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A unique medieval cloister of the early American German Seventh Day Baptists, the Ephrata Cloister is one of the most remarkable landmarks in Pennsylvania's *Trail of History*. The cloister, which was founded in 1732 by Conrad Beissel, is celebrating its 250 anniversary. *Vorspiel*, a musical drama depicting eighteenth-century cloister life, is presented at dusk, Saturday evenings and selected Sunday evenings, late June to early September. A stop at Ephrata would make an excellent prelude to Seventh Day Baptist General Conference in Houghton, New York.

**Visit Our SDB Historical Sites.**

**Ephrata Cloister**

The Seventh Day Baptist

# Sabbath Recorder

December 1982

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The  
**Sabbath Recorder**

December 1982  
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**Born In The Grave**

**The Manger And The Cross**

Heb. 2:14-18, 4:14-16

by J. Paul Green

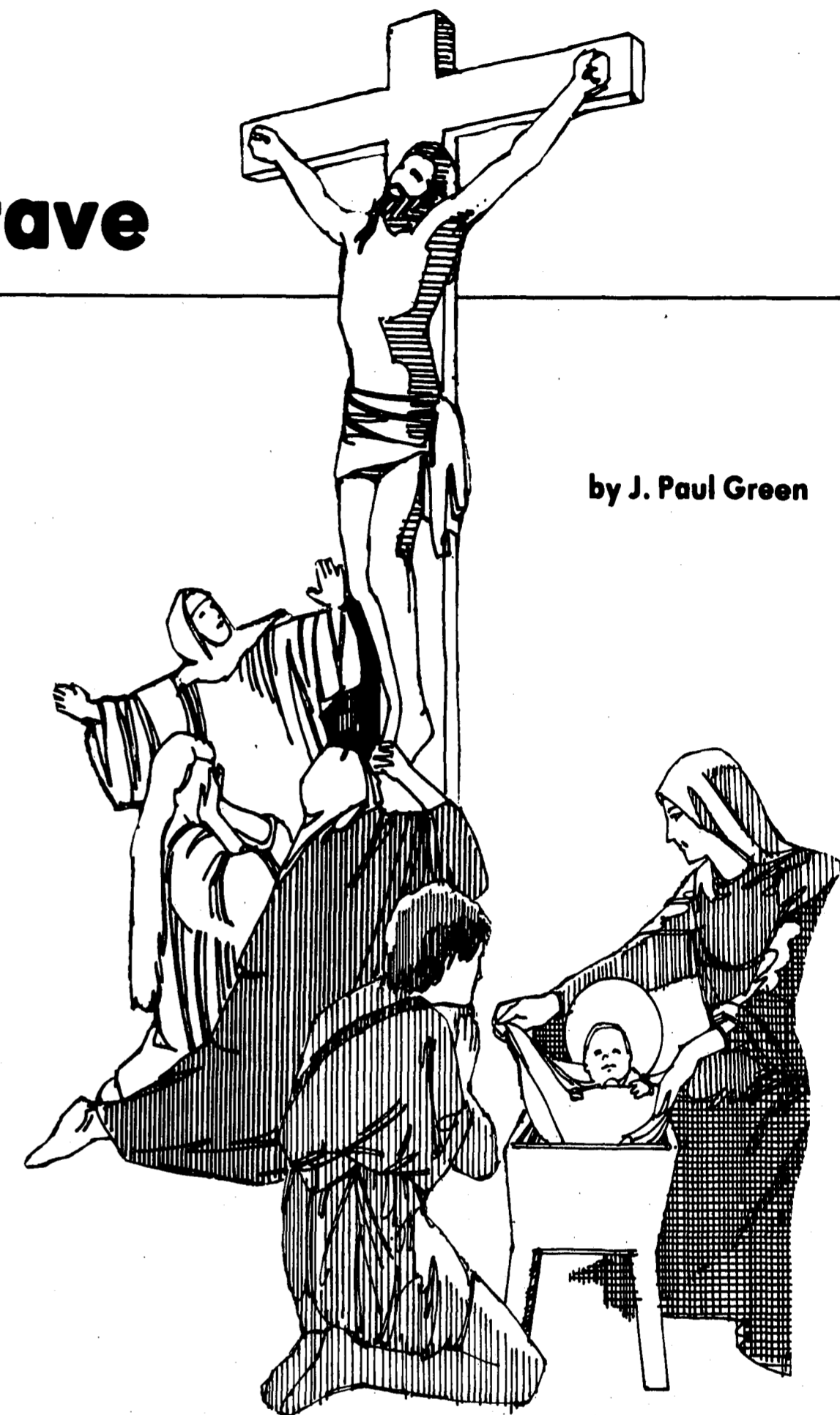
In the Nuremburg war-crimes trials, a witness from Poland testified that he had lived for a time in a grave in a Jewish grave-yard. It was the only place that he, and many others, could live when in hiding after they had escaped the Nazi gas chamber. During this time, the man wrote poetry. One of the poems was a description of a birth. In a grave nearby, a young woman gave birth to a boy. The 80 year-old gravedigger, wearing a linen shroud, assisted. When the newborn baby uttered his first cry, the old man prayed: "Great God, hast Thou finally sent the Messiah to us? For who else than the Messiah Himself could be born in a grave?" But after three days, the poet saw the child sucking his mother's tears because she had no milk for him.

Paul Tillich told this true story in his book of sermons entitled, *The Shaking of the Foundations*. Tillich says that when he first read the story, it occurred to him more forcefully than ever before that our Christian symbols have lost a great deal of their power because they are too often repeated and too superficially used. It has been forgotten that the manger of Christmas was the expression of utter poverty **before** it became the place where the angel pointed and to which the star appeared. It has been forgotten that the cross was the instrument of execution for criminals **before** it became the symbol of atonement and salvation. It has been

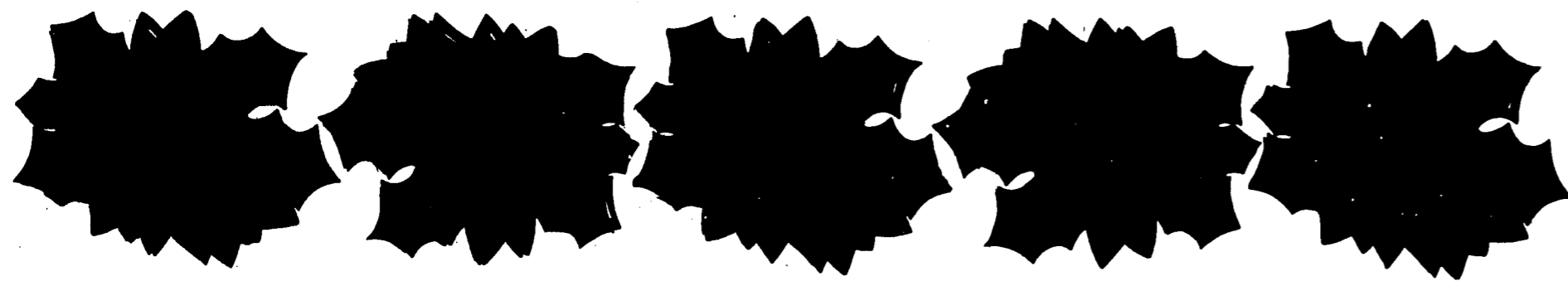
forgotten that the tomb of Jesus was the end of His life and His work **before** it became the place of His triumph.

To some of us, it may seem irreverent to compare the birth of Jesus with that birth in a grave. To others of us, it may seem irrelevant because it would appear that Jesus had all the chances in the world for survival and success compared to the doomed situation of the baby born in the grave.

But look a little further into the story of Jesus and see if He, too, was not, in effect, born in a grave. The child in the manger is not the child of the beautiful scenes on our Christmas cards. It is only our love and our sen-



timentality which have turned his story into that. In essence, the child was homeless. He was shoved off into a stable. Even today, if we want to insult somebody, we may say, "What's the matter with you? Were you born in a barn?" He was! There was some question as to his legitimacy, and if those times were like these, all the neighbors would know about that. Shortly after his birth, we are told that His parents went out on the road as refugees in order to escape Herod's massacre of the children. Even after he grew up, the child remained a kind of fugitive. His heart trembled under the impact of all the temptations and fears that shake us



too. Finally this life ended as it began. He was shoved out of the world; he died on a gallows that had the form of a cross (the electric chair had not been invented yet).

He expressed the depths of it all, most clearly, when he cried out, "My God, my God, why have you forsaken me?" Manger and cross -- they are both of the same wood, they are of a piece. Yes, The Messiah was born in the grave. But because of him, O Grave Where Is Thy Victory? O Death, Where Is Thy Sting?

Helmut Thielicke, the foremost preacher in Europe today, tells the following experience in his book, *Christ and the Meaning of Life*.

"When I was bombed out with my family, and on the following evening walked through the quiet, peaceful streets of a village, looking for emergency quarters, I had a curious experience. Before this, (living in the city,) I had often recovered from the sight of ruins...by sending my imagination off on a journey. I thought of a peaceful village with cows coming down the roads to their barns, and people talking about the harvest and sitting around the lamp in the evening, a place that was spared

the tumult of war. Now, as we walked through the streets of just such a village, the people said a friendly 'Good evening,' the cozy lamplight shone through the chinks in the black-out curtains, and everything was as I had imagined it to be.

"But the longed-for peace would not come into my heart. I felt ostracized and the peaceful scene was tormenting rather than comforting.

**Manger and cross --they are both of the same wood...**

"In the next few days it drove me back to the ruined city and the people whose faces were still marked by the (language) of terror. There I felt at home. They understood what I had gone through because they had suffered it themselves. The people in the village did not understand.

"There is nothing more comforting than to have people who understand one. This is what drove many soldiers who had been at the front, and then on

their leave enjoyed a good soft bed for a few nights, back to their comrades on the front lines. When a person is pressed hard by dread and terror, then home and fulfillment and the people who are fortunate and have everything -- these suddenly become alien."

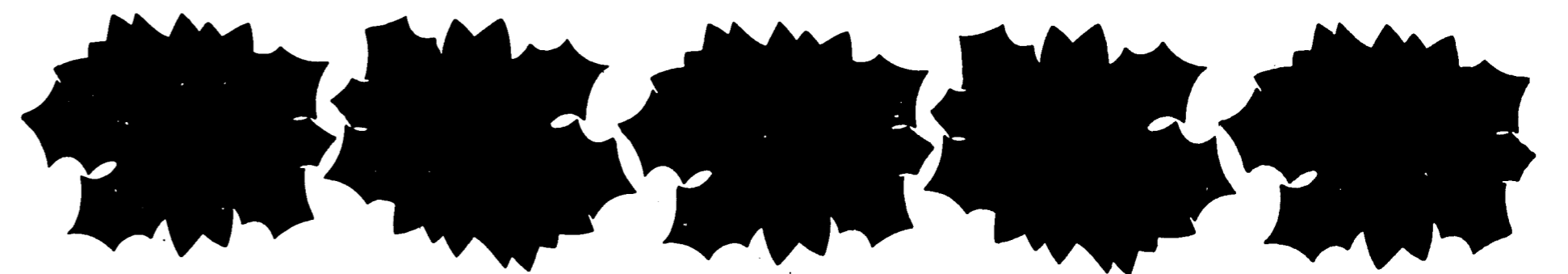
Perhaps this also has something to do with the fact that poets, playwrights, novelists and song writers have become the pastors of the past quarter-century. They do not cry out pleasures, fulfillments and solutions to problems, but rather, cry out their **dread**, their **nothingness**, and their **despair** to the world.

Gottfried Benn is one of today's leading European poets. In his "Song of Passion", he says:

*Wounds must heal wounds.  
The wounded seek refuge with the wounded. There they are understood, and that by itself means a lot.*

It is right at this point that the message of Christmas speaks to our need.

Christ did not station himself at base headquarters in heaven, receiving reports of the world's suffering from below, and shouting a few encouraging words to



us from a distance.

On the contrary, Christ came to us in the front line trenches, right down where we live and worry about how we are going to pay our bills and control our kids.

He came where we fight with our anxieties and feelings of emptiness and futility. He came where we sin and suffer guilt, and where we finally die. There is nothing that he did not endure with us. He understands everything.

Helmut Thielicke also tells of a small photograph that hangs near his desk. It is a snapshot of a scene in a Nativity play. "It shows a fairly large company of men in long white robes...most of them younger men, moving forward with candles in their hands. Before them, four men are seen standing, kneeling, lying prostrate and gazing in great terror at the approaching company. One of them is holding his hand before his eyes as if he were blinded, another appears to be trying to hide and a third is making a gesture of surrender."

It is quite clear what is meant here: the white-clad figures are the heavenly choir of angels and the four men are the shepherds.

Thielicke says that very often a visitor asks about the picture. "I like to keep my visitors guess-

ing for a while. I ask them who they think these people in the picture are. The strange thing is that almost all of them give the same answer. 'Well now, who could they be? (I'm struck by the concentrated, almost rapt, expressions on their faces. They are obviously into it heart and soul and it is clear that for them it is far more than a mere play. They are probably people from a Christian congregation.' One visitor even said that the picture

**He comes to the stable, to the comfortless, the sick and the despairing.**

was possibly taken in a school for deacons.

"Sometimes I can hardly wait until the guessing game is over to set them straight. 'You sed it altogether,' I say to them. 'But I can understand how you arrived at your guess. These people are really close to the Christmas miracle and have taken it to heart. They are by no means merely playing at worship, but are really into it.'

"But these men are neither members of a Christian congregation nor of a school for deacons. It is a photograph of a

Christmas celebration in a prison. Sometime ago, I spoke to the prisoners and visited them in their cells. They listened, I can only say, like hungry and thirsty men. The prison chaplain then gave me this picture. 'Look at this young fellow here,' the chaplain said. 'He's in here because he killed his friend in a fight over a wrist watch. Every year, he is entrusted with the same part. He kneels before the manger and says:

*I lay in death, in darkest night;  
Thou wert the Sun that brought to me  
My life, my light, my soul's delight.*

"I tell you that when you hear these words out of that mouth, it goes right through you.'

