

The

S

abbath

News for and about  
Seventh Day Baptists

December 1991

R

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ADDING TO  
GOD'S FAMILY

# ADOPTION

## 1992 Summer Institute on SDB History and Polity

June 15 to July 1  
at the Janesville Center.  
Contact Rev. Rodney Henry

## New Sabbath Hymn Contest



We are looking for original sacred music which glorifies God and His gift of the Sabbath. Your hymn (previously unpublished) could eventually be sung at our churches across the country, or at next year's Conference. Words can follow a familiar tune, or surprise us with a complete, new arrangement.

Write to the Janesville Center for contest details.  
Contest entry deadline is March 1, 1992.

## A boycotting alternative

Write a letter of encouragement to the family retailers who have refused to stock N.W.A.'s Niggaz 4 Life, an album (with a warning label) which explicitly portrays brutality against women. Comment:

Mr. Bill Fields  
Executive Merchandising Manager  
Wal-Mart Corp.  
P.O. Box 116  
Bentonville, AR 72716

R.R. McIntyre  
Divisional Merchandising Manager  
K Mart Corp.  
3100 West Big Beaver Road  
Troy, MI 48084

Mr. Marvin Stern  
Vice President, Brand Central  
Sears, Roebuck & Co.  
Sears Tower  
Chicago, IL 60684

# The Sabbath Recorder



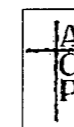
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## Who are Seventh Day Baptists?

If you've never read *The Sabbath Recorder* before, you might be wondering who Seventh Day Baptists are. Like other Baptists, we believe in:

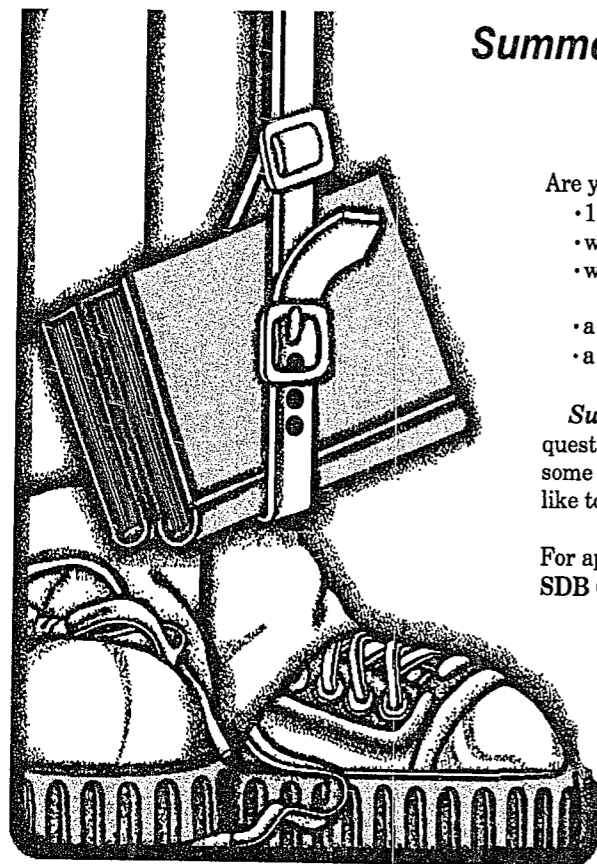
- the saving love of Jesus Christ.
- the Bible as the inspired word of God and a record of God's will for man. The Bible is our authority both for our faith and our daily conduct.
- freedom of thought under the guidance of the Holy Spirit.
- the congregational form of church government. Every member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

### The seventh day

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

It is the joy of the Sabbath that makes Seventh Day Baptists just a little bit different. If you would like more information, write: Seventh Day Baptist Center, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678. Phone (608) 752-5055; FAX (608) 752-7711

## Summer Christian Service Corps 1992



Are you...

- 17 and a high school grad? (by June '92)
- wondering what to do next summer?
- wanting to serve God?

—or—

- a church member wanting an SCSC team?
- a church looking for a camp staff?

*Summer Christian Service Corps* can answer your questions. You can serve God and get acquainted with some of our fantastic youth. You will also see what it's like to commit yourself to a challenging experience.

For applications, write to:  
SDB Center, P.O. Box 1678, Janesville WI 53547-1678

Worker training: June 19-28, 1992

Director training: June 18-22

Project dates: June 28-August 3

Application Deadline:  
March 1, 1992

# Called together from worlds apart

by Glen and Nancy Warner

One of our most interesting experiences was that of belonging to a group called "Friends of Children of Viet Nam."

When I was pastor of the Denver, Colo., Seventh Day Baptist Church in 1972, Nancy and I became active with this organization. Comprised of a great variety of people from several different faiths and backgrounds, it was an action-driven group; united by a strong desire to do something positive about the unpopular war in Southeast Asia.

Working closely with the Lutheran Service Society in Denver, Friends of Children of Viet Nam (FCVN) effectively brought about 500 infants and children from orphanages in Vietnam to their new adoptive homes in the United States. There are many wonderful stories of these families and their experiences. Our own seems unique to us; but then, the arrival of any child is cause for joy.

We were watching the news one evening when some American prisoners of war returned home. We saw one of them painfully walk down the airplane steps, then kneel to kiss the ground. This moving experience made us feel it was very important to do something positive, reconstructive, and personally important about the suffering in the world. We had talked about having an international family, and so the doors opened wide. It seemed we were called to be a part of God's Plan in this way.

Our application for an infant was sent soon after that. We learned about home studies by social workers, applications for passports, legal papers, and much more.

The entire FCVN group was like a large family. Each week, more children would arrive at Stapleton



Garth and Bethany Warner

Airport in Denver. The phone chain would start, and many expectant parents would go to the airport to share in the arrival celebrations.

Finally one week, our telephone rang with the message that our child was arriving. Many of our church friends joined in with the FCVN families. Words really cannot describe the experience when the escort nurse handed 5-month-old Garth over to Nancy that night. It was a very wonderful thing, and we still look at the photos our friends took for us. The next day, Gretchen Zwiebel called to ask if we had seen the front page of the

*Denver Post*. It had a fine picture of Nancy holding a sleeping Garth, with a story about FCVN.

Less than a year later, we repeated the process with the arrival of our 11-month-old girl, Bethany. She flew the same route from Saigon, to Hawaii, to San Francisco. Nancy picked her up there and brought her to Denver where we all celebrated our first Christmas together by the fireplace in the Denver parsonage.

As I write this, Garth is now in his second year at Cornell University studying engineering, and Beth has just started her first year at

Otterbein College in Ohio.

Among the things we prepared for were possible rejections because of racial differences; however, these have been at a minimum for the most part. Both children grew up healthy and friendly, developing their interests and having their

real issue for some individuals to face, and it has been surprising to realize that some secular people deal with it better than the staunchly religious.

Every caring parent sometimes aches as a child struggles to deal with the difficult situations of day-

stituted with a synthetic. Our best hope is to use time wisely. Whatever start children have in life, let us remember:

*"Whatever you write on the heart of a child,  
No waters can wash it away.  
The sands may be shifted  
When billows are wild  
And effects of time may decay.  
Some stories may perish  
Some songs be forgot  
But this engraved record  
Time changes it not."*

There have been many good lessons in our adoptive family. Perhaps the greatest is that *we are all adopted*. We are not God's children by nature; it is the gift of God through Christ as we acknowledge His acceptance of us. *SR*

*Glen and Nancy Warner live in Ashtabula, Ohio, where Glen is vice president of sales at Molded Fiber Glass. He still serves as pulpit supply for area churches. Nancy teaches junior and senior high classes at Christian Life Academy.*

***We believed then that God had called  
the four of us to be together.  
That has not changed and has carried  
us through.***

share of challenges.

We are fortunate to live in an area with a sizable Korean population, and we have shared Christian fellowship with them. We actively supported a local Christian school as well. This was especially helpful in our small town as the years flew by. Later, our children moved to the public schools for high school years and faced all the challenges of these modern times. Racism is a

to-day living. Often in those times, we have remembered so clearly the conviction we felt at the beginning when our family was formed. We believed then that God had called the four of us to be together. That has not changed and has carried us through.

