

The **S**abbath
Recorder
News for and about
Seventh Day Baptists
September 1993



*The Parable
of the Gift*

Resolution of Appreciation

to
C. Rex Burdick
Editor

The Helping Hand
September 1991 — November 1993

The Seventh Day Baptist Board of Christian Education, Inc. is grateful to C. Rex Burdick for over two years of service as editor and writer of our adult and youth Sabbath School quarterly, *The Helping Hand*. We appreciate Rex's commitment to Christ's Church, his emphasis on the application of Christian principles in our daily experiences, and his advocacy of Bible study in the Christian's life. On behalf of the Board of Christian Education, we express our high regard for Rex's educational ministry among Seventh Day Baptists.

—The Sabbath School Committee
David S. Clarke, Chairman

Thanks for caring

I had the privilege of serving for 37 years as a Seventh Day Baptist pastor, before retiring in January, 1986. Since that time, I served three more years as pastor of churches that were seeking full-time pastoral leadership. I can say that these were satisfying years, and that, almost without exception, I received the respect and honor due the office.

Since retirement, a large part of our income has come through the pastoral retirement plan. From time to time, there have been increases in those retirement payments. I want to express my deepest appreciation to the COSAR committee for promoting contributions to augment the retirement allowance of pastors who, like myself, were under the old retirement plan. I also want to thank our SDB friends who have shown that they appreciate the work of pastoral ministry and care for those who have served. The inspiration is of God; the response is from you. Thank you!

Edgar F. Wheeler
Wake Forest, NC

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 24, 1993, at 2:00 p.m.

The purpose of this meeting shall be to hear and act upon the 1992 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 attending the 1993 General Conference sessions in Redlands, Calif., are entitled to vote at this annual meeting.

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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 Parable of the Gift

I had a dream last night!

We all received a wonderful gift. The card stated simply: "For You—From God, the giver of every good and perfect gift."

Imagine that! A gift of love from the One to whom we owe all that we are and all that we have—our loving God. It came in one of the most exquisitely wrapped packages I had ever seen. The gilded gold paper with a floral motif was a nice

mantle, next to other precious gifts we had received from His hand. It has held a cherished place in our hearts ever since.

We had dinner parties, inviting friends over to see our new gift. After dinner, we'd escort them into the living room and point with pride to the gift we had been given. In the waning light of day, the sun's rays seemed to radiate from the glimmering surface of the pack-

More and more people asked us about our gift, and often the room was filled with people pressing about our package.

touch. And the bright hand-tied golden ribbon and bow, which seemed to cover the entire top of the present, gave it an important "this is something special" look.

When we asked God why He was giving us this present, He answered, "For no special reason; just because I love you."

"What is it?" one of us asked.

"It's the Sabbath, and I give it to you to keep for me," was His gracious reply. "There are no restrictions," He added. "I only ask that you receive it with joy and use it for your own blessing."

Without hesitation we received it with thanksgiving and carried it into our home—with care. What a wonderful gift! What a precious thought! How blessed we are to have a God who cares enough to give us of Himself, and of His bounty and blessing!

We took our gift and placed it with "oh so much" care on the

age, adding to its luster and creating an aura of sanctity that filled the room. We could see on the faces of those we introduced to our gift that they, too, knew that this was something special.

Our precious gift sat on that mantle for a long, long time. Time and again, we would invite others to view it, and the gift never ceased to elicit expressions of awe and wonder from all who observed it.

As time went on, however, dust began to settle on the gift, and some of the package's luster began to diminish. When we took it from the mantle and dusted it off, the glow and radiance would return. But it became increasingly obvious that something else had to be done if the package was to maintain its vision of holiness and continue to be a source of inspiration and blessing. We needed to protect it.

So we had a glass dome made for it, purchased a special stand for it

to sit upon, had a plaque engraved with the words "Remember the Sabbath Day to keep it holy," and placed it in the center of the room. The room became a special place for all of us.

As time went on, the other furniture was removed so that our gift would stand alone—a symbol of God's gracious giving. More and more people asked us about our gift, and often the room was filled with people pressing about our package.

We soon realized that we needed to find a more permanent place to keep our gift; to make it available for viewing, but to protect it from what others might do to it. We gathered together—all of us who believed in the gift's power and witness and blessing—and pondered just how we might make it accessible, but still keep it safe.

It was decided! Our gift needed its own building. We laid out plans for the construction—it would be magnificent! And we had a name for it. "Museum"? No, we agreed. Not "museum." "Sanctuary"!

We went right to work, for time was of the essence. The package, in spite of all we had done to protect it, was beginning to fade. With haste we completed our task, carefully removing the gift from our home and placing it where it had always belonged, in its own sanctuary. It now had its own place of refuge, its own sterile environment.

We set up an elaborate protection system with security devices, cameras, and "keepers." People came from miles around to see not only the gift, but the incredible edifice erected to house it.

Visitors would enter the place quietly and reverently, and speak in hushed tones about how precious the gift must be to deserve such a

special home. We all took turns standing guard, answering questions and accepting accolades for

Every year, hundreds would congregate at the site and praise God for having given us such a special gift.

our efforts. It was truly a glorious experience for all of us.

The crowds grew larger and larger, and it became increasingly obvious that something might happen to damage the glass dome protecting the gift. Or perhaps the gift itself might be desecrated.

A bulletproof shelter was recommended, so we hastily contracted to have a sealed compartment built to house our precious gift. The temperature inside was regulated to help diminish further deterioration of the wrapping and bow, both of which were becoming dulled with age. It was obvious that the gift would never quite have its original luster again.

It was cleaned one more time, damaged sections were sealed, and then it was carefully placed in its new environment. Word spread, and people continued to flock to the sanctuary. Once a year, we all gathered together to consider again what steps might be taken to keep our gift holy and to protect it from outside forces.

It wasn't long before it became necessary to erect, on adjacent property, a convention center for the throngs of people who came to study the gift and its blessing, sing hymns and spiritual songs, and renew old acquaintances and meet new friends. The center was built with love, and the halls were filled with banners and reliefs bearing the image of what was now called

"The Gift." Plaques on the walls told the stories, and pictures everywhere identified believers whose lives had been witness to "The Gift's" power and influence and blessing.

Every year, hundreds would congregate at the site and praise God for having given us such a special gift. Classes were offered in the music conservatory—courses in spiritual singing, four-part congregational harmony, Sabbath hymnology, and the proper instrumentation for truly "Spirit-filled" worship.

A seminary was established to study Sabbath theol-

ogy, Sabbath behavioral studies, pastoral protocol, worship techniques, and the difference between "law" and "grace."

Education and mission societies were established so that no one would miss an opportunity to study the meaning of "The Gift" and share its attendant blessing.

A massive library was established, as books and archives from all over the world, donated by believers in "The Gift," crowded its shelves. Theological treatises, genealogical charts, biblical studies on "The Gift," hymnbooks, practical guides for proper



observance of the sanctity of "The Gift," histories, and treasured artifacts were put on display. Precious items from long defunct groups once dedicated to "The Gift" now collected years of dust.

It was a truly golden age, and whoever came to the convention center experienced a warmth and joy that only someone who believed in "The Gift" could express.

"How sad," we expressed to each other, "that others don't know the blessings we have received from 'The Gift.'"

Then it happened! One day, a family entered the sanctuary. They weren't particularly well dressed, had a distinctly unpleasant odor, and certainly had no control over their children. The keepers who were on duty nervously observed their behavior and watched closely as the family circled the sealed chamber.

Then one of the lads, maybe 12 or 13 years old, pointed at "The Gift" and yelled to his mother: "Mom! What's in the package?"

His voice reverberated throughout the cavernous vault of the museum—or, sanctuary! All eyes turned in his direction.

***"How sad," we expressed to each other,
"that others don't know
the blessings
we have received from
'The Gift.'"***

"Hush!" said one of the keepers as she rushed over. "This is God's house! We must maintain a reverent and quiet manner."

"But," said the lad, "I want to know what's in the package."

"It's the Sabbath," came the startled reply. "Didn't you bother to read the sign outside that said 'Come in and see the gift of God?'"

"But, what's the Sabbath?" the lad asked. "Is that what is in the package? What is it, anyway? What does it look like? Whose is it?"

There was a hushed silence you could cut with a knife. The keeper in charge shuffled nervously over to another keeper, and together they joined others to discuss the problem. Wasn't there some way they could either answer the boy's question to his satisfaction, or get him and his family out of there? Other visitors were looking in their direction, and they appeared to be asking the same question with their eyes. "What's in the package?"

The sanctuary was cleared, the sign was removed from the front lawn, and a "closed" sign was put in the front window. A hastily called meeting was assembled in the convention center, and "The Gift" scholars from all parts of the country were called together to consider the boy's question. "What's in the package?"

A study group of the finest scholars and practitioners was formulated to delve into the archival documents, review the scriptural basis for belief in "The Gift," and come up with a course of action

that would protect "The Gift"; all the while trying to provide some logical answer to what was now called "the Question."

After considerable debate, it was decided that in order to maintain the holiness of "The Gift" and the sanctity of the sanctuary, it was necessary to seal it off—seal the windows, and close it to the public.

Only those who were studying the meaning of "The Gift" and its attendant blessings would be permitted to enter the holy place.

Some argued that people would still come and should have the privilege of seeing "The Gift." It was decided that a closed-circuit camera inside the building would be focused on "The Gift." A large television screen would be placed outside so that pilgrims from all over the world could view, in living color, the image of "The Gift."

"If we get a large enough screen," some argued, "people will be able to see it better outside than they would inside."

It was also decided to make a small gilded facsimile of the real gift and place it outside the sanctuary. That way, if pilgrims wanted to, they could pay homage to the "real thing" by touching or kissing the image.

Keepers would still be needed to explain the meaning of "The Gift" housed inside, disseminate the information about "the Question" gleaned from the deliberations of the study group, and protect the icon situated outside the convention center. But nothing, or no one, would be able to harm "The Gift" God had given. Just as He had requested when He gave "The Gift," it would be kept "holy."

But the haunting question remained. No one could put the question of the little boy out of their minds: "What's in the package?"

Scholars, musicians, teachers, preachers, laymen, and leaders were all haunted by their own individual questions. Sealed up in an environmentally sound case behind closed doors, in a cavernous vault and sterile atmosphere, was something that was once beautiful and precious—now grown old and virtually lifeless; the object of much debate.

Three hundred plus years had passed since "The Gift" had been entrusted to the believers' care—to

our care. Somehow it became increasingly obvious that the ultimate Question had never been asked seriously. And since "the Question" had never been asked, no one expected an answer.