"This is the miracle that is caught in this picture. Here are men walking out of a dark and murky past to the manger, and the light of Christmas falls upon their bungled lives. Remember the scripture:

*The people that walked in darkness have seen a great light. They that dwelt in the land of the shadow of death, upon them hath the light shined.*

"As the light falls upon them, it transforms them and makes them shine. Though they come



from locked cells and afterward will return to life under lock and key, they are now permitted to stand beneath the heaven which is open and unbarred. I learned from not a few of them that, like the prodigal son, they turned about among the swine; they learned to believe in this blessed light and become new men. Now they are no longer acting a play; they are in dead earnest. Nor are they merely reciting some verses which have been drummed into them; they are confessing their faith. When this young man says, 'I lay in death, in darkest night; thou wert the Sun that brought to me my life.. that is a miracle!'

Now, we are not forced to live

in a graveyard. We are not refugees from the ruins of bombing raids. We are not prisoners in a penitentiary, but we, too, can share in the greatest of miracles.

It is in Christ that God is most clearly revealed. Christ demonstrated to us what God is like.

God comes to us at Christmas time **down in the depths**. I do not need to have some kind of profound thoughts or sublime feelings or ecstatic experience or to have accomplished something inwardly or outwardly in order to have him come to me. He comes to the stable, to the comfortless, the sick and the despairing. He walks with the fugitives on the long road. He has the eyes of a

person who knows his way about the ruins in our life. Wounds must heal wounds. He became one of the wounded. He is one of us. He knows of my loneliness, of the things in my life that I cannot handle. He knows of the temptations that bedevil me, of all my fears. This companion is with me in the front-line trenches of my life.

When my last hour comes and all else forsakes me, I shall be able to pray, "When I depart, O Lord, do not depart from me," and know that he will not. For he came down even to the dark valley of death. He has been in the grave. Manger and cross are both of the same wood.

At some point in our lives, every single one of us is poor. This may not be seen on the outside at all, for we know very little about one another. I may have a worry on my mind, I may have committed a great wrong and feel the burden of guilt. The convicts in the photograph represent this side of me. What in me is a hidden darkness has erupted to the surface in them. In that darkness there was no light, only black pits, labyrinths and hopeless dead-end streets. But, now the reflection of **another** light shines upon their faces. Long before they began to ask whether there was still any hope and meaning in their lives, someone was already on his way to **them**.

Christmas tells us that God comes to find us, no matter where we are. When it seems that everything has come to a dead end, then God's chance really begins. Jesus Christ is there in the front-line trenches of life, waiting, looking and calling for you. □



## keeping christmas

By Henry Van Dyke

ARE YOU WILLING

To forget what you have done for other people, and to remember what other people have done for you;

To ignore what the world owes you, and to think what you owe the world;

To put your rights in the background, and your duties in the middle distance, and your chances to do a little more than your duty in the foreground;

To see that your fellow men are just as real as you are, and try to look behind their faces to their hearts, hungry for joy;

To know that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give;

To close your book of complaints against the Management of the universe, and look around you for the place where you can sow a few seeds of happiness - are you willing to do these things even for a day?

then you can keep christmas.

ARE YOU WILLING to stoop down and consider the needs and the desires of little children; to remember the weakness and loneliness of people who are growing old;

To stop asking how much your friends love you, and ask yourself whether you love them enough;

To bear in mind the things that other people have to bear in their hearts;

To try to understand what those who live in the same home with you really want, without waiting for them to tell you;

To trim your lamp so that it will give more light and less smoke, and to carry

it in front so that your shadow will fall behind you; to make a grave for your ugly thoughts, and a garden for your good thoughts, with the gate open -

are you willing to do these things even for a day?

then you can keep christmas.

ARE YOU WILLING to believe that love is the strongest thing in the world - stronger than hate, stronger than evil, stronger than death - and that the blessed life which began in Bethlehem is the image and brightness of the Eternal Love?

then you can keep christmas.

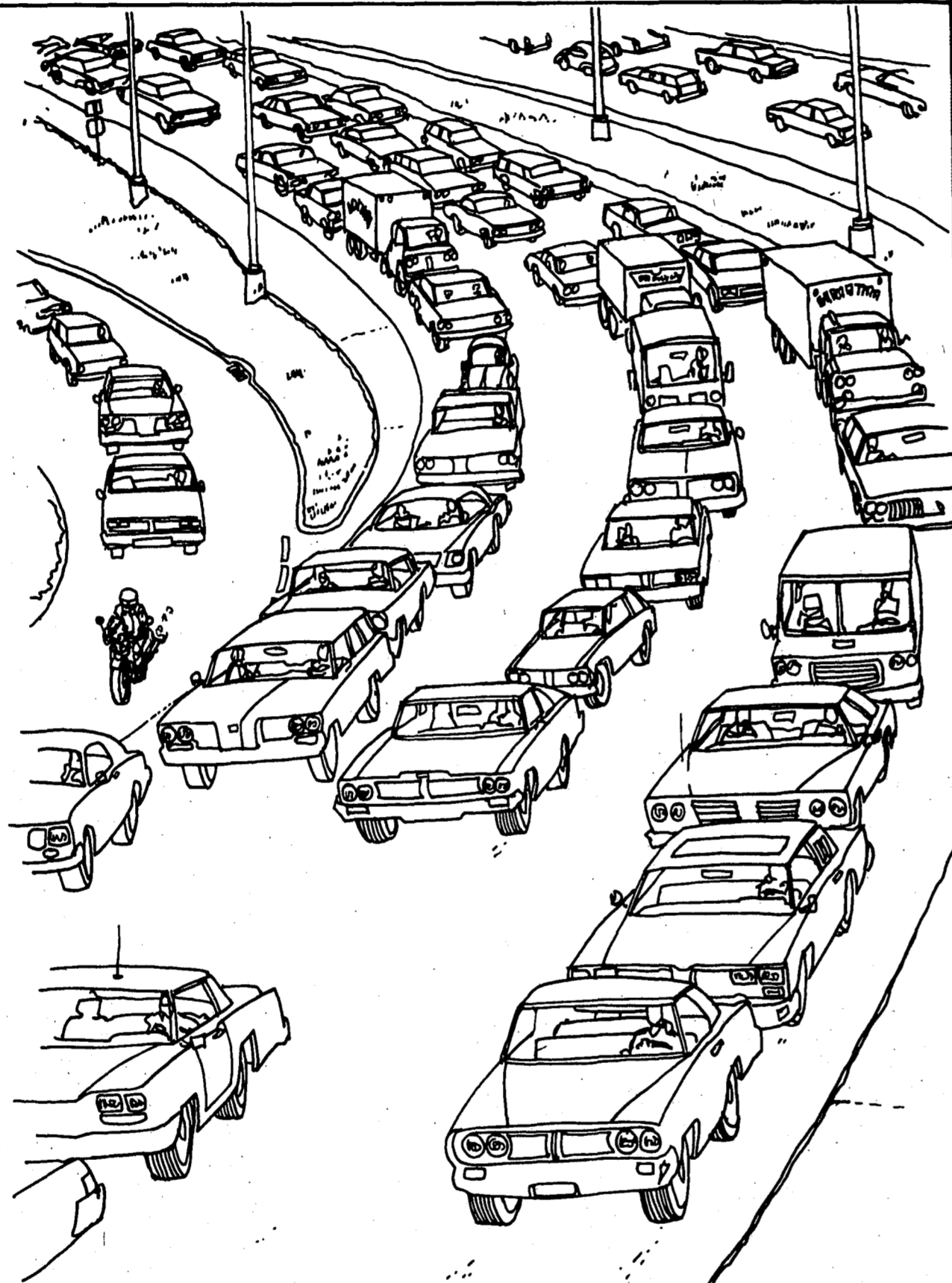
and if you keep it for a day, why not always? But you can never keep it alone.

# The Good Samaritan From Berkeley

by J. L. Wilhelm

Once upon a time...when the Seventh Day Baptist General Conference meetings were held in Redlands, California, there was a group of SDBs from all over the United States and Canada who had never before been to California. They had heard wild tales of what West Coast living was like and frequently murmured against the degenerates described in such tales. One day during Conference week there was a lull in the activities that had been planned, so many delegates and family members decided to venture forth from their serene campus at Redlands and travel a bit into the California countryside. And it came to pass that a carload of SDBs was traveling along the freeway and the passengers, as well as the driver, were talking about the wild Californians that they had heard about in so many tales. Their discussion had an angry and bitter tone to it, and was not at all pleasing to God...but, then, that was a theme of the past and did not concern them on this trip. All of a sudden, the front tire blew and as the driver managed to pull off the freeway to a safe stop at the side of the huge road he muttered, "So much for these new-fangled front-wheel drive cars. Next time we rent a reliable Model T Ford like my father, and his father, and his father before him, for **that** is the way our family has always traveled to Conference!"

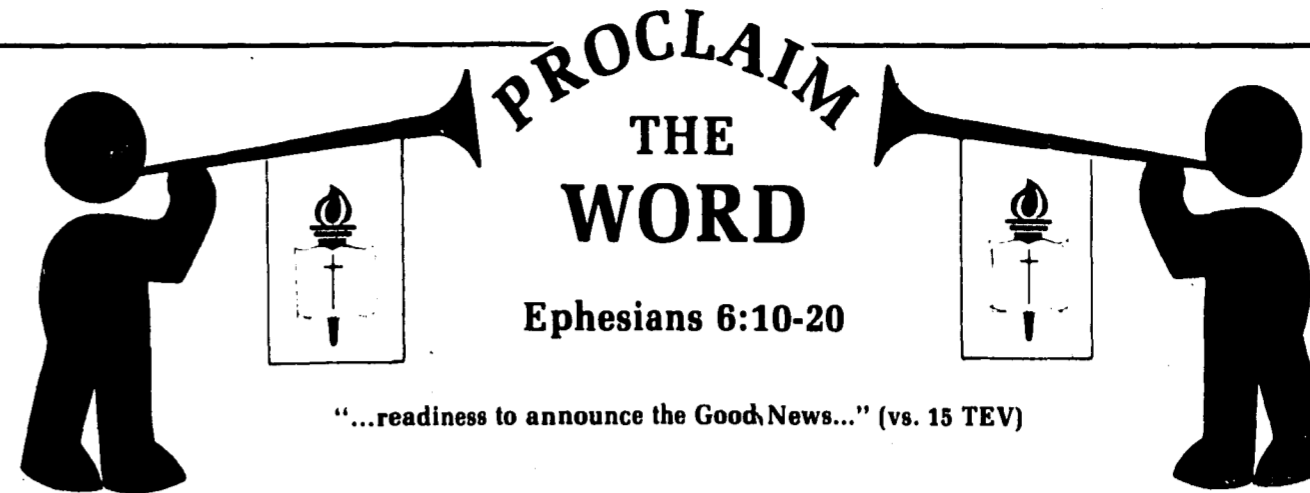
The SDBs got out of their disabled vehicle and, realizing that the rental car agency had not supplied them with a jack to change from the flat to the spare, they raised the car hood, attached a Sabbath Recorder to the



antenna, and waited for someone to stop and help them. The traffic whizzed by them and as they began to remember stories of California drivers they become increasingly worried about their safety there at the side of the freeway. Finally, a driver in a shiny economy car slowed down, but when he got close enough to stop he glanced at his watch, changed his mind, and sped off in a cloud of dust. More traffic whizzed by until at long last another motorist slowed down to survey the scene. This driver noticed that his gas gauge

read about half-a-tank and, deciding not to take any unnecessary side trips from his appointed rounds, he also left the stranded SDBs in a cloud of California dust. Over an hour had gone by and the Conference visitors were wilting in the heat. Their talk about wild Californians had died into silence. Amidst the flurry of passing cars there came a small pick-up truck in the right lane. The driver signaled as he slowed down, passed their car and backed up to it. They could see a towing hook swing-

Continued on page 13



# Process and Lifestyle

by K. Duane Hurley

President,  
Seventh Day Baptist General  
Conference

Conference '83 will be a **milestone** on our Seventh Day Baptist discipleship road. It will provide a time for assessing accomplishments, for personal renewal and for setting new goals.

Even now, as we come to the end of another year and prepare for General Conference to be held at Houghton College, Houghton, N.Y., August 7-13, 1983, we have reason to review the road map for the Decade of Discipleship. In beginning the journey of the 80's we agreed that:

tinuing process of **nurture, extension and ministry.**

We started the period of time with a year-long **Decision to Disciple** study. Then, in order to bring each of the major emphases of discipleship into sharper focus, we established a yearly concentration of effort, personnel and materials according to the following plan:

**1981: Disciples in Nurture**

**1982: Disciples in Extension**

**1983: Disciples in Ministry**

The same cycle of topics will be scheduled during each succeeding three years through 1989, with the year 1990 reserved for a great victory jubilee, a year of celebration for accomplishments and anticipation of future growth in the Lord's work.

As Seventh Day Baptist Christians, we are called upon to glorify God and please Him in every way. This is done as we fulfill the Great Commission of our Lord.

Our immediate objective, in answer to the challenge, was to rediscover and set out to accomplish our mission -- a commitment to growth. We determined that we would **double in the decade.** This means setting (and constantly up-grading) specific growth goals, for us as individuals, for our churches and for the unique ministry which we have in the world.

### Growth --A Continuing Process

To double our membership and participation in SDB organizations and activities around the world in this ten-year period, we must be involved in the con-

In the meantime, Conference '83 (with its theme: *Proclaim the Word*) comes at a strategically critical turning point along our **discipleship road:** It appropriately occurs during the year of Disciples in Ministry, an action-oriented time while we are giving extra attention to the ministries of Christian service, worship and fellowship.

