

The

S

abbath

*News for and about
Seventh Day Baptists*

September 1991

R

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**Living
out
our
faith**

*Lending
a helping hand*

Holy Land Pilgrimage

Hosted by
 Rev. Herbert E. Saunders
 March 9-17, 1992

\$1,799.00 per person (based on double occupancy)

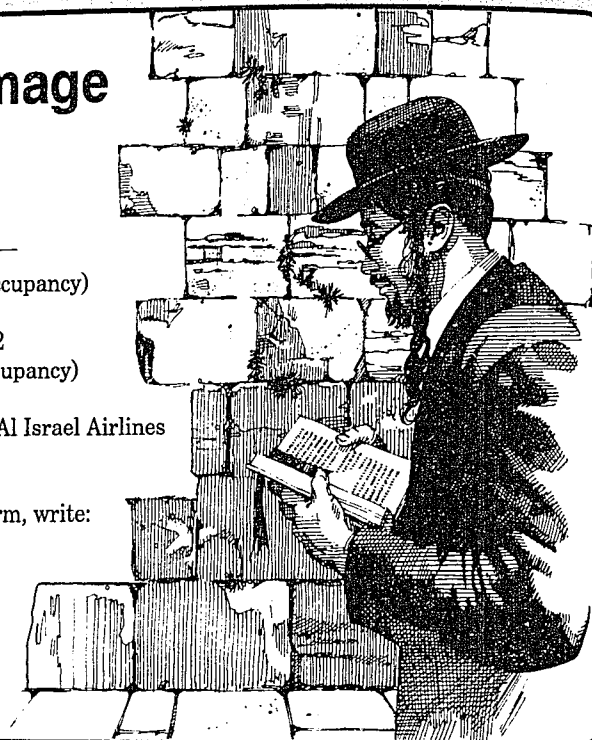
Egypt Option March 17-20, 1992
 \$699.00 per person (based on double occupancy)

Including round-trip airfare from Chicago on El Al Israel Airlines
 Taxes and tips included

For more information and registration form, write:

Rev. Herbert E. Saunders
 409 Rogers Street
 Milton, WI 53563

Or phone: 608-868-4080



Support our United Relief Fund

Contributions to aid the Kurdish, or the people of Bangladesh, West Africa, or the Philippines, may be sent through your SDBURF in Janesville and specified as such. All relief organizations are experiencing a rapid drain and would appreciate help through us.

Some examples of how your money is used: "A food-for-work program which will employ 5,000 people is underway to repair five miles of roads and dikes in Bangladesh. (People will work in exchange for food to eat now and seed to plant later.) Halva, a mixture of sesame seed, honey, and kasar cheese, will be distributed to Kurdish refugees; health, sanitation, and transportation needs will be addressed for a period of 30 days up to six months."

Helping those in need

Does your church have a desire to help those in need? An informative brochure entitled, "Establishing a Benevolent Ministry Within Your Local Church," presents helpful material to start such a ministry.

The church does have a responsibility to be "a brother's keeper." However, each church must evaluate carefully how best to use its resources. Any church or individual interested in establishing a benevolence ministry would do well to read this brochure by Larry Burkett before embarking on a program.

Many of the points in the brochure seem better suited to a large urban congregation. However, smaller churches with great vision will be inspired by these ideas.

Church keyworkers may be enlisted to obtain this information. It may be ordered from:

Christian Financial Concepts
 601 Broad Street, S.E. Inc.
 Gainesville, GA 30501
 (Phone: 1-404-534-1000)

For ordering materials only, call 1-800-722-1976.

—SDB Christian Social Action Committee

The Sabbath Recorder



September 1991
 Volume 213, No. 9
 Whole No. 6,755

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 147th 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. Phone (608) 752-5055; FAX (608) 752-7711

Sing your praises

by Victor W. Skaggs

Out of the joy and thanksgiving of their hearts, Christians have sung their praise to God since the Church's inception. Ancient hymns give praise and petition to God and testimony to the faith of those who sang.

As time went on, the hymns and songs of worship added encouragement and invitation to the praise, petition, and testimony of earlier hymns. It is an education in Christian faith to read through an old hymnbook.

Late 18th century hymnals include some hymns and gospel songs familiar to us now, such as: "All Hail the Power of Jesus' Name"; "Come, Thou Almighty King"; "Jesus, Lover of My Soul"; "When I Survey the Wondrous Cross"; "Guide Me, O Thou Great Jehovah"; "Joy to the World"; "The Spacious Firmament on High."

Mid-19th century hymnals include even more familiar words:

"Majestic Sweetness Sits Enthroned"; "Blest Be the Tie That Binds"; "On Jordan's Stormy Banks I Stand"; "I Love Thy Kingdom Lord"; "Jesus, I My Cross Have Taken"; "O Jesus, I Have Promised," among others.

One continuing expression of praise among all the others is the Doxology. When we hear the words, "The Doxology," we think of:

"Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost."

Yet, our ancestors knew and used many doxologies. In one of our old Seventh Day Baptist hymnals, *The Seventh-Day Baptist Praise Book* (1879), 18 different songs were printed at the back of the book under the heading, "Dox-

ologies." And many more were printed in other books. I have discovered over 50 (some with several variations), and numerous doxologies are found in hymn stanzas.

Although some of the newer hymnals are putting the familiar Doxology to different tunes, most of us think of "Old Hundred," or "Old Hundredth," when we hear, "Praise God, from whom all blessings flow." But the familiar words have been sung to many tunes: Duane Street, Griswold, Going Home, Zephyr, Ward, Ellenthorpe, to name a few. Well over 100 tunes have been used with the various doxologies in older hymnbooks.

Some of these forgotten songs of praise have expressions which sound awkward to our ears. Others, if brought back into use in the churches, would enrich our worship and inspire our hearts to praise our God. Below are a few for you to think about:

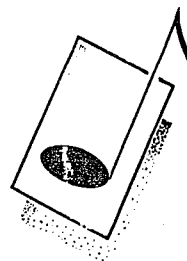
To God the Father, God the Son
And God the Spirit, Three in One,
Be honor, praise, and glory giv'n,
By all on earth, and all in heav'n.
(Tune: Hamburg)

Praise the God of our salvation,
Praise the Father's boundless love,
Praise the Lamb, our expiation,
Praise the Spirit from above,
Author of the new creation,
Him by whom our spirits live,
Undivided adoration
To the one Jehovah give!
(Tune: Dulcetta)

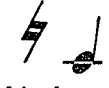
O Father Almighty, to thee be address,
With Christ and the Spirit, One God ever blest
All glory and worship, from earth and from heaven,
As was, and is now, and shall ever be given.
(No tune given)

To thee be praise forever,
Thou glorious King of kings!
Thy wondrous love and favor
Each ransomed spirit sings;
We'll celebrate thy glory
With all thy saints above,
And shout the joyful story
Of thy redeeming love.
(Tune: Bernard or Rimbault)

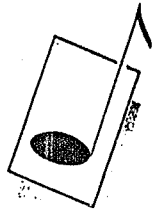
Immortal honor, endless fame,
Attend the Almighty Father's Name;
The Saviour-Son be glorified
Who for lost man's redemption died;
And equal adoration be
Eternal Paraclete, to Thee.
(Tune: Bethune)



The Father and the Son
And Spirit we adore;
We praise, we bless, we worship thee,
Both now and evermore.
(No tune given)




To God the Father, Son,
And Spirit, glory be,
As was, and is, and shall remain
Through all eternity
(Tune: St. Bride or Greenwood)



I praise God for the saints who have left us a rich heritage of faith expressed in songs of praise, prayer, encouragement, testimony, admonition, and invitation. I pray that all Christians may be blessed

as they become more aware of the words and music which fill the hymnbooks of the past and the present.

May God be glorified in our songs! 

Victor Skaggs is a retired SDB executive and pastor living in Longmont, Colo. He's surrounded by scores of hymnals, and is busy cataloging thousands of hymns.

From one Samaritan to another

by Alfreda Shippee

When my children were young, I worked the 3:00-11:00 shift at House of the Good Samaritan Hospital in Watertown, N.Y. One night I was assigned to care for a nine-month-old blond, curly-haired baby who was suffering from a severe upper respiratory attack and had to have a tracheotomy.

Needless to say, Little Bobby was a very sick child, and he required constant care and special attention. Since his father owned a large dairy farm, he couldn't visit Bobby during the evening hours, and I never had the opportunity to meet him when I was on duty.

Many years went by. I was still working as a nurse, on the evening shift in a nursing home. It had snowed heavily during the afternoon, but by 11:30 p.m. the storm had stopped and the moon shone brightly. The snowplow crews had been at work, so I felt secure about driving home—until I discovered that the approaches and exits to Interstate 81 had not been plowed. I soon found myself stuck in a snowdrift.

Unfortunately, I had taken my shovel out of the car to use at home, but I recalled seeing lights on in a small business establishment a short distance down the road. I walked back there. No one answered my urgent knocking, and

I could see no one around.

I went back to my car, climbed in to get warm, and sat there wondering what I should do. Would I dare attempt walking the mile to my home? At that point I said aloud, "Well, God, how are you going to

boy had been in Good Samaritan Hospital. He told me that a nurse who lived near Adams Center had taken especially good care of his child. In gratitude to God, he had vowed that he would never pass up anyone who seemed to be in trouble

**I said aloud,
"Well, God, how are you going to get me out of this?
I am going to sit right here and wait on you."**

get me out of this? I am going to sit right here and wait on you."


I had ample time to pray. In about an hour, a tractor trailer loaded with hay came along, and was headed for I-81, right where I sat.

The driver stopped and came up to my car, wanting to know if he could help me. He was able to pull my car out of the drift, and, after making a track with his big truck, he offered to drive my car home and let his partner follow in the truck. I couldn't help asking why he was so willing to literally go the extra mile for me.

This was his explanation: It seems that he had gone through a very anxious time when his baby

without asking if he could help.

As I listened to his story, it began to sound very familiar. It was with great astonishment to both me and my benefactor when we realized that I was that nurse, and he the father of little Bobby, who I had cared for so long ago.

Many times I have marveled at the mysterious ways in which God works in our lives. I thank Him again, not only because He helped me get home safely on a snowy, winter night, but that another person's life was touched in a very positive way. 

Alfreda Shippee is a member of the Adams Center, N.Y., SDB Church.

Revisiting Mt. Moriah

by Barbara Waite Barber

Barbara Barber read an article in the April 1990 SR, entitled "Mt. Moriah to Mt. Calvary: The Lord Provides." In it, she saw a portrayal of an Abraham full of fear and doubt.

Her further study prompted another visit to Mt. Moriah, with an Abraham of faith and strength. Barbara shares, "We must not let fear overcome our thoughts and actions—fear feeds on fear; begets fears. Faith begets faith!"

Please allow me to present the case for Abraham:

In Genesis 15, God cuts a covenant with Abram saying, "I am your shield, your exceedingly great reward... Look now toward heaven, and count the stars if you are able to number them... so shall your descendants be." And Abram believed in the Lord, and "He accounted it to him for righteousness."

God spoke the words of the covenant and swore by

Himself to keep it. This ironclad, reciprocal agreement was between God, provider of everything needed in life, and Abram, His receptive partner. The Hebrew name for Almighty God is El Shaddai—El meaning "supreme"; Shaddai meaning "the breasty one." In other words, God was promising to be father, mother, and nurse to Abram (and his descendants).

