What to do with Buck
Who are Seventh Day Baptists?
If you’ve never read The Sabbath Recorder before, you might be wondering who Seventh Day Baptists are. Like other Baptists, we believe in:
- salvation by grace through faith in Jesus Christ.
- the Bible as the inspired word of God. The Bible is our authority for our faith and daily conduct.
- baptism of believers, by immersion, witnessing to our acceptance of Christ as Savior and Lord.
- freedom of thought under the guidance of the Holy Spirit.
- the congregational form of church government. Every church member has the right to participate in the decision-making process of the church.

The seventh day
God commanded that the seventh day (Saturday) be kept holy. Jesus agreed by keeping it as a day of worship. We observe the seventh day of the week (Saturday) as God’s Holy Day as an act of loving obedience—not as a means of salvation. Salvation is the free gift of God through Jesus Christ. It is the joy of the Sabbath that makes SDs just a bit different.

If you would like more information, write: The Seventh Day Baptist Center, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678. Phone (608) 752-7711; FAX (608) 752-7711; E-mail: sdbgen@inwave.com and the SDB Web site: www.seventhdaybaptist.org

Thank you for your support
In March, the Central Seventh Day Baptist Church in Mitchellville, Md., sent out a letter requesting prayer and financial support for Mrs. Ruby Goodson Whitehead of the Texarkana, Ark., SDB Church.
Ruby had been quite ill and made several trips to the emergency room and to specialists to get help for her condition. The letter also stated that Ruby had insurance, but that the company was declining to pay her bills. While this situation has not changed, Brothers and Sisters in Christ have rallied to help pay these expenses.
The response of people who are allowing the Lord to guide them to give has been a real blessing. We have received donations from individuals, churches, and Associations.
We praise God and ask His blessing on each person who gave so generously. Thank you so much for your outpouring of support to a fellow Child of God.

For more Conference info:
Before Conference, call (304) 782-5825
[Salem church]
During Conference, call (304) 473-8255
[Buckhannon campus]
And check out Conference '98 on the Web! For schedules, links to Bible study passages, and maps for directions to Buckhannon and Pre-Con, here’s the address:
www.geocities.com/~sdbconf98

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July-Aug. 1998/ 3
The best way to describe "Buck" is to say that he was comfortable to be around and never seemed to be about things. Nobody seemed to notice the color difference in the California sunshine.

The good years

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

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

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

The worst days

Days weren't the same. Something wasn't right. Buck lost interest in things. He didn't seem to enjoy life. And his color started to change.

People who knew Buck knew he was special. He was a favorite of the neighborhood kids. They loved to play with him. But now, they were scared to go near him. They didn't want to be around Buck anymore.

Buck was sent to the hospital for tests. At first, we thought it was something he could recover from. But it wasn't.

Buck was diagnosed with Alzheimer's disease.

The good years were over.

The bad days

We tried to make Buck comfortable. We found him a special place to live where he could be taken care of. But it wasn't the same. Buck wasn't happy. He wasn't the same.

The worst days

Buck was not the same. Nobody seemed to notice the color difference in him. But I could. He was not the same. He was sad.

We tried to make Buck happy. We talked to him. We showed him love. But it wasn't the same. Buck was not the same.

Buck was not the same. He was sad. He was lonely. He was sad for adulthood. Which left Buck with not much to do, since the four of us usually checked in to change socks and go again.

Occasionally there would be an awkward moment when friends dropped by for coffee and seemed startled to see Buck sitting quietly in front of the television. He never spoke to them. More than one person whispered that we should do something about him. And too, there was his color. I'm sure they thought Buck was too far gone for him in one of their programs.

But no. They were sorry; however, they thought Buck was too far gone for him in one of their programs.

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The good years were over. The bad days were here.
Nine habits of highly effective churches

by Marv Knox

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

Barna defined "highly effective" as a result of systematic and intentional application of nine habits of highly effective churches.

The development of these habits makes you highly effective because it means you have achieved complete maturity," Barna said.

High interest, Low impact

Americans are exhibiting the highest interest in religion and spiritual development in 50 years. But "Christianity is unappealing because Christians behave no differently than anyone else—their faith does not impact their lives." Recent research shows that Christians' world views and decision-making factors are not significantly different from non-Christians. Based on Barna's behavior, non-Christians "have no reason to be drawn to Christianity," he insisted.

