

by Jeanette Lockerbie

Mother Noah, perplexed by the problems of an age whose moral standards so closely parallel our own, must have asked herself, "What can a mother do?" Undoubtedly she had to listen to scoffing. To the ancient equivalent of "What's the matter with you folks? Are you crazy or something? Old Noah and his ark and his gloomy predictions of judgment!"

And what about her when her sons came home with their feelings hurt, saying "Everybody in town's making fun of our whole family. Mother can't you do something?" Did she add to the obviously difficult situation? Did she take the boys' part and harangue her husband, with "We have to think of what all this talk is doing to the boys' personalities. You know, Noah, a boy shouldn't have to go around explaining and apologizing for what his dad is doing—even in the name of religion."

She didn't.

Apparently this mother found solutions to whatever problems the building of the Ark posed in the family. And when the flood came, her sons were safe in the shelter planned by God for those who believed His message.

#### Seek God's Best

The New Testament has its sampling of mothers who likewise must have questioned at times how best to fill their role. The mother of James and John, for instance.

Possibly she had lived for the day when the sign over the business would read, "Zebedee and Sons, Inc." Instead, as her sons grew up to be responsible young citizens they took off to be disciples of an almost unknown—though upcoming—Prophet. This certainly must have spelled the death of the family expectations.

How would the average mother have reacted?

"Son," we can almost hear, "I hope you're really thinking this thing through. I can see that there's a certain glamour in all this miracle business, but what will it get you in the end? Think of the business your dad has built up..."

There is not one indication of any such conversation ever having taken place. But we are given a glimpse of this mother in Matthew 20:20: "Then came to Him the mother of Zebedee's children with her sons, worshipping Him, and desiring a

(Continued on page 32)

THE QUESTION IS AS OLD AS MOTHERHOOD ITSELF...



# THE SABBATH RECORD

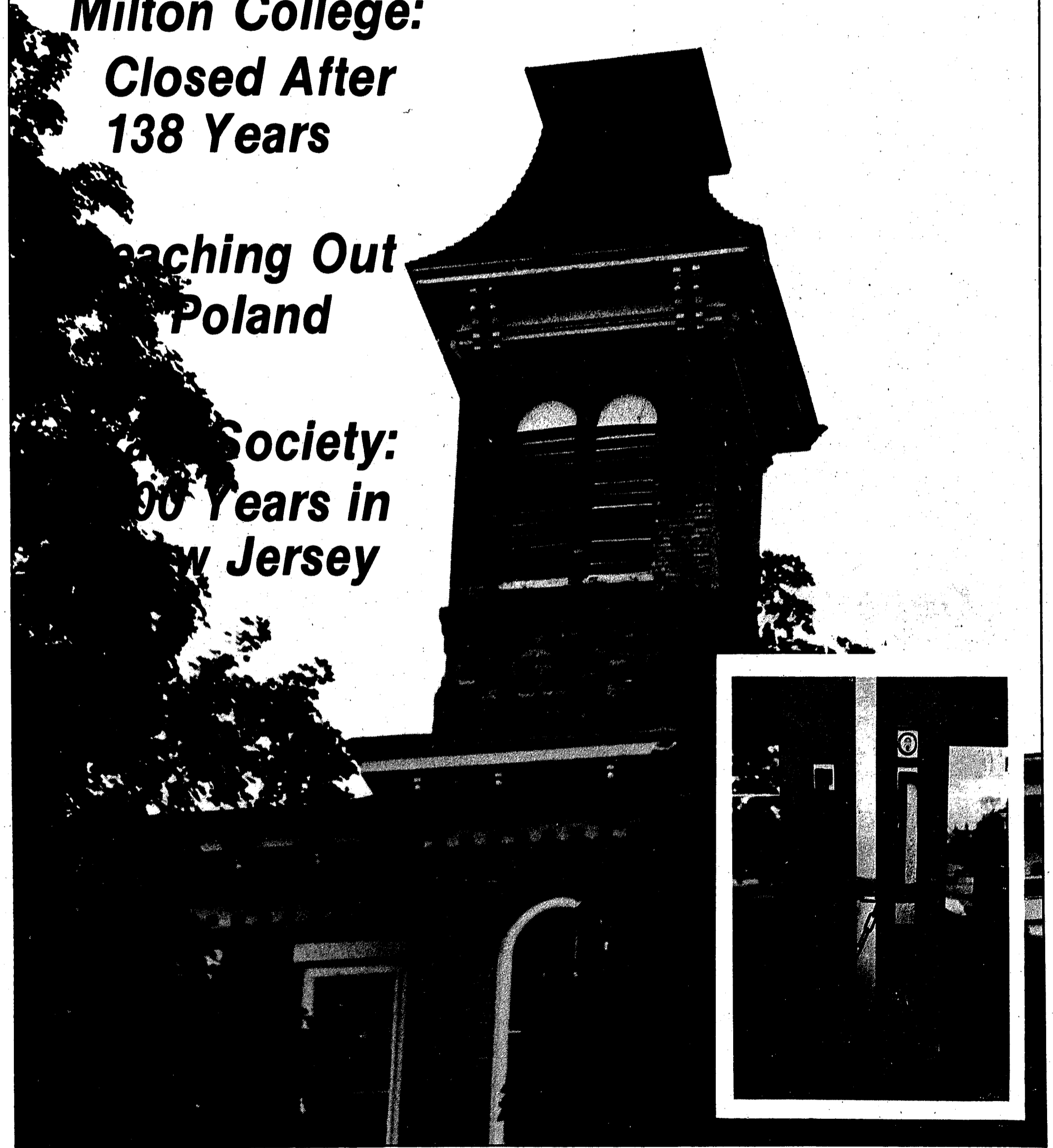
In this issue:

AUGUST 1982

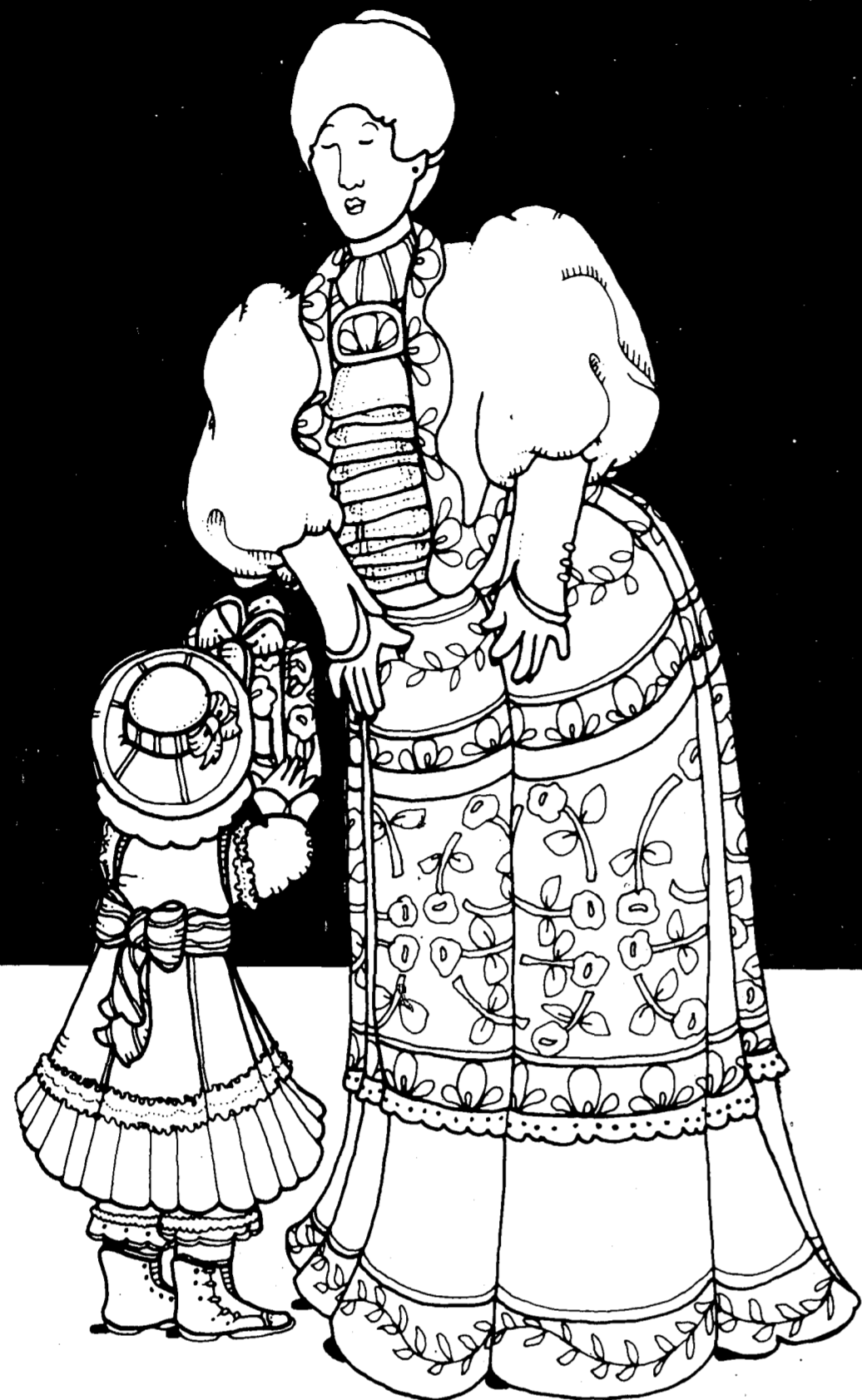
## Milton College: Closed After 138 Years

## Teaching Out Poland

## Society: 100 Years in New Jersey







by Jeanette Lockerbie

Mother Noah, perplexed by the problems of an age whose moral standards so closely parallel our own, must have asked herself, "What can a mother do?" Undoubtedly she had to listen to scoffing. To the ancient equivalent of "What's the matter with you folks? Are you crazy or something? Old Noah and his ark and his gloomy predictions of judgment!"

And what about her when her sons came home with their feelings hurt, saying "Everybody in town's making fun of our whole family. Mother can't you do something?" Did she add to the obviously difficult situation? Did she take the boys' part and harangue her husband, with "We have to think of what all this talk is doing to the boys' personalities. You know, Noah, a boy shouldn't have to go around explaining and apologizing for what his dad is doing—even in the name of religion."

She didn't.

Apparently this mother found solutions to whatever problems the building of the Ark posed in the family. And when the flood came, her sons were safe in the shelter planned by God for those who believed His message.

#### Seek God's Best

The New Testament has its sampling of mothers who likewise must have questioned at times how best to fill their role. The mother of James and John, for instance.

Possibly she had lived for the day when the sign over the business would read, "Zebedee and Sons, Inc." Instead, as her sons grew up to be responsible young citizens they took off to be disciples of an almost unknown—though upcoming—Prophet. This certainly must have spelled the death of the family expectations.

How would the average mother have reacted?

"Son," we can almost hear, "I hope you're really thinking this thing through. I can see that there's a certain glamour in all this miracle business, but what will it get you in the end? Think of the business your dad has built up..."

There is not one indication of any such conversation ever having taken place. But we are given a glimpse of this mother in Matthew 20:20: "Then came to Him the mother of Zebedee's children with her sons, worshipping Him, and desiring a

(Continued on page 32)

# THE SABBATH RECORDER

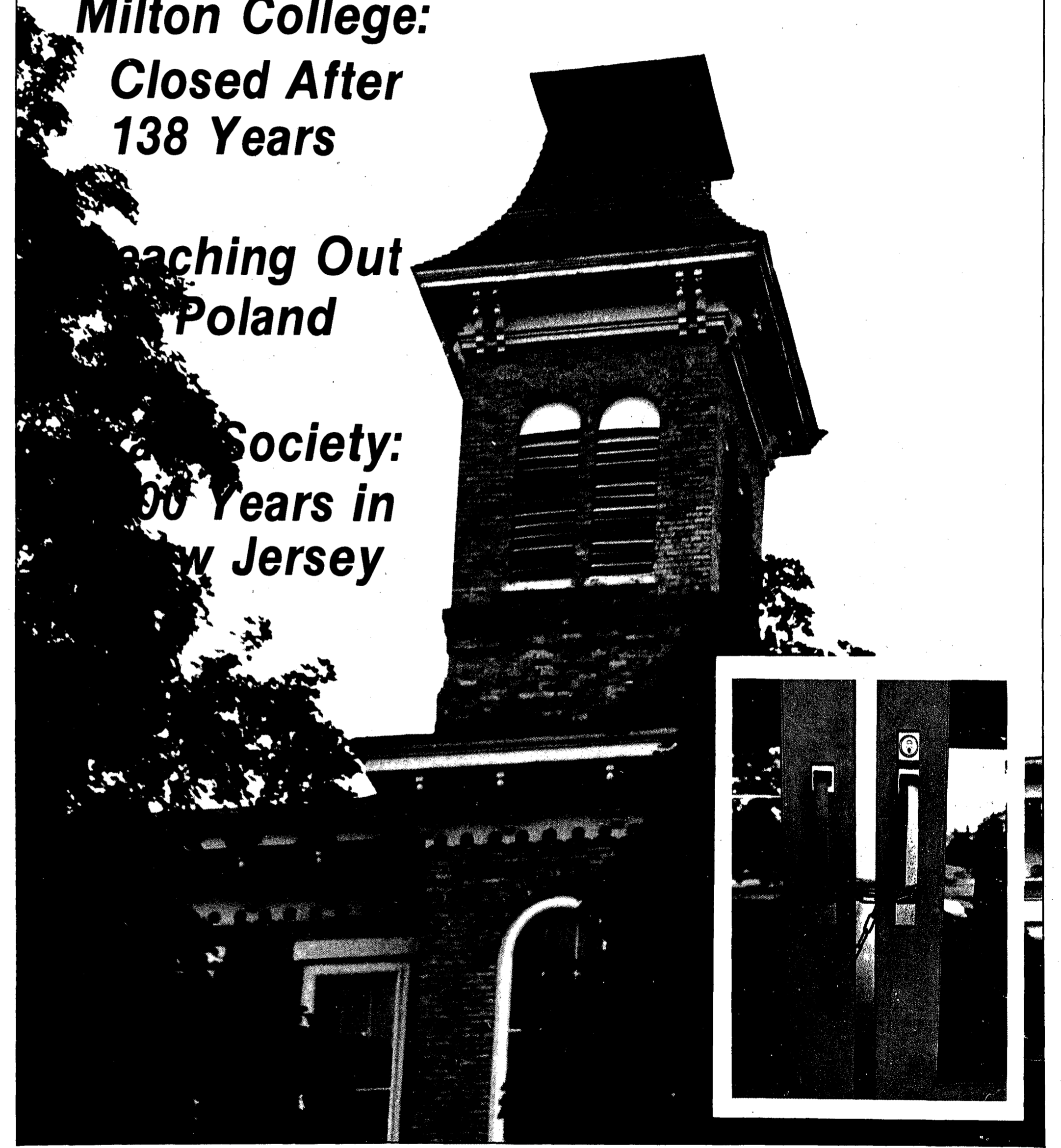
In this issue:

AUGUST 1982

## Milton College: Closed After 138 Years

## Teaching Out Poland

## Worship Society: 100 Years in New Jersey



THE QUESTION IS AS OLD AS MOTHERHOOD ITSELF...





## Features

<b>Milton College Closed</b> .....	<b>3</b>
<i>by Jeff Browne, Milwaukee Journal</i>	
<b>Clifford Bond Ordained</b> .....	<b>5</b>
<b>A Century in Plainfield</b> .....	<b>8</b>
<i>by Janet Thorngate</i>	
<b>Nortonville Society Celebrates 100th Anniversary</b> .....	<b>12</b>
<i>by Juanita Wheeler</i>	
<b>Reaching Out to Seventh Day Baptists in Poland</b> .....	<b>18</b>
<b>Sightseeing in Redlands</b> .....	<b>25</b>
<b>NABWU to Meet in KC</b> .....	<b>33</b>
<b>Memorial Board Announces New Scholarship Program</b> .....	<b>34</b>

## Departments

<b>Executive Secretary</b> .....	<b>11</b>
<i>Dale D. Thorngate</i>	
<b>Board of Christian Education</b> .....	<b>14</b>
<i>Mary Clare</i>	
<b>The Church in Action</b> .....	<b>15</b>
<b>Music Notes</b> .....	<b>22</b>
<i>Art Rowe</i>	
<b>Missionary Society Focus</b> .....	<b>26</b>
<b>Book Review</b> .....	<b>27</b>
<i>Duane L. Davis</i>	
<b>Children's Page</b> .....	<b>28</b>
<i>Linda V.H. Camenga</i>	
<b>Obituaries</b> .....	<b>31</b>
<b>Births, Accessions, Marriages</b> .....	<b>32</b>

## The Sabbath Recorder

August 1982  
Volume 204, No. 8  
Whole No. 6,681

A Seventh Day Baptist Publication  
*The Sabbath Recorder* (ISSN 0036-214X) (USPS 474460) is published monthly by the American Sabbath Tract Society, 3120 Kennedy Road, P.O. Box 1678, Janesville, WI 53547. This publication is distributed at no cost to members and friends of the Seventh Day Baptist Churches and is made possible by donations from its readers. Second-class postage paid at Sun Prairie, WI 53590.

**POSTMASTER:** Send address changes to *The Sabbath Recorder*, 3120 Kennedy Road, P.O. Box 1678, Janesville, WI 53547.

This is the 138th year of publication for *The Sabbath Recorder*, the first issue being published June 13, 1844. Member of the Associated Church Press and the Evangelical Press Association. *The Sabbath Recorder* does not necessarily endorse signed articles.

**D. Scott Smith,  
Editor**

**Leanne Lippincott,  
Art Director**

### Contributing Editors

Linda V.H. Camenga, Mary G. Clare, J. Paul Green, Leon R. Lawton, Jane Mackintosh, Dorothy D. Parrott, Arthur Rowe, Dale D. Thorngate.

**WRITERS:** Please type manuscripts double spaced. If you wish your manuscripts returned, include stamped, addressed envelope. Unsolicited manuscripts are welcomed; however, they will be considered on a "space available" basis. No remuneration is given for any article that appears in this publication.

The Sabbath Recorder

# Milton College Closed

by Jeff Browne, Journal Education Reporter

Reprinted from the Milwaukee Journal

"From this campus three hundred ten soldiers marched to the defense of the union."  
--from a plaque at Milton College

**Milton, Wis.**--Milton College had seen tougher days. Its graduates and students comprised two full companies in the Civil War, and 43 perished as a result of disease and bullets.

If Milton survived several wars and the Great Depression, why did it succumb to the recession of 1982?

The answer relates to policies in Washington, a recent vote in St. Paul, Minn., and priority decisions in recent years at home.

Part of the answer could be found last week in a cluttered Inglis Hall dormitory room. On a mattress lay an assortment of items, the legacy of one student's last year at Milton: three paperbacks, a wine bottle, a C-minus term paper and a reminder of how the owner paid for it all - a promissory note on a federally-subsidized loan. The signer owes \$2,405.70 for attending a campus that no longer exists.

Milton was not just a struggling college trying to make it on its own. Indirectly, it was a federal aid junkie that overdosed.

Nearly 80% of Milton's students, according to a brochure, were at the college with the help of financial aid. The average aid package was \$3,750 last year, the lion's share in state and federal grants and loans.

The students' eligibility for this aid helped keep Milton



Old Main was once the center of activity at Milton College.

alive in recent years.

On April 29, a vote took place in St. Paul that had the effect of declaring Milton's students ineligible. It was here - in a secret process that even now has been kept from the public - that the executive board of the Commission on Institutions of Higher Education apparently opposed Milton's continued standing as a college accredited by the North Central Association of Colleges and Schools.

### Critical decisions

Milton officials saw little chance of reversing the accreditation decision and the presumed consequences: loss of public aid for its students.

But the reasons for Milton's demise may not be financial alone. Critical priority decisions in recent years eroded

the credibility of its liberal arts program.

For several years, virtually anybody was accepted for admission; college officials tried over the past two years, apparently too late, to re-establish admissions standards.

Athletics permeated the atmosphere at Milton. It was a campus one-two hundredth the size of the University of Wisconsin-Madison. Yet its baseball team took on Big Ten Schools and frequently won.

In the end, most Milton students - men and women - participated in one or more varsity sports. Last year, of the entire freshman class of 116, 27 earned varsity letters in football alone.

In recent years, seven Milton graduates signed with pro football teams; last fall, when backup quarterback

August 1982





Currently the Administration Building, this was the home of Pres. Daland in 1915.

Dave Krieg stepped in for the Seattle Seahawks, the name of his alma mater was broadcast nationally.

But Milton's athletic prowess was not matched in other areas - maintenance of facilities, teacher salaries, academic offerings.

Gradually, Milton became less a liberal arts college and more an athletic college. Indeed, catalogues listed more football coaches (eight) than faculty in foreign languages, English, math and the pure sciences combined (seven).

The message of Milton's closing may not be that small liberal arts colleges are doomed. In fact, the demise raises precisely the opposite question: Can a small college survive if it diverts resources from the liberal arts?

#### Preparing for life

A year ago, Milton's admissions director spoke enthusiastically about the college's newfound career-orientation.

"The idea isn't to be a pure liberal arts college," said Charles Van Rens. "The idea is to prepare people for life."

