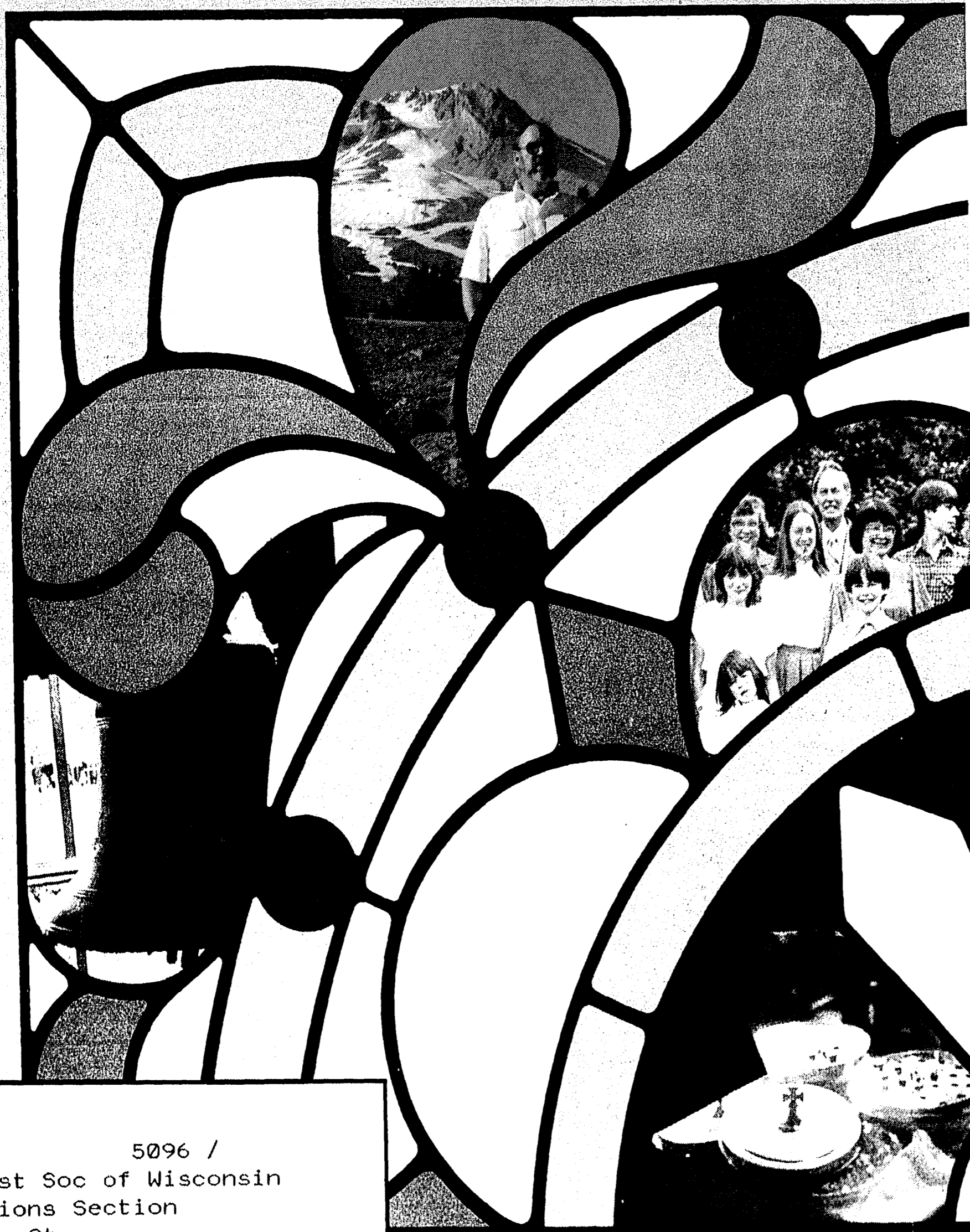


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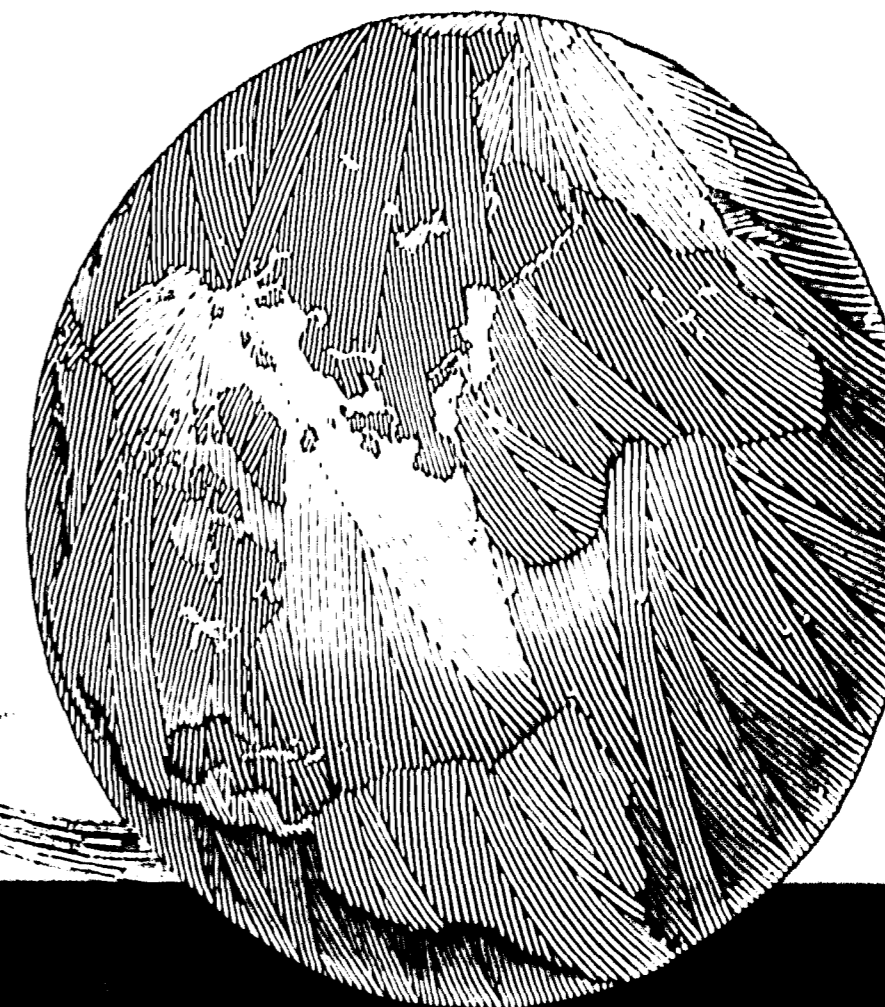
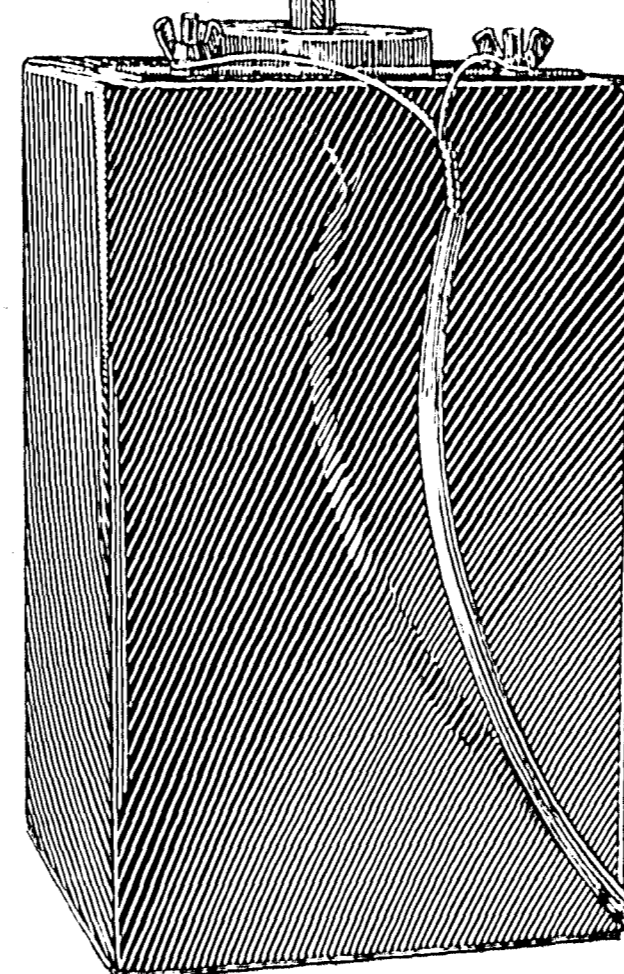
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November 1989

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News for and about
Seventh Day Baptists



The Environment

What on earth
are we doing?

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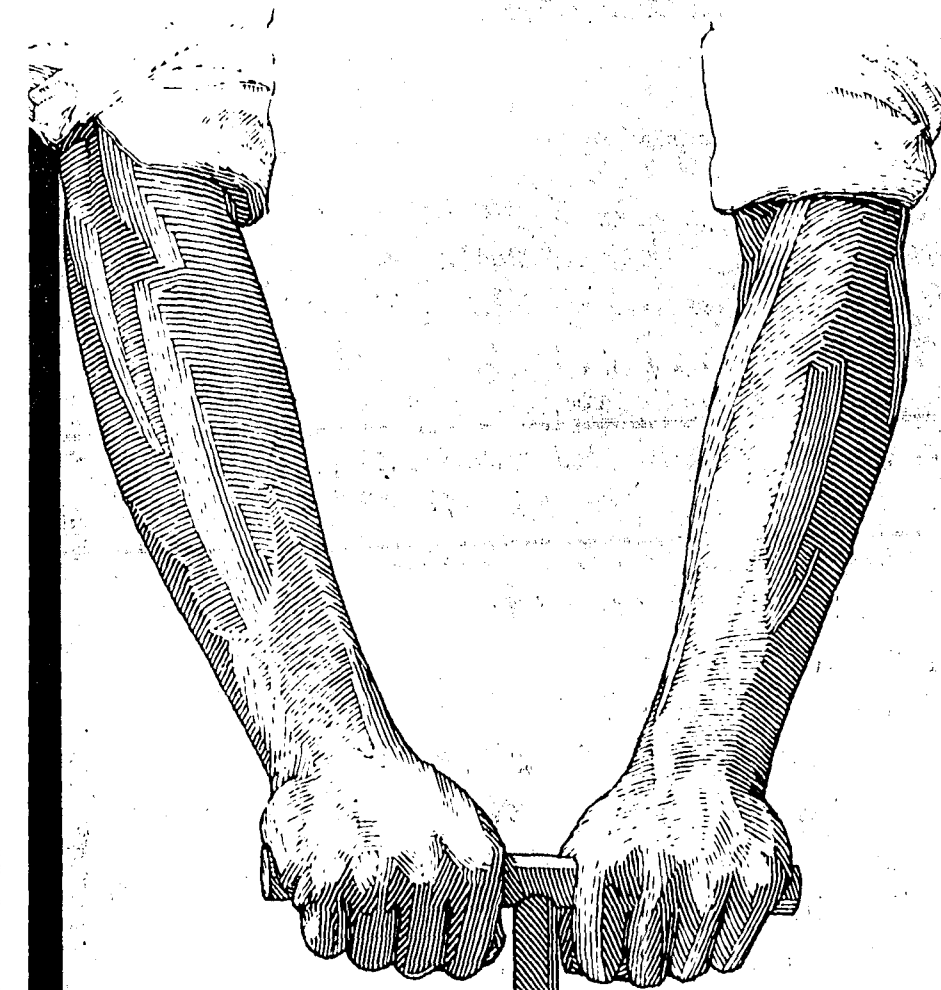
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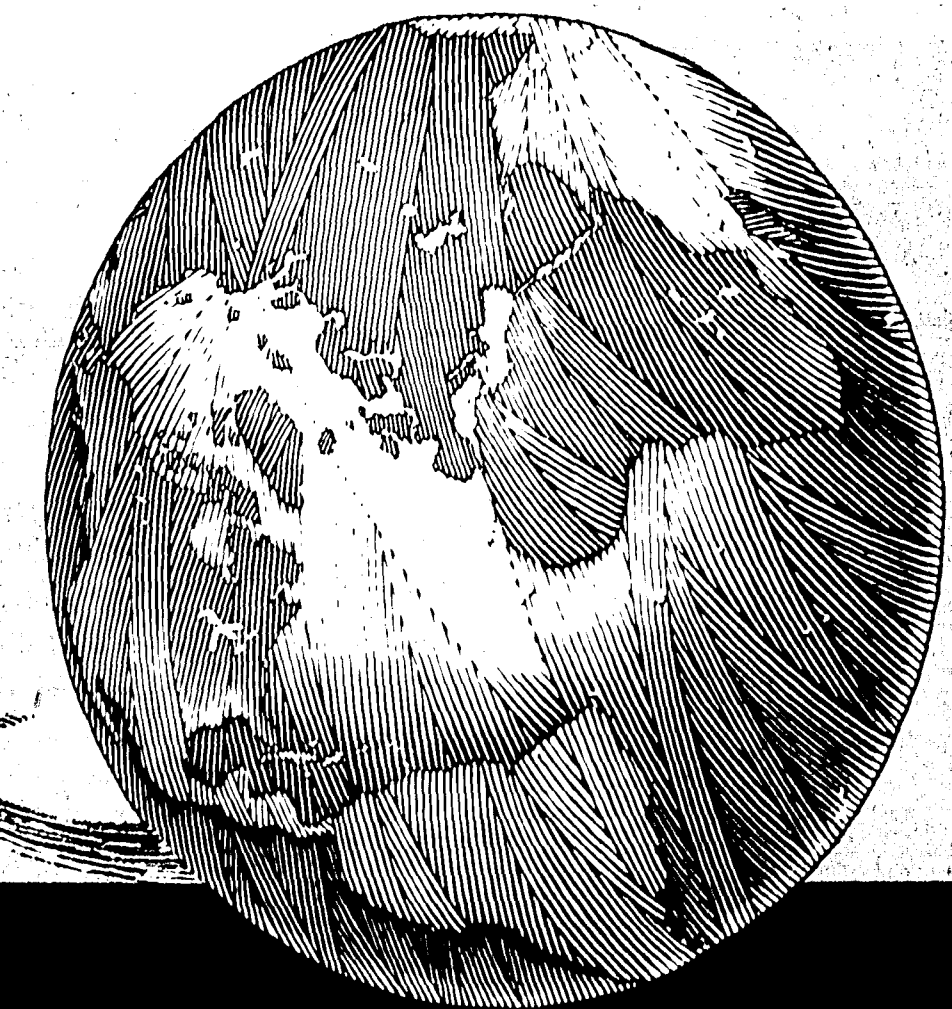
November 1989

Recorder



The Environment

What on earth
are we doing?



Conference Resolutions on Christian Social Action

Sweepstakes, drawings, lotteries, prize offerings:

Numerous surveys indicate that sweepstakes, gambling and prize come-ons can lead to addictive abuses which undermine family and personal stability.

Evidence exists that (1) massive deception is used in the promotion of lotteries by state and local governments; (2) lottery income is divested from programs supposed to benefit from such operations; and (3) corruption has entered many of the administrative agencies of several state lotteries.

California State School Superintendent, William Honig, has said about school system funding based on lotteries, "What kind of message is that to kids: That you don't have to work hard because lightning will come from out of the blue?" (US News & World Report 9/9/88).

In view of the above, this *General Conference recommends that individual Seventh Day Baptists strongly consider petitioning their state, province and/or local governments to repeal their laws establishing lotteries, and spend more effort on improving tax administration and cash management.*

This Conference urges its members to protest the whole process of sweepstakes, drawings, lotteries and prize offerings for whatever goals and recommends that individual Seventh Day Baptists reconsider their use of drawings or lotteries.

Anti-Christian, anti-family television programming

We are concerned about the current anti-Christian, anti-family content of today's television programming. We believe that such programming is offensive and is a distortion of traditional American family values. Evidence indicates that, left to itself, the television industry will not clean itself up.

We recognize that: (1) Networks are free to show what they desire; (2) Advertisers are free to sponsor what they desire; (3) Consumers are free to spend their money where they desire; and (4) Freedom of speech is not the same as funding of speech.

Clorox and Mennen

Therefore, *we strongly recommend that individual Seventh Day Baptists join with other Christians nationwide in a one-year boycott of the products of the Clorox Corporation and the Mennen Company, who, after repeated requests to withdraw their sponsorship of programs containing foul language, sleazy sexual innuendo, brutality and anti-Christian characterizations.*

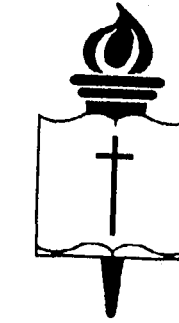
We further suggest that individual Seventh Day Baptists write to these corporations informing them of the reasons for supporting the boycott.

Holiday Inn

We wish to express our concern to Holiday Inn concerning the in-room pornographic movies available in all their corporately-owned and many locally-owned motels. We believe that pornography is detrimental to the moral fabric of our society. We are especially distressed that Holiday Inn is the largest provider of the in-room pornographic movies in the world. We call upon the management of Holiday Inns to show corporate concern for members of our society, especially women and children, by removing these movies and returning Holiday Inn to its historic image of a family-oriented company.