Time goes by so fast. Time is so valuable, nothing is more scarce. It cannot be dug out of the earth, bought from foreign powers, or sub-

## Twice adopted

by Eddie Henry

I remember when I was in third grade, and we were studying heredity in school. I came home that day wondering who I looked like. Erik looks like my mom, and Tanya looks like my dad. I was really upset.

You see, I'm adopted, and I wanted to know what my natural parents looked like. I talked to my dad about this. He said, "Tanya may have my looks, but you've got my sense of humor, and to tell you the truth—you got the better deal."

The first time my parents saw me was at a Shakey's restaurant in the Philippines while they were

missionaries. I was three months old at the time. They were friends with these people who ran an orphanage in Cebu. That night they brought me to Shakey's. When we got there, my mom held me for the first time and when she did, she fell in love with me.

Later, when they were driving home, my mom told my dad that she wanted to adopt me. My dad said no. But after a while, my dad fell in love with me, too.

At the time this all was happening, it was around Christmas. My parents wanted to adopt me, but they had to ask Tanya and Erik. In



Eddie Henry

order to adopt me, they would have to forget about Christmas because there wasn't enough money to have Christmas and adopt me, too. They would have to buy a crib, clothes, and other stuff. My brother and sister said that they wanted to adopt me. When I was six months old, I was adopted.

Sometimes I wonder what life would have been like if I wasn't adopted. I would probably be on the streets of Cebu City begging for money from people who drive by. I don't know if I could live without the things that I take for granted.

I used to be very angry with my natural parents for leaving me at the hospital when I was born. I can now also thank them for that, too. I feel that from the time I was born, God was watching over me. He has blessed me with a Christian family. Most people in the Philippines have

that my mom and dad now might leave me. I remember one time I was home from school because I was sick, and Tanya and Erik

seemed like five years.

I used to think that I was adopted because my natural parents didn't want me or I wasn't

***I think that my natural parents cared about me a lot because they called an orphanage to pick me up. They could have left me at the hospital and just forgotten about me.***

wanted to go to the YMCA to swim and do other stuff. I told Mom and Dad that they could go with them, and I could stay home by myself. That night they came home about

good enough for them. The reason they left me at the hospital when I was born is because they didn't have enough money to take care of me when I was a baby. I think that my natural parents cared about me a lot because they called an orphanage to pick me up. They could have left me at the hospital and just forgotten about me.

I don't have a real desire to see my natural parents. I would like to see pictures of them and hear a little bit of what they are like to know where I got my traits.

I named my article "twice adopted" because I have not only been adopted by my parents, I have been adopted by God. In John 1:12 it says, "Yet to all who received him, to those who believed in his name, He gave the right to become children of God." When I accepted God and believed that He was God, He adopted me into His family. It is good to know that I have been adopted into God's family. Since He did that, I have a different thought about adoption. *SR*

*Eddie Henry is in seventh grade and active in the Milton, Wis., SDB Church.*



Eddie's adopted family (left to right): Erik, Rodney, Tanya, Eddie, and Camille.

not heard the Word of God. I think that if my natural parents would have kept me, I would have been one of the lost.

I used to feel that my natural parents left me because I wasn't good enough for them. I also felt

five minutes after my bed time. When they came in, they found me crying. It was so great to see them come home that night. The reason I was crying is because I thought that they had abandoned me. I remember that those five minutes

## No more empty arms

by Shelley Warner

After seven years of marriage, my husband and I had come to the conclusion that "nature" apparently didn't intend to "take its course" for us. Still no baby!

So, in the summer of 1978, I began to dream about adoption. But Tom had a dream of his own: to further his education for the ministry.

"Oh," I groaned, "I don't know how I can stand to wait another three years!"

"We could still apply with adoption agencies," Tom responded. "And I'd just reduce my study load and work at a regular job if they were able to get us a baby."

Soon we were packed into a U-Haul truck, car in tow, rolling out of Boise, Idaho, toward Portland, Ore., and a Bible college. The school experience turned out to be a good one, but we made little headway toward starting our family during that time. Infertility studies couldn't pinpoint any problems to correct. An adoption agency turned us down because our income was too low. Then a pregnant teenager, who had considered letting us adopt her baby, decided not to give birth. News of her abortion was hard to take.

Things looked hopeless. *Wouldn't my dream of motherhood ever come true?*

Finally Tom graduated, and we found a very helpful adoption agency that introduced us to the International Mission of Hope (IMH) in Calcutta. Though we had tons of paperwork to fill out and very little money in sight, still we were actually "expecting"! We had entered the most incredible year of our married life.

Things began smoothly. Tom took a position as a visitation minister with a rural church, and it looked as though we could live on

his salary, while saving all of mine. We would need \$2,700 by the time a baby was assigned to us, but our adoption agency estimated our waiting time to be at least a year.

Then the first blow hit us. My boss walked into the Campus Copy Center that I managed and tactfully explained that the school could no longer afford the huge copying machine I operated. They'd have to let me go and make do with a smaller copy machine and send big jobs out to a printer. I was without a job.

Summer arrived and things weren't going well for Tom's ministry. "All I ever do is get lost driving around country roads," he'd say, "and then, when I finally find the right address, no one is home, or they're not too interested in talking to me."

We struggled for weeks over whether Tom should continue with such a frustrating ministry. As that hot summer drew to a close, our car made the decision for us. The engine overheated, and the head cracked. Tom repaired it, using some of our savings. And then the car broke down a second time! We just couldn't use any more of the baby-fund money, and the church already was stretched to their financial limit. So we were car-less, and Tom resigned.

His only option was to return to part-time school bus driving while



A happy Shelley with newly-arrived Andy at the airport.

he looked for adequate employment. Jobs, however, were scarce during the 1981 recession; I was still looking for work myself. We were weary from financial surprises.

After a time I was working as a waitress, but very little money was finding its way into savings. "If only Tom can find a good job soon," I thought, "we'll still be able to save the money we need before the baby arrives."

October passed, and still another blow! I lost my job at the restaurant, and that very week the adoption agency called. "You're going to get your baby sooner than we expected," the India adoption coordinator exclaimed. "There are so many babies in the IMH nursery that yours could be assigned by Christmas!"

What were we to do? We had nearly \$1,000 in the baby fund, but we'd need another \$1,700 before the infant could be assigned. "We

do have good credit," Tom recalled, "so let's ask the credit union for a loan." We hoped they would overlook our current income and employment difficulties!

Amazingly, they approved the loan application. But (another blow) they were not loaning any money right then because of the recession. "Keep checking back," they told us. "Things could change."

That night I prayed, "Lord, I think You want us to have this baby. I remember when we were first considering adoption three years ago, I asked You what Your will was, and as I was reading the Psalms a moment later, I was struck with the words: '[The Lord] makes the barren woman abide in the house as a joyful mother of children' (Psalm 113:9 NASB).

"I believed You were speaking to me through that; and I've claimed that verse whenever it seemed that we'd never be able to have or adopt a child. Through the infertility studies and the first agency turning us down, and even when that young mother had an abortion, I've trusted You to work things out. But now everything is falling apart! Don't You want us to have this baby? Please give me some reassurance."

The next morning I decided to apply with every temporary employment contractor downtown to find some office work.

As I was transferring from one bus to another along the route, I glanced up to see a church sign and its inspirational thought for the day. To my amazement it read: "God's Delays Are Not God's Denials." I breathed a grateful prayer, "Thank You, Lord! I'm taking that as Your answer."

During the months that followed, our financial situation remained unstable, but at least I was assured that God was in control. If the money didn't come by the time a baby was assigned, we'd just have to ask to be reassigned later and let that baby go to someone else, trust-

ing in God's perfect timing. Meanwhile I worked at temporary jobs when work was available; Tom drove a school bus while continuing to search for more suitable employment. We kept checking with our credit union, hoping that they'd soon have money to loan.

January 22, 1982, Tom's birthday: good news from the credit union! We got the loan!

January 23, the next day: The phone rang, and it was from the agency. The caller exclaimed, "Guess what! You've been assigned a baby boy! Aren't you excited?"

