The Legacy of Shrewsbury:
The Reward of Risk
New Videos available from the SDB Center, Janesville, WI
(FREE LOAN! Just pay for return postage.)

After You Say "I Do"...
A three-video series by H. Norman Wright, Tim and Beverly LaHaye, and Larry Burkett.
Each video has four sections. Excellent for a group viewing by married couples, or to use in
marriage counseling. Also helpful if viewed by a couple by themselves.

Your Work Matters to God—by Doug Sherman
Four videos with 11 sections:
• Your work matters to God
• Integrity at work
• Balancing competing time demands

• Biblical success and ambition
• Winning work habits
• Conquering stress before it conquers you
• Excellence and you
• Getting along with your boss biblically
• Effectively sharing Christ with co-workers
• Cultivating relationships at work
• Standing firm for your faith

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 School class. Student notebooks can be
secured from your Christian bookstore, or Career Impact Ministries (1-800-4-IMPACT).

School class. Student notebooks can be secured from your Christian bookstore, or Career Impact
Ministries (1-800-4-IMPACT).

These videos, and many more, are available from the Audio-Visual library in Janesville.
For a catalog, or a free tape loan, contact us at:
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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.

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, 802 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 at-
tended the 1992 General Conference sessions in Waukesha, Wis., are entitled to vote at this
annual meeting.

Kevin Butler
Editor
Leanne Lippincott
Assistant Editor

North Central to gather

North Central Association meet-
ings 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.

Contributing Editors
Calvin P. Babcock, Ernest K. Bee Jr., Charlotte
Chroninger, Rodney L. Henry, G. Kirk Looper,
Ruth Anne Pell, Don A. Sanford, Myron G. Soper.

Writers: Please type manuscripts double spaced. Only
manuscripts that include a stamped, addressed envelope can
be returned. Unsolicited manuscripts are
welcomed; however, they will be considered on a space
available basis. No remuneration is given for any article
that appears in this publication. Paid advertising is not
accepted.

September 1992/ 3
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 worshiped, 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 family 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 ended, its memory still raw from the battle a few miles away which made Molly Pitcher a heroine.

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.

Is it right to run this risk for yourself and your family?

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.

Looking back, you didn't dream that you would experience your own wilderness of almost three years. You didn't dream how long the trip would take. You didn't dream that you would leave 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.

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 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 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 are 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 what I was talking about then, without identifying it. 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 their are buried; there I was born.

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..."
Shrewsbury, cont.

graduate school, planning to return—which I did—for those deep roots kept calling. But through the grace of God, Ash and Dianne 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, and it was 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 available, and within the fact 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, in including the potential for negative campaigning; and the risk of losing. But 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 whole, and the satisfaction of seeing the impact of your efforts.

The same motivation and the spirit, which I call the "grass roots of Canaan," have brought me to this morning's message. The same motivation and the willingness to risk, just as risky, just as rewarding, just as real.

How many of you remember the "grass ring" of opportunity of seeing the state as a whole, and the satisfaction of seeing the impact of your efforts?

By Terry Hurley Van Horn

Celebrating 200 years

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," and offered 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.

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

For some of you, it has paralleled yourimestamps from his father, former U.S. Senator-Jennings Randolph. A short historical perspective by Dorothy Davis also highlighted the program.

Risks? What are the rewards? Mfecting the impact of your efforts.

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-Tulip 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 Cake," 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 bunting of a "Time Capsule" arranged by Richard Hurley. Beautiful posters, children's art work, and decorated store windows brightened up Main Street for the week. Newspaper and television coverage solidly 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!

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 wings—and an adventure of freedom. The silver-haired legislator. 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 circumstances, is—are you among that Shrewsbury few who ventured out, giving to your children the legacy you received from those adventur­ ous lives? 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 this—"As for me and for my family, we will serve the Lord."
A vision of what a pastor expects from his people

by Dennis L. Palmer

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' 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 have an affair with another man or woman outside of the marriage union. I 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. We are the Body of Christ, 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...
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, should die 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.

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 feel the touch of God, and I must express it physically. It is a way of praising God, and I would not urge anyone to do the same unless God is calling them to.

The first time I lifted my hands, I was very self-conscious, but I also felt it was 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
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 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 spirit 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.

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

The many forms of "Elohim"
by Thomas McElvain

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 by both singular and plural.