Until Holiday Inn takes such positive action in disassociating itself from pornography, *we urge concerned individuals, churches and businesses to discontinue doing business with Holiday Inn motels which provide the in-room pornographic movies.*

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Kevin Butler
Editor

Leanne Lippincott
Assistant Editor

Camille Henry
Administrative Assistant

Contributing Editors

Ernest K. Bee, Rodney L. Henry, Leon R. Lawton, Ruth Anne Peil, Marilyn Merchant, Matthew Olson, Joe Samuels, Don A. Sanford, Dale D. Thorngate.

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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, we 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. The Bible is our authority both for our faith and our daily conduct.
- freedom of thought under the guidance of the Holy Spirit.
- the congregational form of church government. 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 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—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, write: Seventh Day Baptist Center, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678

A human distinctive

by Rebecca Mattison

Humans were long thought to be the only beings capable of reason. For Plato and Aristotle, this was what constituted the human essence. Yet we now know that many of the great apes possess this ability, as well as dolphins and killer whales who have "solved" problems by a process that cannot be distinguished from rationality.

A once-accepted distinguishing characteristic of humans was their ability to use tools. But, again, chimpanzees can make sponges out of leaves in order to drink water from inaccessible cracks, and even finches have been observed using a twig to extricate ants from holes. Some say humans are symbol-making animals; others, that they are the only organisms capable of love, and so on.

Within the last century or so, all of these traditional ideas of human uniqueness have come under attack. While scientists are making their discoveries, the gap separating humans from the rest of nature has seemed to narrow to the point that many would say, "What makes humans unique?—Nothing." According to this modern view, the differences between humans and animals are simply trivial. Or that all human capacities are shared by at least some animals to some degree.

So, how would you answer the question, "What makes human beings unique to the natural world?" To be an essentially *human* trait, it must meet all of the following characteristics:

- 1) All humans must possess it.
- 2) Only humans must possess it.
- 3) Humans must possess it necessarily, so that if one lacks it, one is not human.

For Christians, it may be easier to attempt an answer to this question, if indeed there is an answer. To begin with, we can say that humans were the only creatures to be made in the image of God.

Genesis 1:26 states, "Then God said, 'Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock,

endowment of accountability because we have been created in the image of God.

But God hasn't made us accountable without defining what it involves. He has given us dominion (Gen. 1:26-28; Psalm 8) but what does it mean to have dominion over the earth? First and foremost it does not mean that God has relinquished His ownership of creation to mankind. "The earth is the

To acknowledge ourselves as stewards of God is to admit our accountability to Him.

over all the earth, and over all the creatures that move along the ground.' To me, this passage is saying that part of being created "in the image of God" entails the built-in responsibility of having rule or "dominion" over the rest of God's creation; a responsibility that God ordained in us, not one that we possess of our own volition. In other words, we have been made accountable to God as stewards of His creation.

To acknowledge ourselves as stewards of God is to admit our accountability or responsibility to Him. I would agree with Loren Wilkinson, editor of the book *Earthkeeping: Christian Stewardship of Natural Resources*, when he writes, "In giving humans dominion over the earth, God has made them answerable for the way in which they use that dominion. And, as far as we know, accountability is unique to humanity." That is how I would answer the question posed earlier. Our human distinctiveness comes from our unique

Lord's and everything in it, the world and all who live in it; for He founded it upon the seas and established it upon the waters," declares Psalm 24:1-2. (See also Psalm 89:11 and Psalm 104.)

God has retained His ownership but has told man to "subdue" and "rule" the earth. Many have understood this as giving humans license to forcefully dominate and exploit the earth for our own ends. But I don't believe that this is what the Lord had in mind when He gave us this command. If we read further in the scriptures we begin to discover how we are to carry out our dominion.

In Genesis 2:15, after giving Adam dominion, the Lord took Adam and put him in the Garden of Eden to "work it and take care of it." The two Hebrew verbs used in this verse are *abad* and *shamar*. The first verb, *abad*, is often translated as "till," "work," or "serve," and is the basic Hebrew word for "serve" or even "be a slave to." The other word, *shamar*, is

translated variously as "keep," "watch," "preserve," "take care of," etc. The significant thing about both words is that they describe actions undertaken, not primarily for the sake of the doer but for the sake of the object of the action (*Earthkeeping*, pg. 209). And even though Adam was later banished from the Garden, his groundskeeping responsibility remained unchanged (Gen. 3:23).

God continued to remind His people of the legitimate uses of dominion—even between people (see Ezek. 34). And Isaiah 53 teaches about the divine model for dominion found in the person of Jesus Christ. His divine use of power is summed up in Philippians 2. There we are told to have the mind of Christ, who, "in the form of God," gave up the dominion to which he was entitled and did not regard equality with God as a "thing to be grasped," but became a servant.

Throughout the scriptures the lesson about dominion is clear. Whether we speak of humanity, nature, or even divinity, dominion does not mean simply imposing one's will on the weaker (or inferior). Dominion is servitude, and unless dominion is used for the benefit of the dominated, it is misused and is not proper stewardship behavior.

Scripture also teaches that what God became for us, we are to become for that which *we* have been given charge. Though Christians transcend the world, they also are directed to become a redemptive part of what they transcend. Romans 8 says, "For the creation waits with eager longing for the revealing of the sons of God; for the creation was subjected to futility, not of its own will, but by the will of Him who subjected it in hope; because the creation itself will be set free from its bondage to decay

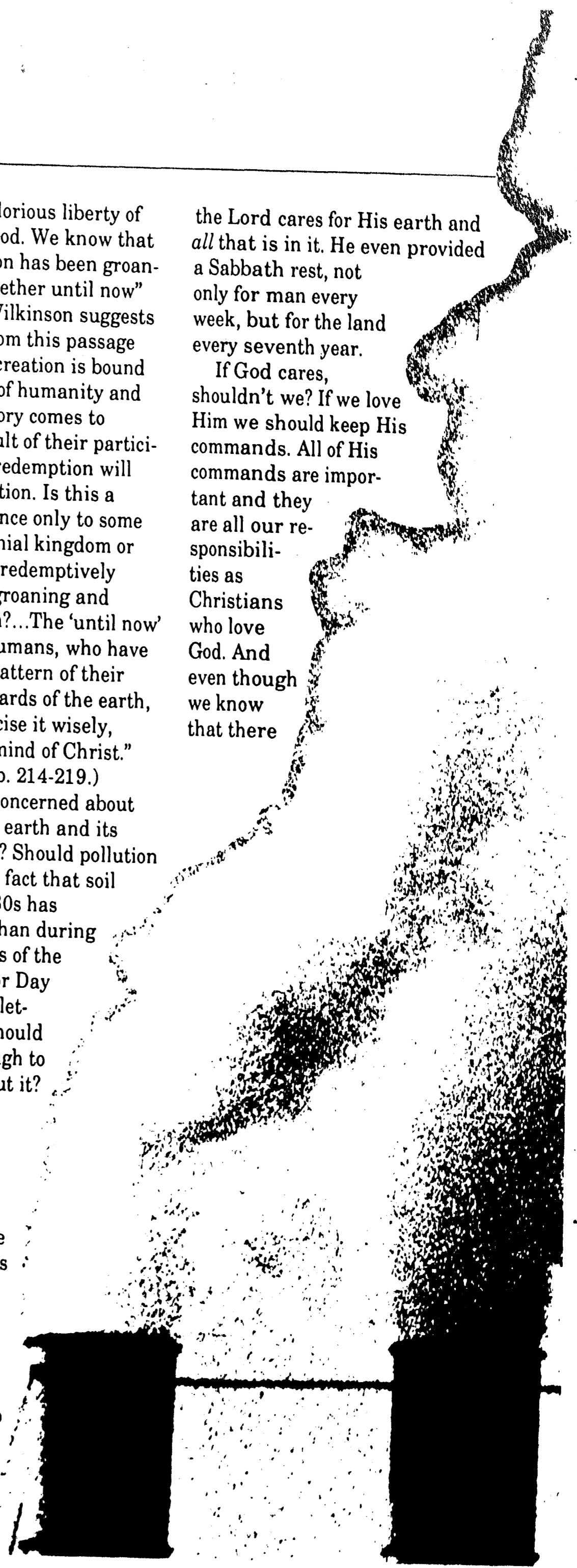
and obtain the glorious liberty of the children of God. We know that the whole creation has been groaning in travail together until now" (Rom 8:19-22). Wilkinson suggests that "the fate of creation is bound up with the fate of humanity and that whatever glory comes to humans as a result of their participation in divine redemption will come also to creation. Is this a promise in reference only to some far future millennial kingdom or are we *now* to be redemptively involved in that groaning and suffering creation?...The 'until now' suggests that...humans, who have been shown the pattern of their dominion as stewards of the earth, can begin to exercise it wisely, according to the mind of Christ." (*Earthkeeping*, pp. 214-219.)

Should we be concerned about taking care of the earth and its natural resources? Should pollution concern us, or the fact that soil erosion in the 1980s has been 35% worse than during the Dustbowl days of the 1930s? (Nat. Arbor Day Foundation Newsletter, July 1989.) Should it concern us enough to do something about it?

For Christians, efforts to prevent pollution and to promote conservation of energy and soil grow out of the Bible's directive, as well as out of a spiritual understanding of social responsibility. The earth and its resources belong to God and should be treated as His. It is obvious from scripture that

the Lord cares for His earth and all that is in it. He even provided a Sabbath rest, not only for man every week, but for the land every seventh year.

If God cares, shouldn't we? If we love Him we should keep His commands. All of His commands are important and they are all our responsibilities as Christians who love God. And even though we know that there



A human distinctive, *cont.*

will be a new heaven and a new earth, that doesn't relieve us of our responsibilities of caring for *this* creation. Would you, out of a feeling of futility, stop sharing your faith and the good news about Jesus because he said that only a few find the "small gate" and "narrow road" that leads to life (Matt 7:14)? He is the very same one who told us to go into all the world and make disciples! If we love God we will share Him with the rest of the world, even though we know that not every soul will be won. In the same way, we should be "good and faithful servants" of all God has given us, even though we know that this present creation will pass away. The task of taking care of it seems futile as long as sin exists and holds the world in bondage to decay. Yet if we love God we will strive to be good stewards because God has commanded it.

Hosea 4:1-3 sums up quite well what happens when there is no love, and God is not acknowledged: "Hear the word of the Lord...because the Lord has a charge to bring against you who live in the land: 'There is no faithfulness, no love, no acknowledgement of God in the land. There is only cursing, lying, and murder,

stealing and adultery; they break all bounds, and bloodshed follows bloodshed. Because of this the land mourns, and all who live in it waste away; the beasts of the field and the birds of the air and the fish of the sea are dying.'"

Does this sound familiar to us today? Because we have been poor witnesses with our stewardship, we have led many non-Christians to believe that the present condition of our environment is due in large part to the Christian "teaching" of ruthless dominion over nature as if it were the enemy (see *Design with Nature*, Ian L. McHarg). We have given our Creator a bad name because we have not been faithful stewards.

We would do well to heed the words of Jesus who was present at creation (John 1) and gave us charge of it: "whoever can be trusted with very little can also be trusted with much, and whoever is dishonest with very little will also be dishonest with much. So if you have not been trustworthy in handling worldly wealth, who will trust you with true riches? And if you have not been trustworthy with someone else's property, who will give you property of your own?" (Luke 16:10). Regardless of the choice we make, it doesn't change

the fact that we're still held accountable. Though we don't acknowledge it, it still exists—our human distinctive. *SR*

Rebecca (Schweigart) Mattison is a fish and wildlife technician for the New York State Dept. of Environmental Conservation, and a member of the Alfred Station, New York, SDB Church.

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Where He Lives

Upon the hearth the log was placed,
thru' kindled fire the warmth released.
Within the drought the flames danced higher,
and miracle it seemed to me
God was in the fire!

From within the soil green sprouts sprang forth
a tiny tree pushed through the earth.
Soon grown, a towering leafy canopy
and miracle it seemed to me
God was in the tree!

Clouds and mists from the oceans deep
moved by winds to mountains steep,
Rain-spewed streams dashed tumultuously,
and miracle it seemed to me
God was in the sea!

In each place I looked I could see His form
I felt that my mind was now reborn
But without sound or sight He told my soul
that my life with Him could only start
If I'd let him live within my heart!

—Bob Spreadborough

Clean up your room

by Christian R. Mattison

From the time our children are old enough to walk, until they grow and leave the nest, one command is given as regularly as any: "GO, CLEAN UP YOUR ROOM!"

We read in Genesis 1:26, "Then God said, 'Let us make man in our own image, in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.'" And so humanity is given its own room in the "house" of the Lord.

Not long ago, as a giant Exxon supertanker plied her way toward Valdez, Alaska, history was made. The commanding officer of this monstrous vessel went below, apparently intoxicated, and left his third mate in charge of the bridge. This ship, which had steamed back and forth across the earth's oceans without incident, suddenly floundered and hemorrhaged profusely. In the twinkling of a snowflake, the largest oil spill in U.S. history smothered land and sea as millions of barrels of crude oil poured from the ship's hold.

Great navigational skills were required in these waters. A complicated obstacle course of sandbars, rocky shoals, shifting currents, extreme changes in depth and swift changes in weather demanded a qualified and experienced navigational officer to be in command of the bridge. Instead, a young third

mate was left to guide the ship into the rocks. All manner of birds, fish, and mammals were coated with an oozing slime of black death. A once pristine jewel of nature lay choked in filth.

How many of us remember the news flash from India? Union Carbide had just suffered a mishap at one of its plants. A cloud of noxious gas spewed into the air and hov-

such disrespect as to pour our old crankcase oil down the storm drain? Or, after mixing a batch of weed killer from concentrate, flush the excess out of sight, out of mind? I dare say that this sort of abuse, worldwide, makes the Exxon oil spill look like a gas station mud puddle.

Isn't it tragic how ingenious we are at finding ways to break our

A once pristine jewel of nature lay choked in filth.

ered over the land. Thousands of mothers, fathers, children, and grandparents never lived to see their beds that night. Their lungs and eyes were scalded by the fumes. Those who survived are still suffering the effects.

How are we to respond? We cry out against these industrial giants for their callous disregard for our lives and our world. We are indignant that such things are allowed to happen, let alone the seeming impunity of the perpetrators.

But by concentrating on these "Goliaths," the media makes it easy for us to disregard our own indiscretions. Have we taken our "License of Domain" to the brink of tragedy? When we give our chil-

dren a room of their own we don't expect them to write on the walls, break windows, or cause any

other sort of destruction. We would hope our children would naturally respect the property provided to them. So, why do we insist on holding up the Bible as a license to treat the handiwork of God with

Father's heart? We don't even seem capable of living in the beauty of God's earth without adding our own personal little stain!

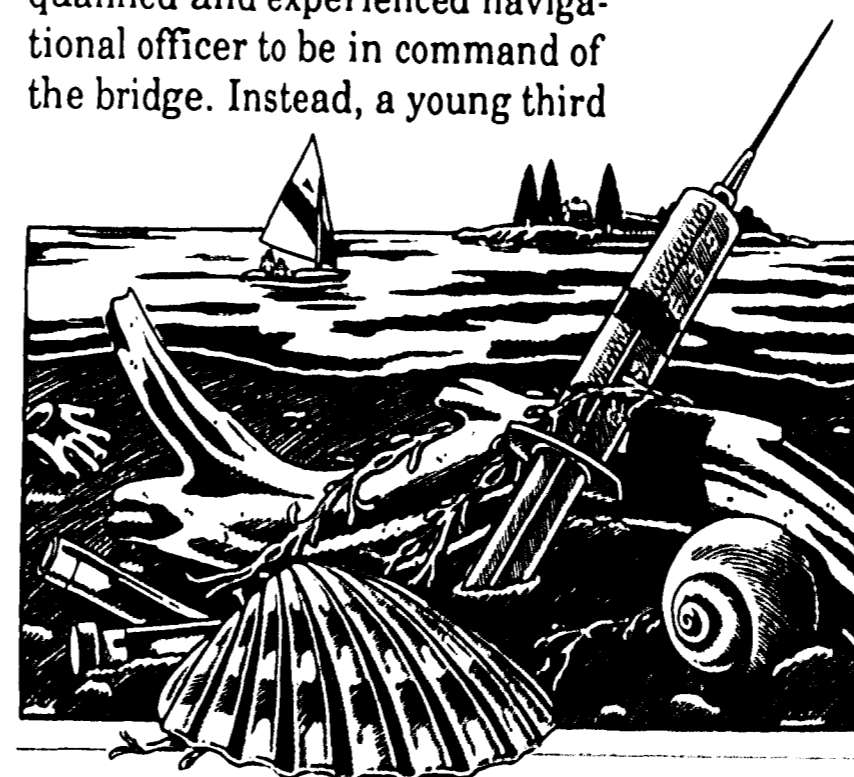
I can't help but wonder what goes through our minds as we harmonize to this hymn of thanksgiving written long ago by Isaac Watts:

*I sing the mighty power of God
that made the mountains rise.
That spread the flowing seas abroad
and built the lofty skies.
I sing the wisdom that ordained
the sun to rule the day.
The moon shines full at his command
and all the stars obey.*

*There's not a plant or flower below
but makes thy glories known.
And clouds arise, and tempests blow,
by order from thy throne.
While all that borrows life from thee
is ever in thy care,
And everywhere that man can be
thou, God, art everywhere.*

If we listen very carefully we might hear, "I'm returning soon, my child. You'd better clean up your room." *SR*

Chris Mattison is a member of the Alfred Station, New York, SDB Church.



