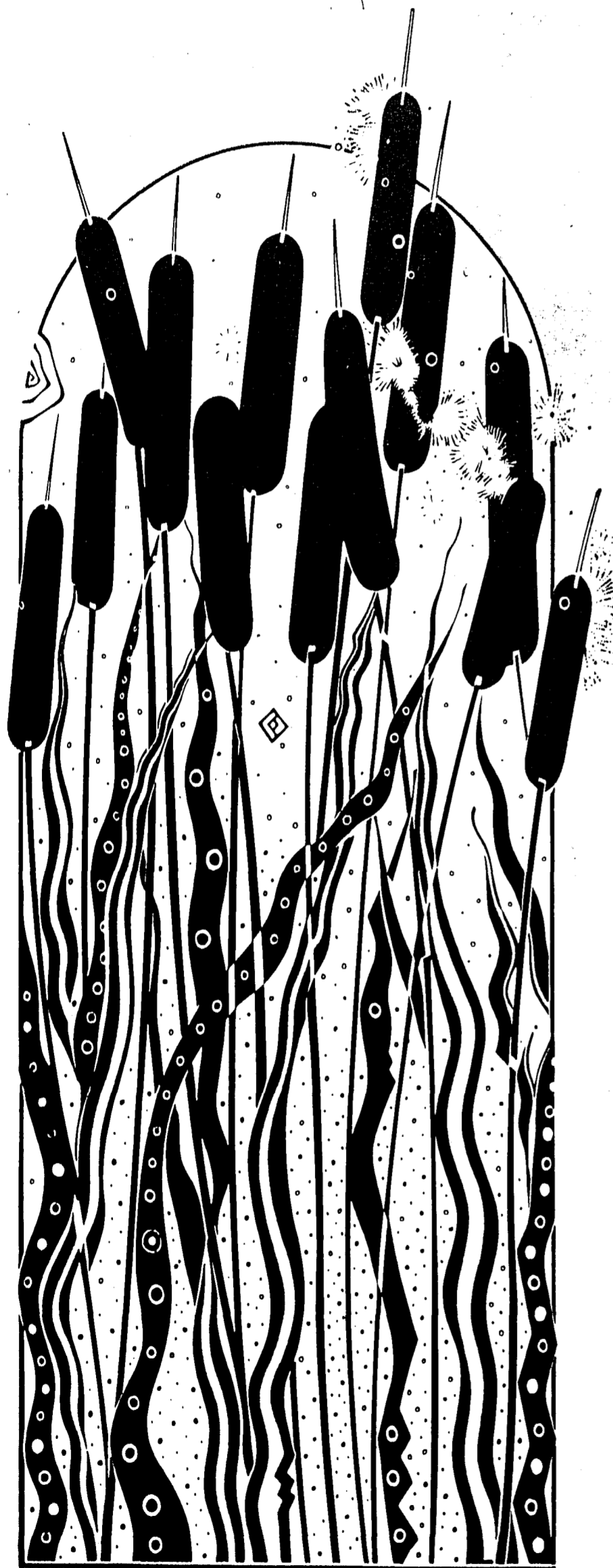


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Marsh Sabbath
(or Reflections on a Wild Goose Chase)
by Janet Thorngate

*The red November sun slips
into a neutral colored world—
dry cattail stalks and tawny grasses
silhouettes of bare trees
and the glassy stillness of frozen water.*

*Now they come—
black knots on the horizon
spreading to lines and Vs across the sunset
filling the sky, filling the air with
their honking and flapping, filling the
channels and pools of ice making dark
islands where they land.*

*The marsh absorbs their clamor—
Sky and water merge in dusky stillness
with the distant sound of something like
spring peepers, and wavy threads above
the darkening like a breeze you
can't quite see—a wild dark spirit
calming—
gathering strength
for the next four hundred miles.*

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

The Seventh Day Baptist

November 1988

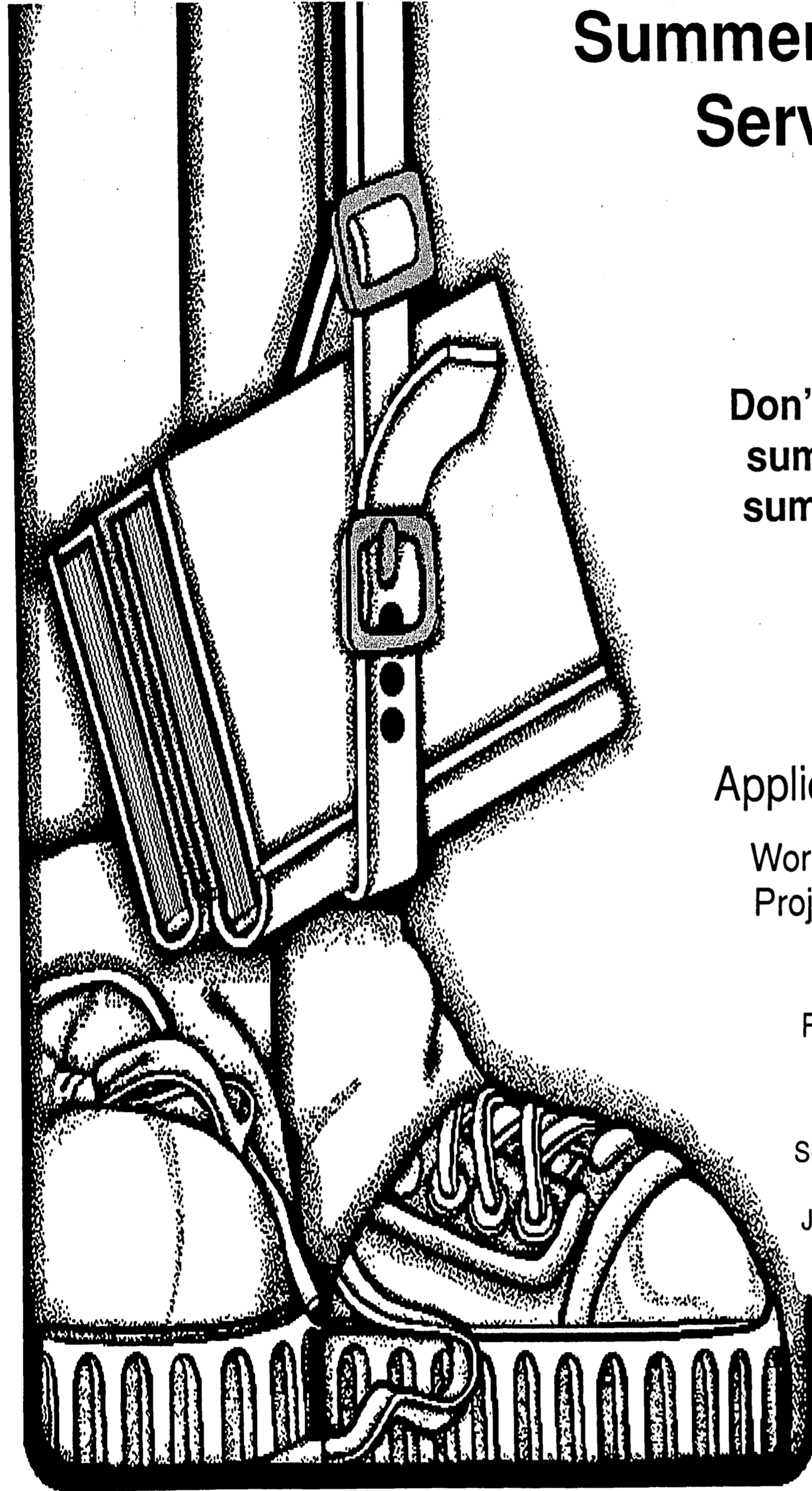
Sabbath Recorder

**Special
historical
issue**

***The general communion and our
Seventh Day Baptist General
Conference***

***Seventh Day
Baptists and higher
education***





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The Sabbath Recorder



November 1988
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Special thanks to Don A. Sanford and Duane Davis for their contributions to this special historical issue of The Sabbath Recorder.

Who are Seventh Day Baptists?

If you've never read *The Sabbath Recorder* before, you might be wondering who Seventh Day Baptists are. Like other Baptists, Seventh Day Baptists believe in...

the saving love of Jesus Christ...
the Bible as the inspired word of God and a record of God's will for man. We use the Bible as our authority both for our faith and our daily conduct.

We believe in freedom of thought and the congregational form of church government. That means that every member of the church has the right to participate in the decision making process of the church.

The seventh day

God commanded that the seventh day (Saturday) be kept holy. Jesus showed that he agreed by keeping it as a day of worship. We observe the seventh day of the week (Saturday) as God's Holy Day as an act of loving obedience, and not as a means of salvation—salvation is the free gift of God through Jesus Christ.

It is the joy of the Sabbath that makes Seventh Day Baptists just a little bit different. If you would like more information about Seventh Day Baptists, write: Seventh Day Baptist Center, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678

The general communion and our Seventh Day Baptist General Conference

by Duane Davis

The clerk's records tell of a church meeting held at Westerly, the 13th day of April, 1696, and says the church "held a communion service that same day." The following year, 1697, they met again for communion and set an annual General Meeting to be held each year between Newport and Westerly. Pictured below, the Newport Seventh Day Baptist meeting house.

The observance of the Lord's Supper or communion service is the sign Jesus left for his followers as a special service to memorialize his death "till he comes." Nearly all Christian churches make the communion service an important part of their worship and Seventh Day Baptist churches are no exception. It is inspiring to me to realize that American Sabbath-keeping Baptists have been uniting in an Annual General Communion for nearly 300 years and that this communion service was the origin of our present General Conference organization.

James Bailey wrote in 1865, "On the 23rd day of December, 1671, William Hiscox, Stephen Mumford, Samuel Hubbard, Roger Baster, Tacy Hubbard, Rachel Langworthy and another sister whose name is not now known, covenanted together and became a Seventh Day Baptist Church at Newport, Rhode Island.

"A few years later, several persons emigrated from Newport to the mainland and formed a settlement at Misquamicut, afterwards called Westerly. Several among these embraced the Sabbath. Several members of the Newport church also established themselves at the same place. These held meetings among themselves and continued several years as a part of the Newport church."

The clerk's records tell of a church meeting held at Westerly, the 13th day of April, 1696, and says the church "held a communion service that same day." The following year, 1697, they met again for communion and set an annual General Meeting to be held each year between Newport and Westerly.

Bailey wrote, "Our General Conference is the outgrowth of the General Meeting established on the 15th of May, 1696." In 1698, this meeting is called the General Meeting, and also in 1702, the



Newport Seventh Day Baptist Church meetinghouse, built in 1729—now enclosed in the Newport Historical Society museum, Newport, Rhode Island.

same title is given to it. The names "Yearly Meeting," "General Meeting," "General Communion," and "Annual Communion" are each frequently used in the minute books. Bailey says, "The meeting was regarded somewhat in the light of the yearly feasts of the Jews, when all the tribes went up to Jerusalem to worship. It was a time when the members of the church, generally, were expected to come together for a spiritual reunion, and for considering the more important matters coming before the church.

As early as June, 1703, the Yearly Meeting held at Newport was asked to consider working with problems between the Pennsylvania Seventh Day Baptist churches. In 1705, Sabbath-keeping converts living at Piscataway and Hopewell in the Province of New Jersey, wrote asking for the Newport congregation to ordain Edmund Dunham of Piscataway as their pastor, which was done at the Yearly Meeting. Then, "the said Edmund Dunham with the rest of the society, admitted into Christian association and communion with us."

Through the entire 18th century, Yearly Meetings were held, with representatives from Pennsylvania and New Jersey and the newly formed churches in the far western frontier of New York State. Later western Virginia and the northwest territories came to attend communion when they could and sent letters reporting on their spiritual condition. Correspondence was sent back and forth between the Rhode Island churches, others and the church brethren across the ocean—as the clerk called it, "the brethren in Old England."

