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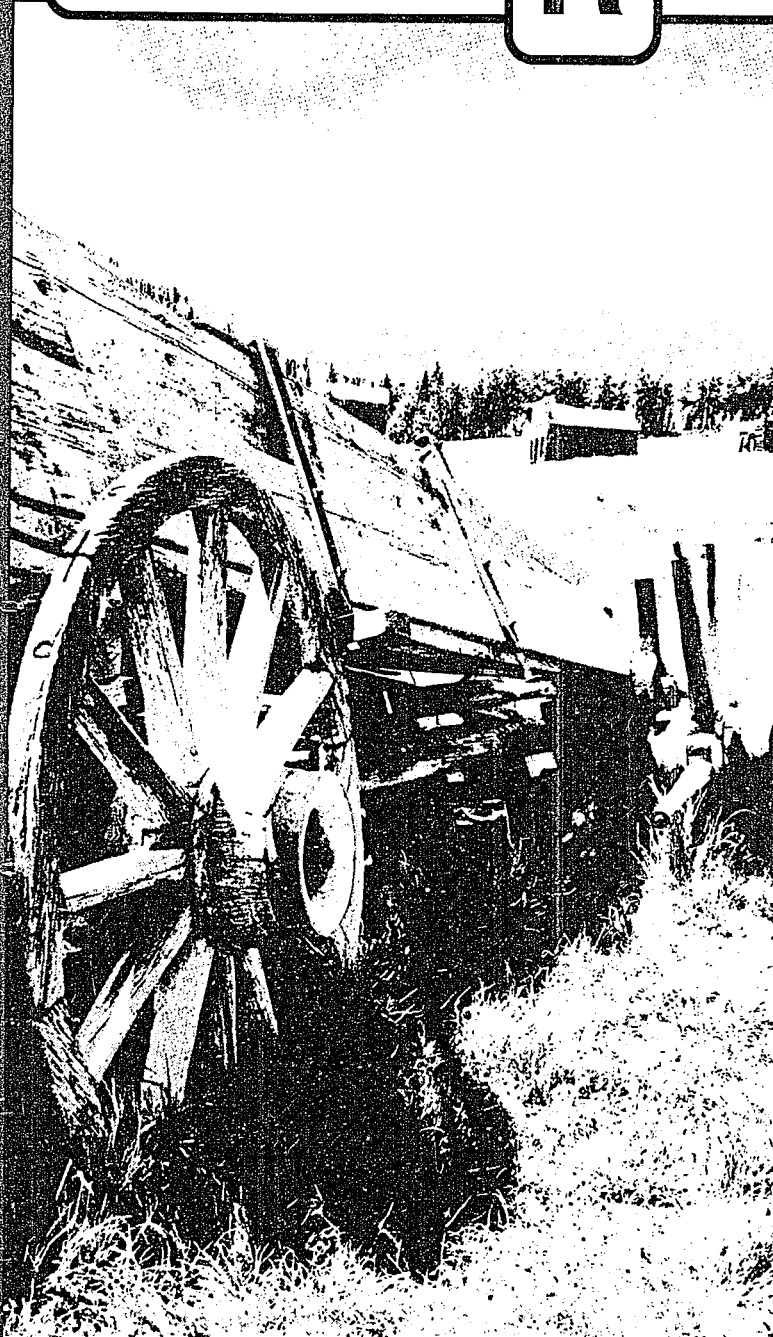
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*News for and about  
Seventh Day Baptists*

September 1992

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## The Legacy of Shrewsbury:

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The Reward  
of Risk

**New Videos available from the  
SDB Center, Janesville, WI**  
(FREE LOAN! Just pay for return postage.)

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This comes with a leader's guide, and student notebooks can be purchased separately. This would be a good quarter's study for a Sabbath



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These videos, and many more, are available from the Audio-Visual library in Janesville.

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**SDB Center**  
P.O. Box 1678  
Janesville, WI 53547

**North Central  
to gather**

North Central Association meetings will be held at the White Cloud, Mich., SDB Church on the weekend of October 9-11, 1992. It will be concurrent with White Cloud's 75th anniversary as a Seventh Day Baptist church.

We invite anyone who has ever attended White Cloud, or has an interest in our church, to join us in our celebration.

**Annual meeting notice  
Board of Christian Education**

The annual meeting of the members of the Seventh Day Baptist Board of Christian Education, Inc., will be held at the Van Horn Building, 892 Route 244, Alfred Station, N.Y., on Sunday, October 25, 1992, at 2:00 p.m.

The purpose of this meeting shall be to hear and act upon the 1991 annual report of the Board of Directors, to elect members of the Board of Directors, and to consider and act upon such matters that may properly come before said meeting.

Members of Seventh Day Baptist churches entitled to representation in the Seventh Day Baptist General Conference are members of the corporation. Accredited delegates who attended the 1992 General Conference sessions in Waukesha, Wis., are entitled to vote at this annual meeting.

The **S**abbath  
**R**ecorder



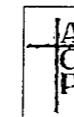
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**Who are Seventh Day Baptists?**

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. Phone (608) 752-5055; FAX (608) 752-7711

## The legacy of Shrewsbury: The reward of risk

by Richard R. Bond



*(College administrator, Colorado state legislator, and native West Virginian Richard R. Bond returned to Salem to help commemorate its 200th anniversary. Bond presented this message at the Ecumenical Worship Service on Sabbath, May 16. His text was from Joshua 24:1-15.)*

I am touched beyond words to be asked to speak today; to worship where many saints have worshipped, and still do; and to stand in a pulpit graced, in my experience, by men like Pastors Shaw, Skaggs, Hurley, Burdick, Nida, and Hansen, and served more recently by my contemporaries like Paul Green and Ken Davis.

The sweep of time is both immense and majestic, and the flood of memories is almost overwhelming. I stand in awe and humility and gratitude. It's good to be here.

Lean back now and close your eyes—but don't go to sleep! Picture yourself two centuries ago, gathered with your friends and families on a fall day in an almost-new little church in Shrewsbury, N.J. The Revolutionary War has just barely ended, its memory still raw from the battle a few miles away which made Molly Pitcher a heroine. Some of your friends were there.

You reflect for a moment that your grandparents migrated to this spot from Rhode Island and helped form this little church. But now you are taking your life into your own hands.

You are caught up in the excitement of life beyond the mountains. You are gathered with your friends and their families to say good-bye to those who are staying, as you

join with nine other families to leave this place; this place where you married and where your children were born.

Your wagon is packed, your oxen are ready, the day is fair, and you are gathered for the last time for worship on this Sabbath day. Your faith is strong, and that special day—that seventh day—is a bulwark of your faith.

Fear gnaws at you; the fear of danger along the way. There are still Indians where you are going. You fear for your children's health, particularly that new baby and your 3-year-old, for there are no doctors going with you nor any at your destination. But you are also excited, not as visibly as your young teenager, but excited nevertheless.

A new life beyond the mountains! The unknown is both a barrier and a magnet. Is it right to run this risk for yourself and your family? It is a monumental risk.

You sing the hymns with a lump in your throat. Your eyes aren't really dry as you say good-bye to the familiar. Your thoughts about the fears and the hopes and the future are interrupted as the pastor reads and preaches from the 24th chapter of Joshua: how Abraham left the valley of the Euphrates and found the land of Canaan, and how God not only called him but went with him. And how Moses left the land of Egypt in his own trek toward Canaan. God not only called him but went with him. Both of them risked much, but were rewarded much. Somehow your fears subside.

Now the scene changes. It is three years later, May of 1792. You are once again at worship; this time in your new home, New Salem.

Looking back, you didn't dream how long the trip would take. You didn't dream that you would experience your own wilderness of almost three years—that you would stop along the way, thinking you had arrived, and that you would live

two dreadful winters just across the border into northern Virginia. You didn't know that not all in your party would reach New Salem with you, for death would detain a few...

Looking back, you thank God that you and your family survived those winters; that, as with Abraham and Moses, God had indeed walked with you. You thank God for this beautiful forested land, land that you are beginning to clear for crops. The soil appears to be fertile, and you are close enough to the newly erected blockhouse to feel a reasonable degree of safety.

The air is clear, the morning crisp; a Virginia spring with new

And they said, "We will serve the Lord." And they built a church.

Today, 200 years later, let us relive their legacy in terms which have meaning to our own lives. I can do that best by sharing some events in my own life.

A few years ago, after serving my first session in the Colorado legislature, I shared with a group my experience of "taking the bull by the horns" and changing careers. I noted that I knew many people who were midstream in their careers but already longing for retirement because they were bored.

Many were saying, "Is this all there is? Am I going to be doing

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**A new life beyond the mountains!  
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and your family?**

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plants of dogwood and redbud literally engulfing you. As you worship, you think again of Abraham and Moses and Aaron, and you wonder why your new church group has not named this place "New Canaan" instead of "New Salem," for it is indeed a land of milk and honey, a land of promise. Truly it is *your* New Canaan. And you say, in gratitude as Joshua did, "As for me and my family, we will serve the Lord."

You were there, my friends.

And you are here today, my friends, savoring the legacy of those intrepid people, our physical and spiritual ancestors, who gave us so much and who are still giving. They took charge of their lives. They set out in faith; faith in themselves, faith in God. They risked much—lives, children, fortune, everything. They didn't look back, except to the God of *their* fathers. Their reward was great, in this New Canaan.

this for the rest of my life?" As I talked about both the risks and rewards of changing, I suddenly realized that I had that group in the palm of my hand. I had suddenly touched their lives and was speaking to a deep concern.

I see now that what I was talking about then, without identifying it, was the legacy of Shrewsbury. What I had done was what I had inherited!

Today, home at last, I can share in a most personal and meaningful way what I mean. This is my home, to which I return in my mind so often. I remember that the Bonds—21 of them—joined the trek westward, not from Shrewsbury, but seven years later from Cecil County, Maryland. They settled just a few miles away from here in Lost Creek. There six generations of them are buried; there I was born.

Intending to follow in my father's footsteps, I left Salem for

## Shrewsbury, cont.

graduate school, planning to return—which I did—for those deep roots kept calling. But through the grace of Henry Ash and Duane Hurley and, I am sure, God, I had an opportunity to “try my wings” in administration elsewhere. Scared? Yes. Risks? You bet. But I had found the reward of my own New Canaan!

When, after four years, we had an opportunity to go to Liberia, West Africa, we jumped at it. You'll notice that I changed my pronoun to “we.” By this time the same spirit, which I call the “Shrewsbury Legacy,” had infected my wife, Reva. (My first memory of her was when she entered the choir loft here as a college freshman one September Sabbath morning. I was sitting over there, in the Bond pew, thinking I'd never seen anything so gorgeous. She's still gorgeous, but that's another story...)

When Liberia beckoned, we jumped at the chance, even with our three young children. Our friends divided themselves into two groups, with no one in-between: those who thought we were fools, and those who wished they had guts enough to do it! But it changed our lives, in more ways than you can imagine. We had taken charge of our lives and had found another New Canaan. Our risks were great, but so were the rewards. Among other things, we came back with four children!

A university vice presidency in Illinois and a presidency in Colorado followed; each a New Canaan. By that time, our lives had seemed to settle into five or 10-year cycles, so we said we would stay in the presidency 10 years and no longer. And we did.

