

The Sabbath Recorder (ISSN 0036-214X)(USPS 474460)
3120 Kennedy Road
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Second class postage paid at Sun Prairie, WI 53590

Summer Christian Service Corps 1988

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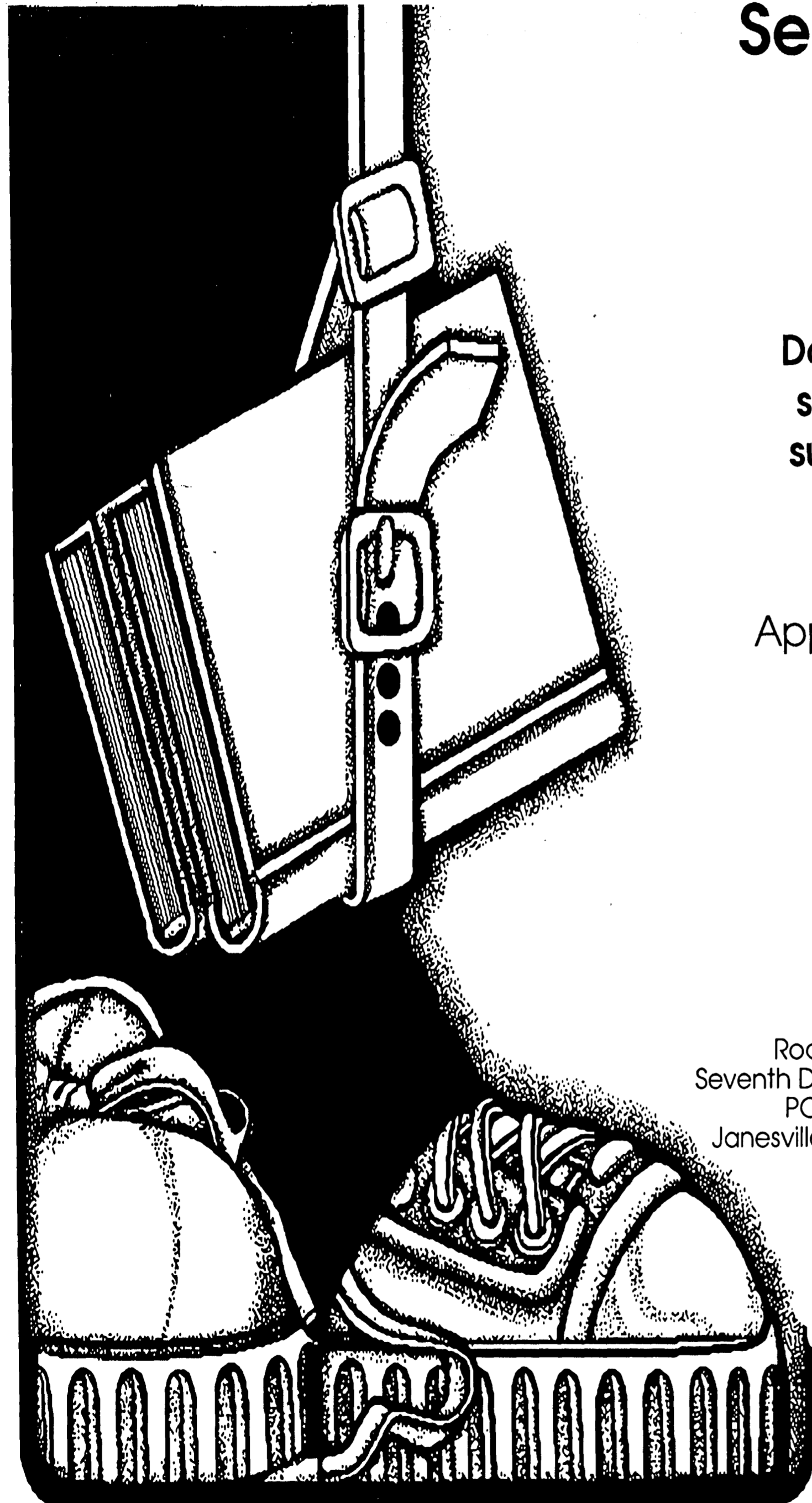
Training dates:

June 17-26, 1988

For applications, write:

Rodney Henry
Seventh Day Baptist Center
PO Box 1678
Janesville, WI 53547-1678

**Note: Changed
from previous years.*



The Seventh Day Baptist

January 1988

Sabbath Recorder

1988 Year of Extension

OUR
NEXT-DOOR
MISSION

OUR NEAR-BY MISSION

Nominees sought for 1988 Robe of Achievement

Women's societies should be thinking of potential nominees for the 1988 Robe of Achievement to be awarded at General Conference next year.

Nominees should be active, not only in the local church, but also in denominational efforts. Nominations should include relevant personal history and a resumé of activities and achievements.

Please mail your nominations, before May 31, to:

Jean Lewis
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Riverside, CA 92504

Employment Notice

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Duties include: Accounting and bookkeeping, publishing cost accounting, payroll and benefit administration, denominational treasurer functions, including computerized accounting and fund distribution systems.

Salary range: \$18,000 to \$21,000, depending upon education and experience, plus benefits package. For more information or a detailed job description, please contact:

Executive Secretary Dale D. Thorngate
P.O. Box 1678
Janesville, WI 53547-1678

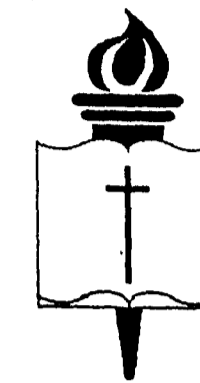
Send resumé to the above address,
ATTN: Dale D. Thorngate

Special thanks to **Leon R. Lawton** and **Rodney L. Henry**

for their contributions to the special missions emphasis section of this issue.

The Sabbath Recorder

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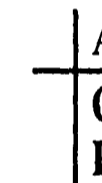
January 1988
Volume 210, No. 1
Whole No. 6,715

A Seventh Day Baptist publication

The Sabbath Recorder (ISSN 0036-214X) (USPS 474460) is published monthly by the Seventh Day Baptist General Conference's Tract and Communications Council (formerly the American Sabbath Tract Society), 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678. This publication is distributed at no cost to members and friends of Seventh Day Baptist churches and is made possible by donations from its readers. Second-class postage paid at Sun Prairie, WI 53590.

POSTMASTER: Send address changes to *The Sabbath Recorder*, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547.

This is the 143rd year of publication for *The Sabbath Recorder*. First issue published, June 13, 1844. Member of the Associated Church Press. *The Sabbath Recorder* does not necessarily endorse signed articles.



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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.

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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, Seventh Day Baptists believe in...

the saving love of Jesus Christ...

the Bible as the inspired word of God and a record of God's will for man. We

use the Bible as our authority both for our faith and our daily conduct.

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

The seventh day

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

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

Our Next-City Mission: church planting

by Rodney Henry
Director of Extension

Introduction

Church growth principles show us that church planting is the most effective means for denominational growth. Seventh Day Baptists are showing a growing interest in church planting (starting new churches). This can be demonstrated by the fact that we have had more Seventh Day Baptist churches planted in the past 10 years than in the previous 75 years. The focal point of this new church planting has been in the city.

As we look at the way in which these new Seventh Day Baptist churches were started, we can see that the methods used, and the personnel and resources required, varied with each situation. However, in general, most of these new Seventh Day Baptist churches began with a core group of fellow Seventh Day Baptists who were living in the region. These Seventh Day Baptists were brought together for worship on Sabbath. The primary method of growth with these new, embryonic groups was, and is, advertising. Advertising brought in those in the region of the new church who were Sabbath keeping Christians and not compatible with the Seventh Day Adventist church. This description is an over-simplification, yet it may be helpful as an introduction, in order for us to see that we have other options for church planting.

There is one glowing fact that must be stated at the beginning. There is no formula for starting a new church. Therefore, be aware that this material is not written as a step by step guide on how to plant a church. This article is

being presented in order to point out the areas that should be studied in order to more effectively see the options for church planting. It is my desire that this material will be a catalyst for churches and associations to reach the unsaved world around them through church planting.

Vision

Perhaps more than any other area of ministry, church planting requires a vision from God. Dr. Curtis Hutson said, "You can't achieve what you can't conceive." God is still in the business of directing his people. Discerning God's direction and will is certainly the most difficult, yet important, aspect of church planting. Seeking a vision from God about church planting can be done by spending time with Jesus, the one who said, "I will build my church."

Location

From my research in the field of church planting, there appear to be two primary ways in which God provides focus for his vision in starting new churches. The first way is for God to answer the question, "Where shall we start a new church?" Often this is very pragmatic. This vision will often involve starting a church in the nearby city where you have contacts or even church members living. At times this aspect of the vision is not clear, so you do demographic research to discover areas of growth and

potential growth. However, facts alone do not constitute a vision. Spend time with God in prayer asking for wisdom and guidance.

People groups

The vision may not begin with a focus on a location. It can begin by God answering the question, "Who is God calling us to reach?" We are becoming more and more aware of the fact that we live in a pluralistic society. There are language differences, cultural differences, economic differences, educational differences, etc. The church of Jesus Christ believes that it is called to reach all types of people, wherever they live. This is good theology, but it makes for poor strategy because it is too broad.

The first consideration, on discovering who God has called you to reach, is to discern whether God is calling you to reach the saved or the unsaved. There is a valid ministry in providing a church for those who have come out of a Sunday keeping church or another Sabbath keeping church. These people need a church family and Seventh Day Baptists can provide such a ministry to them. However, this is not evangelism.

Reaching the unsaved

God may be calling you to reach out to the unsaved and unchurched. You will use completely different strategies for reaching the unchurched than you would for the churched. Those who are saved and looking for a new

church which keeps the Sabbath are very aware of the church and its expectations. For these it is vitally important that they understand a Seventh Day Baptist perspective on the church.

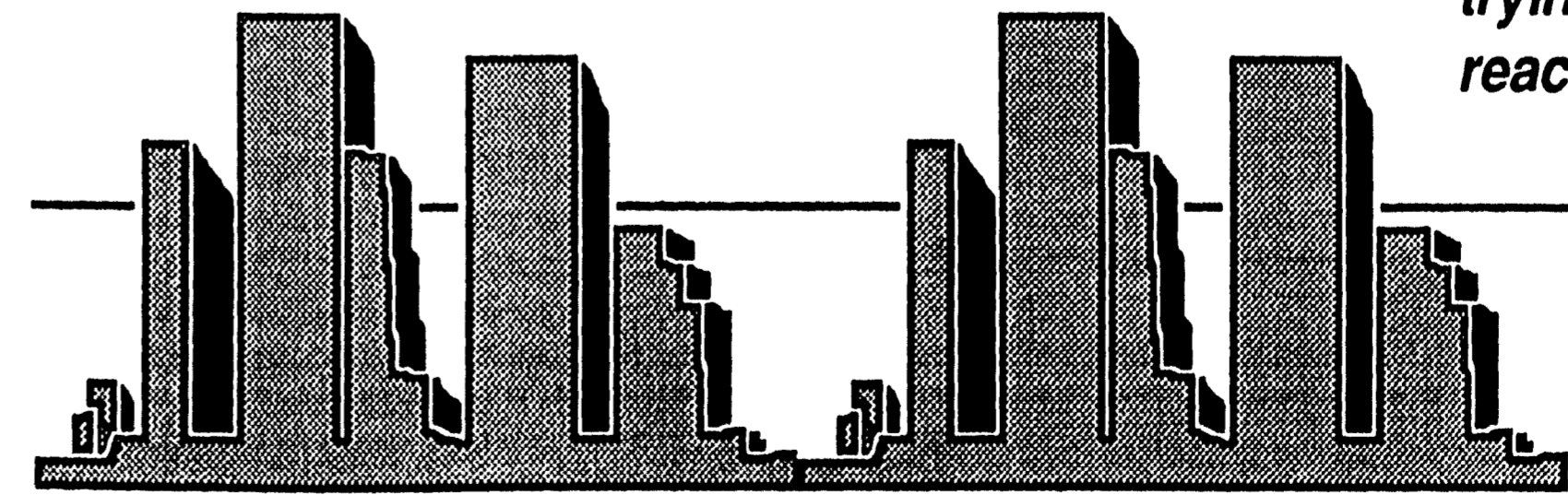
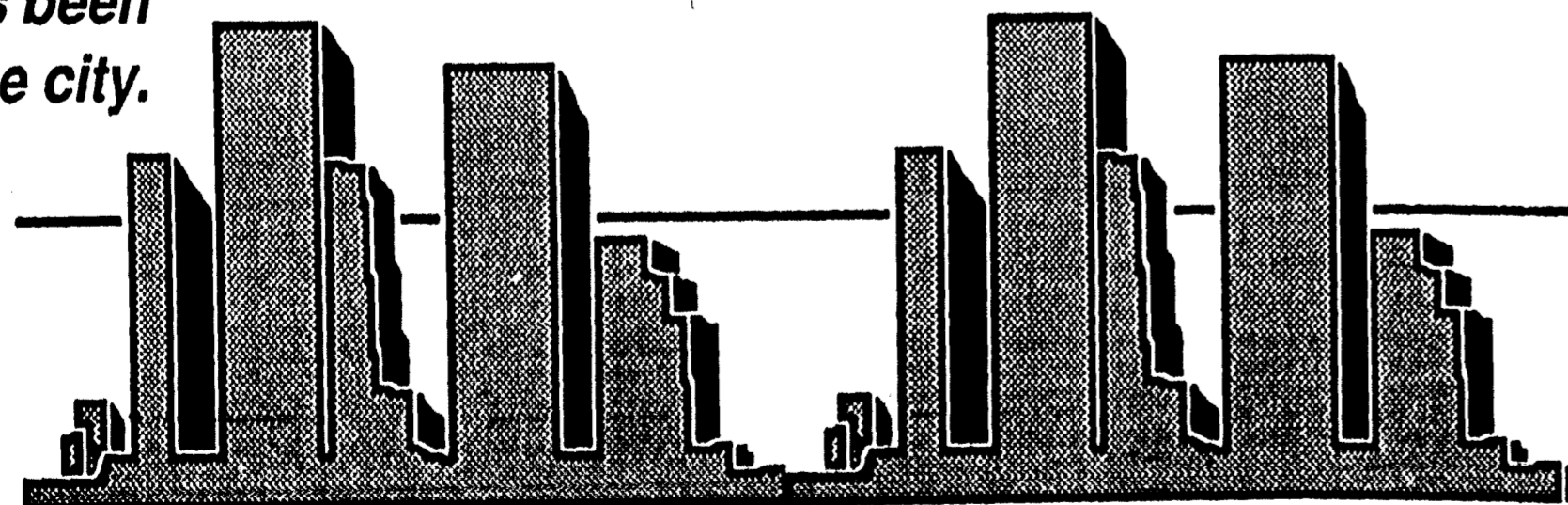
However, for the unsaved, the world of the church is like a new culture. In this culture of the church there is different dress, different language, different ritual, different music, and different architecture. The greatest barriers which unsaved people have in coming to the church are not theological, they are cultural. The new church must reflect the culture of the people it is trying to reach.

To many, this discussion of adapting the church to the people sounds a great deal like we are trying to compromise the church. I am not advocating that we change the nature, the purpose or the theology of the church to try to meet the expectations of the outside world. However, I am advocating changing the "culture" of the church, so that the people God has called us to reach will feel comfortable in the new church.

Pray, study, pray, observe and pray that God will give you a vision of where he wants you to start the church and who he wants you to reach. God may give you specific direction in prayer or he may give you direction as the logical conclusion to your exhaustive demographic studying. By either means, test your vision with the body of Christ, the church. In Seventh Day Baptist polity, we believe that God will verify and clarify his vision through his people.

The greatest barriers which unsaved people have in coming to the church are not theological, they are cultural. The new church must reflect the culture of the people it is trying to reach.

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Church planters seem to agree that the majority of the things that they try do not work. The church planter does not worry about what did not work, but glories in the one that did.

Planning

There are two very important elements in strategic planning for starting a new Seventh Day Baptist church: a philosophy of ministry and a methodology.

Philosophy of ministry

The philosophy of ministry is an articulation and description of the "style" and content of the church God is calling you to start. Any philosophy of ministry must be based on a clear understanding of the nature and purpose of the church. This philosophy of ministry can focus on various aspects of the church.