Yes, we were excited, not only because we were parents of a soon-to-be arriving infant son, but also because God had provided in our moment of need. We dared to hope He would perform one more miracle: a job for Tom, so I could stay home with our baby.

February 23, a tense day: We learned that a flight had left Calcutta yesterday, but was our son on it? The agency hadn't heard yet. Each time the phone rang, I leaped to answer it; but instead of the hoped-for news, it was a friend, a relative, a salesperson, even a wrong number! "This is insane," I grumbled. "I never get this many calls!"

The phone rang one more time. "This has got to be it!" I exclaimed as I pounced on the receiver. "Mrs. Warner," the voice at the other end began, "this is the principal at Lot Whitcomb Elementary School..." It was not the call I had expected, but one I was amazed and happy to receive, for God had performed one more miracle. He had provided a job for Tom!

Wednesday, February 24: Today, our son, Anand (Hindi for happiness), was coming; we had finally received the good news early that morning. One o'clock found us waiting at gate 50 of the Portland International Airport with friends and family. The plane taxied in; we floated toward the railing to await our baby's appearance. I turned to a lady beside me who was also

waiting for a baby from the agency.

"Is your stomach doing flip-flops?" I asked.

"Yes! It feels like I'm riding a roller coaster!"

As we watched the stream of passengers exiting the plane, our eyes lighted upon two ladies carrying wicker baskets in which tiny brown faces, bottles, and other baby paraphernalia poked out from piles of pastel-colored blankets.

We moved as one with the other awaiting adoptive family and all the friends and relatives. Everyone followed the two escorts to a bench where they set down the precious cargo. One of them reached into her basket and held up a miniature baby with smooth brown skin and lots of dark hair. "Warner!" she called.

"Shelley!" exclaimed Teena, one of our friends. "That's your baby!" I wove my way through the throng of people and stretched forth my arms. In an instant a beautiful baby boy nestled in the crook of my elbow. "He's so light, I feel like I'm holding a feather!" I laughingly exclaimed.

I checked his ID ankle bracelet. Yes, he was truly our son. Anand James Stanley Warner. Cameras flashed. Voices congratulated. I saw my brother standing above me on a chair snapping pictures. I looked at my little bundle. No longer did I have empty arms. *SR*

Note: International Mission of Hope has its headquarters with Friends of Children of Various Nations, 1818 Gaylord St., Denver, CO 80206-1211. Anyone wishing to adopt a baby or child from International Mission of Hope should contact Friends of Children of Various Nations to see what adoption agencies they work with.

*Shelley Warner is a member of the Denver SDB Church, where her husband Tom is pastor. This article first appeared in the June 1988 Standard, a Nazarene take-home paper.*

## An increasing influence

by Jane Mackintosh

On May 23, 1991, after an 18-month search and a three-week stay in Sao Paulo, Brazil, we finalized the adoption of our three new sons: Andre, age 6; Timothy, 4; and Micah, 22 months. After another week in Rio de Janeiro clearing visas through the American Consulate, Doug and I left Brazil with our expanded family. (In addition to our three adopted sons, we have three biological children—Adam, 15; Eric, 14; and Alicia, 11.)

Though the story of our experience finding our younger set and living in Brazil with them for a month could fill a book, I feel it is important to discuss how God led us to search for more children.

Our three older children initiated the discussion of adoption in October, 1989. As we talked about it, prayed about it, and thought a lot about how this would change our lives, many disturbing issues that had been dangling around loosely in my brain began to come together.

The most bothersome issue for me was the picture of starving children around the world, contrasted

lower it. Adopting more children did not solve this, but it has altered our lifestyle forcibly and at least provided for three more children.

Another troubling issue that was continually rattling me was abortion. I have been quite verbal about the horror of abortion, but I was disturbed by my own lack of answers to the question of what would become of all the unwanted children if abortion was outlawed. Suddenly the answer seemed absolutely obvious—adoption.

Of course I have used the argument of the many childless couples desperate for babies to adopt; but if



The new Mackintosh clan: Top row—Adam, Andre, and Eric. Bottom row—Alicia, Micah, and Timothy.

**We sensed that adoption would give us a better chance to make a permanent difference in some lives.**

by our comparatively opulent lifestyle. Though our standard of living is not high by American standards, it is certainly high by Third and Fourth World standards, and I became convicted of the need to

abortion was eliminated, this group would quickly fill, leaving many children still in need of homes. I saw that Christian families with children could also catch the vision of "moving over" and opening their

lives and homes to these children who would have been aborted, providing a real alternative to abortion.

With this vision we have an iron-clad rebuttal to one of the main arguments in favor of abortion. I have seen how God gently softened my own heart and mind which were tightly closed to the idea of more children in our family. Before He was finished with me, I was begging Him to hurry to give us the children He had for us. Even now, I know better than to say that our family is complete, and I believe God is able to change the hearts of others, too.

A third issue was born out of the frustration of watching kids come

and go through our home, some just visiting and some staying for extended periods of time. It became more and more difficult for me to deal with the reality that our influence was very limited, because we did not have these young ones on a permanent basis, nor did we have parental authority over them. We sensed that adoption would give us a better chance to make a permanent difference in some lives.

Doug and I both feel that parenting is a very important and effective area of ministry. Bringing more children into our family seemed to be an obvious way to further this ministry and strongly impact the next generation.

We also considered thoroughly the racial issues involved in adopting black children into our white family. Because black/white tensions are so strong in our American society, we were very concerned that our adopted black children would have more pressure than they could cope with from both the white and black communities. We

had to consider whether we could stand the heartache of watching them try to cope with the pressure.

These were questions to which we felt we had few answers, but we concluded that God would give us the children He had for us, and would provide to us and our children the strength and courage needed for the task.

When the referral call came about our boys, the agency didn't even know what race they were. Actually we got quite a mix—Andre has very dark skin and black, loosely curled hair; Timothy has brown skin and brown, straight hair; and Micah has very light skin and blond, tightly curled hair. These are biological brothers, too!

Adopting these three little boys certainly hasn't solved all these issues, but we believe God has led us to begin here, and we know He has blessed us beyond measure. We have already had the opportunity to practice our faith in God—that He has given us these particular children.

We found out shortly after arriving home that Timothy, our 4-year-old, has had a very serious and rare heart problem for some time. The cardiologist told us the constriction around the bottom of his heart was caused by one of two problems—one correctable and one fatal in a few years. Between July and September, he (and I) spent 23 days in the hospital because of tests, heart surgery, and a life-threatening, post-surgical complication.

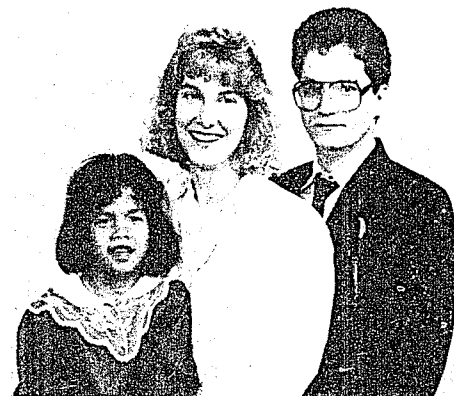
We don't yet know what the future holds, but we are certain of the One Who holds the future. And we have, in our home, living evidence that "Sons are a heritage from the Lord, children a reward from Him... Blessed is the man whose quiver is full" (Psalm 127:3,5). *SR*

*Doug and Jane Mackintosh are former SDB missionaries to Jamaica. They own a Radio Shack store in Half Moon Bay, Calif. Jane home schools the children and, with them, has edited The Sabbath Visitor for the last few years.*

## Other SDBs with their own stories



Iowa football standout Mike Saunders (far right) at sister Peggy's wedding. Left to right: Brian and Heidi Saunders; Karl and Peggy Sorenson; Herbert, Barbara, and Mike Saunders.



Seminary student Matthew Olson with wife, Ellen, and daughter, Juliet.

# The first day (Sunday) in the New Testament

by Rodney Henry

(Lesson 6 of a continuing study.)

## Arguments for observing the first day

Most Christians believe that the seventh day, Sabbath, is for the Jews. They believe that the Sabbath no longer applies to Christians today.

