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Sabbath Emphasis
Day
May 1987

Sharing the Sabbath of Creation



So then, there remains a Sabbath
rest for the people of God...
Hebrews 4:9

State Hist Soc of Wisconsin
816 State St
Madison, WI 53706

The Seventh Day Baptist

June 1987

Sabbath **SR** Recorder

China Mission—Revisited



An ordination statement

*Ain't Misbehavin'
The Sabbath in the Supreme Court*

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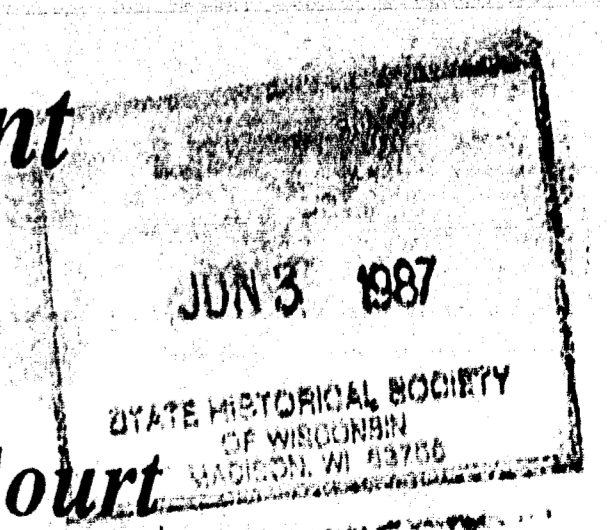
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OBSERVE RELIGIOUS LIBERTY DAY

JUNE 1987

Who

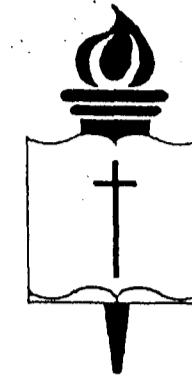
looks closely into the perfect law of freedom and continues looking, being not a hearer who forgets, but an obedient doer, will find blessing in the very act of obedience.

James 1:25
(Weymouth Trans)

BAPTIST JOINT COMMITTEE ON PUBLIC AFFAIRS

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The Sabbath Recorder



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Cover Art:

The painting reproduced on the cover of this month's issue is a tempera watercolor (on newsprint—note the Chinese characters showing through) of the old Shanghi, China, Seventh Day Baptist Church. Painted by Philip Thorngate, the painting depicts the Zikawei street scene in Shanghi as it looked in 1945. Behind the compound walls, a middle school remains in operation today.

Seventh Day Baptists maintained an active mission in China from 1847 to 1950 when the Communist Revolution forced our last missionaries' departure.

See the story of the mission—revisited by architect Paul Campagna, on page four. Painting courtesy of the Seventh Day Baptist Historical Society.

June 1987

3

The China mission—revisited

by Paul Campagna

Seventh Day Baptists have had almost no word of the condition of the old mission property since the Communist Revolution drove our missionaries away in 1950. Now, Paul Campagna brings us the story of his visit, almost 40 years after our last worker left.

In late June of 1986, while touring China with a group of architectural historians, I had the chance to visit Shanghai, and luckily, to find the site of the historic Seventh Day Baptist mission established there in 1847. For me, a great-grandson of two of its founders, Rev. Nathan Wardner and his wife Olive Forbes Wardner, it was the fulfillment of a lifelong need to visit that site and to pay my respects to its venerable founders.

My great fascination with the mission began in my early childhood when I first realized that the Shanghai mission was where Dr. Morton S. Wardner, my grandfather, was born. Grandpa would visit us in Chicago and hold us spellbound with his stories of

wars and disasters in China, in which he narrowly escaped death. He also told us his terrifying tales of their return from China—round the world in a sailing vessel sometimes becalmed at sea for days with little drinking water and sometimes riding out terrible storms while lashed to the mast to prevent his being washed overboard. We heard about strange customs of the Chinese people and of their devotion to honor and to their ancestors. Our home was also the repository of much of the collection of artifacts which returned from China with the Wardners. These items, often exotically Chinese, always fascinated me and I grew up feeling that China was as much a part of my heritage as was Italy or England or any of the other European countries from which we are descended. I have long held one eye open for an opportunity to visit Shanghai.

It was not just by accident that I stumbled onto the Shanghai mission; it was after studying old maps of Shanghai and comparing them with new maps which do not look much the same and on which all street names are different. It was after studying old copies of *The Sabbath Recorder* and the Seventh Day Baptist Missionary Society publications with considerable help from Librarian Janet Thorngate of the Seventh Day Baptist Historical Society of Janesville, Wisconsin. I was looking for benchmarks from which the mission site might be determined by triangulation. Janet Thorngate provided me with a packet which included copies of old maps, drawings and photos of the mission taken over 40 years ago and which proved to be extremely valuable in recognizing the church building.

Carol Davis Crandall, who lived in the mission as a young woman, provided me with the street address as she knew it and some variations in the spelling of the street name Zikawei. I left for China with the feeling that I had

all the knowledge of the Shanghai mission site which was available to me, but with a pestering fear that everything in the new expanded Shanghai might be so changed that I could have to return home having failed to find even a trace of the site where the mission had been, or even what had happened to it.

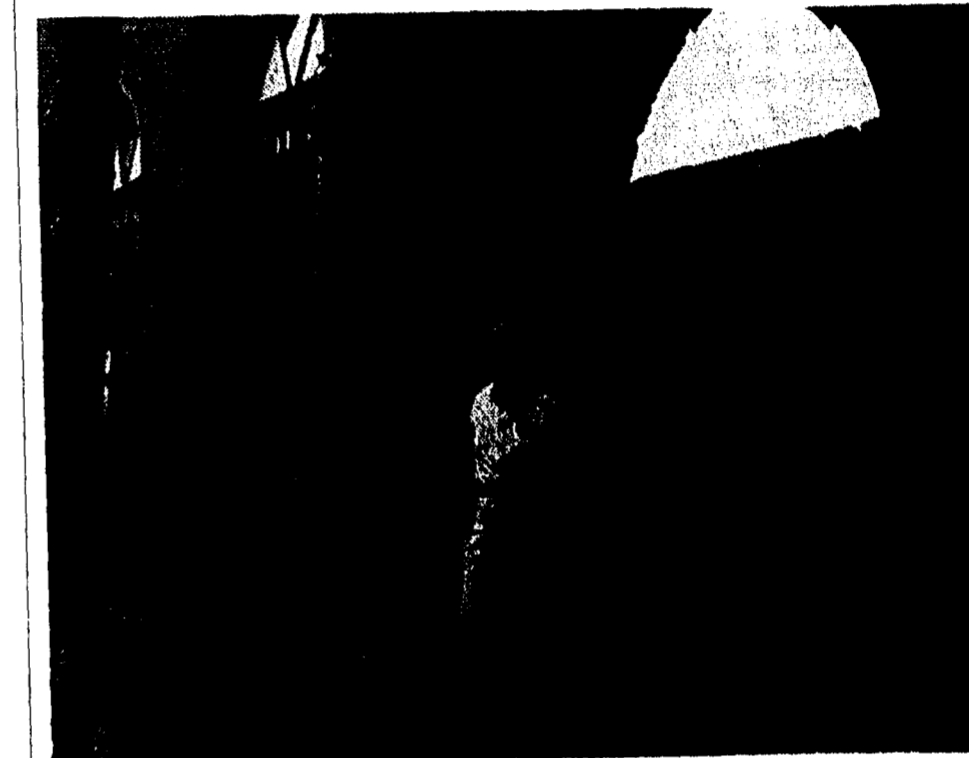
Our group arrived in Beijing in early June, to begin an arduous study of the traditional architecture of China. We were to spend a few days in each of nine Chinese cities and to travel daily by air-conditioned bus to the numerous sites selected for study. Our own specialists were along with us but we picked up a local guide in each city to arrange for noon meals and bus drivers.

Traveling with us throughout China were two English-speaking guides from CITS (Chinese official travel service) who arranged hotel, railroad and bus accommodations and helped us through many other emergencies. We became quite well acquainted and it was one of these two whom I first told my story of the Seventh Day Baptist mission and my hopes of finding it. Fortunately, he happened to be a native of Shanghai and had lived there for most of his life, but, being a young man, had never heard of the mission. He asked if I had pictures or maps and I immediately produced my Seventh Day Baptist file showing him where it was located at 23 Zikawei Road. He was familiar with a section of Shanghai called Zikawei but knew of no street by that name. He also was unable to recognize any of the photographs of the church or school buildings and consulted with his partner, also a Shanghai native. Neither could identify any such street or buildings. They both suggested, however, that my best bet would be to take a cab into Zikawei and drive up and down all the streets and look for the building. Shanghai would be the last city on our tour and the guide offered to write a note or speak to a cab driver in Chinese for me, to explain my search in Zikawei. Both guides said they felt optimistic about my quest. With at least this plan of attack but with no greater feeling of security, I took the 18-

hour train ride into the metropolis of Shanghai's teeming millions.

We reached Shanghai in mid-afternoon on June 28 and settled into our hotel for a rest and dinner followed by an orientation bus tour of the city. I fell in love with Shanghai immediately. It was my kind of town—one where the citizens take time to stroll through the parks and along the boulevards

(Below) Paul Campagna, a Chicago architect, succeeds in finding the object of his pilgrimage—the site of the Seventh Day Baptist mission in Shanghai, China.

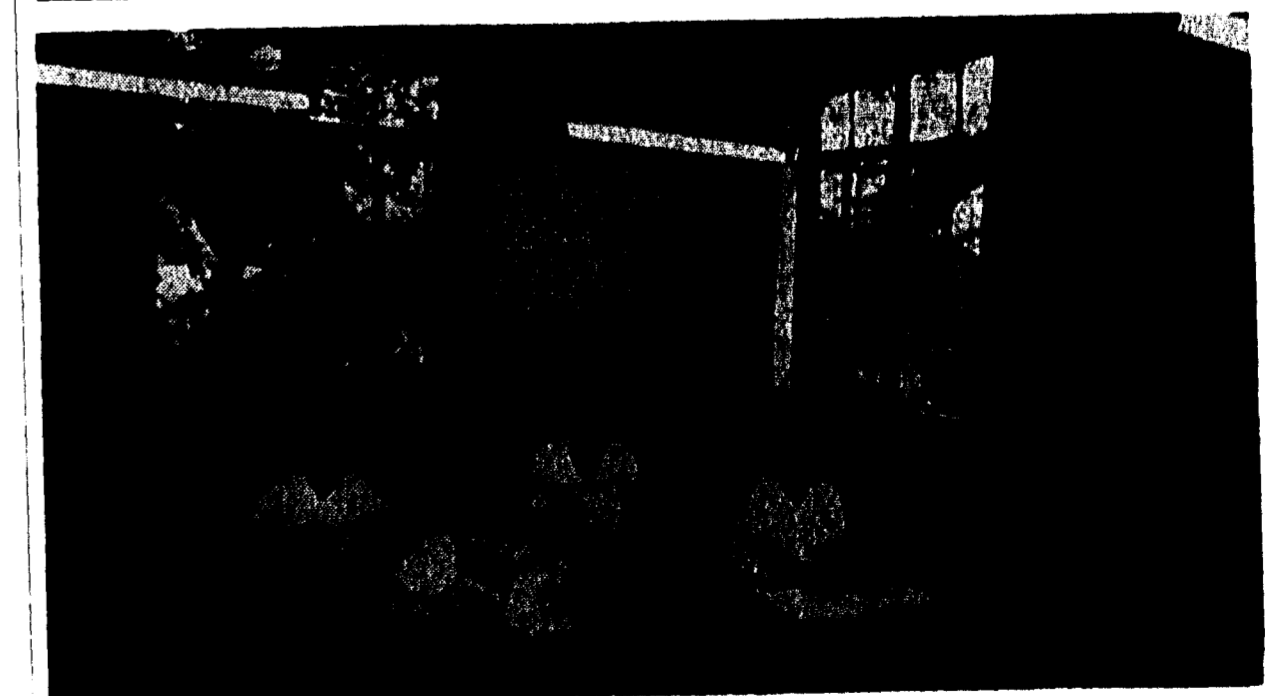


(Below middle) Rev. Nathan Wardner, his wife Olive, and their son Morton, who was born in Shanghai. Newly graduated from Alfred Academy, the Wardners were in their 20s when they sailed for China in 1847 with Rev. Solomon and Lucy Carpenter. The mission they established was maintained continuously for



over 100 years until the forced withdrawal of our last missionaries in 1950.

(Lower) The author found that the several buildings of the Seventh Day Baptist Grace School in Shanghai are still in use as Wu Oi Middle School. It has a staff of 150 with 1150 students. (There had been 1400 students enrolled in the SDB schools on the 100th anniversary of the mission in 1947.)



This photograph of the old school gate helped to get the author into compound.



The identifying mark of the mission site on busy Xijiahui Street (formerly Zikawei) is the ruins of the SDB Chapel, built in 1910. When invited to tea with the school staff in the former "parsonage" behind the church, Campagna was told the roof and steeple were blown away in a great wind storm three years ago—and that there is no money for repair of any of the buildings.

...suddenly, I spotted three gothic arches in the walls of a ruined building with no roof and, of course, no steeple. The proportions of the row of three brick arches were undeniably those of the Seventh Day Baptist chapel

enjoying their city. It was a city where great ships steam up and down the river and can dock along wharves right in the center of town with passers-by helping to handle lines. I decided to cancel my schedule for the next day and to make my search for the mission.

After breakfast I put my camera and my picture file in my shoulder pack and with the good wishes of my colleagues, I went out to meet my previously instructed cab driver. Within five minutes we had reached Zikawei where we turned into a street called Xijiahui. As we drove along, I thought the driver was going too fast but I could not explain. I just kept turning my head from side to side when suddenly, I spotted three gothic arches in the walls of a ruined building with no roof and, of course, no steeple. The proportions of the row of three brick arches were undeniably those of the Seventh Day Baptist chapel; so I cried, "Stop!" We stopped and I compared the ruins with my pictures and concluded that I had found the mission. I paid the driver four and a half Tuan and dismissed the cab. By this time all my fears had left me and I felt supremely confident as I walked up to the gate of the adjacent compound.

I started to enter when two guards stepped forward and put up their arms to stop me. Even though I knew they could not understand, I confidently told them in English who I was and acted as

though I expected to be admitted—to no avail. From where I stood, I could look into the courtyard and see the familiar looking building of the mission school and even the famous sycamore tree. So I opened my file of pictures and showed them the old pictures of those buildings and a photo of the gate as it used to look with SDBM on the gate post. A passer-by noticed the incident of the guards refusing me admittance and came in to look. Catching a glimpse of my photo of the old gate he pointed to the pictures and said something to the guard which I did not understand, but it seemed to be about his recognition of that old gate, no longer there.

