

The

S

abbath

*Celebrating 150 Years*  
1844-1994

November 1994

R

ecorder



**Good  
news...**



**bad  
news**



**"Stained Glass"**

Front: Scott Graffius, Mandy Lamoreaux  
 Back: Eric Mackintosh, Heather Mackintosh,  
 Erik Henry, and Lisa Call

**Stained Glass**

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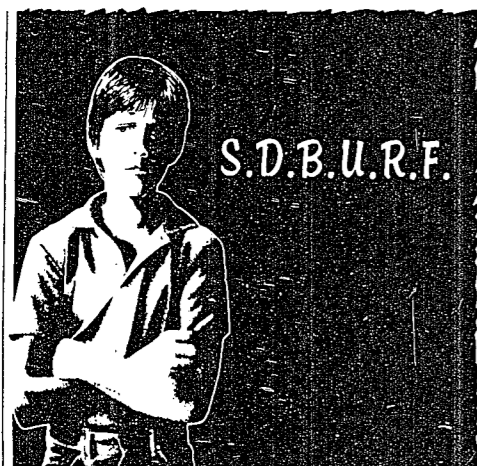
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**Car wash helps  
 SDB Budget**

Right after Conference, many members of  
 the Dodge Center, Minn., church got together  
 and had a car wash. The Rochester, Minn.,  
 Wal-Mart provided the space, a hose and  
 sprayer, and even announced the car wash  
 over their PA system.

Helpers included: the Bonsers, Linda  
 Greene, Nehers, Quentin Osborn, Paynes,  
 Roods, Eric Schultz, and the Wallstroms. All  
 worked hard and didn't mind getting wet!

The group raised \$59 for the SDB Budget,  
 to help us "get out of the red." Thanks, folks!!



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**R**ecorder



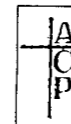
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**Who are Seventh Day Baptists?**

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  
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## Good news, bad news

### A proclaiming way

by Harold King



I would like to share two stories and an application of those stories. The first story is about a Russian general.

This Russian general was involved in the Battle of Leningrad. Things were not going very well at all for the general and his men. They were surrounded. They were outnumbered. It was raining. It was muddy. At any time, he knew they could be overrun and defeated.

The general wanted to cheer up his men, so he thought, "What can I say to encourage and to build up the confidence of these men, and to give them some hope?" All that night, he thought.

Early the next morning, there was a little break in the action.

So the general called his soldiers around him and said, "Men, I have some good news and some bad news. Which would you like to hear first?"

Things had been very rough for them, and they were discouraged, so they said, "Tell us the good news!"

He said, "Men, the good news is that we're going to have a change of underwear!"

There was great, great rejoicing, because they hadn't been able to change their clothes in days! They were in mud, and rain, and it was messy, and it was terrible.

Then one little, pessimistic soldier said, "Um, excuse me, general. What's the bad news?"

The general said, "You change with you, and you change with you..."

Some of you have probably heard that story before. If you were at Conference in 1971, as we were celebrating our 300th anniversary, someone told that story, wanting us to know that there were some good things—some good news about our denomination—and some not-so-good news; some bad news.

He asked, "How will others view us? How do others view us, as Seventh Day Baptists?" And he wondered, "How will people look at us in 300 years—another 300 years?"

Well, it hasn't been 300 years, but I'm not going to be around then (I don't think), so I'm not going to wait. I'm not really so concerned about how *others* view us as Seventh Day Baptists. I wonder how *God* views us, today, as Seventh Day Baptists. As His people.

Story two:

God called His children, the Seventh Day Baptists, and gathered them around Him. And He said, "Dearly Beloved Children, oh how I love you! For centuries you have remained faithful in so many ways. I look at you today, and though you are small, you have so much to offer."

"You have a video, telling of your history. You're trying to reach out.

"You have a MORE 2000 program; you're looking forward to the future. You're trying to find the vision that you should have as My people.

"You have a Nurture Series of Sabbath School materials that is some of the best that there is.

"You have a Summer Christian

Service Corps program from which many of your leaders and future leaders are being trained. You have some of the most wonderful young people in this country today.

"You are My people, and I have called you. And you have, for the most part, responded. You love one another.

"But just as I dealt with My beloved disciple, John, as he shared with the seven churches in Asia;

you have taken and worshiped *it*, and made it more important than Me.

"And some of you have taken My Sabbath, and you have forgotten that I have made it for *you*. It is for *you*, rather than you being made for it.

"There are those of you who look forward to My coming. But some of you, rather than enjoying that every day, and working toward it, you

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**"Just as I had good points for most of those churches, I also have some bad news and some concerns for you."**

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just as I had good points for most of those churches, I also have some bad news and some concerns for you.

"Oh, how I long for you to turn to Me, with all your heart, and with all your might! How I long for that! That each and every individual will focus upon Me.

"But some have allowed the world to compromise them. Just as you can take one of My small creatures, a frog, and put it in a pan of cold water, place it upon a stove, and slowly turn up the heat until it dies—boils to death—some of you have allowed the world to creep in, and you've compromised until sin is destroying you.

"I have given you My laws. Many of you have been faithful to keep them, but others have failed to do so. Many have turned My laws into strict rules and regulations, to the point that you have become Pharisees of your time.

"Many of you have taken My holy book—and it *is* My holy book—and rather than seeing it as the book that tells you about Me and helps you to be drawn closer to Me,

would rather sit down and try to figure out what day it is, and put a time frame, and try to put Me in



a little box, and try to limit Me.

"My friends, I *shall* return. But just as Peter wrote, it will be in *My* time; My time is not your time.

"Yes, I love you, Seventh Day Baptists, but focus upon Me. Focus upon the true Lord. Focus upon Jesus Christ.

"Sabbath is important. The Scriptures are important. Laws and doctrines are important. But the most important thing is Jesus Christ. And I have called you out to proclaim, to proclaim Me, Jesus Christ."

End of story two.

Maybe that's just a story; I don't know.

I've been a Seventh Day Baptist almost all my life. You know, there are times when I realize that I compromise with the world. There are times when I become too strict in God's laws and in keeping them. There are times when it seems that I'm more concerned about making a person a Sabbathkeeper rather than a follower of Christ. There are times when I use the Scriptures for proof-texts to back up what *I* want, rather than to see what God really

wants for me and for those that I come in contact with.

What about you? Jesus let Peter write words which say that you need to remember: "Dear friends, with the Lord, a day is like a thousand years, and a thousand years are like a day. And the Lord is not slow in keeping His promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance" (2 Peter 3:8-9).

Do we, as a people, really believe that? Is that what we are proclaiming? That's God's will. His will is that He wants *no one* to perish. And later on in this letter, in the 15th verse, it says to bear in mind that our Lord's patience—the fact that He hasn't returned yet—is salvation. Because He wants *everyone* to have salvation.

I don't know if He wants everybody to be a Sabbathkeeper. He wants everybody to be obedient, and I think that's part of it. But what we are to proclaim is Jesus Christ—crucified, risen, and coming again.

How do we apply that to our lives?

We're reminded that we are to look forward to the Lord's coming. We're not to set and make dates, but rather we are to look forward to it every day, every moment of our life. We are to be spotless, we are told; to be blameless, and to be at peace with God.

It's been said. We know this already. Scripture has told us, life experiences have told us. So we need to be careful not to compromise. We need to be careful not to let the world control us, but rather we must not be carried away by the error of lawless men. We must not fall from the secure position that God has given us. He's entrusted to us a tremendous, tremendous gift. And that is to proclaim His love.

It is God's will, that by doing good, you should silence the igno-

rant talk of foolish men. If we quarrel, if we fail to put our total faith and trust, our total focus on Christ; if we start thinking about the little things that just kind of "go along" with the Gospel, rather than the Gospel itself, we're not silencing ignorant people. They're saying, "See, they're divided! See, they can't even get along." Our focus must be on Christ.

Peter says that we are to live as servants of God. Not as servants to the world, or to others. We are to submit ourselves to Him. We are to respect others; we are to love the brotherhood of believers; we

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are to fear God. It even goes and says that we are to honor those that are in authority, because He's put them there.

Do we do that? Do we silence the ignorance of foolish men? Are we willing to be servants of God? Sometimes we let our doctrines and our way of thinking control us, and we lose our focus on Christ.

Karl Barth was a great German theologian, and he came on a tour of the United States. As he was touring around the country, a reporter came up to him and said, "Sir, will you please tell me what the most important thing is about being a Christian? In all of the great knowledge and learning that you have as a theologian, what is the greatest thing?"

Without even hesitating, Karl Barth said, "Jesus loves me, this I know, for the Bible tells me so."

Can we say that? Is that the most important thing for us, in our faith and in our religion? We're called to be servants of God.

Another German theologian, Dietrich Bonhoeffer, who died during World War II because of his political and religious stance, wrote in his book, *The Cost of Discipleship*, "When Jesus Christ calls us, He calls us to die."

To die. How are we to die? We're to die to self, to self-centeredness.

We are to be servants, humble servants of God. And when we do that, we will silence the ignorant talk of foolish men. We will bring those that God wants, each and every one, into His family. Focus on Christ.

Let's really think, very seriously, about our relationship with Jesus Christ. Is our focus upon Him? Maybe it was just a story; maybe Seventh Day Baptists aren't that way. Or are they? What about you as an individual? What about us as a people?

Where's our focus? May it always be on Jesus Christ.