The move to do so caused discord. One faculty member bitterly commented at the time: "Milton is becoming a business school with athletics."

The passing of Milton cannot accurately be viewed as the demise of a little private college trying to make it in a world of heavily subsidized public giants.

That view would ignore the fact that Milton is not higher education's first casualty in Wisconsin to succumb to the harsh realities for higher education in the 1980's. □

## Quality Education For 138 Years

*"If strength is the outgrowth of conquering trouble, Milton College, too, may lay claim to the title of a strong school. Simple summaries do not reveal the heartbreaking discouragements, the devoted determination, the yearning and prayers of real people through the years."*

Wayne R. Rood

#### The Lesson For Tomorrow...

In 1844, southern Wisconsin was at the new edge of the frontier, for the nation and for Seventh Day Baptists. When the first Seventh Day Baptists arrived in what was later to be called Milton, one of their first projects was to begin a school. By 1848, the school was chartered as Dulac Academy, and in 1855 it was reorganized as Milton Academy.

Jonathan Allen, Rev. A. W. Coon, Prof. P. P. Livermore and others came to Milton during the early years to help make the tiny school successful. By 1851, the attendance had reached one hundred, and

facilities were becoming a problem. Over one hundred students were divided into two classes. One class would hear a lecture at one end of the classroom while the other class practiced recitations.

By the end of the term in 1851, the old building was abandoned and classes were moved into homes in the community. However, by the winter term of 1853, classes had to be suspended entirely for lack of space.

Yet, the school survived, and in 1855 a new building was built. Two years later, William C. Whitford became the school's principal. It was the beginning of forty years of growth for the school. During Whitford's years, the Academy became a college (1867), and the academic quality increased until Milton was recognized as the finest school in Wisconsin.

Whitford died in 1902 and William C. Daland became Milton's second president. One of the most noteworthy aspects of Daland's years was his love of cultural activities. Milton's department of music became well known.

The tradition of quality education continued, and the student body grew slowly throughout the early 20th century. Gradually Seventh Day Baptist involvement in the college lessened until SDB faculty members were the last influence. However, many of the denomination's young people continued to study there.

Milton College reached its highest student enrollment during the mid 1960's. Soon

*Continued on page 23.*

# Clifford Bond Ordained

Members and guests of the Nortonville Seventh Day Baptist Church gathered on May 15th to worship in preparation for the Ordination of Clifford Bond. The opening hymn, "Ye Servants of God", the responsive reading, "About Spiritual Gifts", and the anthem "Follow Me", set the tone for worship. An original hymn, "The Song of the Servant" (words and music, Clifford Bond) was introduced and sung by the congregation with Ruth Zeek at the piano.

*God the Creator, Jesus the Savior,  
Living eternally, died on the tree.*

*Now with the Spirit His church he is filling,*

*To rule is our right, but to serve sets us free.*

Cliff presented his statement of beliefs followed by a question and answer exchange between the congregation and the candidate.

The Ordination Council, made up of the diaconate, delegates, Dean J. Paul Green, and Pastor Wheeler met following a fellowship dinner. Later in the afternoon the congregation assembled and the Council's recommendations were read, and the church voted to proceed with the ordination ceremonies.

The charge to the candidate was given by Dean J. Paul Green who also sang "Build Thee More Stately Mansions, O My Soul." The charge to the

church was given by Dr. Ken Smith. This was followed by the laying on of hands on the candidate and his wife Carol, by all ordained clergy and all diaconate present.

Chaplain Cliff was presented the certificate of ordination by Moderator Winston Wheeler. Cliff completed work at Candler School of Theology at Emory University in Atlanta, GA, and is presently doing an advanced Chaplain internship at Bethany Medical Center, Kansas City, KS. Chaplain Bailey of Bethany was in attendance and participated. Accompanying Chaplain Bailey were three fellow Chaplain interns.



Clifford Bond (center) and family.

by Cliff Bond, May 15, 1982

## I believe in God.

I believe in God. This one sentence expresses the heart of what I wish to say throughout this statement of belief. What follows is derived from my belief in God and will be expressed as briefly as possible in as non-technical a form as I am capable of writing. Another way of saying what I have already said is to simply state that I am a

person who lives because God lives. I wish to share that joy and appreciation of life now.

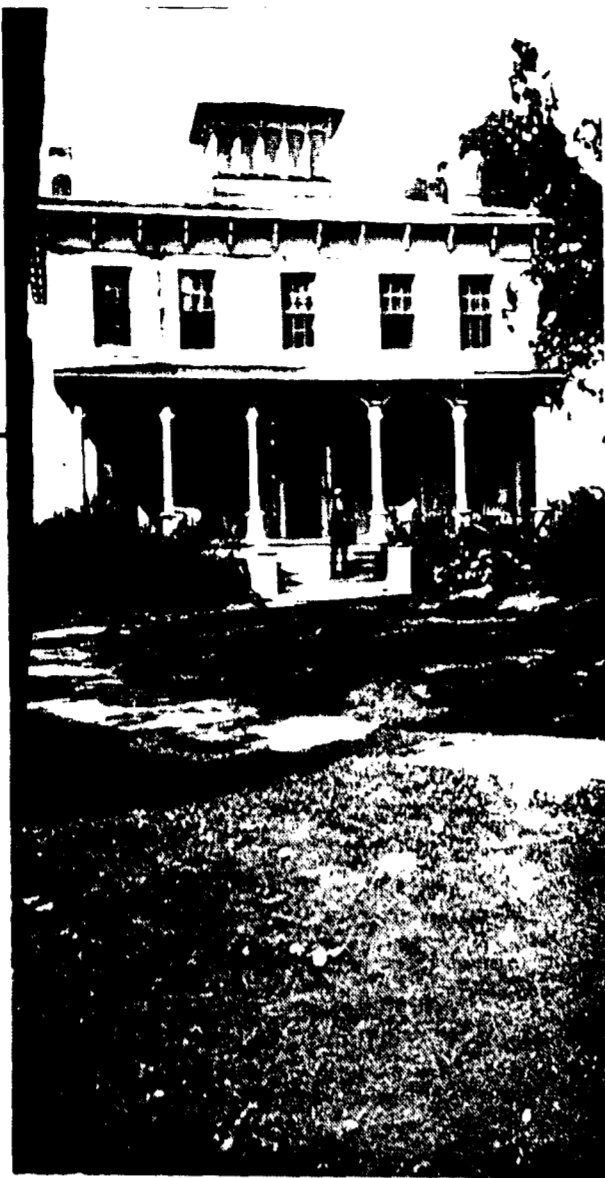
## I believe in coming home.

I believe in coming home. Because God loves me I want to be where God is and to experience the life God offers to me. Not only in some future state do I wish to experience this life but now, here in this world created by God alone and loved by God completely, do I wish to have the abundant life offered by God through Jesus who is the Christ. I who have at times gone the way of the prodigal son do now affirm that I believe that coming home is my goal, my hope and my present joy. God is ever waiting and watching for all of humanity to come home and will always go out to meet us, take the initiative and welcome us without bitterness or blame. My definition of grace is the story of the prodigal son.

## I believe in Love.

I believe in Love. I believe in a God who loves





Currently the Administration Building, this was the home of Pres. Daland in 1915

Dave Krieg stepped in for the Seattle Seahawks, the name of his alma mater was broadcast nationally.

But Milton's athletic prowess was not matched in other areas - maintenance of facilities, teacher salaries, academic offerings.

Gradually, Milton became less a liberal arts college and more an athletic college. Indeed, catalogues listed more football coaches (eight) than faculty in foreign languages, English, math and the pure sciences combined (seven).

The message of Milton's closing may not be that small liberal arts colleges are doomed. In fact, the demise raises precisely the opposite question: Can a small college survive if it diverts resources from the liberal arts?

**Preparing for life**

A year ago, Milton's admissions director spoke enthusiastically about the college's newfound career-orientation.

"The idea isn't to be a pure liberal arts college," said Charles Van Rens. "The idea is to prepare people for life."

The move to do so caused discord. One faculty member bitterly commented at the time: "Milton is becoming a business school with athletics."

The passing of Milton cannot accurately be viewed as the demise of a little private college trying to make it in a world of heavily subsidized public giants.

That view would ignore the fact that Milton is not higher education's first casualty in Wisconsin to succumb to the harsh realities for higher education in the 1980's. □

**Quality Education For 138 Years**

*"If strength is the outgrowth of conquering trouble, Milton College, too, may lay claim to the title of a strong school. Simple summaries do not reveal the heartbreaking discouragements, the devoted determination, the yearning and prayers of real people through the years."*

Wayne R. Rood

**The Lesson For Tomorrow...**

In 1844, southern Wisconsin was at the new edge of the frontier, for the nation and for Seventh Day Baptists. When the first Seventh Day Baptists arrived in what was later to be called Milton, one of their first projects was to begin a school. By 1848, the school was chartered as Dulac Academy, and in 1855 it was reorganized as Milton Academy.

Jonathan Allen, Rev. A. W. Coon, Prof. P. P. Livermore and others came to Milton during the early years to help make the tiny school successful. By 1851, the attendance had reached one hundred, and

facilities were becoming a problem. Over one hundred students were divided into two classes. One class would hear a lecture at one end of the classroom while the other class practiced recitations.

By the end of the term in 1851, the old building was abandoned and classes were moved into homes in the community. However, by the winter term of 1853, classes had to be suspended entirely for lack of space.

Yet, the school survived, and in 1855 a new building was built. Two years later, William C. Whitford became the school's principal. It was the beginning of forty years of growth for the school. During Whitford's years, the Academy became a college (1867), and the academic quality increased until Milton was recognized as the finest school in Wisconsin.

Whitford died in 1902 and William C. Daland became Milton's second president. One of the most noteworthy aspects of Daland's years was his love of cultural activities. Milton's department of music became well known.

The tradition of quality education continued, and the student body grew slowly throughout the early 20th century. Gradually Seventh Day Baptist involvement in the college lessened until SDB faculty members were the last influence. However, many of the denomination's young people continued to study there.

Milton College reached its highest student enrollment during the mid 1960's. Soon

*Continued on page 23.*

# Clifford Bond Ordained

Members and guests of the Nortonville Seventh Day Baptist Church gathered on May 15th to worship in preparation for the Ordination of Clifford Bond. The opening hymn, "Ye Servants of God", the responsive reading, "About Spiritual Gifts", and the anthem "Follow Me", set the tone for worship. An original hymn, "The Song of the Servant" (words and music, Clifford Bond) was introduced and sung by the congregation with Ruth Zeek at the piano.

*God the Creator, Jesus the Savior,  
Living eternally, died on the tree.  
Now with the Spirit His church he is filling,  
To rule is our right, but to serve sets us free.*

Cliff presented his statement of beliefs followed by a question and answer exchange between the congregation and the candidate.

The Ordination Council, made up of the diaconate, delegates, Dean J. Paul Green, and Pastor Wheeler met following a fellowship dinner. Later in the afternoon the congregation assembled and the Council's recommendations were read, and the church voted to proceed with the ordination ceremonies.

The charge to the candidate was given by Dean J. Paul Green who also sang "Build Thee More Stately Mansions, O My Soul." The charge to the

church was given by Dr. Ken Smith. This was followed by the laying on of hands on the candidate and his wife Carol, by all ordained clergy and all diaconate present.

Chaplain Cliff was presented the certificate of ordination by Moderator Winston Wheeler. Cliff completed work at Candler School of Theology at Emory University in Atlanta, GA., and is presently doing an advanced Chaplain internship at Bethany Medical Center, Kansas City, KS. Chaplain Bailey of Bethany was in attendance and participated. Accompanying Chaplain Bailey were three fellow Chaplain interns.



Clifford Bond (center) and family.

by Clifford Bond, May 15, 1982

## I believe in God.

I believe in God. This one sentence expresses the heart of what I wish to say throughout this statement of belief. What follows is derived from my belief in God and will be expressed as briefly as possible in as non-technical a form as I am capable of writing. Another way of saying what I have already said is to simply state that I am a

person who lives because God lives. I wish to share that joy and appreciation of life now.

## I believe in coming home.

I believe in coming home. Because God loves me I want to be where God is and to experience the life God offers to me. Not only in some future state do I wish to experience this life but now, here in this world created by God alone and loved by God completely, do I wish to have the abundant life offered by God through Jesus who is the Christ. I who have at times gone the way of the prodigal son do now affirm that I believe that coming home is my goal, my hope and my present joy. God is ever waiting and watching for all of humanity to come home and will always go out to meet us, take the initiative and welcome us without bitterness or blame. My definition of grace is the story of the prodigal son.

## I believe in Love.

I believe in Love. I believe in a God who loves



us so much that we are allowed to reject, ridicule and refuse (to our sorrow) that same love. I believe that God's law is an expression of love and that God requires only that which is good for us and prohibits only that which is harmful to us. Because of this belief I can say that mine is the opportunity to obey rather than the obligation to comply. I trust God to love me enough to not betray me or to demand anything which is in any way unfair. I do not understand why certain realities of life are expressions of a loving God, but I do trust God to understand for me.

### ***I believe in Spirit.***

I believe in Spirit. This statement means more than the existence of a power or force which permeates all reality. I believe in the personal Holy Spirit of God who is God's presence, personally, with me day by day. Because of this I am forced to admit to the existence of mystery for I do not understand how God's Spirit can be equally present, fully, everywhere and at every time. I sense the presence of the Spirit in many ways, such as the splendor of a sunrise or of a sunset which causes me to stand in speechless awe and wonder. A flock of ducks flying low overhead, a fragil bloom on a thorny rose, a truth shared from Scripture, the shared embrace of a loved one, the birth and growth of a child, the sharing of a feeling with a friend; all these and many more speak to me of the Spirit of God. I have no life when the Spirit is gone, for to flee from the Spirit is to encounter death.

### ***I believe in laughing and in crying.***

I believe in laughing and in crying. I say them together because I am convinced that too often we try to do one while excluding the other as though they were mutually exclusive. There are times when it is appropriate to do one and not the other, but I believe that most experiences in life are a balance of the two--that the experience of the Spirit is that of a sober joy. This is what I

believe Scripture means when it says that we are to rejoice with those rejoicing and weep with those weeping. I suspect that it is impossible to experience great joy if we have not fully experienced great sorrow without residual bitterness. I believe in laughing and in crying.

### ***I believe in communion.***

I believe in communion. By this I mean involvement with other persons in current issues. I believe that I am not part of the Body of Christ apart from taking part in the struggles of any part of that Body. Issues of abortion, homosexuality, war, birth control, civil rights, feminism, nuclear power, interest rates, ecology, racial prejudice and many other current issues in our present culture should be met honestly and dealt with openly by the Church and especially by the clergy within the Church. I believe that Truth needs to fear for its existence when honest dialogue, under the direction of the Spirit, takes place. My fear is that truisms are protected under the guise of what may appear to be a kind of spirituality. I believe that what Truth needs is not so much protection as expression.

### ***I believe in Jesus.***

I believe in Jesus. I find it impossible to think of Him apart from the power of story. I do not mean "a story" but story itself as a way of expressing Truth. When I am asked who I am, I tell a story, for my person is deeply involved in it. My memory is composed of story. The Bible itself is a series of stories, and the greatest story of all is the story of Jesus. Jesus is the Story of God for He came to reveal God to the world. This means to me that my salvation is not a cold set of doctrinal truths with little relevance to me as a person. Rather, the salvation which God offers to me is expressed in the powerful story of a person who lived the Divine Story among us. This One was uniquely born to the virgin Mary, lived a perfect life in my world, died a sacrificial death, was raised unto a new kind of life and lives

even now to continue the Story with my inclusion in it. The power of Scripture, to me, is not that it is a book of magic, free in a technical sense of error, but that it faithfully records and relates the True Story of God's love for the world supremely expressed in the life of Jesus. All translations and all manuscripts agree in the telling of the Story--even as they disagree in technical detail. The Word of the Story is without flaw. I believe in Jesus.

### ***I believe in judgment.***

I believe in judgment. If this statement sounds strange in talking about my belief in Jesus, it indicates the existence of what I believe to be a basic error in our concept of judgment itself. Jesus came to reveal the heart of the God of the Old as well as of the New Testament. Jesus is just as much the source of judgment as Yahweh is of mercy and grace. If you have ever been totally wrong, violently wrong, obviously wrong and were painfully aware of your mistake, but were absolutely not blamed and were, instead of that, freely forgiven and accepted, you know something of the judgment of grace. The most awesome judgment is that of mercy when we know we deserve punishment. Theologically we discuss this truth in saying that the Cross is the judgment of God upon sin. Yet what is the cross if it is not unconditional acceptance of the guilty ones? That, my friends, is judgment. That is what drew me to God in the first place. No fear of hell could have bound me to the God who made me. But the experience of the judgment of God at the cross of Christ confronted my sin at its root. I cannot resist the judgment of God. I believe that sin brings about consequences more than condemnation. God is not out to get even with sinners. God wants to judge us. I believe in judgment.

### ***I believe in family.***

I believe in family. Scripture draws the image of family in the naming of God as Father, Jesus

as Brother and the members of the Church as being brothers and sisters in Christ. The human unit we call a family is a real image of the Heavenly Family with God in relationship with us as children. Where these human units exist, we in the Church Family must protect, guide and nourish those persons in relationship. If we do not, we are putting the lie to the reality of fellowship with God, in Christ, through the Spirit. Jesus Himself was born into a human family as the fullest expression of the value of that relationship. I believe God is saying clearly through that event of history that the family unit is important--so important that the very Son of God was nurtured in the midst of a loving family. All Christians seem to need this kind of nurturing and suffer greatly when they do not find other persons who include them in the intimacy of a family experience. It seems to me that our relationship with others in the family unit is good in itself, and in addition, is illustrative of the intimacy which God desires us to have within the Heavenly family. We can put either not enough or too much emphasis upon the family here. The error in either case comes when we miss the relationship to God, in Christ, through the Spirit.

### ***I believe in wholeness.***

I believe in wholeness. The absence of difficulties is not what seems to bring value to my life but what is done with and through those problems. This is not to say that a simple equation exists in which suffering makes healing possible so that faith can emerge. This would be too close to "sinning so that grace might abound." And yet--there is a way in which I do not appreciate and even cannot appreciate beauty except for the ugly. I choose life in Christ because I have experienced death without Him. And here I have come full circle back to my original statement. I believe in God. I trust God. It is enough for me now to experience wholeness which comes through difficulty. I feel free to question, even to doubt as long as this doubt is that which cannot believe and not that which will not believe. I will close this brief statement of faith by saying to the God I love, "Lord I believe, help my unbelief!" □

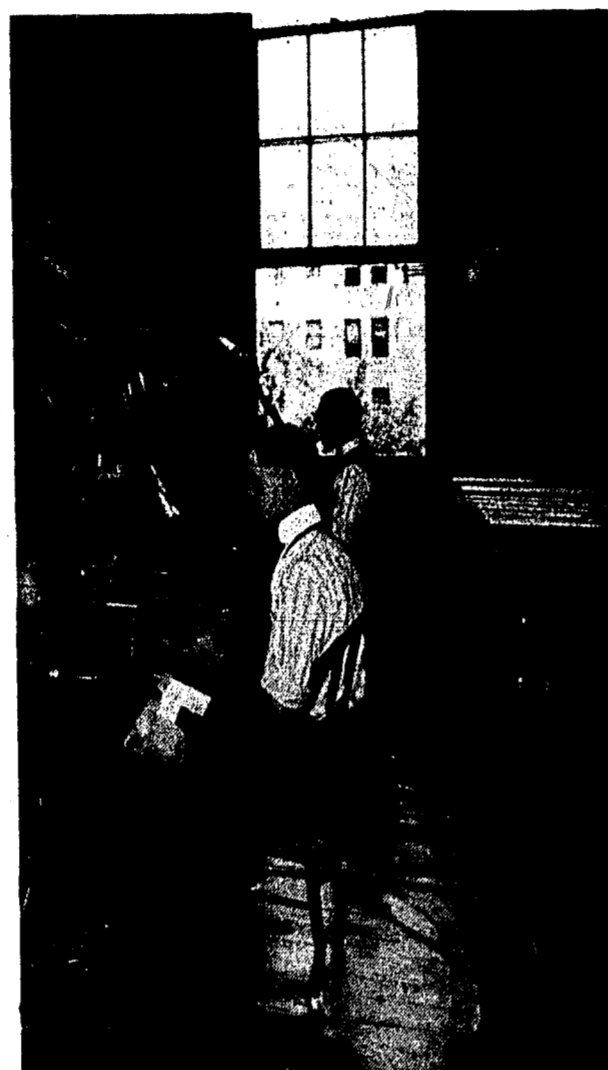


# A Century In Plainfield

by Janet Thorngate



The Babcock Building (left) was the first home of the Tract Society in Plainfield. The print shop set up operations (right) in rented rooms in this building.



When members of the American Sabbath Tract Society voted at the annual meeting on September 20, 1981 to move their Board of Trustees to the Janesville, Wisconsin area, most of them were quite aware of the long history the society had had in New Jersey. They may not have been aware, however, that it had been exactly 100 years.

One hundred years earlier, almost to the day, on September 25, 1881, the society voted at its annual meeting in Farina, Illinois to change the personnel of the board almost entirely. From that time on, the board met in New Jersey where approximately 250 people have served as trustees in the course of the last century.