They believe that Christ changed the holy day to the first day of the week, and it is now called the "Lord's day." They say that the day was changed from the seventh day to the first day in order to celebrate the day of Christ's resurrection on the first day of the week.

Their argument would continue by showing how Christ appeared to His disciples on the first day of the week (John 20:19). To them, this was the beginning of the change from Sabbath to the Lord's day.

Next they would show how the Apostle Paul also kept the Lord's day by preaching and breaking bread on the first day of the week in Troas (Acts 20:7). Finally, they would argue that the Apostle Paul "commands" first day, Sunday, observance in 1 Corinthians 16:1-3.

## Biblical response to these arguments

*"The Sabbath is for the Jews."*  
According to the Bible, "the Sabbath was made for man" (Mark 2:27). At creation there were no Jews, or Gentiles, or races of any kind. There was just man and woman. On the sixth day of creation, God created man in His own image. On the seventh day of creation, God blessed the seventh day and made it holy. The Sabbath was made for all of mankind and not just for the Jews.

*"Jesus changed the Sabbath to the Lord's day to be celebrated on the first day of the week."*

There is not one place in the Bible where Jesus says that He is

dead. But the celebration of His resurrection is not a license to violate or change the Ten Commandment law of God written on tables of stone and written on our hearts.

**There is no place in the Bible where there is a command to observe the first day of the week. That would require a change in the Fourth Commandment, and Jesus said He did not come to change the law.**

changing the Sabbath. In fact, to change the Sabbath would require changing the fourth of the Ten Commandments. Jesus said that He did not come to destroy or change even the smallest letter of the law (Matthew 5:17-18).

*"The first day of the week is the Lord's day because we celebrate His resurrection on that day."*

The word "resurrection" appears 40 times in the New Testament. Usually, the word refers to Christ's resurrection from the dead. The rest of the time it refers to our own resurrection from the dead. The Bible teaches the doctrine of resurrection, and we are to believe it.

However, nowhere in the Bible does it say that we are to celebrate His resurrection. There is not one place in the Bible that says the law of God was changed in order to celebrate Christ's resurrection.

We do celebrate the resurrection of Christ because it is the promise of our own resurrection from the

*"The first day of the week is the Lord's day because Christ appeared to His disciples on that day of the week."*

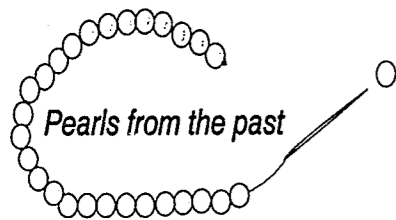
There is no suggestion in the Bible that Christ's appearance to His disciples had anything to do with the specific day of the week on which it happened. The Ten Commandment law is not changed simply because Christ appeared to His disciples on the first day of the week.

*"The Apostle Paul set the example by preaching and breaking bread on the first day of the week" (Acts 20:7).*

Scripture does record the Apostle Paul breaking bread and preaching on the first day of the week. I am sure that the apostle preached just about every day of the week when he was there visiting in Troas.

This particular day mentioned in Acts 20:7 was not special because it was the first day of the week. It

cont. on page 23



## Research reveals plain truth

by Don A. Sanford, historian

The Worldwide Church of God is running a series of articles in their *Plain Truth* magazine under the heading, "History of the Church of God." The Historical Society has received several letters questioning their use of Seventh Day Baptist history in establishing an unbroken claim to New Testament origins.

Seventh Day Baptists do not believe that the validity of the Sabbath is dependent upon any "apostolic succession" of an organized church. Attempts to prove such dependence on human institutions sometimes detract from the divine origin of the Sabbath.

Seventh Day Baptists believe that it is far more important to base the belief and practice of Sabbath observance upon the study of Scriptures rather than a succession of human authority or practice.

During the mid-17th century, the Bible became available to the common people. Those who were known as Separatists, separated from the Church of England, giving birth to such nonconformist movements as that of the Congregationalists and the Baptists.

Baptist historian William Brackney recognizes the beginning of Seventh Day Baptists by noting that "in the biblicism of the age when the Scriptures were being constantly reexamined as a standard of Free Church doctrine and practice, it is not surprising that a person or church should conclude that keeping the Sabbath was an inescapable requirement of biblical Christianity."<sup>1</sup>

One of the first Baptists to write in support of the seventh day Sabbath was James Ockford, whose book was condemned by Parlia-

ment. He was followed by others such as William Saller and Dr. Peter Chamberlen, men associated with the Mill Yard Church which still exists as a Seventh Day Baptist church in London.

Francis Bampfield, Edward and Joseph Stennett were leaders in the Pinners' Hall Church which existed as an SDB church until about 1850.

John James was another leader who has long been associated with the movement leading to the Sev-

land. They write of the separation of the Sabbathkeepers from the First Baptist Church of Newport in 1671.

Although the source of most of their material is taken from the *Seventh Day Baptist Memorial*, published in 1852-54, they avoid identifying that church as the first Seventh Day Baptist church in America.<sup>3</sup>

Many of the existing records of that Newport Church are in the possession of the Seventh Day Bap-

**Seventh Day Baptists believe that it is far more important to base the belief and practice of Sabbath observance upon the study of Scriptures rather than a succession of human authority or practice.**

enth Day Baptist cause in England. He was forcibly taken from his pulpit in Bull Stake Alley, arrested and martyred in 1661. Although the charge was largely political, he gave a strong testimony to the Sabbath and believers' baptism in his statement at the foot of the gallows.

James Ockford, Francis Bampfield, and John James are all mentioned in Part 9 of the series in *Plain Truth* (September 1991), but no mention is made of their Seventh Day Baptist connection, leading people to assume from the heading that they were members of the Church of God.<sup>2</sup>

Part 10 continues the history under the title, "The Sabbath Comes to New England." The authors credit Stephen Mumford with bringing the Sabbath to Rhode Is-

tist Historical Society, with the last book beginning with the words: "A continuation of the Records of the Seventh Day Baptist Church of Newport, R. I."<sup>4</sup>

Part 11 of the series in *Plain Truth* magazine is entitled, "War and the New Frontier." Samuel Hubbard is erroneously listed as one of the founders of the Newport Baptist Church which was founded in 1644, whereas the records show he was baptized and joined in 1648. The authors identify Samuel's wife, Tacy, as "the first native-born American to convert to Sabbath-keeping,"<sup>5</sup> yet she was born in 1609 in England, 11 years before the Pilgrims came to America. According to Samuel Hubbard's journal, the first native-born Ameri-

cont. on page 22



# SR Almanac

Where we have been...

### One year ago—December 1990

Authors uncover the lies and deceptive practices of the New Age Movement.

The Ephesus SDB Fellowship becomes branch group of Miami church.

Christian Education page announces new resource book on baptism, written by Ernest Bee.

*The Beacon* unveils new YF logo designed by Carl Greene and Dan Stall.

Raritan Valley, N.J., church celebrates 15th anniversary.

Articles push for daily Bible reading.

Pastor Ed Sutton shares detailed reflections of North Central Association fair booth in Chippewa Falls, Wis.

Riverside, Calif., Pastor C. Rex Burdick logs over 2,200 miles on his annual fall visitation trip through California. In 11 days, 50 calls were made on lone SDBs or interested parties. Los Angeles Pastor Mynor Soper's spring trip also reported: 18 days, 4,570 miles (into Oregon and Washington), and 60 contacts made. Alfred, N.Y., church celebrates sesquicentennial.

### Five years ago—December 1986

Conference award winners profiled: George Parrish for Sabbath School Teacher of the Year, and Madeline Fitz Randolph with the Robe of Achievement.

Complete Statement of Beliefs printed as adopted at General Conference. Final vote to be by church roll call at the 1987 Conference.

*Beacon* proposes several Christmas youth service projects.

Rev. B. John V. Rao returns to India to discover large areas devastated by flood rains. Funds are sent from the SDB United Relief Fund and Missionary Society.

### 10 years ago—December 1981

The Toronto, Ontario, church (newest Conference member) hosts Allegheny Association meetings and a Light Bearers concert.

New building site prepared for Houston, Texas, church.

Rev. Robert Harris begins service in Albion, Wis.