Called to conserve

by Amy Palmer

Passing by the freshly watered corn fields in the Belgium countryside I sat absorbing my letter. This was the first news I had received in weeks. I drank in the information until I almost choked—the government was trying to place a nuclear waste disposal site near my hometown. The angry words which issued from my mouth fell on deaf ears; my host parents in the front seats could understand but a little English.

The ugly words, "toxic waste." I began to contemplate the contradiction that suddenly slapped me in the face. Earlier on this trip my host father had unwrapped a candy and threw the plastic wrapping out the car window. Littering, I had observed, was a very common practice in Europe.

I could not help feeling disgusted, but the initial shock had worn itself into just smoldering annoyance. The first time I had seen this act of desecration I had thought, "back in New York state we never did that" (maybe it is because we can be fined for littering).

Here the contradiction came into play. We, in the United States, take pride in making things look beautiful. We may think that we are far better than some European countries because we are "environmentally minded." What stumps me is the fact that our government is producing tons of nuclear waste and then dumping it into the areas they think will be "best," namely in the rural farmlands. They do not consider the damage it does to the people who live in such areas and the environmental surrounds.

My mind wandered further into the full memory bank of my voyages and captured vividly all of the major cities I had seen. It made me

sick to see so much mindless waste: cans, bottles, paper, tons of waste strewn all along the railroad tracks, streets, back yards, and especially into rivers. It seems that nowhere in the world can people be safe from pollution. It doesn't matter if one lives in the north, south, east, or west. Pollution is a world-wide problem.

Before long I could feel, once more, the burning frustration growing within myself. What were all these experiences pointing to? Where was I being led? What could I, an ordinary soul, do with world environmental problems? It seemed such an unconquerable feat. Save the world? Impossible. But

I can care, and that I do. And care, I must find myself the courage to realize I must face this problem and cope with it.

I understand that not everyone is called to put forth 100% energy towards fighting problems around the world or even at home. But we have been designated as stewards of the earth by the Holy Scriptures. Therefore, we as Christians do have a responsibility for the condition of the physical world. We are accountable before God for our use and abuse of His creation.

We cannot disassociate our responsibility of stewardship from our careers. Our faith must be reflected through our lives in all we



It made me
sick to see
so much
mindless waste.

do. We can be loving stewards by recycling goods at work and in our homes, supporting legislation which controls pollution, and so much more. We can do something to conserve our Lord's earth.

I have felt God call me to learn more about how to be a steward. I don't know where that calling will lead me, but I know God wants me to be active in conserving his earth. *SR*

Amy Palmer is a member of the Alfred Station (New York) Seventh Day Baptist Church. She was a Rotary International Exchange Student to Liege, Belgium, during the 1988-1989 school year. Amy is currently studying at Alfred State College in the program of Environmental Science and Forestry.

Do we listen to nature?

by Mark Kandel

Nature constantly communicates with humanity. Some signals are unmistakable. Dark clouds, thunder, and lightning warn of an approaching storm. Other more subtle messages require some interpretation.

As a wildlife biologist, I am sensitive to environmental changes as they are communicated through wildlife. Wildlife, in a sense, is my environmental barometer.

Early colonial Americans thought that there was no limit to the supply of natural resources. Unrestricted hunting led to the near disappearance of once abun-

fish and game for sportsmen. In furnishing a continuing supply of resources, our eyes were opened to other, more serious environmental concerns.

We once took for granted the abundant fish resources of the Great Lakes. During the 1960s and 70s, catches declined dramatically. Investigations into the cause of the decline pointed to the impact of dumping raw sewage and industrial wastes into our nation's waterways. Through careless dumping, we had managed to disrupt an ecosystem that took thousands of years to develop.



dant game animals. The initial reaction was to ban hunting of those threatened animals. Unhunted populations, like deer, eventually returned to a point where they could be harvested again. As early conservationists became more aware, they realized that wildlife could be managed to produce a harvestable surplus. Early wildlife management was a matter of learning from our mistakes.

Conservation work originally meant planting trees and providing

Efforts to control dumping of untreated waste and restore fishlife increased our sensitivity to the handling of sewage and industrial by-products.

Among the pollutants once commonly dumped in our waters are by-products of the chemical and pesticide industry. Birds of prey feeding on polluted fish accumulate contaminants in their muscle tissue. Decline in osprey and bald eagle populations alerted biologists to the cumulative effects of toxic compounds in the environment.

Today, fish and wildlife are routinely collected to monitor the flow of contaminants.

Wildlife is my environmental barometer.

While fish populations were declining near industrial waterways, trout were disappearing from seemingly pristine ponds in the Adirondack mountains of New York state. Research into the trout disappearance opened our eyes to acid rain.

To some people the signals from nature are clear. Others among us need more proof before we will admit that there is cause for concern.

The millions of dollars spent proving that acid rain is indeed a serious environmental threat could have been more wisely invested in finding an early solution to the problem; if only the doubting Thomases had been more willing to observe and accept the message that nature has laid before us.

God, the earth, and humanity will continue to communicate. Heed the messages—stop and smell the roses. The way we choose to react to nature's insights will determine the type of world that we leave to our children.

Mark Kandel is a wildlife biologist and member of the Alfred Station, New York, SDB Church.

Reflections on the Earth's Abuse

by Rev. Leon A. Wheeler

How do I say "Good-bye"

To one whose life is inseparably linked with my own?

How can I let go of one

Who with selfless, quiet, gentle persistence
Has loved me so:

Giving me breath;
Sustaining and nurturing me in growth;
Showering me with warmth and beauty;
Sharing my laughter;
Feeling the drop of each painful tear?

I didn't want to believe that

What my eyes were beginning to see
And my heart to sense
Could actually be true.

I'm not sure what hurt most,

The abrupt awakening to her mortality,
Or the recognition that I haven't always treated her
With the love and caring she deserves.

There's something about such guilt which makes loss
All the more tragic.

When I am honest with myself, I recognize

She may well have many years left,
But each one promises
More intense pain,
Greater suffering,
And tears—oh, so many tears—
More from loving concern than personal agony.
She's always been so frustratingly selfless—
Even now.

I almost didn't recognize the symptoms.

I almost ran on by again,

As I've done so many times before
In my mad rush from one created fire to another.

I almost ran on by

Catching only the fleeting glimpse
Of her beautiful smile.

Almost—but something deep inside,

A voice as the voice of God
Compelled me to look again.
I stopped.

The beauty was still there;

But the sparkle in her eyes had become a tear.
The joyous laughter had lost its ring,
And betrayed an agony so deep
I shuddered.

Silently I sat in her warm embrace,

As I had so often before in my childhood,

Before I had grown into a life of preoccupation.

And in the silence I heard, and began to understand.

I don't know why I should be surprised.

Suffering, for her, is nothing new.

It's just that I didn't want

To remember her suffering.

For to remember is to share.

I preferred to feign ignorance.

But no longer. Today and tomorrow

I must sit,

And listen,

And remember,

And change.

Her body:

Riddled with disease,
Jaundiced from waste,
Scarred by abuse.

Her system poisoned,
Her breath labored,
Her whole being showing the drain
Of years of neglect,
Of love freely shared and not returned.

Even now her loving embrace reaches out.

Strange: the love which is her life
Is also her vulnerability.

She knows it ... And still loves.

I have so much to learn.

So as her life remains,

And in hers, mine,

I will seek to hear and understand.

I will rest from time - to - time

In her embrace

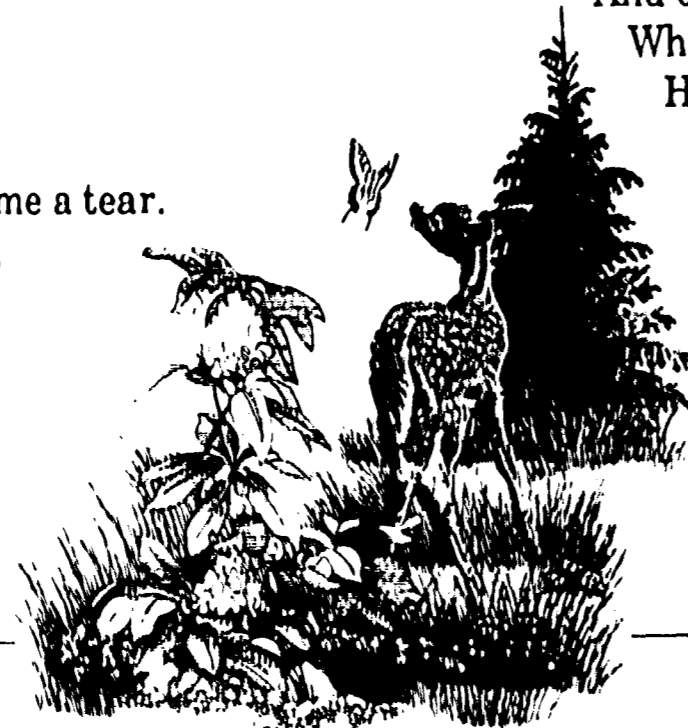
And offer back the love she so deserves

Which may be her only hope,

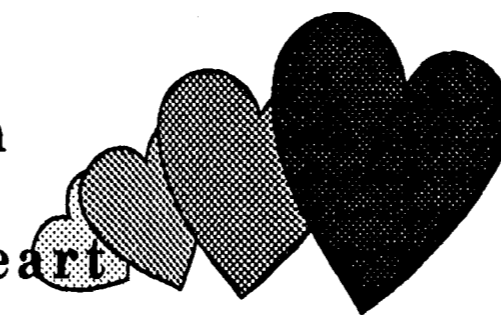
Hers

And mine

And ours.



From the Heart



On corrupting the earth

by Rev. Leon Wheeler

A fearful resident of Forest Glen, New York, as reported in the July 31, 1989, issue of USA Today, tucked her children in bed, ran out of the house and stood staring and weeping, remembering the beautiful trees every fall. "I kept thinking," she reflected, "Now they are my enemies."

Living in Love Canal a decade ago (that notorious dumping ground for toxic waste, beautified and developed into a seemingly idyllic neighborhood) she and her family were forced to flee its deadly grasp and relocate to another Niagara Falls suburb, Forest Glen. They settled into a new home, made new friends, invested their time, money, and love in what they dreamed would be their own "peaceable kingdom." But this summer a thick, yellowish slime has begun to ooze out of the ground—once again, the soul of the earth beneath their feet is "full of violence"; human violence planted there, hidden from sight, years ago.

This family, and hundreds of thousands of families like them, from Ketchikan, Alaska, to Rowley, Utah, to Point Comfort, Texas, and Uncle Sam, Louisiana; from Rocky Flats, Colorado, to Wichita, Kansas, to Niagara Falls, New York; from the mighty Mississippi to the Gulf Stream waters, and to the "uttermost parts of the world," have experienced the earth as seductive, evil, devouring, "corrupt and full of violence."

I believe they see more clearly than most of us do. We theologize from the safety of our doctrine, and lose sensitivity and compassion. Their pain and overwhelming sense of powerlessness strip their defenses and leave them open to God's creativity and hope.

In the time of Noah, the earth was evil, full of corruption and violence because of the corruption of man; because of the violence, the destructiveness of those made "in the image of God." What was true in Noah's time remains true today: Nature (air, land, sea, and all non-human creatures) is the recipient, and the channel, of our human creativity—a mirror image of the human soul which subdues and dominates it.

There is today a very real threat of global ecocide.

We are more than symbolically linked to one another by the common Breath which spoke all things into existence. We are inextricably woven into God's tapestry; the Divine, humankind, and nature. When these relationships are nurtured with the seeds of love and healing, then love and healing will blossom and produce more fruit. When greed, individualism, or autonomy enter any of these relationships (as in the exploiting, polluting, and poisoning of nature in the name of progress, or any other name) then all relationships are strained, and to some degree, broken; including humanity's relationship with God.

There is today a very real threat of global ecocide. Many of us western Christians have accepted a set of cultural values which deify health, wealth, and power, which deify self and promote violence. Systematically, apathetically, or possibly naively (though naiveté is a choice, not a legitimate excuse) we often participate in the exploit-

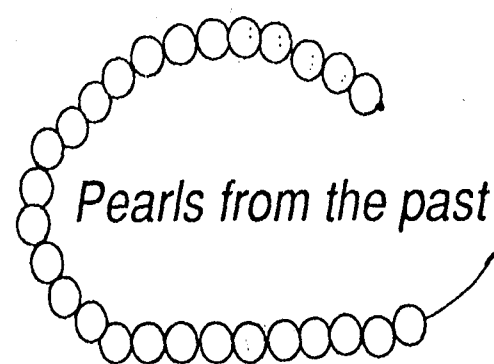
ing, desecrating, and de-creating of that which God has created and observed to be "very good." The values we embody everyday say more about the God/god we really believe in than any verbal or written confession. The time is right to do some humble, honest soul-searching about the God/god we love and serve.

I am acutely aware of the difficulty we face in seeking to live in, but not of, our first world culture, how to be transformed into "right" living, how to even understand what "right" living means to an American Christian. There are so many choices, so many voices, and so many opinions that truth is not easily discerned. And, recognizing that one person can't expect to change the world, we too often settle on answers which demand the least from our faith, and comfort.

But we can change our lifestyle, we can change the way we live, to more faithfully reflect the Way of Christ, declaring the viability of God's values of love and relationship and peace. Changing ourselves is the one thing we are always responsible to do. It is also the most difficult, threatening, and valuable response of faith.

In light of the current debate, you and I may not have the power to eliminate the production of toxic waste, the destruction of the ozone layer, the contamination of water, soil and air, but we can and must evaluate our lives and habits, and make changes which lead us to more sensitive, loving, compassionate, and simple living, thereby revealing our Living Hope, Jesus Christ. ✠

Leon Wheeler pastors the Alfred, New York, SDB Church.



Pearls from the past

The Eccaleobion

by Don A. Sanford, historian

In volume I, no. 4 of *The Sabbath Recorder* for July 18, 1844 there is an article concerning a curious machine for hatching eggs. This machine, known as the *Eccaleobion*, was on display in New York and drew many visitors. A Mrs. Childs gave this account of it in the *Boston Courier* which was copied "as an illustration of the spirit of the age."

"Its imposing name is derived from two Greek words meaning, 'I bring forth life.' It is about as large as a bureau, consisting of a series of small ovens, warmed by pipes conveying steam. The uniformity of temperature prevents the possibility of addled eggs, which are produced by variations from heat to cold occasioned by the hen's unsteady performance of her domestic duties. I felt some resistance to this substitution of machinery for mothers; and if I were a hen, I would get up a protest against being thus thrust aside from the

use of creation. This is the ultimate form of the mechanical spirit of the age...

"But what is the use of quarreling with it? Does not the Eccaleobion hatch with perfect certainty every egg that is not stale or imperfect? Does it not turn out fifty chickens a day, or twenty thousand a year? And will not this reduce the price of poultry to the heart's content of the epicure?"

"...The chickens thus hatched almost invariably live, and seem healthy and lively. When cold, they run into little holes under the ovens. The hard, silent box seems a poor substitute for a mother's heart-warmth, and the friendly clucking voice which gathers them under her brooding wings. But the little things seem well contented with their lot, never knowing anything better. Those a few weeks old, though plump and thriving, have a rather loaferish look, as if their mothers didn't know they were out, and consequently had not washed their faces or, combed their feathers. The older ones sometimes take to brooding the newly-hatched who run after them with great eagerness and strive with each other to obtain their caresses. There is something quite affecting in their relation between the bereaved orphans and their elder sisters."

This delicate balance between benefits of our attempts to increase productivity, and losing some of the intimacy of the natural process has puzzled mankind for generations. Farmers have been particularly aware of its importance as they have suffered the problems of erosion caused by over-cultivation. Many have viewed this issue not only as an economic or technological problem, but as a spiritual one

involving stewardship of God's provisions.

Seventh Day Baptists, whose strength for many years rested in the rural communities, have pushed for this balance between the technological and spiritual. It was graphically illustrated by the

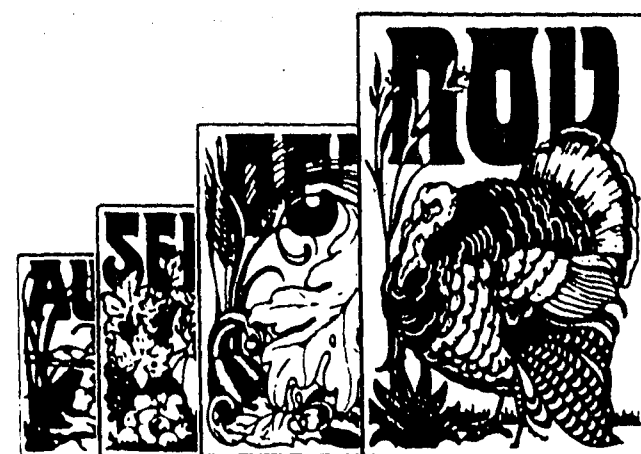
**SAVE
SOIL
SOULS**

logo of the Seventh Day Baptist Rural Fellowship, established in 1946 by the Board of Christian Education. They recognized that the saving of soil was somehow related to the saving of souls.