They spoke among themselves for a minute and one guard motioned to me to follow him. I did and we swiftly walked into the boys' school and up to the second floor. Along the way I noticed boys and girls coming and going from the buildings and I realized it was still being used as a school—its original function. The guard led me to a classroom where I waited for him to call out a teacher and speak to her. Then the teacher came to me and said, "I am an English teacher but I am very bad. I may not understand you, but I will try." At last I had a chance to explain my presence there and with two or three questions from her I realized that she understood my whole reason for coming to the school. I showed her my pictures and she complimented me on the good state of preservation of such old papers. I asked if I could give her a copy of some of them and I agreed to bring or send her some copies.

Then she asked if I would speak to her class, tell them about my great-grandparents coming here in 1847 and explain why I had come to visit my grandfather's birthplace. It was a thrill for me to be asked to speak to these children. I spoke slowly knowing of their difficulty with English and they seemed to be equally appreciative of my visit. We all applauded each other. My visit to the English class took about 20 minutes in all and I left them to continue their class.

I was walking on the air. The guard, now much more friendly, let me look all over the building and see the third floor meeting hall and anything else I wanted to see. It had begun to pour rain, so I decided to return to my hotel to make copies of the papers I promised Ms. Hu. I felt enough at home that I knew I would be admitted if I returned soon with an envelope for Hu Jia Ling, the English teacher. My confidence had built up enough that I returned to the hotel by city buses, following the streets that I had originally followed in arriving at the school. Transportation costs in Shanghai were almost nothing.

My second visit to the school was that afternoon when I returned with an envelope of copies of the pictures she had requested which I made in the hotel. Hu Jia Ling was not there but they accepted the envelope for her after opening it to see if it was all right.

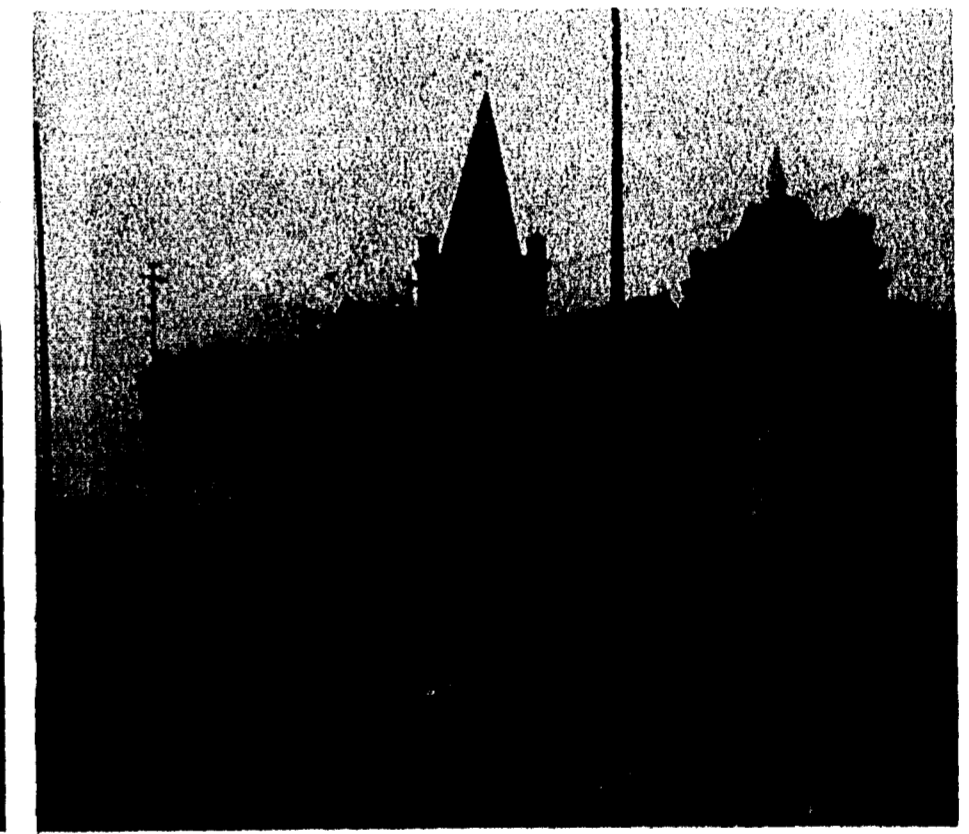
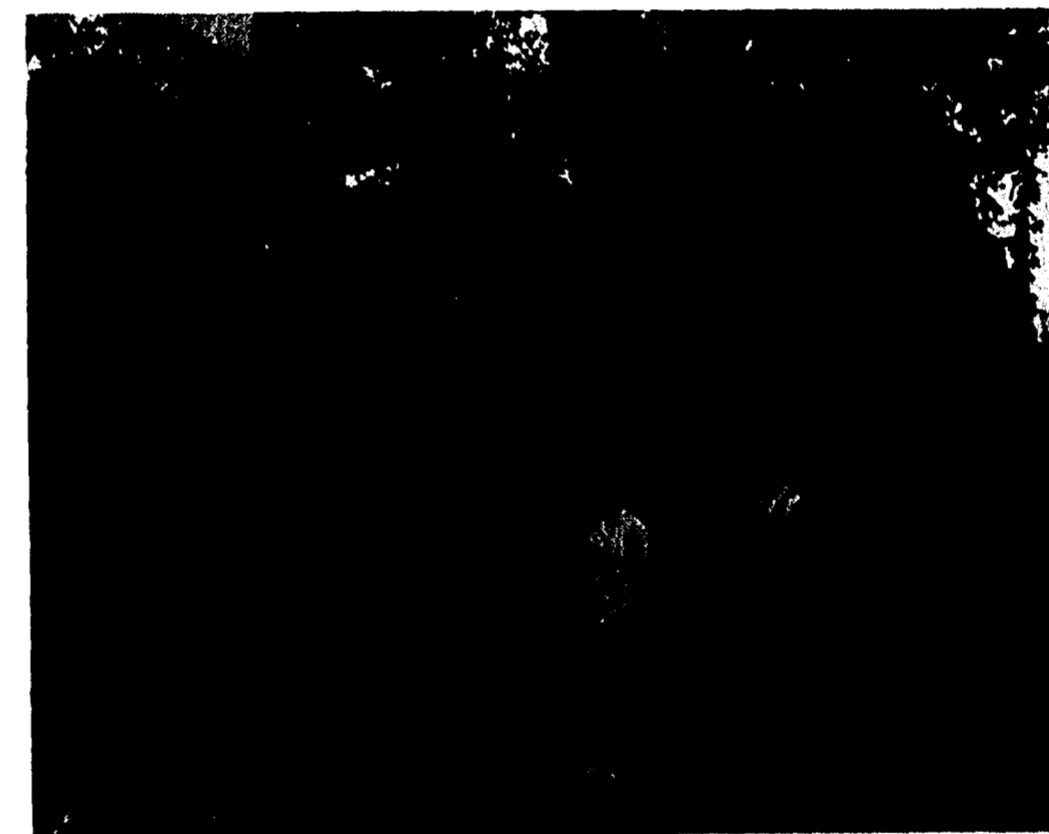
My third and last visit came the next morning when I came to take pictures. Hu Jia Ling greeted me on the steps of the former parsonage and invited me in, to meet the headmaster and the faculty. I accepted and we all sat around a big table in a nicely proportioned room just to the left of the entrance and were served tea. Hu Jia Ling explained that she had been in a Party meeting away from the school when I came to give her the copies. She thanked me and told me

children and grandchildren, were meeting in Lui Huo (Liuhuo) for Bible study—some of the women who had worked as girls in the industrial work with Dr. Rosa Palmborg, who taught them to read by using the Bible. The question of the present number and activity of Christians in China remains—a prayerful concern of many workers and friends of the mission.

(Bottom left) Still used as a school, the buildings circling the courtyard playground of the mission compound were erected between 1883 and 1935. (The original chapel and residence in the "old city" were destroyed during World War II when the medical buildings in Liuhuo, which had been rebuilt after earlier fighting, were again heavily damaged.)

(Below left) Once past the guard at the gate, using old mission pictures as his passport, Campagna shared his quest with the English teachers—Hu Jia Ling on the left. Among several basketball backboards in the playground stood the old sycamore tree he recognized from Helen Thorngate's drawings.

(Below right) The Shanghai SDB church in 1920. In 1949, Dr. George Thorngate, III, now of Pebble Beach, California, reported 350 people in church every Sabbath. In 1984, Carol Crandall received word that



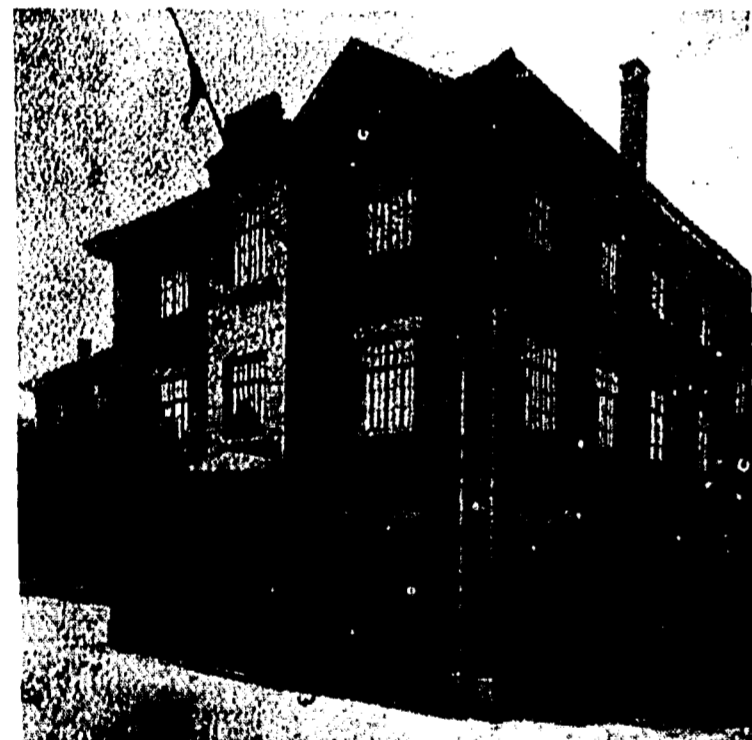
(Bottom right) One of Paul Campagna's most anxious listeners, when he returned to report, was Carol Davis Crandall, who grew up at the mission and was baptized in the Shanghai church. Her parents, Rev. H. Eugene and Mary Davis, served at the mission for 35 years (1907-1943).

what was in the envelope she received. It checked with what I had left for her.

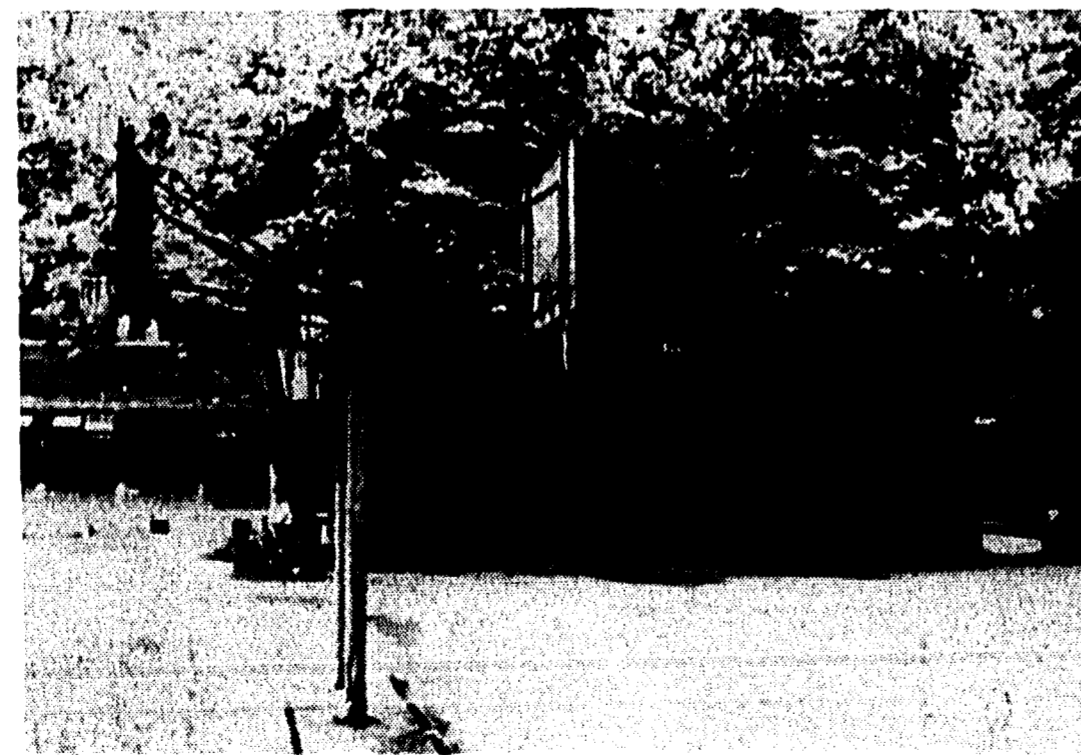
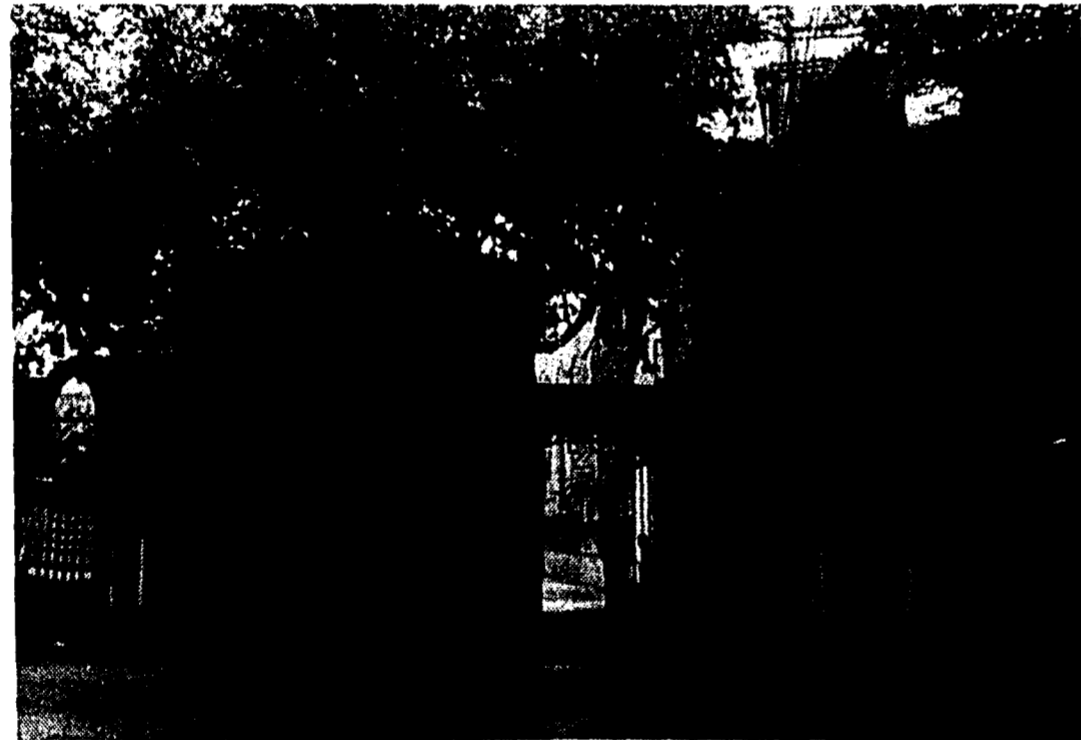
The others explained that a great wind storm, three years before, had blown the roof and wooden steeple structure away and the school had no money to replace it. The government gave them the building several years ago and it pays the staff and faculty but they must maintain the building themselves. Their school is the Wu Oi Middle School and has a staff of 150 and 1150 students in 25 classes. One male teacher could not understand what had motivated me to come to the school and visit. In my excitement, I could explain only that I wanted to see what had resulted from an effort on the part of my great-grandparents many years ago. I

am sure this teacher, who must have understood ancestor worship, assumed this was probably the explanation. As I walked away from the mission site for the last time I could not help think how my late mother, also Olive Wardner, would be pleased that I had visited her father's birthplace—by coincidence on June 29. It would have been her 96th birthday.

