

## SDB CAMP SCHEDULES

The Sabbath Recorder  
(ISSN 0036-214X)  
510 Watchung Ave., P.O. Box 868  
Plainfield, NJ 07061

Second class postage paid at Plainfield, NJ 07061

### Harley Sutton

Alfred Station, NY	July 1,2,3	Primary
	July 4,5,6	Family
	July 6-13	Junior High
	July 13-20	Senior High
	July 20-27	Junior

### Harmony

Central NY	June 22-28	Grades 4 - Senior High
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### Holston

Battle Creek, MI	June 15-22	Senior High
	July 6-13	Junior High (Intermediate)
	July 14-20	Jr. (Interim)
	July 21-23	Primary (Jr.)

### Jersey Oaks

Shiloh, NJ	July 7-11	Midget
	July 14-16	Junior
	July 16-20	Youth Retreat/ (ages 12-15)

### Joy

Berea, WV	June 29- July 6	Senior
	July 6-13	Middler
	July 13-17	Junior

### Lewis

New England	May 30- June 1	Youth Spring Retreat
	June 29- July 6	Intermediate-Senior
	July 6-13	Junior
	Oct. 10-12	Fall Retreat

### Pacific Firs

Washington	July 20-26	Ages 7-14
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### Pacific Pines

Crestline, CA	June 13-16	Senior
	June 17-20	Primary
	June 22-29	Junior
	June 29- July 6	Junior High

### Riverview

North Loup, NE	July 6-13	Junior-Jr. High
	July 14-18	Primary Day Camp

### Wakonda

Milton, WI	June 22-29	Senior
	July 6-13	Junior
	July 13-20	Intermediate

### SDB State Council

(NYS) Vanderkamp Cleveland, NY	Oct. 31- Nov. 2	Family Camp
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### 1980 PRE-CON RETREATS

Family Paul Hummel	Aug. 7-10	All ages
Young Adult Paul Hummel Denver, CO	Aug. 6-10	Ages 18-35
Youth James Park, CO	Aug. 6-10	Ages 15-18 (Or FINISHED grade 9)

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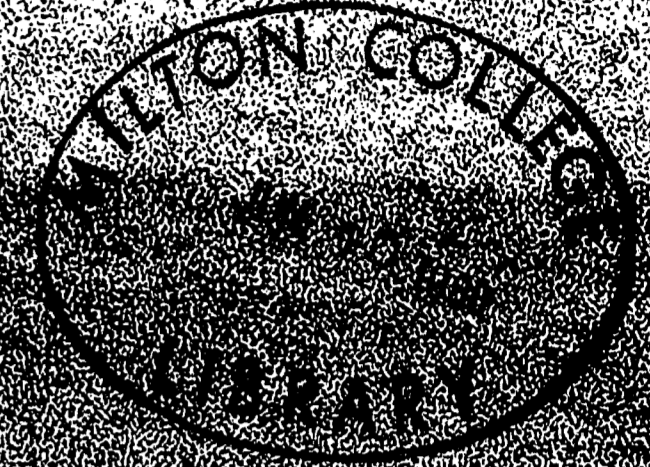
OUR 136th YEAR

# RECORDER

SEVENTH DAY BAPTIST

JUNE

1844  
1980



SPECIAL CAMPING ISSUE



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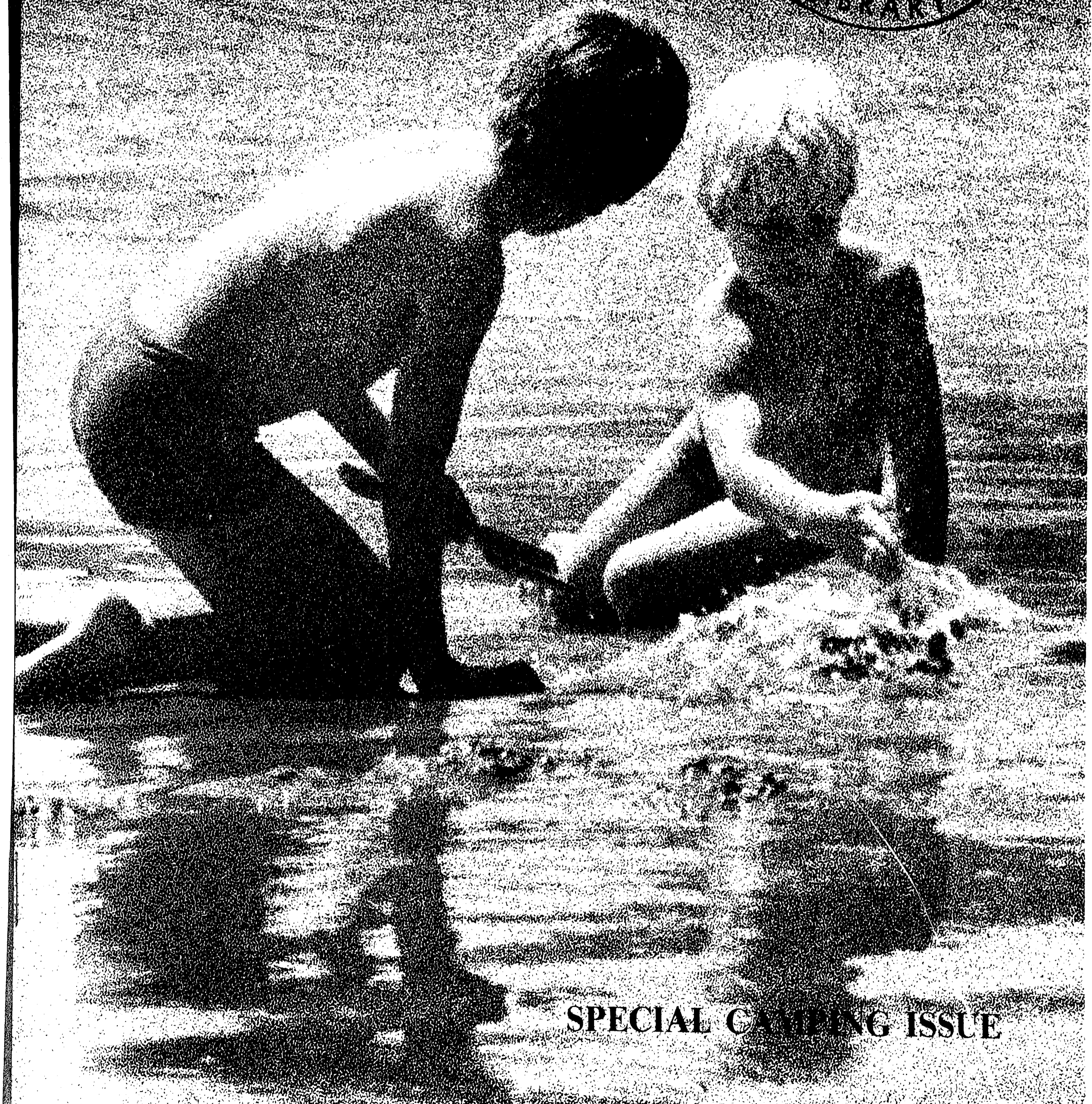
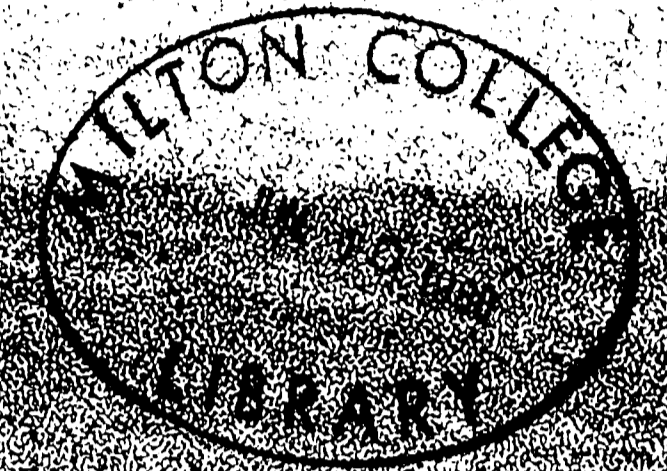
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## The Sabbath Recorder

June 1980  
Vol. 202, No. 6  
Whole No. 6,654

A SEVENTH DAY BAPTIST PUBLICATION

*The Sabbath Recorder* (ISSN 0036-214X) is published monthly for \$6.00 per year in the United States; \$6.50 foreign, by the American Sabbath Tract Society, 510 Watchung Avenue, P.O. Box 868, Plainfield, NJ 07061. Second-class postage paid at Plainfield, NJ. POSTMASTER: Send address changes to *The Sabbath Recorder*, P.O. Box 868, Plainfield, NJ 07061.

This is the 136th year of publication for *The Sabbath Recorder*, the first issue being published June 13, 1844. Member of the Associated Church Press and the Evangelical Press Association. *The Sabbath Recorder* does not necessarily endorse signed articles.

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## Recorder Reactions...

Thanks for the April issue of the *Sabbath Recorder* which was superb in its content and the way the theme was carried throughout the pages.

-Rev. Leland Davis  
Washington, D.C.

•••

Thank you very much for the article "Celebrate Freedom" by Arthur Rowe in the March issue. I have clipped it out and hung it on the kitchen bulletin board here at the ranch hoping that all who stop in will read it, for it is exactly what "we" stand for.

-Catharine Shaw Stillman Jacox  
Columbus, Texas

## 1980 General Conference Rates

Registration Fee: \$15  
Room and Board:  
Adults - \$110  
Children - \$60  
(in parents' room)

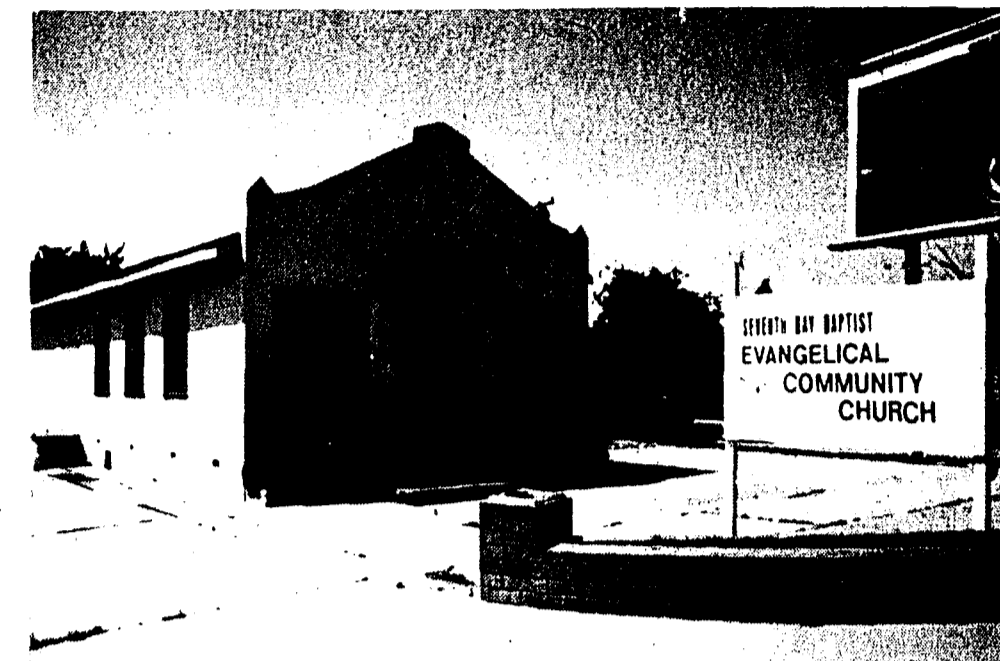
Detailed information will soon be available in your local church.

## New Pastoral Ministry in California

On Sabbath afternoon, April 19, Gabriel Bejjani was ordained to the gospel ministry, during services conducted during the Pacific Coast Association meetings. The examination council, consisting of representatives from the Riverside and Los Angeles churches, the Council on Ministry, and Rev. Bejjani's own church, the Evangelical Community Seventh Day Baptist Church in Stanton, met in the new sanctuary of the Stanton church to consider the statement of faith and experience of Brother Bejjani on Sabbath afternoon, April 12. With the satisfactory examination of the candidate, members of the council voted unanimously to proceed with ordination.

Mr. Randy Henry, a layman and former pastor of the Stanton church, conducted the service of worship for ordination. Scripture was read by Rev. O. Arlie Davis of Phoenix, Arizona, and the afternoon ordination sermon was delivered by Rev. Herbert E. Saunders, dean of the Center on Ministry, on the topic "The Authenticating Marks of the Christian Pastor." Rev. Alton L. Wheeler of Riverside, California, gave the charge to the candidate; Rev. C. Justin Camenga of Portland, Oregon, led in the consecrating prayer; and Rev. Charles Graffius welcomed the new pastor into the ordained pastoral ministry.

In his sermon on Friday evening of association Brother Bejjani talked about how God often gives us shoes which are in reality too large—because God wishes us to depend upon Him to help us fill them. His ordination to the task of pastoral ministry has given Rev. Gabriel Bejjani new shoes, which are much too large. But the enthusiasm of his personal commitment to the Lord, the challenge of the exciting new work in Stanton, California, and the power of God's Holy Spirit in His life will allow him to fill them admirably. We welcome Rev. Gabriel Bejjani to the ordained ministry of Seventh Day Baptists and pray God's continued blessing on his ministry among us. □

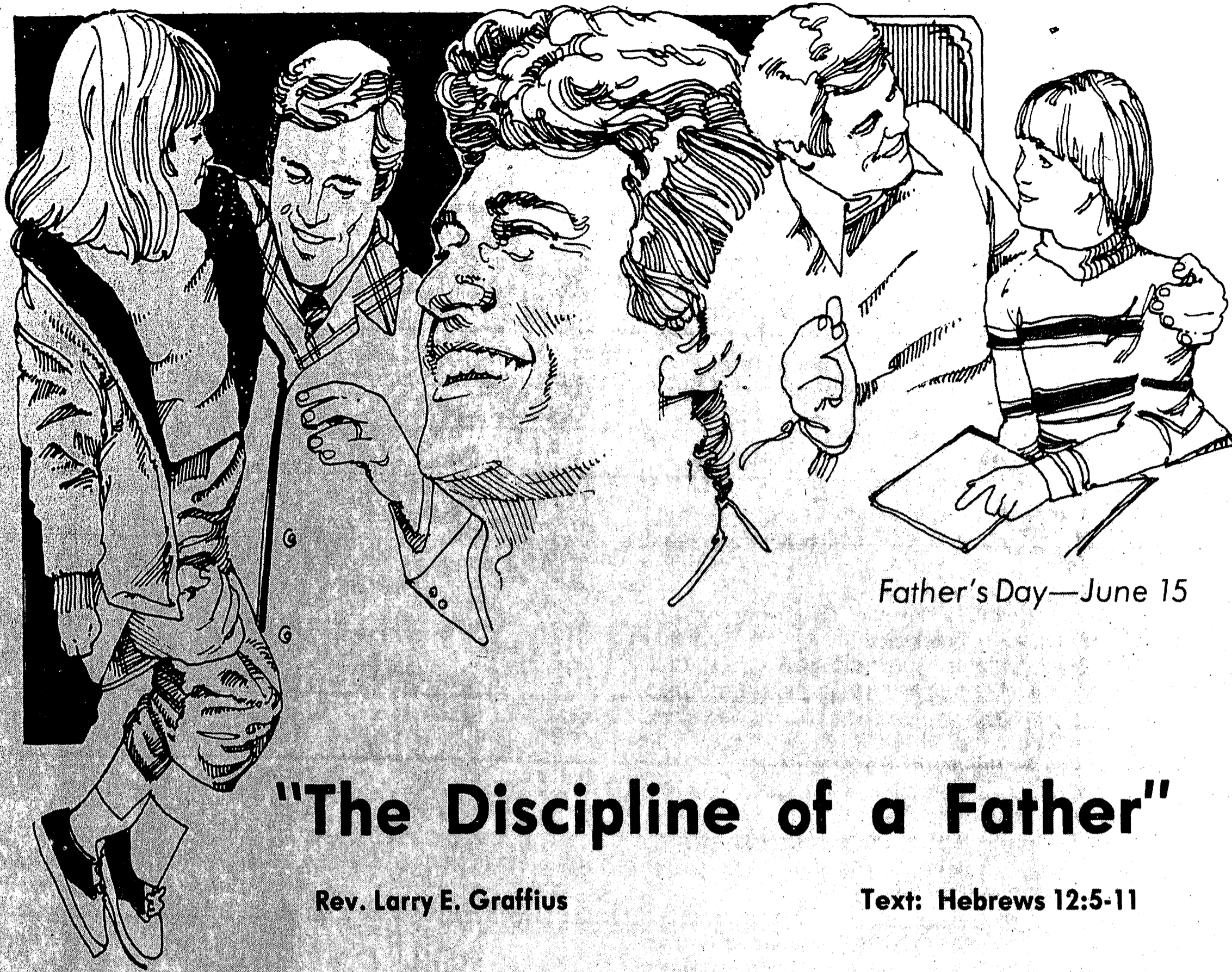


Rev. Gabriel Bejjani



Rev. Stephan F. Saunders has accepted the call of the Bay Area Seventh Day Baptist Church to become its pastor on July 1, 1980. Rev. Saunders was ordained to the ministry in October in Adams Center, New York. He will be serving the church under the Missionary Pastor plan and the support of the Pacific Coast Association. We ask God to bless the Saunders family as they move into a new area with a radically different style of life. □





Father's Day—June 15

## "The Discipline of a Father"

Rev. Larry E. Graffius

Text: Hebrews 12:5-11

The topic which the writer to the Hebrews addresses in the twelfth chapter is one which is less familiar today than it once was. Not that we don't know the meaning of discipline as a concept, but sadly, we are witnessing an alarming decline of its actual practice so that fewer and fewer can fully understand it in a first-hand experiential way.

