

The

S

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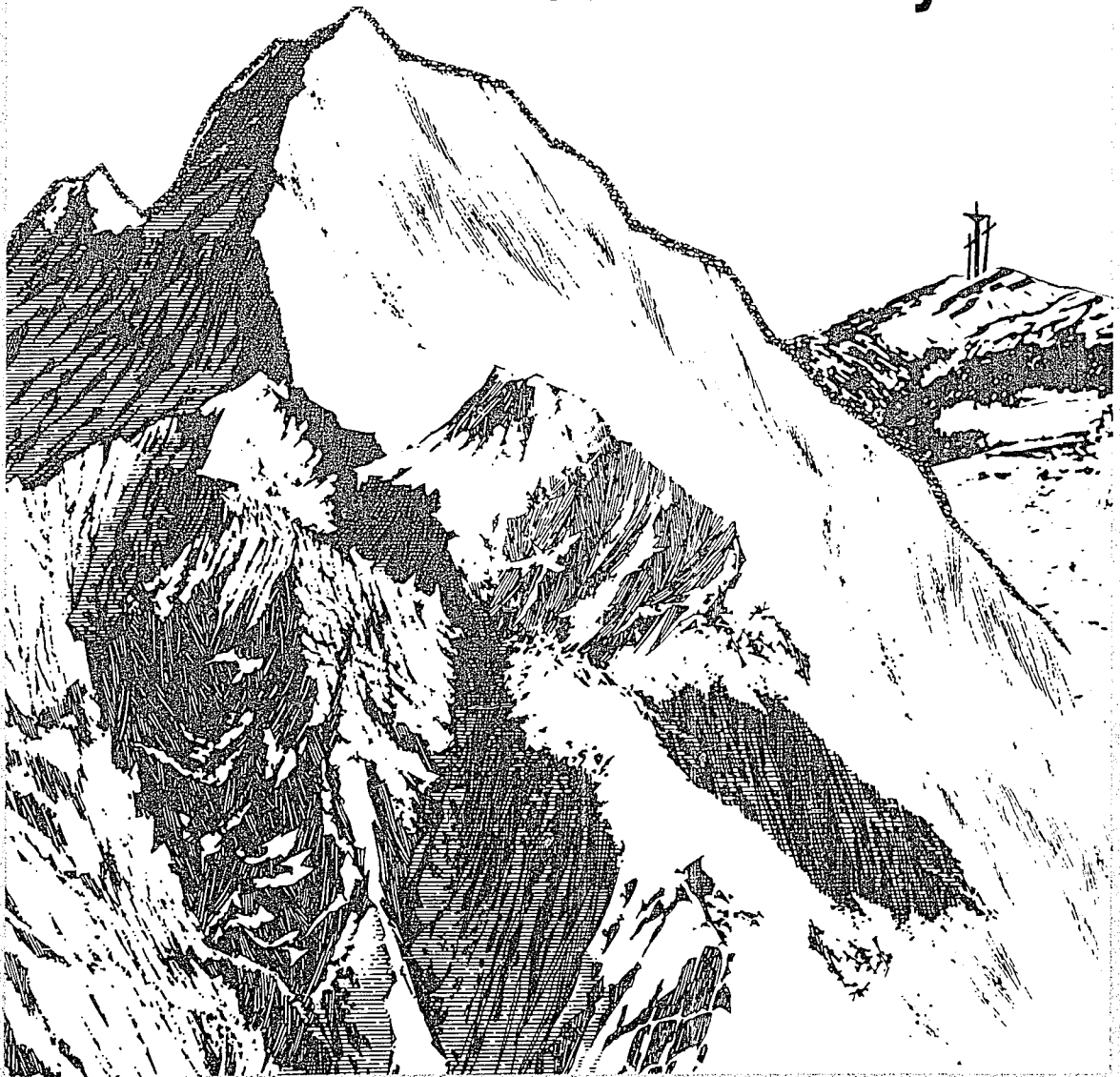
*News for and about  
Seventh Day Baptists*

April 1990

R

ecorder

# Mount Moriah to Mount Calvary



### Conference Costs (forms in May SR)

Registration Fee:	Full Week	Per Day
Adults (12 and over)	\$ 59.36	\$ 8.48
Children (3-11)	22.75	3.25
<b>Lodging:</b>		
Air-conditioned room		
Adults (12 and over)	\$ 91.00	\$ 13.00
Children (3-11)	77.00	11.00
Non Air-conditioned room		
Adults (12 and over)	\$ 70.00	\$ 10.00
Children (3-11)	56.00	8.00
<b>Meals:</b>		
Adults (12 and over)	\$ 90.00	\$ 13.50
Children (3-11)	73.25	11.00

### REMEMBER:

to pray for SCSC

(Summer Christian Service Corps)

### Training dates:

Project Directors—  
June 14-18, 1990

Workers—  
June 15-24, 1990

### Semi-Annual Meeting

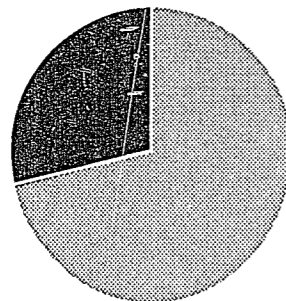
The northern Wisconsin and Minnesota churches will meet at Dodge Center, MN April 27 & 28, 1990

Special guest speaker:  
Conf. President  
Joe Samuels

Theme:  
"Mission in the 1990s"

### A 'PROP'-er Accounting

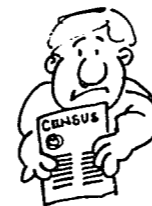
Goal  
\$50,000



Receipts thru  
March 15, 1990

Our goal will be tripled by the Sue McMillan Fund.  
Thank you for helping our retirees—  
those who gave so much.

### What's in the Census for Me?



No one gets paid for answering the census, but it pays off for everyone.

The information your answers provide helps your community leaders decide where to put day care centers, schools, hospitals, and many more services. And, the census is used to determine how many seats your state has in the U.S. House of Representatives so your voice is heard where it counts the most.

Answer the Census.  
It Counts for More Than You Think!

CENSUS '90



### Essay Contest

Washington (BPA)—The Baptist Joint Committee is sponsoring an essay contest for students in grades 9-12.

The essays, which should be between 800 and 1,200 words, are to focus on the theme "Freedom's Spiritual Roots: Baptists and the Bill of Rights." All essays must be received by the BJC by July 20.

The winner of the contest will receive an all-expense paid trip to Washington for the BJC's 22nd National Religious Liberty Conference Oct. 1-3.

For guidelines, write:

Baptist Joint Committee on  
Public Affairs  
200 Maryland Ave., N.E.  
Washington, D.C. 20002-5797

## The Sabbath Recorder



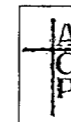
April 1990  
Volume 212, No. 4  
Whole No. 6,740

### A Seventh Day Baptist publication

*The Sabbath Recorder* (ISSN 0036-214X) (USPS 474460) is published monthly (combined July & August) by the Seventh Day Baptist General Conference's Tract and Communication Council, 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 53547-1678

This is the 145th 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, we believe in:

- the saving love of Jesus Christ.
- the Bible as the inspired word of God and a record of God's will for man. The Bible is our authority both for our faith and our daily conduct.
- freedom of thought under the guidance of the Holy Spirit.
- the congregational form of church government. Every member of the church has the right to participate in the decision making process of the church.

### The seventh day

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

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

## Mount Moriah to Mount Calvary: The Lord provides

by Larry Graffius

The day dawned bright and clear. Abraham, with his son, Isaac, and two servants, set out on an excursion to Mount Moriah. Isaac had heard about the mysterious region of Moriah, but had never been there. He'd heard the stories of the hunters and travelers when they came down from that dark, imposing range; stories of dangerous climbs and of narrow escapes from wild animals. His heartbeat quickened as he thought about going up there.

Abraham, however, did not set a very fast pace as they walked. The sky was a beautiful blue, but his

mind and mood were gray and overcast. He was not depressed; he was grief-stricken. Of their party of four who set out, he alone knew what was to be the outcome of the journey. Only Abraham realized that while four began the trip, only three would be returning to Sarah.

Saying good-bye to her was perhaps the greatest ache in his soul that morning. Poor Sarah. It was past her 90th year before she had borne Isaac. They had waited, and wondered, indeed they had many times given up hope that they would ever have a child of their own. But finally, after all those years, the promise had come true. A son! A beautiful baby boy!

Little Isaac was more than a son to them. At their age he seemed more like a grandson. They showered the little fellow with love and

tenderness. Such a bright-eyed little toddler he was, and cheery! Everyone who came around him was immediately mesmerized by his gleeful chuckle and his shining eyes. Little Isaac. The name itself meant, "he laughs."

Isaac was Sarah's prize. Her greatest source of comfort and blessing in her declining years. As he grew taller and became a handsome young man, Sarah's heart swelled with pride and devotion for him.

And now Abraham was faced with doing the most frightening thing he could ever imagine: to take this most precious life and sacrifice him to God.

It would take them about four to five days to reach Moriah. After the third day they were at the foot of the mountain where the sacrifice would be made. "Up there at the top you can see a dark patch of rocks," Abraham told the servants. "You stay here with the donkey while I and the boy go over there. We will worship and then come back to you."

He took the bundle of sticks from the donkey's back and strapped it to Isaac. Abraham carried the crude oil lamp, the knife, and a horrible secret. The two of them set off alone.

The way was getting much steeper now. Even though Isaac was carrying a sizeable load of sticks on his back, it was Abraham who bore the heavier load. When climbing a steep hillside or mountain, each step is a little harder than the one before, but this time it seemed nearly impos-

sible for Abraham to make himself go on. The pain etched on his face was not from the demands of the climb however, but from the dreadful truth still clawing at his heart.

Late in the afternoon they neared the top and decided to stop and make camp. Then in the morning with new strength they could soon reach the top and...

That night Abraham lay on his back, staring up into the black expanse above him. It was very, very quiet. The only sounds were the soft lapping of their campfire, an occasional snap from the burning wood, and the low drone of a locust in the distance. On a peaceful night such as this he loved to stare out into the night sky and look at the stars. While gazing at the twinkling canopy, he would be reminded again of the promise. Years ago God had said to him, "Look at the heavens and count the stars—if indeed you can count them. So shall your offspring be."