***No one could put
the question
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out of their minds:
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package?'***

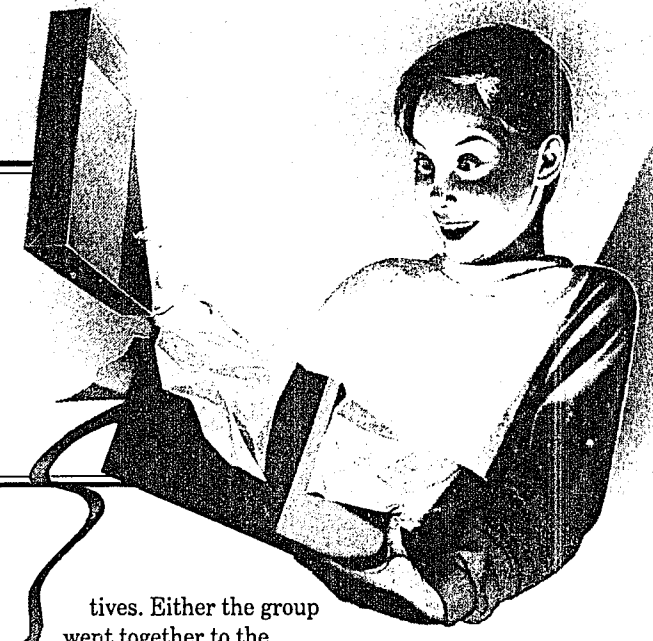
Off and on, attempts were made to delve into the meaning of "The Gift," but the teachers and the preachers and the lawyers and the musicians could not agree. The convention center remained abuzz with activity and study and debate. But the true nature of "The Gift" and the answer to "the Question" remained a mystery.

Some of us joined a small group of believers which began meeting in secret outside the convention center—believers who wanted something more out of their belief in "The Gift" than what they had previously experienced. We dared to pose the question outright, and we asked it without fear: "What's in the package?"

"It's what is inside that is the gift," said one, "not the package. Not the elaborate protective devices, not the security measures, not the sanctuary, not the conferences in the convention center, not even the keepers. What is inside the package is the gift—God's precious gift given to us long ago and known as the Sabbath."

"We must see what's in the package!" exclaimed another.

As the group met together, it became apparent that the choice was inevitable. There was no backing out. There were no other alterna-



tives. Either the group went together to the sanctuary, broke into the sealed vault, unwrapped "The Gift," and appropriated what was inside the package, or it would be forever lost behind closed doors, barred windows, bulletproof glass, and closed hearts—only to be seen in televised images.

It was a large, determined group that descended that day upon the keepers of "The Gift." They tried to hold the crowd back. "No," cried one keeper as the door was broken down and the sanctuary entered.

"No, please! No!" screamed another as he began to weep uncontrollably, flailing his arms wildly in a desperate attempt to free himself from the grasp of those who held him.

"But we must!" responded the crowd. "The Gift' is ours! The Sabbath was given to us. We must see what is in the package. We want to be free!"

It wasn't easy breaking into the sealed vault. As the atmosphere changed, the whole crowd gasped in horror. The gilded gold wrapping and the golden bow disintegrated

into dust! The group stopped, heartsick, as they witnessed what had been so precious was now nothing but meaningless dust and an unattractive corrugated box. Even the seal that kept the gift closed was dust. The believers hesitated as they made their way to the stand, uncertain what they would find amid the waste of disintegrated dreams.

"The time has come!" said one. "I'm frightened," said another. "Yes, it's time!" echoed another, too terrified to go further.

"But we must open the box," said the first. "We've come this far. We've destroyed the wrapping. We must see what's in the package."

Carefully, the box was removed from the stand, and the weathered lid was lifted. All waited, both in anticipation and fear.

"Open it," came the collective sigh of the multitude. "We must see what's inside!"

Together the believers looked into the box.

And Behold! The Giver!
Behold! God!!! ✠

Seventh Day Baptists and Seventh-day Adventists Compared

Seventh Day Baptists and Seventh-day Adventists are frequently mistaken for each other.

Historically, Seventh Day Baptists are a much older group, dating back to the 1650s in England and to 1671 in America. The Seventh-day Adventist denomination resulted from the Millerite Movement of the 1840s with the addition of the Sabbath truth through contact with Seventh Day Baptists.

The two denominations are alike in the following ways:

1. Both are Christian bodies.
2. Both practice baptism of believers by immersion.
3. Both practice open Communion.
4. Both observe the only Biblical Sabbath—the seventh day of the week—Saturday.
5. Both express a free form of worship.
6. Both believe in the separation of church and state.

Important points of difference are:

1. Seventh Day Baptists hold to the historic Protestant principle that the Bible—and only the Bible—is the authoritative source of our faith. Seventh-day Adventists hold that Mrs. Ellen G. White was an inspired prophetess and that her writings are to be received as authoritative in the church. This unique doctrine is called by Adventists "The Spirit of Prophecy." Seventh Day Baptists believe that Jesus gave the

Holy Spirit to guide his followers into all truth.

2. Seventh day Baptists are a **covenant people**, bound together by loving relationships with God and with each other. They covenant together, agreeing to strengthen these relationships. Doctrinal differences are tolerated within the church family because it is love that holds Seventh Day Baptists together, and not doctrinal uniformity. Seventh-day Adventists are a **creedal people**, bound together by their doctrinal uniformity. Doctrinal differences cannot be tolerated because uniformity holds them together.
3. Seventh Day Baptists believe in **individual** interpretation of the Scriptures under the guidance of the Holy Spirit. For this reason they allow for differences of belief and understanding of the Scriptures. Seventh-day Adventists have a **denominational** set of beliefs, which serves as a creed. Their regimentation in doctrinal belief and their test of doctrinal position by Mrs. White's writings discourage personal search for God's continuing revelation and inhibit personal religious liberty.
4. Seventh-day Adventists lay great stress on "The Third Angel's Message" (Rev. 14:9-12); consider that Christ entered the Holy of Holies in 1844 to cleanse the Heavenly sanctuary; that "The Investigative Judgment" of human lives is now going on in heaven. Seventh Day Baptists reject this interpretation and agree with other Protestants that **Christ's atoning work** on the cross accomplished our salvation. This present gift of eternal life assures us of a future free from condemnation.
5. Seventh Day Baptists do not believe they are the only true church nor the only door to salvation. Seventh-day Adventists believe they compose God's remnant church and are the **only true church**. They teach that they are to call others from "Babylon" (other denominations) into the true church. They believe that when they have completed their task throughout the world the second coming of Christ will occur.
6. Seventh Day Baptist churches are autonomous. They are **congregational** in organization. Boards, the General Conference and its committees exercise only delegated or advisory powers to effect the will of the church membership. Seventh-day Adventists are much more **authoritarian** in church organization; local churches and individual members are to a large degree directed by and responsible to the national and regional organizations. **SR**

This article is available in tract form from the SDB Center, P.O. Box 1678, Janesville, WI 53547. The glossy, 4"x 7" tracts are only 8¢ each.

The bride

by Mayola Warner

Do you get emotional at weddings? I do. Recently, I attended one that was especially meaningful to me, and God taught me an important lesson!

Let me set the stage: I happened to know that this was a "Christian" couple in every sense of the word, and so my heart was thankful, peaceful, and very happy as we waited for the ceremony to begin.

The organ processional was very stately, as one-by-one the attendants came down the aisle. The bridegroom, standing straight and tall, was smiling and waiting eagerly for his bride.

Finally, the organ swelled into a full crescendo as the bride and her father appeared at the doorway. They hesitated on the threshold for a brief moment, while everyone's eyes focused upon the bride.

How perfectly lovely she looked! A long list of positive adjectives could not adequately describe her overall beauty. "Lovely," "pure," "strong," "joyful," "beautiful," and "submissive" all came to mind.

"I am now forming you and preparing you—sometimes through trials—to be My beautiful bride, without spot or blemish."

It was at that moment (with my eyes full of tears) that the Lord spoke to me and said, "That's what I'm waiting for. You and all the true believers are My bride: the Church. I am your bridegroom. I



am now forming you and preparing you—sometimes through trials—to be My beautiful bride, without spot or blemish" (see Eph. 5:25-27).

What an effect this can have on our lives as we ponder the dynamics of this very real parallel! The Bible confirms this to be so. Isaiah 54:5 tells us that "He [Jesus] will be your husband." And in Rev. 21:2, it says that someday He will descend from Heaven as a bridegroom to take to Himself a pure bride. After that there will be a marriage feast like we cannot begin to fathom! (Rev. 19:7).

Does this make you emotional? It should! But more than that, the reality of it should cause us to do our part in preparing ourselves and

encouraging others to be "ready." It should cause us to submit now to the nudgings of the Holy Spirit concerning our lifestyle, our priorities, the use of our many resources and spiritual gifts, etc.

It is true that this wedding day is set. The invitations are out. The Groom is ready, and I believe that His bride is almost ready. But only the Father knows the date and hour.

How does this affect you? **SR**

Mayola Warner is a member of the Verona, N.Y., SDB Church. She has witnessed numerous weddings, including those of her four children.

The boy grew up

by Trevah R. Sutton

As we moved from Ohio to southwestern Arkansas, we made a stop at a cafe in Hope, Ark., now a city of about 9,000. In the years between 1952 and 1955, we often passed through Hope while traveling to and from Little Rock.

At the time, living in that community was an elementary school boy called "Bill." He was known by his family and at school, but probably little known elsewhere.

On January 20, 1993, that boy, now 46, was sworn in as "William Jefferson Clinton, 42nd President of the United States of America." His name is now known the world over.

As I watch the children of our community go to and from school, I wonder who they are. Some I know personally. Who will they be 10, 20, or even 40 years from now? With millions of children in the United States, the chance is slim that some child we know will become President.

Looking ahead, there will be job openings in government, education, law, religion, and many types of trades and occupations. And they

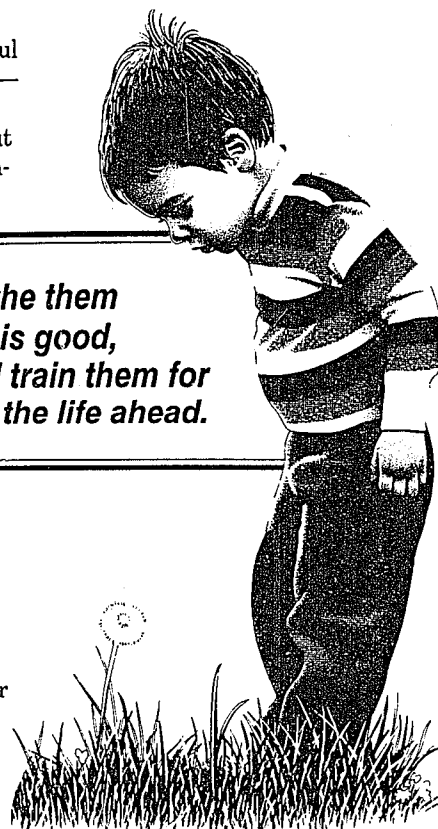
will need educated, honest, truthful people—"clean in mind and body"—to fill these positions. So the child we see today is not just a "kid," but a potential good citizen to be trained cooperatively by those in the

**We must clothe them
with that which is good,
educate and train them for
the life ahead.**

home, school, church, and youth organizations.

Many evil influences face children today, so we need to build up their immunity against evil. We must clothe them with that which is good, educate and train them for the life ahead, and try to rescue any who have been led astray. *SR*

Trevah Sutton, a retired SDB pastor, lives in Aztec, N.M. He remains active in the Senior Citizens Writing Club; members call themselves "Senior Free-lancers." This



article was published in their monthly paper, "Pages from the Ages."

Missing the "recharging"

Airman Duane Taylor, son of Pastor Dave and Margaret Taylor, is stationed in Germany. Because of that, he missed his first Conference in a long time.

Duane sent the SR this letter, intended to encourage young Conference attendees at the California gathering. Since it arrived too late for the July issue, perhaps his words could be applied to your local church attendance.