It is only natural for this situation to occur—as with every other facet of our society's makeup—likewise in the area of discipline we are drifting further and further from God's Word and His principles. We prefer to follow our own judgments, our own foolish wisdom, our own puny discoveries and our own irrepressible desires.

We are not, as a general rule, very open to discipline. We resist discipline. We did as children and still do as adults. No matter how many times we are reminded, "This is for your own good," still we do not appreciate the often painful experiences which are a vital part of true discipline.

The modern day psychologist tells us, "Let all your inhibitions go! Set yourself free! Don't let anybody else run your life, you are free to be or do anything you choose." And we have accepted that advice. We now defiantly shout at our neighbor or our government or even at our God, "Nobody tells me what to do! Don't restrict me. No limitations for me, I am my own boss!"

And in this unhappy exchange (the truth of God for man's sugar-coated lie) we have forgotten some very basic things about life. One of them, William Barclay observes, is that "no life can have any value apart from discipline."<sup>1</sup>

C.S. Lewis has accurately described our natural inclinations concerning our relationship with God:

*What would really satisfy us would be a God who said of anything we happened to like doing, "What does it matter so long as they are contented?" We want, in fact, not so much a Father in heaven as a grandfather in Heaven—a senile ("old gentleman") who, as they say, "liked to see young people enjoying themselves," and whose plan for the universe was simply that it might truly be said at the end of each day, "A good time was had by all."<sup>2</sup>*

### ENDURING TO THE END

In Hebrews 12:5 our writer, quoting from Proverbs 3:11,12 shows us the proper attitude that a Christian holds concerning discipline: "My son, do not make light of the Lord's discipline, and do not lose heart when he rebukes you..." Instead, he says (v.7), "Endure hardship as discipline." He is continuing to the train of thought shared in the opening verses of this chapter,

with the analogy of a race or an athletic contest still in mind. As a good, well-conditioned runner does, we must endure to the end.

Rather than to endure, the first response most of us make to hardship is, "Why?" "Why, God? Why me? Why do I have this difficulty? Why must I be the one to bear this cross? Why do I have to experience this pain, this grief, this loss?" The furthest thing from my mind is that God is working in me and for me; that He is watching out for me, helping me, strengthening me, leading me—whether by still waters or the dark valley of death. It is so difficult to recognize God's shaping, refining, purifying work, when all I can presently seem to feel is the fire and heat and the hammer.

But the writer reminds us that this is where our attention should first turn; this ought to be the first thought: God is at work in me, building me, conforming me to His Son's image. Don't take it lightly, He says, neither let it overwhelm you. Endure it for what it is: God's good hand of discipline.

There are two very important and very valuable statements that God is making as He disciplines. The first might seem to be, at once, all too obvious and yet hardly recognizable. In discipline, God is saying He loves you!

"The Lord disciplines those whom he loves, and he punishes everyone he accepts as a son" (v.6). God shows His love to us—not allowing us every desire of our fickle and foolish hearts—but rather by rapping our greedy fingers, by scolding our rebellious stubborn wills and yes, by spanking our resistant and uncooperative posteriors!

The early church father, Jerome, said, "The greatest anger of all is when God is no longer angry with us when we sin." What he meant was that the supreme and perhaps unthinkable punishment is when God lets us alone as unteachable.

Before going any further, we ought to establish a good understanding of the term discipline itself. When a child disobeys or misbehaves, there are three possible responses that a parent might make. 1) He can ignore it, which we will immediately render as unacceptable since it would serve, in most cases, only to reinforce the misbehavior. 2) Angry retaliation is unfortunately the response that is most frequently chosen since it requires the least thought. Whatever it was that the child did has upset us. We seek revenge, or at least we vent our anger. This can be observed in an increase both in volume and in blood pressure, and often the punishment meted out is somewhat exaggerated. 3) We might respond by first discovering exactly what happened, and then the discipline will be a very studied measure, taken in consideration of what was done, but with a hope of preventing a future recurrence and of building a more positive value or attitude into the child's thinking.

The point is, there is a difference between punishment and discipline. Punishment is enacted in anger, seeks revenge or retaliation, and is based upon the present situation only. But discipline is enacted in an attitude of love and concern, seeks to correct and looks to the future, to build positive attitudes and better responses.

That is why I prefer the New English Bible's translation of verse six which replaces the word "punishes" with a more positive connotation, "corrects." The Lord disciplines because He loves us; He corrects us because he wants to head us away from danger and sin and toward the life of Christ whom we are to imitate.

That is, to repeat, both very obvious and yet very obscure, especially in the midst of a very painful or trying situation. The old questions, the doubts, the resentments crop up from seeds sown by Satan long ago. Why? How could a loving God allow such things? Joni Eareckson, as those who have read her inspiring story know, is paralyzed from the neck down. God has given her the strength and the faith to actually rejoice in spite of and in the midst of this crippling difficulty. But it wasn't always that way. At one point suicide seemed to be the most promising prospect. In her second book, *A Step Further*, she relates some of her feelings.

*I must admit that at first this whole idea of God giving me trials "for my good" and "to make me more like Christ" didn't excite me very much. I felt like a child who's about to be spanked listening to the old "This-is-going-to-hurt-me-more-than-it's-going-to-hurt-you" speech. Yeah, sure. Where does God get the nerve to claim that He let me break my neck because He loves me so much? Some kind of love! I remember coming across a book by C.S. Lewis called The Problem of Pain in which he dealt with that very problem—how could a loving God allow a world with so much pain and sickness? ...He explained that in accusing God of not being loving, many of us have taken just one aspect of love—kindness—and blown it up as if it were the whole thing. But what about the other aspects of love...like constructive criticism, or correction, or pushing a person to do his best? If by "love" we mean keeping another from all suffering or discomfort, then God is not always loving—and neither is a doctor who sticks a needle into the bottom of a crying infant.<sup>3</sup>*

As difficult as it is to accept, God's discipline shows how dearly He loves us, how much He really cares for us.

### DISCIPLINE REVEALS LOVE

The second statement that God is making in discipline is somewhat related to the first. God's discipline clearly shows that we are His children—that we truly belong to Him. "For what son is not disciplined by his father? If you are not disciplined (the discipline that everyone must share) then you are illegitimate children and not true sons" (vs. 7-8).

Proverbs 13:24 emphasizes the same truth, "He who spares the rod hates his son, but he who loves him is careful to discipline him."

So the writer tells us that when we feel that we are being tried and tested too severely or unjustly we must remember that "God is treating you as sons" (v.7).

(Continued on page 30)



June 27, 1980, will be the 100th anniversary of the birth of Helen Keller, one of the world's most remarkable people. We are deeply indebted to this radiant Christian woman who, in spite of (or because of) her handicap, raised the world's consciousness about accepting persons with handicaps.

Miss Keller was instrumental in starting the John Milton Society and served as president for nearly thirty years.

This year churches and other organizations are having special celebrations in honor of the contribution made to society through her work with deaf and blind people.

If you wish to know more about the John Milton Society, or wish suggestions on ways to celebrate the 100th anniversary of Miss Keller's birth, please write the John Milton Society for the Blind, 29 West 34th Street, New York, NY 10001 □



## Helen Keller's Christian Faith

by William H. Gentz

The story of the childhood of Helen Keller, the blind, deaf-mute who became one of the world's greatest citizens, is well known to many Americans because of the drama "The Miracle Worker," presented on both stage and screen some years ago and recently revived for television. During 1980, other

events are being planned (including a U.S. commemorative postage stamp, to be issued in June) to mark the 100th anniversary of the birth of this remarkable woman.

Most people are unaware of the large influence that Christian faith had on Helen Keller's life and work.

It is an important aspect of her development that should not be overlooked.

Born a healthy child, Helen was left blind, deaf, and unable to speak, from an illness she had at the age of 19 months. The disease was diagnosed as brain fever and, according to

popular theory of the time, it was believed to leave its victim an idiot. Strong physically, Helen grew into childhood wild and unruly, with little understanding of what went on around her.

When she was seven years old her parents consulted Alexander Graham Bell, because of his work with training deaf persons to speak. He referred them to the Perkins School for the Blind in Massachusetts. They sent Anne Sullivan, a young, partially blind, recent graduate of their school, who eventually found a way to communicate with Helen through the spelling out of words in her hands.

Overcoming tremendous odds, Helen mastered hand signals, Braille reading and writing, and even speaking. Eventually she graduated from college with honors, and became a world-known authority on work with the blind and deaf. She wrote eleven books, appeared on the stage for four seasons, and toured the world, lecturing on behalf of the handicapped. Many honors were bestowed on her and she became a living legend.

Through the years, Helen's teacher Anne Sullivan, a Baptist Christian, had a great influence on Helen's spiritual development. But her pupil's mature faith in God was not arrived at without difficulties along the way. As a young girl, Helen read some unfortunate Braille literature that implied that handicaps, such as blindness, were the result of our own or someone else's sin, inflicted on us by God as punishment. Later, during several visits with the famous clergyman, Phillips Brooks, she came to realize the error of this belief and replaced it with a strong and radiant faith in the love of God that lasted until her death in 1968.

In her young adult life, Helen Keller was much influenced by the writings of Emanuel Swedenborg, the Swedish philosopher. She was comforted and reassured by the thought of God's ministering angels guiding her, protecting her, breathing God's love upon her, and radiating out from her to the most lonely, afflicted and forgotten. The principles that guided Helen are made clear in her book, *My Religion* and by many references to her faith in her other writings.

### A Lady of Faith

But Helen Keller's faith can be seen even more clearly in the work which she did to bring spiritual guidance and religious literature and materials to the deaf and blind. It was her desire to bring to other handicapped persons the inspiration which the Bible and its message had been to her. She expressed her feelings thus: "I have read the Bible with an ever broadening sense of joy and inspiration and I love it as no other book. The Bible gives me a deep comforting sense that things seen are temporal and the things unseen are eternal."

To help spread this faith to other blind persons, Helen persuaded the leaders of several Protestant denominations to develop a ministry with the blind, which continues today. She was one of the founders, in 1928, of the John Milton Society for the Blind, and for 30 years its president. During her presidency, the Society began publication of a monthly Braille religious magazine (now also published in a large print version for the partially sighted) and a religious Braille magazine for children. Helen said of this publication, "I welcome *Discovery* for blind boys and girls because it will be to them a wonderful guide in exploring the world in which we live. Happy will they be if they learn from it, to see in everything, God's love for His children and that life lived in Him is a constant joy."

On behalf of other blind persons, Helen visited all 48 states in the Union and covered every continent and many countries in six gruelling world tours. She raised vast sums of money to provide better care and education for the afflicted. In this great and unselfish work, she accomplished more for the silent and sightless of the world than anyone who has ever lived. And the work which she helped begin and guide in its early days has expanded and continues to minister to the needs of blind persons throughout the world. Braille recorded and large print religious literature are available, without charge, to the visually impaired from the John Milton Society at its headquarters at 29 West 34th Street, New York, N.Y. 10001.

During her long lifetime, Helen Keller stubbornly refused to permit

her threefold handicap to keep her spirit earthbound. She once said, "I have looked into the heart of darkness and refused to yield to its paralyzing influence. In spirit, I am one of those who walk in the morning. What if all dark, discouraging moods of the human mind came across my path as thick as the dry leaves of autumn? Other feet have traveled that road before me, and I know the desert leads to God as surely as fruitful orchards and green, refreshing fields."

Helen Keller learned and taught others not only to accept physical handicaps but to use them as opportunities that would not be theirs with normal sight and hearing. The following words convey some of the understandings that made Helen Keller the great Christian that she was:

"Being blind and deaf to the material world has helped me to develop an awareness of the invisible, spiritual world. I know my friends not by their physical appearance, but by their spirit. Consequently, death does not separate me from loved ones. To me there is no such thing as death in the sense that life has ceased.

"We who are blind have time to think. We can stop long enough to use our minds, which are our real selves, to discover new meanings in life and to draw out beautiful memories from their treasure-house. No, the dark need not take beauty from us. The things that give beauty can be touched—form, size, texture, proportion. They bring endless delight when the soul within illumines them with imagination, poetry and memory.

"The sightless who possess this gift are infinitely happier than people with perfect eyes who are emotionally blind—who cannot appreciate literature or the glories of nature. Blessed are we who can withdraw into this world of the Inner Eye that gives us quiet and strength equal to all difficulties." □

-You are invited to send names and addresses of blind persons to:  
John Milton Society for the Blind  
29 West 34th St., New York, NY 10001  
for free Christian materials in Braille, talking records and large type.





## Dunkerhook Road

by William H. Vis

Returning to the home office at the end of the day, I would often drive down Dunkerhook Road. An obscure, twisting, half mile shortcut that crossed a meandering brook in a quiet glen. It offered in its setting a momentary respite from the cares of the day. Then it happened! The morning newspaper carried a single, bold headline that would forever shatter the stillness of the narrow valley road; murder!

The ravished body of a teen-age girl had been found in a clump of underbrush on Dunkerhook Road. The small suburban neighborhood was shocked by the brutality of the crime. Responsive sympathy, sorrow and emotional hysteria were soon overshadowed by moral confusion that seemed to rise in a miasmic cloud of reasoning from the depths of the glen. Quickened by the sadistic nature of the offense, police soon uncovered the chain of events that led to the tragedy.

Vibrant and happy, the now lifeless girl had regularly attended a local gospel church. In police custody, as a suspect, was a young man, also a member of the local church, and together they were returning home from an evening youth meeting when she resisted amorous overtures. Now in a police morgue, mutilated and violated, she represented a macabre result of moral integrity.

Often in similar situations chagrin is expressed, sometimes anger, jealousy, alcohol, insanity, and a varietal selection of excuses are offered as reasons for the horror. This time it was different. There was no denial, no anger, no jealousy or temporary insanity, and above all no apparent remorse. Authorities were confounded during interrogations by the placidness of the suspect. Made aware of the seriousness of his act, the young man stated he had "accepted Jesus as his Savior" and inferred he was not emotionally belabored by possible future consequences of his deed. Having, "given his heart to the Lord," he zealously proclaimed the promise of eternal life in John 3:16.

Quizzically I pondered the innermost stirrings of my mind: is it possible that some can theologize a rationale of indulgent sin by the sacrifice of the lamb of God?

Often, evangelists with poetic rhetoric, hypnotize many into an emotional commitment to Jesus Christ that is void of apostolic logic. Many gospel speakers proclaim a message of salvation never seeming to present a preface or developing a postlude to John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Rooted in the infinity of God is a message of eternal life. The written message initiates at Genesis 1:1 "In the beginning God created....," it is finalized in a benediction of eternal loving kindness, Rev. 22:21, "The grace of our Lord Jesus Christ be with you all." Implicit in the Biblical record of God's relationship to man is the experience of disobedience, it is a cacophony of sin. Common today is the postulation that sin is spiritual separation from God but alienation from God is the result of sin and unless a reconciliation is effected it leads to eternal death. John 2:4, "Sin is the transgression of the law." Romans 6:23, "...the wages of sin is death." Revelation 20:14; 2:8 and Malachi 4:1 attest to complete annihilation and offer a rebuff to the serpent's great lie as he rationalized away obedience, "Ye shall not surely die" (Genesis 3:4).

### The Lord Changes Not

There is a permanence about the will of God that cannot be expunged by theological spiritualization. Malachi succinctly puts it, "I am the Lord, I change not" (Mal. 3:6). Religious philosophy uses terms such as omnipotent, omnipresent, and omniscient to describe God. Rev. 1:8-11, Rev. 21:6, Rev. 22:13 metaphorically state, "I am Alpha and Omega," the beginning and the end, the "I am."

We must all decide for ourselves the meaning of the awesome manifestation at Mt. Sinai of the ruler of the universe as he carved his will for man on tablets of stone.

In his Sermon on the Mount Jesus reiterated the perennial agelessness of the Sinai declarations. Matt. 5:17, "Think not that I am come to destroy the law." Rather, the Son of God extrapolated to His listeners and posterity the full intent of the will of God. A formidable prognosis is made of any misinterpretation, Matt. 7:21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Moses, in a passion of anger, "...cast the tablets out of his hands, and brake them beneath the mount" (Ex. 32:19). God restored them (Ex. 34:1). For some today the

(Continued on page 28)

The Reverend Elizabeth F. Randolph is celebrated by Seventh Day Baptists this ninetieth year of her life, in a time when some denominations debate and suffer over the question of women ministers!

Possibly Elizabeth was encouraged by the knowledge of her relative, Rev. Experience F. Randolph Burdick, who studied at Alfred earlier and was ordained at her home church, Berea, W. Va., in 1884. Alfred always encouraged women and conferred an honorary degree on a woman in 1878; had a woman trustee in 1885. Mrs. Lena G. Crofoot was serving at West Edmeston from 1919 to 1928 after the death of her husband, Rev. A.G. Crofoot. Surely Elizabeth knew that in Christ there is "neither male nor female" as Paul the apostle affirmed.

Eleven congregations benefited from her forty years of service, some briefly and others over a period of years. To list them is to suggest the breadth of her mind and heart: Hartsville, Scio and Petrolia, N.Y.; Hebron and Hebron Center, Pa.; Denver and Boulder, Colo.; Chicago, Ill.; Daytona Beach and Palatka (Putnam Co.), Fla.; and Washington, D.C.