*Heavenly Father,*

*I thank You that You want each and every person to come to the saving knowledge of You. Help us to indeed silence the talk of ignorant and foolish people. Help us to be united together in love for You. Help us to be totally focused upon You. We thank You that You have called us; that You have chosen us. And Lord, we pray, that as part of Your family, the report that You give us will be, "Well done, good and faithful servant." Amen. SR*

*Rev. Harold King is pastor of the First SDB Church of Hopkinton in Ashaway, R.I. This was from his message at General Conference in August.*

## Lessons learned in captivity

### A powerful way

by Gordon Lawton

*"Be joyful always; pray continually; give thanks in all circumstances, for this is God's will for you in Christ Jesus" (1 Thessalonians 5:16-18 NIV).*

Last year, I lived in a foreign country for almost a month.

I had visited that country periodically in the past, but this time I found myself a reluctant resident of this foreign country. I discovered that living somewhere is a lot different than visiting it. When you visit, you can leave! When you live there, you cannot run away from the authority of the local government.

While I was living in this foreign country I was blessed to be friendly with a high official—he was the doctor. I was also able to make friends with most of the other workers there.

Paul writes about being joyful and praying continually, and giving thanks in all circumstances. These words roll

off our tongues very easily, and they are popular to preach. We hope that others will be joyful, prayerful, thankful—and yet we all have opportunities in our lives to put these words from God's Word into action.

Last year, when I was living in that foreign country, I had a doozy of an opportunity to put these words into action. On Father's Day, 1993, I woke up at 4:00 in the morning with a terrible pain in my side. I have memories of that day, and that pain, and an early morning trip to the emergency room of that foreign country: Jones Memorial Hospital in Wellsville, N.Y.

Through those experiences, I have gained an affinity for the children of Israel as they were in captivity in Egypt. They, too, were in a foreign country, and under the authority of local officials.

We know the account of Moses hearing God's call in Exodus 6:1-9. We discover over and over again that God spoke and Moses was listening for God. And here we have Moses receiving the word from the Lord, hearing it as God speaks, and passing those words on.

God basically said, "I have done all these things in the past. I appeared to the patriarchs—to Abraham, and to Isaac, and to Jacob. I made a covenant, and I gave them the land." And God said, "I have heard [in the present] your groaning, and I have remembered my covenant with you."

Based on these "I have's," God says to these people, "I will." He made some promises to them for the future: "I will bring you out of Egypt." I will free you



from being slaves." "I will redeem you." "I will take you as my people." "I will be your God. "I will bring you to your land. And not only will I take you there, but I will give that land to you."

If God sent His messenger to you and gave you these "I wills"—that He would be with you, that he would free you, that He would redeem you, that He would bring you to a place of beauty, and rest, and encouragement, and that He would give it to you—how would you respond? Maybe it would depend on where you are when you hear this word from the Lord.

When these people heard, they didn't believe. Because of their hard oppression, because they were in slavery, they didn't believe it.

We don't have accounts of exactly what they said, but I can imagine them saying, "Come on, Moses, what are you talking about? You're crazy; you're sunstruck; you've been in the desert too long."

What I want us to remember is something very simple, but it's this: When we feel powerless, it is good to remember that our God is a *powerful* God. Our God is a powerful God.

God was not discouraged by their unbelief. So when these people responded in disbelief, God said, "Well, I guess it's time to convince them"

I have grown up believing that the 10 plagues, and all those things that came upon the Egyptians, were for the purpose of softening Pharaoh's heart so that the people could be let free. I believe that's

part of it, but I believe that the 10 plagues were as much for the Children of Israel as they were for the people of Egypt.

Let's review those plagues and see how God shows His power to these people during the plagues.

Before the plagues begin, Moses and his spokesman—his brother, Aaron—go to Pharaoh and speak to him. They have to show that they are more than just a couple of wandering idiots out of the desert.

God gave them a sign, Aaron threw his staff down, and it became a snake. And the Egyptian sorcerers threw their staffs down, and they became snakes. Well, at least Pharaoh thought that these guys were good magicians, like his.

But then God began to speak to Pharaoh through Moses, and Aaron, and the plagues began to come.

First, there was the plague of blood. All the water in the land of Egypt turned to blood. And it's interesting to note (Exodus 7:22), that Pharaoh's magicians, sorcerers, and wisemen were able also to turn water to blood. But Pharaoh didn't believe. It is clear that

this blood covered all of Egypt and Goshen as well.

Then there were frogs. In Exodus 7:25—8:15, the frogs came. And Pharaoh's magicians, sorcerers, and wisemen were also able to produce frogs. Sounds like a magician's contest, doesn't it?!

Then the third plague comes—gnats. But the magicians, sorcerers, and wisemen were unable to copy this or any of the other plagues. The point is made to Pharaoh (and to his magicians, and his sorcerers, and his wisemen) and to the Children of Israel, that their God—the one who has claim to them, the one who says, "I will redeem you"—is mightier than Pharaoh and his magicians.

Next comes the plague of flies (8:20-32). But notice something here. In verse 22, it tells us that the flies covered the land of Egypt, but they were not in the land of Goshen, where the Children of Israel lived.

God has shown that He is more powerful than Pharaoh and his magicians. And now He shows them that He loves them, because from the plague of flies on, five of the re-

maining plagues specifically say that the Children of Israel are not afflicted with them. We can make a good case, that from flies forward, God's people who lived in the land of Goshen were watching as God worked on Pharaoh. They were seeing His mighty hand at work around them, and also protecting them.

In chapter 9, the livestock became sick. Verse 4 tells us that it does not come on Israel.

In verses 8 to 12, we discover that the next plague is boils. Humongous boils, so that the magicians of Pharaoh could not stand because the boils were on their feet. And they covered the Egyptians. Sometimes you wonder if God has a sense of humor.

Then, hail—the biggest and worst hailstorm they'd ever had. But it did not hail in Goshen.

Then there were locusts. They covered the land of Egypt.

And then there was darkness. Yet all the Israelites had light in the places where they lived, we read in 10:23. All the Israelites had light instead of darkness.

Then the last plague—the one

that takes the firstborn. This one is associated with that second greatest act of redemption in recorded history, known as the Passover. Here we have the great picture of redemption that comes through Christ Jesus. For God said, "When I see the blood, I will pass over." And we discover in the New Testament that Jesus Christ is *our* Passover.

Then the people left. I don't believe that, at this point, they all believed. Many of them were scratching their heads. Many of them were congratulating themselves, I'm sure, on how they were being protected. And maybe even some were saying, "Boy, we're pretty lucky."

Maybe if they did believe, I don't think that they fully trusted God, but rather they took advantage of the situation to escape captivity, as any one of us would. They must have had some hope for salvation. And maybe there was some dawning of belief for them. Yet, it's not until they cross the Red Sea on dry ground. It's not until they see the former captors, their former oppressors, drown, and their bodies washed up on the shore, that they

finally put their trust in the Lord and in His servant, Moses.

Exodus 14:30-31 tells us this: "That day, the Lord saved Israel from the hands of the Egyptians. And Israel saw the Egyptians lying dead on the shore, and when the Israelites saw the great power the Lord displayed against the Egyptians, the people feared the Lord and put their trust in Him and in Moses, His servant."

Isn't that amazing?! Many of us would say, "Boy, it would only take one or two plagues for *me* to believe that God was doin' that!"

When we feel powerless, it may be hard, but it is very, very good to remember that our God is a *powerful* God.

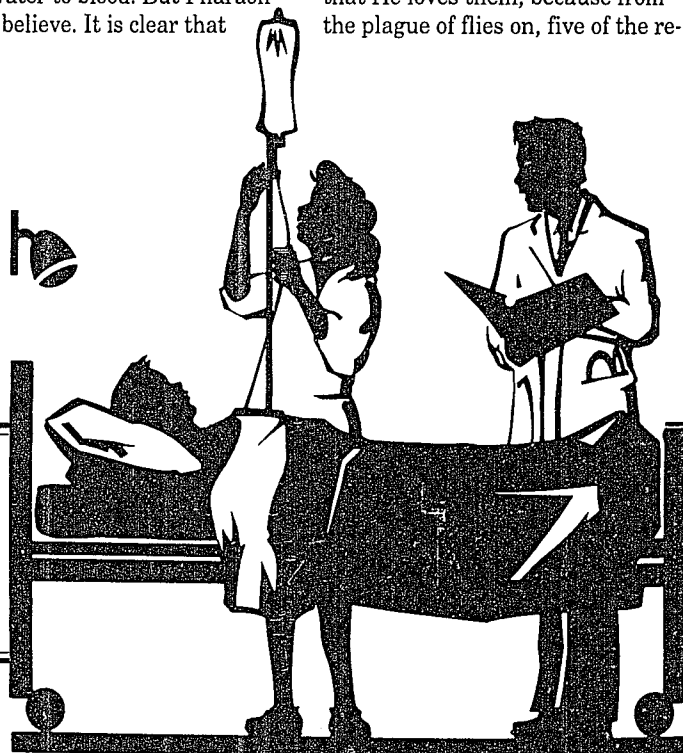
I have to admit to you that when I was in the hospital, and when I was in pain, I was not standing there saying, "Praise the Lord for this pain!" I was holding my side and saying, "Boy, this hurts!"

"Be thankful in all things, for this is God's will concerning you." Should I not have been saying, "Praise the Lord!"?