High contact, Low connection

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

Organize for effectiveness

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

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

Weak, ineffective churches lack that expectation. "They don't accept the 'any warm body will do' philosophy" for staffing programs and ministries, he said. Rather, they seek out people whose skills and interests qualify them as leadership candidates, and then provide them with training to be effective.

High talent, Low resources

The high functioning church has the resources to make a difference in the world, Barna said. "They are called to ministry, but you cannot be effective without leadership," he said. Despite what many people might expect, "the vast majority of senior pastors are not leaders," he reported. "They are called to ministry, but not to leadership."

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

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

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Engage in strategic evangelism

"Highly effective churches focus on conversions, not (numbers of) decisions," Barna explained. "Last year, of all the people who made first-time decisions for Christ, the majority were not associated with the church in eight weeks. Why? Because the typical church focuses on evangelism but not discipleship, which the Bible doesn’t separate. Evangelism without discipleship is just salesmanship." 

Implement systematic theological education

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

This kind of teaching contrasts with the norm, he said, noting "less than 10 percent of Christians have a biblical world view." "Christians don't act like Christians because they don't think like Christians. Christians don't think like Christians because they don't understand their faith."

How to form healthy church habits

Habits are "repeated behaviors" that become automatic, religious researcher George Barna has observed. He suggests eight keys for developing good habits in churches:

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

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

Motivation for supporting a highly effective church develops because people understand the church's cause and the impact it can have on the community and the world.

Serve the community

"The church's leaders model a lifestyle of servanthood that teaches the members to care about the community and to expand their "comfort zones" in order to serve less-fortunate people, Barna said. Highly effective churches also "diligently foster cross-ministry cooperation," and work with other churches in the community.

Equip families to minister to themselves

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

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

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

From The Associated Baptist Press, Jacksonville, Fla.

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

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

Take refuge in Him for healing

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

On the day I set aside to begin, my devotional was from Psalm 118:2: "It is better to take refuge in the Lord than to trust [put confidence] in man; it is better to take refuge in the Lord than to trust in princes."

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

Also, as seen in these verses, I have learned that no one can be trusted (have confidence put into) more completely than God. He never fails, never lets us down, never takes us for granted, never lies... and refuse to let the Father, Son, and Spirit minister their individual healing touch, then every unhealed wound is in the way of God's ongoing work in our lives. I know my own healing is not over yet as my wounds were complicated. Yet the Lord has brought me a long way. I do not regret the difficult journey I have been on for several years, because I now know God the Father, Jesus the Son, and the Holy Spirit in a far more personal and applicable way.

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

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

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

July-Aug. 1998/ 9
Appi learns a lesson
by Ed Sutton

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

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

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

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

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

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

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

Meanwhile, Miss Appi caught sight of one of the cute little "skunklings." She just had to find out for herself whether this little one was as friendly as the Christian campers at Camp Joy.

Appi quickly ran out to where the little baby skunk was. What happened next was a big surprise. No, my dog didn't get sprayed! Instead, the baby skunk turned around to face her nose-to-nose, as Appi came running. The baby was as anxious to learn about Appi, as Appi was to learn about it.

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

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

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

The skunk met Appi, tail to nose, zapping her with a horrendous smell that no one ever forgets. Poor Appi! You can't imagine her shock.

There was no place to run, no place to hide, no way to rid herself of that awful smell.

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

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

But Miss Appi didn't fully grasp the suggestion. They understood what could happen if they didn't. Appi quickly ran out to where the little baby skunk was. What happened next was a big surprise.

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We were highly contaminated by skunk smell, and were banished from the inner fellowship of camp.

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

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

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

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

Campfire, we were banished to a location outside the campfire circle. We sat in a lawn chair about 50 feet from the actual circle, next to Grandpa Marteny, who tolerated us out of his gentle, love-filled heart.

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"Be careful you don't get too friendly with baby skunks. They aren't to be trusted." ~


July-Aug. 1998/ 11
Did you ever wish you had two weeks of Sabbaths? That you could get really rested? That meals would magically appear with no efforts on your part and dirty dishes would disappear? Be careful what you wish for! Recently I had the misfortune of spraining my ankle and spending two weeks in front of daytime TV, dependent on others and barely able to hobble around on crutches. The following observations resulting from this experience may have a spiritual or emotional application as well as physical:

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

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

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

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

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

After a while, my “good” foot hurt more than the injured one. My sides were bruised, and I was taking a muscle relaxant for my upper arms and shoulders. Similarly,

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

- **The “I Love Lucy” show is still entertaining, despite the absence of sex, (malicious) violence, and foul language.**

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

- **There are advantages to having grown-up offspring.**

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

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

In the total scheme of things, a sprained ankle is not among the most tragic events in life and is not the most difficult situation I have faced. But while you are suffering and complaining, even more thankful if you know who your Father is.