At a special recognition banquet held in connection with Eastern Association in Plain-

field in May 1982, General Conference expressed appreciation to all Seventh Day Baptists in the eastern churches who have served in various capacities on the staff and in the boards and agencies which have worked out of the Seventh Day Baptist building in Plainfield. Special recognition was

**"...it had been exactly 100 years."**

given to the Tract Society since it is moving not only its offices and publishing operations but also its executive board to the new location. A pictorial display prepared by the Historical Society for that occasion will be set up at a future date in the new museum in Janesville, Wisconsin.

To appreciate more fully the

contribution of the New Jersey area people to the publishing mission of Seventh Day Baptists, it may be helpful to review briefly the longer history of the Tract Society itself.

## Earlier Publishing Efforts

Several efforts at publishing a denominational paper or periodical preceded the official organization of a society. Early periodicals which succeeded for a time included The Seventh Day Baptist Missionary Magazine (1821-25), The Protestant Sentinel (1830-39), The Seventh Day Baptist Register (1840-44), and The Sabbath Recorder (1844-present).

In 1835 the Seventh Day Baptist General Tract Society was established and began issuing tracts and other literature. It was reorganized in 1843 to become the American Sabbath



Above: The Building Committee (l. to r.): Orra S. Rogers, William C. Hubbard, Corliss F. Randolph, Jesse Burdick, William M. Stillman, Theodore L. Gardiner, Asa F. Randolph, Alexander W. Vars.



Left: The composing room in the "new" building on Watchung Avenue.

Tract Society. Its purpose: "to promote the observance of the Bible Sabbath, and the interests of vital Godliness and sound morality, by the circulation of religious tracts."

For its first fifteen years the board of the new society met in New York City or Plainfield or New Market, New Jersey. Then for twenty-three years it was located in central New York--Alfred Center, DeRuyter and Leonardsville. In 1872 the society purchased The Sabbath Recorder from its publishers and set up the first printing

establishment in Alfred Center.

## Early Work in Plainfield

Ten years later the board moved to Plainfield, but it was fifteen more before the print shop came. It was finally set up in 1895 in rented rooms of the Babcock Building on Front Street (since gone).

One of the first projects of the new Tract Board was inauguration of a new periodical, The Outlook, edited by Abram H. Lewis and Charles D. Potter. Designed "to present Sabbath truth and Sabbath

reform as part of a complete gospel of salvation," it was mailed to ministers, educators, lawyers, and laymen (52,000 copies).

In addition to The Outlook, the society had already published several books by A. H. Lewis and in 1896 extended a call to him to full-time service in Sabbath reform. The following year he became editor of The Recorder into which the function of The Outlook was merged.

## Erecting the Seventh Day Baptist Building

One of the Tract Society's significant contributions in the 20th century was its leadership in planning and erecting the first denominational building. The need for better printing facilities and the cost of rent provided the first impetus. In 1916 General Conference requested the society to prepare a plan for providing a suitable building for use of the publishing house. The society responded with a larger vision: "A building worthy to be the center of higher denominational life," including drawings of a layout for three floors and space for the Historical Society's growing collection and Memorial Fund business, as well as the printing factory and rooms for editor and secretary. Conference responded by requesting in 1917 "that the Tract Society proceed with the erection of a denominational house as soon as in its judgment it seems wise to do so."

In five years the new publishing house was dedicated (April 1922) and the front office building seven years later in



December 1929. (The fascinating story of that decade is told by Harmon Dickinson in "A Dream Fulfilled," Chapter 3 of SEVENTH DAY BAPTISTS IN EUROPE AND AMERICA, volume 3, edited by Albert N Rogers.)

#### More Recent Highlights

In the 1940s members of the Shiloh and Marlboro, New Jersey churches were added to the board and meetings rotated from Central to South Jersey. In addition to the Recorder and tracts, the society provided assistance with evangelistic work in various home missions areas and established an audio-visual aids loan library and assistance to churches in

sponsoring radio broadcasts. Key publications on the Sabbath since the turn of the century included A. H. Lewis' "Spiritual Sabbatism" (1910), A.J.C. Bond's "The Sabbath"

**"One of the Tract Society's significant contributions . . . was its leadership in planning and erecting the first denominational building."**

(1925), and Herbert E. Saunders' "The Sabbath: Symbol of Creation and Recreation" (1970). In recent years offering of the correspondence course, "Guide to Bible Understanding," and production of "Word

of Truth" radio broadcasts and national magazine ads have extended the scope of activity.

Arthur Titsworth's 1910 summation of the Tract Society's activity still seems appropriate:

The work of the American Sabbath Tract Society involves the fundamental reason for our denominational existence. The word of God is its sole foundation. The propagation of the Sabbath holds the next place to its observance. In making the truth known outside ourselves, no force has been more potent than the publications of this society.\* □

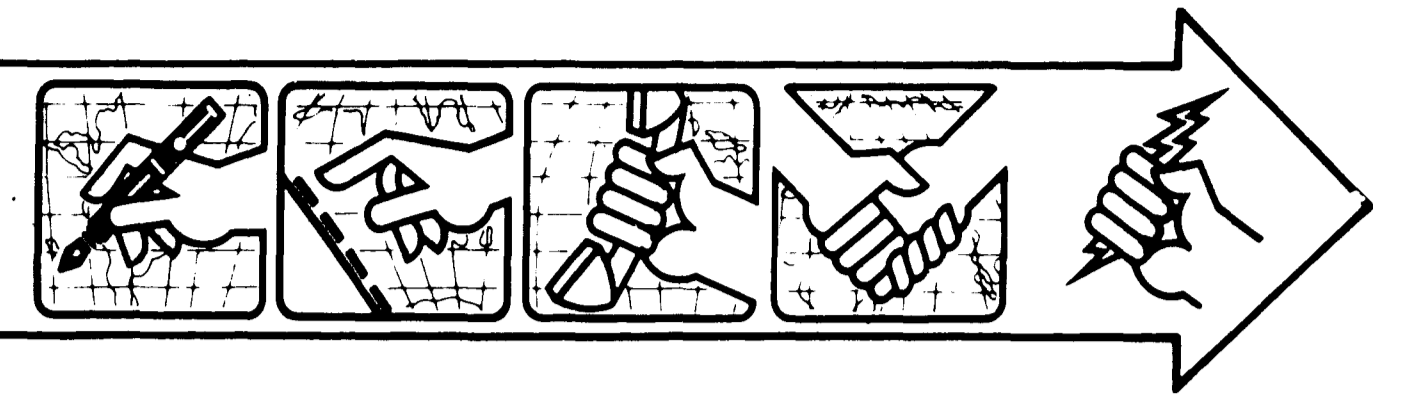
\*p458 in SEVENTH DAY BAPTISTS IN EUROPE AND AMERICA, volume 1, Seventh Day Baptist General Conference, 1910

#### Tract Society Corresponding Secretaries in New Jersey

George H. Babcock (1881-90)  
Frank E. Peterson (1893-1906)  
Abram H. Lewis (1900-08)  
Edwin B. Shaw (1909-22)  
Willard D. Burdick (1922-28)  
Bernice Chapman (1928-29)  
Herbert C. Van Horn (1930-46)  
Victor W. Skaggs (1946-49)  
Frank R. Kellogg (1949-52)  
Leon M. Maltby (1953-73)  
John D. Bevis (1973-82)

#### Tract Society Presidents in New Jersey

Isaac D. Titsworth (1881-83)  
Charles Potter, Jr. (1883-99)  
J. Frank Hubbard (1900-05)  
Stephen Babcock (1905-14)  
Corliss F. Randolph (1914-40)  
Lavern E. Bassett (1941-45)  
Franklin A. Langworthy (1946-60)  
Charles F. Harris (1960-65)  
Frederick J. Bakker (1965)  
Charles H. North (1966-75)  
Charles H. Bond (1975-79)  
George Cruzan (1979-81)



## Dale D. Thorngate, Executive Secretary

Sixth in a series on Church Growth

### Come, Follow Me

When, as a child, I began to study the life of Christ, the call that Jesus gave to the fishermen to "Come, follow me" did not have its full impact on me. I thought Jesus had a clever followup: "I will make you fishers of men" rather than of fish. It wasn't until I was thirty-five years old, in Korea and away from my family that I began to get the message. Even now, eleven years later, I am daily impressed with the significance of those three little words, "Come, follow me."

As I have been reviewing the church growth materials preparing for these monthly articles, one thing is emerging as basic to all our efforts. Perhaps it is the very key to success in our "Decade of Discipleship." It is the need for use as individuals, as churches, and even as a denomination to examine our response to the call of Jesus to "Come, follow me."

#### A Question of Priorities

When those who encountered Jesus heard this call they reacted in different ways. The way scripture is written it might appear that the first twelve men that Jesus approached said, "Yes." But the more I read the gospels the more I sense that there were many who responded as "rich young men." Jesus said: "Go, sell everything you have and give to the poor,

and you will have treasure in heaven. Then come, follow me." The young man went away sad because he had great wealth. (Mark 10:21-22)

Jesus was not putting down wealth, as such. But, the rich young man could not change his priorities. He could not respond to Jesus' teaching, "Give first place to his Kingdom and to what it requires, and he will provide you with all these other things." (Matthew 6:33 TEV)

Every day Jesus Christ is calling people to come and follow him. I believe that for 20th century Seventh Day Baptist

**"My response to Christ's call caused my whole life to be turned in another direction."**

Christians this call is more significant each day. In her book, "Call to Commitment," Elizabeth O'Connor quotes the pastor of the Church of the Savior, Gordon Cosby: "Every man is going to be in the presence of God one day and every man is crying out 'Speak to me of things which are eternal. Speak to me of God.'" Peter Wagner in his book, "Your Church Can Grow", says: "The most acute human need that churches and only churches can meet is the

desire to relate to the ultimate, to know God personally." Churches are the only places where people can receive salvation.

#### Church Growth Starts Here

The first step toward church growth is not belief in the church or church growth principles. It is belief in God's Son Jesus Christ as our Savior and Lord. The apostle John wrote at the close of his Gospel, "These are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name." Wagner says, "Without faith it is impossible to please God." It is our response to Christ's call to follow him that indicates our faith.

My response to Christ's call caused my whole life to be turned in another direction. My military career took on new purpose. My educational goals were shifted, attained, and surpassed. My future vocational plans were changed. Each day God gives me new insight and challenge. Just when I think I have the course of my life all figured out Jesus says anew: "Come, follow me."

I had no idea when I responded to his call back in Korea of the significant changes that would be made in my life. One thing for sure, I never get bored. This article is



being written as I mark my first year as the denominational executive. I am reminded that along with his call, Jesus promised us the strength to do his will. "I will ask the Father and he will give you another counsellor, the spirit of truth, to be with you forever." (John 14: 16-17 NIV) "If you remain in me and my words remain in you, ask whatever you wish and it will be given you." (John 15:7 NIV)

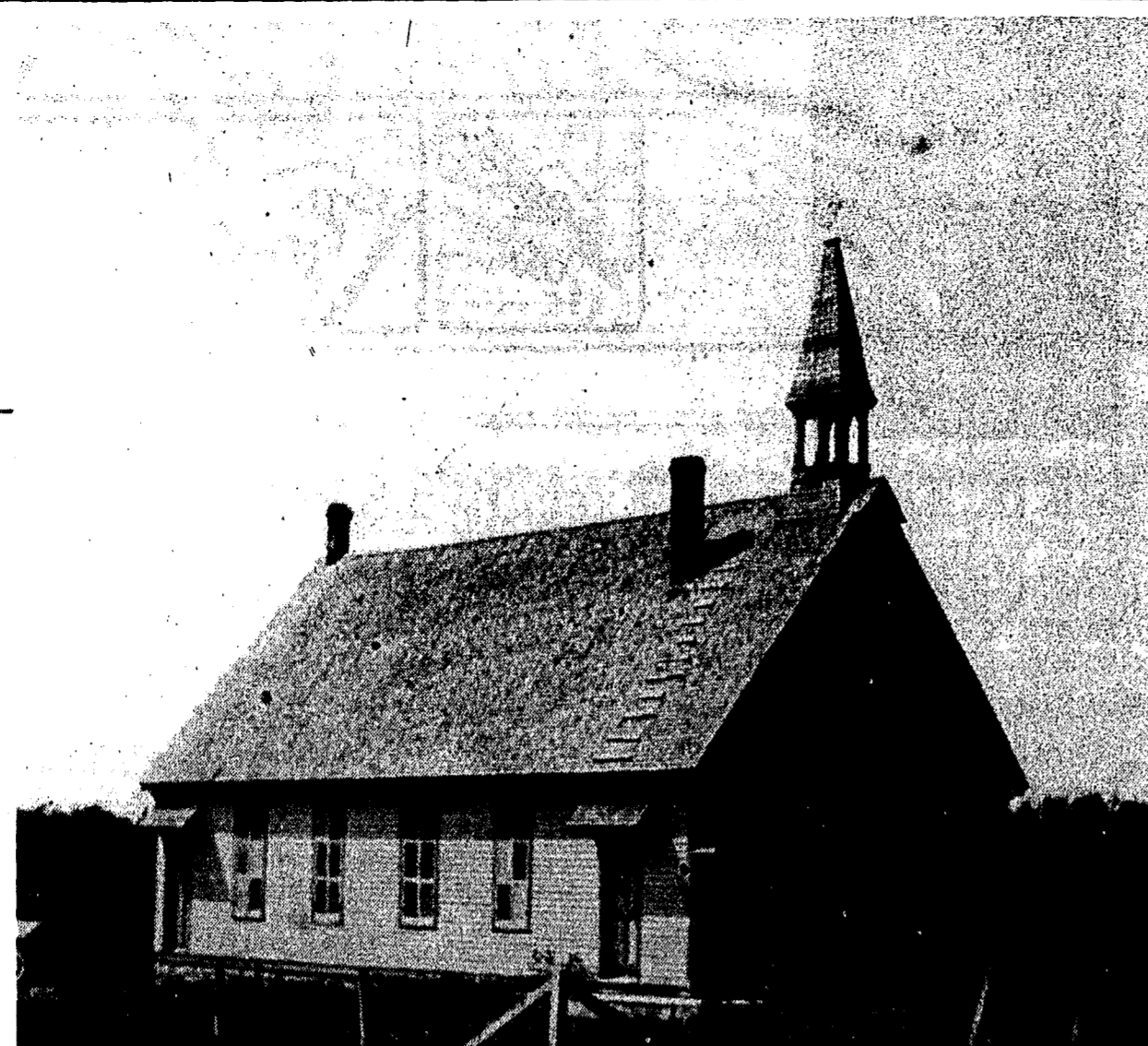
#### The Crucial Question

We can do lots of worrying and fretting over how to clearly sound the call to those around us. We can be assisted in our efforts by sound sociological and organizational aids to reaching people who so desperately seek meaning for their lives. We can agonize over the

**"...with his call, Jesus promised us the strength to do his will."**

ways and means of marshalling the resources--money and people necessary to accomplish each mission. But the crucial question for you and me as we enter into a new year together is simply, "Am I willing to follow, no matter what?"

Pray for me as I reflect on the past year as your servant and as I begin to plan for my next year of service. The Lord has been good. He has fulfilled his promise to strengthen and to guide. I pray that you too can feel this same strength. □



The church at Pardee, Kansas, in the late eighteen hundreds.

## Nortonville Missionary Society Celebrates 100th Anniversary

by Juanita Wheeler

The Nortonville, Kansas., Women's Missionary Society celebrated its one hundredth birthday on April 17th at an afternoon meeting. The following is the preface in the first record book: "The sisters of the Seventh Day Baptist Church of Pardee met April 15, 1882, for the purpose of forming or organizing a Missionary Society."

In preparation for the celebration records were examined, memories were searched, meetings were held, and much work was done. We found the history of the Society to be very interesting and heart-warming, and part of it is written here to share especially with the ladies of other churches.

The official name of the organization was the Women's Missionary and Benevolent Society of Pardee. Anyone could be a member by paying 25 cents in dues. (Dues are no longer paid out but offerings

are taken at each meeting). There were 43 names listed as members in the first secretary's handwriting. The constitution called for one annual meeting and other meetings as deemed necessary. The constitution and by-laws were drawn up by a committee and voted into the record by the ladies.

At a meeting held Jan. 7, 1885, the group voted to cooperate with the Women's Executive Board. Shortly thereafter, the Women's Board asked the Society for a contribution of \$85 each year which the Society paid.

The group voted to change the name to the Women's Missionary and Benevolent Society of Nortonville, since the church had been built and changed its name. The Society also began meeting monthly in 1885. Quilts were made on request and the ladies provided food, clothing and bedding for the needy in the community and for the missionaries.

The first dime supper was

held Sept. 6, 1888, as a social and financial project. These were held in the homes and had a set menu. When the church was built in town, the Society paid for the expense of the basement, fitted it for use, and held their meals there. The ladies continued their benevolent work, raising money for missions, and cultivating a missionary spirit during the next 25 years.

The Society solicited funds to build a cistern and redecorate the downstairs rooms at the parsonage in 1933. Ten dollars per month was given toward the minister's salary every month.

An entry in the monthly reports states: The trustees of the church were short \$25 on the pastor's salary, and the ladies answered the call and sponsored a dinner at the church basement which netted exactly the \$25 and the minister received his entire salary. Times were hard and money scarce in those days. The spirit and love portrayed by the ladies deserved credit and honor from all of the members. However, the Society's goals continued to develop and grow with God's guidance.

Over the last 25 years the Society has raised nearly \$10,000. As records are incomplete, it is hard to give any accurate account. Money was raised through collections, food and gift sales, sale of products, money trees, penny-a-meal projects, donations, serving lunches at sales, silver teas, silent auctions, and memorial gifts.

Projects during this period

include painting and papering the parsonage four times, paying for painting the basement three times, buying a used electric stove and a new refrigerator for the parsonage, buying a rug for the parsonage living room, buying a used stove and refrigerator for the church kitchen, paying for the material to cover the counters and table tops in the church kitchen, buying vinyl floor covering for the two small rooms on the east side of the church, and buying a dehumidifier for the church basement.

Other projects undertaken by the society were providing lunch or the food for bereaved families on the day of the funeral, collecting and sending clothes for mission projects, holding wedding and baby showers for the church young people, serving meals when groups met at the church (Association, spring retreat, Light Bearers, ministers' retreat, and the church growth group), and sending money for relief projects.

Regular contributions have been sent to Our World Mis-

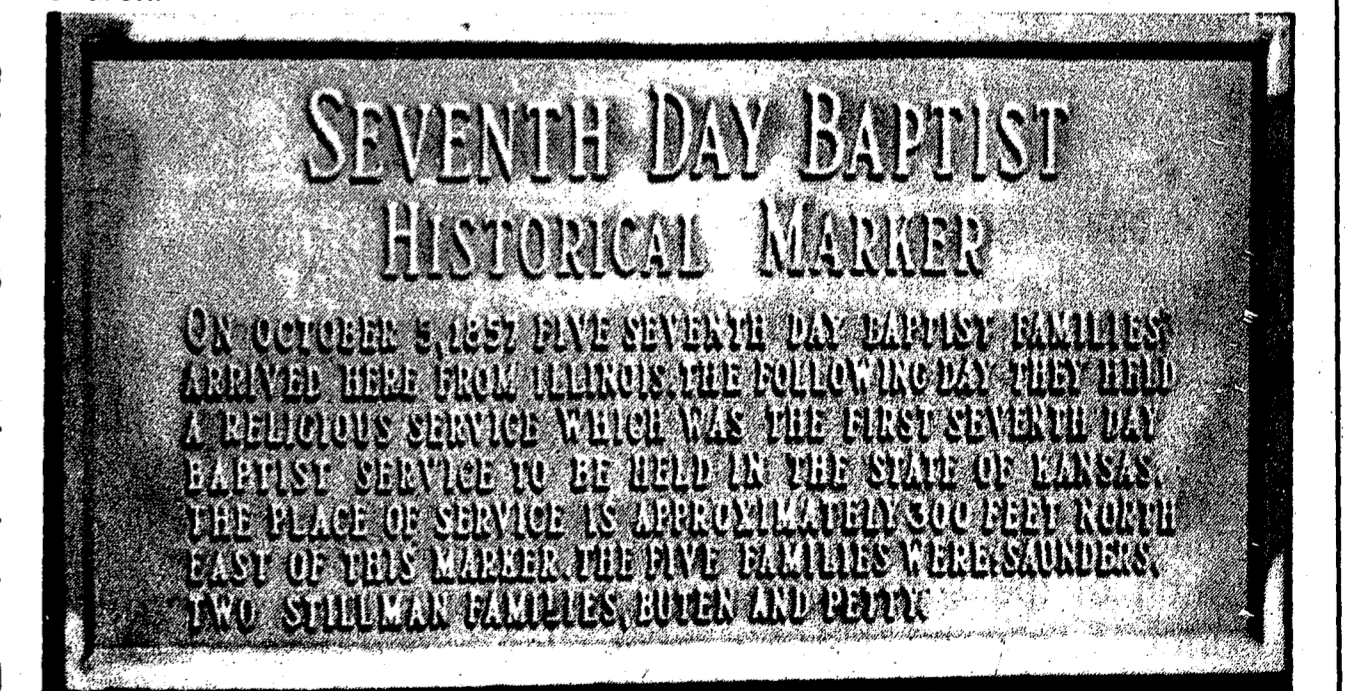
sion, Women's Board, Sunshine Mountain, Summer Christian Service Corps, the Braille Bible Association, and until recently to the Menzo and Audrey Fuller Project in Africa.

