

The

S

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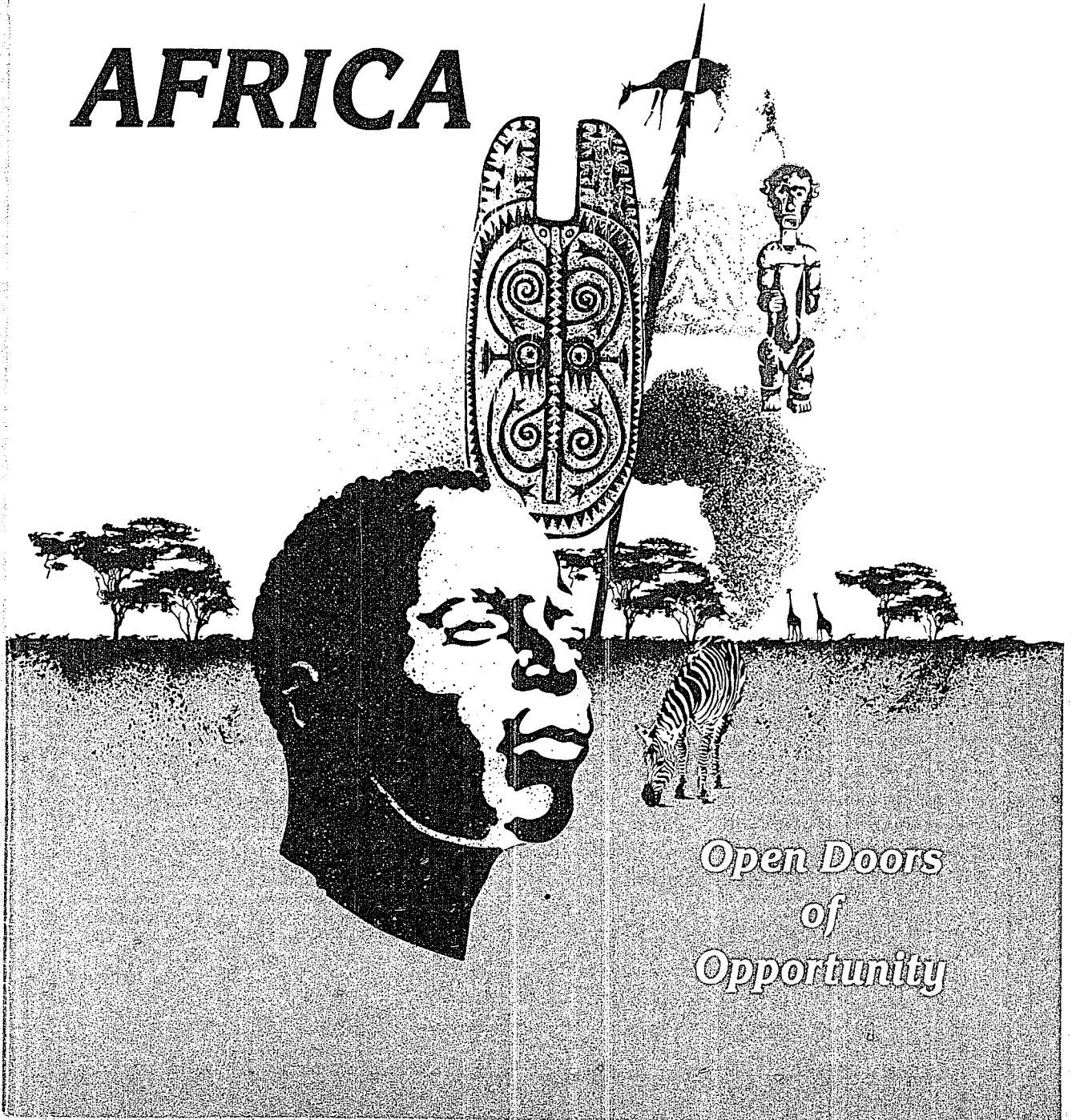
News for and about
Seventh Day Baptists

January 1992

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AFRICA

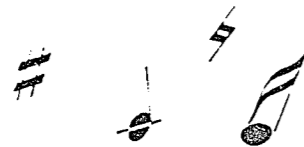


*Open Doors
of
Opportunity*

1992 Summer Institute on SDB History and Polity

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

New Sabbath Hymn Contest

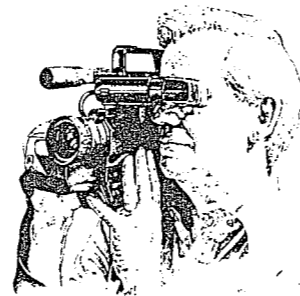


We are looking for original sacred music which glorifies God and His gift of the Sabbath. Your Sabbath hymn (previously unpublished) could eventually be sung at our churches across the country, or at next year's Conference. Words can follow a familiar tune, or surprise us with a complete, new arrangement.

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

NEW

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"Picking Up the Pieces"—For those who think they are too broken to be used by God. (30 min.)

"Doorways to Danger"—Reveals the dangers of dealing with the occult. (30 min.)

"Who Needs the Church?"—Martin DeHaan, Dave Burnham, and Tom Mahairis discuss the kinds of people who need the church. Four 20-minute lessons on one tape, with discussion guide.

Robe of Achievement

The Women's Society is accepting nominations for the Robe of Achievement for 1992. Please be considering a woman in your church who meets these criteria for nomination:

- Must be a committed Christian
- Must be an active member of a local Seventh Day Baptist church
- Was/is active as a volunteer in some phase of denominational effort
- Has shown evidence of special service with her family and/or community

A complete resume must be submitted containing a life history including her achievements and activities. Without a resume in hand, the committee cannot make a competent choice among many nominees. If an individual has been nominated before, and you still want that person considered, please re-submit the name as well as the resume.

Send all nominations to: Elizabeth Bidwell, P.O. Box 136, Shiloh, NJ 08353

Deadline: May 31, 1992

The Sabbath Recorder



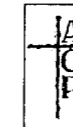
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Kevin Butler
Editor

Leanne Lippincott
Assistant Editor

Contributing Editors

Calvin P. Babcock, Ernest K. Bee Jr., Charlotte Chroniger, Rodney L. Henry, Leon R. Lawton, RuthAnne Peil, Don A. Sanford, Mynor G. Soper.

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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

Open doors of opportunity

by Leon R. Lawton

Since the mid-1940s, the continent of Africa has had a key role on the world scene. The independence movement brought dozens of new countries into being; the political freedoms thus gained also brought

communist governments to some, and dictatorships to others. Tribal rivalries were also heightened so that several countries went through years of civil war with hundreds of thousands dead and

injured. World powers lined up to help one side or the other, bringing further turmoil.

Drought and inept government brought famine to many lands, most noticeably in Ethiopia and Sudan. As political, social, economic, and religious changes came, the work of Christian missions suffered. Yet through it all, the statistics that were available showed more rapid growth of the Christian church in Africa than in any other continent.

Seventh Day Baptists in Africa

Following the establishment of the Seventh Day Baptist World Federation in 1965, three Conferences became members: The Central Africa Conference of SDBs, Malawi; the SDB Conference of South Africa; and the Nigeria General Conference of SDBs. The first of these was the only one receiving missionaries from the SDB General Conference of USA and Canada. It also had branch churches or missions in neighboring Mozambique, and in Zimbabwe and Kenya.

Through the years, correspondence has come from individuals in other African countries sharing their like faith and seeking to relate to Seventh Day Baptists. Most were referred to leadership in one of the sister Conferences for follow-through. Many were seeking financial support for themselves or their ministries, and this was not possible as a first step.

Immediate opportunities

Hopefully, the 1990s will bring an era of greater peace in Africa. Additional inquiries have come, and open doors are evident. These include:

✓ A conference of churches in Zaire that has begun to keep the Sabbath and wishes to relate to the SDBWF;

✓ A pastor and small group meeting in Ghana;

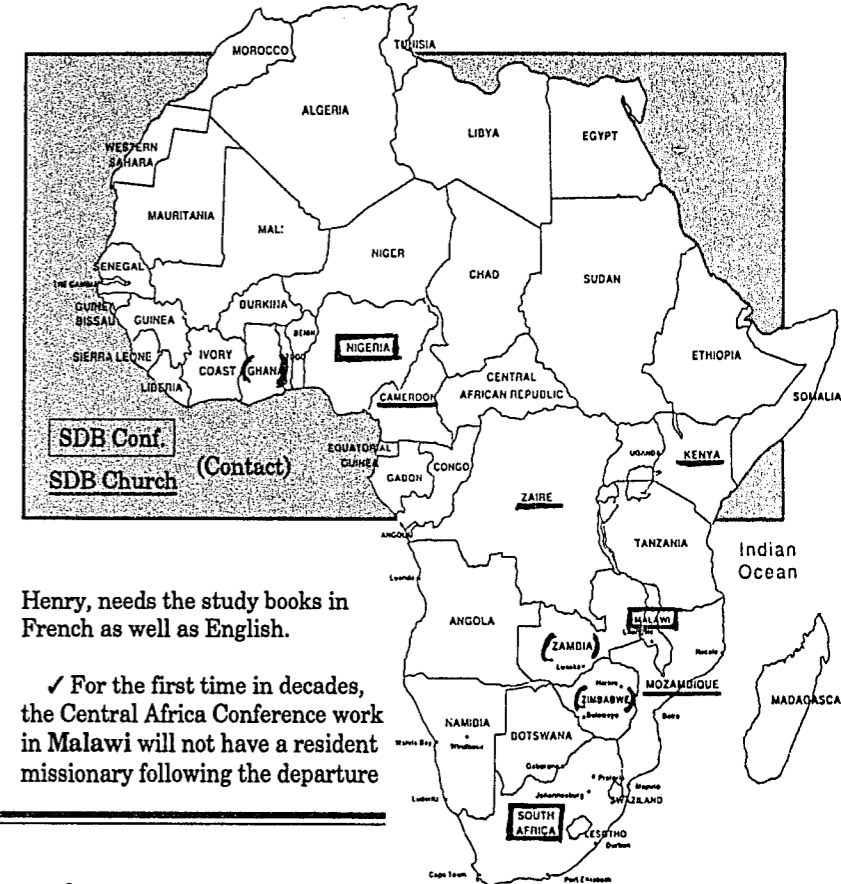
✓ A Baptist pastor in Zambia who has come to the Sabbath and wishes to relate to SDBs and have an effective witness;

✓ The continued witness by two small SDB groups in Kenya who ask again for a visit from other SDB groups;

✓ The reported growth of SDB churches in Mozambique;

✓ A pastor in Zimbabwe who is starting an SDB witness;

✓ The answer to prayer and need that now allows SDBs in the Cameroon to be a legal body un-



Henry, needs the study books in French as well as English.