"When Abram was ninety-nine years old, the Lord appeared to Abram and said to him, 'I am Almighty God; walk before Me and be blameless. And I will make My covenant between Me and you, and will multiply you exceedingly.' Then Abram fell on his face, and God talked with him saying: 'As for Me, behold, My covenant is with you, and you shall be a father of many nations. No longer shall your name be called Abram, but your name shall be Abraham; for I have made [past tense, already accomplished in God's sight] you a father of many nations. I will make you exceedingly fruitful; and I will make

nations of you, and kings shall come from you. And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you.... Sarah your wife shall bear you a son, and you shall call his name Issac; I will establish my covenant with him for an everlasting covenant, and with his descendants after him' " (Genesis 17:1-7, 19).

The change of the name Abram to Abraham reinforces God's promise. Every time God spoke to His servant, He called him "Father of Many Nations," even though Issac had not yet been conceived.

Abraham continued to walk with God and believe, as attested to in Romans 4:20-22—"He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God, and being fully convinced that what He had promised He was able to perform. And therefore 'it was accounted to him for righteousness.' "

God had found a friend and covenant partner at last. Their relationship was such that God felt He should talk over, with Abraham, His judgment upon Sodom and Gomorrah. Abraham, confident of his relationship with God, "stood before the Lord and came near to God" (Genesis 18:22), and argued the case against the destruction of the

cities to preserve even 10 righteous men. That conversation revealed the intimacy that had developed between the two.

God blessed Abraham and Sarah so that they prospered physically, financially, and socially. Sarah's womb, previously barren, became fruitful and produced Issac.

Genesis 21 records the fulfillment of God's promise in the birth of Issac, and his circumcision as God had commanded at the establishment of the covenant.

So Abraham continued his covenant life, raising Issac up according to the Lord: "I have known him, in order that he may command his children and his household after him, that they keep the way of the Lord" (Genesis 18:19). He raised Issac in faith, and Issac—heir to Abraham's name and positive thinking—grew and blossomed in this nurturing.

Living in this atmosphere of love, respect, and true worship of God, Abraham was open to God's testing in Genesis 22. His reaction under the test reveals perfect faith and rest in God.

His obedience was immediate. "He rose up early" and the two, father and son, accompanied by two servants, journeyed to the appointed Mt. Moriah.

I do not believe that, after years of joyful obedience to the word and will of God, Abraham would have proceeded grief-stricken and full of fear.

"Abraham said to his young men, 'Stay here with the donkey, the lad and I will go yonder and worship, and we will come back to you.' " Abraham believed in the fulfillment of God's word (faith). Issac, also a product of faith, *allowed* himself to become the sacrifice; i.e., to be bound and laid upon the altar. Certainly, if either had been apprehensive or fearful or doubtful of the fulfillment of God's word, this could not have been. Issac was a strapping youth, strong and able to overcome an aged man well over

100 years of age. Both had complete faith (the opposite spirit of fear) in God, and proceeded in complete obedience, believing God would raise Issac up.

"By faith Abraham, when he was tested, offered up Issac... accounting that God was able to raise him up from the dead, from which he also received him in a figurative sense" (Hebrews 11:17). We should not allow ourselves to believe that fear filled Abraham when the word of God tells us otherwise.

In Genesis 22:9-13, God did provide the substitute as Abraham had said. As was his way of life, Abra-

**It is not possible
to give room to both
the spirit of fear
and
the spirit of faith.**

ham had ears and eyes attuned to the revelation of God. God sealed His covenant with Abraham.

Matthew 10:22 says, "He that endureth to the end shall be saved." Abraham endured all the way, but he had reached a maturity of obedient trust in God that brought a word of unshakeable assurance; a word not only for him, but for all of us who walk in the same steps of faith of our father Abraham.

Let us not forget that the testing of Abraham and Issac was initiated and shaped by God, hence a message to all who honor the covenant seed. "And if ye be Christ's then are ye Abraham's seed and heirs according to the promise" (Galatians 3:29). "In thy seed shall all nations be blessed" (Genesis 22:18).

Why do I go to this extent to argue this? It is the very foundation of our faith. To hope against hope, "To call things that be not as

though they were" (Romans 4:17), is the essence of Abraham's faith and ours. It is not possible to give room to both the spirit of fear and the spirit of faith.

Fear is the fear of failure of God's promise.

Fear makes the devil's work come to pass.

Fear depends on what it can see and feel.

Fear cometh by hearing and hearing by the lies of the devil.

Faith makes God's promises work. Faith stops the devil's work.

Faith is not moved by what it sees or feels, but by belief in the word of God.

"Faith cometh by hearing and hearing by the word of God" (Romans 10:17).

"Perfect love casts out fear" (1 John 4:18).

"For God has not given us a spirit of fear, but of power and of love and of a sound mind" (2 Timothy 1:7).

We can readily see from the Word that we are to dwell in faith, not fear. The recording of Abraham's story is for the purpose of example and instruction. "Now it was not written for his sake alone that it was imputed to him, but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead, who was delivered up because of our offenses, and was raised because of our justification" (Romans 4:23-25). \mathcal{R}

Resources: The Word of God, New King James; *Study of the Book of Hebrews* by Rev. Lester G. Osborn; *The Seven Covenants* by Charles Gilbert Weston; *Our Covenant with God* by Kenneth Copeland.

Barbara Barber is a member of the Pawcatuck SDB Church in Westerly, R.I.

A story about Abbie

by Diane Cruzan

The rain on the windshield suited Abbie's gloomy mood. She had been active in the Lord's work all her adult life, but lately she had begun to question the value of her efforts. What good was she really doing? She couldn't see anyone's life changed through her endeavors. Even coming here was a result of the Lord's leading, but right now her heart was not in it.

Abbie pulled into a parking space as close to the nursing home door as possible. She paused. "Oh well, I've come this far," she said aloud, and she opened the car door.

Once inside, she was greeted warmly by the head nurse, Mrs. Brooks, who was very happy to have Abbie sign up as a volunteer visitor. Mrs. Brooks quickly gave her the lowdown on Mr. Henry.

Mr. Henry had recently lost his wife and, having no children, was alone. Abbie found him to be a pleasant man who seemed to just need a little company. Abbie soon discovered Mr. Henry liked to read, but his eyesight was poor. She promised to bring him some large print books from the county library. "That wasn't so bad," Abbie thought on the way home. "In fact, I kind of enjoyed it."

As time went by, she found out a little more about Mr. Henry and all the books he liked—westerns, mysteries, biographies, history. Abbie had a love for books herself, so they spent time each visit discussing ones they had both read.

One evening after a visit with Mr. Henry, Abbie went into the living room where Richard, her husband, was reading the paper.

"Something about Mr. Henry reminds me of a man I knew a little bit when I was a child," said Abbie. "His name was Mr. Jones. He and his wife were Aunt Faye's neighbors. They must not have had any family nearby because they were at Aunt Faye's house for Thanksgiving dinner every year until Aunt

Faye moved, when I was out of high school. Mr. Jones was always the one who asked the blessing."

Abbie smiled. "I remember being embarrassed that we never said grace any other time of the year, and hoping Mr. Jones didn't know that. I can't believe I remember Mr. and Mrs. Jones after 25 years."

Peering over his newspaper to prove he was listening, Richard said, "Maybe they were your secret friends from your college days."

She had been active in the Lord's work all her adult life, but lately she had begun to question the value of her efforts.

Abbie thought for a second. "No, I don't think so. I hardly knew them." She walked across the room and turned on the TV.

During college, Abbie would occasionally find in her mailbox, mixed in with the usual junk mail and letters from home, an envelope with a Christian tract inside. The handwritten notes on the tracts were always the same: "We are praying

for you. From your friends."

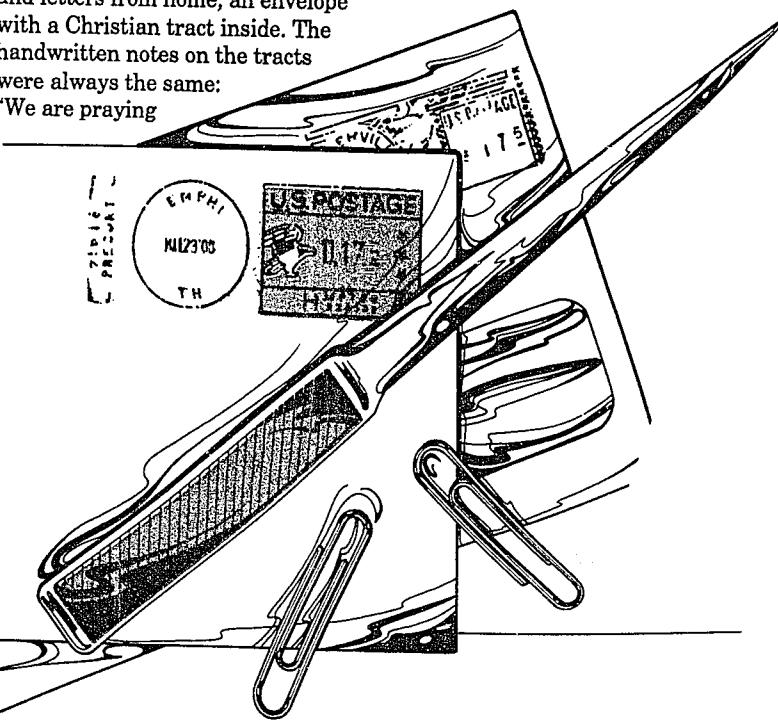
There was never a return address, but each envelope was postmarked from her hometown. Abbie found it fascinating that someone would be praying for her!

She knew little of prayer, or God, or any of those kinds of things. Wanting to learn more, she one day found herself seated on an old hard pew in a small church near campus. There she found the Lord and soon received Him as her Savior. Her life was never the same after that. Abbie knew she owed her secret friends a lot, but she could never find out who they were.

The next time Abbie took books to Mr. Henry, she was met at the nurse's station by Mrs. Brooks. "I have bad news. Mr. Henry passed away this morning."

Abbie felt true sadness. Just then the phone rang, and Mrs. Brooks answered. It gave Abbie a chance to collect her thoughts.

When Mrs. Brooks hung up the phone, Abbie said, "I'm sorry to hear about Mr. Henry. I'll miss our talks." Abbie looked down at the books in her arms. "I wonder if I could go into his room and get the



library books I left last week?"

Abbie found the library books in a neat pile on the desk under Mr. Henry's Bible. The Bible was worn from much use, his engraved name faded but still readable: "Henry J. Jones." Next to the Bible were two addressed envelopes and two Christian tracts signed neatly in pen with the words, "We are praying for you. From your friends."

It had been Mr. Jones those many years ago!

Later, Abbie would learn that he was called Mr. Henry to avoid confusion with another Mr. Jones down the hall. She would learn that Mr. Henry Jones still mailed out tracts to people he thought might need encouragement, and that he still signed them "We" because he knew his wife would want him to.

Abbie was so sorry she hadn't been able to tell him how much he had done for her. And thank him. It seemed so sad that he would never know.

But, then again, if needing to know had been of much importance to Mr. Jones, he probably would have quit sending the tracts long ago. If being thanked had been his desired reward, he would have signed his name. Obviously, he wanted to do good for the Lord with no thanks, and with no need to see the results. Abbie's Christian life began as a result of the efforts of Mr. Henry Jones, but he never knew.

Maybe somewhere along the line, Abbie had helped someone without knowing it, too. But Mr. Henry Jones knew—and now Abbie knew—that the results were best left to God. Just doing what God wanted him to do was enough for Mr. Henry Jones.

"And it's enough for me," said Abbie. Smiling, she picked up the envelopes, put the tracts inside, and went to mail them. *SR*

Diane Cruzan is a member of the Marlboro, N.J., SDB Church. This story first appeared in the church newsletter, "The Marlboro Voice."

Dunkerhook Road

by William Vis

The events in this article occurred about 45 years ago. William Vis was not a church person then, but the story had a profound effect on his thinking whenever he met certain "Gospel preachers."