Politics was never in my plans, let alone even my thoughts. But, feeling dissatisfied with the representation we had and fearing that I was settling into a rut, I “tossed my hat into the ring” in 1984. You folks

here don't know what it's like to be a Democrat in Colorado—it's sort of like being a Republican in West Virginia! But I did win, the only Democrat to unseat a Republican in the face of the Reagan landslide in Colorado. I had found another New Canaan!

What are the risks in running for public office? There are only two: becoming a public figure, with the resultant loss of privacy, including the potential for negative campaigning; and the risk of losing. But so what? You're certainly not going to win if you don't take the risk.

What are the rewards? Affecting public policy for the future, the opportunity of seeing the state as a

Had you not given me the opportunity to think with you today, had you not forced me to look to the hills from whence I came, I would not have seen clearly that what has happened to me is truly a legacy from the history I share with you, with this church, with this community. That is why I call it the Shrewsbury Legacy.

In every case, it has meant grabbing the “brass ring” of opportunity—as our forbearers did. And, in every case, it has meant reward; a New Canaan, if you will. We have had the excitement of the new, the scariness and temerity of leaving the old, and the richness of a new experience—as rich as the hills of West Virginia were to the families

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whole, and the satisfaction of seeing the impact of your efforts.

The same motivation and the same risks attended my unsuccessful attempt to enter Congress. Sometimes the good Lord says, “No.” We would not have missed the experience, and we were blessed by having lost. No regrets and no backward looks. Even Moses didn't make it to Canaan!

Now, in retirement, I have been fortunate to serve in two community college presidencies, serving at the grass roots of higher education with all kinds of students striving to make better lives for themselves. We are close to people, close to nature, not far from our kids, in fear of nothing, and life is good... And we haven't the foggiest notion where our next New Canaan will be!

from the pine barrens of New Jersey. Life is rich and full and free. And in each new situation, we have been able to serve the Lord in a meaningful church experience.

What is *your* Shrewsbury Legacy? My friends, where is *your* New Canaan?

For some of you, it has paralleled mine, with physical or occupational moves and growth, grabbing your own opportunities, making your own journeys. For some of you, it has not quite reached the point of a prayerful decision to make a change; a change, if you will, from your own “Euphrates Valley,” from your own “Egypt,” from your own “Shrewsbury.” Yet some of you are thinking, even as I speak, “What is the meaning of what I am doing? Am I going to be doing *this* for the

rest of my life?”

For some of you, a physical or occupational move is neither “in the cards” nor appropriate. The Shrewsbury Legacy need not only be a physical journey. It can be a

change in occupation where you are. It can be a journey of the mind or the soul which is just as valid, just as risky, just as rewarding, just as real.

How many of you remember the

## Celebrating 200 years

by Terry Hurley Van Horn

How can a whole week-long series of special bicentennial events be briefly summarized? Here is an inadequately short report of the activities that marked the founding of the Salem, W.Va., church and community.

The week began and ended with two exceptional Sabbath Day services, filling the church with many members and friends.

On May 9, the Rev. Don Sanford highlighted the “Church and Community History Day” with a message entitled, “The Class of '92.” Former pastor Paul Green, and his wife, Denise, presented special music. Former pastors Clifford Hansen and Melvin Nida also participated.

On May 16, many area ministers participated in the Ecumenical Worship Day Service. “Native son” Dr. Richard Bond brought the morning message.

Many visitors came throughout the week to see the interesting display of historical items, under the chairmanship of Ruth Rogers. The special “Heritage Booth,” sponsored by the Harrison County Genealogical Society, also drew great interest.

Fred Zinn's Founders' Day program had to be quickly moved indoors when a last-minute thunderstorm blew up, but a cheerful crowd of townspeople enjoyed the evening of music and square dancing anyway.

The parade, under the chairmanship of Nettie Merritt and

Gary Martin, was an outstanding success. Our church's huge “Birthday Cake” float (designed and built by Shireen Hurley and family) was a main attraction.

A fine program was then held on the Salem-Teikyo University campus. Representing the governor's office, West Virginia Secretary of Taxation and Finance, James Paige, gave the keynote address. Appropriate remarks were also offered by master of ceremonies Jay Randolph, who brought greetings from his father, former U.S. Senator Jennings Randolph. A short historical perspective by Dorothy Davis also highlighted the program.

Other events, well attended and enthusiastically enjoyed, included a delightful “Time for Remembering,” hosted by Venita Zinn; the Community Commemorative Dinner, featuring the reading of prize-winning historical essays written by area school children; and the concluding activities and burying of a “Time Capsule” arranged by Richard Brissey.

Beautiful posters, children's art work, and decorated store windows brightened up Main Street for the week. Newspaper and television coverage told the world that Seventh Day Baptists had ventured into this wilderness 200 years ago to begin a new church and a new town.

Happy Birthday, Salem!

spiritual journeys led by men such as Loyal Hurley or Clifford Hansen? Each of those journeys was like the move from Shrewsbury, or the move by Abraham, or the move by Moses. It was undergirded by a faith in God and a faith in oneself. It was a willingness to “get off the dime,” to grab an intellectual or spiritual “brass ring.” It was a willingness to risk. It was a challenge to take charge of our spiritual lives.

And the reward was great—a New Canaan of the mind and soul and heart. There are many other New Canaans of the mind and of the spirit; new directions of many kinds awaiting to enrich our lives. The challenge is as great today as it ever was, if we are only willing to pick up our intellectual baggage, load our wagons, and move out with our oxen.

Even retirement is a journey. We can drift into it as a closure, or we can grab it as an opening—an adventure of freedom. The silver-haired legislature. Tutoring disadvantaged kids. Grandmothering—even someone else's grandkids. Historical projects. Each of these is a new journey, a determination to be alive and vital and adventuresome.

My question to each of you, regardless of your age or circumstance, is: Are you among that Shrewsbury few who ventured out, giving to your children the legacy you received from those adventurous souls flowing through your history? Or are you among those who stayed home, oblivious to the possibilities? Are you willing to claim your own Shrewsbury Legacy, with all its risks, and also claim the rewards of your own New Canaan?

The choice is yours, and the choice of journeys is yours. But whatever the journey, whatever the risk, whatever the reward, we are true to the heritage we reaffirm today only if—after musing about all these journeys—we can say, with Joshua, “As for me and my family, we will serve the Lord.” **SR**

## A vision of what a pastor expects from his people

by Dennis L. Palmer

After his arrival to pastor the Evangelical SDB Church in Lake Elsinore, Calif., last year, Dennis Palmer was asked what a pastor should expect from his people as the Body of Christ.

His reply was read at the next business meeting, then placed in the church bulletin. ✠

### A vision of what a pastor expects from his people

What I desire most from the members of the Evangelical SDB Church is that they may glorify God in every decision that they make in life. While some pastors may be satisfied with members who show up once a year, this can hardly be a satisfactory expectation of giving full glory to God.

A pastor needs to recognize the spiritual needs of those around him and the enormous task of the Church. With this in mind, the pastor may expect his people to share in the work of ministry so that the pastor can commit himself to prayer, and the preaching and teaching of the Word.

The following is a brief summary of reasonable expectations. These are not to be viewed as a set of rules, but lifestyle characteristics that should be part of a redeemed society.

**First,** I desire the Body of Christ to be redeemed by the blood of the Lamb.

**Second,** I pray that our people may be a holy people, not given over to the ways of the world. In particular, our people should be faithful in their marriage relationship and not having an affair with another man or woman outside of the marriage union. I desire to see our people as a holy people, living for God - a people who are not self-centered but "other-centered"; who care about people. Our people should be regular in their church attendance and a people of prayer with a daily devotional life. Our people should help to support this church financially through tithes and offerings.

**Third,** I desire God's people to be a witnessing body of believers who use their spiritual gifts and talents for the extension of the kingdom of God.

**Fourth,** I would envision God's people to be a people of the Book - a people who study the Bible daily and who are sound in doctrine.

**Fifth,** I want our people to be strong in the Lord, not compromising the faith, the truth of the Word of God.

**Sixth,** I desire God's people to be a ministering people lifting people up who need help.

**Last of all,** our people should be faithful to our church covenant.

The aim for us, as the Body of Christ, is to spread the Gospel and to walk in holiness and truth. Doing that which will glorify God cannot be obtained easily. We need to practice the presence of God in our lives, and be led by the Holy Spirit into the likeness of Christ. May God give His people grace to be the church of God.

## What praise means to me

by Linda Lawton

*Linda Lawton shared this testimony at the SDB Church in Boulder, Colo. Church member Richard Steele stated, "It was more than just an expression coming from our pastor's wife. It was an expression of three different areas of praise which will cause many to take another look at how we are to praise our God!"*

As I thought about the times when I am most aware of praising the Lord, I found that they generally fall into three categories.

The first of these is when the Lord works some way in my life which is so evident that I have to praise Him. You know the times. He drops a job in your lap, or an-

swers your questions in a letter from a friend, or opens a spot at a retirement or nursing home just when it is needed, or reveals something completely new in a Scripture you've read 20 times before.

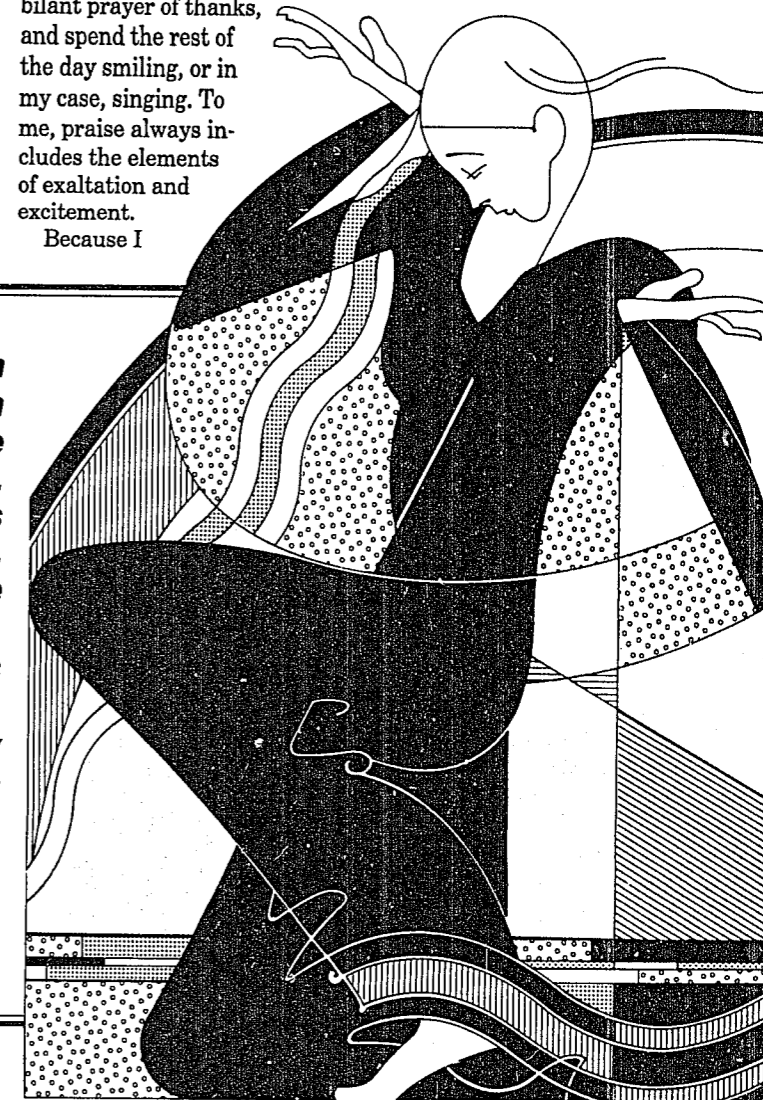
These are the times when it's easy to remember to pray, to worship Him in thanksgiving. We feel joyful, excited by the touch of God's hand on our lives. We send up a jubilant prayer of thanks, and spend the rest of the day smiling, or in my case, singing. To me, praise always includes the elements of exaltation and excitement.