✓ For the first time in decades, the Central Africa Conference work in Malawi will not have a resident missionary following the departure

Correspondence has come from individuals in other African countries sharing their like faith and seeking to relate to Seventh Day Baptists.

der the Native Baptist Church. Rev. John Mpako now reports that there are 15 active evangelists and over 600 SDB members in several new groups; a revitalized clinic in the Kumba area needs equipment and supplies; and the ongoing Theological Education by Extension (TEE) training of pastors in the Native Baptist Church, set up by Rod

of the Ian Ingoes. Some personal contact would be most helpful in our continuing fellowship.

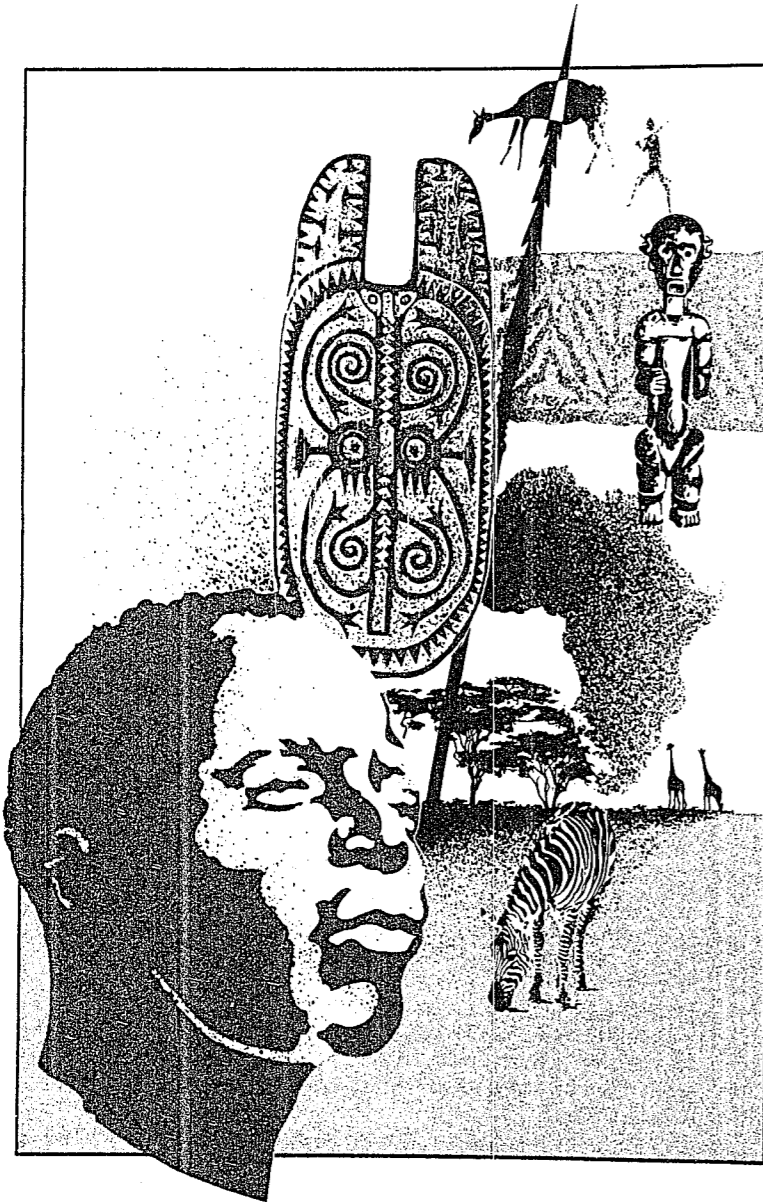
How should we move forward?

Based on these facts, the Missionary Society is tentatively planning to send a team of two Board leaders to Africa in 1992. They will

visit several countries. It would be good if all countries could be included, but time and funds could prevent that.

With continuing political unrest in several of these countries, would such visits be unwise? We do not know the future. But we do know that the Lord will lead and that the prayers of His people will be answered! Wisdom, understanding, resources, personnel, and the time factor are all interrelated and vital.

Each of us can have a vital part through prayer. May the Lord give direction, vision, provision of needs, and the ability to allow us to walk in His Way. **SR**



The Ingoes' work in Africa

A letter from R.J.B. Mkandawire

Dear Brothers and Sisters
in Christ,

I greet you in the wonderful name of our Lord Jesus Christ. On behalf of our Conference Board of Trustees, entire Conference, and on my own behalf, I would like to thank your Conferences for working together in assisting us with personnel, material, and financial support.

We greatly appreciate the work done by Pastor I.P. Ingoe, his wife Trudy, and the two children Nicola and David. They have been very hard working, cooperative, and advisory to our Conference. Their friendliness has been very helpful in mixing with our Christians well, and in solving problems together.

Since their arrival in Malawi in 1989, they have been able to meet the goals that were set for them. These goals included: the construction of Chipho Health Centre and Thembe Maternity unit, finishing Lilongwe pastor's house, maintaining Blantyre Naperi and Namiwawa Mission houses. All these have been accomplished in good time. He has also trained a Malawian Building Supervisor in addition to the many who were trained on the job as he worked with them in construction. Our identified trained Building Supervisor is Mr. Gideon G. Chiwanda. He has proved to be a very good man for the work.

God has blessed C.A.C. (Central Africa Conference) with this young man who will help us to meet our building needs. Would you please join us in prayers for him?

The Ingoes have been assisting us in many ways which were not



Royal J.B. Mkandawire

expected from them. They have been good consultants for our Board of Trustees, especially during the time of crisis. They offered themselves to help fill the gaps within C.A.C. leadership. We thank God for this. May He continue to bless them.

Most of our churches were visited by them more than twice within their two-year stay in Malawi. While visiting churches, they preached, taught tithing and giving of other offerings (i.e., 50/50 in order to make the church self-reliant). Through these sermons, C.A.C. has identified another gift in Pastor I.P. Ingoe. He has a special gift of preaching, and proved to be a very good potential evangelist for Seventh Day Baptists as a whole. We pray that God may continue to use him in this special way.

Mrs. Trudy Ingoe has been very helpful in our Medical Ministry and acted as a good advisor and teacher. She also helped in organizing and starting five Homecraft groups for our ladies in Blantyre, Makap-

wa, Uzumara, Mzuzu, and Jandalala. Our women appreciate greatly her role in encouraging them to sew their own and children's clothes. They will greatly miss her and her skills. She has also been very active in children's Sabbath School. She participated in teaching many times for our needed children's classes. Our children love her so much in her performance.

Finally, I would like to comment on their willingness to help in many projects within our Conference. Uzumara Station construction was their last major project. Chipho church and guardian shelter construction is another work in final touches.

We thank God for His provision to C.A.C. through the Ingoes during these two difficult years. We know they met with a lot of problems but God helped them to overcome them. Our last General Conference conveyed their vote of thanks to them personally and invited them to come again for future services in the Lord. Mrs. Ingoe was named *Nankhoma*, a respectful Malawian name for good services in preparing food (traditional food). We have learned a lot from the Ingoes, and gained spiritual benefits in the church as well as at home.

Please convey our thanks to all our brothers and sisters who supported our missionary couple in prayers, materials, and finances during their stay in Malawi. We assure you that there is more work in Malawi for missionaries.

We pray continually for God's blessing to be on you all. *SR*

Royal J.B. Mkandawire is Corresponding Secretary of the Central Africa Conference of SDBs.

Worth a thousand words

by Barbara Eldred

Lynne casually handed me some photos before church a few weeks ago. They were from Ian and Trudy Ingoe in Malawi. I glanced through them seeing unfamiliar faces and places, until I spotted one of a group of people crossing a river.

It captured my total attention. The caption said simply, "On our way to church, we had to cross a river and lots of mountains." What I saw was a picture that said a thousand words about what has happened in Malawi over the past two years. I saw the encapsulation of the love and hope coming from the interaction of a few of God's people who are worlds apart, yet brought together in His love.

I saw Ian, splendid in his European style suit and tie, his fair skin catching the sunlight. Yet he had his trousers rolled up to his knees. I wondered where his shoes were, but realized that he probably didn't wear them.

There were the family groups of Malawi people, now dressed like Ian, also with their trousers rolled up, but still so obviously black!! So African!! So wonderfully themselves, yet at the same time, *all one in Christ*.

I saw them all, as a group, looking to Ian and laughing. There were no small groups at the side,



All one in Christ, and on the way to church in Malawi.

criticizing others. Everyone was involved in the joke or the experience. They were all one with Christ.

They were a *family*: the mothers with their babes in arms, dad with a youngster on his shoulders, the older children naturally drawn to-

asked for, and received, baptism? And then something struck me. Where was Trudy? I guess it was she who took the photo. She was the true missionary's wife. Out of the picture. She was there doing her part, contributing and support-

I saw the encapsulation of the love and hope coming from the interaction of a few of God's people.

gether in a loose group of peers and, of course, the one attention-seeker in the middle who had spotted the camera. They are just like my kids. They are all one in Christ.

And I thought, "Would I be prepared to walk barefooted across a river and climb mountains to go to church?" Maybe once or so. It would be a novelty or a challenge. But not every Sabbath; that would be too tedious.

ing, and suffering and working, but just not really in the picture. Without her we would not have been able to share this time.

Thank you, Ian and Trudy and kids. You have helped to make us "All One in Christ." *SR*

Reprinted from the September 1991 "Link," publication of the Australasian SDB Conference.