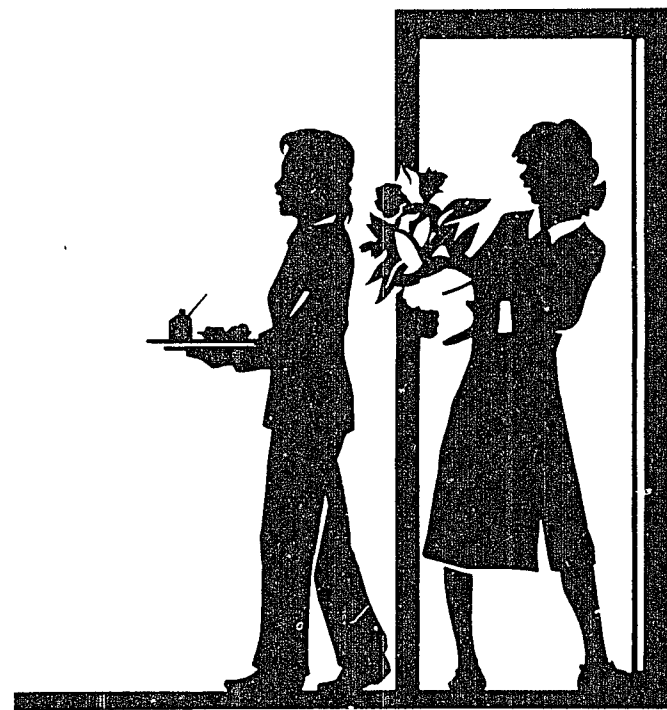
I was very sick. I was dealing with the pain, which was the problem at the moment. Having had three children using the Lamaze natural childbirth methods, I was using the breathing techniques that Linda had learned. And even today, when I take a deep cleansing breath, Linda says, "What's the matter?!"

I am not sure that all of our circumstances are God's will for us. Let me say that again: I am not

When we feel powerless, it may be hard, but...



...it is very, very good to remember that our God is a powerful God.



sure that all the circumstances we find ourselves in are God's will for us.

I will affirm that all things work together for good to those that love God, to those that are called according to His purpose (Romans 8:28). Yet, I don't believe that God wants us in some of the situations in which we find ourselves. God's will is that we are told to give thanks in those circumstances.

Often we find ourselves in circumstances which we don't like. Often there are situations not of our making; or at least situations that we are not aware of, that are of our making. We are in these circumstances, and these circumstances threaten to rob us of our relationship to God through our ingratitude, through our anger, through our reaction to pain.

And so Paul, in 1 Thessalonians, encourages us to be joyful, to be prayerful, to be thankful. At times, when we are in unpleasant circumstances, we need to be reminded that our God is an awesome God. We need to be reminded that our God, who is an awesome God, works in powerful ways. There are times when we need to see His powerful, caring hand in our circumstances, whether the termination of our life here appears more imminent than we had thought or not.

When we feel powerless, it may be hard, but it is very good to remember that our God is a powerful God.

I want to relate to you four courses that I took while I was in the "School of Egypt" at Jones Memorial Hospital.

In the School of Egypt there, I took the course called "Patience." I'm a very poor learner in this school. (If you've driven with me in traffic, you will understand that I am a very poor learner in this school.) I was aided, though, with

pain medication, and medications that at one point paralyzed my muscles and relaxed them so that I wouldn't panic. That was when I tried to take the respirator off, and they didn't want it out.

This school of Patience is not an easy road, because patience means being willing to wait. And I didn't want to wait. I think I've learned some things, and only time will tell.

A second course I took in the School of Egypt was the course in "Mortality." It was when they came and called the doctor in at 11:00 at night for emergency surgery, I was

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thinking, "This may be the time." And I had to say to myself, "Well, would I do things differently? I guess, Lord, I'm ready."

I haven't graduated from that course yet, but I understand my mortality more than I did two years ago.

A third course that I took in the School of Egypt was the course of "Appreciation." I learned appreciation for those loving persons in the caring professions, many of whom were open about their faith in our God. Like people in the Intensive Care Unit who say, "Hey, I'm a Christian, and I lead worship over here at this church. And you're a pastor? Great; we're glad you're

here. We're glad that we can help you." I appreciate those caregivers more than I had before.

The fourth course is one that maybe we all think we have learned, but it's the course of "Family." The family of brothers and sisters in Christ affirmed to me that the fellowship of the saints does exist. They affirmed it, you affirmed it to me with cards, and with visits, and with phone calls, and most importantly, with your prayers. I'm sure that God heard. The prayers that you prayed last year at Conference, and at other times, did touch. And I'm eternally grateful.

So, what about you? Do you feel powerless? Is your situation a powerlessness of your own creation? Do you know where it came from? Or can you affirm, "This is not of my creation"?

I guess it doesn't matter a whole lot, because you're there. And when you feel powerless, it's good to remember that our God is a powerful God.

Please remember that when you find yourself in a situation where you do not feel as though you have any control, remember that God is in control.

There are many times that we do not need to be in control, and we must learn from the course of Patience. We must learn in the course of Mortality. We already are learning in the course of Appreciation. And Conference is a great week to take the course on Family, and on fellowship with the saints.

When we feel powerless, our powerlessness may cloud our vision so that it is hard to see, but we must remember that our God is powerful God. *SR*

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*Rev. Gordon Lawton pastors the First SDB Church of Genesee in Little Genesee, N.Y. This was Gordon's message at General Conference in August.*



Women's Society page by Charlotte Chroniger

## To be a risk-taker

*"For he (Ephaphroditus) nearly died for the work of Christ, risking his life to complete your service to me" (Philippians 2:30 RSV).*

I have always been blessed by reading the story of Corrie ten Boom in her book, *The Hiding Place*. She and her family took tremendous chances as they hid Jews during World War II.

There was always the risk of being caught, but because the ten Booms were faithful followers of the Lord, they were willing to take chances in hiding other members of God's family. Corrie was willing to risk her life for the furtherance of God's kingdom. She was willing to take a chance, not always knowing what the future had in store for her.

It is not easy for many of us to

take chances or risks. It is scary to take steps of faith when we can't see too far ahead. We are afraid of potential dangers. We are afraid of failure. We are anxious about how

home; maybe a job change. It may involve taking a stand on a controversial issue. It may be going to someone to ask for reconciliation and forgiveness. Maybe it will

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**"Lord, don't let me be afraid to say  
'yes' to new experiences.  
New places to go, new people to meet,  
new things to learn. Don't let me be  
a coward about trying things."**

---

our life might change. We are concerned about losing our security and our comfort. Change is difficult.

I believe there will be times for all of us when we will need to take a chance. We will need to take steps of faith in new directions. It may involve a move to another

mean trying a new way of doing something.

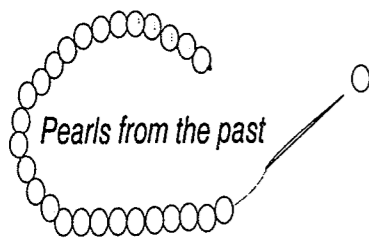
Marjorie Holmes, in her book, *Lord, Let Me Love* (Doubleday, Garden City, NY, 1978), expresses some thoughts on the subject:

"Lord, don't let me be afraid to say 'yes' to new experiences. New places to go, new people to meet, new things to learn. Don't let me be a coward about trying things—new friends, new books, new foods, new music, new ideas. Sure, it's safer and a lot less trouble just to chug along in the same old rut. But that way leads to stagnation.

"The young are so willing to try things. And while you didn't design us to stay young forever, if I'd created a world so gloriously full of creatures, places, and adventures, I'd be sad to see my children cowering in corners, refusing to discover its surprises—at least until they had to. ...God, don't ever take away my courage to try things."

Paul was grateful that Ephaphroditus was willing to risk his life for service to Christ. May we all be willing to say "yes" to new experiences, and take risks for the Lord. *SR*





## SR not our first magazine

by Don A. Sanford, historian

The year 1994 will be remembered by many of us as the sesquicentennial year of *The Sabbath Recorder*. We have been reminded of the importance that the *Recorder* has had for Seventh Day Baptists for 150 years.

Yet the *Recorder* was not the first periodical published by General Conference or its agencies and constituent members. That distinction goes to the *Seventh Day Baptist Missionary Magazine*, whose first issue appeared in August 1821—nearly 23 years prior to the first issue of *The Sabbath Recorder*.

In the "Editor's Address to the Patrons and Friends of the Magazine," the principle reasons for publication fell into four categories which are still relevant to the current publication.

*First:* To bring to view a people that have long labored under almost every species of discouragement, and in consequence of their observation of the *Seventh-day Sabbath*, have not only suffered in common with their dissenting brethren, but many hardships and inconveniences peculiar to themselves; and to acquaint the public with the sentiments, and religious observances, that distinguish this people from other Christian denominations.

It may appear strange, that a distinct people, professing Christianity, and practicing all the ordinances of the Christian institution, could exist within our borders ever since the first settlement of our country, and still need a work like this, or any other public document, to bring them into notice; but it is really a fact, that there are many high standing Christians, even

within the limits of these United States, who are totally ignorant that such a people exist.

*Second:* Another important object we have in view of this publication, is to circulate Religious and Missionary information among the societies of our denomination—prompted with the desire, and flushed with the hope of being instrumental in stimulating them to activity in the benevolent employment of giving the Gospel to the destitute,—of awakening in them the spirit of Christian emulation,—in promoting a charitable disposition towards differing Christians, and in removing those local prejudices, which so often render the society and conversation, of those with whom we differ, unpleasant and unprofitable.

*Third:* As the people usually denominated Seventh-day Baptists (or in their own sense of the words, *Baptists who keep the scripture Sabbath*) as a denomination, differ from other Baptists in the article of the Sabbath only, yet it is with them, as with other denominations of Christians, that their views of some subjects of minor importance are not in perfect unison; it is therefore another object (and perhaps not of the least importance) of this work to cultivate harmony among our brethren.

*Fourth:* It is an object of this work, not only to announce to the world the prominent features of this people, but to unite with others in the laudable work of holding up the doctrine of the Cross—the depravity of the human heart—the necessity of repentance, and the new birth—salvation by grace, and believer's baptism:—And in as much as they differ on the subject

of the Sabbath, not only with Baptists, but with the greater part of other Christians, it is intended that this work shall exhibit the cause of our difference, and the reason of the hope that is within us, with meekness, and fear; and freely discourse the subject of the Sabbath, in common with other religious subjects.

