visit and help us.”

The ministry expands
To me, the editorship was more than a job. It was, in fact, a ministry. In 1976 I wrote: “Throughout the years The Sabbath Recorder has been the major channel of communication for Seventh Day Baptists. It is not only a source of denominational news; it is also witness to Seventh Day Baptist beliefs. It is the major denomination al journal with national as well as international impact.”

A major innovation occurred in developing these lines of communication when the subscription price was discontinued, and the Recorder was mailed to all Seventh Day Baptist homes. This is true today, and I would encourage all to respond to the letter you receive inviting your financial support of this much-needed publication.

We made another improvement at the Publishing House when we replaced the Linotype "hot-type" metal system of typesetting with the "cold-type" system. The Compugraphic typesetter was very innovative in its day, and certainly a much quieter and less-involved process. This gave us much more flexibility in layout and design.

About that time, Pat Crusan was employed part-time as my secretary. Her experience and ability in artwork and design was soon evident. She became, in time, the Art Director for the Recorder and did much of the art design and layout for all projects published at Plainfield. Many have enjoyed her artwork which frequently adorns the Recorder covers during the years of my editorship.

Touchy topics
Sometimes an editor wonders if anyone is "out there" actually reading what is written. However, let him speak to a controversial issue, and he will soon find out he does have readers.

In 1976 we conducted an "Open Forum" on the issue of continued denominational involvement with the World Council of Churches. I think it is no fluke to say that "heated debate" took place in the pages of the Recorder for several months. We attempted to let those on both sides of the issue speak their mind. The issue was decided by vote of the Conference delegates that year, instructing us to withdraw from the W.C.C. by a vote of 355 to 227.

Not all articles submitted to an editor are published, and those "reject" letters often bring interesting reactions from the writer. While serving as pastor in Denver, I was surprised one day to look up from my desk in the church office to see a stranger standing before me. His first words were, "You didn't publish my article!" I later discovered the man had recently moved from Ohio to Denver and had looked me up. Several years before, he had sent me an unsolicited article about the international date line being incorrect. He advocated that all Sabbath keepers in the Far East should actually worship on Sunday, according to his calculations, Sabbath was Sunday, and Sunday was Monday.

He began to attend the Denver church, and we became friends—though he won no converts to his point of view. I was able to minister to him during his final illness and conducted his funeral.

Special features
Over the course of nine years we had many theme issues and special features. In July 1976, we emphasized the SDB connection to the American Revolution as a part of the bicentennial year. Later that year at Conference in Houghton, N.Y., President Gary Cox continued the emphasis. Some will recall many were dressed in period dress, all of this making good copy for the Recorder.

One of the features that our readers seemed to enjoy the most was "Personality Profile." Usually the articles were written by someone other than the editor, and focused attention on some interesting person in one of our churches. Some of those featured were: Mabel West, Karl Stillman, Lillian Crichlow, Conna Meathrell, Charles H. North, Frankie L. Davis, Run Van Horn, Mildred Jeffrey, Ellis Sheppard, and Lotta Bond.

Special visits
As editor, I had opportunity to travel to our churches, Associations meetings, and, of course, our biennial Conference. In 1978, my family and I, along with Florence Bowden and Marie Kuyper of Shiloah, N.J., visited the Mill Yard SDB Church in England. Then we went on to Holland for the centennial of the Haarlem church. We presented the ladies of Holland with a special quilt pieced by the Women's Societies of the United States. Several Recorder articles came from this trip, as did longstanding friendships with our Dutch and British brethren.

I was always most welcome when visiting the churches. I found our people warm and supportive, and eager to hear of the various ministries in our printing work. Typical of this was a trip I still remember to the New Auburn, Wis., church. I was met at the airport by Rodney North, who drove me the short distance to New Auburn.

Just as we walked in the door of his home in mid-afternoon, his wife, Laverna, removed a beautiful blueberry pie from the oven—what a treat that was! I was to stay overnight with his mother, Kitty North. We were amused as she "scooled" her son for meeting the editor in a "pickup truck." She would be happy to know that I now own such a vehicle.

God has blessed the efforts of many people over the years to ensure the publication of the Recorder—a journal containing news of people, events, churches as well as the "Good News" of Jesus Christ and His eternal kingdom. May God continue to bless the ministry of The Sabbath Recorder, and all those who make its publication possible.