"The Lord's Supper was commonly observed at these General Meetings and sometimes no other record is kept. Thus we find, "At a church meeting of the 15th of September, 1722, was celebrated the ordinance of Bread and Wine."

The clerk's record in 1763 at Ashaway, or 1st Hopkinton, as the early Westerly church came to be called, tells



Eighteenth century German Seventh Day Baptists from the Ephrata Cloisters, Pennsylvania

how important these communion sessions became:

"At a Church Meeting at the Meeting House in Hopkinton, August 23rd, 1763, whereas, our General Meeting, was for sundry good reasons, voted down and to cease last year; but, upon considering how necessary it is for brethren to meet together, to stir up one another, and likewise to commune together, in order to provoke one another to Christian love and duty, that the weak may become more strong, that God might have glory and our souls have peace, have thought fit that, for the future, the sixth day before the third Sabbath in September be a church meeting, and the Sabbath

following to be an annual communion, that all our distant brethren and sisters may be present, in order to be helpers of our joy, and that the first-day following be held a meeting, if then thought proper."

Through the early Yearly Meetings representatives from Pennsylvania and New Jersey formed churches in the far western frontier of New



James Bailey

A hundred years later, James Bailey wrote about the Yearly Meetings—held both in Rhode Island and New Jersey, “These were seasons of spiritual reunion, devoted almost wholly to preaching the word and to devotional exercises. The journeys to attend them were often performed by ox teams, a distance of one hundred miles. They were called, in the communities where they were held, “The Sabbatarian Great Meeting,” and great multitudes thronged for the spiritual profit to be gained, and multitudes more attended for curiosity or pleasure. No event, during the year, caused more excitement. The old members of the church, who attended them in their earlier times, love to live over again and again those pleasant and profitable meetings. Their social intercourse was of a holy and sanctified character, the influence of which still lingers in the hearts of those who enjoyed them.”

The Seventh Day Baptists from other areas and churches came to regard “the return of the Yearly Meeting, or General Communion, at Hopkinton...as a spiritual home-gathering around the altars of the Mother Church.” Their letters speak of love for the church, and fellowship with it. The exercises were all of a high toned spiritual character. To all of these churches, letters were returned, expressive of the same Christian regard. Bailey reported, however, “These brethren found with Job, that when the people of God were assembled for worship, Satan came also. The use of intoxicating drinks was common among all classes. Liquor dealers were accustomed to gather around the places of meeting, and sell to the multitudes assembled. This brought large crowds, who had no special interest in the meeting. The same was also true of the Yearly Meetings in New Jersey. These annoyances were so great that state laws were enacted, prohibiting the sale of intoxicating drinks within one

mile of the place of meeting. The church at Hopkinton appointed a committee about two weeks before the Yearly Meeting in August, 1797, to see that the laws prohibiting the selling of liquor, on the Yearly Meeting days, be not infringed, agreeable to a law made and provided by the Legislature of the State. They also appointed one of the committee to obtain proof against any that transgress said law.

The annoyance was only partially removed by this action. The next year, the following action was taken:

“Whereas, This church has been much troubled with the sale of bread and vegetables on days of public worship, it is thought necessary, by this church to appoint a committee to draft a petition to be forwarded to our General Assembly, requesting a general law to be made and provided for this society, and as many others as may concur with us, in a petition for prohibiting the aforesaid practice.”

Dr. A. E. Main wrote in 1902, about these Yearly Church Meetings at Hopkinton, of the 1700's, “on sixth-day there were elders, brethren and letters from distant sister churches, and it was considered to be a day not for common church business, but a preparation day before communion. The Sabbath, with its general communion, was indeed a high day. And the character and work of first-day depended upon the already awakened devotion and accumulated power.”

It was at the Yearly Meeting and communion service held in Rhode Island at the “Hopkinton Lower Meeting House, September 11, 1801,” that a western frontier pastor, Elder Henry Clark from Brookfield, New York, proposed that the “several churches of our union...unite in an institution for propagating our religion in the different parts of the United States; by sending out from the different churches in said union, missionaries, on the expenses of the different churches, who may fall in with the



General Conference attendees at Boulder, Colorado, 1908

proposition. After hearing the voice of the elders and brethren and members of this church, it is voted that the proposition be and is agreed to on the part of this church, and also that the same resolution be inserted in our letter to the different churches, requesting their approbation.”

The following year, 1802, the minutes for the September 10, 1802, session called their meeting “Yearly or Annual Meeting” at the beginning and after giving reports of the various churches and their response about uniting into an institution, it was voted that “this Conference” organize as a yearly Conference to send out messengers or missionaries and to “draw up some mode or plan of prosecution” of this resolution, and to set a date for the next “General Conference.”

So James Bailey concluded his chapter on the formation of the Seventh Day Baptist General Conference with these remarks: “We have traced how the Yearly Meeting, sometimes called General Meeting and General Communion of the Newport Church of May 15, 1696, became the General Conference of all the churches in 1802, after an existence of one hundred and six years. May its memory, with all its spiritual fragrance,

be cherished by all the lovers of God's holy Sabbath day till time shall be no longer.”

After the General Conference was organized, Bailey described the meetings, the Conferences.... “These meetings were rich feasts to the soul, and greatly strengthened the bond of union, and the fellowship of the brethren and churches. They were devoid of the artistic courtesies and exact rules of later times, but were full of warm sympathies, holy devotions, and earnest and faithful ministrations of the Word of Life. From these assemblies the delegates returned, much as Moses returned from his communion with God on the Mount, with a radiance of holy emotions beaming from their countenances. The churches felt their influence. They were strengthened and encouraged by them.” Continuing quoting from Bailey in 1865:

“Usually at the season of the Conference, the Lord's Supper has been administered and enjoyed by those present. This service, always pleasant and profitable to the soul, has been attended with peculiar interest, on account of the spiritual fellowship enjoyed, and the nearness to the throne that all seemed to obtain. The most devout and the aged have officiated

These meetings were rich feasts to the soul, and greatly strengthened the bond of union, and the fellowship of the brethren and churches.

Share
The
Joy

The President's Page

Share the Joy of salvation

Isaiah 25:9b—“This is the Lord. We have waited for him; let us be glad and rejoice in his salvation.”

I heard a story about an I.R.S. agent. Now, this agent was ruthless. He had no qualms about collecting every penny due the government from anyone and everyone. No one could get away with anything, even if they were not trying.

One day as he was working in his second floor office, he heard a commotion outside his window. He looked down on the street where a crowd had gathered. He had to really stretch out the window to see what was going on. He had a feeling something exciting was happening. There was a man in the middle of the crowd that seemed to be giving a speech and everyone around was listening intently. Our agent friend caught a few of the words and wanted to hear more. If he went down to the street, he would not be able to get close enough to hear or to see.

Suddenly the stranger looked right into his eyes. Their eyes held and there seemed to be an understanding between. The stranger mouthed, “Meet me at Sam’s Restaurant at 2 o’clock.” What a feeling of joy this brought to the agent. An unexplainable joy.

The next day at the office, his fellow workers noticed a difference in him. He was smiling. He seemed to be at peace with himself. He was kind, courteous and helpful to his clients.

I also heard about a dinner meeting of an area ministers’ association. They were having a very special guest speaker at the meeting. He was to speak after the meal. The meeting was held in the dining room of one of the churches and was being served by the ladies of the church.

The ministers observed a young lady walk in from off the street. They could tell what kind of a person she was from the way she looked—lots of make-up, long stringy bleached blonde hair, very tight and very short skirt. She immediately started serving the special guest speaker. She brought all the dishes of

food to him to serve him. She made sure his coffee cup was filled at all times. The ministers were flabbergasted. What was she doing in their church, acting like she belonged there?

They were finishing up their meal and they noticed the young lady was on her knees beside the guest speaker, talking very intently with him and crying. The ministers began to be impatient. It was time for the meeting to start and the guest speaker was spending too much time with this “lady.” They watched as he put his arm around her to comfort her. Soon she got up from her knees and left the church with a warm wonderful smile on her face and a purpose to her walk.

It has been told that salvation had been given to both of these people. What

What did they do to receive this salvation? They had faith in Christ and were willing to change the way they lived their lives.

did they do to receive this salvation? They had faith in Christ and were willing to change the way they lived their lives. It seems to take so little to let Christ into our life, yet the joy we receive when we do! How do we *Share the Joy* of salvation? One easy way is to show, by the way we live, the joy of our Lord. Keep that smile on your face and mean it!

I have been able to do some travelling in the last few weeks and have been observing other Seventh Day Baptists *Sharing the Joy*. I was able to be with the Toronto church on the 10th anniversary celebration of their church building. Now, there is a place to be to experience

Cont. on page 22

From the executive secretary's desk

Thoughts on intimacy and fear

We are a fearful people!

This past year I have been impressed with the fearfulness of people. Perhaps this is so because I was aware of my own fears—fears regarding my work, my relationships, my personal abilities.

Recently I have been reading a book that has helped me to understand what has been going on in my life, and, it seems to me, in the life of the denomination. In my Monday morning address to General Conference in Salem, I shared some of the thoughts that have come as a result of reading and reflecting on this book and the scripture passage that provides its basis. I share them again in this and the next two *SR* issues. They have much to do with entering God’s joy—and with sharing it.

The book is entitled *Lifesigns*. The author is Henri Nouwen. It was written during a year of Sabbatical that Father Nouwen spent in a home for the handicapped located in France. The scripture referenced in the book is the 15th chapter of the Gospel of John—the “I am the vine and you are the branches” passage. Nouwen presents an analysis of the *Kingdom of Love*—in contrast to the *Kingdom of Fear*. The three specific words he uses to identify the new fearless life in Christ are *intimacy, fecundity and ecstasy*.

We are a fearful people

Henri Nouwen identifies very quickly the kingdom in which most of us live: “We are fearful people. We don’t know what life without fear is like. We are confronted daily with fearful questions about what life is all about. They are the “what if” questions: What if I don’t go to college? What if I don’t find the right job? or spouse? or home? What happens if I fail at this task? or get fired? or flunk this test?”

If we spend much time analyzing our life situation we begin to sense that the world in which we live has an agenda of fear. Most questions that we ask, or are asked, have to do with fear and power.

We soon learn that fear-filled questions never lead to love-filled answers.

How many encounters did Jesus have with people who asked him fear-filled questions?

- Who will she be married to in heaven?
- Why do your disciples not keep Sabbath?
- What must I do to be saved?

If you review these incidents you find that Jesus seldom answered these questions that were put to him. In each case they were questions of survival. They were raised out of concern for prestige, influence, power and control.

Jesus changed the questions. It is obvious that finding the right questions is as crucial as finding the right answers. You can have the right answers to the wrong questions and not be progressing toward vital solutions.

Here are two passages of Scripture that quote Jesus’ answers to fear-filled questions. The first one is from the Sermon on the Mount, Matthew 6:25ff.

“Do not worry about your life, what you will eat or drink; or about your body, what you will wear. But seek first his Kingdom (The Kingdom of Love) and his righteousness, and all these things will be given to you as well.”

The second passage is from John’s first epistle, Chapter 4:18:

“There is no fear in love. But perfect love drives out fear.”