Born October 10, 1890 at Alfred, N.Y., Elizabeth was of a *bookmarked* family. Her father Alvah F. Randolph taught school while farming on Jericho Hill and on Randolph Road, later named for him. Her sister Fucia served several years at the Fouke School in Arkansas where their "Uncle Henry" (Rev. Gideon H.F.) Randolph was principal following his service in our Shanghai Mission. They were familiar with denominational interests. Elizabeth studied at Alfred University and earned her divinity degree at the Graduate School of Theology, Oberlin, Ohio, later taking special courses at the University of Chicago. Her ordination was at Andover, N.Y., in 1922. Already she had served student charges near her home.

The Rev. Elizabeth F. Randolph helped in 1932 to organize the Daytona Beach, Fla., church with members of an earlier fellowship there and new residents. One year later they dedicated the present church building. Elizabeth bought property and established herself to stay fourteen years. Assisted by Mr. and Mrs. George Main and others she developed a new church at Carraway, near Palatka (Putnam County). In these years she identified both with the Northerners who had come South

## PERSONALITY

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Rev. Elizabeth Fitz Randolph  
by  
Albert N. Rogers

and the old-line Southerners. Her home and heart were often opened to the sick and homeless.

At the invitation of the Women's Board, Miss Randolph travelled three years or more as Promoter of Evangelism, chiefly in the southern states. Much of this time her home was in a house trailer provided by the board.

In 1950 Miss Randolph was called to the pastorate of the new church in Washington, D.C. Again her home was open to travellers and those brought for brief or longer periods to the nation's capital. Sabbath services were held in the headquarters building of the Baptist World Alliance, and fellowship meetings were in the homes of the church members in various parts of the city. Miss Randolph bought a car and learned to drive in order to gather the young people together for meetings. Fellowship dinners and Sabbath afternoon study sessions were held, often with a visiting denominational leader. A calling ministry to shut-ins was carried on involving the young people, according to the Rev. Edward Sutton who still gratefully recalls those days when he was young.

Those were the Korean War years and following. Service personnel were cheered by a friendly welcome and a familiar denominational spirit in the Sabbath services. Miss Randolph went out of her way to reach those who needed encouragement and pastoral ministry. Senator Jennings Randolph not infrequently dropped by the church on his way to an important meeting, and asked for prayers of the pastor and congregation as he faced crucial decisions.

Following the death of the Rev. Luther W. Crichlow, Miss Randolph served the People's Seventh Day Baptist Church in addition to her own and laid the foundation for the racially integrated fellowship now represented by the Washington church.

Upon Miss Randolph's retirement in 1963 she moved back to Alfred, and cared for her sister Fucia in her last illness. At present she is enjoying life at a proprietary home, McGraw House, near her brother Lynn at Ithaca, N.Y. The Rev. and Mrs. David C. Clarke who visited her recently report her sense of humor is undimmed by her ninety years. □



## HOW TO BECOME A CONSCIENTIOUS OBJECTOR

The words of Jesus to Peter, after a man's ear had been cut off by Peter's sword, were: "Put up your sword, Peter; all they that take the sword shall perish by the sword."

This fact has been proven true so many times, that no nation that tried to protect itself by war and violence, has ever continued. Yet God has promised that the nation that obeys Him shall endure. (See Exodus 18:23.)

War is not a "gentlemanly" affair, if ever it was. New weapons, new inclusion of civilians in the role of expendables, mean that no one is

safe. The warrior no longer goes out bravely into battle to "save home and country," but to wreck the greatest destruction as far as possible upon cities of the enemy, and to receive the same upon his own country.

In view of this fact, there is but one thing that we must do. Make our enemies into friends. This can be done only by following the words and the example of the Lord Jesus, the Prince of Peace.

During the first two centuries of the Christian Church, Christians refused to serve in the army. At least one young man, Maximilian by name, gave his life rather than so serve. When asked for his reason, he replied, "I cannot do evil; I cannot serve as a soldier; I am a Christian." Yet those two centuries were the time of the greatest advance of the Christian gospel.

The Seventh Day Baptist denomination, meeting at Adrian, Michigan, in 1979, passed a resolution stating that we are opposed to war and its attendant evils, but that the only

final answer to the age-old problem is to change the minds and hearts of people and nations by carrying out the Great Commission of our Lord Jesus to spread the gospel to all nations.

Our President has urged that all young men (and women also, it may be) shall be registered, and may be subject to a draft into the army. He also said in his State of the Union message to Congress in January, that the Persian Gulf area must be kept open for our use, even if it means the use of military power.

In view of all these facts, there will be some who will say with Maximilian, "I cannot do evil; I cannot serve as a soldier; I am a Christian."

Those wishing information about conscientious objection to service in the army, may receive information by writing and sending one dollar for postage to: CCCO (an agency for military draft counseling) 2208 South St., Philadelphia, PA, 19146. □

-Rev. Paul S. Burdick  
Waterford, CT

## HISTORIAN RESIGNS AND SOCIETY MAKES PLANS

The 63rd Annual Report of the Seventh Day Baptist Historical Society was read and discussed by members and friends of the Society at their annual meeting May 4 in the library at the Seventh Day Baptist Building in Plainfield, N.J.

It was announced that Thomas L. Merchant, historian and librarian for the past five years, had resigned and the trustees had accepted his decision with regret. Interim arrangements are being made to cover the office until the position can be filled.

The Rev. Charles H. Graffius, president-elect of General Conference, was welcomed to the meeting and plans for the historical program at the upcoming Conference session at Denver were discussed with him.

United States Senator Jennings Randolph, a life member of the Society, the Rev. Everett T. Harris, advisory committee member, and K.D. Hurley, General Conference executive secretary, sent letters of greeting which were read.

The annual report listed church records, files of publications, films, pictures, books, research papers and miscellaneous items contributed to the society during the year. These new accessions now become available for study in the library. The organization of such materials and their preservation is an important part of the librarian's duties.

Mr. Merchant reported that arrangements have been made with Arno Press for reprinting Vols. I and II of *Seventh Day Baptists in Europe and America*, since the stock of the first edition printed in 1910, is running low. He stressed in his report the place records have in our remembering the acts of God in history.

The Rev. C. Harmon Dickinson, treasurer of the Society, reported income from services rendered, endowment, and annual and life members fees received, and expenditures made under the annual budget approved by the trustees. Our World Mission designated receipts totalling \$70 were noted. Capital funds of the Society are administered by the trustees and by the Seventh Day Baptist Memorial Fund.

Other trustees with Mr. Dickinson include Frederik J. Bakker, Scotch Plains, N.J.; Wayne C. Maxson, Philadelphia, Pa.; the Rev. Albert N. Rogers, Alfred Station, N.Y.; and the Rev. Victor W. Skaggs, North Loup, Nebr. All were present at the meeting and met as a board before and after the Society meeting. Mr.

Rogers continues as president following his reelection as a trustee for five years.

A luncheon was served members and friends following the meeting at the home of Mr. and Mrs. Bakker. Those present were happy to join in congratulating the host and hostess on their 30th wedding anniversary.

THANKS A LOT, TOM!

or  
"WELL DONE, GOOD AND FAITHFUL SERVANT"

Thomas L. Merchant has resigned as historian of the Seventh Day Baptist Historical Society. The trustees have accepted his resignation with sincere regret. His decision is a loss to the entire denomination.

Tom is resigning for personal and family reasons which we cannot fault. His five years of service have been outstanding in many ways.

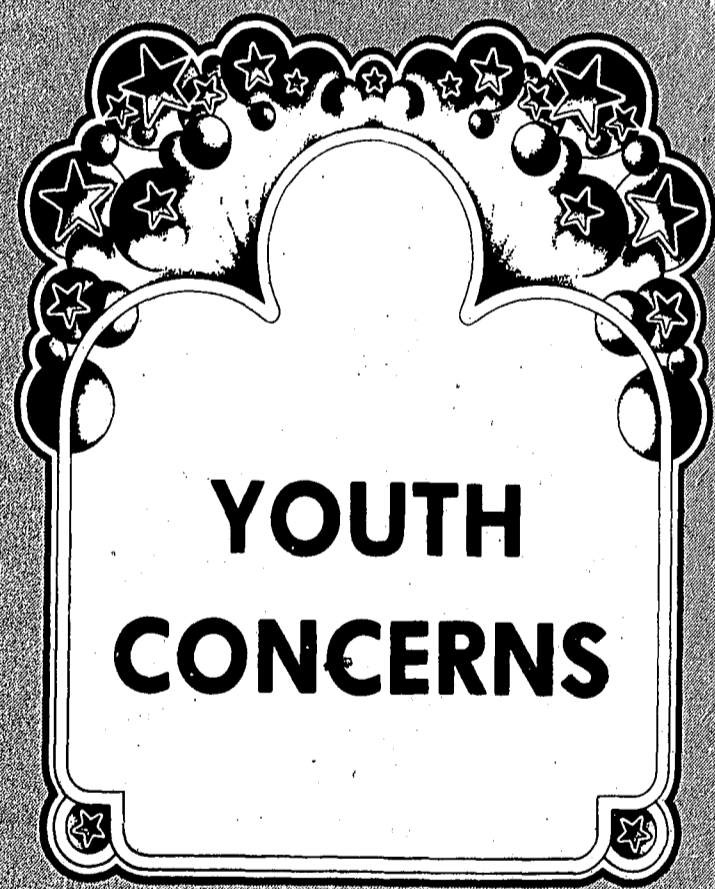
The five-minute readings from historical materials on recent General Conference programs which Tom has given have been exciting. His recently published series of articles in *The Sabbath Recorder* on our century of service in China have been readable and factual. He was a member of one of the teams which travelled last fall to most of our churches and to Mexico and Jamaica introducing the Decade of Discipleship plan. In June he will deliver a series of lectures to students at the Center for Ministry summarizing skillfully as he did two years ago our denominational history. His resignation takes effect August 31, 1980.

At the library of the Historical Society Tom has interpreted our unique holdings to scholars, church representatives and visitors. He has made plans for placing many of these on microfilm for wider use without cost to us. On his own time he has studied library science at a nearby university.

Tom and Diane Merchant have been active in the Plainfield S.D.B. Church during their stay and in other aspects of our common life. They promise to continue helping us as volunteers when they relocate in the Midwest.

It has been a real personal satisfaction to me to have such competent and well accepted a successor, and I am indeed thankful for Tom's contribution. □

-Albert N. Rogers,  
Historian, 1968-75



## YOUTH CONCERNS

### YOUTH/SPONSOR RELATIONSHIPS

*In an early discussion about youth/sponsor relationships at General Conference, Sandy Snyder McGraw remembered her feeling of responsibility toward her sponsor when she attended as a teen-ager. In part she said, "Because I respected my sponsor, I didn't want to do anything that would embarrass her. I tried to make sure my actions would reflect the affection and respect I had for her."*

*Now, as a young adult, Sandy looks at both sides of the sponsor program.*

Let's review and examine the responsibilities of both you and your sponsor while at General Conference. Having someone sponsor you is not just a convenience so that you can get to Conference—there are more important reasons for this policy. In light of the increased number of problems and complaints during the past few Conferences, it would seem wise to clarify the Sponsor Policy.

No one but you and your sponsor can assume responsibility for your actions except during planned youth activities, when the Youth Ministries Committee of the Board of Christian Education assumes role of sponsor. During any free time, day or night, you are responsible to your sponsor, and he/she to you. The youth's actions reflect on his/her sponsor, (or parents as the case may be).

Top priority this year will be given to the placement of youth and sponsor in the dorms. The sponsor must be in near enough proximity to the youth so that he can be aware of any problems or complaints. The

sponsor is surrogate parent in time of accident or illness.

Lastly, all Christians are responsible to Jesus Christ for their actions. The kind of witness we leave behind is directly related to our actions and behavior while at Conference. If we love Christ, we will let love and consideration for others determine all our actions.

Let us not be a disappointment to our God or our sponsors but be a shining example of what it means to live for Jesus.

Philippians 2:15

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom you shine as lights in the world."

John 13:35

"By this shall all men know ye are my disciples, if ye have love one for another."

Written in love and concern,

Sandy Snyder McGraw  
(I was a youth once too!) □

The Sabbath Recorder



# We've Come So Far in Seventh Day Baptist Camping

For more than half-a-century, since our first camp was founded in Rhode Island in 1927, Seventh Day Baptists have been active and enthusiastic in a growing program of Christian education and nurture through camping.

How many children and young people from our churches across the nation have been inspired and enriched in their lives by experiences of camp living under Christian auspices and in a environment of Christ-centered love? In the more than fifty years of camping, how many of our pastors and dedicated lay people have shared a living testimony of their Christian faith with campers as they have taught and played and worshiped in God's out-of-doors? How many friendships have blossomed from happy camp times at tables, on hikes, around campfires or in high moments of meeting God in the glory of His Creation? How many boy-girl camp friendships have come into full flower in marriage—resulting in new families from whom have come new generations of campers? How many of our Seventh Day Baptist ministers and dedicated church workers have felt their "call" to ministry and Christian service from experiences in camp?

We cannot know the numerical answers to our questions but we do know that a great many lives have been touched and enriched and changed as Christ has been honored and served through Seventh Day Baptist camps during the last five decades.

We owe a great debt of gratitude to the pioneers of our denominational camping program. Pastor A.J.C. Bond teamed with Nathan E. Lewis (donor of the original Lewis Camp property) in promoting and developing that first camp. Pastor Edward M. Holston was instrumental in the purchase and development of the camp owned by our Battle Creek, Michigan, church and named to honor him. Pastor Ralph Coon gave enthusiastic leadership to the camping movement of the Colorado churches and took major responsibility in the founding of Rocky Mountain Seventh Day Baptist Camp (now Camp Paul Hummel—named for the donor of the property). Pastor Loyal Hurley was the moving spirit in establishing Pacific Pines, the beautiful camp owned by the Riverside and Los Angeles Seventh Day Baptist Churches and located high in the California mountains.

An all-inclusive list of ministers and lay people who have been actively involved in the camp program through the years would name the majority of our ministers and a host of talented, dedicated persons from many

Rev. Elmo Fitz Randolph is the guest editor for this special theme section on Seventh Day Baptist camping. Pastor Randolph, known to hundreds of campers as "Randy," is pastor of the S.D.B. Church in Boulder, CO. We appreciate his sharing of many years of camping leadership in this issue.



walks of life. The influence of our ministers' wives and many lay women across the years has been impressive as they have brought special interests and talents into the planning and development of the camps and into the camp programming.

In the late 1930's and early 1940's camping for Seventh Day Baptists had an innovative champion in Rev. Harley Sutton, executive secretary of the Seventh Day Baptist Board of Christian Education. Under his leadership Youth Pre-Conference Retreats were introduced into our denominational youth program—the first one being held near Battle Creek, Michigan, in 1940. (It is significant that seven of our nine established camps have been used in some year by either our youth, young adult or family Pre-Conference Retreats.) How appropriate it is that our camp owned and administered by the Allegheny Association of Seventh Day Baptist Churches has been given Harley Sutton's name.

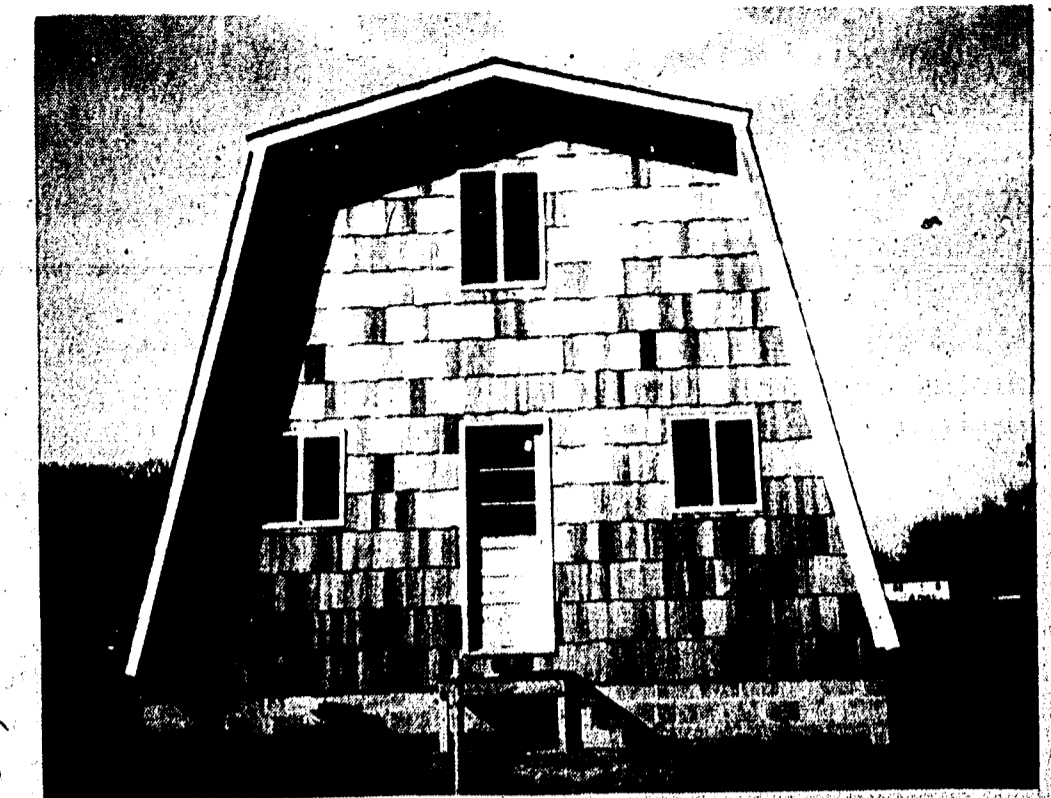
If our camps could speak they would tell a glowing story of the endless hours of love-motivated labor that have gone into their building. Seventh Day Baptists with a wide variety of skills and trades have teamed up to accomplish the multitude of works that have become the buildings and facilities that make a campsite into a camp. We salute this continuing army of God's workmen!