In line with these objectives the first issue contained:

- Missionary Address delivered to the Board of Directors of the Missionary Society in Alfred, N.Y.

- Article on the Sabbath which was continued in later numbers.

- Extract from Paley's Works on the Day of Judgment.

- Letters from several missionaries, including Adoniram Judson and William Carey.

- Report from a Sandwich Islands Mission.

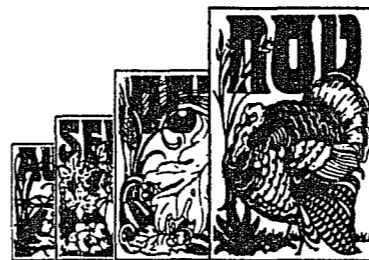
- Report of a revival of religion at Brookfield, N.Y.

- Several miscellaneous anecdotal items.

- Two poems by Joseph Stennett.

Subsequent numbers during that first year included sketches of the Seventh Day Baptist denominational history, writings on such topics as "Love to God," "Socinianism," "Prayer," "The Education of Children," "The Abuses of Conscience," and a wide selection of general interest articles. Under the Missionary Intelligence sections were reports of foreign missions from other churches, and home missions for Seventh Day Baptists.

Reports of ordinations and the founding of new churches also became a continuing feature. The first of many obituaries in our denominational periodicals appeared in February of 1823 for Rev. Lester Rogers, and Mr. James Hubbard, a grandson of Rev. John Maxson. *SR*



# SR Almanac

Where we  
have been...

### One year ago—November 1993

Main features for "Getting into the Word of God" include Conference sermons by pastors Andrew Samuels and John Camenga, and "What version is your child reading?" by William Willimon.

"Pearls" looks back at missionary Dr. George Thorngate.

"Focus" missions column asks for light-weight clothes for Africa.

Local church news: Pastor Harold and Kathi King honored for 25th wedding anniversary; Pastor Herlitz Condison graduates from the Training in Ministry by Extension program; Grandparent Retreat held at Camp Joy, Berea, W.Va.; area meetings hosted in Dodge Center, Minn., and Newport, R.I.

### Five years ago—November 1989

Church members in the Alfred, N.Y., area write about their concerns of environmental abuses.

"Beacon" covers the Portland, Ore., Pre-Con and Conference highlights.

Christian Education page completes part two of "Christ in the Little Red School House."

Columbus, Ohio, church moves to new suburban Westerville location.

Bernie Wethington welcomed as new pastor in San Diego, Calif.

News updates arrive from Alfred; Carson and Lake Elsinore, Calif.; New York City; and Shiloh, N.J.

### 10 years ago—November 1984

Waterford, Conn., church celebrates 200th anniversary. *SR* editor and historian D. Scott Smith delivers Sabbath message.

Rev. Ernest K. Bee Jr. named executive director of the SDB Board of Christian Education.

Ordination statement of Pastor David Taylor presented.

New Auburn, Wis., church reports on busy "After School Special" program.

Tract Society votes to merge with the General Conference.

Reception held in Riverside, Calif., for new full-time pastor, Gabriel Bejjani.

### 25 years ago—November 1969

Esther Burdick guest-edits special Youth Emphasis issue. Many college students and recent graduates contribute their views.

Conference President Earl Cruzan begins his column expounding the theme, "Called Apart—To Be a Part."

Word received of the November 8 death of Rev. Herbert Polan.

Alton Wheeler reelected as recording secretary for the Baptist Joint Committee on Public Affairs.

Duane Davis begins work as new *Helping Hand* editor.

Everett Harris announces resignation as executive vice-president of the Missionary Society.

### 50 years ago—November 1944

A.J.C. Bond visits Civil Public Service Units, ministering to conscientious objectors.

Alton Wheeler, Nile, N.Y., accepts call to Battle Creek, Mich., pastorate.

Conference President P.B. Hurley asks members to get the *SR* like a "trade paper," akin to journals received when joining other organizations.

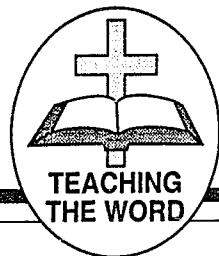
Ashaway, R.I., church completes 10-day evangelistic campaign.

Victor Skaggs' ordination statement presented. He was ordained on October 21. Wardner Fitz Randolph ordained on November 18.

...where are we headed?

Pray—

- that we earnestly get into His Word
- for local church leaders
- for improved environmental awareness
- for our denominational workers
- for our youth and young adults
- for those in the armed services
- for God's vision and our revival



# 1994 Sabbath School Teacher of the Year

Alan R. Crouch of the Daytona Beach, Fla., Seventh Day Baptist Church was recipient of the 1994 Crystal Apple Award as the 1994 Sabbath School Teacher of the Year. The presentation took place during the General Conference Awards Ceremony at Bethany College, Lindsborg, Kan.

Marilyn O. Davis, member of the Sabbath School Committee of the SDB Board of Christian Education, presented the Crystal Apple and certificate to Alan's pastor, the Rev. John Camenga. Pastor Camenga, while accepting the award for later presentation to Alan in the Daytona Beach church, introduced Alan's father, Deacon Herbert Crouch of the Milton, Wis., church.

The Daytona church submitted testimony from members of Alan's Sabbath School class. "Alan facilitates open discussion, giving each speaker a respectful hearing. He draws the comments together to a harmonious conclusion." "I like the feeling of freedom to respond and to ask questions in the class. Al is so willing to allow time for discussion. He gives the feeling that all can respond in discussion." "He leads us into applying our Scripture lesson to what is happening today, not only at the time that it was written. And he always ends the class with an invitation to Come Again!"

Marilyn Davis made the following introductory remarks prior to her presentation of the Crystal Apple.

"This is the Crystal Apple to be awarded to the Sabbath School

Teacher of the year.

"Even before man learned the secret of glass making, nature made glass in two different ways. First, when lightning strikes sand, the heat sometimes fuses the sand into long slender glass tubes called *fulgurites*. These are commonly

**"Alan facilitates open discussion, giving each speaker a respectful hearing. He draws the comments together to a harmonious conclusion."**

called petrified lightning. The terrific heat of volcanic eruption also sometimes fuses rocks and sand into a glass called *obsidian*.

"We do not know exactly when, where, or how man first learned how to make his own glass, but we do know the first four centuries of the Christian Era are known as the First Golden Age of Glass. The men of those early days were masterful glassworkers and knew how to make a relatively clear, transparent glass.


"There are many kinds of glass we use in our everyday lives: flat glass in windows, containers for food, and optical glass. But Crystal Glass is regal and serene. It shimmers with grace and an inner light.

The heat of the crystal maker's fire creates the brilliant color that reflects light back through its smooth, calm surface.

"These same principles are applied to the teacher qualifications for the Crystal Apple. One of the criteria for nomination for the Crystal Apple Award is that of being a current Sabbath School teacher. Our award winner is that—teaching a class of young adults and *young-at heart*. He began teaching a class in Daytona Beach in 1976 with an average of four to six members. At the present time, there are 30 attendees from high school age into their 80s.

"Our recipient has worn many hats in Christian Education service. He was a member of the first Summer Christian Service Corps (SCSC), on the staff of a Pre-Con, and Sabbath School superintendent. He has been a student pastor in Shiloh, N.J., Milton, Wis., and Plainfield, N.J.

"This man was born in Wisconsin, raised in Milton and attended school there, and is a graduate of Milton College. He was baptized and joined the Milton church in 1958. Following seminary, he served churches in New York state. He is now licensed to preach and is an ordained deacon of the Daytona Beach church.

"Would the pastor of Alan R. Crouch please come forward and accept the Seventh Day Baptist Board of Christian Education's Sabbath School Teacher of the year Crystal Apple?" 



## Australia

The Seventh Day Baptist pastors from Australia and New Zealand met at Christchurch, New Zealand, where they discussed church business and ideas for evangelism and fellowship. They are a strong group of dedicated men. Attending the meeting were: Andrew Goulding—Brisbane, Australia; David Hill—Beerbutrum, Queensland, Australia; Stefan Kube—Warrimoo, NSW, Australia; Ian Ingoe—Auckland, New Zealand; Kevin Lavers—Auckland; Edward Barrar—Christchurch; Daniel Barrar—Christchurch; and Theo Hawkins—Morriset, NSW, Australia.

The two pastors of the Maori Indian tribes, Pastors Thai Akarana and Chris Good, were unable to attend. Also, Pastor Joseph Alegre from Melbourne was in Argentina.

It appeared that everyone really enjoyed their time together. (Thanks to Pastor Stefan Kube for the story and the pictures. He is the editor of the *Link*, a publication about the Australasian Conference.)

## Indonesia

Again we were pleased to receive word about the outreach project

into the jungles around Jambi, Sumatra. The tribe that lives there are the Kubu people. Pastor Situmpul spends much of his time in the Lord's work in these areas. They need our help and

could use some donations for travel and equipment. Praise God that His work is being accomplished in this bush tribe. We look forward to many more baptisms.

## Africa

Even with the drilling of the well and the distribution of food and clothing, some orphans did not receive anything. In Africa, the churches have many, many orphans, especially in Rwanda.

If you have clothing, food, or anything else that is listed in the September *Missions* report on




Indonesian workers reaching out to a Kubu family.



Pastors meeting in New Zealand. Front row (left to right): David Hill, Ian Ingoe, Theo Hawkins. Back row (l. to r.): Andrew Goulding, Stefan Kube, Kevin Lavers, Edward Barrar, Daniel Barrar.

Rwanda, and want to send it to our Rwanda churches, there is a *new address*. Please ship your donations to: Pastor Elie Nduwayesu, Seventh Day Baptist Church/Rwanda, % Lutheran World Federation/Uganda, P.O. Box 5827, Kampala, Uganda.