- The mission of the church (making disciples, evangelism, meeting physical needs, wholeness, etc.)
- The theological perspective of the church (fundamentalist, conservative, evangelical, liberal, covenant, dispensational, etc.)
- The style of the church (formal, informal, contemporary, traditional, friendly, etc.)
- The distinctives of the church (Sabbatarian, non-Charismatic, Charismatic, inerrancy of Scripture, Trinitarian differences, etc.)

In articulating a philosophy of ministry for the new church, keep in mind that you are trying to articulate a description of your church in such a way that it will be appealing to those God has called you to reach.

Methodology

Strategic planning must move beyond the philosophy of ministry to the specific methods which will be used for church planting. Presently we are using what is called in church growth a "mother-daughter" model of church planting. We use the terms "sponsor" and "branch church" to describe our version of this model. With this model, the new church is started under the umbrella of the sponsoring church. The sponsoring church can act as a support system for the new church until the new church has matured sufficiently to be on its own.

Developing a strategy to reach people is very difficult and should always be done in the context of prayer and divine guidance. There is no one strategy which can work best in all contexts. The strategy must fit the group God

has called you to reach. Church planters seem to agree that the majority of the things that they try do not work. The church planter does not worry about what did not work, but glories in the one that did. The point is that we must choose a strategy and be prepared to modify it or abandon it if it is not working. Therefore, be flexible and be prepared to change and adapt methods as needed.

There seems to be two basic types of methods used in getting a group started. For lack of better terminology we will call one "church based" and the other "needs based."

Church based methods

Many believe that God has set the agenda for the church and that the agenda involves a clear understanding of the Word of God, especially his message about salvation in Christ. They see that the Word of God, itself, should be the factor enticing the unchurched to come to church and understand the truth of God which will lead them to salvation.

There have been many churches planted successfully using these types of methods. The following are methods based on this type of approach to church planting.

Door-to-door evangelism

Since you have to start somewhere you begin by going to the homes of the people God has called you to start a church. You may say something like, "Hello, I am Rod Henry and we are starting a new church in the community. I was wondering if you might have time now for me to explain to you a message of good news from the Bible." And so it goes until you have an opportunity to share the gospel message and lead someone to a saving knowledge of Christ.

Evangelistic Bible Study

This method requires a place for you to meet with a small group in the vicinity of the people you will be reaching out to. With this method you simply invite the people you are seeking to reach to come to the designated home for a free Bible study about the person of Jesus Christ. These Bible studies always focus on the person of Jesus and the plan of salvation. You can either ask for people to respond to the gospel

during the studies or get their home addresses so that you can visit them in their homes. At that time, you would review the message, answer their questions and give them opportunity to receive Christ as their personal Savior.

Worship service or Sabbath School

If you are beginning with a nucleus of believers in a given area, you may choose to begin a small worship service or Sabbath School. To this embryonic group you invite, either by door-to-door invitation or through advertising, those God has called you to reach. This has been our primary means of church planting for the past few decades.

Advertising

When advertising the presence of a new Seventh Day Baptist church in the community, expect that your response will come primarily from Sabbath keeping Christians. If this method is used the church planter must be prepared to handle a great deal of theological diversity.

Needs based methods

The latest methods which are being employed by church planters who have been strongly influenced by the church growth movement are what I call "needs based." The basic philosophy of this approach is to identify the group of people God is calling you to reach. Then find out from them their greatest felt needs and meet them in the name of Jesus Christ and in the context of your new church. Discovering the needs of your people group is not easy. The basic assumption is that the best way to find out is to ask them by way of an opinion poll. (Write the Seventh Day Baptist Center, Attention: Rodney Henry, for a copy of Rick Warren's Opinion Poll.)

Examples of needs based methods

Some of the following are examples of needs based methods which have been successful in some churches. Remember, these were successful because they fit the particular place and people the church was trying to reach.

Parents without partners

In a community where the divorce rate is

especially high the church can be actively involved in helping single parent families cope with their peculiar needs.

Mothers of pre-school children

In new communities there are often a great many families with small children. These communities often contain new mothers and mothers coping with the unique problems of pre-school children. One church put on lectures regarding "potty training" which was an incredible catalyst in the growth of the new church. This could also involve cooperation in babysitting or even working out a cooperative day care center.

Weight control

Our society is increasingly concerned with fitness and weight control. One church has what they call "3D:" diet, discipline and discipleship. They found a need and are meeting it in the context of the church.

Seasonal events

If a home is available in the outreach community it may meet a social need among the women to have a Christmas Coffee or a Thanksgiving Tea. You can invite them to participate in socializing, recipe swapping, prayer and a short evangelistic Bible study.

Block parties

One of the greatest felt needs in many communities is the need for them to get to know their neighbors. A block party organized by the new church is a possibility. This method is somewhat risky in that if there is drunkenness the church can be associated with what goes on at the block party.

Parents Night Out (or Kids Night Out)

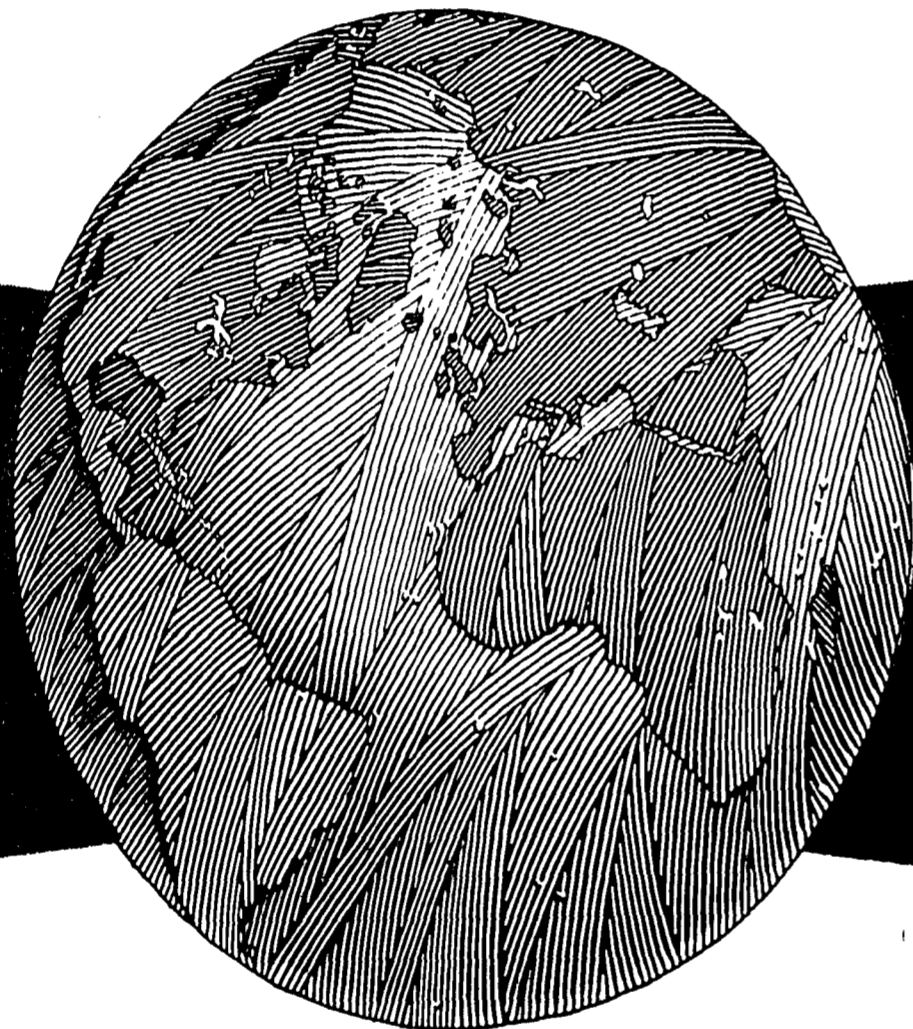
This is an opportunity for a new group which has the facilities to provide graded activities and Bible teaching to anyone in the community who wants to have a few hours to spend with just their spouse. If an exciting program is presented to the children they may want to come back on Sabbath for more of the same. This could eventually lead to contact with the parents.

Cont. on page 22

...find out from them (the people you are seeking to reach) their greatest felt needs and meet them in the name of Jesus Christ...

Our Next-Door Mission: expanding the church family

by Rodney Henry
Director of Extension



Most Seventh Day Baptist churches exhibit many of the same characteristics as large families. This concept has been articulated to pastors and church leaders by John Peil, a Seventh Day Baptist pastor and family crisis counselor.

Christ has called his church to be bound together in love. The Apostle Paul tells us that church members should relate to one another like members or parts of the human body relate to one another. That is a description of unity and intimacy. According to I Corinthians 12, the members of the church should be so intimate, that when one hurts, the whole body hurts.

When one member rejoices, the whole church should rejoice. That is intimacy.

Most Seventh Day Baptist churches have a great deal of intimacy and closeness. The churches are small enough that we know every person by name and when someone is not at church they are missed. We know what each person in the church does for a living and we even know many of their likes and dislikes.

It is no secret that in some of our churches, many of the members are related to each other. This is something that we should be proud of. In the midst of a

church world that is losing many of its young people, we have several families that have nurtured their children in the Seventh Day Baptist church through many generations.

But Seventh Day Baptists are a family church not just because of many blood relationships. We are a family more in the sense that we are a close, intimate group of God's people. However, this intimacy and closeness can have a down side when it comes to incorporating new people into our church family.

How does a grown person join a family? You see, we understand how people join *institutions*. They join if they meet the qualifications and requirements of the institution. But how do you join a church which is family? Help in answering this question may come in understanding adoption.

Adoption, in its simplest and coldest terms, is bringing a stranger into the home with the intention of making that person part of the family. It seems to me that with the church as family, we are confronted with just that situation. How do we take strangers and make them a part of our family?

Perhaps we can learn something about incorporating new people into our churches from lessons in adopting older children. Our family has had some experience with adoption. After having a girl and a boy through natural birth, our family chose to have another boy through adoption. Since Eddie was a baby when he came to our family, we had only those adjustments that come from having a new baby who was sick for the first three months. Adopting older children, who bring to the new home a former life with its hurts and problems, is quite another story.

My research and experience suggests that successful adoption involves preparation in terms of emotions, attitudes, relationships, nourishment and facilities.

The receiving home must prepare for

...the family oriented Seventh Day Baptist church must prepare itself for new members as adoptive families prepare for new children.

adoption emotionally by realizing that they will be dealing with a human being and not a piece of merchandise. When things do not work right, you cannot take the adopted child back for a refund or exchange. Though the incoming child may be a total stranger, you must be committed to loving him and making him a part of the family.

The incoming child will also disrupt existing relationships in the family. This will put a strain on the parents and some of the older children. The family must be willing to deal with this problem.

Adopted children come with many special needs. Perhaps they are sick or malnourished. They may have deep emotional problems or scars from the past. The family must provide a means for growth in an environment of health and proper nutrition.

Finally, the family must prepare their home for the new child. There is going to be a need for different sleeping arrangements in the bedrooms and space around the dinner table. Perhaps new furniture must be purchased or existing furniture rearranged. All of this means change for the adopting family.

The crucial element of successful adoption is bonding. Bonding is that

In evangelism, the Lord brings people from the sinful world into his body, the church. New Christians go through separation from the world and often times loss of friends and family relationship.

invisible *something* that ties the adopted child to the family. This bonding depends as much on the adopted child as it does on the family. The adopted child may not be able to handle the intimacy and closeness of a family all at once. It is too threatening. Therefore, the adopting family must allow bonding to develop at a pace that is acceptable to the adopted child.

Allowing bonding to take place at the pace of the adopted child is crucial to the success of the bonding. The adoptive family is always anxious for the new child to feel "one of the family." But the new child will quite likely not want that right away. The child has gone through separation and hurt and may not be able to handle this "instant intimacy."

It seems to me that the family oriented Seventh Day Baptist church must prepare itself for new members as adoptive families prepare for new children.

Most people who come to our churches are searching for a church home. But they do not come to us out of a vacuum. Many of them have experienced separation and hurt. Some have

experienced separation and hurt by leaving another church. Perhaps they left for doctrinal reasons or personality conflict, but chances are, they are experiencing separation and hurt. In evangelism, the Lord brings people from the sinful world into his body, the church. New Christians go through separation from the world and often times loss of friends and family relationship.

Though these new people to our church desire intimacy on one level, they fear intimacy on another level. They fear intimacy because they are not sure they are willing to invest their emotions in a situation that could cause them future hurt.

When they visit our churches they are often overcome by the intimacy of the small church. They admire the closeness of the church and comment on the friendliness and love exhibited. But many are simply not able to handle that kind of closeness and intimacy all at once.

Besides adjusting to the attitudes of the new people, we have to prepare for changes in the existing relationships in the church. New people change existing relationships in the church. Often times, church people unknowingly feel threatened by new people. The wife of a pastor expressed this feeling to me when she said, "I feel terrible, but there are many times when I am happy that a visitor has *not* come to church. I don't have to make excuses for our lack of programs—which they may have had in their former church. I don't have to make conversation with strangers. It's just more comfortable to have the same people every week. Isn't that terrible?"

Besides attitude preparation and relationship preparation, the church must also deal with providing proper spiritual nutrition for people who come to us with great many spiritual, emotional and physical needs. To deal with this, the church must develop worship and Sabbath School that meets

the needs of these new people, while at the same time, meeting the needs of the present church family members.

The bottom line is that assimilating new people and adopting children requires radical preparation and change in the family. Many churches are simply not willing or able to deal with that degree of change. Others are willing and simply do not know how.

Perhaps a key to assimilating new people into the church might come through an experiment in small groups. If small groups were the 'entry point' for assimilation into the church family, then only those in the small group would need to prepare for ministry to the new and needy visitors. The whole church need not be radically changed to prepare for this ministry.

The small group of the church which was trained and committed to a ministry of assimilation, could be prepared to deal with the issue of bonding at a pace that is acceptable to the

new person. This group could be prepared to deal with attitudes, relationships, nourishment and facilities that will meet the needs of these new people.

In this way, new people could be brought into the fellowship of Seventh Day Baptists and eventually become part of the intimacy and closeness which Seventh Day Baptists enjoy.

Indeed we are a people greatly blessed by the Lord. We have rich fellowship with God and with each other. However, we need to discover ways to open our church family to include a world that desperately needs fellowship with God. We must become creative and discover ways in which we can expand our spiritual family experience to accomplish "Our Next-Door Mission."

Note: Be sure to send your pastor to the Area Spiritual Workshops where we will be brainstorming and planning strategy on these ideas and others as we focus on "Our Near-by Mission." SR



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Olsons to serve in Philippines

**Matthew Olson
will be working
with Eleazar
Paypa
coordinating
Sabbath School
and youth work
programs.**

A cooperative short-term missionary program is being planned for early 1987 by the Board of Christian Education and the Missionary Society. The project will involve Matthew and Ellen Olson travelling to the Philippines in late February to work with the Philippine Seventh Day Baptist Convention in Cebu City, Cebu.

Matthew Olson, director of youth ministry for the Board of Christian Education, will be working with Eleazar Paypa, president of the Philippine Convention, as well as the national youth director, in coordinating Sabbath School and youth work programs. Olson will visit several Filipino churches, aiding the leaders there in implementing Christian



Matthew and Ellen Olson, short-term missionaries to the Philippines.

education and youth programs developed specifically for local Filipino Seventh Day Baptist churches.

Ellen Olson, a registered occupational therapist, will be working as a medical missionary in and around Cebu City. She hopes to implement her skills and knowledge in the field of occupational therapy in order to help any Filipino in need of such services. She will also be involved in providing general health care to the poor in Cebu City.

Training and direction for the project are being accomplished through Rod Henry, the director of extension. He will provide training in cultural anthropology and local custom, as well as support through contact with the Olsons while in the field. Henry recently served five years as a missionary in the Philippines for Seventh Day Baptists along with his wife, Camille, and their children.

Support for the project will be provided jointly by the Board of Christian Education and the Missionary Society. All medically-related costs will be borne by the Missionary Society, as well as travel expenses.

