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The Seventh Day Baptist

Sabbath Recorder

November 1983



Give Thanks For God's Bounty

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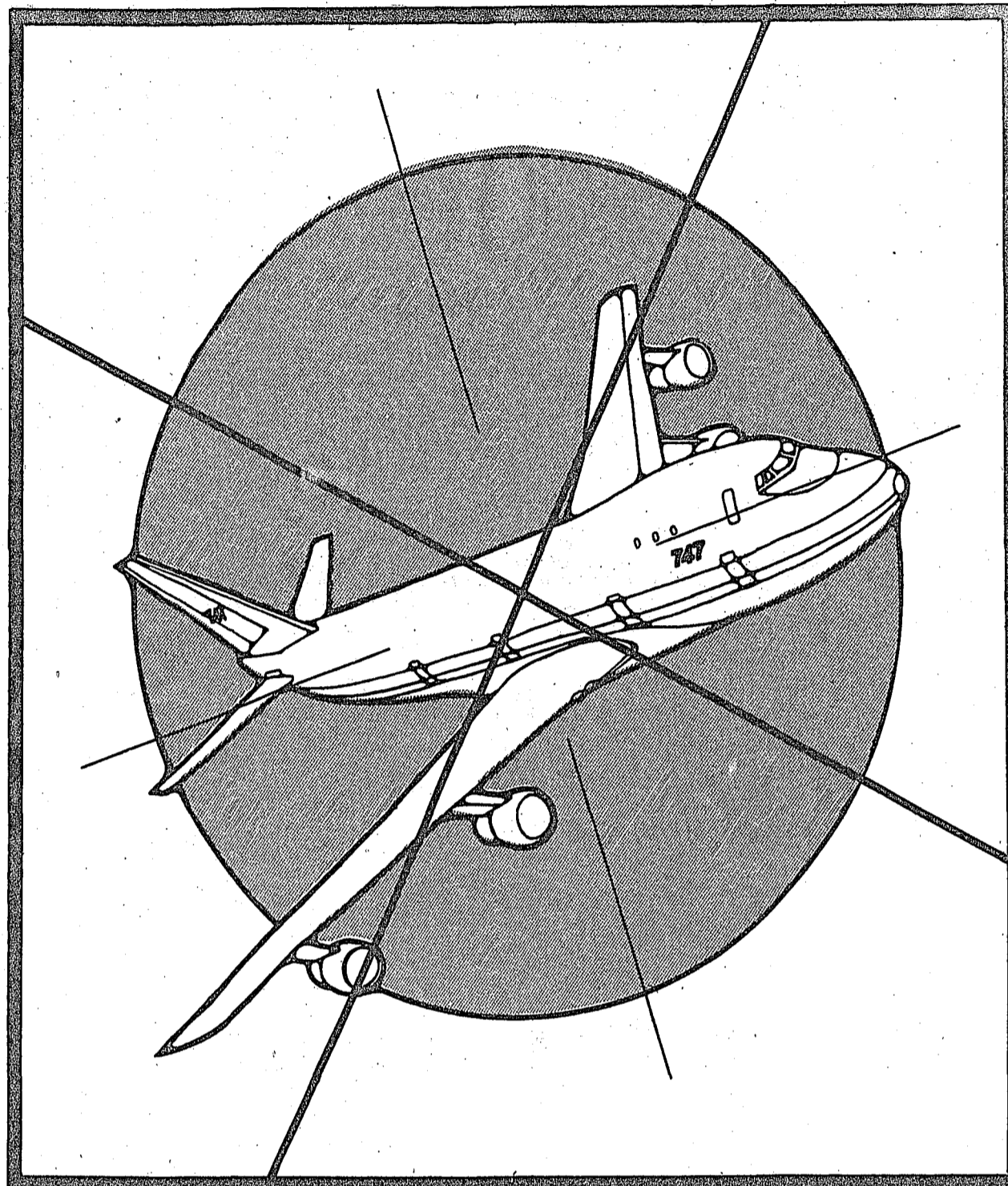
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Why Does Evil Plague Us?



Why should 269 innocent people die in Korean air flight 007? Why this evil?

by Rev. Larry Graffius

Text: Habakkuk 1:1-2:4; 3:16-19

Addressing the Problem of Evil

Practically the whole world is aware of the recent tragedy in which a Korean commercial airliner was shot from the sky. Every one of the 269 innocent people on board died. Why?

Why did my grandfather have to die?

God, why did you take my wife from me?

Why did my child have to go through so much pain?

Why was my child born with every one of his limbs twisted out of place?

Why is there cancer, diabetes and leukemia?

Why did you take my child from me?

Why are there miscarriages? Why are there tornadoes, hurricanes and floods?

Why does my mother have an incurable disease? Why? Why? Why?

Why is there pain and suffering and evil? These are large and burdensome questions. Especially for us as Christians. We have come to believe in and to serve a God that we claim is loving and gracious, tender and kind. So why is there so much pain and suffering in this world?

Since this is such a broad topic, let me first of all set a sort of boundary on the area that we can discuss here. To begin with, we need to make a

distinction between sin and evil. Evil is the destruction of good. It is the general category into which most of what we are talking about will fall. Sin is much more specific. Sin is disobedience to God's moral law. It is to do wrong (or not to do right when called upon to do so). All sin is evil since it is the destruction of good. Lying is sin and is evil because it destroys the good of that person. But not everything that is evil can be called sin. Certainly no one would say that every one of those 269 persons on board that airplane had committed such a terrible sin that he needed to be put to death. Not every evil thing that happens is sin.

Habakkuk: Why Do Bad Things Happen?

The questions that we are looking at today will deal primarily with the problem of evil — the unexplainable and seemingly senseless pain, suffering and evil is from sin. We are living under the consequences of the curse of sin. Jesus himself affirmed, "In this world you will have tribulation." (John 16:33)

But that cannot be the only answer. There is more to it than just that. Not every bad thing that happens is the result of some sin that was committed. And not every sin results in some tragic event to even the score. That is Habakkuk's complaint here to God, "The wicked hem in the righteous, so that justice is perverted." (1:4b)

So for this discussion we will look at the category of evil in general — why do bad things happen? And why should bad things happen to good people? What have they done to deserve the kind of pain that they have; the suffering, the sorrow...?

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It is interesting to see how honest and how bold Habakkuk is before God. He does not hide his feelings. He doesn't shrug it all off with, "Well, praise the Lord anyway" because deep down inside he is hurting. And the reason he is hurting is because he feels that God is not doing his job. He is frustrated and even angry at God. He doesn't begin his prayer with pious introductions. He doesn't mince words. Look at the second verse. The first words that he speaks reveal his impatience: "How long, O Lord, must I call for help, but you do not listen?" (1:2) Verse three cuts right through the fog to the heart of the matter, "Why do you tolerate wrong? Destruction and violence are before me; there is strife, and conflict abounds." (1:3b)

It might be good to examine our own feelings in this regard. When we face trouble, problems and suffering, it doesn't do much good to simply ignore it, or deny that it is there. It is not always a sign of maturity and faith to repress those feelings of anger and frustration, and just go on smiling. Keeping it all within is often one of the best recipes for ulcers. Habakkuk's brutal honesty is worth looking at. Bernard Ramm writes, "Throughout Protestantism such spiritual honesty and moral integrity have been unfortunately replaced by an unrealistic and saccharine piety which is untrue to life." (*A Christian Appeal To Reason*, Word, 1972, p. 140)

God's Solution

And where does it get him? It gets him an answer! God responds by saying, "I am going to take care of that problem. There are going to be some changes made around here. Just wait till the Chaldeans arrive!" Verse 7 and 8: "They are a

feared and dreaded people; they are a law to themselves...They fly like a vulture swooping to devour; they all come bent on violence."

Habakkuk: That's No Solution!

Well, that wasn't exactly the answer Habakkuk had in mind! It's kind of like trying to put out a fire with gasoline.

And so Habakkuk replies, "Now wait just a minute! Aren't you the Lord God, from everlasting to everlasting? Aren't you the holy one? You can't do that." Vs. 13: "Your eyes are too pure to look on evil; you cannot tolerate wrong. Why then do you tolerate the treacherous? [And most of all,] Why are you silent while the wicked swallow up those more righteous than themselves?"

In short, Habakkuk is saying (shouting?) to God, "That's not fair!"

Then, realizing that he has really spoken out, Habakkuk prepares himself for God's answer. It almost sounds like he is saying, "What do you say to that?" in 2:1; "I will stand at my watch and station myself on

"How long, O Lord, must I call for help, but you do not listen?"

Habakkuk 1:2

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the ramparts; I will look to see what he will say to me, and what answer I am to give to this complaint."

God's Response: Wait for My Final Verdict

And what does God say? He says he will give an answer. The answer will come in the form of a revelation. But it will not come immediately. When God decides to give the revelation, he will give it. It will be plain and certain, it will not delay. (See 2:2-3. Note here that delay means nothing will interfere or stand in the way of God's revelation. It does not mean that there will not be an interval of waiting. In fact the first part of vs. 3 says it will linger, and that the recipients should wait for it.)

This means that there will be a gap between the time the prophet takes his station in the watchtower and when the vision comes from God. And in this gap, God's integrity and reputation will seem clouded. Vs. 4 refers to the "puffed up," the one whose "desires are not upright". Further in vs. 5 he is called *arrogant* and *greedy*. This man cannot endure this gap and this period of not knowing. He will question God's integrity and slander his reputation. But, as verse 4 points out, "the righteous will live by faith." In the gap, in the interval, he will trust in God's integrity. He will believe in God's judgments. So between the day of the complaint and the final vision, the man who really believes in God, who is righteous, lives in faith that God will in his time answer the problem of evil.

And knowing that God will give the answer is sufficient for Habakkuk. Look at the closing verses of the last chapter. (3:16-19) "I heard and my heart pounded, my lips quivered at the sound; decay crept into my

bones, and my legs trembled. Yet I will wait patiently for the day of calamity to come on the nation invading us."

Let those words jump off the page at you: "Yet I will wait patiently." That is where we are. We are sitting with Habakkuk in the tower, waiting for the day that God chooses to give the vision. Look at the attitude in his heart as Habakkuk waits. He is resolved. He is strengthened. He will still trust in God no matter what comes. This is not a glib song of "Praise the Lord anyway." This is the pure strains of the song that the heart sings when its faith has been hammered and

... knowing God will give the answer is sufficient for Habakkuk.

"I will wait patiently."

forged into an even stronger metal than before: "Though the fig tree does not bud and there are not grapes on the vines, though the olive crop fails and the fields produce not food, though there are no sheep in the pen and no cattle in the stalls, yet I will rejoice in the Lord, I will be joyful in God my Savior. The Sovereign Lord is my strength; he makes my feet like the feet of a deer, he enables me to go on the heights."

Living in Tension Between "Now" and "Then"

Thus far we would note two responses to the problem of evil: (1) That it is fundamentally because of the presence of sin that there is evil and suffering. We are living in a fallen world. (2) That

in many cases there is no explanation that we can give; it is simply within the scope of God's plan that evil be present in our world. Yet in that time of unexplainable evil or suffering we wait for God's final verdict.

So here we are with Habakkuk in the tower, waiting. With faith in God that he will one day show us why. We are living in the meantime, between what God has promised now and what he has promised then.

What God Has Not Promised

If God makes a promise, we can hold him to that. But as a matter of fact, there are a lot of things he has not promised. Christians have the right to claim all that God has promised in his Biblical revelation. But they must also learn from Scripture what God has not promised.

"God has not promised that no babies shall die. God has not promised to spare us from dreadful diseases. God has not promised that Christians will never have accidents. God has not promised that Christians will never perish in travel — by land, sea, or air. He has not promised that we shall be spared from economic depressions and invasions of foreign armies. He has not promised to end forever storms, tornadoes, and typhoons. He has not promised that all our children will be born without physical or mental defects.

"It is a hard lesson to learn, and some Christians fall apart rather than learn it. But the mature Christian learns to live within the promises of God and is not thrown into confusion when something happens to him." (Ramm, *ibid.*, p. 154)

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The Church at Work in the World

Randolph Brings Greetings

by Senator Jennings Randolph

Good evening, Seventh Day Baptists. We meet in kinship, one to another, and all as children of God on earth. Once again I have the opportunity to share thoughts with representatives of the church that has been a central part of my life for more than 75 years. I have been an active member since 1914 when I was baptized in the Salem Seventh Day Baptist Church by the Reverend A.J.C. Bond.

During my 81 years I have traveled much. I have met tens of thousands of people and, because of the nature of my work, I have experiences that perhaps have not been available to others. Throughout this challenging experience, I have remained ever mindful of the strengths our church has given me, the inspiration and comfort it has provided.

Close to where I live in Washington, D.C., there is a magnificent and imposing building situated on the highest point in our nation's capital city. The Washington Cathedral is one of the largest churches in the world. Construction was started in 1907 and is still incomplete. It is a widely known church with a strong and far-reaching ministry. I have been privileged to speak from its pulpit.

But I also remember another church where I have spoken. It is located in a quiet rural community in Gilmer County, West Virginia. It is known as Job's Temple, a tiny log structure started before the Civil War. Perhaps no more than 30 people can be accommodated on its benches without backs.

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As I think of these two churches — the Washington Cathedral and Job's Temple — I relate their size to their common purpose and the faith of those men and women and children who worship in them. Nearly every Seventh Day Baptist in the United States can be accommodated in the Washington Cathedral while Job's Temple can accommodate very few worshippers. It is not the size of the building, however, that determines how individuals practice their religion. The large church and the small

Private communication with one's God is the essence of our spiritual life.

church can be equally inspirational.

We are a small denomination in numbers and our churches are small, but we are not unique. In the United States, approximately 165,000 congregations — or half of the total in our country — have attendance of 2,000 or more. Regardless of where you worship, the size of the surroundings or the size of your congregation, religion remains an intensely personal commitment and activity. The private communication with one's God is the essence of our spiritual life.