### A Discipleship Lifestyle

The conference theme is equally action-motivated, designed to call attention to the fact that discipleship means everyone -- pastors and lay people -- practicing the lifestyle of Jesus Christ. It assumes that **all** committed Christians will take the teaching and example of Jesus **out** of the sanctuary and the Bible study classroom **into** the highways and byways of prac-

tical living. It means applying Christian principles and values to the total person -- leading to a lifestyle of redemptive discipleship.

Conference '83 also comes at a transitional time in preparation for the next cycle (or, better, **spiral** at a higher level of participation and achievement) in the yearly emphases. Seventh Day Baptists certainly want to be involved in the continuing process of nurture, extension and ministry throughout **each** year of the decade. Workshops on "How-to" Proclaim the Word, provided by our denominational boards and agencies at General Conference next August, will be designed to help all of us to become more effective in our personal evangelism and outreach as disciples.

If you have suggestions as to **specific topics for the "How-to" sessions, be sure to communicate them to the appropriate denominational executives. The desire is to meet your special needs and interests. Every church member is vitally important to success in achieving our discipleship objectives.**

Reaching the mountain top of achievement along our discipleship road is entirely possible. We are well started on the way to **doubling in the decade.** Seventh Day Baptists can do it! We are a determined people, persevering for the truth. We will reach our goal, even surpass it, if we truly **dedicate** ourselves to the decade of growth through discipleship. □

# A Summer of Service

by Gerry VanDyke  
SCSC Training Coordinator

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It is my wish that each of you could experience the joy I have each year as I watch young people come into SCSC.

The Summer Christian Service Corp is built on the belief that there are many young men and women who would like the opportunity to spend the summer experiencing what it is to be totally dependent on God. A summer in SCSC is intended to develop in the young person a greater knowledge and understanding of who God is through a deeper personal relationship with Jesus Christ. The experience should also allow the Holy Spirit to change and use them for God's very special work in His world. It is built on the faith that these young people possess special gifts that can be used for the glory of God in the local church where there is an expressed need for the services of these dedicated workers. It is our

**We are so very fortunate ...to have so many wonderful young men and women with the desire to have Jesus be Lord of every facet of their lives.**

desire to see these young people serve as they are growing; teach as they are learning; and to give spiritual encouragement to

others as they are receiving.

The Summer Christian Service Corps is also built on the foundation that there are many churches in the Seventh Day Baptist denomination who would like to be a part of the growth process of these young people by encouraging them to work with the church in a project for a summer, giving of their talents, while the host church helps them to grow by providing opportunities for service, study and fellowship.

## Becoming an Image-Bearer for Christ

It does make a difference in history and for eternity how we live our lives. Either we live for God, or we live against Him. There is simply no neutral territory, even though we like to believe there is. In children's games, you can cross your fingers and say King's X, and until you uncross your fingers, what you say and what you do does not count. But this is not true in real life. God records all our activity and inactivity and it all counts. None of us can live perfectly, since we are all victims of Adam's fall, but we can put every effort to bear, to press toward the mark of being a true

image bearer for Christ.

Our young people, the very fine group of workers who came into SCSC this past summer, began to see God as the Creator of all life and to see Jesus as our leader and perfecter of our faith. We are so very fortunate as parents, grand-parents, aunts and uncles, brothers and sisters and friends, to have so many wonderful young men and women with such desire to have Jesus be Lord of every facet of their lives. It is the desire of the SCSC Committee and the training staff to teach only those things that are true to our young people. SCSC is designed to bring sound Biblical teaching to our workers in the training sessions. SCSC training offers practical applications to all of life. It asks our churches and fellowships to provide meaningful work in which our SCSC workers can live out what they are learning. Our continuing prayer as committee and staff is that these principles will always be our motivation.

It is my wish that each of you could experience the joy I have each year as I watch young people come into SCSC. They struggle, trying to understand just who God is and what real truth is. I wish you could see them begin to grasp His truth and see their faith blossom. Each worker is an individual, so they do not grow at the same pace. do not grow at the pace or develop in the same way. Each person begins to have a new and more meaningful grasp of what it really means to be a Christian and an image-bearer.

This year I had the double pleasure of working with a team for the whole summer, as I was



SCSC workers from the member churches met with the Evangelism Committee of the North Central Association at annual sessions in Battle Creek in October. They shared their summer's experience and ways it could be put to use in their local churches and in association projects.

the project director for the project in Boulder, Denver and Camp Paul Hummel. This team of ten workers learned almost immediately that Christ wants to be Lord of every area of life. Jesus was an ever-present help while we were working on the two and a half miles of barbed wire fencing that needed repair at the camp. He was present during meal-planning, cooking, running the washer and hanging out clothes. They knew He was there when they sang in church and as they made lesson plans for the camps. Jesus was with them as they shared the truth of God's words with campers, as they played games and planned vespers.

What a great source of encouragement this summer project was to so many of us in the Boulder-Denver area. The fencing had been a much needed project, but there never seemed to be enough money, time or man-power to get the job done. Our camping program over the last several years has been minimal, but because of our

worker's efforts, many young people had true mountain-top experiences this summer. The workers also helped us to see what a valuable asset we have in Camp Paul Hummel. I was able to see, first-hand, these young people in action and it was exciting and uplifting to me. It gave me even greater conviction that SCSC is a truly valuable program.

## SCSC members have to give when they do not feel like giving.

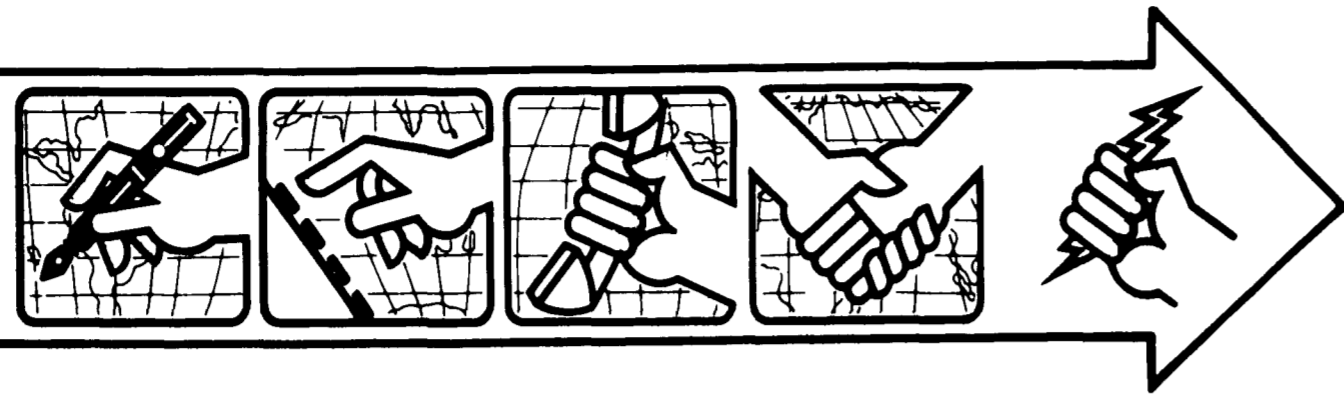
There were four other teams who were equally committed to their summer of dedicated work. Two served in Westerly, Rhode Island, two in Houston, Texas, two in Upper East Tennessee and three in Seattle, Washington. They gave unselfishly of themselves in the work they were asked to do. There were camps and Bible clubs. There was vacation

Bible school, yard work and a bus to be sanded and painted. It was also necessary to learn how to live in a different culture and climate. They had to learn how to get along with others and to be unselfish to a partner. SCSC members have to give when they do not feel like giving. Many times these workers had to grapple with hard questions, their own, or other people's. It is true that our SCSC workers do not always accomplish all that the project and the SCSC Committee had planned for them. It is also true that many times they are less than ideal workers. It is also true that they are serving as they are growing, teaching as they are learning, and giving spiritual encouragement to others as they are receiving. I praise God for these fine young men and women.

God has truly blessed the SCSC program, its workers, staff and committee. It is my deep desire that those of you who continually pray and support SCSC may have received a portion of God's blessing through this work. Perhaps you have seen Christ through these Image Bearers.

Already it is time to begin to plan for projects, so that there will be places for these young people to work next summer. I would ask that you would prayerfully consider asking for a team in 1983. You and your church could commit yourselves to being actively involved with our young people. Do not take a project lightly. Plan meaningful work for the youth to do. Plan to become involved in their lives. You will not regret it and all of us can benefit from what you will do next summer. □

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## Dale D. Thorngate, Executive Secretary

9th in a series on Church Growth

### 3-P Evangelism and Goal Setting

*And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.*

This month we continue our series on 3-P Evangelism with focus on goal setting for a new year. Envision that we are building the House of God. Our foundation is the good works (deeds) of the members of the Church in their community. The second floor is the program of the Church where the message of good news, a new life in Christ, is proclaimed. The top level is where the decision to be a disciple is made. Remember that Jesus' mandate to the Church in Matthew 28:19 was to "make disciples."

#### The Major Goal: To Make Disciples

A disciple is one who learns under the teaching of another. Disciples of Jesus Christ are those who study what he teaches and behave based upon what they have learned. You know when a person has become a disciple. Their lives have changed and they become active in the life of the body of Christ. Disciples are involved in helping to make new disciples.

Now let's review the 3-P Evangelism method for the church. One of the things we

learned early in our church growth studies was that 3-P Evangelism is goal oriented rather than method oriented. Let us look at our House of God in relationship to the goals for each type of evangelism:

*How many disciples are made?  
How many hear and respond to*

*the Gospel?  
How many people are helped in the name of the Lord?*

For 1983, our president, Dr. K. Duane Hurley, has challenged us to set goals at the individual, local church and denominational level. I believe in goal setting and support the emphasis that President Hurley is  
*Continued on page 23*

#### Why Set Goals?

##### 3-P Evangelism goals are important because:

1. They help us fulfill the Great Commission by taking seriously the command to make disciples.
2. They give us an objective and a standard whereby we can measure effectiveness of our evangelistic methods.
3. They place the emphasis of evangelism where the Bible does--on the local church. Therefore, building the House of God is the goal--nothing else.
4. They make methods means not ends. Means that accomplish the building of the House of God are good. Those that do not should be revised or scrapped.
5. All this results in a sanctified yet fierce pragmatism that seeks to use only those strategies that do the job of making disciples.

## «Off Center»

Life at the SDB Center

by Leanne Lippincott



### Have Your Cake And Eat It Too

The unnerving suspense of watching two people eat one-handed finally got to me. Would they finish lunch by five o'clock? I wondered as I left the room.

As I walked towards the paste-up room, I ran into Jean Jorgensen. As I helped Jean to her feet, she started talking about the budding love affair.

"Don't Joel and Doneta make a nice couple?" she asked.

"They sure do," I replied. "But I bet you didn't know they're Siamese twins."

Jean looked puzzled. "They're permanently connected at the hands," I explained.

Our whole Center family gave the newlyweds-to-be an engagement party in November. As usual, we went all out.

We surprised Joel and Doneta at break time with a special cake prepared by Jeanie Smith. It was a marvelous, three-layered masterpiece consisting of Doneta's favorite foods: cans of coke trimmed with Ho Hos (which enabled everyone to have their cake and eat and drink it, too).

There was the traditional cutting of the cake, of course. Janet Thorngate, who has access to all sort of nifty artifacts,

walked into the lunch room with what looked like a Samuri sword (you can't cut a can cake with any old knife).

As Joel and Doneta posed for the traditional cake-feeding pictures, Ivan FitzRandolph quipped, "That's the longest I've ever seen Doneta hold a Ho Ho without eating it!"

Needless to say, everyone in the room ho-hoed. □

### Samaritan

*Continued from page 8*

ing from the rear of the truck and all broke out into hallelujahs. Then the driver stepped out of his truck. He was the very image of a hippie from Berkeley and yet he seemed pleasant, courteous and eager to help. He got the car hooked onto his truck, the SDB youngsters got into the back of the truck -- actually looking forward to the excitement of riding there -- and the SDB adults joined the truck driver up front. And, behold, it came to pass as they traveled to the service station that many stereotypes and barriers between people were dropped because the Good Samaritan from Berkeley had ministered to their needs. □ © by J. L. Wilhelm



# THE BEACON

For and by members of the Seventh Day Baptist Youth Fellowship

December 1982

## Trying To Reach God?

by Craig Mix

Around this time of year, the whole country is busy shopping, decorating, wrapping, singing and many other holiday activities which are common to the Christmas season. For some, it is a very hectic time filled with trying to find all the right gifts for the right people and worrying if they will like them. For others it is perhaps the loneliest time of the year because there is no one to share the time with. But for Christians, this time of year has a much different meaning; one that, unfortunately, we often miss.

Just who was the little baby wrapped up in a manger that cold night in Bethlehem? You say, "Why everybody knows that it was Jesus." Sure, everybody has probably heard the story many times, but do we really stop to think just what happened that night? There are two songs that I feel express the full meaning of that event that happened about two thousand years ago.

The time has fully come  
Christ the Lord to intervene,  
And as appointed go-between  
to bring men back to God.  
The time is almost here  
for God to enter History,  
And through incarnate mystery,  
to live the life of men.  
Into all towns, into all states,  
Into the fabric of all time,  
The love of God is now revealed  
through happenings sublime.

The time has finally dawned  
for Christ to shed  
all circumstance,  
and with a human countenance  
reveal the face of God.

Bryan J. Leech

And from "O Little Town of Bethlehem":

"...The hopes and fears  
of all the years,  
are met in thee tonight."

For so many years before that night men were trying to reach God and God was trying to reach man. Many covenants were made between God and man, but it seemed that man could never quite live up to his end of the bargain. You see, at the time the **only** way that man could reach, or have a relationship with God, was to obey God's law to the letter. Well, I think that we will all have to agree that it is impossible for man to consistently obey **every** part of the law. We know it and God knows it. Ever since man first fell away from God in the beginning (Gen. 3) mankind has been this way.