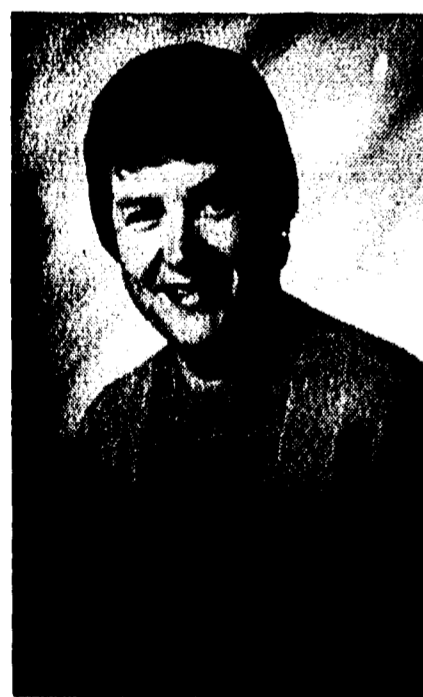
I have lived in the Kingdom of Fear and I did not like it. Instead of talking about doubt, anxiety, loss, failure and fear, let us look at Nouwen’s first life sign of the Kingdom of love. It is *intimacy*.

Intimacy is home

In John 15:4 Jesus says: “Make your home in me as I make mine in you.” This is his invitation to the disciples to enter

by Executive Secretary
Dale D. Thorngate

It is obvious that finding the right questions is as crucial as finding the right answers. You can have the right answers to the wrong questions and not be progressing toward vital solutions.



General Conference President
Luan Ellis

Jesus invites us to an even more intimate relationship than marriage—a relationship where we can truly be ourselves.

into the most intimate of relationships. It is his invitation to us as well.

When I think of intimacy, I think of closeness, smallness, coziness—a place where I can be myself. It is a place where I am most vulnerable. Nouwen calls this place home. "Space where we do not have to be afraid. A place for rest and healing." It is a place where we belong, we are safe, cared for and protected.

For most of us, the most intimate of relationships is our marriage—a relationship where we can be ourselves without fear. And yet, I do not know about you, but I do not tell my wife everything. She does not know all my selfish or unkind thoughts. I would be too embarrassed.

Jesus invites us to an even more intimate relationship than marriage—a relationship where we can "let it all hang out," a place where we can truly be ourselves. How can I do this? How can I possibly open myself up to this kind of relationship?

In John 6:50, Jesus, walking on the water, says to the disciples, "Take courage. It is I. Do not be afraid." This relationship to which we are invited is a two-way experience. If we will be in Christ, he will be in us. This relationship, however, is like the marriage relationship in that you have to work at it. You have to be involved in it. It is not something that just happens to you.

An intimate relationship is a disciplined relationship. The root word for *disciple* and *discipline* are the same. To maintain this relationship with Christ requires the disciplines of prayer, Bible study and meditation. To be in Christ, and for him to be in us, requires us to have a daily experience with him. A review of the gospel record indicates that Christ himself is our model. His going away for time alone with God; his obvious quoting of many passages of Old Testament scripture provide us with the model for maintaining this intimate relationship.

A covenant of love

The more I study about this relationship, the more I become aware that what Christ calls us to is an experience that, although it is intimate, it is not exclusive. This opportunity is not available just to me, but to all people.

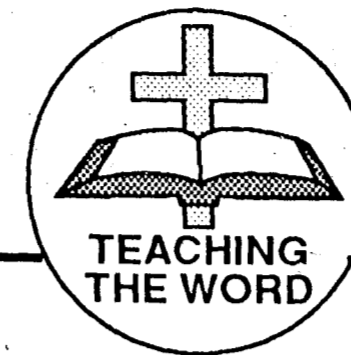
We in the church are called together to this intimate experience. When we enter into a covenant relationship, we are called to a place of love; a place where we belong, a place where we can be vulnerable and safe, a place where we will be cared for and protected.

We in the church and this denomination are called to a life of intimacy with Christ and each other, but we are also challenged to open ourselves up and provide this opportunity to others. To be "in Christ" is not an exclusive experience for any of us.

Too often we have lived in the *Kingdom of Fear*; anxious about a loss of numbers, doubtful about how our distinctives address the issues of modern society, nervous about the idea of starting churches in urban areas, fearful of being disconnected from our roots or of not living up to our significant heritage.

Perhaps we have feared building new structures on the firm foundation of our heritage because we have felt our security was there, in those roots, rather than in the *intimacy* of our own personal relationship to God through Christ. The glory of our heritage, after all, is in the personal and covenant faith of our ancestors, in their *intimate* relationships to God and to each other, not in their structures or procedures. Or, perhaps we have viewed the *intimate* relationship only as a personal, private relationship to God rather than the all-inclusive fellowship of being together, in an *intimate* covenant relationship in Christ.

During our times of Bible study and prayer, let us meditate on God's word and his will for us and our churches. Let us prepare ourselves to enter a more *intimate* relationship with Christ. "Make your home in me and I make mine in you." SR



Christian Education

Director of youth ministry changes

Matthew G. Olson, director of youth ministry, has announced his resignation effective June 30, 1989. Matt, who is completing his third year with the Board of Christian Education, is attending Calvin College and Seminary, Grand Rapids, Michigan.

During the fall of 1987, Matt felt the urgency of his call to preparation for pastoral ministry. He requested to be allowed to serve as part-time youth minister while attending Calvin Theological Seminary for the 1988-89 school year. Matt is enrolled in Greek and Church History I. In addition to class assignments and youth fellowship workshops, he is completing the writing and designing of the revised *Junior High Sabbath Nurture* lessons.

The Board of Christian Education notes with satisfaction Matt's many accomplishments: new Seventh Day Baptist Youth Fellowship Handbook; youth fellowship training program, GOT-VIP; youth leaders workshop; dramatic new look to *The Beacon*; and with his wife, Ellen Green Olson, short-term educational and medical missionaries to the Philippine Convention. It has been observed that many who have served in youth ministry for the board are recognized for their service to our Lord. Luan Sutton Ellis, our 1989 General Conference President, served in the summer of 1960. Janet Van Horn Thorngate, the editor of *Lead-Line* and librarian for the Historical Society, worked in the summer of 1961. Linda Bingham Hays, honored by the Women's Society with the 1988 "Robe of Achievement," was full-time dedicated youth worker in 1962-64. The board is proud of their service and lifelong Christian commitment. It is this high standard of commitment to our Lord Jesus Christ which the board wishes to continue with the new director of youth ministry.

The youth committee and the Board of Directors have approved the job description, qualifications, and contract terms for the director of youth ministry vacancy. The proposed date of employment is July 1, 1989.

Persons interested in applying for the position of director of youth ministry must submit their resume to the Youth Committee, Seventh Day Baptist Board of Christian Education, Box 115, Alfred Station, New York 14803, before January 15, 1989.

The qualification for director of youth ministry are:

Commitment

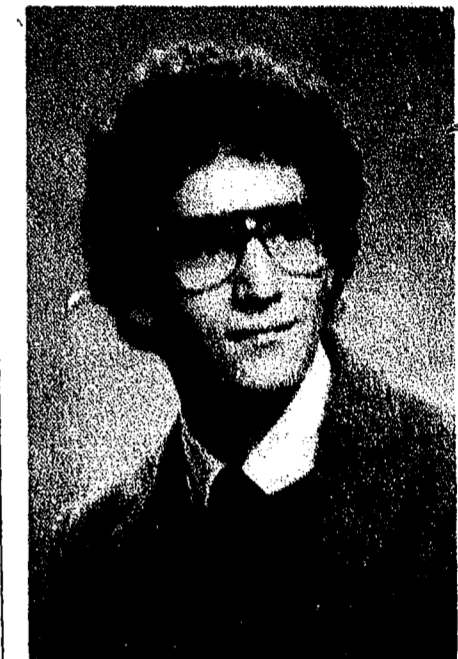
We are seeking an individual whose love for God and his son, Jesus Christ, has been evidenced through active membership and participation in the life of a Seventh Day Baptist church and who is committed to Seventh Day Baptist beliefs.

Requirements

- be a college graduate (preferably with seminary training)
- have leadership ability (initiate and sustain ideas)
- have communication skills (thinking, listening, speaking, writing, teaching)
- love working with youth (ages: 12-22)
- have experience in youth programs (such as local Youth Fellowships and camps, National SDBYF Conference activities, SCSC, Pre-Con Camps)
- be able and willing to travel
- be imaginative and creative

References

Applicants must submit letters of reference from a pastor and one other member of their church. SR



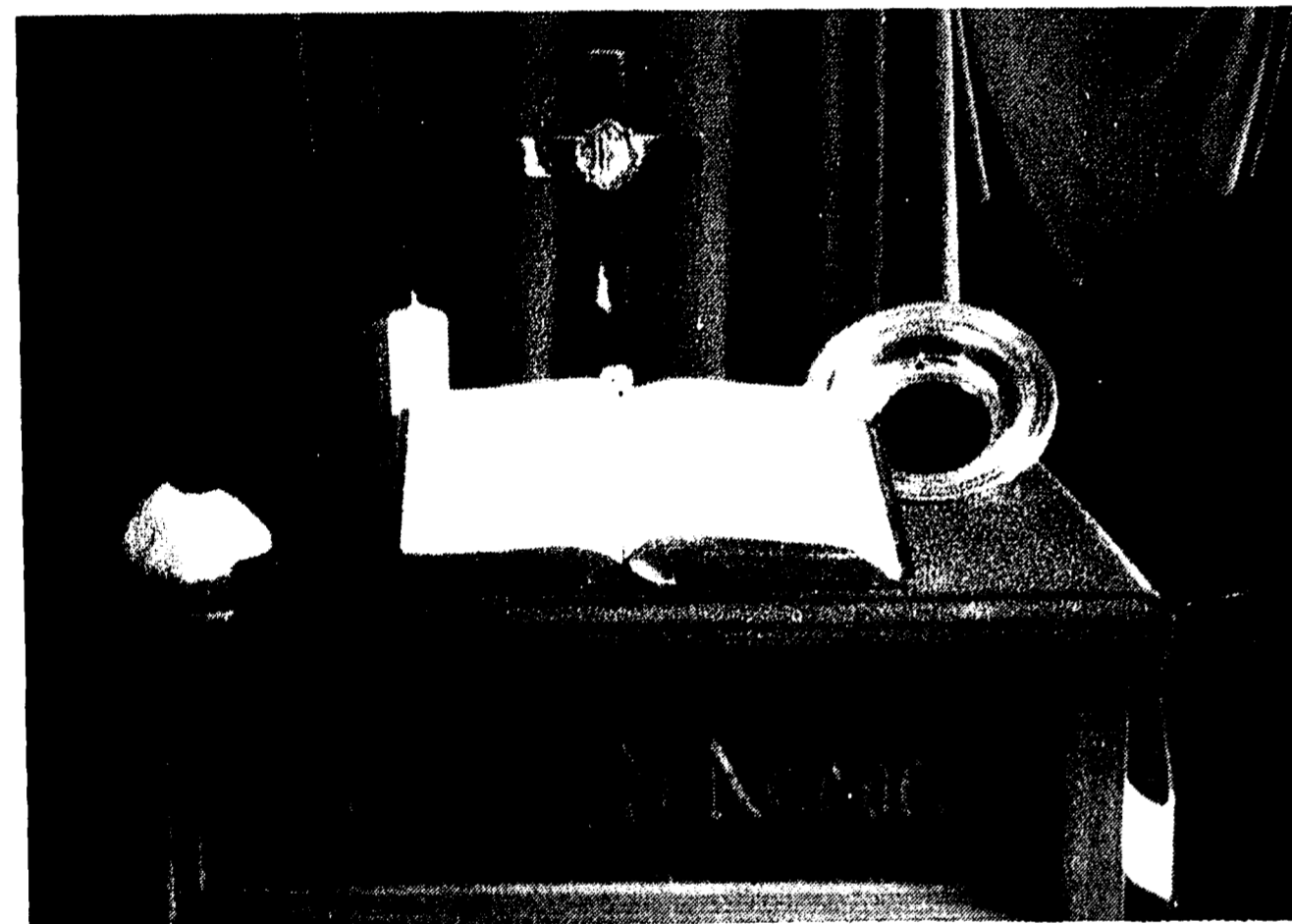
Matthew G. Olson



the BEACON

Produced by the Youth Committee of the Board of Christian Education
For and by members of the SDB Youth Fellowship November 1988