Yes, we must incorporate our

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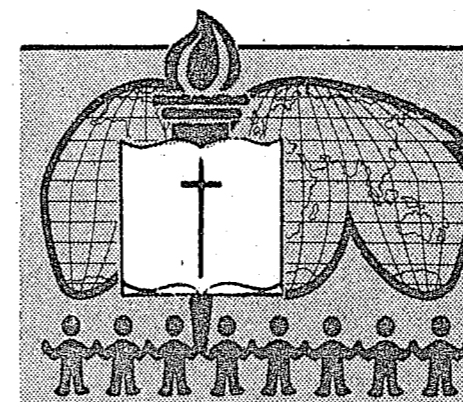
Senator Jennings Randolph (right) spoke to the SDB General Conference at Houghton, N.Y. Pres. Leland Davis is the Senator's pastor.

Randolph Honored By BJCPA

Senator Jennings Randolph (D-W. Va.) was honored recently by the Baptist Joint Committee on Public Affairs for his service to the committee on behalf of Seventh Day Baptists.

Randolph was honored on the evening of October 4, 1983, during the National Religious Liberty Conference in Washington, D.C. Theme for the 19th national conference was "Affirming Baptist Identity." Senator Randolph delivered the benediction for the evening session that focused on a dialogue by Bill and Judith Moyers on "The Baptist Identity as a Family of Faith."

The Religious Liberty Conference focused on liberty of conscience as the "taproot" of Baptist history. Other participants included Theologian Harvey Cox, Editor James Autry, Ethicist Floy Valentine and others. □



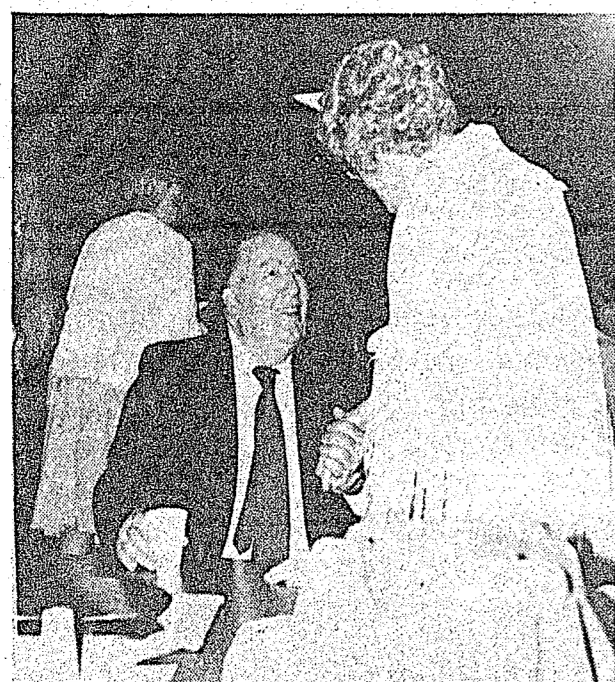
The Grace of Unity

President's Page

religious beliefs with others, and we must lead our lives in concert with our religious principles.

My career has been largely in public affairs. It has been nearly 51 years since I was first elected to the United States Congress. I have attempted to carry out my official duties in a manner consistent with the teachings of our church.

Brotherly love, peace, fairness, justice and equality are the foundations of the American



The Senator visited with delegates after his speech.

political spirit, and they are derived from the common religious heritage of our people. It is in the final sentence of the Declaration of Independence that the Founding Fathers invoked the "protection of devine providence", thus acknowledging the connection between their bold experiment and their religious backgrounds. Much of the fear, suffering and persecution which we witness in our world could be alleviated if only there were stronger adherence to our basic principles.

In a recent conversation with the chaplain of the United States Senate, the Reverend Richard Halverson, he reminded me that so much that is worthwhile is also invisible. For instance, the "salt of the earth" carries out its purpose only when it disappears and is absorbed into food. A seed begins to grow only when it is planted into the earth.

This suggests that the church is really doing its work in the world, not when it is gathered for worship and instruction, but when its

members are dispersed into the workaday world that exists between services. The programs and the activities of the church equip the people of God for service on a daily basis. The real influence of the church, in other words, is when the congregations, large or small, become individuals to carry out their personal ministries.

It is natural that we give attention to the sizes of our congregations and the number of people who gather to worship. The real influence of the church, however, takes place when the buildings are empty and the people are scattered, penetrating the working institutions of our society: The home, neighborhood, school, government, industry, and social organizations.

The bond is recognized by many who have been successful in varied fields. I recall in 1955 when I was privileged to introduce industrialist Henry J. Kaiser to an audience of 1,500 in Ravenswood, West Virginia. He told the group, "In each of us there is a spark of God." And then Kaiser recited a verse which brings home to us the personal nature of religion.

"I sought to hear the voice of God and climbed the topmost steeple. But God declared: 'Go down again, I dwell among the people.'"

It is difficult, therefore, and perhaps improper, to make a distinction between our "sacred" and "secular" lives. There is no such distinction in the Bible. Jesus served his God when he was a carpenter, as he did in the last three years of his life as a teacher. The apostle Paul exhorts that whatever we do — even eating and drinking — is to be done to the glory of God.

When we leave this conference, let us do so renewed in our faith and renewed in our determination to incorporate that faith into every aspect of our daily lives. □

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The real influence of the church ... is when the congregations, large or small, become individuals to carry out their personal ministries.

by Leland E. Davis
President, General Conference

Make every effort to keep the unity of the Spirit in the bond of peace. Ephesians 4:3 NIV

The unity of believers in Christ is already a reality. Since it already exists, we do not have to achieve unity but keep it. Our responsibility as Christians is to maintain our oneness in the Spirit. Paul uses the human body as a picture of Christian unity. "There is one body..." (v. 4a). While each part of the physical body is different from the other parts, yet all make up one body and work together. To do our work together as Seventh Day Baptists, we must earnestly strive to maintain the unity we have in Christ.

Unity is not uniformity. Unity comes from within the body of Christ and is a spiritual grace. Possession of the seven Christian graces listed in verses two and three (Ephesians 4) will enable us to preserve our Christian unity. The first spiritual grace we need to have is *Lowliness*. That means "be completely humble." "Do not think of yourself more highly than you ought" — or less highly than you ought. Know yourself, accept yourself, be yourself!

Meekness is second on the list of spiritual graces. Remember, meekness is not weakness; it is power under control. Jesus Christ was indeed "gentle and humble in heart" yet he drove the money changers from the temple.

Longsuffering means "long-tempered," or the ability to endure discomfort without fighting back. One great essential of a Christ-like spirit is the ability to make allowances for the failures

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Will you make it your goal to promote unity in your church?

of others and be patient with them.

Forbearance means "to bear patiently with one another," to endure. Each of us have our faults and we must ask God to give us the love we need to bear

Know yourself, accept yourself, be yourself!

patiently with each other.

Love. We are exhorted here "to bear with one another in love." Love is mentioned 19 times in Paul's letter to the believers at Ephesus. "Knowledge puffs up but love builds up" (I Cor. 8:1b NIV). Each member of the body is responsible not only to glorify Christ but to

build up one another in love (Eph. 4:15-16).

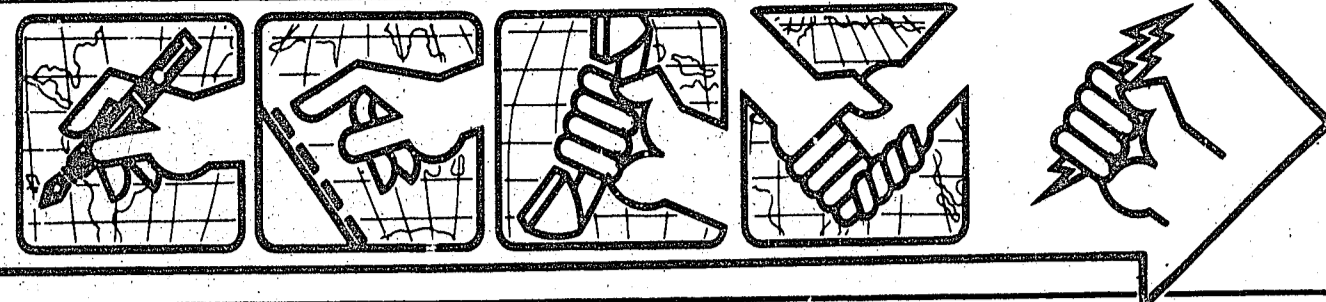
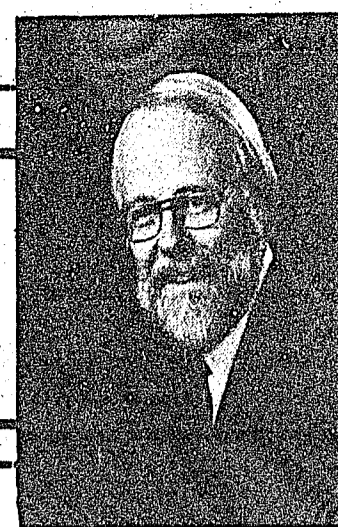
The next grace that contributes to the unity of the Spirit is *Endeavor*. "Endeavoring to keep the unity of the Spirit in the bond of peace" (v. 3, KJV). Literally "endeavor" means "being eager to maintain, preserve, or guard the unity of the Spirit." When we think the situation is the best, Satan will move in to shatter it! The job of preserving our unity in Christ never ends. We must continue with earnest effort to maintain it by working together.

The final grace is *Peace*. "Make every effort to keep the unity of the Spirit through the bond of peace." Peace is the "unifying-bond." When the "peace of God" is the ruling principle in our hearts, then we can preserve our unity in Christ (Col. 3:15).

Will you make it your goal to promote unity in your church?

Will you seek to maintain unity in your Christian home?

How good and pleasant it is when brothers live together in unity! Psalm 133:1 NIV □ 9



by Dale D. Thorngate, Executive Secretary

Preparing God's People for Service

Being a member of a church requires us to be involved ...

It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up.

Ephesians 4:11

I've been spending some time with our new conference president's theme. Leland Davis has challenged us during the 1983-84 conference year, the fourth year of our Decade of Discipleship, to be "body builders" for our Lord. Rev. Davis' theme Scripture, Ephesians 4:11-16, outlines the leadership functions, purpose, and goals for the body of Christ.

I find the writer of Ephesians to be very helpful to me. Besides the fact that he was writing to a gentile church (I'm a gentile), he was also very systematic in his approach.

Getting Organized

In this passage of Scripture I see the new church getting organized. A study of institutional development reveals that a natural process is going on here. The church is moving from a fellowship group, meeting in homes and many times around the dinner table, to a fully devel-

oped organization designed to grow.

Leadership

The functions of leadership are established in verse 11 — apostles, prophets, evangelists, and pastor-teachers. Some try to make these specific offices or positions. I don't think that is necessary. At least in Seventh Day Baptist churches these functions often get passed around as we perceive and confirm the gifts God gives to individuals, both pastors and lay people.

Purpose

Next, the apostolic writer gives us the purpose of the leadership (verse 12). I think it can be interpreted as the purpose of the church. It is twofold:

To prepare God's people for works of service. In Romans 12 and I Corinthians 12 are listed the spiritual gifts God gives for works of service which members of the body perform. In using them the church reaches outside itself to serve others.

To build up the body of Christ. This second part of the purpose is what happens as the members of the church are taught, guided and helped through the growing process. This is what maturing is all about — serving, growing, reaching out.

Goals

As I noted, the writer of Ephesians is very systematic. He gives us the purpose for which gifts are given, then clarifies the ultimate goal: to grow up — become mature — attain the fullness of Christ (verse 13). We are challenged to pursue excellence, to seek nothing short of the "full measure" of Christ himself. The goal Paul states in verse 13 has three objective parts:

Unity of faith. It does not take "unity" to mean we should all be Baptists or that we should all believe the same doctrine. It says we are all to put our faith in Christ as our head, as our savior, as our Lord.

Knowledge of the Son of God. This second objective is not an intellectual pursuit. Although it is important for us to know about Jesus Christ, the word from which this word "know" is translated is the same one used in the Bible to describe the sexual relationship between husband and wife. This is the most intimate relationship we know how to think about. We are to "know" Christ personally. He is to be an intimate part of our lives.

Each part doing its work. Maybe the hardest objective to achieve is the third one. In verse 16 the writer tells us, using the physical body as an example, that each member is to be doing its part. Being a member of a church requires us to be involved, to use our God-given, Spirit-empowered gifts. We both give of our abilities and receive nurturing — all part of the growth process.

I am personally excited about the year of nurture and body building that is before us. May we truly mature "attaining to the whole measure of the fullness of Christ." □

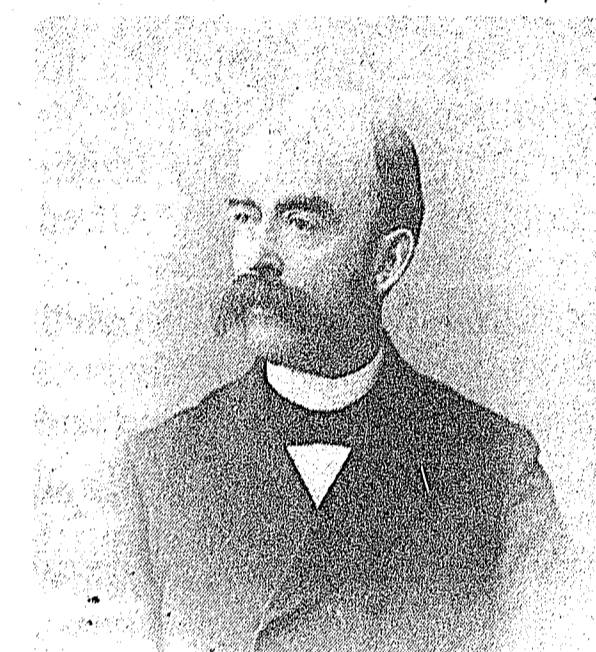
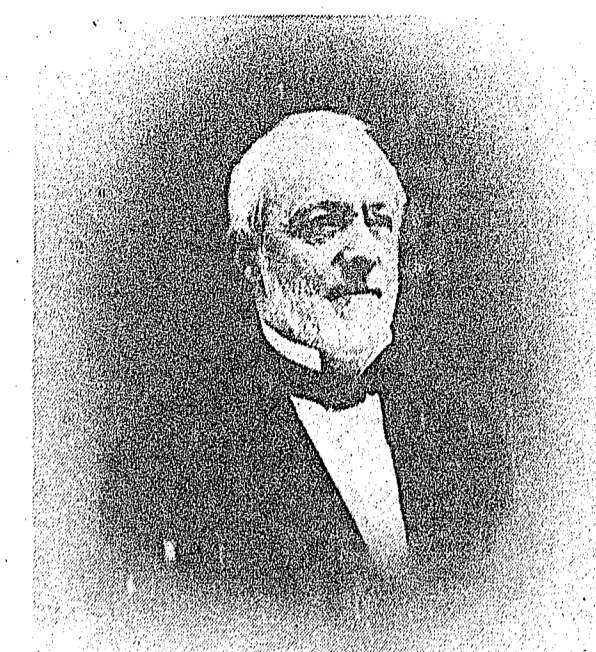
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One Church's Ministry

Part Two



(above) Thomas Bliss Stillman
(upper right) George B. Utter
(lower right) Ira Lee Cottrell



by Janet Thorngate

Part two of a two-part series.