Because I

love music of all kinds, I find that praise is most often expressed in song. My second most familiar category of praise occurs during Sabbath morning worship, or other times of worship.

Praise songs, of course, are designed to express our praise and worship to God, and I find that they help me do that. I will be singing a song, and suddenly God

**Physical expression is very much an element of praise for me. I talk with my hands in normal conversation, and when I feel praise for God, my voice alone is not enough. My whole body wants to get in on the act.**



seems very near. The wonderful things I sing about become very real again to me, and I praise Him.

Since my musical tastes are varied, I can find other things which express that praise just as well. When I was growing up in Milton, we sang many, many hymns, and I found myself memorizing them. Today I still remember them, and I find that they are as much an avenue in expressing my worship of God as praise songs are. One hymn which most often lifts me out of myself is, "And Can It Be." When I get to the third verse, I can hardly contain myself:

"Long my imprisoned spirit lay fast bound in sin and nature's night. Thine eye diffused a quickening ray; I woke—the dungeon flamed with light! My chains fell

my voice alone is not enough. My whole body wants to get in on the act.

So I raise my hands, not because I want to put on a show or appear more spiritual than someone else, and certainly not to make anyone uncomfortable. I do it because I have felt the touch of God, and I must express it physically. It is my way of praising God, and I would not urge anyone to do the same unless God is asking them to.

The first time I lifted my hands, I was very self-conscious, but I also felt it was how the Lord wanted me to express my praise to Him. I became more comfortable the more often I did it. Praise is a corporate thing, something which is important for us to share as a body. It is also a personal thing, and our man-

***Praise is not emotion without substance. It is not what makes us "feel spiritual." It is whatever pulls us out of our own self-absorption, and focuses our spirits on God. It is not for us, it is for Him.***

off, my heart was free, I rose, went forth, and followed Thee. Amazing love! How can it be that thou, my God, shouldst die for me!

"No condemnation now I dread: Jesus, and all in Him, is mine! Alive in Him, my living Head, and clothed in righteousness divine; Bold I approach th'eternal throne, and claim the crown, through Christ my own. Amazing love! How can it be that thou, my God, shouldst die for me!"

I don't understand how anyone can sing that song, really think about the words, and sit still! Physical expression is very much an element of praise for me. I talk with my hands in normal conversation, and when I feel praise for God,

ner of expressing praise is between us and the Lord. Don't ever do anything which does not spring from your heart and go to the heart of God.

The third occasion when I am most aware of praising the Lord is not as pleasant to talk about. We all have times of depression, when the pressures of everyday life, the problems we might have with family or friends, or the circumstances in which we find ourselves seem to overwhelm us. These are the times when we want to retreat into ourselves. God seems far away, and we feel that we are living at the bottom of an emotional well.

At times like these, I find praise to be the most important. I don't want to praise the Lord. Instead, I

want to lock myself in my room like a child, and beat upon the gates of heaven, screaming at God, "Why are you allowing this to happen to me?!" It is then that my praise becomes a real sacrifice.

I praise God not because I want to, but because He asks it of me. And as I praise Him in an act of obedience—not for what He has done or will do in my life, but just for who He is—I find myself suddenly very much in His presence. He is there beside me. He gathers me into His arms and says to me, "I know what you are feeling. I love you, I care for you, and I have not abandoned you. I am here now, and always will be. I accept you like no one else ever has or ever will."

I find that by being obedient, I have been refreshed. Nothing has changed in my life—except my outlook. I can look at my problems through God's eyes, and I rest in His presence.

This is, above all, what praise is to me. It is whatever lifts our spirits up into the presence of God. It is not emotion without substance. It is not what makes us "feel spiritual." It is whatever pulls us out of our own self-absorption, and focuses our spirits on God. It is not for us, it is for Him.

It may be a sermon which speaks to our hearts and tells us what we don't want to hear (but know that we need). It could be a beautiful instrumental piece which reminds us of the day we gave our lives to God, or a song which helps us "forget about ourselves, and concentrate on Him and worship Him." Whatever brings our spirits a renewed awareness of our Father, our Savior, and our Lord—this is praise. And however we express it—whether by sitting silently or singing loudly, raising our hands or dancing a "line" dance around the back of the sanctuary—if it is acceptable to God, it is praise. **SR**

*Linda Burdick Lawton is the wife of Pastor Gordon Lawton at the SDB Church of Boulder, Colo.*

## The many forms of "Elohim"

by Thomas McElwain

Probably one of the most used words in the Bible is "Elohim." Generally translated "God," Elohim appears in the original Hebrew text of the Law and the Prophets thousands of times.

Certain peculiarities of the word have been appealed to in support of the doctrine of the Trinity. The fact that the word is so common, appearing on nearly every page of the Bible—and that Jewish scholars and congregants can hardly open the text without being confronted with it—ought to make us stop short. Either Jews are not very versed in Hebrew, or our appeals to the word in support of the Trinity follow a precarious route.

The argument in favor of the Trinity points out that the word referring to God is almost always in the

plural form, thus suggesting the Trinity. Let us examine how the word is actually used in the Bible.

Even a brief examination of all the texts in which the word appears would take months to accomplish. Nevertheless, it is possible to summarize all of the typical uses, and even to mention most of the texts that are less typical.

Although a singular form of this word exists, it is evident that the plural form is generally used for both singular and plural.

The context of hundreds of verses, such as Genesis 3:5; 31:30,32; 35:2,4; Exodus 12:12; etc., shows clearly that the word should

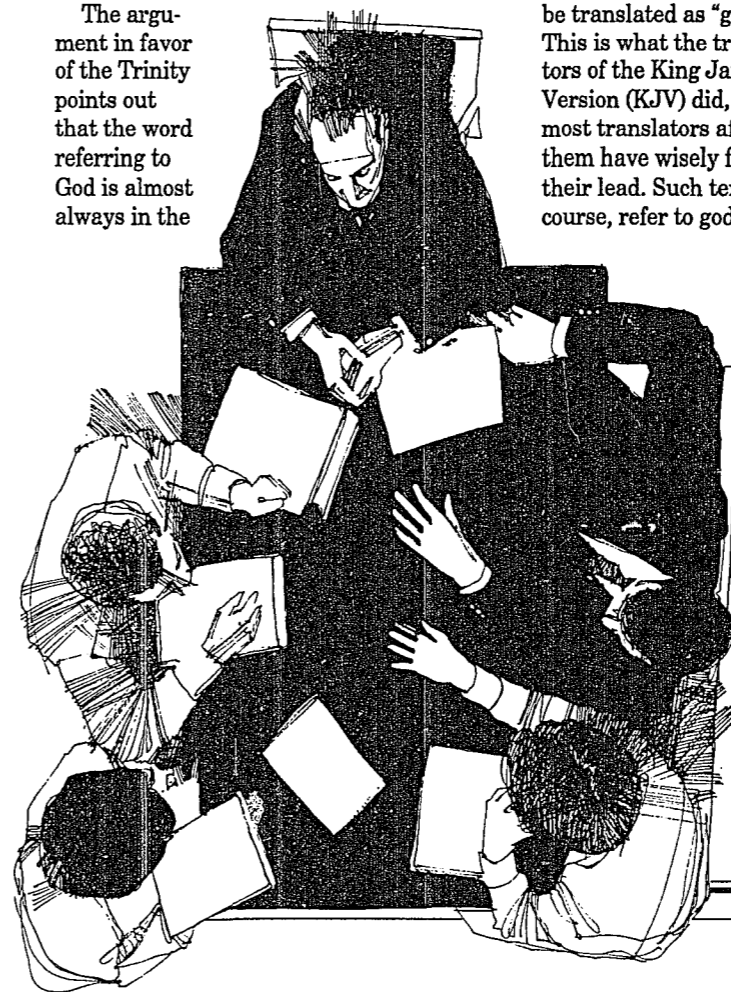
be translated as "gods." This is what the translators of the King James Version (KJV) did, and most translators after them have wisely followed their lead. Such texts, of course, refer to gods other

than the God of Israel, the God of the Bible. With these texts there is no problem.

The problem arises when we find that the Bible, in referring to these other gods specifically and in the singular, very often uses the same plural form. Time and again (28 times in fact), this plural form is used to refer to another god, often mentioned by name, in the singular. Texts of this type that I have found are Exodus 22:20; Deuteronomy 32:39; Judges 6:31; 8:33; 9:27; 11:24; 16:23,24; 1 Samuel 5:7; 1 Kings 11:33; 18:27; 2 Kings 1:2,6,16; 19:37; 2 Chronicles 32:15,21; Isaiah 37:38; Daniel 1:2; 3:28; 4:8; 11:36; Hosea 13:4; Amos 5:26; 8:14; Jonah 1:5; Micah 4:5; Habakkuk 1:11.

In determining the meanings of language forms, linguists examine the usage in a large body of data. Then, a descriptive grammatical rule can be made. But this rule does not govern the language; it is the language that governs the rule.

Although an examination of a large number of words suggests that the ending of the word Elohim is a plural form, the usage shows that it does not have a specifically plural function when applied to Elohim. The form is used both in



***Linguists examine the usage in a large body of data. Then, a descriptive grammatical rule can be made. But this rule does not govern the language; it is the language that governs the rule.***

the singular and plural.

This kind of phenomenon is found in most languages. There is almost always a small group of words that do not behave entirely according to the main rule; the linguist has to provide a whole area of exceptional description to accommodate them. For example, the plural form in English generally adds "-s" or "-es," yet we say "sheep" instead of "sheeps," and "oxen" instead of "oxes."

To describe the usage of either English or Hebrew plurals would

Psalms 29:1, and Ezekiel 31:11. It appears with a singular word in Psalm 50:1 and Genesis 23:6. This last reference is an interesting case, where Abraham is called "a mighty prince." It would seem to me, however, that the words could be translated as "a prince of God."

Elohim is translated in the KJV as "great" in Genesis 30:8, where it is definitely plural, and in 1 Samuel 14:15, where it is definitely singular.

An adverbial use of Elohim is found in Jonah 3:3, "exceeding

There are, in fact, three exceptions. The word Elohim, as applied to God, takes a plural adjective in 1 Samuel 17:26, and a masculine plural verb in 2 Samuel 7:23. In Genesis 20:13 ("When God caused me to wander..."), the literal wording is "when gods (Elohim) caused me to wander..." In this case, the verb is a masculine plural.

A remarkable usage of the word Elohim is found in Exodus 7:1. In this case, there is no word in the context to mark number (as singular or plural) except the second person singular suffix. "And the Lord said unto Moses, 'See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.'" Here, "a god" is Elohim.

I do not know if on the basis of this text, the historical critical method finds the four textual sources of Moses in a quadrinity, but I should not be surprised.

It seems to me that to find a plurality, or even a collective, in the word for God does not serve any purpose. On the contrary, the Trinity is not meant to indicate a plurality at all, but one God in three persons. If the word is construed as a plural, the only conclusion that can be drawn is polytheism (many gods). Elohim, as a plural, does not in fact support the doctrine of the Trinity, nor any other of the alternatives found to be heretical by the historical church councils.