Photo contest winners

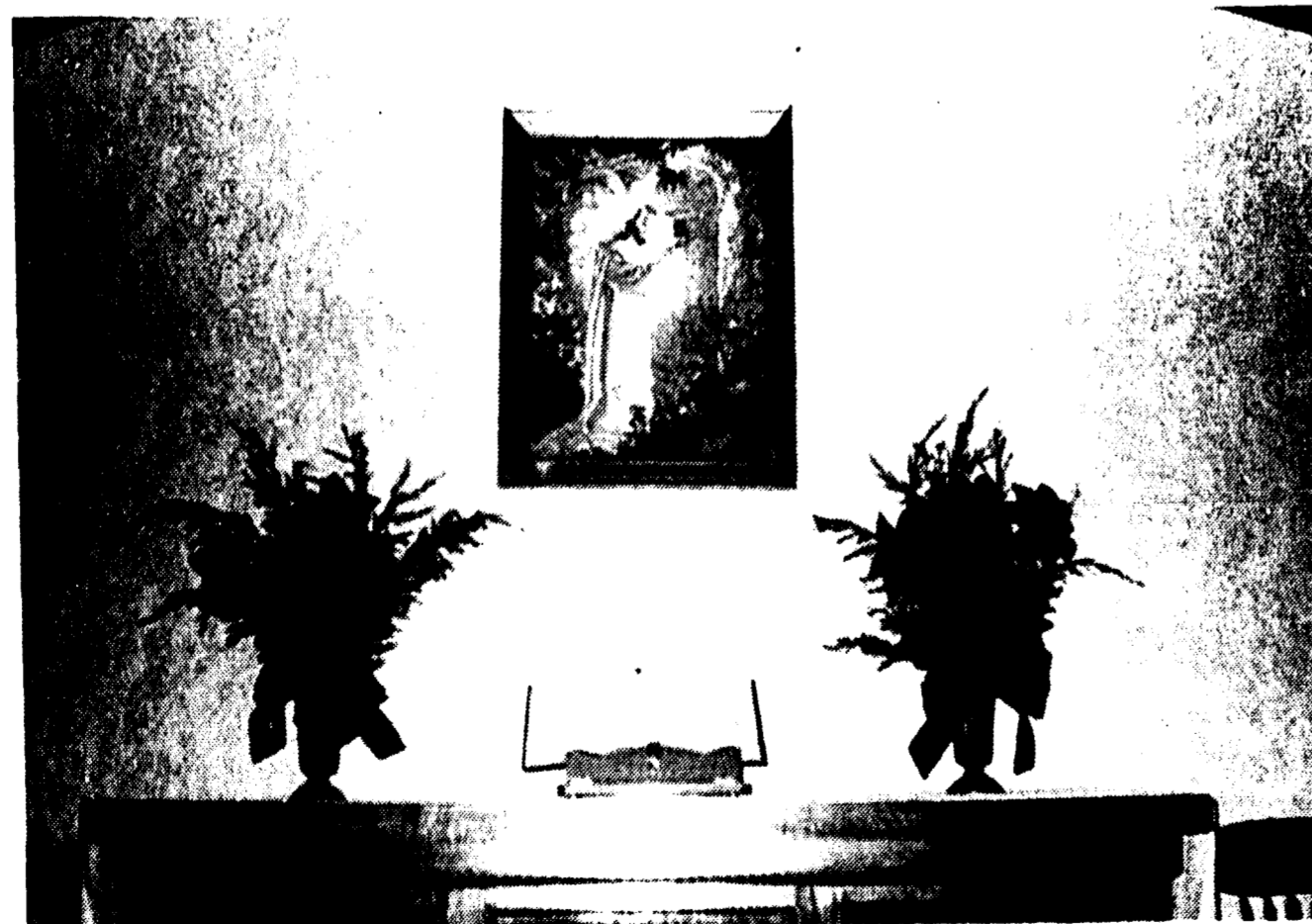


First place, age 17-22:
Sanja Severance
Age: 21
Home Church: Boulder,
Colorado, SDB Church

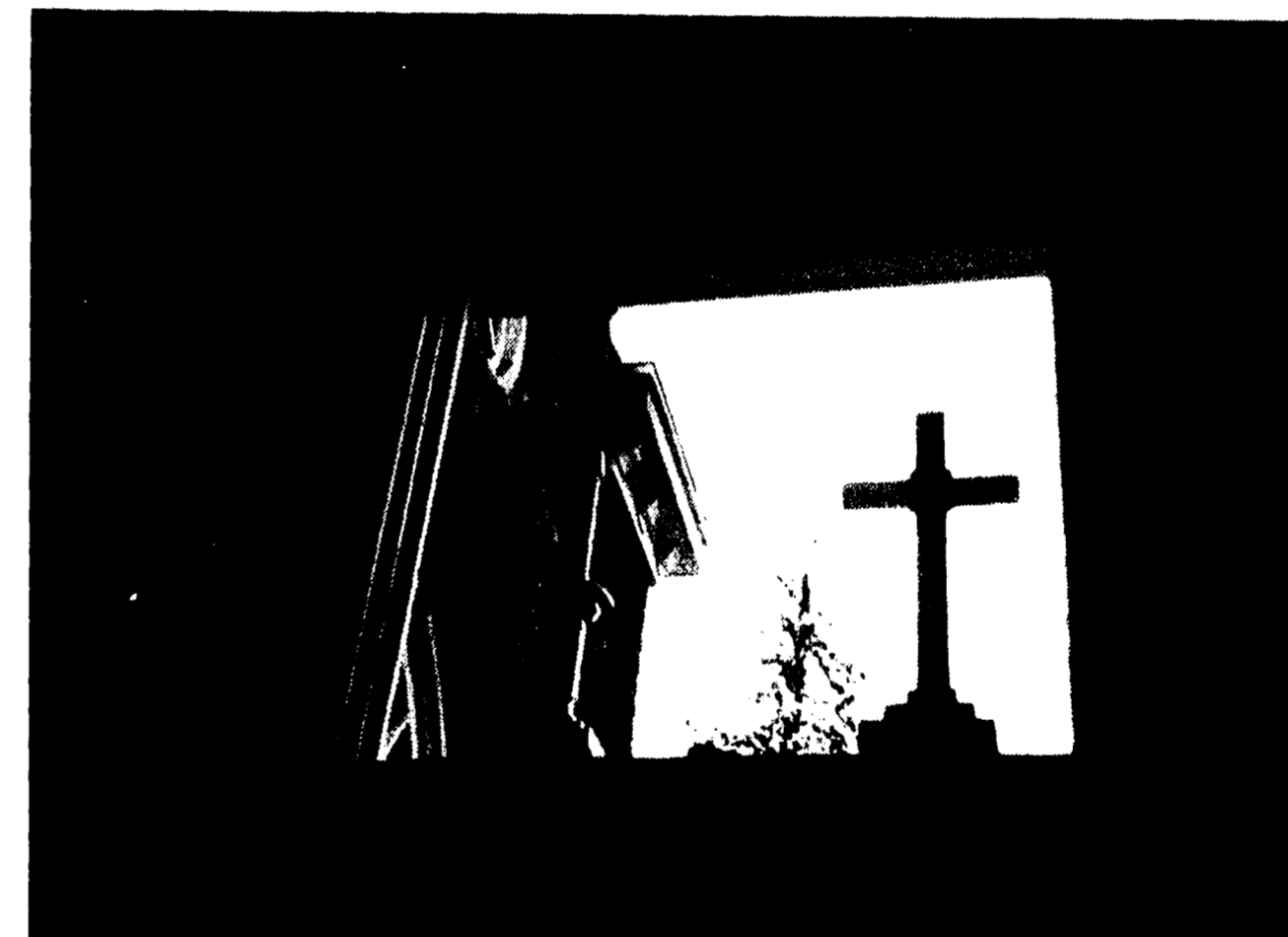
Second Place, age 17-22
Jody Looper
Age: 17
Home Church: Nortonville,
Kansas, Seventh Day
Baptist Church

Take note of this

If your YF hasn't hosted G.O.T./V.I.P. yet, it's not too late! Contact Matt Olson, Director of Youth Ministry at 200 N. Washington Ave., Battle Creek, MI 49017.



First Place, age 12-16:
Charity Heath
Age: 13
Home Church: Boulder,
Colorado, Seventh Day
Baptist Church



Second Place, age 12-16:
Brad Williams
Age: 16
Home Church: Boulder,
Colorado, Seventh Day
Baptist Church

Director's Ditty

I promised the Photo Contest winners would eventually appear in the *Beacon*, and here they are. As you can see, most of the winners in 1988 seemed to be located in Colorado. Hopefully the 1989 contest winners will represent a wider range of home churches!

I'd like to remind you that I am now living in Battle Creek and attending seminary in Grand Rapids. But that doesn't mean I'm no longer editor of the *Beacon*. Soooo, that means I am always in need of copy for the *Beacon*. If you can help out, send me some articles care of the Battle Creek SDB Church, pronto! See you next month!



Read: John 13:34-35

Memorize: John 13:35

When you are in trouble and need help, it is easy to spot a police officer. The cars they drive are uniquely marked, and most police officers wear a uniform which

identifies them. Even if an officer is not wearing a uniform, you can verify his or her identity simply by asking to see their badge.

Christians are also supposed to have something which makes it easy to identify them. That is the love they have for one another. It should be just as easy for someone to spot a Christian as it is for them to spot a police officer. Are you easily recognized as a Christian? If not, then perhaps it is because you are not demonstrating the love of Jesus in your life. When you show others that love, then you will find that others know right away that you are a Christian.



Women's Society *NEWS & IDEAS* by Marilyn Merchant

I am thankful

Dear Ones All,

Happy Thanksgiving. I know that it is too late to urge you to take part in the Church Women United celebration the first week of November and it is probably too late to urge you to vote and to fly your flag on Veteran's Day. It is not too late to be thankful. I am thankful to Donna Bond, who did such a splendid job on reporting the conference women's activities. I am thankful to those few of you who got your society's activities reported to the Women's Interest Committee despite the late request from the board. Thank you to those churches who still send me bulletins and newsletters. Please, if your key worker has not put the board on the church mailing list, do it. The address is 4290 Edgewood Place, Riverside, California 92506. I am also thankful to those of you who attend interesting retreats, workshops and meetings and send me a report about it. I need all the help I can get. Now here are a few notes I have gleaned from some of these reports.

I got a great little calendar from a Colorado workshop with a theme of "The

Woman at the Well" from Marge Goodrich of North Loup. Here are some of the suggestions from the October and November pages. (1) Decide on something you normally always do alone and find someone to join you. (2) Visit someone who you know tends to stay at home and away from people. (3) Spend time with an elderly person and find out some of her fondest memories of what God has done in her life. (4) Pray with a child and speak his language. (5) Invite a friend over to listen to some Christian music and have a cup of hot tea. (6) Talk to at least three people you have never spoken to in church before. (7) Go to lunch (coffee) after Bible study with several friends and take someone along that you do not know too well. (8) Buy a Christian book you have always wanted to read and give it to a friend instead and last, (9) Write a letter of Thanksgiving to someone who has blessed you this year. These are fabulous suggestions and ones that almost all of us can put to work this month. Along those lines, is a quote from famed Ann Landers, "Kindness and friendship are the most yearned-for commodities in the world. The person who can provide them will never be lonely." This is only a small part of an interesting response and leads up to a listing of a booklet by her on "How to Make Friends and Stop Being Lonely." She said she had had more positive feedback from that than any other booklet she has ever written. Loneliness seems to be international and interracial. From another source comes an excerpt from the Daytona Beach "Sentinel" telling of their nursing home ministry. Before her untimely death, our dear Iris Maltby used to spend about two hours every Monday with some of the most lonely residents. Evelyn Rogers was her summer replacement. I do hope this most valuable practice has been continued.