Some Seventh Day Baptists moved westward in the 1830's and 40's establishing churches along the frontier path through Ohio, Illinois, Wisconsin and beyond. Others moved from New England through upstate New York to a different frontier. Lay people they were — inventors, educators, and businessmen — who went to New York City in the same decades.

Thomas Bliss Stillman, who went to manage the Novelty Iron Works, was a mechanical engineer "engaged in construction of the engines of the finest American steamships afloat." More importantly for Seventh Day Baptists, Stillman was a prime mover in the organization of the First Seventh Day Baptist Church of New York City and of the New York City Sabbath Tract Society, a forerunner of the American Sabbath Tract Society.

In his history of the First Seventh Day Baptist Church of New York City,¹ Corliss Fitz-Randolph traces its roots to weekly meetings for Christian worship held alternately in the

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homes of Betsy Rogers in the Fulton Fish Market and Thomas Bliss Stillman of East 4th Street:

Rapidly developing modern commerce had already made New York City a seething centre of commerce, thus attracting young men from various parts of our country, all bent upon successful business and professional enterprise, many of whom were leaving church affiliations and religious life behind them. All of which gave these God-fearing, loyal Seventh Day Baptists of the Fish Market and the Novelty Iron Works great cause to feel that a close bond of mutual Christian union and activity was, at least, greatly to be desired.²

In last month's article we focused on the personal and social ministries of this church, organized in 1842 and active for over a century. The church's contributions through the denominational life of Seventh Day Baptists was also a significant part of its ministry.

A Tract Society Forerunner

The desire to promote the observance of the Sabbath gave rise to formation of the New York City Sabbath Tract Society in 1842. Thomas Bliss Stillman was president of the Society, which published several tracts and *The Sabbath Vindicator*, a periodical devoted to "thorough discussion of all phases of the Sabbath question."

A second goal of the Society was to gather the historical writings on the Sabbath which had been published in England. This it did, collecting some 140 books, some very rare, which later became the nucleus for the present library of our Historical Society. For years they were kept in Stillman's mahogany "secretary," now also in the Historical Society collection.

Early Work on Denominational History

Stillman's interest in history led to his editorship of *The Seventh Day Baptist Memorial*, one of the earliest efforts to research the various facets of SDB history. It was a quarterly published in New York from 1852-54. Stillman's interest in education involved him in organization of the Seventh Day Baptist Education Society (1856) of which he was president, and he was an incorporator and major contributor to Alfred University.

Nurturing the Infant Sabbath Recorder

The young man the Society sent to gather the valuable Sabbath books was Rev. George B. Utter, a recent seminary graduate, who is better known as the first editor of *The Sabbath Recorder*. Now in its 140th year, the Recorder

began publication in New York City in 1844 with George Utter as editor and financial agent. He shepherded it through most of its first three decades with what Randolph called his "keen observation of men and events..., accurate sense of an appraisal of personal and social values, together with his self-poise and urbanity...and business acumen." According to Randolph, "It has never been a financial success under any other administration." During much of Utter's editorship, his pastor, Rev. Thomas B. Brown, served as assistant editor. Utter was a constituent member of the New York City church and for many years its clerk.

An Early "Center on Ministry"

Because of its proximity to Union Theological Seminary, the first New York City church cultivated a mutual ministry with Seventh Day Baptist seminary students who came there to study. Many were employed as pulpit supply or part-time pastors. Randolph notes that "aside from the stipulated weekly stipend, clothing, hospital care, books and other necessities were provided," sometimes by individuals, sometimes from the church treasury.

Some of these students went on to make major contributions to Seventh Day Baptist life. The dozen or more men included Abram Herbert Lewis, Darwin E. Maxson, Wardner C. Titsworth, William C. Daland, and Ira Lee Cottrell. Daland, later president of Milton College, first came to believe in the Sabbath through his friendship with Ira Cottrell

and with the New York City church family. Lewis, a leader in Sabbath reform for a full generation, "declared that but for his time here he could not have written the book *The Sabbath and the Sunday*, which was the precursor of the long line of his works on the Sabbath and related subjects." It helped equip him for his professorship in church history at the Seventh Day Baptist School of Theology in Alfred, N.Y.

Cottrell brought Theophilus Lucky to Seventh Day Baptists (see last month's article) and later

For SDB's, New York City was a new frontier.

served as pastor of several churches, as professor, and as leader in several denominational offices. Titsworth and Maxson followed similar paths of service.

Preserving the Denomination's Heritage

Over thirty years after Thomas Bliss Stillman's death another member of the New York City church took up his interest in denominational history. Charles Clarence Chipman, an architect, served as chairman of the denominational

history committee which planned the Centennial celebration for the General Conference, the series of papers later published as *Seventh Day Baptists in Europe and America*, volumes 1 and 2 (1910). Randolph predicted the two volumes would stand for generations to come as "a monument to his foresight and forceful generalship."

It was quite a different phase of Chipman's ministry, however, that Randolph saw as earning him "the most shining of golden crowns." He was thirty years old when the church ordained him deacon:

The functions of that office were to him the Holy of Holies...To the stranger within the gates of the church, to the hungry, to the sick and afflicted, he was a ministering servant of the King of Kings...Was there trouble or misfortune in the home of any in the church, there were he and his devoted wife to be found; and the more overwhelming the sorrow... the swifter were their feet to bear comfort and sympathy to the lonely and desolate, who, but for them might have felt deserted by God and man alike..."³

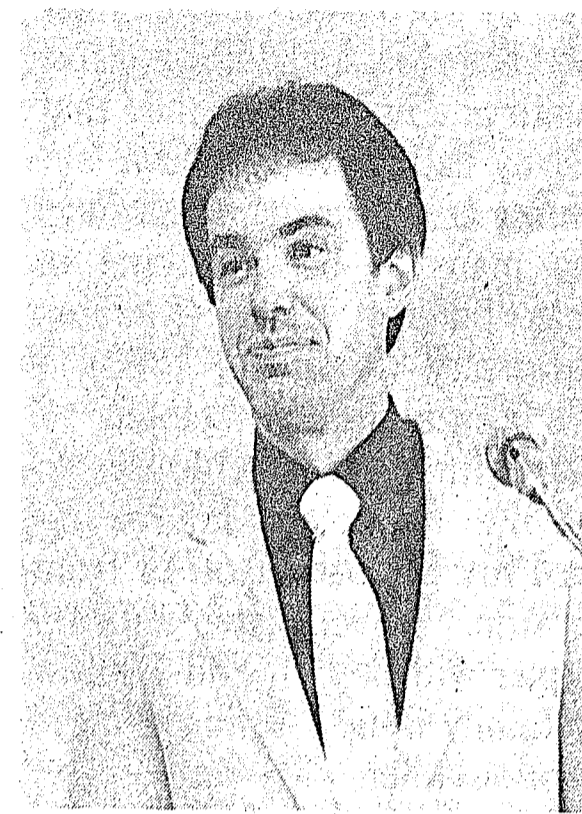
At the time of the church's 100th anniversary Randolph chronicled the many denominational offices its members had filled in leadership of the publishing, missionary, and education societies; as presidents of the General Conference, and especially as promoters of mission work in China, Palestine, and West Africa. (Corliss Randolph himself, a member there for over fifty years, served most of that time in leadership of the Tract Society and the Historical Society.) In his centennial address

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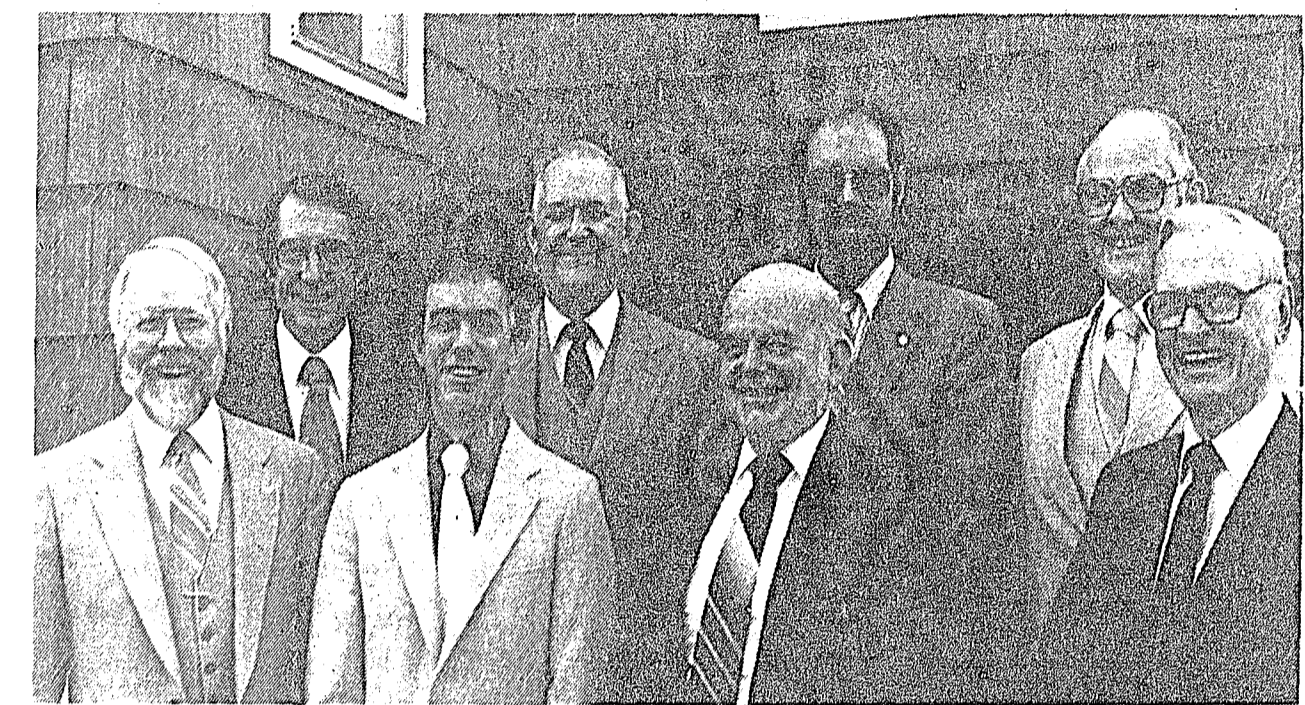
The Sabbath Recorder

Lawrence Watt Ordained

by Janet Thorngate



Rev. Lawrence Watt



Ordained clergy at the ordination: (l to r) D. Thorngate, P. Green, L. Watt, L. Lawton, S.K. Davis, H. Saunders, P. Osborn, O. Babcock.

"My first day on campus would have been dull had it not been for an invitation to go to a church picnic at Nortonville, Kansas with the only other person on campus — a Seventh Day Baptist. On the trip to Nortonville, we had a very interesting discussion on the Biblical basis for Sunday worship.

"I decided that my first paper of the school year would be on this subject, and it would unequivocally prove that the first day was correct. As I labored over this paper, the research pointed toward a seventh day Sabbath. I was frustrated — what do I do now?"

That was in 1975, Lawrence Watt's first year at Central Baptist Seminary. On Sabbath day, September 17, 1983, he was ordained to the gospel ministry at services in the White Cloud, Michigan Seventh Day Baptist Church.

Called to ordination by the White Cloud church, of which he is pastor, Watt was examined by a council composed of members of the church and representatives of the North Central Association and the General Conference.

Following recommendation of the council to proceed with ordin-

ation, Rev. Paul Green, Dean of the Center on Ministry, gave the charge to the candidate. He held up the ministry as an "awesome task" in a time of flux and change, but one significant and essential for such a time.

In bringing the charge to the church, General Conference Executive Secretary Dale D. Thorngate suggested an acrostic: Capable, Helping, Understanding, Responsible, Caring, and Healthy. Each is important to

*It shall be
understood that
the right and re-
sponsibility of
every man is to
grow.*

the ministry the church shares with its pastor.

The prayer of consecration and welcome to the ministry were given by Rev. Paul Osborn, who was pastor of the Nortonville, Kansas church when Watt was a member there during seminary. Following presentation of an

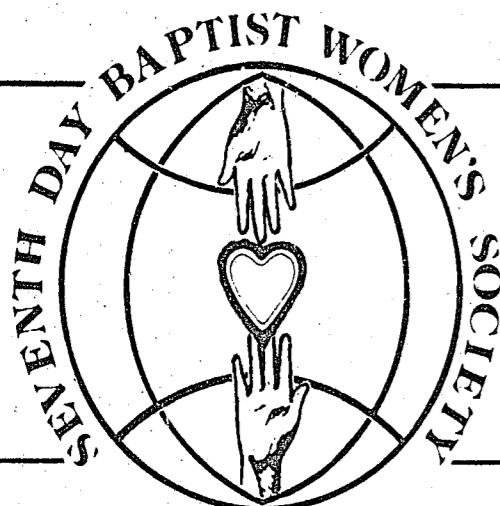
ordination certificate by church Moderator Sam Cruzan, the benediction was pronounced by Rev. Lawrence O. Watt.

The day's activities began at 10:30 a.m. when the ordination council convened and elected Rev. Orville Babcock, pastor Emeritus of the church, as chairman. Mabel Babcock served as secretary. The candidate's ordination paper was distributed to members and time was provided for them to read the statements of Christian experience and faith.