Rev. John Camenga accepts call to Shiloh, N.J.

SR Editor John Bevis, pastoring in Paint Rock, Ala., called to ordination.

Pictures feature new pastor's study and garage for the Alfred Station, N.Y., parsonage.

### 25 years ago—December 1966

Evangelist Billy Graham, on the eve of his 48th birthday, announces that, at best, he has 10 more years of active service. (In 1991, Graham just completes his largest-ever crusade, in Argentina.)

### 50 years ago—December 1941

A "Floating Library" of sermons by SDB pastors is started. Sermons are "recorded on discs which may be played on any electric victrola or playback machine."

Pastors John Easterly, Healdsburg, Calif., and Verney Wilson, Nortonville, Kan., featured in *Who's Who* column.

October was "Friendly Visitation Month" in Shiloh. November was slated, "Visitation Evangelism Month."

Installation service for new Verona, N.Y., church pastor, H.L. Polan, performed by Verona's retiring pastor, A.L. Davis.

Editorials address America's involvement in the war.

Special supplement carries mock debate, "First or Seventh," by Pastor Lester Osborn. Characters include: Mr. Change O'Day, Miss Anti Nomian, Mr. Phosphile, and Miss Friend O'Christ.

...where are we headed?

### Pray...

- that Bible truths unmask New Age lies
- for our young church groups
- for your Sabbath School teachers
- that we be sensitive and respond to relief needs
- for revival in Bible reading
- that pastoral transitions go smoothly
- for your personal and church outreach



Women's Society page by Charlotte Chroniger

## Adopted into a holy family

*"When the fulness of time came, God sent forth His Son, born of a woman, born under the Law, in order that He might redeem those who were under the Law, that we might receive the adoption as sons" (Galatians 4:4-5 NASB).*

Don and I have had two of our children portray baby Jesus at church Christmas programs: Tyler while in New Auburn, Wis., and Jessica at our present church in Shiloh, N.J.

I have always been moved as "Mary" places her newborn baby in

the manger, the son who was the Savior of the world. What a wonder it was to have God send His Son to earth, to be born as a flesh-and-blood baby, even though He was divine and eternal. Because this divine baby was born, we would have the opportunity to be redeemed from our sins and adopted into God's holy family of believers.

As I reflect on the baby Jesus (and because I have four children of my own), I see how important Mary and Joseph were to Jesus' life. They had the responsibility of teaching Jesus many things and helped to instill many good habits and qualities into Jesus' life. Even though Jesus was born divine, He

needed human parents to teach Him about earthly things.

I'm sure God recognized wonderful qualities in Mary and Joseph for Him to choose them to be Jesus' earthly parents. They were wonderful examples and models for Jesus to follow. Likewise, God chose Don and me to be the parents of Tyler, Jordan, Bethany, and Jessica. They were sent to us as gifts of God, for us to nurture and teach and love.

We have the responsibility to help our children be the best they can be for the Lord, to teach them about Him, and to pray for them that they might one day accept Jesus as their Lord and Savior.

Because of the presence of sin in the world, we are not born with a godly nature, but rather with a sinful nature. We are not born as part of God's holy family of believers. Each of us must individually make the choice to believe in God's Holy Son, Jesus, as our Savior. Once we believe in Him, we become part of the family of God.

When we decide to be a follower of Jesus, God adopts us into His family. He shares His love and concern with us, He disciplines and teaches us, and He cares for us as a father cares for his children.

As we rejoice in the birth of God's Son into the world, may we who are parents rejoice for the children who have been brought into our lives—those born to us, those adopted by us, those whose lives cross our paths. May we be godly examples to them and lead them to the Savior.

May we also seek God's guidance as we strive to be responsible parents and models to these children. May the love of God the Father be evident in our lives as we reach out to a world that needs to find and experience the redemption of Jesus Christ. *SR*



The President's Page

## On the road with the president

by Mynor Soper



Mynor Soper

By the time you read this report, my wife and I will have completed our first major church visitation trip of this Conference year.

We traveled first to Lost Creek, W.Va., to meet with the West Virginia churches. What a wonderful place to begin the year. There was real spiritual vitality, and we were warmly received. The Lost Creek church people were abuzz with activity, anticipating the arrival of their new pastor, Larry Graffius.

From there we journeyed on to Janesville, Wis., where we spent the better part of the week checking out various things relating to

facilities we will be using, a major "plus" is the very close proximity of all the recreational facilities that our young people will be needing. Within just a few blocks there is a skating rink, a bowling alley, and a very nice park with swimming pool and more. You'll love it at Waukesha!

On to Dodge Center, Minn., for an enthusiastic, spirit-filled Sabbath with the North Central Association. What a blessing to see and feel the joy of our people as they worshipped the Lord. One full day was all too short.

After a two-day rest stop with our Nebraska families, we journeyed on to Riverside, Calif., for a speaking engagement with the Pacific Coast Association. Well over 300 people packed the beautiful new facilities of the Riverside church. Again there was the strong impression that Seventh Day Baptists are alive and well and ready for a mighty moving of the Lord.

During the week following Association, we met with the Hispanic Church and the Community Church in Los Angeles, a combined meeting of the Lake Elsinore and



In addition, we listened to their hopes, dreams, and concerns. Our sincere prayer is that they were encouraged by our visit in some way.

Ahead of us was a meeting with the Santa Barbara church, Bay Area church, and the Boulder, Colo., church.

As I reflect on the journey thus far, I can't keep from thinking of Paul's journeys to the churches of his day. Acts 14:21-22a says, "They preached the good news in that city and won a large number of disciples. Then they returned to Lystra, Iconium, and Antioch, strengthening the disciples and encouraging them to remain true to the faith" (NIV). That is our purpose, too—and to challenge our people to truly "lift up Jesus" by courageously sharing their faith in Jesus Christ as the Savior of all who believe. *SR*

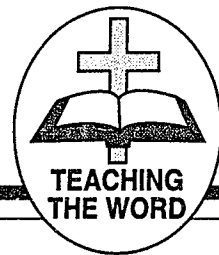
***There was the strong impression that Seventh Day Baptists are alive and well and ready for a mighty moving of the Lord.***

Conference sessions. A visit to Carroll College in Waukesha, Wis., where the 1992 Conference will be held, was a highlight. What beautiful facilities for Conference!

Everything we could wish for in the way of accommodations will be at our disposal. In addition to the

Hemet groups, Foothills Church on Sabbath morning, and the All Nations Church in Long Beach on Sabbath afternoon, October 26. We were able to share a spiritual challenge as well as denominational matters with each of these groups.





## Sabbath School Teacher of the Year

Ruth Bennett of the Battle Creek, Mich., Seventh Day Baptist Church, was honored as the 1991 Sabbath School Teacher of the Year at the annual session of General Conference held at Houghton (N.Y.) College.

Marilyn Davis, a director and member of the Sabbath School Committee of the SDB Board of Christian Education, presented Ruth with the "crystal apple" and certificate during the Conference awards ceremony.

Ruth serves the Battle Creek church as Sabbath School teacher for the 2 and 3-year-olds.

She started teaching the Sabbath School nursery class at the age of 16 in her home church in Dodge Center, Minn. In 1959, Ruth started teaching the nursery class in the Battle Creek church, which she has done for the past 32 years.

The only "breaks" during this time have found Ruth serving as Sabbath School Superintendent and junior class teacher. After one year of attending the adult class, Ruth says, "I wanted to get back to teaching."

The Battle Creek church wrote in nominating Ruth: "Teaching on Sabbath mornings is only part of Ruth's role as a Christian educator. She has always been involved in the Vacation Bible School program at the church, and has been the director of the Day Camp program at Camp Holston since its beginning. Junior Camp and Primary Camp have also benefited from her directorship in numerous years. The Junior Youth Fellowship and Junior Choir have also been projects of Ruth's at three different times, for several years each time—most recently in 1989 and 1990. She and her husband, Herb, who died last year, also served a term as Senior Youth Fellowship directors."