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

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

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

When I felt that I had my answer from the Lord, I found Jeff and asked if he was ready to discuss what the Father had told each of us. We both felt that the answer was that Jeff was supposed to leave Davis-Standard, and go to work for American Ruhe.

As proof of our answer, we each had some Scripture to back it up. Both verses were from the Old Testament. Mine was from Isaiah 60:1-2, and Jeff’s was from Ecclesiastes 2:24. No, neither one said “In 1997, Jeff Lawton will leave Davis-Standard for a new company,” but we knew that the Father had led us to these verses as a way of answering our decision.

Both verses were from the Old Testament. Mine was from Psalm 62, verse 10: “Then the Lord will answer me, ‘You are my servant, and I have chosen you to bring good news to the people.’”

The Father had told each of us, “Derek, you are my servant, and I have chosen you to bring good news to the people.”

The following observations as well as physical:

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

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

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

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

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

After a while, my “good” foot hurt more than the injured one. My sides were bruised, and I was taking a muscle relaxant for my upper arms and shoulders. Similarly,

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

- **The “I Love Lucy” show is still entertaining, despite the absence of sex, (malicious) violence, and foul language.**

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

- **There are advantages to having grown-up offspring.**

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

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

In the total scheme of things, a sprained ankle is not among the most tragic events in life and is not the most difficult situation I have faced. But while you are suffering with it, the pain is yours to bear. God’s grace and His people will give you strength and prepare you to face the next challenge.
Why form a Conference?

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

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

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

William Meade Jones, a late 19th century English pastor, attributed their lack of growth in part to the fact that "they did not subordinate their Calvinism, Arminianism and other theoretic and controversial matters to the necessities of the teaching and practice of a tenet that requires sacrifice, push and devotion, fifteen to twenty years a year, every year of one's life." Yet one of his predecessors, Francis Bampfield, proposed in 1681 an association of churches that requires sacrifice, push and the teaching and practice of a tenet devotion, fifty-two times a year, to the necessities of and other theoretic and controversial matters.

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

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

The first formal action to organize a conference was taken at an Annual Meeting held at Hopkinton, R.I., in 1801. Henry Clarke of Brookfield, N.Y., proposed that the several churches "unite in an institution for propagating our religion in the different parts of the United States, by sending out from the various churches in said Union missionaries, on the expense of the several churches who may fall in with the proposition." The following year, the Hopkinton and Newport churches in Rhode Island, the Waterford church in Connecticut, and the church at Brookfield agreed to the proposition. Pastors' Conferences and similar gatherings have been held regularly ever since the 1800s.

The Missionary Imperative

James Bailey, in his History of the Seventh Day Baptist General Conference (1860), wrote that several Yearly Meetings had served all the purposes of social and spiritual reunion, of home gatherings, and seasons of worship at the common altar, but a united effort, under some established rules, seemed necessary to carry out the benevolent designs of the brethren and churches.

While the church agreed on the need for mission outreach, there was no unanimity on how that should be carried out. One church stated that the proposal was only a little out of line and form a single church to action on behalf of a General Conference.

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Pastor Jus Start was waiting for the Sabbath School class to arrive when Superintendent Ed Christian stopped by the room. "Pastor, you know Michael, my 14-year-old grandson. Michael loves baseball and is a terrific pitcher. He wants to play this summer in a league that plays games on Sabbath Day.

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

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

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

Superintendent Christian remarked, "I feel we have bought the idea that a Seventh Day Baptist church can't conflict with the ways of other churches. We try too hard to be just like the rest.

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

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

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

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

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

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

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

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

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

The Madero conference

Arriving finally in Tempico, I was able to settle in after reaching Pastor Rosasio Camacho's home. His wife Norma and their two children, Norma and Saul, met me at the airport. I was very glad to see them again. Rosasio gave me more details of a meeting to be held at the Madero church to which all the churches were invited. It was a "general conference" of sorts. The conference would take place Friday through Sunday.