To understand the word Elohim as a functional singular when it refers to God in the Bible is consistent with the doctrine of the Trinity. It is, of course, consistent with every other alternative doctrine Christians have presented as well.

Let us be honest searchers for truth, rather than searchers of supports for our pet beliefs. No doctrine of God can be based on Hebrew word formations, and we do well to seek out more serious foundations for our beliefs. *SR*

*Thomas McElwain is a former SDB missionary living in Finland.*

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**The Trinity is not meant to indicate a plurality at all, but one God in three persons. If the word is construed as a plural, the only conclusion that can be drawn is polytheism (many gods).**

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take many pages. Suffice it to say that there are plural words in English which are always construed as singular—for example, a bellows and a gallows. Although a singular form does exist, in the vast majority of cases, the one form, "Elohim," is used as either plural or singular.

Now let us take a look at the meanings of the word Elohim. Many translations suggest that the word can mean "angels," as shown in Psalm 8:5. Another common meaning of the word seems to be "judges." (See Exodus 21:6 and 22:8,9.) It is translated as "a goddess" in the KJV in 1 Kings 11:5,33.

The Hebrew language is very poor in adjectives, and nouns take over much of that function. Thus the word Elohim, like many other nouns, also serves as an adjective. The translators of the KJV show awareness of this by translating Elohim as "great" and "mighty" in several cases.

Elohim appears as "mighty" with plural expressions in Job 41:25,

great city." There, Elohim is translated in the KJV as "exceeding." (In the case of Genesis 23:6, there was some ambiguity whether the word Elohim was used in an adjectival sense or not. Here, however, it seems that Elohim must modify "great," rather than "city." The singular meaning is difficult to deny, even by construing "city" as a collective.)

When the word Elohim applies to the God of Israel, as it does in the overwhelming number of cases, its context generally shows it to be a singular noun. In Hebrew, the true adjective and the verb used with a noun always indicate the number. There is no neutral form in most situations, so the number is apparent in literally thousands of texts, although this might not be true in English translations.

For example, throughout Genesis 1, "and God said" uses a verb with Elohim which is outrightly and uniquely masculine singular and nothing else. This is true even in Genesis 1:26.



Women's Society page by Charlotte Chroniger

## Words and prayer lift anxiety

*"Anxious hearts are very heavy but a word of encouragement does wonders" (Proverbs 12:25, The Living Bible).*

Recently our family was feeling some of the stress of ministry. We were:

- attending to details for Vacation Bible School.
- finalizing plans for camp.
- carrying concerns for several families who were going through some difficult times.
- physically tired from some late nights and early mornings, trying to get everything done.
- recovering from a flu virus, which hit five out of six of us (three children at the same time—I almost ran out of bedding).

Some deadlines had passed without all of the work being completed—including this *Sabbath Recorder* article!

One evening I was at the church with our four children, making copies for Bible School and camp. I had to miss another meeting that evening because of some other things that had to get done. Don was involved elsewhere with the church young people.

In the midst of running my copies, I heard of a serious prayer concern that needed to get through some prayer chains. I called an SDB pastor from another state to activate his church's prayer chain.

As we talked, I shared about our anxiousness. He could relate completely to our situation, and he understood; better yet, he offered Don and me wonderful words of encouragement. He related how he and his wife pray for us often and wished God's best for our family. What wonders were done by those words of encouragement!

Words contain an enormous amount of power. The words we hear have the ability to completely change our moods of the moment, our priorities, our directions for life, our faithfulness to the Lord and each other.

How would you be affected if you heard the following words?: "Congratulations!" "It's twins!" "We found cancer." "Thank you for all your work." "I'm praying for you." "Can't you do anything right?" "What did you do that for?" "I'm so glad you're here!" "Good job!" "What can I do to help?" "What nice children you have!" "I'm so sorry!" "I love you!"

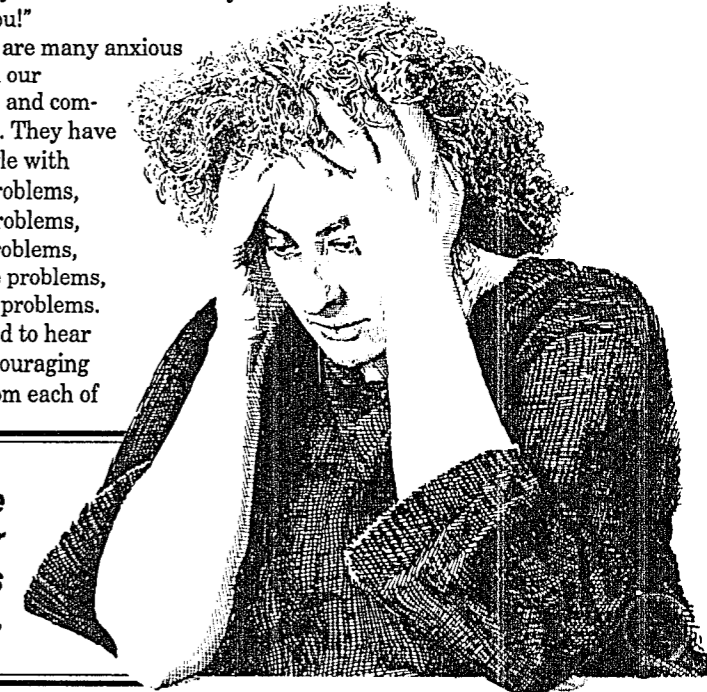
There are many anxious people in our churches and communities. They have to struggle with health problems, money problems, family problems, marriage problems, spiritual problems. They need to hear some encouraging words from each of

us. We also need to hear words of encouragement from time-to-time.

We need to choose our words more carefully so they will have a positive rather than a negative influence on others. (I'm still learning that!) Even *how* we say something can make a difference in how our words are received.

Who can you encourage today? What words will you hear today that will affect your life? What good word will you have today for someone else?

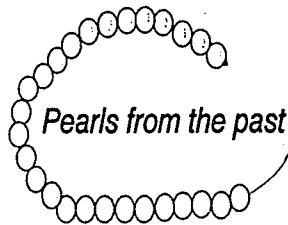
All of our churches are now beginning their fall ministries. How wonderful it would be if our pastors and committee members could hear: "I'd like to volunteer for..." "Could you use help with..." "I'll bring..." "I'll help provide transportation for..." "I'll take a turn with..." "Please sign me up to..." "You're doing a great job..." "Keep up the good work..." "I'm praying for you..." *SR*



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**There are many anxious people who need to hear some encouraging words from each of us.**

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Pearls from the past

## "Oasis in a desert of gloom"

by Don A. Sanford, historian

The year 1992 marks the 500th anniversary of the discovery of America by Christopher Columbus. Many celebrations will commemorate this event, which has been etched on the minds of school children for generations.

But few celebrations can match the religious and political controversy which surrounded the Columbian Exposition in Chicago a century ago. At issue was the closing of the World's Fair on Sundays during its run.

As early as October 1890, the Chicago Council of Seventh Day Baptists issued a position paper which said in part:

"As to our position on the question of closing the Columbian Exposition one day in seven, we believe it is not necessary to become committed farther than to protest that any refusal to join in the demand for it, should not be represented by others as an alliance with saloons and other evil elements in opposing Sunday."<sup>1</sup>

The controversy at the Columbian Exposition followed the intensive effort of groups such as the National Reform Association, the American Sabbath Union, and even the National W.C.T.U. and the Christian Endeavor, to pressure Congress into passing the Blair Sunday Closing Bill. The full title was, "A Bill to Secure to the People, the Enjoyment of the First Day of the Week, Commonly known as the Lord's Day, as a Day of Rest and to Promote its Observance as a Day of Religious Worship."

The bill included a provision for a constitutional amendment calling for the establishment and maintenance of free public school which would, among other things, teach

the principles of the Christian religion. Seventh Day Baptists were among those who protested the passage of this bill on the grounds that it infringed upon freedom of religion, or the establishment clause of the First Amendment in the Bill of Rights.

The proponents of the Blair Bill then turned their strong lobbying efforts toward legislation which would close the Columbian Exposition on Sundays. In what A.H. Lewis described as "manipulation by shrewd policy, and sharp parliamentary tactics," a Sunday closing bill was attached to Congress' appropriation bill which would finance the Columbian Exposition.

A temporary injunction restraining the directors from closing the Fair on Sundays was protested by many of the religious exhibitors.

One account speaks of the Seventh Day Baptist exhibit as being like an "oasis in a desert of gloom":

"Like a home with good cheer and offering rest to all comers in desolation and barren wastes, one booth in the religious section remained open yesterday [Sunday]. Within the little booth, three men who believe it consistent with omnipotent design that God's own word and works shall be seen of men on Sunday as well as other days of the week, welcomed all visi-

tors and explained to them the numerous objects which have been collected. Hundreds of people visited the booth during the day. These listened to the explanations given with a curiosity and earnestness seemingly born of devotion...

"All about this little space there was a gloom such as hangs over a funeral. Cases containing objects of historic interest, as well as useful



Award medal presented to SDBs after the 1892 Columbian Exposition in Chicago.

in arousing inquiry into church affairs, were overhung with drapery after the fashion of undertakers.

"In many instances the church sections were entirely hidden by heavy curtains upon which were placards announcing that the places were closed... The Congregational booth bore a placard, 'Closed on the Lord's-day.' The Presbyterian section hung open displaying the dozen boxes containing the things contemplated for exhibition, but which the church authorities

cont. on page 22



# SR Almanac

Where we have been...

### September 1991—One year ago

Victor Skaggs reviews several doxologies from his vast hymnal collection.

Variety of articles come from the pens of Alfreda Shippee, Barbara Barber, Diane Cruzan, and William Vis.

"Pearls" page remembers SDB industrialist George H. Babcock.

Wheeler Hardware, the 16-acre store with "everything," featured in *The Kansas City Star*.

From Nigeria, Elder Lawrence O. Uchegbuonu reports on being spared from a Muslim physical attack.

### September 1987—Five years ago

Coverage of the 1987 Conference sessions in Lindsborg, Kan. Geraldine Van Dyke was president.

Leigh Stewart shares his testimony of survival and rescue after 19 days in the snow-covered Colorado mountains.

New Conference President Herbert Saunders introduces the theme, "Enter the Joy."

Theological Education by Extension (TEE) training begins in Jamaica.

SDB church in Guyana reports on safe arrival of new outboard motor from America.

Xenia Lee Wheeler receives the Women's Society's Robe of Achievement.

### September 1982—10 years ago

Highlights of Conference held in Redlands, Calif.; Dorothy Parrott, president.

Robe of Achievement goes to Etta North O'Connor. New church in Ambler, Pa., organized.

Pastoral news: Alton Wheeler honored for 40 years of service; Everett Dickinson becomes student pastor in Marlboro, N.J.; Lawrence Watt accepts call to White Cloud, Mich.

Proposal for Youth Conference concurrent with General Conference rejected; Pre-Cons to continue.

### September 1967—25 years ago

The theme, "Open Your Hearts, Loving," dominates

Grand Rapids, Mich., Conference sessions. Dr. Lewis H.V. May presided.

Conference highlights: reports from the nine SCSC teams; bell ringers from Boulder, Colo., processed across the campus preceding the morning services; Youth Pre-Con hosts 77 campers.

Mortgage burned for Lost Creek, W.Va., church parsonage.

L.H. North retires after 30 years of chairing the Committee on Ministerial Retirement.