The Olsons will depart for the Philippines on February 28, 1988. They plan to return on May 30, 1988. Housing has been arranged through the Drs. Jesusito and Cawilihan Zubiris, a local couple living in Cebu City. The Olsons will work out of the offices of the Seventh Day Baptist Philippine Convention. Matt and Ellen are excited about this project, and eager to begin the experience. They, as well as the Board of Christian Education and the Missionary Society, encourage you to pray for this project and the impact it will have on the Seventh Day Baptist Churches in the Philippines. SR

The Bible and missions

by Leon R. Lawton

When we think of missions, our thoughts immediately turn to Christ's Great Commission—Matthew 28:19, 20. This Commission is recorded in all the gospels (cf. Mark 16:15; Luke 24:47; John 17:18; 20:21) and in Acts 1:8. Paul, in writing to the Romans (1:5) also records, "And now, through Christ, all the kindness of God has been poured out upon us undeserving sinners; and now He is sending us out around the world to tell all people everywhere the great things God has done for them, so that they, too, will believe and obey Him." (Living Bible).

But the source of missions is in the heart of God himself. From creation he sought to work through people who were committed to him, sharing through them the Good News of his love and provision for all mankind. The Bible is the record of his love which led, when the right time came (Galatians 4:4), to the sending of his Son, Jesus Christ—the perfect missionary sent from heaven to earth. This truth is most clearly seen in John 3:16, "For God loved the world so much that He gave His only Son so that anyone who believes in Him shall not perish but have eternal life" (Living Bible).

Abraham was called out and sent to a new land. He was a man of faith and obeyed the Lord God. Joseph became God's man in Egypt to save his people. Moses was the leader through whom God's people were led back to the land of promise. Then, throughout the history recorded in Scripture we see God again and again placing his Spirit on individuals and leading them to share his love and way for mankind. The prophets Jonah and Daniel stand out as those whom God used as missionaries in foreign lands. Israel as a nation was to be "a light to the Gentiles" (Isaiah 49:6) and carried his love into many lands as they were captives and dispersed abroad.

Isaiah (45:21b, 22) also records, "There is no other God besides Me; a righteous God and a Saviour; there is none except Me. Turn to Me, and be saved, all the ends of the earth; for I am God, and there is no other" (NAS). Many of the Psalms are marked by a world-wide

vision—2nd, 22nd, 47th, 50th, 67th, 72nd and 96th—that the whole earth may be filled with his glory (72:19).

God's great missionary purpose is thus seen in the books of Moses, the historical books, the Psalms and the prophets, which show the universality of his love for and provision for all. But this missionary fact did not come into full clarity until Christ's ministry, message and commission to his church—the redeemed body of believers.

It is clear what the central emphasis of his heart was, just prior to his ascension. All the records, though varied in some of their presentation of his life and teaching, clearly record his burden—the salvation of the lost through the proclaiming of the Gospel leading to baptism and obedient living. The promise of his presence—"...lo, I am with you always, even to the end of the age," and the reality of his power—"All authority has been given to Me in heaven and on earth"—encompass the four-fold commission:

1. "Go therefore...
2. make disciples of all nations,
3. baptizing them...
4. teaching them to observe all that I commanded you,...."

While we think of the Acts of the Apostles as a missionary book, giving special detail to the four journeys of Paul the Missionary, every book of the New Testament shares the impelling missionary message. Christianity is a universal faith. The evangelization of the whole world is the goal. The majority of the New Testament books are letters to local mission churches and to individuals. They deal with practical questions confronting new believers, give instruction, encouragement and discipline.

If the preaching of the Gospel to the whole world is his great purpose and the church's supreme business, then it is clear that for any Christian, individual or group, to be opposed or indifferent to missions, places them out of harmony with God. In reality, every church today is the product of missionary activity. Each believer has been reached by another, who

Cont. on page 26

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Focus on missions today

by Leon R. Lawton

Three cyclones hit Indian coast

Nellore, India, Asia: This year three quick cyclones hit the Andhra coast on October 15, November 3 and again November 12, causing havoc and destruction. *The Hindu* paper for November 22nd reported: "The three-stage disaster struck Andhra Pradesh at a time when its people are groaning under the impact of successive years of drought, and the memories of the unprecedented floods in Godavari in August, 1986, are still green." Relief funds from Germany, the SDB United Relief fund and an individual donation were sent the end of November to Rev. B. John V. Rao to help meet the human need of Seventh Day Baptists and their neighbors. Last year funds were sent to help drought victims and aid for three pumps to help gain necessary water from existing wells. Let us continue to remember our brethren in prayer.

Charleston group looking for meeting place

Charleston, SC, USA: The new branch church of the Atlanta, Georgia Seventh Day Baptist Church in the Charleston area was visited by Executive Vice President Leon R. Lawton in mid-November. It was good to meet Rev. W.H. Winborne who is leading the group, as well as Pastor Larny Washington, and learn of their vision and plans for growth. A new group is also meeting in Aiken, South Carolina and they are in contact with other interested individuals in several other locations. An adequate meeting place is of prime importance. Pray that the Lord will give wisdom as they consider several alternatives.

Fifteen students enroll in Bible Institute

Jamaica, West Indies: The Jamaica Seventh Day Baptist Bible Institute began their Training Modules the first of October and their first seminars were held in late November at two places—The Higgin Town Seventh Day Baptist Church and the Blue Mountain Seventh Day Baptist Church. Fifteen students from six churches are initially enrolled. These are said to be very enthusiastic about the program. Part of the funding for this new training was provided by the Women's Board Love Gift at Conference last August. Other funds will be available from the Overseas Ministerial Education Fund of the Missionary Society which was strengthened by a bequest from Lois M. Wells earlier this year. This is a fund where the principal and interest are used fully. Thus it needs to be added to periodically. Started by a bequest of Joseph E. Lewis, it was continued by a bequest of Daisy Jett Summers. It has helped educate Seventh Day Baptist pastors in Jamaica, Guyana, Malawi, South Africa, Burma and The Philippines.

Madison church offers "rest" to area residents

Madison, Wisconsin, USA: The December *Missions* highlighted the outreach ministries of this Extension Pastor church. Their SCSC team last summer helped in the county fair booth at the Coliseum in Madison with a theme—"Come to us and...have the 'Rest' of your weekend." A folder titled "Are you Tired?" was distributed. Pastor Kevin Butler takes on announcing responsibilities at the local Christian Radio Station on Sunday morning and serves on the Broadcasting Commission of the Wisconsin Conference of Churches. The church is involved with the city's homeless shelter, providing and serving some meals. They have also been involved in the county-wide Concert of Prayer movement.

Enter the Joy

Faithful in conviction

by Herbert E. Saunders, Conference President

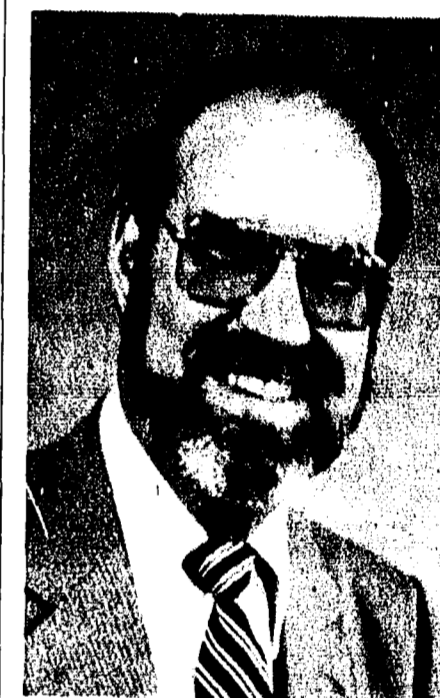
Seventh Day Baptists have a particular combination of distinctives that are unique among Christian denominations. That is the premise upon which the booklet, *Seventh Day Baptist Distinctives* was written and distributed. No where else within the spectrum of the Christian community does this unique blend of personal convictions come together. It is this combination of non-negotiable beliefs that make Seventh Day Baptists who they are.

When Jesus shared the parable of the talents, he said that the servants who were faithful were told to "Enter the Joy" of their Lord. If we are to "Enter the Joy" of Christ we must be faithful with whatever God has entrusted to us. As we begin this new year, we are reminded that God has given to us this unique blend of personal convictions. We can embrace them, live by them, and follow them, if we choose to. There is no one who can turn us aside from our resolve to live out our faith, unless we are prepared to be drawn away. We have just adopted a new wording of our *Statement of Belief*. It allows us the privilege of growing in our faith and building the body of Christ known as Seventh Day Baptists in this world. These are our beliefs—our convictions—our faith. What we choose to do with it now, is our own responsibility—our individual responsibility. We can be found faithful, or we can choose to ignore their impact on our lives. As usual, the choice has been left up to us.

We have come a long way in our growth over the past few years. We have made strides in evangelism, in Christian education, in worship and celebration, and in the intimate relationships we have with each other. But, we still have a long way to go. We

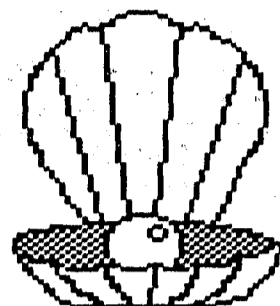
have not yet achieved full maturity in Christ—that will have to wait for eternity. We are being challenged, today, to strengthen and build upon our Seventh Day Baptist convictions. Each of us is personally responsible. We have each been given the call of the Lord, and he has sent us forth to be his people in a broken and troubled world. If we believe what we say we believe, then we have the responsibility—yes, even the obligation to share what we believe to be the truth. To do any less will compromise what we have expressed as the unique distinctives of our faith.

The challenge for 1988 is for each of us to study the new *Seventh Day Baptist Statement of Belief*. We need to understand what it says. The Scriptures remind us that each of us is to be "prepared to give an accounting of the faith that is within us." We can only do that if we are faithful in our study and application of the truths we hold to be ours. We are Seventh Day Baptists. God has called us together with common convictions. And we are today given the opportunity to share our unique faith with the world. Let us "Enter the Joy" of being *Faithful in Conviction* and hear God's words of blessing: "Well done, good and faithful servant, ... Enter the Joy of your Lord." SR



Herbert Saunders
Conference president

If we believe what we say we believe, then we have the responsibility—yes, even the obligation to share what we believe to be the truth.



Pearls of history from the Seventh Day Baptist Historical Society

Motivated by conviction

by Historian Don A. Sanford

**Like a pebble
dropped into a
pool of water,
the ripple effect
of one person's
faithfulness to
convictions can
reach far
beyond what
one can
imagine.**

The name Jonathan Davis is familiar to students of early Seventh Day Baptists in New Jersey and Pennsylvania. This is due, in part, to the sheer number of them. As if the five generations of the family line of Fulk Davis of Long Island were not enough, a sixth Jonathan from a completely different line interacted with their history. It is this Jonathan Davis, the son of David Davis, the pastor of the Welch Baptist Church in Welch Tract, Delaware, to whom our attention is drawn. It was by conviction, rather than inheritance, that his name is etched in the history of the Shiloh Seventh Day Baptist Church.

Jonathan D. Davis was born on July 7, 1734. (The "D" is inserted to identify him as a son of David thus distinguishing him from Elder Jonathan S., the son of Samuel or the Rev. Jonathan E. the son of Elnathan.) As a "P.K." (preacher's kid) in the Baptist church, he quite naturally observed the first day of the week for worship. But as a young man, he married the daughter of Samuel and Ann Bond, leaders of the small Nottingham Seventh Day Baptist Church, located near the Pennsylvania-Delaware state line. It is recorded that:

"Mrs. Davis could not yield her convictions of duty in regard to the Sabbath, though she was separated from friends of her own faith. She was not a professor of religion when married, but she was remarkably thoughtful. Some time after their marriage, she became seriously exercised in regard to her religious duties. Entertaining a hope in Christ, she considered it her duty to be baptized. Her attachment to her own faith forbade her uniting in church fellowship with her husband; and there being no Seventh Day Baptist church

near, she concluded to leave her family for a short time, and go to Shiloh, then called Cohansey that she might be baptized and united with the Seventh Day Baptist Church in that place.

While she was absent from home to follow her Lord and Master in baptism, her husband began to inquire more closely into the reasons for her strong attachment to the traditions of her fathers. He also began faithfully and seriously to examine the questions for himself, and his examination resulted in his becoming fully satisfied that God required him to observe the seventh day, which he resolved to do. Soon after she returned, they began to sabbatize together on the seventh day.*

Circumstances made it difficult for them to practice their faith as they wished, so they decided to move where "they could enjoy the benefits of society agreeing with themselves in faith and practice." A number of their acquaintances from the Philadelphia area of Seventh Day Baptists had migrated to North Carolina to form a colony in that state. With a four-horse team, they made the 500-mile trip, only to find the location disappointing. He arranged for his family to remain at that site for a season while he returned with one horse to Cohansey where he purchased a farm. As soon as possible, he brought his family back to the church where she had expressed her convictions a number of years before.

Jonathan D. Davis soon showed his ability to speak in public and teach his convictions to others. He was called by the church to improve his gifts and was ordained to the ministry in 1768. Approximately one year later, upon the death of its first pastor, Rev. Jonathan E. Davis, the church selected Jonathan D. to become their new pastor. During his 17 years as pastor, the church grew

Cont. on page 29



Religion in the news

In a resolution of its 122nd Annual Meeting in Louisville, the Disciples of Christ urged its members to refrain from giving to TV ministries with a poor record of fiscal integrity.

Similar resolutions are in preparation for mainline church bodies, according to reports.

Bishop Herbert Chilstrom of the Evangelical Lutheran Church in America, said that those who give to TV ministries "need to ask questions about their priorities." He asked Christians to consider that "the church around the corner is the most important for personal faith."

A controversy over the appointment of a woman as pastor of a Southern Baptist Church has led to the expulsion of the church from its association in Memphis, Tennessee.

The Rev. Nancy Hastings Sehested had been called to the pastorate of Prescott Memorial Baptist Church, and was assuming her duties when the representatives of 120 sister churches acted to expel. Citing the Bible that women cannot have "authority over men," the association plans an examination of "doctrinal soundness" for the membership of Prescott Memorial in the Shelby County Baptist Association.

Sehested is the first woman to be chosen pastor of a Southern Baptist Church in Tennessee.

The case of New Jersey's "moment-of-silence" law has been presented to the U.S. Supreme Court. Under the law's provisions a period of silence may be used "for quiet and private contemplation or introspection" with no use of the word "prayer." A federal appeals court had previously ruled that the law was aimed at group prayer and was a violation of the constitutional separation.

The New Jersey legislature had originally sought to defend the law before the court, but withdrew from the case when the legislative sponsors were defeated in elections.

In a statement issued by the U.S. Conference of Catholic Bishops, several 1988 political issues were highlighted for a strong stand.

On abortion, the call is for a constitutional amendment, and a rejection of the 1973 decision of the Supreme Court.

On Nicaragua, the statement says that "military aid to irregular forces in the area cannot be justified under any foreseeable circumstances."

On arms control, the bishops oppose any nuclear policy that includes a first strike option, and they urge a comprehensive nuclear test ban treaty.

A federal court has ordered a Long Island school board to reschedule its 1988 high school graduation so a Sabbath-keeping Jewish student can participate.

U. S. District Judge Jacob Mishler upheld a complaint from a high school senior, who along with his father, a rabbi, had urged the school board to change the 1988 graduation date from a Saturday. When the board unanimously voted against changing the date, the American Jewish Congress filed suit on the student's behalf.

The court ruled the refusal to change the date placed an "unconstitutional burden" on the student's "First Amendment right to free exercise of his religious beliefs not to engage in secular activities on the Sabbath." It said the graduation exercises are an "important benefit" of which he would be deprived if graduation were held on a Saturday.

**Churches
question "TV
giving"**

**Woman pastor
becomes issue**

**Supreme Court
hears moment-
of-silence case**

**Bishops will
speak on
political issues**

**Court orders
rescheduling of
graduation**



Women's Society NEWS & IDEAS by Marilyn Merchant

A New Year's glimpse at the past

Dear Ones All,

Happy New Year! It is time for a fresh, new start with an assist from what has been learned from the past—a time for reflection and plans for the future.

Instead of looking forward, this New Year's month, I seem to find myself looking back. Last month, I promised to share some of two different special programs celebrating this. The first of these is Verona, New York. They celebrated their 100th anniversary last year, and Mistress of Ceremonies Joyce Burdick, was kind enough to bring her script to General Conference sessions for me to share with you. In the group that celebrated all those years of dedicated service, were five young members of the present Ladies Aid, who were great-great granddaughters of one of the founding 24 members, O. A. Williams (Margaret).