I felt very good about my whole experience. I was pleased by the warm reception I was given and I liked all the people I met. It was good to realize that the school was still functioning as a school and I heard not one word against the original owners or the original work of the Seventh Day Baptist Mission in Shanghai. SR

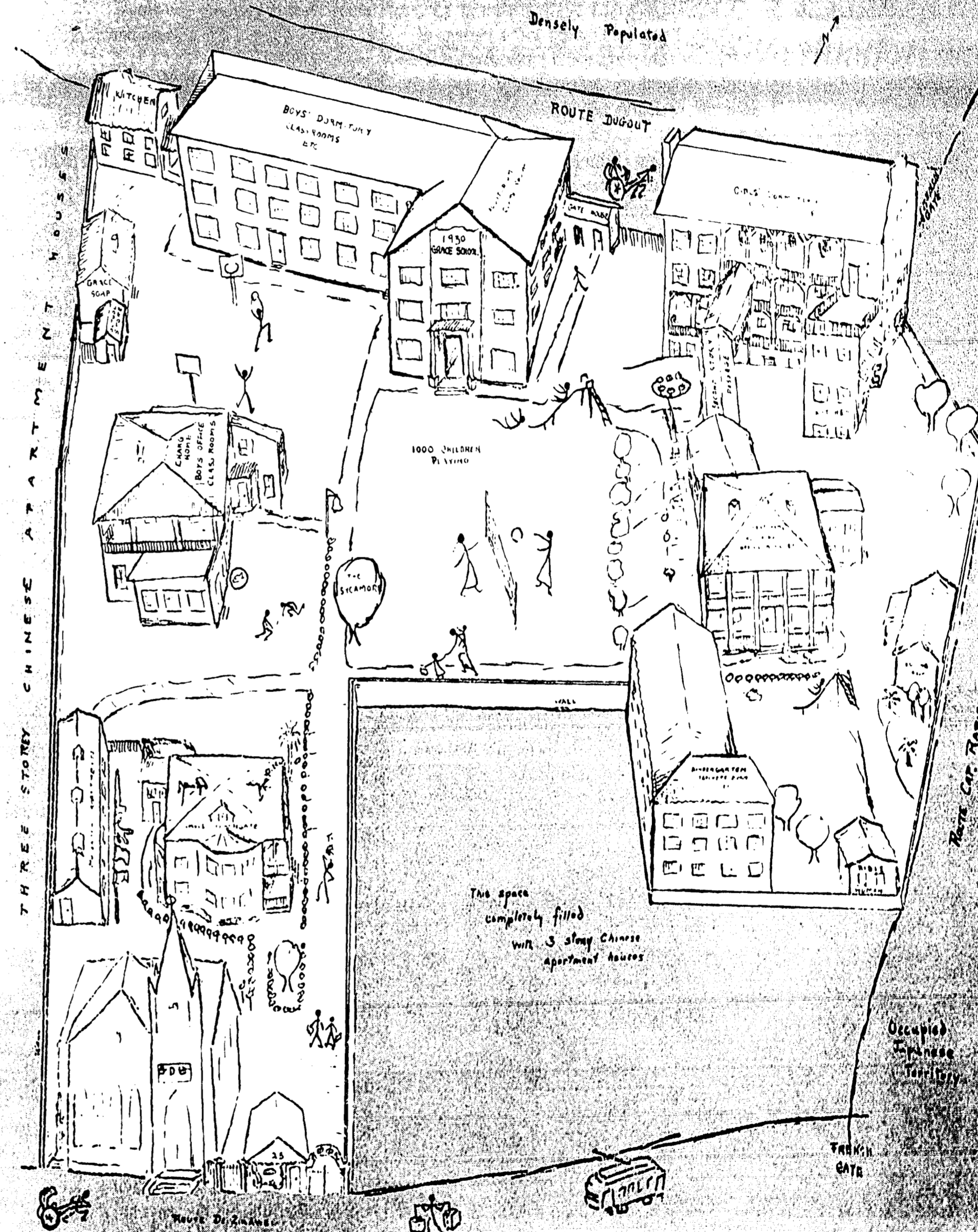


(Above) The old Grace School Auditorium and Boys' School at about 1920.
(Above right) The entrance to the school compound on Xijiahui Street.
(Right) The former Auditorium and Boy's School as it looks today.



THE CHINA MISSION BULLETIN NO. 19

MARCH 1, 1940

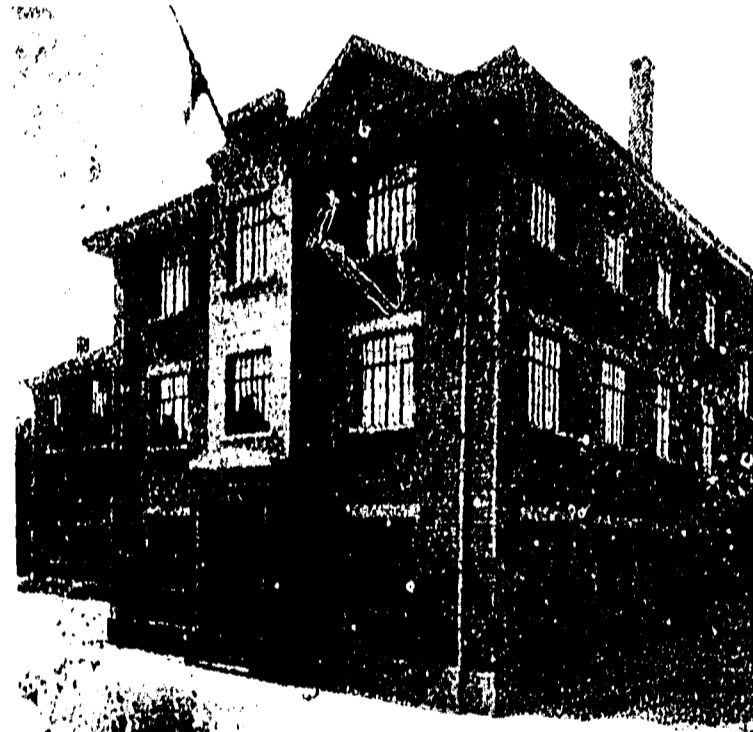


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(Above) The old Grace School Auditorium and Boys' School at about 1920.



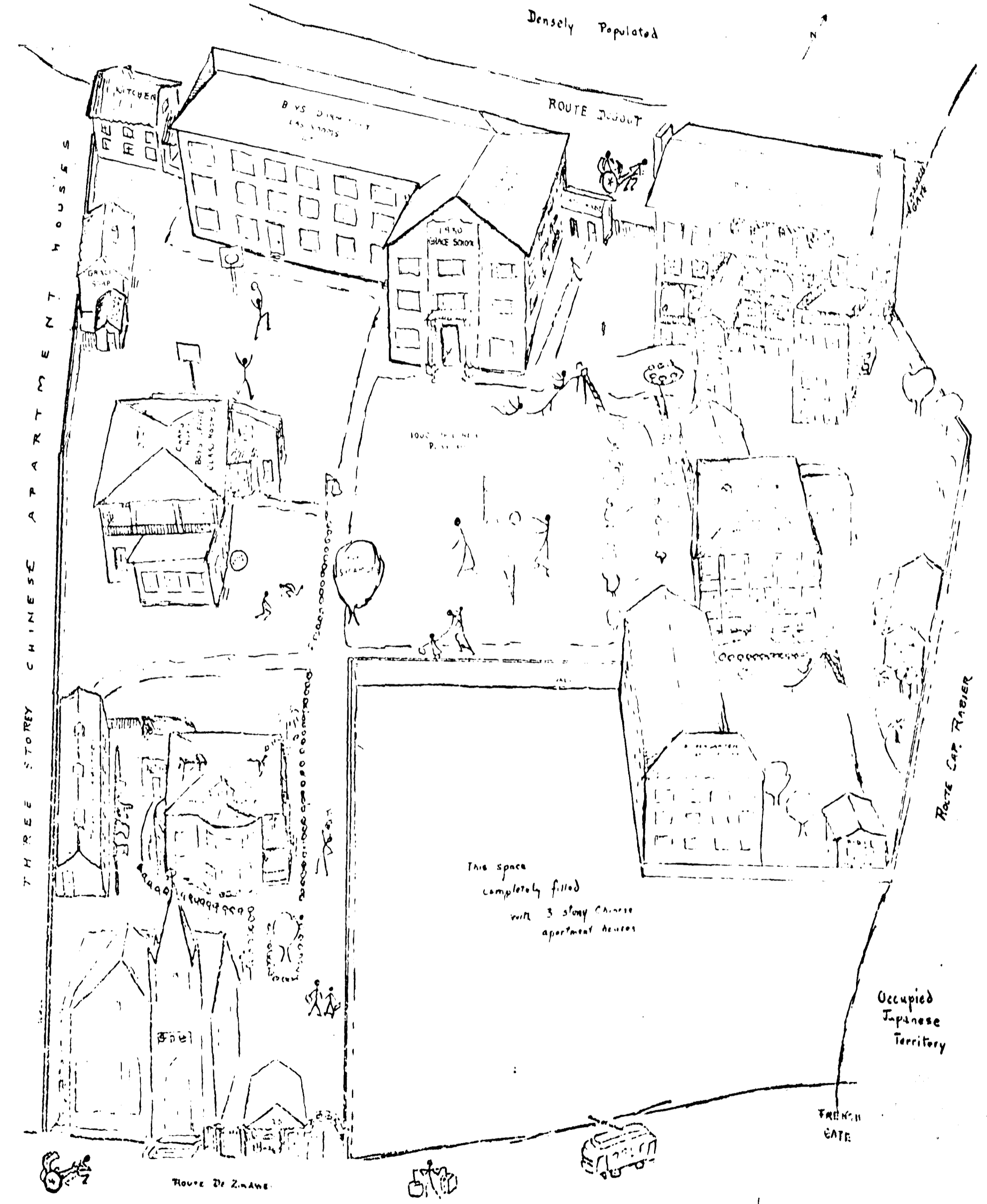
(Above right) The entrance to the school compound on Xijiahui Street.



(Right) The former Auditorium and Boy's School as it looks today.

THE CHINA MISSION BULLETIN NO. 19

MARCH 1, 1940



An ordination statement of belief

First of a two part series
by Kevin J. Butler

Introductory Statement

When I entered my first semester of seminary, I was confronted with a barrage of new ideas, new people and professors, and new words: eschatology, epistemology, soteriology, pericope, prolegomena, post/sub/supra/infralapsarianism.

Most of them (I think) are English.

Words attempting to describe God, his Kingdom, and our relationship to it.

Dr. Hopper was my first theology professor. He tried. I tried. But by the end of that semester we both decided that I would not pursue the Master of Theological Studies degree. The decision was made that I was not a theologian. And my second theology course bore that out.

For awhile, I reinforced that idea by thinking, "I am not a theologian. I am not a theologian." And that is sad. Because we are all theologians.

Theology means the discourse or study of the deity: God.

If you can read or listen to his Word—even if you are just alive—you are involved in theology. Most people do not know it; for some it is just a part-time pursuit; others make it a career. But man's quest for truth and answers of life is theology. Not everyone will be a "theologian" in Dr. Hopper's book (certainly not his grade book)—but every day we are involved in theology.

Theology, the study of God, the search for answers, stirs up more questions.

It brings about this tension between two (or more) variables:

God is mysterious (Job 11:7)—unknowable and veiled in mystery; yet he has revealed Himself to us (1 Corinthians 2:9,10).

God is unlike us (Isaiah 40:28)—a totally other Being; yet he is like us (Genesis 1:27; James 3:9).

God is far away and removed (1 Timothy 6:15-16); yet he is constantly near (Psalms 34:18; Psalms 145:18).

George Ladd asked, "How can the Infinite be known in the finite, the Eternal in the temporal, the Absolute in the relativities of history?" Humanly, it is impossible; but through Biblical faith we uncover a miracle. We find God—his attributes, his revelation, his sovereignty—in the history of man. His presence in history shows us his purpose for history.

Our God, the God of the Bible, is the Creator of the universe and the Lord of time and history. he is one God revealed in the three persons of the Father, the Son, and the Holy Spirit.

I want to look at the particular activities and attributes of each Person of the Godhead.

God the Father

"In the beginning, God ..." God the Creator. The first words of the Bible show us that nothing was before God.

Creation continues—and needs to be sustained (supported, nourished, prolonged) and ruled. God the Sustainer (Exodus 19:4; Psalms 18:35; 2 Timothy 4:18) and God the Sovereign (1 Chronicles 29:12; Psalms 29:10; Acts 17:24).

God is immutable—his innermost Being does not change (Malachi 3:6; James 1:17). He is constantly faithful to us and to his promises. But he can and does change in the way that he deals with us (Jonah 3:10).

God can make himself dependent on our requests through prayer. This does not take away from his sovereignty, but in a sense, adds to it. We have a Father who chooses to work out his purposes in cooperation with his children (Mark 16:20). Forsyth put it well in saying, "His will is inflexible, but his ways are flexible."

God is omnipotent—the powerful ruler over causality (Job 24:2; Matthew 19:26). He may not be the **direct** agent in everything that happens, but he is the powerful Lord over all that does happen.

God is omniscient—supreme is his understanding, his wisdom, his knowledge (Psalms 147:5; Hebrews 4:13; 1 John 3:20). Nothing is concealed from God—in the past, present, or future.

God is omnipresent—he is present to everyone and everything is included in his sight and presence (Psalms 139:7-8; Isaiah 66:1; Acts 17:27). He is not confined or contained in any one spot, but everything is accessible to Him. Luther said, "God is closer to everything than anything is to itself."

And God is love (1 John 4:7ff). Not just a God of love but of Holy Love. His loving is giving and forgiving. Yet his Holiness calls for separation from that which is unclean (Deuteronomy 31:18; Isaiah 1:15; Micah 3:4). The Father, in his Holiness, is separated from man and we stand in judgment. But his sacrificial love brought about a way by which we can approach him.

Scripture—1 Chronicles 29:10-13

God the Son

From God the Father, we turn to God the Son (Theology to Christology).