### September 1942—50 years ago

Conference President Harley Bond urges that SDBs must: face facts; await no religious Pearl Harbor; look to no panaceas, but have convictions; indulge no complacencies; and have purpose, consecration, unity, and action.

Young People's column, by Victor Skaggs, begins series on basic Christian beliefs.

An extra-long "Special Conference Number" reports on the many activities at Salem, W.Va.

New tract series announced. Thirteen six-page folders cover our distinctives.

...where are we headed?

### Pray...

- for Christians in the marketplace
- for the safety of our foreign workers
- that our education efforts are fruitful
- for the work of our Boards
- that Conference attendees spread SDB enthusiasm to our churches
- that we know what and Whom we believe
- for this new Sabbath School quarter



# 1992 Scripture Memorization Program

The Scripture Memorization Program for the 1991-92 year featured President Mynor Soper's theme, "Lifting Up Jesus." The Sabbath School Committee of the Board of Christian Education selected monthly Scripture verses for Primary, Junior, and Youth/Adult age groups. Sabbath School students who completed the program were presented certificates at the General Conference sessions in Waukesha, Wis.

## Adams Center, NY

Amanda Sweet  
Mildred P. Scriven  
Catherine Roberts  
Delberta Green  
Beatrice Maltby  
Nellie Barbur

## Alfred Station, NY

Matthew Chroniger  
Angela Chroniger  
Rachel Chroniger  
Phyllis Mattison  
Reid Mattison  
Amanda Snyder

## Battle Creek, MI

Dorothy Parrott  
Jo Anne Mitchell  
Donna Powell

## Boulder, CO

Doris Rood  
Charity Heath  
Brian Heath  
Brian Widhalm  
Tim Rood  
Chris Rood  
Bridgette Coe  
Kelley Ketterman  
Amy Skaggs

## Central, MD

Patrick Hibbard  
Hansel Taylor  
Justin Hibbard  
Nichole Chroniger  
Samantha Chroniger  
Leslie Billington

## Columbus, OH

Carrie Spaur  
Helen Bond

## Hebron, PA

Pearl Brock  
Edna Gaines  
David Hauber

## First Hopkinton, RI

Delilah Allen  
Thelma Tarbox

## Lake Elsinore, CA

Nathan Davis  
Holly Davis  
Emily Davis  
Amber Lubash

## Little Rock, AR

Oma P. Seager

## Lost Creek, WV

Justin Ash  
Brittany Bond  
Tiffany Bond  
Natalie Boyajian  
Billy Curry  
Johnny Curry  
Luke Lawrence  
Adrienne Ash  
Nichole Bond  
Mary Beth Lawrence  
Rebecca Boyajian  
Carrie Fenstermacher  
Chad Randolph  
Jennifer Boyajian  
Joey Fenstermacher  
Melissa Holt  
Steven Graffius  
Scott Graffius  
Pastor Larry Graffius

Lorna Perry

Leora Pinder  
Rex Randolph  
Phyllis Randolph  
Jan Graffius  
Margaret B. Allen  
Stanley K. Allen  
Roberta Ash  
Betty Bond  
Susan Davis Bond  
Jerry Garrett  
Susan Garrett  
Rita Hickok  
Cynthia Lawrence

## Larry Lawrence

Dawsalee Rymer  
Melinda Randolph

## Marlboro, NJ

Holly Miller  
Diana F. Cruzan  
Sharon Davis

## Milton, WI

Sarah Calhoun  
Joshua Calhoun  
Betty Daland  
Lucile Todd  
Pastor George Calhoun  
Benjamin Calhoun

## Milwaukee, WI

Thomas Moder  
Christina Marinakies  
Catie Marinakies  
Sarah Moder  
Mary Ann Mihelish  
Mabel Cruzan  
Stacie Marinakies

## North Loup, NE

Virginia Burdick  
Cecil Severance

## Philadelphia, PA (Hope)

Carissa Lawrence  
Colena Lawrence  
Cordea Lawrence  
Rolleesa Thurman  
Cormeth Lawrence

## Pine Street Gospel, CT

Gwen Bowyer  
William Bowyer

## Verona, NY

Valerie Tucker  
Kristy James  
Alicia Laube  
Michelle Laube  
Jennifer Johnson

## Joanne Johnson

Mayola Warner  
Pastor Steven James  
Joyce Burdick

## Pawcatuck, RI

Andrew Lamphere  
Joe Miller  
Margaret Taylor  
Helen Brayman  
Julianne Grove  
Christen Thorpe

## Raritan Valley, NJ

Pastor Jeanne Yurke  
Mary Jane McPherson

## Richburg, NY

Jamie Pitts  
Eric Pitts  
Michael Zilker  
David Ritcher  
Roxanne Brundage  
Maureen Zilker  
Lydia Cartwright  
Jonathan Saunders  
Linda Payne

## Salemville, PA (Bell)

Lois Fletcher

## Shiloh, NJ

Tyler Chroniger  
Jan Bond

## Sunshine Mt., MS

Eugene Rabitaille  
Lucky Meche  
Theodore Meche  
Gwenette Reynolds  
Stephanie Lee  
Ted Meche  
Charles Meche  
Charles Hinkson  
Renee Hinkson  
Keith Bond  
Ralph Hays  
Linda Hays



**FOCUS**  
on Missions

## Stressing our differences

by Kirk Looper

In biology class, I taught the students about how one mammal might have body parts that resemble those of another mammal. Then I would teach them that many of the vertebrates' body parts corresponded in structure and origin; they were "homologous." However, I would stress that the homologous parts did not, therefore, make the animals all alike or give them the same abilities.

The similarities only allowed us to place vertebrates into a specific group, separating them from the other types of animals. Their differences would separate them within the group of vertebrates. We would learn the *similarities* for grouping, but then learn the *differences* to determine their individuality.

I find myself doing the same thing when it comes to discussing world religions. No one is without some religion.

Webster defines religion as: "Devotion or fidelity; conscientiousness." We are all devoted to something. We must look to something or someone to support our needs. Similarities are found in all systems; we must consider the variations in the differences.

Differences are vitally important. Even Christianity has variations that "require" us to function differently. Without these differences, we would all have the same doctrine. Think about the church down the road. How does it differ from yours? If no differences exist, then you would be foolish to drive a long distance to a church when you could walk to one close by.

I find that our denomination has some very valuable differences, and I stress them. I believe this will

form an attitude of loyalty; a loyalty, I believe, we have lost. Some SDBs have even gone so far as to say that it does not matter on what day people worship. For me, our day of worship is a high-priority characteristic.

Naturally, I do not feel that salvation depends upon the day of worship. Salvation is a free gift, given by God, through the sacrifice of our Savior, Jesus Christ. But, do we not call ourselves "Seventh Day Baptists"?

Some members of another church conference have a difficult time understanding our attitude toward the Sabbath. The spiritual fruit we share with others is the observance of God's Sabbath. It is done as a loyal testimony to His word, to express our love for Him. I think we should accentuate all our differences to the world in which we live, and be prepared to defend our choice.

In our National and Foreign Missions, we see a growing interest in the Bible Sabbath as God's Holy Day. I believe our attitude and convictions illustrate our devotion to His will. No, we are not saved by our keeping the Sabbath Holy—but maybe someone else will be! After all, if it is worthy of sacrifice, it may be worthy of study.

If we give up our stance on the Sabbath and its importance, we reflect its true value to us. And others will judge its value accordingly.


In some of our foreign missions, the value of the Sabbath is illustrated through an almost "required" attendance in church on Sabbath. If you are not there, someone comes to see you after church services to find out what is wrong. A deacon is in deep trouble if he or

she misses without good cause.

That may be too extreme. However, it would be nice for someone to care enough to visit on Sabbath when you are sick or having problems that keep you away from church.

I pray that we would regain the Sabbath purpose that God intended. It should be a time of worship, fellowship, and caring.

Let us be alert to our example and witness. Also, pray for our less fortunate sister Conferences in the world. Remember these:

- Leadership training needed in Nigeria, Jamaica, New Zealand, and Australia.
- The Africa trip planned by the Missionary Society.
- Malawi, Central Africa, and South Africa with persisting drought conditions.
- Our Eastern Asian countries; for churches and evangelism.
- The need for equipment and supplies in most of our Conferences.
- The orphanage projected for India.
- Our new contacts in Indonesia and their efforts to secure permission to join our denomination and Federation.
- Memphis, Tenn., and the work being done there.
- New contacts in North America we continue to receive.
- Future projects in the United States for which we have plans and await the funds.
- Leaders in our Conference offices; especially, we ask your prayers for Kirk Looper, Russ Johnson, and Ron Elston, as they plan and carry out the missions they have before them. 



# the BEACON

Produced by the Youth Committee of the Board of Christian Education  
For and by members of the SDB Youth Fellowship September 1992

## The Leaders

by Andrew J. Camenga

Is this the one we seek?  
They all agreed

Oh No,  
His face will not entice a man,  
His frame is just not right,  
His manners can not please  
the crowds,  
His aim is not to fight.

He can not guide our nation  
free,  
Although our God he claims to  
seek.

He does cry out, and people  
hear, but...

We need a leader—  
who wields a sword  
who wields his words  
who can bring us  
victory.

This man does not seek  
power, but...

Power he receives:  
His words and stories strike  
so true,  
His actions speak of love,  
His understanding of the  
mass;  
Uncanny, witty leadership.

Yet, He will not go against  
them:

The Romans  
Our Captors  
The Swine.

He talks of love and  
questions motive,  
He breaks the Sabbath day.  
Our rules he scorns,  
Our lives he mocks,  
Our claims he does refute.

His questions go unanswered.  
His answers go unchallenged.  
Our questions laid as traps  
Ensnare their owners' lips.

Are we looking at Him wrong?  
Does He have the truth we  
seek?  
Is He the one we seek?

Can a man who blasphemes  
God,  
Who guides our people wrong,  
Can a man who breaks the  
law,  
and then who sneaks away?

He can't be who we seek.

Yet—  
He is trouble,  
Let's kill him.  
Agreed.

The sky is dark,  
The veil was rent,  
The soldier cried out, "GOD!"

Yet—  
He was trouble, we should  
have killed him.

Could we be wrong?

The sky is dark,  
The veil was rent,  
The soldier cried out, "GOD!"  
The grave is empty.

The soldiers slept—the body  
was stolen.

The sky is dark,  
The veil was rent,  
The soldier cried out, "GOD!"  
The grave is empty.

The soldier slept—the body  
was taken away.

The grave is empty.  
What have we done?

His followers are speaking boldly,  
They claim that all have sinned,  
They say that he was killed  
and Rose!  
The final sacrifice.

They're drunk.

His followers are speaking boldly,  
They claim that all have sinned,  
They say that he was killed  
and Rose!  
The final sacrifice.  
We can not shut them up.

Are they drunk?

Saul, our Saul is now called Paul,  
He follows in THE WAY,  
He spreads their lies abroad,  
And we can not stop this WAY.

What have we done?  
Could we be wrong?  
Was Jesus of Nazareth, son  
of Joseph and Mary?  
Is Jesus of Nazareth—The  
Messiah—The son of God?  
There is no way!

But...  
There is no way, is there?

What have we done?  
What have we done?  
Could we be wrong?