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

Churches represented at the meetings included: Monterrey, Cerro Dulce, Lazaro Cardenas, the Kilimanjaro church, Mexico City, and Madero (host church). During the meetings, recognition was given to:

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

several young men who indicated a desire and call of God to assist in the leadership of their respective churches. (The closest term I can use in describing their role is "lay-pastor" or "deacon-pastor").

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

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

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

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

Our visit to Monterrey

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

An evening meeting was planned at the Hernandez home, and church members began arriving shortly before the service. A group of about 15 gathered (about half of them children) in the living room. I brought greetings from the churches in the U.S. (to which they responded with the customary practice of rising from their seats to "receive" the greeting) and said a few things about the intentions of the mission trip.

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

At the closing of Sabbath School, the children returned to recite the Bible story, and a few Scripture verses from memory.

The worship service that followed included a reading of the Ten Commandments (Deuteronomy 5), more hymns, and a message from Pastor Camacho.

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

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

We arrived home on Monday at 9 p.m., feeling very tired and very wrinkled. I spent most of cont. on page 33
He was driving home one evening, on a two-lane country road. Work in this small Midwestern community was almost as slow as his beat-up Pontiac. But he never quit looking. Ever since the Levi's factory closed, he'd been unemployed, and with winter raging on, the chill had finally hit home.

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

In the dim light, he could see that she was frightened, standing out there in the cold. He knew how she felt. He could see that she was frightened, standing out there in the cold. He knew how she felt. He was the only one who noticed her. Even with the smile on his face, she was worried. No one had stopped to help for the last hour or so. Was he going to hurt her? He didn't look safe, he looked poor and hungry.

He told her that if she didn't move, he'd almost hit her. She was worried. No one had stopped for her. But he stayed on. After all, this waswhere he buried his mother and father. He was born here and knew the country.

He almost didn't see the old lady stranded on the side of the road. But even in the dim light, he could see she needed help. So he pulled up in front of her Mercedes and got out. His Pontiac was still sputtering as he approached her.

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

Joe crawled under the car, looking for a place to put the jack and skinning his knuckles a time or two in the process. He changed the tire, but he got dirty and his hands hurt. As he tightened the lug nuts, she rolled down the window and began talking to him.

She told him that she was from St. Louis and was just "passing through." She couldn't thank him enough for coming to her aid. Joe just smiled as he closed the trunk.

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

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

He told her that if she really wanted to pay him back, the next time he saw her, he'd be happy to help her again.

He got in trouble. "Anyway... then I went back to my Sabbath 'kool.' My teacher told me and my friends if we hadn't been lovin' our neighbor. I told my teacher I was lovin' my neighbor but I kicked Suzy Brown's not my neighbor. So... I kicked her.

"Well, Suzy asked the teacher. The teacher told my mother. I got in trouble.

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

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

---

Ann Polo wrote and shared this as a children's message at the Shiloh, N.J., SDB Church.
The basics of being United in Service
by Rodney Henry, Interim Executive Secretary

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

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

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

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

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

Local churches are responsible to carry out the front-line ministry for SDBs. The denomination is responsible to provide resources and assistance to the local church.

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

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

2. If we are going to be United in Service, pray for your denominational leadership. Pray that we might have vision and direction.

3. If we are going to be United in Service, give money to the denominational budget. For this we are truly thankful. If you are not giving regularly, consider giving a tithe of your church tithe amount to the denominational budget.

We must be United in Service. At the crossroads, we must commit ourselves to a cooperative effort.

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

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

These are the things that individual churches cannot do separately. Therefore, my hope is strong. I have put my hope for Seventh Day Baptists, I am optimistic. I have put my hope for

All ages involved at Riverside

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

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

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

July 26—August 1

For more information or to register, contact the SDB Center (606) 752-2055 or the WV Host Committee (304) 782-3528 and if you’re on the Web, check out www.wvconference.com/EYEGGLASSSFORAFRICA

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

SR Reaction
Opinions do not necessarily reflect the views of the SR or all SDBs.

Dear Kevin,

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

Don Sanford’s article with information on A.H. Lewis’ book, Spiritual Sabbathism, lists four basic motives for Sunday worship in the apostolic church. He points out that both dates are in the biblical timing of three days from resurrection, should we not use the resurrection by celebrating communion. These are to remember His death and resurrection of our church.

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

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

—SR Correspondent

SR News

Dear Brethren In the Lord:

The May issue deals with God’s fourth commandment excellently and provides a means of witness for me to several interests I have generated in this area of Pennsylvania. When the Sabbath truth is discussed, we see in May’s issue, a reader would tend to give this better attention.