Ruth's tireless service to Christ and His local church in Battle Creek may be noted in other activities. She served on the local Christian Education Board, the Activities Committee, Mother's Council,




A surprised Ruth Bennett heads toward the stage to accept her Crystal Apple Award.

and Ladies Aid. Ruth was the first editor of the Battle Creek church paper, *The Friendly Guest*, and served as secretary of the SDB Women's Society during the 10 years it was in Battle Creek.

Ruth's love for Christ and His children has led her to direct Junior Conference for about a dozen years, beginning in 1960. She also has served as co-director for Intermediate and Primary Conferences.

Following high school, Ruth attended Salem (W.Va.) College. She went back to college in 1963 and graduated from Michigan State University in 1968 with a bachelor's degree in education. Ruth taught third, fourth, and fifth grades in the public schools for 18 years before retiring.

The Battle Creek church wrote: "Of her tireless efforts Ruth says, 'When there's a job to do, one does it! Learning never stops.'" 



## Health services, Andhra Pradesh, India

The third SDB Health Camp was held on August 30 at Potlapudi. This was at a school with 154 boys and girls given a checkup with particular emphasis to identify malarial cases. Two medical doctors gave the checkup with a paramedic team dispensing the medicines.

Executive Secretary B. Kishor Kumar shared, "We commenced with prayers. The camp was held exclusively for children on representation from the elders. The public's enthusiastic cooperation was encouraging, and the camp was a success. The activity was closed after prayers."

The cost? Rs 441.35—which translates to \$17! The Rupee was devalued over three months ago which has led to price increases. Rev. Kumar writes, "The phenomenon of large monies and their uselessness when it comes to the position of buying power is now, I think, a universal one, and it is unfortunate such an effect is 'forced' upon the middle and lower-class peoples. All these are beyond common man's comprehension."

## New Life, Durham, CT, USA

This growing new witness, a branch of the Waterford, Conn., SDB Church, has been without pastoral leadership since Extension Pastor Jim Galanaugh moved to serve the Battle Creek, Mich., SDB Church in mid-year.

Rev. David McLean, a Jamaican pastor now living in Canada, has been called and hopes to begin his service about mid-December. Pastor McLean is a graduate of Jamaica Theological Seminary and was the director of the Jamaica Bible Institute (SDB) extension training before he left Jamaica.

## Chipho SDB Church, Malawi, Africa

Missionaries Ian and Trudy Ingoe, who have served in Malawi, Africa, since 1989, spent their last Sabbath with the new Chipho congregation on October 12. Their new brick meeting house was dedicated and Missionary Ingoe realized a fulfilled vision.

When he arrived on the field less than three years ago, the Chipho clinic project was still a "drawing." Since then, the clinic building—with housing for workers, family shelter and kitchen, water supply, etc.—

has been completed and was there to help meet the needs of over 14,000 Mozambique refugees who crossed the nearby river into Malawi. Many have come to Christ, a new congregation with over 60 members has been organized, and needed ministries to refugees have been realized.

The Ingoes shared more about Malawi as they visited about 20 local churches while traveling across the United States. They leave for their home in Auckland, New Zealand, on December 10.

## Executive Vice President Kirk Looper, USA

Following the recommendation of General Conference, the Missionary Society will fund their new executive vice president's trip to Auckland, New Zealand, to participate as a Conference delegate in the SDB World Federation's 1992 session. Federation meetings will be January 2-8, followed by the Australasian SDB Conference, January 8-15.

As Kirk Looper begins his ministry January 1, this trip allows him to meet and enter into fellowship with delegates from sister SDB Conferences from around the world. At present, the Missionary Society is financially involved with six of these and has related to projects in three more.

## Faith Church, Doniphan, MO, USA

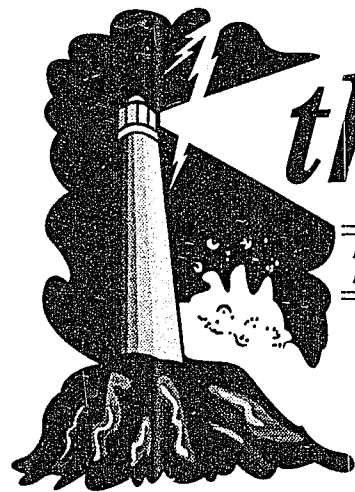
The clerk has written, "We will be ordaining a new deacon in the near future. Please continue to pray for our work here, for leadership in our music ministry. We have a very blessed song leader but need a piano player. We thank each of you for your help, prayers, and love these past years and ask for continued support of prayer and love."

Pastor Ronald J. Elston Sr. also shared, "It has been a great blessing serving as Extension Pastor and also working on the Missouri Field. I feel that the Lord is calling me to continue in church planting, and resigned as pastor to free me for His calling. I appreciate all of the prayers and support that I have received from the Missionary Society as well as Seventh Day Baptists from all areas. The Lord has a great work ahead for His people, and I am excited about the days ahead."

### More memorizers remembered

The Sabbath School at Shiloh, N.J., had six people complete the Scripture Memorization Program this year. They were Tim Bond, Donna Bond, Elizabeth Bidwell, Jan Bond, Karla Forte, and Jane Jernoske.

Correction from October's list: Patrick Park from First Hopkinton should have read Patricia Park.



# the BEACON

Produced by the Youth Committee of the Board of Christian Education  
For and by members of the SDB Youth Fellowship December 1991

## Youth Pre-Con 1991

by Nicole Peters

The dorms at Camp Harley Sutton in Alfred Station, N.Y., were completely packed with 52 campers and eight counselors, yet everyone had a wonderful time under the direction of Pastor Dave Taylor.

Each day started at 7:30 a.m. with devotions. During the course of the day, there were two or three musical rehearsals led by Christina Thorngate. Pastor Charles Graffius (also known as "P.C.") taught Bible studies at least twice a day. The main topic of the week was becoming "model" men and "model" women. There were many discussions on what characteristics the campers thought "model" men and women should have, and what characteristics the Bible tells us they should have.

At the end of the day, a group of campers—along with Andrew Camenga—would lead the camp in vespers, followed by a campfire led by Jim Plane. During campfire, there were a lot of skits, many of them involving pranks on unsuspecting volunteers.

The week ended with an hour and a half hike on Saturday night. The next morning was spent cleaning camp and packing for the bus ride to Conference.

## Young Adult Pre-Con

by Susie Butts

Young Adult Pre-Con this year was held at Camp Vick in Sandusky, N.Y. For most of us, staying at the camp was an experience we will never forget or repeat.

We slept in tents on platforms, had lukewarm to ice-cold showers (unless you took one very early or very late), and played follow-the-leader at night as we traveled in packs guided by whoever had the few and far between flashlights.

songs for the Conference vespers service and many children's songs, too. One that we all enjoyed—"Two Said Go!"—was about Joshua and Caleb going to the Promised Land. One day we even acted it out.

We had fun during recreation playing volleyball, going swimming, taking boats out on the lake, and hiking around the woods of Camp Vick. Thursday night we played games like "Prince of Paris," "Zoom

*In spite of all the "roughin' it,"  
we did enjoy a great four days of fellowship,  
learning, and love.*

But, in spite of all the "roughin' it," we did enjoy a great four days of fellowship, learning, and love.

Pastor Don and Charlotte Chroniger were the directors, with Jennifer and Keith Bond as their staff. During our class time, Pastor Don led us through four lessons to help us grow closer to God. We realized that our time is His, and we shouldn't waste it. We also learned about the covenants God has made with His people, and how we need to keep our covenants with Him and others.

Charlotte ministered to us through music and taught us many new songs. We learned all our

Ziggy Zoom," and "Killer." Saturday evening we ordered pizza and had a time of fellowship and singing. Sabbath Eve, however, was the highlight of Pre-Con. To welcome the Sabbath, we all shared Scripture, testimonies, songs, and poems.

Though we did have a wonderful time and learned a lot, one simple thing sticks in my mind. It was printed on the front of the schedules we received the first evening. It is short, but something I will try to remember daily:

"It is difficult to follow God's guidance—

If we are on rigid paths  
of our own."

# Pastor Profile

**Name:** Russell Johnson

**Birthdate and place:**

May 3, 1946, Leavenworth, Kan.