In her opening remarks, Joyce spoke of her mounting excitement saying, "Christian women have gathered together to strengthen their faith and renew their strength by singing some of the same songs we still love, by reading the same Scriptures we have in our Bibles and praying to the same Lord who hears and answers our prayers." Iris Maltby spoke of the difficulty in finding

"Each new generation must find its own faith and the ways to express that faith in terms of its own time, meeting the needs of its particular situation."

time for meetings with no modern conveniences, and reaching those meetings with no modern transportation. Their original purposes, as stated in their constitution, were to increase true Christian sociability, to interest all their ladies, both young and old, in denominational enterprise and to raise funds for benevolent purposes, both at home and abroad.

They have a record of one lady being president for 20 years. This was Cora Williams. In 1908, they served their first Thanksgiving dinner to the public, and charged 15 cents for adults, 10 cents for children. They decided to raise the price by a nickle the next year. Two ongoing projects were remembered by Ruth Davis, a member for over 60 years. She spoke of the making of quilts for sale and donation to needy families and as gifts to departing pastors' wives. She also mentioned serving public Sunday dinners, which were the first in the area and were greatly enjoyed by all who participated. Many inquiries would be received as to when the next dinner would be served.

In her "challenge for the present and the future," Ardale Skaggs said "Each new generation must find its own faith and the ways to express that faith in terms of its own time, meeting the needs of its particular situation. As those who have led the society in the past depended on God, so today's officers must depend on God, for, as God spoke through the prophet Isaiah, 'I am the Lord your God, the one who wants to teach you for your own good and direct you in the way you should go.'"

Closing with the singing of *Bind us Together, Lord*, their goals remain the same. They, too, have the same need for Christian fellowship as did the women of the Verona Seventh Day Baptist Church who organized 100 years ago. Let us all extend our belated congratulations to this noble band of women who have carried the torch of

Christian love and sisterhood through the sun, rain (and oh my), through the snow to remain faithful to their group.

In the November page, I mentioned the year-long celebration of the Shiloh, New Jersey ladies. One of the celebrations consisted of a mother-daughter hymn sing. Another was a dime-a-dip supper which was *not* intended as a fund raiser and a reminiscence of their 1953 Christmas candle-lighting service. This is in addition to their old-fashioned work bee previously reported.

Now I do not know why I find some statistics fascinating but how does this take your fancy? *Modern Maturity* reports that in 1985 there were 25,000 Americans over the age of 100 and by 2,050 there *could* be more than a million. Now if that does not scare the life out of you, how about this? The number of Americans over the age of 65 exceeds the entire population of Canada. Wow! What is your group doing to minister to this growing number of golden aged persons? In the Battle Creek church, the

young adult group invited all the single seniors out for dinner at the church, complete with taxi service, if needed. They prepared the dinner, the children's department made the table favors and I have heard many delighted comments from both groups. (I am not there yet so I cannot report first hand.)

One definitely up-beat note, in closing, the Los Angeles, California church has had an organizational meeting to re-activate their Ladies Aid which has not been meeting for some time. We wish them good luck and congratulations on their decision. As undergirders of the church as a whole, you cannot beat a Ladies Aid Society. Just ask any of the societies who have celebrated anniversaries recently.

No room for Mighty Mites this month. Just a suggestion. Each day of this new year say a prayer for some lady who is actively doing the Lord's work in your church. Baptist Women's Bible book of the month is Proverbs. "You may make your plans, but God directs your actions" Proverbs 16:9 TEV. Do not forget the craft sale at conference this year. SR

"You may make your plans, but God directs your actions."

Are you interested in serving the Lord?

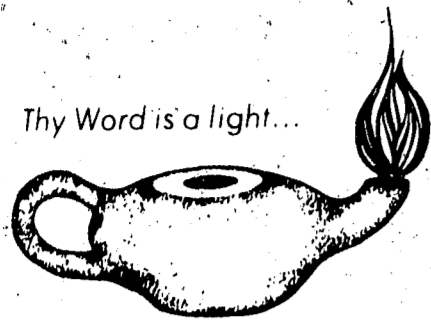
Do you want to spend a summer in dedicated service?

Are you at least 17 years of age and a high school graduate?

**Why not consider Summer Christian Service Corps?
(S.C.S.C.)**

Application Deadlines:
Workers—March 1, 1988 Projects—March 1, 1988
Training Dates: June 17-26, 1988

For application and information, write:
Rodney Henry
Seventh Day Baptist Center
P.O. Box 1678
Janesville, WI 53547



Workshops—training opportunities

The Board of Christian Education has a goal of developing Christian leadership in the local church. We believe that we learn from each other and that each local church is unique. We will describe some opportunities for Christians to learn to teach others.

In these workshops and seminars we want to assist the local church, church camp, associational or geographical group of churches. The workshops have been developed to involve you in the experience. Consequently, no two workshops will be exactly the same experienced in two different church settings.

This is an introduction to the scope and outline of the workshops and seminars. We welcome your comments, questions, and suggestions.

In these workshops and seminars we want to assist the local church, church camp, associational or geographical group of churches.

NATURAL EVANGELISM TRAINING



I will teach you to catch men

You may contact the Seventh Day Baptist Board of Christian Education, Inc., P.O. Box 115, Alfred Station, New York 14803 or telephone 607-587-8527 to schedule a workshop. Local Youth Director Seminar or GOT-VIP Seminar may be scheduled by contacting the Director of Youth Ministry, P.O. Box 1678, Janesville, Wisconsin 53547-1678.

Planning Christian education in the local church

This five-session weekend workshop is designed to lead the local church through the actual planning. It will focus on:

- Christian education goal
- Identifying congregation
- Defining needs
- Determining objective
- Planning the program

Sabbath School growth

This weekend workshop for the local church is a self-evaluation of seven factors which contribute to Sabbath School growth. The group will select one or two factors and suggest ways to strengthen.

Sabbath School TLC

This four-session weekend local church workshop looks at the "TLC" relationship.

- Biblical basis
- Christian teacher
- Christian learner
- Gospel content

Sabbath School superintendent

The role of the Sabbath School superintendent is the focus of this seminar for association or area grouping of churches. The topics will include:

- Students
- Teachers
- Curriculum
- Schedule
- Equipment and space

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The Sabbath Recorder



the BEACON

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

January 1988

Keeping promises

by Tim Johnson
Verona, New York

The term "keep your promise" often strikes a person incorrectly or in a negative way. The word promise, in Hebrew, actually means *amar* (to say) or *dabar* (to speak). In the Bible, it stresses that the word of God does not need to be reinforced by an oath, for God has always kept his promises and will always keep his promises (2 Peter 1:4). He grants not only happiness in our day-to-day living, but includes life, peace, and love.

Wouldn't it be wonderful if we as Christians could keep our promises as well as he can? Wouldn't it be wonderful to

For Your Information

The *Beacon* will still be published while Matt is away. If you would like to contribute, send your articles to the Seventh Day Baptist Center, P.O. Box 1678, Janesville, Wisconsin 53547 before February 20, 1987. The *Beacon* needs you!!

Study helps

Read: 1 Peter 1:3-10

Memorize: 1 Peter 1:4

How wonderful is the knowledge that God keeps his promises to us! By keeping his promises, he is able to give us what we need to be more like him, and thus, we can escape being corrupted by the world—in slavery to our evil nature. Because God is faithful, we can share in his glory, and become righteous in his sight.

Peter says that's one of the reasons we must try so hard to become like God. Since God is so gracious and faithful to us, we should be *eager* to do everything in our power to serve God, and ensure a "rich welcome" into the kingdom of God.

With promises such as these, how can we help but respond by being faithful? As you study God's word and pray, ask him to help you to strive to become more like him. Be sure to thank him for his wonderful promises as well.

Director's Ditty

by Matt Olson

Soon, Ellen and I will be departing for the Philippines as short-term missionaries. This month, the topic for the *Beacon* is "Keeping Promises." This is especially relevant in light of our trip.

About a year ago, I realized that God was calling me to become a missionary at some point in my Christian walk. I had no idea when this would be, but I knew that God had, in effect, "promised" that my

wife and I would someday serve him in another country. At the time, I didn't realize just how soon God would fulfill his "promise." Of course, I also know that there will come a time when the call to go overseas will come again, and that it will certainly be for a much longer period of time. This trip is only a taste of things yet to come.

God always keeps his promises, as I have discovered again and again. If I will do his will, he is faithful to me beyond my wildest imaginings. Everything I need is

experience some of the goodness of his promises? As a famous poet once wrote, "Have you ever noticed as soon as God makes a promise—the devil tries to make it a lie in our eyes?" Truly, we all should be keeping human vows (Matthew 14:7) and promises to our God (Deuteronomy 23:23) with our best effort, just as he has done so with us.

Lastly, we should realize the holiness coming from these God-given promises. One good example of these promises, would be when David Livingstone, an English missionary, sailed for Africa for the very first time. A group of his friends accompanied him to the pier to wish him a *bon voyage*. Some of them, being concerned for his safety, reminded him of the possible dangers in the dark land. In fact, one man urged Livingstone to remain in England. In response, David Livingstone opened his Bible and read aloud the portion of our Lord's last recorded words in Matthew, chapter 28, "Lo, I am with you always." Turning to the one man who would have prevented his going, the missionary said, "That, my friend, is the word and promise of a Gentleman."

supplied, and even more. Many of my non-Christian friends are amazed at my so-called "luck." I try my best to let them know that it isn't luck that causes me to be blessed, but God's faithfulness in keeping his promises.

Take some time and reflect on how God keeps his promises to you. It won't be long before you realize that such faithfulness deserves a faithful response on your part. I hope that each of you is able to respond to God's love by keeping your promises to him.

God is still looking for more pioneers who are called by him and willing to work and sacrifice for the sake of the Kingdom.

Next-City

Cont. from page 7

Meeting specific physical or emotional needs

One of our Seventh Day Baptist churches is putting on seminars dealing with handling stress. The possibilities here are great.

Hobbies, sports, concerts, youth activities, crafts, drama, etc.

This list could go on and on because it is based on the needs of the people the new church is trying to reach. These needs are varied and often requires a great deal of creativity and flexibility. The focus and thrust of church planting today is on needs based methodology as opposed to church based methodology. This is what Donald McGavran calls "building bridges" to unchurched people groups.

With a knowledge of where God is calling you to plant a church, the people God is calling you to reach, the type of church he is calling you to plant (philosophy of ministry) and the preliminary methods you will use, you are ready to do the preparations.

Preparation

Begin by writing out your vision, the preliminary area of outreach, the people group you are being called to reach, your philosophy of ministry, and your strategy. With all of this written out and agreed upon, everyone involved will understand the direction for the new church. As new people receive Christ, and become involved in the ministry, you will have an effective tool for sharing the direction of the ministry and how they can participate.

When you have written out everything from vision to strategy, you are ready to make some organization decisions.

1. Who will make the decisions in the ongoing work of the church planting project?
2. What are the various tasks which must be accomplished?
3. In what order must these tasks be accomplished?
4. Who will be responsible to accomplish each task?

5. How will resources be provided for each task?
6. When will each task be accomplished?
7. Where will each task be accomplished?
8. How will we evaluate the ongoing project?

These questions and others are standard organizational questions which must be answered. If they are to be accomplished by several different people, then everything related to the tasks should be written down. This way it avoids some of the "my understanding was..." types of excuses if the project starts to break down in some area.

When the church planting project gets underway with all of the tasks, organization, people and money, it is easy to allow these things to squeeze out time for prayer. It is important to take time as individuals and in groups to pray for the guidance of the Father in all that you do. Jesus was very careful to model this important principle for us today.

Organization

Our present method of church planting has new churches (branch churches) related to sponsoring churches. In this setup the members of the new church are actually members of the sponsoring church. In this way, the new members can become Seventh Day Baptists while the new group (branch church) is still small and preparing for recognition by the General Conference. (The only way to be a Seventh Day Baptist is to be a member of a Seventh Day Baptist church which is recognized by General Conference.) The sponsoring church also provides a means by which a branch church can receive the legal protection of tax exemption. After a branch church has grown and matured sufficiently and had regular Sabbath meetings for at least one year, it can petition General Conference for recognition as a church. Approval is finally granted by General Conference in session.

Conclusion

The opportunities for Seventh Day Baptists are plentiful. Over and over we have heard the words, "I have been a Seventh Day Baptist all my life but didn't know it. But I live 200 miles

Cont. on page 26

Alfred Station reports active year

by W.B. Woodruff

From reports given at our Annual Meeting in October, much has been accomplished in 1987.

On this date last year the church voted to install a porch lift. It was installed by spring and it is appreciatively used every Sabbath.

Our chime choir, directed by Luan Ellis, has been active playing in Alfred, Little Genesee, Bolivar, and the Wellsville Nursing Home, plus occasionally in our regular Sabbath service.

The North Park College Choir from Chicago, of which our own Carl Stephan was a member, gave concerts in Alfred and on March 6th joined us for our regular morning worship service.

In June, Rev. Victor and Ardale Skaggs conducted an evaluation of our church. We learned how we can improve our church as the total church congregation and as individual members.

Many improvements have been made to our church property. An attractive sign has been made and erected in front of the church and improvements made to the parsonage.

In August, the sanctuary and vestibule received a new coat of paint as well as the front doors and front steps.

Thanks to George Bottoms, the flower beds added to the beauty of the church home. We have been blessed by many faithful and willing workers. **SR**

Alfred honors departing members

by Albert N. Rogers

A fellowship breakfast was sponsored by the Alfred, New York, Seventh Day Baptist Church on September 5 in honor of Mary and Don Clare who have moved to Westerville, Indiana. Mrs. Clare was office secretary for the church for several years and was licensed to preach. She was a stalwart leader prior to the coming of Rev. Leon Wheeler as pastor and had served as Sabbath School Superintendent.

Pastor Wheeler and others are leading a Bible study group for students of the two Alfred campuses, and he participates in the ecumenical Wesley Foundation board. As a qualified Emergency Medical Technician he serves on the local ambulance squad in addition to his regular duties.

The Women's Society has opened an Opportunity Shop (Op-Shop) on the second floor of the Parish House and are offering good used garments and housewares for sale. The society's annual Election Day rummage sale earned over \$1,350.

Plans have been approved by the trustees for covering the front of the church and the steeple with vinyl siding and aluminum, but the work will be delayed until springtime. Extensive repairs on the Parish House windows were made during the summer. **SR**

Pastor Wheeler and others are leading a Bible study group for students.

Arlene J. Bee ordained deaconess

Elected candidate, Arlene J. Bee, was ordained to the diaconate ministry of the Alfred Station Seventh Day Baptist Church on Sabbath afternoon, October 31, 1987, in the presence of approximately 70 members, guests and friends from the church, the Allegheny Association and other places.

Deaconess Amanda S. Snyder was the organist for the ordination service. She played an arrangement of the spiritual *Lord, I Want To Be A Christian* as an organ prelude. Rev. Melvin F. Stephan shared Psalm 100 as a call to worship. Then Pastor Stephan read the names of the official delegates from the Allegheny Association churches and a letter from the Central Seventh Day Baptist Church of Upper Marlboro, Maryland, that expressed their joy at this occasion and introduced their diaconate delegates, Pratt J. and Rose Chroniger.

The charge to the congregation was shared by Rev. Leon A. Wheeler, pastor of the Alfred Seventh Day Baptist

Church. A special medley of hymns: *How Great Thou Art, Be Thou My Vision, Just As I Am* and *He Leadeth Me* was sung by Gretchen Burdick, Susie Butts, Kim Gesner, Kelly Jones and Amy Palmer, representing the youth group. The charge to the candidate was shared by Deacon Pratt J. Chroniger. Next, Arlene shared her statement of Christian experience. This statement was followed by the consecration prayer by Rev. Ernest K. Bee Jr., Arlene's husband. Nearly 25 came forward to participate in the laying on of hands.

Deacon Nelson A. Snyder gave the welcome to the diaconate ministry. We all sang the hymn of faith, *Love Divine*, and the benediction was pronounced by Pastor Stephan. The organ postlude was *In All Lands Rejoice Ye Christians*, arranged by Schop.

A reception was held for Deaconess Arlene following the ordination service, served by the Diaconate of the Alfred Station Seventh Day Baptist Church, Alfred Station, New York. SR

Workshops

Cont. from page 20



DOES
YOUR
GROUP
GOT
VIP ?