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Resolving conflict peacefully
by Douglas Clarke

David Satcher, new director of the Centers for Disease Control, has stated that he will be focusing the Centers’ attentions on the risks to public health from the perpetrators of violent crime. Rather than seeing violence as simply a problem for the police and justice system, he considers it a symptom of societal illness.

As a real health risk for a growing number of U.S. citizens, this will be a critical agenda item for his organization. Satcher told an interviewer, “We plan to identify and communicate the major risk factors for things like homicide, whether they be firearms in the homes or just a free spread of firearms in the streets. We will also be helping young people to develop conflict resolution strategies.”

Many people have become hardened to violence by the constant, repetitive reports in the media and the dramatizations in productions made for our entertainment. Sometimes the telling of historical events includes violent acts. They have always been a part of human life to some extent, but we cannot get used to pain, suffering, and death. We cannot adopt the mindset required of soldiers who go to war.

Violence is our concern. Whether or not we subscribe to complete pacifism, we have been commanded not to kill, and called to be participants in setting out God’s mercy among the people of the earth—among individuals or between groups.

Conflict resolution is a method for helping people work toward new, constructive relationships. It establishes a setting in which each person’s feelings can be heard without interruption. Then, each person is asked to consider what they can do to make a “bad” situation better for everyone concerned.

This is accomplished by a mediator, who is trained to help people think creatively about how they can make their own situation better. They are guided to find ways to go about their lives while also taking others’ needs and desires into account. The parties in conflict sit across a table from each other and work out ways in which they all can get what they need. They design “win-win” situations.

Conflict resolution techniques have been used in such places as the negotiations between the warring nations in the Middle East and in the summit meetings between Los Angeles’ gang leaders. This has been instrumental in people finding solutions to very difficult problems. Some people recognize that it is not enough just to help adults who have learned violent ways to avoid hurting or killing each other. Some people, like David Satcher, have taken it upon themselves to reduce the violence in our society by helping children to learn better ways of living with their neighbors.

I know a man who has taken it upon himself to teach an entire generation of children how to resolve conflicts together. Don DeMott is a “retired” professor and certified mediator who, as a member of the New York Baptist Peace Fellowship, has developed and produced a conflict resolution curriculum for elementary school children. Don is actively engaged in “planting this seed of peace” in schools in western New York, primarily Rochester. The curriculum was developed as a practical guide without explicit religious content, so it can be employed in school settings without violating the separation of church and state. It provides practical skills for reducing violence and building a culture of peacefulness.

Don trains volunteers, and then assists them in setting up the program in schools. They first work to obtain the cooperation and commitment of the school’s administration. Then the volunteer works directly with educators in teaching the method to children.

Children who demonstrate ability and interest in mediating conflicts are chosen to be peer mediators, who can then be called upon by any students who find themselves in conflict. Peer mediators, because they are students (rather than “meddling adults”), have great success in helping to prevent blatant violence. They also reduce discipline problems by helping build working relationships among students of diverse background, ability, and aspirations.

Does this sound like something your school or community needs? Is this something you feel called to be a part of? Would you like to support those who do?

If you need more information about conflict resolution, or want to obtain a copy of the curriculum and find out how to set up such a program in your school(s), contact Douglas Clarke of the Committee on Christian Social Action at 2851 Hemlock Hill Road, Alfred Station, NY 14802, or call (607) 867-8585.

Women’s Society page by Charlotte Chroniger

Still waiting for Messiah

"But we preach Christ cruci­
ied, to Jesus a stumbling block..." (1 Corinthians 1:23 NASB).

When Jesus was born, the Jews of Palestine were divided into three major factions: Pharisees, Saddu­
ceans, and Essenes. Each group had certain beliefs about worshipping God, holy living, and the coming Messiah.

These groups, particularly the Pharisees, enjoyed a powerful influence over the masses of common people. They were trusted as authorities over religious and secular matters.

Jesus threw the Jewish world into chaos when He challenged the teachings of the Pharisees and Sadducees. He intro­
duced Israel to the love and salva­
tion of God, as well as to His author­
ty as God’s Son. He showed the people that there was more to God’s teach­ings than what the Pharisees and Sadducees had taught them.

While a good number of Jews were able to accept Jesus as Savior and Messiah, many more rejected Jesus and His teachings. Their eyes were blinded to the truth.

Many of them are still waiting for Messiah to appear. Unless they come to accept Jesus as the Mess­iah who did come, they will be lost for eternity.