Man's imperfections and uncleanness erected the separation from the Father's perfect Holiness. A perfect and complete sacrifice was needed to mediate God's relation with man.

The Father chose to send the one and only Son. God the Son became incarnate (John 1:14). The Divine Logos, who was with the Father from the beginning, became flesh in Jesus of Nazareth. God the Son, conceived in and born from the womb of a virgin (Isaiah 7:14). His earthly life began with a miracle and those miracles never ceased.

God did not change into a man—there was no metamorphosis here. It was the Son of God adopting human nature and uniting it with his divine nature in one person (Philippians 2:7). He did not cease to be God, but he came down to our level. When we see Christ, especially in Paul's writings, as being subordinate to God the Father, we should understand this as referring to his **activity of redemption**, not to his trinitarian Being.

Jesus' life of miracles, his pure teaching, and

God's Word is perfect. It contains the perfect answer to every situation we confront.

his example of perfect righteousness led up to the abomination of the cross. The horror of death on the cross led to the miracle of resurrection and full atonement for our sins (1 John 2:2; Romans 3:21-26; 1 John 4:10).

The atoning sacrifice of Christ was and is a victory over the powers of darkness.

It paid the insurmountable debt that man ran up against God.

It brought satisfaction to God's desire for holiness and righteousness.

It brought man back to God—and continues to draw men to the Father through faith in the Son and his sacrifice for all.

Scripture — Philippians 2:5-11

God the Spirit

From the sovereign Father, and incarnate Son, to the indwelling Spirit.

The best way to describe the character and person of the Holy Spirit, is to describe the work of the Spirit.

The Spirit of God is introduced in the first chapter of the Bible as one who moved over the face of the waters (Genesis 1:2). The Old Testament word for breath or wind is *ruach*—the same word used for spirit. God breathed into man's nostrils the breath (*ruach*) of life (Genesis 2:7) and he was made alive. God's Spirit touching and causing man's spirit.

God the Spirit was instrumental in the creation, in giving life to man, and in the inspiration of the Scriptures (2 Samuel 23:2; Micah 3:8; 2 Peter 1:21). Many times we see the writings attributing themselves to the inspiration of the Holy Spirit.

We see the Spirit in creation, in man, in Scripture, and its fullness in Christ.

The Holy Spirit came to a virgin to conceive

Kevin Butler responds to questions at his ordination council on March 21, 1987, in Madison, Wisconsin.



Our hope for righteousness and life everlasting is totally dependent upon the grace of God. No human work, no sacrifice, no doctrinal statement can bring about salvation.

the Savior (Luke 1:35).

The Holy Spirit descended upon the Savior at his baptism (Mark 1:10).

The Bible

The Bible is God's Word. It is God's book and God's story. And yet, it is man's book and man's story.

I choose to go beyond the terms generally used to describe the Word—those of inerrant and infallible. They tend to bring out the best (and worst) in people.

To me, the word that best describes what the Bible is, is perfect.

God's Word is perfect. It is perfect for me and for you and for all people. It contains the perfect answer to every situation we confront. That may mean some study; with today's specific trials and tribulations, everything is not spelled out in black and white. But the answer is there. The perfect answer from a perfect God.

I can easily say that if it were not for the Scriptures, I would not be here today. I may have been alive, but not living the life God intended for me. (And you would have been at your church, or your home, and not listening to this exciting testimony.)

I thank God for his allowing me to be brought up in a Christian home; in a family where church meant something; where good morals meant something. And through many years of children's sermons and Sunday School and singing in the choir and many messages and events—there was still something missing. I do not fault my family and I do not fault my church—those "scales" were still over my eyes and over my heart.

Time does not permit a complete run-down of events with all the details of how I was compelled to search the inspired Word to find answers and peace after one wild weekend.

God's perfect Holy Spirit, working through his perfect Word, opened the eyes and heart of a very imperfect young man.

It was perfect. That was twelve years ago next month. And it is still perfect—because it always has been and always will be. "Heaven and earth may pass away but my words will never pass away" (Matthew 24:35; Mark 13:31; Luke 21:33). And his words will lead us to himself. The inspiration of the Scriptures was not man's idea. 2 Peter 1:20, 21 says, "Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit."

The Spirit who authored the Bible opens to us, through the Bible, the way to eternal life.

Mankind, Sin and Salvation

In many ways, we are much like other creatures in this world—sharing the same space and material and air and resources...

But mankind is unique. Not only in the different things we can do, but by the difference in what we are.

Men and women have been created in the *imago dei*—the image of God (Genesis 1:26-27). What other work of creation could even postulate to pretend that it also is in the *imago dei*?

As reflections of that image, we were created to love and have fellowship with the Source and the Source desired to love and have fellowship with the created. God breathed that ruach into man, giving us a spirit, a soul, a conscience, and a responsibility. Yet, as the created, we are still dependent upon the Creator. We need to continually recognize and pay tribute to the majestic Lord of all.

Scripture—Psalm 8

As men and women we have many reasons to rejoice—and many reasons to be ashamed.

At the very start, Adam was rational (with his mere relationship to God), intelligent (in his dealing with and even the naming of the creatures), and he was moral (in being given the command not to eat the forbidden fruit). In all these areas, there was a basic freedom. Freedom which God gave first unto his heavenly creatures. And freedom which a number of those creatures, with Satan in the lead, decided to abuse and turn against the Creator. The Tempter

decided to spread his ideology of freedom to those new earthly creatures.

And in freedom, man chose the path of sin. Sin has been defined as a rupture in a personal relationship with God. The eating of the forbidden fruit certainly put a real kink in that once-direct line to God.

Sin is both an action (Psalms 53:3) [or, lack of action (James 4:17)] and a condition (Genesis 6:5).

Sin is an act of the will (Isaiah 53:6) and a state of being (Romans 3:23).

Sin is basic unbelief (Romans 14:23), idolatry (Exodus 20:3-4), and fatal (Jeremiah 30:12).

We need the One who was the manifestation of true human nature—the One who was without sin (Hebrews 4:15)—the One who would not and did not deviate from the original plan of humanity.

God would not give up on his wayward, prodigal people—so he gave up his Son. God gave to us the gift of eternal life through Jesus.

Our hope for righteousness and life everlasting is totally dependent upon the grace of God. No human work, no sacrifice, no doctrinal statement can bring about salvation (Ephesians 2:8-9). With honest repentance for sin and with faith that Jesus' sacrifice was complete and for us, we shall be saved. It is not by works. Even after conversion, our works cannot gain God's forgiveness—they can only witness to it.

Salvation is creation receiving new life in believing God's gift for relieving our bondage to earth; repent and accept him—receive him as Savior, trust only in him for your hope of new birth.

Eternal Life

I believe that Jesus Christ conquered death and rose from the grave.

For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures. (1 Corinthians 15:3-4)

I believe that this is a sign that we, too, believing in Him, will not die.

For since death came through a man, the resurrection of the dead also comes through a man. For as in Adam

God's perfect Holy Spirit, working through his perfect Word, opened the eyes and heart of a very imperfect young man.

all die, so in Christ all will be made alive. (1 Corinthians 15:21-22)

I believe that eternal life is a gift from God.

And this is the testimony: God has given us eternal life, and this life is in his Son. He who has the Son has life; he who does not have the Son of God does not have life. (1 John 5:11-12)

I believe that eternal life is available to all.

For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day. (John 6:40)

I believe that eternal life begins at the time of our repentance and commitment to Christ.

When you were dead in your sins and in the uncircumcision of your sinful nature, God made you alive with Christ. (Colossians 2:13)

I believe that we must persevere in our hope for eternal life.

For the grace of God...teaches us to say "No" to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ. (Titus 2:11-13)

I believe that we must draw others to eternal life.

Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, that everyone who believes in him may have eternal life. (John 3:14-15)

I believe that the resurrected Jesus is coming

back.

"At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory." (Matthew 24:30)

I believe that the resurrected Jesus is coming back for his followers.

"And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am." (John 14:3)

I believe that we will be changed at his coming.

The body that is sown is perishable, it is raised imperishable; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. (1 Corinthians 15:42-44)

I believe that we will be judged.

To those who by persistence in doing good seek glory, honor and immortality, he will give eternal life. But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger. (Romans 2:7-8)

I believe that the Bible records these words for our assurance.

I write these things to you who believe in the name of the Son of God

Twelve ordained pastors participated in the ordination services: (Left to right-front) Earl Cruzan, Dale Thorngate, Kevin Butler, Leroy Bass, Paul Green. (Row two) Robert Harris, Harmon Dickinson, Charlotte Chroniger, Ken Chroniger. (Row three) Don Sanford, Paul Osborn, Russell Johnson, Herbert Saunders.



so that you may know that you have eternal life. (1 John 5:13)

I believe in eternal life.

When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: "Death has been swallowed up in victory." "Where, O death, is your victory? Where, O death, is your sting?" (1 Corinthians 15:54-55)

The Church

For those of us who have been baptized, what have we been baptized into? (I'll talk about the sacrament of baptism a little later.) But what does being baptized into the church mean?

I hope it doesn't mean, for you, that you have been baptized only into a local church congregation or even a denomination.

According to Scripture, we are baptized into Christ Jesus (Galatians 3:26-27). Baptized into his death (Romans 6:3). Baptized by one Spirit into one body (1 Corinthians 12:13). And Christ is the head of that body (Colossians 1:18).

Look at the person's head in front of you. Is it attached? If you're nodding, then yours is too! The "body" tends to include the head. The church, as part of the body of Christ, cannot see itself as something apart from Christ.

The New Testament church is a continuation of the covenant that God made between Himself and his people (the people of God in the Old Testament). The Greek *ekklesia* is the word used for church in the New Testament; and, it is the same word in the Greek Septuagint which translates "congregation" in the Old Testament.

We see in Romans 11 how some Jewish unbelief led to the breaking of some branches on the single olive tree of God's people and allowed the ingrafting and continuation of his covenant through Gentiles (Romans 11:11-24). And, in Galatians, we see how Gentiles in Christ have become Abraham's seed (Galatians 3:29).

The concept of covenant is foundational in the church. Throughout his Word, God endorses the covenant by saying, "I will be your God, and you shall be my people." (Leviticus 26:12; Jeremiah 32:38; Ezekiel 37:27; Zechariah 13:9; 2 Corinthians 6:16) SR

To be continued next month.

The President's Page



LET US PRESS ON

by Gerry VanDyke

Let us acknowledge the Lord; let us press on to acknowledge Him. As surely as the sun rises He will appear; He will come to us like the winter rain, like the spring rains that water the earth." Hosea 6:3

What wonderful advice this is for us. How we need to acknowledge the Lord! All through the Scriptures, God tells us that the reason he created us is so that we could love him, acknowledge our dependence on him, and live our lives in joyful obedience to him. He made us with free will so that this could be our choice. If we could not choose between obedience and disobedience, between dependence and independence, between loving and ignoring him, we would simply be like every other creature, living our lives out in pre-conditioned responses. Each of us know how special it is when someone chooses to love us and put our needs ahead of their own. Choosing to acknowledge God brings us to that kind of love.

Are you discouraged with life, disappointed by your job, your friends, your own abilities? Acknowledge God and, as he promises, he will come to you, refresh and revive you just as surely as the spring rains bring new life to the earth.

As I write this article spring is just making its appearance. As I surveyed our yard yesterday the buds on all of the

Let us press on to acknowledge him

bushes were so tightly closed it did not appear that they would ever open up. Yet in the night a gentle rain came, turning to snow. By morning everything was well watered, and then the sun shone strongly all day. As I looked out on the back yard I could see just a hint of green. I walked out to see how things were coming along, and those buds, so tightly closed just yesterday, were opening up. New life was bursting into being throughout the whole yard.

When our lives seem dead, without hope, as they so often do; when we are discouraged and disconsolate, that is the time for us to acknowledge God. Just as surely as the sun rises, he can come to us and give us the new life he has for us. Hasn't he told us that he has come that we might have life, and that we might have it abundantly? We need not be satisfied with a dull, unsatisfying existence, just barely getting by from day to day. Acknowledging the Lord means that we take him at his word.

How wonderful are his great promises to us. He is completely serious when he says to us "Come unto me all you who labor and are heavy laden, and I will give you rest." It was not just idle talk when he said "If you abide in me, and my words abide in you, ask whatever you wish and it shall be done for you." He promised to come to us, in the person of the Holy Spirit, to dwell with us forever.

To acknowledge God is to take him at his word. God's word not only teaches us about his nature, but ours as well. He lays out clearly and precisely his plans from the creation through eternity. Not one of us is able to do that, since we have finite minds and do not know the beginning and the end as he does. Yet day follows after day when we depend solely on our own limited resources, really believing that terrible lie, "I can

When our lives seem dead... that is the time for us to acknowledge God so that, just as surely as the sun rises, he can come to us and give us the new life he has for us.

do it myself." Through his word to us, God wants us to clearly understand our dependence on him, and our inability to accomplish anything without him. But, he also wants us to know that with him all things are possible.

When the disciples asked Jesus to teach them to pray, he gladly did so. When he taught them to say "Our Father, who art in heaven, hallowed be thy name," he was teaching his followers to acknowledge the Lord. Until we willingly acknowledge God as our Lord and Saviour, we can anticipate life to be disappointing and discouraging. Let us press on to know

Christ so personally that we can wholeheartedly anticipate the time when our faith becomes sight and we see him face to face in all his glory.

As I think about the special work God has called us to do individually, and as a denomination, I can see that all our self-efforts will tax us, and over-extend us. We will suffer from one of the new maladies of our day called "burn-out," unless we truly acknowledge God as our source of strength, as our motivation, as our purpose. But when that day comes, we, like the early Christians, will turn the world upside down, and we will do it with joy and power. **SR**

Santa Barbara church organized

from the Los Angeles
SDB Church Newsletter

Sabbath, March 21, was a wonderful day — even with showers of blessing and showers of rain at Santa Barbara, California. Seventh Day Baptists gathered from Riverside, San Gabriel and Los Angeles, California; Denver, Colorado; Seattle, Washington; and Janesville, Wisconsin, to help our brethren at Santa Barbara formally organize the Santa Barbara Seventh Day Baptist Church.

Both morning and afternoon services were devoted to the church's organization. The new church was formally set apart from Los Angeles by a special council of all Seventh Day Baptist members, and the following officers were elected: Moderator—Robert

W. Babcock, pastor; Clerk—Venita Soper; and Treasurer—Ralph Remick. Seventeen people indicated their desire to be charter members, and it was a touching moment as each one present went forward and signed the church covenant book. Rodney Henry represented the Seventh Day Baptist General Conference at the organizational meeting. Fourteen people from Los Angeles were granted their letters of transfer: James A. Ayars, Devon Conrad, Irene Conrad, Vivian Harris, Ross Pintaudi, Jessie Pitts, Cory Remick, Debby Remick, Ralph Remick, John Soper, Venita Soper, Kimberly Williams, Michael Williams, Pam Williams. About 30 people from the Los Angeles area were there. We are now "sister churches" but we need to continue to encourage and uphold our new church there, as it establishes itself and shares the Great Commission along the Santa Barbara coast! **SR**

Partnership in Ministry



"God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy. Your young men will see visions, your old men will dream dreams." (Acts 2:17)

Last month, in Battle Creek, Michigan, 46 pastors and 12 of their wives came together for Bible study, worship, fellowship, discussion of pastoral concerns and seminars on leadership. It was a stimulating time.