Rev. Marion C. Van Horn, pastor of the Lost Creek, West Virginia, church was appointed chairman of this committee. It included several prominent agriculturalists in the area who knew first-hand the importance of conservation on hillside farms subject to erosion. Their promotion of such programs as the Lord's Acre kept before the people a responsible way to utilize the soil in promotion of the church. But their aim went far beyond the tilling of soil, for they saw their purpose to be:

"to promote Christian ideals by the use of rural life activities: to magnify and dignify the rural church, and provide a pattern for fellowship and co-operation among rural people."

It is difficult to assess the total value of such programs. However, it may be observed that some 17 years after its inception in that rural community, the pastor of that church, Rev. Duane L. Davis, was honored by Emory University and the *Progressive Farmer* magazine, and presented with the Rural Minister of the Year Award for West Virginia. **SR**



SR Almanac

Where we
have been...

One year ago—November 1988

Special historical issue features article on the general communion and our SDB General Conference, written by Rev. Duane Davis.

Riverside, California, church holds gigantic auction at their future site.

County fair booth ministry reported from Battle Creek, Michigan.

News received of the constitution of a new SDB church in Esthonia, USSR.

Five years ago—November 1984

A bicentennial anniversary of the Waterford, Connecticut, church includes Sabbath morning message by Historian D. Scott Smith.

Rev. Ernest K. Bee Jr. named executive director of the SDB Board of Christian Education.

Ordination statement of Pastor David Taylor presented.

New Auburn, Wisconsin, reports on busy "After School Special" program.

Tract Society votes to merge with SDB General Conference.

A letter from the Philippines shares good news from missionary Rod Henry.

10 years ago—November 1979

Notice given of a new church being organized in Memphis, Tennessee.

North Jersey hosts the Yearly Meeting, featuring ordination of Kenneth Burdick.

Rev. Charles Bond honored for his service as president of the Tract Society.

The John Camengas accept a call to Blountville, Tennessee; the Wayne Babcocks begin service in Centralia, Washington.

25 years ago—November 1964

November 9 special issue highlights "Sabbath Evangelism: Christian Stewardship," edited by Alberta Batson.

Little Rock church spreads gospel at Arkansas State Livestock show.

New freedoms expected for Catholics following recent Vatican Council.

Thoughts for Sabbath Heritage Day shared for November 28.

Pleas for help come from the small SDB group in Chicago.

An address presented to the American Bible Society, "God's Word for a New Age," printed.

50 years ago—November 1939

Regional semi-annual meetings reported from Dodge Center, Minnesota; Battle Creek, Michigan; and Hebron, Pennsylvania.

Tract Board organizes a Tract-of-the-Month Club. Each member pays for and uses one tract a month.

David Clarke promotes use of summer camps for Christ.

Quote from recent Presidential speech: "I hope the United States will keep out of this war. I believe that it will."

Reflecting on our blessings and privileges: "It is estimated that the United States with 130 million people has nearly as much as the two billion people who make up the rest of the world."

75 years ago—November 1914

Ad for *The Youth's Companion*: "10 Great Serials full of life and action, filled with the fire of fine inspiration and followed by 250 short stories of adventure, will make *The Youth's Companion* better than ever in 1915."

Keen interest in Association work shown with program-by-program reporting of four gatherings in four separate issues.

Importance of missions expressed by extending the Missionary Society annual report over 10 weekly issues.

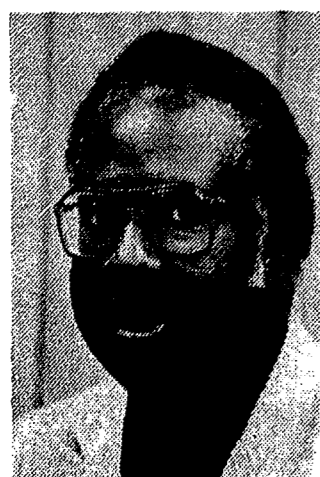
...where are we headed?

Pray...

- that our heritage guides us to a glorious future
- for our sister churches overseas
- for our denominational executives
- for our precious children and their future
- that pastoral changes go smoothly
- that Associational gatherings strengthen our ties
- that we be a truly thankful people

The preamble to a vision

by Joe A. Samuels



Rev. Joe Samuels

Seventh Day Baptists, I think we have a real opportunity here. In a society that is fraught with racial disunity, with moral and spiritual bankruptcy, with materialistic and atheistic bigotry, let us hold high the torch of ecclesiastical freedom and justice. Let us rise to the challenge and demonstrate true agape love to all men and women, boys and girls who are washed in Jesus' blood and are saved by his marvelous grace. If God has accepted us all into His royal family, then we must embrace each other as sisters and brothers, whatever may be our social, cultural, or ethnic background.

The time has come for us to cast aside the meaningless rhetoric and begin to seriously and actively practice genuine acceptance and fellowship with one another in our churches, in our homes, in our community, and throughout the Conference. We can do it, and by God's grace we will. The trickle of true agape fellowship might have begun sometime ago. Now it begins to gush forth like a mighty rushing stream.

As your president, I come to you with a Vision of what I believe Almighty God wants for Seventh Day Baptists to accomplish in the not too distant months and years ahead. It is a Vision of all Seventh

Day Baptists—whatever shade or color, rank or station, learned or unlearned, rich or poor—*working together in unity of purpose and spirit.*

When this begins to happen, Seventh Day Baptists all across this nation will then experience an unprecedented outpouring of the Spirit of God in our midst, resulting in a great spiritual revival like we have never known before. Was not our unity the very desire and heartbeat of Jesus, expressed in

I am deeply convicted of the urgency for Seventh Day Baptists in my generation to respond to Jesus' heart cry for unity and togetherness. I have a longing and yearning for an unprecedented expansion of our denomination. I bring you this Vision. Needless to say, if the future of our denomination is to reflect a vastly higher degree of success in reaching our generation for Christ, and the observance of the Sabbath, it is going to take at least three things

Unity among God's people is an imperative to revival and church growth.

that agonizing prayer just prior to his going to the cross? I quote from John 17:21: "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us."

A cry on his dying bed, so to speak, for a genuine unity of his disciples. Jesus did not regard disunity as a distinctive of which to be proud. It was a concern heavy on his heart up to his dying hour. Disunity in our ranks is lethal to the advancement of Christ's kingdom here on earth. It is counterproductive to effective evangelism. Note, if you please, the last part of verse 21: "That the world may believe that thou hast sent me." For what purpose was Jesus sent to the world? "I am come that they may have life and that they might have it more abundantly" (John 10:10).

Do you now understand that unity among God's people is an imperative to *revival and church growth*? Could this be a significant reason for the lack of numerical and spiritual growth we so desire?

on our part according to this Vision. What are they?

1) Our collective sharing of this Vision of *togetherness*.

2) A determined effort on the part of most, if not all of us, to prayerfully repent of our self-worship, and make the goal of Jesus Christ—the salvation of the world—our goal, too.

3) We must make a conscious commitment to cooperate with each other, as leaders and executives, as boards and agencies, churches and associations, and as members of the family of God.

This Vision I bring to you is one to stir your pure minds. It is one that requires some very hard things to be said, and extremely painful to listen to; but even much harder to respond to positively, indeed, it may even be considered impossible by some. But we must not forget that our God is a God of the impossible!! The Apostle Paul said, "I can do all things through Christ," and so can we. ✠

Pastor Profile

Name: Rev. Melvin F. Stephan (Mel)

Birthdate and place:

January 27, 1942, Chester, Pennsylvania

Current pastorate:

Alfred Station, New York

Family:

Wife, Yvonne
Sons, Karl J. and Richard K.

Education:

East Denver High, Denver, Colorado
B.A.--Milton College, Milton, Wisconsin
M.Div.--Wesley Theological Seminary, Washington, D.C.

Former Pastorates/employment:

Pastor--Bell SDB Church, Salemville, Pennsylvania
Assistant to the pastor--Washington, D.C. SDB Church
Salesman--Title's Inc., Denver, Colorado
Furniture Mover/Truck Driver
Chaplain's Assistant--U.S. Army

My first job was:

Picking and hauling hay bales from a field.

Personal hero:

Rev. Duane Davis

Favorite childhood memory:

How I learned to leave bee hives alone. It is not appropriate to throw hard clods of dirt and rocks at a bee hive because bees get mad and will attack boys who do not have shirts on their backs.

Favorite Bible passage:

I Timothy 3:16; Philippians 2:6-11



Favorite author:

William Shakespeare

If given an all-expense paid vacation:

Yvonne and I would take a ship's cruise first around the world; second just around the Mediterranean Sea; or along the coast of Norway.

A great answer to prayer was:

The opportunity to complete my seminary education in order that I might serve God as a Seventh Day Baptist Minister in one of His Seventh Day Baptist churches.

A church project I'm excited about:

Involving persons in the N.E.T. program. Equipping churches for easy accessibility for all.

My vision for SDBs:

An opportunity to witness in every major metropolitan area in the world. That means for me that somehow, sometime, everyone may hear the Good News presented and shared as understood by Seventh Day Baptists and we may be known throughout the world.

From the executive secretary's desk

Everyone can do something

by Dale D. Thorngate

"The earth is the Lord's and everything in it, the world and all who live in it." (Psalm 24:1).

For some time now I have been concerned about how human beings have ignored the ecological balance of our world. For hundreds of years we have been exploiting the natural resources as though they were unlimited.

In the last several months I have seen articles in *National Geographic*, *TIME*, and other magazines calling our attention to the destruction of trees and to entire rain forests in South America. Publications from the Nature Conservancy and the National Wildlife Association discuss the importance of wetlands and what the groups are doing to maintain them or return some to their natural state.

In the name of progress, Americans continue to cut trees and destroy wetlands to build new high-rise offices. Each time I travel between Chicago and Janesville, new buildings are being built and the landscape is being leveled.

In the last issue of *World Vision*, Larry B. Stammer in his article, "Blighting the Hand that Feeds Us," reports that "forests covering an area about the size of Austria are destroyed every year." Although this impacts us as a nation, his writing is from the Third World perspective.

"It's easy to be critical of the poor who are tearing their land apart. But if you don't know how you'll feed your children tomorrow, planting trees for your grandchildren isn't a high priority. It is against this backdrop of poverty, one finds again and again in the developing world that any discussion of global solutions

must take place. When you have so little, development wins over environment without a fight."

It is obvious that the solution to the problem is not simple. To date, those involved are still only working on a regional solution, whereas the problem is world-wide.

Whenever I read some of these articles, I feel as though it is hopeless. The problem is enormous and the needs of the different nations and peoples are so diverse. How can we ever reverse the trends

October/November 1989, suggesting "What You Can Do."

What You Can Do...

With Your Church

1. Start a study group to discuss a book on earthkeeping. Or study the Bible. "The theology is often so badly misunderstood," Wes Granberg-Michaelson says.
2. Explore projects for your local church. Sponsor a recycling project. Use the church as a recycling

Americans continue to cut trees and destroy wetlands to build new high-rise offices.

that are destroying our environment?

I don't pretend to have any high-powered solutions, but as a Christian I feel as though I have a responsibility to do something. The Psalmist reminds us:

"What is man that you are mindful of him, the son of man that you care for him? You made him ruler over the works of your hands, you put everything under his feet."

We as Christians have an accountability to God for our use of His creation.

Janet and I do little things like recycling bottles, cans, and paper. We are members of the Natural Conservancy and the National Wildlife Association, and try to be informed and do what we can from where we are.

I encourage you as Seventh Day Baptists and children of God to do what you can to be responsible for your part of the environment. We are all called to stewardship of God's great creation including our natural environment. Here is a list from the *World Vision* magazine for

center for aluminum cans, bottles, newspapers and plastics. This helps the earth in a practical way, raises awareness and may even raise funds.

3. Offer a community service. Help people properly dispose of household waste such as paint, thinner and oils.
4. Tie in to local and national groups concerned about environmental issues. This can be a great aid to your thoughts and actions.

On Your Own

1. Examine your eating habits: what you eat, where it came from, how it was produced. Organic foods are becoming more available, and are usually grown in ways that are kinder to the land.
2. When you shop, be aware of packaging. Avoid unnecessary bulk; look for recyclable or biodegradable materials.
3. Make recycling a habit. Find out what kinds of recycling are available in your area.
4. Check your water use and transportation habits. You may discover ways to cut back on excess use. $\$$



FOCUS
on Missions

by Leon R. Lawton

Kerala, India, Asia

The Malankara Seventh Day Baptist Conference became the newest member of the Seventh Day Baptist World Federation in March 1989. Secretary K.S. Zachariah, whose office is in Pathanamthitta where their largest congregation is located, reported that a new church, their fourth, is being organized at Trichur district. When seeking land for a new building they are required to also include room for a cemetery. Pray that the necessary funds and land can be obtained.

Santa Barbara, California, USA

In their fourth year as an Extension Pastor church, Robert Babcock reports on several new outreach programs. A TV program, "By the Way," is being prepared by one of the members after receiving special training; a Discipleship class is training others to do discipleship; the SCSC team focused its efforts on helping "farm" the community; and they are also experimenting with a "Parents Night Out" and Prayer Hotline number.

Rangoon, Burma, Asia

The socialist government has declared a new name for the city and country—Yangon, Myanmar, Asia—effective June 20, 1989. This follows the practice in other countries: British Guiana became Guyana; Rhodesia became Zimbabwe; Nyasaland became Malawi. Pastor L.S. Thanga reports the rapidly rising cost of living is beyond imagination.

Because of the hardships many are immigrating from the Chin Hills to India. Though schools and universities are still closed, the Myanma Institute of Christian Theology reopened the seminary from August 1 for final year students only. The SDB seminary student, Kapmanga, was asked to complete his theological course. He receives a scholarship from the Missionary Board Overseas Pastor's Training Fund.

New Life SDB Church, Greater Hartford, Connecticut, USA

In August, Sabbath services were moved to the Church of the Epiphany, 79 Main St., Durham, CT, with 25-30 attending each week. Mary Jo Johnson of the sponsoring church at Waterford, Connecticut, gave dedicated service as summer associate pastor to Pastor James Galanaugh. Along with the SCSC team they made a telephone survey and did extensive calling in the greater Hartford area. The Youth Fellowship

program began in October, and a women's fall retreat is scheduled for November 10-12 at the Evangelical Baptist camp in Ashford.

Makapwa, Malawi, Africa

The annual sessions of the Central Africa Conference of SDBs was held September 5-9. Rodney Henry arrived in time to meet with their Pastor's Training classes led by Rev. A.K. Harawa. The necessary visa and work permit for the Ian Ingoes reached them in England so they were able to leave for Malawi on September 1 and be present for the Conference. They lived at Makapwa during their first month and researched the Chipho clinic project about 12 miles south on the rail line. In October they were in Blantyre at the mission house making necessary repairs and being away from the heat at Makapwa. Praise the Lord for their safe journey and pray for them as they begin their ministry.

Kirkwood, Missouri, USA

Field Pastor Ronald J. Elston has been visiting this church regularly planning outreach in the greater St. Louis area. A new listing in the yellow pages should bring many new contacts.

Campo Uno, Mindanao, the Philippines, Asia

Last April 26-29 the Philippine SDB Convention was held at Campo Uno. Though attendance was limited due to the southern location, it was a success. Three pastors were ordained—D. Ramos from Surallah, South Cotabato; D. Gacayan of Campo Uno; and Victor Katigbak of Naga, Metro Cebu. Eighty-six children graduated in three separate VBS last summer. Twelve graduated from the Project Philip classes of the Young People, and four others graduated from the Natural Evangelism Training Course. Seventeen were reported baptized so far, and 300 people were led to the Lord.

Bible studies are going on only in towns and cities, and three newly organized fellowships among the Subanin tribes of Tipan, Banaban, and Sisyan were abandoned due to the NPA movement in Mindanao. The jail ministry is successful with worship inside the prison cell every Sabbath afternoon and Bible studies every Sunday. Pray for Pastor Ely Paypa Sr. and the pastors and churches in the Philippines!



Follow the path to Thanksgiving

Dear Ones All,

Happy Thanksgiving. After all these years, you just expected that didn't you?

George Webster Douglas wrote, "Only in America could Thanksgiving happen, for here in a new land was a new kind of person. The Pilgrims sought freedom to think and believe as their consciences required. The country was beautiful and tough, with a wild abundance and a primitive resistance. Despite all the tribulations of nature and spirit, the Pilgrims made a new way of life here and in freedom. Their human perseverance won out in a far country where everything was still possible. And, because these people saw life as larger than themselves, it was inevitable that they should bend their knees in Thanksgiving for the bounties they found beyond the rugged shores of Plymouth Rock." In 1863, Abraham Lincoln sighted "the fruitful fields and the healthful skies" in his proclamation.

A Huntington Beach, California, church put our concerns this way—"About 350 years ago, a shipload of travelers landed on the northeast

coast of America. The first year they established a town site. The next year they instituted the town government.