We pray that you will help in relocating the orphans in Rwanda and providing them with supplies. Money may be sent to the Missionary Society office in Westerly, R.I., and it will be forwarded to Rwanda as soon as possible. They are in desperate need of these funds.

Packages of merchandise for the needy have been received by Zambia, Malawi, and The Gambia. They really appreciate the efforts of our members and thank each of you. Let us continue to rally around our sister Conferences. 



Two Zambian orphans who just missed receiving clothing and blankets.





# the BEACON

Produced by the Youth Committee of the Board of Christian Education  
For and by members of the SDB Youth Fellowship November 1994

## "Stained Glass" a sparkling success

by Erik Henry

Dede Mackintosh had a dream. She had been watching the young talent in our denomination, and wanted to somehow give the youth a way to serve the Lord with the many talents that He had given them. She waited two years, looking for just the right people to pull this off, and worked on ideas for acquiring funding.

Well, this summer, Dede found herself in charge of six lovable, fun-loving, perfect, and not to mention good-looking, teenagers on her doorstep. Was *this* the group she had to work with? Were *these* the kids she would be taking across the country?

"Lord," she whispered, "I sure hope You know what You're doing."

Thank the Lord, He knew *exactly* what He was doing. He had put the right people in the right place at the right time. He had His plan all worked out, and all we needed to do was follow His lead.

The summer started off in sunny southern California, where we

hardly even got a chance to see the sun. The training left us nearly no time for recreation, but we sure needed the instruction. We arrived the 13th of June and had our first concert one week later!

Our training ranged from spiritual warfare, to stage presence, to deportment (conduct, behavior). We had many highly-qualified teachers to give us all new insight into issues we had never even thought about before.

Jane Mackintosh gave an eye-opening class on spiritual warfare. Dede's husband, Ralph, gave us a quick lesson on stage presence. Pastor Scott Hausrath shared about evangelism. Bernie Wethington taught on deportment and prayer. And last, but not least, Bill Holmes, director of the Redlands Intervarsity group, showed us new ways to understand the Bible through inductive study.

All of the spiritual training was impeccable, and so was the musical preparation. Jim Ayars, bass singer for the Herald's Quartet, was our musical director. Quartet was not only an incredible musician and teacher, but was also a good friend. He gave up a lot for us this summer, and we all want to thank him.

Well, we made it through the first two weeks with no major mishaps (other than a "blown-up" van), and we started up to northern California. Our first full concert was in a Lutheran church in Half Moon

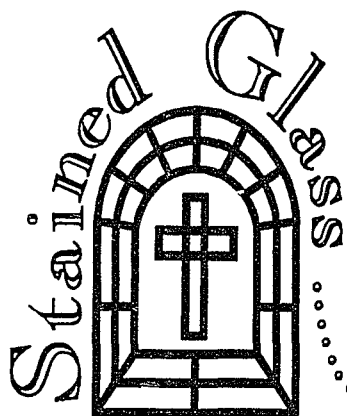
Bay. Despite our lack of organization, the Lord pulled us through with flying colors.

From that time on, we all had confidence—not in ourselves, but in the presence of the Holy Spirit. It was apparent throughout the entire tour that the Lord walked us through our service to Him.

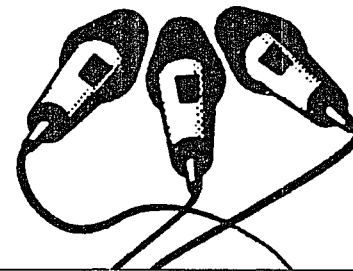
The Lord's presence was felt at every concert, and His Spirit was obviously at work. The group had a time of prayer before each concert, which, for me, were the most incredible times I've ever spent with God. At almost every concert, all of us were tired, and we probably could have recited the first words of the prayer: "Lord, we're all tired, but we just want to give this concert to You..." And He never failed to answer that prayer. Every concert was different, but each one was blessed by the Holy Spirit.

All seven of us have seen and experienced God's power, and those memories and feelings will stay with us forever. Being involved in the salvation of only one person would have made it worth the time and energy. But many more than one were touched by the message that the Lord gave through our music.

Thanks to all our supporters—the Memorial Board, the Board of Christian Education, and all of the individual supporters—this summer was a success in spreading the word of God.



...letting the LIGHT shine through



## Young Adults Speak Out

by Mandy Lamoreaux, Suzannah Peil, and the Pacific Coast Young Adults.

### Who is the next generation of leaders in our churches?

### Who will take up the mantle when you grow old?

God will raise up leaders from our college-age and young adults.

### Where are the young adults in our churches?

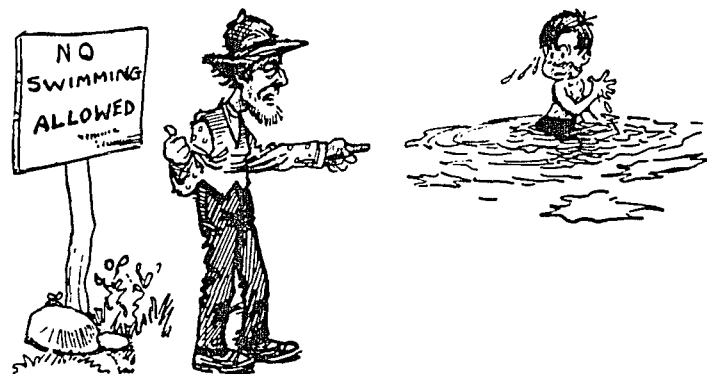
You tell us. Here are some responses from our developing leaders about the state of Young Adult Ministry in our churches:

### Why aren't there any young adults at church?

- "No one has shown an interest in our needs. After I graduated from high school, there was no class for me except with older people."
- "We only sing old, slow hymns in our church."
- "I feel like the older people are critical of me."
- "The things we want to do are thought of as frivolous or 'ungodly' because they are just plain fun. There's always a reason why we shouldn't do this or that fellowship-building activity on the Sabbath."
- "I don't have the money to help with a program."

### Have you seen anything that works?

- "Somebody started a Sabbath School class that focused on topics that interest young adults."
- "The leaders in our church decided that young adults were important to the future of the church, so they are funding activities to build community among young adults. Things like softball games, beach or lake trips, mountain getaways, and sleepovers have been excellent young adult builders."
- "Since we don't have any money, there is a couple in our church who helps fund our outings."
- "There are so few young adults in my church that I started inviting my friends to go with me. Then we hang out on Sabbath afternoon together. Sometimes we go to the movies. This may not seem 'holy,' but my friends come to hear the message and Bible study before they do other things." SR



# "Joyfully Serve..."

by Myrna Cox

*"Though you have not seen Him, you love Him and even though you do not see Him now, you believe in Him and are filled with an inexpressible and glorious joy" (1 Peter 1:8 NIV).*

The Conference theme for 1995 is "Joyfully Serve..." Our key verse is taken from 1 Peter 1:8. Monthly Bible studies from the book of Philippians have been prepared for us by Dr. Victor Burdick. Copies of these studies were distributed to those attending Conference in Kansas this year.

**Joyfully Serve—  
in Faith, and in Spiritual  
Growth**  
by Dr. Victor Burdick

**Study Passage**  
Philippians 1:21-30

**Key Verse**

Philippians 1:25—"I know that I will remain, and I will continue with all of you for your progress and JOY in the faith."

**Related Scriptures**

Psa. 89:15,16; Prov. 3:5; John 3:16; 2 Cor. 5:7; Gal. 2:20; Eph. 2:8; Heb. 11:6

**Comments:**

Paul, facing the threat of death, still rejoiced that he was able to contribute to the faith and spiritual growth of those he loved in Philippi, whether he lived or died. Somehow, as suggested in the key verse, he seemed to sense that he might not die at this time, but would be reunited with them, for their joy. But, if not, he urged them to continue to walk with the Lord, growing spiritually, serving the

Lord, and even, perhaps, suffering. Paul had the assurance that Christ would be exalted either way—by his death or by his living. Living, he could continue to contribute to the progress of their faith and joy; dying, he could give them the special encouragement to persist in their faith and service—even

**There is  
no greater joy  
for us  
than to walk  
with the  
Lord**

through suffering. He was ready for either.

There is no greater joy for us than to walk with the Lord—in faith, in His Light, in His Name, in His Righteousness (Psalm 89:15, 16), growing in faith and service. Our walk with the Lord:

- 1) begins with faith in God's Son (John 3:16);
- 2) continues with trust in Him to direct our paths (Proverbs 3:5);
- 3) depends upon spiritual, not physical, sight (2 Cor. 5:7);
- 4) is, in reality, more Christ walking in us than with us (Gal. 2:20);
- 5) thrills us daily as He blesses us exceedingly with the riches of His grace (Eph. 2:8);
- 6) gives unlimited pleasure and reward for us, and pleases God as well (Heb. 11:6);
- 7) brings us ultimately into His presence, with exceeding joy (Jude 24,25).

**Someone has said:**


- 1) Jim Elliot clearly reflected the heart of Paul (and Jesus) when he wrote: "He is no fool who loses what he cannot keep to gain what he cannot lose."
- 2) We cannot truly begin to live until we come to grips with death; if we can face death with faith, then we can turn to the challenge of living with new zest and abandonment, and serve the Lord with real joy.

**Applications:**

- 1) Compare/contrast Paul's affirmation in verses 21-24 with Hamlet's "To be or not to be" soliloquy.
- 2) We're sometimes advised to identify our goals—immediate, long term, and ultimate. What were Paul's? What are yours?
- 3) What factors can transform difficult circumstances into joyful, Christ-exalting situations?