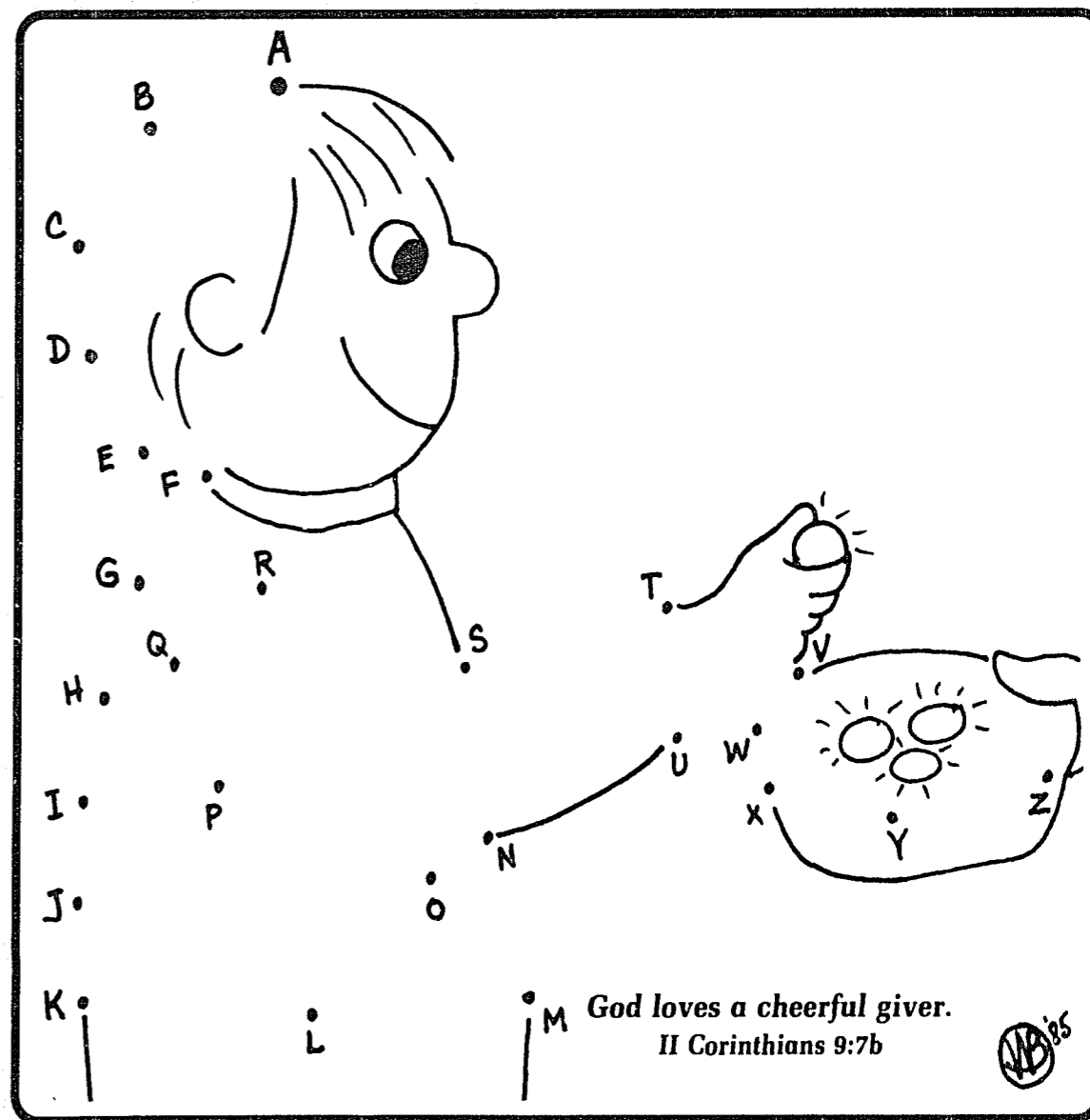
Sometimes children don't always have a lot of money to give to God.  
Cross out (X) every M and T to find out what God really wants us to give  
Him.

T O M U T R M L O T V M E T M A T N D M L T I M T F M T E T

God wants us to give Him \_\_\_\_\_

Have you given yours to God? \_\_\_\_\_

## The Children's Page



## "Confessing, Pressing, Blessing"

by Diane Cruzan

This year's Eastern Association meetings, held in the Marlboro SDB Church in beautiful New Jersey proved to be a wonderful time of renewal and fellowship. Philipians provided the theme of "Confessing, Pressing, and Blessing."

The weekend began on Friday, May 15, with a joyous welcome from host Pastor Melvin Stephan. Association President Sharon Davis followed by calling the meetings to order. The Sabbath eve guest speaker, Pastor Jeanne Yurke of Raritan Valley (N.J.), spoke on "Confessing." Using Philipians 2:11, she inspired us all to be bold in our confessing of God to others.

After the meeting, guests were matched with hosts, and the youth boarded a bus for Jersey Oaks Camp. There they would spend the next two nights, thanks to some of the Shiloh (N.J.) folks.

Sabbath morning, the church was full to overflowing! (Folks in the basement could view all the proceedings, thanks to the talents of Fred Ayars and his video camera and monitor.) Along with Association members, we were glad to see several in attendance from the Toronto, Canada, SDB Church.

The Rev. Harold King of First Hopkinton, R.I., presented the Sabbath morning sermon on the topic, "Pressing" (Phil. 3:13-14). Rev. King encouraged us to keep our eyes on Jesus—as Peter did when he walked on the water—so that we may be successful in our pressing toward the goal.

After a wonderful meal which proved the culinary talents of several Marlboro ladies, the Hope SDB Church from Philadelphia directed an enthusiastic praise service. We were told to try to "raise the roof," which we almost did; especially when singing, stomping, clapping,

and "tambourining" to the song, "Father Abraham."

After this period of exercise, we were ready to settle down and listen to the afternoon speaker, Daniel Cruzan, a layman from the Marlboro church. Dan finished up the weekend's theme with "Blessing." We learned that, as Christians, we all have a "FOASP" account with God: "Fragrant Offering, an Acceptable Sacrifice, Pleading to God." (See Phil. 4:18-19 for further information.)

A talent show was held in the evening, with the Rev. Donald Chroniger of the Shiloh church acting as master of ceremonies. SDBs are a talented group of people! Singing numbers, readings (both serious and amusing), and instrumentals highlighted some very gifted people from 4 to over 90 years of age.

The grand finale was a skit performed by the C in C Drama Factory, a newly-formed drama group made up of youth from the Shiloh and Marlboro churches. Their amusing skit portrayed a group of children on their very first day of Midget Camp at Jersey Oaks. The whole skit was well done, and everyone was still chuckling as we headed for our evening snack.

During the Sunday morning business meeting, representatives from each church gave a short report on their church's activities. These varied reports proved that SDBs are an involved people. We readily accepted the Plainfield (N.J.) SDB Church's invitation to attend next year's Association. After another delicious meal, everyone went on their way, looking forward to meeting again. *SR*

## Pastors "retire" in Florida

At the July quarterly business meeting of the Bradenton, Fla., SDB Church, our beloved retiring pastor, the Rev. Leland W. Bond, was officially designated "pastor emeritus." This opens the way for his continuing ministry within the congregation, and recognizes his invaluable contribution to our increasingly visible witness.

Bradenton, a branch of the Daytona Beach church, is currently the only group on the west coast of Florida affiliated with the denomination. While interest in such a group goes back more than 25 years, the present church was formally organized just over 10 years ago and has been growing consistently since

then. With a core of retired Seventh Day Baptists from several of our churches, it has reached out to many others who embrace those tenets that make us the distinctive people we are.

Our new pastor, the Rev. S. Kenneth Davis, was scheduled to begin his service July 1. He actually started the Sabbath before, thus releasing Pastor Bond to be our delegate at the Southeastern Association meetings at Camp Joy in West Virginia.

Rev. Davis began his service as a full-time SDB pastor in Daytona Beach over 30 years ago, always declaring that he would come back to Florida to retire. He is here. How "retired" is open to interpretation.

## "Senior Saints" renovate church

by Dwight Warren

Dear Kevin,

*Pastor Graffius asked me to send you some information on what the "Senior Saints" were up to here in central Missouri. I could not do better than this news story (from the Jefferson City, Mo., News Tribune, May 1, 1992).*

*These wonderful saints were a blessing to all of us. We made new friends, had great Bible studies, and still did more work in two weeks than most people get done in two months.*

*This is noble effort; the denomination and "Prince Charles" (Chuck Graffius) deserve a lot of praise for developing this idea. It is very worthwhile and greatly appreciated.—Jon Warren, pastor, Sabbath Day Baptist Church, Centertown, Mo.*

The most visible evidence of a visit by the "Senior Saints" is a wooden wheelchair ramp and porch at the entry of the Sabbath Day Baptist Church in Elston.

Less visible, but equally important, are such other refurbishing touches as repairs in the basement, patched leaks, fixed doors, and new cabinets. They're also rebuilding a decrepit mobile home for use as classrooms.

But the man credited with originating the idea of the Senior Saints says the most important things that happen on their visits can't be seen at all.

The Senior Saints program utilizes the construction and remodeling skills of retired members of churches within the Seventh Day Baptist denomination, headquartered in Janesville, Wis. The "Saints" travel to local churches of the denomination and carry out rehabilitation projects.

Charles "Chuck" Graffius, a retired electrician and minister from Pennsylvania, originated the idea

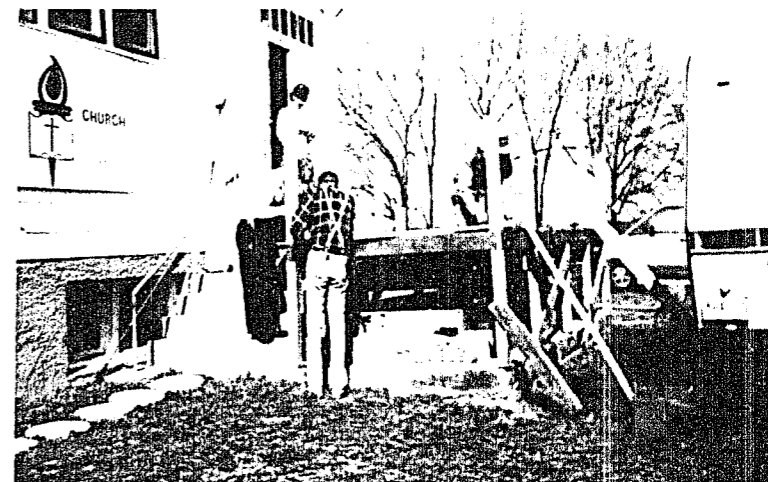
and traveled to Elston to supervise the project there.

Graffius said he came up with the idea because of a special need.

"It was a selfish thing at that point in time," he said. He was the board chairman of a large denominational camp in West Virginia

June Johnson from Kansas, Milburn and Beth Jones from Michigan, and Chet and Noreen Miller stopped off en route from their winter home in Arizona to their summer home in Washington.

Some sleep in RVs—two camper trailers and a motor home were



Senior Saints adding a porch to the SDB Church in Elston, Mo.

that needed extensive work. His solution was to organize the Senior Saints.

When they travel to a project, the local church provides food for the team members and furnishes materials for the project.

The team members, in turn, dedicate their time, tools, and talents.

In effect, a new team is formed for each project. Graffius said he likes to survey the project and determine what is needed. A team is then put together with the right mix and balance of skills for that job.

"Every project, we see different people, but the same things happen on every project," he said.

The team that came to Elston consisted of four couples, in addition to Graffius. Dale and Marion Hull came from Florida, Ed and

parked at the Elston church—and some camp out in the church.