Well friends, here I sit in Germany, thousands of miles from home and, for the first time in many years, unable to join you at

Conference. Not even for just a weekend, like last year. I will truly miss this time of fellowship and fun that I know you will be having. Though my body may not be with you, believe me, my heart will be!

I pray that this time of gathering, however short it may seem some years, will be a time of new friendships, renewing of old ones, and bonding in the spirit we all share—our Lord and Savior, Jesus Christ.

We all face trials in the world around us; at school, at our work, even when out with friends. Being a Christian is sometimes very diffi-

cult in a world where a good share of society finds it "uncool" to be so. Take this time to "recharge" those spiritual batteries. Enjoy each other and the freedom to be who you are without feeling you're not accepted for it. Then take that freedom home with you, knowing that you are indeed accepted—no matter where you are. Jesus Christ accepts you (Romans 8:35-39), and so do I.

Take care, my friends, and enjoy this Conference season.

In Christ's Love,
Amn. Duane B. Taylor
PSC10 Box 1312
APO AE 09130-1312

Six "nevers" of buying a church piano

by Richard K. McDonald

The funds have been provided and the need is certainly there for a new piano. No problem. We'll just dash out and buy a piano this week, right?

Don't be so hasty. Buying a piano is like buying a car with one exception: most people know little or nothing about pianos.

While there are many ways to approach this subject, start with the fact that the money appropriated for a piano did not come easily. Second, stewardship demands that we be careful with funds entrusted to us and not "go bananas." We need to buy the best piano to meet our needs within the financial limitations given us.

Rather than go in depth into piano construction and the current market, let's summarize the subject into six "nevers."

1. Never go alone to buy the piano.

The cliché that "two heads are better than one" is certainly appropriate here.

A salesman will have a harder time pressuring a whole committee to buy a particular piano. Though a committee will take longer to come to an agreement, diversity of thought will prevent mistakes, and the responsibility of the ultimate decision will be shared. Be smart; elect a committee.

Assuming that a committee approach is taken, make certain that four people are on it. The music director should be on this committee because of his or her position. So should the pianist; after all, the pianist will play this instrument and will come closest to selecting the instrument intelligently. Also include the organist. A financial representative would be a wise addition. (Any other additions might make the committee too large.)

Whoever is on the committee, DO NOT include the pastor! This is usually not his area of expertise (of course, there are notable exceptions to this rule of thumb), and he does not need the added responsibility. The above-mentioned people were elected to leading positions in the church and should be trusted in this area as well. Relieve the pastor

of mundane duties so that he can remain in his area of expertise—spiritual leadership. Your church will notice the difference.

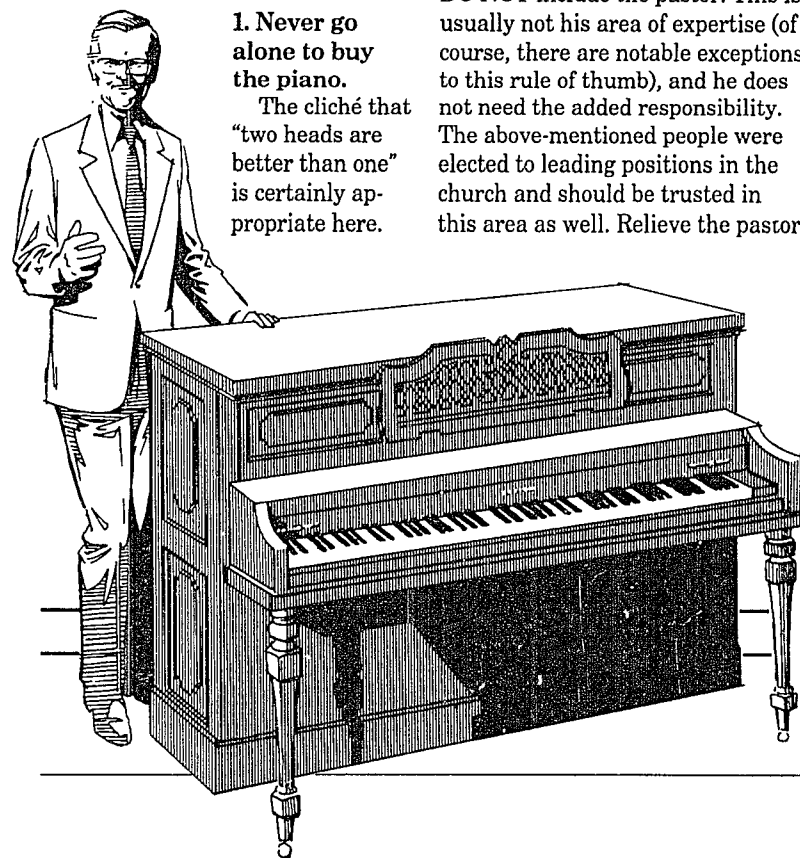
2. Never buy without consulting a professional.

Spend some of that hard-earned money now to avoid a poor choice later. Assuming that you already

**Who knows what
future musicians
may be
challenged
to greater heights
because of
a fine instrument
that they have had
the privilege
to play at church.**

have a tuner/technician servicing your pianos, you would do well to pay him a fee to help you look for a piano. His job is to know pianos, and he will continue to tune whatever instrument you have anyway. He will be objective, since he has nothing to lose or gain in this venture. He can give you an idea how much models cost, and probably knows your church's need better than you think.

After narrowing the field to several choices, ask the tuner what his choice would be. Have your committee examine his findings and then, in light of their research, make a decision. Remember, the final decision is yours, not his. The tuner is only an adviser. Make it worth his



while, and he will do a good job for you.

3. Never buy the cheapest piano.

When a list of possible choices has been compiled, resist the temptation to choose the least expensive. It may not be the best value. A more expensive model may be a better choice if it will last longer, give greater service, and better meet the needs of your congregation.

Ask yourself, "Ten years from now, which will have been the better choice?" Always buy with the idea of someday saying, "I am glad that we did this," instead of, "I wish that we had done it differently!"

4. Never buy an upright when you can afford a grand piano.

If the two choices were almost the same price, and the quality nearly the same, for me there would be no question. The grand sounds better; it needs less ampli-

A more expensive model may be a better choice if it will last longer, give greater service, and better meet the needs of your congregation.

fication, looks better, and inspires better musicianship. For the professional musician, the grand offers faster repetition, greater sensitivity to touch, and more control over the tone.

A musician can *create* music on a grand instead of pounding out volume on an upright. Who knows what future musicians may be challenged to greater heights because of a fine instrument that they have had the privilege to play at church.

Ask your pianists which they would rather have. If you can, buy a grand piano.

5. Never buy a new piano without first checking the used market.

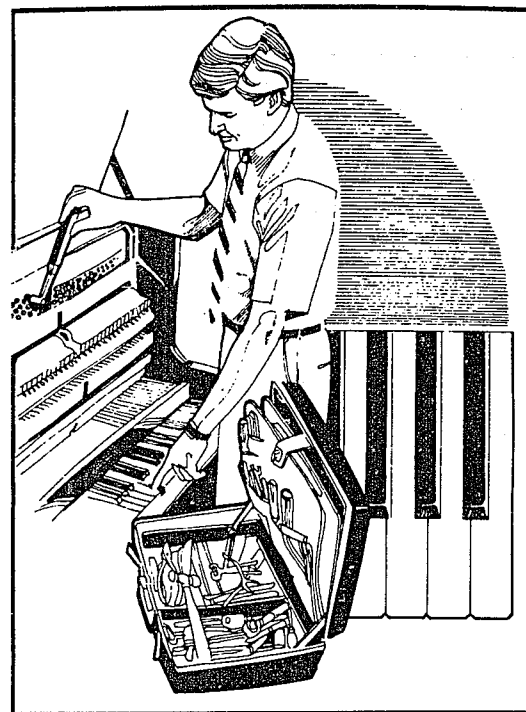
Before you buy a new piano, check out the used piano market. Again, use your friendly tuner for help. Most tuners that I know are glad to help, and when offered pay for their services will bend over backwards to assist you.

A slightly used piano can give you service comparable to a new one, for less money—if there is one available. The key here is, how long can you wait for the right buy to come along? If you are in a rush (and most feel that they are!), you might not have much success with this approach.

6. Never buy a piano and then not maintain it.

Whether you have new or used pianos, it makes no sense to invest a fair sum of money into fine instruments and then not maintain them. Unfortunately, that happens all too often. By all means, get on speaking terms with a good piano tuner.

Several factors affect the tuning of a piano. Humidity changes, temperature changes, amount of playing time, and moving the piano are four of the main causes of tuning deterioration. Though the last two factors are not major considerations in a church, it's still little short of amazing that a piano stays in tune as well as it does, considering the humidity and temperature changes in the average church building.



Have a good tuner service your instruments twice a year. Make sure that his price is within the range of the average tuning. (Check his references if there is any doubt.) About every two years or so, have him adjust the action to keep it in tune as well. In the end, you will be satisfied with a sound purchase that will serve your congregation for many years to come.

There are many aspects to consider when buying a piano. Its looks (most people view it as a piece of furniture rather than a musical instrument), its sound, and its touch are the three most important aspects, apart from the price. A grand piano is the best in all three areas, but costs more.

The final decision is up to you. For my money, Japanese pianos are the best combination of value and quality on the market. Plan well, and make a good decision. *SR*

Richard K. McDonald is the music director at Calvary Free Will Baptist Church in Oklahoma City, Okla. Reprinted by permission from Contact magazine.



Women's Society page by Charlotte Chroniger

Commit it to Him—or BE committed!

"Commit your works to the Lord, and your plans will be established" (Proverbs 16:3 NASB).

It seems that much of my life lately is centered around "busyness." There are always things to do, places to go, people to see. I carry lists to re-

mind me of things that need to get done.

Each morning, Don and I discuss what is happening that day, or what needs to be accomplished that day. At times, we seem to fly from one thing to the next. We complete one task, breathe a sigh of relief, and then begin something else. Like many others, I am often working on several things at once!

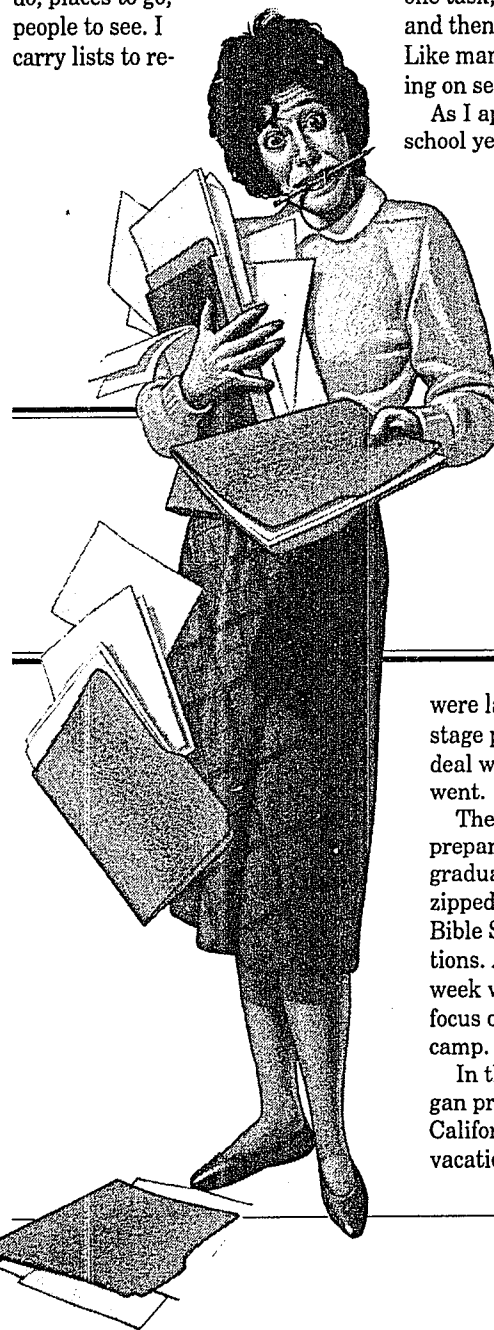
As I approached the end of the school year this past June, I was especially aware of the busyness of my life.