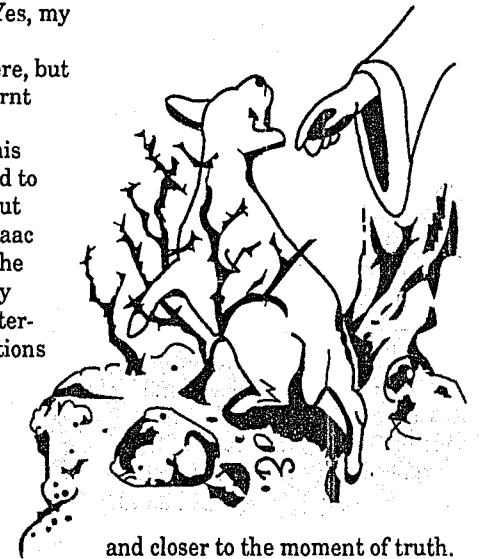
the quivering in his voice. "Yes, my son."

"The fire and wood are here, but where is the lamb for the burnt offering?"

Abraham's heart was in his throat and his breath seemed to leave him as he thought about what he was going to say. Isaac was a bright young boy and he always seemed to have a way of cutting through all the externals and the surface distractions to get to the heart of the matter. And so his question couldn't be brushed aside or ignored.

Yet Abraham was terrified to tell him what he was about to do. Would he understand? Would he run away? Would he become hysterical? No. Abraham couldn't bring himself to tell him yet.

Measuring every word carefully, he said, "God himself will provide the lamb for the burnt offering, my son."



and closer to the moment of truth. At the summit, the stones were gathered and an altar constructed. He unpacked the sticks from their bundle and laid them over the stones.

He took a length of rope and began to tie Isaac's hands together. He trembled almost uncontrollably as he read the realization of what was happening in his son's face. Before Isaac could form a question, Abraham ripped a piece of cloth from the boy's sleeve and gagged him. He could not bear to hear the screams of pain or terror.

It seemed like time was racing by. It seemed like every movement was completed too quickly, too soon. It seemed like only an instant before the dearest one to him in the world was lying there on top of the kindling. So helpless, so afraid, but yet being so brave. It was happening too quickly. Too soon this life would be ended.

Abraham knew that he had to act now or lose his nerve. He had to get it over with quickly and hopefully painlessly. He drew the killing knife and held it out.

And a Voice split the silence of

cont. on next page

***This was not a peaceful night. As he thought of those words, Abraham's eyes again flooded with tears. "My God, why? Why must I do this? Why my son?"***

But this was not a peaceful night. As he thought of those words, Abraham's eyes again flooded with tears. "My God, why? Why must I do this? Why my son? And for what purpose? And what about Sarah? A lifetime of waiting, only to end up like this? Why, God? Why?"

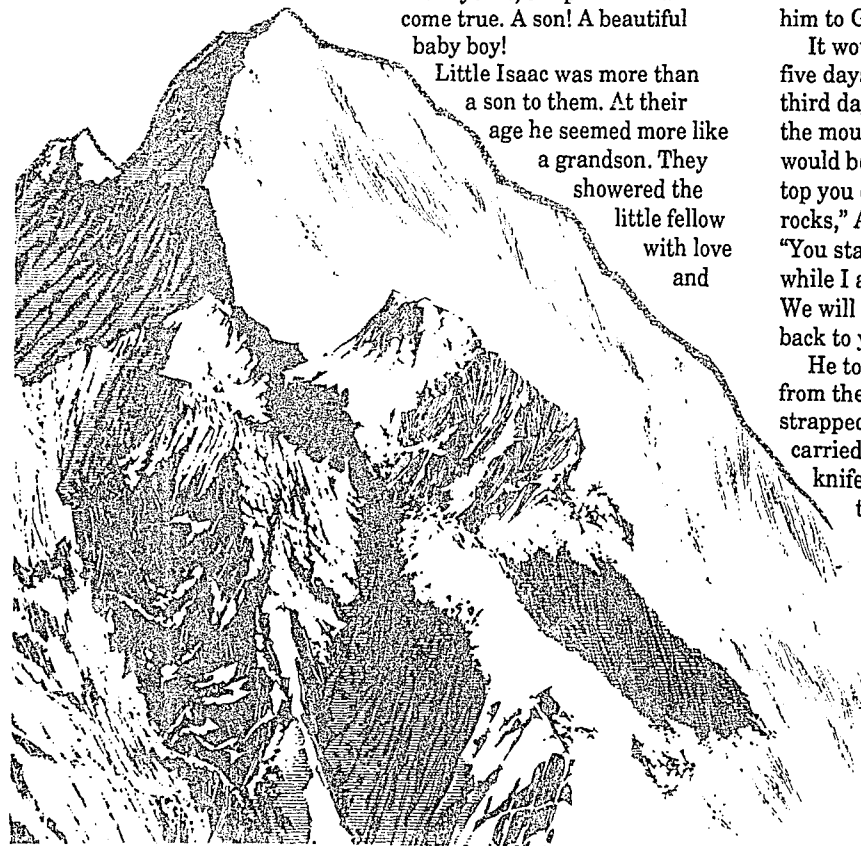
Abraham's thoughts were interrupted. "Father?"

He managed to control most of

Only after hours of turning and weeping did the exhaustion of the climb and the weakening of grief finally claim him and Abraham slept a few brief hours before dawn.

The new morning did not bring new hope, but only a deeper level of pain. Even though the sun was bright and warm, it was still a cold and dark night in Abraham's soul.

His legs seemed like wood. His plodding steps brought him closer



## Mount Moriah, cont.

the new day. "Abraham! Abraham!"  
"Here I am."

It was the angel of the Lord. "Do not lay a hand on the boy. Do not do anything to him. Now I know that you fear God, because you have not withheld from me your son—your only son."

So the only thing Abraham cut was the rope that bound his beloved son. A ram was found and sacrificed to God. And Abraham called the place, "the Lord will provide." For surely that is what God did that day on Mount Moriah.

It was a dark, overcast day a thousand years later, that a father led his dear son up to the top of a hill to be sacrificed. This was the dearest one to him, his only son, the son he loved and cherished. And yet he was taking him there to be put to death.

And again the father's heart broke. For this father—our heavenly Father—knew there was no other way. This was the plan for His Son since the day He was born; in fact, since before the beginning of time. There was no other way for the punishment of man's sin. Without the shedding of blood there could be no remission of sin. And only a blameless life could be offered in place of a guilty one.

And so this Son, too, bore on Himself the wood upon which He was soon to be laid. And here, at Mount Calvary, there was no stopping the execution.

But just as there at Mount Moriah, here the Son was willing to endure the suffering—and was even willing to be put to death—if that was God's will.



The poetry here is unmistakable. At Mount Moriah, God intervened—He provided a lamb, a ram, to be slain in place of Isaac. But on Mount Calvary, God did not spare even the life of His own Son, but gave Him up. The Son was the

all men and all time, "The Lord provided." The death of Jesus at Calvary provided the way for us to come to God; it provided the way for us to know God. At Calvary, God provided the payment for our sin. He provided the perfect sacri-

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of man's sin. Without the shedding of blood  
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could be offered in place of a guilty one.***

Lamb that was slain.

From the drama of what transpired at Mount Moriah, the promise and hope of many descendants continued. God renewed His covenant to Abraham. But from what took place on Mount Calvary, God formed a new covenant—the covenant of eternal life, by a new and living way, Jesus Christ.

It was at Mount Moriah that, just as Abraham said, "The Lord provides." And far more, praise God, at Mount Calvary once and for

vice that was required. He provided the way for us to be forgiven, to be set free! He provided peace; He provided new life; He provided eternal life.

At Mount Calvary, in a way a thousand times greater than at Mount Moriah, "The Lord provides." **SR**

*Larry Graffius is pastor of the Black Hills SDB Church, Rapid City, South Dakota.*

## New beginnings for SDBs in Mexico

by Daryl White

"History is on fast forward," stated one of the TV news anchor-men when the Berlin Wall began to come down. It is not surprising to most Christians today to see God's mighty hand at work in the changing affairs of nations.

Thus, it was not surprising, but certainly thrilling, to see the hand of the Lord at work in our sister churches in Mexico as a team from the Mid-Continent Association (MCA) and the SDB Missionary Society visited our SDB brethren in Tampico, Mexico.

On October 9, word came by telephone from Pastor Elias Camacho, coordinator of the Churches of Christ of the Seventh Day in Mexico, that he could not continue to work in that capacity. He was

not physically nor financially able to provide the help they so often needed.

Following subsequent communications, the Mexico Missions Committee of the MCA, together with the SDB Missionary Society, planned a January 1990 visit to Tampico. We would meet with the leadership and visit the local

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"Macedonian" call for  
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churches to assess their needs and organization.

The team consisted of Rev. Leon Lawton, executive vice president of the SDB Missionary Society, with Paul and Damian Robles, and Daryl and Barbara White from the Denver SDB Church. The Whites

traveled in their motor home, while the rest of the team flew to Tampico by way of Mexico City.

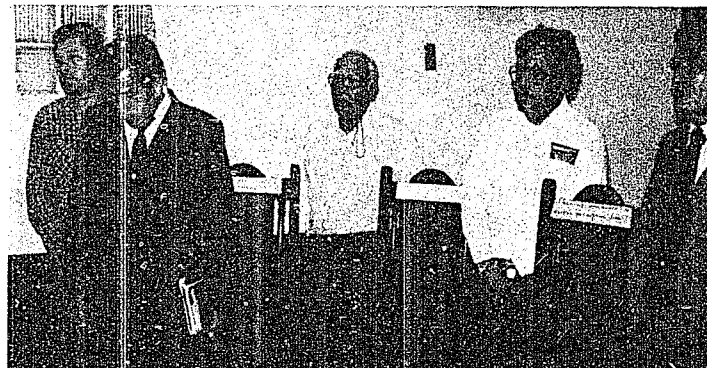
Brother Camacho arranged a leadership meeting on January 21. It was at this meeting that we realized their "Macedonian" call for help was being directed by the Lord in marvelous ways that were truly thrilling to experience. We found a sincere, dedicated, and committed group of brethren that had already organized into a national Conference of churches in Mexico. They had established Conference offices and appointed the leaders into those responsible positions. We were impressed to see that the appointed officers and pastors had signed their names to a new constitution binding them together into a body of local communities as well as throughout the country of Mexico.

We must praise the Lord and compliment the organizing leadership for the wisdom and direction

*cont. on next page*



*Left: The team from the United States (left to right): Leon Lawton, Paul Robles, Daryl White, Barbara White, and Damian Robles. Below: Part of the Mexican leadership (left to right): Armando Flores Herrera, Daniel Camacho, Juan Rodriguez Zavala, Marino Hernandez, Pablo Hernandez.*



*Pastor Elias Camacho*



**Mexico, cont.**

they followed when drafting their constitution. When shown to the government officials of Mexico, the officials said that it was the best church organizational document they had seen, and would like to see all Mexican churches use similar procedures.