**For further reading**

(Commentaries on Philippians): Ogilvie, Lloyd John; *Let God Love You*; 1974; Word Books. Gromacki, Robert; *Stand United in Joy*; 1982; Baker Book House. Robertson, A.T.; *Paul's Joy in Christ*; 1959; Broadman Press.

If you would like to have a personal copy of the 12 Bible studies, or a copy to duplicate for use in your church, please write to: Mrs. Myrna L. Cox, 7725 So. Monaco Circle East, Englewood, CO 80112. 

# Recollections of Andover

Compiled March, 1994

by Carrol Burdick

The Andover, N.Y., Seventh Day Baptist Church was formed October 1, 1871. The congregation was mostly from the Second Alfred (N.Y.) church. Some of those in this group were my great-grandparents, T.A. and Millie Burdick, and their daughter, Agnes; Mr. and Mrs. Nathan Lamphear and son, Mortimer; and Mr. and Mrs. Daniel F. Langworthy and family. Agnes served as church clerk for many years.

Also included were Edward Greene and wife, Tacy, and their son, Maxon. Mr. and Mrs. Greene were great-grandparents of Rose Emerson. Edward Greene is credited in his obituary as being one of the biggest donors to the church. He and a couple of others donated enough to purchase the building.

Other noteworthy members were Clarke and Phoebe Burdick, brother and sister of Millie Burdick (mentioned above) who were born deaf. Phoebe was a farmer, and Clarke was a blacksmith. (I still have Uncle Clarke's anvil.) His shop was on the Kenyon Road above the Greene homestead in the town of Alfred.

Phoebe Burdick died on February 15, 1913. This article appeared in *The Sabbath Recorder* soon after her death:

"Phoebe Burdick's Conversion—When the notice of the death of Phoebe Burdick reached the editor, a whole flood of memories came rushing in. Forty-two years ago this spring, in my first revival meetings held in the old Lamphear Valley schoolhouse, Phoebe and her brother, Clark Burdick, found a precious Savior.

"I had been invited to stop off one Sabbath evening on my way home from services at the Head of the Plank, on Knight's Creek, and

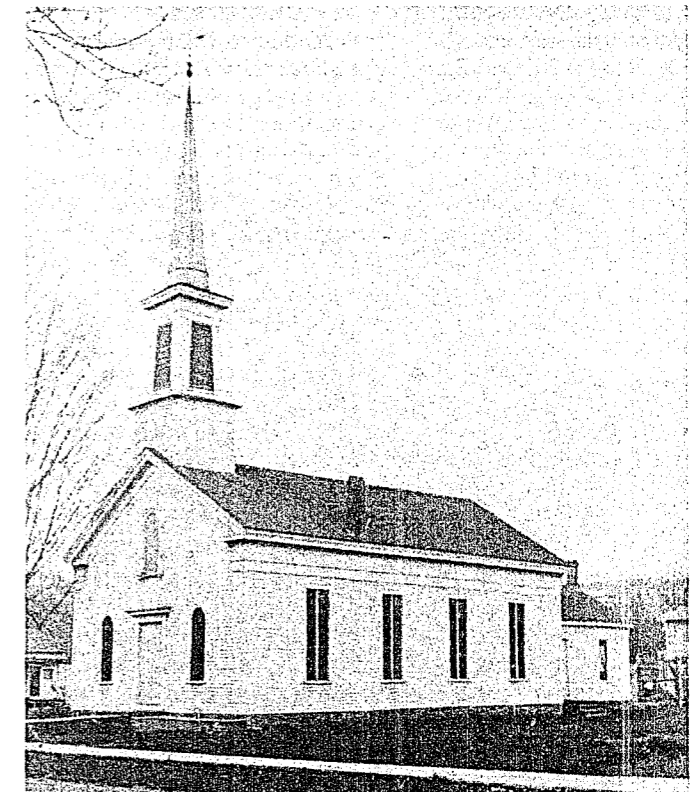
held a meeting in the schoolhouse where I had taught the year before. The house was crowded, and when the invitation was given for anybody who wished to become Christians to arise, eight young people responded, and an interest sprang up which could not be neglected. So for ten nights the writer walked from Alfred and continued the meetings. More than a score, young and old, found the Savior, and a number of backsliders returned to duty.

"Among the converts about the middle of that week were Clark and Phoebe. They were deaf mutes. Never can I forget their unspoken testimonies, given in a house literally packed, as they arose and

yielded to the influences of the Spirit. They had not been able to hear one word, but their hearts had been touched. I can see them yet, with faces all aglow with heavenly joy, standing with one hand on the heart and the other pointing upward, with tears streaming down their cheeks, and eyes looking toward heaven, telling in a most eloquent way their love for Christ.

"The effect upon the audience was like magic. Everyone was melted to tears, and the power of the Spirit was present to save. Night after night, while the meetings lasted, Phoebe and Clark bore their testimonies and none were given that had greater power over

cont. on page 14



The Andover, N.Y., Seventh Day Baptist Church.

## Ordination in Atlanta

by Jeff Hargett

Upon the recommendation of the Ordination Examination Council held on April 3, 1993, Pastor Luis D. Lovelace Jr. was ordained to the Gospel ministry at the Metro-Atlanta SDB Church in Atlanta, Ga., on May 29, 1993.

Following a welcome to visiting delegates and a reading of greetings from sister churches and others, Pastor Ray Winborne led the congregation in a time of praise and worship. Pastor Winborne is with the Low Country Seventh Day Baptist Church in Charleston, S.C. Pastor David Pearson of Calvary Covenant Church in Memphis, Tenn., then led a responsive reading, followed by a stirring vocal solo of "So Send I You."

The ordination sermon, delivered by Pastor Winborne, was entitled, "Picked Out to be Picked On." Beginning with the passage in John 15:16 ("Ye have not chosen me, but I have chosen you..."), he made three points: First, you have to have a call; second, you have to know what to say; and third, you must understand why you're saying it. Also speaking from Luke 4:18 and Matthew 24:14, Pastor Winborne concluded by reemphasizing the first point to Pastor Luis: that he had not chosen God, but that God had chosen him.

Following a reading of the Ordination Council's motion to ordain Pastor Luis, the charge to the candidate was given by Pastor Pearson. Speaking of the relationship between Paul and Timothy as being a spiritual father and son, Pastor Pearson spoke of the encouragement given to him by his own father, who encouraged him to "Preach the Word." Then, from this introduction, Pastor Pearson, Luis'



Visiting pastors consecrate Luis and Joanna Lovelace to the Gospel ministry.

father-in-law, presented some special Bible verses. Four verses were chosen by Pastor Luis' own father and mother who could not be present for the ordination because of illness, and one verse from Pastor Pearson, to challenge and encourage Luis in the ministry. Those verses were:

- 2 Timothy 2:15
- Revelation 2:10
- Joshua 1:9
- Joshua 24:15
- Colossians 4:17

After the charge to the candidate, Pastor Andy Samuels of the Miami, Fla., SDB Church gave the charge to the church. His text was John 1:6-8: "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light."

Pastor Samuels challenged the church with three points:

First, your pastor is a man—not

superhuman, not an angel, not perfect—but a man. Do not have unrealistic expectations of him. Secondly, your pastor is sent from God. The church did not call Pastor Luis to the ministry; God did. The church merely recognized His call on their pastor. Thirdly, your pastor is sent to be a witness of the Light. Liberate your pastor to do his heavenly commission.

The ordination service concluded as all the pastors were invited to join in laying on hands and praying for Pastor Luis and his wife, Joanna (Pearson) Lovelace. Pastor Samuels then presented Luis with a certificate of ordination. Pastor Luis closed in prayer as his first official act as an ordained minister. All were invited to join in a fellowship meal.

Pastor Luis has been serving the Metro-Atlanta Church since August of 1989. He and his wife have four sons. The Lovelaces reside in Cartersville, Ga., where he also works as a graphic artist. SR

## Smalley ordained in New Auburn

by Don Sanford

The North Central Association meeting in New Auburn, Wis., October 7-8, 1994, assisted in the ordination of Pastor Dale Smalley.

Dale graduated from high school in 1975, and spent 12 years in farming and three more years in other secular work. During this period he came to a saving knowledge of Jesus Christ and became enthusiastic about sharing the Gospel.

With encouragement from the New Auburn Seventh Day Baptist Church and its pastor, Don Chroniger, and a challenge from Paul Osborn, then pastor at Dodge Center, Minn., Dale began a ministry at the Imalone Bible Camp located about 40 miles northeast of New Auburn. During this time he entered the Training in Ministry by Extension program of the Council on Ministry, and attended the two Summer Institutes with classes in Sabbath Theology and SDB History. Dale was called to the pastor-

ate of the New Auburn church in October, 1990.

Pastor Smalley's statement of belief was shared in advance through printed copies and during the Sabbath morning worship service. The examination followed immediately after the sharing of the noon meal served in the Catholic church fellowship hall.

Dale's response to questions showed a remarkable knowledge of the Scriptures and his own personal application of God's call. In addition to members of the ordaining church, the ordination council included representatives from Dodge Center; White Cloud, Mich.; and Wisconsin churches in Albion, Madison, Milton and its Milwaukee branch. Well represented were members of the Smalley family from the Portage, Wis., branch of the Albion church. The Missionary Board's Regional Field Minister, Ron Elston of Neelyville, Mo., who has worked closely with Dale in his ministry, was also present.