The Sunshine Committee has consistently remembered the shut-ins and the ill with cards and gifts. Sunshine baskets have been sent to those in the hospital. Christmas baskets have been distributed to the shut-ins and others.

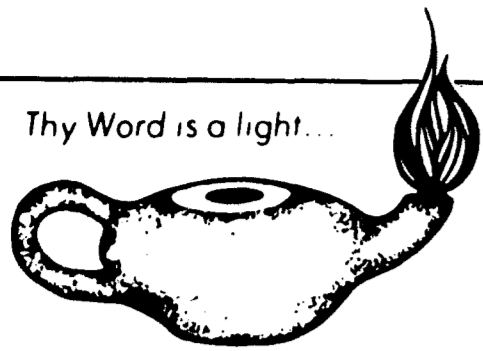
Bible study, prayer and scripture are a part of each meeting which may include music, poems and discussion. Each July the annual meeting is held--usually with a potluck dinner or picnic. The annual business meeting follows the dinner. Officers are elected and installed each year, and a program is made up listing worship leaders, topics, and hostesses.

Space does not permit a complete list of all the projects and deeds of kindness done by the Society or its individual members, but the work continues with plans for expanding the work in the future. □

This plaque was placed at the site of the Pardee church. The building was dismantled, and the materials were used for the current Nortonville, Kansas, church.







## Board of Christian Education

Mrs. Mary Clare

14

### Servant Leaders

*"Remind them to be submissive to rulers and authorities, to be obedient, to be ready for any honest work." Titus 2:1 (RSV)*

The terms "Deacon" and "Deaconess" have long been synonymous with "church leader", a role which has many facets. One of the most important facets of the role is that of the "servant." In John, the 13th chapter, we find the account of the Last Supper of Jesus and his disciples. Because no one would accept the responsibility of washing the feet of the group, Jesus took upon himself the role of a servant. He "led from weakness," but John tells us that he did it with full knowledge of the power of God in him.

True servant leadership is a delicate balance of strength and weakness. Our strength comes from God who has given each of us a gift. The gift must be recognized, accepted, diligently cultivated and used to His Glory before it is truly ours. We are to own our gifts but not insist on using them to take away the rights of others. It is a sign of true strength when we can "lay down your (our) life" and allow other people to have their way.

A good leader respects the authority of other leaders. In the first two chapters of Titus, the Apostle Paul urged the leaders to set a good example and live in submission to God. Our submission to leaders has to be seen in the light of this letter to Titus and our submission to God.

The Lord would have us cultivate Christ-like tendencies in our leadership. A great difference will come in our relationship with others if we use a little tenderness, thoughtfulness and care as we work together. The welfare and the feelings of those with whom we serve will be the first consideration of the leader in whose heart Jesus reigns supreme.

Those in the forefront of church activities should respect the thinking and wishes of others in the Congregation, accepting differences of opinion as a challenge to greater understanding and cooperation. Each person in the church has a role in the spreading of the gospel of God's redeeming love.

Great theologians throughout the ages have had differing interpretation of the scriptures. May we, as Seventh Day Baptists continue to "cherish liberty of thought as an essential condition of the guidance of the Holy Spirit." □

### Decision to Discipleship

*"Every branch of mine that bears no fruit, He takes away, and every branch that does bear fruit he prunes, that it may bear more fruit." (John 15:2)*

Fruit-bearing is the normal product of regeneration. To be fruitless is abnormal and suggests the possibility of a spurious conversion experience. Christ's statement that fruitless branches shall be removed is in line with James' statement that faith without works is a dead faith. (James 2:26)

**Decision to Discipleship** is a learning experience which leads the student to become a fruit-bearing witness for Christ.

### Teachers' Mini-Lab Sabbath School Evolution

Sabbath Schools throughout our denomination have gone through a considerable evolution. For example, the following paragraphs written in 1870 and quoted from **Seventh Day Baptists in Europe and America, Vol. I**, tell about details of the DeRuyter, New York, Sabbath School:

*In the first 70 years there were three distinct periods of Bible instruction. The first period was called the "Memorizing Period." In this method,*

## The Church in Action

15

### Denver Welcomes New Pastor

Donna Hastings

*Bible verses were committed to memory and then recited in class. Small children learned one verse each week, and older ones, seven or more verses. The bright ones would learn a whole chapter. Verses of hymns were also learned and recited.*

*Following this, for about a period of ten years, a new method was instituted which might be called "The Question and Answer Period." This required thought and study and saved the teacher from hearing Bible verses repeated mechanically.*

*Soon a third period began in which a book with printed questions and answers was developed. This led to a deeper and more spiritual meaning to the Sabbath School. The DeRuyter Sabbath School later adopted the Uniform International Series, which is in use today.*

DeRuyter was indeed a pioneer in developing a Sabbath School pattern followed throughout our denomination.

Today, Sabbath Schools are incorporating the method used in the first period, the "Memorizing Period", and the third period, using the Uniform International Series which leads to a spiritual meaning of lessons.

The Board of Christian Education is encouraging not only scripture memorization but also an understanding of the scriptures learned, as well as Sabbath School lessons designed by an ecumenical group. □

Lakewood, CO--On Sabbath morning, June 5, 1982, the Denver Seventh Day Baptist Church welcomed a new minister, Pastor John Bevis, his wife Hope, and their daughter Laura. The Sabbath morning worship service opened with congregational singing, followed by many beautiful pieces of special music rendered by individuals, and the combined children's and adult choir. There was a flute solo, a cello solo and organ and piano duets.

The welcome to Pastor John and his family was given by Deacon Edward Hansen. There was then a membership meeting called for the purpose of reading the letters from the Paint Rock, Ala. church. Pastor John, Hope and Laura were

asking for transfer of membership from Paint Rock to the Denver church. These were joyfully accepted making them officially members of our church.

Pastor John spoke on "our Destiny in Christ" and challenged the congregation to want to grow more in our Lord's way. The service closed with the singing of last year's Conference theme song...**Bind Us Together.**

Following church services, a fellowship coffee hour was held to introduce the Bevis family to the congregation. After Sabbath School, the Denver church family left looking forward to many more happy hours of fellowship with the Bevis's and wanting to work for the needs of our church and the Glory of God. □

The John Bevis family.







### A Light for A New Life

"I believe that Jesus declared himself to be the Light of the World," Pastor Robert Harris said at a recent baptism. "Jesus has commanded that we who follow him should let our light shine."

That responsibility to "let our light shine" was symbolized at the May 1, 1982 baptism of the Charles Engelberger family at Clear Lake, Wisconsin. Harris, who is the pastor of the Albion, Wisconsin, Seventh Day Baptist Church asked that as one family member was being baptized, another member of the family would light a candle to symbolize their commitment to spread the light of Christ.

Five members of the Engelberger family baptized during the service were: Charles, Thomas, Judy, Cheryl and Margaret. On the following Sabbath, the Albion Church had the joy of welcoming the family of Charles and Deanna Engelberger into the fellowship of Seventh Day Baptists. □

## New Pastor for Richburg

--Thelma C. Stearns

Richburg, NY - The Rev. and Mrs. Wayne Babcock arrived from the state of Washington the last week of May and now are residing in the parsonage which has been vacant since August 1981. The church is thankful for their safe journey across the United States and for their ministry in the Richburg church community.

Rev. Babcock spoke on Sabbath morning, June 5, 1982, using the topic "First Things" and scripture from Matthew 22:34-38, "Today is the beginning of a new year for the Richburg Seventh Day Baptist Church."

Following the morning worship was the quarterly fellowship dinner attended by 27 adults and children. The youngest one present was Eric Maurice, two and one-half weeks old, the son of James and Ellen McCrea Pitts. In the afternoon after a film presentation from the American Bible Society the advisory committee met and made plans for the summer months. At present the delegates to the Redlands Conference will be Pastor Babcock and Robert Stohr.

During the year, meetings have been held each Sabbath with guest speakers from the neighboring churches, and Rev. Albert N. Rogers and Rev. David S. Clarke, both of Alfred.

Weekly bulletins have been prepared by Onnalee Saunders and have been mailed to non-resident members.

Choir members meet for practice the first and third Fri-

day evenings. However, during the summer months the choir will be on vacation with only individuals furnishing the specials each Sabbath.

Richburg members attended the annual Allegheny Association meetings at the Alfred Station Church in May. They helped with the work bee at Camp Harley Sutton in June. Last October eleven members attended the Fall meeting with the Toronto church, the newest member of the Association.

The church family with Rev. and Mrs. Babcock as leaders is looking forward to continued Christian outreach in the church and community. □

## Vis to Serve Paint Rock Church

Paint Rock, Al - The Paint Rock church has called William (Bill) Vis to serve as interim pastor. Bill and Roselyn have been living in the parsonage for over a year and have assisted much in the spiritual and physical life of the church. Bill and Roselyn were charter members of the North Jersey SDB Church (now Raritan Valley) and both have served in church leadership roles.

On Sabbath, May 29, Pastor John D. Bevis conducted his final service at Paint Rock. He has since relocated with his family to Denver, CO where he will pastor the Denver SDB Church. □

## Eastern Association's 144th Session

by Mary Jane McPherson

The 144th annual Session of the Eastern Seventh Day Baptist Association convened at the Seventh Day Baptist Church of Christ in Plainfield, New Jersey May 14-16, 1982. The theme for the weekend, planned and coordinated by Jeanne L. Wilhelm, was "Giving Our All."

Sabbath Eve worship was led by Mrs. Kay Maltby. Special music was shared by the Raritan Valley SDB Church choir. Rev. Dale Rood was the guest speaker for the evening sharing with us "Practical Christian Stewardship of our TIME."

Sabbath morning, a prayer and praise service was led by Doug and Melody Wheeler followed by a worship service. The topic of the sermon shared by Rev. C. Rex Burdick was "Practical Christian Stewardship of our TALENTS." Althea Rood gave a delightful children's sermon continuing with the "talents" theme. Special music included a trumpet solo by Dennis Paquette and anthems by the New York City SDB Church choir.

After a very filling fellowship meal, there was opportunity to take advantage of one of three workshops. Rev. Kenneth Burdick gave a workshop on Sabbath-keeping as a form of stewardship; Rev. Socrates Thompson spoke on "Stewards of What?"; and Jeanne Wilhelm led a workshop on "Tithing as a Way of Life."

Later in the afternoon, the

youth met together for a very exciting workshop on stewardship with Bill Kanengiser; while the men met with Rev. Don Richards learning how to organize men's fellowships.

The Women's Fellowship also met under the direction of Kay Maltby, President. Ruth Burdick led the women in a singspiration of choruses accompanied by Mary Jane McPherson. Sandy Clare, Ruth Burdick, and Mary Jane McPherson sang a trio version of "I'm on my Way to a Mansion in Glory."

Althea Rood and Joyce Burdick each shared on the virtues of being a Christian woman - single, as a wife, a career woman and as a mother.

The women voted unanimously to support S.C.S.C. with their projects this year.

On the night after the Sabbath, we were guests of honor at a Recognition dinner hosted by General Conference President Dorothy Parrott and President-Elect K. Duane Hurley, for all those who ever served or volunteered on a board or agency at the Seventh Day Baptist Building in Plainfield. It was a delightful evening for everyone. We thank General Conference for their heart-rendered appreciation.

After the business session on Sunday morning, we entered into a joint worship service with the Shiloh Baptist Church group who uses the Plainfield facilities. Bill Kanengiser was worship leader. Ruth Burdick

and her huge stuffed bear spoke to the children before Minister Gary Kirkwood of the Shiloh Baptist Church spoke on "Practical Christian Stewardship of our Influences." Darrell Barber provided special music.

The Association was jointly hosted by the Raritan Valley SDB Church, Rev. Kenneth Burdick, Pastor and the Plainfield SDB Church of Christ, Rev. Victor Skaggs, Pastor.

The 145th Annual Session will convene during May 1983 at the Shiloh SDB Church, Rev. John Camenga, Pastor; Timothy Bond, Association President. □

## Wilhelm Selected for Assistant Pastor Position

Jeanne L. Wilhelm has been selected to serve as assistant pastor of the Plainfield Seventh Day Baptist Church of Christ, Plainfield, New Jersey.

Miss Wilhelm, who is a graduate of Columbia High School and Macalester College in St. Paul, Minn., also holds a Master of Divinity degree from Eastern Baptist Theological Seminary in Philadelphia.

She also served as last year's president of the Eastern Association of Seventh Day Baptists.

Wilhelm will assist Rev. Victor Skaggs in the work of the Plainfield church. □



# Reaching Out to Seventh Day Baptists in Poland

Hank, January, the 20th 1982.

Jan and Ruth Lek.

Account of our journey to Poland and Czechoslovakia from the 25th of November up to and including the 3rd of December 1981.

Tuesday, November 24, 1981.

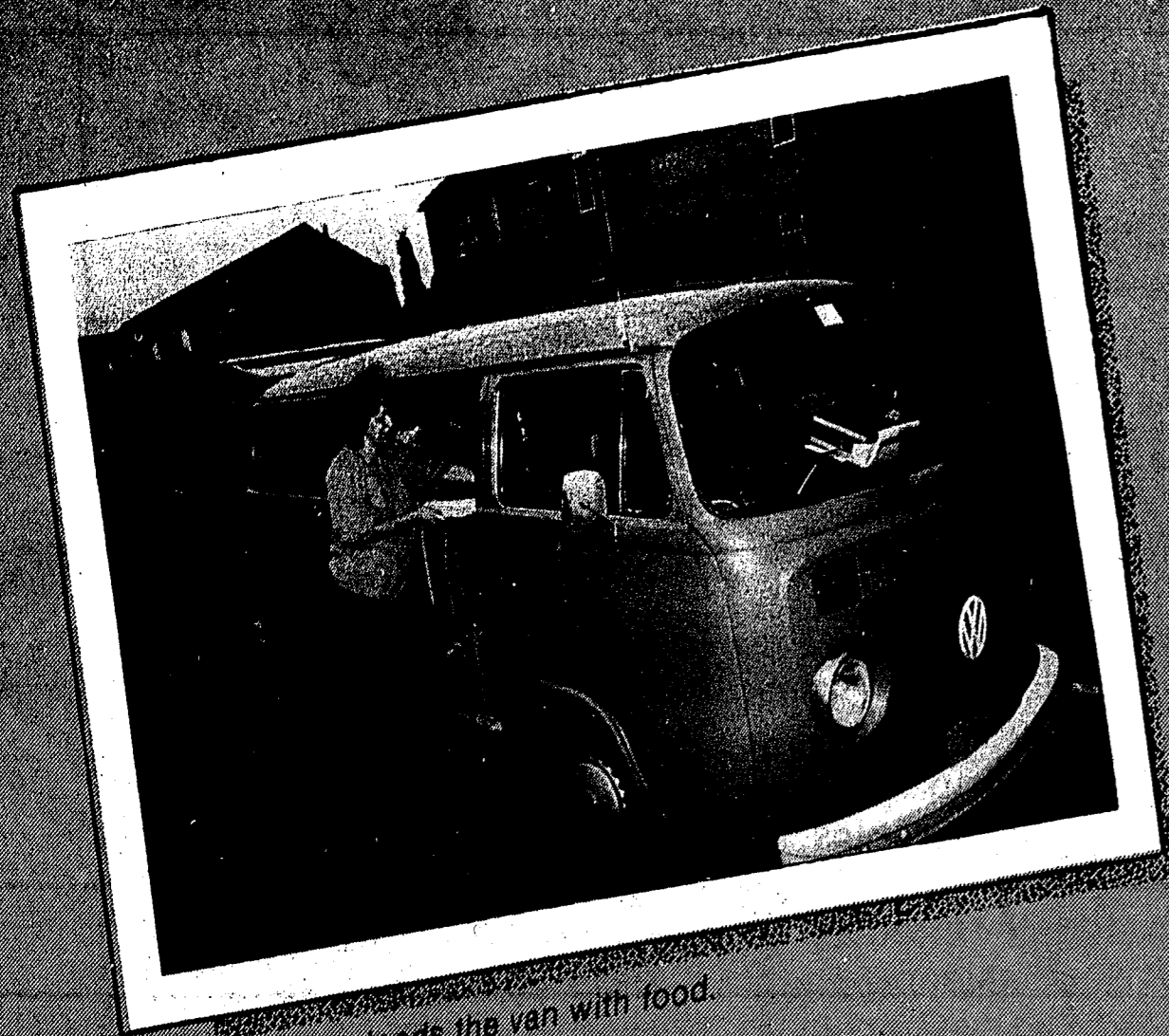
It seems to have been only a dream. We had been preparing ourselves for the journey for months. Then we were busy filling up forms, seeing to visas and foreign money, making purchases, sorting clothes, packing, settling the last goods, and so on. In the evening we got the V. W. bus, which we could hire profitably for our aim. We lodged our children with family and acquaintances. There was a lot of packing: about 55 big boxes of foodstuffs and 16 rubbish-sacks full of clothing. We give you a short enumeration of the things we took along with us: 26 kilogrammes of sugar, 80 litres of salad oil, 160 packets of butter, 15 kilogrammes of dried fruit, a box of apples, 200 eggs, baking-flour, cocoa, coffee, tins of fish, meat, vegetables, ragout, 24 kilogrammes of rice, 48 kilogrammes of Müesli, mashed potatoes, milk-powder, peanuts, pots of various kinds of paste to be spread on bread, soap-powder, toilet-soap, tooth-paste, medicine, etc., etc., etc.

Wednesday, November 25, 1981.

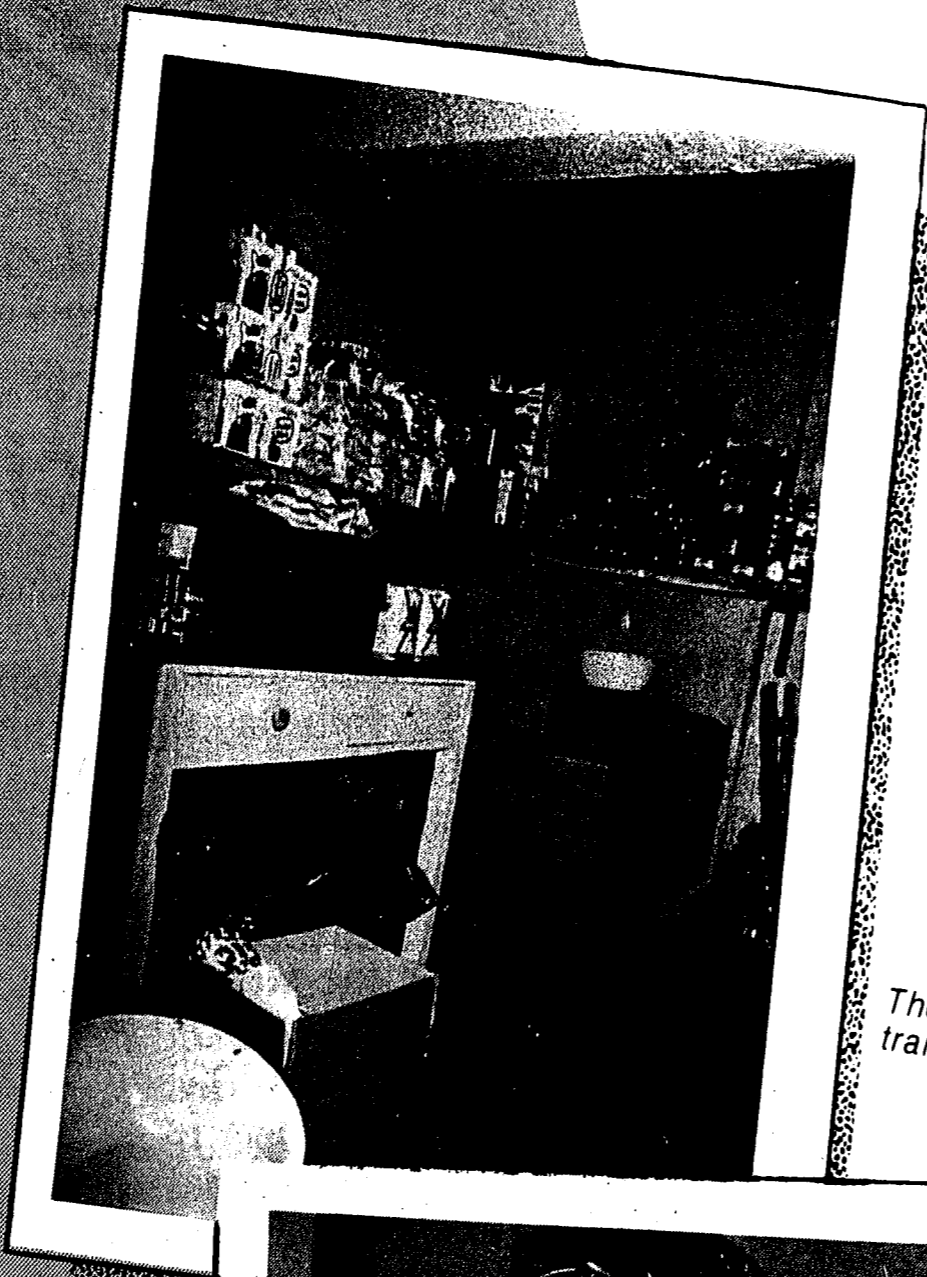
At 12 o'clock we left Hank. On the frontier between The Netherlands and West Germany we could drive on right away. At half past 7:00 p.m. we drove into Braunschweig. We received a warm welcome at the house of br. and sr. Mellmann. There we passed the night.