We recognized this meeting as being historical. It was the first time for them to ask for help on a Conference level, and we found a Conference structure which provides international communication with the Seventh Day Baptists of the United States and Canada, as well as with the SDB World Federation.

This was by far the most productive meeting we have ever had with our Mexico brethren. For Paul and Damian, who speak Spanish, the emotional impact was very high and will always be remembered as a time when they served as translators for the rest of the team.

Training is done in the village of Altimira. Several courses are offered for the church people as well as for the pastors and pastors-in-training. Some of the young people are attending the University of Tampico preparing for the pastoral ministry. Music is being promoted as part of the education,

so that hymns can be scored and printed in hymnals, and instruments can be played with greater ability. The youth from several of the churches have formed a choral group. This group is directed and

groups for mission emphasis services. It will be made available through the SDB Center at Janesville, Wisconsin.

What can you say when you experience the love of God so

*In simple language we shared our thoughts, our faith, our hopes, and even our dreams of what the work of Christ will mean for all of us in the days ahead.*

taught by Rosalio and Norma Camacho, and Victor Morales. Norma and Victor are music instructors at the University.

Pastor Camacho has improved the printing capability of the "House of Publications on Mount Horeb." Even though the equipment is in his own house, it is totally dedicated to the work of the Lord in the "Conference of Churches of Christ of the Seventh Day National."

A good portion of the entire visit was captured on videotape. Work is being done to develop a video cassette that can be used by our churches and

strongly that it goes beyond words to describe it? In simple language we shared our thoughts, our faith, our hopes, and even our dreams of what the work of Christ will mean for all of us in the days ahead. *SR*



Upper right: Pastor Camacho (left) showing Barbara White and Leon Lawton the print shop.  
Lower right: The youth choral group rehearsing in Madero.



**Women in ministry among SDBs**

by Ernest K. Bee Jr.

**I. Women in Ministry Leadership**

Until recently the role of woman in American society was fulfilled in the home or through teaching, nursing or office jobs which tended to be extensions of the woman's home duties. It is in this "private sphere," according to Celia Allison Hahn, that women have the tasks of procreation and nurturing while men have involved themselves in the "public sphere" with the responsibilities of ruling over the earth.<sup>1</sup>

*"So God created adam in his own image, in the image of God he created him; male and female he created them. And God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion over...every living thing that moves upon the earth' " (Genesis 1:27-28 RSV).*

Hahn comments on Mark Gerzon's work, *A Choice of Heroes*:

*Background Scripture passages are important to the consideration of women in Christian ministry.*

*The Changing Face of American Manhood.* He presents his thesis that before the industrial revolution, men and women worked mainly at—or close to—home. But after industrialization, the home became the sphere of women, while men worked outside the home.

Hahn points out that "women who exercise too much power in too limited a sphere—a sphere that has a formative effect on our lives—become oppressive to those who



inhabit it."<sup>2</sup>

The Apostle Paul wrote to the Galatian Christians who met in homes which undoubtedly were supervised by women:

*"For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ" (3:27-28 RSV).*

Paul was probably not commenting upon the social structure outside the church but of our solidarity in Christ. Paul seems to say that societal difference lacks importance in the new family order called the Christian Church. Significantly, our Conference President, Joe Samuels, has chosen Galatians 3:28 as the theme Scripture for this Conference year.

A translation question arises with the usual treatment of Romans 16:1 when *diakonon tes ekklesia* is rendered, "servant of the church." There is sufficient support for this phrase to be translated, "deacon of the assembly." The Revised Standard Version

cont. on next page

## Women, cont.

translators do so, but with an interesting bias. They translate it, "deaconess of the church." Origen (185-254 A.D.) would have been pleased with this latter translation as he supported limited functioning of deaconesses in the church.

Two other background Scripture passages are important to the consideration of women in Christian ministry. First, in 1 Corinthians 14:33b-35, Paul seems to be writing about the normal Jewish societal relationship between man and woman: husband and wife. William Orr and James Walther, commenting on this passage, feel that "Paul probably is thinking of marital subordination rather than some kind of subordination of all females to all males."<sup>3</sup>

*"As in all the churches of the saints, the women (wives) should keep silence in the churches. For they are not permitted to speak, but should be subordinate, as even the law says. If there is anything they desire to know, let them ask their husbands at*

**The list has now grown to over 80 Protestant denominations allowing the ordination of women.**

*home. For it is shameful for a woman to speak in church" (1 Corinthians 14:33b-35 RSV, ed.).*

Unless this passage refers to "wives" there would be a contradiction with Paul's statement in chapter 11 (11:5) that women might pray and prophesy in the church.



Rev. Experience (Perie) Randolph Burdick

Second, the writer of 1 Timothy 2:12-15 prohibits women from leadership when men are involved. The rationale for this is the third chapter of Genesis. Obviously this writer did not have knowledge of Acts 18:24-26, where the well-educated and eloquent Apollos is taught by Priscilla at Ephesus. Some explain the Acts passage as

private instruction, and the Timothy passage as public instruction. Nevertheless, 1 Timothy 2:12-15 has been used in moderate and liberal Protestant denominations to limit women in ministry leadership to the deaconess role, and in the more conservative Protestant denominations and among Catho-

lics to leadership of other women and children.

### Changes and trends

The ideologies of women in ministry leadership among the various "families" of American Christianity demonstrate the wide spectrum. With 25% of the American population preferring to be called Catholic, 24.2% preferring the Moderate Protestant label, and 15.8% Conservative Protestants, it is expected that the ideological spectrum will mirror the trends.<sup>4</sup>

The Catholic position on women in ministry was summarized a year ago by Pope John Paul II when he issued an apostolic letter, *Mulieris Dignitatem* (On the Dignity of Vocation of Women), reaffirming the Catholic ban against women priests. This 120-page letter, carrying the authority of a church teaching (but not the infallibility status of a papal encyclical), defines motherhood and virginity as the major vocations of women. The pope makes his case for the superiority of men in Christian leadership.

In calling only men his apostles, Christ acted in a completely free and sovereign manner.... It is legitimate to conclude that he thereby wished to express the relationship between man and woman, between what is "feminine" and what is "masculine."<sup>5</sup>

Anglicans are presently struggling with the issue of the ordination of women for ministry. Those who hope for a reconciliation with the Catholic Church oppose the move to ordain women.

The Episcopal Church's General Convention vote in 1976 to ordain women as priests opened the door.

Ten years later there were fewer than 1,000 ordained women in the Episcopal Church but the number was growing.<sup>6</sup>

Twenty years earlier, in 1956, the United Presbyterian Church voted to ordain women. By 1975 they had just over 160, but by 1985 the number had grown to more than 1,000, with women serving in most positions, including executive presbyter.<sup>7</sup>

Roberta Hestenes notes that mainline denominations have been slow to ordain women to ministry leadership. In the period 1956 to 1977, the Methodists, National Baptists, and Lutherans joined the Presbyterians and Episcopalians in reversing their stand on the issue. The list has now grown to over 80 Protestant denominations allowing the ordination of women.

## II. Seventh Day Baptist Women in Leadership

Seventh Day Baptists have breathed the same air of cultural philosophy of women in ministry as other American Protestants, but with church authority vested in the covenanting membership of the local church, have avoided a denominational discussion and formal resolutions. Therefore, the denomination has tended to permit women in ministry leadership on a local option basis.

### Historical Context

Experience Fitz Randolph (1852-1906) graduated in 1879 from Alfred University, Alfred, New York, with a bachelor of arts degree.<sup>8</sup> She was a member of the Ritchie Seventh Day Baptist Church, Berea, West Virginia, when she declared her intention to prepare for the ministry. On July 7, 1883, the church took the following action:

*Whereas, It has come to our hearing that Sister Experience F. Randolph has decided to prepare herself for the ministry, therefore,*

**RESOLVED,** That we most heartily approve of her decision, and we promise her our sympathies and prayers.<sup>9</sup>

**Our denomination has tended to permit women in ministry leadership on a local option basis.**

She received her bachelor of divinity degree from Alfred University in 1885 and was ordained to the Gospel ministry that same year at the church she served as pastor in Hornellsville, New York.

Pastor Randolph was also pastor of the Lincklaen and Otsellic, New York, Seventh Day Baptist Churches, being listed in the 1886 and 1887 reports of the Missionary Society as home field missionary pastor. In 1887, she preached the Central (New York) Association's annual sermon. She was the exception to the norm.

Seventh Day Baptist women at the turn of this century were active in temperance reform; teaching in select schools, institutes, and colleges; serving as home and overseas missionaries; and as directors of denominational boards and agencies. Malvina G. (Mrs. John) Townsend was licensed by the Chicago and Milton churches in 1900. The following year, she was engaged in women's evangelistic work with a quartet of women for the Seventh Day Baptist Missionary Society.<sup>10</sup>

Minnie Green Churchward served as a missionary pastor in Marlboro, New Jersey, 1909-10, and interim pastor in New Auburn,

Wisconsin. Lena Greene Crofoot, wife of the Rev. Alonzo G. Crofoot, served after her husband's death as pastor of the West Edmeston, New York, church, 1919-28.

Next month: The current SDB situation and survey results from Conference.

<sup>1</sup>Celia Allison Hahn, "Men, Women, and the Remarriage of Public and Private Spheres," *The Christian Century*, Vol. 103, No. 19 (June 4-11, 1986), 547.

<sup>2</sup>Ibid., 549.

<sup>3</sup>William F. Orr and James Arthur Walther, *1 Corinthians*. The Anchor Bible. (Garden City, New York: Doubleday & Company, 1976), p. 312.

<sup>4</sup>Martin E. Marty, "The Years of the Evangelicals," *The Christian Century*, Vol. 106, No. 5 (February 15, 1989), 172-173.

<sup>5</sup>"Events and People: *Mulieris Dignitatem*," *The Christian Century*, Vol. 105, No. 30 (October 19, 1988), 920.

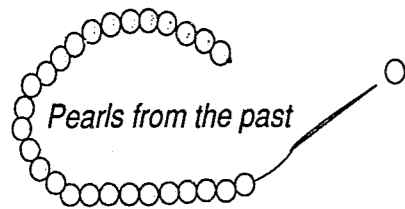
<sup>6</sup>Barbara Leix Braver, "Anglicans Can Foresee Women as Bishops," *The Christian Century*, Vol. 103, No. 14 (April 23, 1986), p. 5-I.