Fortunately, there are people and organizations who have a special ministry so that Jews can be introduced to the Messiah Jesus. I became acquainted with one such group last year when “Jews for Jesus” sent an outreach family to a church in our area. This family shared about Christ in the Pas­
over. Their presentation revealed how they minister to Jews by show­
ing how Jesus is very evident in the Passover, and how the Scriptures point to Jesus as the Promised One.

Because the family is Jewish, they are able to relate to the strug­gles many Jews have in accepting Jesus. Their commitment to Christ was very evident, as was their bur­den for the Jewish people. I was blessed by their presentation and grateful for the ministry they have to reach out to Jews who need the Lord.

If you would like to invite repre­sentatives of “Jews for Jesus” to share with your congregation about their ministry, contact them at 60 Haight Street, San Francisco, CA 94102-5895. Pray for the groups that minis­ter to the Jews. Pray for hearts to be softened to receive the Gospel of Christ. Ask God to help you be a testimony of His love and salva­tion to those around you who need the Lord.
Lucky conversion
by Don A. Sanford, historian


That obituary said of him:

Mr. Lucky was a notable man. Bernstein, in his Jewish Witnesses for Christ, speaks of him as "a most remarkable convert to Christianity in the nineteenth century." A native of Tsiminitz, in Galicia, he was early trained in all the wisdom of the Jewish people. Passsing to the University of Berlin, he made researches in philosophy and religion, and was led to a confession of Christ.

Gerhard Velthuyzen, the editor of a Dutch Seventh Day Baptist publication known as De Boedschapper, and a friend of Lucky, describes in more detail the circumstances of his acceptance of Christianity:

"His father intended for him to become a rabbi; but while pursuing his studies he became acquainted with the New Testament, and was struck by the pure Jewish character of the evangelist Matthew, and also felt himself attracted to the person of John. His interest being chiefly directed to the New Testament, and to Bible study in general, he came to believe in Jesus as the Messiah.

"Afterwards, he went to the United States. But he was griefed to find that all Christians expected the converted Jew to turn his back on his own people and all the precious promises given them in the Holy Scriptures, to disregard God’s law, and especially to leave God’s Sabbath and the Laws of the fathers. It gave him, therefore, great joy when he discovered in the United States a denomination of non-Jews, who, along with the testimony of Jesus, also honored the Law of Jehovah.

"On October 1, 1886, he started work in New York City under the auspices of our Missionary Society. God blessed him with the conversion of a number of people, and he added many more to the ranks of Christianity in the United States. "

Christian Theophilus Lucky

Theology, wrote that most of our leaders and people misunderstood Lucky in two particulars:

"1. Jews are full of prejudice against a Christian Jew who receives a salary from Gentiles.

"2. He greatly desired to follow the method of St. Paul, and not the methods of modern board-working among the Jews.

"Paul’s method was simply to urge Jews to accept Jesus as Savior and Lord, and then allow them to observe honored customs, if they so desire, and would not observe them as essential to salvation, or press them upon others. Here too, our boards and people failed to rise to [Lucky’s] level, which was both scriptural and rational.

"Christian Lucky severed his direct connection with the Missionary Society about 1889 and spent much of his remaining years in Europe where he continued his Christian witness to the Jews. The Peculiar People continued until 1899 under the editorship of William C. Daland, one of Lucky’s seminary classmates who later became president of Milton (Mass.) College.

One year ago—April 1993

With his theme, “A Firm Foundation,” Conference President James Skaggs looks at his daily topics for Conference. Don Sanford follows the Conference theme as he speaks at the New England Yearly Meeting, regarding the Newport, R.I., meeting house and church. John Conrad provides some “foundational thoughts” about God the Father. Christian Education page gives tips on starting a youth fellowship. Jamaican Conference plans their agricultural project for growing plantain and coffee.

Five years ago—April 1988

First issue presented by new editor Kevin Butler. Articles review the many changes in the SR and other publications.


Board of Christian Education announces the first “Testimony of a Thief” presents fictional viewpoint of the believing thief on the cross, by Rev. Steven Crouch. Missionary Rodney Henry called to ordination by the District of the West Indies. Jamaica Christian reports from Westerly, R.I.; Alfred, N.Y.; and Shiloh, N.J. Pastor Frits Nieuwstraten ordained in Haarlem, the Netherlands.

10 years ago—April 1984

“Beacon” material provided by the Nortonville, Kan., youth fellowship. Rev. S. Kenneth Davis, and wife Jean, honored for recent and upcoming ordinations. Rev. Leland Davis accepts the call to the Los Angeles church. His son, Ronald, plans to be summer assistant pastor there.