"The third year the town government planned to build a road five miles westward into the wilderness. In the fourth year the people tried to impeach their town government because they thought it was a waste of public funds to build a road five miles westward into a wilderness. Who needed to go there anyway?

"Here were people who had the vision to see their way three thousand miles across an ocean and overcome great hardships to get there, but in just a few years they were not able to see even five miles out of town."

Somewhere the vision of our blessings and our bounty have become clouded. Those healthful skies President Lincoln spoke of are filled with smog and acid rain. Our forests are being ravaged for products we demand. Our vast spaces are being filled with buildings, and our hollows with landfills. Oh, how I wish I had some brilliant solution. I don't, only this year along with our Thanksgiving, we'll add Thanksgiving and renew our commitment to recycling wherever possible.

From our society

God works in wondrous ways, does He not? The Board had decided that we could not

expect anyone to by-pass Conference 1990 to go to Seoul, Korea, to the Baptist World Congress. Now, with our Conference dates changed, our President Dorothea Shettel will be going and taking the banner we voted to have made. Her expenses are paid by the Baptists, with the Board paying her registration. Jean Albion's design for the banner was chosen; many of you saw the prototype at Conference. Mrs. Albion is from the Battle Creek, Michigan, church.

From your society

After all the prodding done in this column and the postcards sent at the close of the year, only 16 reports of your activities were received. Is that all the societies that are still functioning? We are so very grateful for those of you who did respond. When I receive them, I sit down and compile a synopsis of what is being done and look for some unique ideas to pass along. Here is some of what I discovered:

Supplements

Seven groups assisted their pastor's wife to attend Conference (one of our enthusiasms). Six groups reported receiving new members. Two bought new microwaves for their church kitchens, and two groups bought tables and chairs for their church dining rooms.

Studies

Seven groups reported using special books in their devotions or programs. Among these were two Charles Swindoll books: *Strengthening Your Grip* by the Plainfield, New Jersey, ladies; and *Seasons of Life* studied in Dodge Center, Minnesota. The hostess for the day chose any chapter and shared it.

Two groups used "home grown" programs: Shiloh, New Jersey,

women wrote and presented "The Women Speak"; Alfred Station, New York, "Shared the Joy" all year.

Nortonville, Kansas—*Building Christian Relationships*
North Loup, Nebraska—*Women of Grace* by Betty Jane Grams
Alfred, New York—*The Bible Speaks to You* by Robert McAfee Brown

Hebron, Pennsylvania—*Citizen* magazine and *Focus on the Family* by James Dobson

Sales

Eleven societies had bazaars and rummage sales to make money for their various projects:

Pawcatuck, Rhode Island—a Thank-offering supper and apple pie sale

Alfred Station—a harvest supper, craft and bake sale

Alfred—a Fall Election Day Rummage

Little Genesee, New York—a fall

auction with the public library
Nortonville—a Fall Bazaar
Milton, Wisconsin's two groups combined to put on their renowned Turkey Supper, bazaar, bake and candy sale, and this year added a craft sale. They served over 700. Now there was one tired group, but I heard that they were already talking of the next one before going home to collapse.

Dodge Center—Election Day bake sale

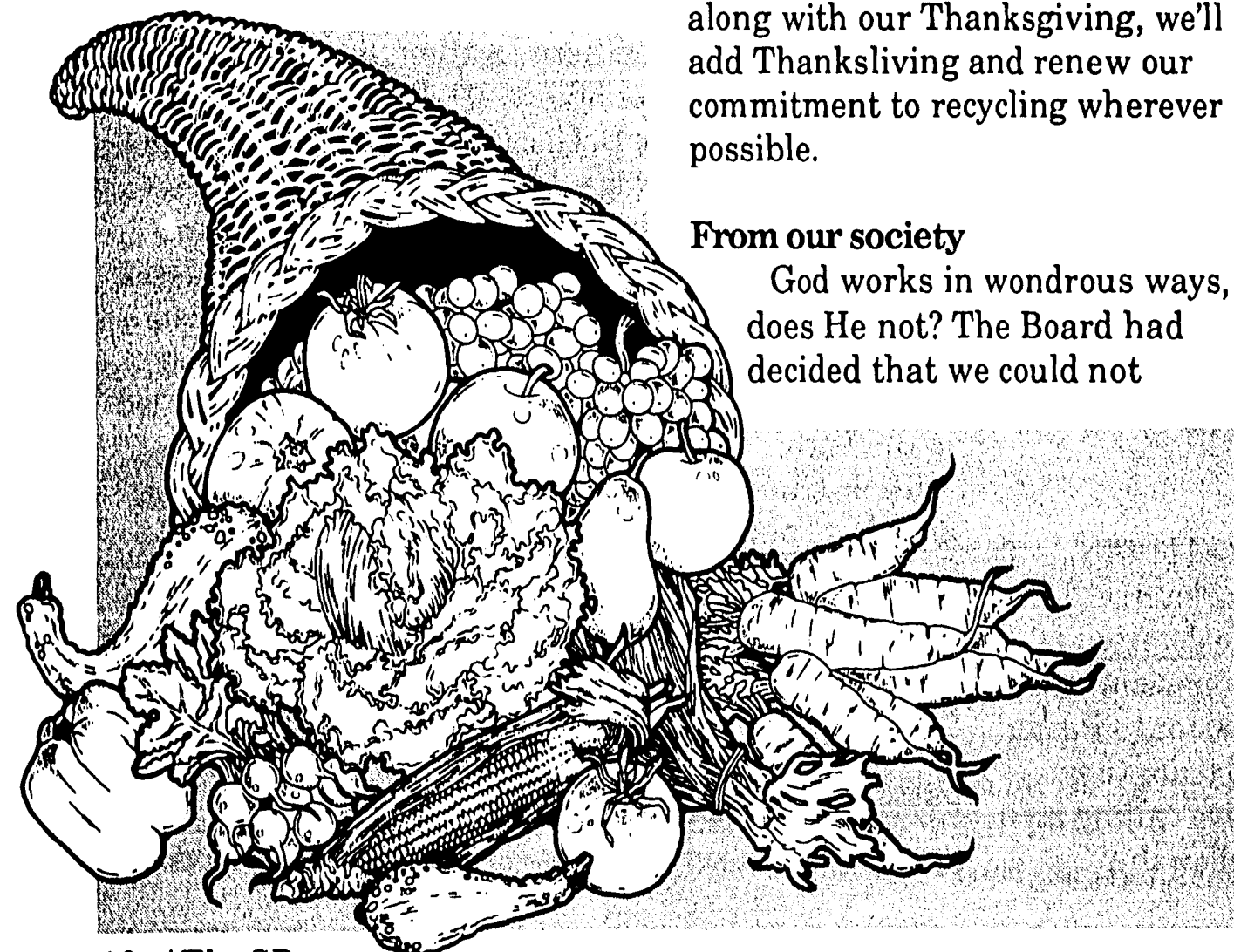
Shiloh—Turkey Dinner

Are you hungry yet? I guess you could say our ladies are very busy in the fall. There's more but I'll save those for another time.

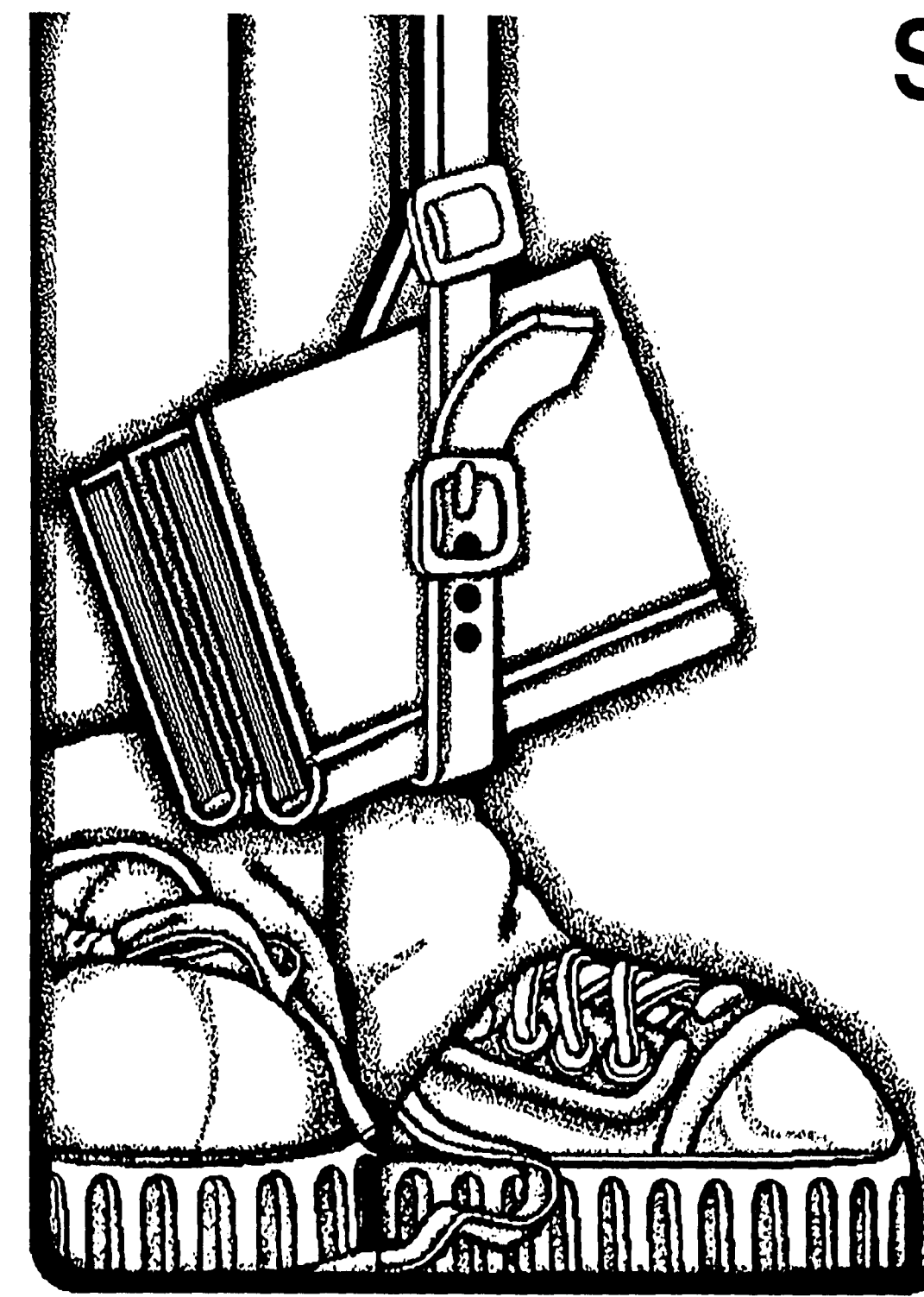
The Alfred, New York, society wrote that their key-worker often gives them a quiz about what has been in the *Lead-Line*, *The Sabbath Recorder*, and this page. There is a lot of information to work with here.

Here are the addresses pertinent to this, our last year in California, if you should choose to write. Please keep them handy as we are always anxious to hear from you. Women's Board President, Mrs. Dorothea Shettel, 3505 Jefferson St. #38, Riverside, CA 92504, phone (714) 354-2961. Treasurer, Mrs. Ruby Hambleton, 18064 Ivy St., Fontana, CA 92335, phone (714) 875-6940. SCSC Chairman, Mrs. Chris Davis, 3740 Ulla Lane, Lake Elsinore, CA, 92330, phone (714) 678-4219; Robe of Achievement nominations, Mrs. Jean Lewis, 5060 Sierra Street, Riverside, CA 92504, phone (714) 688-1941; and Sabbath Recorder Women's Editor, Mrs. Marilyn Merchant, 4290 Edgewood Place, Riverside, CA 92506, phone (714) 683-6835.

Agape,



18 / The SR



Summer Christian Service Corps 1990

Don't just spend your summer! Invest your summer with lifetime returns.

Application deadlines:

Workers—March 1, 1990

Projects—March 1, 1990

For Applications, write:

Camille Henry
Seventh Day Baptist Center
P.O. Box 1678
Janesville, WI 53547-1678



the BEACON

Produced by the Youth Committee of the Board of Christian Education
For and by members of the SDB Youth Fellowship November 1989

Conference youth highlights

Evening youth activities

The Annual Business meeting of the Youth Fellowship was held Sunday evening with current president, Kerith Camenga, moderating. Several matters for discussion and report were handled at the meeting. Kerith announced a special daily Bible study for youth at 8:30 a.m. in the lobby of Mehling Hall.

The new officers were elected and assumed their duties after Conference: Clint Brown, president; Beth Basile, vice-president; and Mary Scott, secretary/treasurer. They are from the Texarkana and Fouke area and will arrange the youth activities for next year's Conference. After the meeting we all went to the gym and played some games.

Monday night the youth activity was roller skating. There were lots of youth, and we all scrunched onto the bus. It was a long way, but we finally got there, and it was fun! It was one of the nicest skating rinks we had been to. We sang the whole way home, even though most of us were tired.

We stayed on campus Tuesday and used the college grounds to play "capture the flag." It was a lot of fun to run around in the dark (except for when the lawn sprinklers automatically turned on and sprayed some players). I don't remember who won, but it was a great game!

Wednesday we went to play mini-golf, but the bus broke down

so Kerith and the other YF officers saved the night by arranging for us to consume mass quantities of pizza at a local restaurant. We enjoyed the chance to get to know each other better and to sit on/in the old fire engine inside the restaurant.

The Thursday activity was bowling. We got a late start so we didn't have much time to play, but everyone bowled at least one game. We ended the evening with a massive "wave," setting a new world's record in the process. One person stood in each lane and released their bowling ball in sequence. It worked pretty well—mostly.

Friday we met in the auditorium and had a time of sharing. It was neat to hear all of the testimonies about how God worked in our lives last year—and how He is still working with each of us.

Saturday night the activity was a volleyball tournament in the gym. There were several nets set up, and everyone who wanted to got a chance to play. A lot of the time we just rested and talked, saying our good-byes. Conference youth activities in Portland were some of the best ever. A special and well-deserved thanks goes to Kerith Camenga, Chris Dupre, and Brandy Grooms. Hope everyone can come to Conference next year in Kansas!

*This is only a simple prayer
Which I am saying
with great care.
Who will listen,
who will hear
The only request
I've listed here?
Is it true there
is a God
Who Christians speak
so often of?
They say he's great
and powerful too,
They even gave me
one small clue.
They say that God loves
and cares
For young and old
anywhere.
I really wonder
if he is,
Right now this second
sitting here.
"God? Are you here?"
"Rachel, my child,
there is a God and
he loves you."
There is a God!
There really is!
God is real and
now I know,
That God is great
and wonderful!
This is only a simple
prayer
Which I am saying
with great care.
God will listen
God will hear.
He will listen with great care
to all his precious children's
prayers.*

Rachel Marie Parker, Age 12
Boulder, Colorado



Youth Pre-Con sings about friendship during the evening worship.

Young Adult Pre-Con

by Dina Taylor

Young Adult Pre-Con, under the direction of Pastor Andy Samuels, focused on Sharing the Joyful Life. To aid him in his endeavor was Pastor Paul Osborn, Mel and Yvonne Stephan, and Ruthie Ryschon. God bless them!

Held at Double-K Ranch, Snoqualmie, Washington, there were 26 in attendance.

For fun we played basketball out under the high voltage power lines. We discovered that we all have electrifying personalities! For more

fun we went down to the lake for an ice-cold swim (Ruth was generous enough to provide our transportation for the three-mile trip to the lake). The highlight of the swimming trek was fitting 23 bodies into Ruth's 12-passenger Suburban. No, we did not all use Dial. Words can't describe all that was shared during our few days together. On behalf of all who were there, I'd like to say thanks to all who made it another wonderful memory.

Youth banquet

by Chet Bond & Gretchen Burdick

The annual Conference Youth Banquet was held in the Terrace Room of the University Commons. It was attended by the majority of the youth. They all dressed up in their finest clothes. What a sight!

The gavel was passed down from this year's president, Kerith Camenga, to the new president, Clint Brown. The other officers are Beth Basile, vice-president, and Mary Scott, secretary/treasurer.

Kerith blessed the food, and then everyone got to get in line for their meal. The theme was Italian food. We had pasta with sauce and lasagna. Salad was available, and

garlic bread was also served with the meal.

Bill Mullins was the speaker at the banquet. He spoke to us about how to shine our light on others to show the glory of God that we all have in our lives.

After the meal was over, we went outside to get some pictures. Everyone to the side hill! In one of the pictures we held YF stickers in front of our faces so, as Cliff says, "In the years to come we can look back on this picture and try to figure out who all the YF'ers are."

Overall, a good time was had by all.

Youth Pre-Con

by Faith Camenga

Youth Pre-Con was held at Camp McCollough which is situated by a beautiful, *but cool*, lake and surrounded by tall shady pines.

There were a total of 16 campers. We made friends quickly and became one big happy family. We shared jackets, Bibles, pens, toothpaste, etc. (Don't worry moms, NO toothbrushes.)