<sup>7</sup>Roberta Hestenes, "Women in Leadership: Finding Ways to Serve the Church," *Christianity Today*, Vol. 30, No. 14 (October 3, 1986), p. 406.

<sup>8</sup>Corliss Fitz Randolph, *A History of Seventh Day Baptists in West Virginia*. (Plainfield, New Jersey: The American Sabbath Tract Society) p. 449.

<sup>9</sup>Ibid., 219.

<sup>10</sup>*Seventh Day Baptists in Europe and America, Vol. III* (Plainfield, New Jersey: The Seventh Day Baptist Historical Society 1972) p. 241.



## Follow my footsteps— part way

by Don A. Sanford, historian

The following letter was found among the heirloom treasures of the historian. It was written near the beginning of the Civil War from an army camp in Elmira, New York, addressed to 12-year-old Alburn Burdick, the grandfather of the historian.

The letterhead carries an embossed bust of Gen. McClellan with the words "HIS COUNTRY'S HOPE" beneath. The envelope bears a color picture of a smoking cannon in front of an unfurled flag, beneath which are the words, "Our

me very forceably of the many happy days I have spent at Home with Father, Mother, Brothers, and Sisters in days gone by. The scene is now changed, as one grows up they have to move out into the world and act and perform the duties of life each one for him or herself. You, in a few years will have to do the same. Improve your time while at home to the best advantage, in order to be the better prepared to perform your duty in life as a man. You should be thankful that you have as good a Home

on, but my fingers are getting cold and I guess I shall have to close.

Last Thursday Daniel S. Dickinson was here at our camp and made an eloquent speech. All the soldiers in Elmira were here numbering about four thousand. It would have been a great sight for you to have seen them all dressed in Uniform and seen them parading about all stepping at the same time and moving as one man. Also the music of the Brass Bands would have delighted you much. And Ormy would have been pleased with the noble Horses, prancing about with their riders all nicely dressed, with their swords hanging by their sides.

You may perhaps be soldiers yourselves sometime. But I hope our noble country will be at peace with all nations by the time you are grown up men, so that there will be no need of you for soldiers.

I am well and enjoy myself much. Write again.

Yours affectionately,  
Walter Crandall

***You may perhaps be soldiers  
yourselves sometime. But I hope our  
noble country will be at peace.***

Compromise"; symbolic perhaps of the feeling among many that no longer could the issue of slavery be settled by such compromises as the Missouri Compromise or the Compromise of 1850. Some of his advice and his concluding hope are as valid now as they were nearly 130 years ago.

Sabbath. Barracks no. 4  
Elmira, Nov. 16, 1861

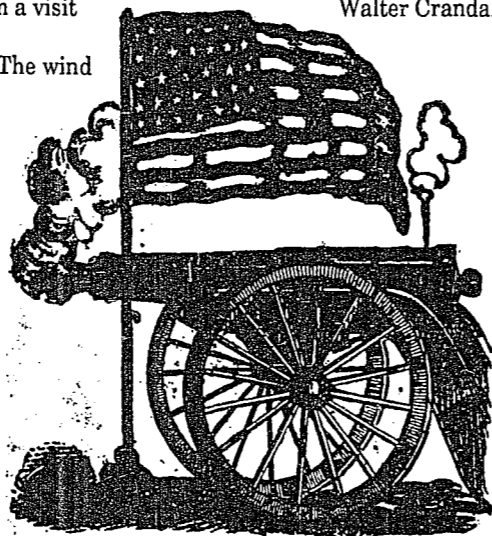
My Dear Nephew,

It was with much pleasure that I received your letter. It not only told me of the good health of friends at Home, but told me plainly that I am still remembered by my *Dear young friends*, all of whom I hope will ever feel free to write to me as often as they can. And I will answer them as promptly as possible.

Your speaking of Ormy, Jessie and the Baby as you did reminded

as you have. Always be obedient to your parents, kind and affectionate to Brothers and Sisters. Give my love to all your folks and tell them that I hope to make them a visit soon.

It is quite a cold day. The wind is blowing hard, so much so that we cannot drill. Our Barrack is quite open, but we manage to make ourselves quite comfortable. We have a Stove in the middle, and build up a roaring fire and all gather around. Some talking, some singing, others whistling, jumping and cutting up all sorts of tricks, and thus we pass away a cold day. I am in the officers' room with a big overcoat



**Our Compromise.**

Artwork on the envelope which contained this letter.



# SR Almanac

Where we  
have been...

### One year ago—April 1989

First issue for new editor, Kevin Butler, focuses on "change."

New features, "SR Almanac," "Pastor Profile," "From the Heart," "Countdown to Conference," and "Kevin's Korner," are introduced.

Pastor Gordon Lawton looks at changes in the Boulder, Colorado, church.

Missionary Tom McElwain interviewed on Finnish radio.

New Life SDB Branch Church begins ministry in Connecticut.

### Five years ago—April 1985

The Los Angeles church calls Oscar Godoy to full-time ministry to Filipinos.

Ely Paypa called to full-time service in the Philippines.

Milton, Wisconsin, church celebrates completion of new education wing and Evangelism Explosion training.

Ambler, Pennsylvania, church renamed as Hope SDB Church.

### 10 years ago—April 1980

Special theme issue addresses retirement and old age.

SDB writers deal with accessibility, volunteering at nursing homes, elderly parents, and widowhood.

Little Genesee, New York, church acquires a parsonage, and family (Steve Crouch) to fill it.

Victor Skaggs accepts call to Plainfield, New Jersey.

New groups reported in San Diego, California; Madison, Wisconsin; and North Carolina.

### 25 years ago—April 1965

Pawcatuck church, Westerly, Rhode Island, observes 125th anniversary and opens new educational wing.

Pastor Clifford Beebe and team visit Seventh Day Churches of Christ in Tampico, Mexico.

Dr. Fred Shippey completes analysis of SR survey.

Dr. Kenneth Smith named to chair Humanities Division, and Philosophy and Religion Department at Milton College.

Our first woman Conference President, Doris Fetherston, announces plans for the gathering in Alfred, New York.

### 50 years ago—April 1940

Centennial sermon by Rev. Harold Crandall presented from Pawcatuck church.

Leon Maltby arrives as new pastor of the White Cloud, Michigan, church.

Daily meditations by Rev. Elmo Fitz Randolph follow theme of "The Sabbath and Creation."

Special supplement highlights "The Historical Society as a Denominational Asset." Taken from Conference address by D. Nelson Inglis, professor of modern languages, Milton College.

### 75 years ago—April 1915

Death claims Rev. A.P. Ashurst of Hammond, Louisiana.

In "Sabbath School" section: "The greatest prize fight on record took place—not at Havana, April 5—but in Palestine three thousand years ago. Extra! Last Edition! All about the big scrap! How the young shepherd boy knocked out the heavy-weight Philistine champion! Get a Bible! 1 Samuel 17."

Editorial entitled, "We Wish We Knew," reacts to letters from those convinced that the war in Europe confirms that the end of time is near.

Alfred University touts that its library contains "what is perhaps the most complete file of denominational literature in existence."

Included in Rev. H.C. Van Horn's weekly Christian Endeavor topics: "Why I am proud of my denomination."

...where are we headed?

### Pray...

- for the outreach and impact of the SR
- for our churches in the Philippines
- that new churches are planted
- for our brethren in Mexico
- that we learn from our history
- for your Sabbath School program
- that we reach people for Christ before his return

# Jesus, a Man of miracles

by Dale D. Thorngate

*"Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But, these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" (John 20:30, 31).*

In the springtime every year, the Christian Church celebrates the resurrection of Jesus. Resurrection is a big word for "rising from the dead." To my knowledge only Jesus died, was in the tomb for three days and lived again to tell about it.

The above passage from the gospel according to John tells us that Jesus did many miraculous things, but all for a specific reason.

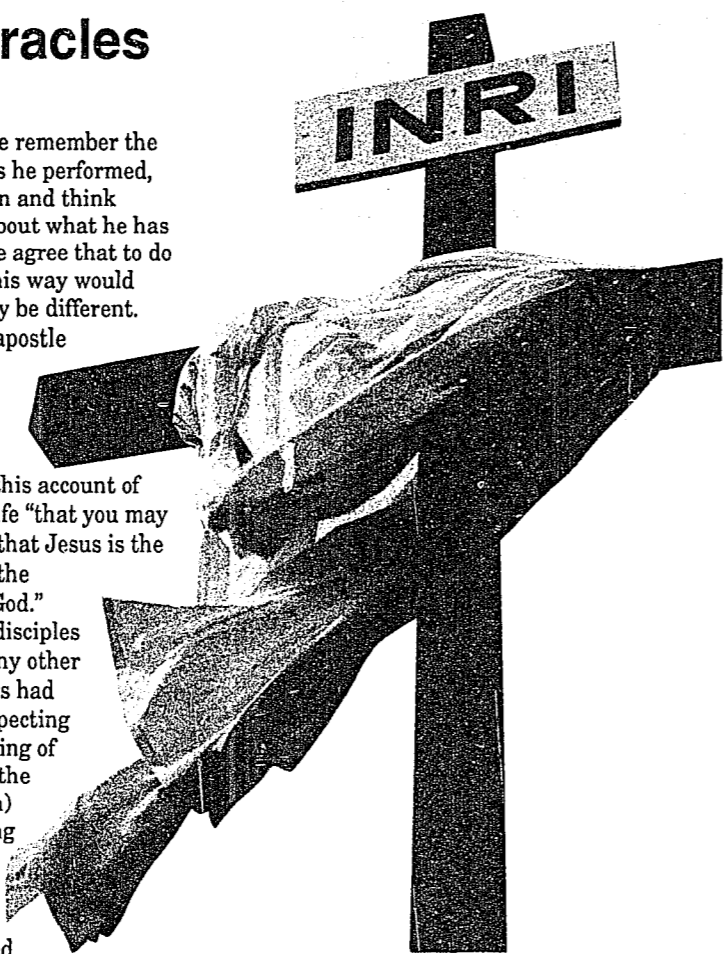
As we read through all the four gospels, we are, even today, amazed at the miraculous things that Jesus did in his short lifetime. We remember his healing of the man born blind. We remember the feeding of the 5,000—with five loaves and two fish. The disciples were amazed when Jesus walked on the water and when Lazarus was raised from the dead.

Intermingled with the miracles of Jesus are his many teachings.

when we remember the miracles he performed, we listen and think again about what he has said. We agree that to do things his way would certainly be different.