“Conference Publicity” column answers the question: “What is a Seventh Day Baptist Conference?” Paul Maxson meets with the American Bible Society, Alton Wheeler participates with the U.S. Executive Committee of the World Council of Churches; and Albert Rogers meets with the General Board of the National Council of Churches. (Editor’s note: We are no longer members of the latter two groups.)

50 years ago—April 1944

Editor H.C. Van Horn talks about his taxing New Jersey-to-Florida bus trip. Rev. Marion Van Horn accepts the pastorate at Lost Creek, W.Va.

The SDB Commission votes unanimously to hold General Conference meetings as scheduled in Alfred. "Who’s Who Among SDB Young People” entries include Emilian Stillman and Alma Bond.

An Easter sunrise service prayer, offered by General Richard C. Marshall, printed on the April 24 cover.

Rev. Luther Crichlow completes his army chaplaincy training.

...where are we headed?

Pray—

For this year’s Conference preparations
For rejuvenation of our youth fellowships
For recent and upcoming ordinances
That our resurrection observances inspire new work for His kingdom
That we truly thank our long-time servants
For God’s protection over life and property
For our ecumenical ties with other Baptists

25 years ago—April 1969

“Mission Notes” issue highlights SDB work in Malawi, Jamaica, and Guyana. SDB World Federation Executive Committee makes plans for 1971 Federation sessions in Western Europe. After 40 years as pastor of the Mill Yard church in London, the Rev. James McGeechley retires.

Rev. Leland Davis accepts the call to the Los Angeles church. His son, Ronald, plans to be summer assistant pastor there.

“Conference Publicity” column answers the question: “What is a Seventh Day Baptist Conference?” Paul Maxson meets with the American Bible Society; Alton Wheeler participates with the U.S. Executive Committee of the World Council of Churches; and Albert Rogers meets with the General Board of the National Council of Churches. (Editor’s note: We are no longer members of the latter two groups.)
Sabbath School Teacher of the Year

The Sabbath School Committee of the Board of Christian Education invites each Seventh Day Baptist church to nominate one Sabbath School teacher for the 1994 "Crystal Apple Award."

The Board is seeking nominees whose outstanding teaching skills have contributed to the Christian conversion and nurture of our people. We understand that not everyone worthy of recognition will be identified and honored. Nevertheless, we wish to honor one teacher on behalf of all our Sabbath School teachers who have made Christ's teachings a living reality for Seventh Day Baptists.

We understand that not everyone worthy of recognition will be identified and honored. Nevertheless, we wish to honor one such teacher on behalf of all our Sabbath School teachers who have made Christ's teachings a living reality for Seventh Day Baptists. The 1994 Teacher of the Year will be selected from the nominees using the criteria on the official nomination form.

Everyone worthy of recognition should be identified and honored. Nevertheless, we wish to honor one teacher on behalf of all our Sabbath School teachers who have made Christ's teachings a living reality for Seventh Day Baptists.

The Sabbath School Teacher of the Year shall exhibit the qualities of faith and teaching found in the life and teachings of Christ; serve as a Sabbath School teacher; and be a member of the nominating church. Other Christian Education service shall be identified and honored.

When we discuss missions, we should be teaching our youth a correct missions attitude. Sometimes we discuss the money set aside for missions, or define missions, or deal with the time factor of missions. In other instances, we may deal with missions in terms of physical and emotional costs.

Whatever is said about missions, or the reason for saying it, you can be sure that the "small ears" around you will be listening and forming opinions. Even by saying nothing, we are teaching attitudes. Can we help missions by discussing those that are in place? Is this something we can share with our youth while eating, driving, or even discussing Sabbath School lessons? We can promote a more positive attitude toward mission work by joining the Missionsary Society, and by allowing mission bulletins and materials to be read aloud to our young people in church.

Presently, Summer Christian Service Corps (SCSC) provides our youth with their biggest opportunity for mission work. Maybe that will eventually change. Could your church provide mission work for our youth through dedicated service? Could Conference?

It is interesting how young children mimic the older people around them. Children usually try their best to find someone to follow and imitate.

Education is picked up more readily when children see their parents reading and studying. Proper table manners are developed when good examples are set. Positive attitudes toward church are promoted through the interaction of children with their elders. Even the attitude towards missions is directly connected to the attitudes adults exhibit.