First, I was busy working on the finishing touches for our spring concert, with "I Love America" as the theme. There

do, items to buy, and people to call about our upcoming absences.

I knew that as soon as we returned from our trip, we would start right in with the plans for our church's fall ministries—youth groups, music activities, and setting the calendar for the special holiday events (Fall Festival, Harvest Meal, Christmas tree lighting, etc.). I would also get right into the swing of things for teaching at Shiloh Elementary School (lesson plans, in-service days, getting my room ready).

And *somewhere* in there, I would have to allow time for family activities and responsibilities. Don, too, would have a number of projects to work on to prepare for the next months of ministry in Shiloh.



In the midst of all this hustle and bustle, I need to commit my works to the Lord.

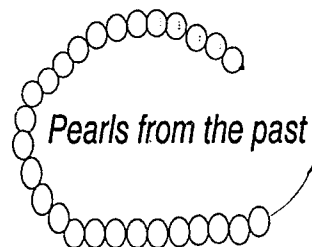
were last minute rehearsals, stage props, and costuming to deal with. The concert came and went.

Then I turned my attention to preparations for the 8th grade graduation. Once graduation zipped by, we started working on Bible School and camp preparations. And once Bible School week was over, we turned our focus on our three weeks of camp.

In the midst of camp, we began preparations for our trip to California for Conference and vacation. I had lists of things to

In the midst of all this hustle and bustle, I need to commit my works to the Lord. If He is in the midst of my activities, He not only can lead and guide me, but He can give me the strength to accomplish what needs to be accomplished. He can also show me those areas of busyness that can be eliminated.

The Lord can help me be a testimony for Him through my activities, and can use me to bless someone else. As *you* begin the various fall activities at church, work, or school, may the Lord establish your plans in His perfect will. *SR*



Quite an Experience!

by Don A. Sanford, historian

From the time of Tacy Hubbard, the first known convert to the Sabbath in the New World in 1665, to the present time, women have played an important role in Seventh Day Baptist history. They have been prominent in education, in missions, and in nurturing families of preachers.

Some, such as Martha Hull, sister of four prominent pastors, filled the pulpit with considerable success. But it remained for the oldest child of Asa and Marvel (Maxson) Fitz Randolph of Bone Creek, W.Va., to complete the steps to become a fully educated, ordained minister and pastor in her own right.

Born on July 10, 1852, Experience Fitz Randolph moved with her family to New Milton (Berea), W.Va. Corliss Randolph wrote that the old-fashioned name, "Experience," was too cumbersome for a little girl, so it was shortened to "Perie" for everyday use. She was known by this name all of her life.

At age 13, she was baptized by the pastor of the church on the South Fork of the Hughes River, also known as the Pine Grove Church. However, she did not join that church which was in a state of dissension over doctrinal and social questions. One might wonder whether some of these questions might have made an impression on the teenage Perie, and influenced her independent thoughts in later life.

The church laid great stress upon the biblical word "peculiar people," and sought to promote simplicity of life. This placed a premium on lack of personal adornment and beauty, and interpreted

discomfort as a sign of godliness. Corliss Randolph noted particularly that "dress, particularly that of the women, was made after certain uniform patterns, approved—if not prescribed—by the old men of the church. The result was attire often so ungainly and grotesque as not only to make the wearers objects of ridicule, but to incite them to rebellion against ecclesiastical authority as well."

In 1870, Perie joined the Ritchie SDB Church in Berea, where she was a pupil of Preston F. Randolph, a recent graduate of Alfred (N.Y.) University. Although she taught school before going on to college, she was fired with an ambition for further education. She and her sister, Calphurnia, both entered Alfred University in 1874, and Perie earned her degree in 1879. She taught school in Alfred but had to return to West Virginia because of sickness in the family. During this period of teaching in New Milton, she gave thought to her life work. She considered medicine, but after consulting with President Allen of Alfred, she made her public decision to enter the Gospel ministry.

In 1906, shortly before her death, Perie wrote of her decision: "No church helped me to decide the vital question; for my home church, during my girlhood and early womanhood, was in West Virginia, where the people felt that women as pastors do not succeed, and it is unwise to encourage young women to prepare themselves for the ministry. The church of which I was a member felt more strongly, and believed it would be wicked for a woman to try to preach."

However, when that church heard that she had decided to enter the School of Theology at Alfred, they "resolved to most heartily approve of her decision and promise her our sympathies and prayers." On July 7, 1883, they licensed her to preach.

As a student, she was accepted on equal terms with the other students—except for one factor. At her own request, she did not participate in the division of funds from the Missionary Board and other sources for the support of young men preparing for the ministry. Although faculty and other students insisted upon financial assistance,

cont. on page 23



Rev. Perie F. Randolph Burdick pictured with her Sabbath School class at Alfred, N.Y.



SR Almanac

Where we
have been...

One year ago—September 1992

Richard R. Bond reflects on the "legacy of Shrewsbury," part of Salem, West Virginia's 200th anniversary celebration.

Linda Lawton shares what "praise" really means to her.

Pastor S. Kenneth Davis "retires" to Florida and begins serving the Bradenton church.

Senior Saints renovate the SDB church in Elston, Mo.

Nurse and volunteer prison chaplain, Sue Garritano, shares her testimony.

"Pearls" page remembers the SDB witness at the 1892 Columbian Exposition in Chicago, Ill.

Five years ago—September 1988

Coverage of August's General Conference in Salem. Full-color cover features "Enter the Joy" banner hand-crafted by Jeanie Smith.

Several churches plant new branch groups in Jamaica.

Rapid City, S.D., and Lake Elsinore, Calif., groups apply for aid in support of new extension pastors.

"Beacon" page introduces 1989's YF officers for Conference in Portland, Ore.

Miami, Fla., church installs Andrew Samuels as pastor.

SDB church building sold in Boulder, Colo.

Linda Bingham Hays receives the Robe of Achievement.

10 years ago—September 1983

SDBs "Proclaim the Word" at Conference in Houghton, N.Y.

Hebron, Pa., church celebrates 150 years.

Dorothy Parrott accepts the Robe of Achievement. "Growingest Church" award goes to the Central Church in Upper Marlboro, Md.; Kenneth Chroniger, pastor.

Alfred Station, N.Y., church welcomes new pastor Melvin Stephan.

Pastor Gordon and Linda Lawton prepare "Family Worship" for Conference and the SR.

25 years ago—September 1968

SR Editor Leon Maltby returns home following a nine-week hospital stay due to leg surgery, complicated by an infection.

New Conference President Leland Bond announces 1969 theme, "Sensitive in His Service."

John Bevis, recently licensed to preach by the Paint Rock, Ala., church, heads to Salem College to teach history.

Conference in Kearney, Neb., judged "a great success" and "harmonious." Rev. David Clarke presided.

Team "Wreck"? All five Plainfield, N.J., Summer Christian Service Corps (SCSC) workers involved in three separate auto accidents; no one seriously hurt.

Vandals strike the SDB church in Metarie, La., causing \$500 in damage.

50 years ago—September 1943

SR receives word of the March passing of the Rev. John Temple Babcock.

"Missions" column lists the many activities evident in all the Associations.

"Conference Sabbath" celebrated in local churches because of the war-time cancellation of General Conference meetings.

SDB pastors Wayne Rood and Leon Maltby prepare to become military chaplains.

Albert N. Rogers named new Conference President.

...where are we headed?

Pray—

- with thanks for our rich heritage
- for all of our "Senior Saints"
- for those ministering to the downtrodden
- for our branch church groups
- that Conference meetings make a difference in our churches and individuals
- for our SCSC workers and leaders
- for our men and women in the military

1993 Scripture Memorization Program

The Scripture Memorization Program for the 1992-93 year featured Conference President James Skaggs' theme, "A Firm Foundation." 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 Redlands, Calif.

Adams Center, NY
Nellie Barbur
Delberta Greene
Colleen Hatch
Beatrice Maltby
Catherine Roberts
Mildred Scriven
Pastor Gene Smith
Amanda Sweet
Nicole Sweet

Alfred Station, NY
Susie Butts

All Nations, CA
Sharon DeLeon
Benny Panahon
Gerrard Panahon

Atlanta, Metro, GA
Bethany Thompson-Gordon
Patrick Thompson-Gordon

Berlin, NY
Juliet Olson

Boulder, CO
Pastor Elmo Fitz Randolph
Madeline Fitz Randolph
Brian Heath
Kelly Ketterman
Chris Rood
Doris Rood
Tim Rood
Amy Skaggs

Bradenton FL
Edith Barker
Jean Davis
Pastor S. Kenneth Davis
Evelyn Mendenhall
Polly Pelletier
Martha Scull
Libby Upham

Dodge Center, MN
Seili Bond
Linda Greene
Cathy Payne
Karen Payne
Marcy Payne
Althea Rood
Pastor Dale Rood
Jeff Rood
Kristin Rood
Teresa Yngsdal

Hebron, PA
Casey Bridges
Pearl Brock
Edna Gaines
Kandice Hill
Rachel Kenyon

Hopkinton, First, RI
Delilah Allen
Virginia Crandall
Kathi King
Vivian Looper
Lois Park
Thelma Tarbox

Lost Creek, WV
Margaret B. Allen
Stanley K. Allen
Adrienne Ash
Justin Ash

Robertas Ash
Brittany Bond
Nichole Bond
Susan D. Bond
Tiffany Bond
Alex Boyajian
Jennifer Boyajian
Natalie Boyajian
Rebecca Boyajian
Billy Curry
Johnny Curry
Amy Davis
Carrie Fenstermacher
Jerry Garrett
Susan Garrett
Jan Graffius
Pastor Larry Graffius

Scott Graffius
Steven Graffius
Bridget Lawrence
Cindy Lawrence
Larry Lawrence
Luke Lawrence
Mary Beth Lawrence
Lorna Perry
Leora Pinder
Phyllis Randolph
Rex Randolph
Dawsalee Rymer

Madison, WI
Barbara Saunders
Lila Saunders

Marlboro, NJ
Diane Cruzan

Ruth Cruzan
Mary C. Davis
Sharon Davis
Cindy Dickinson
Holly Miller

Milwaukee, WI
Mabel E. Cruzan
Catie Marinakies
Christi Marinakies
Stacie Marinakies
Mary Ann Mihelich

Nortonville, KS
George Graves
Benjamin Harris
Joanna Harris
Aaron Smith
Kevin Smith