The apostle John tells us that he has recorded this account of Jesus' life "that you may believe that Jesus is the Christ, the Son of God."

The disciples and many other believers had been expecting the coming of Christ (the Messiah) for a long time. Isaiah had predicted his coming to earth some 600 years before. And yet, it is obvious, that even up to the last minute, the disciples them-



In 1990, as we celebrate the resurrection of Jesus, the Christ, we are reminded again that he was and is a Man of Miracles. Just within the past year, Jesus has changed many lives. Mine is one of them. As I review in my mind my own life and the life of my family, I am truly impressed with the miraculous powers of Jesus. He comforts, He heals, He teaches and reveals new meaning every day.

Our Lord is even now a Man of Miracles. Let him turn your life around. Let him give you new purpose and meaning. Experience Jesus and believe, "and by believing you may have new life in his name." *SR*

## Many of Jesus' teachings seem contrary to how life really is. But ...

Teachings on how to treat your neighbor, how to behave toward your enemy, how to pray, and what it means to be last and first in God's Kingdom.

Many of Jesus' teachings seem contrary to how life really is. But

selves didn't believe.

It wasn't until after the most dramatic of all the miracles, after seeing their resurrected leader, that the disciples believed that Jesus was who he had claimed to be—the Christ, the Son of God.



## FOCUS on Missions

by Leon R. Lawton

### Yangon, Myanmar, Asia

Mr. Kapmanga has successfully completed the four-year theological course from Myanmar Institute of Christian Theology (MICT), Insein. He received his License in Theology (L.Th) diploma, with his convocation held on Sabbath, December 16, 1989. He will continue his ministry at Zonuam SDB Church along with field work.

Rev. L.S. Thanga has printed the revised edition of Billy Graham's *ANGELS: God's Secret Agents*, in the Lushai (Mizo) language. He will soon publish a revised edition of Graham's *How To Be Born Again*. Travel costs have doubled in 1989!

### Junction City, KS, USA

This branch SDB church fellowship is sponsored by the Nortonville, Kansas, SDB church. Steven James, a student in T.I.M.E. (Training In Ministry and Extension), leads the group and became our newest Extension Pastor in February. Though budgeted funds were not sufficient to support a new work in 1990, a special designated gift was received *that makes this possible*.

### Malawi, Africa

Missionary Ian Ingoe reports that the water system at Makapwa Station is again fully operating. The building of the Chipho Clinic is progressing with the roof now on and, if materials can be obtained, they expect completion by the May 31 deadline. The new church at Chipho has over 50 members. There are over 1,500 registered refugees and many unregistered in

that area. Pastors Mwango, Manyamba, and Mr. Malleta baptized nine candidates at a larger refugee camp (of over 32,000) near Bungalor, where they held services. The main camp is further south beyond Nsanje.

Both Ian and Trudy keep busy with Bible studies in the churches, bringing messages on tithing and health. They were blessed early in the year by the visit of Lucy Westerdaal, a member of the Auckland, New Zealand, SDB Church now working in Johannesburg, South Africa.

### Miami, FL, USA

Praise God, the church continues to move forward, and we continue to see much potential for growth. The Sabbath School has been restructured to better serve its students. A new believer's class has been established and is taught by Pastor Andrew Samuels. This has resulted in a consistent increase in the number of young people attending Sabbath School regularly. A baptism class has been established and had 12 members at the first meeting. The radio program continues and the Fall Concert, deacon ordination, and pastor's graduation (from T.I.M.E.) were well attended and quite a success. The Young People's Fellowship attendance has increased and their enthusiasm is felt. A Women's League has been established and their goals and activities for the year set. It promises to be the vital evangelism arm of the church reaching out into the community, and working for spiritual, emotional, and physical support of its members.

—Jasmine J. Lynch, clerk

## SR Reaction

Editor: SR  
Dear Kevin,

In reference to Paul Osborn's good article (February, 1990), "Local Church, Conference, or Holy Spirit?", I do differ on one point. I quote: "If they" (a poor, small church) "...do find one with just the right blend of gifts to match their needs, they cannot possibly support such a qualified pastor."

If a small church can scratch together enough salary to support a mediocre preacher, a really good man doesn't need any more cash for food, clothes and hous-

ing. A dedicated man will go where he is needed. We don't pretend to pay a good pastor nearly what he is worth. He is priceless. We pay him what he needs. If the preacher is out to put higher salary first, he better abandon the gospel ministry and use his exceptional persuasive skills to bring in big bucks at secular employment!

Ira Bond  
Nortonville, Kansas





## Responding to the resurrection

Dear Ones All,

**Happy Easter!** I am thankful that Easter falls a little later this year than last. We will have a chance to believe that spring is really on the way and break out of our winter clothing for something a bit brighter and lighter. Will we discard our dark thoughts and moods as well?

After six years of writing this page, I tried to think of a new approach to the celebration of the Resurrection. What would God like to see here? I found myself humming the beautiful old hymn, "He Lives." Now what else need be said? That is the entire message of the Easter Season, but there are some satellite issues that come to mind. I recently heard a pastor ask the question, "Did any other leader of a great religion, such as Buddha,

Mohammed, and others, send their most precious son to die that his followers might be granted eternal life?" The answer, of course, is a resounding "NO!"

Since Christ lives, where does he sit in your Bible Study, your church service or prayer meeting? We are told that where two or three are gathered in his name, he will be there in the midst. I wonder if he is pleased with the way the service or meeting progresses. This thought came to me one Sabbath morning while I was ill and at home praying for my pastor and those worshipping. It had been some time since I could actively participate in the service and was dependent on the tape ministry. So during the worship time, I tried to concentrate on the needs of those who were there, and praise Him for His blessing.

Into my heart floated the idea that God was there. Did He sit next to you? Did you feel His presence? This Resurrection Sabbath, and in fact every Sabbath, watch for Him and rejoice. *He Lives*, in your heart and mine.

The correspondent of the Hebron (Coudersport, Pennsylvania) church sent me a story written by a young theologian, not yet ordained, who was pastoring a small country church. Since Communion was to be served that Easter morning, they had invited an ordained minister to come and hold the service. Morning dawned with a horrible blizzard and it was doubtful anyone would make it, let alone the visiting pastor. Then came word that a dear lady of the church, a mother and sister

of 12 church members, had passed away during the night.

After returning from checking the church to make sure it was warm enough for the service, the young pastor sat at breakfast drinking his last cup of coffee. He realized he could no longer see the road from the parsonage, so he made up his mind that he and his wife would probably be the only worshipers that day.

He went in the back door, loudly stamping the snow from his boots, and realized all the teenagers, who composed the choir, were robed and ready. In stumbled the ordained minister and he marveled at the dedication as he'd fought the storm for over 50 miles.

The organist slipped onto the bench and the organ pealed forth with a great Easter melody while the ministers still doubted there would be any congregation. The music lifted and the choir marched in followed by the pastors. And there on the front row, after traveling 30 miles, sat the husband and children of the deceased woman. Surrounding them were the aunts, uncles, and cousins; so many in fact that some had to stand. Never before had there been so many people in that church on Easter morning.

"Jesus Christ is Risen Today, Alleluia!" sang the family with tears streaming down their faces. As the communion was served the husband whispered to the young pastor, "She has gone home, and we thought we should come home today, too—especially today."

Although the storm raged on, no one minded. For inside, the resurrection was being celebrated. "And that," concluded the young divinity student, "was the first time I really understood the resurrection."

"If a man die, shall he live again?" Yes, for all eternity.

### From your society

In their annual reports to the Women's Board, only three societies mentioned special events during the Easter Season. The Alfred, New York, group spoke of serving a community Easter sunrise breakfast after the ecumenical service, as did Daytona Beach, Florida. Adams Center,

complete their project before the restaurant's deadline. Nortonville, Kansas, voted to drop their annual bazaar. There had been a lack of buyers due to the large number of makers of crafts and also the abundance of Craft Shops in town. Their bake sales will continue.

A different bake sale was reported from Daytona Beach. Orders

a drug dependency rehabilitation organization.

Since April showers bring lots of goodies, I wanted to share one more idea with you. Westerly, Rhode Island, Women's Society held a baby shower for their Bethany Christian Services. Volunteers from the center were present to show a video and tell of how the baby gifts would be used to help young mothers in need. Isn't that lovely?

Two years ago I wrote of a little boy telling the Easter Story to an older man and dwelling on the fact of the crucifixion. Then he ran after the man as he walked away, shouting "I forgot, He didn't stay dead!" It still works for me and I hope for you, too.

Agape,

**"If a man die, shall he live again?"  
Yes, for all eternity.**

New York, spoke of belonging to the Community Christian Education Board and serving as hostesses for the Resurrection celebration. I know other groups also participate in community celebrations. It seems to me an excellent time for Seventh Day worshipers to serve an Easter morning breakfast to Sunday worshipers and thus extend the ecumenical fellowship a wee bit further. You might be amazed at the education and understanding it could foster.

Since we are on the subject of meals, two societies again reported their SCSC suppers. The Milton, Wisconsin, evening group served soup, four kinds of salad, and dessert. Dodge Center, Minnesota, told of Soup, Crackers, Sandwiches, and Cake. These were, of course, money raisers for support of our Summer Christian Service Corps. Are you planning such a meal? Please include it when you bring your reports of your year's activities to Conference. You will be amazed how many societies comb them for ideas.

There comes a time when societies have to revamp their projects, when they are no longer as lucrative or satisfying as before. Battle Creek, Michigan, spoke of dropping a point collection system from a local restaurant because not enough points ever came in to

were placed one week and delivered the next. Lists were made of what was desired and another of what the ladies were willing to supply. Another great suggestion from them was the disposal of leftover items from their Rummage Sale to local needy families and the rest to

### Listen

*O Beloved, let us rejoice  
For Jesus, with a gladsome voice,  
Shall return to call us home.  
With trumpet's blare and joyful shout,  
And an angel and clouds about,  
We are summoned to arise.  
And then our mortal forms will change  
To ones immortal; new and strange;  
Fashioned for eternity.  
Then through God's love and through God's grace;  
We'll journey farther on than space,  
For Jesus takes us home to stay  
To dwell with Him day by day.*

*O Beloved, let us rejoice,  
And live, so we may hear His voice.*

—Mabelle Wiard Willmarth





# the BEACON

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

April 1990

## Christ for youth

Did you ever stop to think that when the young Christ encountered the rabbis in the temple, "listening to them and asking them questions" (Luke 2:46 RSV), he was virtually experiencing a mid-life crisis? Considering he lived probably no longer than 33 years on earth, Christ had arrived at a major crossroad in his career when he was around 13 years old! At that time he announced quite boldly that he was tending his heavenly Father's business. What a role model for youth!