Graffius said he is able to put together teams with the trade skills to do whatever needs to be done. The current team, he noted, includes a man who had worked as a construction superintendent on major building projects; a lifelong carpenter; and a man who had specialized in remodeling jobs.

Each day begins with an hour of intense Bible study. The work schedule calls for five hours, although that often stretches to six, seven, or eight, Graffius explained. The teams are extremely productive, he added.

"Just say the word, and these fellows go ahead and do it. They know how," he said. "They don't have to be told how to do a job, and they don't have to be supervised."

But he said the most important

**"Strong bonds of fellowship are formed between members of the local congregation and members of the team."**



The Missouri project team: kneeling—Pastor Chuck Graffius. Standing (left to right)—Chet and Noreen Miller, Milburn and Beth Jones, Marion and Dale Hull, June and Ed Johnson.

thing is what happens spiritually to both the team members and the assisted congregation.

"People are drawn together as a unit and grow spiritually through the Bible study," Graffius said. "Strong bonds of fellowship are formed between members of the local congregation and members of the team."

The Elston congregation, led by Pastor Jon Warren, formed in 1986. In March of 1989, they moved into a building owned by the Elston Cemetery Association. They rent the building for a nominal fee.

The Rev. Ron Elston, the denomination's Regional Field Worker for the Midwest, visited the Senior Saints project site. Based in southeast Missouri, Rev. Elston said his area of responsibility centers in Missouri but encompasses 10 surrounding states.

Rev. Elston noted that when a church is growing and demonstrates potential, officials will then

request help from the Senior Saints. The local church has shown a slow but steady growth pattern since its founding, he said.

Graffius said he was unable to make his usual pre-project survey visit to Elston, and that had complicated the job.

"This project has been a real challenge, but a very good one," he concluded. *SR*

## Pearls, cont. from page 14

refuse to show until the Fair is closed on Sunday. The Methodist Episcopal's section was placarded with 'Remember the Sabbath-day to keep it holy.'...

"Sacriligious hands had defaced some of the pious-appearing placards hung about, and some of them in consequence bore pencil inscriptions such as, 'Is not every day the Lord's-day?' and, 'Take your trash away; it, like your churches, represents intolerance and bigotry.'"

"But no one attempted to defile the booth of the Seventh Day Baptists, no one scoffed at them, no one reviled their belief. Instead, the visitors approached the place much as devout Christians might their altar. They went into the open por-

tal and asked questions as children might of their Sunday-school teachers. And when the examination was complete, they knew more of church history and the Good Book than all their previous lives had been able to amass."<sup>2</sup>

Not only was their participation in the Columbian Exposition an opportunity for witness, but it opened the door to participation in the World's Fair Religious Congress. There we were represented, and, "Our influence as a 'peculiar people' will not cease with the closing of the Fair, but our views, with the reasons for them, will be on record, side by side with those of other denominations, to be read by all who

carefully peruse the proceedings of the World's Fair Congresses as they will be published."<sup>3</sup>

At the conclusion of the Columbian Exposition, an award was presented to the Seventh Day Baptist denomination for an "Excellent presentation of denominational history and work, illustrated by photographs and literature concerning Sabbath observance." *SR*

<sup>1</sup> "On Sunday Closing of Columbian Exposition," section XIII, Seventh Day Baptist Council 1890, p. 69-70.

<sup>2</sup> "But One Bright Spot," *Sabbath Recorder*, 49:29 (July 20, 1893), p. 451.

<sup>3</sup> "Seventh Day Baptists and the Religious Congress," *Sabbath Recorder*, 49:5 (February 2, 1893), p. 67.

## Visiting the sick and those in prison

### A testimony of God's call

by Sue Garritano



Sue and Steve Garritano

My husband and I became members of the Portland, Ore., SDB Church in October of 1978. Since that time, we have both been quite active. Steve has served as treasurer, and twice as moderator. I began serving in various capacities as statistical clerk, secretary, and music leader.

In 1983, I organized a small vocal ensemble and continued to direct this group for six years. In 1985, I began to feel led to sharpen my skills as a musician, and completed two years of undergraduate music training in theory, appreciation, and ear training. During that time, the Lord made it clear to me that I should enter seminary to continue my preparation as a church musician.

Music at that time was my primary focus. It is interesting to see how the Lord completely changed my perspective over the past three years at seminary. Now my emphasis is *ministry*, with music as just another of the wonderful tools the Lord has given me to do His work.

This really came together for me during one chapel service at school. Our guest speaker that day was the

Director of Chaplaincy Services for Washington State Corrections. He was imploring anyone who felt the call of God to speak with him about a future in correctional chaplaincy.

During his talk, I came under a conviction of the Holy Spirit like never before. My palms started to sweat, I trembled all over, felt nauseous, and thought I might faint.

In speaking with the director after the service, the Lord confirmed my conviction. I told this gentleman

that I was preparing to become a music minister, and asked him what I could possibly do in a correctional setting. He smiled broadly and told me that for the past three weeks he had been under a similar conviction. The Music and Worship element of the Correctional chapel programs had been sorely neglected, and he was considering hiring someone to improve the chapel program for the entire state!!

The Lord never ceases to amaze me with His timing, and His sense of humor.

Needless to say, I did my internship last year for the Multnomah County Sheriff's Office. And now I'm assigned as a volunteer chaplain at Inverness Jail in Portland. My "parish" population is 50 women in a medium security facility. I am responsible for their

weekly chapel services and meet individually with the women for visitation, Bible instruction, prayer, and spiritual counseling.

This seems to be a perfect match for my personality and abilities. I have never seen myself in the role of a senior pastor. I feel that my gifts are much better suited in an adjunct type of role, and I hope to serve one day as an assistant pastor—if the Lord wills.

I continue to work three days a week as a staff nurse on a neuro-ortho trauma acute care unit. Dealing with patients and their families in crisis provides many opportunities for ministry. My training at seminary and experience as a jail chaplain continue to interweave with my nursing profession in a synergistic way.

Two key Scriptures that fuel my ministry are Matt. 25:31-46 and Phil. 2:12-16. In these verses, I find my role in God's work: to visit the sick and those in prison, providing spiritual food and drink by holding out the Word of Life to a crooked and depraved generation.

In addition, I must continually keep myself spiritually fit and alert, knowing that I am, by nature, just as crooked and depraved. But I continually work out my salvation with fear and trembling through the indwelling of the Holy Spirit. He is busy transforming me day-by-day to align more closely with the character of our Lord Jesus Christ. *SR*

**My training at seminary and experience as a jail chaplain continue to interweave with my nursing profession.**

December	\$710,634
November	\$651,414
October	\$592,195
September	\$532,975
August	\$473,756
MONTHLY GOAL	\$414,536
July	\$355,317
June	\$296,097
May	\$236,878
April	\$177,658
March	\$118,439
February	\$59,219
January	

1992 income needed—\$710,634.  
Per month gift income needed—\$28,003.  
Total needed each month—\$59,219.50

## SR Reaction

Letters may be edited  
for length and clarity

Dear Editor:

Mynor Soper's page (March SR) was thought provoking.

I am aware that our church body is small. Yet, we are called to be faithful, not to justify ourselves. We are exhorted by Paul in 2 Cor. 10:12 not to compare ourselves with others. This includes those who worship on the first day.

We might ask ourselves, "Why are we small in number? Why are we 'toes' in Christ's body?" But we make up a necessary part of the body. For without its smaller members (toes), the body would fall and be unable to keep its balance or go forward.

Soper asks if Sunday-keepers have chosen the best part. In my opinion, they have not.

Jesus' own words address this in Matt. 5:19, remembering that Sabbath observance is the Fourth Commandment: "Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven."

While it is good to "lift up Jesus and His salvation," don't forget our Savior's admonition in Matt. 7:21-23.

Mainstream Christian religions are quick to point out that the law is "done away." Our generation is characterized by lawlessness, as seen recently in Los Angeles.

We are to be light in a world fast approaching a new millennium.

We are a small group of believers, a remnant of Christ's original body. We resemble those in Rev. 12:17, who keep the commandments of God and have the testimony of Jesus Christ. We need to be like Mary and choose the better part - which leads to life with our Savior.

In Revelation, the church is instructed: "Blessed are they that do his commandments, that they may have right to the

tree of life, and may enter in through the gates into the city" (Rev. 22:14).

Having chosen our path to life, we must remain faithful and walk in His strength. This is our best witness to the world.

Regards, Cynthia Burks  
Little Rock, AR

Dear Kevin,

I enjoyed your editorial in the July/August SR, with the exception of Dr. Robert Douglas' comments concerning witnessing. Please find enclosed Dr. Morey's comments on witnessing to Muslims.

Dr. Morey, in an interview with the Christian Research Institute, deals with the type of "weak-kneed" approach advocated by Dr. Douglas. The Lord has been pleased to allow us to see several Muslims come to Christ by a bold proclamation of the supremacy of Christ over the inferiority of Islam.

The prophets of the Old Testament did not waste time with the false religions of the pagans (Baal, etc.), nor did the apostles of the New Testament (Paul in Athens, Acts 17, etc.). They boldly proclaimed the message of truth as they came against everything which exalted itself against God and Christ. Please consider the enclosed article by Walter Martin, "Baptism of Boldness."

I see no correlation between Dr. Douglas' advice and the testimony of Scripture overall. Sure, some of what Douglas says is acceptable, but for the most part, it lacks the apologetical approach to evangelism that Scripture commands in Jude 3.

May the Lord bless your ministry.

Because of the cross,  
Larry Wessels  
Assistant to Director  
Robert Morey's Research  
and Education Foundation  
Austin, TX

## Births

**Marinez.**—A daughter, Samantha Bryn Marinez, was born to Willy and Lauren (Rudert) Marinez of Haslett, MI, on July 14, 1991.

**Monahan.**—A son, Clayton Gould Monahan, was born to Daniel and Sandy (Rudert) Monahan of Royal Oak, MI, on January 29, 1992.

**White.**—A son, William Bruce White Jr., was born to William and Melissa (Heimhelger) White of Utica, NY, on February 27, 1992.

**Hines.**—Twins (son and daughter), Andrew and Abigail Hines, were born to David and Gigi (Rudert) Hines of Big Rapids, MI, on March 23, 1992.

**LaGrew.**—A daughter, Deserae Rose LaGrew, was born to Katy Elwood and Charles LaGrew of Denver, CO, on May 16, 1992.

**Kath.**—A daughter, April Jean Kath, was born to the Rev. Albert and Laura (Hess) Kath of Eau Claire, WI, on May 17, 1992.

**Carter.**—A son, Daniel Robert Carter, was born to Victor and Korene Carter of Carmichael, CA, on May 22, 1992.

**Glave.**—A son, Lowyn Lynwood Glave, was born to Rodney and Dian Glave of Battle, Creek, MI, on June 20, 1992.

**Davis.**—A son, Dylan Robert Davis, was born to Dwight and Monica Davis of Oneida, NY, on July 8, 1992.

## Obituaries

**Fassbender.**—Robert E. Fassbender, 65, of Livingston, N.J., died on June 7, 1992, at St. Barnabas Hospital in Livingston. He was born on November 20, 1926, in Irvington, N.J., the son of Ernest and Marie (Hertle) Fassbender. He was a professional baker whose talents were appreciated by his friends and church family. Following his father's death, "Bob" devoted his life to caring for his mother. After being baptized, he joined the Raritan Valley Seventh Day Baptist Church, Bridgewater, N.J., where he was an active member, serving on the Board of Trustees and Advisory Committee.