From the fund raising suggestions, I gleaned the usual fall bazaars— but one with a home-made soup kitchen accompanied by sandwiches, donuts, cookies

and pie. Alfred, New York, listed an Election Day Rummage Sale. Alfred Station listed a Harvest sale with crafts materials that were not sold that day being sold on consignment by a local boutique.

I have previously listed all the study books that were reported except one by Brad entitled, *A Year of Programs for Today's Woman* which was used by the Adams Center, New York, ladies.

As you gather in the meeting houses, raising your voices together on the hymns often sung at Thanksgiving, remember God is on the side of the

believers. Be thankful unto him and praise his name.

"The year that is drawing toward its close has been filled with the blessing of fruitful fields and healthful skies ... they are the gracious gifts of the Most High God."—Abraham Lincoln, 1863 Thanksgiving Proclamation

Agape,

Marilyn

I am also thankful to those of you who attend interesting retreats, workshops and meetings and send me a report about it.

Public relations handbook available for local churches

GLADWYNE, PENNSYLVANIA.—The fourth edition of one of the nation's most widely used religious communications resources has been released by the Religious Public Relations Council (RPRC), a 60-year-old professional organization.

The *Religious Public Relations Handbook for Local Congregations* was written by denominational communications specialists who are RPRC members. Editor was James H. Steele, director of communications for the Indiana Area of the United Methodist Church.

"The latest edition is a good blend of both old and new communication ideas in 19 easy-to-read chapters," Steele commented. "It is designed to be a good introduction for public relations persons in local congregations or a refresher seasoned professionals."

Steele noted that the 1988 handbook is more comprehensive than the three previous editions, and represents the first complete revision of the handbook's format since its introduction in 1969.

New chapters (since the third edition in 1982) include desktop publishing, in-house use of video, racial and ethnic congregations, affecting denominational

publications and news channels, and multimedia presentations.

Fresh treatment also was given traditional topics from previous editions, including public relations opportunities and organization; news writing; media relations; newsletter production; photography; displays, signs, and exhibits; advertising, marketing and direct mail; radio; television (with updated information on cable); and special events.

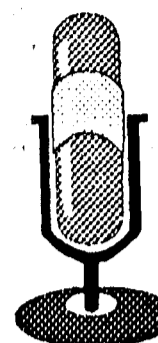
A total of more than 60,000 copies of the four editions have been published. The 1988 handbook is larger than previous editions by 20-24 pages.

Contributors to the latest revision include nearly 25 men and women representing a wide spectrum of Protestant, Catholic and Jewish groups across the United States.

Editor of the first handbook in 1969 was the Rev. James C. Suggs, then communications director for the Indianapolis-based international office of the Christian Church (Disciples of Christ). Dr. Suggs, now in Fort Worth, Texas, is executive for the denomination's Southwest Region.

The Religious Public Relations Handbook for Local Congregations was written by denominational communications specialists who are RPRC members.

Cont. on page 22



RELIGION IN THE NEWS

Apostolic letter on women

A new apostolic letter from Pope John Paul II has renewed controversy among American Catholics on the status of women. It is widely regarded as a reaffirmation of traditional Roman Catholic positions.

Pope John Paul stated that "women must not appropriate to themselves male characteristics contrary to their own feminine originality." He urged that women find their fulfillment in motherhood or virginity. His letter gives emphasis to motherhood and a life of service to others as the appropriate role for women.

Some of the sharpest responses to the papal letter have come from Catholic women in America.

AIDS pamphlet a problem for Southern Baptists

The Christian Life Commission of the Southern Baptist Convention has reversed its policy of distributing the surgeon general's report of AIDS to the membership. The action was taken after fundamentalists gained control of the commission following the annual convention.

Previously, the commission had reprinted the surgeon general's statement in a 28-page booklet of its own. The new position taken by the commission is that the agency will use only materials which advocate total abstinence from sex outside marriage.

Churches warned on political alliances

The Associated Press has reported a number of legal warnings to churches and denominations regarding partisan political activities. The warnings come as election issues suggest moral significance.

Mark Chopko, general counsel of the U.S. Catholic Conference, noted that the Internal Revenue Service "has a newfound enthusiasm for scrutiny of religious organizations."

Chopko advises that, "During an election campaign, exempt organizations remain free to address issues of concern to them and to their membership. However, such discourse must focus on issues and not personalities."

Oliver Thomas, general counsel for the Baptist Joint Committee on Public Affairs, said that churches must avoid jeopardizing their tax-exempt status. Thomas advises that religious organizations not support or oppose a candidate directly or indirectly, and certainly not by financial means. Do not use church premises to organize or to display campaign literature unless all candidates have available space.

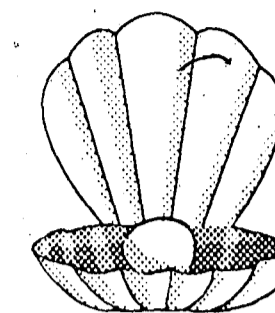
Churches receive smaller share of income

A recent survey indicates that, while U.S. Christians have moved to higher income levels after taxes and inflation, they are giving a smaller percentage of their net income to their churches.

The study shows that, in 1968, Protestants were giving 3.05 percent of their income to their churches, but in 1985 they gave 2.79 percent.

The study shows that the average U.S. income rose 31 percent from 1968 to 1985, but the increase in giving was 8.5 percent less.

A survey of church leaders suggested various reasons for the decline. Most felt that churches have failed to seek support creatively. Others felt that loyalty to the churches is not as strong as it was previously.



Pearls of history from the Seventh Day Baptist Historical Society

Sharing the joy, 1820 style

by Historian Don A. Sanford

In 1813, conference recommended that every church send out traveling preachers if they were able. By 1817, a number of these churches, requested "a systematic arrangement of sending out missionaries, or traveling preachers." They also asked that the conference unite in encouragement and support of local societies for "the promulgation and spread of the gospel in its purity." In response to this request, a Board of Trustees and Directors of Missions was established which would "have sole control of the funds sent in, direct the route of the missionary, give suitable instructions, and require a correct journal of his travels, expenditures, and donations received by him in his travels." They also stated that it was thought not advisable for any one society to send out any missionaries, even at their own expense, unless by first obtaining the approbation of the General Conference for the person sent out."

The following year, the recommendation was adopted and after the adjournment of conference business, a board of managers was organized to begin to implement the action of conference. Matthew Stillman was appointed the leader and Amos R. Wells made a missionary journey in the summer of 1819 through New Jersey, western Virginia, Ohio, and Pennsylvania, concluding at the session of conference in Brookfield, New York. At that 1819 session, a constitution was drawn up which included most of the provisions which had previously been recommended along with a few other checks and balances. For example, it was stated that, "No salary or sum shall be agreed upon between this board and any missionary in their employ, until he shall have completed his mission and made his returns to this board and shall have no voice in fixing his own pay."

The minutes of 1819 board of trustees show that it was unanimously resolved, "that this board employ as missionaries the year ensuing, the candidates nominated by the General Conference, (viz.) Brothers William Satterlee, Amos R. Wells and William B. Maxson." Over the next four years, reports were given and recorded of the tours of such missionaries as Amos R. Wells, John Davis, William Maxson, John Greene, Amos Satterlee, Daniel Babcock, Richard Hull, Lewis A. Davis, Job Tyler and Matthew Stillman. These are all recorded with the General Conference minutes or in the *Missionary Magazine*, published under the patronage of that early missionary board from August, 1821 to September, 1825.

Typical of these tours and showing the extent of some of those early missionary endeavors were the reports of Amos R. Wells. The committee which audited his report in 1820 reported that he had collected \$80.22, had spent \$33.55 and had a balance in his hands of \$46.67. The committee recommended that he be allowed \$112 for his services during the year past. On one tour during that year, he was gone five months and eight days, traveled 1,055 miles, preached 111 times, and baptized nine. His traveling expenses were \$14.55 while donations amounted to \$14.04. A second tour lasted about four months, during which time he traveled on horseback 1,566 miles, preached 69 times, baptized 24 persons, assisted in the organization of two

On one tour during that year, he (Amos Wells) was gone five months and eight days, traveled 1,055 miles, preached 111 times, and baptized nine. His traveling expenses were \$14.55 while donations amounted to \$14.04.

Cont. on page 21

California church holds gigantic auction

A summer carnival, complete with prizes, games, food and fun

by Marilyn Merchant

Now, I ask you, is that any way for a Seventh Day Baptist Church to act? It certainly was for the Riverside, California, Seventh Day Baptist Church on July 31st. After numerous postponements, a gigantic outpouring of saleable materials and wall-to-wall people crowded onto our new property. Over 5,000 people participated.

Along with the customer's purchases, we handed out 1,000 Sabbath tracts that told about our denomination. The chairman of our clean-up crew said that *not one* was found thrown away in the debris. We could have used more, but we

did not think big enough. Our income was not as hefty as we might have wished due to high overhead, but the blessings so far outweighed the negatives that we are still shouting "Praise the Lord."

Everyone turned out with a mind to work, and work we did, until some could hardly stagger to their cars at the close. Over and over again was heard, "How soon are you going to do this again?" There was such joy, comradery and so many smiles. There was genuine interest in what we were trying to do—build our new church on that site.

When a church group is trying to finance a project as large as the one which we are attempting, one often runs into periods of disappointment before it is accomplished. It seemed that time after time the various planning boards of the city had dampened our spirits. Through the down periods, we still felt God's guidance and blessing on the project—so we kept on keeping on. This gala renewed our strength and we rushed headlong into the last phase of raising the needed funds.

With the generous loan from the denomination, we still have approximately \$300,000 to raise. The city had closed escrow on the land we were purchasing. God is alive, well, working and listening in Southern California. "Praise God from whom all blessings flow." SR

Below left: sign indicating auction for the Riverside Seventh Day Baptist Church. Below right: view of the crowds who came.



Large crowds gathered for the auction and fun fair held at the future site of the Riverside, California, Seventh Day Baptist Church.



Planting at the fair booth

by Dorothy Parrott

"I (Paul) planted the seed and Apollos watered it, but God made it grow The man who plants and the one who waters have one purpose ... for we are God's fellow workers." 1 Corinthians 3:6-9

The above Scripture certainly applies to the fair booth ministry at the Calhoun County Fair August 14-20. We have no way of knowing just how God will use our efforts as we shared the gospel of Jesus Christ. Several who participated in manning the booth felt it was a blessed experience.

Many people contributed to this ministry. There were financial contributions, labor and expertise in setting up and equipping the booth, and serving in the booth during the week.

One of the features of the booth was the five-gallon water cooler loaned to us by McDonalds®. Over 800 cups (sometimes filled two or three times) were used to serve ice water to our visitors. On Wednesday, with a temperature of 100 degrees or better, this service, in itself, was a real ministry. Jesus said, "I was thirsty and you gave me something to drink." The apostles inquired, "When?" and Jesus replied, "Inasmuch as you did it to the least of these you did it to me." The thirsting for water was tied in with Jesus saying that he was the Living Water.

The video cassette, *Called Together*, was shown many times to tell the story of who Seventh Day Baptists are. Chairs were provided for weary fair-goers to rest a while, as well as for the children who enjoyed many showings of the children's Bible stories.

Two banners that hang in the sanctuary ("Jesus, Others, and You"—JOY and "He is Risen") were used to share the gospel message and to make the booth attractive. There were several comments on how nice they were.