Late in the day, after finishing my retail sales route, I would often return to the garage via Dunkerhook Road, a shortcut between two main arterials in Paramus, N.J.

The little-traveled road led over a stream through Dunkerhook Park. The area was a quiet place where visitors would come to sit beside the clear waters of the brook. Many times, I would also stop and spend a few minutes of rest from my day's work. It was a peaceful, serene place; Edenic, a sort of "never-never land." Then, it happened.

It was as if the newspaper headline was screaming at me. "Murder in Dunkerhook Park." How could this be—who, why, how?

It was true. Morning light revealed a young girl grotesquely sprawled under the low-slung branches of a willow tree.

A few days later, a suspect was apprehended and, after brief questioning, the young man confessed his guilt. Jack and Mary (fictitious names) were part of a youth group that met regularly at the mid-week prayer and fellowship gathering in the local church. The night of the crime, Jack offered Mary a ride home, and she accepted. They were friends.

Traveling down Saddle River Road, they soon came to the Dunkerhook shortcut. Jack suggested they go through the park. Mary agreed. The road was dark, the park deserted. Well into a glen, Jack stopped the car,

intent on showing his affection. Mary rejected his advances, Jack persisted, and a scuffle ensued. Jack forced Mary into submission. She lay sobbing and near hysteria.

Jack, fearing exposure, strangled Mary and left her with lifeless eyes staring into the darkness of Dunkerhook Park. The case caused a furor; a teenage Christian girl murdered by a trusted teenage "Christian" boy.

In a press release as bizarre as the crime, it was stated that Jack said, "Yes," he was guilty of the crime. "Yes," he understood he may be sentenced to die in the electric chair. "No," he was not afraid to die; he had been baptized and was a born-again "Christian."

I was appalled. What kind of theology had he been exposed to that would lead him to think he could commit murder without remorse, and not face eternal judgment?

For me, Mary's struggle for life, her last gasps of horror, destroyed the serenity of Dunkerhook Park. I would never again take the Dunkerhook shortcut. *SR*

The Dirge

*The butterfly lying with shattered wing
Close by a leaf of clover,
No more to flutter, a beautiful thing:
The butterfly's lifetime was over.*

*The sparrow that trusted a wayward youth,
And failed in its dart for cover,
Lay cold on the moss by a woodland path,
The sparrow's lifetime was over.*

—Martin Foster

William Vis lives in Lake Worth, Fla., and was a pioneer in the development of the Miami, Fla., SDB Church.

Jesus, the Law, and the Sabbath

by Rodney Henry

(Lesson 4 of Rod Henry's study, "The Sabbath: God's Creation for Man's Benefit.")

Where are the stone tablets today?

The stone tablets of the Ten Commandments are gone. But God's desire for His people is not gone. God's desires for those in a relationship with Him are not gone, nor have they been changed. The desires of God's heart are not changed because they reflect His nature, and His nature is unchangeable.

God's Law is God's desire for all mankind. In fact, God is so committed to making His Law known to all His children that He has written it on the hearts of every believer. (See Jeremiah 31:33, Romans 2:15, and Hebrews 10:16.)

Is the Fourth Commandment written on the hearts of "Sunday-keepers" as well as on the hearts of those who are Sabbathkeepers? My answer is a necessary "yes." By observation, we can see that they are practicing a corrupted Sabbath principle, which comes from having the Law written on their hearts.

Their worship follows a seven-day cycle with special emphasis given to a particular day of the week—the first day of the week—Sunday. There are many who even observe an imitation of the Sabbath rest that God wrote on their hearts.

This corrupted imitation of the Sabbath is the product of centuries of tradition which is nearly impossible to break. In fact, the task of breaking this tradition would be impossible were it not for the fact that "the Son of Man is Lord even of the Sabbath" (Mark 2:28).

Jesus and the Law

Jesus did not come to earth to change the Law itself. He came to

show the rightful place of the Law. Jesus came to bring men into right relationship with the Father by dying on the cross. He came to show that the proper place of the Law is in the context of loving God and loving your neighbor (Matthew 22:40). Love does not do away with the Law, because love is the basis for the Law. Jesus said, "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished" (Matthew 5:17-18).

But the Jews of Jesus' day did

sees. So, it is not surprising that it was over Sabbathkeeping that Jesus would have had most of his conflict with the Pharisees. The Sabbath issue between Christ and the Pharisees was never over which day to worship, or whether the Sabbath was still part of God's desire for mankind. The issue for Christ was the way in which the Sabbath was being kept, and the Pharisees' attitude toward the Sabbath.

The most powerful statement regarding Christ's commitment to the Sabbath is found in Mark 2:27 and 28. "Then he said to them, 'The Sabbath was made for man, not man for the Sabbath. So the Son of Man is Lord even of the Sabbath.'" The climax of Jesus' statement

**Christians should be taught
that Jesus Christ
can arrange circumstances
in order to provide the opportunity
to keep the seventh day Sabbath holy.**

not understand the proper place of the Law. The Pharisees were the ones who had corrupted the role of the Law the most. The Pharisees had made the Law something that should be kept in order to "buy" their salvation. These Pharisees believed that they could earn their salvation by keeping the Law.

Christ came and responded angrily to this attitude. Salvation must be by grace through faith alone, and not by keeping the Law. The problem was not with the Law—it was with the Pharisees.

Jesus and the Sabbath

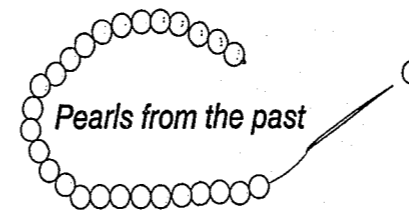
The Sabbath was the commandment most corrupted by the Phari-

sees. So, it is not surprising that it was over Sabbathkeeping that Jesus would have had most of his conflict with the Pharisees. The Sabbath issue between Christ and the Pharisees was never over which day to worship, or whether the Sabbath was still part of God's desire for mankind. The issue for Christ was the way in which the Sabbath was being kept, and the Pharisees' attitude toward the Sabbath.

Christians should be taught that Jesus Christ can arrange circumstances in order to provide the opportunity to keep the seventh day Sabbath holy. God wants the undivided attention of His people on the seventh day Sabbath, and He will use the resources of His kingdom to make this possible.

The story of creation in Genesis gives the origin of the Sabbath, but it does not give the reason for God's creation of the Sabbath. However, a clue to its purpose is given in the

cont. on page 23



George H. Babcock: Christian Industrialist

by Don A. Sanford, historian

A biography of George Herman Babcock might read like a "Who's Who in Industry," or even "Who's Who in Education." He was a giant in industry and a great benefactor to schools and libraries. But we remember him foremost as being in the "Who's Who Book of Life."

At the time of George Babcock's death, Rev. L.E. Livermore wrote:

"Mr. Babcock was very tender-hearted, sympathetic, and thoroughly conscientious. He was engaged in large business interests, but always regarded himself as simply a steward to whom the Lord had entrusted these interests for a time, and for the proper use of which he must give an account. He clung to life with great tenacity, and could not believe, until within a few days of the end, that God was about to call him home. When intimate friends revealed their apprehensions that the close of his earthly life was near, he said, 'I do not think I am going to die. I have twenty years work planned for the Lord.' But a little later, when he comprehended the situation and realized that he was likely soon to enter into his rest, he said, 'I have an investment in Christ which is worth more to me than all my bonds.'

"And thus this truly great Christian man, at the early age of sixty-one and a half years, with everything to make life attractive and desirable, without a murmur of regret and in the fulness of the Christian's hope, peacefully, triumphantly, fell asleep in Jesus."

George Herman Babcock was born June 17, 1832, at Unadilla Forks in central New York. Much of his early life was spent in Scott,

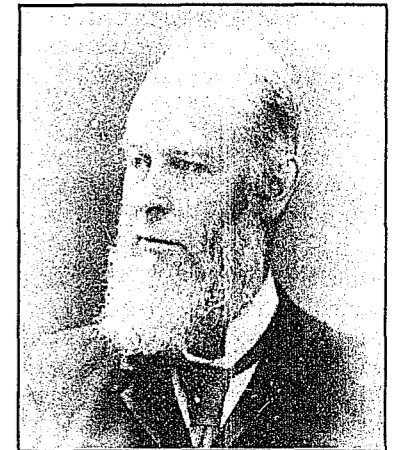
N.Y., and thus he would have been a companion of A.H. Lewis in that church and community. Years later, they developed a strong bond of friendship in denominational work. He spent a year at DeRuyter Institute before moving with the family to Westerly, R.I. George joined the Pawcatuck Seventh Day Baptist Church in 1846.

His health was then threatened by tuberculosis. He became interested in daguerreotyping photography and continued as an amateur photographer. He attributed improved health to inhaling the fumes of iodine used in the development of photography plates.

His father was a businessman and inventor, having invented a shoe-peg machine and a cam that created a pinwheel motion in plaid looms. His mother also came from a mechanically talented family. It was expected that young George would follow in the family tradition. At age 19, he established the first printing office in Westerly and began publishing *The Literary Echo* in 1851. He invented a successful polychromatic printing press in 1854 which could print a sheet in three colors simultaneously. In 1856 he invented a foot-power job press and, in 1859, a "bronzing machine" for labeling cloths.

The Sabbath Recorder for February 15, 1894, lists 62 separate patents granted to George Babcock from 1854 to 1892.

In 1860, he moved to New York City to work with Thomas Stettson, a patent lawyer. In the evenings he taught mechanical drawing at Cooper Institute. During the Civil War, Babcock worked at the Mystic Iron Works and later at the Hope Iron Works in Providence, R.I. With Stephen Wilcox, they in-



SDB industrialist and inventor,
George H. Babcock.

vented a new pump and designed machinery for steam vessels. In 1867 the two men patented the water-tube boiler and an early version of an automatic cut-off engine. This partnership led to the founding of the New York Safety Steam Power Company, with further refinements on both steam boilers and steam engines. Later, the company took the name of the two partners: Babcock and Wilcox, or B & W. From this the bulk of Babcock's wealth was derived.

His pastor recalled a single instance to show the conscientiousness of Babcock in his early industrial career:

"During an apprenticeship of three years, he worked five days in the week and made up the lost time rather than break the Sabbath. Being well fitted to take charge of a given department for his employers, when his apprenticeship ended he was offered the place on the condition 'that it should be six days work and no Saturday fooling.' He answered, 'I would like the place

and need the pay, but if I take it, it will be for five days work and six days pay.' He got the place. In this as in other things, his life, and other lives like his, have shown that when men make themselves necessary in this world, even business will grant them place and respect their religious conscience. The world will pay for conscience and manliness when it must."

Babcock moved to Plainfield, N.J., around 1872, where he could join an established Seventh Day Baptist community and church. Here he became active in denominational affairs as well as the local church. He was one of the first trustees of the SDB Memorial Fund and the largest single benefactor of the Fund. He gave liberally to Alfred University, Milton College, and Salem College, as well as libraries and other benevolent groups. In 1890 he bought interest in the Caledon Terra Cotta Company in Alfred, N.Y., and invented and patented 25 different designs of roofing tile. This tile was used on the Plainfield church, now being replaced after about 100 years use.

From 1874 to 1881, Babcock was superintendent of the Sabbath School in Plainfield, where he organized the "Excel Band" for youth, an organization which spread among other Seventh Day Baptist churches as a predecessor of the Christian Endeavor. He co-edited, with E. Lua Clarke (his third wife), *Our Sabbath Visitor*, an illustrated weekly publication. His successor as Sabbath School superintendent recalled the work he did with blackboard and chalk illustrations of the lessons he taught. He then added:

"I can never forget his kind words of encouragement to me when I was called to assume the position he had so ably filled, and from which I shrank when I considered the high standard he set. He said, 'You do not begin to know the

good this work will do for you. And you have one advantage over me in my first experience—you have a natural love for children, while I, well, I liked them in a sort of general way; but my work among them in our Sabbath School opened up new avenues of affection which I prize most highly, and from which I would not part for anything.'"