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Situation will need to change before such work can be effective. Higher levels of education and maturity will need to be reached. However, we cannot afford to ignore the basic fact that we will need future leaders in order to grow. What are we doing to form correct attitudes about missions among our youth?

Guyana

On February 13, 1994, Val Bennett fulfilled a lifelong dream by leaving for Guyana, South America. During the next two years, he will be serving the Lord as a volunteer dedicated worker in the mission fields and churches of Guyana. This courageous step of faith is the result of a promise he made to God many years ago. Val left Jamaica, promising God that if he made it to America and became successful, he would donate two years of his life to a mission field. He moved to the United States, completed his education, and got a job. Most recently, he worked for the city of Philadelphia in the engineering department. He has many skills that will help him in his work in Guyana.

I believe we will be hearing more from Val in the future. Meanwhile, let us pray for his work in God's kingdom. He will be working by faith and will need understanding supporters. If you would like to help him, contributions can be made through the Hope Seventh Day Baptist Church, Pastor Kenroy Cargill, 118 Logan St., North Hills, PA 19038. Phone: (215) 884-7830.

Argentina SDB Fellowship

The Melbourne, Australia, church is thankful to the Almighty Lord for opening a new SDB group in Argentina. The congregation feels privileged for being an instrument in the Lord's hands as they helped their brethren secure their own place of worship. However, they are also committed to providing the Argentinians with some financial assistance to help alleviate their burden.

This information came from The Link, the Australasia Conference's newsletter. We are praying for continued help and guidance for the new church group. Pastor Jose Alnegre was instrumental in the birth of this new group and is assisting in the process of getting information out and financial aid in. This step is crucial in spreading the Gospel of Christ and the work of SDBs in South America. If you wish to help, they would appreciate your prayers, and anything you can donate.

Please continue to pray for the church in The Gambia, as well as for those in Nigeria. Our position there is very shaky, and the future is uncertain. It is not a "comfortable" situation. Pray also for the Indonesian Conference and their work among the Moslems and other unreached peoples. The India Orphanage update in Lead-Line is available at your church. We need to continue to pray for those in India as they minister to those around them.
**The Exodus**

Moses led the Israelites from Egypt to the Promised Land. It took them 40 years. See how long it takes you to go through the maze!

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**The President's Page**

**Books point to His will**

Two recently reprinted books focus on our Conference theme this year and offer excellent understanding from the Word of God.

**Knowing God's Will: Finding Guidance for Personal Decisions**, by M. Blaine Smith has been newly revised and expanded.

_His will can be known and applied in your life._

_That's the good news for Christians in the '90s._

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**What is the focus of General Conference?**

**PARTICIPATION!**

General Conference is a family and Christian experience. The key is participation! Whatever the age, there is a place for you. It is not a time of receiving, basically, but giving. And as we give, then we receive rich blessings.

It is time to make your plans to attend this year in Lindsborg, Kansas, August 7-13. From the acrostic, you can "see" the varied parts of every day's experience.

The May Recorder will give further information and registration forms. I look forward to seeing you there.

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**Source:** _Fun Stuff for Kids ages 4-6_ by Michael Streff


Available at local bookstores or by calling 1-800-727-3480.
Pastor appreciated in Miami

by Thelma Stevens

Sabbath, July 17, 1988, was a memorable day for the Miami, Fla., SDB Church. We honored Pastor Andrew Samuels, who has served the church since June 1988, with an Appreciation Service.

From beginning to end, the service—all three hours of it—was one to remember. It was riveting. It was compelling. It was inspiring. And, most importantly, it was God-glorifying.

Talyn Tackes spearheaded the church's monumental effort to show its appreciation to our beloved pastor of five years. And what a commendable job she did of coordinating the day!

Tributes to our pastor were done by Erica Henry, our newest transfer church member, and a contemporary of our pastor. She spoke of her friendship with Pastor Andy since childhood, and of his consistency in character and love for the Lord throughout the years. Other tributes came from Pastor Dale Powell, a local Missionary Baptist pastor, and Friend of Andrew; Pastor Rupert Loyd, another friend and pastor of the Central Alliance Church where we presently worship; and Pastor Andy's dad, Benjamin.

Kay, as the strong, supportive wife of our pastor, was also recognized for her contribution to the life and ministry of the church. Heather King paid tribute to her.