Tracts were not indiscriminately handed out. They were given only to those who stopped for a drink and visited with us or to those who came into the booth for specific information about our church. The tracts emphasized were: "Would you like to Know God Personally?" "A Baptist Church That's a Little Different," "God's Holy Day," "SDB's and SDA's Compared," and especially the *Sabbath Recorder* entitled "Jesus is in the Business of Changing Lives." Our church's name and address was on every piece of literature that was handed out. Many people were made aware that there is a Baptist church that observes the seventh day Sabbath in Battle Creek.

A free drawing was held each day for adults and children. Winners will receive a Bible or a children's Bible handbook. Also, visitors were offered the first lesson of a free Bible study. Sixty-seven of these first lessons were given out. As each lesson is completed, the person will request the other three lessons if they wish to complete the study. SR

Tracts were given only to those who stopped for a drink and visited with us or to those who came into the booth for specific information about our church.

December	\$671,906
November	\$615,912
October	\$559,920
September	\$503,928
August	\$447,936
July	\$391,944
June	\$335,952
May	\$279,960
April	\$223,968
March	\$167,976
February	\$111,984
January	\$55,992

1988 income needed from all sources—\$671,906.
Per month gift income needed—\$31,630. Total
needed each month—\$55,992.

The Denominational Budget... Our partnership in ministry

How is the money being used?

Butler to be Director of Communications

Rev. Kevin J. Butler of Madison, Wisconsin, will begin work as Director of Communications for the American Sabbath Tract and Communication Council in January, 1989. He will be editor of *The Sabbath Recorder*, director of publishing operations and other communications support to denominational agencies, organizational manager for the Communication Council and their representative on the General Council and Coordinating Leadership Team.

Butler is currently pastor of the Madison, Wisconsin, church, which he has served since receiving his master of divinity degree from the Methodist Theological School in Ohio in May, 1985. He was ordained by the church in 1987 and accredited by the General Conference. During that pastorate, he has also worked as a regular announcer on WNBC radio, a Christian station in Madison, doing live programs and creating promotional spot announcements.

"I am very excited about the potential of helping to lead Seventh Day Baptists into the next century," Butler says. "I anticipate it being a period of growth, and I'll be growing, too."

After receiving his bachelor of science degree in Communications from Houghton College in 1979, Butler was employed in a variety of communications roles in upstate New York: communication specialist for General Electric in Utica, communications consultant for Vertelco in Vernon, and manager of the Radio Shack retail store in Oneida. During seminary in Delaware, Ohio, he worked as audio visual coordinator for the



Kevin Butler

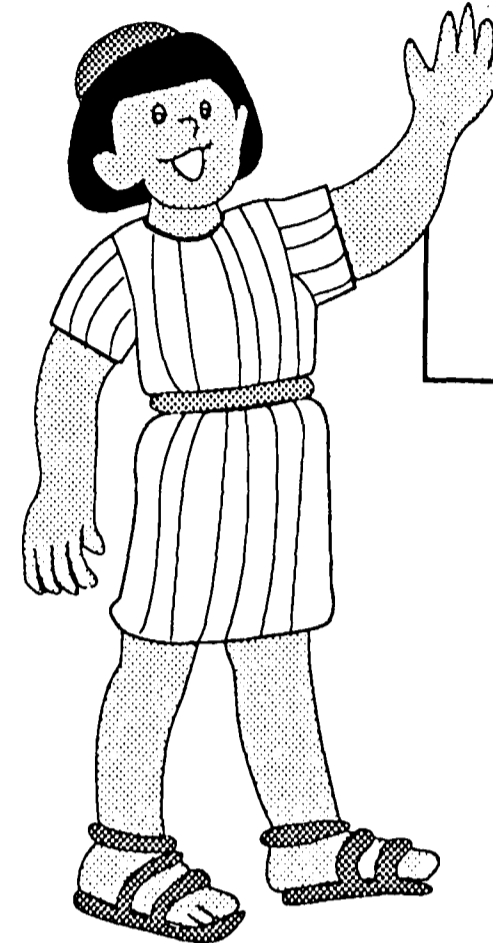
school and served as student associate pastor of the Columbus church. He was summer assistant pastor of his home church in Verona, New York, in 1983.

"We're very happy to have Kevin as our new director," says Council Chairman, Dr. Neil Aiken. "With his communications background, we can pursue some new dimensions in our services to Seventh Day Baptists. It will be exciting to see where he can help lead us in our part of the denomination's mission."

Butler was elected to the Tract and Communication Council in 1985 and has served as its secretary and a member of the audio-visual committee. He directed senior high conference in 1984 and several association camps in other years.

The new position title (formerly Executive Director) involves essentially the same responsibilities as those held by D. Scott Smith, who filled the position until mid-August of 1988. He continues as editor of *The Sabbath Recorder* through the March, 1989, issue. SR

Sabbath Nurture Series



Thirteen lessons that teach...
about Christ
about the Sabbath
about faith.

The Nurture Series material includes a student lesson book, a teacher's guide and teaching aids for primary, junior and high school levels.

Primary Teacher	\$ 4.50
Primary Student	1.35
Junior Teacher	4.00
Junior Student	2.00
Senior High Teacher	1.35
Senior High Student	1.35

To order, write to:

Seventh Day Baptist
Board of Christian Education
PO Bx 115
Alfred Station, NY 14803

or

Seventh Day Baptist
Center
P.O. Box 1678
Janosville, WI 53547



Pearls

Cont. from page 17

churches, spent \$19, and received donations of \$41.31.

In November of 1821, Amos R. Wells left on a more extended tour which took him through New Jersey, Pennsylvania, western Virginia, Ohio, Indiana and New York. At the end of his journal he reported:

From the time I left home to the commencement of conference, was 10 months and 22 days. In which I travelled two thousand three hundred miles, exclusive of what I travelled in different neighborhoods; preached 205 times; baptized five persons; expended \$30.15 and received donations, in money, to the amount of \$104.96.

He also listed such fringe benefits as gifts of clothing, ranging from one pair of woolen socks and a pair of flannel drawers to a handkerchief, a cambric neckhandkerchief and cotton cloth for overalls.

I have often thought of the dedication of some of these early missionaries as I have retraced some of those miles in my travels and research as historian. How different was their experience than mine. They had no expressways over which to travel. There were few bridges to cross the streams. How impatient we become if our journey is delayed by traffic jams, or if we have to go a few extra miles to find a comfortable motel. (At least I have never been delayed two weeks as was the case with Amos

R. Wells when his horse became ill in January of 1822.) Yet there is often found some of the same delight in meeting with fellow Seventh Day Baptists. It can be an enriching experience.

It was through the dedication of some of these early traveling missionaries that new churches were established and older ones were encouraged to renew their faith. Perhaps, even in our own time, there is a place for others to share their joy in the gospel of Jesus Christ. There are people today who are just as hungry for the gospel as there were over 170 years ago. SR

Baptist aid to go to hurricane battered Caribbean

The strongest hurricane ever measured, with winds in excess of 175 miles per hour, struck the Cayman Islands, Jamaica and the Yucatan Peninsula of Mexico. In its rampage through the Caribbean, hurricane Gilbert left a trail of disaster and misery everywhere it has touched.

Many homes were severely damaged, some completely destroyed. Roofs were

PR handbook available

Cont. from page 15

Editor of the 1976 edition was W. C. Fields, Nashville, Tennessee, recently retired chief communications executive for the Southern Baptist Convention. Charles DeVries, Minneapolis, Minnesota, vice president for communications for Lutheran Brotherhood, edited the 1982 edition.

RPRC has more than 450 members. Anne M. Reimel is executive secretary, with offices in Gladwyne, Pennsylvania; president is Thomas S. McAnnally, Nashville, Tennessee.

Single copies of the new handbook may be purchased by sending check or money order for \$5.59 plus \$1.50 postage and handling to: RPRC, P.O. Box 315, Gladwyne, PA 19035. Quantity discounts are available. Call (215) 642-8815. SR

torn off. Falling trees broke down walls and demolished homes.

Baptist World Aid has received a request from the Jamaica Baptist Union for food, clothing, medical supplies and teams of workers to help rebuild homes. Baptists are currently involved in these rehabilitation programs to help people to re-establish homes and churches.

A representative of Baptist World Aid said, "The people of Jamaica and the stricken areas of Mexico need our help now. We have Baptists in these countries and already they are at work helping the victims of this storm. There is only so much that they can do without help from the rest of the Baptist family." SR

President's page

Cont. from page 8

joy. What a wonderful time and worship experience. I wish you all could have been there.

The next week I was able to spend more time with some of the people from Toronto and others from across New York at the New York State Seventh Day Baptist Family Retreat held at the Delta Lake Conference Center in central New York. It was a special weekend of sharing fellowship, learning, worshipping, wonderful sunshine, and the joy of the Lord.

I am looking forward to seeing more of you during this year. But do not wait for me to come to wear your buttons and "Share the Joy." SR



FOCUS
on missions

Growth in Missouri

Missouri, USA: The Naylor, Missouri, Seventh Day Baptist church continues, under the leadership of Extension Pastor Ronald J. Elston Sr., to sponsor new groups and minister effectively for growth. Their main branch, the Central Missouri Seventh Day Baptist branch church in Jefferson City, Missouri, is under the leadership of Dr. Jon Warren. They are now meeting in the Rickman Conference Center, I-54 at Jack Stocker Drive, for worship services. They have new visitors from the Eldon area just west of the city. New families at Fulton, Missouri, about 30 miles Northeast of Jefferson City, have regular Thursday night Bible studies for about 17 youth using the Sabbath Nurture Series with Mrs. Pat Daro as leader.

The Central Missouri church has also joined the Food Bank of Columbia, Missouri, that enables them to help the needy of the area with emergency food. Pastor Warren has also been invited to take part in the hospital clergy program as well as working as a chaplain for the National Guard. New song books and a keyboard aid in the music worship.

A visit earlier this year by Board of Christian Education Director Ernest K. Bee Jr. led to implementation of the NET training materials being used in these groups. Both Pastors Elston and Warren have been enrolled as TIME students under the direction of Rodney L. Henry and give much credit for that training which challenges them in establishing new groups and growth in the state of Missouri.

New outreach in India

Bombay, India, Asia: Recent correspondence from Rev. B. John V. Rao tells of a new outreach in this major urban area. B. Kishor Kumar visiting in this area held some Seventh Day Baptist prayer meetings and visited five centers in Bombay. Rev. Rao hopes to visit the area soon to establish the Seventh Day Baptist churches in Bombay.

Part of the Women's Board Love Gift at Conference was designated to help meet the great need for funds to publish tracts. These are used in reaching into new areas and making known the gospel of Christ as it is proclaimed in the Telegu language.

New branch church

Aiken, SC, USA: The new branch church of the recently received new member church at Charleston, South Carolina, was organized the first Sabbath in August. News and pictures were shared in the monthly *Missions*, published in a new format, in September. Rev. W.H. Winborne of Summerville, South Carolina, is the pastor of the sponsoring and new branch.

SDBs in USSR

Rakvere, Esthonia, USSR: Pastor Sorsa of the Helsinki, Finland, branch church was present at the constitution of a new Seventh Day Baptist church in Rakvere, Esthonia, USSR, on August 6, 1988, with 30 members. We understand that some of these were members of a pre-World War II congregation of like faith that was scattered and became extinct. Their new young pastor was also ordained that same Sabbath. At the end of August it was reported that a Sabbath eve service had 50 people in attendance.