He was a particularly gifted teacher. At a memorial service for Babcock, James McGee of North Plainfield spoke of George's Bible study, which was the framework of his thought and action. He told of being in a group of railroad com-

Seventh Day Baptists today are still benefiting from this influence of George H. Babcock.

muters who took an interest in Bible study, particularly as it related to the International series later used for the *Helping Hand*. They began to compare notes as they traveled to New York City in 1874. At first they occupied one double-seat, then two. It became known as the "Plainfield Railroad Normal Class," and George Babcock was one of the principal workers.

One of the most profound insights into the character of George Babcock was given by Col. Mason Tyler, a fellow member of the Board of Trustees of the Plainfield Public Library. In reference to endowments which he had made to the library, Col. Tyler said:

"In all his works was seen evidence of the man's wisdom. He used his power in carrying out his ideas of what he thought essential to the public welfare. He wanted to exert his power in the spiritual, the moral, the mental, and the physical

development of man. He was a master of the art of applying power to produce the best results. He saw that wise institutions were enduring instrumentalities for carrying out his intentions. Institutions live on, while man's influence ceases; Christ lived on the earth about thirty years, but the Christian church he founded has been a power for good for 1800 years and will be forever. While this beautiful church is a monument to Mr. Babcock's public spirit, in the Plainfield Public Library by his will, there has been laid the foundation of a testimonial more enduring. In all this the man's wisdom is seen. He was ambitious but not selfish. He used his great wealth to build up and advance ideas of benefit to his fellowmen. While man's life is but a span, an institution like the Public Library will live for ages, and while it exists, the memory of George H. Babcock will live with it."

Seventh Day Baptists today are still benefiting from this influence of George H. Babcock.

1. His work with the youth in the Excel Band contributed to the formation of the Young People's Board a few years later.

2. His Bible study, even the Plainfield Railroad Normal Class, influenced his work with the American Sabbath Tract Society and the establishment of the *Helping Hand*.

3. The Publishing House, when it was moved from Alfred to Plainfield, was located in the Babcock Building in Plainfield.

4. The 1990 Memorial Board report shows a balance of \$1,127,533 in three endowments given by George H. Babcock. The yearly income from these endowments totals \$76,698. This represents an amount equal to nearly 22% of what is being asked in current giving for our Denominational Budget. And he has been giving a proportionate amount for nearly a century, with more yet to come. **SR**



SR Almanac

Where we
have been...

One year ago—September 1990

Conference highlights from the gathering at Bethany College in Lindsborg, Kan.

Annual awards given: Robe of Achievement to Geraldine Van Dyke; Growingest Church to Lake Elsinore, Calif.; Crystal Apple to June Johnson; Sabbath Visitor Bible to Shawn Goodrich.

Other Conference recognitions: Linda Harris for editing the *Helping Hand*; Dorothea Shettel as Women's Society president; Earl Cruzan for 50 years of ministry; Black Hills SDB Church welcomed.

Rev. C. Rex Burdick named as new *Helping Hand* editor.

Five years ago—September 1986

Pastor Bob Babcock welcomed to Santa Barbara, Calif.

Eighteen youth from 13 churches served as Summer Christian Service Corps workers in nine locations.

World Federation meetings have 60 participants.

Conference sermons presented from President Russell Johnson and Rev. Ken Chroniger.

Denver YF reports on activities.

10 years ago—September 1981

U.S. Senators Robert Byrd and Jennings Randolph are welcome guests at Conference in Salem, W.Va.

Three pastors accredited: Ken Chroniger, Steven Crouch, and Jack Hays.

Toronto, Ontario, church recognized as Conference member.

Janesville, Wis., chosen as site for denominational center.

Pastor John Peil begins ministry in San Diego, Calif.

Report of spring celebration for Alfred Station, N.Y., church's sesquicentennial.

25 years ago—September 1966

Fourteen committees work hard at Conference in Redlands, Calif.

Dr. Lewis H.V. May to be new Conference president. Rev. David Clarke and Donald Gray new members of Commission.

Pastoral moves: S. Kenneth Davis to Westerly, R.I.;

Paul Green to Salem, W.Va.; Delmer Van Horn to Washington, D.C.

Editor Leon Maltby reports on SDB literature booth at the New York State Expo in Syracuse.

50 years ago—September 1941

Day-by-day Conference reporting from Denver. Professor Harley Bond is newly-elected Conference president.

Doctor Rosa Palmberg inspires gathering with address on 46 years of missionary life spent in China.

Meeting held in the Washington, N.H., SDA church to commemorate the 97th anniversary of the day when Rachel Preston, a Seventh Day Baptist, spoke the Sabbath truth to an Adventist group there.

Corliss F. Randolph resigns from presidency of the Tract Society.

75 years ago—September 1916

Report of a good Conference in Salem, with 252 delegates.

Planning begins for a memorial service in honor of the 350th anniversary of the Mill Yard SDB Church in London.

Memorial Board holdings now at \$525,000.

Sabbath eve prayer meeting at Conference focused on 35 topics, each led by someone previously appointed. "The topics were introduced in a way to fix attention upon their importance, and the prayers were fervent and to the point."

...where are we headed?

Pray...

- with thanksgiving for another good Conference gathering
- for our new Conference President Mynor Soper
- for the eternal rewards of faithful workers
- that this summer's SCSC teams will continue to serve well in their local churches
- for God's vision to shape our future
- for His guidance in our stewardship
- for the spreading of the Gospel and Sabbath messages



Our guarantee in tough times

"Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance. And let endurance have its perfect result, that you may be perfect and complete, lacking in nothing" (James 1:2-4 NASB).

They're part of life in the parsonage—those late night or early morning phone calls. Unfortunately, too often the calls bring us bad news: there's been an unexpected

times as some of our dear church friends are now experiencing?"

I don't always understand why God allows certain things to happen, or why Satan attacks certain families more than others. All I know is that God is still God no matter what comes our way. He is still in control of each situation. And even more importantly, He still loves us and is very concerned for what His people experience throughout life.

Each crisis or trial reminds me

family, or my church family more than we can handle or bear.

He promises comfort and strength and wisdom to deal with those events that sometimes drastically change the course of our lives. The Lord is allowing us to go through various trials to strengthen us for His work, to draw us closer to Him, and to give us an opportunity to be a strong testimony of His love and care and the hope we have in Him.

I am thankful that the Lord allows Don and me to minister to families who go through difficult times as well as joyous times. Everyone who knows the Lord has a ministry to those around us—our blood family as well as our church family.

Ask the Lord to give you discernment about your ministry. Ask Him to reveal to you those people whose lives you could influence with the hope of the resurrection. Then be available to receive late night or early morning phone calls. *SR*

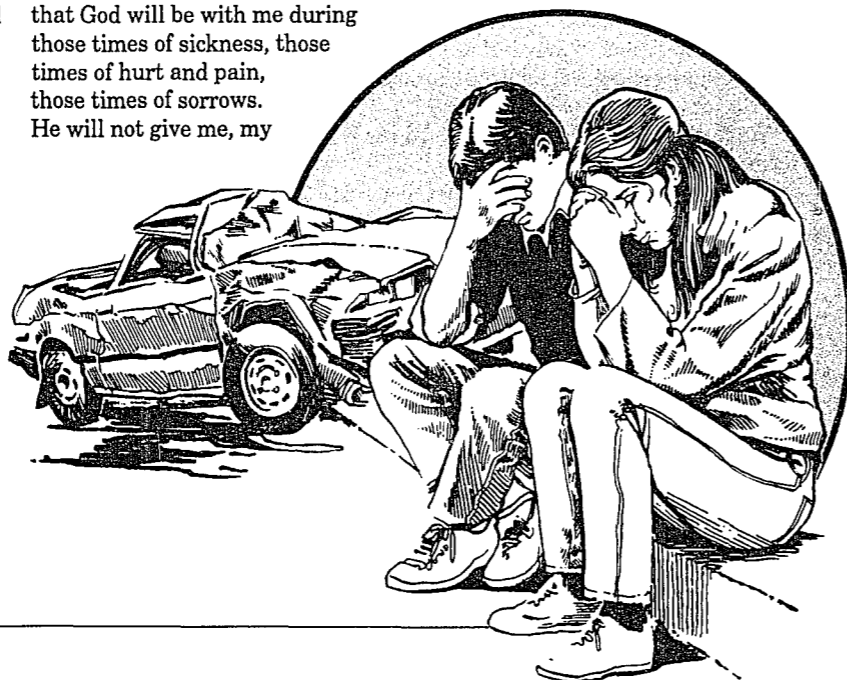
He promises comfort and strength and wisdom to deal with those events that sometimes drastically change the course of our lives.

death, someone's been in a serious accident, there's a family crisis that needs lots of prayer.

These events seem to come in waves. Sometimes days and weeks will go by without us having to deal with hurting families because life seems to be going so well. And then, often when we least expect it, a number of things happen, and we start getting a lot of those phone calls.

It is in the midst of dealing with our church family crises that Don and I ask ourselves and the Lord: "Okay, Lord. What are you trying to tell us? Are we not doing what You want us to be doing? Have we misread your direction and guidance? Are we off track as far as our walk with You is concerned? What do you want us, as a church, to learn from these painful experiences?" And I must confess that I often wonder: "Lord, when will my family go through such difficult

again that my life will not go on forever. I have no guarantees of good health, freedom from hurt and pain, or only joys and no sorrows. What I do have is the guarantee that God will be with me during those times of sickness, those times of hurt and pain, those times of sorrows. He will not give me, my



Reflections of a past president



Althea Rood

This past year has been a wonderful experience for your Conference President—one that I wish everyone could have.

As I have reflected on my year's experiences, highlights must include: meeting several new Christians, whose enthusiasm for the Lord is contagious; watching some whose walk with the Lord had cooled come to a revitalized relationship with Him; seeing individuals, groups, and churches find a new sense of purpose or direction for ministry; and sharing in many special worship experiences with people throughout our country.

As special as these events were, they are pale in comparison with the personal faith adventure that I've had this year with the Lord. He has revealed Himself much more faithful and ever-present than I had ever known before.

I'd like to share some of the ways God has proved Himself faithful this year. Earlier this year, I shared how He provided a special job for me at the University of Minnesota. Little did I realize that I would have about 100 days of substitute teaching in addition to that. Yes, God does provide for our financial needs!

However, even with that provision, I found myself wondering this spring whether God would provide a job for this fall—especially since

teaching jobs are not readily available (500-1,000 applicants for each position). God is faithful! He gave me a choice of two teaching jobs, and by June 1, a contract was signed. Choosing between the two jobs, however, was a real struggle, until God gave a "peace that passes understanding." He provides for our emotional needs as well!

God has also provided for our family this year. Recently, I returned home after a weekend to find that my family had received more dinner invitations than they could accept. Our church family has been used by God! During the month of June, I was home nine days, but four of those days were

God has challenged me to walk by faith and not to give in to fear.

the days surrounding my son's surgery. God had timed it just right!

He has also provided for my spiritual, emotional, and physical needs this year. God faithfully formed a band of prayer warriors, who have held me up regularly before the Throne of Grace. I have become much more aware of God's presence and power in every aspect of my life. God has challenged me to walk by faith and not to give in to fear. His promise is the same as He has given to Moses, Joshua, and many others: "Don't fear, I'm here!"