Well then, what exactly did happen

that night? God wanted man to be brought back into a relationship with Him. So, through that little baby, God made his final and greatest covenant with man. Jesus did not remain in the manger, which, unfortunately, is the only way many people in the world see Him, but He grew and lived with men and experienced everything that man experienced. And most importantly, He died on a cross so that man could have a foolproof way to come to God. No longer was man so bound to the law, and no longer did man have to have doubts whether God loved them. Yes, through that baby, Jesus Christ the Lord, God paved the way for us to be with Him. **There is no other way. (John 14:6)** All we need to do is to give our hearts and lives to Jesus (the very best we have to give) and He will live in us and assure us eternal life. How about you, have you accepted God's covenant to you? (Isaiah 9) □

## Heritage Corner

### A Young Man's Zeal

The zeal of one young man for a higher education led to the founding of the DeRuyter Institute.

In his early 20's, Alexander Campbell, a Presbyterian, came under the influence of Elder Russel Wells of Adams Center, New York. After studying with Wells, Campbell became convinced of the Sabbath truth and so announced his intention of joining the Seventh Day Baptists. His Presbyterian pastor spent a whole night trying to convince him that his future lay with that body and that they would finance his higher education, both literary and theological. The

pastor argued, "The Seventh Day Baptists are a very small and illiterate people. They have no literary institutions among them, and they cannot offer you an encouraging prospect of usefulness."

In the struggle between duty and desire, Campbell vowed to do all in his power to correct this deficiency in the SDB denomination.

His efforts led to the formation of the DeRuyter Institute in DeRuyter, New York, in 1837. It was operated as a boarding high school until 1874. *An account of its formation and operation will follow next month.* □

From: Seventh Day Baptist in Europe and America, Vol. 1

## Jesus' Life and Works

### A Look at Books

Morrison, Mary C.,  
**Jesus: Man and Master,**  
The World Publishing Co.,  
Cleveland, Ohio 1968 119 pages.

This book offers a contemporary, unsentimental and vivid appraisal of twelve facets of Jesus' life and works. Based on sound Biblical scholarship, this refreshing, familiar portrait of Jesus meets the questioning mind of today's Christian. It is invaluable for personal reading, Youth Fellowship study and for church school teachers.

## Jesus Is Always Best

by Barbara Crider

When Leon Lawton asked me last Sabbath after church if I would give my testimony, my first thought was of panic. I said, "Oh, my goodness. I get really nervous up in front of people."

It's not that I don't have a testimony to give, it's just that I get really nervous telling everybody. I still want to tell you what Jesus means to me.

I was brought up in the SDB church, starting in Westerly and then in Ashaway. I knew that I had to be good and do what God wanted me to do, but what I didn't seem to catch onto was how important Jesus was in my life. It was just in the last few years that I realized that Jesus had to take full charge of my life in order to really be happy. I could go on trying to be good but I would just fail. I couldn't do it alone.

The other great thing about Jesus is that He's always there when I need Him. He's there to praise and He's there when I need help or when I need forgiveness. I find that if I take the time to praise Him, I find more things

to praise about than needs! If I sit down and think of all the great things He has given to me and the love He has given to me through my family and friends, I don't sit there with so many needs for help. I still have a few, definitely, but not as many as when I don't praise. In times of trouble, if I sit down and try to take the time to pray to Him, it calms me down. I can go and live my daily life knowing that He cares for me.

Another thing that I think is great about Jesus is His effect on others. Christians are where I see Jesus most. When I am having a problem and other Christians help me out, that's the best part of Jesus. His love is shown to me the most, through them.

One other thing, when Leon asked me I said, "Boy, what bad timing for a testimony." I was having problems in my life at the time, but through prayer, I was able to get back to God. It is never a bad time to give a testimony. I hope all of you feel that way, too, because Jesus is always best and there is never a bad time to talk about your lord.



## From The President

From Conlief Lyons,  
President of the National SDBYF

My name is Conlief Lyons and I have been elected as the President of the National SDBYF. I thank you for electing me to this office, for providing such an excellent opportunity for me to do the Lord's work by serving you. This year I'll try to make the week of conference the best it's ever been by combining fun and games with serving the Lord. I only ask that you cooperate with me and the rest of the officers who are the organizers of the activities we will be having.

I live in Ontario, Canada and as such I will not be able to correspond directly with you but if necessary, I can be contacted by mail. My address is 318 Maurice Drive, Oakville, Ontario, Canada L6K2X3. Please feel free to write me or the YF Advisor, Amanda Snyder (1282 Randolph Rd. Alfred Station, NY 14803).

Again, I thank you and may God bless you and provide for you all in the upcoming year. □

## Tying YFs Together

**The Beacon** is for the youth. Why not make it **by** youth?

The youth at the Youth Interest Committee at General Conference agreed to send copy for **The Beacon** - Where are you?

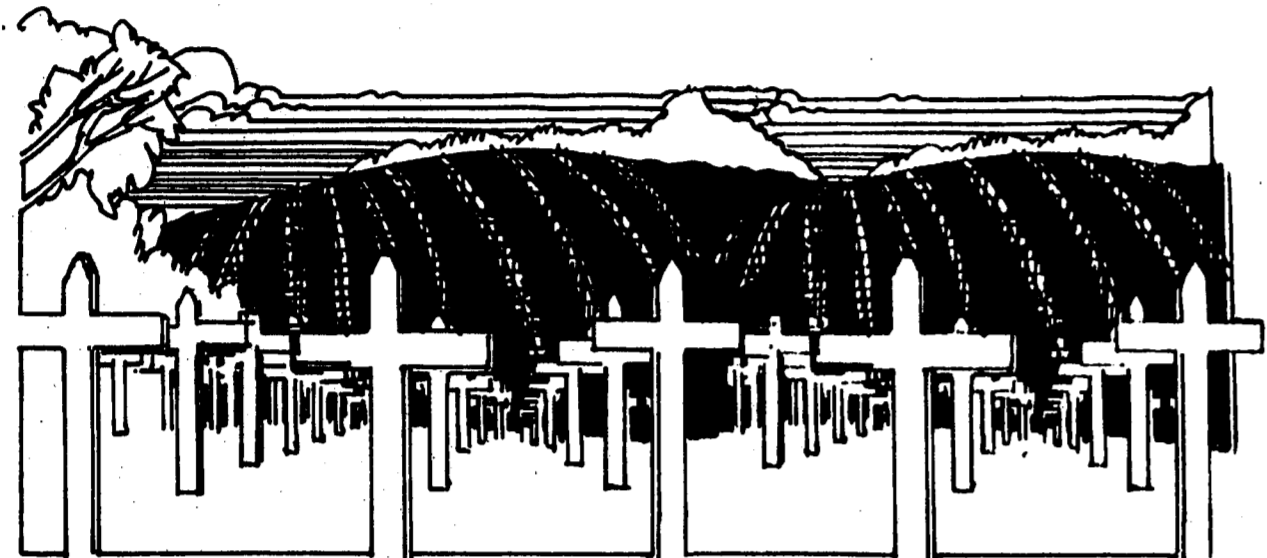
Each Youth Fellowship is urged to designate a person to be a correspondent that will send material to the Board of Christian Education. Churches who have too few youth to have a regular Fellowship, let us know what you are doing in Sabbath School or choir...or as individuals. **Individuals** can share testimony, poems, pictures, photographs, essays, or review a record or book that you enjoy.

**We want to hear what exciting events are happening in your lives.** □

**YF**  
Seventh Day  
Baptist  
Youth  
Fellowship



## To This End Was I Born



### Christian Celebration of Nativity

by Richard and Susan Bond

I met a young girl two years ago who was dying. Doctors said that she had six months to live. She showed me a poem that she had written. In it she was letting God know that she was ready. She sensed that God had one hand in heaven and the other hand on her shoulder and that in her death, God would simply shift His hand from her shoulder to her waist and draw her in to His side.

I get to feeling very serious when I think of this. The topic is Christian Celebration of the Nativity. Celebration calls for rejoicing. There is much joy to be had (joy that no man can take from us) when we grasp the

whole reason for the Nativity. The birth of God's Son is celebration not because Jesus was born, but because He died. "I will ransom them from the power of the grave; I will redeem them from death..." We have no need to fear death any longer, and more beautifully, we need not fear life, either. Through Christ's death and resurrection, He destroyed the power of the grave. There are many of us Christians who claim this victory and therefore are not afraid to die,

**We have no need to fear death any longer, and more beautifully, we need not fear life either.**

yet we fail to recognize that this Satan of the grave is the same Satan who tries to rob us of victorious living. It is "spiritual wickedness and principalities" with whom we fight, not people and circumstances. Praise God that Jesus has conquered this enemy and given us the power to beat him down. We need only to

claim the power of the Holy Spirit and be steeped in His Word. Jesus fought Satan in the wilderness with God's Word. In Ephesians, chapter six, we are admonished to carry the Word as our sword. It is this Word of God made flesh that is the truth that makes us free -- free from the power of sin and death. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

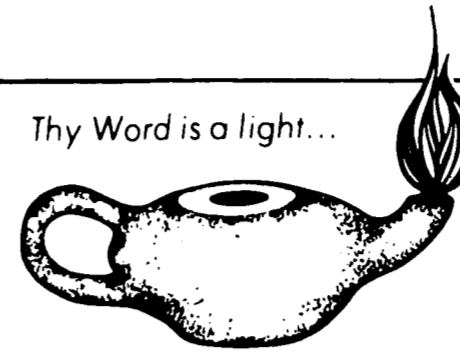
#### Prayer

"We need you, Jesus. We need you. Before the world began -- before we as persons were created, God knew us and knew we would need you. This is true according to His Word. You are His Word coming to dwell with us in the flesh. You came so that God's Word would live in us. His Word on stone tablets could not keep us from sin, but you, Jesus, came to cover our sins with your blood (your life). Being born in a stable, you covered man's sin of pride. Yielding to death on a cross, you covered man's sin of rebellion.

Jesus, by your Spirit, remind me of the stable when pride creeps into my life. Remind me of the cross when my heart rebels. Yes Lord, remind me. Give me a new mind. Amen.

Scripture references; Hosea 13:14, Ephesians 6:12 and John 18:37 □

Thy Word is a light...



## Board of Christian Education

Mrs. Mary Clare

### Whose Birthday Is This?

Christmas is a long, long time. In September, the stores displayed Christmas wrapping and ribbons. In October, Christmas decorations appeared and special sales encouraged buying for Christmas gifts. "Too early!" some are saying, but is it too early to start knitting or sewing for loved ones?

It is not the timing but the response to the commercial approach to Christmas which is the problem. More time and money are being spent in keeping this holy day than any other (in the U.S. alone, more than \$13 billion was spent on Christmas last year) but much is being spent in the wrong way.

We want it to be a holy day, but are frustrated to find that it is the advent of Santa Claus, rather than Jesus, that claims most of our attention and energy. We want it to be a time of remembering a birth, but are disappointed when we are so hurried and harried that we are glad when it is over. We want to celebrate by giving, but are embarrassed to find ourselves pressured into buying things for family and friends who may have little need of them, while giving so little attention to those whose needs are so great.

Christmas can be made a truly Christian celebration by remembering whose birthday it is and finding appropriate ways to celebrate the occasion. Try to give meaningful, personal gifts, not just a gift because "they gave

me one last year." Try to divert some of the time, talent and money that you usually spend on holiday extravagance to genuine human needs.

Although individuals and families can, and must make their own decisions about changing the ways they celebrate, the church has a critical role in encouraging them. Indeed, if it is not the church's business to call for more responsible celebrations of Christmas, whose busi-

ness is it?

In a recent cartoon, a mother and child were looking at store windows advertising "Santa's Super Savings." The child says, "If Christmas is more about God than Santa...why do people talk more about Santa than God?" The mother answered, "God does less advertising."

How much does your church "advertise" responsible celebration of God's great gift...Jesus Christ and His birth? □

### Teachers' Mini-Lab Using Pictures

One important teaching tool for the Sabbath School is inexpensive and easily obtained. Pictures may be found in magazines, calendars, greeting cards, teaching materials and in the *Good News For Modern Man Bible*.

It is important to have the pictures mounted in an attractive manner to have the greatest impact on the student's learning. One of the simplest methods is to have pre-fabricated frames of several sizes ready to have the pictures easily changed.

The making of frames is one way in which members of the congregation can help teachers. A meeting could be set up where groups make frames of several sizes from material provided by the Sabbath School. A program could include discussion of the

goals and problems of Christian Education and the Sabbath School and the showing of the filmstrip *Ways To Use Flat Pictures In The Classroom*, produced by the National Teacher Education Project which may be borrowed from the SDB Board of Christian Education, 15 S. Main Street, Alfred, NY 14802.

To make a picture frame: Cut a piece of sturdy cardboard the desired size, draw a line about one inch to one and one-half inches inside three edges and one, one-half inch wider on the fourth side. Cut on these lines, removing the center, you will have the frame base.

Cut a piece of contact paper four inches wider than the frame, place on the frame and wrap around the outside edges. *Continued on page 33*

An Example for  
1983, The Year of  
Ministry.

## The Missionary-Centered Approach to Overseas Missions

by Rod Henry  
Missionary to the Philippines

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Let us take a look at the two major options for ministry in a cross-cultural setting: The first of these options is the *Missionary-centered Approach*, in which the missionary is the leader and decision maker of the church in the Receiving Culture. The second option is the *Indigenous Approach* in which the leadership and decision making comes from within the members of the Receiving Culture.

In the Missionary-centered Approach we have a person who was born and raised in a culture different than the culture to which he is sent to minister. He enters this new culture knowing very little about it, no matter how much he has read on the subject. Most of the time the missionary will spend from one to two years studying the language and the culture before he can begin to speak the language even haltingly. Usually, following his one or two year study of the language he will be given the most important and difficult tasks of ministry: evangelism, church planting and theological education.