LA churches growing

Los Angeles, CA, USA: New members were received by two of the branch groups of the Los Angeles Seventh Day Baptist church in August. The Southwest branch received six new members and the All Nations branch, three. These are two of the four groups that now make up the Los Angeles Seventh Day Baptist Church. The others are the Foothills Community Church, a Seventh Day Baptist congregation, and the First Hispanic church. The Hispanic group continues to meet in the building in Highland Park. SR

Seventh Day Baptists and higher education

Talk given at
General
Conference
August 13, 1988
by Don A. Sanford

In 1885, Professor Kenyon of Alfred University remarked that "the college is the daughter of the church." As a representative of Seventh Day Baptists through the Historical Society, I say, "Congratulations to our daughter on your 100th birthday. Yet to say that our General Conference established Salem College would be a misstatement of the historic fact. We perhaps played more of the role of the midwife. Perhaps to put it in more modern terms, we were family planning counselors. Seventh Day Baptists as a denomination did help give birth; we helped prepare the way and gave encouragement.

Wherever Seventh Day Baptists have migrated, they have been in the forefront in the establishment and encouragement

of schools. Many have been teachers and nearly all have held high regard for those who have been well educated. It is not without reason that education has been espoused by Seventh Day Baptists. Along with other churches of the free church tradition, an enlightened conscience has taken precedence over authoritarian indoctrination. Reliance upon Biblical interpretation rather than ecclesiastical decree has required not only the ability to read and write, but an ability to think, to reason, to see relationships and to interpret facts, events and ideas. "Study to show thyself approved, a workman who needeth not be ashamed, rightly handling the word of truth" (2 Timothy 2:15), has been a keynote among Seventh Day Baptists.

From our very beginnings over three hundred years ago during the 1600's in England, men such as Ockford, Saller and Jessey began to write and appeal to the reason concerning the Sabbath as a part of the "commandments of God and the faith of Jesus." A number of the early leaders recognized the importance of a good education. Dr. Peter Chamberlen wrote extensively on a number of subjects, ranging from religion to medicine as well as theology and saw to it that his family was well educated. His oldest son, Jehudah, wrote a Hebrew grammar at age 19. Another son, Joseph, became pastor of the Pinners' Hall Seventh Day Baptist Church. His first volume of hymns appeared in 1697 when he was 34 years old. In 1720, he translated and published the works of Plato in two volumes. At a time when the education of women was neglected, Edward's daughter was said to have "acquired such skill in the Greek and Hebrew languages as to consult the Scriptures in their originals with ease and pleasure." Not many of us who have had the benefit of college and seminary can duplicate this "with ease and pleasure."

Nor was the education confined to the English side of the Atlantic. Our forefathers in Rhode Island had a thirst for knowledge which they passed on to

succeeding generations. They observed that the education practiced in the schools of Massachusetts Bay was limited to indoctrination and thought control. Samuel and Tacy Hubbard left this confining environment and moved several times before coming to Newport where they found the freedom to practice the faith which came from their study of the Scriptures.

Among those who, in 1671, established the first Seventh Day Baptist Church in America, were several who were well educated. William Hiscox, the first pastor, was of such stature that a little over 20 years later, the Baptist church from which they had separated voted to place themselves under his care when they were without adequate leadership. Their second pastor, William Gibson, was well trained in London before he came to America. Henry Collins of Newport went to London to complete his education, and upon his return made such a contribution to the fine arts that he was called, "the Lorenzo de Medici of the Colonies." In 1763, a member of that Newport church, Job Bennet, was one of a committee of two to draft the constitution of Providence College, later called Brown University. Several other members were trustees of the college including Rev. Joshua Clarke, Dr. James Babcock and John Tanner, the goldsmith who fashioned the Ten Commandment plaque which still hangs in the old Newport church.

As people migrated westward, some of the opportunities for education were not as readily available, but the desire was still there. Alexander Campbell as a young man was convinced of the Sabbath by the sound arguments of Russell Wells. He was chided by his pastor that the Seventh Day Baptists did not have a single school where he could complete his education. He is reported to have resolved "that if his lot were cast among these illiterate people, he would remove that reproach from the people." And he did! Some of his writings in *The Protestant Sentinel* led to the action of General

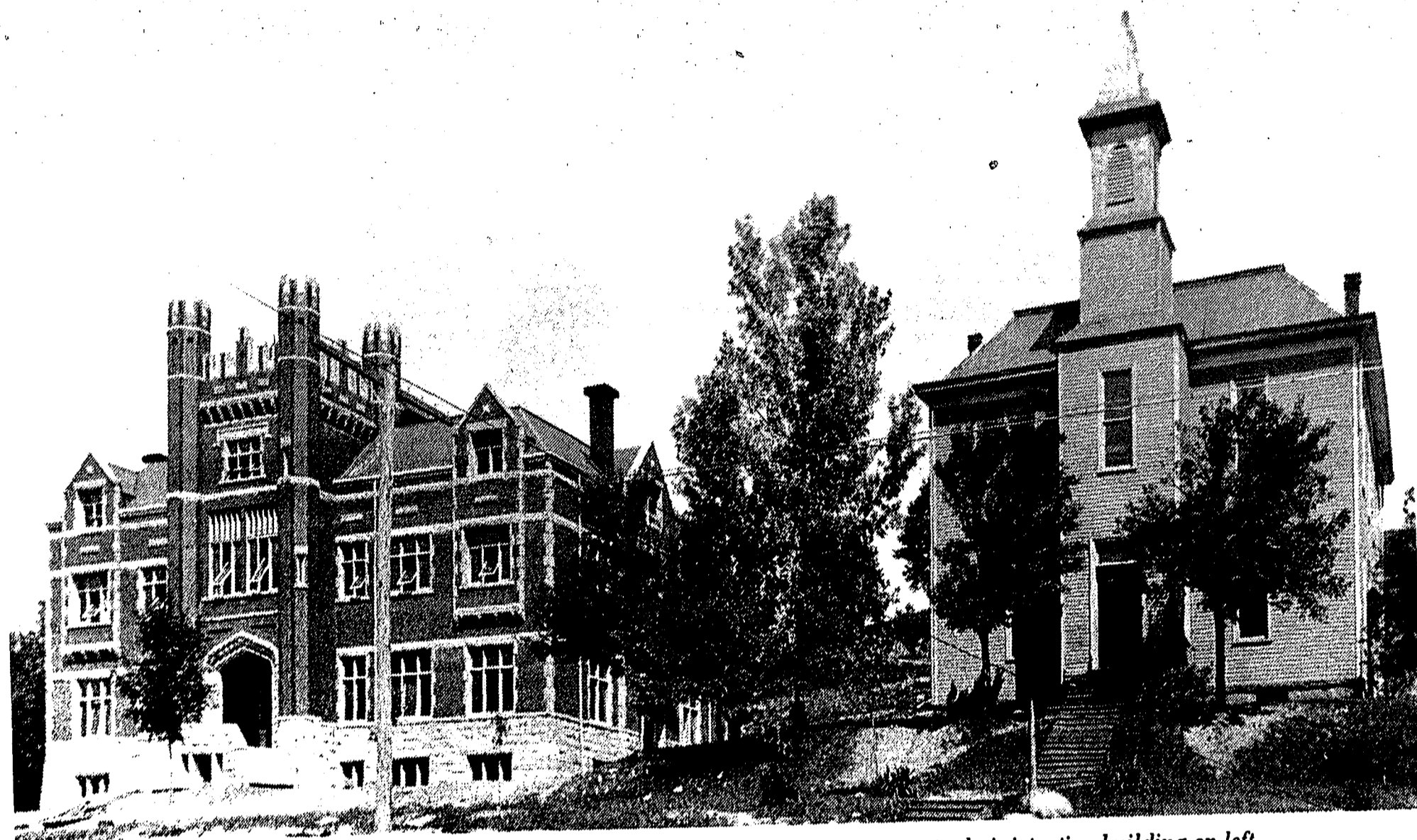
Conference in 1835 in establishing the Education Society to raise money for the assistance of young men who wished to prepare for the ministry. In that same year, the announcement was made of the establishment of a literary institution in DeRuyter, New York. With that announcement, Alexander Campbell set out on the trail to raise money for the institution—a job not completely unknown to some modern educators of private schools. He travelled from Rhode Island to Western Virginia, not only as a fund raiser, but as a champion of the cause of education.

One of those at DeRuyter was Bethuel Church who was persuaded by settlers of Allegany County to come to Alfred and help set up a school which was later to become Alfred University. It was this same Bethuel Church who became a teacher of another institution of learning among Seventh Day Baptists, a school engineered by Joseph Goodrich in the Wisconsin Territory at Milton in 1844. Closely related to Milton College was an academy a short distance across the Rock River at Albion.

Meanwhile, back in the hills of West Virginia, a group of pioneers had migrated from Shrewsbury, New Jersey.



Kenyon Hall, Alfred University, Alfred, New York—school founded by Seventh Day Baptists in 1836.



Salem College, Salem, West Virginia, in 1910.—Original classroom building on right; current administration building on left.

They already had been endowed with a heritage of religious freedom, for the patent or charter granted settlements in that portion of New Jersey contained the pledge:

“Unto any and all persons, who shall plant or inhabit any of the lands aforesaid: they shall have free liberty of conscience, without any molestation or disturbance, whatsoever, in their worship.”

But their opportunity for education was somewhat restricted. There was no Interstate 79, or four-lane US 50 in those days. Travel was difficult and few could afford the luxury of going off to Alfred or Milton for education. Yet the longing for education was engendered by those who read *The Sabbath Recorder*, the few who could attend General Conference, or the ministers who served or visited the churches.

Rev. Azor Estee came to Virginia as a missionary from the Seventh Day Baptist General Conference, but in his mission he proved to be an evangelist for education. Thus in 1852, three men in West Union were moved by his enthusiasm and opened a school which was incorporated by the General Assembly. A diffi-

culty in securing teachers and other economic concerns caused the school to close its doors after about three years. It is possible that the price of tuition (which included room and board) of 72 cents per week was a trifle low for quality education! At least I understand that the current cost is somewhat higher. But the appetite for education continued. Charles Burdick, a former student from DeRuyter opened a select school in the Salem church, but the time was not yet right.

It remained for the Methodists to give the Seventh Day Baptists of Salem the final push needed to establish a school to meet their needs. In 1886, the Methodist Episcopal General Conference of West Virginia sent a committee to Salem with a plan to build a Methodist Seminary here. By a margin of just one vote, the decision was made to build in Buckhannon instead. Some have conjectured that the Seventh Day Baptists in town were not enthusiastic about having a Methodist school under their very noses in a Seventh Day Baptist town. However, I am inclined to think that their action was simply the impetus needed to go forward with a plan for which they had been praying for decades. It was perhaps God's way of showing the people of this

area the need which existed and that it was time for them to build.

The matter was discussed at the Southeastern Association and a charter for the academy and college was granted by the legislature in 1888, just 100 years ago. John Huffman, a young theological student from Alfred and pastor of the church at Salem, undertook the task of securing both money and students. Rev. Sanford R. Maxson, the principal of Albion Academy in Wisconsin, was recruited to come and lead the school. Others from previously established S.D.B. institutions served on the staff. Salem College was born. Though the leadership was largely from the ranks of Seventh Day Baptists in those early days, as the plaque states:

“... a policy of non-discrimination was stipulated. No sectarian distinctions are made in any way, but all receive the same cordial welcome ...”

It is significant, as we dedicate this plaque for the All-Faiths Chapel at this session of General Conference, to recall the fact that at the dedication of the first building at Salem College (an all-day

service) was held on December 31, 1889. Rev. L.E. Peters of the first-day Baptist church gave the first address on the topic: “The Advantages of Education to a Community.” This was followed by an address by Rev. Mr. Kelly of the Methodist church entitled, “The necessity of an Education.” In the afternoon, addresses were given by Rev. T.K. Clarke, Rev. S.L. Maxson, Rev. S.D. Davis and a Colonel Cooper. Closing remarks were made by J.L. Huffman who spoke on “The Duty of the People to Salem College.”