Pawcatuck, RI
Helen Brayman
Barbara Grove
Julianne Grove
Barbara Nugent
Pastor David Taylor
Margaret Taylor

Pine Street Gospel, CT
Gwen Bowyer
Pastor William Bowyer
Irene Gawalt

Raritan Valley, NJ
Pastor Jeanne Yurke

Salem, WV
Amanda Bland
Ruthanne Cain
Season Corathers
Lydia Davis
Jessie Goodson
Marie Martin
Suzy Mills
Julie Sias
Venita Zinn

Seattle, WA
Grace Ellen Dolly
Charlie Noyes
Melodie Noyes
Maude Posey
Larry Sanford
Lena Sanford

Sunshine Mountain, MS
Betty Albritton
Willie Ray Grace
Robert Hartley
Jack Hays
Linda Hays
Pastor Ralph Hays
Renee Hinkson
Ruby Keller
Stephanie Lee
Jackie Miller
Eugene Rabitaille
Stacey Walker

Texarkana, AR
Edith Pack
Laura Richards
Marie Wagner

Toronto, Canada
Juliette Cross
Shari Fyffe
Sonja Fyffe
Nichole Gilmore
Aneka Norville
Natasha Reynolds
Paula Reynolds
Ruth Reynolds
Omari Rhoden
Onieka Rhoden
Jeffrey Sinclair

Verona, NY
Joyce Burdick
Pastor Steven James
Michelle Laube
Mayola Warner

Washington, DC
Brenda Harris
Don Harris
Pastor Bill Shobe
Nora Sparks
Dana Taylor

White Cloud, MI
Anna Cruzan
Cathy Cruzan
Ed Cruzan
Jackie Cruzan
Jeannie Cruzan
Christopher Watt
Donny Watt
Emily Watt
Tina Watt



FOCUS
on Missions

Orphanage construction continues

by Kirk Looper

In the past few months, I have included an updated report on the India Orphanage Project in the "Missions" portion of the *Lead-Line*.

Construction is a race against time as the monsoon season of October and November approaches.

Since that report, I have received more pictures and information. The pictures on the right show the progress that has been made since a photo of the orphanage site appeared in the March *SR*.

Construction is on schedule and going smoothly. It is a race against time as the monsoon season of October and November approaches. All of the funds needed to erect the main building have come in, and construction should be completed no later than the middle of September. Work on the project will be halted during the monsoon season, and the other structures will be built early next year.

Please continue to pray for the project, and give as God leads. Additional funds are needed for future incidentals. Thank you all for helping to get us this far. If you would like more information and copies of the blueprints, drop me a note. My mailing address is Kirk Looper, Missionary Society, 119 Main Street, Westerly, RI 02891.

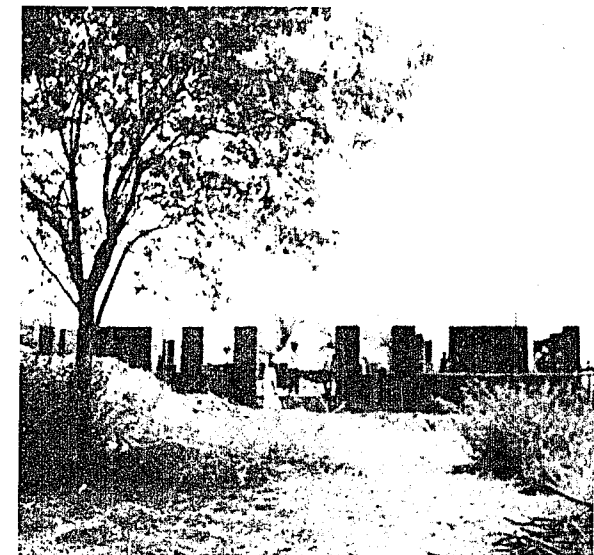
We received confirmation reports on the trips taken by Pastor Royal

Mkandawire of Malawi. He states that many other trips will be necessary to assist in church organization and education in other African countries. Money to finance travel is still needed. So far, most of the expenses have been paid by the Central Africa Conference. However, because of last year's budget problems and hardships with food, they can barely meet present expenses. Nevertheless, the Conference is willing to sacrifice to insure

that the Gospel is spread to those around them.

Because Pastor Mkandawire is doing the traveling and investigative work in these new fields, the Missionary Society's travel budget is not drained. This allows us to follow through with the projects we have started.

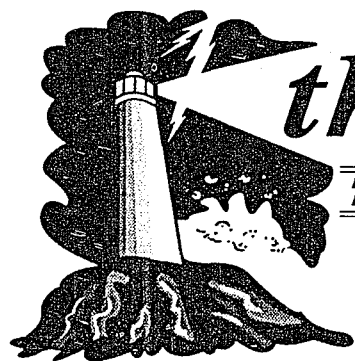
Please pray that the Holy Spirit will lead people to donate funds if they cannot do the work. **SR**



(Left) The office and hostel rooms of the SDB orphanage in India.

(Below) Construction continues on the India Orphanage Project.





the BEACON

Produced by the Youth Committee of the Board of Christian Education
For and by members of the SDB Youth Fellowship September 1993

Let your light shine

by Susie Butts

School is here! The long, relaxing days of summer are over. No more late nights hanging out with friends; instead, the nights begin to fill with homework. And no more mornings that start by slowly waking up around nine or 10. Now mornings begin at 6:30, with the annoying buzz of the alarm clock. Yes, school is definitely here—ready or not!

As the school year begins, what kind of image will we project in our high school or college? Will we be just another classmate, or will we glow with the love of God?

Just before Jesus ascended into heaven, He gave this command: "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you."¹ He wanted all of His followers to spread the Good News. That includes all of us—not

just those who are brave, or those who have the gift of evangelism.

I will be the first to admit that witnessing to others about Jesus isn't easy. In fact, it is one of the hardest parts of being a Christian. We are afraid that people will laugh at us, ask questions that we can't answer, or offer an argument that we can't refute.

These are all realistic fears and hard to overcome, but with Jesus, we can do all things.² There are people, just like you and me, facing a lifetime without God's love. If you're at a loss to find someone who needs Jesus, look around school. I bet you'll be surprised! Think of what a difference it would make if you helped someone find not only eternal life, but forgiveness, peace,

friendship, joy, guidance, protection, and caring compassion. The list goes on and on. Think of the joy that will be yours when a friend comes to know God, through Jesus, because of your witness!

"You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven."³

As you return to school this fall, be sure to let your light shine.

¹ Matthew 28:19-20a (NIV)

² Philippians 4:13 (NIV)

³ Matthew 5:14-16 (NIV)

If I were

by Susie Butts

If I were a color I think I would be the mixed colors of a sunset, blue and yellow coming together to create a splash of different combinations and shades.

If I were an animal I think I would be a ferret that gets excited and dances back and forth, surprised and intrigued by all that is around.

If I were a season I think I would be summer, during the comfortable lazy warm days, where the warmth just soaks into your skin and you feel sleepy and content.

If I were a body of water I think I would be a fresh water spring, bubbling, and gurgling from sources unknown, but flowing along just the same.

But since I am a child of God I want to be His servant who has a mixture and combination of talents and abilities. I want to be excited and intrigued by love. I want to be a warm contented sunbeam of His joy and grace. But most of all, I want to be a bubbling and gurgling messenger to carry His gift of eternal life to anyone who flows along.

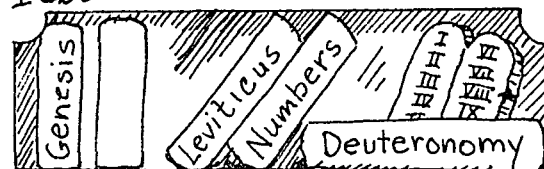
Children's Page



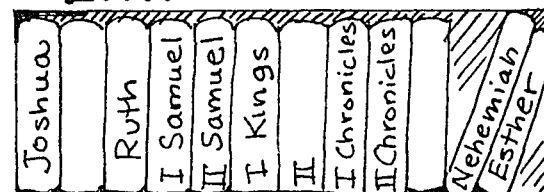
Your Bible library

Your Bible is like a library, where books of the same subject are together on shelves. If you get to know the layout of your Bible library, it will be easier to find answers to your questions and to learn from God's Word. Look at the Table of Contents in the front of a Bible. Try to fill in the names of the missing books.

OLD Testament



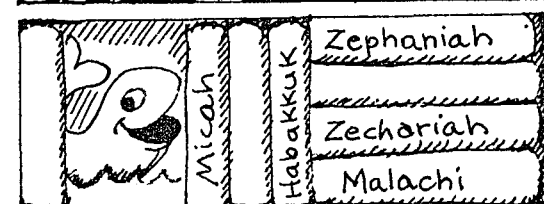
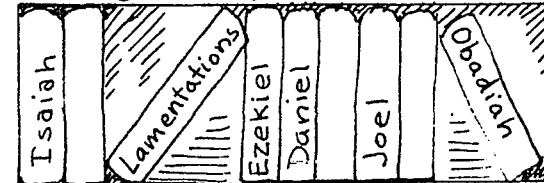
1. LAW



2. HISTORY

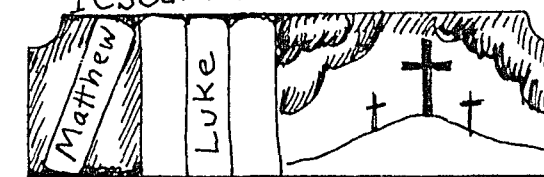


3. POETRY

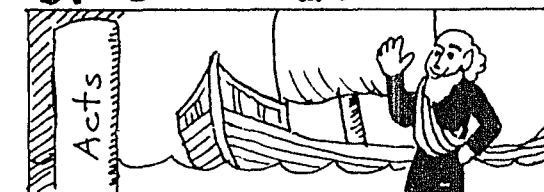


4. PROPHETS

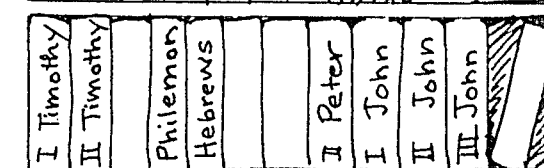
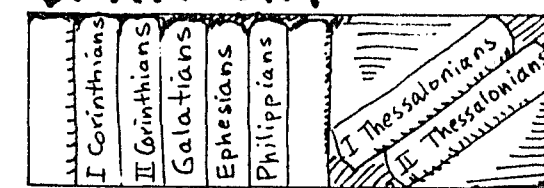
New Testament



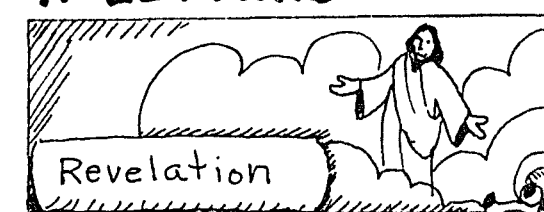
5. GOSPELS



6. HISTORY



7. LETTERS



8. PROPHECY

Responding to growing needs

Headline: Challenged to build their needed addition, members of the Daytona (Fla.) Seventh Day Baptist Church responded, and *ground breaking is now!*

A person with a vision for the future of the Daytona Beach church came forward with a "Matching Fund Offer" in December, 1992. The offer stated, "Every dollar given between now and March 31, 1993, designated for new facilities, will become two dollars! Cash gifts, and pledges paid within 24 months, will be honored with matching funds."