—R. de Spreiter

New Milford, PA

July-Aug. 1998
Doris Goodrich Barber honored at Colorado Springs Fellowship

by Jean Jorgensen

Ten people met for the first Sabbath School of the Colorado Springs Seventh Day Baptist Fellowship on December 7, 1996. At the second Sabbath School on December 14, the first visitor came. She was Doris (Goodrich) Barber, and she has rarely missed a Sabbath service since.

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

On February 7, Doris was presented with a plaque with all the children's handprints, marking one year of continuous service providing children's sermons at the Colorado Springs SDB Fellowship. Doris continues to present the children's message each Sabbath. She did miss a couple of Sabbaths when she was traveling in Israel with her son, Chuck. Since her return, she has taken the children and congregation on "travels" to Israel by sharing her photos, and potluck meal. Doris volunteered to give the children sermons.

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

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

**Groundwork in Mexico, cont. from page 17**

The next day preparing the lesson for the Madreño Bible study group, with the four mentioned earlier. I also was to meet with the leaders in training. We discussed the topic of character development in ministry. The Beetle was picked up Tuesday morning. We were assured it was roadworthy.

The visit to Cerro Dulce

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

On Friday, April 24th, I assisted Elder Lucas and his son, Abel, in preparations for the Sabbath service. We repaired the old tarp roof that extended over the seating area, then made some additional benches to accommodate the expected people. Then we visited the Lazaro church, which meets in the Raul Hernandez home. Their family of seven meets with three or four other people each Sabbath. The next morning, about 10 folks gathered for Sabbath Bible study. We were led by German Hernandez of Mira Mar. After a short break, we gathered for worship. More people had joined us by then, about 25 or so. We sang many hymns, had a responsive Scripture reading, and then I was given an opportunity to present a message.

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

**Beacon, cont. from page 18**

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

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

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

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

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

**Correction**

Due to a misunderstanding, we reported last month that the executive secretary sits ex-officio on all boards and agencies. This is not the case. The executive secretary is welcome to attend meetings upon invitation of the board or agency. —Editor
**Accessions**

**Obituaries**

**Salen, WV**  
Dale Thorngate, pastor  
Joined after baptism  
Liam Jacob-Paul Davis  
Joined after testimony  
Rosalea A. Davis  
White Cloud, MI  
Bernie Wellington, pastor  
Joined after baptism  
Norman Shick

**Births**

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

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

**Current Giving 1998**

- **Current Budget for 1998**
  - **Current Giving for Year**
    - **Shot 13 28,693.37**

**Saunders.—Harriet Louise Saunders, 80, of Alfred, N.Y., died on September 29, 1997. She was born in Milton, N.Y., the eldest of four daughters born to Dr. Paul C. and Edna (Burdick) Saunders. When she was 8 years old, she moved with her family to Alfred.

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

  Upon retiring in 1985, she returned to Alfred, taking up residence in the family home on Glen Street.

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

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

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

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

  She was born on October 15, 1919, in Nortonville, Kan., the daughter of Herbert L. and Adeline Almira (Shaw) Polan. Frances’ ten years were spent in Brookfield, N.Y., where she was a deaconess of her 1937 graduating class. She attended Kingston Business School and Alfred University, receiving a bachelor’s degree in 1942 in Business and Secretarial Studies. She taught briefly in Alfred Alumni High School and New Auburn, Wis. She married David Clarke on May 31, 1946.

  She filled many roles besides secretarial in churches and communities where her husband was pastor or church executive. She edited several SDB publications: the national youth magazine, The Beacon, in the mid-1940s; the national primary children’s monthly, The Sabbath Visitor, for five years, beginning in 1972; and was copy editor for her husband, who produced The Helping Hand, an international adult/youth Bible study guide, for two years.

  She was ordained a deaconess in the Alfred Seventh Day Baptist Church in 1978, and held many offices there since 1983. Frances was also active in many community and social service groups wherever the family lived. She was a patron of Alfred University Performing Arts, an officer in several Alfred clubs, and a former president of Foster Lake Club.

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

  In addition to her husband, survivors include two sons, D. Sherman Clarke of New York City, and G. Douglas Clarke of Alfred Station, N.Y.; three daughters, Roberta Ellis of Queensbury, N.Y., Catherine Baumgartner of Southport, Ariz., and Harold Greene of Oak Ridge, Tenn.; six grandchildren, and several nieces and nephews.