Natural Evangelism Training: NET

A seminar for pastor and leaders of the local church or association who have an interest in discipleship and evangelism. The NET experience will be introduced; the concept of the covenant relationship presented; and one of the three phases experienced: Discipleship
Churchmanship
Ambassadorship

Christian Camping

This is a four-session weekend workshop for camp committee; camp staff; and potential camp helpers. Designed to heighten interest and skills in Christian camping. The emphasis is on staffing, program principles and understanding the camper.

GOT VIP

Schedule your Youth Fellowship for a revitalizing weekend seminar, enabling your group to come to grips with problems you might be having. Three sessions (One and one-half hours each) will help you examine your goals, set objectives and plan tasks.

Local youth director

Designed to improve the work of the local youth fellowship director/sponsor, this seminar focuses on planning meetings, motivating teens and teaching methods. Three sessions, each one and one-half hours, are required. Conducted in a close geographical area or association by the board's director of youth ministry. SR

Kirkwood-Farina Report

by Leigh Stewart

Thelma and I joined the Farina, Illinois, Seventh Day Baptist church back in 1954. Prior to that, we were members of the Carlton Seventh Day Baptist Church in Garwin, Iowa. That church was founded in 1863 by my great, great grandfather, Deacon John Knight and his brother-in-law, Elder Maxson Babcock.

We had enjoyable Sabbaths in Farina, though it was a long drive—110 miles each way. We went as often as we could afford.

In the early 70s, I was asked to be a deacon. Rev. Addison A. Appel came down from Albion and with Rev. Carlos McSparin who was pastoring Farina at the time, gave the ordination.

About a year later someone suggested we close the church. My answer was an emphatic, "No." We struggled along and each year we had another birthday—we were now the "Old Folks." Churches across the country were starting "daughter" churches—why not Farina? We voted on it and thought if we could meet once a month in Kirkwood, Missouri, we might make something happen.

I had agreed to be the editor of the church paper, "Heart and Mind" some time before this, to keep older members, living in warmer climates informed on what was going on at the dear old church in Farina. Of course it went to others too, that were sympathetic to our cause. One recipient was a Methodist pastor, Wayne Colflesh, who teaches in a parochial school. Little did we realize that one day he would be signing his name to our church covenant as a member of Farina's daughter church in Kirkwood. He is now this group's pastor and we love him dearly.

We had inquired about a Missouri charter more than a year ago. If we could answer all questions correctly, we would not need an attorney. We also had to satisfy the State of Illinois the

same way when we merged the home church into this place of worship on the other side of the river.

Several years back, the Farina church voted, that should we ever have to disband, all monies and real estate would go to the Memorial Board with 50 per cent of the interest to go to the Missionary Board. The last service held at the Farina church was on April 12, 1986, 120 years almost to the day. Conference was in Worcester, Massachusetts that year and the Memorial Board was told of their inheritance. Attorney, Don Graffius, along with Rev. Ken Chroniger came to Farina to work out the details.

Many items of historical value went to different churches in the denomination and the Seventh Day Baptist Historical Society in Janesville, Wisconsin. The huge bronze bell that rang the people to worship went to the Riverside, California church to be placed in their new house of worship. The library and pulpit went to Maryland along with the two organs; folding tables and chairs to the Stonefort church—with the blessings of all of us.

Attorney Don Graffius has helped us immensely by so many things in this very trying transitional period. We simply cannot express our gratitude enough. My wife, who is the church clerk, spent many hours going over each item to give correct answers to each state agency as well as at the typewriter and on the phone. She deserves more than I can express here.

First things come first, though, the charter and the merger are not yet fully finalized. Our group voted first to give a full 25 per cent of the tithes and offerings to the denominational budget. We have helped others in the missionary field.

Our prayers for the year ahead is to fulfill the dreams of those pioneer spirits that had the faith and love that was shared at Farina for 120 years. SR

We had enjoyable Sabbaths in Farina, though it was a long drive—110 miles each way.

Bible and Missions

Cont. from page 13

shared the Gospel in accordance with Christ's commission. The mission motto—*Every heart with Christ—A missionary; Every heart without Christ—A mission field*—is clear and concise.

As Robert Glover wrote: "Let us think God's thoughts after Him; let us prove that we have really been made partakers of the Divine Nature by sharing our heavenly Father's all-embracing love and compassion for men; and let us be New Testament Christians indeed by becoming, like them, the incarnation of the missionary passion, and giving ourselves as channels for the outflow of God's grace to the whole world." The Bible, God's Word, is the text book of and contains the impelling truth for missions. SR

Next-City

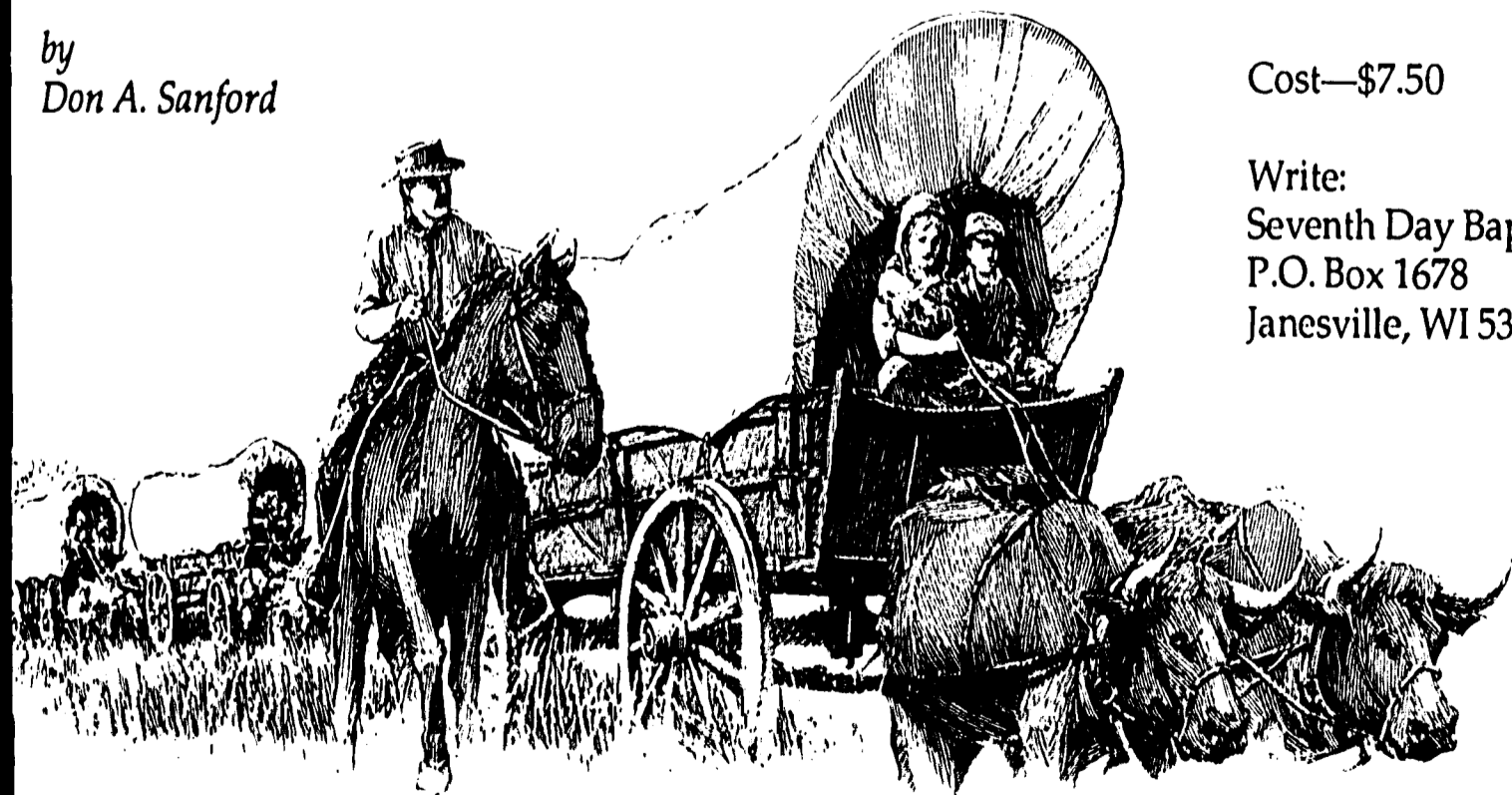
Cont. from page 22

from the nearest Seventh Day Baptist church. What can I do to start a church in my community?" Besides those Sabbath keeping Christians who need the fellowship of a Seventh Day Baptist church, there are millions who do not know Jesus Christ as their Savior. There is no shortage of opportunity but there is a shortage of willing laborers.

Not all churches, pastors and church leaders will be able to handle the challenge of church planting. But Seventh Day Baptist history shows that many of our forefathers and foremothers were just such pioneers. Today, God is still looking for more pioneers who are called by him and willing to work and sacrifice for the sake of the Kingdom. There are still frontiers in the Kingdom of God and he is still calling out pioneers. Pray for God's guidance as you seek to understand your role in God's strategy of pushing back the kingdom of darkness through church planting. SR

A Free People in Search of a Free Land

by
Don A. Sanford



Now Available

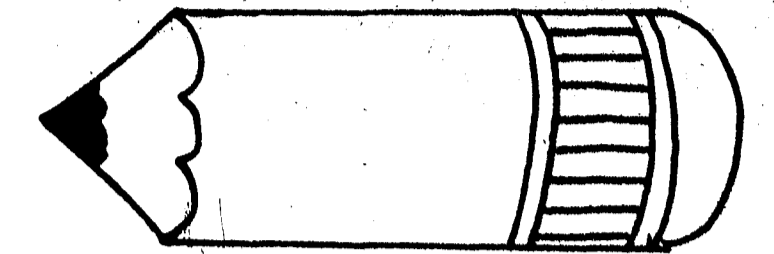
Newly revised and republished (3rd edition). Bound in paperback—5 1/4" X 8 1/2"—Indexed.

A history of Seventh Day Baptists in their westward migration.

Cost—\$7.50

Write:
Seventh Day Baptist Center
P.O. Box 1678
Janesville, WI 53547

The Children's Page



Bible Business

Use Your Bible to complete the answers

The book of Psalms is a song book. Here is one of the songs:

"The heavens declare the glory of God. The firmament shows his handywork."
Psalm 19:1

The book before Psalms is _____.

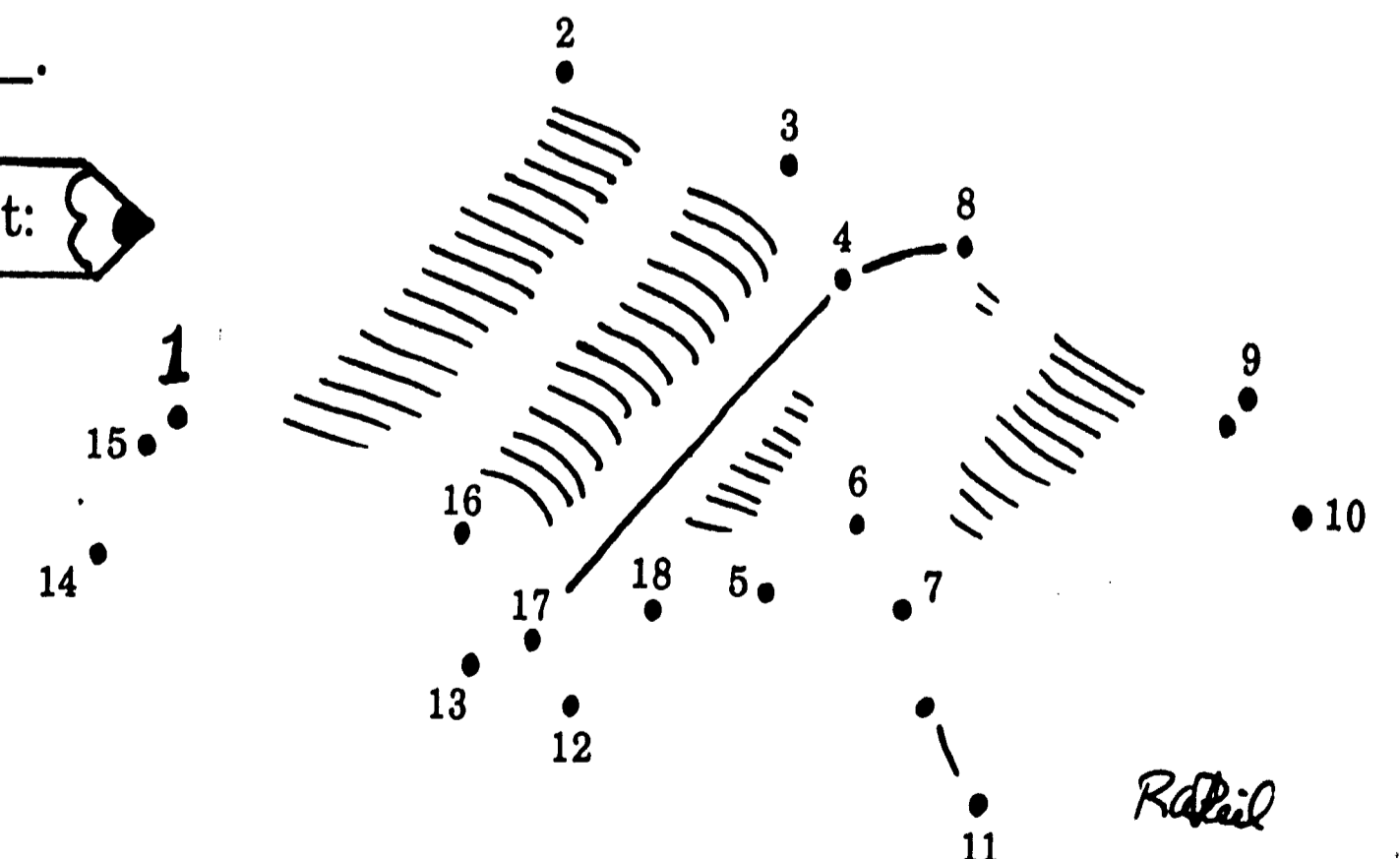
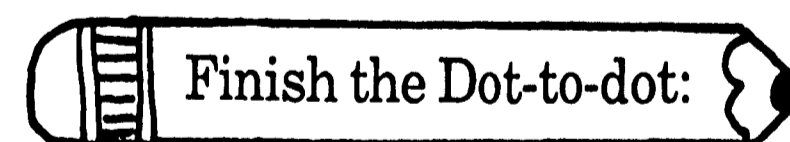
The book after Psalms is _____.

The first book in the Bible is _____.

The last book is _____.

The book after Genesis is _____.

The first book of the New Testament is _____.