As reported on March 31, the donor matched the first \$25,000 given or pledged. Plans were drawn up for the expansion, and the legal details have been met. The addition will be named "Rogers Hall," as voted at the annual meeting.

Sabbath School classrooms, handicapped-accessible bathrooms, a Fellowship Hall, and a nursery are included in the plans. The May

31st church bulletin listed the Building Fund total as \$56,699.50!

The Lord has blessed us with a gift of the house just west of the parsonage. Much work has been done, and this building has already housed guests who attended the lovely weddings in December and January. Recently, it has provided

an apartment for visitors from other SDB churches who are vacationing in Daytona.

God has blessed the church as our outreach into the community continues with several programs. A support group for prisoners' families meets on Wednesday evenings, and church members conduct Vespers at Clyatt Geriatric Center.

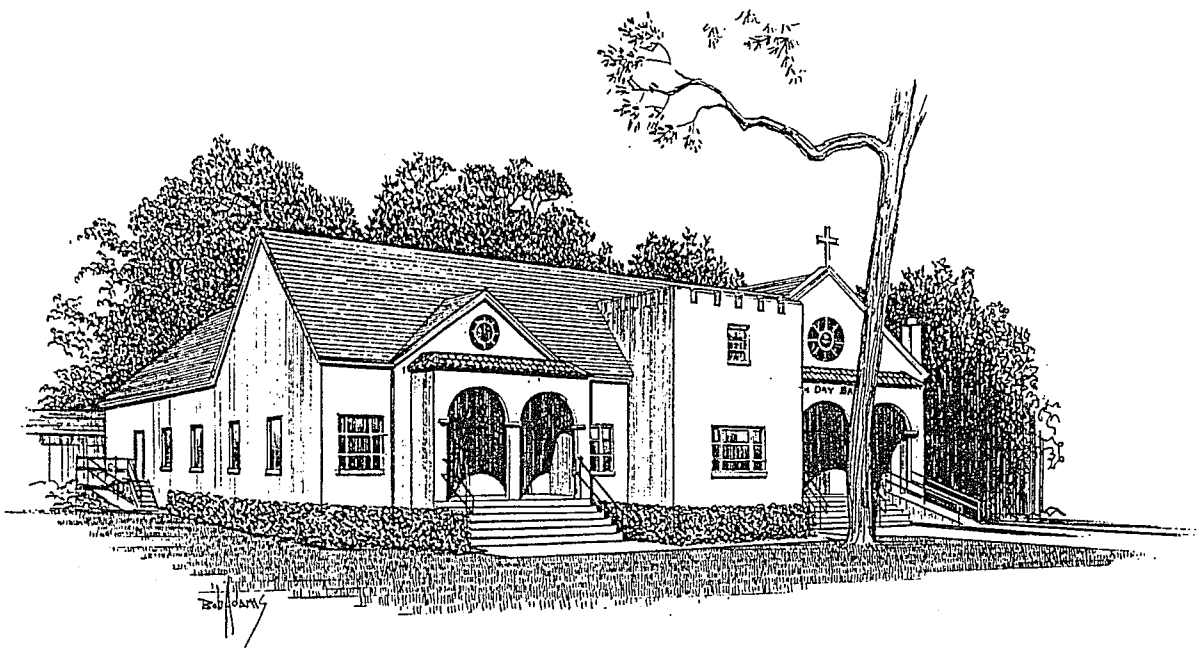
"Blanket Sabbath," sponsored by Church Women United, is supported for disaster victims, and the Prayer Chain is a tremendously vital blessing for all.

Our newly-elected 1993 church officers are growing in the Lord as their tasks are being effectively accomplished. Erma Rogers Van

Horn was mentioned as a "Good and Faithful Servant," having served 25 years or more as church clerk.

We invite all SDB families to add the denomination's Florida churches to their list of "attractions" when they plan their Florida vacation. Worship with us on your vacation Sabbaths! *SR*

Sabbath School classrooms, bathrooms, a Fellowship Hall, and a nursery are included in the plans.



130 years in Nortonville

by Reba Wheeler

The Nortonville, Kan., Seventh Day Baptist Church celebrated its 130th anniversary on July 3, 1993. Eighty people attended the morning worship celebration.

The day's services were planned by the Rev. Robert Harris. During the worship time, Chaplain Clifford Bond led the responsive reading

It was a wonderful day for reminding each of us that what we say, do, and live is an example for those who follow.

and gave a message to the children. The Rev. Edgar Wheeler, a former member and pastor of the church, shared the sermon, "Family Gathering," and assisted with the communion service.

Before communion, the congregation, led by Rev. Harris, renewed their covenant with God and the church. Our deacons and deaconesses served the elements.

During Sabbath School, the adults met for a lesson concerning "Covenants," prepared and led by Scott Smith. Children's classes were held as usual. Seventy-one people enjoyed a bountiful basket dinner in the church basement at noon. Afternoon services began with Edwin Johnson leading a "Sing-along" of familiar hymns.

Pastor Harris presented a book he had prepared from early newspaper articles about people and events in our church. He also presented a hedgewood cross that Jim Noll made for the sanctuary.

Six women were presented corsages as "Honorees" of the church in 1993:

Alma Maris Davis—our oldest member at 96. She is a descendent of Alma Buten Maris, one of our first settlers.

Mary Ellerman—age 90, a granddaughter of Mel and Chrysantha Stillman, who were also among the first settlers on the SDB Lane.

Nellie Van Horn—89, came to Kansas in 1904. Her parents were George and Mettie Van Horn. Naomi Stephan—our oldest active church member. She was married to the late Hatfield Stephan, and has been active in the church choir and Women's Missionary Society.

Kathryn Niemann—Church Historian for 17 years. She is a descendent of Clark Kenyon, and George and Mettie Van Horn.

Zella Babcock—honored for the beautiful bouquets she prepares for the sanctuary every week. She descends from John Smollie Babcock and Oscar Scott Babcock, early settlers. Her parents were Herman and Alenna Babcock.

Only Alma and Zella were able to attend.

Linda Harris read a poem written by Margaret LaMont entitled, "The Saga of Seventh Day Lane." Pastor Harris led the special memories of former ministers of the church.

C. Samuel Wheeler (a great, great-grandson of Joshua Wheeler and namesake of the Rev. Samuel Wheeler, one of our early ministers)

prepared and presented a "130-year history of the church." At the close of his review, he asked people to stand who had attended different celebrations throughout the history of the church.

The church quartet—consisting of Ira Bond, Scott Smith, Ed Johnson, and Kent Wheeler—sang, "Leaning On The Everlasting Arms."

A short trip to the SDB Historical Marker ended the celebration. Rev. Harris chose Colossians 1:3-12 as his Scripture and gave an excellent message, "Where We Have Been, Where Will We Go?"

The Rev. Kenneth Smith gave a tribute to Nannie Greeley, who had given the plaque for the marker in 1952. At that time, a dedication service was held honoring the early settlers who came to Kansas to start a Sabbathkeeping church on the prairie and to assist in keeping Kansas a "free" state.

"Rock of Ages" and "Amazing Grace" were sung, and Pastor Harris dismissed us with prayer.

It was a wonderful day for remembering, and for reminding each of us that what we say, do, and live is an example for those who follow. We "oldsters" had a good example to follow. May we strive to be an even better example for our descendants. *SR*

50th Wedding Anniversary

Norris and Darlene Wheeler, Nortonville, Kan., celebrated their 50th wedding anniversary on May 9, 1993, with a reception hosted by their children and families. It was held in the Seventh Day Baptist Church basement at Nortonville.

Norris and Darlene Smith were married on May 14, 1943, at Lawrence, Kan. They farmed north of Lawrence until 12 years ago, when they built a new home on the old Joshua Wheeler farm north of Nortonville. They keep busy raising and caring for livestock.

They have four children: Philip of Prairie Village, Kan.; Warren and Martha, both of Lawrence; and Dale of Eudora, Kan. They also have eight grandchildren.

A first for Charleston

More than 70 people attended Southeastern Association sessions, June 25-27, hosted for the first time by the Low Country SDB Church in Charleston, S.C.

Host pastor, the Rev. W.H. Winborne, welcomed delegates from 12 churches and three other Associations (Allegheny, Central New York, and Eastern). Letters of greeting came from six other churches and branch groups in the Association, which stretches from Ohio and Pennsylvania, to Alabama and Florida.

Program moderator, the Rev. S.

Kenneth Davis of Bradenton, Fla., selected the Conference theme, "A Firm Foundation," for the weekend's focus. It was developed by the guest speaker, Conference President James A. Slaggs, in Sabbath morning and afternoon presentations; by Pastor Steve Clapper of Faith Church, Atlanta, Ga., on Sabbath eve; and by the Rev. Andrew Samuels of Miami, Fla., on Sunday morning.

A variety of congregational and special music selections enriched both worship and fellowship times. These included a 12-member Asso-

ciation Men's Chorus, directed by the Rev. Perry L. Cain, and praise songs, led by Pastor Winborne at the piano.

A guided tour of historical downtown Charleston was a highlight of the weekend for the 50 guests from other states. The tour was conducted by Assistant Moderator Gail Smith, a Charleston native. The young people enjoyed time at the beach and a swim in the warm Atlantic.

Sunday morning's business session, conducted by the Rev. Dale Thorngate of Salem, W.Va., brought encouraging reports from several churches and groups. The reports showed strong evidence of a growing interest and support of the Association's Camp Joy in Berea, W.Va.

Official action included a grant of financial support to a new branch group of the Paint Rock, Ala., church in Tupelo, Miss. The Rev. John Bevis assists there with weekly services. Requests for prayer support came from individuals feeling called to lead out in Sabbathkeeping works in Mobile, Ala., and Greenwood, S.C.

Delegates expressed grateful appreciation to the Charleston church for their creative hospitality, and presented a love offering to support the church's hopes for a permanent meeting place. Sabbath's meetings were held at the Holy Cross Lutheran Church on Dorchester Road, and Sunday morning's participants met at the nearby Montague Avenue Marriot Hotel. A picnic lunch in an area park sent guests off renewed in the confidence of "A Firm Foundation." All were inspired by the expanding fellowship of their hosts—a young congregation of relatively new Seventh Day Baptists.

Susan Bond was elected moderator for the 118th session, hosted next June by the church in Lost Creek, W.Va. *SR*

by Janet Thorngate

From youth choirs to radio

Members of the All Nations SDB Church, Chino Hills, Calif., were delighted to have their youth choir represent them at the 35th Children's Choir Festival. Leadership was provided by Sisters Vivienne Lynch and Urline Tabor.

The festival was held on March 7, 1993, at the Glendale Presbyterian Church. It was a lovely way to spend an evening. Music is an important part of worship; it can inspire one to become more dedicated to our Father. More than 200 guests attended, with 18 churches participating from 10 different denominations.

In the May 1993 issue of *The Sabbath Recorder*, it was stated that a radio ministry was in the making. We sincerely thank our Lord Jesus for making this ministry possible. He answers our prayers! It is our hope that many souls will be led to Christ and be blessed by this ministry.

All Nations currently broadcasts from KGER radio 1390, on Saturday evenings from 8:15 to 8:30. We encourage those of you who live in the Los Angeles area to join us and listen to "Ye Shall Know the Truth" broadcast. And please pray for us!