So on this day we recognize the contribution of many to the quality education found within these walls and in this Valley of Learning. And as a General Conference, we say, “Thank you for your contribution to our denomination.” In our display in the library we have pictured 46 pastors and key leaders who have graduated from Salem. These graduates have served over 63 of our churches in addition to missions and service to the denomination as a whole. Truly, Salem College has served us well, and we look forward to the next hundred years of continuing cooperation. SR

...we recognize the contribution of many to the quality education found within these walls and in this Valley of Learning.

Pastors and wives be thinking about:

Pastors' Conference

Dates: April 19-24, 1989

Place: Alfred/Alfred Station, New York

We have invited Richard Blackburn from the Lombard Mennonite Peace Center to provide two full days of training in “Conflict Management” and “Mediation Skills.”

Stay tuned for more exciting speakers and topics.

Accessions

Daytona Beach, Florida
John Camenga, Pastor

Joined by Letter
Elizabeth North
Menzo Fuller
Audrey Fuller
John H. Camenga
Linda Camenga
Faith Camenga
Grace Camenga
Mark Camenga

Fouke, Arkansas
Mary-Esther Jones, Pastor

Joined after Baptism
Ethan Mychael Jones

Marriages

Shafer-Curtis.—Larry Keith Shafer, son of Earline Shafer, and Daliene Rose Curtis, daughter of Rosalie Curtis, were united in marriage on June 12, 1988, in the Seventh Day Baptist Church of Riverside, California. Rev. Alton L. Wheeler officiated.

Dixon-Serl.—John Matthew Dixon, son of Sharon Dixon, and Becky Lee Serl, daughter of Donald and Evonne Serl, were united in marriage on August 28, 1988, in the Seventh Day Baptist Church of Riverside, California. Rev. Alton L. Wheeler officiated.

All Nations SDB Church
Branch church of Los Angeles, California
Oscar C. Godoy, Pastor

Joined after Baptism
Alberto Miranda
Chito Saludo
Dominador Chong

Southwest Los Angeles SDB Church
Branch Church of Los Angeles, California
Vernon O. Burke, Pastor

Joined after Testimony
Carlton A. Clarke
Patricia Clarke
Doris Gibson
Alma Ramirez
Dorothy Frazier
Maranda J. Frazier

Lost Creek, West Virginia
David Taylor, Pastor

Joined after Testimony
Duane Taylor

Nortonville, Kansas
Harold King, Pastor

Joined after Testimony
Debbie James
Steve James

Births

Lawhead.—A daughter, Mary Beth Lawhead, was born to Robert and Beth Lawhead of Battle Creek, Michigan, on June 22, 1988.

Obituaries

Burdick.—Arthur E. Burdick died at his home in Punta Gorda, Florida, on December 2, 1987, at the age of 88. He was a member of the Alfred, New York, Seventh Day Baptist Church. Art, as he was called, was the son of Elna and Mary Holmes Burdick and grew up in Alfred. He was a veteran of World War I, having served with the U.S. Army. For many years he operated farms in the Alfred Station, New York, area and sold milk by house-to-house delivery from the farm now managed by his son, Charles Burdick.

Mr. Burdick was a life member of the Alfred Station Fire Company, and a 60-year member of University Lodge, F. & A.M., Alfred. He was also a charter member of the Araba Temple Shrine, Fort Myers, Florida, and a charter member of Peace River Shrine Club of Punta Gorda.

Survivors include his wife, M. Gretchen Claire Burdick; three daughters, Thelma Palmiter and Norma Burdick of Alfred Station, and Joan Goff of Harbor Heights, Florida; two sons, Douglas and Charles of Alfred Station; a brother, Elon of Arkansas, and 17 grandchildren and 12 great-grandchildren.

A memorial service was conducted by University Lodge at the Robertson Funeral Home, Hornell, New York, on December 7, 1987, and a funeral service the following day was conducted by his friend, Rev. Albert N. Rogers. Burial was in the Alfred Rural Cemetery and a family dinner was served at the Alfred Station Seventh Day Baptist Church.

Davis.—Mildred E. (Comstock) Davis, 101 years of age, of Union City, Michigan, died on Tuesday, August 16, 1988, after a lengthy illness. She was born in Leonardsville, New York, and came to Michigan from Nebraska in 1940 and has lived in the Union City area since then. While a resident of Carriage Inn Convalescent

Center, Mrs. Davis received her high school diploma at the age of 98. She was very active and enjoyed dominos and bingo. She attended First Baptist Church of Tekonsha, Michigan.

Surviving are daughters, Marian Drake of Garden Grove, California, Carolyn Schirmer of Redding, California, and Kay Metz of Battle Creek, Michigan; sons, Leland E. Davis of Muskegon and Carroll A. Davis of Union City; one brother, Leonard Comstock of LaGrange, Illinois; a sister, Martha O'Malley of Omaha, Nebraska; 21 grandchildren; 24 great-grandchildren; and one great-great-grandchild.

Her husband, William H. Davis, died in 1965. Three children and four grandchildren also preceded her in death.

Services were held at Putnam's Funeral Home in Tekonsha.

Seager.—Arlouine Seager, daughter of Charles and Lura Randolph Persels, was born in Farina, Illinois, November 26, 1897. She died in Little Rock, Arkansas, on August 25, 1988.

Arlouine attended Milton College, Milton, Wisconsin, and taught school in the Farina, Illinois area. She was active in community organizations as she served as PTA president and as secretary/treasurer for many of them.

Arlouine Persels married Bernard Seager on August 30, 1919, when he returned from Italy where he had served in the U.S. Army during World War I.

Bernard and Arlouine Seager were members of the Seventh Day Baptist Church of Farina, Illinois, where she was organist/pianist and Sabbath School teacher for many years. In 1973, Arlouine and Bernard moved to the Presbyterian Village Residence Center, Little Rock, Arkansas, and transferred their memberships to the Seventh Day Baptist Church of Little Rock on December 22, 1973. Both attended regularly and supported the church's every endeavor. The last day Arlouine was able to attend

Obituaries

church, she played the hymns for the service beautifully. For many years, Arlouine visited the patients in the hospital wing of Presbyterian Village each week. She also served as a volunteer at Children's Hospital, Little Rock in 1977.

In the spring of 1986, Arlouine was moved from the hospital of Presbyterian Village to the home of her daughter-in-law, Laura Seager, and grandchild, Lee Anna Sims and daughters, Tara and Brandie; Dan and wife, Shary, and son, Bobby, who survive her. She is also survived by a foster daughter, Muriel Matthews of Belleville, Illinois. Her husband, Bernard, and sons, Jack and Aubrey Lee Seager preceded her in death.

Funeral services were conducted by Rev. Kenneth Van Horn at the Reubel Funeral Home in Little Rock, on August 27, 1988.

Interment was in Pinecrest Memorial Park, Alexander, Arkansas.

Cabana.—Dorothy L. (Reisen) Cabana, 63, of Battle Creek, Michigan, died on Friday, September 2, 1988, at home.

She was born in Dubuque, Iowa, and moved to Battle Creek after her high school graduation. She later lived in San Diego, California, and ten years in Charleston, South Carolina, before returning to Battle Creek in 1972. A homemaker, she was a volunteer for the American Red Cross, the former Battle Creek Sanitarium and Community Hospital, until she gave up the work in 1976 because of illness. She was a member of the Seventh Day Baptist Church in Battle Creek.

Surviving are her husband, Edmund A.J. Cabana; a son, Leonard J. Palmore of Montrose, West Virginia; her mother, La Vera Buckner of Battle Creek; a brother, Robert J. Vick of Warren; and a sister, Elaine J. Willavize of Battle Creek. Services were conducted on September 6, 1988, at Farley-Estes Funeral Homes, by her pastor, Rev. George Calhoun.

The general communion and our SDB General Conference

Cont. from page 7

leading back the congregation through their rich experiences to Calvary, and all the interests that once centered there, and have flown out thence, to bless multitudes in all places and times."

James Bailey's voice from the past, has spoken to me about the rich heritage we humbly share today as we come to this observance of the Conference Communion 293 years after the first General Communion was observed. May our relationship to our Savior and Lord, Jesus Christ, and our communion with

him and with his people assembling in 1985 be also meaningful and blessed. May we commune with our Lord and with each other and return to our homes and our Great Commission with renewed and revived commitment to his holy Cause!

Source, Bailey, Rev. James, History of the Seventh Day Baptist General Conference From its Origin, September, 1802, to its Fifty-third Session, September 1865 (Toledo, Ohio; S. Bailey & Co. Publishers, 1866).

Seventh Day Baptists in Europe and America, Volume I, © 1910 by the American Sabbath Tract Society.

New audio visual resources available

Video and Study Courses

by Jamie Buckingham

Ten Parables of Jesus—10 video segments

The Journey to Spiritual Maturity—13 video segments following the footsteps of Moses in the Sinai Peninsula.

Ten Bible People Like Me—10 video segments, each dealing with a different Bible character from the Old and New Testaments.

Ten Miracles of Jesus—10 video segments, each dealing with a separate miracle of Jesus.

The above videos are to be used with a workbook. They are suitable for use in a study class or discussion group. They will make different approaches to Bible study. They may be borrowed for a quarter's study—three months. They need to be used with workbooks which can be secured from a Christian Bookstore or from Paraclete Press, P.O. Box 1568, Orleans, MA 01653. Tel. 1-800-451-5006.

Called Together

This 16-minute video on Seventh Day Baptists is now available to churches, groups or individuals at \$5.00. This is possible because we ordered them in quantity.

The Challenge of the Disciplined Life

Richard J. Foster Video Series

This is a 13-week course on three of the biggest issues of our day: money, sex and power. Topics are: Money, Sex and Power in Christian Perspective, The Dark Side of Money, The Light Side of Money, Kingdom Use of Unrighteous Mammon, The Freedom of Simplicity, Sexuality and Spirituality, Sexuality and Singleness, Sexuality and Marriage, The Call to Fidelity, The Dangers of Power, The Ministry of Power, The Servant Heart, A New Call to Obedience.

Also needed for this study course is the book by Richard J. Foster, *Money, Sex, and Power*, available from Christian Book Stores or David C. Cook.

Note: The videos belonging to the Tract and Communications Council are available to Seventh Day Baptist Churches and individuals and small groups for use in whatever way may be helpful to them. They are all VHS.

Videos will be sent uninsured at Library rate and are to be returned in the same manner.

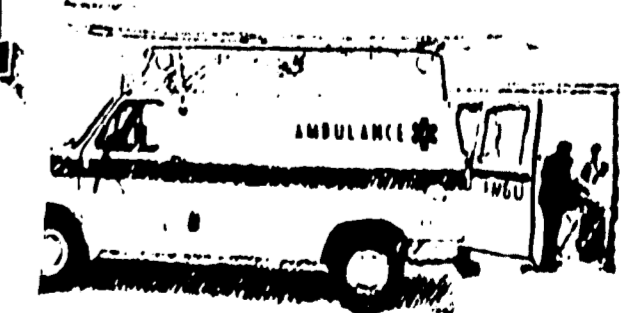
We ask that they be returned the next day following use so that they may be available for the next user. "The Challenge of the Disciplined Life," and the Jamie Buckingham videos may be borrowed for a three-month period if used with a study group.

SEVENTH DAY BAPTIST UNITED RELIEF FUND OFFERING

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November 19, 1988

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*You are my God,
and I will give you thanks;
you are my God,
and I will exalt you.
Give thanks to the Lord,
for he is good;
his love endures forever.*

Psalms 118:28-29 (NIV)

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816 State St
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The Seventh Day Baptist

December 1988

Sabbath Recorder

**Jamaican churches
begin long recovery from
Hurricane Gilbert**