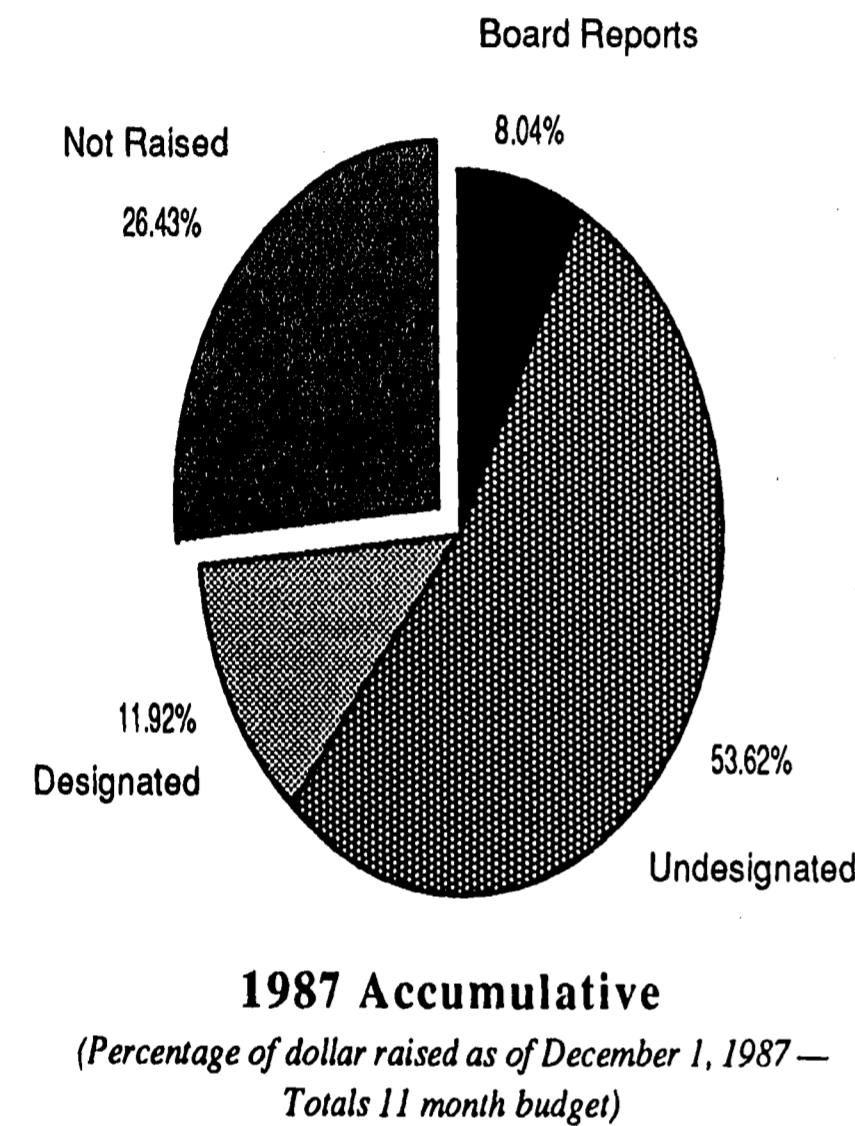


Partnership in Ministry

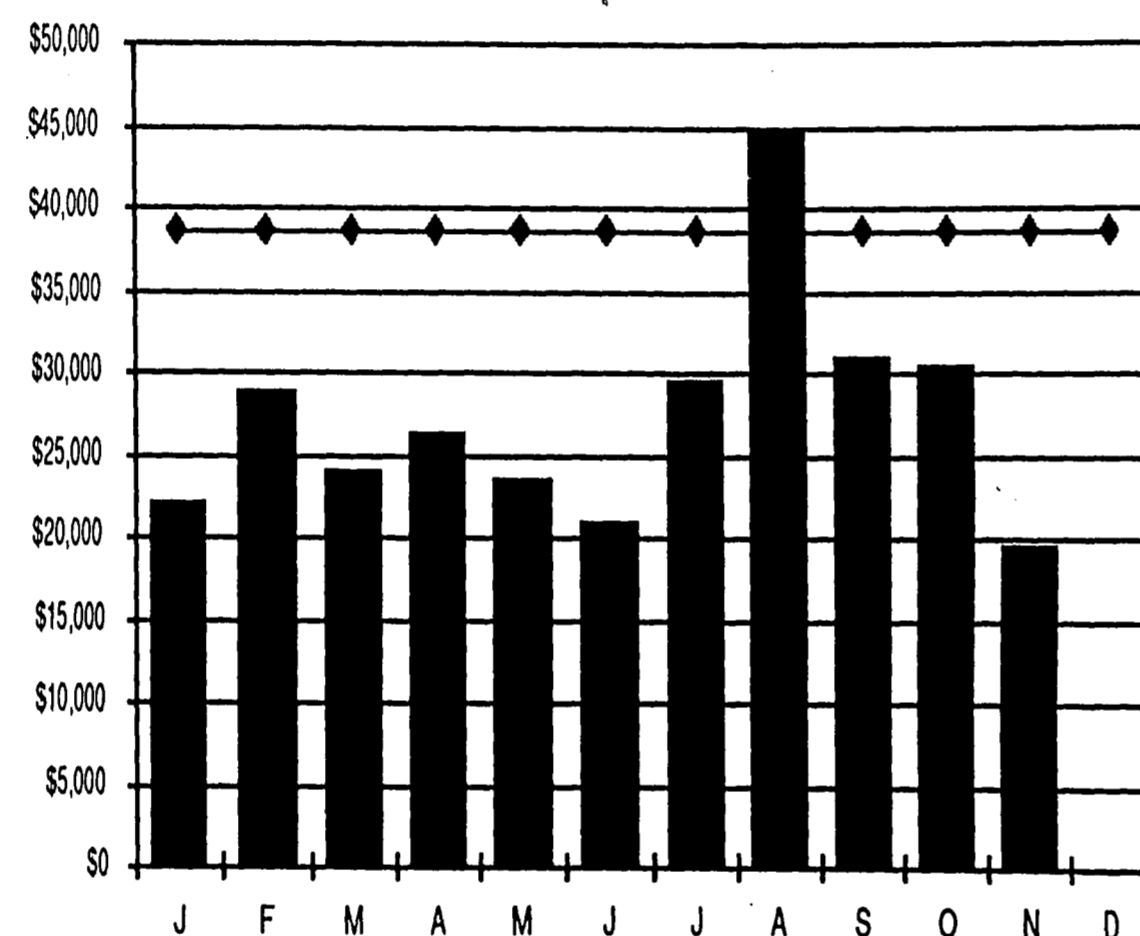
Denominational budget update

You can be an active part of this partnership through your ongoing relationship to your local church. At the same time, you can help to carry the responsibility of the partnership by supporting our combined denominational budget. Your dollars are needed to do the work that is the denominational agencies' responsibility in the partnership. Your prayers, ideas and reactions are also needed to support the work that Seventh Day Baptists are doing together.

'The whole is greater than the sum of its parts.'



Partnership in Ministry—Actual vs. Budget
Needed each month to raise budget: \$38,762



Name: _____

Address: _____

City: _____ State: _____

Zip: _____ Church: _____

- This contribution is for:
- undesignated giving
 - designated for:
 - Evangelism and Missions
 - Christian Education (Sabbath School, camps, youth materials, etc.)
 - Publishing (Sabbath Recorder, Leadline, tracts)
 - Leadership training (ministerial or lay training)
 - Hunger relief (SDB United Relief Fund)
 - Summer Christian Service Corps
 - SDB World Federation

Please make checks payable to SDB Budget

Births

Bond.—A daughter, Emily Renae Bond, was born to Glenn and Paula Bond of Hagerstown, Maryland, on April 22, 1987.

Brannon.—A daughter, Stephanie Jean Brannon, was born to Ken and Helen Brannon of Adams Center, New York, on September 26, 1987.

Bailey.—A son, Eric Lee Bailey, was born to Doug and Lois Bailey of Whitehall, Wisconsin, on November 10, 1987.

Motivated by

Cont. from page 16

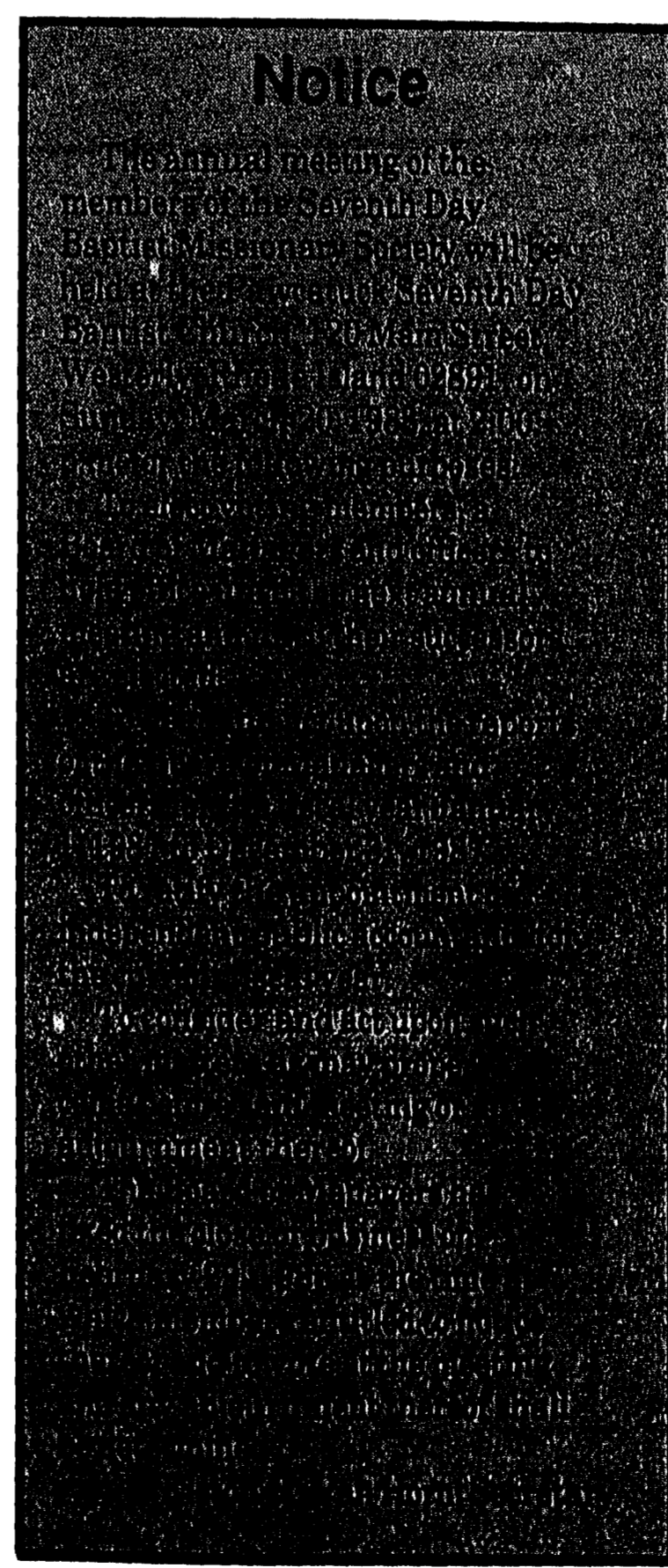
with 96 added by baptism and a considerable number added "from other denominations of those who shared the sentiments he taught." By many, he is considered to be the founder of the village of Shiloh and the one who suggested its very name.

Thus the faithfulness in conviction of Margaret Bond Davis, which was shared by her husband, Jonathan, was a part of the legacy of a church whose convictions have persisted for over 250 years. It was passed on to a son, John, who served that same church for 34 years. Another son, Samuel, though he never served as a pastor, became an evangelist and touched untold lives by his witness.

Like a pebble dropped into a pool of water, the ripple effect of one person's faithfulness to convictions can reach far beyond what one can imagine. Only God can measure the effect reaching out from the lives of those whom he has called to be faithful in their convictions in every age, including our own. **SR**

*Seventh Day Baptist Memorial, vol 2, p.

The faithfulness in conviction of Margaret Bond Davis has persisted for over 250 years.



Marriages

Oliver-Ferryman.—Charis Davida Oliver, daughter of Rev. and Mrs. Gordon David Oliver, and David Lynn Ferryman, son of Mr. and Mrs. Roger Ferryman, were united in marriage on February 21, 1987, at Denton, Texas, by the Rev. William Crouch.

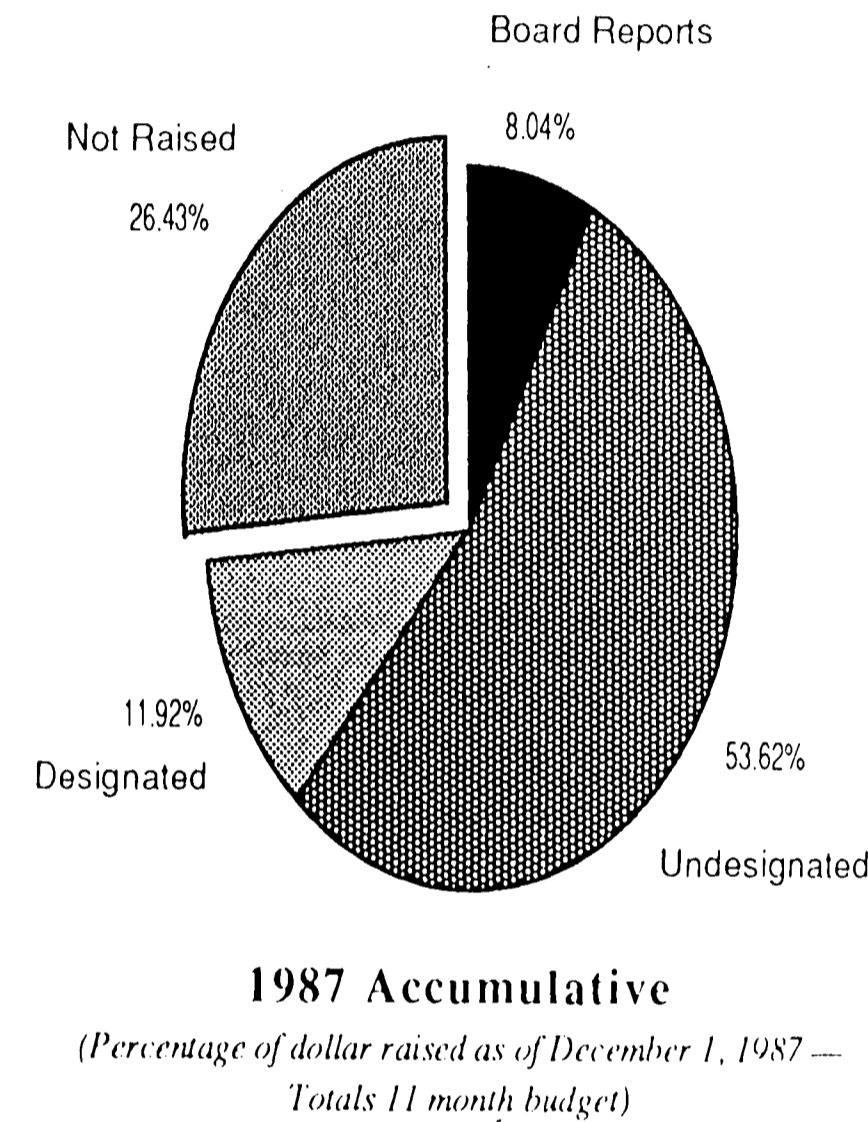
Sutton-Fansler.—Reverend Edward Sutton and Marietta Ruth (Gray) Fansler were united in marriage on October 31st, 1987, at Berlin, New York by the Honorable Trevah Burdick.

Partnership in Ministry

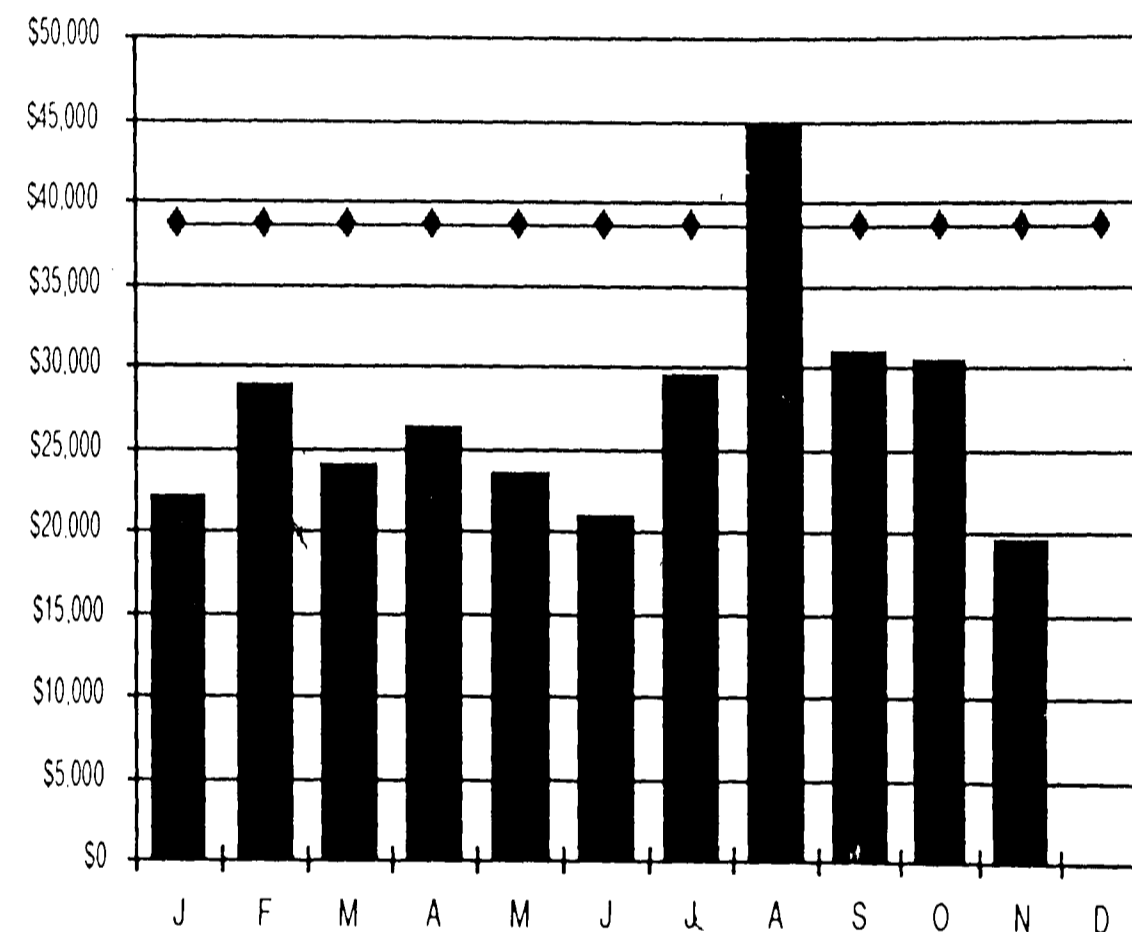
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Count me in...
on the partnership.