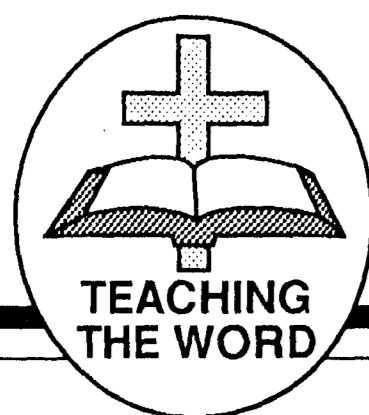
Pre-Con was swarming with counselors. Matt Olsonthal (a.k.a. Matt Olson) was the director and entertainer for Pre-Con. He also had classes on values which made us think about what we'd do in certain situations. Thanx Matt!!

Marty and Jill Pederson were there, too. They had lessons on friends and love. They gave us nifty questions to answer about our best friends. Example: If you had something hanging out of your nose, would he/she: (a) laugh and tell someone else (b) tell you about it privately. Thanx Marty and Jill!!

David and Christina Thorngate also were there. They taught classes on self-image and family. We found out that our lists of things we'd change were bigger than the lists of things we liked. Christina directed our musical "Friends Forever." Thanx David and Christina!! (Thank you Josiah and Amberly!)

We all had a great time worshipping and praising God. All worship was led by Pastor Ron Elston. With Marty and David on guitars, and our voices, we sang praises and really felt God's presence there. Thanx Pastor Ron!

I know we got a lot out of Pre-Con this year. We learned, we laughed, we loved and left (that's the short version of this article.) If you have any questions, please feel free to ask any of us, or call troll free, 1-800-NO TROLLS.



Christian Education

Christ in the little red school house (part 2)

by Ernest K. Bee Jr.

The Little Red School House is a 19th century American institution, a symbol of a free and democratic society. Its formation was the result of the Reformation, the expanding knowledge of the natural world and social history which added technical and cultural studies, the rapidly expanding frontier which fostered individualism and the resulting variety of religious beliefs, and denominational or sectarian rivalries.

Experiencing persecution in England by a state sanctioned church, the early separatist settlers came to America seeking to preach and teach their belief system without fear of censure or imprisonment. They had learned well the system of persecution and repeated the practice, as persecutor, whenever a different interpretation of Scripture or different practice of religion was publicly known. Our Baptist ancestors suffered in Puritan Massachusetts and fled to the safety of Rhode Island.

Education in the early colonies was a matter of family, church and settlement. Since the New England towns were populated by families who attended the same church, the towns early in the 17th century took steps to establish schools under the authority and supervision of the town meetings. In 1642 the colonial legislature of Massachusetts passed a law requiring parents to see that their children were taught reading, the important laws, the religious catechism, and a trade. Thus began compulsory education in America. Five years

later, Massachusetts law required the towns to appoint a teacher of reading and writing and, if necessary, permit taxes to pay the teacher. Thus began the principles of state authority to require parents to educate their children, establish schools, tax for school support, and establish curriculum.

Within the rapidly growing frontier settlement the main concern was food, shelter and safety, then the church for religious and social needs. Group organization for educational purposes slowly followed. New York and Pennsylvania were populated with such a diversity of religious groups that state efforts to develop a consensus for public education were abandoned. It was in New York that Seventh Day Baptists first began select schools and institutes: Alfred in 1836 and DeRuyter in

stockholders. With the variety of approaches to the education of children and youth, states became increasingly concerned with providing "free schools." If poor communities were to receive adequate funding, a system of state taxation was necessary to equalize educational opportunity. Massachusetts in 1827, Pennsylvania in 1834, the middle western states in the 1850s and New York in 1867 passed such laws. New York had established its state Board of Regents in 1784. It remained for the issue of religious teaching in the schools to finally decide the public school direction. It was the decision of the New York state legislature in 1842, and the 1855 Massachusetts constitutional amendment which settled the issue, that sectarian religion could not be taught in the public schools nor public funds used to support

Education on frontier America was begun by local churches, denominational organizations, or private groups of individuals.

1837. In 1844 the settlers from Alfred, New York, who had located in southern Wisconsin began the Milton Select School.

Education on frontier America was begun by local churches, denominational organizations, or private groups of individuals. Some schools, as the West Union Academy, Virginia (now West Virginia), established in 1850, were set up with the hopes of profit for the

private schools under sectarian control.

Having struggled to establish unity in American education, a societal consensus was attempted. It became known as *The Little Red School House*. Controlled by local school boards with curriculum and teacher preparation standards set by the states (the United States Constitution does not mention education), the Little Red School

House assumed the educating role previously carried by the local church, private individuals or denominations. The DeRuyter Institute building was sold in 1874 for the establishment of a Union Free School in that village. Such

coalition in America. Frightened by the increasingly diverse character of the school communities and the disappearing religious traditions from the public schools, many Protestants have formed private schools as a "safe" place to send

failing to be what it was never intended to be—the educational arm of the public Protestant consensus in America. Opponents claim that The Little Red School House fails to teach Christ. With religion gone, the new Protestantism claims morality is weakened and our ethical society is threatened.

Shall our new consensus for America include the Christian in the public school or shall we separate by various religious tribes into a neo-puritanism? Is the Baptist principle of separation of church and state still operative? Can we expect our families and churches to provide religious education which will counter the secular, hostile society in which the Christian lives? If Christians desert public education, can Christ ever be in *The Little Red School House*? **SR**

Religious pluralism now seeks what sociologists call "tribalism."

was the case in Shiloh, New Jersey, and across America.

Baptist historian Winthrop S. Hudson, writing in *Religion in America* (Macmillan, 1987), says that the societal consensus of "public Protestantism" began to dissolve in the 1930s and fell apart in the 1960s. In the following decades Islamic mosques, Buddhist temples and Mormon temples have challenged the Judeo-Christian

their children.

Religious pluralism which produced the climate for the non-sectarian public school with its Protestant "color" now seeks what sociologists call "tribalism," the withdrawal into the protection of the religious family. The new Protestantism has become the opponent of The Little Red School House. The school is criticized for

History of the Seventh Day Baptist

Church of Shiloh, New Jersey

1987 edition

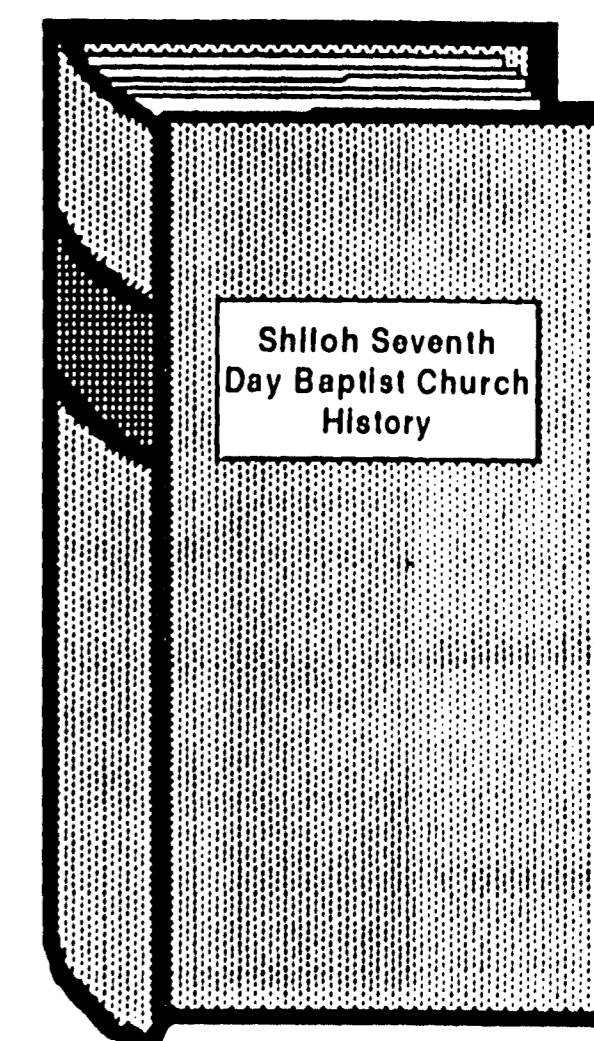
Order a beautiful hardcover edition of the Shiloh Seventh Day Baptist Church history book.

Inside is a reprint of the 1937 church bicentennial edition, with new material comprising the remaining two-thirds. The 360 pages include 65 pictures.

Read of the events and personalities that have shaped this 250-year-old body of believers, and of its witness to the community and denomination.

Price is \$15 plus \$5 for shipping and handling. (Make checks payable to: "Seventh Day Baptist Church of Shiloh.")

Write to Rex Ayars, PO Box 75, Shiloh, NJ 08353



December		\$749,433
November		\$686,983
October		\$624,530
September		\$562,077
August	September Giving	\$499,624
	Investment Income (est)	
July	August Giving	\$437,171
	Investment Income (est)	
June	July Giving	\$374,718
	Investment Income (est)	
May	June Giving	\$312,265
	Investment Income (est)	
April	May Giving	\$249,812
	Investment Income (est)	
March	April Giving	\$187,359
	Investment Income (est)	
February	March Giving	\$124,906
	Investment Income (est)	
January	February Giving	\$62,453
	Investment Income (est)	
	January Giving	
	Investment Income (est)	

1989 income needed—\$749,433.
 Per month gift income needed—\$33,300.
 Total needed each month—\$62,453.

**The Denominational Budget...
 Our partnership in ministry**

How is the money being used?

**The entire list of new tracts
 printed since 1986:**

(This space not intended to be blank—but it is)

Oh, we've done some reprints, but even those are becoming depleted.

Please help your tract ministry.

Send your gifts to the AST&CC for some "new and improved" tracts.

You've received a substantial inheritance. Now comes the choice:

- Something new and exciting
- Take care of some old debts

General Conference faced this head-on in August. Sure, we wanted to forge ahead with new projects; and we are with a designated portion. Then we remembered—

We owe them.

The Pastors' Retirement Offering Project (PROP) needs more propping. Our retired pastors, widows, and unordained retirees may remain on a very fixed income, unless we give.

This year's Conference delegates felt that we had a moral obligation to increase PROP payments.

Triple your money

Our Memorial Fund will match every dollar donated with two dollars. A gift of \$50 will become \$150. You can triple your investment toward those who invested their lives for you and God's church.

**Give to those who gave so much.
 We owe them.**

Please make your checks payable to:
SDB Memorial Fund
 Memo to PROP

Branch church started in Junction City



Steven James

At their July 8 church business meeting, the members of the Nortonville, Kansas, Seventh Day Baptist Church voted to officially recognize the Junction City Seventh Day Baptist Assembly as their branch church. The church in Junction City, Kansas, is pastored by Steven James, a member of the T.I.M.E. program.

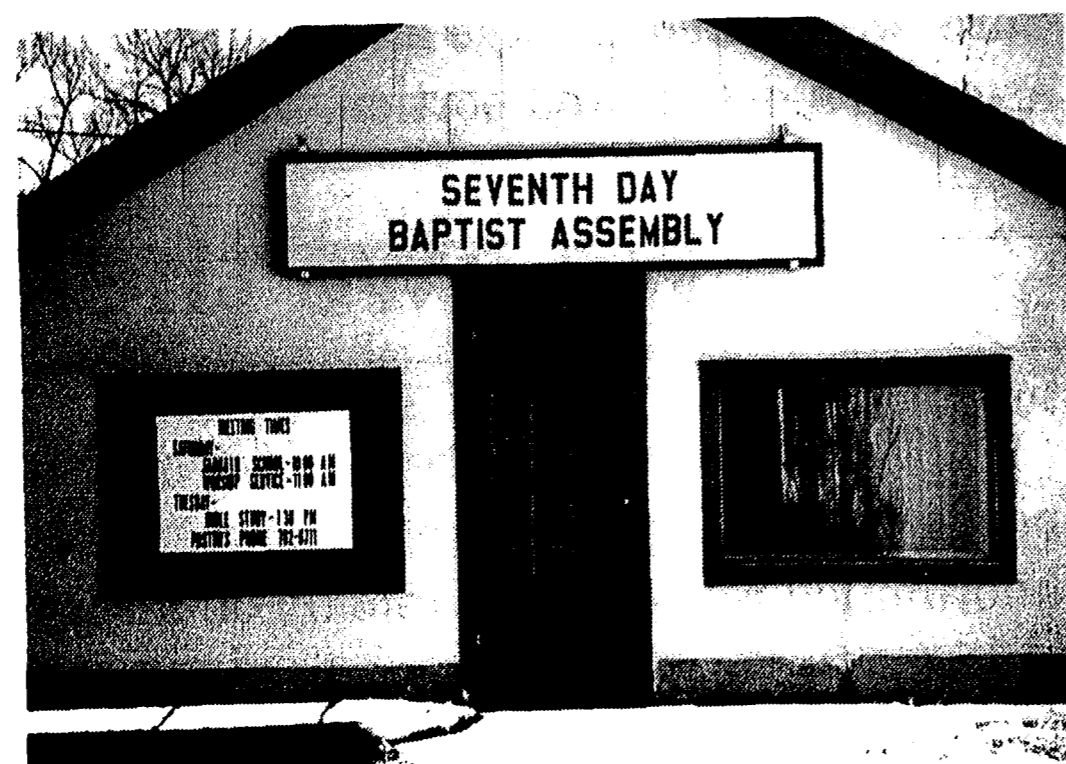
In June 1988, Steve and his family got in contact with the Nortonville church. In August, after several visits, Steve and his wife, Debbie, became members. The

Lord led them to start a group in Junction City. Steve was granted a license to preach by the Nortonville church. They met at their home, then at a senior citizens' center, followed by meeting in a Southern Baptist church, and are now meeting in their own building. It is located at 1116 N. Washington in downtown Junction City.

They have been very active with home-to-home visitation, street witnessing, a jail ministry, newspaper and telephone directory advertising, and with help from the Mid-

Continent Association, they have a weekly radio program. They have developed a covenant, constitution, and by-laws and are looking forward to the day when their church can become a member of the Seventh Day Baptist General Conference.

The church has six charter members with an average attendance of around 15. Please keep them in your prayers as they witness for their Lord and Savior, Jesus Christ, in this small Kansas city. ✠



Junction City, Kansas, SDB Church building

Columbus on the move

Since July, the First Seventh Day Baptist Church of Columbus, Ohio, has been meeting at a new location. After 14 years at a church facility on Maize Road, the group voted to hold services at The American Baptist Church of Westerville.

The church is located at 401 East Schrock Road. Westerville is in the northeast section of the

Columbus metro area.

In addition to a beautiful sanctuary and baptistry, the facility also provides the needed additional Sabbath School, nursery, kitchen, and parking space.

Church President Ernest Bond prays that "our relationship to the American Baptist Church of Westerville will be one of Christian love and cooperation as we strive to build the work of Christ's Kingdom." ✠

Pastors

Looking for a challenging opportunity? The First SDB Church of Columbus is looking for a spirit-filled, progressive, and motivated pastor. Opportunities unlimited for our growth and your growth. Please pray for the Lord's leading in this area for your life, and if you are interested, call or write:

Wes Greene
5976 Angling Rd.
Wooster, OH 44691
(216) 264-5846.

Alfred announcements

by Albert N. Rogers, Alfred, New York

Rev. Leon Wheeler and Rev. David S. Clarke attended sessions at Keuka College concerned with issues of world peace.

Mr. and Mrs. Richard (Jane) West have closed their home in Alfred and will live in Florida. Stanley and Lydia Butts are helping dispose of household furniture which they did not choose to move.

Camp Harley Sutton once again served young people and adults from central New York churches as well as those of Allegheny Association. Rev. Leon

Wheeler was on call for emergency medical treatment as a member of the Alfred ambulance squad.

The Alfred church worships with the Alfred Station congregation during the month of July and they in turn come up to Alfred during August.

An Op (opportunity) Shop, sponsored by the Alfred church women, continues to serve students and townsfolk on Tuesday afternoons, turning good used clothing and miscellaneous items into cash for the church. ✠

Lake Elsinore enjoys summer—and growth

by Leland E. Davis, Lake Elsinore, California

We have had a very exciting and enjoyable summer in ministry through our Lake Elsinore church. Ten children and two staff members attended primary and junior camp at Pacific Pines. We held our second Vacation Bible School July 24-28 with five classes centered around overseas missions. Two high school girls from our Riverside church served as team teachers. Students and staff totaled 50. Parents and youth enjoyed the evening Open House.

A vital part of our summer ministry was Home Bible Studies with individuals and families. We have sown the seed of the gospel and faithfully watered and cultivated it; we are now enjoying the harvest. A baptismal service was held in which three persons publicly confessed Christ as Lord and Savior. On September 2 and 9 we happily extended the right hand of fellowship to nine new members.

We were active in the national Scripture Memory program. Five adults and three youth from our church were blessed by participating in General Conference. Approximately 25 children from Lake

Elsinore Valley receive *The Sabbath Visitor*. As a result of our growth, we have added another children's Sabbath School class, now totaling three, not counting the Nursery class.

nearly 250 copies included many going overseas.

We give God all the praise in working through us as Christ's body to carry out the Great Commission. In our awareness that "the

We have sown the seed of the gospel and faithfully watered and cultivated it; we are now enjoying the harvest.