JANUARY DECEMBER

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*Lift up your eyes,
and look on the fields;
for they are white
already to harvest.
(John 4:35b)*

1992

Seventh Day Baptist Missionary Society
119 Main Street, Westerly, RI 02891-2116
Phone: (401) 596-4326

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Pioneers of a new harvest

by Russell Johnson

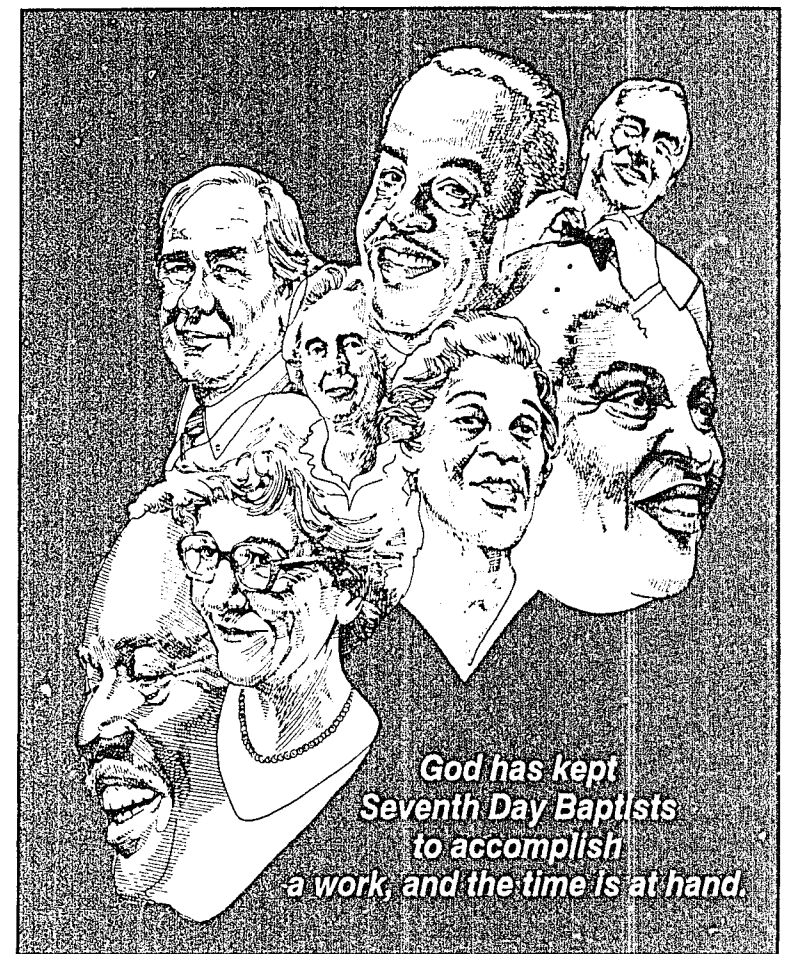
During the early days of our country, people pushed westward to find a good place to raise their families.

These pioneers faced tremendous hardships and dangers. Many of them understood clearly the dangers involved in this search for a new home. Yet they were convinced that they should find new places which would offer more freedom to nurture their families. They pushed forward in the face of risks; first to the Mississippi, others pressing further towards the Pacific coast.

When Abraham followed God's instructions and set out to search for a land he had never seen (Genesis 12:1-9), he may well have felt some of the same mixture of desire and tension. But because of his desire to fully obey God, he went. As a result, God blessed his obedience with great promises fulfilled through his family.

The personal search among Seventh Day Baptist pioneers included the starting of churches for discipleship, prayer, and worship. Faith was a major part of their life, and it continued to fuel the convictions which they desired to fully express in their lives. Deliberately ignoring Sabbathkeeping or any other command of God was unthinkable. They felt the responsibility to do all that God had shown them, at whatever personal cost. Consequently, they could not be comfortable in a church that failed to practice what they had understood from their faithful study of the Word.

Our desperate need today is for a renewed commitment to seek and to live the full scriptural revelation of God's will. This need will result in a people who will start new groups wherever they go, or go wherever they can to start a new



*God has kept
Seventh Day Baptists
to accomplish
a work, and the time is at hand.*

group to minister God's Love.

Isaiah the prophet had a vision (Isaiah 6). God's question rang out, "Who will go?" Isaiah responded, "Lord here am I, send me." Even as he volunteered, he might have doubted that he could speak for God. He had previously confessed, "God, I am a man of unclean lips." God had touched his lips with the purifying fire, and assured him of cleansing and forgiveness.

Isaiah returned to his fellow Israelites as an empowered messenger of God. This was more than just a great story! This was a great

choice that affected his own life, and impacted the lives of countless kings and nations.

Today, multitudes of people are suffering and dying without knowing about God's Love for them. People fill their lives with the "spirits" of this world because they are unaware of the Holy Spirit whom God has set on earth to be a comforter, instructor, and the enabling force in the Church's mission.

In our times, transportation is marvelously fast; communication is both a blessing and curse in terms of speed and sheer volume. The

way we labor for necessities is constantly being made technologically "easier." But the world continues to shove God aside, and many think about Him only at birth, marriage, and death—if they think of Him at all.

Believers are people who put God first in all things. They understand that only in a genuine "faith walk" with Him can all the needs of life and family be met. In commu-

to provide all our needs. We will fulfill His purpose by using cleansed lips and purified hearts to produce genuine godly fruit.

What I believe we are about to see will amaze the nations and cause rejoicing in heaven. People will be moved to leave the comfort and security of their established homes to go into new communities. Some may be pushed by economic factors; some driven by a vision to

"households" of faith is neither our limitation nor our responsibility, for they are God's servants and must answer to Him—as we must.

I believe that God is already asking some of you to go out into the harvest as a pioneer for Him. He is asking you to go into a new and unknown "land." Some may go as missionaries to foreign cultures and lands, while some may take early retirement to devote themselves more fully to serving the Lord. Still others will move their families to take up the challenge of redeeming all those they can touch for Jesus, in a nation which is becoming more sin-sick with each passing day.

Many will be removing the blinders that have kept them from seeking to bring the Gospel to the "problem people" of their present communities. But the call of God is to reach the ones who need the Gospel the most; those who may not have had to opportunity to accept the Gospel. The ancient message of "repent, believe, be baptized, go, sin no more" is still the essential message of our time. It is not ours to decide who will accept the message; it is ours to bear the message, and to let God deal with them concerning the message we gladly bear.

"But will the Son of God find faith when He returns?" (Matthew 18:8b). And the voice of God said, "Who will go?" Lord, here am I... *SR*

As Director of Extension, I have a long list of groups seeking to grow, and a list of cities where no witness presently exists. If God is calling you for temporary or extended duty through the new National Field Development Team, please contact me for an application. If God is calling you for long term-duty, please contact me to see if we can identify where and how God might be calling you to serve. Phone (315) 361-1507.

I believe that God is already asking some of you to go out into the harvest as a pioneer for Him.

nity after community that I have visited, there are great needs and great opportunities for sharing the Gospel, but the laborers are few. When God calls an Isaiah, a Philip, a Joshua, or any other disciple, He rightly expects that they will be willing to agree to do whatever is asked. The testimony of these men shows that they felt alone and inadequate. Elijah could be bold for the Lord, and then afraid for his own life. Disciples today will often feel the same tensions.

Human nature draws courage from the crowd's approval. God contends that simple trust and obedience is the source of His people's courage.

It is my conviction that God has kept Seventh Day Baptists to accomplish a work, and that the time is at hand. We will not be able to accomplish what He asks because a great number of people agree with us. We will not accomplish what He asks because of financial resources, for we are to lean on Him and not on money. We will accomplish what we are asked because it is His Will. Our part is achieved through eager and willing obedience, delight in His presence, and leaning on Him

seek a city to share the faith; some responding to a call for help. These people will work to lead others to a faith where a free and responsible Christian life is built solely on the clear truths of God's Word. For what will it profit us, if we gain the whole affluent "American Dream," and lose our own—or our children's—relationship with God?

Some of these workers will go for a short term as volunteer laborers. Others will go to invest a few years of their lives for the souls of people in one area, and move on to seek another area. Still others will seek from God the opportunity to freely invest their whole lives—sharing Christ in a new place where there is no witness to the freedoms and responsibilities God has led us to understand.

We are not only Sabbatarians; we are disciples of the living God, and we are to teach people "all things whatsoever" He has commanded us. We neither sit in judgment nor despair because of what others are already doing in His name. We are simply one group of people with a whole message that needs to be taught in the whole world, to whosoever will receive it. What God is doing in the other



Women's Society page by Charlotte Chroniger

Beginning at Jerusalem

"The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest" (Luke 10:2 NASB).

As the pastor's family in Shiloh, we often have the privilege and blessing of hosting people in our home. Our children enjoy having company overnight and look forward to our guests coming. We recently were blessed to have Ian, Trudy, Nichola, and David Ingoe in our home during their recent travels throughout the United States.

They arrived at our home very tired and weary of traveling. We were so happy to provide them a place to rest and relax. Our children loved playing with Nichola and David, who, after all their traveling, were ready just to run around. Throughout the weekend they shared the joys and the struggles of their work in Malawi.

As I listened to their stories, I wondered to myself if I would be willing to go as they did.

Our congregation was blessed by their testimonies of God working during their two-year ministry.

The best part for Don and me was after the meetings were over, and we could just sit and talk. I was very impressed with their devotion to the Lord and His people, and with their commitment to do the best they could in Malawi. I

was also struck by their humility, always giving God the credit for their accomplishments.

I was struck, too, by their willingness to go to a foreign country, leaving behind family, friends, and possessions, and taking their two young children on a great and often difficult adventure. As I listened to their stories, I wondered to myself if I would be willing to go as they did, if God called us to leave our present ministry and go to another country to share the good news of Jesus.

Ian reminded us that there is a mission field in our own community. We don't need to travel overseas to share the Gospel, for there are lost people in our neighborhoods, in our families, in our places of business, and in our schools. Still, there are many people around the world who need to hear about Jesus, and someone needs to go and tell them. Ian and Trudy went when God called them to serve.

Because of their willingness, God used them and blessed them in marvelous ways, using even difficult circumstances to help them grow in their faith. I am so thankful that they, like other Seventh Day Baptists, have gone to foreign fields to share the Gospel.