Thursday, November 26, 1981.

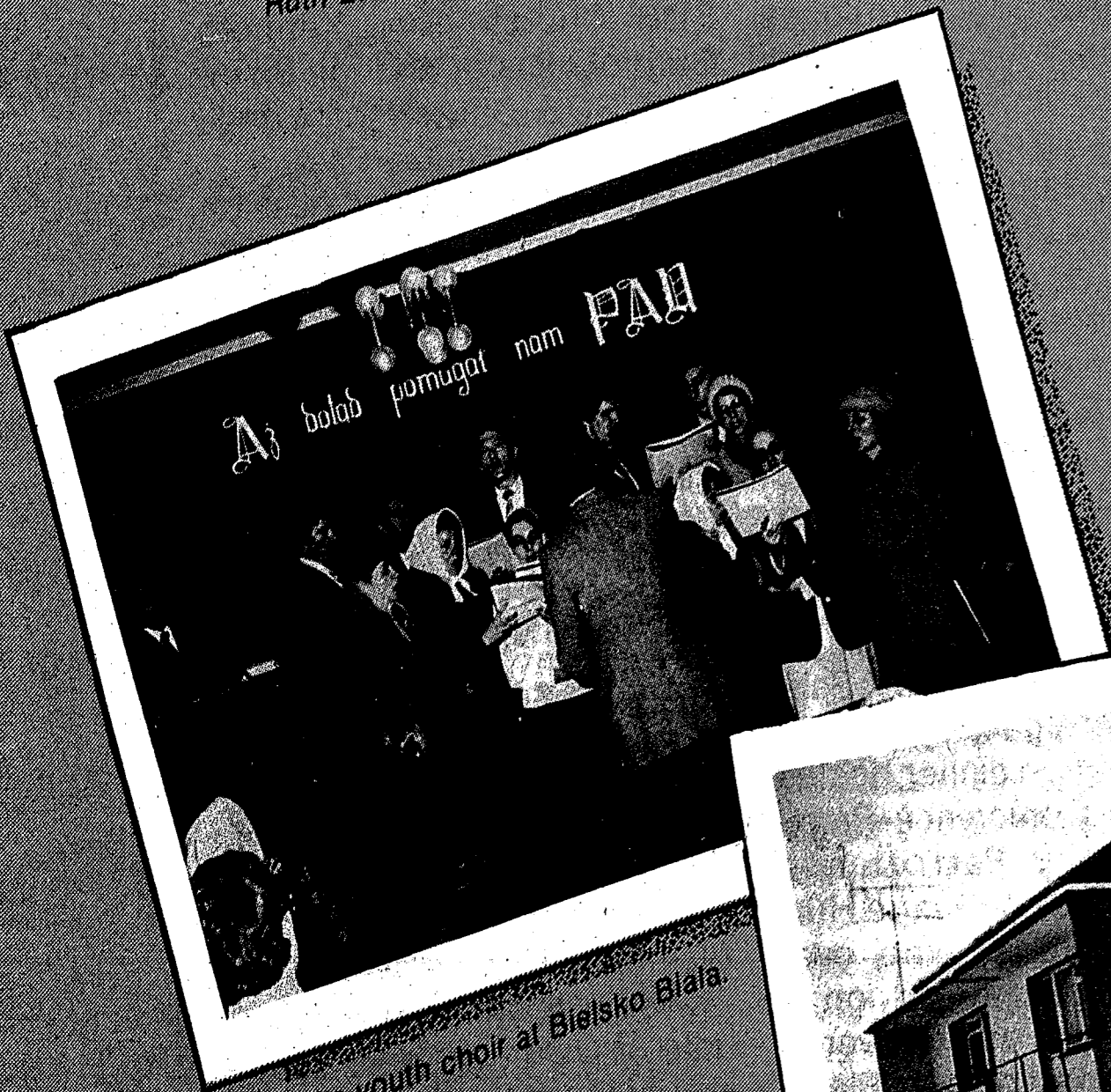
In the morning at 5 o'clock we took leave and drove in the direction of East Germany. There people got us into trouble for they commanded us to clear out the car. Everything was put into roentgen-apparatus. We just smiled a little and did not look upon it as a problem. After more than an hour and a half we were allowed to drive on. We saw the first light of the day. Here and there the roads were very icy and then you may be in panic sometimes. We saw many accidents. God protected us, He was with us. We can always



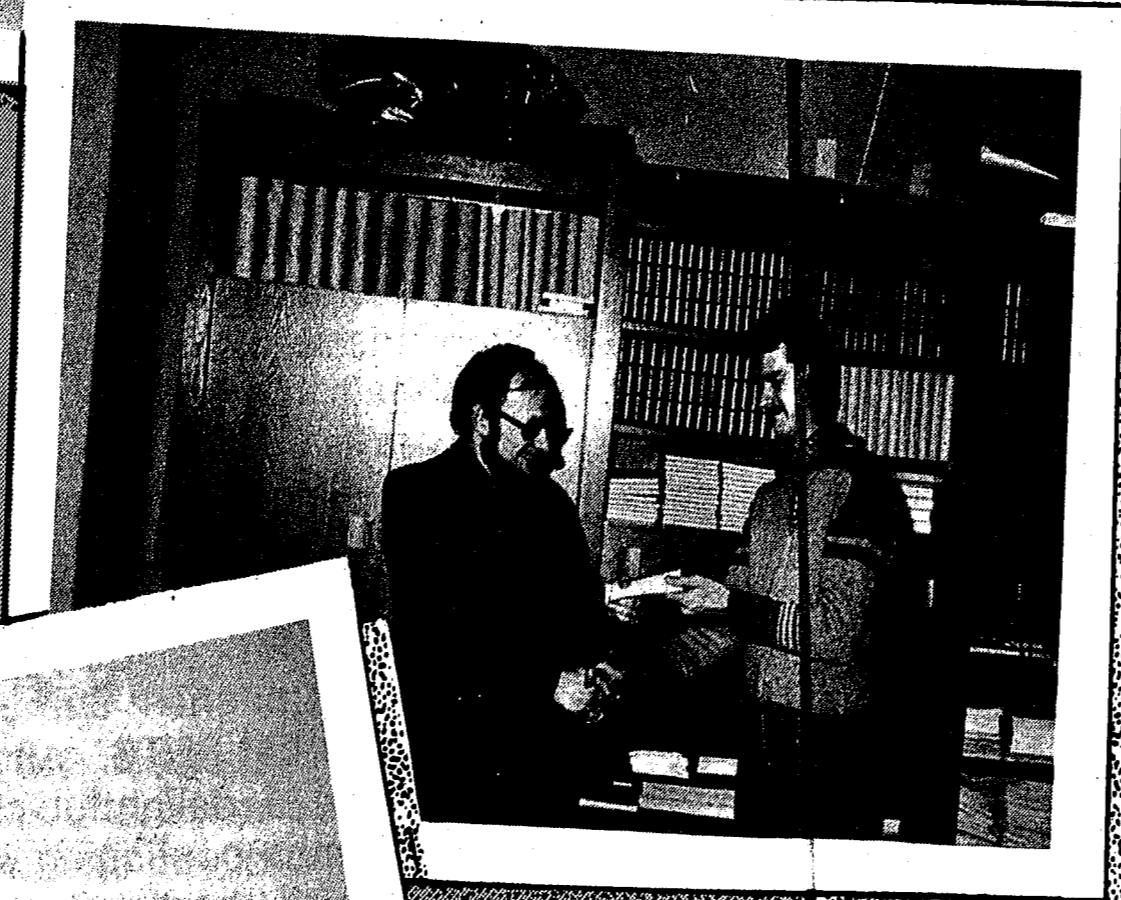
Ruth Lek loads the van with food.



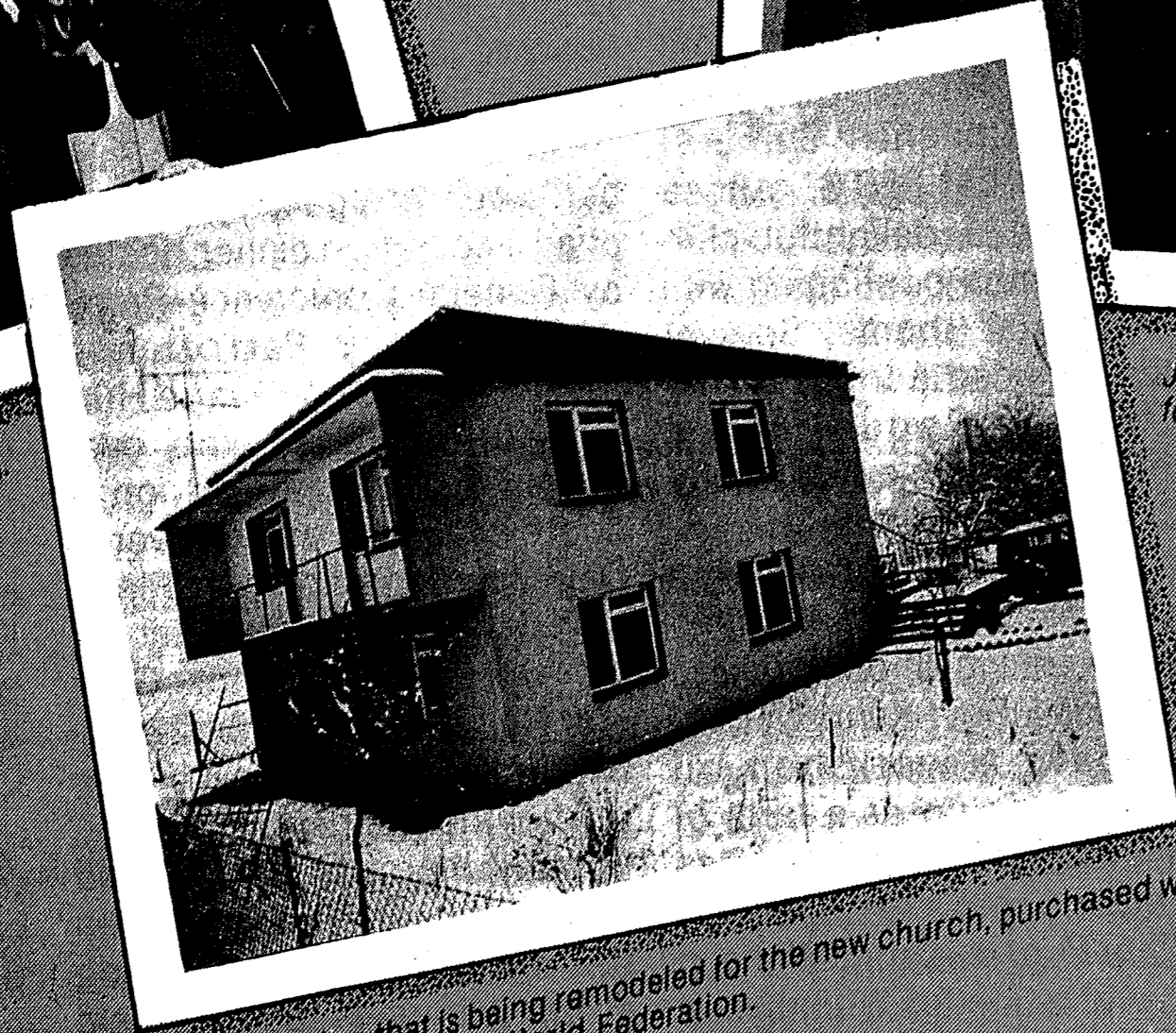
The load that was transported.



The youth choir at Bielsko Blaza.



Jan Lek (right) delivers the SDBWF gift for the new building to Bronislaw Ciesielski

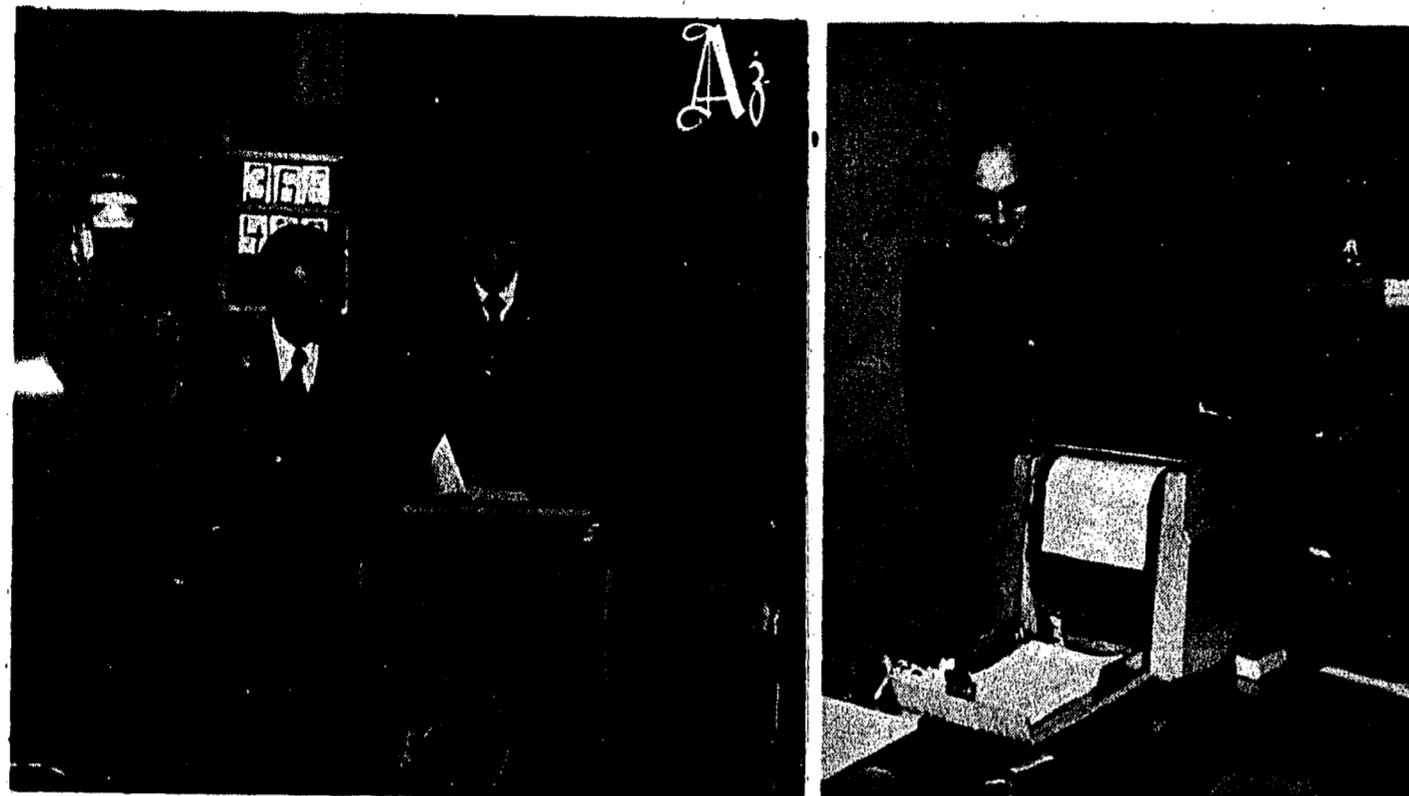


The building that is being remodeled for the new church, purchased with the assistance of the World Federation.



(left)

Br. Ciesielski working with the church's duplicator.



(right)

Jan Lek leading worship with Br. Wiecek translating into Polish.

(lower)

The congregation at Bielsko Biata.



put our trust in Him. The roads were endlessly long. We drove on quickly, relieving each other regularly.

At one o'clock we were on the Polish frontier. Papers and such-like. The expression on their faces caused us to expect difficulties. We were obliged to show the meaning of our conveying the goods and where they were to be delivered. After having signed a form, we were allowed to drive on ... without checking. Being in Poland, we had a melody in our hearts and were grateful to God.

At half past ten in the evening we arrived at the place of destination: Bielsko Biata. It had been snowing all the time, the roads were not lit up, there were no distinct edges and oncoming cars on bad roads. We were tired. The Stekla family made us cordially welcome. They live over the Chapel, which is owned by the sabbatarians in Poland. We drove the car behind the Chapel and unloaded it in the dark. So far our task had been done. The board of the Polish parish had appointed four persons from different parts of the country to distribute everything. First of all the food was intended for old people, sick persons, invalids, pregnant women and poor families.

#### Friday November 27, 1981.

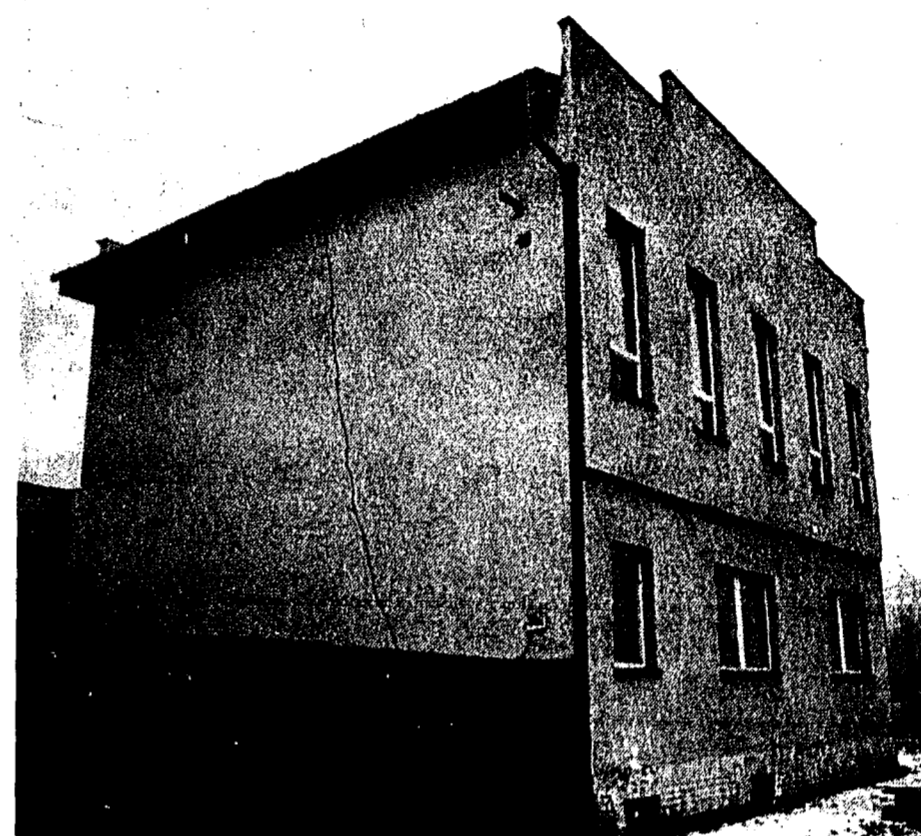
The next morning we unpacked everything and put in on shelves. It was a beautiful sight and our Polish brothers and sisters felt very happy about this "small shop".

The Sabbath was opened, after which a

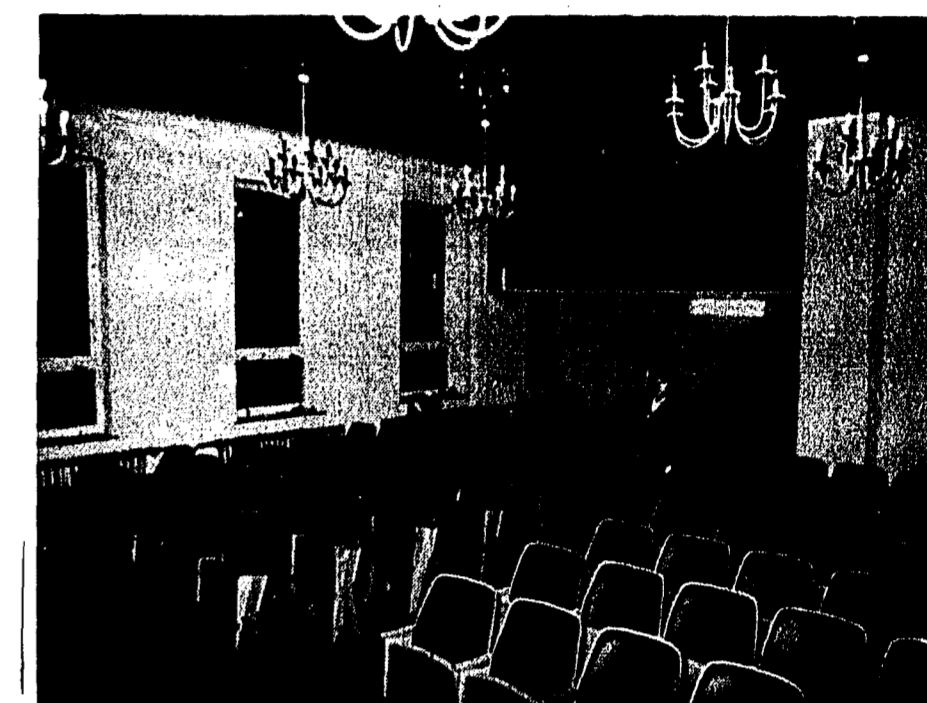
meeting was held. We talked about many important matters such as: evangelization in general, propagation of reading-matter concerning spiritual affairs, and the purchase of a new building for another community. The money had been borrowed from the members of the parish. By buying a building and converting it into a Chapel, a very great wish has now been realized. Otherwise it would not have been possible to hold meetings on the Day of Rest any more.