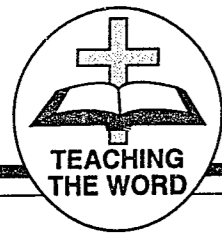
God has reminded me of His presence and power with two incidents involving a bridge and a picnic. For about 20 years, I have struggled to overcome a fear of heights which reaches major

proportions when I cross bridges. On long or high bridges, I frequently experience a sense of being unable to breathe, or a fear of blacking out. So for years, while crossing bridges, I have sung or prayed quite loudly to assure myself that I was still breathing. During one of my trips this year, I needed to cross a sizable bridge. As I approached it, I discussed the situation with the Lord, and instead of telling Him how to "solve my problem," I just asked Him to provide in whatever way He desired. About 10 minutes later, I realized that I had crossed the bridge and had never been aware when I had done so. I'm sure that the Lord had the last laugh on that one! Yes, He can do things in whatever way He wishes!

The second incident was a "minor" one. It involved a pastor's family picnic. As I was preparing for the picnic, I reached into the drawer to get silverware for our family. In the process, I decided that I should probably take a couple of serving spoons in case anyone forgot them. As I reached to get the two spoons, it was as if I heard an audible voice: "Take three." I remember saying, "Is that you, Lord?" and then I put in one more spoon. Imagine my excitement when we needed exactly three spoons. God cares about every aspect of our lives, and He does speak to us if we will listen!

I wish that I could share all of the ways God has proved Himself faithful this year. My prayer is that you, too, will experience His provision and faithfulness. I know for a fact that "... my God will meet all your needs according to His glorious riches in Christ Jesus" (Phil. 4:19).

Will you step out in faith and experience His provision? *SR*



Spiritual education of God's people: The Sabbath

Pastor Jus Start told Deacon Willing about a *Better Homes and Gardens* national survey on families and spirituality which was completed a few years ago.

"They asked the question, 'Which of the following activities are most important in your family's spiritual development?' It was interesting that 70% answered that *attendance at organized religious services* was the most important activity. Over half answered that praying together, reading Scriptures, sharing their beliefs, and being members of a church were also significant."

Pastor Start wrote one of the survey questions on the marker-board while he waited for the diaconate to gather for their monthly meeting: "What do you most want from a religious organization?"

Faith Willing asked the pastor, "What did the survey reveal?"

"*Spiritual development* was the answer for 80% of the respondents," the pastor replied. "Sixty-five percent said they wanted a *loving, caring group of friends.*"

Deacon Faithful entered the room and returned a book, Parker Palmer's *To Know as We Are Known: A Spirituality of Education* (Harper & Row, 1983), to the pastor.

Pastor Start handed the book to Deacon Willing with the comment, "Palmer lists three spiritual disciplines: study of Sacred Scripture, practice of prayer, and participation in the gathered life of the church."

This diaconate meeting's major agenda item was to discuss the

spiritual education of the congregation. The chairman, Deacon Faithful, began the meeting by reading from the fifth chapter of Exodus. He told the ordained leadership that he felt Pastor Start was correct in saying that the center of the Christian's life was to know the Lord.

"Some of us," he continued, "are the spiritual cousins of the Pharaoh in Exodus 5. When Moses and Aaron asked for permission to let the people of God go on a spiritual journey, Pharaoh replied, 'Who is the Lord, that I should heed his voice and let Israel go? I do not know the Lord...'"

Deacon Faithful looked at the pastor and asked, "How do we get to know God? How do we start?"


Pastor Jus Start quietly commented, "The spiritual education of God's people begins with the observance of the Sabbath Day. This is how we begin to know God. Just start observing the Sabbath!"

"The Sabbath is a particular scriptural commandment to keep sacred the seventh day of the week. The Sabbath is linked with the creation of the universe and most particularly the living creatures and mankind. The living creatures and mankind are 'blessed' by God (Genesis 1:22, 28). The Hebrew word, *barak*, literally means to kneel, an act of great respect. The seventh day joins the living creatures and mankind in also being blessed by God (Genesis 2:3).

"As mankind is created in the image of God and is part of God's reflective appreciation of His work,

so the Sabbath is created to form the commemorative moment of divine reflection. The seventh day, the Sabbath of God, was His day to contemplate on His creative activity before it became mankind's day for meditation on the activity of the Creator."

Pastor Start paused and reflected on what he was saying. He picked up his Bible and added, "God 'blessed' and 'hallowed' the seventh day (Genesis 2:3). The Hebrew word, *qadash*, means to be morally or ceremonially clean or sanctified. *Qadash*, which is also translated as 'sanctify,' and its New Testament equivalent, *hagiazoo*, are used in the Bible to denote an attribute of God (Leviticus 11:44; 1 Peter 1:16). Jesus teaches his disciples to address God in their prayers using this word, 'hallowed' (Matthew 6:9)."

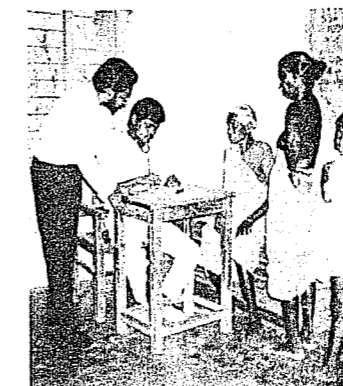
Deacon Willing interrupted the pastor and commented, "The spiritual education of God's people begins by observing the holiness of the Sabbath. Each Sabbath is our opportunity to practice our spiritual disciplines—to grow in grace and in the knowledge of God through our Lord and Savior Jesus Christ. I had forgotten the reason why our church schedules time each Sabbath for the reading and study of Holy Scripture, for our private and church prayers, and for our praise and honor to God. That's why we have Sabbath eve prayer meetings and Sabbath School and worship and fellowship dinners and visitation. Our spiritual education begins with the Sabbath." 



Nellore, India, Asia

The van for the Mobile Health Clinics was purchased in March with funds from the SDB United Relief Fund, and a special bequest from Germany sent through Baptist World Aid. On April 28, the first Health Camp was held near Nellore at Pothireddipalem village with 308 patients, including 100 children, examined and treated.

Youth of the local SDB church were volunteers helping to keep order and assist the two doctors and two assistants who also volunteered their time. Some later Health Camps had to be postponed due to the national elections and probability of violence. See the July *Missions* for more details and pictures.



Executive Secretary B. Kishor Kumar and assistant register patients at first Indian Health Camp near Nellore.

Adams Center, NY, USA

A Senior Saints in Dedicated Service project was held at this Missionary Pastor church the end of July. The "Saints" built a handicapped accessible deck and ramp, and made other repairs to the Meeting House. Pastor Q. Eugene Smith continues to reach out to new contacts, is very active in community ministries, and anticipates continued growth.

Malawi, Africa

Missionary Ian Ingoe and Central Africa Conference leaders are visiting local churches to encourage more giving to their CAC "new direction" Budget. In 1991, a 50/50 plan was begun, with the Malawi SDB churches giving 50% of the budget, with matching funds from the Missionary Board.

Ian wrote, "We start the talks with two skits. Mr. Mkandawire picks a partner, and they walk and jump down the aisle hand-in-hand. Then I pick a big man as a partner and carry him down the aisle on my back,

trying to jump as the first pair did. It gets the people laughing, and they are then led to see that CAC has been carried for 40 years. They all seem to accept what we say and promise to pay their part. Let us all pray this happens." At mid-year, their giving was somewhat higher!

Mid-America, USA

Director of Extension Russell Johnson continues to spend over half of his time on the field. During June and July, the focus was in Missouri, Iowa, and neighboring states where open doors for ministry prevail, and where two local churches have reportedly changed to worship on the Bible Sabbath. Praise the Lord for those who are led to follow His Word!

Phalombe Plains, Malawi, Africa

The Seventh Day Baptists in this area have been visited, and relief supplies, clothing, and aid in rebuilding given as funds were available. It will take some time for rebuilding, the establishing of garden crops, and replacement of livestock. But there is joy in lives spared, and many are finding the Lord to be of vital help in their need. A June storm in the north at Nkata Bay, on the west shore of Lake Malawi, brought further destruction.

Umuahia, Imo State, Nigeria, W. Africa

Elder Lawrence O. Uchegbuonu, who succeeded the late Rev. Gershon Harrison as leader of the Seventh Day Baptist Mission, shared his experience: "Brother, thank God for me. I went to the northern part of Nigeria, Bauchi, to find out the Moslems the late Gershon Harrison converted. Fortunately, I met one of them on the way to see others. We then saw a crowd of people with hatchets, cutlass, arrows, and bows killing 'Christians?' I asked Brother Ahmadu. He told me that it is strife between Muslims and Christians. We had to run to the bush, and from there I found my way to the East where I came from. I lost my Bible, bag, clothes, and money. I had to sell my handwatch, shoes, and the only shirt on my body before I got transport money to come back (home). I thank God for my safety! May glory be to God for the safety of my dear life, for I have not completed the work I wish to do for Christ's sake." (Letter dated, May 21, 1991)



the BEACON

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

September 1991

Freedom!

by Andrew Camenga

Since the beginning of time, young people have sought freedom. Expressions of freedom come in a variety of ways, and Seventh Day Baptist youth have *The Beacon* through which they share what is happening in their lives.

Another view of freedom is expressed in this month's *Beacon*: freedom under and within the law...

"Why do I have to do that? Why does it always happen on the

How should we handle situations like this? Are we legalistic? The difference between a legalist and an upright person is subtle and lies in the heart. A legalist is bound by the letter of the law, but an upright person is led by the spirit of the law.

We need to recognize that our standing up for what is right is not legalism. The law was given to drive us to faith in Jesus Christ.

Galatians 3 shows us that "scripture has shut up all men under sin, that the promise by faith in Jesus Christ might be given to those who believe" (Galatians 3:22). The law has its main purpose in showing us that we sin. This is scary. Without the forgiving love and the undying grace of our Lord Jesus Christ, we will die. But the promise given to us is, "If we confess our sins He is faithful and just

That means our primary motivation is not the law, but it is service in love. We are to help, listen to, care for, share with, and love each other. In this framework, the law appears once again. Now, however, it is not a condemning force; rather, it is a guiding force within which we should live. This law is written on our hearts (Romans 2:14-16) and is a motivator to help us—not to hurt or hinder us.

Our freedom from the entanglement of sin is assured. The law is our guide, and, within its boundaries, we can move freely. We should praise our God for this freedom. Praise can be through worship, song, and especially through our everyday walk. See what David wrote in Psalm 19.

As King David knew, so also we know: within the spirit of the law of the Lord is our freedom to rejoice and to serve. Let us strive to live within the law and be forever free. Let us worship the wonderful Creator. Let us work with one another in love.

Freedom is expressed by love towards one another. If you would like to express this freedom with the youth around the country, feel free to send your thoughts, activities, prose, poetry, or any appropriate item to: *The Beacon*, P.O. Box 115, Alfred Station, NY 14803. Your sharing will be appreciated.

Remember that just as King David knew, we also know that the Lord is the source of all freedom. Our prayer should be as his was: "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my rock and my Redeemer."

Our standing up for what is right is not legalism.

Sabbath? Will it hurt anybody if I do it just this once?" These questions and many others come up again and again. Occasionally, we are forced to take stands for what we know is right.

Recently, one of our youth, Anna Marie McElwain, was involved in a dispute with her teachers. They talked to, yelled at, and even threatened her in an effort to make her forsake the Sabbath.

to forgive our sins and cleanse us from all unrighteousness" (1 John 1:9). This cleansing action sets us free from sin.

It is this freedom that leads Paul to state, "It is for freedom that Christ has set us free" (Galatians 5:1). The reign of sin is over if we accept His sacrifice and give our lives to Him. In fact, we are warned not to "turn your freedom into an opportunity for the flesh, but through love serve one another" (Galatians 5:13).