In many evangelical groups the burden of evangelism and church planting rests in the hands of the missionary. He may have a wealth of theological knowledge and may still know almost nothing about the culture. In spite of this cultural ineptitude, God works to establish His church in the Receiving Culture. As the church grows the missionary receives a national pastor to work with (or for) him. If there are several missionaries working with the same Receiving Culture the churches which they have started band together into a conference or denomination.

On the denominational level, the national workers will have (on paper) equal authority with the missionaries. But in reality the missionary has most of the authority because most of the budget for the denomination in the Receiving Culture comes from the Missionary Culture of which the missionary is a representative.

In the Missionary-centered Approach, if the missionary is American then the national church in the Receiving Culture will have a very American look. This American look is seen in the buildings and churches which the denomination constructs. Though the vast majority of

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**...the mission of the church will be hurt when the church is not a reflection of the culture...**

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Filipinos live in homes constructed of native materials (bamboo, wood, leaves and grasses), the vast majority worship in concrete (hollow block) churches with metal roofs.

Even the internal structures of organization will take on an American look. This is especially true of Baptist groups which insist on a democratic (congregational) form of church organization. In some cultures this does not work well.

There are certain advantages to the Missionary-centered Approach. However, the advantages are centered on the fact

that in many evangelical groups the bulk of the budget still comes from the Mission Board in the Missionary Culture. When American Christians perceive that their contributions are being monitored by another American in the Receiving Culture they are more willing to give.

When the national church has an American look, it is much easier for Americans to identify with the situation there. When there is close identification the giving from the States to the Mission Board will increase.

In spite of these advantages, the Missionary-centered Approach has some major disadvantages which cause me to reject it. It is this American look which causes others in the Receiving Culture to perceive Christianity as a sort of "white man's religion." They begin to think that it is necessary to accept American ways and values in order to be a Christian. So Christian conversion is seen as a moderate conversion to the American culture.

The Missionary-centered Approach limits the growth of the church to the resources of money and leadership which the Missionaries can provide. However, we can sum up the problems with this approach by saying that missionaries do not have the cultural knowledge and skills to guide the church and its other leaders in ways that are culturally appropriate. In the long run, I believe that the mission of the national church will be hurt when the church is not a reflection of the culture in which it is planted. □

Next month, Rod will discuss the *Indigenous Approach* to cross-cultural ministry.

## Power Company Singing Group Begins Its 14th Year

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(Right) the Power Company held a retreat to kick-off their 14th year. (Above) Paula Davis of the Verona SDB church is a member of the group.



In 1969, the Seventh Day Baptist Youth Pre-Con Choir sang the cantata, *Tell It Like It Is*. It was the first such youth cantata that had been performed for the denomination's General Conference and many people were inspired by the music. One person was so inspired by the power of the music's witness that she returned to her home community and began a musical ministry that continues today after 14 years.

Mrs. Mayola Warner of the Verona (New York) Seventh Day Baptist Church took *Tell It Like It Is* back to her home church and directed the congregation's youth in a performance. It was very successful. The music and the Gospel message sparked the interest of young people in the community and before long, youth from other churches were joining. The group became a cooperative effort that has, to date, included representatives from 22 churches.

One of the first problems that the group faced was coming up with a name. Many different names were considered, but it was Mrs. Warner's son, Kevin (who was then a member of the group) who finally coined the phrase that stayed with the group: **The Power Company**.

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### Working with the Power Company is not just singing.

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Singing with The Power Company has been very good for many of the Verona area young people. During the 14 years of the group's existence, six members have been valedictorians of the local high school. There have been six weddings of

members of the group through the years. Most importantly, 30 to 40 young people each year are nurtured by their work in the Power Company.

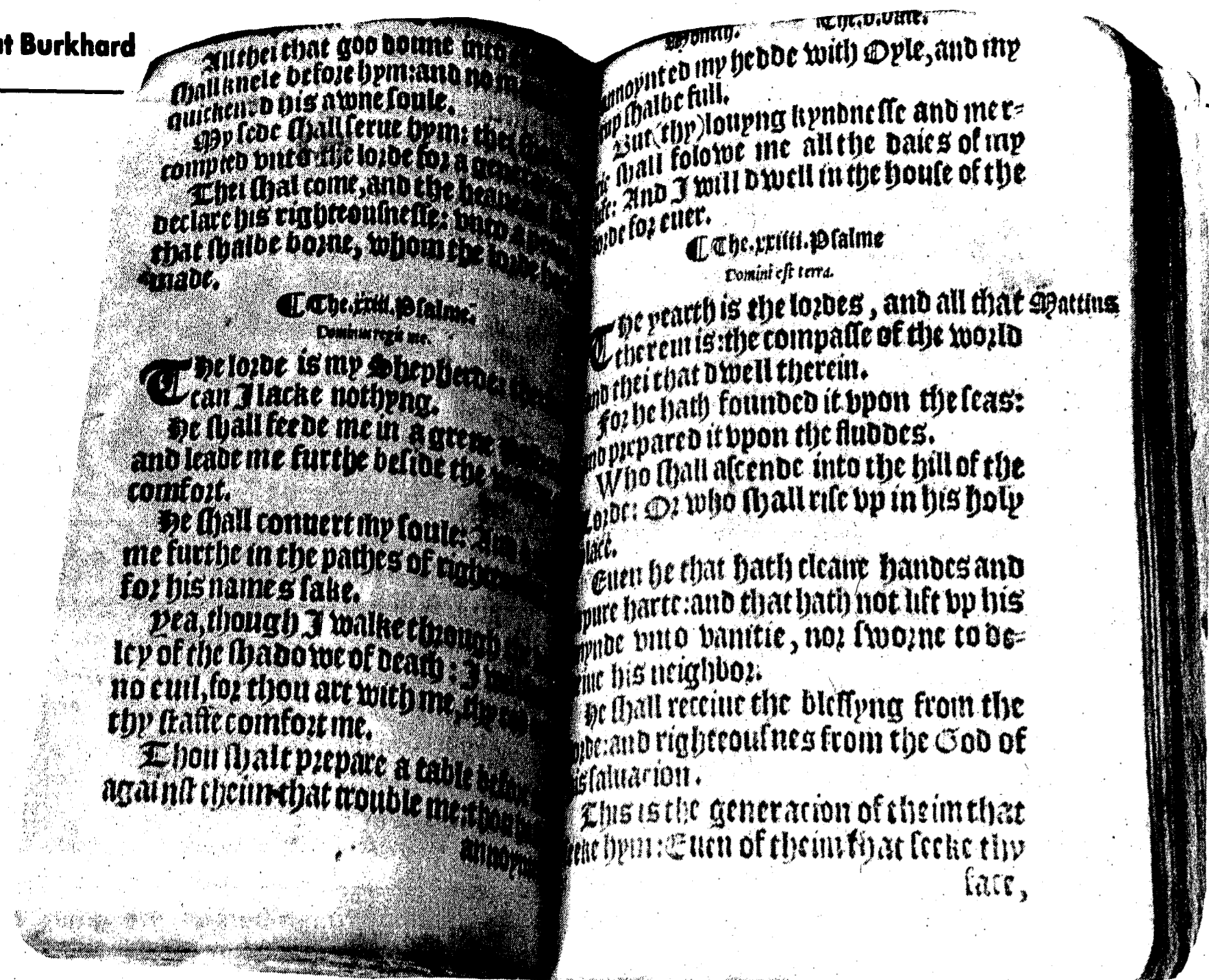
The group performs almost every weekend from January to June and from September to June there is a Tuesday night practice session. It is a great deal of time for these young people to commit. However, Mrs. Warner points out that, "Working with the Power Company is not just singing. What happens within the group is more important than the ministry to the outside."

For those who work with the Power Company year after year, the goal is two-fold: to tell the Good News about Jesus through Gospel music and to nurture the youth that sing in the group. At least two retreats every year and a weekly sharing time help to draw the young people together and to support them in their Christian commitment. □

# Center Hosts Bible Display

Excerpts from the Janesville Gazette story,

by Pat Burkhard



**S**urely one of the most impressive collections of Bibles around is on display at the Seventh Day Baptist national headquarters at 3120 Kennedy Road.

In recognition of National Bible Week, (Nov. 21-28) the headquarters, which moved here this year from Plainfield, N.J., is opening its doors to the public.

On exhibit will be 50 Bibles, one 433 years old. The Cranmer New Testament was printed in 1549 (The King James original translation dates to 1611).

The Cranmer version was given to the Seventh Day Baptists in 1866 by members of the Potter family in Rhode Island. Caleb Potter, born in 1749, signed his name to the inscription, which reads:

"This book was my Grandmother's Great Grandmother's: And I know not how many generations before: It was given me by my Grandmother Judith Rogers, a.d. 1762."

The text includes the New Testament and Psalms printed in large German (made) type with ornamental initial letters to some chapters and a few marginal references. Chapters are divided, but there is no division into verses.

One night in February 1981, the volume was stolen from its display case, then in Plainfield. A

Guests enjoyed reading the 23rd Psalm in the old English of the 433-year-old Cranmer New Testament.

Librarian Janet Thorngate (right) shows visitors through the display of approximately 50 Bibles.



The title page for the German New Testament that was printed at the cloisters of Ephrata, Penn., in 1787.



thief forced entry into the SDB building and took the Bible, numerous artifacts and other valuable books.

A \$1,500 reward was offered for return of the stolen articles, and posters were printed promising no prosecution. Within 24 hours, a call came, and arrangements were made for the dramatic exchange.

A sophisticated security system was installed here to assure prevention of such thefts.

A Bible printed in Arabic in 1711 is particularly attractive because of its intricate, almost lacelike print.

It came from the collection of William Mead Jones (1818-1895), pastor of the Millyard Seventh Day Baptist Church in London, England, from 1872 until his death.

The Millyard church is the oldest organized SDB church. Organized in the mid-1650s, it is the only 17th century SDB church still in existence.

The largest volume, from the Benjamin West family, was printed in 1822 in New York. It chronicles family data from 1725 to 1926.

Displayed with it is the tiniest item in the collection; this "Bible" was printed a year later, in 1823. A child's book, it tells of the Bible story—Genesis to Revelation—and there are 12 pen drawings—Noah's Ark, Daniel and the lions and the Good Samaritan among them.

For those interested in statistics, the "miniature" is 3x5 centimeters or about 1¼x2 inches. The family Bible, with its records of five generations in ornate script, is 27x44 centimeters or approximately 11x17½ inches.

The Netherlands Lutheran Bible, circa 1648, is a translation into Dutch of Luther's German Bible of 1534. Translated by Adolphus Visschet, it was printed in Amsterdam.

It belonged to Freerk Jacob Bakker of Holland who left the Netherlands Lutheran Church (Dissented Reformed) to be immersed and become a Baptist. Through further Bible study on the Sabbath question, Bakker became a Seventh Day Baptist, serving as pastor of the Rotterdam church for nearly 20 years.

The Bible was presented by Bakker's grandson, Frederik Jacob Bakker, a member of the SDB Historical Society Board of Trustees. Its hand-tooled leather cover is stretched on heavy, beveled oak boards. It features ornate brass corner pieces, and two brass clasps hold the Bible firmly closed when not in use, a protection that has helped maintain its excellent condition for 334 years.

The Christopher Saur Bible, Third Edition 1776, was printed in Germantown, Pa., at the beginning of the Revolutionary War. It lacks the books of James, Jude and Revelation.

Tradition has it that the prepared sheets in the printing shop were seized by the British after the Battle of Germantown and used for litter.

The Saur Bible was given to the Seventh Day Baptists by Julius Sachse in 1917 to celebrate the 400th anniversary of the Reformation. Sachse noted that toward the latter part of the New Testament are evidences of occasional use of American type. □

*Editor's Note: During the exhibit and open house, almost 100 people visited the Bible display and toured the Seventh Day Baptist Center.*

## FOCUS



### MISSIONS TODAY

## Missions News

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**HOW TO GET A CHURCH STARTED?** General guidelines are given in the SDB Manual of Procedure but a step-by-step plan has been drafted by Director of Church Extension, Mynor G. Soper, and is in use. More and more people are contacting us -- some after a long search! They are expressing their desire to have a Seventh Day Baptist church. What opportunities! What challenges! What responsibility!

**JAMAICA: The Young People's League will have their end-of-year Congress from December 28-January 1. Two representatives from the SDB General Conference of USA and Canada will participate -- Craig Mix and Mary Clare (made possible by a grant from the Memorial Board) -- as voted at conference. Pastor N. B. Thompson recently resigned as Corresponding Secretary of the Jamaica SDB Conference and Pastor David S. McLean, a recent graduate of Jamaica Theological Seminary, was appointed Acting Corresponding Secretary.**

PORTLAND, OR has the newest Church Extension pastor, C. Justin Camenga, and the Lord is blessing! In July, three baptisms; three others planned baptism shortly following and another three more requests were expressed in October.

**MALAWI, MEDICAL WORK:** Missionary Bettie Pearson, after assisting in the financial matters for much of the year, was appointed Medical Administrator by their Conference in September. She will oversee the accounting procedures for drugs, medical fees and payment of staff at the five medical centers run by the Central Africa Conference.

SAN DIEGO, CA: "Our average attendance is 28. Last week 11 people were on vacation and we still had 28. We are starting a new Sabbath School class for adults since the one we have has become so large. We have been attracting families with older children and so have added a new class for youth, ages 9-11. This is straining our facilities, but we are happy in the Lord for such problems!" -Church Extension Pastor, John M. Peil

**INDIA AND POLAND:** Two different countries but relief funds have gone to both in recent weeks -- To Poland through Sweden where a Baptist agency is able to send food to our

brethren there and through the Netherlands and Jan Lek who planned a November visit. Relief funds have gone to India, where an October 19th cyclone brought vast destruction to several states destroying buildings, uprooting trees and breaking the drought. Rev. B. John V. Rao is seeking to meet human need with the limited funds sent from the SDB United Relief Fund and BWAid.