Following the unanimous vote to proceed with the ordination, two

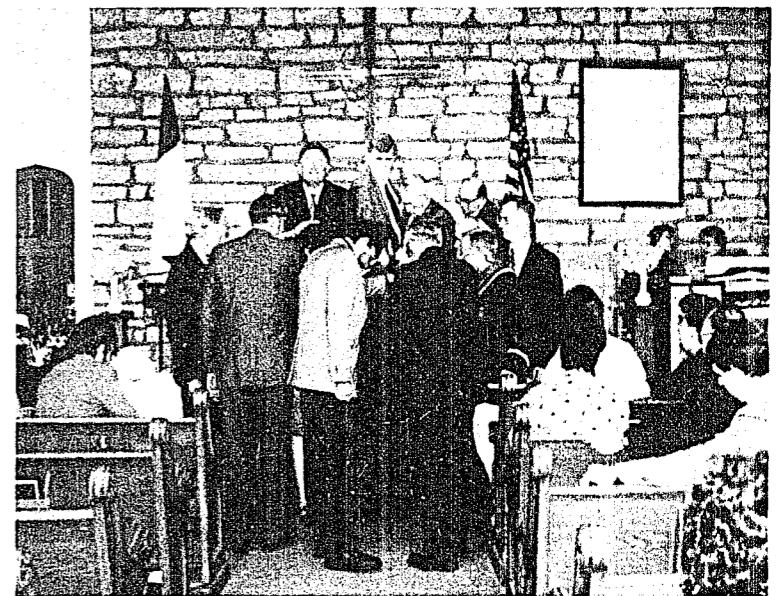
former pastors of the New Auburn church, Leroy C. Bass and Don A. Sanford, gave the charge to the pastor and charge to the church respectively. Director of Pastoral Services Rodney Henry shared some of the meaning of ordination and offered the consecrating prayer during the laying on of hands. Dale's wife, Linda, joined him for this special moment.

Extending their hands on the couple were Bass, Sanford, and Henry, with fellow Seventh Day Baptist ministers Earl Cruzan of Milton, Dale Rood of Dodge Center, and Ron Elston; four area ministers of other denominations with whom Dale has shared ministry; and two from the New Auburn diocese, Loyal and Genny Pederson.

Ron Elston gave the welcome to the ministry, and the certificate of ordination was presented by the church president, Genny Pederson. A communion service led by Earl Cruzan and Steve Osborn concluded the service. An estimated 165 people attended the reception in the church dining hall. SR



Genny Pederson (left), church president, presented Rev. Smalley the certificate of ordination.



Rodney Henry (upper left) led the consecrating prayer as other pastors laid hands on Dale and Linda Smalley.

# "Understanding Religious Liberty— The Baptist Tradition"

Conference workshop coverage from the Crier

by Linda Harris



Conference workshop participants focus on James Dunn (left), executive director of the Baptist Joint Committee.

Dr. James Dunn of the Baptist Joint Committee on Public Affairs led this Conference workshop, revealing many surprising facts about our perception of religious liberty today and the threats we may perceive to that liberty.

He began by telling about the Baptist Joint Committee. This church lobbying agency is located in Washington, D.C., and represents 25 million Baptists. With only nine staff members, he says, they concentrate only on religious issues, but can provide information and news on all issues.

The Baptist Joint Committee has been in existence for 58 years, functioning for the first 10 years with no budget and no staff. The staff now consists of lawyers and journalists with support staff. They not only lobby but will write speeches for members of Congress when asked.

Dr. Dunn then related how "soul freedom" is at the core of our spiritual lives. He defined soul freedom as the competence of the individual before God, or the intimacy of personal experience. He said that we as Baptists understand this principle better than some other Chris-

tians because we emphasize a person's relationship with God, and baptism as a symbol of that commitment. This theological and biblical principle is at the heart of our religion.

The next layer is the moral and ethical principle. Religious liberty gives us the opportunity to say yes or no. If there is no opportunity to say no, then there is no religious freedom. Dr. Dunn said, "If anyone's religious freedom is denied, everyone's religious freedom is in danger." He added that even those with whom we can't agree, or even those who are "nutty fruitcakes," should have their religious freedoms protected.

The third layer, or "ripple" as Dr. Dunn prefers to call it (since ripples in a pond are moving and not static), is the governmental and constitutional principle. He said separation of church and state is not separation of God from government, nor separation of faith from politics. No matter what we may think about the separation of church and state, it is a reality. They have different goals and different methods. Where there is no separation of church and state, there are few true believers, and there is strife, even war. Separation is good for the church and good for the state. The goal is a free church in a free state.

We spent much time discussing the Equal Employment Opportu-

nity Commission (EEOC) guidelines on religious harassment. The guidelines were found to be necessary because the EEOC was getting 2,000 complaints about religious harassment, mainly Christians who were being harassed about witnessing at work or having their Bibles on their desk, etc. The new guidelines are still in process.

Dr. Dunn said that he is disturbed by the tendency to disseminate information without doing the proper research. When asked what he thought of Wallbuilders, he said that the Baptist Joint Committee has a critique of Wallbuilders' "America's Godly Heritage."

Dr. Dunn related how his committee has been instrumental in getting passage of the Religious Freedom Restoration Act of 1993. He said the impetus for this act was a ruling by the Supreme Court in which Justice Scalia wrote for the majority, "The free exercise of religion as we have known it is a legal luxury we can no longer afford."

In essence, this ruling "gutted" free exercise of religion out of the Constitution and the Bill of Rights. A loose-knit organization was formed—the Coalition for the Free Exercise of Religion—which helped draft and pass the Religious Freedom Restoration Act. Now, as before the Scalia ruling, only a compelling state interest can limit religious freedom and then only in the least intrusive way.

Dr. Dunn's presentation was filled with humor throughout, even though the subject is a serious one. The participants especially liked it when he said, "If you put all the lawyers in Washington end to end, that would be a good thing." SR

## Giving and asking

Giving. What does the Bible say about givers and askers?

The Conference workshop on the "Biblical Aspects of Giving" reviewed gift giving as a lifestyle.

The Bible provides us with a clear definition of ownership: "The earth is the Lord's and everything in it, the world and all who live in it" (Psalm 24:1). It also makes clear how we are to practice stewardship. In the parable of the talents, Jesus made clear that no matter how small or great the gifts we have received, He expects us to use them for His glory (Matt. 25:14-30).

We give from the wealth we have received from the bounty of God. In their discussion, the workshop participants defined "wealth" as the difference between our assets and our liabilities (what we owe). This difference is our "Net Worth." The attendees received a worksheet to develop a personal balance sheet, looking at Debt: Credit Card Bal-

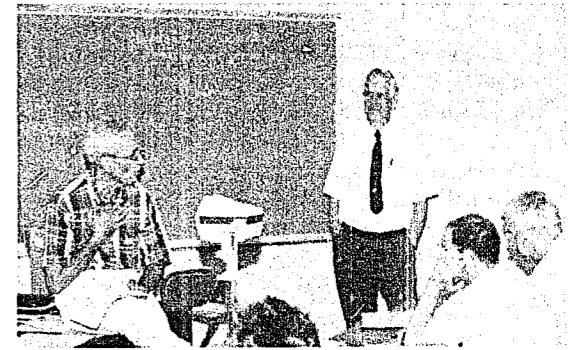
ances; and Pre-Programmed Giving to those you may not consider in your plans.

The Bible contains numerous stories of fundraising, describing what was asked for and who did the asking. The Bible's most identifiable fund-raisers include:

Moses—For the tabernacle; From the people of their time, talents, money.

David—For provisions to build the temple; From his wealth and challenging the people to give.

Nehemiah—For rebuilding the wall around Jerusalem; With permission and provision by King Artaxerxes.



Richard Shepard (left) and Calvin Babcock (standing) led the workshop on Biblical giving.

Paul—For the church in Jerusalem; From the Corinthians to meet their earlier pledge.

Jesus—For contributions; From those who had, from their plenty.

God provides the resources before the need appears. So, is it wrong for church leaders to ask for gifts to meet new opportunities and the church's continuing needs? Not when we read the Scriptures. SR

## How to be a Spiritual Companion

by Marie Zwiebel

If you didn't attend this Conference workshop, you missed a wonderful opportunity to be guided by a master teacher. Rev. Sharon Wauls helped us explore and understand our personal spiritual journey as it relates to our spiritual companionship with others.

Just as the triangle symbolizes the Trinity (Father-Son-Holy Spirit), so it symbolizes the individual (Mind-Body-Spirit) and the spiritual companion (God-Other Person-You).

Spirituality is the style of a person's response to God before the challenges of everyday life.

A key element in the spiritual journey is trust—a strong confidence in God. Another is listening and being attentive to His presence in us and around us. We must see things in a new way. We must re-



Rev. Sharon Wauls


member the ways in which we have forgotten God. We must remember the suffering of God's Son (and our own suffering), and experience a

call to a deep personal intimacy with God. Discovering our own unique identity before God demands individual self-knowledge, discernment, and radical honesty. We are created in the image of God, but we are not God!

To be an effective spiritual companion, we need to recognize that all of us are on different levels of awareness on our journeys. We should learn to accept others in relation to the point they have reached on their journeys.

Of utmost importance is prayer as we listen, remain silent, focus on our attentive spirit, and get in touch with our own pain.

Because we're human, we're never going to reach the end of the journey. However, our Heavenly Father knows us and accepts us as long as we are humble before him. SR

December	\$785,904
November	\$720,412
October	\$654,920
MONTHLY GOAL 	September Giving
September	\$589,428
	Investment Income (est)
August	\$523,936
	August Giving
	Investment Income (est)
July	\$458,444
	July Giving
	Investment Income (est)
June	\$392,952
	June Giving
	Investment Income (est)
May	\$327,460
	May Giving
	Investment Income (est)
April	\$261,968
	April Giving
	Investment Income (est)
March	\$196,476
	March Giving
	Investment Income (est)
February	\$130,984
	February Giving
	Investment Income (est)
January	\$65,492
	January Giving
	Investment Income (est)

1994 income needed—\$785,904.  
Per month gift income needed—\$28,372.  
Total needed each month—\$65,492

## Recollections, cont. from page 19

the people. Phoebe's niece and her husband, Daniel and Agnes Langworthy, who cared for her during her last years, were also among those who gave their hearts to God in those meetings."