The first of three seminars, led by the executive secretary, focused on *Servant Leadership and Vision*. From the Scriptures we noted that pastors are called to a position of servant leadership. Jesus' teaching for us in Matthew 20:26, 27 is basic: "whoever wants to be great among you must be your servant ... just as the Son of Man did not come to be served but to serve."

But we learn also from many models within Scripture that "servant leadership" does not mean subservience or slavery. It means dedication, commitment and a desire to serve God and his people. We concluded that all Seventh Day Baptists are called to Christian leadership in their communities and that pastors are called to be leaders of leaders.

One of the primary elements of effective leadership is having a vision. All of the major leaders in the Bible came to their position out of a sense of vision. In the Old Testament, we have Moses and the burping bush, Nehemiah and the rebuilding of Jerusalem, Samuel's late night call from God. In the New Testament, we read the passage quoted above. Peter, in his Pentecostal sermon, quoting from the prophet Joel, indicates that those who respond to God's call will receive a dream or a vision.

A vision is a supernatural presenta-

Servant leadership and vision

by Dale D. Thorngate, Executive Secretary

tion to the mind, unusual discernment or foresight. It is a way of seeing or perceiving. "Where there is no vision the people perish" (Proverbs 29:18).

During this seminar, your pastors were challenged to seek and articulate God's vision for them and for the churches they serve. They were encouraged to see themselves as effective servants of society. They saw the opportunities and roadblocks for them as servants and had a clear perception of what it takes to lead. We are called to give our people a vision of greatness for significant impact on our community, our nation and our world.

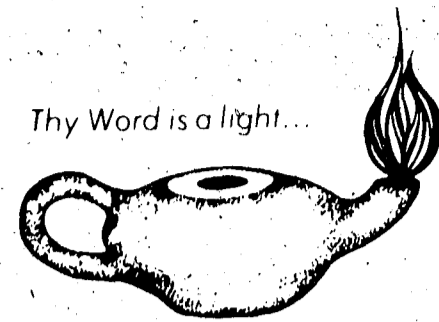
At this point, I shared God's vision for me as your executive secretary and what I perceive as God's call to us as a people called to leadership. I believe that God wants Seventh Day Baptists to grow—new people, new churches, new conferences around the world. Our main purpose as the people of God is to share the loving message of the gospel in such a way that people accept Jesus Christ as their access to God—that people understand a sense of freedom, forgiveness and a new purpose in their lives. If we respond to this vision that God has given us, we will grow.

I believe that Seventh Day Baptists are called to plant churches in every major city in this country and that God will give us the resources to do just that.

We are indeed called to a position of leadership. What other people have a loving understanding of the role of the Sabbath in the gospel message? During this time of such significant technological developments, people need God more than ever. The Sabbath provides a specific time every week to come into God's presence. We are called to lead God's people into a loving relationship through Christ and the Sabbath.

Pray with me and your pastor for the vision that God has for you, your church and your community as we seek to be effective servant leaders. **SR**

We are called to give our people a vision of greatness for significant impact on our community, our nation and our world.



Richburg Seventh Day Baptist Church Sabbath School news

by James Pitts

Our Sabbath School is such a learning experience that I am sure that each student in each class learns something new, or is enlightened in some way, each Sabbath.

We will include a brief summary of the different Sabbath School classes, so that everyone will be aware of what they are studying and any special achievements made.

The Primary Class, taught by Onnalee Saunders, consists of two boys, Eric Pitts, pre-school, and Michael Zilker, kindergarten. They are studying about Jesus and his Christian teachings while he was here on earth. His miracles and the response from his followers relate to our everyday living. They learn a verse each week which is taken from the Bible story used in their lesson. Those memory verses are repeated by the boys for the entire Sabbath School at the close of the service.

The First and Second Grade Class, taught by Sue Bucher, is currently learning the Ten Commandments plus two. Each week one commandment is studied with a short object lesson. Memorization is reinforced by each child making his or her own "Tablet of Stone," putting together a puzzle of the same, and a game, "Ten Commandments Bee."

The Third and Fourth Grade Class, taught by Ellen Pitts, is using the Nurture Series of Sabbath School materials published by the Seventh Day

Baptist Board of Christian Education. Lesson topics include: God's World, God's Family, the Ten Commandments, We Worship God, God's Word, Daniel's Dare, Jesus' Miracles, Remembering God's Word, Remembering God's Word by Jesus' Examples, and Me? A Missionary? Each lesson has a Bible story and devotions with a Sabbath emphasis. There are four students: Jimmy Farr, Roxanne Brundage, Chrystal Farr and Eric Neudeck. "I am very proud of their cooperation and eagerness to learn," Mrs. Pitts says.

The Fifth and Sixth Grade Class, taught by Grace McCrea, has lessons each Sabbath with a memory verse and the students memorize it to say upstairs at the closing of Sabbath School. A record is kept on each one for attendance, bringing their Bibles, participation, memory verses, and offering prayer before they begin their lessons each week. The above goes toward their attending Camp Harley Sutton in the summer. The first student in the class to learn all the books of the Bible was Lydia Cartwright. She was awarded a cross, which glows in the dark, and a picture of Jesus.

The Seventh and Eighth Grade Class, taught by Jim Pitts, currently has one student, Jonathan Saunders. He is studying "A Walk With Christ to the Cross." It is an in-depth study of the type of man Christ was; from the Last Supper right up to "It is Finished." This really brings out what Christ and His disciples must have felt each step toward the cross.

The Senior High and College Class, taught by Bob Stohr, is currently studying the *Helping Hand* and have recently begun memorizing scripture. They share it at the Sabbath School closing.

There are two Adult Classes, one led by Maurice McCrea and the other by Pastor Steve Saunders. Maurice's class is studying the *Helping Hand*. Pastor

Cont. on page 31



Richburg, New York, Sabbath School teachers. (Front) Onnalee Saunders. (Second row, left to right) Sue Bucher, Maurice McCrea, Ellen Pitts. (Back row) Jim Pitts, Bob Stohr, Pastor Steve Saunders.

Salem's Friends' Day was a success

After hard months of preparing for Friends' Day, the big day arrived on March 7, 1987. The Salem, West Virginia, church had approximately 150 people attend that day's worship service.

Friends included retired U. S. Senator Jennings Randolph (associate member of our church)

and Mayor H. Richard Fox of Salem. After the church service which celebrated communion, the friends were invited to participate in Sabbath School classes for all ages.

To prepare for this special day all the Salem church members were asked to invite a friend to join the festivities that were being planned. Many of the Salem church members worked hard to make Friends' Day the success that it was.

—Kathy Grant Johnson

Salem Seventh Day Baptist Church hosts the Covenant Players

The Covenant Players, an international repertory theater,

appeared twice at the Salem church on March 28, 1987. They brought the morning message in the Sabbath worship service. That evening they again played to the wider Salem community.

The Covenant Players have a repertoire of over 2,000 plays, which enables them to communicate a wide variety of themes, issues, and subject matter. Using everything from light comedy to heavy drama, the players present the gospel messages.

The two services conducted by the Covenant Players were received very well by those who were in attendance. SR

1987 Children's Conference Musical

Linda Lawton, 1987 Children's Conference music director, has chosen the musical, *Bible Walk*, by John Nielson, (Lillenas Publishers of Kansas City) for presentation by Kindergarten through Junior High pupils. Those churches or individuals wishing to obtain copies should contact their local music dealer or the publisher.

Audio Visual Workshop General Conference, 1987 Lindsborg, Kansas

(Please call this to the attention of anyone interested in doing this type of work in your church.)

The Audio Visual Committee will hold a workshop on audio visual techniques and services on Tuesday at General Conference. The following topics are to be included:

Slide Duplication and Programming—two demonstration slide programs, made by the AV Committee, detailing techniques indications and advantages, will make up this section.

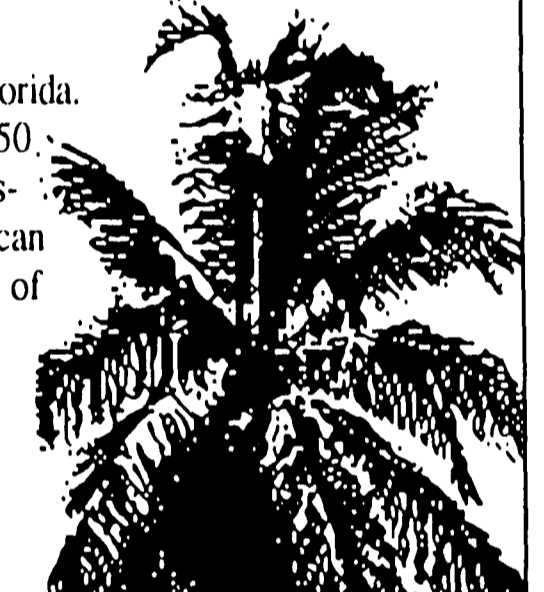
Audio Techniques—for the local church will be handled by Rev. Kevin Butler and will include types of equipment as well as techniques.

Church Photography—this section, by Dr. Larry Burdick, will discuss techniques that can be used by the average amateur photographer without the use of expensive equipment. Various lenses and their applications, types of available films, and the advantages and disadvantages of flash and natural light will be covered.

Florida Guest House Available

Come and fellowship with us in Daytona Beach, Florida. We have a two bedroom guest house available at \$50 a week or \$150 a month donation. Just write for reservations. It is all furnished except for linens. You can share in our church fellowship and see the wonders of central Florida!

Write:
Pearl Bond
386 Military Blvd.
Ormond Beach, FL 32074



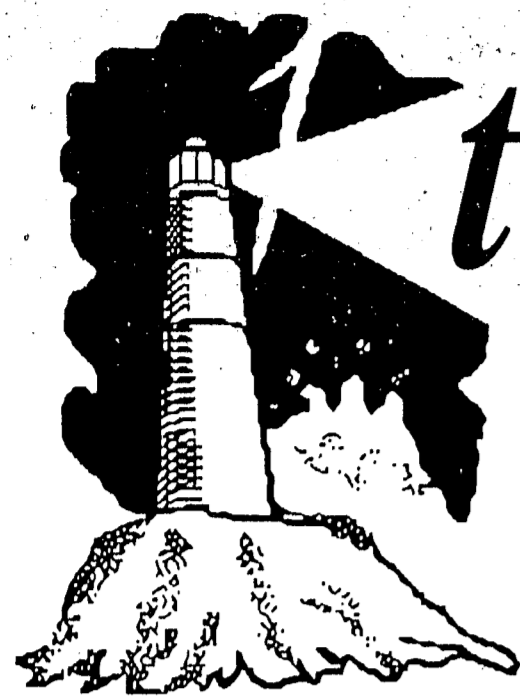
Come To Young Adult Pre-Con!

August 5-9, 1987

Camp Daniel
Bonner Springs, Kansas

Theme: Bind Us Together
Staff: Rod & Camille Henry
Barbara Saunders
Scott August

Come for GREAT Spiritual Food
GREAT physical food and FANTASTIC fellowship!



the BEACON

Produced by the Youth Committee of the Board of Christian Education
For and by members of the Seventh Day Baptist Youth Fellowship

June 1987

BWA youth leader calls for Baptist youth to begin "first step" in organizing Youth Day of Prayer!

by Paul Montacute
Chairperson, BWA Youth
Department

Bob Wieland finished the New York Marathon, five days after he started it! Why did it take him so long? Well, he lost both legs in a land mine explosion and did the 26-mile course on his hands!

"The first step was the most difficult," he said. "After that, we were on our way home. The joy has been the journey."

The Baptist Youth World Day of Prayer is like a journey. For many it's a new journey—they have never used prayer as a means of linking with other young people around the world. The Day of Prayer itself is not five years old, and so it's new.

For some, it is an old journey but a well proven one. Some young people immediately grabbed hold of the day and have used it.

Let me challenge you all to take that first step on the journey. Use Sunday, June 14th—the Baptist Youth World Day of Prayer—and pray for young people around the world! Pray for Baptist young people. Pray that their human and physical needs may be met. Pray that their spiritual needs may be met by knowing Jesus Christ as their Lord and Savior!

Let me also challenge you to help Baptist young people receive new experiences through the BWA Youth Scholarship Fund. Take a special offering to help young people receive training and to attend conferences such as the Baptist Youth World Conference.

Remember that the first step is the most difficult, so take it and organize the Day of Prayer. After that, we're on our way home.



Study Helps

Read: Philippians 4:6, 7

Memorize: Philippians 4:7

by Samson Mathangani
Assistant Director, BWA Youth
Department

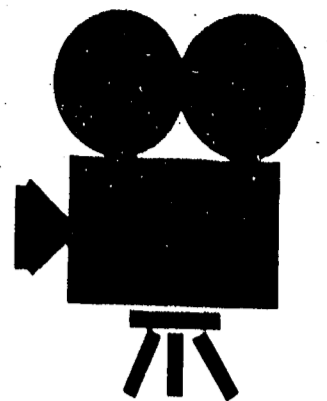
In Philippians 4:6, Paul says: "Don't worry about anything; instead pray about everything; tell God your needs and don't forget to thank him for his answers." The Baptist youth of the world need to know that God is concerned about the things which concern youth. There is nothing that young

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Vital Statistics

Attention all Youth! In order to use the gym at Bethany College (the '87 Conference site), you **must** have light colored tennis shoe soles (white, tan, or light grey). **NO** black, dark grey, red, etc. Be prepared!



Movie Review

by Mark Green

So, you're looking for a film that has savages from the jungles of Brazil, Spanish conquistadors, beautiful scenery, and three Catholic priests? Well folks, have I got a movie for you. It's *The Mission*, and boy, has it gotten some rave reviews. Our own Matthew Olson (our Seventh Day Baptist youth worker) said, "I liked it tons." It was also nominated for best picture of the year by the motion picture academy, if you take any stock in silly organizations like that.

Set in the 1600's, it's the story of three priests and their struggle, first to found a mission in the totally uncivilized jungles of Brazil, then to try and save it from the murderous hands of the Portuguese slave traders. It's a completely exciting film. Even those of you who thought *Rambo* wasn't action-packed enough will like this picture. But, it is also a film that will make you raise important questions. One must look at his Christianity with a new awe after seeing *The Mission*. The final few

moments of the film will break your heart and show you what it really means to be spiritually alive.

If *The Mission* is still in your theatres, I would strongly suggest you run over there and see it—even if it isn't buck night. If it is already gone, wait for it to come out on video tape and get your youth group together and watch it. A discussion of the film immediately afterwards will prove profitable. It raises too many questions to just go back to playing foosball after seeing it. This is no *King David* or *Martin Luther*—*The Mission* is a great film.

Study Helps

Cont. from page 20

people can share with God in prayer that can disinterest him. God wants to share it all. This verse means that God wants to share everything; that good, bad, silly, ugly, ups and downs, lack of employment, lack of opportunities to serve and to study. Paul means everything we can share with God.