We, as Seventh Day Baptists, need to be involved with missionary work. We can pray, we can give

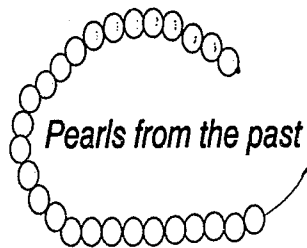
money, we can dedicate our time and talents, we can go.

We need to pray for our Missionary Society and its members. We need to pray for Kirk and Vivian Looper, who will be giving new leadership to our missionary programs. We need to get excited about the fields ready to be harvested. We need to be ready to get involved in some way.

We need to remember our missionaries, whether they are out in the field or now serving at home. They make sacrifices to serve the Lord and to represent us—we must be faithful to continue to encourage and uphold them.

Thank you, Ian and Trudy, Nichola and David, for blessing us in a wonderful way. You are very much loved and appreciated! *SR*





Historical library gets "user friendly"

by Janet Thorngate, librarian

Historically, our historians and historical librarians have been famous for what they carried around in their heads: knowledge of our history and of where to find any obscure scrap of historical information. Heads are no longer big enough.

Fortunately for us, people like Corliss Randolph and Evalois St. John were first of all collectors and researchers. As the SDB Historical Society's first official historian and librarian—serving for the first half of this century—they scrounged and salvaged historical items from libraries and booksellers, closets and attics across the country, and, indeed, around the world.

Recently, while Historian Don Sanford concentrates on research and writing, I work on making it easier to find the books, periodicals, manuscripts, records, pictures, and artifacts that document the rich heritage of all Seventh Day Baptists.

I was overjoyed when Kim Merchant, who was between college semesters, volunteered last September to do four months of dedicated service work in the library. She helped with many of the ongoing, meticulous tasks of sorting, cataloging, and indexing the treasures collected over the last 150 years.

Kim rediscovers colonial Africa

Kim didn't know she was in for a full month's "visit" to colonial Africa, among other adventures. Few people know that the roots of both the Central Africa and South Africa Conferences of SDBs lie buried in the work of Joseph Booth, an early missionary to Africa whose work

was supported by Seventh Day Baptists for five brief years—from 1899 to 1901, and from 1910 to 1912.

For many years, SDB historians had collected materials related to Booth's work: records of the Sabbath Evangelizing and Industrial Association (established by the Plainfield, N.J., church to support his work); correspondence of Edwin Shaw (secretary of the Joint Committee of the Tract Society and Missionary Society, which supported Booth in the second period of his work); reports and letters of Jacob Bakker, Olney Moore, and others who were sent to assist Booth or to evaluate his work;

and writings of Walter Cockerill, who followed him as an independent SDB missionary to Malawi (then Nyasaland). Included in the collection are many of Booth's own writings, expounding his controversial anti-colonialism and African independency ideas which eventually led to his banishment from both Malawi and South Africa.


Thanks to Kim's painstaking assistance with researching, sorting, refolding, and labeling, the large Malawi (Nyasaland) Africa Collec-

tion (1898-1915) is now conveniently arranged and described, ready for researchers. One such researcher is Harry W. Langworthy III, Professor of History at Cleveland State University, who has recently completed a soon-to-be-published biography of Joseph Booth. James Siwani of the South Africa Conference has found the collection invaluable in his work on a history of South African SDBs. S.B. Myasano recently consulted it



Kim Merchant performed valuable dedicated service in the Historical Society library. She heads back to college this month.

for sources of Alexander Makwinja's branch of independent Seventh Day Baptists in Malawi, and Brighton Kavalo used it as a source for the history of Malawi Adventists, with whom Booth worked for a brief time.

And what was Kim's reaction to hours spent with all these old manuscripts? "I didn't want to stop working at the end of the day because there was such a fascinating story emerging from the boxes and boxes of letters and pamphlets." 



SR Almanac

Where we have been...

One year ago—January 1991

Director of Extension Russell Johnson focuses on national missions theme as we "extend for eternity."

Missionary Ian Ingoe reports on the 8,000 refugees from Mozambique entering Malawi.

Board of Christian Education announces a modified weekend retreat form of the Natural Evangelism Training program.

Local church news shared from Philadelphia, Pa.; Bradenton, Fla.; Nortonville, Kan.; Shiloh, N.J.; and Middletown, Conn.

Theme, "Being Called to Holiness," attracts many to Mid-Continent Association held in North Loup, Neb.

Five years ago—January 1987

National missions begin to take shape with help from the Training in Ministry by Extension (T.I.M.E.) program. Pastors and leaders involved are highlighted.

New church building dedicated in Burma.

Shiloh church begins to celebrate 250th year.

Regular Sabbath meetings slated to begin in Milwaukee, Wis.

Allegheny Association booth wins blue ribbon at county fair.

The Beacon overflows with personal reflections from Conference and PreCons.

10 years ago—January 1982

SR begins five-part Bible study on Conference theme, "The Ministry of Reconciliation."

The Janesville, Wis., City Council approves request to change street names bordering new SDB Center. Jupiter Drive and Mars Lane become Newport Road and Plainfield Avenue.

Schedule printed for five area spiritual retreats, with guest lecturer Synott Matthews.

Large advertising campaign begins for Atlanta, Ga., church.

Pastor Ronald Barrar re-elected to serve Auckland, New Zealand, church; Don Richards becomes pastor at Waterford, Conn.

25 years ago—January 1967

Pastor Ralph Hays accepts call to serve at Adams Center and Syracuse, N.Y.

Dr. Fred Spencer, an SDB Salem College graduate, returns to Salem to set up a medical practice.

The Conference Commission holds mid-winter meeting in "the spacious room with its lofty ceiling and massive furniture"—the Tract Board Room at the SDB Headquarters in Plainfield, N.J.

Youth Emphasis issue features three workers in Summer Christian Service Corps addressing the theme, "Pressing On."

Pacific Coast Association employs Glen Warner as field pastor.

Coverage of the National Council of Churches General Assembly in Miami Beach, Fla., mentions stirring address by U.S. Vice President Hubert H. Humphrey.

50 years ago—January 1942

The Commission issues a 12-point statement urging "Christian giving to help the victims of war."

Supplement features "Missions: Preparation for Them," an address by Corliss F. Randolph delivered at the 1941 General Conference.

News received of the death of Alfred University's President Emeritus, Dr. Booth Colwell Davis.

Autobiographical sketch of Rev. Samuel D. Davis ends with addendum of "noteworthy experiences," including several death-bed remembrances (both good and bad).

Many churches preparing to celebrate Christian Endeavor Week.

Editor still awaiting word on safety of missionaries in Shanghai, China.

...where are we headed?

Pray...

- for our mission—as individuals and churches
- with thanksgiving for the missionary service rendered by the Ian Ingoes
- for the continuing training of church leaders
- for our General Council members
- that our pastors follow God's clear leading
- for new field pastor Ron Elston
- for your servants in denominational work

Sabbath objections

by Rodney Henry

(This is Lesson 7 of a continuing study. The final lesson, "The Good News About the Sabbath," and some scriptural review, will appear next month.)

There are three primary texts in the letters of Paul that are used by some Christians to show that the Sabbath does not apply to Christians today. They believe that these Scriptures show that the Sabbath was done away with. The texts are Colossians 2:16, Romans 14:5, and Galatians 4:10.

In order for us to explain these texts, we must go back to the Old Testament. From the Old Testament, we must understand the distinction between the ceremonial law and the moral law. We must also understand the relationship between the weekly Sabbath, the special holy days, and ceremonial sabbaths.

The Two Laws

In the life of Israel, the people were very concerned about the Law of God. They used the word "law" to refer to the Ten Commandments (moral law), the Torah (first five books of the Old Testament), and the whole Old Testament. To the Israelites, all Scripture applied to them, and it was all "law." The Israelites did not make distinctions in the law, just like most Americans do not make distinctions between federal, state, and local laws. But to the God who gave the law, was there a difference in the laws? The answer is "yes."

Deuteronomy 10, verses 1-5 and 12-13, describes the giving of a law. From the context and description of the law involved, it is clear that it refers to the moral law, or Ten Commandments. The text tells us four things about this law:

1. Written on two tablets of stone.

2. Written by God with His finger.
3. Law placed inside the Ark of the Covenant.
4. Law given for the good of the people.

There is a second law described in Deuteronomy 31:24-26. This law is clearly different from the Ten Commandment law described in Deuteronomy 10. This text also tells us four things about this law:

1. Written in a book.
2. Written by Moses.
3. Law placed beside the Ark of the Covenant.
4. Law given as a witness against the people.

It should be obvious, even to the casual observer, that these passages refer to two different laws. If the law described in Deuteronomy 10 is the Ten Commandments, what law is described later on? The ceremonial law is the one being described in Deuteronomy 31.

It was the ceremonial law—with its commands regarding animal sacrifice, festival days, and unclean foods—which was completed and fulfilled in the death of Christ. These laws no longer apply to the Christian believer today.

Part of this ceremonial law involved the establishment and regulation of festival days and special holy days which were called "sabbaths." These special sabbaths were not the weekly seventh day Sabbaths. Most of the time, these special or "high Sabbaths" did not fall on the seventh day of the week. In Leviticus 23:32, the Day of Atonement was called a "sabbath," even though it did not fall on the seventh day of the week.

The weekly Sabbath is also tied to the ceremonial law because on the seventh day Sabbath, animal sacrifices were to be a part of wor-

ship. (See Numbers 28:9-10.) Finally, the Sabbath is part of the ceremonial law in that it is one of the feasts, or "appointed times," listed in Leviticus 23.

Therefore, the weekly seventh day Sabbath is part of the ceremonial law and also part of the moral law. The weekly Sabbath is part of the ceremonial law because it is one of many of God's "appointed times." The weekly Sabbath is also part of the ceremonial law because sacrifices take place on that day. There were also "sabbaths" which were part of the ceremonial law, but not weekly Sabbaths.

Colossians 2:14-16

"He [Christ] forgave us all our sins, having canceled the written code, with its regulations, that was against us and that stood opposed to us; he took it away, nailing it to the cross" (Colossians 2:14).

We must ask what "written code" was "against us" and nailed to the cross. Scholars suggest several good options for interpreting this text. We know that this is not referring to the Ten Commandments (moral law), because Deuteronomy 10:13 says that the moral law was given for "our good." However, the ceremonial law described in Deuteronomy 31:26 says that it was given "as a witness against you." The written code "that was against us," described by Paul in Colossians 2:14, is the ceremonial law described in Deuteronomy 31:26, the law given "as a witness against us."