Survivors include his mother, Marie, of Livingston; an aunt in Florida; an uncle in Germany; and many cousins, including Martha Ryan of Plainfield, N.J.

Funeral services were held on June 10, 1992, at the Dancy Funeral Home, Caldwell, N.J. Burial was in Hollywood Memorial Park, Union, N.J., with Pastor Jeanne Yurke officiating. A memorial service will be held on November 21, 1992, at the Raritan Valley SDB Church.

**Becker.**—Frances (Schmid) Becker, 88, died on June 13, 1992, at Milford Manor Nursing Home in West Milford, N.J.

She was born in Germany and came to the United States as a young adult. She became acquainted with the members of the Seventh Day Baptist Church in Irvington, N.J., through a common German heritage, and was a faithful member of that church for many years.

cont. next page

## Accessions

**Atlanta (Metro), GA**  
*Luis Lovelace Jr., pastor*  
Joined by letter  
Ron Wilson

**Brookfield, NY**  
*Ernest Clemens, pastor*  
Joined after baptism  
Heather Leslie Welch  
Debra Joyce Washburn  
Annvernette Edwina White  
Joined by letter  
Barbara Balcom  
Gloria Palmer  
William Palmer  
Richard Palmer

**Centertown, MO**  
*Jon Warren, pastor*  
Joined after testimony  
Howard Miller  
Jean Miller

**Philadelphia, PA**  
*Kenroy Cruickshank, pastor*  
Joined after baptism  
Maurice Lamont Greene  
Ricardo Matthew Gaskin

**Riverside, CA**  
*Gabriel Bejjani, pastor*  
Joined after baptism  
Fred Soncrant

## Marriages

**Severance - Williams.**—Shane Cletus Severance and Yvonne Estelle Williams were united in marriage on June 6, 1992, at Camp Paul Hummel, Boulder, CO. Pastors Gordon Lawton and Elmo Fitz Randolph officiated.

**Wilson - Lamoreaux.**—Carl Joseph Wilson III and Aimee Jo Lamoreaux were united in marriage on June 27, 1992, at the Seventh Day Baptist Church in Riverside, CA. The Rev. Gabriel Bejjani officiated.

Frances was one of several Irvington SDBs who joined the Raritan Valley SDB Church in Bridgewater, N.J., when the older congregation disbanded. As a member of Raritan Valley, she was an active participant until distance and ill health prevented her from making the weekly trip.

Frances was employed by the Sheraton Hotel, Newark, N.J., for more than 15 years before retiring in 1964. She lived in Wayne Township before moving to Jefferson Township three years ago.

Survivors include one son, George, of Oak Ridge, N.J.; four grandchildren, three great-grandchildren, and a niece who lives in Germany.

Funeral services were held on June 15, 1992, at the Lesko-Stickle Funeral Home in Newfoundland, N.J., with Pastor Jeanne Yurke officiating. Interment was private.

**Poulin.**—Gladys Wooden Poulin, 84, formerly of Warren, N.J., died on July 4, 1992, at the Ormond Beach (Fla.) Healthcare Center. She had been ill for many years.

Born in South Plainfield, N.J., she lived in Warren before moving to Daytona Beach, Fla., in February of this year. She attended Trenton (N.J.) State College and was a life member of the Plainfield Seventh Day Baptist Church. On March 24, 1932, she married Henry A. Poulin.

Gladys was a bookkeeper/secretary for the American Sabbath Tract Society for 50 years, retiring 14 years ago. Her career spanned association with many prominent SDBs, including Rev. A.J.C. Bond, L.H. North, Rev. Leon Maltby, Rev. Alton Wheeler, and Rev. C. Harmon Dickinson.

Survivors include her husband of 60 years, Henry; three daughters, Marlene Thomas of Ormond Beach, Sylvia B. Brenn of New Providence,

N.J., and Joanne Wheeler of Orlando, Fla.; two brothers, Lawrence Wooden and Melvin Wooden, both of Lambertville, N.J.; two sisters, Mildred Hunt of DeLand, Fla., and Evelyn Tomlinson of Doylestown, Pa.; seven grandchildren, and one great-grandchild.

A graveside memorial service was held on July 8, 1992, at Volusia Memorial Park in Ormond Beach, with the Rev. John Camenga officiating.

### In Remembrance

*We praise God for faithful workers like Gladys Poulin. She served our Tract Society for many decades. How we thank the Lord for His servants and their families!*

*It should be mentioned that Bernice Chapman (obituary in the May SR) also worked for the Tract Society. Bernice was the Assistant Corresponding Secretary from 1928-1930. She died on February 12, 1992.*

**Spells.**—Eloise M. (Arnold) Spells, 84, of Battle Creek, Mich., died on July 8, 1992, in Tendercare of Marshall, Mich. She was born on June 26, 1908, in Minneapolis, Minn., to George and Floss (Tappan) Arnold. She came to Battle Creek in 1922 and had lived on 6 1/2-Mile Road for more than 40 years. On December 25, 1933, she married Melbourne E. Spells.

Eloise was a homemaker and a member of the Seventh Day Baptist Church and its Ladies Aid. She also taught Sabbath School, and was a volunteer at Charitable Union for many years.

Survivors include her husband, Melbourne; two daughters, Georgia Miknis of Delton, Mich., and Marlene Murphy of Marshall; two sons, Ralph Leigon of DeLand, Fla.,

and Errol Spells of Augusta, Mich.; one sister, Fern Wood of Hastings, Mich.; one brother, Orville Arnold of Orange City, Fla.; 25 grandchildren, 35 great-grandchildren, and one great-great-grandchild.

Services were held on July 10, 1992, at Farley-Estes Funeral Home. The Rev. Delmer Case officiated, in the absence of her pastor, the Rev. James Galanaugh. Burial was in Memorial Park Cemetery.

**Draper.**—Zillah Draper, 87, died on July 13, 1992, at her home in Albany, Calif.

She was born on October 17, 1904, in Jackson, La., the only child of Mary Alice and Robert Hughes. The family relocated to Fort Towson, Okla., when she was still an infant, and it was there that she received her schooling. She trained for her life work at Durant Teachers College in Durant, Okla., and taught school for many years.

On April 4, 1927, Zillah married Fred Draper in Guthrie, Okla. In 1940, they moved to California. To this union were born twin daughters, Mary and Fredda; another daughter, Anna; and twin sons, who died at birth.

As an adult, Zillah came to believe in the seventh-day Sabbath. In the late 1950s, she learned of the Seventh Day Baptist fellowship in the Bay Area, which held meetings near her home. She helped organize the new Bay Area SDB Church in 1962.

Survivors include two daughters, Mary Roberts and Anna Allen; six grandchildren, 10 great-grandchildren, and three great-great-grandchildren. In addition to twin sons, she was predeceased by her daughter, Fredda; a granddaughter, Renee Roberts; and her husband.

Funeral services were conducted by Pastor Steven Crouch on July 16, 1992, at the Ellis-Olson Mortuary in Albany, with entombment at Sunset Mausoleum, El Cerrito, Calif.

# KEVIN'S

## CORNER

How many times have you said to yourself, "Oh, why didn't I...?"

Maybe it had to do with some purchase. (I've done that a lot after visiting garage sales.) Maybe it was a desired rebuttal or "comeback."

Have you said those words regarding a relationship? Or even a career change? "If only I..."

Stepping out and taking a risk is not always easy. But the feelings of remorse over missed opportunities might be even harder to live with.

Richard Bond (page 4) took some big risks over the years. He shares, "You're certainly not going to win if you don't

take the risk." Should his risk-taking be attributed only to his bloodline?

Is it risking, or just obedience?

Pastor Elmo Fitz Randolph faced ridicule and opposition while taking the risk of building an SDB camp in Milton, Wis. His efforts finally came to fruition, and the camp has changed hundreds of lives for Christ over the years. (We'll take a memorable "visit" to Camp Wakonda in our next SR.)

Even "Randy" and Madeline's retirement home in the Rockies was no small risk. Both places are well worth a visit. Just hearing the stories behind those dreams-come-true is uplifting.

Was it risking, or just obedience?

How many times have you said, "Oh, why didn't I..." when it came to spiritual things?

Have you ever felt that you let the Lord down? He might have opened up the perfect occasion for you to

share the Gospel with another; or at least a chance to share the basic hope you have in Christ. But it became a lost opportunity.

When the early Church's Jerusalem Council needed to send delegates to the new Gentile believers, they chose Barnabas and Paul—"men who have risked their lives for the name of our Lord Jesus Christ" (Acts 15:26).

Those men were experienced risk-takers for the sake of the Kingdom.

Was it risking, or just obedience?

Obedience to His call would certainly be a risky thing—except for the clear promise that He will be with us all the way.

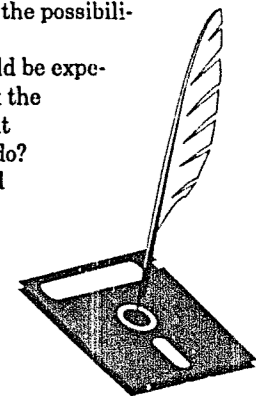
May we be attuned to each open door to "lifting up Jesus." (More on that as we report on Conference next month.)

Richard Bond, in concluding his inspiring message, asks, "Are you among that Shrewsbury few who ventured out, giving to your children the legacy you received from those adventurous souls flowing through your history? Or are you among those who stayed home, oblivious to the possibilities?"

Seventh Day Baptists should be experienced risk-takers as we buck the system in Sabbathkeeping. But what more would He have us do?

Seek His voice. Be open and obedient to His call to venture out.

Take the risk, remembering not only your "Shrewsbury Legacy," but your Heavenly Father's promise of His presence.



### In the next SR:

Conference 1992—

"Lifting Up Jesus" in Waukesha, Wis.

SCSC team "UNITY"

Berlin, N.Y., welcomes new pastor Saints spruce up Center

The Sabbath Recorder (ISSN 0036-214X) (USPS 474460)  
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Sun Prairie, WI 53590

## Thank you for responding!!

*The Sabbath Recorder* has been in my house since I was a child. I wouldn't be without it. Keep up the good work. Thanks. *Mich.*

I enjoy hearing about the individual churches and their activities. (We're like a big family.) *Kan.*

We enjoy reading about our people in other churches and feel we know who many are. *Neb.*

*The Sabbath Recorder* keeps me in touch with SDB church affairs—I seldom get a chance to visit my home church in Riverside. *Calif.*

*The Recorder* means so much to me every month. I certainly do count on reading all of it. *N.J.*

Like learning about other religions and how to approach them. *Okla.*

Info on the Boards was good; and the theme issues. *Calif.*

Great publication! Can be shared with pride. *Ark.*

I like the type; easier to read than some other periodicals. *N.Y.*

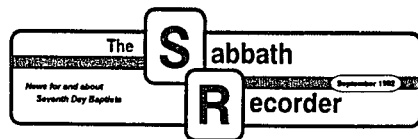
We enjoy reading the *Recorder* each month! Wish we could afford to send more. *Miss.*

I enjoy them all—especially articles on Sabbath. *La.*

Love our history stories and any genealogy. *Colo.*

And thank you for your suggestions and gifts. *The Sabbath Recorder*, now in its 148th year, is one of the oldest continuous magazines in the country. Our ministry is supported by the donations of our readers. Can we count on your support today?

### Yes! I would like to help



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