Sabbath morning worship was led by Rev. S. Kenneth Davis. Rev. Herbert E. Saunders brought the message speaking on "The Goal of Love" from first Timothy 1:1-5 and 15-17. He spoke of the pastor as servant, priest, prophet, friend and lover. Saunders was Dean of the Center on Ministry during the years that Watt was a student.

The ordination council reconvened following dinner in the church fellowship rooms. After questioning the candidate regarding his statement of faith and his philosophy of ministry, the council confirmed that his statement was in harmony with Seventh Day Baptist beliefs and

Cont. on page 28.



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

3-D: Diet, Discipline, Discipleship

by Donna S. Bond

For those of us who have been blessed by a healthy appetite, life can be a constant struggle between rationalizing what we want to do and justifying the results of our actions. After eight years of marriage and two babies 19 months apart, I was ashamed of the results I was seeing — and feeling — when a friend invited me to join a Bible study called 3-D: Diet, Discipline, and Discipleship.

We met at one of the Methodist churches in Bridgeton, N.J., on a Tuesday morning in March, 1982, with 10 other girls, including two leaders. Most of the girls were new to us. There, the 3-"D's" were explained:

Diet was to be controlled by the Holy Spirit using the American Diabetes Association's exchange list as a guide.

Discipline would also be directed by the Spirit as he led us in daily and weekly exercises to strengthen our relationship with Christ.

Discipleship with Jesus Christ ordering our lives was stressed so that after 12 weeks of intense study, new spiritual and physical eating habits would be firmly established.

Each day we were to fill in a chart, listing all the foods we had eaten. Calories had already been counted into a unit called an *exchange*. Exchanges were grouped according to food type — milk, vegetable, fruit, bread, meat and fat — with prescribed quantities of each food constituting one exchange. With the Holy Spirit's guidance and encouragement from the other girls, following the exchange list was a relatively painless way to select foods according to individual taste and budget. Total intake was to be 1200 calories per day.

Other daily tasks included prayer for other members of the group and Bible study of one chapter from both the Old and New Testaments.

Each weekly meeting consisted of: weigh-in with progress report; turning in food lists to leaders and receiving previous week's list covered with red-inked comments; reciting the memory verse related to the week's lesson; listening to a professional tape dealing with the lesson; group discussion of the lesson or any other concern; and sentence prayers with each girl praying for the one next to her.

As we studied the Bible lesson through the week, we filled out questionnaires to be used for our personal spiritual growth. (These were not turned in to leaders but spiritual growth was evident in members of the group.) We were assigned to call one of the other girls during the week for encouragement and prayer concerns — or chit-chat. With 12 weeks and 12 girls, we each called every girl once and received one call from each, resulting in new friendships and camaraderie within the group.

My personal goal was to lose 15 pounds in 12 weeks, with any spiritual growth being an extra bonus. Other girls said they did not care about the diet (some needed to and some didn't) but joined the group for the spiritual benefits. All of us were blessed in one area or the other or both.

One reason I reached my goal was that I didn't tell anyone what I was doing because I knew that other people's comments about what I did or did not eat would strike a rebellious nerve and all would be lost — or regained. (Fortunately, my husband, Tim, was wise enough to make no comment whatsoever until results began to show.)

My 3-D group disbanded in May 1982 with a 3-D supper pre-

pared by our leaders. Since that time I have lost an additional five pounds and have maintained that level by eating *what I want* but *wanting less*. The dividends have been many: I began taking in slacks on my eighth wedding anniversary (April 14, 1982); I have been a grateful recipient of skirts with belts and blouses to tuck into them; and I have updated my pre-baby clothes from the attic. I feel better and am happier with myself and I know my family is now eating a more nutritious diet. My only regret (and let this be a lesson to someone else) is that I did not have my diamond engagement ring resized before it slid off my skinny finger and down the drain.

Yes, I could stand to lose another 10 or 15 pounds and maybe someday I will. (Then my driver's license will be truthful!) When the day comes that I am motivated to do so, I know where to find help and how to get started. Meanwhile, I am satisfied with progress made so far and hope that my testimony for the 3-D plan can help someone else.

For detailed information about the program, please write to: Diet, Discipline and Discipleship, Inc., P.O. Box 1738, Orleans, MA 02653 (Phone: 617-255-3542).

Thank you, Donna, for such a delightful review of a program with which you have had personal experience. We welcome heartily any reviews of books, programs, speakers, conferences, etc. This column is designed to be one that shares ideas so your contributions of material are appreciated. Please send your articles and ideas to:

Jane Mackintosh
150 Bridgeport
Half Moon Bay, CA 94019

Be watching for another delightful article from Donna Bond.

□

The Sabbath Recorder

Looking Back Through the Sabbath Recorder

Ten Years Ago
November 10, 1973
Editorial: A New Recorder
by John Bevis

The Advisory Committee of the American Sabbath Tract Society since Conference has studied several proposals regarding the future of *The Sabbath Recorder*. At the October 21 meeting of the board the committee recommended that: "A monthly 28-page *Sabbath Recorder* of colorful, high quality, family appeal, replace the present weekly publication." The larger page size would be about "8½ x 11", the standard size of most religious journals. This recommendation was adopted by the board and thus the proposal will become a reality.

Twenty Years Ago
November 18, 1963
Publishing House Manager

Everett T. Harris, Jr., who has been manager of the publishing house of the American Sabbath Tract Society at Plainfield, N.J., since 1960, has announced his resignation, effective sometime in the first half of 1964. He has accepted an offer to join the staff of Salem College. The Supervisory Committee of the Tract Board is actively engaged in seeking a man of business and executive ability to succeed Mr. Harris.

The college, in announcing the addition of Mr. Harris, states that it is creating a new fundraising position in order to carry its full responsibility in developing to meet the growing challenge of such a college in the area of higher education.

The change of management which will be necessitated by the resignation of Mr. Harris will not mean any substantial change in the service of the publishing house to the denomination.

November 1983

Fifty Years Ago
November 13, 1933
Work in Western Colorado
by Missionary Pastor Ralph H. Coon

The first purpose of my yearly trip to western Colorado is to keep in touch with Sabbath keepers and nonresident members of our churches.

I crossed the divide west of Denver, going over Berthoud Pass at an elevation of about eleven thousand feet. Most of the other passes were still blocked with snow on the twenty-third of May, when I went.

The next day I drove for a few hours down the Colorado River and went north over the mountains to the Yampa River and then down that valley to Craig. The mud over Gore Pass on this route was axle deep for several miles, but persistence finally conquered.

In the two weeks I was gone I drove 1,225 miles, made forty calls and visits, distributed eight hundred pages of literature, held nine services, and presented Christ to five hitch hikers.

One Hundred Years Ago
November 1, 1883

At the recent dedication of the Milton Seventh-day Baptist church, the facts were brought out that the members of that body and the society connected with it have paid out and pledged \$6,500 in the past year and a half, to meet the cost of the erection of the new house of worship, and that this amount was raised immediately after these same members had furnished nearly \$10,000, to pay off the indebtedness of Milton College and several hundred dollars besides to repair its buildings. It

was also discovered, at that time, that the brethren and sisters who have belonged to this church and society from the beginning have contributed, first and last, in addition to innumerable small sums of money, the magnificent sum of over \$37,000 to the College. These subscriptions have been invested principally in the grounds, and buildings, and the apparatus of the Institution, and to liquidate its indebtedness. Surely, are not these people strong, enterprising, and most worthy? The favor of the Lord rests upon their hearts, and the work which they undertake is abundantly prospered.

One Hundred and Thirty Years Ago
November 3, 1853
Our Palestine Mission
by The Committee

Brother Wm. M. Jones and wife, with Bro. Charles Saunders and wife, have been appointed by the Missionary Board to conduct the Seventh-day Baptist Mission in Palestine, and by a resolution of the Board are directed to proceed to the field of their labors as soon as practicable. It is therefore probable, that they will sail by the first vessel, say in a month or six weeks from this time. A Committee to attend to their outfit was appointed, consisting of A.D. Titsworth, of Plainfield, N.J., H.H. Baker, of New Market, N.J., and T.B. Stillman, of New York. They will therefore attend to the procuring of stores, tools, clothing, &c., for the Mission. The friends of the Mission, who wish to contribute articles of clothing, agricultural implements, tools, seeds, &c., are requested to inform either of the members of the Committee, that arrangements may be made to forward them to their destination at the earliest period.

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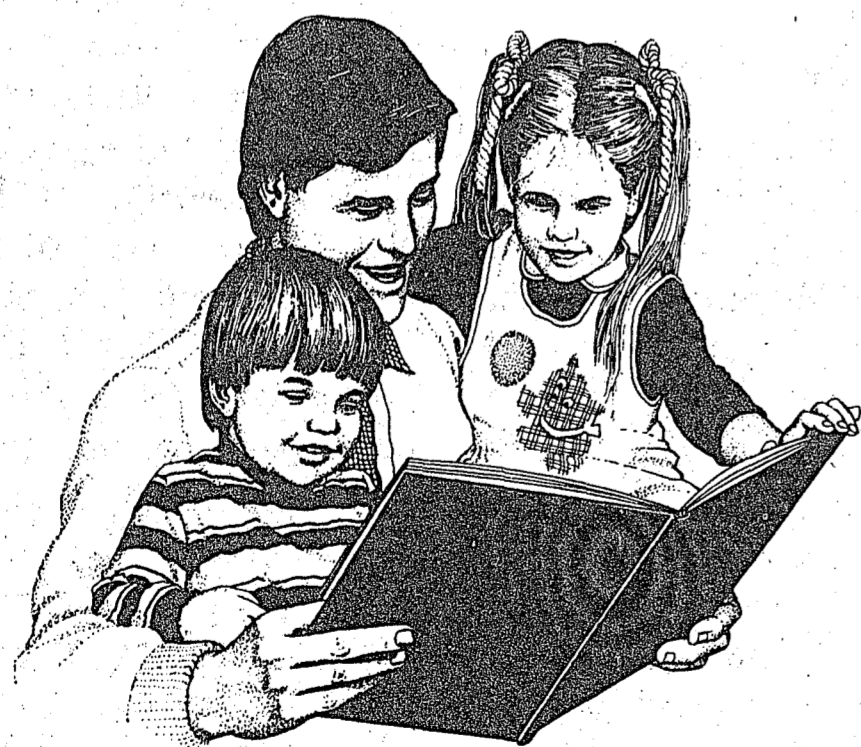
Family Worship for the Advent Season

Introduction

Do you feel your family has lost the true spirit of Christmas? Is your Christmas season one big rush to get things done? Try making this 1983 Advent Season different and more meaningful for all members of the family.

The Life Ventures Committee of the Board of Christian Education presents the following suggestions for each of the four weeks of Advent. Included are a variety of activities so that every family, large or small, will find one or more projects which will make the Advent Season a creative learning experience leading to a fuller understanding of the true reason for celebrating the birth of Jesus Christ.

We encourage each family to be especially selective in their choices of activities; limit the number, so that each family member will be prepared to truly observe our Christ's birth. A harried, frazzled person cannot experience much joy.



Week One — Nov. 27—Dec. 3

Preparing for the Season of Sharing Gifts

How about spending the first week of Advent by preparing ourselves and our families for a more Christ-like celebration? Begin by asking each member of the family to tell what Christmas means to them. Discover the meaning of Advent, which may mean a trip to the library, if the home doesn't contain the correct reference books.

Have each member share their favorite traditions, what they would like to do differently this year, and which traditions they wish to repeat.

Read through the suggestions that follow for the rest of Advent and make plans for which activities your family would like to do together.

SCRIPTURE TO SHARE:
Isaiah 11:1-5

Week Two — Dec. 4-10

Sharing the Gift Of Time

For this week, adopt someone your family might want to help especially this Christmas time. It might be the loneliest student you know or someone at work; an elderly person who has no family; a shut-in; a foreign student; or perhaps the family's "least favorite" relative.

Try to include this person in your family activities during the whole Advent season. Even have your guest room ready and invite the person to stay with you.

Each member of your family may be able to give of their time in some way: make baked goods for your adoptee, help decorate the tree and home, help address Christmas cards, include him in singing Christmas Carols and attending Christmas concerts and programs.

You may also want to discuss the types of gifts you can give to each other without spending any money. You may have some time to donate to a busy young mother or a mother employed outside the home.

SCRIPTURE TO SHARE:
Isaiah 9:2-7

Week Three — Dec. 11-17

Sharing the Gift of The Arts

During this week, share with your family some of the great literary works of the arts. Read together a good Christmas story. Some suggestions are: *A Christmas Carol* by Charles Dickens; *The Other Wise Man* by Henry Van Dyke; *Gift of the Magi* by O. Henry; *The Christmas Donkey* by Lillian F. Quigley; *The Christmas Spider* by Marguerite de Angeli; *Where Love Is, There God Is Also* by Count Lyaf Tolstoi; *Why the Chimes Rang* by Raymond Alden. Two anthologies of Christmas stories are: *Told Under the Christmas Tree* compiled by the Association for Childhood Education; *Christmas Bells are Ringing* compiled by Sara and John Brewton.

Pick out some of the Christmas specials that appear on television and watch them as a family. Discuss why it is a classic and how each one feels after having seen it.

Take the family to a museum or art gallery and discuss the Christian influence of what you see.

Be sure to take notice of the local Christmas concerts and programs. Attend them as a family, ie.; school concerts, *Messiah* concert, church programs.

Learn a new Christmas Hymn. Discover its history. Also learn the history of the more familiar Christmas Carols. Try reciting the words of the familiar Carols.

SCRIPTURE TO SHARE:
Isaiah 53:1-6

Week Four — Dec. 18-24

Sharing God's Greatest Gift

Let's spend this last week of Advent as a family learning more about the true reason for Christmas — the birth of Christ.

Read together and discuss Isaiah.

Read and discuss Luke 2. Maybe it could be read each evening from a different translation. Try paraphrasing it.

As you decorate your home, make sure it expresses the love of God and the hope the birth of Christ brings. As you use each decoration, discuss its meaning. If it doesn't have a Christian message, should you use it?

As you travel among the crowds, make sure everyone you meet knows that you have Christ's love in your heart and that you know the true meaning of Christmas. Make the smile and kindness of the Christmas season a permanent part of your life.