The musical aspect of the celebration was powerful and varied. Special music came from the Miami 7th Day Church of God Youth Choir, Ronnie Arneaud, Central Alliance Church, Thelma Stevens, Lee Fletcher, and Shevaughn Loney. Our guest speaker for the august occasion was Pastor Joe Samuels, Pastor Andy's uncle and mentor, and pastor of the Plainfield, N.J., SDB Church. He powerfully delivered a landmark sermon on "The Profile of a Preacher." Pastor Joe was introduced by Naval Choir, Ronnie Arneaud, Lee Fletcher, and Shevaughn Loney. Our guest speaker for the August occasion was Pastor Joe Samuels, Pastor Andy's uncle and mentor, and pastor of the Plainfield, N.J., SDB Church.

The service had a surprising culmination when Pastor Andy, in his remarks of gratitude, announced that and Kay were married on July 17, 1988, exactly 10 years earlier. In celebration of their 10th wedding anniversary, they would renew their vows to each other. Right there and then, Pastor Joe officiated in the brief but touching ceremony.

A delicious dinner in the church's Fellowship Hall followed the service. Our pastor and his wife, as well as their daughters, Tsahai and Tesfioq, received several gifts as tokens of appreciation. For their dedication, dynamism, humility, and service to the work of God's kingdom, they deserve them all. May the Lord continue to bless and prosper their ministry here with us at the Miami SDB Church.

Appreciating their appreciation

In our tradition, all of the Pastor's Appreciation Services I recall attending or hearing about, the honorees was usually lying in a box, having been carried to the service in a limousine. But for me, it was sitting on the front pew instead of being the honoree. I had driven myself to the church.

Why were things different for me?

The thing that caused the greatest surprise in my church to immerse themselves in such an elaborate effort on my behalf had nothing to do with me. It had everything to do with them. You see, they decided to show their appreciation while I am still breathing simply because they are courageous people in my church. They are not afraid to be pioneers, to be frontier people, to set the pace, to defy tradition.

I consider myself blessed to share the ministry with them. I deeply appreciate their appreciation.

—Andrew Samuels

Marlboro adds to diaconate

by Diane Cruzan

The Marlboro, N.J., SDB Church is pleased to announce the addition of two new members to its diaconate, illustrating concern for this possibility began about a year ago. After much prayer and study by the congregation, two of our members accepted the call: Dan Cruzan and Sharon Cruzan.

Sharon, a teacher of handicapped children, has attended the Marlboro church all her life. She has taught primary Sabbath School since she was a high school student, and has also served as superintendent for many years. She is a member of the church, and an active member of several church committees and activities. Sharon is an enthusiastic "idea person." We at Marlboro feel privileged to have her as a member of our diaconate.

Dan, owner and operator of a plant nursery, has also attended the Marlboro church all his life. He has good understanding of the Bible and has used his talents in serving the church as a teacher for the adult Sabbath School, trustee, youth group leader, and organizer of different projects through the years. His leadership qualities will surely be put to good use in the diaconate.

At the ordination service, the Rev. Earl Cruzan, uncle to Dan and also to Sharon (through Earl's wife, Mabel), was to bring the message for the ordination service. However, icy road conditions at our end of their trip would have made it impossible for the Cruzans to get from the airport to the church. They received the news just in time for them to retrieve their luggage from the plane and return home.

It was a disappointment to us all not to visit with the Cruzans again, but through the modern technology of fax machine, we were able to "hear" Pastor Cruzan's message.

Many others were also unable to attend the service because of the weather. But for those who could come, it was a day of celebration and fellowship that will long be remembered.

Between Sabbath School classes and the afternoon ordination service, we enjoyed a wonderful dinner with time to just sit and visit old friends and new. Soon the prelude to the charge to the ordinands was given by Deacon Fred Ayars. Pointing out that Jesus performed tasks from the mundane to those of leadership, Fred suggested that Dan and Sharon look to Jesus as their example of how to live a life of service.

We thank the Lord that Sharon and Dan have the qualities needed as leaders of the church and for their willingness to serve.

After prayer, the ordinands presented their statements. Dan expressed his belief that Jesus, as son of God, paid the penalty for him and he is forgiven. He also stated his willingness to serve God and the people of the Marlboro Church who have loved him and cared for him all his life.

Sharon felt honored that she was found worthy to be chosen as a deaconess. She expressed her hope that her life would continue to reflect these qualities, for she is sure she can do all things through Christ, her Lord and Savior.