That evening we could give a large amount of money from America to the Polish parish. Naturally they were very thankful for it and want to use the money for the building and repayment.

Nowadays there is more freedom of action in Poland as to the issue of reading-matter (without censorship). We heard that there is a great lack of Bibles. In times to come we shall also pay attention to that problem.



The C.S.S.R. church.



View of the inside of the church in C.S.S.R.

#### Sabbath, November 28, 1981.

On Sabbath the Chapel was full of people; many persons had come to Bielsko Biata. Usually there are Bible-classes for the youngest children in another room connected with the Chapel.

Every Sabbath there is asked which of them have given witness in the past week, whether there are any results from spreading reading-matter and from after care in behavior of sympathizers. It sometimes happens that also relatives who belong to this community, go to West Germany and apply for political asylum, which causes a lot of sorrow for there is a very strong family tie here. God takes care of us and He does not let His children down, wherever they may be. If we put our trust in His Word, our minds will be set at rest.

In the afternoon we visited Goiki. We were there at about 4 o'clock. The meetings are held in the building which will be converted into a Chapel. The room above was crowded. From 10 o'clock people had been awaiting our visit. We were asked to address the meeting and the opportunity presented itself to sing and to give the kind regards from The Netherlands. As usual, people were given ample scope for asking us questions.

#### Sunday, November 29, 1981.

We drove in a snowstorm to Swietochlowice, where br. and sr. Wiecek live.

#### Monday, November 30, 1981.

On Monday morning we made a tour through Katowice. It sets you to thinking when you see lines of people in front of the shops to buy foodstuffs. The "stores" were also empty, whereas last year they were rather full. Many people were forming a queue for getting shoes. Often there are no shoes at all, but in spite of that, people keep waiting and waiting. These persons made a discontented and unquiet impression on us. But we like to mention that our brothers and sisters have faith in the Lord and restfully wait for the things to come. They do not engage in politics.

On Monday afternoon we set out on our journey to Czechoslovakia. On the frontier we had a 45 minute delay. At half past nine in the evening we arrived at the house of the Bujok family in Havirov.

#### Tuesday, December 1, 1981.

We went to Czechoslovakia in order to see the new Chapel. The work is proceeding enormously, but there is still very much to be done. The meeting room was ready and was to be put into use unofficially on the 26th of December 1981. The official opening is to take place in the month of March or April 1982, if possible. We were very astonished at a few brothers having got through an immense amount of work. Everything is done very well and insulated; no half-way measures

*Continued on page 30.*



# MUSIC



## NOTES

by  
Arthur Rowe

**Exaltation: A Scripture Song Experience of Worship and Praise/The Ronn Huff Vocal-Instrumental Congregation (Paragon PR33101).**

Great composers of the past have often turned to the Bible for the texts of their compositions. Paraphrases of the Psalms and other passages have appeared in hymnals for centuries. Gradually these forms have been largely displaced, in the preference of many, by a more subjective kind of gospel hymn or song, arising out of the writer's own feeling and experience. In recent years, however, a growing movement has advocated a return to the use of sung Scripture in worship. This trend has emerged in the grass roots, arising out of both old-line Pentecostal practice and its offspring, the Jesus People movement of a decade ago.

Unfortunately, the musicianship employed in this laudable effort has sometimes been painfully deficient. Collections of Scripture songs in print, for example, often give only a mel-

ody line and words, leaving a congregation untrained in part-singing or instrumental improvisation to struggle along inharmoniously. The emphasis is often on volume and endless repetition at the expense of beauty and meaning, as if so long as the words we sing are inspired words, our music may quite casually be cacophonous. Perhaps what is needed in such cases is an example of a "more excellent way" which will inspire us to praise through our music as well as our words.

Such an example is the album here reviewed. Here Scripture songs have got dressed up and gone uptown. The recording does full justice to the songs, as if diamonds were extracted from the dull rock to sparkle gloriously. Here the recording studio itself becomes a vehicle for praise, as technicians, musicians and singers assemble to create a work of beauty and inspiration in which the interest never lags, in which the mood shifts and progresses appropriately and often. The operative verse seems to be, "I will sing as I am inspired to sing, but I will sing intelligently, too." 1 Cor. 14:15.

The wonderful arrangements of Ronn Huff feature solid choral writing cleanly delivered by the Azusa Pacific University Concert Choir, directed by Dr.

Gary Bonner. The Nashville Festival Orchestra is lush with strings, harp, woodwinds, and exultant brass. Dony McGuire's keyboards also contribute beautifully at just the right moments. A variety of soloists deserve mention: the meaty voice of Barry McGuire, the soulful Bob Bailey, and the bright and bubbly Terry Blackwood and Cheryl Prewitt.

Songs of humble anonymous origin mingle with anthems by John Ness Beck, Stuart Dauerman, Jimmy Owens and others. Most of the songs are directly from Scripture. One exception is the spiritual, "Amen," given fresh relevance by the interpretation of soloist and orchestra. All the selections contribute to the development of the theme aptly expressed in the title of the album. Both sides of this theme of exaltation are explored: jubilant rejoicing, and awestruck worship and meditation. The latter mood is most pronounced on Side 2 of the recording; but watch for the rousing Judeo-Christian (so described because of its Fiddler-on-the-Roof-style melody) "The Trees of the Field." If you can keep from shouting with this one, you just may be dead. □

Highest recommendation.

The Sabbath Recorder

## Central New York Churches Active

### Evangelism Explosion

Training is finished for the summer months, and the church is looking for new recruits for the fall semester. Trained persons from the last two semesters will be visiting in the community this summer. In the past year, individuals from 26 families have made commitments to Christ. Prayer continues for them to become "fully disciplined."

### Association Camp Harmony

Central New York Association Camp Harmony is anticipating 80 campers and 22 staff members for this summer's camping session. The theme for this year is "Where God Expects You to Grow."

### Bible Study Cell Groups

In two areas, each approximately 10 miles from the church, cell groups are forming. Rome, the town where Charles Finney's Revival was so great, is once again bearing fruit for the Lord. Pastor Russ Johnson is leading a group and has seen a number of people give their lives to Jesus. In Sherrill, where a new Bible study is starting up under the direction of Jerry Park, there are sister church possibilities.

### Family Weekend Canoe Trip

A trip in the Fulton Chain of

Lakes in the Adirondack Mountains is scheduled in August. A time of fellowship, worship, recreation and relaxation (not a lot of rest) is anticipated by the families. So far, 20 people are planning to go on the trip.

### Gospel Music Festival

This is the fourth year that the Verona area people have organized and carried out an all afternoon and evening Gospel music festival. The last three years have been set up for Oneida's Veterans Field. It is a time of lifting up the Lord through music and the spoken Gospel. The free outdoor event receives wide media coverage. Last year there were approximately 1,000 who came during the day to share all or part of the event. Musicians of many outstanding area Gospel groups came and donated their skills. This year's festival is planned for August 22.

### Radio Ministry Opening

The churches of Central New York have voted to begin a radio ministry through a Syracuse station. The programs will be heard on Wednesday afternoons at 2 p.m., and then the broadcasts will be repeated at 11 p.m. the same evening. The half-hour programs will be led by the association's pastors. □

## Seattle Has New Bus

A 1972 GMC, 12 passenger "crew bus" now belongs to the Seattle (Wash.) Area Seventh Day Baptist Church.

The idea of owning a bus for evangelism outreach and youth services had been in the minds of the church members for many years, but recently they found the bus they wanted. The bus was located just before the SDB national Day of Prayer and Fasting on May 16, so the congregation added the bus to the prayer list. A consensus was reached that they should try to raise the money and buy the little red bus. Within thirty days the money had been raised to buy the bus with cash.

The church's youth fellowship held two car washes, a bake sale and two days of contracting yard work. Their hard work and many special gifts from the church members made it all possible. □

## Milton College

*Continued from page 4.*

after its zenith, political, economic and social conditions changed so drastically that student enrollment dropped from over 800 to around 250 "on campus" students. Left with a campus to serve a large student body, the college could no longer sustain itself.

When the decision was made to close the school's campus, administrators pointed to the campus debt, shrinking financial aid for students and fewer college-aged young people, as the major factors for the school's demise. □



## The Work Continues in Kansas

Mrs. Merlin Wheeler

24

### Resurrection Sabbath

The months of April and May have been a special time of worship for our church family and friends. Easter Sabbath was a celebration of the resurrection in music, scripture, and prayer. After an organ and piano duet, our hearts were stirred as the congregation sang "Christ the Lord is Risen Today!"

The Youth Choir sang the "Easter Song" to bell-like accompaniment—a beautiful time in our service to hear young voices lifted in praise to the Risen Saviour.

Two anthems were sung by the choir: "That Day" and "It's Over." The words "It's Over" were exciting as they told us: "He saved us all, and now it's done; never more to die, finished now for all; and it's over! and now it's done!" Choir directors are Kent Wheeler and Don Chroniger.

Following the sermon, "The Continuing Resurrection," the congregation stood and joined to declare joyfully, "I Serve a Risen Saviour!"

Later in the day special Sabbath vespers were shared at the Norris Wheeler farm.

### Sabbath Emphasis Day

On April 24th we observed Sabbath Emphasis Day. Pastor Wheeler's sermon, "Possibilities in the Sabbath," was motivating as he read, "Thy face, Lord, I will seek." Early this spring a plastic love loaf (small loaf of bread) from World Vision was distributed to each family, and we were asked to keep the little loaf bank on our tables. In this way we could drop in coins regularly and

thus share with the needy of the world. On this Sabbath Emphasis Day the love loaves were collected and dedicated to God's work of feeding the hungry and starving. A total of \$286.76 was received.

A special fellowship meal was shared after the morning worship which featured steak soup served in miniature homemade loaves of bread. The loaves were hollowed out and

filled with the thickened soup. The bread from the hollowed out loaves was used to make bread pudding for dessert. Salad, relish trays, and drink completed the simple meal as a way of emphasizing to all who partook, the need of food and the work of World Vision.

### Youth Day

On May 1st we observed

*Continued on page 30.*

## What the Resurrection Means to Me

by Eric Davis, 17

(First-prize winner in a Sabbath School contest at Seattle, WA in April, 1982)

The resurrection of Jesus Christ is an event that means a great deal to me as a believer. Many people all over the world believe that Christ died for their sins, and that's great; but they are missing the whole point. Not only did Jesus die for our sins, He also rose up again from the dead - once and for all defeating sin. This feat shows an awesome amount of power on the part of God the Father. The raising of Christ, perhaps, took more power than the creating of the earth, Heaven, and the Universe, because it defied all the known laws of man's nature.

Now as a believer, I am obligated to defeat sin. Romans 6 tells us that we must believe in Christ and then be baptized into His death. The baptism has nothing to do with salvation, but it is symbolic of being buried - as Christ was - to sin and then rising up again as He did on the Resurrection day.

Romans also says that "Christ was raised from the dead through the glory of the Father, so that we too might walk in newness of life." After Christ rose from the grave, He began a "new" life. He was no longer bound by His earthly body. In the same manner, we Christians are to put off our old worldly and sinful bodies and become new creatures. Most importantly, however, we must actually live this concept and not just preach it.

In conclusion, I would like to give thanks to the Father for sending His son to die for my sins and then resurrecting Him so that He can come back for me someday and take me home with Him. □

## Sight Seeing in Redlands

by Ron Davis

25

Redlands was founded in 1881. The city derived its name from the color of the soil and continues to turn to the soil for one of its chief products, the California Navel Orange.

There are many beautiful old homes in Redlands. The most famous is the Victorian Morey House on Tarracina Boulevard (off Barton Rd.) with its three-tiered-wedding-cake style. It has been featured on post-cards, in **Sunset** magazine and in Gothic horror movies. Another mansion, the Villa Del Sole, was the model for the lavish "palace" of Harold Bell Wright's 1914 best selling book "The Eyes of the World." Both are private residences.

In Smiley Park (Vine St., off Orange St.) is the Lincoln Shrine, a small museum of photos, curios, books, personal effects and hand-signed documents of Abraham Lincoln. There are beautiful murals by famed artist Dean Cornwell and a painting of Lincoln by Norman Rockwell. Smiley Park

is also the home of the Redlands Bowl where outdoor summer concerts are performed and the old Smiley Library with its oak interior and a small museum in the rear.

The San Bernardino Assis-tencia on Barton Road was built in 1830 as a branch of the San Gabriel Mission. During the 1840's it was used as part of a Spanish rancho grant. It has been restored from ruin and its museum and wedding chapel are surrounded by adobe walls protecting an inner courtyard. In this area are the aged orange groves and grape vines of Bryn Mawr and Morey Mansion.

The Orange Tree complex at the California Street exit of I-10 contains the San Bernardino County Museum, the Edwards Victorian Mansion restaurant, a wedding chapel and an orange stand. The museum features birds and mammals of Southern California and a large bird egg collection.

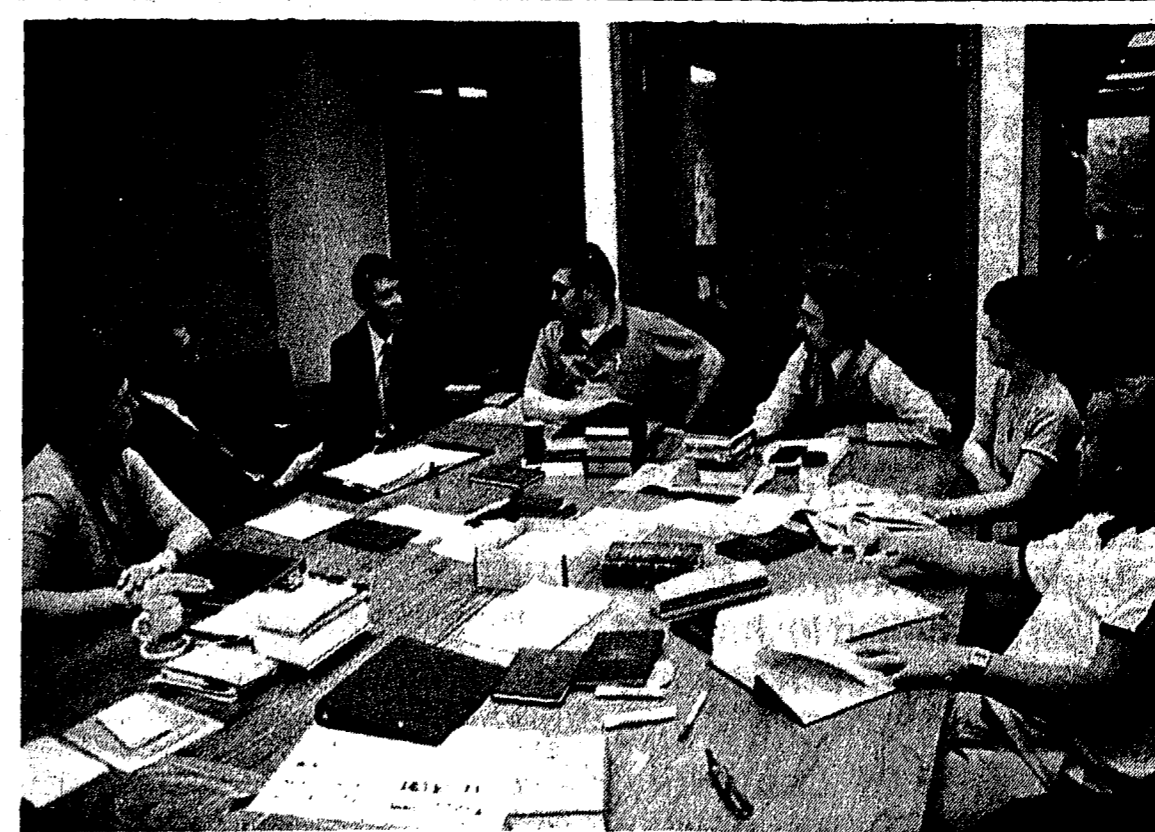
Sand Artist Bible Land, seven miles east of Redlands on I-10,

is the inspirational work of sand sculptor, Ted Conibear, who has used sand, water, and simple hand tools to create scenes from the life of Christ consisting of life-size figures in a natural outdoor setting. Scenes include the Manger Scene, Jesus Blessing the Children, Jesus and the Woman of Samaria and the Last Supper.

Also in the Yucaipa area east of Redlands are the apple orchards of Oak Glen, the Oak Glen Jellystone Park and Campground, the Yucaipa Regional Park, the Mousley Museum of Natural History, the Sepulveda Dunlap Adobe (the oldest residential building in San Bernardino County) and the Edward Dean Museum of Decorative Arts (in Cherry Valley). The Edward Dean Museum contains mostly European and Oriental furnishings in eight spacious rooms that capture the atmosphere of an elegant 18th Century mansion. The sixteen surrounding acres contain an English garden and a cherry orchard.

In nearby Riverside at the Seventh Street exit (near the Riverside SDB church), is the famous Mission Inn described by Will Rogers as the "most unique hotel in America." It is a rambling maze of courtyards, terraces and towers and contains a notable collection of Spanish antiques. Almost across the street is the Riverside Museum.

All of these attractions are free except for the parks and the Edward Dean Museum. Further details may be obtained during Conference registration. □



Seven people participated in this year's Institute which focused on Seventh Day Baptist polity and history. Classes were taught by Dean Paul Green and former Historian Thomas Merchant.



## The Work Continues in Kansas

Mrs. Merlin Wheeler

### Resurrection Sabbath

The months of April and May have been a special time of worship for our church family and friends. Easter Sabbath was a celebration of the resurrection in music, scripture, and prayer. After an organ and piano duet, our hearts were stirred as the congregation sang "Christ the Lord is Risen Today!"

The Youth Choir sang the "Easter Song" to bell-like accompaniment--a beautiful time in our service to hear young voices lifted in praise to the Risen Saviour.

Two anthems were sung by the choir: "That Day" and "It's Over." The words "It's Over" were exciting as they told us: "He saved us all, and now it's done; never more to die, finished now for all; and it's over! and now it's done!" Choir directors are Kent Wheeler and Don Chroniger.

Following the sermon, "The Continuing Resurrection," the congregation stood and joined to declare joyfully, "I Serve a Risen Saviour!"

Later in the day special Sabbath vespers were shared at the Norris Wheeler farm.

### Sabbath Emphasis Day

On April 24th we observed Sabbath Emphasis Day. Pastor Wheeler's sermon, "Possibilities in the Sabbath," was motivating as he read, "Thy face, Lord, I will seek." Early this spring a plastic love loaf (small loaf of bread) from World Vision was distributed to each family, and we were asked to keep the little loaf bank on our tables. In this way we could drop in coins regularly and

thus share with the needy of the world. On this Sabbath Emphasis Day the love loaves were collected and dedicated to God's work of feeding the hungry and starving. A total of \$286.76 was received.

A special fellowship meal was shared after the morning worship which featured steak soup served in miniature homemade loaves of bread. The loaves were hollowed out and

filled with the thickened soup. The bread from the hollowed out loaves was used to make bread pudding for dessert. Salad, relish trays, and drink completed the simple meal as a way of emphasizing to all who partook, the need of food and the work of World Vision.

### Youth Day

On May 1st we observed

*Continued on page 30.*

## What the Resurrection Means to Me

by Eric Davis, 17

(First-prize winner in a Sabbath School contest at Seattle, WA in April, 1982)

The resurrection of Jesus Christ is an event that means a great deal to me as a believer. Many people all over the world believe that Christ died for their sins, and that's great, but they are missing the whole point. Not only did Jesus die for our sins, He also rose up again from the dead - once and for all defeating sin. This feat shows an awesome amount of power on the part of God the Father. The raising of Christ, perhaps, took more power than the creating of the earth, Heaven, and the Universe, because it defied all the known laws of man's nature.

Now as a believer, I am obligated to defeat sin. Romans 6 tells us that we must believe in Christ and then be baptized into His death. The baptism has nothing to do with salvation, but it is symbolic of being buried - as Christ was - to sin and then rising up again as He did on the Resurrection day.

Romans also says that "Christ was raised from the dead through the glory of the Father, so that we too might walk in newness of life." After Christ rose from the grave, He began a "new" life. He was no longer bound by His earthly body. In the same manner, we Christians are to put off our old worldly and sinful bodies and become new creatures. Most importantly, however, we must actually live this concept and not just preach it.

In conclusion, I would like to give thanks to the Father for sending His son to die for my sins and then resurrecting Him so that He can come back for me someday and take me home with Him. □

## Sight Seeing in Redlands

by Ron Davis

Redlands was founded in 1881. The city derived its name from the color of the soil and continues to turn to the soil for one of its chief products, the California Navel Orange.

There are many beautiful old homes in Redlands. The most famous is the Victorian Morey House on Tarracina Boulevard (off Barton Rd.) with its three-tiered-wedding-cake style. It has been featured on post-cards, in **Sunset** magazine and in Gothic horror movies. Another mansion, the Villa Del Sole, was the model for the lavish "palace" of Harold Bell Wright's 1914 best selling book "The Eyes of the World." Both are private residences.