The Meaning of Advent

by Rev. Melvin Stephan

As nearly everyone knows by now, the word "advent" means coming; and when applied to a season of the Christian year, it refers to the coming of Jesus Christ. But there is some confusion as to what specifically is to be celebrated during Advent. I have heard these words: "Today we begin the season of the celebration of the birth of Jesus Christ." Widespread as such a notion may be, it is misguided. We already have a season during which to celebrate the Nativity; it extends from December 25 through January 5 — The Twelve Days of Christmas.

Advent focuses on something else — indeed on two things, as the traditional Scriptures for the season made clear. On the one hand, Advent is the culmination of the Christian year by proclaiming the ultimate triumph of Christ: His coming to Glory. On the other hand, Advent is the beginning of the Christian year which prepares us for Christmas by recalling the Hebrew expectation of the Messiah's coming.

So Advent looks both forward and backward. It speaks of the Hebrew expectation of a deliverer and of the church's expectation of God's triumph over all that is wrong. It reminds us that many of the Hebrew people expected the wrong kind of Messiah and warns us that we, too, may be looking for the wrong kind of victory. It warns us that just as many at the time of the Incarnation were not prepared for this revelation of God, so we (despite all our religious profession) may not be found ready for the fulfill-

ment of the Kingdom. Hence, Advent is a time for Penitence as well as Joy, a time for self-examination as well as for proclamation to the world.

The key words of the season (which are found in the Scriptures, lessons and hymns for Advent) are: watch, prepare, expect, awake. A prominent metaphor for Christ — that of light — is related to the season: Christmas is the dawning of the light, and Easter is the manifestation of

*Advent proclaims
Christ's ultimate
triumph; his
coming to glory.*

the brightness of the light. Advent is the time to observe the first hints of dawn. Hence in the use of the Advent wreath, the progressive lighting of the four outer (three purple and one pink) candles anticipates the lighting of the white Christ candle in the center of the wreath.

A good way to prepare oneself for Advent is to promote Bible reading in the home and community. National Bible Week is always celebrated the week of

Thanksgiving, from November 20-27, 1983. It is America's only nonsectarian, religious holiday.

The purpose of promoting Scripture reading is to make all Americans aware of the importance of the Bible, to motivate Bible reading and study, and to reaffirm the founding principles of the United States.

National Bible Week is promoted by Laymen's National Bible Committee, Inc., now in its 43rd year. It is the only inter-faith, nonsectarian lay organization in the United States and is wholly directed by laymen and laywomen. It has no official sponsorship or ties with any faith group, denomination or church, yet works with all on an inter-faith basis.

There are several ways National Bible Week might be observed in churches and communities:

1. Hold an art contest in Sabbath School or church in which a favorite Bible passage or scene is depicted.
2. Arrange a display of interesting Bibles, in a store front or in the foyer of a church.
3. Plan a program for a club in which each person reads a favorite Bible passage and explains why it is important.
4. Ask the clergy of every house of worship in the community to preach a sermon on the importance of the Bible in daily living at a regular worship service during National Bible Week.

Read the Bible regularly; it's a message you can't ignore. □

The Sabbath Recorder

Religion in the News

Zondervan Acquires Revell

Negotiations are nearly complete for the acquisition of the Fleming H. Revell Company, a major church publishing house, by the Zondervan Corporation of Grand Rapids, Mich. Both Revell and Zondervan have been long-time publishers of evangelical Christian books and church school materials. Revell, based in New Jersey, publishes *Today's Christian Woman* magazine. Purchase of Revell was set at ten million dollars. □

Ethiopian Hunger

Bread for the World, an organization primarily concerned with hunger in developing countries, has secured agreements that the U.S. will reinstate \$3 million in the Food for Peace program originally scheduled for Ethiopian relief. Starvation has been widely reported in interior Ethiopia while thousands of tons of grain await shipment from port cities. New funds will provide a speed-up in transportation, Bread for the World stated. □

Cable TV Indicted

Cincinnati officials brought an indictment against Warner Amex Cable Communications on charges of obscenity. A grand jury found that the Playboy Channel was guilty of "pandering obscenity" on two counts. Warner agreed to drop "adult oriented sexually explicit movies" from its future schedules. However, the out-of-court settlement has been challenged by subscribers in U.S. District Court in Cincinnati. □

November 1983

"He's O.K."

Thomas A. Harris, author of "I'm OK — You're OK," won a lawsuit of \$150,000 against a Christian radio station and Maryland preacher, Larry Tomczak. Tomczak had stated that Harris had committed suicide, and that his philosophy should not be followed by Christians. Harris won the suit, and confirmed his status among the living. □

Episcopal Church Growth

The Episcopal Church has reported an increase in its membership, the first such increase in 15 years. As with several major Protestant groups, the Episcopal Church has registered declines since the decade of the sixties with the largest losses between 1975 and 1977. The latest increase of about one percent is attributed to new adult memberships. □

Crosby Biography

Production began in late August on a feature motion picture based on the life of blind hymn writer, Fanny Crosby. The film is being produced by Ken Anderson Films of Winona Lake, Ind.

Chicago Christian actress, Wenda Shereos, plays the lead. A large supporting cast includes such blind students as Karen Gearreald, a concert artist who also serves as an attorney for the U.S. Navy, plus several children from the Indiana School for the Blind.

A former county home, built in the 1800's, is being refurbished as the New York Institute for the Blind, where Fanny Crosby attended as a student and subsequently became a faculty member. Additional sets will be constructed in the Anderson studio. □

"Shared Time" Unconstitutional

CINCINNATI, OHIO — Sending public school teachers into parochial schools to conduct classes at taxpayers' expense violates the constitutional separation of church and state, a federal appeals court has ruled.

Affirming a lower court decision, the United States Court of Appeals for the Sixth Circuit ruled two to one that the "shared time" program in Grand Rapids, Michigan created "excessive administrative entanglement between government and religion," violating the First Amendment of the Constitution. □

Russian Braille Bible Printed

The United Bible Societies report that the Gospel according to John in Russian Braille has been printed and is ready for shipment.

This gospel follows the previous Braille publication of the Gospel according to Matthew, of which about 500 copies could be placed into the hands of blind people in the Soviet Union.

The first recipient of such a Braille gospel in Moscow, when his fingers were "reading" across the lines, exclaimed with his voice full of tears: "It is as if the angel of the Lord, the angel of light, had come to visit me! Now I can read for myself the glorious Word of God."

The Gospel of Matthew was the first religious Braille publication to ever reach the Soviet Union. Presently the United Bible Societies are working on the publication of the Gospel according to Mark. The Baptist World Alliance has supported this project with finances and has helped in distributing these Braille gospels. □



THE BEACON

Produced by the Youth Ministries Committee of the Board of Christian Education, Alfred, NY 14802

For and by members of the Seventh Day Baptist Youth Fellowship

November 1983

Seek More Than Spiritual Survival

A Testimony at the 1983 Youth Banquet by Roger Gardner

When asked to share my testimony at the Youth Banquet, I felt the Lord was opening the door for me to minister to the youth for a specific reason. As I sought the Lord for his guidance, he laid upon my heart a strong desire to encourage the youth to press on to know the Lord. (Hosea 6:3)

All too often today people want salvation and an assurance of eternal life, but after that point they obey the Lord just enough to "spiritually survive," while being very cautious not to overdo their commitment to God and lose the friendship of the world. (James 4:4) One of the biggest hindrances to an earlier commitment to the Lord in my life was hypocrisy in the lives of the Christians around me.

All too often today people want salvation and an assurance of eternal life, but after that point they obey the Lord just enough to "spiritually survive," while being very cautious not to overdo their commitment to God and lose the friendship of the world. (James 4:4) One of the biggest hinderances to an earlier commitment to the Lord in my life was hypocrisy in the lives of the Christians around me.

At the Point of my commitment I was saved and received the gift of eternal life, but that was just the beginning, not the end as so many believe today. I needed to count the cost of this action to see if I were willing to walk the way God desired for me. (Luke 14:27-33) There were many things in my life that needed to be cast out so that God could fill me with the attitudes and desires that would be glorifying to him.

It's not just alcohol, drugs, illicit sex, filthy language, or total

rebellion that separates people from God; overdoing anything (food, TV, clothes, etc.) feed a person's desires rather than God's. Jesus said, "If you look upon a woman with lust in your heart, you have already committed adultery..." (Matt. 5:27-28) and "If you are angry with your brother without cause, you are in danger of the judgment." (Matt. 5:22) The painted faces, fancy jewelry and perfume that could lure a man from miles away were characteristic only of harlots in the days of Jesus. These should not and cannot be a part of a Christian's life who wants to please God and be vessels for his use. (1 Peter 3:3-4) Wearing

enticing clothing draws attention to the person, not the Lord. If a person cannot comfortably stand before God and all the angelic hosts in heaven, such apparel should not be worn here and now.

Are the TV programs and movies you watch uplifting and edifying to the body of Christ, of which you are a part? Are they praising God through content and insinuations, or are they glorifying Satan and the world? Does the music you listen to honor your Father in heaven? Much of what I heard coming out of the dorms at conference would not!

Cont. on page 21.

'Youth Pre-Cone'

by Terry Ellis & Steve Osborn

Youth Pre-Cone started at 2 p.m. on the third day of August, which was the first Wednesday of August, also. We all registered until 5 p.m., except for a few loners who were late and got there Thursday. There was one meal three times a day (which were all totally awesome, thanks to Bev Snyder, who is married to Harold and has Jill for a kid). We were puzzled with our small groups which were called **Indeed, Wise Guys, Challengers, Servants, Lost and Found, and the Uniques (Schicks)**. (I don't know why they were puzzled; the youth named their own groups. — A. Snyder)

On the first night we went to sleep and the next morning we got up.

The schedule got all screwed up. We went swimming on Friday

afternoon instead of on Sabbath night. But on Sabbath we had a choice of going downtown to Alfred Station to listen to the new bell choir or staying at camp and having a water fight.

Starting Thursday and ending Saturday, we had a skit. The Great Harami Salami asked Max Barber, Brad Maltby, Te-Ann Andries, and President K.D. Hurley to say "Who you love." Some of the wet ones became one of the Great Kookamongas tribe of Camp Harley Sutton. K.D. did not swallow his harmonica, either.

We also played beddy, beddy much bollyball. And one whole game of football (jess).

All in all, we had a "Naughty-Naughty" corking good time. **Lampost!!**

P.S. "It is very noble to love your mommy." □

The Sabbath Recorder

Conference Youth Activities

by Melissa Snyder

Sunday evening after the opening session of conference, the youths were treated to a concert by Visions, a Christian rock group.

During the concert break, we had our annual business meeting. Elected officers for 1983-84 are president, Matt Olsen; vice president, Ellen Green; secretary, Peggy Saunders; and treasurer, Laura Hess. All are from the Milton, Wis., area.

After the concert, the kids were able to talk to the members of Visions, get their autographs and order the group's albums.

Monday evening was an open night. Houghton's new gym was put to good use for volleyball, basketball, racquetball and swimming, while some ran on the track. Some of the volleyball games were pretty wild, but no one came out sore losers. It was fun just getting reacquainted. Thanks should go to Julie Noel for mopping the floor.

On Tuesday, rollerskating at the Funland Rollerskating Rink

in Wellsville was the night's event. Eighty tickets were sold and the rink was packed, even though a few people did not skate. Congratulations go to the winners of the free cokes, and a special cheer for Vivian Bass who won the limbo.

Wednesday was a semi-volleyball tournament. The extra long evening worship caused the tournament to start later than expected and, thanks to my disorganization, nothing was ready. Julie Noel took over and set up teams and a winner's chart. I don't know who won because the gym closed before all games were played. **Sorry, everybody.**

Thursday night we had our annual banquet, which you can read about in my Mom's and Roger's articles.

A campfire was scheduled for after the evening worship, but the weather didn't cooperate. A few people went to the gym, there was a small party in the basement of

Cont. to page 26.

Pre-Con

by Amanda Snyder
Co-Director

The Youth Pre Con for 1983 was held at Camp Harley Sutton, Alfred Station, N.Y., Aug. 3-7, 1983.

The theme was "Dear Me: On My Identity" (Serendipity), and the main Scripture was "I can do all things through Christ who strengthens me." (Phil 4:13) It is hoped that through this study each person realizes his/her specialness, gifts and potential in Christ.

Staff members were Amanda and Nelson Snyder, Arlene and Ernest Bee, Nancy and David Lippert, Craig Mix and Beverley Snyder.

Testimony

Cont. from page 20.

If we are truly vessels for God's use, we must be emptied of ourselves by dying to our selfish desires. Our bodies are the temple of God's Holy Spirit (1 Cor. 6:19) and, therefore, we cannot fill them with or put upon them things which are not pure and holy. We must be overcomers and separate, so that we can draw people to Christ. We must keep out of our lives that which keeps us out of God's will. If we are lukewarm (compromising) Christians, we are giving God a stomach ache. (Rev. 3:16)

If you feel distant from God or like you're sitting in the middle of the road, don't blame God. You need to search your heart and find out what actions and attitudes are standing in the way of your pleasing him. Are you seeking God just to get a ticket to heaven, or are you serious about letting him transform you into the image of Christ? Make a sincere commitment to God today, and vow to walk in the Spirit so that you will not fulfill the lust of the flesh (Gal. 5:16) □

Youth Banquet at Houghton

The Houghton College Recreation Center was the dining room for our annual Youth Banquet held August 11, 1983, during conference week. The Houghton Food Service staff prepared a delicious smorgasbord for our meal.

Because we thought the Soul Savers from Toronto, Canada, were unable to come, the present officers decided to have a guest speaker and make more of the installation service for the new officers. Our guest speaker was Roger Gardner, pastor of the Alfred church. Mr. Gardner spoke of his new life in Christ and the blessing he has received.