The quarterly publication of *Puritan Pulpit* is a new ministry of outreach for our church. Five hundred copies of the summer issue were printed. A bulk mailing of

harvest is plentiful, but the workers are few" let us all "ask the Lord of the harvest, therefore, to send out workers into his harvest field" (Luke 10:2). ✠

New York City notes

The New York City SDB Church reports on some happy events involving young people that took place this past July:

Joshua Jeremy Smith, son of Mr. and Mrs. Harold Smith, was dedicated to the Lord on Sabbath, July 8.

Sharifa Acala Shorter, daughter of Mr. and Mrs. Alfred Shorter, was dedicated to the Lord on Sabbath, July 29.

The church's Youth Fellowship held a concert on July 15. This was very well attended and most enjoyable. ✠

San Diego welcomes new pastor

by Edward J. Horsley

"It's great to come home." That statement summarized the feelings of Pastor Bernie Wethington and his wife Patti as they assumed the pastoral role at the San Diego (California) Seventh Day Baptist church on September 2, 1989.

Born in North Carolina in 1948, Pastor Bernie has been in California since 1962. He was raised in a strong Southern Baptist home where they participated in church growth and church building. While in high school he was active in Youth for Christ as well as in numerous secular school activities.

Following a stint in the Marine Corps he had a real conversion experience. About that time he met Patti who had a Nazarene background. They joined the Seventh-day Adventist denomination at the time of their marriage in 1974.

Pastor Bernie was engaged in various religious roles during his subsequent education, and he received a master's degree in religion from Andrews University. He has been a very popular and successful SDA minister for the past 13 years and was ordained in 1984. Bernie has been a youth pastor and an associate pastor of a large church. He was the adminis-

trative pastor of a multi-staff church for some time and has been a senior pastor since 1982. Along with his pastoral duties he has been engaged in chaplaincy work, a hospice program, and in numerous civic organizations.

Patti continues to work in her role as a registered nurse as well as raising their three children: Sean 8, Leanna 4, and Jenna 1.

In a recent discussion with regional SDA leaders, Pastor Bernie presented them with a list of major areas where he has difficulty with their theology, doctrines, and church policies. In his preaching and teaching he stresses the New Testament "covenant of grace," and he is a strong proponent of the cherished Baptist concepts of liberty of thought, the guidance of the Holy Spirit, and congregational church



Bernie Wethington with wife, Patti, and their children.

polity. He is a very hard working pastor with a lot of 12 and 14 hour days. Pastor Bernie is a strong believer in regional Bible studies and in personal spiritual counseling for which he is often accompanied by Patti.

The San Diego church feels that the events of the past three years, coupled with the arrival of the Wethingtons, is the outworking of God's plan for our church. We anticipate the practical evidence of God's leading and benediction as we embark upon this new phase of our church life. **SR**

SR Reaction

Dear fellow SDBs:

We just wanted to say what a wonderful time we had at Conference in Portland. For us, it meant the joy of seeing old friends and making new ones, of singing, and of fellowship; a time of inspiration and learning more about all of the many aspects of our denomination. We couldn't help but feel renewed and refreshed, spiritually, by the end of the week. We want to say to every Seventh Day Baptist out there, young or old, new or fifth-generation, start planning right now to attend Conference next year. It's a blessed experience!

Now that we have two children, we are finding out just how expensive Conference can be (in addition to travel). We have never been on a host committee, so we really do not know all of the intricacies involved in setting fees and choosing

Conference sites. We're sure that it isn't an easy job, but we would like to respectfully ask that special consideration be given to making Conference as affordable as possible for the family on a moderate income—a category that includes not only us but many of our SDB pastors and their families. We realize that the cost of everything is always going up, but if an extra effort could be made to keep the cost of Conference as low as practically possible, we know that many more Seventh Day Baptists would be able to enjoy this exciting, Spirit-filled, one-of-a-kind week.

We're looking forward to Conference this coming year. We'll see you there!

Steve and Vivian McNeme
Somers, Montana

All Nations all excited

by Roy Garrison

The Seventh Day Baptist "All Nations Church" where we worship here in Carson, California, has an inspiring history.

This church started in June, 1988, with Pastor and Mrs. Oscar Godoy holding Sabbath services in the patio of their Carson home with only six people. But we know that "with God, all things are possible" (Matt. 19:26, Ps. 62:11) and that with keeping God's commandments (Ex. 20:6, Rev. 14:12) with faith, prayer, fasting (Matt. 17:20-21), and "works" (James 2:26), God's wonderful work in forming this church would have brought the same success if there was only one person to begin with.

The first business meeting was held at the residence of Dominador and Irma Chong at Carson.

By prayers, Bible tracts, work and spoken words, with Bible studies given to potential members in their homes, Pastor Godoy, his two Associate Pastors Lambert Lynch and Reuben Garcia, Deacon LeRoy Johnson, and others aided greatly in this work of bringing new members to the Christian salvation and into the church. The need for more space caused us to rent another church facility for Sabbath day.

Baptisms for the first quarter of 1989 were 16. Many visitors have come into the services. A large cloth sign about 10 feet long by two feet wide with our name and the time of services is placed above the door of the street entrance.

Inspirational hymn singing, personal testimonies, worship and

study amidst love, kindness and understanding make these meetings a joyful time. A "Pot Luck" luncheon is shared after the morning services.

The pastor takes families for Bible studies and recreation to the Seventh Day Baptist Pacific Pines Camp. And in accordance with Christ's words to aid the poor (Matt. 25:32-46), this is followed in the best ways possible by the church.

Great is the need for the churches in these prophesied "latter years" to take God's Christian Gospel of Salvation "to every nation, kindred, tongue and people" (Rev. 14:6). **SR**

Shiloh church news

by Ruth Ann Davis, Shiloh, New Jersey

Many activities have taken place during these last few months.

Community Bible School was held June 26-30. Pastor Everett and Linda Dickinson served as directors. Everyone enjoyed a picnic on Friday, and the closing program was held on Sabbath eve at the church. There was an average attendance of 97—including many from other churches and neighboring communities.

On Tuesday, June 27, at about 5:30 p.m., a Ryder truck arrived in Shiloh, followed by a station wagon with Wisconsin tags. Our new pastor, Donald Chroniger, and his family were here to shepherd our flock.

On July 2, the annual chicken barbecue was held at Jersey Oaks Camp. Games and fellowship were enjoyed by all.

After the Sabbath worship service on July 15, the social committee had planned an indoor picnic to welcome our new pastor and his family. Hotdogs and hamburgers were served, and each family brought a covered dish. A decorated cake, made by one of our church members, was served with ice cream. Following the meal, a few songs were sung, and Owen Probasco, church moderator, officially welcomed Pastor Don. He also gave a special welcome to our SCSC team. It was a real blessing to have the team "Majesty"—DeLynne Jorgensen and Jennifer Hays. They were very busy helping with the many activities.

July 10—Midget Day Camp began with Clara Mulford as director. Each day 24 campers

traveled by bus to Jersey Oaks.

July 16-23—Junior Camp was held with Pastor Everett Dickinson as director. Twenty-nine eager campers were present.

July 23-30—Senior Camp with Pastor Ken Chroniger as director with 26 campers present.

If you have the chance to work with any of these camps, you realize what an outreach this can be to the young people in the area. These campers are brought together in the surrounding of God's beautiful creation. They spend time sharing and caring with one another—studying God's word, singing, eating, meeting new friends, and much more.

It is a real joy to see such enthusiasm. May God continue to do His work in these young lives. **SR**

A call to the Northwest

PO Box 129 Hearthstone Apts. #A-2
Medical Lake, WA 99022

Dear Brethren,
Greetings in the name of our Savior, Jesus Christ.
This is a Macedonian Call--Come over to "Macedonia" (the Inland Empire) and help us! The city and surrounding area of Spokane, Washington, is in need of a strong, evangelical Seventh Day Baptist church!

Several years ago, I, and others with me, tried to start an SDB church. At one time we had as many as 17 meeting together to worship God on the Sabbath. But we failed, largely because of inadequate leadership. The need is still here. Isn't there someone who feels the call of God to help us start over again? We can't offer you much but a lot of hard work, possible discouragement, and our great need.

Spokane is the commercial hub of the Inland Empire, a vast region consisting of parts of eastern Washington, northern Idaho, western Montana, and southern British Columbia and Alberta. Most of all it needs a strong Seventh Day Baptist witness to Christ.

In my past, I worshiped at many of our churches, which are either nonexistent now, or the only SDB churches in their state. Why, oh why, brethren? Can you imagine a Seventh-day Adventist, Jehovah's Witness, or Mormon church folding up, or staying the only one in their area for so long? Don't we have a message fully equal, or superior to theirs? What is wrong? We can offer the privilege of freedom in Christ, with the privilege of voluntary worship on the seventh-day Sabbath that the others can't. We can offer a continuity which they can't. Compared to us, they are mere upstarts.

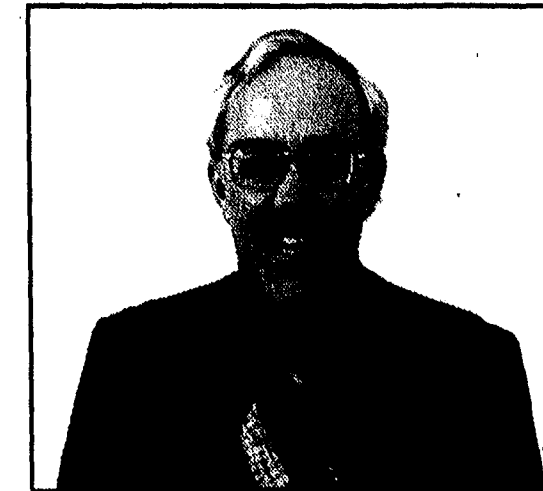
We can offer a freedom to think for ourselves and choose for ourselves without interference from some "higher" authority. Let's get busy, brethren, and start a Seventh Day Baptist church (with God's help, of course) in every strategic center in the United States.

Let us pray--and work--as never before; and COME UP TO THE INLAND EMPIRE AND HELP US!

Sincerely, in our Savior's Name,

Harland Severance
Harland Severance

Rev. Duane LaVerne Davis



1929-1989

Rev. Duane LaVerne Davis died on July 30, 1989, in Boulder, Colorado. He was born on May 7, 1929, in Verona, New York, the son of LaVerne William Davis and Ruth Marie (Sholtz) Davis. He served 36 years as a Seventh Day Baptist minister.

Duane Davis grew up in the Verona, New York, Seventh Day Baptist Church, which licensed him to preach at age 19. He was a graduate of Salem College, West Virginia (1950); Alfred University School of Theology, New York (1953); and did post-graduate work at Central Baptist Theological Seminary in Kansas City, at West Virginia University, and at Fuller Theological Seminary in Pasadena, California. He married Katherine C. Davis on June 12, 1954, in Denver, Colorado.

Ordained to the Christian ministry during his first full-time pastorate in the Nortonville, Kansas, SDB Church in 1953, he had already served as student pastor in Salem, Alfred, and Battle Creek, Michigan. He went on to serve for 18 years in rural churches and 18 years in urban churches: Nortonville, (1952-1956); Lost Creek and Roanoke, West Virginia (1956-1963); North Loup, Nebraska (1963-1970); Seattle, Washington (1970-1983) and Los Angeles, California (1983-1988). In 1963 he received the West Virginia Rural Minister-of-the-Year Award. During his pastorates in both Seattle and Los Angeles, a number of branch fellowships were established, several of which are now churches.

Rev. Davis' denominational service covered a range of writing and leadership roles. He was a nine-month exchange missionary to Jamaica in

1960-1961 and in the summer of 1966. For the General Conference, he served on the Commission, 1963-1966; member and chairman of the General Council, 1978-1980; and president in 1980. Representation for the Conference on several interdenominational organizations included membership on the National Council of Churches General Board, 1956-1969. He edited *The Sabbath*

Visitor for Boys and Girls for five years, 1955-1960, and *The Helping Hand* for five years, 1969-1975. Always involved in youth camping programs wherever he lived, he directed the national Pre-Conference Retreat in 1958 and 1960. On July 24, 1989, the Seventh Day Baptist Historical Society presented him its Gold Headed Cane Award in recognition of his contribution to the preservation and communication of Seventh Day Baptist heritage throughout his ministry. He was a Society director at the time of his death.

Cancer and resultant paralysis struck Duane down in 1984, followed by a period of remission and return to active work until his medical retirement in 1988.

He is survived by his wife, Katherine, of Boulder; two sons, David L. of Kent, Washington, and Eric R. of Pasadena; his mother, Ruth M. Davis of Verona; and two brothers, Olin and Roger of New York state.

Memorial services were conducted on August 5, 1989, in Denver by Rev. Ralph Grosser, assisted by Rev. Elmo FitzRandolph. Memorial services were held at other times in Los Angeles, Seattle, and Verona churches, and during General Conference in Portland, Oregon.

Davis received historical award

On July 24, 1989, Duane L. Davis received the Historical Society's Gold Headed Cane Award for effective communication of Seventh Day Baptist heritage throughout his ministry.

Executive Secretary Dale Thorngate presented the award to Duane in his hospital room in Boulder, Colorado. Pastor Duane was alert and excited about the experience. Although he could not speak, his familiar smile, fast-moving lips, waving hands and arms conveyed his joy and pleasure.

Duane ably represented Seventh Day Baptists in a number of interdenominational organizations, making many others aware of our long history of devotion to the Scriptures and cooperative spirit in advancing the cause of Christ.



Accessions

Battle Creek, MI
George D. Calhoun,
pastor

Joined after testimony
Edwin Haire
Bertha Perkins

Lake Elsinore, CA
Leland E. Davis, pastor

Joined by letter
Jay Patrow

Joined after testimony
Russell Rice
Carina Rice

Houston, TX
Beth-El Church
James E. Taylor, pastor

Joined after baptism
Holly Davis
David Hernandez
Leah Nelson
Morningstar Raymond

Plainfield, NJ
Joe Samuels, pastor

Bay Area, CA
Steven Crouch, pastor

Joined after testimony
Nancy Powell
Claudia Horne
Bobby Sledge
Darnell Brown Sr.
Jimmie Brown
Joel McKinzie Brown
Kotto Dennell Brown
Darnell Brown Jr.

Joined after testimony
Harry Colwell
Linda Howard
Irene Howard
Don Varner
Marjorie Varner

San Diego, CA
Bernie Wethington,
pastor

Joined after testimony
David Shipp

Hendersonville, NC
John Thompson, pastor

Joined after baptism
Don Ward
Donna Ward

Paint Rock, AL
John D. Bevis, pastor

Joined after testimony
Rita Cofield
Sam Cofield

Joined after testimony
Margaret Natoni
Denise Hughes
Bernie Wethington
Patti Wethington

Texarkana, AR
Mynor Soper, pastor

Joined after testimony
Linda Gayle Bewley
Burkett
Charlotte Riggs
Timothy Lee

Verona, NY
Russell Johnson, pastor

Joined after baptism
David Laube
Michelle Laube

Westerly, RI
Dale E. Rood, pastor

Joined after baptism
Elaine Fallon
George LaFrance

Joined by letter
Barbara LaFrance
Ruth Thorpe

Births

Fite.—A son, Justin Ryan Fite, was born to the M.L. Fite family of Pearland, TX, on May 3, 1989.

16, 1989. Elias and Alice are Seventh Day Baptists from Malawi, Africa.

Ray.—A daughter, Myranda Lynn Ray, was born to David and Laura Ray of Stonington, CT, on May 4, 1989.

Cooper.—A daughter, D'ona Monique Cooper, was born to Gary and Sandra (Taylor) Cooper of Houston, TX, on June 4, 1989.

Ngalande.—A son, Thandizo Ngalande, was born to Elias and Alice Ngalande in Boston, MA, on May

Stillman.—Twin daughters, Liana Dee Stillman and Kathryn Rose Stillman, were born to Capt. Andrew and Lisa (Underwood) Stillman of Offutt Air Force Base, NE, on July 13, 1989.

Parrish.—A daughter, Stephanie Nicole Parrish, was born to Robert and Gail Parrish of Farmington Hills, MI, on August 3, 1989.

Davis.—A son, Dustin Louis Davis, was born to Chris and Corina (Soper) Davis of Texarkana, AR, on August 19, 1989.

Stillman.—A daughter, Christine Catherine Stillman, was born to Dan and Denise (Garza) Stillman of Bellaire, TX, on September 1, 1989.

Marriages

Nelson-Davis.—Frank Nelson and Carolyn Davis were united in marriage on April 15, 1989, at the Verona, NY, Seventh Day Baptist Church with Pastor Russell G. Johnson and Pastor Emeritus C. Rex Burdick officiating.

Bond-Shanler.—Cory Bond and Lori Shanler were united in marriage on August 19, 1989, at Shawnee Lake, Topeka, KS. The groom's father, the Rev. Clifford Bond, officiated.

Kuhn-Mickel.—Walter Allen Kuhn and Tamara Jane Mickel were united in marriage on June 3, 1989, at the De Ruyter, NY, Seventh Day Baptist Church. The Rev. C. Rex Burdick performed the ceremony.

Faraj Torkaman-Snyder.—Masoud Faraj Torkaman and Lucinda Ann Snyder were united in marriage on September 16, 1989, at the Alfred Station, NY, Seventh Day Baptist Church. The Rev. Melvin F. Stephan officiated.