—Phyllis Harmon



The All Nations SDB Youth Choir, with Sisters Lynch and Tabor, directors.

Quite an Experience!, cont. from page 14

she steadfastly refused. She felt that the original donors of the funds did not contemplate any distribution other than among men, as the terms of the gift stated.

She later wrote, "From my earliest memory I had an intense longing to tell people about the Saviour and his love, and I was almost rebellious because I was not a boy, for then I could preach. These feelings never left me entirely." Even while in seminary, pressure was placed upon her to enter the foreign mission field—an area where women played a vital role.

Before the close of her academic training, she received a call to become pastor of the Lincklaen and Otselic churches. The day after her graduation in 1885, she was ordained by the Hornellsville church where she had served during her seminary years.

During her pastorate at Lincklaen and Otselic, she married one of her parishioners, Leon Burdick, who had previously decided to prepare for the ministry. From that

point on, much of her work centered on making her husband's ministry a success. (She did continue her pastorate during much of her husband's schooling, and was in much demand as an evangelist.)

While her husband was pastor at Garwin, Iowa, Perie was called to conduct revival meetings at Welton. These resulted in "the spiritual quickening of nearly the entire membership, the straightening up of difficulties—some of which were of many years standing; voices that had been silent in the house of the Lord were heard again in testimony, wanderers were reclaimed, and fifteen began the Christian life."

In 1898, just before going to Marlboro for his pastorate, the couple was invited to return to Otselic. It was reported that "Brother Burdick preached an appropriate and interesting sermon in the morning, and Sister Burdick, with her usual vivacity and clearness, preached in the evening. Of one sermon it was reported that the

analysis was excellent and the application practical and personal."

During Leon's pastorate at Marlboro, Perie was president of the Ladies' Aid, but continued to serve as an evangelist and often appeared on the Women's Board program. In 1904-1905, they returned to central New York where they worked in the Verona church. Her final pastorate was in New Auburn, Wis., during the final year of her life. Her husband had accepted the pastorate of the church at New Auburn, Minn., some 150 miles away.

She lived at their Minnesota charge, but at stated periods she spent several days with the Wisconsin charge on each visit. On Thanksgiving Day, November 29, 1906, she passed from earth to her eternal rest and was buried in New Auburn, Minn.

Perie's records show that she had conducted 50 weddings, 90 funerals and, prior to her last 10 years, had preached 891 sermons. Corliss Randolph wrote of her passing: "She never became, in any sense, indifferent to church or denominational work, however circumscribed the horizon of her work might be. She was always loyal, and always ready to take any part assigned her in denominational gatherings and elsewhere. All her work displayed the same zeal, earnestness of purpose, and loftiness of ideals, which had marked her personal character from childhood."

In her own statement about a month before her death, she wrote, "Though I am but a weak worker, I have consciousness that I am in the work my Saviour has called me to. And if I fail, it is not because God did not call me into the work, neither is it because I am a woman, but because I am not faithful to the commission given me, a commission which Christ first gave to Mary at the tomb." *SR*

SR Reaction

Dear Kevin,

Thanks for doing an outstanding job as the editor of *The Sabbath Recorder*.

Please continue publishing the updates from the Baptist News service. Our people should be kept informed in all current activities taking place in Congress and across our nation.

Sincerely,
Helen and Ernest Bond

Dear Kevin:

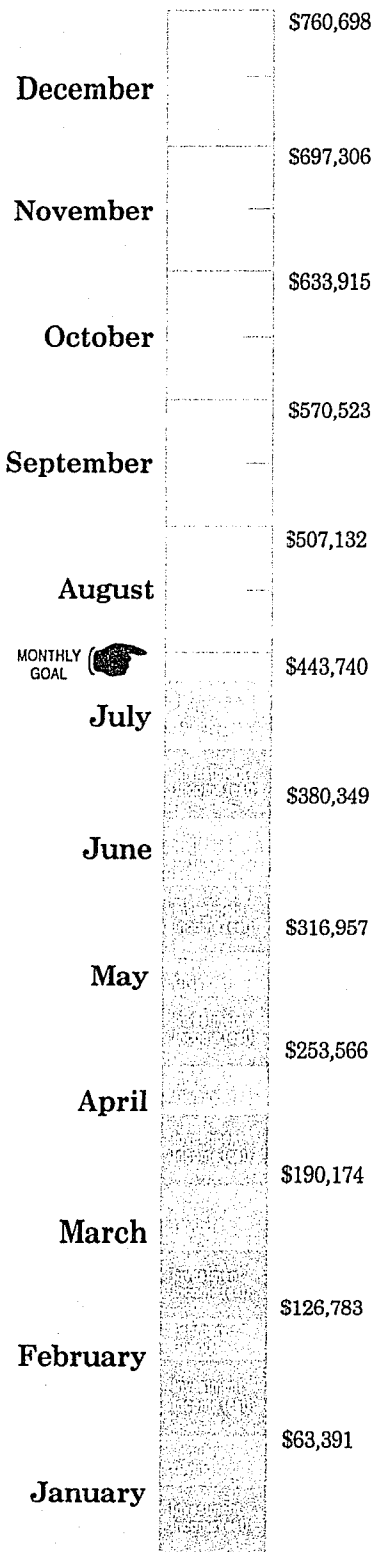
Congratulations on your special, June 1993 issue. It's very attractive—colorful and well designed. And it gives good information about the Seventh Day Baptists. I hope

it serves you and your church well.

This is an idea that might well serve other ACP publications, particularly those associated with lesser-known denominations. I'll commend this in a future *Newslog*.

Cordially,
John Stapert, Exec. Director
The Associated Church Press

Editor's note: We have had many encouraging comments following the June special issue. Former SR Editor Scott Smith provided the layout design; this was first done as the SR's 140th anniversary issue. We thank Scott for his expertise, and look forward to many people reading it as they respond to our promotional film.



1993 income needed—\$760,698.
 Per month gift income needed—\$27,783.
 Total needed each month—\$63,391.50

Accessions

| | | |
|--|---|---|
| Denver, CO Tom Warner, pastor Joined after testimony | Orvan Leady Thelma Leady | Joined after baptism Lena Rose |
| Mark Miller Nancy Miller | Miami, FL Andrew Samuels, pastor | Westerly, RI David Taylor, pastor Joined by letter |
| Marlboro, NJ Melvin Stephan, pastor Joined after testimony | Joined after testi- mony Erica Henry Wilhelmina Powell | Danny Shea Terri Shea |

Births

| | |
|---|---|
| Cunningham. —A daughter, Kayla Elizabeth Cunningham, was born to Don and Cathy (White) Cunningham of Grand Junction, CO, on February 10, 1993. | Smith. —A son, J.D. Smith, was born to Gene Jr. and Brenda Smith of Bedford, VA, on May 1, 1993. |
|---|---|

Marriages

| | |
|---|--|
| Crouch - Thomas. —Nathan Crouch and Leigh Anne Thomas were united in marriage on December 27, 1992, at the Seventh Day Baptist Church in Daytona Beach, FL. The Rev. John H. Camenga officiated. | Buchanan - Bethel. —Mike Buchanan and Kim Bethel were united in marriage on June 5, 1993, at McKinley Baptist Church in Harrisburg, IL. Pastor Lacey Joiner of the Old Stonefort 7th Day Baptist Church officiated. |
| Green - Camenga. —Mark Green and Faith Camenga were united in marriage on January 2, 1993, in Daytona Beach, FL. The bride's father, Pastor John Camenga, officiated. | King - Muschett. —Owen King and Heather Muschett were united in marriage on June 6, 1993, in Miami, FL. Pastor Andy Samuels officiated. |
| Cox - Broms. —Greg Cox and Michaella Broms of Denver, CO, were united in marriage on February 13, 1993. | Taylor - Bozarth. —Dan Taylor and Stacey Bozarth were united in marriage on June 19, 1993, at the Paint Rock, AL, Seventh Day Baptist Church. The Rev. John D. Bevis officiated. |

Obituaries

Regal.—Katheryn M. Regal, 68, of Intercession City, Fla., died on June 6, 1992, at her daughter's home in Ocala, Fla.

She was born in New London, Wis., on July 21, 1923. Kay was a member of the Daytona Beach (Fla.) Seventh Day Baptist Church. She and her husband, Owen, were both members of the diaconate, ordained during the same service. She served her church as Sabbath School Home Department Superintendent, making certain that non-resident members received *The Helping Hand*.

Survivors include her husband, Owen; one daughter, Linda Martin of Ocala; two sisters, Leona Harvey and Verna Fletcher, both of Wisconsin; and three grandsons.

Memorial services were conducted by her pastor, the Rev. John H. Camenga. She was laid to rest in Apopka, Fla.

Severance.—Francis Willard Severance, 94, died on May 8, 1993, in Klamath Falls, Ore.

He was born on March 15, 1899, in Valley Springs, S.D., the fourth of 10 children born to Arthur B. Severance and the former Emma Sophronia Grow. He attended elementary and high school in Bemidji, Minn., and Makoti, N.D. He then attended college in Milton, Wis., and graduated from Janesville (Wis.) Business College.

Francis owned and operated a plumbing and heating business in Milton for many years before moving west, where he followed the trades for more than 50 years.

On March 13, 1936, he married Frances Jane Cartwright, who died that same year. On June 9, 1938, he married Joan Clark, and they lived in San Jose, Calif., for 35 years. Last year, they moved to Klamath Falls to be near their daughter, Barbara.

While living in San Jose, Francis regularly attended Cambrian Park United Methodist Church. He was a lifelong member of the Milton Seventh Day Baptist Church, and an honorary member of the order of the Arrow.

In addition to Joan, his wife of 54 years, Francis is survived by three daughters, Barbara Braman of Klamath Falls, and Mary Jo Cunha and Virginia McCloskey, both of Campbell, Calif.; one son, John, of Loveland, Colo.; one brother, Chester, of Beloit, Wis.; nine grandchildren, two great-grandchildren, and numerous nieces and nephews. An infant son, Lawrance, preceded him in death.

Funeral services were held on May 14, 1993, in the Chapel at Los Gatos (Calif.) Memorial Park. The Rev. Judith Clair and the Rev. George Carter (Ret.) of Cambrian Park United Methodist Church officiated. Burial followed in the Garden of Love.

Thorngate.—A. Keith Thorngate, 67, of Battle Creek, Mich., died on May 18, 1993.

He was born on April 15, 1926, in Horace, Neb., to Ernest E. and Leona G. (Davis) Thorngate, and came to Battle Creek as a child. He was a 1944 graduate of Battle Creek Central High School, and a World War II veteran.

Keith was national sales manager for Battle Creek Equipment Co. from 1946-70, and later worked as an independent manufacturer's representative. At the time of his death, he was branch manager of the Kalamazoo (Mich.) Norandex Building Materials warehouse, and manager of its Tappan Bros. affiliate store in Battle Creek.

Keith was a member of the Battle Creek Area Chamber of Commerce, American Legion Post 298, Battle Creek Home Builders

Association, and the Kalamazoo Home Builders. He also was a former member and officer of the Battle Creek Jaycees, Battle Creek and Lakeview (Mich.) Kiwanis clubs, and a member of the Seventh Day Baptist Church.

He married Jeanne L. Ryder on October 10, 1976, in Battle Creek. She survives.