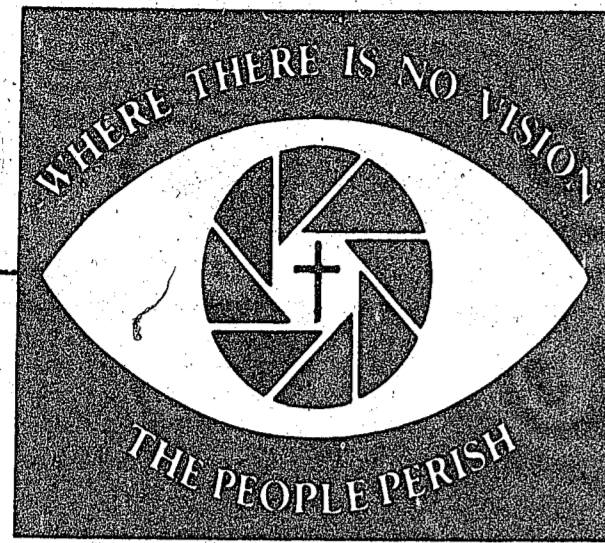
After Roger spoke, Craig Mix came to the room and told us that three members of the Soul Savers

had come after all, to sing God's message. While they were freshening up, we had our installation of officers.

Those who came from Toronto were Christine Lindo, Clive Harrison and Charlene Samuels. Christine spoke about not always wanting to do what we know God would have us do (like waking up on Sabbath morning and wanting to stay in bed instead of going to church), and then they presented their message in song. They asked us to make a circle around the room and we sang some songs together. Then Lisa Greene, from Dodge Center, Minn., sang "Arms of Love" by Amy Grant.

Our closing was the singing of the SDB Youth Song and the traditional turning of the circle inside out. □

November 1983



Medical Work in Africa

MALAWI, AFRICA — Pastor Otrain B. Manani Phiri, as the medical administrator at Makapwa Hospital, Malwai, Africa, reports continued improvement in the economic health of this ministry and its growing outreach. Outstanding bills have been greatly reduced.

"I Want to Start A New Church"

As new people discover Seventh Day Baptists, some seek more than understanding and literature. They have the goal and aim of beginning a new church in their area! In this way new branch churches have begun in Texas, Oklahoma, Missouri and Florida (and perhaps elsewhere). Let us seek to aid individuals and groups with such vision and purpose! □

Work Continues In The Philippines

The work in The Philippines was divided into three districts, prior to the furlough of Missionaries Rodney and Camille Henry, with a pastor having responsibility for training new pastors and workers in each district. One district has a regular radio ministry and reports indicate new contacts and growth. □

Retreats Being Planned

In December, Director of Evangelism and Church Extension, Mynor G. Soper, continues his work in Florida with new contacts, branch groups and fellowships. Pray for the Area Spiritual Retreats now being planned for the spring of 1984. The announcement of schedule, theme, location, leadership and costs will be soon. □

78 Baptized at Makapwa

MAKAPWA — Central Africa Conference was held at Makapwa Station Sept. 13-17. Secretary A.K. Harawa writes: "The Lord led the preaching meetings as well as the business sessions. Special songs and plays were done by smaller groups pertaining to the Bible stories. All this added much to our spiritual life. Sabbath afternoon 78 people were baptized at our interesting place near the school. Thursday evening 28 people rededicated their lives to their Lord and Saviour. Sabbath, Pastor A.K. Harawa spoke to 521 people on *Cleave unto the Lord* and 79 people came forward to rededicate themselves to the Lord. During July, August and September, camp meetings and youth camps have been held in various places, and well led of the Lord." □

San Gabriel Valley Group Forms SDB Church Of Faith

WESTCOVINA, CA — Sabbath, October 29, was a special day for those gathered in the facilities of the First Baptist church here. Since last spring a core group of Seventh Day Baptists has been meeting to affect a new and outreach ministry in the San Gabriel valley — midway between the Los Angeles and Riverside SDB churches. Church Extension Pastor John Peil has given leadership. A new congregation, The Seventh Day Baptist Church of Faith, was established. Attendance for the last few months has been near 30. Praise the Lord for this new sister SDB church group! □

New Slide Sets Released

A Visit to Poland and Czechoslovakia as shown by Jan Lek of The Netherlands and *South America and the Caribbean — 1983 — People and Places* sharing the visit made by Leon R. Lawton last summer, are now available. They can be ordered through your Missionary Society office and come with cassette and printed script. □

A Prayer Reminder for Each Day

December 1983

Verse for the month: "For the Lord God is a sun and shield; The Lord gives grace and glory; No good thing does He withhold from those who walk uprightly. O Lord of hosts, How blessed is the man who trusts in Thee!" Psalm 84:11, 12 NAS

Pray For:

1. Faithful stewardship at the closing of '83 OWM budget year
2. Missionaries David & Bettie Pearson and their ministries
3. God's spokesman in the Sabbath worship hour today -
4. Jan Lek and his ministry to Poland and Czechoslovakia
5. An effective Lay Ministry training program
6. Jin Sung Kim, churches in Korea; Doug Williams' ministry
7. Editor D. Scott Smith as he plans for publications
8. Extension Pastor C. Justin Camenga, Portland SDB church
9. Pastors and training classes, Philippine SDB Convention
10. Seventh Day Baptists in rest homes this Sabbath
11. Special ministry of Mary Clare & the Board of Christian Ed.
12. Executive Secretary Dale D. Thorngate and his ministry
13. Medical Administrator O.B. Manani Phiri, Malawi, Africa
14. SDB Center building fund: giving more, to pay it all in '84
15. Extension Pastor Bill Shobe, Atlanta Area SDB Church
16. Pastors and churches in sister conference in South Africa
17. Thank God for dedicated Sabbath School teachers
18. "Follow-up" of young people who attended SDB camps -
19. Those alone this holiday season; those who don't know Jesus
20. Brethren in Nigeria as they continue to witness for our Lord
21. Missionaries Rod & Camille Henry during furlough days
22. Praise God for the wonderful truth in John 1:11-13!
23. B. John V. Rao and the wells and housing projects in India
24. Those who study the word of God that they may know him
25. What a wonderful gift God has given! Praise him for Jesus.
26. Extension Pastor John Peil & the new church in W. Covina
27. New contacts in Asia & Africa, that we might serve them
28. Religious freedom for all people, in all nations
29. Pastors & leaders in sister churches in England & Holland
30. Officers of my local church
31. Thank God for his guiding hand and blessings known in 1983! Pray that 1984 will be a time for real spiritual growth! Year of Nurture

Moving?

Please clip this change of address form and mail it to:

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The Sabbath Recorder
P.O. Box 1678
Janesville, WI 53547

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old mailing label
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New Address

Name: _____

Street: _____

City: _____ State: _____ Zip: _____

Evil

Cont. from page 6.

God at Work Within Evil

But as we live in this meantime, in this waiting time for God to execute his final statement of vindication, we can take encouragement and gain understanding from a third response to the problem of evil. Namely, that God is many times at work for the ultimate good in the lives of those who suffer. Again, this is not simply a sugar coating for a bitter pill, but is an affirmation that God is in control of all circumstances; He is "from everlasting" (Hab. 2:12).

Perhaps no one could speak more definitively nor more eloquently concerning how God works in this midst of suffering than Joni Eareckson:

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*How He uses whom He chooses,
And with mighty power infuses
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*With every act induces him to try
His splendor out*

God knows what He's about!

(A Step Further, Joni Eareckson and Steve Estes, World Wide Publications, 1978, p. 78)

A quadriplegic as the result of a diving accident, Joni writes, "Today as I look back, I am convinced that the whole ordeal of my paralysis was inspired by God's love. I wasn't the brunt of some cruel divine joke. God had reasons behind my suffering, and learning some of them has made all the difference in the world" (*ibid.*, p. 14).

What God Has Promised

The final and, from my perspective, best response to the problem of evil is what God has shown us regarding the life to come. As the hymn writer expressed it,

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when we see Jesus;
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The Sabbath Recorder

Mid-Continent & North Central Hold Association Meetings

Both the Mid-Continent and the North Central Associations held their annual meetings on the weekend of October 8-9.

Gretchen Zwiebel was president for the Mid-Continent Association which held its meetings in Boulder, Colo. The theme for the weekend's activities was "Powerful Patterns." Sabbath eve services were held at the Boulder Seventh Day Baptist Church with Rev. Elmo Randolph bringing the message.

Because of the size of the group, Sabbath day activities were held at the Boulder First Baptist Church. There, the morning worship was led by Pastor Gordon Lawton of Boulder, and the morning message was brought by Pastor Edgar Wheeler of Nortonville, Kan. In the afternoon, the group attended three seminars led by Kirk Looper of Ord, Neb. The seminars focused on ways of creating constructive patterns or habits in our lives.

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SDB World Relief Offering Planned

This is that special time of year to be thankful and to express our thanks to God with deeds of kindness as well as words of praise. It is a time when the mail is full of appeals for worthy causes, and that is good. But for Seventh Day Baptists, November brings that once-a-year opportunity to contribute generously to our United Relief Fund. This is truly unselfish giving, quite dif-

Leland Bond Receives License To Preach

During its Sabbath morning worship service on October 1, the Lost Creek, W. Va., Seventh Day Baptist Church presented Deacon Leland W. Bond of Clarksburg with a "License to Preach" the Gospel. The service was led by his pastor, David L. Taylor. Scripture and personal remarks were shared by Deacon Stanley Allen (Acts 16:1-5), Deacon Walter Bond (I Timothy 1:18-19) and Pastor Clayton Pinder (I Timothy 6:11-16). Deaconess Leola Bond was called on to participate in the laying on of hands as Pastor Taylor led in prayer, commissioning Deacon Bond and his wife, Lettie, to the work of the ministry.

Mr. Bond retired from Lederle Labs after a career of 28 years as a salesman. He has been actively involved with Salem College over the years and, until recently, served as a trustee for that institution. He has held various positions in his church and denomination, including General Conference President. Currently, he is serving as chairman of the Seventh Day Baptist Council on Ministry. □

ferent from the exchange of gifts at Christmas.

What is the SDBURF? It is a large fund promoted by the Christian Social Action Committee. It is held by the Conference Treasurer, and distributed to meet relief emergencies by the Christian Social Action Committee. We could hope that no catastrophes like fire, famine or devastation will strike our people or the less fortunate people on other continents during the months ahead. We know, however, that there will be some serious needs and we want to be ready to help. We can be ready

Beacon — Youth Activities Cont. from page 21.

East Hall, a few people sang in the lounge, and everybody else just sort of hung out and talked. That's what I did, anyway.

Friday evening was spent with our families at the Family Sabbath Welcoming. A few youths soon discovered that, even though their own families were not there, they were quickly "adopted." My dad was surprised to find out that he had eight kids.

Saturday night the Wild and Crazy Olympics were held. The games consisted of the triple jump, which was hopping; croquet, a dizzy sport; soccer, an uplifting experience; ginger ale

if we build that fund now.

Last year we set a goal of \$4,000. It was not enough. We distributed \$4,600 between Conferences drawing on the reserve to meet some of the calls for help. Conference in August approved a goal of \$6,000. We can reach it! What satisfaction there is in knowing that we have helped meet human need in a significant way.

November 19, 1983, is the suggested Sabbath for the Thanksgiving Offering for the United Relief Fund. Checks and envelopes should be marked "SDBURF." □

relay, excuse me; stocking baseball; and the grand finale, the tri-athlon, which consisted of featherweight boxing, the desert run, and the lifesaving relay. If you have to know what they were, ask somebody who was at conference.

There were four teams: The Mainard, with Peggy Saunders as captain, took the gold with 27 points; the Savages, led by Paul Andries, came in a close second with 26 points; the Panthers, with Amanda Snyder leading, came in third with 21 points; and last, but not least, were the Scabs, with Howard Green at the head. They had 15 points, which isn't all that bad. □

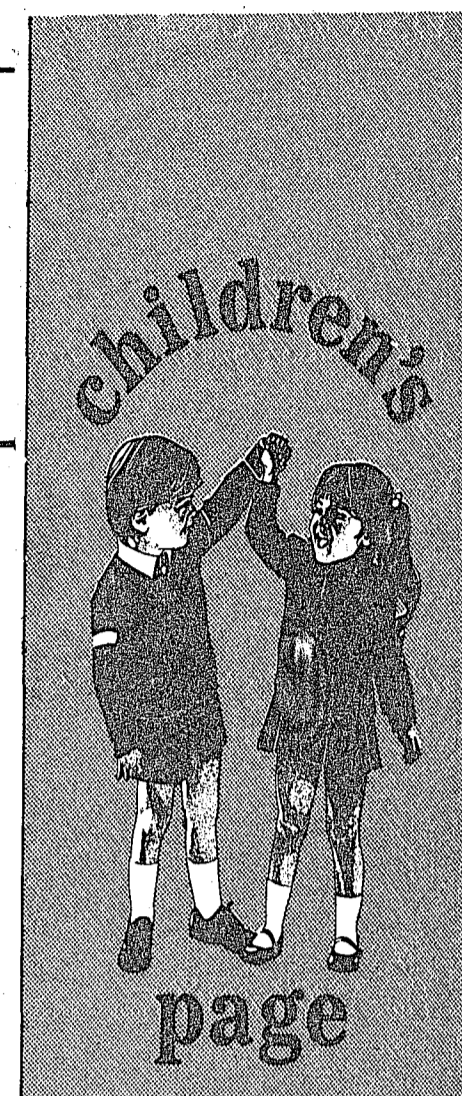
An Offer of Hospitality to SDB's

The 1984 World's Fair is to be held in New Orleans, La. Sunshine Mountain is less than two hour's drive from the fair site. We invite any SDB's to use Sunshine Mountain facilities. We realize that room space will be at a premium in the city. We are not trying to make money or operate a business. We offer hospitality on a first-come, first-served basis. Buses leave McComb at 4 and 9:25 a.m. Buses leave New Orleans at 4:30 and 10:00 p.m. While there is no reserved space, a note telling of your plans would be welcome. We have two or three trailer hook-up spaces. Our address is: Sunshine Mountain, Box 37, Chatawa, MS 39632

Jack Hays

A Special Birthday Is Coming

You are invited to the birthday of the
King
in your own home.



Oh boy! A birthday party for the King at Racco's house. What would Racco give to the King? Why, Jesus had everything! What would mother give — or his dad give to the King?

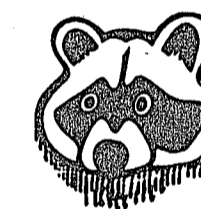


Party Time

The family was seated around dad's chair, only grandpa was sitting in it. They were happy to have an uncle and aunt and grandma there too.