In Smiley Park (Vine St., off Orange St.) is the Lincoln Shrine, a small museum of photos, curios, books, personal effects and hand-signed documents of Abraham Lincoln. There are beautiful murals by famed artist Dean Cornwell and a painting of Lincoln by Norman Rockwell. Smiley Park

is also the home of the Redlands Bowl where outdoor summer concerts are performed and the old Smiley Library with its oak interior and a small museum in the rear.

The San Bernardino Assis-tencia on Barton Road was built in 1830 as a branch of the San Gabriel Mission. During the 1840's it was used as part of a Spanish rancho grant. It has been restored from ruin and its museum and wedding chapel are surrounded by adobe walls protecting an inner courtyard. In this area are the aged orange groves and grape vines of Bryn Mawr and Morey Mansion.

The Orange Tree complex at the California Street exit of I-10 contains the San Bernardino County Museum, the Edwards Victorian Mansion restaurant, a wedding chapel and an orange stand. The museum features birds and mammals of Southern California and a large bird egg collection.

Sand Artist Bible Land, seven miles east of Redlands on I-10,

is the inspirational work of sand sculptor, Ted Conibear, who has used sand, water, and simple hand tools to create scenes from the life of Christ consisting of life-size figures in a natural outdoor setting. Scenes include the Manger Scene, Jesus Blessing the Children, Jesus and the Woman of Samaria and the Last Supper.

Also in the Yucaipa area east of Redlands are the apple orchards of Oak Glen, the Oak Glen Jellystone Park and Campground, the Yucaipa Regional Park, the Mousley Museum of Natural History, the Sepulveda Dunlap Adobe (the oldest residential building in San Bernardino County) and the Edward Dean Museum of Decorative Arts (in Cherry Valley). The Edward Dean Museum contains mostly European and Oriental furnishings in eight spacious rooms that capture the atmosphere of an elegant 18th Century mansion. The sixteen surrounding acres contain an English garden and a cherry orchard.

In nearby Riverside at the Seventh Street exit (near the Riverside SDB church), is the famous Mission Inn described by Will Rogers as the "most unique hotel in America." It is a rambling maze of courtyards, terraces and towers and contains a notable collection of Spanish antiques. Almost across the street is the Riverside Museum.

All of these attractions are free except for the parks and the Edward Dean Museum. Further details may be obtained during Conference registration. □



Seven people participated in this year's Institute which focused on Seventh Day Baptist polity and history. Classes were taught by Dean Paul Green and former Historian Thomas Merchant.



## FOCUS



### MISSIONS TODAY



**GUYANA, South America-** Evangelistic crusades have been held at Bona Ventura SDB church on the Pomeroun River; at the new church at Manawarin and at the Kitty, Georgetown church and they are planned for Parika, Uitvlugt and Dartmouth in July and August. Seminar was held in June at Dartmouth and will be held in Parika in November. Camps are held in August/September. A retreat was held at Kitty in April and was well attended by brethren from five of the churches. "It was a real time of spiritual upliftment. The theme was 'Kept by the Power of God, through Faith' - 1 Pet. 1:5", Pastor Jacob Tyrrell wrote.

**SAN DIEGO, CA-** Church extension pastor, Rev. John Peil, led this group in formal organization June 12. Pastor Gabriel Bejjani gave the sermon during the incorporation meeting in the afternoon with Pastor Alton L. Wheeler, of the mother church in Riverside speaking that morning follow-

ing the accepting of charter members. Just prior to this John wrote, "We also have many new contacts that the Lord has given to us and we are all excited."

**MINDANAO, PHILIPPINES-** Missionary Rodney Henry visited Pastor Paypa in early June to help set up the new training course in Ozamis City. Two men, Bro. Montalban from Tudela and Bro. Batapa from a mountain village will spend one weekend a month together and have daily study. "I praise God for His strategy of having our own pastors do the training of the future pastors. It would have taken much longer to accomplish what we did without the motorcycle. I praise God that He provided us the motorcycle for His service."

**EXTENSION YEAR - 1982!** ...is becoming a reality in more of our churches. The MISSIONS for July will carry information on how the Lord leads and is blessing in extension ministries at the Verona, NY SDB church. Your Pastor/Missionary Keyworker will be sharing this information in your church. What extension ministries are being done in your local church or in your Association?

**MISSIONS - AUGUST:** Because of conference and August vacations, the August MISSIONS will be mailed in July and will carry a letter from our missionaries Rodney and Camille Henry of Cebu City, The Philippines. Be sure to learn how the Lord is leading and blessing in their family, in their ministries.

**Verse for the month:**  
"Hear my prayer, O Lord;  
answer my plea, because you  
are faithful to your promises."  
-Psalms 143:1 TLB

## PRAYER

A Prayer Reminder  
for Each Day!!

SEPTEMBER 1982

### PRAY FOR:

- 1-New children/youth reached in Camp Bible School.
- 2-Missionaries David and Bettie Pearson, Blantyre, Malawi, Africa.
- 3-The Missionary Keyworker in my church and ways in which I can help.
- 4-Pastor Jin Sung Kim and other pastoral leaders in SDB churches in Korea.
- 5-Joel Osborn, the computer operator/programmer at the SDB Center.
- 6-Editor Scott Smith of the SABBATH RECORDER and his new ministries.
- 7-Pastor Joel Omare, Kisii, Kenya and the harmony/cooperation in churches.
- 8-Seminary student, Leon Wheeler as he continues his studies this fall.
- 9-SCSC workers as they return to school/churches and their ministries.
- 10-Seminary student, Verne Wright as he continues his studies this fall.
- 11-My Pastor as he opens the Word of God this Sabbath.
- 12-Seminary student, Everett Dickinson as he continues his studies this fall.
- 13-New Conference President, Dr. K. Duane Hurley, Salem, WV
- 14-Missionaries Rodney and Camille Henry and family, Cebu City, Philippines.
- 15-Dennis Palmer, who continues his seminary training this fall.
- 16-Kevin Bulter, who will begin his seminary training this fall.
- 17-Pastors and people in our sister churches in South Africa.
- 18-The Extension Project(s) in my church and in the Association churches.
- 19-The Tract Society as they meet today for their annual session.
- 20-Seminary student, Carlton Wilson, as he continues his studies this fall.
- 21-The new SDB Branch Church (of Marlboro, NJ) in Ambler, PA  
Pastor Cruickshank
- 22-Harold King, who will be studying toward the ministry this fall.
- 23-Sabbath Schools as they get back into full swing this fall.
- 24-Director Mynor G. Soper and his field ministries in church extension.
- 25-New England Yearly Meeting planned for this Sabbath at Pine St. Chapel, CT
- 26-New pastors/students to meet the growing need for leadership-Matt.9:38!
- 27-Seminary student, Pete Tarin, who will continue his studies this fall.
- 28-Upper East Tennessee Church as they seek a pastor.
- 29-General Council members as they serve our churches between Conferences.
- 30-Don Chroniger who is studying to complete his ministerial training.

C  
O  
R  
N  
E  
R



## Ka Fan Ram

--Reviewed by Duane L. Davis

("MY TRIP ABROAD") by Rev. L. Sawi Thanga, 161 pages, published by Sein Gyi Press, Rangoon, Burma, May 1982.

**Ka Fan Ram** is the travelogue story of a trip from Burma to North America in 1980 by the Rev. L. Sawi Thanga. As General Secretary of the Burma Seventh Day Baptist Conference, Rev. Thanga attended the sessions of the Baptist World Alliance in Toronto, Ontario and the Seventh Day Baptist General Conference USA in Denver, Colorado that summer, and kept careful notes of his trip and the places and persons he met. Realizing that very few people from his homeland are permitted to travel abroad, Rev. Thanga desired to share his many experiences and his understandings of western culture and people with his nation's people.

Just after the book was published in May, Rev. Thanga assisted a missionary in Rangoon who was delivering 10,000 new Bibles in the Lu-see language, and found that Mr. Carlson was returning to his homeland in Canada via Seattle, and sent a complimentary copy of **Ka Fan Ram** to me in Seattle.

**Ka Fan Ram** tells about receiving the invitation to attend the BWA and the SDB General Conference meetings, the procedures necessary to get a passport, visa and plane ticket, then tells about the trip from the Mengaloden Airport to JFK in New York City. He

describes his experiences along the way, with changes in Bangkok and Paris, and what the traveling was like, the size and speed of the airplanes and nature of the busy airports. One of his first experiences in America was the Fourth of July, "America Independent Day," interpreted and explained to him by the Saunders family and the Merchant family.

Experiences at the Baptist World Alliance Congress in Toronto are described in the book, including his interview with Billy Graham. From there Rev. and Mrs. Leon Maltby showed him Niagara Falls and took him to Verona, USA, where he describes the Davis Dairy Farm and other sights. After a visit to New York City, he traveled to Southern California where he attended the Los Angeles church and visited Disneyland and Hollywood. From there he flew to Seattle and the Centralia churches. He then flew all night to attend the Missionary Society meeting at Westerly, Rhode Island. After Westerly, Rev. Thanga was escorted through our nation's capitol by Rev. and Mrs. Leland Davis. He devotes 20 pages to the sights of Washington, DC.

The next experience was our General Conference, with family camp Pre-Con Retreat at Camp Paul Hummel in the Rocky Mountains and Conference at Loretto Heights College in Denver. After Conference he returned to New

Jersey. Along the way, Rev. Thanga gives details of the size of the states and cities he visited, their history, and describes shopping centers, super markets, and the unusual and strange experiences he encountered.

Quickly the panorama of American events was over and he boarded a Boeing 747 for the first leg of the long journey homeward. Ten pages tell about the trip home, with several pages of description of the city of Bangkok, Thailand.

An appendix of 40 pages follows the book, with charts of facts about the United States, its 50 states, population, inhabitants, language, salaries, family life, religion and the way the government of the United States is organized. It would appear to an American that this appendix might prove an interesting study course for Burmese people of what the United States is like. There are 2,000 copies in this first edition.

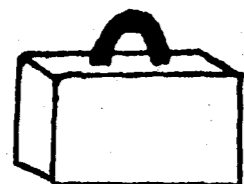
The introduction to **Ka Fan Ram** was written by B. Lalthagiana, M.A., of the Department of History, Mandalay University. In addition to Rev. Thanga's work with the Seventh Day Baptist Conference, he has translated and published many books in the Burmese and Lushai languages. Now it would be nice for us if he would translate **Ka Fan Ram** ("My Trip Abroad") and publish it in English for readers in North America. □



# Raccoo Goes to Grandma's House



RACCO



SUITCASE



DAD



MOM



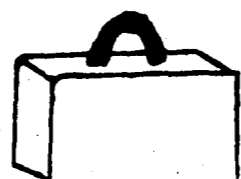
GRANDMOTHER



BIBLE



was busy helping to pack his



was going to

stay with his



felt a little afraid. His



and



would not be there. He had never been left there before. That

night



told his



and



that he was afraid. His



gave him a pencil and paper to draw different places he could

go. His



then read a verse from the



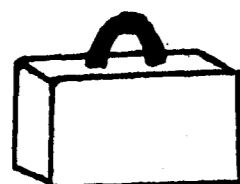
It was a promise.

"God is with you wherever you go." Joshua 1:9.



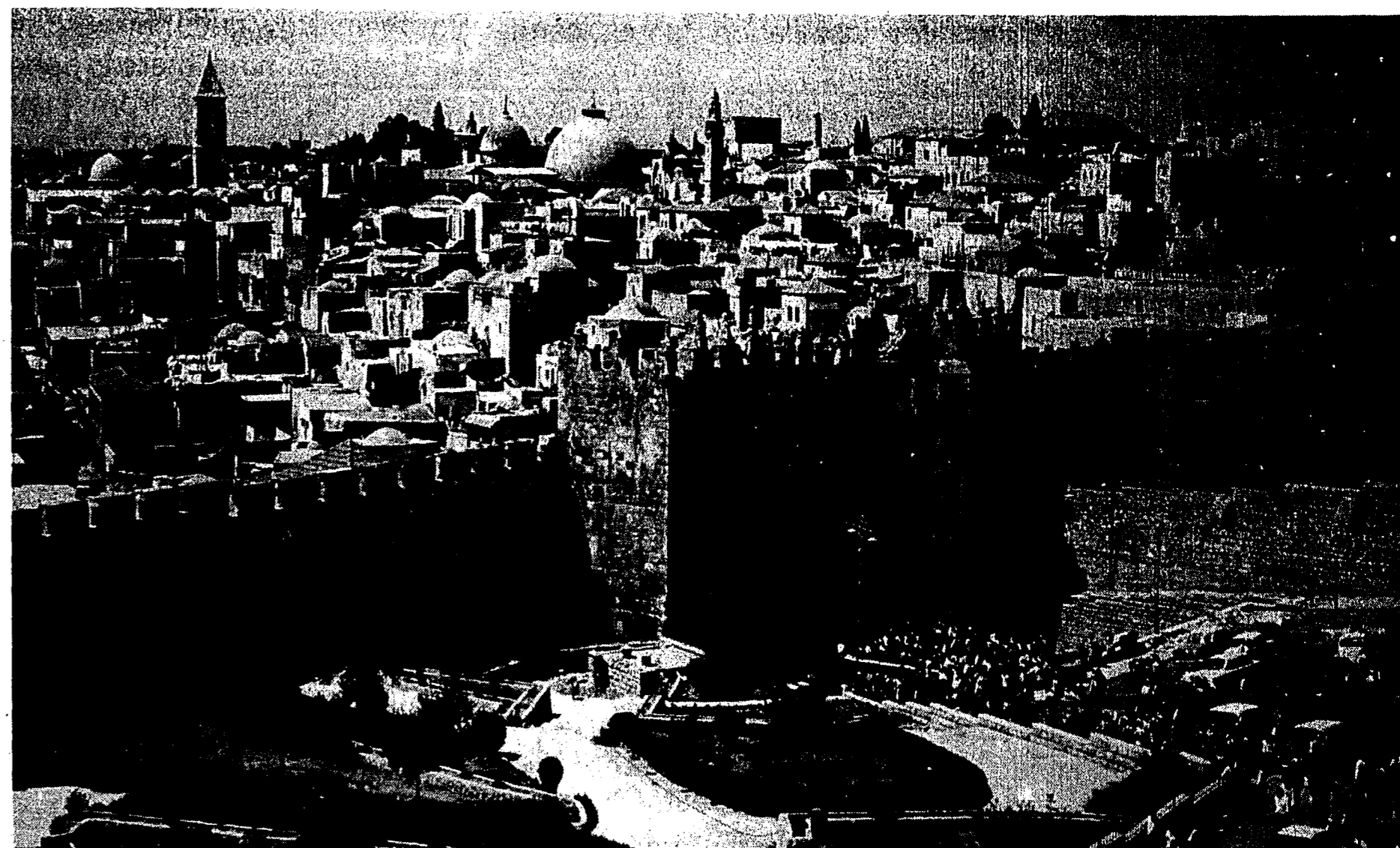
put that

picture in his



to help him remember that God is everywhere.

# ISRAEL ישראל



At General Conference in Salem last year several "alumni" of my previous four trips to the Holy Land asked if I would consider planning a two-week trip to Israel in the spring of 1984. Being one that cannot bypass a sure thing, I gladly agreed to make arrangements to take another group to Israel.

The scheduled trip is projected for March of 1984, leaving on a Monday from Chicago and returning to Chicago two weeks later. The entire trip will be spent in Israel with Sabbath experiences projected for Jerusalem and on the Sea of Galilee (remember: "O Sabbath rest by Galilee"). We will visit many of the places that we have shared together in the past, plus some others that we have not had the opportunity to experience. While I was in Israel last February, I made some preliminary investigations of places to stay and opportunities available to us.

I would like to see if we could get a group together of between 35-45. The reason is that we can obtain our own private bus, plan our own schedule, and make the best possible use of the time we will visit the Holy Land.

This is a trip of a life-time, and even if you are not an "alumnus" of previous trips to Israel, I am certain you would enjoy being together with others of like mind and faith as we "walk where Jesus walked."

In order to begin the planning for this glorious event, I need to know how many are interested in visiting Israel--probably for a cost of between \$1800-2400 per passenger, including airfare from Chicago, room and board, ground transportation and fees--in March of 1984. Your response to this letter/article is not a firm commitment on your part, YET, but simply an indication of your interest in being part of this excursion. Please fill out the form below and mail it to me TODAY. You will receive all the information as it becomes available and will be invited to join us by making a deposit sometime late in 1982.

I would like to tentatively reserve a space for the March, 1984 trip to Israel:

Name \_\_\_\_\_

Address \_\_\_\_\_

Telephone Number ( \_\_\_\_\_ ) \_\_\_\_\_  
Places I would like included on the itinerary: (Already planned: Jerusalem, Bethlehem, Nazareth, Sea of Galilee, Golan Heights, Megiddo, Caesarea, Jericho, Jordan River, Masada, perhaps Sinai)

Mail to: Rev. Herbert E. Saunders, 712 E. Madison Ave., Milton, WI 53563

Others in family who would like to visit:  
Total number on this form: \_\_\_\_\_



Continued from page 24.

Youth Day Service. Our young people had charge of the entire service except the morning message. The Youth Choir sang two anthems--"Chariots of Clouds" and "Ballad of St. Peter." Leon V. Wheeler's message topic was "Hang in There, Baby." He emphasized that you need to know where you're going; set values for yourself; and don't give up!

#### Church Activities

We continue to be a church at work and at prayer. Several workbees were held this spring to complete some repairs at the parish house, and build side-walks, driveway and a cover for the patio at the new parsonage. Some yard work was done and grass was seeded. Two loud speakers have been installed in the sanctuary and are now in use adding much to the worship service. Special contributions were received for this project.

A cement foundation has been completed in preparation

for installation for air conditioning.

A Talent Night was sponsored by the Young People the evening of April 17th. Music, games, skits, poems, and an evening of good fun was followed by refreshments.

The church family and guests gathered at the Parish House on the afternoon of May 15th for a reception honoring the Cliff Bond family after Cliff's ordination, and Leon and Linda Wheeler and family. Leon graduated from Ottawa University this spring, and he and his family have accepted the summer pastorate of Leon's old home church, the First Seventh Day Baptist Church of Hopkinton, Ashaway, RI.

The Ladies' Missionary Society hosted the Church Women United May Fellowship Day on May 17th. Fifty-one women from the six churches attended, and all churches were represented on the program. □

## 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  
Light Bearers' Standing Committee  
Seventh Day Baptist Center  
P.O. Box 1678  
Janesville, WI 53547

## Poland

Continued from page 21.

for them. Now that they see the end approaching, there is hope again, but judging from their accounts, they did not always find it easy going and they had often been disheartened and dejected. They must frequently wait for material for months.

In this country life is much better than in Poland. The shops are filled completely and there is enough to go round. Yet they are afraid that they will meet with the same situation as in Poland.

#### Wednesday, December 2, 1981.

On Wednesday morning we said good-bye and went home. It is a 700 kilometer run through Czechoslovakia to the frontier with West Germany. The roads were trafficable. The scenery was beautiful and we enjoyed it. Everything was white and here and there we saw game. We were to go over the frontier before 12 o'clock, so we drove on quickly. After having called for the children, we drove to Hank and all of us were at home again at half past three.

Attached to each other  
by Him, we give you our  
kindest regards,  
Jan and Ruth Lek □



#### Notice

The annual meeting of the members of the American Sabbath Tract Society will be at 9:00 a.m., Sunday, September 19, 1982, at the Seventh Day Baptist Center, 3120 Kennedy Rd., Janesville, WI. Immediately following the meeting of the society will be the quarterly meeting of the Board of Trustees. □

## Obituaries

**CARNES.** -- Fern Burdick Carnes, daughter of Elton and Elma Allen Burdick, was born in the Town of Alfred, N.Y., January 20, 1912 and died in Bethesda Hospital, Hornell, N.Y., June 6, 1982.

Mrs. Carnes was a member of the Alfred Station Seventh Day Baptist Church, Alfred Station, N.Y., for 57 years.

Survivors are her husband, Raymond L. Carnes of Alfred Station, N.Y.; two daughters, Mrs. Kathleen Manning of Yulee, Fla. and Ms. Mildred Carnes of Hornell, N.Y.; a son, Carl Wilkinson of Avon, N.Y.; three sisters, Mrs. Beulah Wilkinson of Long Beach, Calif., Mrs. Lula Clair of Hornell, N.Y., and Mrs. Millie Clair of Spencerport, N.Y.; two brothers, Kenneth Burdick of Alfred Station and Richard Burdick of Hornell; seven grandchildren and eight great-grandchildren.

Farewell services were conducted by her pastor, the Rev. Rex E. Zwiebel, in the chapel of the Robertson Funeral Home, Hornell, N.Y., on June 9, 1982.

Burial was in the Alfred Rural Cemetery, Alfred, N.Y.

REZ.

**DAVIS.** -- Lucy R. Davis, daughter of the late James E. and Myrtle Rasinger Rainear Davis, was born August 5, 1905 in Stow Creek Township, Cumberland County, N.J. and died in her home on May 13, 1982 following an extended illness.

She was married on September 10, 1922 to Jonathan B. Davis who passed away on May 14, 1979.