An analysis of the Camp Profiles (see article in this section) shows the estimated total value of our nine camps to be close to two million dollars. That is an impressive investment for a few thousand Seventh Day Baptists to have made in this fifty year period of our history. The confidence shown by our people in camping as an effective tool of our churches in forwarding God's Kingdom is highlighted by a number of major grants and loans made by the Seventh Day Baptist Memorial Fund to our camps for development and improvement. We honor the memory of Clarence Rogers who as president of the Memorial Fund gave aggressive leadership and encouragement toward making such grants and loans. The Lottie Baldwin Association, located in the Milton, Wisconsin, area, has made its interest from invested funds available to camps who have made approved requests.

A poem written by Madeline Fitz Randolph during the Creative Camping Experience at Camp Paul Hummel in 1974 focuses on the meaning and importance of camping to many in the past and an increasing number of us in the present:



New white quartz stone cross with 1969 campers, Camp Paul Hummel.



Rear view of new "weekender" cabin Camp Joy, W.V.



## Realization

It's so easy, God,  
To feel your love—  
To love everyone  
While we are in this place.  
The leaves move in rhythm on the small  
trees  
The breeze and the pines play a duet  
To soothe our spirits.  
It's all so perfect  
And you made it for us.



Bunkhouse at Camp Paul Hummel.  
Old Rusty Lodge, Camp Paul Hummel.

It will still be easy, Lord,  
To feel your love—  
To love everyone  
Where the siren spoils our sleep  
And the cycles roar  
And the pageant of the transients  
Moves past our door,  
Our open door, our place—  
The place you have made for us. □





If our Seventh Day Baptist camps across the country existed for no other reason than to offer campers of all ages and life situations the opportunity to worship God in vital, dynamic, creative ways that would be reason enough to continue maintaining our camping facilities and improving our camping programs.

Harvey Cox, writing in *Feast of Fools* says, "Mankind has paid a frightful price for the present opulence of western industrial society. While gaining the whole world he has been losing his own soul. He has purchased prosperity at the cost of a staggering impoverishment of the vital elements of life."

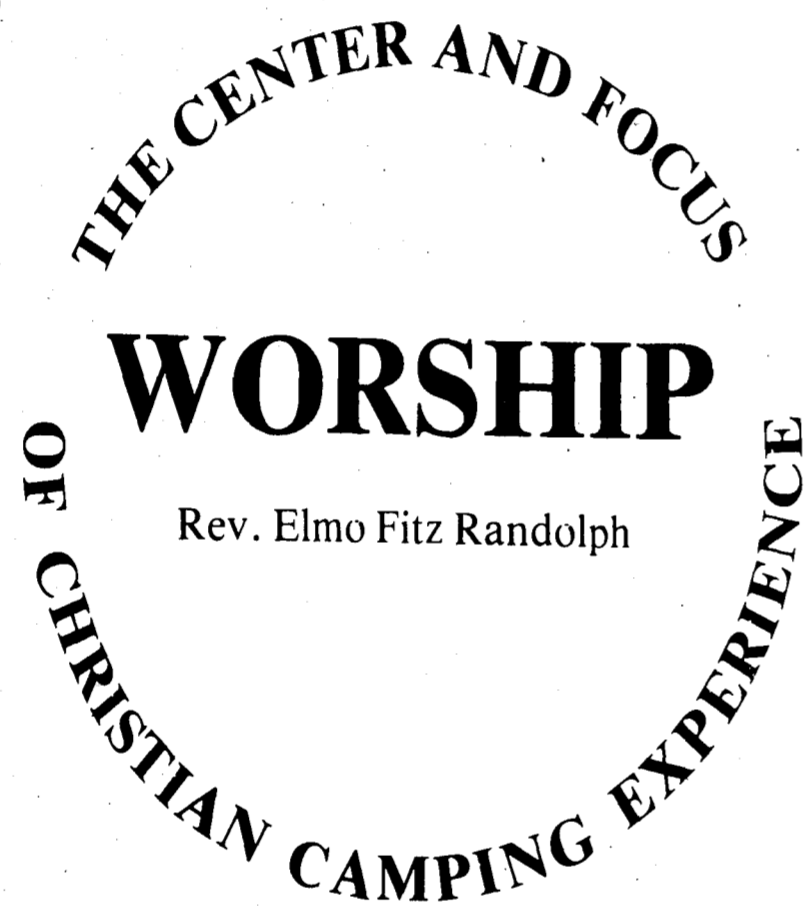
In every one of the nine camps owned by Seventh Day Baptists—from Jersey Oaks and Lewis Camp on the eastern seaboard to Pacific Pines high in California's mountains—the out-of-door camping experience provides the setting and climate in which the worship of God can serve as an inspiring, life-changing antidote to the life impoverishment of which Harvey Cox speaks.

A prayer written while meditating on the mountainside at Camp Paul Hummel during the Creative Camping experience in 1974 typifies the natural influences God's creation brings into our minds and spirits, leading us into awesome responses in worship, praise and prayer:

The ancient poet and singer was right!  
 "Our lines have fallen in pleasant places; we have a goodly heritage."  
 Stretch mind—expand spirit—open heart—take it in!  
 Full moon rising  
 Two bucks browsing  
 Rainbow's promise  
 Mariposa blooming  
 Plummeting hawk  
 Prayer-pointer pines  
 We drink deep of Thy grace  
 Share richly Thy Creatorhood.  
 Purify  
 Sensitize  
 Communicate  
 That we may walk in friendship with Thy Son  
 Who knew Thee on the mountain trails. Amen.

Christian camping offers an almost endless opportunity for variety in programming to fulfill every camper's need in every area of life. Physical, mental and emotional experiences all need to become a part of the camp experience moving happily toward the growth of each camper as a child of God. Worship becomes the central, integrating force—the activity of mind and spirit that gives meaning to all else that happens. A camp program is truly successful when all those who participate say, in their own way, "Now I know myself because I have found God and I walk with His Son, my friend."

What variety is offered in camp worship, too. Morning praise with



others as a new day begins; grace at meals (often singing); personal devotions ("alone with God"); group Bible study; chapel services and/or vespers; the camper at prayer at night when sleep does not come; the special celebration of Sabbath from sunset to sunset when God is so near and friends are so loving—these suggest the range of worship times that give life direction and meaning.

Every Seventh Day Baptist camp has its own traditions in worship. The following excerpt from *Wakonda Memoirs*, a historical sketch of the first 25 years of Camp Wakonda in Milton, Wisconsin, may stimulate the memories of other camps and perhaps motivate camp leaders to new creative effort in planning camp worship.

"Memories of worship at Wakonda are bright with lasting influence and meaning. The rich experiences of campers through the years who have worshipped during "Alone with God" time—practicing the "Presence of God" through exploration of the Bible and personal devotions in a secluded place of their choosing—would fill a book. A worship tradition evolved in the early camping years that is thrilling to recall. As sunset approached, the camp bell was rung and the campers gathered at the porch in front of the lodge. From there we walked silently in a single file eastward around the edge of the oak grove and then west up the slope of the knoll to the foot of the cross. Here, with sunset signalling the end of another day, we worshipped "in spirit and in truth." A service of Holy Communion for high school campers at the foot of the cross on a Sabbath afternoon is vivid in memory. The worshippers sat on logs in a half-circle and knelt humbly to receive the Bread and the Cup. (We each drank from a common cup.)"

"Welcoming the Sabbath developed into a beautiful tradition with passing years. Our observance began with a late Friday afternoon snack of cookies and milk because the Sabbath Eve supper would not be served until after the Vespers worship at sunset. Watching the sunset, we greeted the Sabbath and found ourselves surrounded with peace and love that brought the whole week into spiritual focus. When the benediction was pronounced for our worship on the knoll, we walked quietly to the dining room for our Sabbath Welcoming supper together. Campers had arranged bouquets of flowers on the tables and when all were seated candles were lighted during a family-centered ceremony. Following the meal, we remained at the tables for hymn-singing and shared testimonies."

Congregational worship is experienced in all of our camps from time to time. This excerpt from *Wakonda Memoirs* illustrates the rich possibilities for use of our camps in corporate worship involving

(Continued on page 28)

# CAMP PROFILES

Rev. Elmo Fitz Randolph

## LEWIS CAMP

LOCATION—Stonington, Connecticut

OWNERSHIP—Seventh Day Baptist Camp of New England and Eastern New York, Inc.

DATE OF CAMP FOUNDING—1927 (First camp near Westerly, Rhode Island, on land made available by Mr. Nathan E. Lewis, a member of the Plainfield, N.J., SDB Church.) The present Lewis Camp property is still in the process of planning and development. Camp Whiteman, an American Baptist camp, will be used for the camping program this year.

ACREAGE—42+

CAMP BUILDINGS—Cottage - 1 completed bunkhouse (8 beds) - 3 uncompleted bunkhouses (8 beds).

ESTIMATED VALUE OF CAMP—\$60,000 - \$70,000.

ESTIMATED NUMBER OF PERSONS USING THE CAMP DURING THE PAST YEAR—Children and youth 50 - adults 15 - Seventh Day Baptists 50 - others 15.

SPECIAL NOTE—Those responsible for development of this camp are currently working to solve legal problems involving zoning, and related issues.



Early camp hikers — Camp Paul Hummel.

## JERSEY OAKS CAMP

LOCATION—Maskell's Mill Pond seven miles from Shiloh, New Jersey.

OWNERSHIP—Seventh Day Baptist Church of Shiloh

DATE OF CAMP FOUNDING—Autumn 1959 (First camping season 1960.)

ACREAGE—12½. Campsite borders on a small pond.

CAMP BUILDINGS—3 cement block buildings (Lakeview Lodge with large fireplace; girls and boys barracks, each sleeping 32.) Shower and toilet facilities have been added since the original buildings.

ESTIMATED VALUE OF CAMP—\$50,000.

ESTIMATED NUMBER OF PERSONS USING THE CAMP—Average 100 children each summer since 1960. Seventh Day Baptist Churches served - Shiloh, Marlboro, Plainfield, North Jersey and New York City. Special camp activities that include adults are: annual Church Retreat and Planning Conference; annual chicken barbecue (community invited); various church school picnics and retreats; 2 weekends each month free for use by church families. Area church groups use the camp frequently for a small fee. Many family reunions at the camp during July and August.



Lakeview Lodge, Jersey Oaks Camp, Shiloh, N.J.



### CAMP HARLEY SUTTON

**LOCATION**—Approximately two miles from Alfred Station, New York.

**OWNERSHIP**—Allegheny Association of Seventh Day Baptist Churches.

**DATE OF CAMP FOUNDING**—June 1951. Harold O. and Hannah Burdick deeded six acres to the Association for use as a camp with the property reverting to the heirs if camping there is discontinued.

**ACREAGE**—40. The property borders on a small pond unsuited for swimming.

**CAMP BUILDINGS**—Lodge with kitchen, dining room, activity space, craft room, cook's quarters and storage. Dormitories - two frame and one metal; shower and toilet facilities (Camper capacity 50).

**ESTIMATED VALUE OF CAMP**—\$55,000.

**ESTIMATED NUMBER OF PERSONS USING CAMP DURING PAST YEAR**—Children and youth 160 - adults 300. Seventh Day Baptists 200. Others 260.



The Lodge at Camp Wakonda.

### CAMP HOLSTON

**LOCATION**—321 Cotton Lake, Battle Creek, MI 49017

**OWNERSHIP**—Battle Creek Seventh Day Baptist Church

**DATE OF CAMP FOUNDING**—1944. The property was secured by Rev. Edward M. Holston, pastor of the Battle Creek Church, in whose honor the camp is named.

**ACREAGE**—21. Land has water frontage on Cotton Lake.

**CAMP BUILDINGS**—Cottage, lodge, boys and girls dorms.

**ESTIMATED VALUE OF CAMP**—\$250,000.

**ESTIMATED NUMBER OF PERSONS USING THE CAMP DURING THE PAST YEAR**—Children and youth 400 - Seventh Day Baptists 268 - others 550.

### CAMP WAKONDA

**LOCATION**—Three miles north of Milton, Wisconsin, on Klug Road.

**OWNERSHIP**—Milton Seventh Day Baptist Church

**DATE OF CAMP FOUNDING**—A Service of Dedication of the newly acquired campsite land was conducted on Sabbath afternoon, October 21, 1950. The newly built lodge was dedicated in 1974. First camping season was 1950.

**ACREAGE**—63

**CAMP BUILDINGS**—Main lodge with large fireplace, activity and office space on ground level floor; kitchen

### CAMP PAUL HUMMEL

**LOCATION**—Nine miles northwest of Boulder, Colorado, on the summit of Lee Hill.

**OWNERSHIP**—Joint ownership by Boulder and Denver Seventh Day Baptist Churches. (Ownership goes to Seventh Day Baptist Memorial Board if above churches cease to exist.)

**DATE OF CAMP FOUNDING**—Paul Hummel, member of Boulder SDB Church, acquired the mountain ranch land in 1937 and made it available to the churches for youth camps. Early in the camp history the churches had a 99 year lease for use of the property. At a later date Paul Hummel deeded the property to the churches.

**ACREAGE**—230.

**CAMP BUILDINGS**—Main lodge with food and equipment storage at walk-out basement level, kitchen-dining room (with large fireplace) on main floor, dormitory with 30 beds in three rooms upstairs; two bunk houses with 10 beds; Old Rusty Lodge for miscellaneous activities; small staff cabin-guest house; bathhouse with showers and toilets; fiberglass observatory dome for John Watts Memorial telescope.

**ESTIMATED VALUE OF CAMP**—\$500,000.

**ESTIMATED NUMBER OF PERSONS USING THE CAMP DURING THE PAST YEAR**—Children and youth 500 - adults 400 - Seventh Day Baptists 75 - others 825.

**SPECIAL NOTE**—Camp boundary line fence will be built on recently surveyed line. Cost of survey was \$6,000.

### PACIFIC PINES

**LOCATION**—Crestline, California.

**OWNERSHIP**—Riverside and Los Angeles Seventh Day Baptist Churches

**DATE OF FOUNDING**—1931.

**ACREAGE**—20 for primary use, 300 for secondary use.

**BUILDINGS**—Lodge with kitchen-dining, assembly use; girls dormitory; boys dormitory; medical-craft lodge; Miller cottage.

**ESTIMATED VALUE OF CAMP**—\$500,000.

**ESTIMATED NUMBER OF PERSONS USING THE CAMP DURING THE PAST YEAR**—Children and youth 125 - adults 150 - Seventh Day Baptists 275 - others 625.

**SPECIAL NOTE**—Development plans over the next five years call for a capital investment of \$587,000.



Dining hall at Camp Riverview in North Loup, NE.

and dining room in walk-out basement area; toilet and shower rooms attached at basement level; two dormitories with 32 capacity each; Stillman cabin.

**ESTIMATED VALUE OF CAMP**—\$461,000.

**ESTIMATED NUMBER OF PEOPLE USING CAMP DURING PAST YEAR**—Children and youth 350 - adults 225 - Seventh Day Baptists 155 - others 420.

**Note:** Use of camp not included in above figures—Quarterly Meeting Church Service; 3 church dinners; Boy Scout Troop use; church game nights; family picnics.

### CAMP RIVERVIEW

**LOCATION**—Six miles north of North Loup, Nebraska, on the east bank of the Loup River.

**OWNERSHIP**—North Loup Seventh Day Baptist Church

**DATE OF CAMP FOUNDING**—1959

**ACREAGE**—5 of leased land, additional 5 acres available for recreation use.

**CAMP BUILDINGS**—Kitchen-dining hall; 2 dormitories; shower house; 2 privies.

**ESTIMATED VALUE OF CAMP**—\$20,000

**ESTIMATED NUMBER OF PERSONS USING THE CAMP DURING THE PAST YEAR**—Children and youth 60 - adults 100 - Seventh Day Baptists 110 - others 50.

**NOTE**—A new well is to be drilled in the spring of 1980.



## INTERESTING COMPOSITE STATISTICS ON SEVENTH DAY BAPTIST CAMPS

In 1927 Lewis Camp was established by Seventh Day Baptists on a campsite near Westerly, Rhode Island. This was the first camp property owned by Seventh Day Baptists. Lewis Camp is continuing now on new property near Stonington, Connecticut, under the ownership of an incorporation of Seventh Day Baptists of New England and Eastern New York State.

Pacific Pines in California was founded in 1931 and has operated as a Seventh Day Baptist camp to this date, thus being the oldest camp property owned by Seventh Day Baptists.

The estimated monetary value of the nine Seventh Day Baptist camp properties totals \$1,986,000. (Two camps—Camp Paul Hummel and Pacific Pines—are valued at half-a-million dollars each). The land acreage included in the nine camps totals 779. There are 38 buildings in use for the camping programs of the nine camps.

It is estimated that 4,285 persons used our Seventh Day Baptist camps in 1979. Of this total 1,840 were children and youth, 2,445 were adults. Seventh Day Baptists using the camps numbered 1,456. Others who used our camps totaled 2,887.