Grandpa started the gift giving by reading about the King's birthday from Luke 2. Grandpa was a good reader.



Grandma gave a prayer of thanks for all the many things that had happened in the past year. She also shared some of her delicious special cookies.

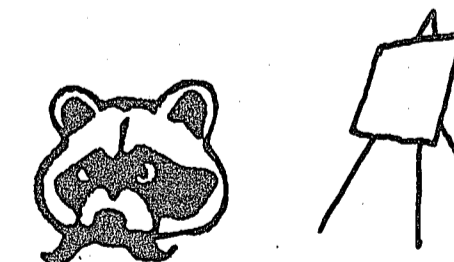


Racco's aunt and uncle sang a beautiful song together about the love of Jesus, the King.

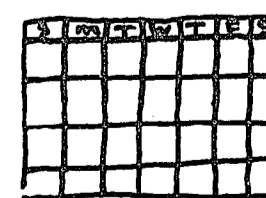


Jesus
God's son
Gave his life
Showing, caring, forgiving,
Sharing.

Rocco's dad drew a picture to go with the poem his mother had written about Jesus' life and gift.
John 3:16-17



Love



It was Racco's turn. Very quietly Racco stood up and showed a new year's calendar and said, "I give each day to Jesus Christ, the King."

Lawrence Watt Ordained

recommended ordination.

Watt graduated from Central Baptist Theological Seminary with a Master of Divinity Degree in 1979, having earlier received a Bachelor of Science from Ottawa University (Kansas) in 1973. He is a native of Indiana.

"I was blessed with being raised in a Christian home where it was the norm to attend the meetings of the church fellowship regularly. It was in one of these church meetings that I had my first meaningful relationship with Jesus Christ when I accepted him as Lord and Savior. On October 6, 1957 at the Chase Street Baptist Church in Gary, Indiana, I felt compelled to make a public profession of my faith and accept Jesus as the ultimate authority in

my life."

He continues in his ordination paper to tell of first feeling the call to active ministry while attending the Indiana Baptist Youth Fellowship Convention at Purdue University two years later. Larry returned home to Valparaiso, Indiana following seminary graduation to work with the Juvenile Court System for three years before accepting the call to the White Cloud church a year ago. During that period, he was a member of the Columbus, Ohio church and provided pastoral leadership for a small fellowship in Kokomo, Indiana.

Other pastoral positions Watt has held include interim pastor at Rosemont United Methodist Church in Topeka, Kansas dur-

ing college, Director of Youth at Albany Park Baptist Church in Chicago between college and seminary, and student pastor at Mirriam Christian in Mirriam, Kansas. He also served the Kansas City (Missouri) Seventh Day Baptist Church.

In concluding his charge to the candidate, Dean Paul Green quoted from Lawrence Watt's own preamble to his Statement of Faith: "...It should be understood that the right and responsibility of every man is to grow — in stature and in faith and in understanding. With this growth by necessity comes stress, and with stress comes change. Though the basics will remain the same, there must always be room for growth."

□

One Church's Ministry

Cont. from page 12.

he reflected on the challenge of smallness:

*A small church we are in the midst of one of the greatest cities of the world...Nevertheless, I feel that though we be a church small in numbers, our opportunity and task must be all the greater because of that.*⁴

Of its members in the 100 years, 25% were baptized in the church (some through the ice in the East River). Most of the remainder came with letters of transfer from other SDB churches. Some came to work in the city and found the church home ready. Others came to the church knowing it would help them find their vocational way in the city.

The Church Ever New

It happens so today. The church provides a framework for the ministry of individuals, the base for ministry through the local body, and even

the impetus for ministry as a denomination.

The first New York City church no longer exists as a body. Perhaps it succumbed to the same pressures with which we struggle today in urban settings — far-flung membership, constant mobility, and an environment seemingly hostile to "family." But there is a new Seventh Day Baptist church in New York City today, the first of fifteen organized in cities in the last eight years. The church is ever new. Ministry constantly takes new forms. The special ministry God gives to one church can be an inspiration to those who feel today that, "Though we are small in numbers, our task must be all the greater because of that." □

¹ Most information in the article comes from Corliss Randolph's *A Century's Progress: An Historical Sketch of the First Seventh Day Baptist Church of New York City*, The Recorder Press, Plainfield, N.J. 1948 (Available from the Historical Society on loan).

² Randolph, page 7

³ Randolph, page 85

⁴ Randolph, page 96

NURTURE NOW

Disciples in Nurture during the Conference year 1983-84 are asked to focus on growth in Lay education for youth and adults, and on ministerial training.

Pres. Leland Bond

The Sabbath Recorder

Accessions

Alfred Station, N.Y.
Melvin F. Stephan, Pastor

By Letter:
Berwyn H. Reid
Mary Jane Reid

Daytona Beach, Fla.
Kenneth B. Van Horn, Pastor

Robert Coffman
Mrs. Robert Coffman
Fred Hill
Helen Hill

Fouke, Ark.
Floyd L. Goodson, Pastor

Victor Foreman
James Melvin Garrett
Everett Jones
Paula Meyers
Bill Sharon, Jr.

Houston, Texas
Robert W. Babcock, Pastor

By Baptism:
Denise Garza
Raul Aranda II

By Testimony:
Robert Hawthorn
Kathrine Hawthorn

By Letter:
Morgan Shepard
Ruth Hawthorn
Jess Hawthorn
Susie Hawthorn

Los Angeles, Calif.
Duane Davis, Pastor

By Baptism:
Diane Marquez
Shirley Wear

By Testimony:
Armando Alcaraz
David Peters
Rev. Shinsei Hokama
Leroy Johnson
Kathrine Johnson

San Gabriel Valley, Calif.
John Peil, Pastor

By Baptism:
Cynthia Crump

Upper Marlboro, Md.
Kenneth D. Chroniger, Pastor

By Testimony:
Marge Penell

White Cloud, Mich.
Lawrence Watt, Pastor

By Baptism:
Rebecca Cruzan
Lee Cruzan

Births

Pickard.--A son, Theodore Joseph Pickard, Jr., was born to Theodore and Jeannine (Hill) Pickard on Oct. 8, 1980.

Pickard.--A son, Anthony James Pickard, was born to Theodore and Jeannine (Hill) Pickard on December 23, 1982, at an Army station in Iceland.

Jacobs.--A son, Daniel Clarence Jacobs, was born to Mark and Carla Jacobs of Pomona Park, Fla., on April 22, 1982.

Owen.--A son, Micah Brian Owen, was born to Paul and Jan Owen of Montrose, Calif., on August 15, 1983.

Curry.--A son, Ryan Carroll Jay Curry, was born to Gary and Lori (Loofboro) Curry of Lafayette, Colo., on September 5, 1983.

Thomas.--A daughter, Amanda Lee Thomas, was born to Jim and Janet Thomas of Covina, Calif., on September 15, 1983.

Dearth.--A son, Mark Daniel Dearth, was born to John and Gail Dearth of Daytona Beach, Fla., on September 22, 1983.

Lawrence.--A son, Christopher Luke Lawrence, was born to Larry and Cindy (Bond) Lawrence of Lost Creek, W. Va., on October 5, 1983.

Marriages

Cox-Ashcraft.--Michael Gene Cox and Teresa Ann Ashcraft were united in marriage on August 21, 1983, by Pastors Duane Davis of the Seattle, Wash., Seventh Day Baptist Church and John Bevis of the Denver, Colo., Seventh Day Baptist Church.

Hemminger-Spells.--Gareth D. Hemminger of Freeland, Mich., and Kristi A. Spells were united in marriage on August 21, 1983, at the Battle Creek Seventh Day Baptist Church by the bride's pastor, the Rev. S. Kenneth Davis. The groom is the son of the late Glenn B. Hemminger and Mrs. Darrell (Evelyn Wilkinson) Haskell of Newhall, Calif., and the bride is the daughter of Mrs. William R. (Doris Darling) of Battle Creek, Mich., and Errol Spells, also of Battle Creek.

November 1983



Church Women United
1984 ECUMENICAL ASSEMBLY
July 19-23, 1984
Purdue University
West Lafayette, Indiana

FOR REGISTRATION INFORMATION WRITE:
Church Women United Assembly Office
475 Riverside Dr., Room 827
New York, NY 10115

Obituaries

Hayes.--Russell E. Hayes of Algion, Wis., died July 27, 1983, at the Edgerton Hospital after an apparent heart attack, at the age of 68. He was born Feb. 3, 1915, in Albion, the son of Roy and Mabel Slagg Hayes.

Russell was a graduate of Edgerton High School and married Alma Nelson on Nov. 5, 1966. Russell was a very important part of the SDB Church of Albion. He served the church in many ways behind the scene. He spent much time in prayer. He was a member of the Albion Academy Historical Society, having served on the board of directors. Russell worked for over 30 years at Dorsey Trailers Inc. in Edgerton, then he returned to his love of farming.

Survivors include his wife, Alma; his brother, Howard; and a number of nieces and nephews who loved him very much.

Funeral services were conducted by his pastor, Rev. Robert E. Harris, at the Seventh Day Baptist Church of Albion on August 1, 1983.

REH

Burdick.--Thomas L. Burdick of Little Genesee, N.Y., died September 9, 1983, in Olean General Hospital, Olean, N.Y., at the age of 76. He was born May 4, 1907, in Little Genesee, the son of Thomas B. and Vina (Hemphill) Burdick.

Tom was a faithful member of the First Seventh Day Baptist Church of Genesee for 61 years. He served as church clerk for several years. He graduated from Milton College in 1928 and married the former Margaret Davis on December 23, 1929. For 41 years he taught in the public school system of East Aurora, N.Y., a suburb of Buffalo. During many of those years, Tom and his family traveled to Little Genesee for church each Sabbath. Following his retirement in 1969, they moved back to Little Genesee, where Tom remained active in gardening, raising Christmas trees, and involvement in several Masonic and service organizations.

He was preceded in death by a daughter, Margaret Louise, in 1936. Survivors include his wife, Margaret; one daughter, Mrs. John (Virginia) Duncan, of Milwaukee, Wis.; and one granddaughter, Linda.

Memorial services were conducted by Pastor Steven Crouch at the First Seventh Day Baptist Church of Genesee on September 15, 1983. Masonic graveside services were held at Wells Cemetery, Little Genesee, on September 17, 1983.

SC

Morse.--Sally Virdue Floyd (Hays) Morse was born in Simpson County, Mississippi, on August 22, 1902, and died in Magnolia, Miss., on September 16, 1983. Her home was at Sunshine Mountain, Chatawa, Miss., where private graveside services were conducted by Rev. John Forrest and Rev. Earl Deland. A special memorial service will be held in the new chapel at Sunshine Mountain.

Sally Morse was a charter member of the Sunshine Mountain Seventh Day Baptist Church. Prior to the formation of this church, she was a member of the church in Metairie, La.

She was married to Carrell Hays, who preceded her in death, and was the mother of six boys and one girl. Three sons, Johnny, Victor and James Hays, are all deceased. She is survived by her daughter, Willie Ray Grace of Chatawa, and three sons, Ralph L. and Jack F. Hays of Chatawa, and William B. Hays of Danville, Va. She had 17 grandchildren and many great-grandchildren. Her second husband, Willis Morse, is also deceased.

Burdick.--Allison L. Burdick, M.D., of Chicago, Ill., died September 19, 1983, in West Suburban Hospital, Chicago, at the age of 89.

Born on September 14, 1894, in Coloma, Wis., Dr. Burdick was the son of Dr. and Mrs. A. Lovelle Burdick. On August 27, 1917, he married Adelaide June Bartholf, who preceded him in death in 1959. A daughter, Mary June, also preceded him in death at the age of five years.

Dr. Burdick was a graduate of Milton College (1916) and was one of the original members of the Milton Glee Club. He received his medical degree from Rush Medical College in Chicago, following studies at the University of Wisconsin in Madison.

After an internship at Augustana Hospital, he entered general practice in Chicago, serving on the staffs of St. Ann's Hospital and West Suburban Hospital (57 years). He was an active member of the Chicago Medical Society which he once served as president. He was also a member of the Illinois Medical Society, the American Medical Association, the American College of Surgeons, and the Academy of General Practice.

Dr. Burdick was a member of the Seventh Day Baptist Church of Milton, Wis. He had been an active layman in the Chicago Seventh Day Baptist Church during the time of its ministry in Chicago. He was a long-time trustee of Milton College.

Surviving are a son, Allison Lovelle, Jr.; four grandchildren; and five great-grandchildren.

Memorial services were held in Chicago on September 21, 1983, and at the Milton Seventh Day Baptist Church later that same day. Rev. Herbert E. Saunders, assisted by Rev. Earl Cruzan, officiated at the services in Milton. Interment was at the Milton Cemetery.