What are the major activities of youth today? How many are qualified to maintain an informed dialogue or debate with older members of the congregation? How many high school students are included in cross-generational Bible classes? Are they excluded, or do they shy away from discussion with adults because they assume, "They know so much more!" Whose responsibility is it to see that youth have enough Bible knowledge that they may comfortably study with adults? Apparently *someone* had prepared Jesus adequately for such an exchange, for "all who heard him were amazed at his understanding and his answers" (Luke 2:47).

Every year a number of high schools offer Advanced Placement

classes in literature, math, physics, art, etc. Should our churches offer AP classes in Bible study for youth to prepare them to enter into the adult forum of investigating Bible truths? Perhaps Joseph and Mary felt as inadequate to that task as we do, but we know that the same Counselor (John 14:16-17) is available to us as was available to Jesus as he grew "in wisdom and stature and in favor with God and man" (Luke 2:52).

Our annual General Conference is a time when the Board of Christian Education provides opportunities for youth and young adults to share with key members of our Seventh Day Baptist family in a mutual search for spiritual growth. It happens in both pre-Conference camps and in special seminars held on campus during Conference. Local churches, YFs, and the Board's Youth Committee provide funds to make it possible for youth to have important moments of religious education, sharing with God's people from different generations and locations.

While fellowship and the joy of Christian "funtime" are often better-attended meetings, the spiritual education of youth is the



earnest hope of those who plan events around Christ's model of religious inquiry and study. We must look honestly at how Christ, as a young teenager, showed us the importance of knowing Scripture, examining its meaning, and questioning elders in matters that might be beyond the limited experience of a young person. If we do this, in all humility, protests of "Boring," "She/he just isn't a very exciting speaker," or "It's too early to get up," just don't seem very appropriate, do they?

This year at Conference when they ask, "Where have all the young folks gone?" let's go look in one of the programs planned specially for youth and young adults. Be there! Christ is for Youth!

## The President's Page

# Me, crucified with Christ?

by Joe A. Samuels



Rev. Joe Samuels

It was in 1962, during my third year at the Jamaica Theological Seminary, that a group of us students attended the Kingston Keswick Meetings at the Coke Methodist Hall, downtown Kingston. Dr. Stephen Olford, then pastor at Calvary Baptist Church in New York City, was the morning speaker. That morning his text was taken from Galatians 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me" (KJV).

I had read the Bible through from Genesis to Revelation before going to seminary, and again in my Old and New Testament Survey Courses. I never said or heard this verse of Scripture before. At first I thought, "That's not in the Bible." But as I turned to the text in my good old faithful King James Version, there it was staring me in the face. Paul really said, "I am crucified with Christ." Wow! What an awesome thought!! Never had I thought of myself as being crucified with Christ some two thousand years ago.

Dr. Olford, an able, eloquent, and powerful expositor of the Word, was at his best that morning as he

graphically portrayed how not only Paul was crucified with Christ, but every believer of the Gospel was. Olford stressed that it is imperative that each one of us recognize this fact because it is the key to living victoriously for Jesus Christ. Being "crucified with Christ" means:

1. To identify with Christ on the cross of Calvary. The preacher recounted the events leading up to the crucifixion: the mocking bystanders, the unfair trial, the

To abandon the old sinful life is to walk away leaving it behind as we turn our face toward our risen Lord and Savior Jesus Christ. Why is it so difficult to give up our pride, our worldliness and rebellious nature?

3. To appropriate the new spiritual life. What good is it to possess such wonderful knowledge of what Christ has done for us at Calvary, if we do not grow and benefit from our newly acquired spiritual life? The apostle Paul!

*To think that I was there,  
but Jesus took all the suffering.*

condemnation and rejection by Pilate and the jeering crowd; the cruel lashes that tore open our Savior's back; the spit and blows received in his face; the giant spikes that nailed his hands and feet to the rugged cross; the excruciating pain as he hung in indignity and shame before the mixed multitude of those demanding his death, and those gripped by sorrow and anguish. To think that I was there, but Jesus took all the suffering that I may be forgiven and set free; the awesomeness of that thought almost blew my mind.

2. To abandon the old sinful life. Having the knowledge that the debt of my sin was already paid by Christ on the cross at Calvary, I must not allow my sinful desires to dominate my new life in Christ. As Paul said to the Roman brethren, "Let not sin therefore rule as king in your mortal (short-lived, perishable) bodies, to make you yield to its cravings and be subject to its lusts and evil passions" (Phillips).

commended the Thessalonian church very highly because they "turned to God from idols to serve the living and true God; and to wait for his son from heaven..." If Paul were here today, could he say the same thing of you and me?

I can tell you that this message made a profound impact in my Christian life that day at the Keswick meeting, and I have never been the same since.

Me, crucified with Christ? So are you if Christ is now your personal Savior and Lord. O praise the Lord, not only were we crucified with Christ, but now we are made "All One In Christ Jesus" whatever may be our race or wherever we may reside. From East or West, from North or South, as Seventh Day Baptists, let us endeavor to keep and practice our unique Christian unity in every area of our lives. ✠

See the Conference banner announcement on page 23.

# Pastor Profile

**Name:** Rev. Larry E. Graffius

**Birthdate and place:**

October 22, 1954, Altoona, Pennsylvania

**Current pastorate:**

Black Hills SDB Church-Extension Pastor  
Rapid City, South Dakota

**Family:**

Wife--Jan  
Sons--Scott, age 14 and Steven, age 11

**Education:**

Northern Bedford County High School  
B.S.--Salem College, Salem,  
West Virginia  
M.Div.--North American Baptist Seminary,  
Sioux Falls, South Dakota  
C.L.U., Ch.F.C.--The American College,  
Bryn Mawr, Pennsylvania

**Former Pastorates/employment:**

Pastor:  
White Cloud, Michigan  
North Loup, Nebraska  
Insurance Sales, Prudential Ins. Co.

**My first job was:**

"Electrician's Helper" for my dad who was then an electrical contractor (high school). I helped out by chasing tools, wiring receptacles, and bending conduit pipe.

**Personal hero:**

Apostle Paul; My dad

**Favorite childhood memory:**

Just being a full-time boy in the beautiful woods of Salemville, Pennsylvania.

**Favorite Bible passage:**

II Corinthians 5:17



**Favorite author:**

Charles Colson

**If given an all-expense paid vacation:**

I might choose Europe, but would likely defer to my wife's choice of Hawaii or the Bahamas.

**A great answer to prayer was:**

Not my own prayers, but my mother's: I was 11 years old in the fifth grade when I contracted rheumatic fever, which can seriously damage the heart. My mother fasted and prayed for me for several weeks. Eventually I recovered fully with no trace of any heart damage!

**A church project I'm excited about:**

Planting the church here in Rapid City is the most exciting, most "challenging" (translate: difficult, discouraging, faith-testing, etc.), and most risky venture I have undertaken in my life. I will persist until I succeed.

**My vision for SDBs:**

YES WE CAN!

## Couple honored in Brookfield

by Pearl Twiss

The SDB Church of Leonardsville, Brookfield, New York, held its annual meeting on January 14, 1990. We elected these new officers: Emmitte White Jr., moderator; Jodi Gaff, vice moderator; Pearl M. Twiss, clerk; Clayton Whitford, treasurer. Our trustees are Emmitte White Jr., Pearl M. Twiss, Clayton Whitford, Robert Langworthy, and Lowell Welch.

On January 27, there was a farewell get-together for William and Gloria Palmer from Atlanta, Georgia. Bill is leaving for West Germany for a period of two years.

He is an employee of the Unysis Computer Service. Bill is the son of the late Herman Palmer and our deaconess, Frances Palmer. His wife, Gloria, will be joining him at a later date. A meal held at the Beaver Den, in Brookfield, was enjoyed by everyone. Bill told us that there were Baptist churches in West Germany, both Seventh Day and first day. Both Bill and Gloria are devoted to the church life as well as job.

We all wish them the best, and our prayers go out to them, as well as with them. ✠

## Hebron spruces up

by Georgeiana Snyder

The First Hebron SDB Church, Coudersport, Pennsylvania, has had new vinyl siding installed on the church exterior. This brightens the complete area; vinyl siding is new on the parsonage, Community Hall, and church. The sanctuary of

our church has been newly painted. At our Annual Business Meeting the following officers were elected: Kent Kenyon, moderator; Evelyn Hauber, vice moderator; Kathryn Thompson, treasurer; and Rachel Kenyon, clerk. ✠

**Editor, SR:**

I have about 80 lbs. of old *Sabbath Recorders* I wish to give away. A few date clear back to 1903. Many issues are missing, sorry to say, but what I have are up for grabs. Anyone wanting them may write to me. Please don't ask for certain individual issues, although I have sorted them out serially (a big job). I have them in bundles. You pay the shipping.

Ira Bond  
Box 243  
Nortonville, KS 66060

December	\$754,485
November	\$691,611
October	\$628,738
September	\$565,864
August	\$502,990
July	\$440,116
June	\$377,243
May	\$314,364
April	\$251,495
March	\$188,621
February	\$125,748
January	\$62,873

1990 income needed—\$754,485.  
Per month gift income needed—\$33,351.  
Total needed each month—\$62,873.

## Building for the future

by Marilyn Merchant

As time rushes on, the lovely old vine covered church at the corner of Fourteenth St. and Lemon in Riverside, California, is the scene of many lasts. Already past is the last time Pacific Coast Association will meet in that building. As each event approaches, we wonder if that will be the last time that will occur there. Who will be the last ones married there, baptized there, join the church there, and whose baby will be the last dedicated there? Was it one of the precious ones dedicated February 16?

It now appears we will be celebrating the glory of Easter and Candlelight Communion in the old church since carpeting and pews will not be in place until the end of this month. We hope for our first

service to be the 28th of April in the new Chicago Avenue building. Recently we were privileged to entertain the Memorial Board at a weekend meeting. After dinner, they toured the new facility and pronounced the money borrowed from them had been well spent.

**We cherish the spirit  
of unity and love  
that has prevailed.**

In an effort to cut costs, 11 of the men of the church gathered at the building site to lay the wiring for the new church sign which we hope will be a witness to our God and

His people. That job alone cut \$1,100 from the cost. While many hands did not make the work light, it certainly got it done faster.