**Current pastorate:**

Director of Extension

**Family:**

Wife--Jennifer  
Son--Tim  
Daughter--JoAnne

**Education:**

Associate B.A.--Metropolitan Jr. College, Kansas City, Mo.  
B.A.--Milton (Wis.) College  
M.Div.--Eastern Baptist Theological Seminary

**Former pastorates/employment:**

**Pastorates:**

Alfred, N.Y., 1971-1978  
Verona, N.Y., 1978-1991

**My first job was:**

Self-employed lawn care, then employed as a farm hand.

**Personal hero:**

Jim Elliot

**Favorite childhood memory:**

Dad and Mom teaching me how to play basketball "fair."

**Favorite Bible passage:**

Psalm 68:1-3

**Favorite author:**

No specific one

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

I'd take my family to see the wonders of God's creation in our country.



**A great answer to prayer was:**

The provision of a home for my family as I took the responsibility of the Director of Extension position.

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

Reaching places and people where Seventh Day Baptists have not had churches in the USA and Canada.

**My vision for SDBs:**

To be an obedient people who love God more than their own lives, who are quick to learn, ready to apply, and humble in all their ways. A people who are known to love God and all their neighbors in a way that shows Christ's presence. A people who crown their obedience with the Sabbath rest.

## Celebrating religious liberty

by Ruth E. Hazen

The Central SDB Church of Upper Marlboro, Md., held a farewell picnic at Watkins Regional Park in Kettering, Md., for Pastor Kenneth Chroniger, who has now become pastor of the Alfred Station, N.Y., SDB Church.

The Pastoral Search Committee has been working diligently towards calling another pastor. In the interim, we would like Central Church mail sent to Secretary Ruth

Hazen, 330 Highview Rd., Tracys Landing, MD 20779. Calls may be made to either President Earl Hibbard, or to the secretary.

On October 4 and 5, Central hosted the 240th Yearly Meeting of the Eastern New York, New Jersey, Eastern Pennsylvania, and Maryland churches. The theme was "Religious Liberty." At the Friday evening vesper service, Deaconess Jean Cook, who now houses the

church library in her home, presented portions of a Conference Sabbath sermon delivered by Rev. D. Burdett Coon in 1902 entitled, "What Hath God Wrought."

On Sabbath morning, the adult Sabbath School viewed a video

**He told how many people, including Seventh Day Baptists, gained religious liberty over the years.**

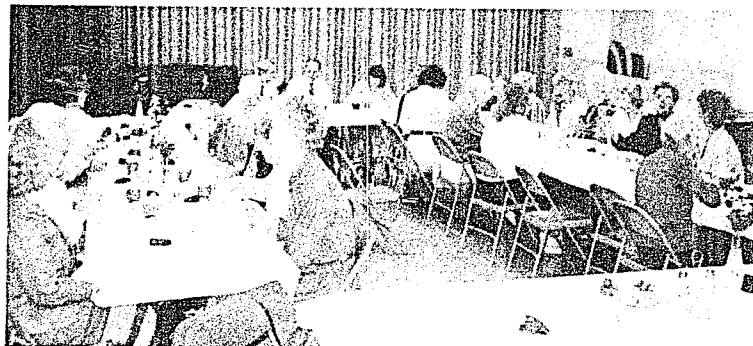
about the trials of John Wycliffe, 17th century English Bible scholar and translator, who had little religious liberty. Pat Horn, of the Baptist Joint Committee in Washington, D.C., presented the Sabbath morning message entitled, "Religious Liberty." He told how many people, including Seventh Day Baptists, gained religious liberty over the years and stressed that we must continue to work for separation of church and state if we are to continue to have religious liberty.

At the Sabbath afternoon service, Missionary Society executive Rev. Leon Lawton presented SDB missions around the world and told of some of the problems encountered by Sabbathkeepers in countries which still offer little religious freedom. The Sabbath evening meeting was a sharing of the work of the churches present—Central, Marlboro, and Shiloh—as the youth continued their fellowship at a miniature golf course.

Although the number of guests were few, the fellowship was good, and the Lord blessed those who gathered. *SR*

## Denver hosts "New Life"

by Katherine Davis



Women's Luncheon before the New Life Seminar, Denver SDB Church.

As early as mid-1990, the Denver, Colo., SDB Church began planning to invite Dr. Desmond Ford of Good News Unlimited to be our speaker for a series of evangelistic meetings.

Dr. Victor and Beth Burdick were the coordinators for the sessions, held on October 2-5, 1991. Natural Evangelism Training students volunteered as counselors for each evening.

The meetings were announced as "New Life" seminars, held in conjunction with a well attended Women's Luncheon and a Men's Prayer Breakfast. One woman at

the luncheon came as a direct result of hearing a radio interview with Dr. Ford.

The seminars proved to be extremely worthwhile, with the attendance building each night. Dr. Ford did a splendid job of teaching, informing, encouraging, and urging people to become more effective servants of the Lord. Several have asked to be baptized as a result of these services.

Enthusiasm and excitement continues as we follow up with a prayer ministry, mailings, personal visitations, and Bible studies for both youth and adults. *SR*

## Federation delegates get ready

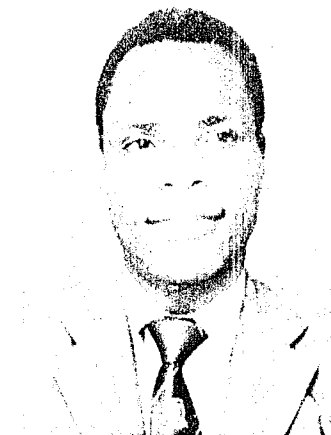
Anticipation accelerates as people in 17 countries look forward to the fourth session of the Seventh Day Baptist World Federation to be held in Auckland, New Zealand, January 2-8, 1992. President Gabriel Bejjani is putting together the program based on the theme from Joshua 14:12—"Give Me This Mountain." He is selecting participants from the approximately 22 delegates expected to attend.

"We are happy to announce that nearly every SDB Conference will have at least one delegate at the sessions. Many thanks to the generous individuals and groups who sent contributions for the travel fund!" Federation Executive Secretary Dale Thorngate says that a combination of these gifts and a grant from the SDB Memorial Fund will make worldwide representation possible.

Six countries will send delegates who have not previously attended a Federation session. These are: Salvador Caetano Silva, President of the Brazil Church; Bandla Kishor Kumar, Executive Secretary of the India Conference in Andhra Pradesh; K.P. Kurian, President of the Kerala, India Conference; Royal J.B. Mkwandawire, Corresponding Secretary of the Central Africa Conference; Lawrence O. Ucheg-



K.P. Kurian



Royal J.B. Mkwandawire

buonu, President of the Nigeria Conference; and Pawel Bujok of the Polish Church (from Czechoslovakia).

One delegate, Jacob Tyrrell, General Secretary of the Guyana Conference, will be representing his country for the fifth time at a Federation meeting. He was one of the original signers of the proposal to create the World Federation at CoWoCo (Council of World Conferences) in Salem, W.Va., in 1964. Another delegate, Joe A. Samuels of the USA & Canada Conference, also signed the proposal but as a representative at that time of the Jamaica Conference.

Major agenda items for the session include the vote on a proposed statement of belief for the Federation, and consideration of projects that will benefit from international cooperation. Reports from each Conference and exchange of ideas and concerns help accomplish the Federation's major purpose: increased communication and fellowship among Seventh Day Baptist Christians around the world.

In the 25 years since the founding of the World Federation, this will be the first session held outside the USA. There remains some concern about whether all delegates



Jacob N. Tyrrell

will be able to obtain the necessary visas in time to travel, but otherwise plans are progressing on schedule. Federation Treasurer Leon Lawton is assisting with travel arrangements. Hosting Chairman Andrew Peters is coordinating final arrangements in New Zealand. Dorothy Goulding, president of the hosting Conference, invites everyone planning to attend the Federation meetings to stay the following week, January 8-15, for the Australasian Conference sessions, also at the Willow Park Conference Center in Auckland. *SR*



Lawrence O. Uchegbuonu

## Research reveals *(cont. from page 12)*

cans to accept the Sabbath would have to have been the Hubbard's three daughters, Ruth, Rachel, and Bethiah.