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

**Bloom.—Annabelle Koger Bloom, 86, of Huntsville, Ala., died on May 4, 1998, at home of her daughter in Brownsville, Ala.

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

  Survivors include one son, H. Wayne Koger; one sister, Marie R. Flynn of Springfield, Mo.; three grandchildren, 15 great-grandchildren, and one great-great-grandchild. She was preceded in death by her husband, Hershel B. Koger.

  Funeral services were held on May 7, 1998, at Spry Funeral Home in Huntsville, with Rev. John D. Bevis officiating. Burial was in Moore Memorial Cemetery, Huntsland, Tenn.
Why form a Conference, cont. from page 14

of the primitive custom of Christ sending his missionaries, arguing that Christ had told his disciples to "carry neither purse, nor scrip, nor shoes." Another church questioned whether "was not the same a good ground for considering the variety of sentiment among us," and urged elders and brethren to visit from place to place, "for filthy lucre's sake, but of a ready mind."4

One church which had expected help from some of the other churches, but received none, expressed the idea that perhaps an approved administrator would be a blessing, adding that "we trust you will not fail to supply every destitute church and society, as far as your power and opportunity may enable you; for we understand that to be the design of the General Conference."5

Another church opposed the suggestion on grounds of polity, stating that "We are all republicans in church as in state government. Hence we doubted the propriety of the elders and brethren, not being delegated for that express purpose, taking the liberty of changing the customs and usages of the church in establishing a new constitution."6

In 1811, when a plan to support traveling ministers was requested, Conference agreed that the same lie in file at present, and afterwards by vote the same is dismissed from further consideration.7 The original proposal for cooperative missionary effort was finally enacted by the General Conference in 1817, calling for the systematic arrangement of sending out missionaries (or traveling preachers), and that "the General Conference be considered the central society of the Seventh Day Baptists order with responsibility for designating persons to be sent on such missions."8

This delay in implementation was not because of any reluctance to reach the gospel, or extend the witness of the church; but was basically a matter of polity and responsibility. How much authority should be given to a General Conference and how much should be retained by the local church? A.E. Main in his Conference President's address in 1807, entitled, "Church and Denominational Polity as Related to Church and Denominational Life, Growth, and Power," compared the question of division of power or authority to that of the Constitutional Convention of a generation preceding the formation of General Conference: "It is probable that the founders of our nation did not hope for much beyond a strong confederation of independent States. But the historical development of national life, sentiment, and relations has brought it to pass that while at first it was, The United States are a Nation, we are now learning to think and say, The United States is a Nation."9

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

Some of this independence may well have over-ruled in the 1872 Seventh Day Baptists' reluctance to give up local church autonomy to any denominational body. Subsequent history showed that as the needs became more apparent, societies were formed to foster special concerns, and geographic Associations were organized to localize the shared concerns and actions. In this long process, there has been a continuous reassessment as each generation seeks to make the organization meet the needs of the local churches and individuals within the church. This may seem frustrating at times, but one of the strengths of Baptist polity is the fact that it can change as it builds on the past for the needs of the present and encourages vision for the future. 10

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1William Meade Jones, "English SDBs" Jubilee Papers (Westerly RI: Board of Managers of the SDB Missionary Society, 1890), p. 18.


7Graham, West Jersey SDB Church letter to General Conference, 1854, by Randolph, p. 34.

8Ibid., Con., Sabbatarian Church, letter to General Conference, 1855, by Randolph, p. 34.

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

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

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

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K E V I N'S KORNER

Spring/Summer "Madness"

College basketballs "March Madness" is ancient history.

Soccer's World Cup has kicked off in France.

The Chicago Bulls won the NBA title—again.

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

Baseball's All-Star game is upon us.

And training camps for football are on the horizon.

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

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

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

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

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

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

Can you believe that this will be my 10th go-around at this?"
The Honorable Jennings F. Randolph, 96, died on May 8, 1998, at St. John's Mercy Skilled Nursing Center in St. Louis, Mo. He was born on March 8, 1902, in Salem, W.Va., the son of Ernest and Idell (Bingham) Randolph.

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

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

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

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

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

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

During his long and distinguished career in politics, Jennings Randolph served in the U.S. House of Representatives from 1932 to 1946, and in the Senate from 1958 to 1985.

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

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

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

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

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

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