It is interesting to note that five of the nine camps are owned jointly by two or more churches. Four camps are owned each by a single church.

A study of the geographical placement of Seventh Day Baptist camps reveals a remarkable availability to major population and urban centers of the United States. We have camps located within a hundred miles of the following major cities: Boston, New York City, Philadelphia, Pittsburgh, Detroit, Chicago, Milwaukee, Denver, Los Angeles. (The population of these cities totals approximately 20 million.)

In addition to the camps owned and operated by Seventh Day Baptists, it is worthy of note that camping programs are carried out in rented facilities. Churches who have in the past, or currently, camped in rented camps include the Central New York Association; the Seattle, Washington, and associated churches in the Northwest; the Southwestern Association. □



*The Cross standing against the skyline on Vesper Knoll at Camp Wakonda is an ever-visible symbol that this area is dedicated to the worship of God, Whose love is revealed to us in the sacrifice of Jesus Christ, His Son, for our sins.*

## Projecting for Our Camps Toward the Year 2,000

Daniel Burnham wrote, "Make no little plans; they have no magic to stir men's blood." With the turn of the new century twenty years away, now is the time for Seventh Day Baptists to evaluate our stewardship of Christian camps and camping and plan prayerfully and courageously for the coming years.

An "overview" of our nine camps, as presented in this special camping section, raises important questions about our effectiveness in the use of these valuable properties. Consider that our management and programming of camps with an estimated value of close to two million dollars involved a total of 4,285 in 1979—an average of 476 per camp (only 162 Seventh Day Baptist users of the camps on the average). It would be significant to know how many days of the year these valuable properties were in use, either by Seventh Day Baptists or others.

It is clearly predictable that there will be more and more demand for camp facilities and camping experiences by an increasing number of people in the coming years. When we realize that there are twenty million people in just nine major cities of our country within easy range of our camps it indicates strongly that "the fields are white to the harvest."

In the interest of stimulating thorough evaluation, organization, planning and action for our Seventh Day Baptist camping effort we want to offer a "Brainstorming" or "thought-starter" series of ideas and suggestions at this point.

To use our camps effectively requires careful short and long-range planning. There must, of course, be organization to implement the planning. Our observation is that many of our camps have good organization for developing and maintaining the physical camp properties. Camp trustees or boards carry out these functions in most instances. Too often there appears to be less attention and effort given to planning the programming of the camps. For each camp there should be a responsible, enthusiastic, knowledgeable committee, or task force dedicated to using the camp consistently through the year (the camping season) to serve the total need of the church through as many groups as can be encouraged to camp.

Though we may have thought originally of camping as a youth program, this is no longer true. The need of people of all age groups for out-of-door living and learning experiences is just as demanding and just as rewarding as it ever has been for our children and youth.

There is a call for Seventh Day Baptists to become innovative and creative in camp programming. The Creative Camping Project at Camp Paul Hummel in 1974 was a highly successful program designed to explore new approaches to Christian camping. A filmstrip and tape recording produced by the Board of Christian Education tell the Creative Camping story with good

effect. The program planners for our camps might will experiment with some form of creative camping for their churches and people.

Short term workshop type camp sessions for adults lasting from one day to a weekend are increasingly popular with many church groups. Camps offer a near ideal setting for such programs. It is often possible to use talented resource people skilled in many areas who are either related to our churches or communities.

With our denominational emphasis on "A Decade of Discipleship" our church and camp leadership could well initiate a program of personal spiritual retreats in which individual Christians would be encouraged to spend a day or more in personal devotional experience at a camp. Many of our camps already have facilities that would lend themselves to this kind of use. The Church of Our Saviour in Washington, D.C., has a highly successful program of spiritual workshops and personal retreats that are camp oriented. Our camp leadership will do well to gather and study the resource material from a considerable number of highly successful camping programs being conducted by church-related organizations.

Work camps provide an opportunity for young people or adults to have a camping experience while giving important service to the camp in a scheduled and supervised work period. The Navigators, a movement of Christian college young people with headquarters in Colorado Springs, Colorado, negotiate with camps across the country every summer to use the facilities, including their meals, in return for giving a half of each camp day to work projects for the camp. Camp Paul Hummel has used the Navigators for a month in two such summer projects with excellent results.

Our Seventh Day Baptist Board of Christian Education has worked out camper exchange programs involving all of our camps for a number of years. These have proven very popular. Would it be a good idea to arrange exchanges of camp staff from time to time? The introduction of new faces and fresh camping ideas into our programs would make exchanges worthwhile.

Another idea on camp staffing that would seem to have great merit is the use of retired ministers—and also selected laypersons—as camp administrators or superintendents, according to the needs of the particular camp and the talents and qualifications of the retiree. Pastor Francis Saunders and his wife, Lila, are serving Camp Joy in West Virginia in just such a capacity now. A survey of the ministers now in retirement and of those soon to retire shows a rich resource for camp leadership either on a volunteer basis or as employed staff.

Finally, we need better recording of the events in the ongoing operation of our Seventh Day Baptist camps. And we should have qualified people writing the stories and histories of our camps. Such authentic historical material will be invaluable as the years pass. □



# Ten Ecological Commandments

Presented to the Creative Campers at Camp Paul Hummel in 1974 by Dr. Paul Yambert, head of the department of Environmental Education, Southern Illinois University, Carbondale, Illinois.

1. We shall distinguish between wants and needs and strive to consume fewer resources in catering to our wants; e.g., driving two-ton automobiles for fun is taboo.
2. We shall distinguish between use and consumption of resources and attempt to treat our resources as usufructs whenever practicable; e.g., electing to eat apples that come in tasty and aesthetically pleasing skin as opposed to apple sauce that comes in a steel can, if you can. (Check the meaning of "usufruct" in your dictionary—it's a meaningful word.)
3. We shall strive to limit the demands which we place upon the decomposer organisms to the loads that they can effectively handle; e.g., refraining from placing whey, untreated sewage, and cannery waste in a stream that has a marginal supply of dissolved oxygen.

4. We shall strive to limit our demands for external energy to realistic levels; e.g., changing our perspective so that a 100 pound woman driving a 4,000 pound car three miles to buy 10 hairpins is not viewed as ludicrous but criminal.

5. We shall strive to develop those energy sources which are ecologically most nearly acceptable whether or not they are most economical; e.g., a paltry proportion of our space dollars could have made feasible solar heating of homes in much of the southern United States.

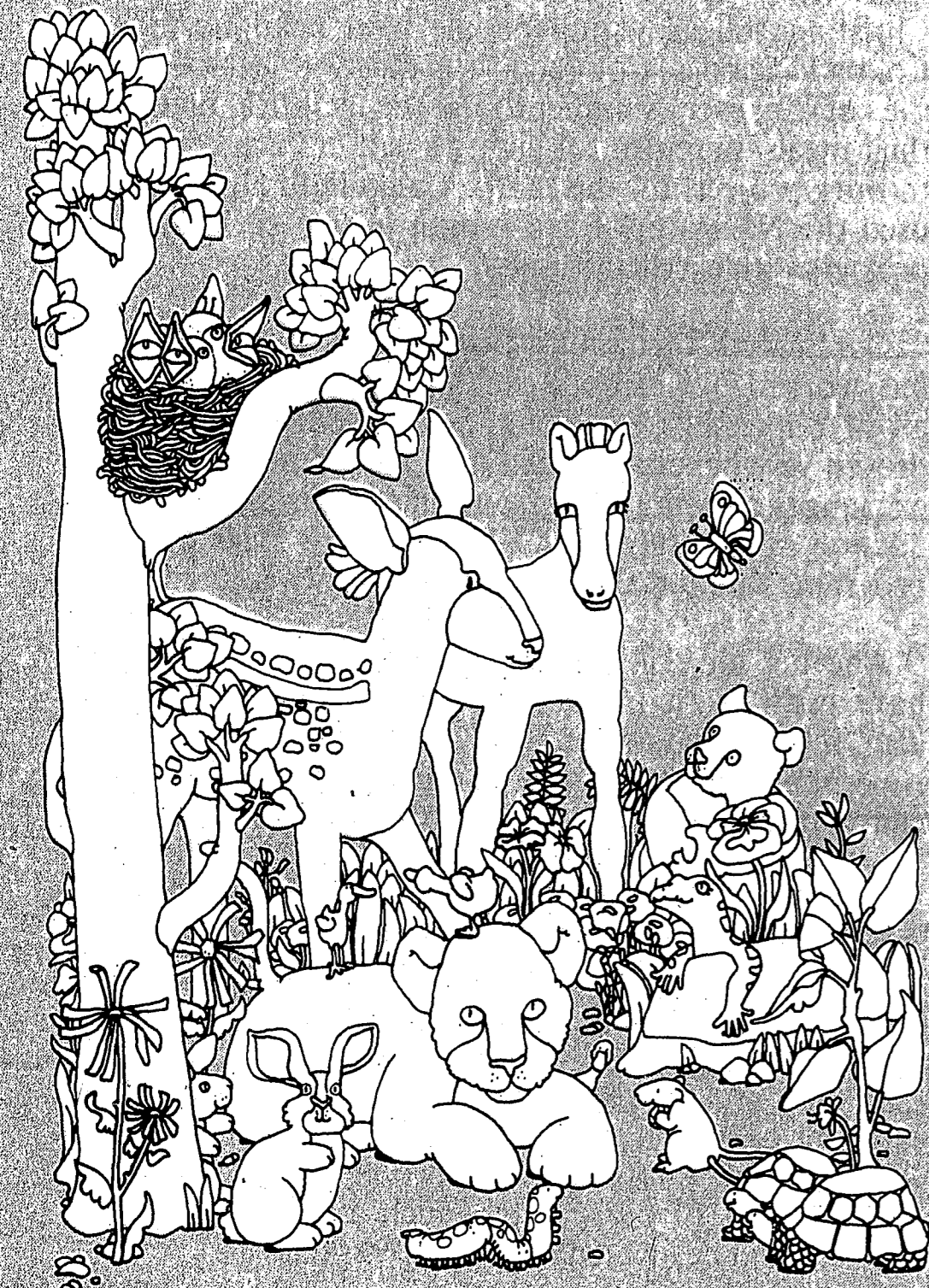
6. We shall strive to liberate ourselves from the habits, prejudices, and customs which originated in an ecologically illiterate age and pose a threat to the natural recycling processes; e.g., learning to view concrete and metal caskets as threats to the environment of our grandchildren rather than symbols of devotion to our grandparents.

7. We shall strive to place at least as much of our physical and mental effort on salvage of non-renewable resources as on their consumption; e.g., recognizing that if we carry a full bottle from the store we should be able to carry an empty one to the store.

8. We shall strive to understand that a society can be both stable (in terms of population) and dynamic (in terms of solving social problems)—and to act accordingly; e.g., placing more emphasis on improving the grand national environment than the gross national product.

9. We shall learn to distinguish between level of consumption and level of living, and place our emphasis upon quality of living rather than quantity of life; e.g., taking time to learn that riding in polluted air is not as good a life as walking in pure air.

10. There is no panacea for the problems of our environment but understanding. Acceptance and application of these commandments would be a modest step toward righting our cumulative insults to our planet. Learning to live abundantly and still remain within our equitable share of pollution is both a moral and ecological necessity. □



The Sabbath Recorder



"We love because  
God first loved us."  
1 John 4:19

Madeline Fitz Randolph

## DEVELOPING OUR POWER OF SENSITIVITY: OR "PRACTICE MAKES PERFECT"



The developing of a personal goal to be "more sensitive to others" requires the highest Christian motives. It involves a constant "thinking away" from ourselves and our own personal problems to allow complete attention and concern for others.

Question: "Is it really possible to do this? It sounds so difficult."

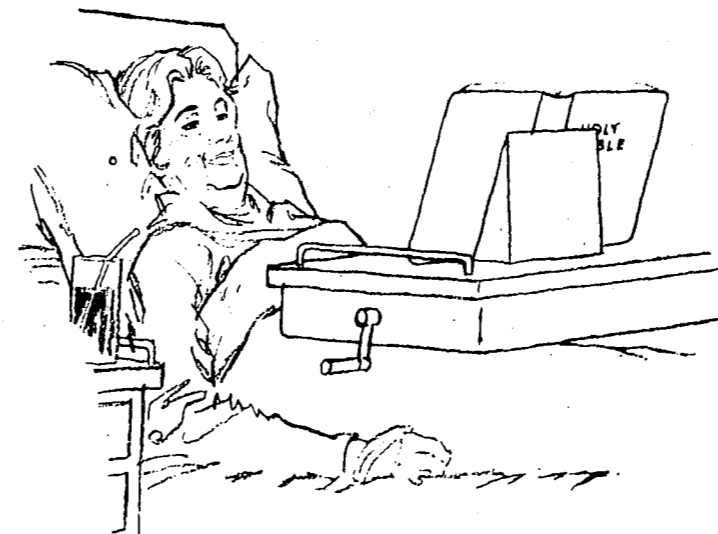
Answer: "YES, IT IS POSSIBLE, BUT IT TAKES PRACTICE."

Q.: "Once I get the hang of it will I ALWAYS be sensitive; will it last?"

A.: NO ONE CAN KNOW FOR SURE, BUT THE REWARDS ARE SO GREAT, BEING SENSITIVE MIGHT BECOME A PERMANENT ATTRIBUTE.

We could begin our practice at home. Home is where the words, "No one ever listens to me," or "When do I get to talk," or "Well, the TV was going and I just forgot to tell you, it was so noisy," are most heard. It is actually a fact that communication with those nearest and dearest is often most difficult. So the two important words to remember as we practice our skills in sensitivity are "WAIT" and "LISTEN." WAIT to tell your "happening" of the day, until those little ones, or sometimes the bigger ones, have had a chance. LISTEN until there is a place for someone to relate his problem, and ease his burden.

Visiting the shut-in or hospitalized requires a large amount of sensitivity. In the book "Don't Sit on the Bed," by W.M. Justice there are guidelines which describe the ministry of visiting the ill.



Wait for the patient to take the lead in greeting. Wait for the patient to express what he wishes to say; sometimes the person wishes to tell you how he feels, sometimes not. In any case, BE A GOOD LISTENER! Don't give a recital of your own past illnesses, or of "Uncle George" who died from this very same illness. BE CHEERFUL. Don't stay too long. Beware of sympathy. The patient generally prefers that instead of "feeling sorry" for him/her, you understand and feel with some of the hurt and stress and therefore aid in his healing. Lean upon your good sense in choosing the course of conversation. This came from an actual experience of a woman visiting another, older lady in a nursing home; "What shall I say? If I ask about her family, she will remember that no one has come to see her for weeks; if I talk about our church programs, she will realize they no longer involve her...I know; I will read comforting and familiar passages from Scriptures." This is always appreciated by the shut-in; and a prayer at the end of the visit is fitting.

Sensitivity to our friends...The day in and day out caring for those who are depending upon us for the kind of friendship that is always there, trusting and faithful, with no sudden coldness or fretting to change our attitude.

The following is an example of a not-quite-daily happening, somewhere...Has it happened to you?

R-r-r-ring-g-g  
Lelia is working in the kitchen, and answers the phone, cradling it upon her shoulder, as she goes about her work.

Anne: (Worried voice) Lelia, hello, do you have a minute to talk?

Lelia: Oh, sure, I'm just getting supper.

Anne: I have a problem; are you sure you have time?

Lelia: What is it, that daughter again? I hope she isn't causing you problems again. I really don't understand her, you have tried so hard to be a good mother.

Anne: Well, no it's not that; it's Mother Akers, Larry's mom...I just can't get to see her as much as I should, and she is unhappy about it.

(Continued on page 25)



# focus

MISSION  
NOTES

"Where there  
is no vision  
the people  
perish"

## NEW CONTACTS! PRAYER or ?

An increasing number of letters seeking information and fellowship with Seventh Day Baptists are being received by our Tract Society. Literature is sent. Names are shared with the closest SDB church pastor for his personal contact and follow-through. Where there is no near church, contact is made by our Director of Evangelism and Church Extension. Let us continue to pray for new contacts and for effective follow-through to encourage our brethren in the faith!

**PHILIPPINES:** Missionaries Rod and Camille Henry in their April Newsletter tell of the children's illness—"It seems that we are constantly fighting one sickness after another"—and close with, "We have much to praise the Lord for these days—our family, our friends here in Cebu, our friends and family in the U.S.—Oh so much! We ask for your fervent prayers for the TEE pastors' training, for good health for all of us, for wisdom in the many decisions which must be made every day, for the SDB Philippine Conference and its growth, for continued strength for each new experience, and for patience during the long hot summer."

**CHURCH EXTENSION:** To recognize and make this emphasis, Rev. Mynor G. Soper has now become the Director of Evangelism and Church Extension, by action of the Missionary Board on recommendation of its Evangelism/Home Missions committee. A revised job description was also approved at the April meeting.

**INDIA:** To facilitate humanitarian needs, a new organization **PROJECTS OF INDIA** has become a registered body as "a part of the SDB Conference of India." Secretary B. John V. Rao writes, "Our Projects of India" seek to alleviate the hardship of the SDB poor and other

poor people, and depressed by giving them work under Food for Work Scheme in general...seeks to help those who did not so far have any help or assistance."

**SDB EVANGELICAL COMMUNITY CHURCH:** Meeting in Stanton, CA, this new congregation is meeting in new facilities each Sabbath.\* Pastor Gabriel Bejjani was ordained during the April Pacific Coast Association meeting in Los Angeles the week following the Council meeting which recommended his ordination.

\*The location is super for visibility (and) a permanent sign with the Seventh Day Baptist emblem and our name will be displayed prominently on Beach Blvd., the busiest street in the area."