After the laying on of hands by all diaconate members and ministers present, and a heartfelt prayer led by Pastor Mel, Deacon Frank Cruzan gave the welcome to the new diaconate members, Sharon Davis and Dan Cruzan. A loving reception in the church social room followed the service. We thank the Lord that Sharon and Dan have the qualities needed as leaders of the church and for their willingness to serve.
Dear Sir:

I would like to express an opinion regarding the article, "What is the Great Inerrancy Reading?" (November 1993 SR)

Let's examine the verses in the International Children's Bible (ICB) which Mr. Willimon finds offensive. John 1:15 in the King James Version states, "Then from that day forth they took counsel together for to put him to death." The word "they" refers back to the chief priests and Pharisees mentioned in verse 47. The chief priests and Pharisees were the Jewish leaders. So when the ICB states, "Then from that day forth they took counsel together for to put him to death." it is exactly correct.

Mr. Willimon further takes issue with the ICB Version of John 19:15. According to the word of God, the Jews did say, "Away with him," because the "they" in verse 15 refers back to "the Jews" in verse 14.

Regarding Acts 9:23-25, Mr. Willimon attacks the ICB for subheading those verses, "Saul's conversion," while the ICB presents a more balanced approach to the story. Each of the three presenters use Scripture to understand the world, and implied that I don't. As a second "for instance," I will clarify. In a nutshell, the world is the lens through which I read Scripture, the reverse of the presenters' approach.

I come to Scripture informed by a prior understanding of what is, and is not, true. These are my lenses, courtesy of my family heritage, the traditions and teachings of my church, and various learnings from other people, cultures, and the world of自然科学. At times, Scripture opposes what I have come to know as true, as good, or as sensible. My response, overly simplified, is that the Scripture isn't right at that point, and that's okay.

I have eyes in order that I can see. I have ears in order to hear. I have a mind so that I can reason, comprehend, and act in ways that are good and holy. The world is a revelation of its Creator, a Word of God. It is no less inspired (and in some ways maybe it is more inspired) than our Scriptures which are frequently described as the Word of God.

I can do no less than weigh all the words of God, and be faithful to what I come to know.

With further opportunities for open, respectful, honest dialogue, I am certain we will better understand one another. Sincerely,

Leon Wheeler
Alfred, N.Y.

Editor's note: Please allow me to share our current statement of belief on inerrancy, which reflects the views of most SDBs.

We believe that the Bible is the inspired Word of God and is our final authority in matters of faith and practice. We believe that Jesus Christ, in life and teachings as recorded in the Bible, is the supreme interpreter of God's will for mankind.

(2 Peter 1:20-21; Romans 3:1-2, 18-19; 2 Timothy 3:14-17; Matthew 5:17-19; Psalm 119:105; John 20:30-31; Hebrews 4:12)

New Zealand pastor honored

by Ian Ingoe, Australasian Conference President

On December 18, 1993, a special event took place at the small church on Livingstone Street in Christchurch, New Zealand. An Conference President, I had been asked to present Pastor Edward Barrar with a letter of thanks from the Australasian Conference. I was able to perform this official duty while staying with Pastor Daniel Barrar, Edward's son.

Pastor Edward Barrar is now 91 years old and only recently teaching at Makapwa. He is the author of several books, including "The Dead Sea Scroll microfilm he has on loan. He started the Sabbath church in 1942, which is a Seventh-day Adventist church in Christchurch, and has been preaching in that city since 1942. During this time, he has also edited and printed the Gospel Messenger.

Pastor Barrar has served his SBSA's in Malawi, Africa. Pastor Edward was able to lend support during the hard times of those SBSA's. Since then, he has continued to help his missionary son, who is currently teaching at Mokupa. His other son, Daniel, has been a faithful servant to the group in Christchurch.

The elder Barrar shuns the easy life and lives very simply so that he can give more to the work of God. Although he can preach with "great volume," he seems gentle and caring when speaking to individuals in a one-to-one basis.

Pastor Edward is a man who has served his SBSA's well. Yet when presented with the letter of thanks from the Conference, he stated that Christ is the one who should be glorified, not himself.

April 1994/23
Statement of editorial policy for The Sabbath Recorder
Revised by The Sabbath Recorder Committee and approved by the Tract and Communication Council November 7, 1993

(Old policy in parentheses.)

- The Sabbath Recorder will always attempt to present the views of Seventh Day Baptists, as guided by our Statement of Belief. (The Sabbath Recorder will always attempt to present the majority point of view among Seventh Day Baptists, guided by the actions of the General Conference. Any sizeable minority point of view will be presented with due regard to space limitations and balance of material.)