"My wife took up the Lord's holy 7th day Sabbath the 10 day March 1665. I took it up 1 day April 1665. Our daughter Ruth — 25 October 1665, Rachel — Jan. 15 day 1666, Bethiah — Feb. 1666. Our son Joseph Clarke — 23 Feb. 1666."<sup>6</sup>

Ruth later married Robert Burdick. Rachel married Andrew Langworthy and was one of the charter members of the Newport Seventh Day Baptist church. Bethiah was the wife of Joseph Clarke. Many of today's Seventh Day Baptists have documented direct lineage to these early Sabbathkeepers in Rhode Island.

Under a section headed, "The Name of the Church," the authors

correctly recognize the Hopkinton congregation (the First Hopkinton Seventh Day Baptist Church in Ashaway, R.I.) as an outgrowth of the Newport Church, but refer to it as the "Church of God," based on a couple of passages which use the term "church of God" in a generic sense.

They correctly date the founding of the church at Piscataway, N.J., from the study of the Scriptures by Edmund Dunham in 1705. The authors call it "the Church of God," but a check of the record books clearly show that the early minutes all begin with the phrase, "The Church of Christ keeping the commandments of God and the faith of Jesus Christ..." Several early Seventh Day Baptist churches did use the name Church of Christ, possibly to clearly identify the church as Christian rather than Jewish because of their Sabbath observance.

The authors make use of several

Seventh Day Baptist books including the *Seventh Day Baptist Memorial*, and Henry Clarke's *A History of the Sabbatarians or Seventh Day Baptists in America*, published in 1811. However, several passages are quoted as being from Clarke's book, when in reality they are from vol. 2 of *Seventh Day Baptists in Europe and America*. Again there is a marked avoidance of identifying the people and events as being Seventh Day Baptist.

The final quotes in that article from the November/December 1991 *Plain Truth* were taken from a more recent book, *A Free People in Search of a Free Land*, written in 1976 by the author of this review, and published by the SDB Historical Society. Yet no identification is made of its Seventh Day Baptist author or origin.

Seventh Day Baptists are anxious for the claims of the Sabbath to be proclaimed throughout the world. The Sabbath is not limited to any one denomination. But in the interest of "the plain truth," falsehoods or misleading information do not advance the cause of truth in the world. **SR**

### Footnotes

<sup>1</sup> William Henry Brackney, *The Baptists* (West Port, CN: Greenwood Press, 1988) 6-7.

<sup>2</sup> Ronald D. Kelly, "Free at Last" in *The Plain Truth*, vol. 56:8 (September 1991) 8-11.

<sup>3</sup> Ronald D. Kelley and Jimmy Franks, "The Sabbath Comes to New England," in *The Plain Truth*, vol. 56:9 (October 1991) 18-21.

<sup>4</sup> *Records of the Seventh Day Baptist Church of Newport, R.I. to June 5, 1892* (CRR 1922.1).

<sup>5</sup> Ronald Kelly and Charles Vorhes, "War and the New Frontier," in *The Plain Truth*, vol. 56:10 November/December 1991, pp. 18-21.

<sup>6</sup> Samuel Hubbard's Journal circa 1633-1686. Manuscript relating to Samuel Hubbard of Newport, R.I., transcribed from copies known by Isaac Backus, p. 10.

## First day *(cont. from page 11)*

was not even special because the Apostle Paul was preaching. It was special because while Paul was preaching, Eutychus fell out of the window, died, and came back to life.

There is this one example of Paul preaching on the first day of the week in Troas. What about the four times in Acts where it is mentioned that Paul worshiped on the Sabbath? (See Acts 13:14; 16:13; 17:2; and 18:4.)

"The Apostle Paul 'commanded' setting apart the first day of the week for worship in 1 Corinthians 16:1-2."

In 1 Corinthians 16:1-2, the Apostle Paul says, "On the first day of every week, each one of you should set aside a sum of money in keeping with his income, saving it up, so that when I come no collections will have to be made."

Paul is not establishing a new day of worship. The issue is not worship, but managing church money. A special gift was to be set aside for Paul to take to the Jerusalem church from the church at Corinth. It is wrong to assume that Paul is addressing the issue of worship.

It is also wrong to assume that the people in Corinth were worshipping on the first day of the week at this time. According to Acts 18:4, Paul spent "every Sabbath" in the synagogue with both Jews and gentiles.

Throughout the book of Acts, the seventh day of the week is given the title "Sabbath." However, throughout the book of Acts, the first day of the week is never given a title, nor is it ever called the "Lord's day." Though the resurrection is a key element in Paul's theology and preaching, the first day is never established in Scripture as a celebration of that resurrection.

## Changing Sabbath to Sunday

It is clear that there is no biblical support for a change from the seventh day Sabbath of creation to a first day observance. There is no place in the Bible where there is a command to observe the first day of the week. That would require a change in the Fourth Commandment, and Jesus said He did not come to change the law.

The change from the Sabbath to the first day, Sunday, did not occur until after the time of the New Testament. In the book of Acts, we see both Christians and Jews worshipping together on the Sabbath. (See Acts 18:4.) But even during the time of Paul, there was growing tension between Jews and Christians because of Jesus' claim to be the Messiah.

During this time, Judaism enjoyed a freedom of religion within the Roman world. Christianity, as a sect of Judaism, enjoyed this same freedom. However, a great deal of tension arose between Rome and Judaism with the revolt of the Jews, which was put down by Titus in 70 A.D. The tension and hostility grew until Emperor Hadrian outlawed the practice of Judaism, with its Sabbath observance, in the year 135.

The most obvious external way to discover and punish Jews was to observe their practice of the Sabbath. Since Jews were in tension with Rome, Christians no longer wanted to be associated with Judaism and suffer Roman persecution. This also made Sabbath worship dangerous for Christians since they could be mistaken for Jews.

The change from Sabbath to Sunday observance was a gradual change over many years. For a time, the church observed Sabbath as a day of fasting and worship, and Sunday as a day of feasting

and celebration. The observance of Sunday in celebration of the sun god was also prevalent. It was easier to blend in with the pagan practices of sun celebration on Sunday, than it was to be associated with Sabbathkeeping like the Jews. By 321 A.D., Emperor Constantine decreed that Sunday would be a day of rest. This was readily received by the Roman Catholic church.

The reasons for the change from Sabbath to Sunday are historical, social, and political; but they are not biblical. **SR**

### Questions

1. According to Mark 2:27, is the Sabbath only for the Jews?
2. Is there any place in the Bible where Jesus changed the Sabbath to the first day of the week?
3. Is there any place in the Bible where Jesus, or anyone else, tells us to celebrate His resurrection on the first day of the week?
4. When looking at all New Testament texts, which day of the week is most often mentioned as a time for the Apostle Paul to worship?
5. Does 1 Corinthians 16:1-2 command, or even suggest, that a believer abandon the Fourth Commandment and establish the first day of the week as a sacred time of worship?
6. Outline the author's opinion of the change from Sabbath to Sunday observance.

## SR Reaction

*Letters may be edited for length and clarity*

Dear Kevin,

The *Recorder* (September 1991) was full of interesting things this time. Just for the record, I would like to add two doxologies to Victor Skaggs' list. "Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory" (Isaiah 6:3). "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" (Revelation 4:8). A comparison of these with those printed would tell us what kind of theology William Vis ("Dunderhook Road") was referring to "that would lead one to think he could commit murder without remorse, and not face eternal judgment."

But what I wanted to write about was Andrew Camenga's "Freedom!" in the *Beacon*. I appreciate his positive refer-

ence to my daughter's Sabbath experience. He said, "We need to recognize that our standing up for what is right is not legalism." How sad it is that "to recognize that standing up for right is not legalism" is one of the needs of SDBs.

I have been at a loss to understand why not one of the SDB communities without leadership has been willing to consider inviting us to live among them, even free of financial obligations.

Whether or not I agree with all of my daughter's positions (What parent does?), I am certainly proud that she has the courage "to stand up for what is right," even if she steps on some "non-legalistic" Seventh Day Baptist toes in her hurry to get on her feet.

Sincerely, Thomas McElwain