**MILL YARD SDB, LONDON, ENGLAND:** For the first time since the 1880's this earliest of Seventh Day Baptist congregations is to have its own meeting place. To be dedicated on May 18, the new chapel will offer newly redecorated rooms in North London not too far from where members have met for decades—The Upper Holloway Baptist Church. Director Mynor G. Soper will represent SDB's in America and lead in special evangelistic services May 18-25, fulfilling the request made by Elder A.L. Peat at the '78 Session of the SDB World Federation at Alfred, NY. PTL!

**VISITORS' SABBATH:** The Washington, D.C., church designates the time of the monthly fellowship meal as "Visitors' Sabbath." During the first quarter of 1980, sixty-two visitors signed the Guest Book and 93 guests were counted. Letters of "Thank You" are written to all visitors mentioning our desire to pay them a "friendly visit." Outreach calls are made by two Evangelism Explosion (EE) teams. Visitors are placed on the mailing list and

(Continued on page 28)

## PRAYER

A Prayer Reminder  
for Each Day!!

JULY 1980

Verse for the month: "I stand silently before the Lord, waiting for Him to rescue me. For salvation comes from Him alone. Yes, He alone is my Rock, my rescuer, defense and fortress. Why then should I be tense with fear when troubles come?"  
-Psalm 62:1,2. LB

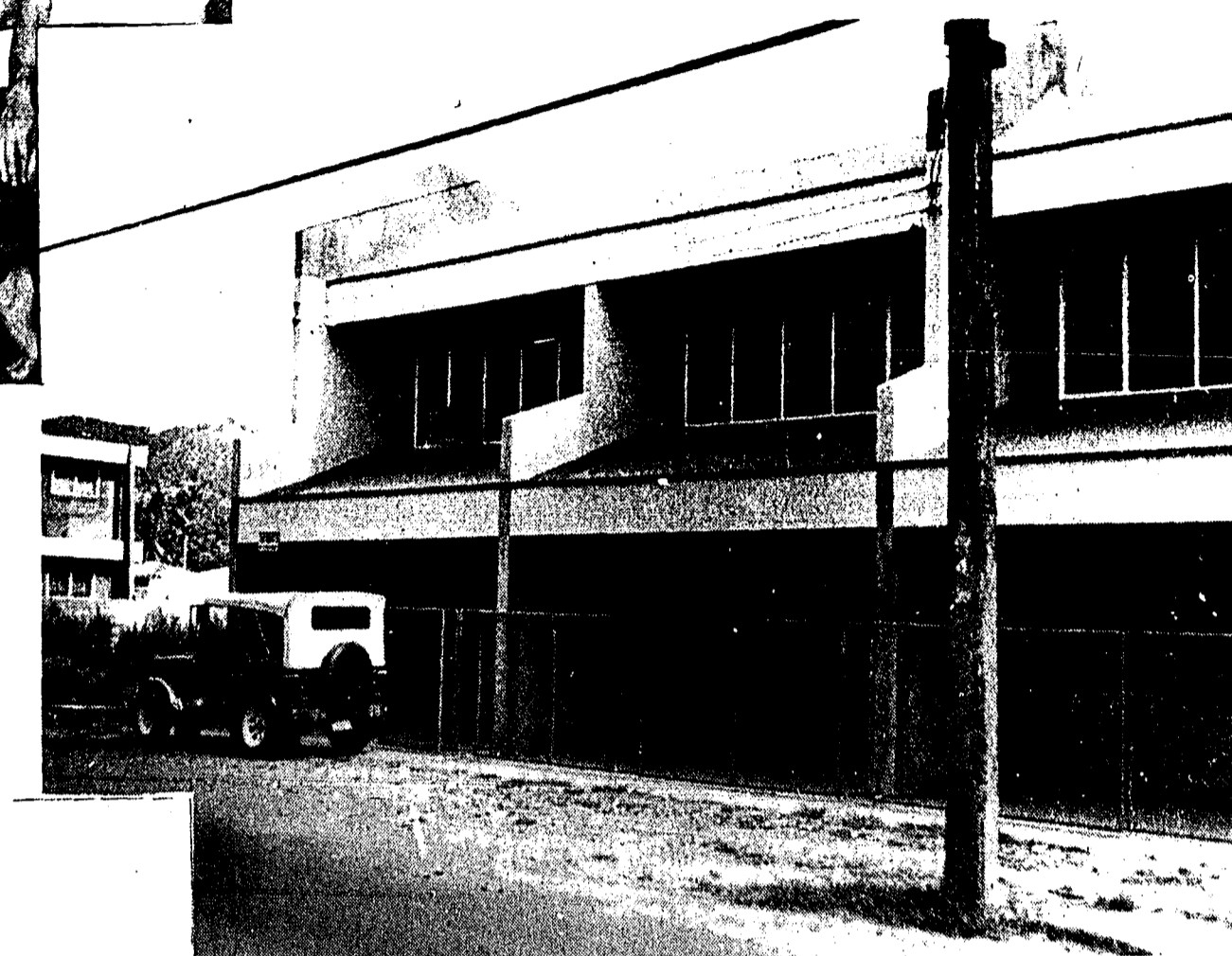
### PRAY FOR:

- 1-Summer Christian Service Corps teams in action this month
- 2-Area SDB summer camping ministries this month
- 3-Tanya Henry who begins her first school year this month—Cebu City
- 4-"Freedom" for what? Celebration calls for consecration
- 5-Campers and vacationers—and their Sabbath blessings
- 6-L. Sawi Thanga of Rangoon, Burma, and his ministry this week
- 7-SDB's meeting in Conference at Auckland, New Zealand
- 8-Baptist World Congress, Toronto, Ont., Canada (thru 12th)
- 9-Pastor Benesse and his SDB work in Mozambique, Africa
- 10-Missionary Pastor Stephan Saunders, Bay Area SDB Church, CA
- 11-The several summer assistant pastors in our churches
- 12-Billy Graham as he closes the Congress in Toronto
- 13-Memorial Board trustees in their quarterly meeting today
- 14-Mr. Mhura, medical director, Makapwa, Malawi, Africa
- 15-Pastor John D. Bevis serving Paint Rock, AL, SDB Church
- 16-New groups/new outreach in my area/state/region
- 17-Conference President Duane L. Davis
- 18-Missionaries David and Bettie Pearson, Malawi, Africa
- 19-The successful search for new denominational leaders
- 20-Churches searching for new pastors
- 21-Conference Host Committee, John Conrod, chairman
- 22-James Siwane, pastoral leader in South Africa
- 23-Decision to Discipleship group members in my church
- 24-Joel L. Omare, pastoral leader in Kisii, Kenya, Africa
- 25-That God will continue to call young people into pastoral ministry
- 26-My next door neighbor and his relationship with the Lord
- 27-Missionary Board quarterly meeting
- 28-Field Pastor John Camenga, NC, SC, and eastern TN
- 29-The Seventh Day Baptist witness in Cameroon, West Africa
- 30-The lonely and sad faces I meet today
- 31-Those reached in VBS and camp ministries

CORNER



Pastor E.O. Ferraren (standing) training the evangelists of the Cebu City church using the materials written by Missionary Rodney Henry.



The residence of Missionaries Rod and Camille Henry—two story apartment at left—with their Jeep parked by gate. Cebu City, The Philippines.



Missionary Rod Henry's "office" on the second floor of their apartment. This will be converted into a classroom in late May for the Pastors' Seminar, the beginning of the two-year Theological Education by Extension (TEE).



The children of our missionaries in the Philippines: (L to R) Erik, Lloyd "Eddie Boy," and Tanya. Eddie Boy is their adopted son.



# the CHURCH in ACTION

## LAY RENEWAL WEEKEND

PLAINFIELD, NJ—We rejoice that Pastor Victor W. Skaggs of North Loup, NE, has accepted our call and plans to move into our parsonage with his wife Ardale and her mother after Conference.

A few of us remember his birth in the parsonage when his father, Rev. James L. Skaggs, was our pastor. When Victor was pastor at New Market during World War II, he was our regular supply. And during the 1960's when he was serving the denomination, he and his family were members of our church. So their arrival will be a homecoming event.

Lay Renewal Weekend April 18-19 was a great success. It was headed by Barbara Snyder, our active associate member from Alfred, NY. We were happy to have with us Pastor and Mrs. John Rau of Brookfield, NY, eight from Alfred, twelve from North Jersey, Charles Thomas from our Blountville, TN, church, and Pastor and Mrs. C. Harmon Dickinson, who had just moved back to Plainfield to serve the denomination.

"The Living Water," a musical



group from Alfred, praised the Lord in song and led the singing on several occasions. The members were Beverly Austin, leader, David Snyder, Craig Mix, and Donald Mix. The others from Alfred were Beverley Snyder, Roger and Sandy McGraw, and Beth Goodridge.

Pastor Rau preached Friday evening on a living faith that is life-changing (James 2:17). His topic Sabbath morning was "A Healthy Fellowship"—Scriptural, growing, sharing, praying, submitting (Acts 2:40-47). His closing message Sabbath night was on what Jesus did for us.

Leaders of the adult Bible study groups were Geri Agurs, Beverley Snyder, and David Snyder. The youth leader was Sandy McGraw, and the children's leaders were Craig Mix, Donald Mix, and Barbara Snyder. The children spent much of their time preparing for their presentation Sabbath night, "Building

Christian Soldiers." They expressed the story of salvation as they marched in formation doing "sound-offs" and singing "Onward Christian Soldiers." Then the high school group joined them in singing Christian songs.

Three meals and two snacks were served, with help from the various groups. The Youth Fellowship served the breakfast and the Women's Society the dinner.

At our annual meeting Barbara Saunders was reelected moderator. Rev. Herbert Saunders was elected treasurer and Dennis Paquette trustee. Jeanne Wilhelm was licensed to preach for another year. The trustees reported improvements to the church building and driveway and were authorized to protect the stained glass windows and paint the parsonage and garage. The Youth Fellowship served refreshments to earn money for their trip to Ephrata, PA.

We are especially grateful to Pastor Kenneth Burdick, Dean Saunders, and Jeanne Wilhelm for supplying our pulpit, to Jeanne for being our efficient administrative assistant, to Diane Merchant for her work as treasurer, and to Anna North for faithfully serving as clerk during the last fifteen years. We will miss the Merchant family when they move. □

-Ruth Hunting Parker

● Conference President Duane Davis spoke briefly at the Seventh-day Adventist Conference session in Dallas, TX. He brought fraternal greetings on behalf of Seventh Day Baptists.

## "PLEASING HIM IN EVERY WAY" MEETING THEME

NEW AUBURN, WI—The Semi-Annual Meeting of the Dodge Center (Minn.) and New Auburn (Wis.) churches met on April 11-13 in New Auburn. The theme for the weekend was "Pleasing Him in Every Way."

Rodney North, Moderator, welcomed everyone and Pastor David Taylor led the Sabbath Eve worship hour. Using Luke 12:35-48 as his text, he spoke on "Pleasing Him Through Service."

The Sabbath morning message was delivered by Rev. Michael Ida, pastor of the New Auburn United Methodist Church, using the weekend

theme as his topic. Dinner was provided by the ladies of the New Auburn church.

The 2:00 P.M. meeting was led by "Pastor Dave" as he presented details of the Washington for Jesus Crusade to be held on April 28 and 29. The Missionaires, a gospel quartet, presented a concert on the night following the Sabbath.

Sunday morning devotions opened with the singing of choruses and those present shared how the Lord has blessed them in recent weeks. Prayer requests were given and laid on the throne of grace. The next Semi-Annual Meeting will be held in Dodge Center this fall. □

## THANKS EXPRESSED TO TEACHERS

SHILOH, NJ.—Perhaps one of the most easily overlooked phrases in the English language is "thank you." The Christian Education Committee of the Shiloh Seventh Day Baptist Church recognized this common oversight and decided to remedy it.

Early in March, special invitations were delivered to all current Sabbath School teachers and youth leaders. On March 16, 1980, the honored guests and their spouses sat down to a delicious roast beef dinner prepared and served by their pupils.

After everyone was filled with beef, potatoes, gravy, peas, Jello and apple pie a la mode, emcee Philip Bond introduced a fun-loving "stringed quartet" (i.e., guitar, bass guitar, fiddle, banjo) comprised of

four South Jersey residents who like to entertain and have a good time. The program consisted of a variety of secular and gospel instrumental numbers, an occasional vocal selection and a lot of laughs.

A special effect was added to "In My Merry Oldsmobile" when the church bus driver Ted Davis (accompanied by his wife Ruth) took his place behind the wheel of a cardboard 1920's convertible sedan complete with bell, squeeze-bulb horns, and popping tires.

In concluding the event, the emcee thanked the musicians, both verbally and with a gift of David Russell's new piano album "A Song of Praise." He then said another "thank you" to the many teachers and youth workers. All who had enjoyed the fine meal were glad to say, "You're welcome." □

-Donna S. Bond

## CONFERENCE PRESIDENT SPEAKS AT JOINT MEETING

WASHINGTON, D.C.—April 15 was a very special day for the Washington Seventh Day Baptist Church.

Conference President Duane L. Davis spoke at a joint meeting of this church and the Central SDB Church, Upper Marlboro, MD. Twenty-four persons including Deacon Pratt Chroniger and Rev. Kenneth Chroniger of the Central church were present.

President Davis related his program plans for our General Conference to be held August 10-16 at Denver, Colorado. He gave a brief overview of the 1980 Conference theme: "Pleasing God in Every Way."

Slide pictures of last year's Con-

ference depicted the spiritual values that occur to those who participate in celebration, fellowship, and decision making. Pres. Duane Davis spoke also of the growth of our churches in the great Northwest including Portland, Oregon, as well as the Seattle, Wash., area and, our Central church at Upper Marlboro, Maryland.

Refreshments were served in the Panel Room of the church. Many lovely dishes were contributed by the members including a cake baked especially for the occasion by Mrs. Patsy Harris. Her daughter Miss Cora Harris presided at the punch bowl. A pleasant time of visiting concluded the evening.

Mrs. Shelia Simon and Mrs. Lelia Bishop were hostesses. □

-Alma D. Brissey

## PLANNING YOUR SUMMER VACATION? HOW ABOUT THIS?

The Audiovisual Library now has available a slide/tape show on the 14th Baptist World Congress to be held in Toronto, July 8-13, 1980. It promotes the theme of the Congress and what to expect in beautiful Canada.

It includes a tape of the script, a script, and 127 colorful slides. (You'll need a 140 slide tray or two projectors, and a cassette player, or you

may read the script.) To borrow this program, write to:

AV LIBRARY  
510 Watchung Ave.  
P.O. Box 868  
Plainfield, NJ 07061 □

## WHEN IN TORONTO—

Look up the First Seventh Day Baptist Church of Toronto, 48 Fisher Street, Toronto, Ontario M6K 1V8 Canada Tel. (416) 535-7178  
Moderator and Leader: H.H. Condison Tel. (416) 298-1485

## Developing Our Power...

(Continued from page 21)

Lelia: That is exactly the way John's mother was the whole time, and we did everything that we could think of to satisfy her, but she was so impossible. Don't tell me anything about mother-in-law problems, I've had 'em!

Anne: She does have problems, and now she has had a gall bladder attack...

Lelia: Oh, John's father had that, too, and he was a terrible problem; seemed to blame everything on us, as if we were responsible for his illness. He suffered a lot, 'tis true, but we just couldn't help him as much as he thought we should. He wanted us to be there every day. There was just no way we could make him happy.

Anne: Well, I am coming down with a cold, and I don't feel as if I should expose those old people in that nursing home...

Lelia: I know how you feel, I had the same thing last week, and still feel weak from it, seems like I never am going to get over it. The worst bug that ever hit me.

Anne: I'm sorry to bother you when you are so busy.

Lelia: That's alright, Anne, call whenever you feel like you need to talk.

Christian caring is an art. Listening with "HEART" is also an art. Waiting for someone who needs to talk and knowing when to wait is a special art. Perhaps we can keep trying, for PRACTICE MAKES PERFECT. □

## RELOCATING RETIRING

Why not consider the Huntsville area of Alabama? Low cost of living; job opportunities; active church would welcome you. For information write:

Mrs. Becky Butler, Clerk  
S.D.B. Church  
P.O. Box 40  
Paint Rock, AL 35764 □



## BOOK REVIEW

**Peanut Butter on My Pillow.** Rita Kramer. Thomas Nelson Publishers, paperback, \$3.95.

This lighthearted book is guaranteed to keep any family's miscellany from turning into mayhem. Rita Kramer is a Minnesota farmer's wife and mother of eight children, all duly accounted for in Rita's "agony and ecstasy of housewifery," *Peanut Butter on My Pillow*.

"There are three kinds of dirt," notes Mrs. Kramer, "dusty dirt, greasy dirt and clutter. In my book I divide it differently: conquerable and bearable." Of spider webs she

says, "Spiders work nights. How would you like to work all night and have somebody destroy it all in the morning?"

But her life wasn't always such homey philosophy. After years of trying to get on top of things, she prayed, "Lord, why am I such a good example of 'woman's work is never done'?"

The answers to her desperate prayer were downright practical. Out of the Kramer chaos came scores of fresh, time-saving hints and a generous supply of food for the soul. Rita Kramer is a home economist by profession, a homemaker by choice, and a mother and writer by calling. □

**Before Death Comes.** Dr. Maurice Rawlings. Thomas Nelson Publishers, hardcover, \$7.95.

Man is the only creature aware of his own end. Yet he refuses to believe it, and usually dies unprepared. *Before Death Comes* is a straightforward, a "must" book for thinking people. The author is a highly-respected physician and acknowledged expert on death and dying.