Verse seven says: "If you do this you will experience God's peace, which is far more wonderful than the human mind can understand. His peace will keep your thoughts and your hearts quiet and at rest as you trust in Christ Jesus."

This verse reminds all young people that trusting in God will bring peace in their minds. We are living in a world full of evil and problems. Drugs, injustices, racism, secularism, materialism, hunger, unemployment, inhumanity to humanity, are all part of today's world. In such a time as this, it is important for young people of the world to know that they can still have peace which passes all understanding. As the song says,

When peace like a river attendeth my way
When sorrows like sea billows roll,
Whatever my lot, thou hast taught me to
say
It is well, it is well with my soul.

Poem

on a lonely hot
beach sits a boy
He builds a tall
sandcastle near the water
it is beautiful
the greatest the
boy has ever done
His Father's call
takes Him away
from His work
as time goes by
the gentle tide creeps
in and starts eating
away at the castle
seaweed is washed
against the walls
knocking them down
overhead a sea gull
cries
out at sea the
dolphins weep
and the whales cry
"save us!"
the little boy
comes back the
next day to find the
castle washed away
He starts again

May His name be praised
Amy E. Palmer

DIRECTOR'S DITTY

This month, the Baptist Youth World Day of Prayer (June 14, 1987) is our focus. I hope that each YF will participate in this event. Pray for young people all over the world, as well as those in your area. Perhaps your YF can discuss the possibility of starting a YF prayer chain. Your group may also want to consider a meeting dealing with the subject of prayer. Specific ideas are covered in the *Seventh Day Baptist Youth Fellowship Handbook*.



Focus on missions today

by Leon R. Lawton

Publication efforts in Poland

Poland, Europe: The Missionary Board voted funds to help provide more office space and a computer for preparing publication. Designated funds for paper on which to publish their gospel message have been forwarded as received. This is done through Jan Lek, the Netherlands, who transported the last paper to Poland at year end 1986. Pray that more funds for paper will be received as this vital need continues!

Miami radio program available

South Florida, U.S.A.: The radio program *Sound of the Sabbath*, prepared by Pastor Thomas Whitney, is available to other churches for possible use. It is reported that four churches have requested tapes of the programs for review and possible use in their area. The Miami church sponsors two broadcasts of their program in the Palm Beach, Miami and Fort Lauderdale areas. There has been some response and pray that the word will be heard and help meet the need of every listener.

Scholarship fund strengthened

Scholarships for International Pastors: This fund, used over the years to help train national pastors in Guyana, Jamaica, Malawi, South Africa, Burma and the Philippines has now been strengthened by a bequest from the late Lois M. Wells of the Los Angeles, California, church. Though undesignated, it was felt that since her life was given to education that this gift ought to help in this need. PTL for such bequests that enable us to grant scholarships in sister conferences!

South California churches growing

Southern California, U.S.A.: Pastor John Peil, Extension Pastor of the San Gabriel SDB Church of Faith has written: "The highlight of this quarter (ending March 31) was watching the new church at Santa Barbara, California organize. Where just a few years ago there was a church in Los Angeles and one in Riverside there are now churches in the Bay Area, San Diego and San Gabriel. Where Riverside used to have 120 and Los Angeles had 100 attending, now Riverside has 160 and Los Angeles 120 and San Diego 50 and San Gabriel 45 and the Bay Area 50. We have more than doubled as an Association in California without counting the new churches in the rest of the Pacific Coast Association (in Oregon and Washington)." Through their Missionary Society, Seventh Day Baptists have had a supportive part in every one of these churches in their beginnings including the newest—Santa Barbara.

New vision in Jamaica

Jamaica Mission, West Indies: T.I.M.E. Director Rodney L. Henry and Leon R. Lawton responded to a call for service from the Jamaica SDB Conference and spent April 10-19 on the island. Visits were made to ten churches (seven on the two Sabbaths) and they participated in the annual Spiritual Retreat held with the Albion Mountain church, April 16-19. Pastor Henry gave a seminar in Kingston on the T.I.M.E. project in the USA and counseled with the staff of the SDB Jamaica Bible Institute, appointed last year by their Conference: Pastor Carlton Ferguson, Principal; Naval Harley, Assistant Principal; Pastor David S. McLean, Dean; and Mrs. Claudia Ferguson, Secretary/Bursar.

Their vision and the focus of JBI will be to offer Theological Education by Extension (TEE) after the T.I.M.E. (Training In Ministry and Extension) model being used in the Philippines and the USA. Their goal is...

1. to have a resident, trained pastor (mostly bi-vocational) in every SDB church in Jamaica;
2. to establish a SDB church in each of Jamaica's cities which have grown rapidly and contain the majority of people.

Statistics show that 86% of Jamaica SDB's reside in rural areas, however. Thus to continue to serve their own members moving to the cities and to reach out with the gospel to urban residents, new churches will be needed. It was a thrill to hear testimony by more than one, of their call and commitment to such ministry! SR

IMPORTANT NOTICE • For those planning to fly to Conference or Youth Pre-Con

Very few "Super Saver" fares are available between Kansas City and Salina. The regular round-trip air fare is \$320.

split the cost of the car (or van) rental. Check with car rental companies for prices.

either direction, you must (repeat-MUST) notify the Pre-Con business manager immediately. He is:

Kirk Looper
320 Maple Street
Leavenworth, KS 66048

General Conference by air:

We suggest you fly to Kansas City and rent a car for the week. You can drive it the 200 miles to Lindsborg and return the car to the airport in Kansas City when you drive back for your flight home. The cost will probably be less than the \$320 air fare and you will have the car to use during Conference week. Check with Seventh Day Baptist friends who might be arriving at Kansas City within an hour or two of your arrival time, and arrange to

Youth Pre-Con by air:

The Host Committee will plan to rent a bus, pick you up at Kansas City airport and transport you to Camp Wa Ja To. We will also see that you get back to Kansas City for your flight home after Conference, if necessary. In order to do this, we will have to charge you a modest fee (modest, compared to the \$320 air fare!). The fee will be set according to how many want to use this service. It will be between \$20-\$40 for each one-way trip. If you want to ride this bus

Include your request with your Pre-Con registration, or send a separate letter. Be sure you give complete flight information (name of airline and flight numbers, and times for both your arrival and departure flights from Kansas City). *You will be guaranteed a place on this bus only if your letter requesting to use this service is postmarked by July 13!*

A prayer reminder for each day!—July 1987

Verse for the Month: "Watch out! Don't let My sudden coming catch you unawares, don't let me find you living in careless ease, carousing and drinking, and occupied with the problems of this life, like all the rest of the world. Keep a constant watch. And pray that if possible you may arrive in My presence without having to experience these horrors." -Luke 21:34-36
TLB

Pray for:

- 1—SCSC workers and directors in their project ministries
- 2—campers and staff as they are meeting
- 3—Our World Mission giving as we enter the second half of budget year
- 4—praise and thank God for our country and our freedoms
- 5—Missionary Thomas McElwain and family and ministry in Finland, Europe
- 6—Conference Host Committee Chairman Kenneth Burdick
- 7—needed leadership in our churches across the nation
- 8—those in need around you
- 9—Pastor Thomas Whitney and the church outreach in Miami and So. Florida
- 10—Our World Mission Treasurer, Jeffery Crandall, Janesville, WI
- 11—a worshipful Sabbath

- 12—continued growth from ministry in England
- 13—Missionaries David and Bettie Pearson and work in Malawi, Africa
- 14—students in the T.I.M.E. program
- 15—SDB churches and pastors in sister conference in South Africa
- 16—continued contact with those in our camping programs
- 17—those planning to attend General Conference as they prepare
- 18—Sabbath opportunities to invite someone to worship with me today
- 19—Conference President Gerry Van Dyke and those assisting her
- 20—those considering seminary in the fall
- 21—churches, pastors and publication ministries in Poland, Europe
- 22—those around the world who are oppressed
- 23—Secy. Ruben Nisio and our sister churches in Brazil, South America
- 24—SDB Youth Fellowships
- 25—a Sabbath of rest
- 26—quarterly meeting of the SDB Missionary Society, Westerly, RI
- 27—continued vision for Jamaican SDBs
- 28—world peace
- 29—churches seeking pastors
- 30—members of the General Council
- 31—those who will be traveling to Pre-Cons



Religion in the news...

Methodist report on NCC

A three-year study by a committee of Methodist bishops has reported its finding on the National Council of Churches. The inquiry was initiated in 1984 following charges *Reader's Digest* and CBS-TV's *60 Minutes* that the NCC and the World Council of Churches were supporting leftist military revolutions in Africa.

The committee reported that the councils were handling funds responsibly and "according to our desires and commitments." The report claimed that while funds have gone to leftist groups, procedures have assured that the support was restricted to humanitarian needs.

Family Life Act ... excessive entanglement

A bill which provided grants to religious groups that sponsor programs to combat teen-age pregnancy has been declared unconstitutional by a federal district court judge. The bill allows "an excessive entanglement between government and religion," Judge Charles R. Richey said, and has a "primary effect of advancing religion."

The law intended to provide funds to groups, including religious agencies, which work to discourage teen-age sex and pregnancy. Judge Richey's decision was made in response to a lawsuit by the American Jewish Congress and a group of Protestant clergymen.

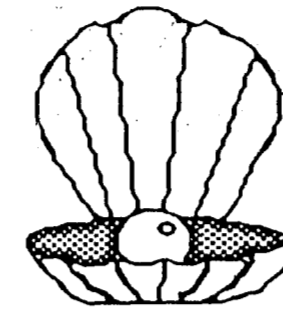
Chilstrom to head Lutherans

Herbert W. Chilstrom, who has been a bishop of the former Lutheran Church in America, will head the newly merged Evangelical Lutheran Church in America. Chilstrom won election over David W. Preus, head of the former American Lutheran Church. The third church in the merger is the Association of Evangelical Lutheran Churches. With 5.3 million members, the new denomination will be the fourth largest among U.S. Protestants.

News on the PTL front

A sequence of news items has given the secular media its most extensive religious reporting in many years.

- Bakker announced that he would not seek to return to the PTL organization.
- New charges of sexual misconduct were leveled by other evangelists.
- The Rev. Chuck Millhuff was selected to host the PTL broadcasts on a temporary basis.
- Bakker and Dortch were ousted as clergy by the Assemblies of God Churches.
- While Jerry Falwell was confirmed as head of the PTL by the Board of Directors, a newly formed group of donors called for a "referendum" on his continued leadership.
- Falwell pleaded for donations to save the struggling PTL empire from financial collapse, as contributions dropped sharply.
- Inquiries revealed that Bakker was paid \$1.6 million as salary, and the IRS began an investigation. **SR**



Pearls of history from the Seventh Day Baptist Historical Society

The founding of a church—the inside story

by Ilou Sanford
Guest Columnist

By the year 1800, the narrow valleys of what is now West Virginia were overflowing with permanent settlements. Political and economic conditions once again encouraged venturesome new generations to go where no white settlers had ever gone before. Undaunted by the turbulent Ohio River, whole families rafted across and backpacked into southeastern and central Ohio. Several small Seventh Day Baptist churches began to dot the landscape, perilously struggling for survival in a rigorous environment.

A somewhat typical group organized into the Pike Township (Beech Wood) Church in Clarke County on the Mad River in 1824. Despite vociferous voices raised over slavery, temperance, Calvinism, and a host of other doctrinal problems, the young group grew to a membership of 150 souls. We are indebted to the *Autobiography of Rev. James Ball Davis* along with the early minutes of the Northampton and Jackson Center churches and the manuscript of C. H. Green for the *Inside Story*.

In 1837 a serious difference arose in the Pike Church. The brethren were accustomed to sell their grain to the distillery which paid the highest price. It seemed no more than right that they should sample the end product from their own produce. This could continue till many overindulged. One of the elders, Mr. Michael Huffman, would take too much. Three times the church turned him out and took him back after suitable repentance. Finally, Elder L. A. Davis said, "Brethren, some of you probably drink more than this brother. You don't get down but he does and you turn him out of the church. You are as guilty as he. I think we need a reform."

They could not agree, and a division of the house was called for. The final tally showed about 100 members in favor of

temperance. The split resulted in three daughter churches:

1. Northampton Temperance Reform, organized in 1837 by Lewis A. Davis in Pike Township, Clarke County;
2. Port Jefferson, organized in 1840 by Lewis A. Davis in Shelby County;
3. Jackson Center, organized in 1840 by James Bailey with Simeon Babcock as pastor, Shelby County.

In 1840, Bethuel C. Church and James L. Scott held a great revival in the area, trying to get a reconciliation. Since money was needed for taxes, the reformed church members agreed to buy the grain from the others if it could not be sold except to distilleries. The mother church agreed, but on the way from compromise meeting, Church was overheard to have said to Scott, "Now it won't be long before we have them so they won't drink cider or eat sour apples!" The man who had eavesdropped then reported it to Obediah Lippincott. A meeting was soon called, and the compromise was rescinded.

In August of the same year, Rev. James Ball Davis was licensed to preach by the old church (Pike) and sent to Association in New Salem, Virginia (now West Virginia). He was instructed to object if the three reformed churches came to ask for membership in the Association on the ground that they refused to fellowship with the mother church. When the roll of delegates was called, Mr. John Babcock presented letters from the three churches with exposé of faith and a petition for membership in the Association. A committee of five was appointed to consider the matter. Upon receipt of their unfavorable report, the Association tabled the matter until their next meeting.

Three of these churches soon expired leaving Jackson Center to stand four-square against encroaching worldly sins for over a hundred years. The original plat shows all lots save one belonging to

They could not agree, and a division of the house was called for. The final tally showed about 100 members in favor of temperance.

Cont. on page 34

Pre-con and conference directions

In the event you get lost somewhere on this route, ask someone for directions.

Directions to Youth Pre-Con: Camp Wa Ja To, Lyons, Kansas

The camp entrance road is two miles south of Lyons, Kansas, on U. S. Highway 96 and State Route 14 (which run together at that point). It is on your left as you go south from Lyons. To get to Lyons, take Exit #219 (Route 14 South) from I-70, which is about 32 miles west of Salina, Kansas. If you are coming from the east on I-80, take Exit #353 South (U.S. Highway 81) in Nebraska. This becomes I-135 about 16 miles north of Salina. At Salina, take I-70 west to Exit #219. If you are coming from the west on I-80, take Exit #332 South (State Route 14) in Nebraska. Follow this less desirable route, with all its turns, south to Lyons. It is better to come from the west on I-70, if possible. If you are coming from the south, you can reach Lyons from U.S. Highway 56 (Exit #60 West from I-135).