If the ceremonial law was taken away and nailed to the cross, then we would expect the New Testament to say that the sacrifices, dietary laws, and special festival and holy days (sabbaths) would be taken away also. The Apostle Paul

does go on to say this in the same text in Colossians 2.

"Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a sabbath day" (Colossians 2:16).

Examine the progression of thought in Colossians 2:14-16. First, the Apostle Paul says that

We must understand the relationship between the weekly Sabbath, the special holy days, and ceremonial sabbaths.

the ceremonial law was taken away and nailed to the cross. Paul then uses the word "therefore" to introduce the conclusion, or result, of having the ceremonial law taken away. Having the ceremonial law taken away means that we are no longer to be judged by dietary laws, festivals, or sabbath days.

In verse 16, the Apostle Paul shows examples of items from the ceremonial law that no longer apply. He begins with dietary laws, which are ceremonial. He then goes on to the religious festivals and New Moon celebrations, which are ceremonial. Then he talks about "sabbaths," which are also ceremonial. It would seem inconsistent for Paul to give clear examples from the ceremonial law, and then switch suddenly to an example from the moral law. The "sabbaths" whose observances are not to be judged are the ceremonial "sabbaths," and the ceremonial aspects of the weekly Sabbaths.

In Paul's day, there was controversy in the Christian Church.

Many of the Jewish Christians wanted new believers to become Jews first, in order to become Christians. In Acts 15, we have the record of the Jerusalem Council which settled this matter. Jewish Christians were allowed to observe some parts of the ceremonial law. But gentile Christians did not have to follow any of the ceremonial law.

Therefore, you had some Jewish Christians who were keeping the law of unclean foods and celebrating certain Jewish festivals because of customs and traditions from their Jewish experience. But you also had gentile Christians who were not keeping the ceremonial law in any way. In this letter of the Apostle Paul, he warns the readers not to judge each other in matters related to the ceremonial law. Christians are not to judge each other on matters of food or festival days.

Romans 14:5-6

"One man considers one day more sacred than another; another man considers every day alike. Each one should be fully convinced in his own mind. He who regards one day as special, does so to the Lord. He who eats meat, eats to the Lord, for he gives thanks to God; and he who abstains, does so to the Lord and gives thanks to God" (Romans 14:5-6).

The Apostle Paul is addressing one issue, the ceremonial law. But he gives two examples of its use—special holy days, and items regarding food. The whole point of this text is that people should not be judged in matters related to the ceremonial law.

If this text was talking about the weekly Sabbath, then it would require a change in the Ten Commandments. The Fourth Commandment tells us to rest and keep

the seventh day Sabbath holy. Paul is not saying that one of the Ten Commandments is optional, depending on whether you are convinced in your own mind. That would be like saying that adultery or murder is permissible if a man is "fully convinced in his own mind."

Galatians 4:10-11

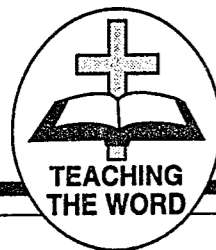
The final text we will examine is Galatians 4:10-11. This text is quite clear in the fact that it is addressing the special holy days of the ceremonial law.

"You are observing special days and months and seasons and years! I fear for you, that somehow I have wasted my efforts on you" (Galatians 4:10-11).

The Apostle Paul is warning the Galatian church that they have forgotten the Gospel message. They are focused on ceremonies and special days, when they should be focusing on salvation by grace through faith. The observance of the seventh day Sabbath is certainly not the issue here. ✠

Questions

1. Does the Old Testament treat different laws in different ways? (See Deuteronomy 10:1-5, 12-13 and 31:24-26).
2. According to Colossians 2:14, what law was taken away and nailed to the cross?
3. In Colossians 2:16, what "sabbath" is the Apostle Paul referring to? (See Leviticus 23:32.)
4. In Romans 14:5-6 and Galatians 4:10-11, is the Apostle Paul referring to the seventh day Sabbath?



Spiritual education of God's people: Prayer



Linda asked Pastor Start, "Please pray for Les. I can't! I don't know how. I don't know what to say. Les always says *doing* is better than just saying words to impress other people." Tears came to her eyes as she told Pastor Start, "I wish Les and I prayed more together. Les works so hard, and we eat out a lot. Everyone knows us. And Les feels uncomfortable saying grace at

The book of Psalms is a collection of prayers. It's an excellent way to begin to learn to pray.

Linda Prayer was relieved to see Pastor Jus Start walking toward her in the emergency room corridor. The emergency room team had been working on her husband, Les, for over an hour. She had driven him to the hospital because of chest pain. Linda greeted Pastor Start with a tearful hug and explained the last few hours of anxiety.

Les Prayer was the "fun" person at church and in the community. He accepted, personally, the responsibility to cheer up everyone around him. Les was a past president of his local service club, and a respected member of the town council. He routinely spent more time on public defender cases than any other attorney in the county.

the table. Why don't they tell us what's going on with Les?"

At that moment, a doctor approached and told them that Les had suffered a mild heart attack but was more comfortable now. "He'll have to stay with us for awhile. He is being moved to the cardiac unit. We'll let you know when you can see him."

Deacon and Faith Willing, who had just arrived, were greeted by Linda and the pastor. Pastor Start told them what they knew of Les' condition, and asked that they go to the hospital chapel for prayer.

Pastor Start and the Willings prayed for Les and Linda. Linda began to cry softly and finally said aloud, "Oh God, I don't know how

to pray! I'm scared! I feel so helpless. All I want is for Les to be okay."

Faith Willing took Linda's hand in hers and quietly reassured her that God had heard her prayer.

The next day at the hospital, Linda asked Pastor Start how she and Les might learn to pray. "You know," she related, "neither of us was raised in a Christian home. Between the two of us, we only know the prayers used in church and Sabbath School: the Lord's Prayer and the Sabbath School benediction. If it weren't for each Sabbath day, we wouldn't know any prayers."

Pastor Start responded, "Our spiritual education begins with using each Sabbath day and Holy Scripture to know God. You know that the Lord's Prayer is from Scripture, Matthew 6:9-13. Did you know that our Sabbath School benediction, the "Mizpah Benediction," is also from Scripture, Genesis 31:49?"

"I would suggest that you and Les set aside a time each day to read and reflect on one of the Psalms. The book of Psalms is a collection of prayers. It's an excellent way to begin to learn to pray. Listen to God through the prayers of the Psalmist. God is always listening to us; we need to take more time to listen to Him.

"When Les is home and about again, let's talk about your attending one of the mid-week Bible study meetings. The best way to learn to pray is to pray with others during the prayer time." *✠*



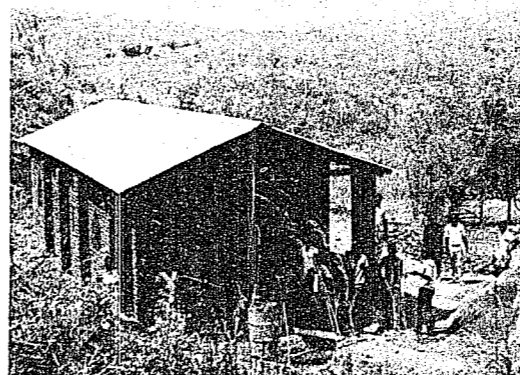
Field work, USA

Director of Extension Russell Johnson is spending much time on the field seeking to help small churches in their outreach. He spent time following Conference last fall with the Memphis, Tenn., church as they sought answers to their needs. He also led the Training in Ministry by Extension (T.I.M.E.) weekend in Nortonville, Kan., and keeps close touch with the new work in Des Moines, Iowa.

Chipho SDB Church, Malawi, Africa



The workers gathered outside the new Chipho Seventh Day Baptist church building last September. Located just above the clinic building, it offers a worship house for over 80 to gather each Sabbath.



The new building can be extended to add to the space for a larger congregation. This was dedicated on October 12, the last Sabbath that Missionaries Ian and Trudy Ingoe were in Malawi.

1992—A new focus, USA

With the completion of the Extension Pastor support ministry at the close of 1991, the Missionary Society can implement new ways to meet the growing needs across our country. This year will include an emphasis on Field Development and MORE 2000 (our denomination's Mission of Revival and Evangelism). Thus, there is a cutback in the number of workers receiving support.

Phalombe Plain disaster, Malawi

The relief funds sent last year proved to be a vital help to the many SDB Christians who received clothing and aid for their recovery. While no SDB lives were lost, there was much damage to houses and churches, with many possessions washed away.



Pastor Matalwera and family next to a new house in the Phalombe disaster area. The structure was built with American funds. To the left is the Makapwa SDB ambulance.

Central area, USA

Pastor Ron Elston turned over the pastoral leadership at the Faith SDB Church, Doniphan, Mo., to new leadership and again became a Field Pastor in the Central United States on January 1. Prior to 1991, he served as Field Pastor in Missouri as well as Extension Pastor at Faith SDB Church. He is working closely with Director of Extension Russell Johnson.

There are new open doors for church planting in the Midwest that can now be entered, while strengthening several small groups already meeting.



the BEACON

Produced by the Youth Committee of the Board of Christian Education
For and by members of the SDB Youth Fellowship January 1992

What's Conference?

by Tanya Henry, President of National SDB Youth Fellowship

Conference is a lot of things to different people. To the adults, it's a time of fellowship and meetings—lots of meetings! To the younger kids, it's a time for a lot of fun: classes in the morning and recreation all afternoon. For the youth, Conference is one of the best experiences of your life.

It all starts before the Conference week begins, on Wednesday evening. (That's when Pre-Con starts.) Pre-Con is a time to really get to know people. The first night is always a blast. You meet so many new people and get back together with people you haven't seen in a while.

During Pre-Con, we do all kinds of things. It's a lot like camp, but shorter. We have classes and play volleyball and other types of fun stuff during the day. We also work on the vespers program we will do for Conference. Last year we did a great musical called "The Pledge."

The most awesome time of Pre-Con, though, is in the evening. That's when we have campfire. We sing great songs (but then, what else do SDBs do?), play games, and do skits. Oh, and watch out, be-

cause nearly every skit has something to do with water and usually that water ends up all over you!