- Presentation of one’s own beliefs can be, and in the columns of The Sabbath Recorder should be, unaccompanied by attack upon the beliefs of those who have arrived at different conclusions. Articles containing attacks upon the beliefs or points of view of others shall not be accepted until the offending words, sentences, or paragraphs are deleted or rewritten to meet the requirements of this policy. The Editor may consult the Sabbath Recorder Committee. (Positive statements of the beliefs of minority groups will be accepted under the condition of policy #2. When the editor is confronted with difficult decisions regarding publication of minority viewpoints and attacks on the beliefs of others, the editor may consult The Sabbath Recorder Committee.)

- Long and elaborately involved articles cannot be accepted.

- Materials addressed primarily to ministers or other specialized groups shall be avoided.

- No payment is authorized for contributions. (No payment is authorized for contributions.)

- Selection of articles to go in any issue of The Sabbath Recorder must be made for reasonable balance of material presented.

- The content of any issue shall be the sole responsibility of the Editor.

- Should a question be raised by the author or other responsible person regarding the rejection of an article by the Editor, the Sabbath Recorder Committee may be consulted.

- Advertising that is not in accordance with the Purpose Statement of The Sabbath Recorder will not be published.
Belland.—Charlotte M. Belland, 85, died on February 3, 1994, at Mercy Hospital, Janesville, Wis. She was born on February 7, 1908, in Walworth (Wis.) Township, the daughter of Robert N. and Harriet A. (Clarke) Belland. She graduated from Walworth High School and attended Whitewater (Wis.) Teachers College. Charlotte was a cashier at Walworth State Bank for many years and worked at Lake Lawn Lodge after her retirement. She was a Worth Matron of Walworth Chapter of Order of Eastern Star, and a member of RSVP. She was also a lifelong member of the Walworth Seventh Day Baptist Church. She joined the Albion, Wis., SDB Church when the Walworth church closed.

Survivors include one sister, Harriet Hill of Janesville; one brother, George, of Walworth; and nieces and nephews. She was preceded in death by three brothers: Robert, Fred, and Byron.

Funeral services were held on February 5, 1994, at Toynton's Walworth Funeral Home, with the Rev. Donald McPeek officiating. Burial was in Walworth Cemetery.

Parrott.—Dorothy J. Parrott, 81, of Battle Creek, Mich., died on February 9, 1994, in Battle Creek Health System/Leila Site after being stricken at home three days earlier.

She was born on January 4, 1913, in North Loop, Neb., the daughter of Ross and Bertha Davis. She graduated from Lakeview High School, Battle Creek, and from Michigan State University.

Dorothy and her husband, Charles W. Parrott, were engaged in dairy farming in Battle Creek before moving to Williamson, where they also had a large dairy farm. Both were members of the Dairy Herd Improvement Association. Dorothy taught adult education classes in the Lansing, Mich., School District during the 1960s. She served as president of the Seventh Day Baptist General Conference in 1962; was on the Seventh Day Baptist General Council; spearheaded nursing home ministry; and was a member of the MORE 2000 Leadership and National Field Development teams. She was also coordinator for "Decision to Disciple," and chaired the Christian Social Action Committee, both locally and nationally.

Dorothy was a recipient of the SDB Women's Board of Achievement in 1983. She was a lay minister in the Battle Creek SDB Church, where she also served as deaconess, moderator, and Sabbath School Superintendent and teacher. She enjoyed bowling, reading, and traveling.

Survivors include one son, Charles, of Hudsonville, Mich.; three daughters, Jeannette A. Noel of Battle Creek, Barbara J. Ellis of Portlandville, N.Y., and Margaret M. McPhail of Stoum, W.Va.; three brothers, Roger Davis of Bradenton, Fla.; Dale Davis of Battle Creek, and Laddie Davis of Pittsburgh, Pa.; one sister, Shirley Mann of Augusta, Mich.; 19 grandchildren; and eight great-grandchildren.

Funeral services were held on February 9, 1994, at the Battle Creek SDB Church, with the Rev. James F. Galanaugh officiating. Dorothy donated her body to science at the University of Michigan.
Join us for Conference at
Bethany College in Lindsborg, Kansas
August 7-13, 1994
Host Committee Contact Persons

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Lindsborg, KS 67456
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(This will also serve as our Conference phone number in August.)