We cherish the spirit of unity and love that has prevailed and marvel at the goodness of the Lord. We continue in prayer for this. We have recently added a college-age Bible Study and Prayer Group to the four long-established ones, and many of our ladies are involved in the city-wide Bible Study Fellowship. Believing that a praying church is a growing church, we constantly look forward to establishing more small groups. Pray with us that as we change in our location, we may not lose focus but increase our witness and zeal for the Lord. **SR**

## Babcock named as new GSA

Reprinted from *Lead-Line*

Calvin Babcock of Carthage, Texas, has been employed by the General Council (elected members) as the new General Services Administrator at the SDB Center in Janesville, Wisconsin. Babcock will assume responsibilities of the new position on or before July 1. His duties will involve supervision of all Center operations: personnel and employee relations, secretarial services, accounting services, computer system management, physical facilities, denominational budget distribution, general services budget preparation, mail room, and office support materials.

Babcock will report directly to the General Council, rather than to the executive secretary. Otherwise the new position, approved by Conference last August, is similar to the Center Manager job currently held by Douglas Derby and the earlier Business Manager

position held by Ivan FitzRandolph.

Calvin is currently employed as Administrative Assistant to the Superintendent of Schools, Carthage Independent School District, Texas. He has management and supervisory responsibility for maintenance, including a major asbestos removal project. His earlier work for the district (since 1981) included work with TV, micro-computer and audio-visual equipment, and teaching of computer programming. He was previously employed as Group Chief Engineer for six radio stations in Louisiana, Texas and New Mexico. He has a Bachelor of Science degree from the University of Arkansas and four years of service in the U.S. Air Force.

A member of the Fouke, Arkansas, SDB Church, Calvin is currently Conference Host Committee Chairman, preparing for sessions



Calvin Babcock

in Lindsborg, Kansas, next August. He served five years on the General Council (1984 to 1988) and as Conference president at Arkadelphia, Arkansas, in 1985. For 16 years he served as audio technical director for Conference sessions. He and his wife Meleta have worked in churches in Little Rock, Arkansas; Kansas City, Missouri; and Dallas/Ft. Worth, Texas. **SR**

## Alfred making history again



Office and staff of *The Sabbath Recorder*, published in Alfred from 1872-1894. Along with religious news, it carried news items and ads of local interest. The building still stands on Main St., next to the post office, and is now an apartment house.

A new history book of the Alfred, New York, area is being published. Sponsored by the Alfred Historical Society and the Baker's Bridge Association, and published by

Curtis Media, it will be a "collector quality" book.

A good number of stories have been submitted by local Seventh Day Baptists. Included will be the

histories of both the Alfred and Alfred Station SDB Churches, written by the Rev. David Clarke and Russell Allen, respectively.

This will be the first history book about Alfred to be published since 1926. Containing over 400 family stories and about three dozen business histories, numerous topical articles (churches, organizations, folklore), and many pictures, this book will be most valuable and interesting.

The book will soon be released. If you rush your order, you may obtain a copy at the pre-publication price of \$49.50 (plus \$4.50 for postage). After the book arrives, the price will be \$60.00.

For information, you may contact Sandra Scofield or Jean Lang at (607) 587-9319, or send your order to Mrs. Scofield, 2 Nevins Drive, Alfred, NY 14802. **SR**

Special thanks to the Angelica Booster News and the Alfred Historical Society for the information.

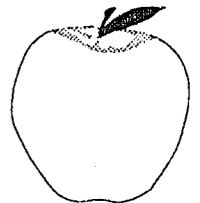
## Conference Banners

I am asking each church that will be represented at General Conference in August, to prepare and bring a church banner depicting our Christian unity. We are planning to have a procession of banners on opening night, and we ask that you appoint someone to carry your banner. The banners will then be on display all week.

Thank you for your cooperation.

Joe A. Samuels, president

## Sabbath School Teacher of the year



The Sabbath School Committee of the Board of Christian Education invites each SDB church to nominate one Sabbath School teacher for the 1990 "Crystal Apple" Award.

Pastors and superintendents have received nomination forms. The local church may substitute a letter signed by the pastor and Sabbath School superintendent. Include the nominee's name and address; church membership; current teaching position; other teaching experience within the church; other service to the church; and biographical information.

Deadline is June 1, 1990. Send to: the Sabbath School Committee, SDB Board of Christian Education, Inc., P.O. Box 115, Alfred Station, NY 14803.

## Accessions

**Alfred, NY**  
Leon A. Wheeler, pastor

Joined after testimony  
Mildred Baker  
Ferne Snyder  
Dorothy Drumm  
Mary Jo Johnson (Assoc.)

**Alfred Station, NY**  
Melvin F. Stephan, pastor

Joined after baptism  
Mark Kandel

**Boulder, CO**  
Gordon Lawton, pastor

Joined after baptism  
Miriam E. Lawton

Joined by letter  
Victor Skaggs  
Ardale Skaggs

**Doniphan, MO**  
Ronald J. Elston, pastor

Joined after baptism  
Kenneth Ford  
Iva Ford

Joined after testimony  
Lewis Nimon  
Ellen Nimon  
Carla Portwood  
Tonya Dale  
Pam Thomas  
Allan Dugas

**Houston, TX**  
William Shobe, pastor

Joined after testimony  
William Arnold  
Brenda Wheelock  
Donald Wheelock

**Lake Elsinore, CA**  
Leland E. Davis, pastor

Joined after testimony  
Pattie Ross

**Southwest Los Angeles, CA  
(branch of Los Angeles, CA)**  
Vernon Burke, pastor

Joined after testimony  
Ellis Morris Frazier

**Philadelphia, PA**  
Kenroy N. Cruickshank, pastor

Joined after baptism  
Edson Barrett

Joined by letter  
Sylvia Mamman

## Marriages

**Davis-Lacyk.**—Thomas M. Davis and Joanne Lacyk were united in marriage on November 4, 1989, at the Shiloh Seventh Day Baptist Church in Shiloh, NJ. The Rev. Charles Bond officiated.

**Muench-Schroeder.**—Robert Muench and Sandra Schroeder were united in marriage on December 9, 1989, at the Friedens United Church of Christ, Fort Atkinson, WI. The Rev. Herbert E. Saunders officiated.

**Goins-Elston.**—Scott W. Goins and Kathy Ranae Elston were united in marriage on December 23, 1989, at the Corinth General Baptist Church of Naylor, MO. The Rev. Boyd A. Wicker officiated. The bride is the daughter of Pastor and Mrs. Ron Elston Sr.

**King.**—A daughter, Santoshia Shelley-Ann King, was born to Jacqueline Nuniz and Steven King of Philadelphia, PA, on November 6, 1989.

**Bennett.**—A daughter, Georgiana Monique Bennett, was born to Geoffrey and Debbie Bennett of Philadelphia, PA, on December 16, 1989.

**Leth.**—A son, Derek Dee Leth, was born to Brent and Twila (Cargill) Leth of North Loup, NE, on January 13, 1990.

## Births

## Obituaries

**Rogers.**—Bernice D. Rogers, 91, died on February 25, 1989, in St. Luke's Hospital, New Hartford, New York.

She was born on October 16, 1897, in Brookfield, New York, the daughter of George A. and Bertha (Langworthy) Rogers. Survivors included one brother, James K. Rogers of Denton, Texas.

Funeral services were held at Wilcox Funeral Home, West Winfield, New York. Burial was in the Leonardsville (New York) Cemetery.

**Croop.**—Elsie (Brown) Croop, 100, died on April 10, 1989.

Elsie, who was born on September 22, 1888, in Brookfield, New York, was the oldest member of the Brookfield-Leonardsville Seventh Day Baptist Church.

She is survived by one daughter, Elizabeth Talbut of N. Ft. Myers, Florida; four grandchildren, nine great-grandchildren, and one great-great-grandchild.

Funeral services were held on April 14, 1989, at the Houck-Johnston Funeral Home, Edmeston, New York. She was laid to rest in the Leonardsville Cemetery.

**Williams.**—Ross Williams, 83, of North Loup, Nebraska, died on August 3, 1989. He was born on May 31, 1906.

**Schrag.**—Avis M. Schrag, 94, died on September 16, 1989.

Avis, who was the wife of the late Christy Schrag, was born in Leonardsville, New York.

Survivors include one son, Wayne, of Wind Gap, Pennsylvania; three grandchildren, and 10 great-grandchildren.

**Welch.**—Henrietta D. Welch, 73, of Leonardsville, New York, died on October 17, 1989, at Commu-

nity Memorial Hospital, Hamilton, New York.

She was born on January 21, 1916, in Leonardsville, the daughter of Fred and Julia Mae (Brown) Davis. On May 15, 1938, she married Leslie A. Welch. Leslie, who became a minister and served seven years in Paint Rock, Alabama, and 12 years in Berea, West Virginia, died on January 23, 1978.

Henrietta was a member and a deaconess of the Brookfield-Leonardsville Seventh Day Baptist Church. She was also a member of the church's Ladies Aid Society.

She is survived by two sons, Lowell of Bridgewater, New York, and Bert of Wayland, New York; five daughters, Leola Dye of Brookfield, Leona Burdick of Cassville, New York, Julia Randolph of Belpre, Ohio, Cynthia Tichnell of Utica, New York, and Martha Vaught of Portland, Oregon; 17 grandchildren, and three great-grandchildren.

Funeral services were held on October 21, 1989, at the Leonardsville Seventh Day Baptist Church, with the Rev. Ernest Clemens officiating. Interment was in the Leonardsville Cemetery.

**Babcock.**—Leona Babcock, 96, of North Loup, Nebraska, died on October 23, 1989, at the Valley County Nursing Home in Ord, Nebraska.

Leona was born on February 10, 1893, in Welton, Iowa, to Jesse and Clara (Mattison) Sayre. When she was eight years old, her mother died. Her father then married Delia Hurley Talbot. The family lived in Kansas and Oklahoma before moving to North Loup. She was a graduate of North Loup High School and Milton College, Milton, Wisconsin.

On June 6, 1934, Leona married Rolla Babcock in Lanark, Illinois.

She had taught school for two years in Wisconsin and also taught in Lanark. In 1940, she and Rolla moved to North Loup. He died on September 12, 1950.

Leona had been the North Loup Public Library librarian and had worked at Hill's Grocery. She was a member and deaconess of long standing in the Seventh Day Baptist Church. She was also a member of the Dr. Grace Missionary Society, the Business and Professional Women, and the NoLo Club.