Psst! Rumor has it that Pastor Dave Taylor is director for Youth Pre-Con again this year. Here's a warning for you future Pre-Coners. Don't be late for breakfast! Just remember, I warned you!

On Sunday, everyone is totally exhausted and cranky, and we pack up to head for Conference. We say good-bye to the few who don't go to Conference, and then we're off.

When you get on the college campus, the first thing you do is register. When you find out what room you are in and who your roommate is, you get unpacked and settle in. (Sunday is usually reserved for sleeping. Trust me, you'll need it!)

During the week, all kinds of things are going on. There are youth interest committee meetings. That's when the youth get together and talk about what's going on with youth all over the country, and how we can make the youth program better. There is also a Bible study. These are really fun times when we get to learn more about the Lord.



Having a blast at the Conference Youth Banquet.

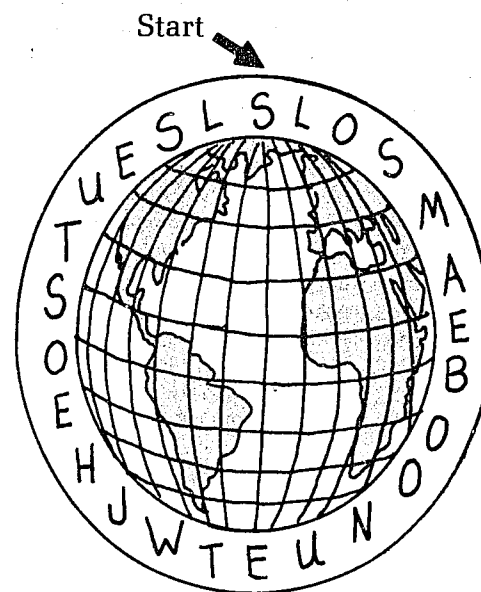
In the evenings, everyone at Conference goes to the worship service. Then, at 9:00, all the youth head out for some fun. Traditionally, we go bowling and roller-skating, and have gym night and stuff. But this year, keep your eyes and ears open—we're doing new things! We're having a youth vs. pastors basketball game and more!

Then, Saturday night comes. This is a time for remembering all that's happened in the past week and a half. One thing that no words can describe are the friends you'll make. These are lifelong friendships. You will meet people who, although they live hundreds of miles away, will stay your best friends through letters and telephone calls.

Conference is really tough to describe because it's not a person, place, or thing—it's a feeling. Come and experience Conference 1992 at Carroll College in Waukesha, right here in beautiful Wisconsin. I guarantee you won't regret it.

WHAT IS A MISSIONARY?

To find out, go around the world two times. Write down every second letter in a blank. Read the answer.



S _____

_____ S.

The Children's Page

ME? A MISSIONARY?

Some of these sentences tell things a missionary might do. Some sentences tell of things YOU can do. Check the sentences that tell what YOU will do.

- ___ Take care of sick people
- ___ Tell about Jesus on the radio
- ___ Pray for missionaries
- ___ Read God's Word to other people
- ___ Save money to send to missionaries
- ___ Write letters to missionary friends



Who can you tell about Jesus right where you are?

Announcement

You say you want to be a part of all this? Well, it all takes \$\$\$\$. Keep raising money so we can have all that fun at Conference! Please send your pledge sheets in!

Don't put it off!



Mynor Soper

"Ye shall be witnesses unto me..."
(Acts 1:8)

Thanksgiving. Christmas. New Year's. All have come and gone by so quickly. Like the cars we meet on the highway, we see them coming and... zoom, they are past! It is a commentary on how quickly life passes by.

It reminds us that there are many things we have intended to do, but just haven't gotten to them. I always meant to spend more time with my son—play more ball with him, take him fishing—but, the first thing I knew, he was a grown man. He doesn't ask me to play ball with him anymore. How quickly our families grow up and are out on their own!

The question we often ask ourselves late in life should have been thought about much earlier: "Am I spending the time with my family that I should?"

Am I taking time to read the Bible to them? Have I taught them about a personal relationship with Jesus? We fathers, more than mothers, need to ask ourselves these questions because we are the role models for our children.

If business or recreation is more important to us than spiritual leadership in the home and church,

then that's the way our children will see it. I wonder if that's why there are so few men in our churches.

Am I focusing on the important things in life that will really last? Recently, I had the privilege of talking to a young father whose earthly ambitions seemed to have been thwarted over and over again. As a result, he was rebellious and bitter for quite some time. He confided that he has finally come to see how truly unimportant those ambitions were—that the truly important things of life were right there at home. How wonderful to make that discovery in time!

One of the most important things in life is sharing our faith in Jesus as our Lord and Savior. Now there is something many of us have been putting off for one reason or another. We say we just aren't good at that sort of thing. Or, we need some more training. Or we're looking for the right opportunity. Or we're too busy.

Time not only goes by for us, but for others also. That was brought home to me in a forceful way just recently.

A young couple living in our mobile home park had sent their 12-year-old daughter to our Vacation Bible School last summer. Since I try, at some point, to share Christ with all the people in our park, I was thinking about how I wanted

While Marian and I were on our fall trip visiting the churches, I called home occasionally to see how things were. I was told that this young girl had to be taken to the children's hospital in Little Rock, and that they had discovered a tumor on her brain. The next time I called, I was told that the parents had gone to Little Rock to see her. It was raining, and they were in an accident—both were killed. The next day, the little girl died.

I don't know when anything ever hit me so hard. I had meant to tell them of Jesus' love for them and the eternal life He wanted to give them; now it was over for them. Time had run out.

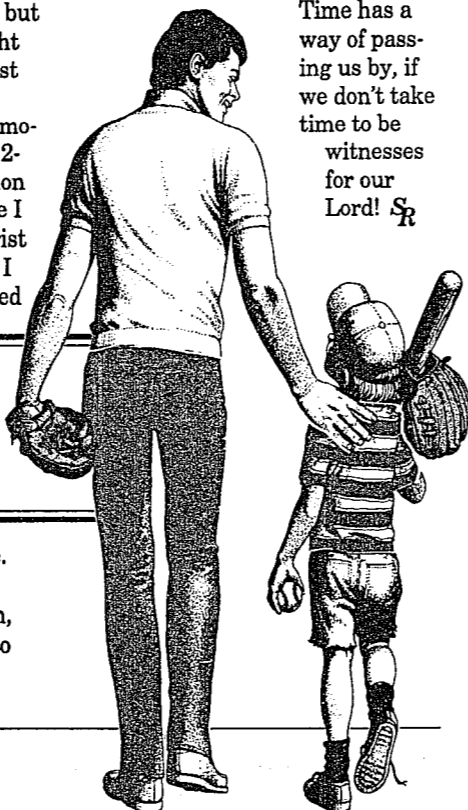
Jesus said, "You will be my witnesses." I meant to be. I truly did! But because I wasn't, it's very possible that that family missed out on eternal life because I put off sharing with them.

If you have been thinking about sharing your faith with somebody, let me urge you not to put it off.

Time has a way of passing us by, if we don't take time to be witnesses for our Lord! *SR*

Am I focusing on the important things in life?

to share with this young couple. I was quite sure they were not Christians. But for some reason, I hadn't found what I thought to be the right opportunity.



by Mynor Soper

Pastor Profile

Name: Don A. Sanford

Birthdate and place:

January 14, 1926, Little Genesee, N.Y.

Current pastorate:

Historian, SDB Historical Society

Family:

Wife--Ilou (Miars)
Daughters--Donna, Doreen, Deirdre
Sons--Douglas, Dean

Education:

Bolivar (N.Y.) Central School, 1943
B.A.--Milton (Wis.) College, 1949
B.D.--Alfred University School of Theology, 1952
M.S.T.--Univ. of Wisconsin-Whitewater, 1975

Former pastorates/employment:

Pastorates:
Independence/Andover, N.Y.; New Auburn, Wis.; White Cloud, Mich.

Employment:
Editor, *The Helping Hand*, 1955-70
AV Librarian, Milton College, 1967-70
Teacher, Ft. Atkinson, Wis., 1971-87

My first job was:

Working on the family farm, and milk testing for the Dairy Herd Improvement Association.

Personal heroes:

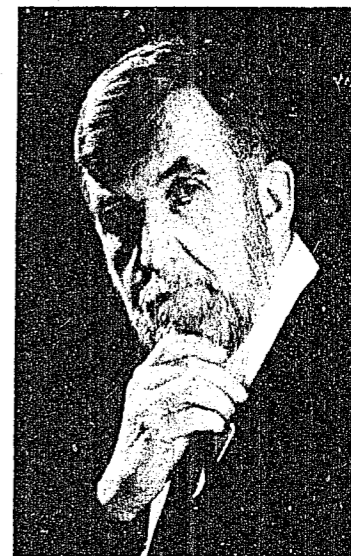
A.H. Lewis, A.J.C. Bond

Favorite childhood memory:

A trip to Fouke, Ark., for Association in 1932. (Dad and Mother served there as teacher and pastor in 1921-22.)

Favorite Bible passage:

Hebrews 11:39-12:2



Favorite author:

Charles Swindoll

If given an all-expense paid vacation:

We would visit England and Holland, with a professional driver to chauffeur us around on English roads.

A great answer to prayer was:

The way God worked in building the New Auburn SDB Church in 1956-58.

A project I'm excited about:

Publication of my books, *A Choosing People: The History of Seventh Day Baptists* (due out in April), and *Conscience Taken Captive* (July 1991).

My vision for SDBs:

Growth! Higher visibility through increased awareness of our Sabbath heritage among Baptists.

New Missionary Society executive



Kirk Looper

At the July 28 meeting of the Board of Managers of the Seventh Day Baptist Missionary Society, it was voted to extend a call to Kirk Looper to become Executive Vice President, starting in January 1992. He would succeed Leon R. Lawton, who retires at the end of 1991. Following the bylaws of the SDB General Conference, the General Council subsequently confirmed this action at their pre-Conference meeting at Alfred Station, N.Y., the first week of August.

Kirk is 48 years old. At the time of his appointment, he lived in Leavenworth, Kan., and was a member of the Nortonville (Kan.) SDB Church. He and his wife, Vivian, have three sons—Michael, Steven, and Jodell—who are adults and living away from home.