Name: _____
Address: _____
City: _____ State: _____
Zip: _____ Church: _____

- This contribution is for:
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Cont. from page 16

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The faithfulness in conviction of Margaret Bond Davis has persisted for over 250 years.

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*Seventh Day Baptist Memorial, vol 2, p.

Notice

The annual meeting of the members of the Seventh Day Baptist Missionary Society will be held at the Pawcatuck Seventh Day Baptist Church, 120 Main Street, Westerly, Rhode Island 02891, on Sunday, March 20, 1988, at 2:00 p.m. for the following purposes:

- To elect voting members, a Board of Managers and officers to hold office until the next annual meeting and until their successors are elected.
- To hear and act upon the reports of the Board of Managers and officers for the fiscal year January 1, 1987 to December 31, 1987.
- To ratify the appointment of independent public accountants for the current fiscal year.
- To consider and act upon such other matters as may properly come before said meeting or any adjournment thereof.

The Board of Managers has fixed the close of business on February 29, 1988 as the time at which members entitled to notice thereof and to vote at the meeting and any adjournment thereof shall be determined.

Elston H. Van Horn, Secretary

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Sutton-Fansler.—Reverend Edward Sutton and Marietta Ruth (Gray) Fansler were united in marriage on October 31st, 1987, at Berlin, New York by the Honorable Trevah Burdick.

Obituaries

Monroe.—Everon M. Monroe, 50, of Fouke, Arkansas, died at his home following a short illness.

Services were held at Texarkana Funeral Home Chapel with Mary Ester Jones and Mynor Soper officiating. Burial will be in Fouke Cemetery.

Monroe was born on April 16, 1937, at Fouke. He was self-employed, a member of the Seventh Day Baptist Church, Sydney Masonic Lodge, and a veteran of the Korean War.

Survivors include his father, Nathan Monroe of Fouke; two brothers, Lusbert Monroe of Fouke and Berwin Monroe of North Little Rock, Arkansas; one half-brother, Kenneth Monroe of Magnolia, Arkansas; two sisters, Collett Soper of North Loup, Nebraska, and Meleta Babcock of Carthage, Texas; and one half-sister, Susie Nearhood of Fouke.

Parkhurst.—Elsie (Charnley)

Parkhurst of Rockville, Rhode Island, died on September 3, 1986, at the Westerly Nursing Home.

Elsie was born on October 27, 1891, in Hopkinton, Rhode Island, the daughter of the late George and Mary (Jordon) Charnley. She was married to the late George Parkhurst. They had no children. Elsie was a member of the Rockville Seventh Day Baptist Church. She is survived by nieces and nephews.

A funeral service was held in the Avery Funeral Home, Hope Valley, Rhode Island, on September 5, 1986. Interment was in Pine Grove Cemetery, Hope Valley, with Pastor Don Richards officiating. DER

Brissey.—Charles E. Brissey of Berea, West Virginia, died on September 15, 1987, in Camden-Clark Memorial Hospital, Parkersburg, West Virginia, at the age of 63.

He was born on November 3, 1923, in Sandusky, Ohio, the son of the late Maynard Carl and Dora Irene (Watson) Brissey.

On December 11, 1941, he was married to Lenora Sutton in Cumberland, Maryland.

Charles was a graduate of Pullman High School. He was a veteran of World War II and later the Korean Conflict. He was a U.S. Postal Service employee, working as a mail carrier for Route 1, Berea, and a school bus driver for the Ritchie County School System. He also served as master of South Fork Grange No. 520 and was a member of IOOF Lodge No. 99, Harrisville, West Virginia. He became a member and active supporter of the Ritchie Seventh Day Baptist Church at Berea.

Surviving are his wife, Lenora (Sutton) Brissey; a son, Larry G. Brissey of Parkersburg; a daughter, Sharon Springer of Hacker Valley, West Virginia; his mother, Irene Brissey, West Union, West Virginia; a brother, Marvin C. Brissey of West Union; and a sister, Sylvia Burns of Vienna, West Virginia.

Services were held on September 17, 1987, at McCullough-Rogers Funeral Home, Pennsboro, West Virginia, with Lester Wyse and Don Richards officiating. Burial was in Pine Grove Cemetery, Befe. DER

Perry.—Margaret Perry, 70, died on September 23, 1987, after a long illness. Born on February 13, 1917, near Scio, New York,

she was the daughter of John and Gertrude (Hamilton) Hogan.

She married Sovelin Perry who died in 1969. With her husband, she operated the Alfred Bakery for 17 years. She is survived by sisters and brothers, as well as Joseph and Thomas Doorley who as neighbor boys thought of her as their mother. Her funeral service was led by Rev. Albert Rogers, and memorial funds are being received by the church.

Peck.—Aletha Place Peck, 86, wife of Dana Peck of Alfred, New York, died on October 24, 1987, at her home following a long illness.

Born on March 2, 1901, she was the daughter of Frank and Dess (Cooper) Place. After graduating from the Teacher Training Class at Alfred State University, she was employed as secretary for Dr. Charles F. Binns, director of the Alfred Ceramics School, and later in the Alfred University treasurer's office. She was a past matron of the Order of Eastern Star.

Survivors include her husband of 63 years, Dana C. Peck; her brother, Robert Place, and three nephews. A private family service was held at the home with Rev. Leon Wheeler officiating. Memorials may be made to the Alfred Seventh Day Baptist Church.

Burdick.—Helen (Clarke) Burdick, wife of the late George Burdick, passed away quietly in her sleep at home in Berlin, New York, on November 7, 1987. She was a long-time member of the Berlin Seventh Day Baptist Church, and although

disadvantaged by severe arthritis, often came to church in her wheelchair, doing so as recently as mid-October.

She is survived by one daughter, Nancy Elliot, and one granddaughter, Beth Elliot.

Funeral services were conducted at the Barber Funeral Home in Petersburg, New York, by Paul Maxson and Edward Sutton. Interment was in the Berlin Seventh Day Baptist Cemetery. ES

Witter.—E. Allen Witter of Almond, New York, died at his home following a long illness at the age of 93.

He was the son of H. Emmett and Eola (Allen) Witter and was born on July 21, 1894, at Alfred, New York. He attended the Alfred Agricultural and Technical Institute and was employed there as a herdsman for some years. Later he was proprietor of a feed store in Almond and operated an insurance agency. Although active in the Almond Union of Churches, he retained his membership in the Alfred Seventh Day Baptist Church. He was mayor of the Village of Almond and a justice of the peace.

Survivors include his wife of 67 years, Gladys (Makeley) Witter;

two daughters, Muriel Keeney of East Lansing, Michigan, and Marilyn Burnside of Worthington, Indiana; two sons, Bruce of Utica, New York, and Carroll of LaJolla, California; a sister, Frances Johnson of Severna Park, Maryland; and grandchildren, nieces and nephews.

Funeral services were held at Hornell, New York, with Rev. James Moser, Rev. J. Henry and Rev. Albert N. Rogers officiating.

Accessions

Adams Center, New York
Q. Eugene Smith, Pastor

Joined after Baptism
Debbie L. Smith

Atlanta, Georgia
William Shobe, Pastor

Joined after Testimony
Lesline Rainey

Joined by Letter
Melissa Noel

Hendersonville, North Carolina
John Thompson, Pastor

Joined after Testimony
Nancy Jackson

Berlin, New York
Ed Sutton, Pastor

Joined by Letter
Carlton W. Wilson III
Carole S. (Stuart) Wilson

Primera Iglesia Hispana
Branch of Los Angeles, California
Jorge Guardado, Pastor

Joined after Baptism
Maria Zimmerman

Joined after Testimony
Antonia Ramos

Lost Creek, West Virginia
David Taylor, Pastor

Joined after Baptism
Lorna Perry

Milton, Wisconsin
Herbert E. Saunders, Pastor

Joined after Baptism
John Bach

Riverside, California
Gabriel Bejjani, Pastor

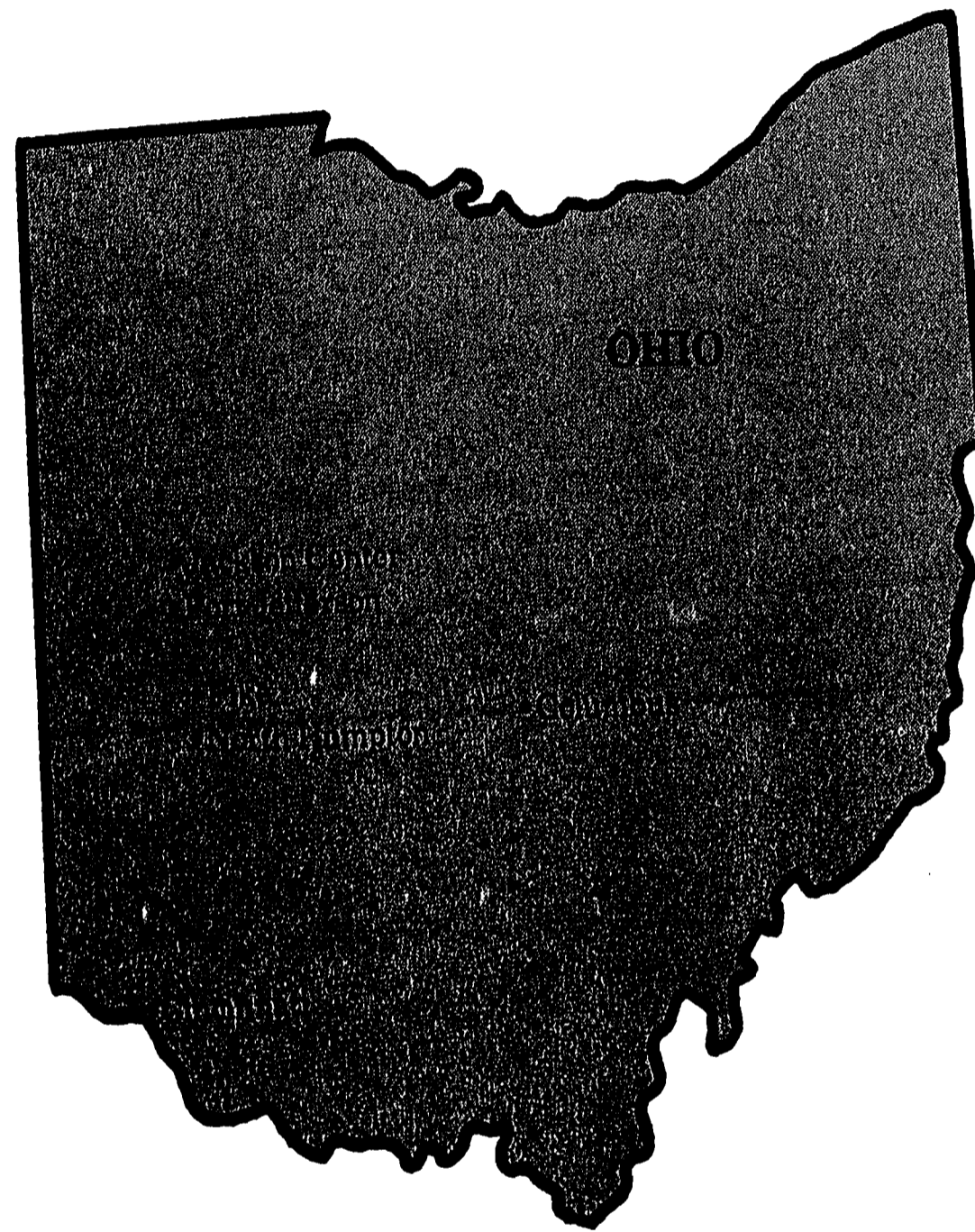
Joined after Testimony
Mark Lyons
Ruth Lyons
Angie McGowan
Todd Royer
Tammy Royer
Judy Stens Goryan
Michael Goryan
Charles Davis
Richard Fuller

Salemville (Bell), Pennsylvania
Kent L. Martin, Pastor

Joined after Baptism
Susan Hodge
Heather Ebersole

North Hampton: Ohio's Lost Colony

by Ilou M. Sanford



Was there really an early settlement of Seventh Day Baptists in Clarke County, Ohio, or was it a legend based on a few tombstones and fading memories of later descendants?

On a bright brisk November day, your historian and I sallied forth from Jackson Center, Ohio, determined to document once and for all this lost SDB "Atlantis." Our spirit of adventure flying high, we headed south carrying cameras, C.H. Greene's *Report on SDBs in Ohio circa 1905*, and a good supply of chalk.

"What will we do when we get there?" the logical person beside me queried.

"We will look for the library, the museum, or a town office," I said, following step number one of my plan of attack.

After a short unproductive tour within the city limits, my driver again quizzed me, "What will we do now?"

I advanced to step number 2 rapidly, "It is coffee break time. We will try the coffee shop." It was no trick at all finding the combination coffee shop, food mart, and filling station. I approached a friendly looking workman who was parking his truck. "Can you tell us where the old cemeteries and churches are?" Soon we were inside writing down directions as the locals abandoned their Reaganomics discussion and enthusiastically probed their memories. The waitress, amazed that she was descended from Sabbatarian Deacon Caleb Ayers, phoned to find out where he was buried. A member of the road commission took time to get some county maps causing our high level conference to become more specific. *Ma Bell* did a brisk business until the local historian agreed to interrupt his wife's fall house cleaning spree and come to the coffee shop to exchange information with the first live SDBs he had ever seen. Making use of his dual role as lay leader in the Methodist Church, he used his key to gain access to the photocopier at the church where some 50 pages of cemetery records were duplicated.

Whoever said, "Dead men tell no tales," has never visited an old cemetery. The Lippincott (Joseph 1853) and Maxson headstones, their faces freshened with chalk, documented the probable site of the Beech Woods SDB Church at the corner of Ayers Pike and Anbaugh Road, three miles northwest of North Hampton. Organized in 1824 by Elder Lewis A. Davis, its original seven members soon expanded to 20. Subsequently called the Pike Township Church, it reported to Seventh Day Baptist General Conference in 1829 the following officers: Samuel F. Randolph, Simeon Babcock, elders;

Samuel Lippincott Sr., deacon; John Davis, clerk; membership 33. The registry of deeds in Springfield reveals a thriving community of Lippincotts, Maxsons, Davises, and others, wheeling and dealing in land. This was truly the hub through which SDBs fanned out into central Ohio, Iowa, Nebraska and Wisconsin. They grew to a membership of 102 in 1832 and 150 in 1837.

In 1831, having outgrown the humble meeting place we surmised to have been known as Beech Woods, the Pike Church moved to the center of North Hampton. The Clarke County registry of deeds shows that "Obadiah Lippincott and Margaret his wife... and the Seventh Day Baptist Close Communion Church: for and in consideration of the sum of twelve and a half cents" entered into an agreement to sell and convey a parcel of land "being one half an acre..." The North Hampton Church had their moment in the sun.