The book guides the reader in a sensitive, compassionate, yet authoritative look at the process of dying. Hospitals, nursing homes and hospices—institutions created to care for the dying—are examined. A serious look at euthanasia and suicide follows the question, "Is killing ever merciful?"

Dr. Rawlings speaks from experience and deep conviction. There are no fanciful ideas here. He is a man whose Christian faith has been deepened by his encounters with death. □

## ACCESSIONS

CENTRALIA, WA  
Wayne Babcock, Pastor

Charter Members:  
Rev. L. Wayne Babcock  
Ida M. (Mrs. Wayne) Babcock  
Clayton Baumel  
Sandra (Mrs. Clayton) Baumel  
Clint Baumel  
Jack Baumel  
Sarah Becker  
Susan (Mrs. John) Halvorsen  
Myron McPherson, Sr.  
Corrine (Mrs. Myron) McPherson, Sr.

FOUKE, AR  
Floyd Goodson, Pastor

By Baptism:  
Lisa Whitehead  
Thomas Whitehead

MILTON, WI  
Earl Cruzan, Pastor

By Letter:  
Susan Pinder Fox  
Mrs. John FitzRandolph

NORTONVILLE, KS  
Paul Osborn, Pastor

By Baptism:  
Christine (Mrs. Robert) Wagner  
Robert Wagner  
Phyllis (Mrs. Warren) Wheeler  
Warren Wheeler  
Toni Wheeler  
Dale Wheeler

By Testimony:  
William Edwards

SHILOH, NJ  
Charles H. Bond, Pastor

By Baptism:  
Kenneth William Fansler  
Michael James Fansler

## MARRIAGES

**RADER-HEDGHES.**—Randall Dale Rader, son of Captain Jerry D. Rader of the U.S. Navy and Jimmie D. Albrecht of Houston, TX; and Denise May Hedghes, daughter of Mr. and Mrs. Don Hedghes of Sumner, WA, were united in marriage on March 15, 1980 by Rev. Duane L. Davis in the Seattle Seventh Day Baptist Church.

**WOODRUFF-MITCHELL.**—John N. Woodruff, son of William and Gladys Woodruff, Alfred Station, New York, and Deborah A. Mitchell, daughter of James L. and Carol Cornes, Port Arthur, Texas, were united in marriage at the home of the groom's parents, April 20, 1980 by the pastor of the groom, the Rev. Rex E. Zwiebel.

## BIRTHS

**APPEL.**—A son, Jacob Joel, to Joel and Peggy (Oren) Appel of Edgerton, Wis., on December 12, 1979.

**DINWOODIE.**—A daughter, Meghann Fay, born March 29, 1980, to Kenneth and Jody (Morgan) Dinwoodie, of Ashaway, RI.

**HOOPER.**—A son, Anthony Robert, to Mr. and Mrs. Anthony Hooper of Lake Park, FL, on March 6, 1980.

**KERSTEN.**—A son, Nicholas John, to Rinald and Teresa Shaw Kersten of Janesville, WI, on Nov. 18, 1979.

**LIPPERT.**—A son, Peter Cruzan, to David and Nancy Cruzan Lippert of Ludlowville, NY, on Feb. 17, 1980.

**LOOFBORO.**—A daughter, Carrie Ann, to Mr. and Mrs. Neil Loofboro of Fort Atkinson, WI, on March 23, 1980.

**STAPP.**—A daughter, Angela Beth, to William and Mavice (Wheeler) Stapp of Nortonville, KS, on April 5, 1980.

**THORNGATE.**—A daughter, Dawn Renee, to Dale DeLoss, II, and Cynthia (Beamenderfer) Thorngate of Columbus, Ohio, on January 25, 1980.

**VAUGHT.**—A daughter, Abigail Ann (Abbie), to Jerry and Marth (Welch) Vaught on March 17, 1980.

**ZIMMERMAN.**—A son, Andrew Stuart, to Stuart and Dawn Shaw Zimmerman of Country Club Hills, IL, on Feb. 25, 1980.

● On March 22, the Seventh Day Baptist Church of Centralia, Washington, was officially organized. We welcome this new congregation into the family of churches. Watch for the complete story of this new church in the July issue.

## OBITUARIES

**BINGHAM.**—Esther Crandall, daughter of Calvin and Esther Rood Crandall, was born in West Hallock, Ill., on Nov. 14, 1894 and died at Mercy Hospital, Janesville, Wis., on March 14, 1980. She moved to Milton, Wis., with her family in 1905. On Sept. 10, 1919 she was married to Merrill Bingham. They farmed near Milton until his death in 1968. She is survived by a brother, George, of Madison, Wis., and several nieces and nephews. Two sisters, Cecile and Ada and a brother, Percy Jay, preceded her in death.

Funeral services were held from the Milton Seventh Day Baptist Church on Milton 18, 1980 by her pastor, Rev. Earl Cruzan. Burial was in Milton Cemetery.

Her grandfather was the Rev. George Jay Crandall who was pastor of the Milton Junction Church at the time of his death in 1905.

-E.C.

**DANIELS.**—Elizabeth (McGonegal), 69, wife of the late Bernard Daniels, of Norwich, CT, died Jan. 7, 1980 following a long illness. Surviving are three sons, six daughters, and two sisters, Reba Beck and Ardella Daniels. She joined the First SDB Church of Hopkinton, RI, March 26, 1921.

-H.B.

**DAVIS.**—Leah Virginia Davis, of Salem, West Virginia, died April 9, 1980 at the United Hospital Center following an illness of several weeks. She was born Feb. 2, 1913 at Salem, a daughter of the late Earl W. and Candace Lowther Davis. Surviving are three sisters: Miriam Davis Hess of Harrisville, WV, Eleanor Davis Horner, Pine Beach, N.J., Candace C. Davis of Salem; one niece, Rachel Ann Hagenbuck, Rochester, Mich.; two nephews, Stephen Horner of Sierra Vista, Ariz., and William Horner of Beachwood, N.J.

Miss Davis was a librarian at Salem College and had taught English in Salem Public Schools. She was a member of the Salem Seventh Day Baptist Church where she directed the choir for several years. She was an accomplished violinist and music teacher. She was also a member of the Friends of Fort New Salem, Salem College Auxiliary, Friends of Kennedy Center and the Laudati Society of Salem College of which she was a graduate.

Graveside rites and interment were held April 11 at the Brick Church Cemetery at Lost Creek, WV. Pastor Paul Green of the Salem Seventh Day Baptist Church officiated.

-J.P.G.

**OWENS.**—Beatrice Burch Owens, was born January 23, 1895, the daughter of Nathan and Ermina Talcott Burch of South Brookfield, N.Y., and died April 1, 1980, at the home of her son, Azor, in West Edmeston, N.Y.

She married Hugh R. Owens, in 1914; he preceded her in death in 1969. She was a member of the Second Brookfield Seventh Day Baptist Church and its Ladies Aid Society, the Brookfield Historical Society, and was historian of the Burch family.

She is survived by two sons, Azor of

West Edmeston, and Llewellyn of Brookfield; two daughters, Mrs. William (Ermina) Bigella of Madison and Mrs. Eugene (Gwen) Beach of North Brookfield; nineteen grandchildren and thirty-six great-grandchildren.

The funeral was held from the Houk-Johnson Funeral Home in Edmeston with the Rev. John Rau officiating. Interment was in Brookfield Cemetery.

-Star Courier

**STEPHAN.**—Helen Woolworth Stephan was born September 27, 1889, in Nortonville KS, and died January 24, 1980, in Topeka, KS. She was a member of the Nortonville Seventh Day Baptist Church.

She is survived by her husband Tom Stephan; one son, Eugene, of Montezuma, KS, and four grandsons. The funeral was conducted by her pastor, the Rev. Paul Osborn at the O'Trimble Funeral Home. Interment was in the Nortonville Cemetery.

-P.B.O.

**SUTTON.**—Ernest R. was born at Blandville, WV, the son of Willie and Blanche Bonnet Sutton and died in Coolville, OH, on January 12, 1980.

He was a member of the Salem Seventh Day Baptist Church and the Archaeologist Society of Ohio and West Virginia. For a time he was a professor at Salem College and later served as a school principal in Ohio and West Virginia. He was preceded in death by his first wife, Marie Ford Sutton, in 1964.

Survivors include his wife, Edna M. Sutton; three sons, Clayton E., Ernest R. Jr. and Thomas W.; one daughter, Rosaline Carlson; a sister, Mrs. Ollie Travis; a brother, Jack; twelve grandchildren, and five great-grandchildren. Also surviving are two stepsons; Roy B. Hostottle and Everett A. Hostottle and a stepdaughter, Thelma Queen; eleven stepgrandchildren, and four step-great-grandchildren.

Services were held at the White Funeral Home with the Rev. Roy W. Rose officiating. Burial was in the Coolville Cemetery.

-J.P.G.

**VAN HORN.**—Mary A. Matthews Van Horn was born September 6, 1895 in Nortonville, KS, and died there on March 12, 1980. She was a member of the Nortonville Seventh Day Baptist Church.

She is survived by one son, Harry, of Seneca, MO; six grandchildren and eight great-grandchildren. The funeral was conducted by her pastor, the Rev. Paul Osborn at the church. Interment was in the Nortonville Cemetery.

-P.B.O.

**VAN HORN.**—Paul S. was born March 20, 1894 at North Loup, Nebr., and died on March 13, 1980 at the Edgerton Hospital, Edgerton, Wis. Paul attended Milton College in the early 1900's. He moved to Milton in 1944 and was married to Cleone Crandall on May 5, 1945. They have made their home in Milton since that time.

He is survived by his wife, Cleone; a son Kenneth, by a former marriage; two grandchildren, and two great-grandchildren; two brothers, Nile and Rev. Kenneth; a sister, Elsie Ewing of Scotts Bluff, Nebr.

Funeral services were held from the Seventh Day Baptist Church of Milton on March 17 by his pastor, Rev. Earl Cruzan. Burial was in Milton Cemetery.

-E.C.

## Decade of Discipleship

Pastors throughout the country are enthusiastically endorsing the "Decision to Disciple" material that has been the framework for our first year of the Decade of Discipleship. Cells have been growing in many places and people are responding to the challenge to become loving and faithful disciples of the Lord. It is encouraging to see so many involved in studying the role and responsibility of one who would put his or her soul on the line for Jesus.

With the encouragement of others, an additional phase of the materials has been completed, and is in the process of publication. Phase Seven is designed to focus attention on what it means to be a Seventh Day Baptist disciple. Studies consider such important denominational distinctives as Baptism of Believers by Immersion, the essence of being Free, the Sabbath, the Local Church, and the Separation of Church and State. Each lesson helps the disciple to know what we Seventh Day Baptists believe contributes to the disciplined life.

If you aren't involved in the "Decision to Disciple," talk with your pastor, or if you don't have a pastor, gather together a group of equally concerned people and begin your own cell group. The study reaches beyond mere head knowledge of what discipleship is—it touches the very lives of those who commit themselves to help them discover how to live the Christian lifestyle as a true disciple of Jesus Christ. □



**Dunkerhook Road**

(continued from page 8)

twentieth chapter of the book of Exodus was nullified at the cross. The sacrificial blood of Calvary is used in an attempt to wash away the stone carvings of God. It is a lesson in futility, for the etchings were made by the hands of eternal love, Ex. 31:8, 32:16, Deut. 5:22. The first epistle of John, which postdates the crucifixion tree, makes it clear that embraced by the love of God is his will for man. Perhaps the most scathing observation against negligent obedience is found in 1 John 2:4, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." When mortal man comes face to face with the father through Jesus Christ; he experiences an awareness and abhorrence of sin: imbued by the Holy Spirit, he then walks in newness of life not without shortcomings for the Hebrew scholar Paul in seemingly paradoxical frustration comments in Rom. 7:14-15, "...I am carnal...For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I."

Sin alienated man from the great "I am." In love Jesus was sent to reconcile humanity to the creator, 2 Cor. 5:19, "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

If this text did not impact itself upon you then read it again and again. The life of Christ is offered to all who would be reconciled to the Father. 1 John 4:9: "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him." 1 Cor. 15:22: "For as in Adam all die, even so in Christ shall all be made alive." Oh the wonder of it all. Can we grasp the full meaning? I fear not for "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9).

The victim of Dunkerhook Road, faithful to her love for God, apparently died in the hope of eternal life, and while it is not for us to make the blood of Christ of no effect by eternal condemnation of

the young man who aborted a human life, the accused leads us to ask: was antinomian theology in part responsible for a concept of sin without condemnation? What spiritual counsel permits one to live as though Golgotha is an indulgence for sin? Fellow Christians, the oracles of God stand as a measuring rod of man's love for his creator and his fellowman. 1 John 5:2-3: "By this we know that we love the children of God, when we love God, and keep his commandments...and his commandments are not grievous." As sons of God, 1 John 3:1, let us hear the conclusion of the whole matter: "Fear God and keep his commandments for this is the whole duty of man." Eccles. 12:3.

There appears to be a rule of rightness, and a love that made provisions for carnal weaknesses, 1 John 1:9: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

May love for God reign in our lives and "The grace of our Lord Jesus Christ be with you all. Amen" (Rev. 22:21). □

-William Vis is a member of the North Jersey SDB Church.

**Worship**

(Continued from page 14)

individual congregations or groups of churches worshipping together.

"The Sabbath Morning Worship at Wakonda on July 4, 1965 will be remembered by many people. The congregation was seated in the oak grove facing north toward the cross, with the worship leaders, organist and choir sitting on a raised platform improvised from tent floors. The day was bright with a gentle breeze that moved the American flag prominently placed in the worship setting. We listened to the reading of the Declaration of Independence and heard the moving story of Samuel Ward's contribution in the beginning of our country as a member of the Continental Congress. The congregation sang patriotic hymns and joined in responsive readings and prayers for the nation. When the worship concluded everyone enjoyed a bountiful picnic dinner followed by an afternoon of relaxed fellowship. Few people in our time have the opportunity to celebrate

Independence Day in such a beautiful setting and with such deep spiritual meaning and impact."

During the 1974 Creative Camping Experience at Camp Paul Hummel Dr. Ruth Rogers wrote a poem titled "My Gift." Inspiration for the poem came as she stood on wedding point, an impressive mountainside outcropping of rock facing toward the snow-capped peaks of the great divide in the Rocky Mountains. She might have titled the poem "My Call"—and perhaps it may speak to us as "Our Call."

**My Gift**

I come to the edge to look for a gift,  
All about me is the beauty of nature,  
My heart is so full.

Are there children who have never seen a field of flowers or felt the tender hug of someone who cares?  
Are there teen-agers who have never sat on a rock looking at fir trees and mountains and a building storm or walked in the woods with a new friend with a listening heart?  
Are there people somewhere confused, angry, hurt, or hungry—who never have a chance to hear the song of the bluebird, the rushing mountain stream or know that someone wants to be a part of their lives?

Is there a world torn with greed, hatred, war that could be renewed with compassion for great and small?  
Can there be lasting joy until the world feels the caring touch of love and understanding?

To share this stillness, this oneness, with each person I meet, is my gift. □

**Mission Notes**

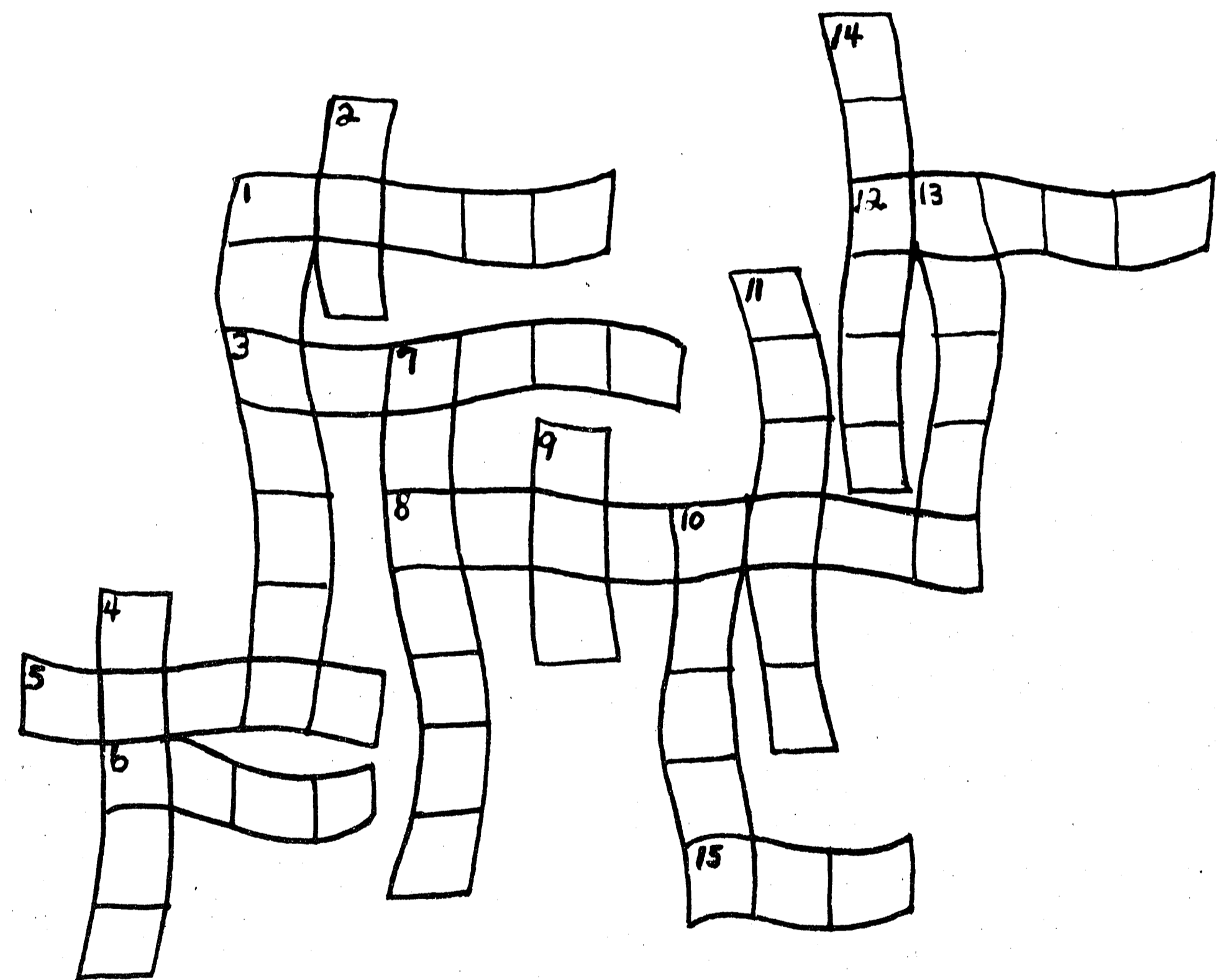
(Continued from page 22)

sent literature + bulletin and invited to attend the Pastor's "Discovery Class" during Sabbath School. What is your/my church doing to reach and relate to visitors?