The context of hundreds of verses, such as Genesis 3:5; 1:30,32; 55:2-4; 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 32:20; Deuteronomy 32:39; Judges 6:31; 8:33; 9:27; 11:24; 16:23,24; 1 Samuel 5:7; 1 Kings 11:33; 19:27; 1 Kings 2:5,16; 19:27; 2 Chronicles 32:15,21; Isaiah 37:38; Daniel 1:2; 3:28; 4:5; 11:36; Hosea 15:4; Amos 5:26; 8:14; Jonah 1:5; Micah 4:5; Habakkuk 1:1.

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
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).

An adverbial use of Elohim is found in Jonah 3:3, "exceeding great city." There, Elohim is translated in the KJV as "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 great city." There, Elohim is translated in the KJV as "as great" in Genesis 30:8, where it is definitely plural, and in 1 Samuel 14:15, where it is definitely singular.

There are, in fact, three exceptions. The word Elohim, as applied to God, is a plural adjective in 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.

It does not now on if the basis of this text, the historical critical method finds the four textual sources of Moses in a quoddriternity, 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 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 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.

Thomas McElwain is a former SDB missionary living in Finland.

There are many anxious people who need to hear some encouraging words from each of us. We also need to hear words of encouragement from time-to-time.

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 pests. They need to hear some encouraging words from each of

Women's Society page by Charlotte Chroniger
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 1889, the Chicago Council of Seventh Day Baptists issued a 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 Sundays."

The controversy at the Columbian Exposition followed the intensive effort of groups such as the National Sabbath Union, 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 schools 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 waste, 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 visitors 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 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

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 Crazan, and William Via.

"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. Uchebebuonu reports on being spared from a Muslim physical attack.

September 1987—Five years ago

Coverage of the 1887 Conference sessions in Lindeborg, 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: Allan 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-Con 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 distinctive...
1992 Scripture Memorization Program

The Scripture Memorization Program for the 1991-92 year featured President Myron 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. Slevin
Catherine Roberts
Delberta Green
Beatrice Malby
Nellie Barbuz
Alfred Station, NY
Matthew Chroniger
Angela Chroniger
Rachel Chroniger
Paythia Mattison
Reid Mattison
Amanda Snyder

Battle Creek, MI
Dorothy Parrott
Jo Anne Mitchell
Donna Powell

Boulder, CO
Doris Reed
Charity Heath
Brian Heath
Brian Witham
Tim Reed
Chris Reed
Bridgette Coe
Kelley Ketterman
Amy Skaggs

Central, MD
Patrick Hibbard
Hansel Taylor
Justin Hibbard
Nichole Chroniger
Samanthia Chroniger
Leslie Billington

Columbus, OH
Carrie Spurr
Helen Bond

Hebron, PA
Pearl Brock
Edna Gaines
David Hauber

First Hopkinson, RI
Delilah Allen
Thelma Tarbox

Lake ELsinore, CA
Nathan Davis
Holly Davis
Emma Davis
Amber Lubash

Little Rock, AR
Oma P. Steager

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
Carri Fenstermacher
Chad Randolph
Jennifer Boyajian
Jennifer Fenstermacher
Melissa Holt
Steve Graffius
Scott Graffius
Pastor Larry Graffius
Lorna Perry
Leora Findes
Rex Randolph
Paythia Randolph
Jon Graffius
Margaret B. Allen
Stanley K. Allen
Robert Ash
Betty Bond
Susan Davis Bond
Jerry Garrett
Susan Garrett
Rita Hickok
Cynthia Lawrence

Larry Lawrence
Dewalsee Ryman
Melinda Randolph
Mariboro, NJ
Holly Miller
Diana F. Cruzan
Sharon Davis
Milton, WI
Sarah Cahoun
Joshua Cahoun
Betty Daland
Lucile Todd
Pastor George Cahoun
Benjamin Cahoun
Milwaukee, WI
Thomas Mober
Christina Marnikas
Catie Marnikas
Sarah Mober
Mary Ann Mibelsih
Mabel Cruzan
Stacie Marnikas
North Loop, NE
Virginia Burdick
Cecil Severance
Philadelphia, PA (Hope)
Carissa Lawrence
Colens Lawrence
Cordea Lawrence
Bollesa Thurman
Cornelth Lawrence
Pine Street Gospel, CT
Gwen Bowyer
William Bowyer
Verona, NY
Valerie Tucker
Kristy James
Alisa Labe
Michelle Labe
Jennifer Johnson