Survivors include two stepdaughters, Ruby VanHorn of Beloit, Wisconsin, and Erma Keown of Grand Island, Nebraska; one stepson, Orville Babcock of White Cloud, Michigan; and many other relatives and friends. She was preceded in death by her parents; her husband, Rolla; and one stepson, Richard.

Funeral services were held on October 27, 1989, at the North Loup Seventh Day Baptist Church, with Rev. Ken Burdick officiating.

**Babcock.**—Nina (Duncan) Babcock, 93, died on November 5, 1989, in Phoenix, Arizona.

She was born on May 25, 1896, in West Concord, Minnesota, the daughter of Delbert and Hattie (Norton) Duncan. She was the middle child of 11, and the last surviving sibling. In 1914, she and Jess W. Babcock were married by the Rev. Loyal Hurley in New Auburn, Wisconsin. She and Jess were members of the New Auburn Seventh Day Baptist Church before moving to Milton Junction, Wisconsin, in 1928 and joining the church there. They later joined the Milton, Wisconsin, Seventh Day Baptist Church. They were faithful and active members in each of these churches. Jess died on June 3, 1969.

cont. on next page

Obituaries, cont.

Nina did practical nursing in her previous homes in Exeland, Wisconsin, and in the Milton area. She was a loving mother and was highly regarded by her neighbors and friends. Since her husband's death, she had lived in Phoenix, next door to her daughter, Edith, and son-in-law, Rev. Arlie Davis.

In addition to Edith, survivors include one son, Dr. Oren W. Babcock of Elkhorn, Wisconsin; two grandchildren, six great-grandsons, and four great-great-grandchildren.

**Wheeler.**—Edna Wheeler, 96, died on November 23, 1989, at a Topeka, Kansas, hospital.

She was born on June 30, 1893, in Pandora, Ohio, the oldest of eight children born to Peter and Katie (Gilliom) Lugibihl. Edna was the oldest member of the Nortonville, Kansas, Seventh Day Baptist Church. She was ordained a deaconess of the church in 1960 and taught the adult Sabbath School class for many years. At various times, she also served as treasurer and secretary of the Ladies Missionary Society.

Edna is survived by four sons, Merlin of Leavenworth, Kansas, Charles of Nortonville, Edgar of Bristol, West Virginia, and Edward (Bob) of Weiser, Idaho; three sisters, who live in Ohio; one brother of Salem, Oregon; 31 grandchildren, 58 great-grandchildren, and one great-great-grandchild. She was preceded in death by her husband, Ernest R. Wheeler, in 1951; three infant daughters; one daughter, Louise Sullivan, in 1971; and three brothers.

Funeral services were conducted on November 25, 1989, in the Nortonville Seventh Day Baptist Church, with Dr. Kenneth Smith officiating. Relatives came from 10 different states to attend Edna's

funeral, and grandsons representing each of her children served as pallbearers. Burial was in the Nortonville cemetery.

**Rogers.**—James K. Rogers, 85, of Denton, Texas, died on December 12, 1989, in Denton.

James was born on July 26, 1904, in Brookfield, New York, the son of George A. and Bertha (Langworthy) Rogers.

He is survived by one daughter, Rosemary Thomas of Denton; one son, George, of Unadilla Forks, New York; and two grandchildren.

Funeral services were held on December 15, 1989, at Wilcox Funeral Home, West Winfield, New York. Interment was in the Leonardsville (New York) Cemetery.

**Allen.**—Morton D. Allen of Bridgeton, New Jersey, died on December 16, 1989, at Elmer Community Hospital.

He was born in Marlboro, New Jersey, the son of George A. and Louisa (Harris) Allen. He was married to Helen (Fowler) Allen, who died in 1980. Morton was a member of the Marlboro Seventh Day Baptist Church all of his life.

Survivors include two daughters, Sue Allen and Betty Van Dyke; and two sisters, Ruth Cruzan and Marian Peterson.

A family-attended, private burial service was held at the Shiloh, New Jersey, Seventh Day Baptist Cemetery.

**Bond.**—Floreen DeLand Bond, 70, died of cancer on December 25, 1989, at the Winchester (Kansas) hospital.

She was born on April 22, 1919, in Nortonville, Kansas, the youngest child of Harry and Florence (Stephan) DeLand. She was a member of the Seventh Day Baptist

Church at Nortonville and was ordained a deaconess of that church in 1971. She served as chorister of the church choir several times and was president of the Ladies Missionary Society for many years.

Floreen was married to Ira Bond on August 8, 1942, in Nortonville. He survives.

Other survivors include Clifford Bond, Topeka, Kansas; Irene Saunders, Richburg, New York; Flosi Cornelison, Mission, Kansas; and nine grandchildren.

Floreen donated her body to the Kansas University Medical Center. A memorial service was held on December 30, 1989, in the Nortonville Seventh Day Baptist Church, with her son, Chaplain Clifford, officiating. The church was filled to capacity by friends and relatives showing their esteem for Floreen and the Bond family.

**Leighton.**—Kenneth L. Leighton, 82, of South Kingstown, Rhode Island, died on December 31, 1989, at South County Hospital.

Born in Providence, Rhode Island, he was the son of the late Virgil and Abbie (Holding) Leighton. He lived in South Kingstown most of his life.

Kenneth served with the Army Air Force during World War II as a bomber mechanic and aerial photographer. He attended the former Rhode Island State College, now known as the University of Rhode Island. He was married to Elsie (Arnold) Leighton and was an active participant of the Seventh Day Baptist Church in Ashaway, Rhode Island.

In addition to his wife, Elsie, he is survived by one sister, Ruth Froeberg of Cedar Rapids, Iowa.

A graveside service was held on January 4, 1990, at River Bend Cemetery, Westerly, Rhode Island.

# KEVIN'S

## CORNER

### It could have happened

(See Luke 2:36-38; 23:50-53)

What a crazy old woman. Must be living by yourself for all those years does something to you.

She's always here at the temple, praying and fasting. I wish she would quit bugging people; we're just trying to bring our sacrifice. They say she's a prophetess. I think she's weird.

"Joseph, stop dragging your feet."

"Yes, Father." I'd better stop thinking about that old woman and catch up with my parents.

Oh, great. There she is again! Brother, if I ever get that old—

"Boy!"

Is she talking to me?

"You there, boy. Come here!"

"Uh, yes ma'am." I wish I was dead.

"Do you know that the Messiah has come?"

"Uh, no ma'am." Remember to smile and nod a lot...

"Are you looking forward to the redemption of Jerusalem?"

I'm looking forward to getting away from you. "Well, yes—uh, well...I guess so..."

"Young man, if you are here to present your sacrifices, then you must be looking forward to our redemption."

If she's crazy, why did that make sense?

"What is your name, child?"

"Joseph, ma'am."

"Joseph, I am Anna. I have seen the Messiah with these eyes. I was here in the temple when another Joseph, from Nazareth, presented him. The Messiah has come!"

Those eyes. Father has told me to look at people's eyes to see the truth. I'm starting to believe her.

"Joseph, I believe that God will honor you if you seek His Kingdom. I foresee a good future for you—that you will in some way help the Messiah in the Lord's plan."

Me? Little Joseph?

"Joseph!"

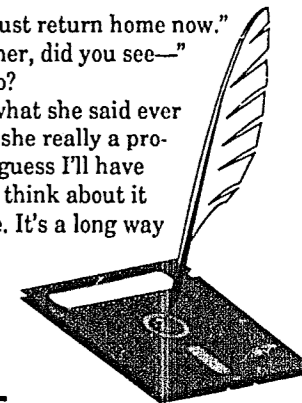
"Yes, Father."

"Come. We must return home now."

"Yes, sir. Father, did you see—"

Where did she go?

Wow. Could what she said ever come to pass? Is she really a prophetess? Well, I guess I'll have plenty of time to think about it on the way home. It's a long way to Arimathea.



### In the next SR:

#### Sabbath emphasis—

Pointing toward heaven's "open door"

In the beginning...

"Why it's special to me"

Conference registration forms

# The Plan

by Lloyd Douglas Cotner

The Sabbath Recorder (ISSN 0036-214X) (USPS 474460)  
3120 Kennedy Road  
PO Box 1678  
Janesville, WI 53547-1678

Second Class postage paid  
at Sun Prairie, WI 53590

*In the beginning was the MESSIAH, with GOD,  
always alive and is Himself, GOD!*

*The battle had been raging  
Satan planning his plot;  
The plan with which he had arrived  
Would indeed fit into the MASTER'S staging.*

*Rumor was out, he was wanting his fame  
Am I not the law, he did claim.  
This Man, what is He?  
This is my land, my world shall stand  
But the MASTER, held the upper hand.*

*The WORD was given, as a Babe He came,  
From a Virgin born to take the World's blame.  
Into a Man and Wisdom He did grow  
To the blind He gave sight and the lame did walk,  
and deaf ears were opened to hear this heavenly talk.  
With shouts of Hosanna-Yeshua Ha Mashiach,  
joyful voices did sing  
The Saviour, they had waited in faith, to know.*

*The Supper eaten, to the Garden came the Saviour,  
His soul heavy with sorrow.  
Abba-Father, take this cup away? He prayed.  
O Father, not My will but Thy will be done.  
In agony sweat fell as great drops of Blood  
Let it be the tears of His Love, the Blood of The  
ROCK.  
—the hour had come—  
And Soldiers came to take Him away  
For thirty pieces of Silver, He was sold that day.*

*Crucified! A spear thrust into His side  
Blood of life...water of Truth  
Victory therein, remains to this day.  
Father! Forgive them, they know not what they do  
prayed the Saviour.  
As mockers jeered at their handy jest  
Lots were cast for His Garment, a Robe.  
A Roman Soldier looked on to feel perhaps  
forgiveness in his soul,  
He conquered the World on this final test.*

*Down from the Cross they laid Him to rest  
And the stone was rolled into place.  
Many thought it was the end, for to them  
He was more than just a Friend.  
Death cried with pains aloud  
As the ground shook with a roar.  
O death, where is thy sting?  
For such a Man as this you have never met  
When JESUS (Yahoshua) was crucified, life had just  
begun  
For you O death, crucified, GOD'S only SON!*

*Three days and three nights, time had passed.  
From the tomb, the stone still in place  
Came forth the Man! He who bore our sorrow,  
afflicted for our sins.  
In the LORD victory is won  
Forever He is to be the Eternal One.  
The Passover Lamb in shed Blood  
Atonement in Redemption, a gift of LOVE  
The MESSIAH! Lamb of Salvation.  
O the LOVE therein.*

*It is finished!*