Wherever two or three SDBs are gathered together, you get three or four divergent opinions. Church meetings must have been hot and furious before the pro-temperance group of 100 split off into the North Hampton Temperance Reform Church in 1837. (See *The Sabbath Recorder*, June, 1987.) The old Pike Church retained possession of the building and records in North Hampton, but it was on its way out. The Southwestern* Association minutes for 1839 record Samuel Lippincott, Joseph Davis, deacons; Obadiah Lippincott, clerk; Jacob Davis, messenger; membership, 60. General Conference minutes for 1841 show a membership of 37 with James B. Davis, Samuel Lippincott Sr., Joseph Davis Sr., Jesse Babcock, Amos Sutton, Jacob Davis, Joel Babcock, and James B. Davis, listed as officers.

Angered by a strong temperance resolution unanimously adopted by the Southwestern Association in 1841, "the Pike Church rent themselves from the Association" and refused overtures for

return. They withdrew from General Conference in 1842 due to the "fanatical temperance opinions of the latter." The last conference report in 1846 lists a disassociated membership of 30. The building in the center of town had disappeared by 1905. The cemetery remained until 1923 when a school was built on the half-acre lot and the graves were carefully added to Asbury Cemetery carved from a wooded area on a ridge near Donnel's Creek. Worn, delicately scrolled headstones for Charity Babcock (1835), first wife of Rev. Simeon Babcock, Ester Ayers (1835), Samuel Lippincott (1853) and Jesse Maxson (1857) authenticate the site of the final resting place for members of the original Pike church.

For a period of about sixteen years (1837-1850), two SDB churches coexisted in the North Hampton area: the old Pike church in the large log meeting house in the center of town and the upstart Temperance Reform church probably meeting in homes or Sunday churches.

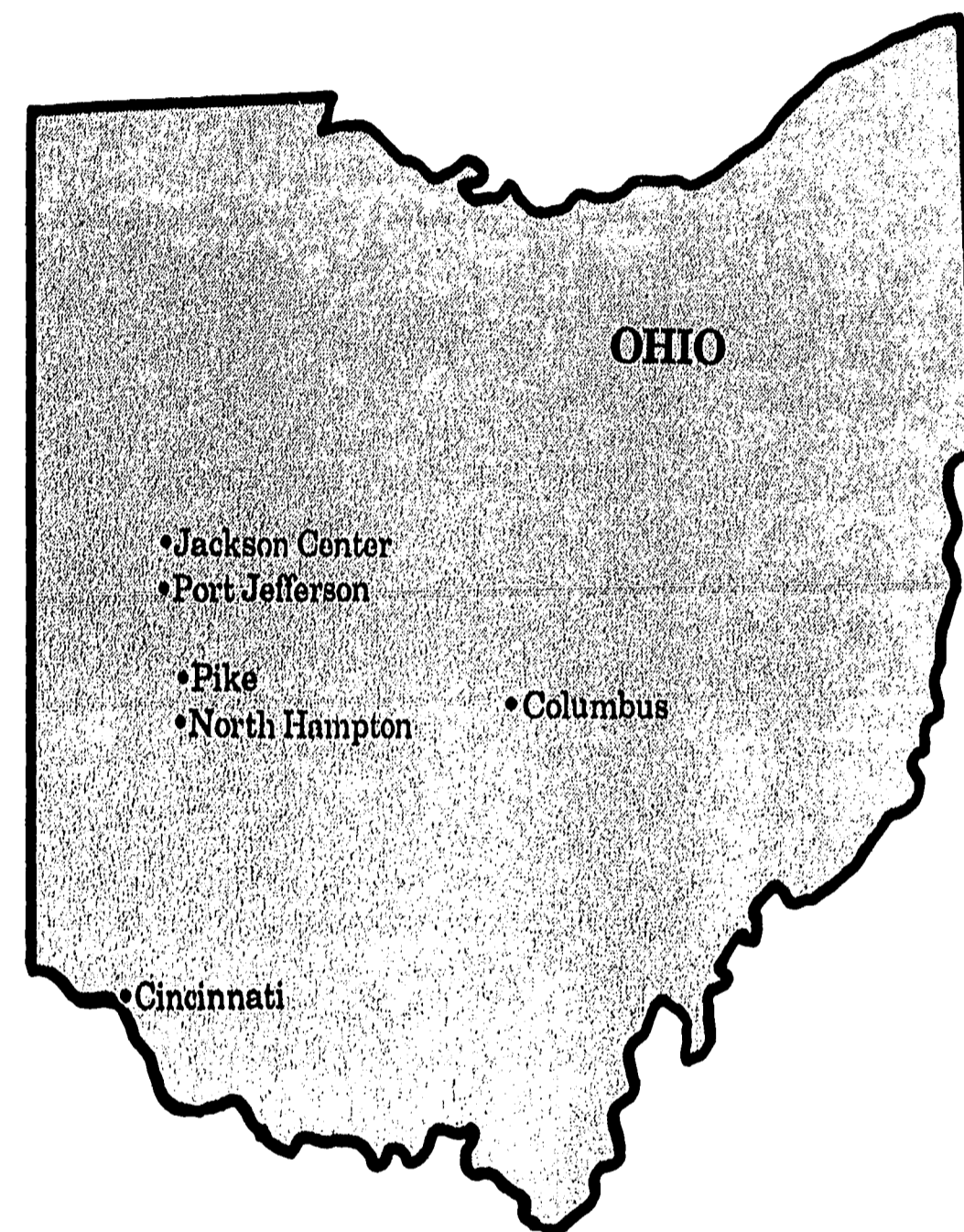
James L. Scott, writing of his visit to the area on February 27, 1842 does not specify which church, but the entry seems applicable to the situation.

Took leave of the brethren, and made our way to Hampton. While plodding through the mud we cast our mind over this field of labor. The cry on every hand was, "come over and help us." We rejoice that there are so many benefitted by the gospel in those counties, and were

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"We will look for the library, the museum, or a town office," I said, following step number one of my plan of attack.

After a short unproductive tour within the city limits, my driver again quizzed me, "What will we do now?"

I advanced to step number 2 rapidly, "It is coffee break time. We will try the coffee shop." It was no trick at all finding the combination coffee shop, food mart, and filling station. I approached a friendly looking workman who was parking his truck. "Can you tell us where the old cemeteries and churches are?" Soon we were inside writing down directions as the locals abandoned their Reaganomics discussion and enthusiastically probed their memories. The waitress, amazed that she was descended from Sabbatarian Deacon Caleb Ayers, phoned to find out where he was buried. A member of the road commission took time to get some county maps causing our high level conference to become more specific. *Ma Bell* did a brisk business until the local historian agreed to interrupt his wife's fall house cleaning spree and come to the coffee shop to exchange information with the first live SDBs he had ever seen. Making use of his dual role as lay leader in the Methodist Church, he used his key to gain access to the photocopier at the church where some 50 pages of cemetery records were duplicated.

Whoever said, "Dead men tell no tales," has never visited an old cemetery. The Lippincott (Joseph 1853) and Maxson headstones, their faces freshened with chalk, documented the probable site of the Beech Woods SDB Church at the corner of Ayers Pike and Anbaugh Road, three miles northwest of North Hampton. Organized in 1824 by Elder Lewis A. Davis, its original seven members soon expanded to 20. Subsequently called the Pike Township Church, it reported to Seventh Day Baptist General Conference in 1829 the following officers: Samuel F. Randolph, Simeon Babcock, elders;

Samuel Lippincott Sr., deacon; John Davis, clerk; membership 33. The registry of deeds in Springfield reveals a thriving community of Lippincotts, Maxsons, Davises, and others, wheeling and dealing in land. This was truly the hub through which SDBs fanned out into central Ohio, Iowa, Nebraska and Wisconsin. They grew to a membership of 102 in 1832 and 150 in 1837.

In 1831, having outgrown the humble meeting place we surmised to have been known as Beech Woods, the Pike Church moved to the center of North Hampton. The Clarke County registry of deeds shows that "Obadiah Lippincott and Margaret his wife... and the Seventh Day Baptist Close Communion Church: for and in consideration of the sum of twelve and a half cents" entered into an agreement to sell and convey a parcel of land "being one half an acre..." The North Hampton Church had their moment in the sun.

Wherever two or three SDBs are gathered together, you get three or four divergent opinions. Church meetings must have been hot and furious before the pro-temperance group of 100 split off into the North Hampton Temperance Reform Church in 1837. (See *The Sabbath Recorder*, June, 1987.) The old Pike Church retained possession of the building and records in North Hampton, but it was on its way out. The Southwestern* Association minutes for 1839 record Samuel Lippincott, Joseph Davis, deacons; Obadiah Lippincott, clerk; Jacob Davis, messenger; membership, 60. General Conference minutes for 1841 show a membership of 37 with James B. Davis, Samuel Lippincott Sr., Joseph Davis Sr., Jesse Babcock, Amos Sutton, Jacob Davis, Joel Babcock, and James B. Davis, listed as officers.

Angered by a strong temperance resolution unanimously adopted by the Southwestern Association in 1841, "the Pike Church rent themselves from the Association" and refused overtures for

return. They withdrew from General Conference in 1842 due to the "fanatical temperance opinions of the latter." The last conference report in 1846 lists a disassociated membership of 30. The building in the center of town had disappeared by 1905. The cemetery remained until 1923 when a school was built on the half-acre lot and the graves were carefully added to Asbury Cemetery carved from a wooded area on a ridge near Donnel's Creek. Worn, delicately scrolled headstones for Charity Babcock (1835), first wife of Rev. Simeon Babcock, Ester Ayers (1835), Samuel Lippincott (1853) and Jesse Maxson (1857) authenticate the site of the final resting place for members of the original Pike church.

For a period of about sixteen years (1837-1850), two SDB churches coexisted in the North Hampton area: the old Pike church in the large log meeting house in the center of town and the upstart Temperance Reform church probably meeting in homes or Sunday churches.

James L. Scott, writing of his visit to the area on February 27, 1842 does not specify which church, but the entry seems applicable to the situation.

Took leave of the brethren, and made our way to Hampton. While plodding through the mud we cast our mind over this field of labor. The cry on every hand was, "come over and help us." We rejoice that there are so many benefitted by the gospel in those counties, and were

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January 1988

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it not for some obstacles before hinted at, (Oh horrible thought!) there would have been a great ingathering. When will all be wise? When will they see? When will the church march forth unshackled, and appear fair as the moon, clear as the sun, and terrible as an army with banners. May the good Lord rule on time "when all shall know him from the least to the greatest." There have been thirty-three baptized, and more are expected at the first opportunity.

The original Temperance Reform (later North Hampton church), minute book for 1837-1850 left by default with Samuel Lippincott Jr. made its way



circuitously through several hands to Jackson Center thence to the vault of the Historical Society in Janesville. The last entry was made in 1850 with 19 members; by 1853 it was entirely extinct. Eighty-two had stood up and been counted for temperance when they joined the Temperance Reform Church on September 16, 1837. The hard times of 1837-1842 affected many SDBs in the area forcing the sale of homes to eager English newcomers. Its 1840 minutes record the dismissal of 36 members to Jackson Center and 14 to the short-lived Port Jefferson church. With the loss of its principal leadership and supporting members, the Reform church also became extinct.

This was the last jump in the 'hop-skip-jump' lifestyle of many of the new Jackson Center members. The prosperity of the rich moraine farmland stifled for a time the nomadic yearnings, thus providing the consistent leadership and stable family groups needed to sustain a church for over 100 years. The desire for expanded horizons struck again during the post World War II education boom. By 1959 the last student left for Milton College; the Jackson Center Church fell heir to the hop-skip-jump legacy of a mobile denomination. SR

**The Southwestern Association was reorganized into the Southeastern Association in 1872.*

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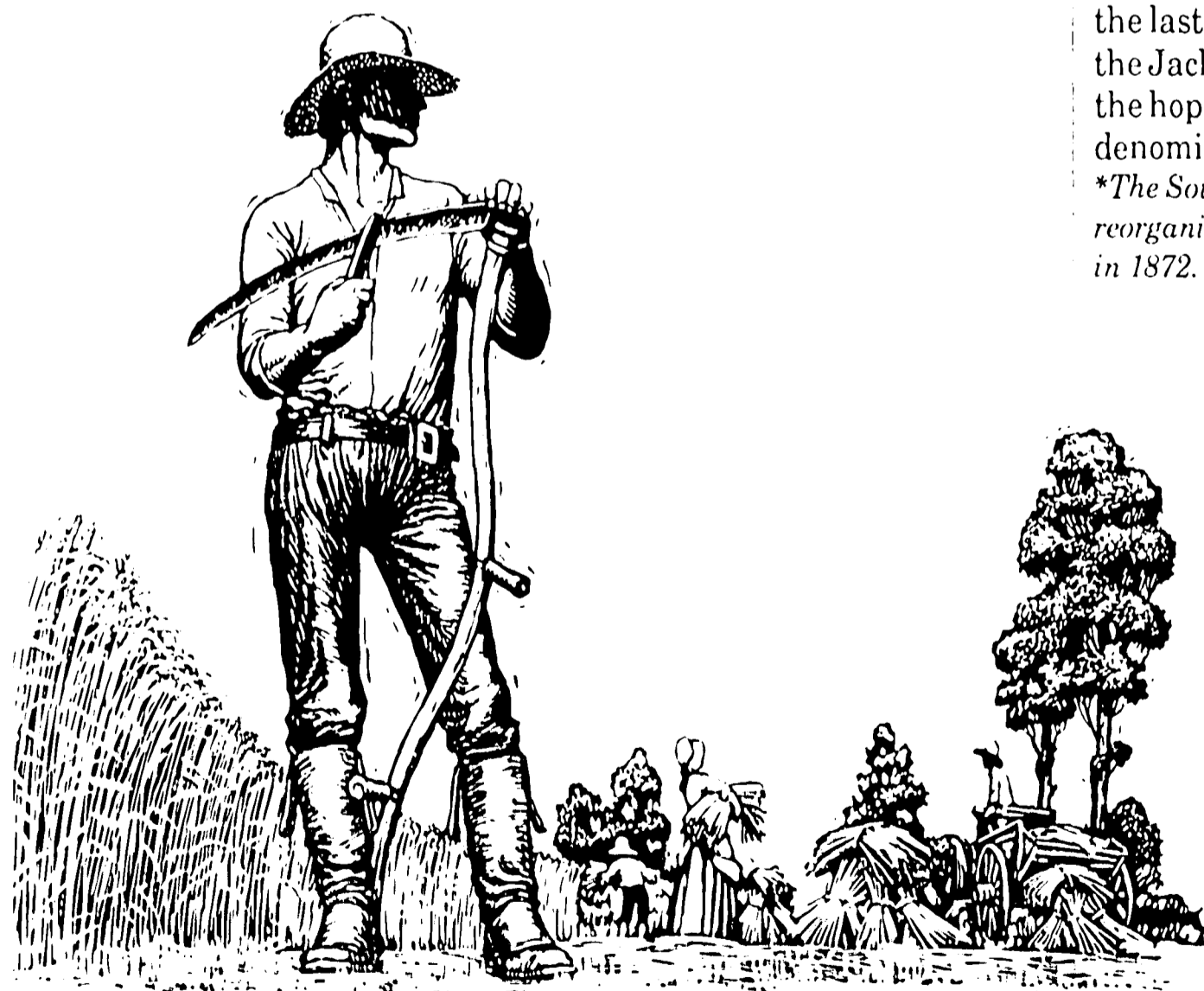


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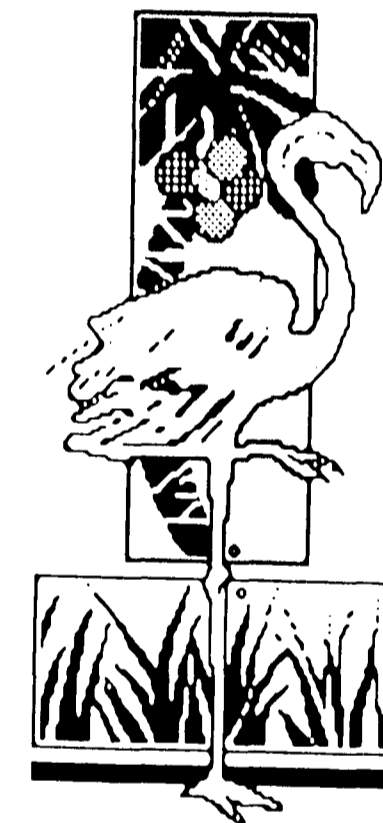
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The Sabbath Recorder (ISSN 0036-214X)(USPS 474460)
3120 Kennedy Road
PO Box 1678
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