Joanne Johnson
Magola Warner
Pastor Steven James
Joye Burdick
Flewustuck, RI
Andrew Lamphere
Joe Miller
Margaret Taylor
Helen Brayman
Julianne Grove
Christen Thorpe
Baritan Valley, NJ
Pastor Jeanne Yurke
Mary Jane McPherson
Richburg, NY
Jim Pitts
Eric Pitts
Michael Ziller
David Kitcher
Roseane Brandige
Maxey Ziller
Lydia Cattwight
Jonathan Saunders
Linda Payne
Salemsville, PA (Bell)
Lois Fletcher
Shiloh, NJ
Tyler Chroniger
Jan Bond
Sunshine Mts., MS
Eugene Rabattile
Lucky Meche
Theodore Meche
Gwennetie Raynolds
Stephanie Lee
Fred Meche
Charles Meche
Charles Hinkson
Renee Hinkson
Keith Bond
Ralph Ryan
Linda Haya

By Kirk Looper

FOCUS on Missions
Stressing our differences

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 vertebrae’s 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.

Wesley defines religion as “De­

motion or fidelity; conscientious­ness.” We are all devoted to some­

ting, even if that “something” is ourselves. We must look to some­
tion or conviction. Think about the church 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 from yours?

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 choices.

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—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 re­

tract its true value to us. And oth­

ers will judge its value accordingly.

In some of our foreign missions, the value of the Sabbath is illus­

trated through an almost “re­

quired” attendance in church on Sabbath. If you are not there, some­

one 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. How­

ever, it would be nice for someone to come by to visit on Sabbath when you are sick or having prob­

lems that keep you away from church.

I pray that we would regain the Sabbath purpose that God in­

tended. It should be a time of wor­

ship, 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 European 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.

• The need for students in Tennes­

s, and the work being done there.

• New contacts in North Amer­

ca 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 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.

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

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
Exaspire 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!"

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.

TOMUTR MLOTVMET MATNDMLTIMGMTET

God wants us to give Him __________________ _

Have you given yours to God? __________________ _
“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. Phillipians 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 Harlan 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 the talents of Fred Ayars and his video camera.

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 the 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.

Reverend Davis began his service as a full-time SDB pastor in Daytona Beach over 20 years ago, always declaring that he would come back to Florida to retire. He is here. How “retired” is open to interpretation.

A 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 amazing skit portrayed a group of children on their very first day of Midglet Camp at Jersey Oaks. The whole skit was well done, and everyone was still chuckling as we headed for our evening snack.

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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.

For another delicious meal, everyone went on their way, looking forward to meeting again.

“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).

This wonderful Saints were a blessing to all of us. We made new friends, had great Bible studies, and did the most work in two months 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 thing that happens 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 that needed extensive work. His solution was to organize the Senior Saints.

When they travel to a project, the local church provides food for 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 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 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 sometimes stretches to six, seven, or eight, Graffius explained. The teams are extremely productive, he added.

Just say the word, and these folks 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 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.  §

Visiting the sick and those in prison

A testimony of God’s call

by Sue 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 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 counsel.

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 adjacent 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.  §

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Sue and Steve Garritano

Director of Chaplaincy Services for Washington State Corrections. He was im-}
Dear Editor,

My son Soper's page (March 25) 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 these commandments, and teaches men so, never therefore breaks one of the least of these commandments, and teaches them to do 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. 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 those who 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).

Choosing our path to life, we must remain faithful and walk in His strength. This is our best witness to the world. Regards, Cynthia Burke 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 (Heath, 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 existed itself against God and Christ. Please consider the testimony of Scripture and the commandments of God.

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Obituaries, cont.

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 1984. 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 Yurko 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 Baptist Sabbath School Society for many years, retiring 14 years ago. Her career spanned association with many prominent SDBs, including Rev. A.J.C. Bond, L.H. North, Rev. Leon Malbry, Rev. Alton Wheeler, and Rev. C. Harmon Dickson.

Survivors include her husband of 60 years, Henry; three daughters, Darlene 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 Daytownton, 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 Cumm­enga 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 1939-1939. 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, 1906, in Minneapolis, Minn., to George and Flora (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, 1923, 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 Malins of Delta, 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.

A graveside memorial service was held on July 10, 1992, at Farley-Estes Funeral Home. The Rev. Delmer Case officiated, in the absence of her pastor, the Rev. James Gamaugh. 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 two daugh­ters, Mary and Freddie; another daughter, Anna; and two 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 1963.

Survivors include two daughters, Mary and Roberta Allen; six grandchildren, 10 great-grandchildren, and three great-great-grandchildren. In addition to two sons, she was predeceased by her daugh­ter, Freda; 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.

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 Fitta 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 15:29).

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.
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.

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