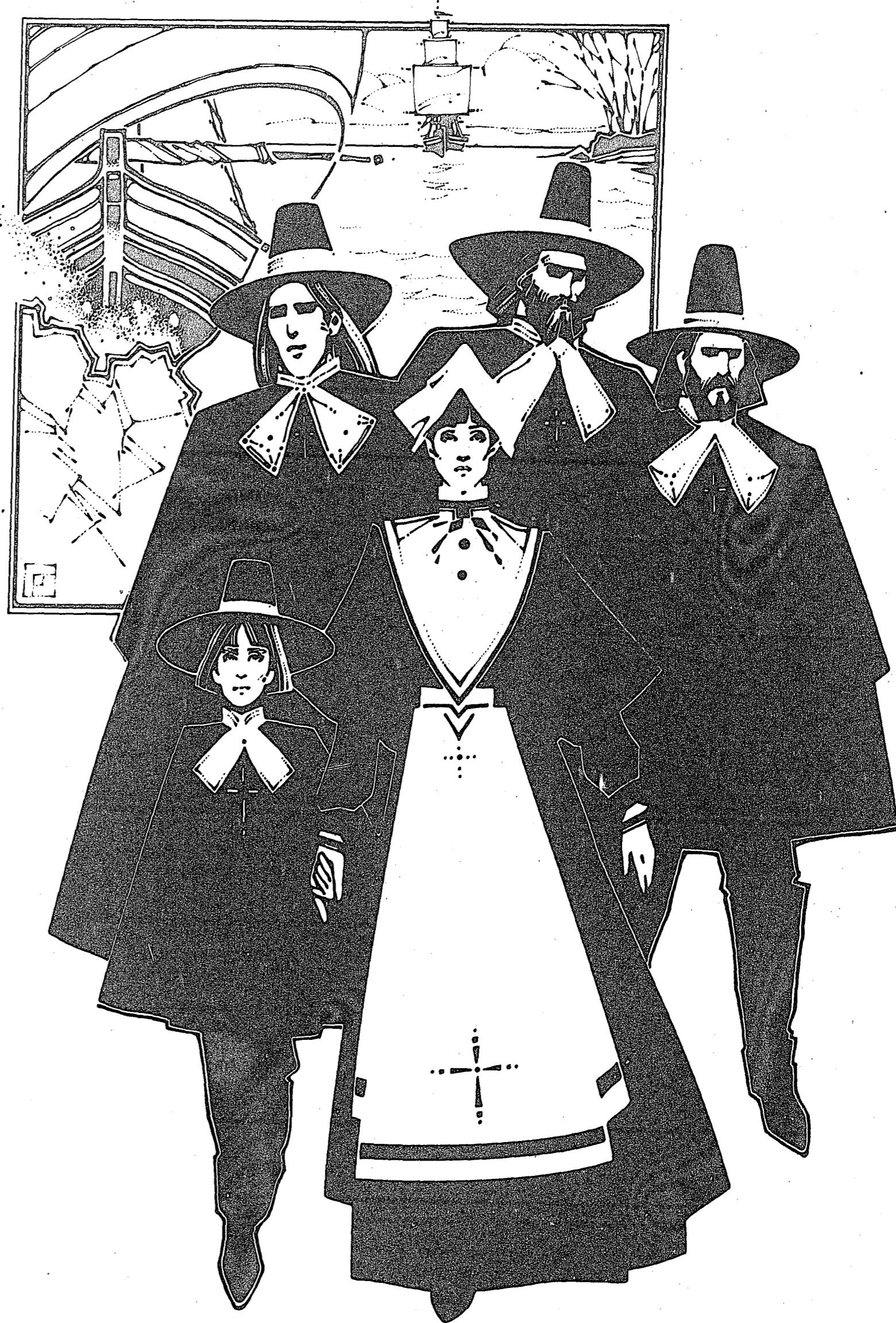
HES

Todd.--Joseph Romeo Todd, 80, of Carrier Mills, Ill., died on Wednesday, June 1, 1983, in Harrisburg Medical Center.

He was a retired miner and farmer and was born on June 21, 1902, in Stonefort, Ill., to the late J.C. and Rosie Lanham Todd. On Oct. 2, 1926, he was married to the former Evelyn Lewis, who survives.

Also surviving are four sisters, Marie Mullinus, Eldorado, Ill.; Cecil Orlovski, Chicago, Ill.; Dollie Riddle, West Frankfort, Ill.; and Mildred Riddle, Galatia, Ill.; two brothers, J.D. Todd, Jr., Rawlins, Wyo., and Logan Todd, Carrier Mills; and the following were reared in the family home, Billy Lee Todd, Long Beach, Calif.; Janice Ritter Lindle, Carrier Mills, and Michael Todd, at home; and several nieces and nephews. A brother, William D. Todd, preceded him in death.

A brief service was held Saturday, June 4, 1983, at the James Thornton Funeral Home in Carrier Mills. A further service was held later that day at the Seventh Day Baptist Church in Stonefort, where he was a member. The Rev. George McClusky officiated. Burial was in Joyner Cemetery.



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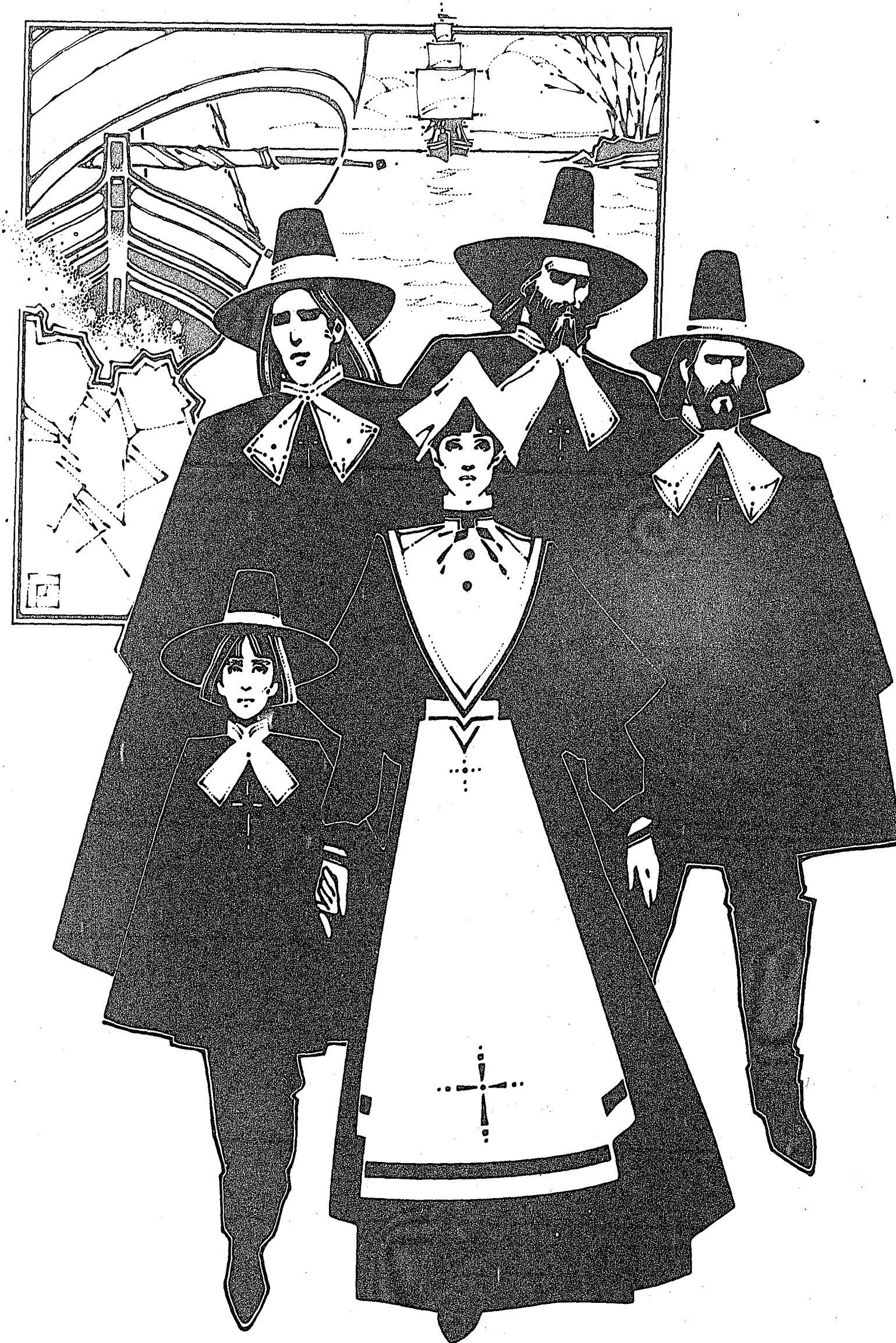
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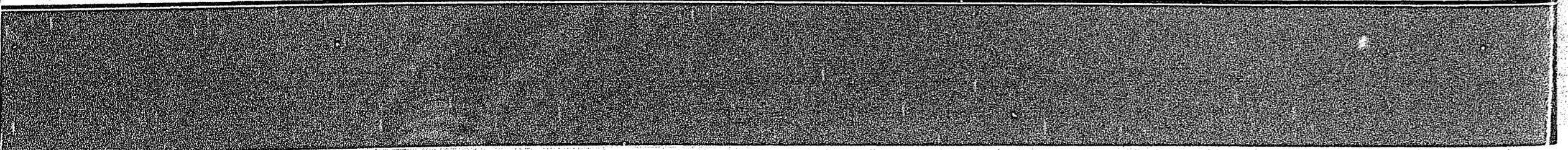
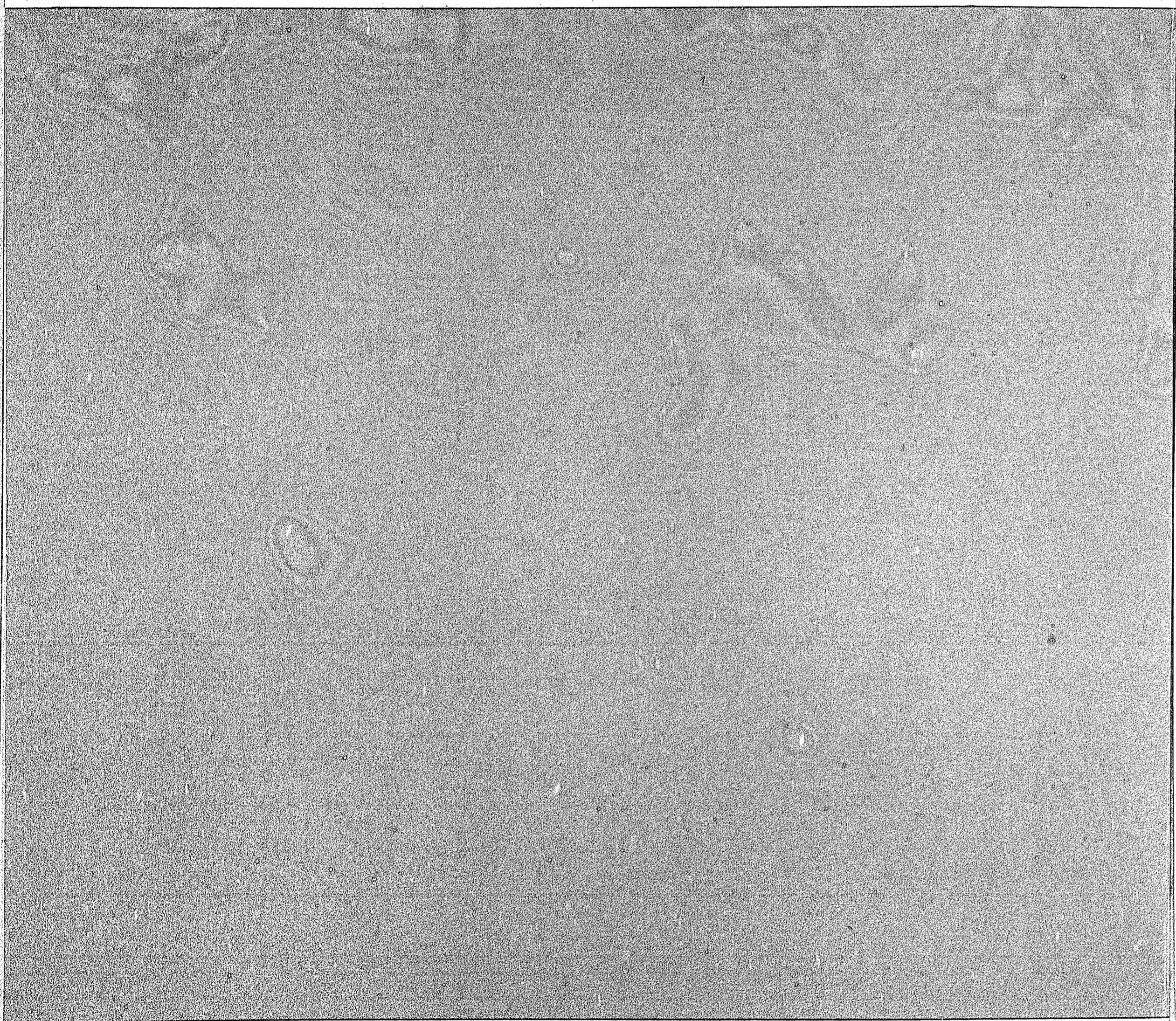
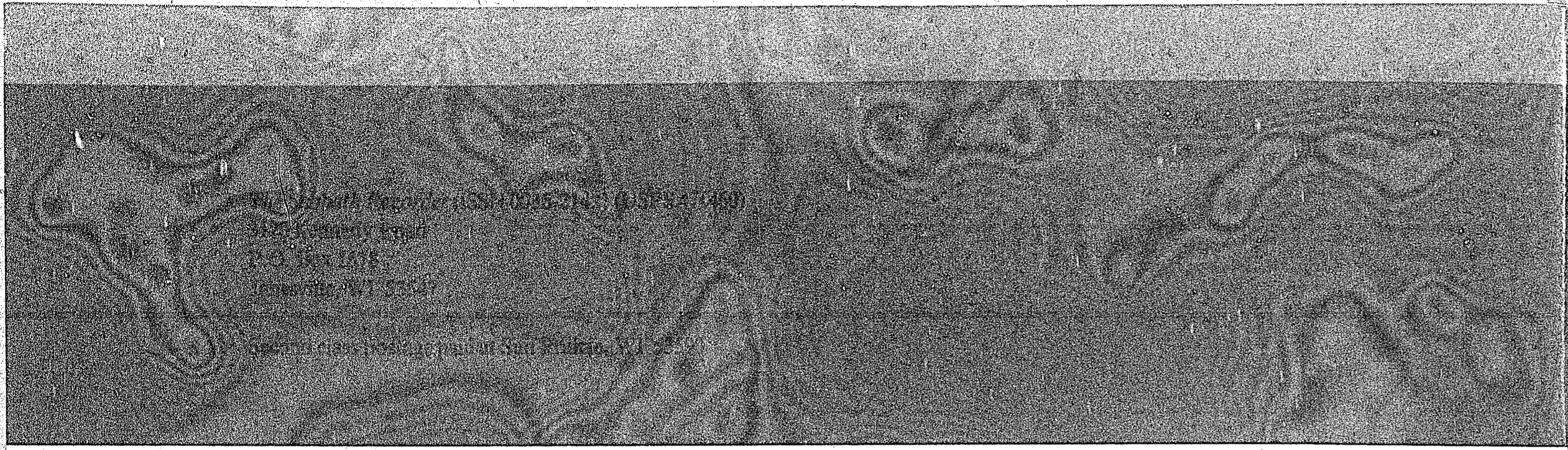
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The Seventh Day Baptist

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