● **NEW ZEALAND:** The first Seventh Day Baptist Conference in the South Pacific will be held at Auckland, N.Z., SDB Church, July 5-12, 1980. Rev. Ronald H.F. Barrar, pastor and former missionary in Malawi, Africa, extends invitation to all who may be able to attend. Representatives from new churches/groups in Australia will strengthen the growing ties in this area. □

Here is a crossword puzzle created by Laurel Morey, age 13, of Cromwell, Connecticut. She is a member of the Pine Street Gospel Chapel, Middletown, Connecticut. Thank you, Laurel, for your puzzle. Again, I would like to encourage all readers of this page to contribute puzzles, activities, stories or poems.

Memory verse: "For the gospel reveals how God puts people right with himself: it is through faith from beginning to end." Romans 1:17a □



**ACROSS**

- 1. Holy Book
- 3. Worship leader
- 5. "Thy Word is \_\_\_\_\_"
- 6. We all should \_\_\_\_\_ our parents
- 8. Another word for brothers
- 12. God \_\_\_\_\_ us
- 15. \_\_\_\_\_ Commandments

**DOWN**

- 1. Seventh Day \_\_\_\_\_
- 2. Wrongdoing
- 4. Christ was crucified on the \_\_\_\_\_
- 7. Seventh day of the week
- 9. A seat in church
- 10. Beating organ in the body
- 11. A worship building
- 13. Musical instrument in church
- 14. A place where the pastor stands





## "The Discipline of a Father"

(Continued from page 5)

He goes on to compare our relationship to God with our own earthly circumstances. When we were boys and girls we were disciplined by our parents. We accepted what they did and even now we respect and thank them because they were acting for our own good. This is how we ought to think about God's correction. But there is one major improvement. Our fathers, acting "as they thought best," were subject to human fallibility, influenced by favoritism or imperception or ignorance of all the facts. But God knows exactly what He's doing. He knows with absolute certainty every emotion we feel, every factor involved in every circumstance we are experiencing. And therefore He can and does act with perfect wisdom—for our good! He is the best dad a kid could have.

We can see from this passage that God's discipline and correction are demonstrations of His tremendous love for us, serving as well to affirm our sonship. God is treating us just as we would care for and treat our own children.

One final question that we need to explore: Having examined the meaning of discipline itself, and having discovered it to be rooted in God's love, we now want to learn the purpose, the goal of His corrective measures. Despite all of our words of encouragement and logical reasoning we are still perplexed. Why? What is the reason? What is this to accomplish? The key here is in verse 10 and explained further in verse 11. "Our fathers disciplined us for a little while as they thought best; but God disciplined us for our good, that we may share in his holiness." That's the goal. That is the purpose in it all. Next he expands the thought with the obvious point, "No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it."

In First Thessalonians 4:7 Paul affirms, "God has not called us for uncleanness, but in holiness." And the author of this epistle to the Hebrews himself has already pointed out that this is the intention God has for us, calling believers "sanctified" or set apart for holiness (2:11). The very next point he makes following this

discussion is that, "without holiness no one will see the Lord" (12:14).

How does holiness connect with discipline? What is the relationship between these two? When things are going well for us, when all our affairs are running smoothly and comfortably, how easy it is to set aside our desire for holiness and our dependence upon God shrinks into lip service and religious formality. How needful, then, is God's fatherly discipline which teaches us for the hundredth time how foolish it is to rely on our own means, what folly it is to seek earthly security.

Only through discipline, through a correction of our blurred or warped vision will we learn to take our attention off the distractions of self-centered living and once again "keep on the race track set before us" (v.1), the goal of which is holiness, righteousness, and eternal life with the Father.

C.S. Lewis writes, "God whispers to us in our pleasures, speaks in our conscience, but shouts in our pains: it is His megaphone to rouse a deaf world."<sup>4</sup> And what is He shouting? He is shouting out His love and care and He is longing for our lives to be conformed to the holiness which we are to share with Him.

*Lord, help me to be as wise and trusting as a little boy who has been disciplined for his misbehavior. When you spank me, give me the good sense to run right into your arms and tell you how much I love you. Your seeds of joy are often watered with my tears. Lord, help me to discover the joy that comes from your correction, the joy in recognizing how much you love me. □*

### FOOTNOTES

<sup>1</sup>Barclay, William, *The Letter to the Hebrews* (Daily Study Bible Series, rev. ed.) Westminster Press: 1976, p. 175.

<sup>2</sup>Lewis, C.S., *The Problem of Pain*. Macmillan Pub. Co.: 1962, p. 93.

<sup>3</sup>Eareckson, Joni and Steve Estes, *A Step Further*. World Wide Pub.: 1978, pp. 63-64.

<sup>4</sup>Lewis, C.S., *Ibid.*, p. 81.

Both books are excellent reading for additional discussion of this topic.



Are the rumors about the old castle outside of town true? Is it really haunted? What is the eerie glow sometimes seen in the tower?

Together Keith, Abigail and Raymond set out to unravel the mysteries. In the process they stumble upon revolving bookcases that lead to hidden passageways and a secret

laboratory...portraits that seem to come to life...a diabolical laser security system...and much more. But strangest of all are the three zany tenants of Willoughby Castle...or is it four?

This film is full of fun, surprises, comedy and suspense. It presents a clear gospel message and reminds Christians of the need for self-acceptance. It is in color, 35 minutes, 16 mm and can be rented for \$39.50 from: Quadrus Films, 610 East State Street, Rockford, IL 61104. □



A scene from the newly released Christian film "The Wacky Weirdos of Willoughby Castle." This film is geared to children and family viewing and presents a clear gospel message.

## Editorial

### PRAY FOR PEACE

At this writing the events in the Middle East appear ominous. It seems that once again our nation is on the verge of war or a major military action. Our hearts certainly go out to the American hostages who are so unjustly held against all concepts of decency and justice. We are saddened and share in some measure the suffering of their families. In effect we are all hostages in this cruel situation.

With David in Psalm 28 we must acknowledge that "the Lord is my strength and my shield; my heart trusted in him and I am helped." In spite of this situation we must have confidence that God is still in control and we must put our trust in Him. We would also pray as David for God to "save the people, and bless thine inheritance: feed them also, and lift them up forever."

It seems that each day we watch the next installment in a great drama; a drama that certainly affects us but one in which we have little control. Now is the time to pray for wisdom for those in leadership that decisions will be made in such a way as to bring about a peaceful solution.

The threat of war has brought about a request from the President for a draft registration plan. The plan, if approved by the Congress, would establish the procedure for registration of 19- and 20-year-old males beginning when the President gives the order.

A plan for registration certainly means the draft isn't far away. "We know registration is going to lead to a draft," said Representative Parren J. Mitchell, D-Md. "We are lying, saying that we are going to register you, but we are not going to draft anybody."

Thus it would appear that we are not far down the

road from the reinstatement of a military draft. Certainly no thinking person desires another war, but if it cannot be avoided no doubt many would be willing, as in times past, to answer the call for military service.

However, there will be those who for conscientious reasons will not bear arms. Draft counseling may very well become one of the most important ministries that religious leaders will have to undertake in coming months.

There are several organizations designed to assist those who desire to be classified as conscientious objectors or who wish to serve in a non-combatant role. One group is the National Interreligious Service Board for Conscientious Objectors (550 Washington Bldg., Washington, DC 20005) founded in 1940. Several religious groups are a part of this coalition including the Mennonite Central Committee, American Baptist Home Mission Society, Seventh-day Adventists, Church of the Brethren, Church of God Seventh Day (Salem, WV), and the National Council of Churches of Christ (Religious and Civil Liberties Dept.), and many others.

In past wars Seventh Day Baptists have defended their country, serving in combat roles, and assisting in other ways because of conscientious objection to war. It is an area where once again the freedom of belief of the individual is paramount. This freedom is to be respected no matter which position our youth may take.

We need to be understanding of our young men as they come face to face with this question. We should pray for them and with them as they seek guidance. Most of all let us pray that "the Lord will give strength unto his people," and that the "Lord will bless his people with peace" (Psalm 29:11). □

### EVANGELISTIC ISSUES TO SHARE

In response to General Conference action at Adrian College in 1979 the American Sabbath Tract Society has approved the publication of two evangelistic issues of the *Sabbath Recorder* for 1980.

The first such issue will be released in August under the direction of guest editor, the Rev. Kenneth B. Burdick. The theme of this issue is "The New Life You Could Be Missing." Churches and individuals are encouraged to order extra copies for sharing with friends and for use as evangelistic tools.

The August *Recorder* will not contain any regular "in-house" features such as The Church in Action, board news and promotion, births, obituaries, etc.

The November issue will also be evangelistic in approach. The theme is "The Sabbath Is..." and is being developed by Editor John Bevis and Art Director Patricia Cruzan. This issue will present the Sabbath in what we believe will be an innovative and creative approach. Extra copies of this issue will also be available to our readers. □



# 1980 Annual Conference

Loretto Heights College  
Denver, Colorado  
August 10-16, 1980

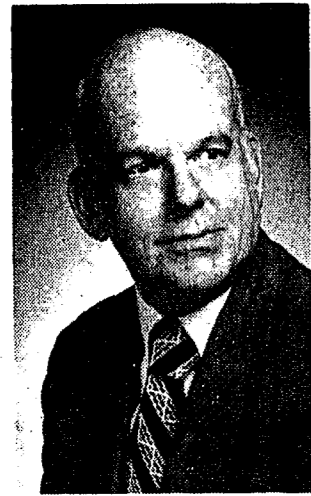
The Sabbath Recorder  
(ISSN 0036-214X)  
510 Watchung Ave., P.O. Box 868  
Plainfield, NJ 07061

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Sunday evening  
Convocation  
U.S. Senator Jennings Randolph  
Democrat - West Virginia  
Washington, D.C., SDB Church



Monday evening -  
Rev. S. Kenneth Davis  
Battle Creek, MI



Tuesday evening -  
Rev. Gabriel Bejjani  
Stanton, CA



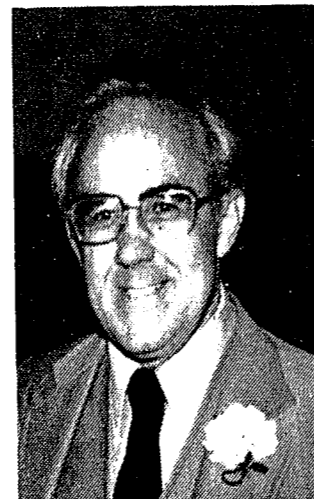
Wednesday evening -  
Rev. C. Rex Burdick  
Berlin, N.Y.



Thursday evening -  
Rev. Russell G. Johnson  
Verona, N.Y.



Friday evening -  
Rev. Gordon P. Lawton  
Ashaway, R.I.



Conference President  
Rev. Duane L. Davis  
Seattle, Washington

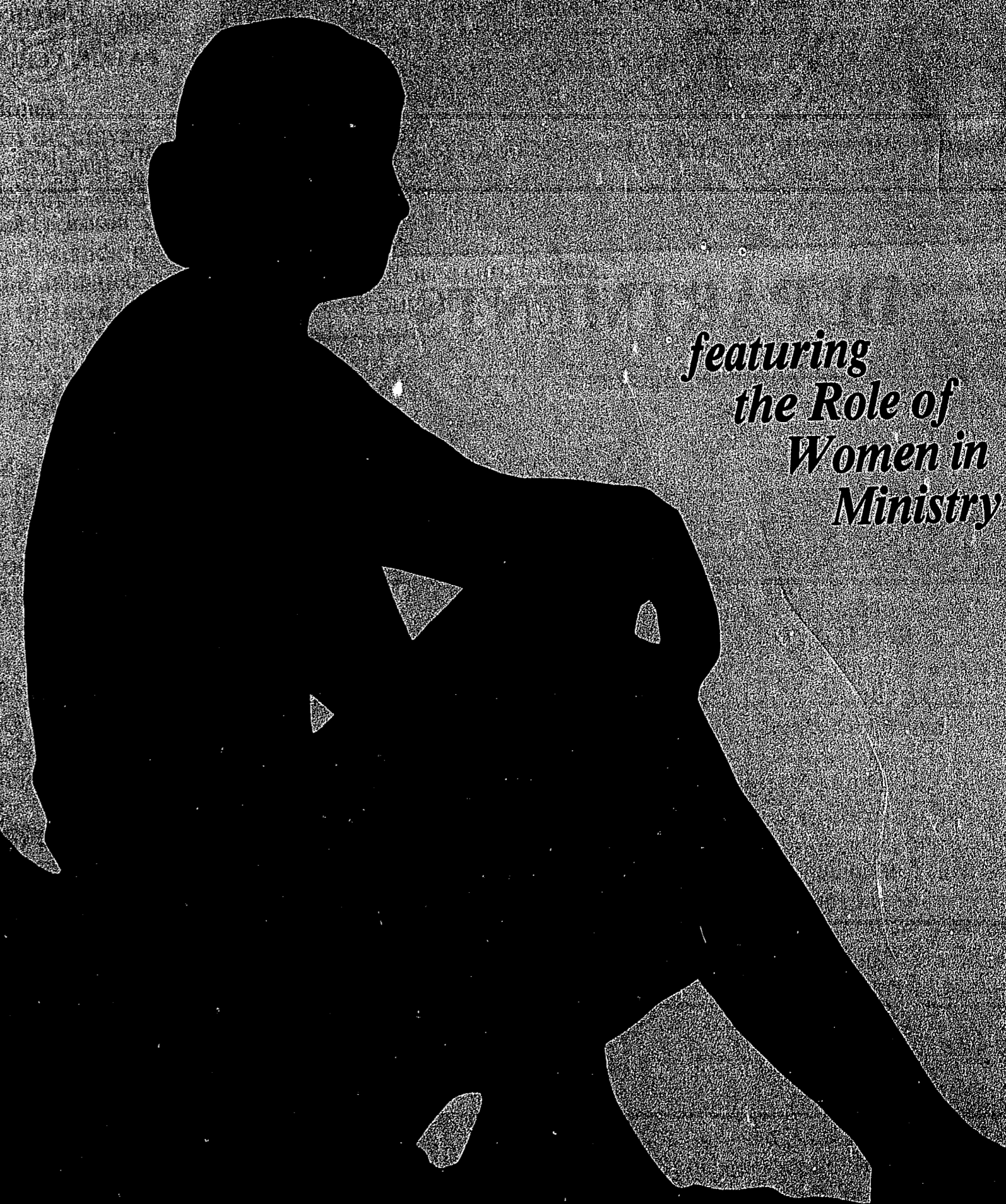
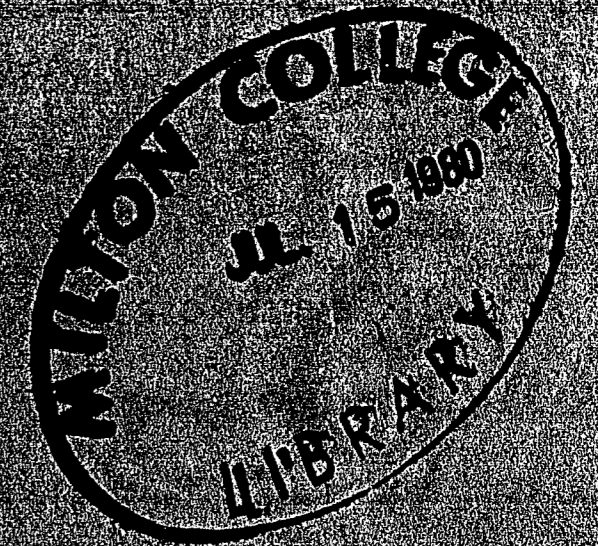


Sabbath Morning -  
Rev. Charles H. Bond  
Shiloh, N.J.



OUR 136th YEAR  
**THE SABBATH RECORDER**  
SEVENTH DAY BAPTIST JULY

1844  
1980



featuring  
the Role of  
Women in  
Ministry