MEMPHIS, TN: "We have had one of the busiest quarters ever in the Memphis church. PTL! With three baptisms, two decisions and two more additional new members, many new visitors and contacts, we see the Lord working," reports Extension Pastor Bill Shoffner. He spent three days with their branch church at Springfield, MO; led in their Mid-South Fair booth; began a men's prayer breakfast on Sunday; began a teenager outreach called JAM Sessions (Jesus And Me). "We praise the Lord for the moving and power of His Spirit in these days. God bless you all." □

### WANTED:

## DEDICATED AND ALIVE

**WANTED:** Music Director  
**FOR:** Traveling Music Ministry  
**IDENTIFYING FEATURES:** Joy in the Lord  
Zeal for Spreading His Word

If you have any information concerning the whereabouts of such a person, contact:

Phil Burrows, Chairman  
LightBearers' Standing Committee  
Seventh Day Baptist Center  
P.O. Box 1678  
Janesville, WI 53547

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## A Prayer Reminder For Each Day!

### January Prayer Reminder

**Verse for the month:** "The eyes of the Lord are toward the righteous, and His ears are open to their cry." —Psalm 34:15 NAS

#### Pray For:

1. Praise the Lord for a New Year — the SDB Year of Ministry
2. SDB Week of Prayer in churches around the world
3. The youth of my church
4. Spiritual growth in my life, that of my family and church
5. Burma SDB Conference
6. The Spokane, WA branch church (of Seattle, WA)
7. Asia Baptist Congress meeting in Hong Kong until Jan. 14
8. SDB World Federation Sabbath and the offering for its work
9. The Memorial Board Trustees' quarterly meeting in Phila.
10. Missionaries David and Bettie Pearson in Malawi  
British Conference of Seventh Day Baptists
12. Pastors and leaders in the SDB churches in Guyana
13. Conference of SDB Churches in Germany
14. Australasian SDB Conference begins in Christchurch, NZ
15. The elderly
16. Board of Christian Education meeting, Alfred, NY
17. Missionaries Rodney and Camille Henry & family
18. Seventh Day Baptist Conference of India
19. Asheville, NC branch (of Upper E.TN) and its leaders
20. Jamaica Seventh Day Baptist Conference
21. A sensitive heart to those around me who need Christ
22. Sabbath School Missionary offering in my church
23. SDB Missionary Board meeting, Westerly, RI
24. Church of Christ Seventh Day, Mexico
25. Our brethren in the SDB churches of Brazil, S. America
26. Conference of SDB churches in the Netherlands
27. Director of Evangelism and Church Extension, Mynor Soper
28. How is my church reaching its goal for OWM in Jan., 1983?
29. Those who are considering the pastoral ministry
30. The future ministry of the Light Bearers for Christ
31. The world's millions of hungry people

## 3-P Evangelism

Continued from page 12

making because goals are important. Robert Schuller, in his book **Move Ahead With Possibility Thinking** says, "Goal setting is nothing more than planning ahead. When you fail to plan, you plan to fail." For a further discussion of planning and goal setting, I refer you to my article in the April 1982 *Sabbath Recorder*.

#### Check List for Good Goals

The Body Evangelism study gave us some closing words on goal setting.

Goals are important.  
They are expressions of faith.

They help focus and pull together all our efforts.

They aid accountability.

They increase effectiveness.

**Therefore good goals should be:**

Relevant (based on research)

Measurable (attendance, membership, budget)

Significant (will make a difference)

Manageable (realistic -- can be attained)

Personal (people involved in setting the goals.)

May God bless you and your church as you plan to grow in 1983 using the skills and the gifts that God has provided through the Holy Spirit working in you. □

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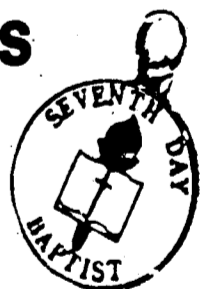
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## Seventh Day Baptist Logo Pins



A new supply of Seventh Day Baptist logo pins has arrived. These beautiful pins are useful as Christmas gifts or would make excellent gifts for a reward for memory work or other contest prizes.

Three designs are available: clutch back, clasp and charms.

**\$2.50 each**

Send orders to:

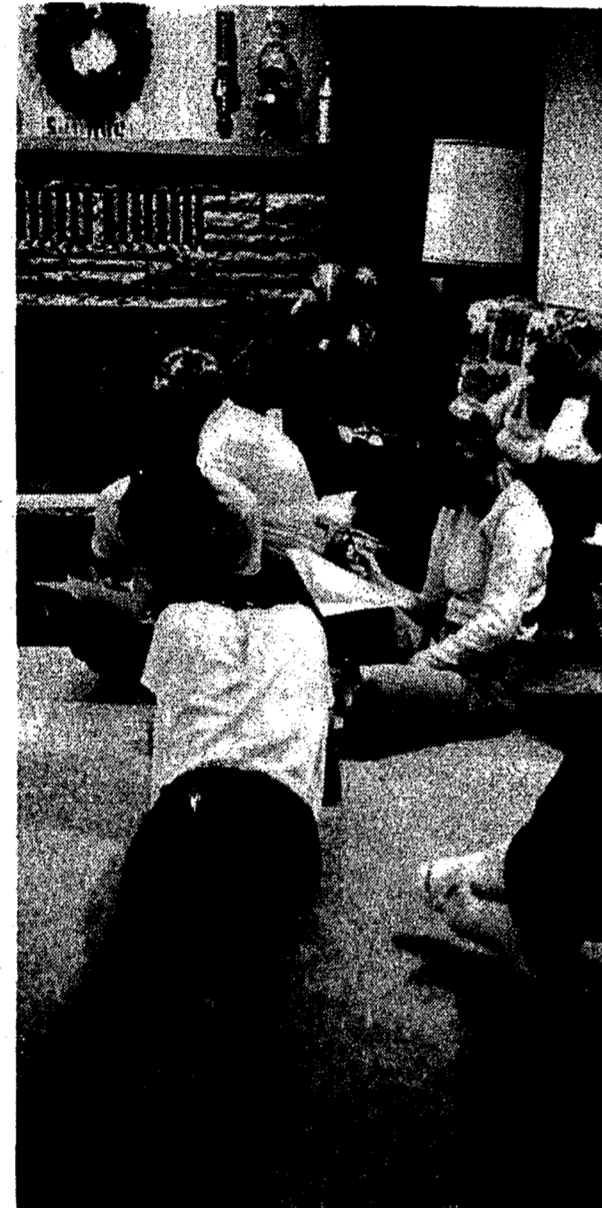
Mrs. Leon Maltby  
2279 Nottingham Road  
South Daytona, FL 32019

## Milton Youth Raise Over \$2000 For SDBURF and World Vision

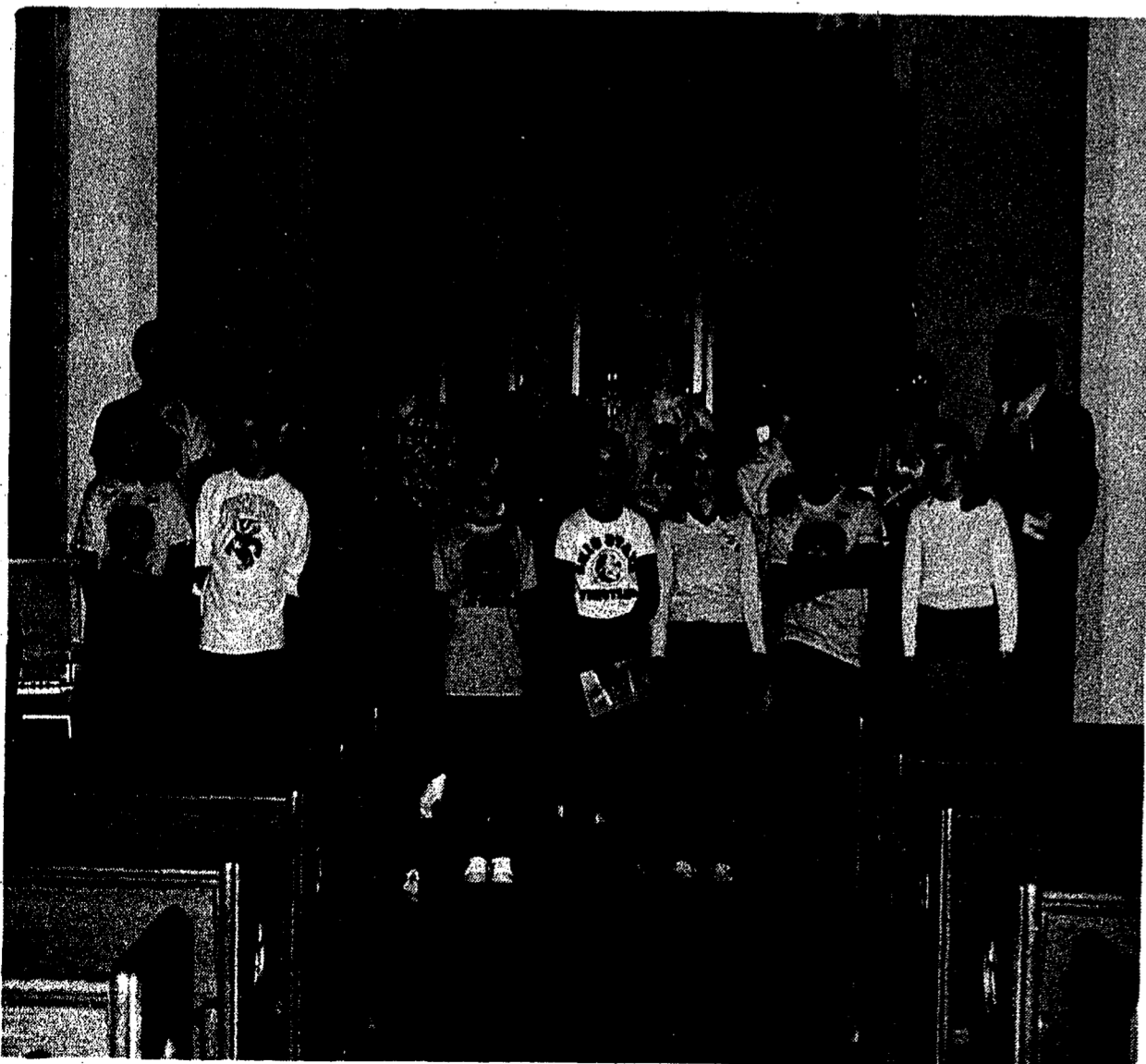
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### Or...The Perils of Being A Youth Fellowship Advisor

by D. Scott Smith



Twenty young people spent a weekend without food to raise money for the SDB United Relief Fund and World Vision.



When the girl from the youth fellowship called and asked if my wife and I would be advisors for the group, she never mentioned what perils the job might entail. Jean and I accepted the job and went with anticipation to our first Y.F. meeting in a number of years.

When we came in the door of the church, I walked right past a poster that had the face of a lion on it and the lettering, **Let It Grow!...Planned Famine.**

I should have paid closer attention and begun squirreling away provisions. But, I walked blindly into the clutches of a fired-up youth group.

I remember sitting there listening to Pastor Herb Saunders speak about world hunger and what we could do about it. I remember the kids talking about who they would get to sponsor them during the thirty-hour fast. What I **don't** remember is volunteering to fast along side these energy-rich junior and senior high aged kids. Before I knew what hit me, I had ordered a tee-shirt that matched the lion poster and I was looking down at my sponsor sheet.

"This thing says I'm going to go thirty hours without food," I thought smugly, "That won't be too hard."

The day of the fast came (we were to start at noon on Friday). I ignored the instructions to have a light meal before the famine and went out to a local Mexican fast food shop. Surely, this load

of enchaladas, burritos and refried beans would last me through the weekend.

By the end of Friday night worship at the church, I had a headache. I wasn't hungry yet, but the thought of all of those hours ahead was getting to me. To top it all off, the whole youth group was camping out at the parsonage. The reality of the situation was becoming clear: A weekend in an enclosed space with twenty kids...and **no** food.

"How do I get myself into these situations?" I asked myself. "Never volunteer," came the answer.

Sabbath Day brought the noisiest church service I have ever experienced. The young people that were fasting all sat together at the front of the church. There were three rows of growling stomachs. I was sure that mine was the loudest and my wife said that it was. My head still ached. I had to gain control of myself.

They had a dish-to-pass meal at the church at noon, so the Y.F. retreated to the parsonage for our now coveted fluids. We were only allowed four ounces of orange juice per meal. My appreciation of orange juice was climbing rapidly.

The afternoon dragged on and on. We were to break our fast at six...and all the clocks seemed to have stopped. Most of the Youth Fellowship seemed to be fine. I couldn't understand it. They were energetic; I was lathargic. They sang songs, played games, put on skits; I sat looking glassy eyed at the clock.

When six o'clock finally came (and it did) I trampled over two junior high kids to get to my bowl

of soup. The soup...it was **wonderful!** Simple rolls had never tasted like this before!

It was over. We sat back and considered what we had done. Only thirty hours without food and I had been a wreck.

"What about the millions of people who are **permanently** hungry," Pastor Herb reminded us. "There is no food to break their forced famine with." The group was very quiet. The awesome thought of a world without food passed through my mind.

"You've done something about it," Herb continued. "Dur-

ing the thirty hours of the fast, the youth group has raised **\$2086** and its still coming."