Pastor Profile

Name: John D. Bevis

Birthdate and place:

March 30, 1941, Florence, Ala.

Current pastorate:

Paint Rock, Ala.

Family:

Daughter--Laura L. Bevis

Education:

B.A.--Southern College

M.A.--Samford University

M.B.A.--University of Phoenix

Former pastorates/employment:

Pastorates:

People's Christian Church, New York City, 1977-79

Paint Rock, Ala., 1979-82; 1987-Present
Denver, Colo., 1982-1987

Employment:

Salem College

Editor, *The Sabbath Recorder*, 1973-82
Northwest Community College

My first job was:

Working in my dad's drugstore.

Personal hero:

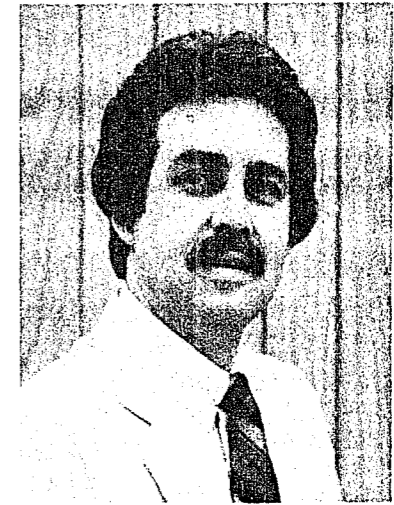
Winston Churchill

Favorite childhood memory:

Christmas with the family has always been special.

Favorite Bible passage:

Isaiah 40:31--"But those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint" (NIV).



Favorite author:

Charles Swindoll

If given an all-expense paid vacation:

I would take a cruise around the world.

A great answer to prayer was:

Seeing and experiencing the sustaining power of the Lord through emotional and physical pain (Isaiah 43:2).

A church project I'm excited about:

To see the moving of the Holy Spirit in the lives of our people; seeing God's blessing in a small congregation.

My vision for SDBs:

That the Lord would continue to use us as a Sabbathkeeping witness as we share the Gospel message. We are in a world so in need of the "Good News" God has blessed us with.

Shop till you drop—in 16 acres

by James J. Fisher

LARKINBURG, Kan.—Kansas 116 through here is one of those east-west blacktops with scant shoulders and little traffic except for the corn planters this time of year.

Larkinburg? Well, you have to look quick. Two streets at right angles to the highway, six miles east of Holton. A church, some houses.

Just another small Kansas town, you say—off the interstates, off the U.S. highways.

Deserted? A place few visit?

Not hardly. Not with a 16-acre hardware store.

Yes, that big. Of course, that includes a little lumber, some farm implements and feed. Still, it's mostly hardware. Building after building.

You want it, Wheeler Hardware has it.

"We're one of those places," owner Winston Wheeler says, "where people come in and say, 'You wouldn't happen to have...?' 'Thing is, most usually we do.'"

Things such as oil lamp mantles, 3-inch roofing nails, fly nets for horses, parts for ice cream makers, feed, fencing, odd-size guttering, even specialty tools to cut weeds out of corn rows without bending over.

And that's just what you can identify. Part of the fascination of Wheeler's is wondering exactly what everything is.

"I'll give you an example," Winston said. "Up in Alaska they still shock wheat. Like we used to do here."

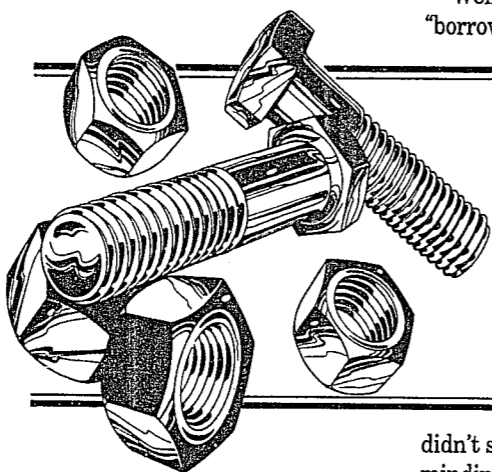
"To shock wheat you need binder twine. It's thinner than the baler twine they use now on hay."

"Well, somehow they heard of us. And, sure, we had it. So they got their wheat shocked."

Even Winston admits Alaska is a

little out of his usual trade territory. But he does get people from all over Kansas—Topeka, St. Joseph, Atchison, Leavenworth. And Nebraska.

More than a few come just to look. To revel in the rows and rows of stuff. To smell the oil-coated bolts. To go up and down rows and rows and rows of materials that hold and cinch and cut and hammer. They come to be in what beats



More than a few come just to look. To revel in the rows and rows of stuff.

any mall or trendy shopping district or discount store all to pieces—a real hardware store. That's a rarity anymore.

Winston and his wife, Eva, go against what the smart boys say about running such an establishment. You know, the wisdom that says "inventory" absolutely has to turn over five to seven times a year.

Winston and Eva don't worry a whole lot about inventory. What they do worry about is not having a particular item when somebody needs it, when folks have cash in their pocket ready to spend. That's their rather straightforward way of handling "inventory."

In fact, having things on hand is how the store got started 40 years ago. Winston was farming here-

abouts then. Being on the edge (what farmer isn't?), Winston saved money by ordering in big quantities. Instead of a handful of bolts, Winston would order a box of them. Maybe more.

Well, farmers being farmers, neighbors being neighbors, the locals would borrow bolts. Farmers always need bolts. Or extra V-belts, which Winston bought in big numbers, too.

Well, how to keep tract of those "borrowings"? Writing them down

didn't seem to work. Nor did reminding friends that they owed so many five-eighths machine bolts.

So Winston started charging. So much a bolt. So much a V-belt. From that, Wheeler Hardware was born. Winston kept the farms, but two of his sons do most of that work now. Winston and Eva are the folks somewhere inside the mammoth store with the smiles and an encyclopedic knowledge of where exactly everything is.

"One of the ways we make sure we have what we need is buying old hardware stores out," Winston said. "You really get some good stuff then."

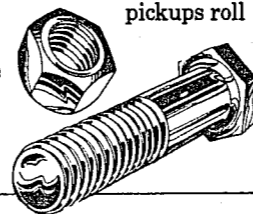
There's one other thing that Wheeler Hardware does that sort of flies in the face of 1991 business practices.

It isn't open on Saturday.

"When I opened, people said I'd never last being closed on Saturday," Winston said. "But you know, people are accommodating. They understand."

The Wheelers are Seventh Day Baptists, meaning their Sabbath falls on Saturday. So the business closes that day.

But it's open Sunday, and that's when the pickups roll up and the people flock in.



This ministry "For His Glory"

"What?! Christian Music?"

Tony Malone has heard this outburst many times in the past year. In May 1990, Tony began living his life for Christ. Through much soul searching, he feels his musical talents have been given to him from God—for God.

Tony first became interested in music at the age of 4. He can remember strumming his plastic guitar and singing "King of the

are members of the Blountville SDB Church. It was there that Tony made his debut as a Christian singer. The concert was a success, with an attendance of over 40 people. PTL!

Shortly after the concert, God led Tony to a woman with an extraordinary voice, musical talents, and love for the Lord. Michelle Mullins also resides in Blountville with her family.

Their ultimate goal is to bring people to Christ.

Road" for his family. At age 7, he was performing professionally and has been ever since.

The music has ranged from folk, jazz, blues, and classical, to country, rock, and heavy metal. Tony bounced back and forth through these types of music because he was not fulfilled. He "felt something was missing." It was the death of a close Christian friend that finally jarred Tony enough to try Christian music, and into a committed life with Christ.

Tony lives in Blountville, Tenn., with his wife, Angie, and their two children, Jason and Joshua. They

There's one thing that Wheeler Hardware does that sort of flies in the face of 1991 business practices.



"We're right next to the Christian Church here," Winston pointed out. "So we don't run the loaders or make a lot of racket until after their service. You know, it's an accommodation. Good manners, really." SR

This article appeared last spring in The Kansas City Star. James J. Fisher's column appears Sundays, Wednesdays, and Fridays in the Style section. The Wheelers are members of the Nortonville, Kan., church.

Winds of love follow tornado

by Reba Wheeler

The residents of Nortonville, Kan., are nearly back to normal after the town was hit by a tornado on April 26, 1991.

We are back to living normally after the interior of our house was restored—part of our roof was hit by the tornado and water (from the rain that followed) drenched the dining room and kitchen. Our roof has only temporarily been repaired. It will be fall before our over-busy carpenter can reshingle the complete roof.

Praise God, no lives were lost in Nortonville, although 36 homes were damaged. The love and caring shown by the area people in clearing debris and sharing in the work was so greatly appreciated. It made us realize more fully about God's watchcare over this town, and that He is still a loving, caring God.

At one time, I counted 18 people in our yard alone—hammering, sawing, measuring, and clearing away debris. We live in a wonderful area.

Praise the Lord! SR

SR Reaction

Mr. Butler,

I would like to step in on Rev. Wheeler's defense (April SR), but also seeing Mr. Rymer's (June SR Reaction) point of view.

"War" really doesn't exist in this world on "either side" of the road, but rather in "the middle" of this road; the one we all walk on together! While Mr. Wheeler's heart is in the right place for the most part, Mr. Rymer's perspective is sadly true, also.

God love you, Mr. Wheeler, for your heart of "peace" and "love." Having those traits within, and being a man of God, you show yourself to be "seeking a better country" (Heb. 11:16).

Mr. Rymer, it's true that your perspective is pretty much on target. If we didn't fight to keep our freedoms, we would not be free to live as Christians and be in "free pursuit" of spreading the Gospel. Even Israel had to fight to possess what God had given them. I do not say that war is right; but I do say that if God says, "Go up and I will deliver them into your hand," I'm going to do it.

Brother Rymer, you should not be "so hard" toward a brother who has his Father's heart. Sadly, Brother Wheeler, their shall be no peace (Godly peace) in this world, except for His Children. Psalm 133 tells the beauty of unity among brethren, and this should be our goal in Christ. Take heart, Brother Wheeler and Brother Rymer, "for our redemption draweth nigh."

Your sister in Christ,
Janet Morey, Port St. Lucie, FL

Dear Editor,

In response to Mr. Rymer's letter which spoke against Rev. Wheeler, I would just like to say: if one intends to sign a letter "respectfully," they should make it respectful, which Mr. Rymer unfortunately was not.

Sincerely,
Sam Palmer (14), Andover, NY

Dear Editor Butler:

After reading Steve McNeme's article in the June SR, I would like to react to an introductory paragraph which states: "We are not just some kind of animal life form, but created in the very image of God. The whole Sanctity-of-Life stand is based upon this concept, that we are special. If we were just evolved animals, and not created a little lower than the angels, then it would be a different matter."

I agree that we are special. We have invented science and technology which, in the span of 400 years, have given us power against which no other creature on earth can stand. We have written symphonies and books, and painted incredible images which so deftly capture the wonder of creation that they stir even the toughest hearts. Yes, we are truly "a little lower than the angels." But, for the future health of our planet, is this the best self-image for us to choose? I think it would be wise for us to visualize our specialness in a humbler way.

Suppose that God loves His whole creation, not just us; that this earth does not exist solely as a testing ground for human souls, but as God's great experiment to see how many life forms can live together in a balanced and beautiful way. If this is God's plan, then all life is sacred, and the image of God is reflected in every living thing. People are particularly blessed with keen minds, hands to use tools, and a great capacity for caring. I believe that God has called us to love and care for His continuing creation on earth. If we saw ourselves as "a little higher than the chimpanzees and porpoises," wouldn't that help us to be better stewards and shepherds for all of God's creatures?