Also surviving are one son, Gary, of Battle Creek; three daughters, Lisa R. Toledo of Sheffner, Fla., and Sandra K. Jessup and Robin A. Conrad, both of Battle Creek; one stepdaughter, Tanya Torres of Battle Creek; two stepsons, Paul Hansom of Battle Creek and Stuart Hansom of Chicago, Ill.; his mother, Leona, of Battle Creek; two brothers, Dale of Salem, W.Va., and Wendell of Battle Creek; and 12 grandchildren.

Bond.—Leslie E. Bond, 89, of Nortonville, Kan., died on May 26, 1993, at the Winchester (Kan.) Hospital.

He was born on April 23, 1904, in Gentry, Ark., the son of Ira and Alma (Babcock) Bond. He moved to Nortonville in 1911 and graduated from Nortonville High School in 1924. He was a member of the Nortonville Seventh Day Baptist Church.

Leslie held a variety of jobs: he ran a threshing machine, worked in a chicken hatchery and in a shoe and saddlery shop, operated a laundry, and was a carpenter for 30 years.

On April 10, 1924, he married Rosa Stephan in Nortonville. She died in 1990.

Survivors include four sons, Forest of Williamsburg, Kan., Leland of Buena Park, Calif., Robert of Cedar Park, Texas, and Melvin of Oak Hills, Calif.; three daughters, Miriam Barnes of Arcadia, Neb., Lila Rose Peters of Lawrence, Kan.,

and Sharon Cunningham of Copenhagen, Denmark; 17 grandchildren, and 18 great-grandchildren. In addition to his wife, Rosa, he was preceded in death by three brothers and three sisters.

Services were held on June 1, 1993, in the Nortonville SDB Church, with the Rev. Robert Harris officiating. Burial was in the Nortonville Cemetery.

Davis.—Beulah (Allen) Davis, 79, of Stow Creek Township, N.J., died on June 1, 1993.

Born in Hopewell Township, near Shiloh, N.J., she was the daughter of Wayde G. and Elizabeth (Lupton) Allen. She was the wife of Percy C. Davis, who died in 1986. A lifelong area resident, she lived at the farm address since 1942.

Beulah was a graduate of Bridgeton (N.J.) High School, and took teaching courses at Glassboro (N.J.) State College. She substituted in area grade schools.

She was an active member of the Shiloh Seventh Day Baptist Church, where she served as clerk and historian, sang in the choir, and was a member of the Benevolent Society. Beulah was also a life member and volunteer of the Cumberland Historical Society.

Survivors include one daughter, Arah Mae Sheppard; three sons, W. Allen, Philip, and Stephen; one brother, Wilmer W. Allen of Salem; 11 grandchildren, 18 great-grandchildren, four nieces, and one nephew.

Services were held on June 4, 1993, in the Shiloh SDB Church, with the Rev. Donald Chroniger officiating.

Flanagan.—Bernice (Pierce) Flanagan, 81, died on June 6, 1993, in Little Rock, Ark.

She was born on November 1, 1911, in Fouke, Ark., the daughter of James Newton and Ennietta (Babcock) Pierce. She attended the Seventh Day Baptist Mission

School in Fouke, Fouke High School, and became a member of the Fouke SDB Church.

Bernice attended Milton (Wis.) College from 1928-29, and then returned to Texarkana, Ark., to complete her RN degree at Wadley Nursing School. In 1933, she went to Barnes Hospital in St. Louis, Mo., to complete specialty training in surgical nursing. During World War II, she served as a nurse in the U.S. Army, and worked with the American Red Cross. Her life was dedicated to helping others, and she worked in several hospitals in Texas before moving to Little Rock. In Little Rock, Bernice nursed in St. Vincent Infirmary and the University of Arkansas Medical Center until emphysema forced her to retire.

Survivors include one sister, Oma Seager of Little Rock, and several nieces and nephews. She was preceded in death by two brothers, Paul and Alpha; and by two sisters, Bertha Fitz Randolph and LaVerne Gardner.

She was a member of Pulaski Heights United Methodist Church, where a memorial service was held on June 12, 1993. The Rev. Michael Morey and the Rev. Victor Nixon officiated.

Fallon.—Edward Fallon, 66, of Pawcatuck, Conn., died on June 11, 1993, at the Westerly (R.I.) Hospital after a long illness.

He was born on February 4, 1927, in Pawcatuck, the son of Harold and Rose Ida (Girioiux) Fallon. He married Doris Martin on February 4, 1948, in Westerly.

Edward worked as a model maker and production controller in New London and Groton, Conn. He was an Army veteran of World War II, serving with the A.M.G. in the Free Territory of Trieste.

He was a member of the Pawcatuck Seventh Day Baptist Church in Westerly.

In addition to his wife, Doris, survivors include three sons, Mark

of Pawcatuck, Eric of Westerly, and David of Griswold, Conn.; three daughters, Mary Fisher of Pawcatuck, Ruth Fallon of Jewett City, Conn., and Diane Barber of Preston, Conn.; one brother, James of Wakefield, R.I.; one sister, Claire Smith of Foster, R.I.; seven grandchildren, and several nieces and nephews.

A graveside service was held on June 14, 1993, in Riverbend Cemetery, Westerly, with the Rev. David Taylor officiating.

Randolph.—Ashby F. Randolph, 91, of Belmont, N.Y., formerly of Bristol, W.Va., died on June 19, 1993, following an extended illness.

He was born on January 24, 1902, in Berea, W.Va., the son of Preston F. and Jennie (Sutton) Randolph. He married Ruth Bond on December 23, 1925.

Ashby was an elementary educator who taught in several schools before retiring in 1966. He was a 1936 graduate of Salem (W.Va.) College, a member of the National Education Association, and the Lost Creek (W.Va.) Seventh Day Baptist Church. He was also active in the Boy Scouts, 4-H, and church youth camps.

In addition to Ruth, his wife of 67 years, survivors include three sons, Ashby of Clarksburg, W.Va., Alois of Columbus, Ohio, and Rex of Bristol; three daughters, Xenia Wheeler of Wake Forest, N.C., Mae Bottoms of Belmont, and Elizabeth Boyd of New Enterprise, Pa.; one brother, the Rev. Elmo Fitz Randolph of Boulder, Colo.; 38 grandchildren, 72 great-grandchildren, and one great-great-grandson. He was preceded in death by one daughter, Edna Ruth Richards; one brother, Brady; and one sister, Avis Swiger.

Services were held on June 23, 1993, at Greathouse Funeral Home, Salem. The Rev. Edgar Wheeler and the Rev. Larry Graffius officiated. Burial was in Coplin Cemetery.

KEVIN'S

ORNER

Next month's issue will cover our exciting General Conference experience at the University of Redlands in California.

But one big event took place at Conference that I cannot wait another month to share with you.

The lighting in the meeting room remained subdued. Don Sanford had just finished his Historical Society slide presentation. (Good job!)

Conference President Jim Skaggs announced what was to come next, and how we should act or think during it.

For some, it was a half hour anticipated for months; for others, many years.

There, on the big screen, two precious girls ran through an open field and began picking daisies. The title slowly brightened into view—"A Choosing People: The Seventh Day Baptist Story." The public debut of our promotional film.

It's hard to imagine all the work and time that went into making this film a reality. Through innumerable phone calls, meetings, script and scene changes, Acting Executive Secretary Cal Babcock steered the ship well.

The film singles out an SDB family at each of four churches: Shiloh, N.J.; Miami, Fla.; Milton, Wis.; and Riverside, Calif. We see them preparing for the Sabbath, going to church, listening to the choir. We hear their pastors preach on our beliefs. Youth and adult Sabbath School classes continue to discuss what makes SDBs similar or distinct from other churches.

A seamless montage of church ministries in action is followed by a concise historical overview that could rival any PBS documentary.

There is a lot packed into the 28 and a half minutes. And it has been made to show on television. Its pro-

ducer, the Klein Company, is distributing the tape to various markets. The story is captured on movie film (motion picture quality) versus what you would get from a video camera.

Our initial reviews from Conference have been favorable. The extended applause was heartening.

Sure, there are some criticisms. Sure, this may not totally represent you or your particular church. But it lifts up our important beliefs and the ideal of making the Sabbath special in the lives of our people and churches.

Our specific follow-up plan coordinates the responsibility between the local church and denominational leaders in approaching those who make inquiries.

We also have a list of suggestions for getting the film aired on your nearest station; plus, how to use the tape for church, home, and local group showings.

Each church gets a free copy for local use. Other copies are available for only \$7 plus shipping from Janesville. (Larger donations gladly accepted—this was a BIG undertaking!)

Our heartfelt thanks go to all those involved in the production. The non-inclusive list would include the four churches and pastors, the local homes and families, the Klein production staff, Lannette Calhoun for the background music, Owen Probasco for the narration, Don Sanford for gathering the historical books and photos, and so many more who exhibited great patience and a wonderful spirit of cooperation.

Every time I view the film, and think of all these saints, I become more proud to be among "A Choosing People."

In the next SR:

**Conference 1993—
A Firm Foundation,
even in California!**

The Rev. Rex Edward Zwiebel, 77, of Rochester, N.Y., went to be with the Lord on June 25, 1993.

He was born on October 31, 1915, in Jackson Center, Ohio, the son of George Michael Nicholas and Althea (Hughes) Zwiebel. On March 17, 1939, he married Juanita Stutler of Salem, W.Va.

The culmination of his early spiritual experience came during a revival meeting in 1933, of which he

wrote, "I took my stand as a Christian, and later was baptized in the Great Miami River by Reverend Verney A. Wilson."

He accepted the call of God to pastoral ministry, serving Seventh Day Baptist churches in Jackson Center; Hebron and Hebron Center, Pa.; Lost Creek and Roanoke, W.Va.; and Buffalo and Alfred Station, N.Y.

Pastor Zwiebel was personally committed to an educated ministry. A graduate of Jackson Center High School, he received a B.A. from Salem College, a B.D. from Alfred University School of Theology, and an M.A. from Syracuse (N.Y.) University.

It was in the field of Christian Education that Rex would find service in the Kingdom of God. He served as pastor, Sabbath School teacher and superintendent, and as a member of the YMCA Chorus and Gospel team. His service was given beyond the local church as a di-



Rex Zwiebel

1915 - 1993

rector of the SDB Board of Christian Education. He also served the Board as chairman of its Youth Committee, Executive from 1956-1970, and President from 1978-1981.

Pastor Zwiebel was an instructor of Religious Education, first at Salem College and then at Alfred University School of Theology from 1951-1963. From 1970-1974, he served as Dean of the SDB Center on Ministry.

Outside the denomination, his influence was known as a member of the Executive Committee of the Division of Christian Education of the National Council of Churches of Christ. He was also chairman of the Leadership Education Commission of the New York Council of Churches. Internationally, he served as recording secretary of the SDB World Federation.

Survivors include his wife, Juanita; two daughters, Marcia of Rochester, N.Y., and Gretchen of Lafayette, Colo.; and two sisters, Nadine Horvath of Agra, Okla., and Sandra Mintchell of Jackson Center. He was preceded in death by one son, Michael; two brothers, Doyle and Carl; and one sister, Phyllis Judy.

A service of remembrance was held at the Alfred Station Seventh Day Baptist Church on July 2, 1993. Rex had participated in a covenant relationship with Alfred Station since October 1974.