Kirk holds a bachelor of science degree in natural science from Northeastern State College, an MA degree in education from Western Carolina University, and an MS degree in physics from the University of Wyoming.

He has worked as a successful instructor in three different school systems from 1966 to the present. Since 1989 he has also been on the faculty at Kansas City, Kan., Com-

munity College. Other jobs have included working as an assistant manager at a Food-4-Less grocery and as an apprentice at Crockett Electric. He is well respected by his peers and students.

Kirk has dedicated many hours of service to the church in Nortonville. He has taught Sabbath School classes, been Sabbath School superintendent, served as youth director, been a member of the board of trustees, directed year-end youth retreats, and is an ordained deacon. He was leading the church planting effort in Lawrence, Kan.

Kirk has also been active at the associational and denominational level for many years. He was president of Mid-Continent Association, has served as Pre-Con business manager, as National YF advisor, and has been our denominational representative to the North Ameri-

not speak English when school began. He was commended for the way he worked in that cross-cultural setting.

On his application, he showed his interest in the youth of our denomination when he stated one of his visions for the Missionary Board: "I would like to see a program set up with direct involvement for young people in the mission field similar to the SCSC (Summer Christian Service Corps) program. It would emphasize and encourage preparation in needed missionary fields—nurses, doctors, teachers, etc."

Kirk has a willingness to learn and is open to new ideas. When asked to give the reason why he felt called to this ministry, he wrote, "Involvement in God's work has always been exciting. I have tried in several ways to get involved in our

He has an enthusiasm for mission work on both a national and international level, plus a genuine love for the cause of Seventh Day Baptists.

can Baptist Men's Fellowship. For quite a few years he has helped with the audio-visuals at General Conference.

Kirk will bring to the position a deep-felt desire to serve God. We have found him to be a humble, Spirit-filled man. He has an enthusiasm for mission work on both a national and international level, plus a genuine love for the cause of Seventh Day Baptists. He is experienced in administration, budget preparation, and has computer knowledge. As a teacher at Leavenworth High School, he worked with a large number of international students, many who could

denominational work. Helping with audio-visuals at General Conference, ecumenical representative, associational work, and local church positions have all added to the excitement and to my desire to serve. Most recently my enrollment in the Training in Ministry by Extension program, and our attempt to form a church in Lawrence, have added to the excitement of service. Yes, I feel called by God to serve."

We are very pleased that God has called Kirk—with the support of his wife, Vivian—to this position. Please pray that God will continue to guide and direct us as we work together for His glory! *SR*

Crash claims T.I.M.E. student

The pilot of a twin-engine airplane from Michigan turned off a failing engine just minutes before the plane crashed in a corn field near Columbus, Ohio, on November 12, 1991.

All five people aboard, including Henry O. Davis, 50, a member of the Battle Creek (Mich.) Seventh Day Baptist Church and an unordained pastor, were killed. Davis was a real estate broker for Complete Landlord Properties Inc., in Flint, Mich.

Davis, who with his wife, Mary, commuted weekly to the Battle Creek church, had filled in monthly as supply pastor for nine months until the Rev. Jim Galanaugh was named.

Henry was born in Flint on February 15, 1941, and had been a resident of Flint most of his life. He retired from the Army in 1979 after serving nearly 25 years. He took theological training at Boyce School of the Bible, Louisville, Ky.

Davis pastored the Philadelphia Baptist Church from 1982-1984. He served as deacon at Galilean Baptist Church in Flint. He was serv-



Henry O. Davis

ing as coordinator for a Wednesday night Bible study in Battle Creek, and had just been elected to the Deacon Board of the SDB church there. He also taught Sabbath School, and had conducted an evangelism series at the SDB church in Washington, D.C., last summer. Henry was a student in the denomination's Training in Ministry and Extension (T.I.M.E.) program. He was an active participant in the

Wednesday non-denominational prayer breakfast.

Henry loved life, and he cared so much for the people in his life. He leaves in God's care his wife, Mary J. (Hatcher) Davis; two daughters, Darnail Tazama of Flint and Ann-tronett Davis of Norcross, Ga.; two sons, Steven and Jeffery, both of Norcross; his father and step-mother, Mr. and Mrs. Henry J. Davis of Fayetteville, N.C.; two brothers, Maurice Davis of Flint and Henry C. Davis of Chapel Hill, N.C.; one sister, Kathy Leand of Laurel, M.D.; a grandmother, Mrs. Jewell Chew of Flint; five grandchildren; a host of in-laws, aunts, uncles, nieces, nephews, cousins, and many friends; and special friends, Harriet Walker, Beverly Tate, and the Battle Creek church family. Pastor Davis was preceded in death by his mother, Estell Davis; and grandfather, Otrice Stafford.

Funeral services were held on November 18, 1991, at Foss Avenue Baptist Church in Flint, with Rev. James Galanaugh officiating. Burial was at Flint Memorial Park. *SR*

SDBs take to airwaves in big way

On December 23, 1991, a vast audience in the New York City/Eastern seaboard area could hear an hour of sacred Christmas music on WMCA radio—sponsored by Seventh Day Baptists.

WMCA Account Executive Chris Arnzen contacted the Janesville Center in early December after talking to several SDB churches in the listening region. Arnzen was impressed with our heritage and beliefs, and offered an excellent time slot: two days before Christmas from 5:00-6:00 p.m. This is known as "Triple-A Drive Time."

The musical program included information about Seventh Day

Baptists, and invited listeners to call or write the Center for more information.

A ratings service recently named WMCA as the most listened-to Christian program station in the country. The station broadcasts to a potential audience of 19 million.

FLASH!!!: Just before press time, WMCA confirmed a free repeat airing of our program on December 30 at the same prime time. Praise the Lord! *SR*

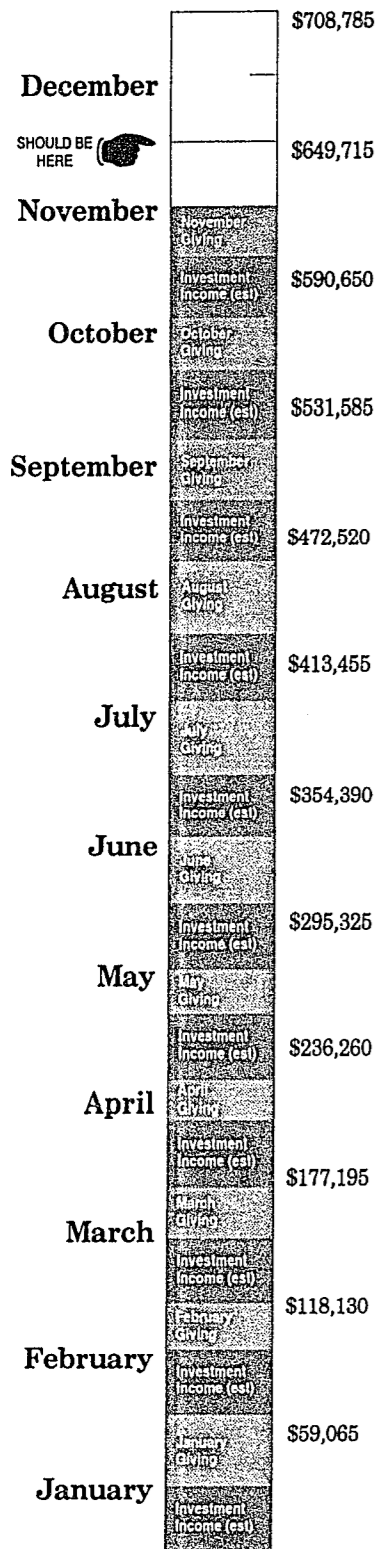
(This program was a golden opportunity to reach new people with our message. The cost was only \$700, but \$700 which was not bud-

WMCA

570 AM

**Inspirational Radio
First
On Your Dial**

geted. If you wish to support this radio outreach, please note on your gift to the General Conference: "WMCA program." Thank you.)



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

What goes on at the Center?

Like most places nowadays, the SDB Center would be lost without its computer system. Likewise, our computer system would be lost without its operator, Jeremy Howard.

Jeremy's list of accounting and computer responsibilities is about as tall as our budget thermometer at the left.

From maintaining the general ledger to analyzing job costing, spreadsheets, and financial statements; from receivables to payables; from non-profit fund accounting to installing software, Jeremy provides our Conference agencies with an up-to-the-minute profile of where we stand financially.

This full-time position was cut back due to recent budget reductions. We want to maintain a proper accounting (and stewardship) of the Lord's resources. Your gift to the General Conference can help.



Jeremy Howard performs one of his many tasks at a Center computer keyboard.

Marriages

Ross-Galario.—Gilbert L. Ross Jr. and Evangeline E. Galario were united in marriage on August 25, 1991, at the Verona (NY) SDB Church. Pastor Russell Johnson and Pastor Steven James officiated.

Stamp-Thurston.—Dwayne J. Stamp and Korina K. Thurston were united in marriage on September 1, 1991, at the Verona (NY) SDB Church. Pastor Steven James and Pastor Helen Green officiated.

Rod-Sholtz.—Dennis Rod and Debbie Sholtz were united in marriage on October 12, 1991, at the San Gabriel (CA) SDB Church. The Rev. Gabriel Bejjani officiated.

Fassel-Palmiter.—Garry Robert Fassel and Karen Lee Palmiter were united in marriage on October 19, 1991, at the Wellsville, NY, Country Club. The Rev. Kenneth Chroniger and the Rev. Ernest K. Bee Jr. officiated.

Births

Stamp.—A daughter, Samantha K. Stamp, was born to David and Sue Stamp of Syracuse, NY, on May 1, 1991.

Sich.—A daughter, Mallory May Sich, was born on May 19, 1991, and adopted by Jeff and Jonna (Davis) Sich of Ord, NE.

Wentz.—A daughter, Brittnee Acacia Wentz, was born to Jason and Sandee (Davis) Wentz of Kearney, NE, on May 26, 1991.

Lovelace.—A son, Daniel Isaac Lovelace, was born to Luis and Joanna Lovelace of Cartersville, GA, on July 8, 1991.