Directions to Young Adult Pre-Con: Camp Daniel, Bonner Springs, Kansas

The camp is southwest of Bonner Springs, Kansas, which is on the western edge of the Kansas City area. Follow State Route #32 west of Bonner Springs for about four and a half miles. Turn left on Leavenworth County Road #3. Go 2 miles south and turn left at the second crossroad. Go a quarter mile east to the Camp Daniel driveway. Here are some suggestions for getting to State Route #32. From the east, take Exit #411 South from I-70 in Kansas City. This will be I-435 South. Take the second exit (Exit #9) west on State Route #32. From the west, you can avoid getting lost by taking the route described above; however, it will mean some

backtracking. If you are adventuresome, take Exit #202 South from I-70 at Lawrence, Kansas. This will take you to U. S. Route #59 South. Follow it another 2 miles or so to State Route #10 East (23rd Street). Follow Route #10 until you reach the exit for De Soto. Exit here and go north from De Soto across the river. This road will "dead end" on a highway which is State Route 32 West. Turn left on it, then go about an eighth mile to turn right on the first road. This is County #3. Follow County #3 about 3 miles to turn right on the third crossroad. Go one fourth mile east to the Camp Daniel driveway. In the event you get lost somewhere on this route, ask someone for directions. The camp is the meeting place of the Walnut Grove Bible Church, whose pastor's name is Mark Meinke (913) 441-3407. The camp phone is (913) 441-6030.

Directions to General Conference: Bethany College, Lindsborg, Kansas

The Lindsborg exit you want to take to get to the Bethany campus, is Exit #78 south on I-135. It is about 17 miles south of the point near Salina, Kansas, where I-135 crosses I-70. You can come from east or west on I-70, or from the north or south by I-135. If you are coming on I-80, take Exit #353 South (U.S. Highway 81) in Nebraska. This becomes I-135 about 16 miles north of Salina.

When you take Exit #78 South from I-135, you will be following State Route #4 into Lindsborg. As you come to the edge of town, turn right on Swensson Street, which is the intersection just before the Pizza Hut. You will cross some railroad tracks and to your right you will see a large parking lot at the intersection of Kansas Avenue on the Bethany campus. Turn right on Kansas Avenue and then right again into the parking lot. The registration area will be just inside the double doors in the center of the buildings on the far side of the parking lot. SR



Dear Ones All,

Last month I told you about my mom, and by all rights, I should be fair and give my dad equal billing. But this is the Women's Page, so I will forego the pleasure. Since we do not espouse discrimination in any form—and since this is the month honoring fathers everywhere (we all had one, right?)—I do want to share something sent by Pastor Dale Rood in the Pawcatuck Newsletter from Westerly, Rhode Island. He titled it, *Dads Turn Out All Right - In Time*, and remarked that it was translated from a Dutch magazine.

- 4 years: My daddy can do anything.
- 7 years: My dad knows a lot, a whole lot.
- 8 years: Dad doesn't know quite everything.
- 12 years: Oh, well naturally father doesn't understand.
- 14 years: Father? Hopelessly old-fashioned!
- 21 years: Oh, that man is out-of-date: what would you expect?
- 25 years: He comes up with a good idea now and then.
- 35 years: Must find out what dad thinks about it.
- 50 years: I wish I could talk it over with dad once more.

What do you know? It is universal, and every father has gone—or is going through it—at one time or another in his child's life. I wonder if God is the only father that did not have that problem. Happy Father's Day, dads. We moms salute you.

I am continually amazed with God's timing. Probably by now, you have heard from your key worker that the Nighties for Newborns is being phased out. For those of you who do not have such contact, I would like to share a bit of the story.

First, let me preface it by asking you to finish, as soon as possible, any

Honoring fathers

nighties you are working on and get them off to Bettie Pearson soon, as per instructions in a previous Women's Page. Now, on with the story.

Our board chairman, Joy Ross, who teaches disturbed, handicapped children, is retiring in June and moving to her mountain home. This was planned for last December, but for several reasons, it had to be postponed. Recently, she received a letter from Africa, stating that the Pearsons would be returning to the United States at the end of the year. This seemed like a good time to phase out this project; at least, as far as the ladies of this continent are concerned. There are enough gowns on hand—as I shared before with you—to probably see them through that time. I am sure any residue will gladly be distributed by the hospital staff after Bettie leaves this post.

See what I mean about God's timetable? One more cog to fall in place. Just when we have phased in the project to supply the Homemaking Department of Crandall High School in Jamaica to fill the gap for those of you that so enjoy having some sewing or service project that we can all participate in. We just praise the Lord for all the dear little jackets, diapers, pins, money and used nighties you have all been so generous with.

In one of the circulars received by our president, Dorothea Shettel, was a cute idea of a penalty box which is opened at each meeting, revealing something that would cause some members to be penalized; some insignificant amount, I am sure. The one mentioned was a penalty for those not having a pencil in their purse. I can think of all sorts of things that might be in there to choose from. Also, in the same paper, was a plan for answering roll call with some particular subject, which I know many of our ladies groups already do.

Another tidbit from the mail contains this eye-opening comparison gleaned from a sermon by Rev. Devane Zimmerman of Phoenix, Arizona:

by Marilyn Merchant

Please pray for the young people who are giving their summer to this service...

Ain't Misbehavin'

by Steve Ross

Reprinted from *Church & State*, used by permission.

Supreme Court says workers who observe their sabbaths can't be penalized by the state

Paula Hobbie Youngberg says she was "really annoyed" at the State of Florida back in 1984. She had a right to be, says the U. S. Supreme Court.

In an 8-1 ruling handed down February 25, the high court held that Florida violated Youngberg's constitutionally protected right to free exercise of religion by refusing to pay her unemployment insurance benefits after she was fired for refusing to work on her sabbath.

The *Hobbie v. Unemployment Appeals Commission* decision rejected the Florida commission's charge that the plaintiff was not eligible for benefits because her refusal to work constituted "misconduct related to her work."

Youngberg's victory, in which Chief Justice William Rehnquist was the sole dissenter, also reaffirmed a vital principle of church-state jurisprudence that some activists had feared was endangered by other recent cases.

Walter Carson, the attorney who argued on Hobbie's behalf, told *Church & State* that the case largely negates the "troubling" effect of the court's 1986 *Bowen v. Roy* decision, which relaxed the restrictions on governmental infringements of religious rights.

"We were delighted with the outcome," said Carson. "We had sensed that there was considerable sympathy on the court for our position, but we had no idea the decision was going to be so overwhelming."

It was the "misconduct" charge that really got to the former Paula Hobbie, who since the inception of the case has married David Youngberg of Chattanooga, a fellow Seventh-day Adventist. "It would have been different if I was just goofing off and lazing around the house on the Sabbath, instead of going to church and worshipping,

which is what I was doing," she told *Church & State*.

The problem over Youngberg's religious practices arose in 1984, when she was baptized into the Seventh-day Adventist church. At that time she had worked for two and a half years at Lawton Jewelers, a subsidiary of the Texas-based Gordon Corporation, and had risen to assistant manager. Since her religion did not allow her to work on Friday evenings or Saturdays, she persuaded her manager to trade shifts with her so those periods would be covered.

The arrangement worked well until a supervisor from the parent company learned about it and objected. Refusing to change her practices, Youngberg was dismissed. She then applied for unemployment benefits.

"I was real surprised at being fired," said Youngberg. But when the unemployment bureau and then the appeals panel rejected her claim, she was even more appalled—and yet determined. "I was not ready to be put down," she said.

The panel's decision was affirmed by Florida's 5th District Court of Appeals. State law allowed for no appeal of this decision to a higher state court, so Youngberg's case came directly to the U.S. Supreme Court.

Florida based its argument at the Supreme Court on the "agent of change" theory. It admitted that the denial of unemployment benefits constituted pressure on Youngberg to modify her religious beliefs in direct contradiction to the spirit of religious freedom. But the state's lawyers claimed that pressure was acceptable. By undergoing a conversion after taking employment, they said, the plaintiff was responsible for her own predicament.

The Supreme Court, however, agreed with Youngberg's lawyers that her situation was equivalent to the facts in the 1963 *Sherbert v. Verner* decision. In that case a Seventh-day Adventist was found to be eligible for unemployment benefits even though he could have found a job if he had been willing to work on

his sabbath. Another precedent cited was *Thomas v. Review Board*, in which the court awarded benefits to a Jehovah's Witness who was fired because his religion would not allow him to work in his employer's armaments manufacture department.

Writing for the court majority, Justice William Brennan asserted, "In effect, the Appeals Commission asks us to single out the religious convert for different, less favorable treatment than that given an individual whose adherence to his or her faith precedes employment. We decline to do so. The First Amendment protects the free exercise rights of employees who adopt religious beliefs or convert from one faith to another after they are hired."

Paula Hobbie Youngberg was delighted. "I feel very lucky that God chose me to send this message," she said. "I was just thinking about myself and my own church family. I had no idea how my case could help so many other people."

In fact, the case was closely watched, not only by other Adventists and the national church, but by Jewish leaders and others who often have to stand up for their right to observe a sabbath or other religious holidays.

Said attorney Carson, "This decision has meaning, value and importance for all religions, particularly when beliefs and practices come into conflict with the government."

"The case gave the court another chance to state the standard of compelling state interest," he added. That standard was first laid out in the 1963 unemployment benefits case. It says a state may not infringe on a person's religious rights in such cases unless it can show a "compelling state interest" and there is no less intrusive means of achieving that interest. Courts were advised to give these questions "strict scrutiny."

Since then, said Carson, cases such as *Bowen v. Roy* have made it appear that the court might be backing down from that position. In that controversy, Chief Justice Warren Burger and a

court majority declared that an individual's religious objection to the assignment of a Social Security number for his daughter did not override the government's "legitimate public interest" in using such bookkeeping methods.

"Such decisions were beginning to raise questions as to the validity of the strict scrutiny standard," said Carson. After the new decision, however, these questions have been put to rest—especially considering the magnitude of the victory.

As the first major court decision on free exercise of religion since Rehnquist became chief justice, this ruling makes religious liberty advocates optimistic about the future. Said Carson, "Rehnquist's dissenting opinion was highly predictable.... In general he would go along with an easier standard for the government to meet in free-exercise cases."

On the other hand, the fact that Antonin Scalia—the newest justice on the court—went along with the majority in favor of free exercise was a pleasant surprise. "Many people were very pleased to see Scalia on the pro-free exercise side of this issue," said Carson. "It may give some indication of his philosophy for the future."

Scalia, generally considered one of the most conservative justices to join the court for several years, is still largely an unknown quantity in terms of church-state issues. Since he has rarely handled such cases in his earlier career, attorneys say they have little "track record" for his attitude. That makes his vote in the Hobbie case important.

Scalia's vote also rejected the position of the Reagan administration which appointed him. Said Carson, "The solicitor general's office filed an *amicus* ['friend-of-the-court'] brief arguing for a more narrow interpretation of the free exercise clause. They were basically asking the court to set aside the 'strict scrutiny' test." Carson called the administration brief a "broadside" against the concept

"The First Amendment protects the free exercise rights of employees who adopt religious beliefs or convert from one faith to another after they are hired."

Justice William Brennan

Cont. on page 35

Obituaries

Perry.—Alfred Langworthy Perry of Holley, New York, died on Sunday, March 8, 1987, in the Ormond Beach Memorial Hospital, Ormond Beach, Florida, at the age of 77.

He was born on November 14, 1909, in North Brookfield, New York, the son of Orlo H. and Mabel Langworthy Perry. He was married to Martha Leroux on August 22, 1934. He was a graduate of Alfred University, Alfred, New York, in 1930. He had an illustrious teaching and school administrative career. He was principal of schools in Galway, Beaver Falls and Holley, New York. Mr. Perry retired from his profession as teacher and administrator in the New York school system in 1967.

Mr. Perry was a member of the Verona Seventh Day Baptist Church, Verona, New York. Alfred and Martha have spent their winters in Ormond Beach, Florida, since 1968, and were active in the Daytona Beach Seventh Day Baptist Church while residing in Florida.

Alfred leaves to honor his memory, his wife, Martha; a son, Fred W. Perry of Chesire, Massachusetts; and a daughter, Marcia L. Perry of Pittsfield, Massachusetts.

The memorial service was conducted by Pastor Kenneth Van Horn of the Daytona Beach Seventh Day Baptist Church. KBV

Brayman.—Mrs. Madeline Mulligan Brayman, 88, of Canonchet Cliffs, Hope Valley, Rhode Island, wife of the late Oliver Brayman and a member of the First Seventh Day Baptist Church of Hopkinton at Ashaway, Rhode Island, died on March 21 after a long illness.

Madeline was born in Oneida, New York, on August 16, 1898, a daughter of the late Frederick and Aida Harris Mulligan. She took pride in her claim of being an American Indian and she maintained a steadfast faith in her Lord.

She leaves no immediate survivors. Funeral services were conducted by Pastor Dale E. Rood on March 24, 1987. Interment is in River Bend Cemetery, Westerly, Rhode Island. DER

Grantier.—Mrs. Mandana Emeline Worden Grantier, 76, died on Wednesday, April 8, 1987, at her home following a long illness. She was born, January 25, 1911, in Newark Valley, New York, the daughter of Lynn A. and Ivalou Maxson Worden. In Deposit, on October 3, 1936, she was married to John Grantier. Mr. Grantier died in 1983. Mrs. Grantier was a member of the Seventh Day Baptist Church, Brookfield, New York.

She is survived by two sons, John R., of Niagara Falls, Canada and Barry M., of Richmond, Virginia; twin daughters, Linda Grantier-Gould, of Franklinville, New York, and Lynne Grantier-Scharf, of Quito, Ecuador, South America; and eight grandchildren. Mrs. Grantier was predeceased by a brother, Dean M. Worden, and two sisters, Dorothy W. Bonafield, and Marion C. Thoms.

A memorial service was held on April 11, at the Grantier home in Brookfield.

Michel.—Lennora Winter Michel was born on September 23, 1888, at Garwin, Iowa, daughter of Milton E. and Adelaide V. (Furrow) Ford. Only recently she entered the St. Francis Hospital, where she died on April 9, 1987, at the age of 98 years.

She went to school in Garwin, graduating from there in 1905. Lennora was a member of the Carlton Seventh Day Baptist Church which her great-grandfather, Deacon John Knight, had helped to organize in 1863.

Lennora taught in country schools around Garwin and Dysart until her marriage to Thomas D. Winter.

The ceremony was on Sabbath day, April 13, 1917, in her church at Garwin. They made their home in Dysart until Thomas' death in 1959. Lennora continued her home there until she married Charles Michel and they had a home near Maricox, Iowa, until Charles' death, when she returned to Dysart.

For some time she visited the homes of her children and nephews and nieces. She loved to be with her daughter, Merle Hartzler in Columbus, Ohio, because there was a Seventh Day Baptist Church there. Later she came to St. Charles, Missouri, to stay with a nephew, D. Allen Stewart and his wife, Gladys. At this time she brought her membership to the Farina Seventh Day Baptist Church.

She was preceded in death by both husbands, one son, Meredith, four brothers and two sisters. She is survived by four sons: James Winter, Dysart, Iowa; Paul Winter, Santa Fe, New Mexico; Robert Winter of St. Louis, Missouri, and Don Winter of Austin, Texas; two daughters, Mrs. Helen Logan of Cedar Falls, Iowa and Mrs. Merle Hartzler of Columbus, Ohio, as well as 23 grandchildren and 17 great-grandchildren.