If the SDB Church is to remain vital, we should develop a humbler picture of the relations between God, people, and the rest of creation. In the words of Isaiah 11:9, "They shall not hurt nor destroy in all my

holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Walk softly on your chosen path,
David C. Palmer, Andover, NY

Dear Editor,

I am responding to the June SR (Sanctity of Life).

I am very grateful for that issue. There are a lot of groups who use the pro-life and pro-choice topics as an excuse to rebel and break the law, lest they be called "rebels without a cause." The SR showed me some good anti-abortion arguments by those who have a good reason behind their cause.

As Christians, we need to take action in the political world as well. If indeed we are Ambassadors for Christ, let us do our job. Ever since I first learned about abortion, I've blamed Christians for its extension: "And I will do whatever you ask in my name..." (John 14:13). If we would ask God in the name of Jesus, perhaps our political task would ease up.

Finally, was it not love that Jesus showed to Mary Magdalene? Until Jesus casts his stone, I refrain from casting mine. Like Jesus, compassion for the hurt and pain is in order.

In response to the argument put out by McNeme concerning the use of *brephos* (baby), I feel it is very weak. It was pointed out that the Greek had no words such as "fetal tissue." However, in a world where the morality of abortions was not an issue, such terminology was logically non-existent, and the vocabulary demanded that *brephos* be used.

Word arguments detract from the concept. Had the Greek language had the word fetus, and had it been used, abortion would be no more in the right.

The concept is beautifully expressed by the scriptural examples given in the articles by McNeme, particularly the example of Jacob and Esau.

Love in Christ Jesus,
Michael A. Peters, Richburg NY

Jesus, Law, and Sabbath, (cont. from page 10)

fact that the Sabbath was created right after man's creation. Perhaps the Sabbath was created by God with man in mind.

The fact that the Sabbath was made for man is stated clearly by Jesus Christ, the Creator of the Sabbath. "The Sabbath was made for man; and not man for the Sabbath" (Mark 2:27). Here Jesus addresses the Pharisees who are condemning Him and His disciples for breaking the Pharisaic rules regarding the Sabbath.

There are three things which can be learned from this sentence from the mouth of our Lord, Jesus Christ.

First, the Sabbath *was made*. This is a clear reference back to Genesis 2 showing that the Sabbath was a part of the perfect creation order. The Sabbath existed from the very beginning as the final part of God's creation. This reference to the creation of the Sabbath would also serve as a reminder to

The Sabbath does not have its origins in the Law. Its origins go back to creation.

the Pharisees that the Sabbath was created by God and not by them.

Second, the Sabbath was made *for man*. Right after the creation of man, God made the Sabbath. (See Genesis 1 and 2.) Jesus, the Creator of the Sabbath, says that the Sabbath was created with all mankind in mind.

The Sabbath does not have its origins in the Law. Its origins go back to creation. The Sabbath was not a Jewish Sabbath alone, because "the Sabbath was made for man," and not for just the Jews. When the Sabbath was created in

the beginning, there were no Jews. This is the clear message of Jesus in this New Testament text.

had lost the meaning of the Sabbath. God had created the Sabbath for man's benefit, but the Pharisees

The Sabbath was created for man's benefit. Jesus' life, death, and ministry did not change the original meaning and purpose of the Sabbath.

At creation, man was in perfect harmony with God and with the universe. A part of this harmony of the perfect creation was the Sabbath, which God Himself blessed and sanctified (Genesis 2:3). God created man in such a way that he needed the Sabbath. Then God created the Sabbath to meet that need. "The Sabbath was made for man."

Third, "The Sabbath was made for man, *not man for the Sabbath*." At the time of Jesus, the Pharisees

had reversed the meaning. For the Pharisees, the Sabbath was more important than man, and they believed that God had created man to keep the Sabbath.

The Sabbath was created for man's benefit. Jesus' life, death, and ministry did not change the original meaning and purpose of the Sabbath. But Jesus did attack the Pharisees for the way they had corrupted and changed the original meaning and purpose of God's holy day. **SR**

Questions

1. Where are the Ten Commandments written today, besides in the Bible?
2. According to Exodus 20:10, in the Ten Commandment Law, the seventh day is the Sabbath. In order for the Sabbath to be changed to the first day of the week, there would need to be a change in the Ten Commandments. Did Jesus come to change even the smallest part of the Law? (See Matthew 5:17-19).
3. Which of the Ten Commandment Laws was most corrupted by the Pharisees?
4. According to Mark 2:27, the Sabbath was "made." When was the Sabbath made? (See Genesis 2:2-3.)
5. According to Mark 2:27, for whom was the Sabbath made?
6. According to Mark 2:28, who is the Lord of the Sabbath?
7. Why would Jesus change or destroy the Sabbath over which He is Lord?

December	\$708,785
November	\$649,715
October	\$590,650
September	\$531,585
August	\$472,520
July	\$413,455
June	\$354,390
May	\$295,325
April	\$236,260
March	\$177,195
February	\$118,130
January	\$59,065

1991 income needed—\$708,785.
 Per month gift income needed—\$29,415.
 Total needed each month—\$59,065.

Encouraging Words

Here are two more fellowship dinner recipes:

Fruit Pizza

Crust:

1/2 cup butter or margarine
 1/4 cup powdered sugar
 1 cup flour
 Mix crust and spread on
 pizza pan. Bake at 350 degrees
 for 15 minutes. Cool.

Filling:

8 oz. cream cheese (I use light)
 1/4 cup sugar
 1 tsp. vanilla
 Beat cream cheese, sugar,
 and vanilla. Spread over the
 cooled crust. Cover with fruits
 of your choice.

Glaze:

2 tbsp. cornstarch (mix with
 water to make a paste)
 1 cup pineapple or other fruit
 juice
 1/3 cup sugar
 1 tsp. lemon juice
 Mix glaze and cook it until
 thickened. Cool and pour over
 the fruit. (Sometimes I put the
 fruit into the glaze and then
 pour the entire mixture over the
 cream cheese.) Refrigerate and
 serve within 24 hours.

—Muriel Osborn
 Edgerton, WI

Lemon Angel Squares

1 box angel food cake mix
 1 can lemon pie filling
 Combine dry cake mix and
 pie filling, and stir until well
 blended. Lightly spray jelly roll
 pan with Pam, then spread

mixture in pan. Bake at 325
 degrees for 20 minutes. Cool and
 cut into squares. Powdered sugar
 may be sprinkled on top.

—Rosie Geske
 Milton, WI

Thank you, ladies, for those great food ideas. Too bad we didn't hear from you gentleman chefs out there.

For our next question, you might need to rev up those memory banks. Or, maybe something happened just last week. We want to hear from you!

"They say that the children's sermon is for the little ones, but we older folks sure enjoy it. You never know with those kids—we've seen some funny moments!"

"Could others share briefly some humorous moments from children's messages?"

Send your children's sermon
 anecdotes (100 words or less) to:

SDB Center
 P.O. Box 1678
 Janesville, WI 53547

Or give us a call:
 (608) 752-5055

You can even FAX your anecdote!!
 (608) 752-7711

Births

Nash.—A daughter, Kathleen Elizabeth Nash, was born to Jeff and Kathy Nash of Kent, WA, on September 16, 1990.

Conrod.—A daughter, Stephanie Mae Conrod, was born to Phil and Tiffany Conrod of Kent, WA, on November 11, 1990.

Fink.—A son, Jared James Fink, was born to Rodney and Dale Fink of Verona, NY, on March 19, 1991.

Fox.—A son, James Alexander Fox, was born to Dean and Susie (Pinder) Fox of Blacklick, OH, on April 30, 1991.

Loofboro.—A son, Alex Brooks Loofboro, was born to LeRoy and

Janette (Fetrow) Loofboro of Milton, WI, on May 13, 1991.

Mackintosh.—Three sons, Andre Luis, 6; Roberto Timothy, 4; and Jose Micah, 1; by adoption, to Douglas and Jane Mackintosh of Half Moon Bay, CA, on May 23, 1991.

Mannhardt.—A daughter, Hannah Mannhardt, was born to Samuel and Lois Mannhardt of Middletown, CT, on May 24, 1991.

Sakamoto.—A son, Kyle Thomas Sakamoto, was born to Thomas and Barbara (Ayars) Sakamoto

of Quakertown, PA, on June 1, 1991.

Stephan.—A daughter, Holland Delaine Stephan, was born to Karl J. and Vickie (Richardson) Stephan of Fayetteville, NC, on June 23, 1991.

Swanson.—A daughter, Hannah Elizabeth Swanson, was born to Allen and Carol (Pinder) Swanson of Grand Island, NE, on June 29, 1991.

Noel.—A daughter, Dorothy Elise Noel, was born to Rod and Melissa Noel of Corning, NY, on July 9, 1991.

Obituaries

Williams.—Danielle Elizabeth Williams, 1-year-old daughter of Darryl and Debra (Sanford) Williams, died on March 8, 1991, at Children's Hospital in Seattle,

Wash. She was born on January 5, 1990.

Survivors include her parents; a brother, Jacob; her grandparents, Lawrence and Lena Sanford of Bellevue, Wash., and Audine Williams of Denver, Colo.; one great-grandmother, Elrena Sanford of Denver; three uncles and an aunt.

Services were held at the Burien (Wash.) Free Methodist Church on March 12, 1991, with Pastor Gareth Hemminger of the Seattle Area SDB Church officiating. Interment was at Greenwood Memorial Park, Renton, Wash.

Danielle was truly a gift of joy and sweetness. She will be greatly missed.

Marriages

McLaughlin-Hemminger.—Jack McLaughlin and Susan Hemminger were united in marriage on September 15, 1990, in Burien, WA. The brother of the bride, Pastor Gary Hemminger, officiated.

Happle-Delp.—Frederick L. Happle and Susan Kathy Delp were united in marriage on April 6, 1991, at the Verona, NY, SDB Church by Pastor Steven James and Pastor Russell Johnson.

Looper-Severance.—Michael Edward Looper and Sanja Cherrie Severance were united in marriage on May 25, 1991, at the SDB Church of Denver, CO. The Revs. Gordon Lawton and Victor Skaggs officiated.

Accessions

Bay Area, CA
Steven Crouch, pastor
 Joined after testimony
 Boyd Elder
 Mabel Elder

Columbus, OH
Robert Van Horn, pastor
 Joined after testimony
 Cindy Elkins

Hendersonville, NC
John Thompson, pastor
 Joined after testimony
 Cheryl Creasey
 Eddy Creasey
 Bill Linton

Seattle, WA
Gareth Hemminger, pastor
 Joined after testimony
 David Aldredge
 Debbie Aldredge
 Joined by letter
 Morgan Shepard

Lakeridge Lutheran Church in Seattle, Wash. Many friends and relatives shared remembrances and anecdotes. Pastor Gareth Hemminger of the Seattle Area Seventh Day Baptist Church officiated.

Tennant.—Mary Elizabeth Tennant, 79, died on April 28, 1991, at the Clarksburg (W.Va.) Continuous Care Center, where she had lived most recently. She was born on October 14, 1911, in Salem, W. Va., the daughter of Sim and Sallie Bond. She was a member of the Salem Seventh Day Baptist church for 66 years, although she had been unable to attend in recent years. Her husband, Charles, died in 1975.

Mary is survived by one son, Bond Tennant, of Salem; two stepsons, Martin K. Tennant of Parkersburg, W.Va., and Charles Tennant of Fayetteville, N.C.; two brothers, Edwin J. Bond of Williamsburg, Va., and William E. Bond of Annapolis, Md.; one sister, Margie Allen, of Jane Lew, W.Va.; and one granddaughter. She was preceded in death by an infant son; two brothers, Thomas and Eugene; and a sister, Eleanor Bond.