Hill.—A daughter, Jasmine Britany Hill, was born to Sidney and Amy Hill of Port Orange, FL, on August 7, 1991.

Nelson.—A son, Brian Roger Nelson, was born to Frank and Carolyn Nelson of Rome, NY, on September 16, 1991.

McDonald.—A son, Dylan Anthony McDonald, was born to Roy and Shannon (Ouder Kirk) McDonald of Bolivar, NY, on October 15, 1991.

Campbell.—A daughter, Kaitlyn Elizabeth Campbell, was born to Francis E. and JoAnne Campbell of Cape May Courthouse, NJ, on October 18, 1991.

Watt.—A son, Dakota Gregory Watt, was born to Lawrence and Raakeli Watt of White Cloud, MI, on November 4, 1991.

Bond.—A son, Jordan Davis Bond, was born to Keith and Jennifer (Hays) Bond of Chatawa, MS, on November 15, 1991.

Accessions

Alfred Station, NY
Kenneth Chroniger, pastor
 Joined after testimony
 Kenneth Chroniger

Joined by letter
 Heather Chroniger
 Angela Chroniger

Atlanta (Metro), GA
Luis Lovelace Jr., pastor
 Joined after testimony

Jim Nicholson
 Joined by letter
 Norma Nicholson
 Claude Tate Jr.
 Naomi H. Tate

Dallas/Ft. Worth, TX
Earle Holston, pastor
 Joined after testimony

Marian Ballew

Daytona Beach, FL
John Camenga, pastor
 Joined after baptism

Marian Miller
 Raymond Knox
 Joined after testimony
 Trish Kester
 Marilyn Spearl
 Michael Spearl

Joined by letter
 John McDowell
 Theresa McDowell
 Leigh Anne Thomas

Denver, CO
Tom Warner, pastor
 Joined after testimony
 Laura Scott
 Dan Crowder
 Cheryl Crowder

Dodge Center, MN
Dale Rood, pastor
 Joined after testimony
 Kathy Lee

Miami, FL
Andrew Samuels, pastor
 Joined after baptism

Odiene Miller
 Steve McKellar
 Brian Johnson
 Joined after testimony
 Carol Lynch
 Carmen Hughes

Paint Rock, AL
John Bevis, pastor
 Joined after testimony
 Delores Wilkerson

Obituaries

Williams.—Charles H. Williams, 82, of Milton, Wis., passed away on June 28, 1991, after a long illness.

He was born on January 18, 1909, in Albion, Wis., the son of E. Glenn and Matie (Head) Williams. He married Gertrude Davis of Milton on November 23, 1944, in the Milton SDB Church.

Charles was baptized in June 1923 and joined the Albion (Wis.) Seventh Day Baptist Church, where he later became a deacon.

Charles graduated from Edgerton (Wis.) High School and attended the University of Wisconsin

sin Agricultural Short Course. He was engaged in farming on the farm that had been in the Williams family for over 100 years, raising purebred Jersey dairy cattle. He was a member of the Rock County Jersey Breeders Association, National Dairy Association Honor Roll, and Pure Milk Association. He led the Albion Township 4-H Club for several years, leading young people in raising and showing their animals at various fairs.

Active in civic organizations, Charles was the first president of

cont. on next page

the Albion Civic Club, general chairman of the annual Edgerton Farmers' and Businessmen's Night, and a member of the Albion-Edgerton Dartball League.

He maintained an active role in the Albion church, serving as moderator, church clerk, and Sabbath School superintendent. He helped organize a Men's Fellowship, serving as its first secretary, and twice served as president of the North Central Association.

When Interstate 90 divided the farm in 1963, the family moved to Milton. Charles became custodian



Charles H. Williams

of various elementary schools in the Milton School District, where he enjoyed the friendship and love of children, teachers, and parents during his years of service.

Charles became a member of the diaconate of the Milton SDB Church and was stewardship chairman during the 1963 groundbreaking for the current parsonage. He twice served as president of the Men's Fellowship; was an active member of the Eutharsos Class; served as Sabbath School teacher, head usher, and church president; and filled other offices as called upon. Charles was head of registration and housing when Conference was held in Milton in 1970 and 1973. He was a member of the Milton Kiwanis Club and the Milton Historical Society.

Charles was an avid gardener, taking special pride and pleasure in his roses and "glads." He was a diligent worker in every task he undertook, whether it was farming, custodial work, church and civic activities, or gardening.

He is survived by his wife, Gertrude; one son, Rollin, of Roanoke, Va.; one daughter, Ann, of Madison, Wis.; two sisters, Gleneta Williams of Milton and Mary Stewart of Racine, Wis.; and one grandson.

Funeral services were held on July 2, 1991, in the Milton SDB Church, with the Rev. George Calhoun and the Rev. Earl Cruzan officiating. Burial was in the Milton Cemetery.

Barber.—Russell N. Barber, 72, of Hastings, Neb., died on July 16, 1991.

He was born on January 20, 1919, and married Lillian Babcock on December 21, 1940. Russell was an avid fisherman, and always had a kind word and smile for those around him.

Survivors include his wife, Lillian; two sons; three daughters; 17 grandchildren; and one great-grandchild.

Cox.—Elsie Haines Cox, 79, of North Loup, Neb., died on August 27, 1991.

She was born on September 12, 1911, and married Erlo Cox on October 8, 1933.

Elsie always had a loving smile, pitched in when things needed to be done, and was well known for her tasty baked goodies which were generously shared with friends and neighbors. She was greatly loved by her grandchildren, who prized her sugar cookies. It was evident that Elsie loved her Lord because of the way she lived and treated His children.

Elsie was a member of the North Loup SDB Church. Survivors include her husband, Erlo; two sons;

one daughter; and several grandchildren and great-grandchildren.

Clement.—Beulah (Gates) Clement, of Ord, Neb., born on July 16, 1901, died on October 4, 1991.

She was married to R. Clare Clement on June 5, 1938. She earned her degree at the University of Nebraska and, since she loved children, taught school for many years. She was a faithful member of the North Loup, Neb., SDB Church, and is survived by a number of nieces and nephews.

Stebbins.—Leta Pearl Stebbins, 92, died on October 22, 1991, at Fairview Nursing Home in Dodge Center, Minn.

She was born on April 30, 1899, in Moody County, S.D., the daughter of Louis and Jessie (Saxton) Langworthy. She grew up in the Dodge Center area, attending local schools there.

On December 16, 1920, Leta married Frank Stebbins in Dodge Center. She was a member of the Dodge Center SDB Church and the American Legion Auxiliary, and was a charter member of the Ashland Community Club. She was active in her church's Women's Benevolent Society. Leta's faithful service to the Lord was instrumental in her family coming to Jesus and continuing to walk with Him.

Survivors include her husband, Frank; four daughters, Dorothy Lippincott of Elwood, Neb., LaVon Phelps of Rochester, Minn., Marg Majors of Leander, Texas, and Shirley Stoeckel of Dodge Center; 13 grandchildren; and 29 great-grandchildren. She was preceded in death by her parents, three brothers, two foster brothers, and three grandchildren.

Services were held on October 25, 1991, at the Dodge Center SDB Church Meeting House, with Pastor Dale E. Rood officiating. Burial was at Riverside Cemetery in Dodge Center.

K E V I N ' S

O R N E R

Last month, I got a good taste of what missionary work might be like.

I'm sure it wasn't exactly what Ian and Trudy Ingoe experienced in Malawi; I used (somewhat) reliable air services, a good car, and fine interstate road systems—not quite like crossing rivers barefoot or climbing mountains to get to church.

And, most of the time, I was among my own people and culture. Although one flight was delayed for an hour-plus, and some passengers did start to resemble savages...

My trip was perhaps more like what the Ingoes experienced in the United States. They took a whirlwind tour of

many of our churches before heading back to their New Zealand home in December.

Ian, Trudy, and the kids looked like they were holding up very well as they made it to the Midwest. I guess they were used to hard physical labor, laying bricks for new buildings and such. Me? I'm used to pushing pens and clunking keyboards while camped behind different desks.

After logging 1,000 miles on the rental car, I was able to happily look back on a quick visit with five church groups in five days.

My trip down to the sunny south just happened to come during a Wisconsin cold snap and snowstorm (nice timing, huh?), and in the middle of a nasty throat infection (nice timing, huh?).

It had its challenging moments, but I was surrounded by relative comfort, with great hosts and food. Of course, I missed my routine and personal comforts of home—not to mention my family, who would rather that I *not* mention that I went to the "F" state without them...

As I noted before, it's hard to compare this experience with foreign missions, but I could see many similarities.

Each group was unique. One was made up of folks where even the youngest members could have been my parents. Some hosts were keenly interested in SDB history and family connections; others could see the *Recorder* do very nicely without the obituary section. In one place, I could have been the resident expert on our history; in another, I would have been put to shame trying to keep up with some folks' chronicles. With three groups, I wouldn't have stuck out (too much) in a photo; in two, I was the only white guy in sight.

So, this is what a missionary feels like!

Then I thought how I could, and should, feel like a missionary in all the churches. And in all my travels.

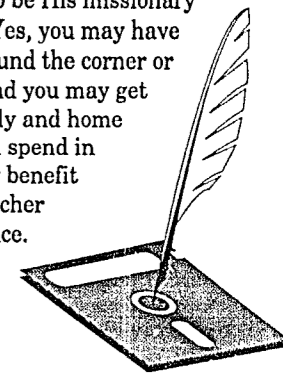
We have different groups, with different needs. Each has different leadership with different gifts and focus.

My travels have opened my eyes to the fact that our people are more complex than just a white, Northeastern or Midwestern church lifestyle.

We need to realize that we've all had unique experiences and now face unique needs. There are plenty of mission fields for all of us. Each church, even each member, has unique opportunities unto which we can minister.

God may be calling you to be His missionary to that church or member. Yes, you may have to do a bit of traveling—around the corner or to the other side of town. And you may get pulled away from your family and home for awhile. But the time you spend in "mission work" will not only benefit your friend; you will grow richer and wiser from the experience.

Happy and safe travels!



In the next *SR*:

The Trinity

A study of the Father, the Son, and the Holy Spirit

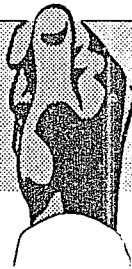
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