The funeral was conducted by Pastor Dick Miller of the Dysart Calvary Baptist Church on Monday, April 13, 1987, with the assistance of her son, Evangelist Robert Winter of St. Louis, Missouri.

Interment was in the Dysart cemetery.

Births

Paddock.—A daughter, Jennifer Marie Paddock, was born to James and Robinette (Balcom) Paddock, on November 18, 1986.

Thorngate.—A son, Josiah Daniel Thorngate, was born to Stephen and Lisa (Cudahy) Thorngate of Burlington, Wisconsin, on November 30, 1986.

Taucher.—A son, Michael Aaron Taucher, was born to Phillip and

Patty (Lawton) Taucher, on December 3, 1986.

Billings.—A daughter, Leslie Ann Billings, was born to Jim and Paula (Owen) Billings of Glendale, California, on March 17, 1987.

Burdick.—A daughter, Caroline Claire Burdick, was born to Malcolm and Kathie Burdick of Cedar Hill, Texas, on March 24, 1987.

Accessions

Blountville, Tennessee
Bobby D. Wright, Pastor

Joined after Testimony:
Martha Ann Gray
James A. Gray

Los Angeles, California
Duane L. Davis, Pastor

Joined after Testimony:
Jorge Guardado
Doris Guardado
Louise Taylor

Shiloh, New Jersey
John Camenga, Pastor

Joined after Baptism:
Cathy Bender
Levi Bond
(John) Mark Camenga
Natalie Forte
Julie Moncrief
Pamela Sheppard

Washington, D. C.
Michael L. Burns, Pastor

Joined after Baptism:
Zulema Wilson
Kenya Wilson

Joined after Testimony:
Janice A. Wilson

Sabbath School

Cont. from page 18

Steve's class is studying the weekly sermon.

Each week we like to help members celebrate their birthday or anniversary.

Our Sabbath School is such a learning experience that I am sure that each student in each class learns something new, or is enlightened in some way, each Sabbath. We all have a good time and appreciate **everyone's** participation in our learning experience. **SR**

Pennsylvania Churches Day

On April 11, 1987, over 100 people attended the Second Annual Pennsylvania Churches Day, which was sponsored by the Bell and German Seventh Day Baptist churches in Salemville, Pennsylvania.

Sabbath morning services were convened at the Brick Church, where many verbally participated in the Sabbath School discussions. Pastor Charles Graffius opened the Morning Worship and introduced music prepared by the Salemville Boys Quartet and Cindi Koester. Pastor Kent Martin introduced Pastor Robert Wertz (Harrisburg Association Church of God), who presented an inspiring message entitled "The Sign of Jonah."

Sabbath afternoon activities were held at the Bell Church. After a Thanksgiving-style fellowship meal, the spirited singing of the morning was followed by a "tribute to spontaneous singing." An afternoon Bible study was led by Elder Robert Stone from the Church of The Eternal God of Harrisburg, Pennsylvania. Much discussion was centered on contrasting God's Law with Mosaic Law.

In addition to the afore-named churches, the Hope Seventh Day Baptist Church (Chestnut Hills, Pennsylvania) was newly represented in this year's sessions. Concurrent youth sessions were led by Ruthanna Roberts and Larry Graffius in the afternoon. Sentiments of support for the day's events were expressed earlier by Pastor Richard Evans of the Believers Fellowship in Pittsburgh and Pastor Chuck Thomas of the Hebron Seventh Day Baptist Church.

Services were concluded by a time of sharing future plans and refreshments. **SR**

Women's Society News & Ideas

Cont. from page 27

Get rid of some old useless habit and try something new you have always thought you might have a knack for.

"One million dollars is a stack of \$1,000 bills four inches high. One trillion is a stack of \$1,000 bills 67 miles high. One trillion dollars is what Star Wars research and development will cost—just research and development—not installation and operation."

There was a much longer comparison, but the one I quoted is sad enough.

Speaking of space, this interesting bit of information on our conference site comes from the North Loup, Nebraska, *Prairie Post*: Lindsborg's attractions include the Kansas Cosmosphere and Discovery Center only 45 minutes away at Hutchinson. It houses 100 million dollars worth of space artifacts. A planetarium there offers sky and space shows. Right in town there is an Old Mill Museum, with vintage buildings and pioneer and Indian artifacts (for those whose minds are more earth-bound).

We are swinging into our busy SCSC season. Of course, that is always at the top of our want list, but you already know that. This time I am going to solicit your prayers for the next two months. Please pray for the young people who are giving their summer to this service; for the staff who will be training them; for those who will be caring for both groups; and for the churches where these SCSCers will be serving, that the projects may be challenging and productive, both in growth and service. Last of all, we would ask your prayers for the Women's Board as a whole and for the SCSC committee in particular. Each of the members has spent long and prayerful hours in consideration of applications and in planning of ways and means.

I mentioned conference sessions earlier. I certainly hope you are planning to attend. The Women's

Banquet is going to have something really special in the way of favors, but I will not tell what they are. There are rewards for getting all those bulletins in my mailbox. By the way, they have slacked off a great deal lately. There are only about six of you sending those and about five more who send just the monthly or quarterly newsletter. That makes my information very scarce. I know many churches have stopped mailing bulletins because of postage costs, but I plead with some of you ladies. If you know your church does not mail them, please—if there is something of interest to women—just clip that part and send it to me. Some of you have such clever ideas for interesting programs, so let's share them. Of course, I shall glean your reports at conference (you did remember about 50 copies of that, did you not?) with a practiced eye for tidbits for next year.

'Tis spring, and some of you are planning a picnic meeting. Those are such fun. One group suggested that you bring your favorite lawn chair along with your favorite table service and dish to pass. Two societies are studying flower crafts and arrangement.

Oh, I just have to tell you. Some of you may remember my telling of my patio with ground so hard even a blade of grass poking through surprised me. Well, this spring I have some of the most beautiful day-lilies in bloom, and my roses are sprouting again. Just goes to show you what some prudent pruning and loving care can do.

Have you something that needs to be pruned out of your life, or do you know someone who could use a wee bit of extra TLC? June is a great month for that; the whole earth is bursting forth, and so can you. Get rid of some old useless habit and try something new you have always thought you might have a knack for.

God bless and keep you. Much love through Christ.

Marilyn

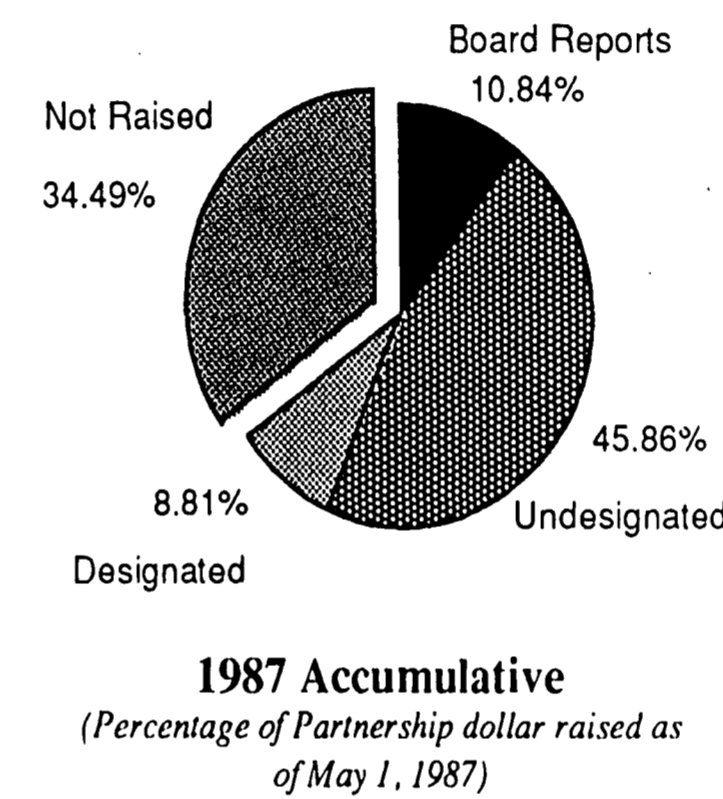
The Sabbath Recorder

Partnership in Ministry

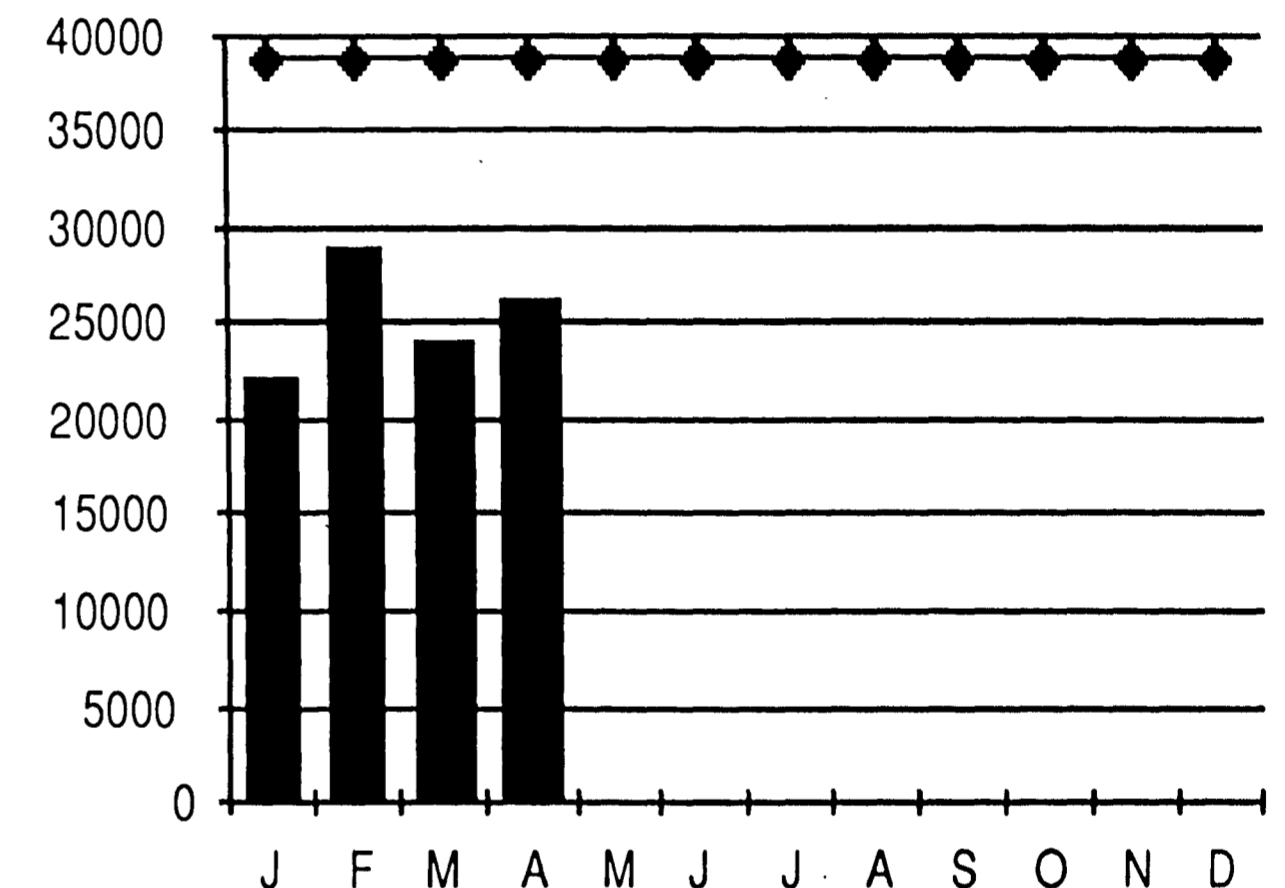
Our World Mission budget update

You can be an active part of this partnership through your ongoing relationship to your local church. At the same time, you can help to carry the responsibility of the partnership by supporting our combined denominational budget—Our World Mission. Your dollars are needed to do the work that is the denominational agencies' responsibility in the partnership. Your prayers, ideas and reactions are also needed to support the work that Seventh Day Baptists are doing together.

'The whole is greater than the sum of its parts.'



Partnership in Ministry—Actual VS Budget
Needed each month to raise budget: \$38,762



Count me in
on the partnership

Name: _____
Address: _____
City: _____ State: _____
Zip: _____ Church: _____

This contribution is for:

undesignated giving

designated for:

- Evangelism and Missions
- Christian Education (Sabbath School, camps, youth materials etc.)
- Publishing (Sabbath Recorder, Leadline, Tracts)
- Leadership Training (Ministerial or Lay Training)
- Hunger Relief (SDB United Relief Fund)
- Summer Christian Service Corps
- SDB World Federation

Please make checks payable to Our World Mission

Partnership in Ministry

The founding of a church—the inside story

Cont. from page 25

Seventh Day Baptists, making it a foregone conclusion in the area that Jackson Center would always vote dry. The repeal of prohibition and increasing population finally permitted a saloon to be established. Still the church exerted its influence. The saloon keeper kept a "respectable" place, refusing to serve those who were becoming inebriated. Everyone in town knew in exact detail the names of the patrons, the regularity of their visits, the number of drinks consumed, and the economic and marital status of each.

So unofficially regulated was this establishment that it was dubbed "The Dirty Shame" by a local Methodist preacher who looked in the window on his morning constitutional. An

unmarried music teacher who stopped in on her lunch hour to sample the homemade ham sandwiches provided by the owner's wife, was reprimanded. As a star-struck teenager, I faced a monthly dilemma: to duck in furtively and buy the newest movie magazine and risk being snatched by the hand of an angry God, or not keep up on the latest goings-on in Hollywood.

The constituted body of the Jackson Center Church is gone, but the free-thinking contentious, indomitable spirit of the Welchmen who founded her lives on.

Moral of the story: "It is better to subscribe to a favorite magazine than to enter a den of iniquity." SR

"We're inspired here in Blountville"

We here at the Blountville (Tennessee) church, have been inspired by new growth. We have had new members and inquiries of three other families, two of which have given their testimonies. We have had special prayers and God's answer is three or four families. How much greater our growth could be with continued prayer. When some of our members are away or sick, the Lord has filled the seats.

We are working hard on our goals and are completing many of them. Our fliers were designed, copied and used on our survey. Last fall's goals for our survey were not quite met, but we all enjoyed the work. We hope to continue this later in the spring. Other goals are to paint the exterior of the building and paint, paper and carpet the nursery. All the materials have been donated so far. Work is underway on moving the sign and two trees have been removed for this.

We have started the NET program with great participation. Classes started on Wednesday and Sunday evenings. We are now holding classes during the days and meet together on Wednesday. We feel this will really help us with our survey in the early spring.

We have quite a spacious area here in Blountville and invite anyone traveling to stop by or just come visit us. We have had many visitors and enjoy all who can join us.

—Barbara Balcom, Clerk

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their theme for this year, "Color Me Christian." The theme includes a monthly Bible study that observes color qualities in God's Word. The rainbow is our symbol—God's prism, all full of promise.

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Ain't misbehavin'

Cont. from page 29

of requiring the government to show a compelling state interest for any regulations that infringe on individual religious rights.

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