It doesn't seem so difficult when I think back. \$2086 helped. The members of the Milton S.D.B. Youth Fellowship raised a lot of money (\$1000 more than their goal!) to help the Seventh Day Baptist United Relief Fund and World Vision. Many hungry people will be fed through the contributions that sponsors made. One other very important thing happened. The young people...and I...learned something during our thirty hungry hours □

### Thoughts From the Milton S.D.B. Youth Fellowship After 29 Hours of a 30 Hour Fast

*...in no way do I deserve this bounty, for our God loves those kids with swollen bellies just as much as He does me.*

*I really feel sorry for the people in the world that are starving because we have so much and can't or won't share it.*

*This weekend has helped me to realize that so many people have so little.*

*I still have guilty feelings. When this 30 hours is over, I know that I can go out afterwards and have a pizza, or a hamburger, or just about anything I want. But there are millions who have little to be thankful for. Perhaps they have a right to be angry.*

*I am going to try from now on to stop wasting so much food.*

*I feel that we as a group, have really accomplished something.*

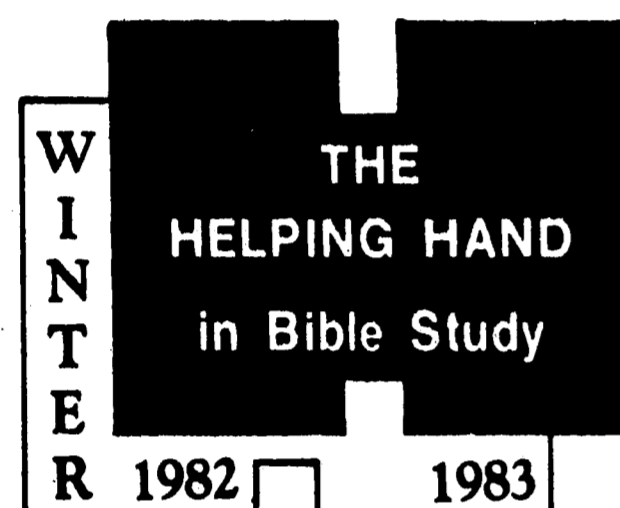
*I just hope that I'll never forget the feeling of an empty stomach, because I don't ever want to take advantage of what I do have.*

*I thought how awful it must be to go hungry and feel this way every single day. I felt like I could eat a whole refrigerator full of food.*

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## Helping Hand Preview

### Home Daily Bible Readings



The *Helping Hand* lessons for the winter quarter -- December 1982, January and February 1983 are divided into four units and focus attention on Jesus in the distinctive way the third Gospel presents him. Written by a Gentile believer, this Gospel points up the universality of the Christian message. Luke presents Jesus as the ideal, complete person, the great physician, the truest friend, the Savior of the world.

The introductory lesson focuses on the nature of Luke's gospel. Titles for the second unit on his preparation include: The Promise to Mary, Jesus' Early Encounters, Jesus Shapes His Ministry. The third unit deals with His teaching ministry as follows: Giving and Forgiving, Culture and Compassion, Eternity and Survival and Stewardship. The fourth unit is concerned with the closing of Jesus' earthly ministry: Confronting the Capitol, Celebrating Communion, Choosing the Crucial Sacrifice, Confirming Eternity: Here, Now. □

#### December 19 -- Jesus' Birth and Early Life. Luke 2.

- Dec. 13 -- Born in a Stable. Luke 2:1-7.
- Dec. 14 -- Glory to God in the Highest. Luke 2:8-14.
- Dec. 15 -- Let Us Go Over to Bethlehem. Luke 2:15-20.
- Dec. 16 -- Dedication. Luke 2:22-28.
- Dec. 17 -- A Song of Praise. Luke 2:29-35.
- Dec. 18 -- A Widow's Testimony. Luke 2:36-40.
- Dec. 19 -- Jesus in the Temple. Luke 2:41-52.

#### December 26 -- Jesus Begins His Ministry. Luke 3:21-38; 4:1-15.

- Dec. 20 -- A Call to Repentance. Luke 3:1-6.
- Dec. 21 -- Proof of Repentance. Luke 3:7-14.
- Dec. 22 -- My Beloved Son. Luke 3:7-14.
- Dec. 23 -- Victory in Temptation. Luke 4:1-15.
- Dec. 24 -- Behold the Lamb of God. John 1:29-36.
- Dec. 25 -- Two Interested Men. John 1:37-42.
- Dec. 26 -- Follow Me. John 1:43-51.

#### January 2 -- Teaching About Forgiveness. Luke 7:36-50.

- Dec. 27 -- The Authority of Jesus. Luke 4:16-30.
- Dec. 28 -- His Authority Demonstrated. Luke 4:31-37.
- Dec. 29 -- Jesus' Love for All People. Luke 4:38-44.
- Dec. 30 -- Leaving Everything to Follow Jesus. Luke 5:1-11.
- Dec. 31 -- Which is Easier. Luke 5:17-26.
- Jan. 1 -- They Found the Slave Well. Luke 7:1-10.
- Jan. 2 -- Teaching About Forgiveness. Luke 7:36-50.

#### January 9 -- Teaching About Compassion. Luke 7:11-23; 10:25-37.

- Jan. 3 -- A Demonstration of Compassion. Luke 7:11-17.
- Jan. 4 -- From Bondage to Freedom. Luke 8:26-39.
- Jan. 5 -- A Pleas for Help. Luke 8:40-42a; 49-56.
- Jan. 6 -- Jesus' Response to Faith. Luke 8:42b-48.
- Jan. 7 -- Because He Cared. Luke 9:1-6.
- Jan. 8 -- Feeding the Hungry. Luke 9:10-17.
- Jan. 9 -- Who is my Neighbor. Luke 10:25-37.

## Religion in the News

### Church-State Questions Turned Down

Washington, D.C. -- In the only two states with a referendum on church-state questions November 2, voters in California and Massachusetts rejected constitutional changes which would have allowed increased state aid to parochial and other private schools, according to Americans United for Separation of Church and State.

In California, voters turned down Proposition 9 by 61%-39% in mostly complete returns. The proposal would have allowed a \$5 million program of textbook aid to nonpublic schools. The program was in operation until 1981 when the state supreme

court held that it violated the state constitution's prohibition of aid to religion and church schools.

In Massachusetts, voters defeated Question 1 by a 63%-37% margin. The proposal would have changed the state constitution's strict provisions against public aid to private schools.

Observers say the Massachusetts results are especially noteworthy because they came in a state where 52% of the population is Catholic. The state's Catholic bishops issued a pastoral letter to be read in all parishes encouraging a vote for the parochial aid measure. □

### Graham In Czechoslovakia

Prague -- Evangelist Billy Graham concluded a week-long preaching visit to churches in Czechoslovakia's three largest cities with a press conference in Prague today (Nov. 4, 1982). The evangelist told the more than 100 reporters there that his "expectations" had been "more than fulfilled."

Mr. Graham preached to overflow crowds throughout his visit: to more than 1,200 at the main Baptist church in Prague, to about 2,000 at an Evangelical Czech Brethren church in Prague, to more than 1,500 at a Czech Hussite church in Brno (with sound fed to 350 jammed into a Baptist church down the street,

which the evangelist also visited), and 1,200 in a Brethren (or Evangelical Free) church in Bratislava that could seat only 450 (many stood in the aisles or viewed the service on closed circuit television in overflow rooms). Because of limited seating capacities, the churches had issued tickets, but hundreds showed up without them and managed to squeeze into the meetings. Few had to be turned away.

Baptist General Secretary Stanislaw Svec served as the evangelist's interpreter, and Baptist President Pavel Titera and Pastor Kriska hosted Graham through out his journey. □

### Record Budgets For Southern Baptist Boards

Richmond -- Following reports of record cooperative mission gifts during the past year, both the Foreign and Home Mission Boards of the Southern Baptist Convention recently adopted their highest budgets ever.

The Foreign Mission Board approved a record high 1983 budget of \$125,952,000, one-fifth larger than this year's amount. The budget reflects a 16.87 percent increase in the board's receipts from the Cooperative Program of World Missions, and anticipates \$58 million in special gifts.

Meanwhile, directors of the Southern Baptist Home Mission Board in Atlanta celebrated that board's 100th Anniversary by adopting a domestic missions budget of \$47.9 million, an increase of almost \$5.7 million over the 1982 figure. EBPS. □

### Two Films Released

Burbank, CA -- Billy Graham's World Wide Pictures has just released two new films which feature Joni Eareckson Tada and Corrie Ten Boom.

*Blessings out of Brokenness* is a four-part lecture series in which Joni Eareckson Tada deals with the Biblical view of suffering and brokenness.

*Jesus is Victor* is a 40-minute church film featuring Corrie Ten Boom. Major filming was completed just prior to the series of severe strokes that left her unable to speak or walk. □



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

## LITA of Contra Costa

Jane Mackintosh

28

Last year, I wrote an article about a project called LITA (Love Is The Answer) that one of the San Francisco Bay Area church members directs on a volunteer basis. LITA matches volunteers as special friends with lonely people in nursing homes. I asked Iris Suhl for an update on the progress of this project. She writes:

As Christians, we certainly know that love is the answer. Love God and love your neighbor are the very basics of our belief. We all have our different ways of giving and receiving love, and the more the better!

Several members of the Bay Area SDB church are actively involved in LITA, and all the members are supportive. Pastor Stephan Saunders is Chairman of the board, Glasco Ewing is treasurer and Iris Suhl is founder and executive director. LITA is really growing. In less than two years in Contra Costa County, it now has about seventy volunteers and is active in seven convalescent hospitals. LITA is incorporated and has obtained its California and IRS tax exemptions under 501(c)3. So far there is no paid staff.

LITA is not directly tied to any church, but as a community outreach it has served to let many people in the Bay Area know the Seventh Day Baptist Church exists and that it has caring people.

I have dreams (both day-dreams and night-dreams) about LITA expanding. If you are interested in possibly starting a LITA, I would like to hear from you. The address is 6830 Stockton Ave., El Cerrito, CA 94530. Telephone: (415) 527-2055.

We thank God for blessing the work of LITA. We knew we would have this blessing. After all, God certainly knows better than any of us could possibly comprehend that Love Is The Answer!

The following are some excerpts from the Fact Sheet of LITA of Contra Costa:

### Background

LITA started in Marin County eight years ago and has grown to serve 23 facilities, with many one-to-one friends. LITA of Contra Costa was started in December, 1980, as the first expansion. LITA of Contra Costa is completely independent of the original LITA, but has a continuing cooperative and helpful relationship with the first LITA.

### Purpose

The purpose of LITA is to fight the severe loneliness found so often in nursing homes and the small board and care facilities by making community people aware of the problems, matching volunteers as one-to-one friends with the most lonely in these care facilities and following through with support for everyone involved.

### Results From LITA's Program

The results of LITA's program are marked: lessening of loneliness in the elderly care facilities and return of the sense of dignity and self worth. There is also a return of the good feeling which comes from knowing someone cares. Many show improved physical condition.

### Needs

LITA needs funding at suf-

ficient levels to insure continuation and expansion. We also need volunteers as one-to-one friends, or in other ways such as helping with public relations, fund raising, training, or perhaps in making a needed item for a specific nursing home person.



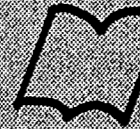
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We want to increase the number of volunteer one-to-one friends to cover all the lonely people in our nursing homes. We would also like to expand into the rest of Contra Costa County and to promote the establishment of new LITAs in other Bay Area counties...and beyond. We are looking for assurance of LITA's continuation and expansion through the receipt of necessary funding.


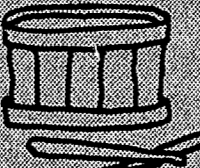
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## Children's Page


### Racco's Toy Drum



RACCO  OTIS   
TOY DRUM  BIBLE 


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 had a  that

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 did not want to share.

 was unhappy. 

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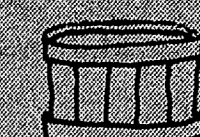
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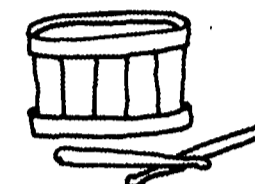
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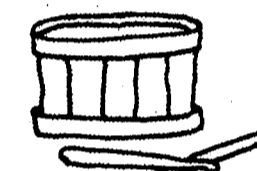
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children's



page

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# The Church in Action

30

## News From Daytona Beach

by Janette Crouch

Twenty-three people ranging in age from six months to seventy-plus years joined together October 22-24 at Silver Glen Springs Park for the fourth annual Church Family Retreat of the Daytona Beach Seventh Day Baptist Church. Pastor Ken Van Horn chose "Vital Signs of a Growing Church and Its Source of Power: **Prayer**" as the theme. Alan Crouch led the youth meetings with emphasis on prayer. On Sabbath, October 30, the young people conducted the worship service, sharing music, unique Bible studies and original prayers from the retreat. James Ijames, Sidney Hill, Debbie Riley, Amy Hambleton, Nathan

and Richard Crouch participated in the service along with Alan and Janette Crouch.

Pastor Ken continues to meet with the Miami Area Fellowship about once a month. In addition to guest ministers, we have been privileged to hear one of our own members, Col. Sedgely Thornbury, bring the message when Pastor Ken has been away. Thornbury has shared news of his recent visit with the Millyard (London, England) Seventh Day Baptist Church with both the local church and the Miami Fellowship. We appreciate Rev. Mynor Soper's assistance with the group in Miami and with the group in the Tampa area during the month of November. □



## Albion Has Church Replica Mailbox

by Donna Smith

People traveling through Albion, Wisconsin, often take a second look as they drive past Albion Seventh Day Baptist Church. The interest is in the mailbox which is a replica of the church building.

Richie Green formed the mail-

box from sheet steel. Willard Babcock did all the paint work. Carl Smith added the doors, windows and shutters plus doing the final work of making the post and installing the finished box. The congregation greatly appreciates the time that was spent on this interesting project. □

## Memorial Fund Scholarships Go To 28

A major item of business at the Memorial Fund Trustees meeting in October, first to be held at the Janesville Center, was action on scholarship requests under both the new plan, based on dedicated service, and the old plan (to SDB-related schools). Scholarships were awarded to 20 under the new plan and eight under the old, with four others pending.