Graduation and farewell services were held on May 1, 1991, at Harbert Funeral Home. Pastor S. Kenneth Davis of the Salem SDB Church officiated. Interment was in the K. of P. Memorial Park.

Willis.—Lena Willis, 96, of New Milton, W.Va., died on April 29, 1991, at her residence after an eight-month illness.

She was born in Doddridge County on April 3, 1895, the daughter of the late Manville O. and Experience (Davis) Polan. On December 28, 1920, she married Harry Willis. He died on July 7, 1962.

Lena, who was a homemaker, was an 80-year member of the Middle Island (W.Va.) Seventh Day Baptist Church. She was also a member of Currydale Farm

Women's Club, Doddridge County Senior Citizens, Post 3408 Ladies Auxiliary to the V.F.W., and a life member of Linden B. Gain #4008 World War I Auxiliary.

She is survived by two daughters, Harriet Hope Rader, Woodsfield, Ohio, and Leah Virginia Waggoner of New Cumberland, W.Va.; two sons, Charles O. "Chuck" Willis of West Union, W.Va., and William F. "Bill" Willis of Akron, Ohio; one sister, Gertie Snider of Barrackville, W.Va; 14 grandchildren, 21 great-grandchildren, and one great-great-granddaughter. Lena was preceded in death by two sons, Alfred Lee and Harry Wayne Willis; two brothers, one sister, and one grandson.

Farewell services were conducted on May 2, 1991, at the Spurgeon Funeral Home in West Union, with the Rev. Del Cowley officiating. Interment was in the Masonic Memorial Park, West Union. DER

Maxson.—Mabel I. Maxson, 78, of Berea, W.Va., died on May 25, 1991, at her residence.

She was born in Cox's Mills, W.Va., the daughter of the late Howard H. and Bessie I. (Campbell) Gribble. She was a member of the Berea Women's Club, Harrisville (W.Va.) Senior Citizens, the South Fork Grange, and the former Ritchie SDB Church at Berea.

Survivors include two sons, Donald Maxson of Pomeroy, Ohio, and Raymond Maxson of Reedsville, Ohio; two daughters, Kathleen Husk of Parkersburg, W.Va., and Patsy Copeland of Berea; one brother, Hayward Gribble of Parkersburg; three sisters, Clorice Bush of Beverly, Ohio, Janice Sutton of Waverly, W.Va., and Freda Townsend of Oxford, W.Va.; a half-brother, Glen Gribble of Grantsville, W.Va.; 21 grandchildren, four stepgrand-children, 28 great-grandchildren, three step-great-grandchildren, and one great-great-granddaughter. Mabel was preceded in death by her husband,

Charlton H. Maxson; one daughter, three brothers, three sisters, and a grandson.

Services were held at the McCullough-Rogers Funeral Home, Pennsboro, W.Va., with the Rev. Harlan Hodge officiating. Burial was in the Pine Grove Cemetery, Berea. DER

Brissey.—Draxie M. Brissey, 103, originally of Berea, W.Va., died on May 28, 1991, at American care of Parkersburg, W.Va. She was born in Ritchie County, W.Va., the daughter of the late John and Callie (Randolph) Meathrell. She was a lifelong member of the Ritchie Seventh Day Baptist Church at Berea. Draxie received a bachelor's degree in 1910 from Salem College, Salem, W.Va., and taught in the Kanawha and Ritchie County schools.

Survivors include two sons, Reuben M. Brissey of Granger, Ind., and George E. Brissey of Harborcreek, Pa.; four grandchildren, and four great-grandchildren. She was preceded in death by her husband, Reuben M. Brissey; a brother, Rupert; and two sisters, Julia and Conza.

Services were held on May 30, 1991, at Raiguel Funeral Home in Harrisville, W.Va., with the Rev. Donald E. Richards officiating. Interment was in Pine Grove Cemetery, Berea.

Hummel.—Larry Paul Hummel, 19, died on June 1, 1991, in Longmont, Colo. He was born on January 26, 1972, in Boulder, Colo.

Survivors include his mother, Wanda (Lederer) Hummel; one sister, LeAnne Mares of Longmont; his grandmother, Rena Beth Lederer of Boulder; and other relatives, many in Colorado. His father, Terry D. Hummel, preceded him in death in 1988.

A memorial service was held on June 11, 1991, at the Howe Mortuary in Longmont.

K E V I N ' S O R N E R

Earlier this year at a Tract Council meeting, I wondered aloud if we should dub 1991 as the "Year of New Equipment" or the "Year of New Tracts." Joel Osborn, our secretary, answered that it should be the "Year of New Tracts because of our New Equipment."

That was a good statement. We've been able to do more, do better, and in less time, which helps with our labor and burden costs. This almost keeps pace with our dreaded rising P's: Paper, Printing, and Postage.

Last year, the TCC submitted a request to the Memorial Board (with the backing of General Council) for funding of new computer equipment. Our older machines had fallen behind the times in hardware and software; basically incapable of running the newest versions of desktop publishing programs.

The Memorial Board trustees agreed to a generous partial grant for new equipment, and we do thank them for that. The Tract Council members voted to use our 1989 capital gains money to set up a separate fund for new equipment. This helped cover the difference.

Then came months of checking prices and vendors, phone calls, fear of jumping in too soon, delaying the decision. But all the waiting paid off because Macintosh came out with newer, faster, more powerful machines—at a lower price!

The heart of the system network is a Mac IICI (with 80 meg hard drive, 5 meg RAM), two Mac Classics, and a RasterOps full two-page monitor. This allows us to see a full magazine spread without a lot of pointing and clicking of the mouse.

That's a time saver, and an eye saver! Just within the last year and a half, Leanne and I have had to get eyeglasses after using the old nine-inch monitors. Coincidence?

So, we had new computers, new software—but still had the same look to *The Sabbath Recorder* and other publishing.

Our photos needed help!

We were able to get a good used camera and a much needed densitometer for less than the price of a new camera alone. (The densitometer measures the density of the camera operator....)

No, it really measures the lightness and darkness density of a photo. And it's much better than the old guessing game system!

Before, it took many tries and re-shots and re-calculations; and lots of film in the garbage...

Now, just one or two shots in the darkroom (on the camera, folks), and she's done!!

The bottom line for this change?

Better picture quality! I hope you've noticed the difference. Some shots may still be a little fuzzy, light, or dark, but we're working the best we can with the pictures that come in.

So we had new computers, a new camera; but the same old printout! It was time to upgrade the printer.

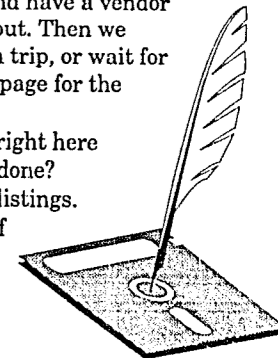
Our new LaserMaster 1000 gives us 1000 dots-per-inch of lovely letters and graphics. Our older laser printer put out 300 dpi. The printer package also included 135 different typefaces. If purchased separately, the fonts would have set us back a lot of dollars.

So what's the big deal between 300 and 1000 dots per inch? (About 700...) It may be subtle, but there is a crisper difference. And to the casual, non-SDB observer, there's a quality difference.

Another difference is in the printing costs. For our previous outreach issues, tracts—anything going to the general public—we would make a 40-mile trip to Madison, drop off the disk, and have a vendor make a typeset quality printout. Then we would either make the return trip, or wait for the mail; and pay about \$8 a page for the service.

Now, we can have it done right here in room 13. And what's been done? Check the back cover for the listings.

We continue to thank all of our contributors, the Memorial Fund, and especially the Lord for this year of new equipment and publishing.



In the next SR:

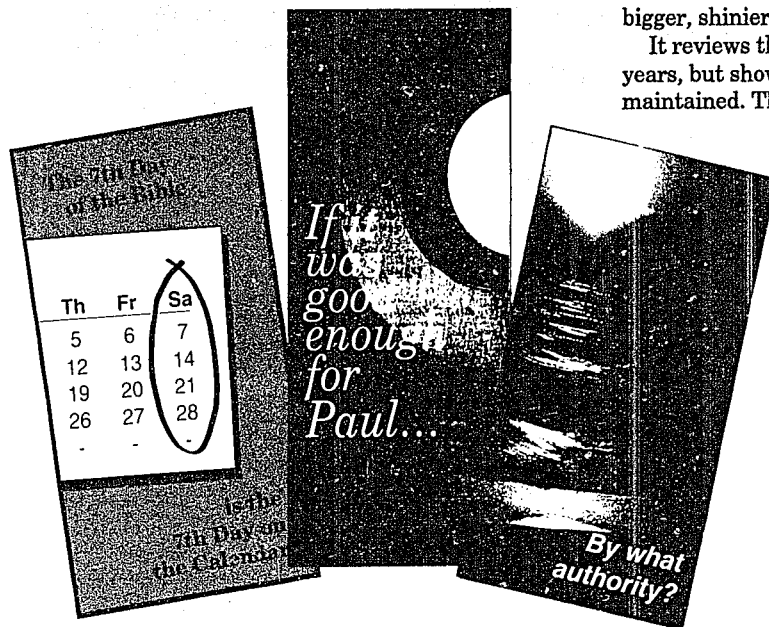
Conference 1991

Coverage of the business, fellowship, and worship in Houghton, N.Y.

The Sabbath Recorder (ISSN 0036-214X) (USPS 474460)
3120 Kennedy Road
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New tracts for your outreach



Our "7th Day on the Calendar" tract got a little bigger, shinier, and more colorful.

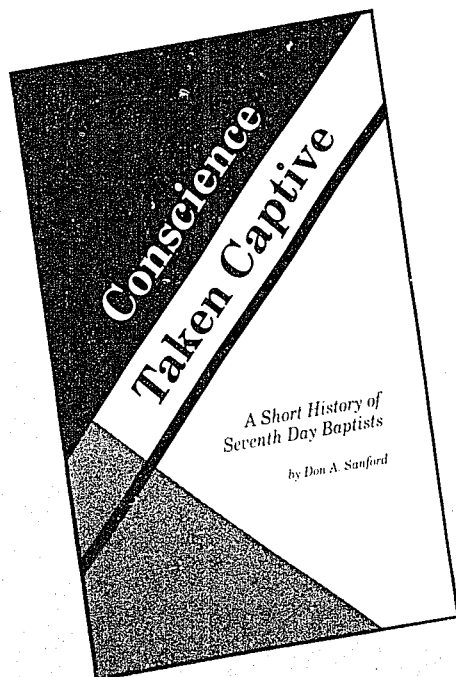
It reviews the different calendar changes over the years, but shows clearly how the 7-day cycle has been maintained. Three-color/.07 each

The old, "Was Paul Wrong?" has been converted to "If it was good enough for Paul," with a total redesign.

It gives biblical references to how Paul observed the Sabbath, did not teach or live out a repeal of the day; so, if it was good enough for Paul—It's good enough for us! Three-color glossy tri-fold/.10 each

The question remains the same, but "By what authority?" has a new look and a new sunset.

The tract explains the biblical authority for the Sabbath, then we ask the Sunday keeper, "By what authority" do you change the day? Full color/.08 each



New book on SDB history

Conscience Taken Captive: A Short History of Seventh Day Baptists, by Don A. Sanford, is now available.

The 88-page book serves as an introduction to the history and polity of SDBs, and may be used to share our heritage with church members and friends.

Price is \$3.00 each, or \$2.50 for 10 or more copies. Please add \$1.00 for one or two copies, \$2.00 for 3-10 to cover the postage.

Don's more comprehensive history book, *A Choosing People: The History of Seventh Day Baptists*, is to be released next April by Broadman Press. This 412-page hardcover book is tentatively priced at \$25, but you may pre-order your copy today for only \$20.