Obituaries

Ewing.—Glasco I. Ewing, 77, of Oakland, California, died on June 28, 1989, at Kaiser Hospital in Oakland.

California, with Pastor Steven Crouch officiating. Burial was at sea. SC

He was born on February 9, 1912, in Gibson, Louisiana, to William and Lula Ewing. The family moved to Minneapolis, Minnesota, in 1918, where Glasco was reared and educated.

Horne.—Claudia Ann (Sledge) Horne, 44, of Houston, Texas, died on July 5, 1989, at St. Joseph Hospital after a short illness.

On January 5, 1940, he married Minnie Coleman, who died in 1974. In 1941, he settled in California, working as a longshoreman until his disability retirement in 1972. He served in the U.S. Navy in World War II.

Claudia made her commitment to God and became a witness for Christ to her family and friends while in the hospital. She loved her pastor and the members of Beth-El Seventh Day Baptist Church, Houston.

Glasco joined the Bay Area (California) Seventh Day Baptist Church in 1973. He was a faithful and loyal member, serving as trustee and Sabbath School teacher for several years. He was instrumental in starting L.I.T.A. of Contra Costa, a ministry to lonely people in convalescent hospitals. He was its first treasurer and served on the Board of Directors.

Surviving are her husband, T.D. Horne; four children, Billy Dean, Danny, Christie, and Russell; her mother, Mattie Sledge; three brothers, Bobby, Alton, and Sam Sledge; and three grandchildren.

He is survived by two sisters, Mildred Lewis of Carson, California, and Charlotte Parks of Minneapolis; and several nieces and nephews.

Services were held on July 8, 1989, at Forest Park Lawndale Chapel in Houston, with Pastor James E. Taylor officiating. Interment was at Oakland Cemetery, Navasota, Texas. JET

Funeral services were held on July 5, 1989, at the Neptune Society Chapel, Castro Valley,

Spencer.—Mary Jo Spencer, wife of Deacon Frederick A. Spencer, M.D., graduated from this mortal life on July 10, 1989. She succumbed to emphysema, which had made her ministries increasingly difficult in recent years.

Mary Jo was born on April 11, 1937, in Russellville, Arkansas. On July 1, 1956, she married Dr. Spencer. She was a certified medical assistant, working in her husband's office. "Dr. Fred" has more than 16,000 patient files in his office, and Mary Jo befriended every one of them. In addition, she housed more than 30 individuals as they went through Salem College (West Virginia). Quite possibly, no one in the city of Salem had so many people indebted to her as Mary Jo. Yet, she was a private person, neither needing nor wanting anything in return for her benevolences.

Besides her father, Joseph Burton Hurtt, and her husband, she leaves three children, Kristianna Venderlic of St. Marys, West Virginia; Kathleen Miller of Clarksburg, West Virginia; and Frederick A. Spencer III of Salem, and four grandchildren.

Farewell services were conducted in a packed sanctuary (including filling one choir loft and many portable chairs) at the Salem Seventh Day Baptist Church. The Rev. Dr. Melvin G. Nida (former pastor and special friend of the family) officiated. He was assisted by the Rev. S. Kenneth Davis,

Cont. on next page

Obituaries, cont.

pastor, and Sister Ann Frances, a neighbor of the Spencers and one whom Mary Jo had especially befriended. The choir, at Dr. Fred's request, sang a cappella "Remember, Now Thy Creator."

Complying with her wishes, Mary Jo's earthly remains were cremated, and her only presence at the service was spiritual. It was a perfect tribute to a selfless life; but, knowing Mary Jo, she probably left when all the accolades were being given. SKD

Lawton.—Stephen Redford Lawton, son of Frank B. and Dora (Potter) Lawton, was born on February 11, 1899, at Albion, Wisconsin, and died on July 19, 1989, at Westerly, Rhode Island.

He was a graduate of Albion Academy and was married to the late Mildred Jett. He moved to Battle Creek, Michigan, about 1921, where he initially worked at the Battle Creek Sanitarium Farm and then as a diemaker at the Michigan Carton Company for 42 years.

Stephen was a member of the Battle Creek Seventh Day Baptist Church, where he served as a trustee for many years. Surviving are a son, Rev. Leon R. Lawton of Westerly; a daughter, Elaine Stonestreet of Charleston, West

Virginia; nine grandchildren, and 17 great-grandchildren.

A graveside service was held on July 25, 1989, conducted by Rev. Paul Osborn, pastor of the Albion Seventh Day Baptist Church. Burial was in Evergreen Cemetery, Albion. LRL

Thomas.—Roger S. Thomas, 83, of Alfred, New York, died on August 17, 1989, at Jones Memorial Hospital in Wellsville, New York, where he had been a patient for four days.

He was born on July 27, 1906, in Alfred, the son of William and Blanche (Crandall) Thomas, and was married on May 28, 1937, in Alfred to the former Evelyn L. Moland, who survives.

Residing most of his life in Alfred, Roger received a bachelor of science degree from Alfred University in 1929. In the 1920s, he operated the former Alfred Photo Shop and was a postal clerk at the U.S. Post Office in Alfred for 42 years, retiring in 1971.

Roger served with the U.S. Army in the European Theatre during World War II. A long-time member of the Alfred Seventh Day Baptist Church, he had recently joined the Alfred Station Seventh Day Baptist Church. He was a life member of the Alfred Rod and Gun

Club, a 65-year member and trustee of the A.E. Crandall Hook and Ladder Company, and a member of the American Legion.

In addition to his wife, Evelyn, survivors include two daughters, Susan Thomas of Rochester, New York, and Sally Mayes of Mendon, New York, and cousins.

Friends were received at the Robertson Funeral Home in Hornell, New York, on August 20, 1989. A service was held at the Alfred Station Seventh Day Baptist Church on August 21, 1989, with the Rev. Leon Wheeler officiating, assisted by Preston Mayes. LAW

Rahn.—Steven Allen Rahn was born on July 21, 1946, and died at Cy-Fair Hospital on August 26, 1989.

Steve was an active member of the First Seventh Day Baptist Church, Houston, Texas, where he served as church clerk and trustee. He graduated from Milton College, Milton, Wisconsin, where he met his wife, Kerry Fuller.

He is survived by his wife, Kerry; two daughters, Jamie and Angela; his parents, James Hiner, and Kathryn and Gordon Rahn; his grandmother, two sisters, and five brothers.

Memorial services were held at Holt Chapel, Houston, with burial in Mt. Vernon Cemetery, Mt. Vernon, Iowa. WES

K E V I N ' S

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"Imagine an infant nursing at his mother's breast. His mother grows weak. But the infant continues suckling, allowing her no rest, until she is dead.

"Then the infant must die, too."
"Humankind is such an infant."

Thus began a bulging packet of material promoting "Environmental Sabbath: Earth Rest Day" sent to us by the United Nations Environment Programme.

Suggestions for worship, songs and prayers were included for Christians, Buddhists, Hindus, Jews, Muslims, Native Americans, Baha'i—all of whom are members of this earth.

It looked like an excellent idea, one that we may want to consider each year around World Environment Day, June 5.

But it's not an original idea. Seems that Someone thought of the concept eons ago; that man and beast and the land could take a breather once a week.

My family has just recently begun to recycle. Is it only because Wisconsin is becoming stricter? I have been a woefully poor (ignorant?) steward of all these material gifts. I felt the guilt as that promotional material pointed the finger at humankind as "a taker. A careless taker. An exploiter." My consciousness has been raised much higher than our budget.

It's ironic that I hesitated to write this page. Maybe if we each had to expose our own little "kornor," this once-beautiful creation would be in better shape.

"Thank you" to our concerned contributors: Leon Wheeler and those he recruited from the Alfred, New York, area. The issue has become more real for me. I pray that others become so convicted to act on Earth's behalf.

My apologies

In my enthusiasm to share with everyone the SR's positive feedback, I apparently printed some private strokes—at least the fan mail dropped drastically, and those who did write made the point that the comments were not to appear in print.

I truly appreciate your feedback, written and spoken. Let me hear from you, and let me know whether or not I can share the news.

My memories

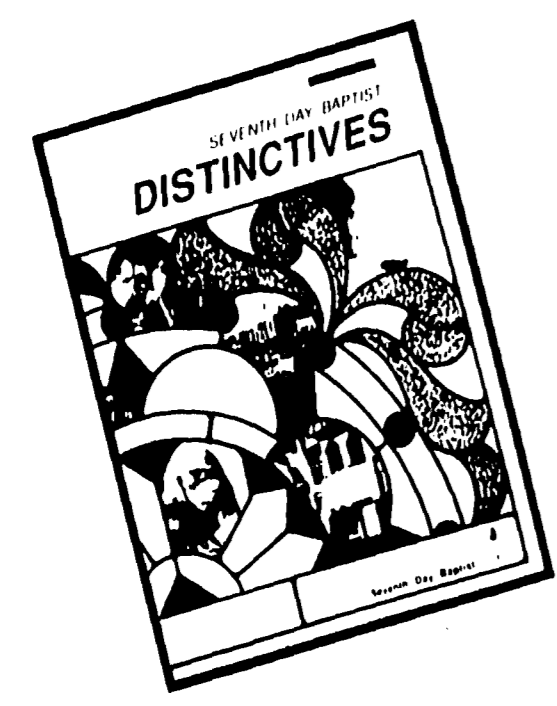
His name appears in this issue's Almanac, Pastor Profile (as a hero), and Pearls. It also appears a number of times on page 31—his obituary.

Duane Davis was my wife's uncle. And therefore, my uncle. And from what I saw at his memorial at General Conference, *everybody's* uncle. Or father. Or brother.

I was privileged to know Duane and be in his family. I was privileged to know his brothers and parents and learn from that strong heritage. I was privileged to receive a phone call from Uncle Duane the night before my ordination exam, taking comfort and gathering strength knowing that this godly man was praying for me. For *me*.

That was Duane. Always a personal, genuine concern. Even when the cancer should have turned his thoughts inward, they went upward and outward.

Lord, be with Kathy and David and Eric, and all of us, for we are missing yet another Christ on earth.



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Distinctives

The latest outreach issue of the SR available for only 25¢

PO Box 1678, Janesville, WI 53547

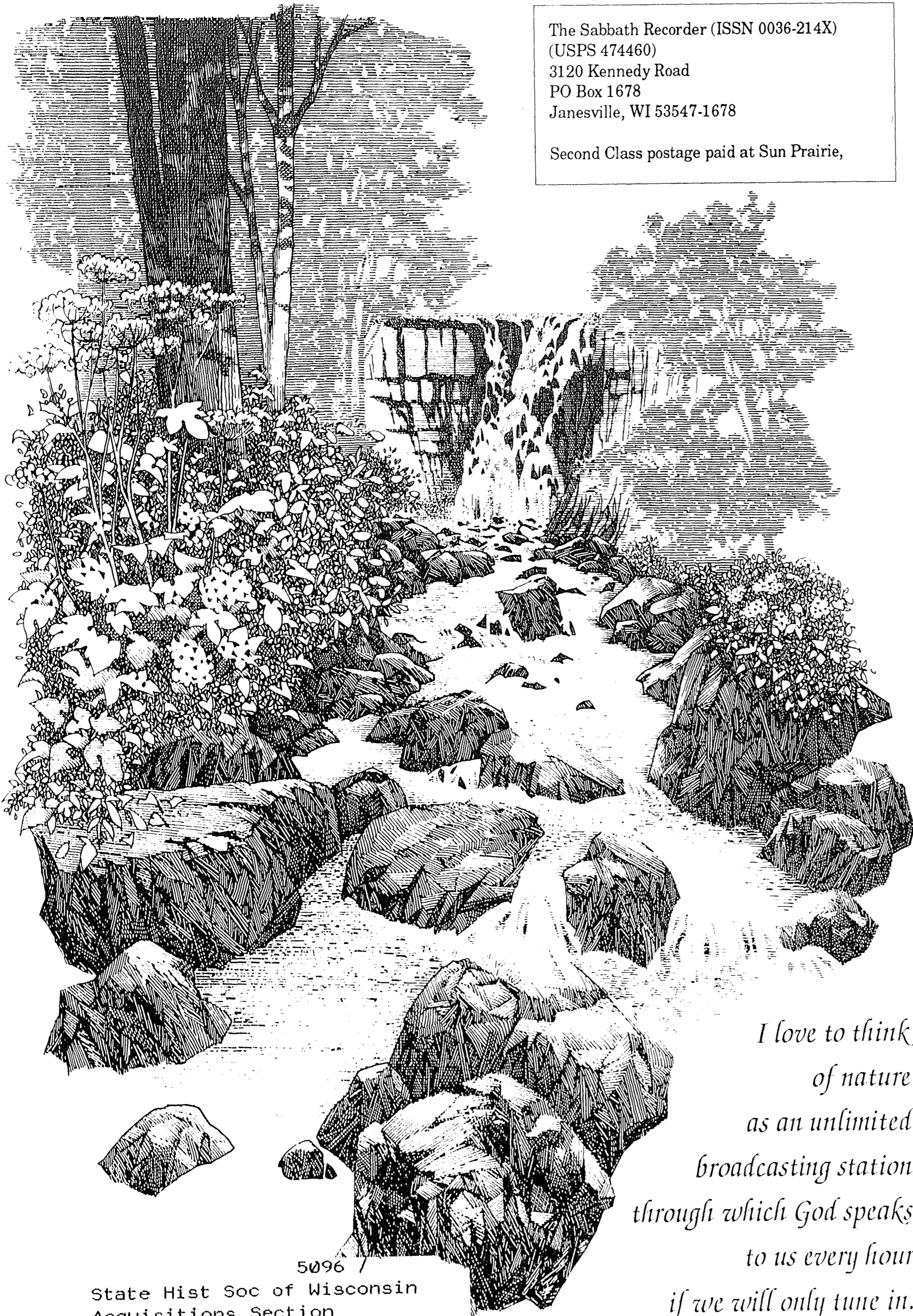
The Thorngate-Rood Family 1798-1977

A genealogy of the Thorngate-Rood family (60 pages) is available for cost of postage and handling: only \$2.

Contact Margaret L. Burdick, 710 Campus St. #2, Milton, WI 53563

Guide to the pictures in the latest "Distinctives" outreach issue:

- p.2 World Federation delegates in Westerly, RI (1986)
- p.3 Conference attendees at Salem, WV (1981)
- p.7 (top) Sabbath School in Washington, D.C.; (bottom) Harold King at Summer Institute
- p.9 (upper left) Marlboro SDB Church, New Jersey; (upper right) CSA Committee, Worcester, MA, (1986); (bottom) Organization day, Madison, WI (1984)
- p.10 Resurrection Sabbath, Milton, WI (1987)
- p.11 Outside the Denver, CO, church (1983)
- p.13 Commissioning the Ingoes in Portland, OR (1989)
- p.15 Herb Saunders in front of Mt. Hood, OR
- p.16 Your editor at Lake Mendota, Madison, WI
- p.19 Communion at New Auburn, WI, Association (1986)
- p.20 Harbor church (not SDB) in Boothbay Harbor, ME



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*I love to think
 of nature
 as an unlimited
 broadcasting station
 through which God speaks
 to us every hour
 if we will only tune in.*

—George Washington Carver

5096
 State Hist Soc of Wisconsin
 Acquisitions Section
 816 State St
 Madison, WI 53706

The **S**abbath

News for and about
Seventh Day Baptists

Recorder

December 1989

*1686.
14th Eighth
(Oct.)*

*An
Historical Record
of the Principal matters
that have occurred
in
The Church that was
formerly gathered
by Mr Francis
Bamphield
(Deceased)
Upon & since their
Reunion, taking date
from (only) the
14th day of the
Eighth Month
in y^r year
1686*

A Covenant People

This Congregation having been in a scattered & unsettled condition, & destitute of that spiritual sustenance w^{ch} they formerly enjoyed from the Ordinances of God, since they were dispersed & then by his Prather, Pastor Mr Francis Bamphield left by his Improvement & then by his Prather, w^{ch} continuing their Assemblies for the exercise of Sabbath-Worship till, w^{ch} were frequented by the Major part of the Members of the Society; they (at one of those meetings) agreed, solemnly to set apart (viz) the 14th day of the 8th Month, 1686, for a Day of Fasting & Prayer; to humble their Souls before the Lord wth Confession of their sins w^{ch} they had provoked him to withdraw & withhold from them those means of Grace w^{ch} he had formerly favoured them, & to beg Spreading Grace from him; & that he would lay their iniquities to their charge, nor remove their Candlestick out of its place, but that he would give them obedient & willing Minds to receive his Blessing, & that he would Reunite & Reestablish them, & bring them again wth the enjoyment of those precious Ordinances which they had long wanted, & which they thirsted for; & likewise direct w^{ch} means to secure & Obtaining of the same.

This Day was accordingly, by Appointment solemnized; & after a Conference of the Day had been spent in Prayer & Confession of sin to God, Entered into Consultation together to Consider of some Expedient w^{ch} should secure their Union & Establishment for the future; After some Time Agreed to write to Mr Edward Stennett Pastor of the Congregation, keeping in w^{ch} about Wallingford to desire the Assistance of his Office as might wth Convenience be obtained; And Appointed to write up a Letter to that Purpose; w^{ch} was accordingly written, & Read to them & Approved of by them at another Meeting, & by forthwith sent.