Those receiving scholarships under the new plan are Barbara Schock (Univ. of Wisconsin), Brian Owen (Westmont College), Eric Camenga (Univ. Portland), Martin Pederson (Univ. of Wis.), Arthur Rowe (Univ. of N. Alabama), Rochale Goodson (Texasarkana Com. Col.), Vivian Bass (Univ. of Wis.), Annmarie Johnson (Salem Col.), Deirdre Sanford (Univ. of Wis.), Denise Thomas (East Tenn. State), David Palmer (Tri-City State Tech), Yvonne Field (East Tenn. State), James Warner (Cal-Poly Tech), Joni Burdick (Houghton College), Rod Noel (Adrian Col.), Victor Burdick (Loma Linda Univ.), Veronica Zwiebel (Salem Col.), Melissa Snyder (Alfred Univ.), Jerry Van Horn (Kearney State College), and Kenneth Monroe.

Under the old plan, effective until 1984, attending Salem college are Thomas Davis, Annmarie Johnson, Lisa Pinder, Fred Spencer III, Peggy Sutton, Kent Zwiebel, Veronica Zwiebel, and at Alfred University, Melissa Snyder. □

The Sabbath Recorder

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## 1984 Conference Site Selected

Seventh Day Baptist General Conference in 1984 will be held at Beloit College, Wisconsin, according to an announcement from North Central Association Executive Vice President, Rev. Earl Cruzan. Chairmen of the Host Committee are Dale and Barbara Green of the Milton church. Beloit College is located approximately ten miles south of Janesville and the SDB Center. Plans are for for a "grand open house" at the new center. □

## Historical Society Gift to Fund

Meeting at the Plainfield church on October 27, the Historical Society Trustees took action on a number of items related to relocation. An earlier loan for building the fireproof vault in the new center and for concrete and brick work was made a gift to the Relocation Fund. □

## Atlanta Tries Again

Four days after they received Memorial Board support for a loan, the local zoning board turned down the Atlanta Seventh Day Baptist Church's request for a variance on property they planned to purchase for a church. The present meeting place was a temporary arrangement pending plans for that purchase. The group is again seeking property as well as another temporary meeting place. □

## Harvest Home Celebrated in Marlboro

by Diane Cruzan

Harvest Home was celebrated on September 24 and 25 this year at the Marlboro (New Jersey) Seventh Day Baptist Church. The Sabbath Eve service was made special by a testimony and praise time. Sabbath morning the harvest was celebrated with selections of music by the choir, children's Sabbath School and a solo by George Weeks. The message given by Everett C. (Bus) Dickinson, was entitled, "Sharing Together With God."

The highlight of Harvest Home was a dedication service for student pastor Everett C. Dickinson and his family on Sabbath afternoon. Ruthann Davis, Pastor Dickinson's sister, and her daughter Sandy Davis of the Shiloh SDB Church were at the piano and organ. Barbara Halter

sang "My Tribute". The new pastor was welcomed as leader of the Marlboro church by Moderator Frank Cruzan. Pastor Dickinson's wife, Linda, and their sons, Greg and Jeremy, were also welcomed into the Marlboro church family.

Area ministers taking part in the service were Rev. John Camenga, pastor of the Shiloh SDB Church, Rev. Charles Bond, Rev. Robert Davis of the Greenwich Presbyterian Church and Rev. David Laubach of the Cohansey Baptist Church. Rev. Charles Bond led the dedication part of the service which was followed by the laying on of hands for Linda and Everett by pastors, deacons and deaconesses. After the service, the Dickinsons held an open house at the parsonage. □



Pastor Everett Dickinson, his wife Linda and their sons Jeremy (left) and Greg (right) were welcomed into the Marlboro church.

December 1982

## North Loup Hosts Mid-Continent Association

from The Prairie Post  
by M. O. Van Horn

**North Loup, Neb.** On the eighth of October, 72 out-of-staters converged on this quiet little mid-western town. Some came in a



The Mount Faith (Jamaica) SDB group.

### Group Added In Jamaica

**Jamaica, W.I.** Pastor McKie of the Mount Faith group received the right hand of fellowship on behalf of his group as they were welcomed into the Jamaican Conference of Seventh Day Baptists at the 1982 session. The right hand of fellowship was extended by the conference president, Pastor V. R. Smith.

The group, which is comprised of twenty adults and a good number of children, was once a Sunday observing group. Two years ago, the Sabbath truth was revealed to their Pastor who afterward led the group to see the "light" also. They have

studied with other Sabbath-keeping bodies hoping to join with them; obviously, they were not satisfied. Studies prior to the Jamaican Conference which were led by Pastors Samuels and Chambers finally brought them to accept the SDB doctrine. Pastor McKie continues to pastor the group.

According to Jamaican Correspondent Prudence Robinson, "The conference is very happy to have them as a member group and look forward to the day when others shall also see the 'truth' and seek to follow God's commands in remembering to keep the Sabbath holy." □

car at a time, shortly after noon, and continued arriving nonchalantly until late in the evening. Townspeople began to gather on the street corners and talk lowly about the cars with strange license plates.

Did I say outsiders? **No.** I said out-of-staters. They were definitely not outsiders. Each one belonged to the same family, the family of God. Yes, it was the Mid-Continent Association of Seventh Day Baptist Churches.

This year's association theme was *The Balanced Christian Life*, the symbol of which was the navigators' wheel. The main goal during the year was the reading of the Bible, since knowledge of this "Word of God" is necessary before we claim the promises of its spiritual Author to help us to complete the rest of the spokes in the wheel of the *Balanced Christian Life*.

Association pastors, Rev. Edgar Wheeler, Larry Graffius and John Bevis took a leadership role in the three days of meetings.

Executive V.P. to the Missionary Society, Rev. Leon Lawton, gave the group an up-date on missions during the Sabbath School hour and in the afternoon conducted a question and answer session on denominational boards and agencies.

Incoming President Gretchen Zwiebel summed up her theme, **Positive Patterns** by saying, "Analyze yourself...Where are you, right now, spiritually? Learn to communicate, follow a constructive **pattern**." □

### Mini Lab

Continued from page 17

Starting one and one-half inches from the top of the inside edge, cut a slit down the center to one and one-half inches from the bottom. Cut four slits, one to each corner and wrap the plastic around the inside edge of the frame. Attach pictures to the back with masking tape for easy removal.

Creative uses of pictures include posters, bulletin boards, notebook covers, lesson base, introduction to lessons and for worship centers. However you use picture, use them often! □

### Births

**Weber.**—A son, Drew Steven, was born to Steven and Carolyn Weber of Belle Mead, N. J., on January 24, 1982.

**Milton, Wis.**  
Herbert Saunders, Pastor

By Baptism

Steven Call  
Heather Crandall

### Accessions

**Ashaway, R. I. (First Hopkinton)**

By Letter:

Diane Paster  
Thelma Tarbox

**Boulder, Colo.**  
Gordon Lawton, Pastor

By Testimony:

Ronald Pierson  
Cheryl Pierson  
Jennifer Pierson  
Lana Kay Pierson  
Angelica Pierson  
Eddie Shore  
Lillian Shore

Mandi Cruzan  
Kory Geske  
Ilean Green  
Deborah Huff  
Brenda Lippincott  
Brian Lippincott  
Heidi Otto

**Sunshine Mountain, Miss.**  
Ralph Hays, Pastor

By Baptism:

Pam Royce  
Samuel Royce

By Testimony:

Helen Newton



### Obituaries

**LIPPHARDT.**—Lois I. Lipphardt, daughter of Wallace and L. Lillian (Gray) Wells, was born in Ashaway, R. I., July 14, 1884 and passed away August 28, 1982 in Westerly, R. I. She was preceded in death by her husband, George Brand Lipphardt.

A registered nurse, she spent much of her life in public health nursing, gaining her master's degree at Harvard in public health nursing administration. She was instructor in this field at Boston University and then Director of Nursing at Sturdy Memorial Hospital in Attleboro, Mass.

She was a member of the First Hopkinton Seventh Day Baptist Church in Ashaway, R. I. Surviving are a daughter, Marjorie Donahue of Pawcatuck, Conn.; a son, George W. Lipphardt of Stonington, Conn.; a brother, Edward G. Wells of Snug Harbor, R. I.; seven grandchildren; and five great-grandchildren.

Funeral services were held at the Gaffney-Dolan Funeral Home in Westerly, R. I., August 31, 1982 and were conducted by Rev. Leon R. Lawton with interment at Oak Grove Cemetery, Ashaway, R. I.

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## Obituaries

**KENYON.**—Mabel Kenyon was born December 1, 1886 and passed away in Lake Worth, Fla. on September 13, 1982. She was raised in the family of Alexander and Mary Kenyon at Hopkinton, R. I.

A graduate of Brown University, she taught school and was the principal at Ashaway, R. I. before teaching in a rehabilitation school in West Haverstraw, N. Y. until her retirement at the age of 70. In Lake Worth, F. L. she was active in teaching English to a group of Finnish immigrants and other foreign born at the Friend's Meeting House.

She never married but was survived by a niece and nephew. Burial was in the Oak Grove Cemetary, Ashaway, R. I.

LRL

**SAUNDERS.**—Herbert A. Saunders, son of Herbert and Hattie (Babcock) Saunders was born June 21, 1903 in Gentry, Ark. and died on October 4, 1982.

After graduating from high school in Welton, Iowa in 1923, he moved to Milton, Wis. and attended Milton College for one year. He was a member of the Yates-American 100 piece saxophone band. He farmed for many years with his brother Charles and then married Betty Babcock on March 30, 1945. He worked at Highway Trailer Corp. in Edgerton, Wis. until he retired in 1971.

He was preceded in death by his parents and four brothers; Ora, Ernest, Perry and William. Survivors include wife, Betty; two daughters, Wyn of Venice, Calif., and Judy of Madison, Wis.; four sons, Herbert of Sparta, Wis., Dale of Edgerton, Wis., Keith of Madison, Wis., and David of Edgerton, Wis.; six grandchildren and one brother, Charles of Edgerton, Wis.

Funeral services were conducted on October 7, 1982 by Pastor Robert Harris of the Albion Seventh Day Baptist Church.

RH

**DAVIS.**—Katherine F. Davis was born on Dec. 15, 1910 in Shiloh, N. J. to Lavern L. and Katherine (Schenck) Davis and died on October 15, 1982 after several months of declining health.

Katherine was active in civic affairs, serving for 30 years as Registrar of Shiloh and also as a member of the Election Board. She was a member of the Seventh Day Baptist church of Shiloh where she served as clerk, Sabbath School teacher and in other positions. At the time of her death, she was the treasurer of the Ladies' Benevolent Society and president of the Tri-C Sabbath School class.

She is survived by a sister, Ida LaTourette of Pedricktown, N. J.; four nephews and two nieces.

Memorial services were conducted in the Seventh Day Baptist Church of Shiloh with her pastor, John H. Camenga and former pastor, Charles H. Bond officiating. Burial was in the church cemetery.

JHC

**MUEHLMEISTER.**—Emma Hest Muehlmeister, daughter of Edmund and Louisa Hest, was born Nov. 15, 1899 in Mannheim, Germany, and died Oct. 16, 1982 in Morristown, NJ.

In her twenties, Emma came to this country where she married Paul Muehlmeister. Through the witness and teaching of Bro. Kern, she was led to the Sabbath truth and joined the Irvington, N. J. (German-speaking) Seventh Day Baptist church, becoming a faithful member.

In recent years the Rev. Kenneth Burdick of the Raritan Valley Seventh Day Baptist Church had taken Communion to her in her home.

Surviving are two daughters, Mrs. Erna Aldred and Mrs. Gunda Meier; three grandsons; and three great-grandchildren. Memorial services were held on Oct. 18, 1982 at the Haeberle and Barth Funeral Home in Union, N. J. The Rev. Kenneth Burdick officiated. Following cremation, the ashes were interred at Hollywood Memorial Park, Union, N. J.

KB

**BOND.**—F. O. Bond, of Pricetown, W. V., formerly of Roanoke, died October 30, 1982 at the Louis A. Johnson Veterans Administration Medical Center, Clarksburg, W. V. He was born in Lewis County, W. V. on July 21, 1896, son of the late Thomas Everett and Darla Alice Kelly Bond.

Mr. Bond was a retired farmer, a former school teacher, a member of the Roanoke Seventh Day Baptist Church, a veteran of World War I and a member of the Upper West Fork River Watershed Association.

Surviving are two brothers, Eston Bond of Weston and George Bond of Pricetown; one sister, Mrs. Alta Boram of Weston; and several nieces and nephews.

Services were held at the Floyd Funeral Home, Weston, on Tuesday, November 2, with David Taylor, Pastor of the Lost Creek Seventh Day Baptist Church, officiating. Interment was in the Masonic Cemetery, Weston, W. V.

DT

**RICHARDSON.**—G. Greleta Parks Richardson passed away in Denver, Colo., Sabbath, October 30, 1982 after a long illness.

Born in Jackson Center, Ohio April 21, 1914, she moved with her family at an early age to Milton, Wis., where her father, Greeley Parks owned a grocery store. The family were members of the Milton Seventh Day Baptist Church. In 1933 she married Lawrence A Richardson of Milton Junction, Wis. For a time they lived in Illinois and then moved to Denver, Colo. in 1954. Mr. Richardson died in 1978.

Surviving are two daughters, Ann Bredford of Englewood, Colo. and Linda Richardson of New York; a sister, Genevieve Nelson; and brother, Dwight Parks, both of California.

Farewell services were held in Bullock Mortuary, Englewood, Colo. and were conducted by two ministers, neighbor and friends of the family, on November 2, 1982.

HES

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