Mrs. Davis was a member of the Marlboro Seventh Day Baptist Church and served as a deaconess, a member of the Ladies Aid and was active as long as her failing health permitted. She was a life member of the PTA, past president of the Cumberland County PTA and served in numerous capacities. She was also a member of the Ladies Auxiliary of the Shiloh, N.J. Fire Company.

She is survived by two sons, James R. Davis of Bridgeton, N.J. and Raymond M. Davis of Milwaukee, Ore.; five daughters, Mrs. Francis (Marion) Campbell and Mrs. Lorenzo (Leanore) Moncreif, both of Shiloh, Mrs. Hartley (Frances) Hiles of Bridgeton, Sharon Davis of Millville and Alyce Davis at home; 17 grandchildren; 17 great-grandchildren; and two brothers, Edward Rainear of Oreland, Pa. and Lester Rainear of Penns Grove, N.J. She was predeceased by two brothers, LeRoy Rainear Sr. and Herbert Rainear.

Funeral services were held on May 17, 1982 from the Marlboro Seventh Day Baptist Church with Rev. Charles Bond and Rev. Donald E. Richards, officiating. Interment was in the Shiloh Seventh Day Baptist Church Cemetery.

DER.

**GETCHELL.** -- Damaris Getchell was born July 25, 1894 in Waterford, Conn., the daughter of the late Burtus and Emma Gavitt Brooks, and died on May 5, 1982 at Mary Kenny Nursing Home, Waterford.

She was married to Leslie R. Getchell on December 14, 1916 in Waterford. Mr. Getchell preceded her in death.

She was a teacher in Pomfret and Waterford. She was a member of the Waterford Seventh Day Baptist Church, the Waterford Historical Society and the Widows' Club of the Huntington Street Baptist Church.

Survivors include a son, Harry Getchell of Old Lyme, Conn.; two daughters, Brenda Cruson of Easton, Conn. and Alice Morgan of Bridgeport, Conn.; three sisters, Hancy Burdick of Waterford, Mrs. Everett Sanctuary of Amherst, Mass. and Martha Paxton of Ocala,

Fla.; seven grandchildren and four great grandchildren.

Funeral services were held on May 7, 1982 from the Waterford Seventh Day Baptist Church with her pastor, Rev. Don Richards, officiating. Interment was in West Neck Cemetery, Waterford.

DER.

**HURLEY.** -- Lester Hurley was born November 9, 1899 at Welton, Iowa and died at Tempe, Ariz. on January 25, 1982.

He was married to Edna Schwein on August 25, 1929. To this union were born six children, five of whom survive him. He married Thelma Pierce on September 4, 1958.

Memorial services were held on April 17, 1982 from the Milton Seventh Day Baptist Church where he was a member. Pastor Earl Cruzan officiated with Pastor Herbert Saunders assisting.

Following cremation, his ashes were interred at the Welton, Iowa Seventh Day Baptist Cemetery.

EC.

**OGDEN.** -- Helen A. Ogden died May 19, 1982 at her home in Alfred, N.Y.

Born December 1, 1905 in Wheeling, W. Va., Mrs. Ogden was the daughter of Albert and Adella Isaly Acker. She grew up there and was married to Mr. E. Gordon Ogden in 1935. They moved in 1948 to Alfred where he joined the faculty of Alfred University. Mr. Ogden retired in 1972.

Mrs. Ogden was an active member of the Alfred Seventh Day Baptist Church and was a deaconess from 1959 until her death. She was active in the Women's Society and for many years was a Sabbath School teacher and secretary of the Advisory Board. She was a member of the Amandine Club, the Forcye-Wilson Club and the Champlin Civic Betterment Corporation. From 1952 to 1969, she served on the Seventh Day Baptist Board of Christian Education and was editor of its publication for children, *The Sabbath Visitor*.

Survivors include her husband, E. Gordon Ogden; a daughter, Alise O. Irwin, Asheville, N.C.; a son, John G. Ogden, M.D. of Ann Arbor, Mich.; a brother, Kenneth E. Acker, Clearwater, Fla.; and nieces and nephews.

After cremation and a private service, a community memorial service was held on Sunday, June 27, in the Alfred Church. Interment was in the Alfred Rural Cemetery.

ANR.

**POLAN.** -- Phebe K. Polan, 93, of Clifton Springs, N.Y., died May 3, 1982 at the Seneca Nursing Home in Waterloo, N.Y.

Memorial services were held at the Seventh Day Baptist church of Alfred, N.Y. on May 8, 1982 with the Rev. David S. Clarke and the Rev. Albert N. Rogers officiating.

Phebe Katherine Hewitt was born March 20, 1889 in Mississippi, lived in Calhan and Boulder, Colo.; Milton, Wis.; Salem, W. Va.; and for over forty years in Alfred. She was the widow of Professor L. Ray Polan, a former teacher at Milton College, Salem College and Alfred University.

Mrs. Polan was a deaconess and member of the Seventh Day Baptist Church of Alfred, a member of its Women's Society and several community organizations.

Survivors include one daughter, Genevieve (Mrs. Karl) Scheffer of Scotia; one son, Dr. Donald Polan of Clifton Springs; eight grandchildren and three great-grandchildren.

Friends wishing may make memorial contributions to the American Cancer Society in her name.

DSC.



**WALTERS.** -- LaCleda F. Walters died in Phoenix, Ariz., on June 22, 1982.

The son of George L. and Ella Frink Walters, he was born in the Town of Albion, Dane County, Wis., on August 18, 1902. He was baptised by the late C. S. Sayre on July 5, 1913 and became a member of the Albion Seventh Day Baptist Church. He graduated from Edgerton, Wis., High School in 1920 and attended Milton College for two years.

On May 16, 1924 he was united in marriage to Lila Brown in Battle Creek, Mich. and they lived there until 1944 when they moved to Phoenix for his health.

Besides his widow, he is survived by two children Betty Z. Daily, of Phoenix, and George E. Walters, of Titusville, Fla.; four grandchildren, and five great-grandchildren.

At his request, his body was cremated and his ashes were scattered over the mountains near Phoenix.

**WHITFORD.** -- Reva L. Whitford was born Dec. 20, 1888 in Obi N.Y., and died June 2, 1982 in Clearfield, following a short illness. She had lived in Little Genesee, N.Y. most of her life.

Reva was a member of the Genesee Seventh Day Baptist Church, Little Genesee, N.Y. and had served for many years as organist and pianist. On Dec. 25, 1904 she was married to Ferris Whitford, who died in 1970.

Surviving are three sons, William L., of Nile, N.Y., Byron F., of Hamburg, N.Y., and Robert F., of Clearfield, Pa., eight grandchildren, and seven great-grandchildren.

Funeral services were held at the Genesee Seventh Day Baptist Church on June 5, 1982 with her pastor, Steven Crouch, officiating. Burial was in Wells Cemetery, Little Genesee.

**Births**

**Calhoun.**--A son, Benjamin David, was born to George and Lannette Calhoun of Alfred, N.Y. on Sept. 1, 1981.

**Volk.**--A daughter, Joy Alene, was born to Robert and Sherry (Butts) Volk of Alfred, N.Y. on Sept. 11, 1981.

**McGraw.**--A son, Aaron Michael, was born to Roger and Sandra (Snyder) McGraw of Alfred, N.Y. on Oct. 26, 1981.

**Gardner.**--A son, Nathanael Roland, was born to Roger and Penny (Snyder) Gardner of Alfred, N.Y. on Nov. 6, 1981.

**Bartels.**--A son, Jacob Nathaniel, was born to John and Amy (Swerediuk) Bartels on Jan. 30, 1982 at the U.S. Army Hospital in Berlin, Germany.

**Lawrence.**--A daughter, Lindsey Lee, was born to Mark and Kelly (Snyder) Lawrence of Alfred, N.Y. on Feb. 24, 1982.

**Wheeler.**--A son, Benjamin Curtis, was born to Dennis and Doris (Swerediuk) Wheeler on Apr. 9, 1982, in Ashtabula, Oh.

**Cudahy.**--A son, John Robert Buell, was born to Dr. Richard and Amy (Buell) Cudahy of Bolivar, N.Y. on May 7, 1982.

**Pitts.**--A son, Eric Maurice, was born to James and Ellen (McCrea) Pitts of Canaseraga, N.Y. on May 18, 1982.

**Williams.**--A son, Michael David, was born to Dian and Garad Williams of Canastota, N.Y. on June 2, 1982.

**Brotzman.**--Twin sons, Eli James and Peter Samuel, were born to Brett and Cathy (Brown) Brotzman of Milton, WI on June 18, 1982.

**Accessions**

**Albion, Wis.**  
Robert Harris, Pastor

By Baptism:  
Charles Engelberger  
Deanna Engelberger  
Thomas Engelberger  
Judy Engelberger  
Cheryl Engelberger  
Margaret Engelberger

**Alfred Station, N.Y.**  
Rex E. Zwiebel, Pastor

By Letter:  
Roger Thomas  
Evelyn Thomas  
Susan Thomas

**Battle Creek, Mich.**  
S. Kenneth Davis, Pastor

By Letter:  
Dulcie Hurt West

**Columbus, Ohio**  
Perry I. Cain, Pastor

By Baptism:  
Keith Bond  
Roxie Freeman  
Bob Freeman

By Testimony:  
Jo Anne Gibson  
Oritta Ruth Lee

**Fouke, Ark.**  
Floyd L. Goodson, Pastor

By Baptism:  
Holly Owen

By Testimony:  
Chester Buckley

**Marlboro, N.J.**

By Letter:  
Edward Lawrence

**Raritan Valley, N.J.**  
Kenneth Burdick, Pastor

By Baptism:  
Matthew Cruzan  
Bob Fassbender

**Stonefort, Ill.**

By Letter:  
Albert Addison Appel, Jr.

**Waterford, Conn.**  
Donald E. Richards, Pastor

By Letter:  
Donald E. Richards  
Dale E. Hull  
Martha Hull

**Washington, D.C.**  
Leland E. Davis, Pastor

By Baptism:  
Alphonso Holt  
Beatrice Holt  
Maria Monge  
Nicole Simon

By Testimony:  
Archie Oliver, Jr.

**Marriages**

**Good-Brunson.** -- Timothy Wayne Good, son of Mr. and Mrs. Maynard Good, and Christie Ann Brunson, daughter of Mr. and Mrs. David Brunson, Farmington, N.M., were united in marriage by the bride's grandfather, the Rev. Trevah R. Sutton, on June 19, 1982 at Farmington, where they will reside.

**McRoberts-Vaught.** -- George Steven McRoberts, son of Mr. and Mrs. George McRoberts, and Ida Gay Vaught, daughter of Mr. Austin Vaught and the late Mrs. June Vaught, were united in marriage by Pastor Francis Saunders and Pastor Robert E. Harris. The wedding took place in the Albion, Wis. Seventh Day Baptist Church.

**NABWU to Meet in KC**

**KANSAS CITY, MO.**--Kansas City, Mo., has been selected as the site of the North American Baptist Women's Union's 7th continental assembly to be held October 20-23, 1982.

Sponsored by 17 women's organizations that constitute the North American Baptist Women's Union (NABWU), the meeting is open to all Baptist women. Four thousand women from Canada, the Caribbean, and the United States are expected to attend.

Theme of the meeting, based on 1 John 3:2, will be "What We Yet May Be." Highlights of the sessions will include Bible studies, a variety of inspirational speakers, seminars on contemporary issues, and musicians and dramatists.

The meeting will open on Wednesday night with a roll call of participating Baptist bodies. It will close on Saturday night with a parade of flags and women dressed in international costumes from countries affiliated with the Baptist World Alliance (BWA). Mrs. Kerstin Ruden of Sweden, president of the Women's Department of the BWA, will bring the keynote address.

Other speakers slated to address the meeting are Duke K. McCall, president of BWA, and Gerhard Claas, general secretary.

All sessions will be held at the Municipal Auditorium.

Business to be conducted will include the election of new officers to head NABWU for the next five years.

Assemblies have been held every five years since 1953 soon after NABWU was founded. The continent-wide meet-

ings take place alternately with Baptist World Alliance Congresses, which are also held every five years.

The purpose of NABWU is to promote cooperation and fellowship among Baptist women in the North American continent.

Women wishing to register should write the executive of their Baptist women's body for proper forms. The registration fee will include a meal package.

Hotel reservations should be

For more information contact:

USA and the Caribbean:  
Mrs. Beth Wildes  
600 North 20th Street  
Birmingham, Ala. 35203  
U.S.A.  
(205) 322-6511

## If not you...who? If not now...when? If not...why?

*You're needed. There is a Christian organization that needs you!  
Why not find out where?*

INTERCRISTO lists over 28,000 openings in hundreds of vocations. We can show you specific positions that match you and your special skills. ■ Is it possible that God's best is waiting for you? ■ For more information, contact INTERCRISTO today.



INTERCRISTO  
P.O. Box 33487  
Seattle, WA 98133  
PHONE TOLL FREE:  
(800) 426-1342

Please send me information about positions available in Christian Organizations.

"Center for Christian Work Opportunities"

NAME \_\_\_\_\_  
ADDRESS \_\_\_\_\_  
CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

A Division of CRISTA Ministries





## Memorial Fund Trustees Set New Policy for Scholarship Program

At a recent meeting of the Memorial Fund Trustees, the following policy was adopted.

Scholarships will be made available to any Seventh Day Baptist student attending a college, university or vocational training institution, who has met the following application requirements:

1. Each applicant shall have donated a summer or the equivalent of dedicated Christian service either to the denomination and/or a Seventh Day Baptist Church. (For example, SCSC participation, Lightbearer's service, dedicated service at the denominational building, dedicated service to a church or church pastor, etc.) The dedicated service must have been rendered after January 1, 1980.

2. Proof of the services rendered, including type of service, duties performed, length of service, etc., shall be submitted with the application by the pastor or supervisor responsible for administering the project.

3. Applicants shall submit with their application a statement from their pastor certifying their active participation, membership and involvement in a Seventh Day Baptist Church whenever he or she has or is residing within commuting distance of the church. The Memorial Board would encourage recipients at attend institu-

tions of higher learning which would enable the student to be regularly involved in the activities of a Seventh Day Baptist Church.

4. Scholarship grants shall be used for tuition, books or room and board which the applicant is required by the educational institution to pay. (Checks will be made payable to the educational institution).

5. A scholarship of up to \$1,000 will be granted during an academic year following a summer or more of dedicated service rendered as set forth in paragraph 1; if a second summer or more of dedicated service is rendered the applicant shall be eligible for a grant of up to \$1300 during an academic year following a second summer or more of dedicated service; if three or more summers or more of dedicated service are rendered the applicant shall be eligible for a grant of up to \$1600 for an academic year following the respective year of service.

6. Prospective Alfred University or Salem College students may apply for benefits under the old Memorial Fund Scholarship Program until Jan. 1, 1984. Any Alfred University or Salem College student receiving benefits at that time, however, shall be able to finish out his or her college career under the provisions of the previous Memorial Fund Scholarship Program. □



### Read the Bible Through in '82

#### SEPTEMBER

- 1 2 Chronicles 4-6
- 2 2 Chronicles 7-9
- 3 2 Chronicles 10-13
- 4 2 Chronicles 14-16
- 5 2 Chronicles 17-19
- 6 2 Chronicles 20-22
- 7 2 Chronicles 23-25
- 8 2 Chronicles 26-29
- 9 2 Chronicles 30-32
- 10 2 Chronicles 33-36
- 11 Ezekiel 1-3
- 12 Ezekiel 4-7
- 13 Ezekiel 8-11
- 14 Ezekiel 12-14
- 15 Ezekiel 15-18
- 16 Ezekiel 19-21
- 17 Ezekiel 22-24
- 18 Ezekiel 25-27
- 19 Ezekiel 28-30
- 20 Ezekiel 31-33
- 21 Ezekiel 34-36
- 22 Ezekiel 37-39
- 23 Ezekiel 40-42
- 24 Ezekiel 43-45
- 25 Ezekiel 46-48
- 26 Daniel 1-3
- 27 Daniel 4-6
- 28 Daniel 7-9
- 29 Daniel 10-12
- 30 Esther 1-3

## On Christian Retirement

by Francis D. Saunders

"If I should die doing something worthwhile:  
'Tho the task be not of my choice;  
'Twould be far finer than an easy recliner,  
So I'll tackle the task, and rejoice.

For life is for living, and gifts are for giving;  
And the Spirit endows everyone;  
So I'll preach or I'll plow as the Spirit shows how,  
'Til at last all my work here is done.

Then when labours are ended, every task is attended;  
He'll receive me at last by his grace;  
And life will be dearer, for Christ will be nearer,  
Having welcomed me home, face to face."



The Sabbath Recorder (ISSN 0036-214X) (USPS 474460)  
3120 Kennedy Road  
P.O. Box 1678  
Janesville, WI 53547

Second class postage paid at Sun Prairie, WI 53590



*The Seventh Day Baptist General Conference*

*expresses grateful appreciation  
to all those individuals  
who through the years 1922 to 1982  
have served Christ through the work of  
Seventh Day Baptists  
on the staff and in the agencies  
which have worked out of*

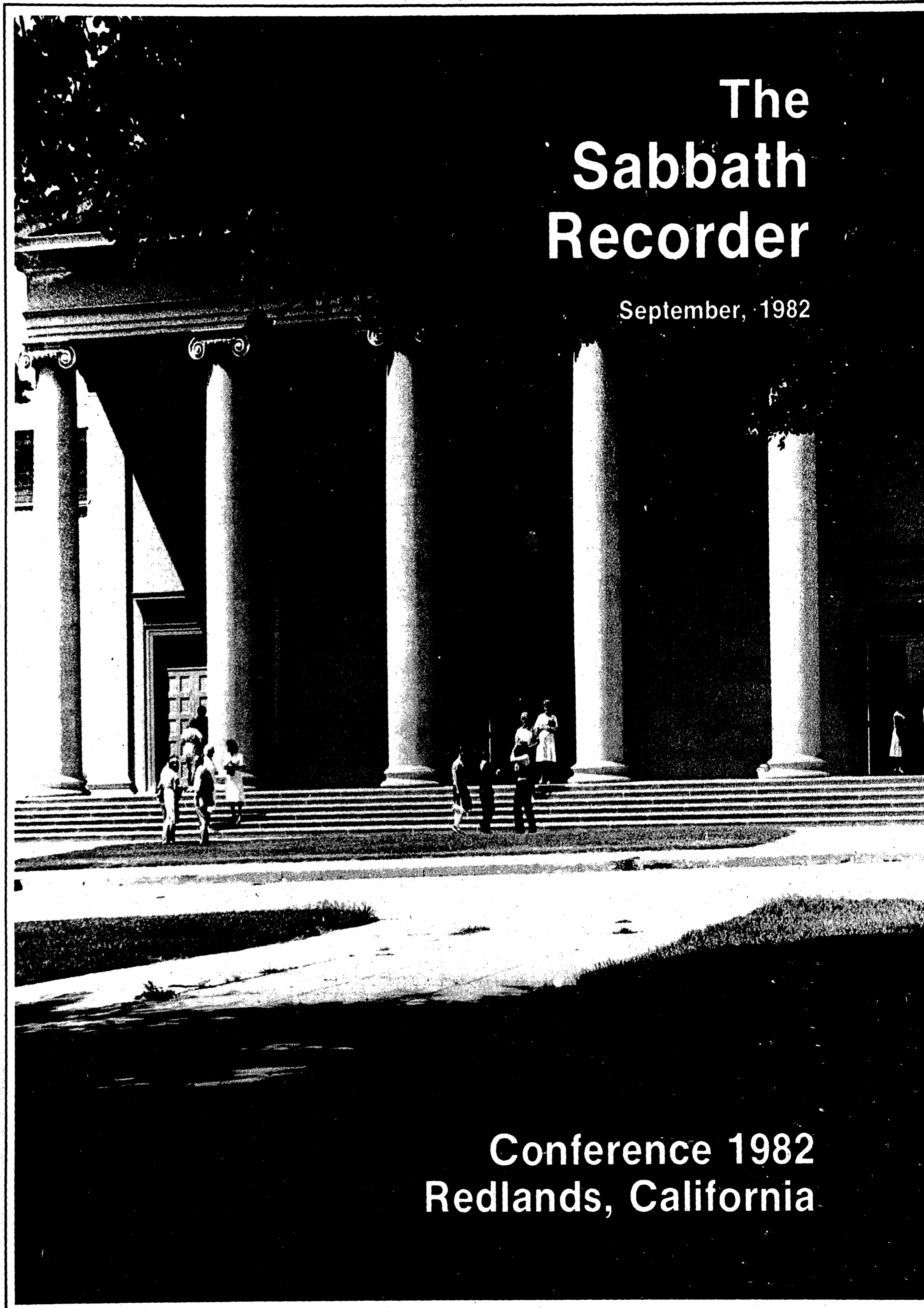
*The Seventh Day Baptist Building*

*at 510 Watchung Avenue  
in Plainfield, New Jersey*

"We thank our God for you every time we think of you; and every time we pray for you all, we pray with joy because of the way in which you have helped us in the work of the gospel from the very first day until now. And so we are sure that God, who began his good work in you, will carry it on until it is finished on the Day of Christ Jesus."  
Philippians 1:3-6

# The Sabbath Recorder

September, 1982



**Conference 1982  
Redlands, California**