The editor of *The Sabbath Recorder* at this time was Theodore Gardiner. When Gardiner assumed the position of editor, he was 63 years old, retiring at the age of 87. He served from 1907 to 1931. Gardiner was born in Little Genesee, N.Y., on April 15, 1844, and died in 1938 in Lost Creek, W.Va. It is coincidental that this man was born the same year the *Recorder* started publication.

It is of great interest to note that Theodore Gardiner in that spring of 1871 was responsible for the organization of this church. I am personally grateful for the work of this young evangelist. His endeavors for those 10 days have now lasted and been handed down in the families of those people who became Christians so many years ago.

The church building was purchased from the Methodists as they had built another church which is still in use today. The Andover church was a large, rambling building. The sanctuary could have easily seated 200 people. It had very high ceilings, about 24 feet, and was hard to heat by four gas stoves. (I think the church had free gas, as they inherited the gas rights and royalties from former members.) The dining room and kitchen were in back.

The church had only a cold water faucet in the kitchen, controlled by a step-and-waste valve under the ground. The restroom facility was behind the church. I remember this was always tipped over Halloween night. My father, Clifford Burdick, and Edson Langworthy remedied this by attaching it firmly to the church.

Horse sheds were built on the

east side of the church. These were torn down in the mid-'20s. In place of the sheds, an old house was purchased on Dyke Street and moved to the site. I remember my father picking fieldstone and going to town to build the cellar wall. This was when everything was done with horsepower. The cellar was dug with a pair of horses and a slip scraper. The old sheds were used to finish up the house and to build a garage. This was the parsonage. Prior to this time, the church rented a house on Barney Street for the pastor.

My father and mother, Clifford and Edna Burdick, became affiliated with the Andover church as newlyweds. They were married on November 27, 1917. A week after their marriage, they saw an ad in *The Sabbath Recorder* from a lady in Andover—Mrs. Flora Bess—wanting a Seventh Day Baptist couple to work her farm. They contacted her and accepted the position.

Mrs. Bess was a member of the Andover congregation. My parents immediately joined the church, my father transferring his membership from First Alfred.

I remember Grandma Bess as a little boy. She was a kind, caring lady. She loved my parents, they her. Dad bought her cattle and machinery and rented her farm until after she passed away. She died while my dad was taking her in his car to the doctor with a choking spell. I think this was about 1925.

My folks moved to the Langworthy farm in 1926. They were very active members. My mother was treasurer from the late '20s to the end. My sister, Phillis Mattison, says her mother was the only Sabbath School teacher she ever had. Dad served as trustee, Sabbath School superintendent, and moderator. *SR*

(Next month, more about the church, its leaders, and its closing.)

## Obituaries

**Oman.**—Mary (Irish) Oman, 93, of Setauket, Long Island, N.Y., died on September 14, 1993, in the Birchwood Nursing Home, Huntington Station, N.Y.

She was born on March 1, 1900, the daughter of Arthur W. and Hattie (Burdick) Irish of Alfred, N.Y. In 1931, she married John E. Oman, who died in 1967.

Mary graduated from Alfred High School, and then from Alfred University in 1927. She had taught school in Long Island for many years.

Survivors include one son, Richard, of Huntington, N.Y.; one brother, William Irish, of Friendship, N.Y.; two granddaughters, one great-grandson, and several nieces and nephews. She was predeceased by one sister, Gertrude Burrows.

**Gauch.**—Stella Elizabeth (Van Horn) Gauch, 86, of Bradenton, Fla., died on September 6, 1994, at her home following a debilitating stroke.

She was born on March 29, 1908, in the parsonage of the Lost Creek, W.Va., SDB Church. Her parents were the Rev. Herbert C. Van Horn, long-time editor of *The Sabbath Recorder*, and Abbie B. Van Horn, who served as interim editor.

Stella graduated from Lost Creek High School and from the Muhlenberg Hospital School of Nursing in Plainfield, N.J. She continued to be affiliated with the hospital until her marriage to Louis Gauch in 1950. He died in 1985.

Following Louis' death, she made her home with her daughter from an earlier marriage, Jean (Bailey) Davis.

Though handicapped by unpredictable blackouts, her gentle nature and sweet spirit remained to the end. She was faithful in church attendance until her final illness.

She kept up an active correspondence with several old friends, and was careful to remember the birthdays of all of her grandchildren and great-grandchildren, as well as many others. She left her Christmas cards ready for mailing.

Survivors include her daughter, Jean, of Bradenton; one brother, L. Milton Van Horn of Milton, Wis.; a sister-in-law, Dorcas Van Horn of Westerly, R.I.; five grandchildren, 14 great-grandchildren, and one great-great-grandson. Several nieces and nephews also survive.

A committal service was held on October 11, 1994, at the Bound Brook (N.J.) Cemetery, with her ashes interred along side her husband. Her pastor and son-in-law, the Rev. S. Kenneth Davis, officiated.

**Davis.**—Carolyn F. Davis, 78, of Shiloh, N.J., died on September 10, 1994, at the South Jersey Hospital System, Bridgeton, N.J., Division. She was stricken at home and did not respond to treatment at the hospital.

She was born in Stow Creek Township, the daughter of Howard L. and Lucy (Fogg) Davis. She was a lifelong resident of Shiloh, living at her Shiloh-Roadstown Road address for the past 42 years.

Carolyn worked for several years as a secretary for an attorney, and served as a secretary for Martin Dye and Finishing in Bridgeton. She was also a licensed insurance agent, working from her home for Cumberland Mutual Fire Insur-

ance Company until her death. She was a member of the Marlboro Seventh Day Baptist Church in Bridgeton.

Survivors include one sister, Edith M. Mitchell of Shiloh, and nieces and nephews. She was predeceased by one brother, Lyndon Davis; one sister, Marion Davis; and a niece, Carol Lynne Price.

Services were held on September 15, 1994, at the Marlboro SDB Church, with the Rev. Melvin F. Stephan officiating. Interment was in the Seventh Day Baptist Cemetery, Shiloh.

## Accessions

Adams Center, NY  
Gene Smith, pastor

Joined after baptism  
LouAnn Hedger  
Joined after testimony  
Randolph Hatch

## Births

**Rindfleisch.**—A daughter, Anna Pamela Rindfleisch, was born to Donald and Pamela (Bellefleur) Rindfleisch of Long Beach, CA, on May 12, 1994.

**Smith.**—A daughter, Elizabeth Kerri Smith, was born to Grant and Kerri Smith of Clarksburg, WV, on August 8, 1994.

## Marriages

**Bellefleur - Dooley.**—Richard Harris Bellefleur and Michelle Lyn Dooley were united in mar-

riage on June 4, 1994, at Christ the King Church in Old Lyme, CT.

## Long-time pastor with the Lord

The Rev. Theodore ("Ted") Hibbard, 84, died on August 18, 1994.

He was born on August 10, 1910, in New Haven, Conn., starting his life as an Episcopalian. He met his bride, Beatriz ("Bea") DeRivero, at the Wahiawa Baptist Training Union in Hawaii, when he was stationed there in the Army. Although Bea was raised a Catholic, she started attending a Baptist church when she was 16. When Ted went to make the wedding arrangements, he discovered that the pastor had been the clergyman for his mother in Pittsfield, Mass. Ted and Bea were married on March 9, 1936, in the Episcopalian church in Hilo, Hawaii.

The Hibbards first became interested in observing the Sabbath on Saturday when a missionary from the Seventh-day Adventist Church came into their home to conduct studies with them and show films. After further research, they decided they wanted to observe the Seventh Day, but were reluctant to give up their Baptist background. They were determined to start their own church when Bea discovered that



Rev. Theodore Hibbard  
1910-1994

Seventh Day Baptists already existed.

When Bea was informed of the Seventh Day Baptist church, she wrote to her husband, who was serving in the Army in Germany. Ted then wrote to the national headquarters, seeking information.

It was at this time that Ted was wounded. His mail eventually caught up with him when he was in an Army hospital in Massachu-

setts. He decided to become a minister in the Seventh Day Baptist denomination, and attended the seminary at Alfred (N.Y.) University on the G.I. Bill.

After graduating with a degree in Theology, Ted served the Independence and Andover churches in New York, as well as other Sunday churches. He was pastor of the Hammond, La., SDB Church for 14 years. He was also pastor of the Metairie, La., SDB Church, which is on the outskirts of New Orleans, and he held services at the Hildergard Clinic (rest home.)

Pastor Hibbard's ministry then brought him to the Bay Area SDB Church in Kensington, Calif., where he served for 15 years.

Pastor Hibbard leaves behind his loving wife, Beatriz; four sons, Lewis, Earl ("Butch"), Ted ("Shawn"), and Forrest; three daughters, Pearl Laughlin, Estrellita Earney, and Faith Kerns; 10 grandchildren, and two great-grandchildren.

A memorial service will be held at a later date.

### Rev. Alton Wheeler passes away

The Rev. Alton Wheeler, pastor emeritus and former executive secretary, died at his Riverside, Calif., home on October 16, 1994. He was 77.

More details and Alton's obituary will appear in next month's issue.

One of Rev. Hibbard's sons once asked, "Where is God? I want to see Him." When Ted answered, "God is invisible," the mischievous boy went into the closet and closed the door to hide from God.

This memory inspired the following poem:

#### Where is God?

God said, "Ye shall find me when you search for me with all your heart."

We look for Him with our eyes and senses, and we find beauty, but beauty shows only the presence of God.

We look for Him with reason, and we turn to science, and that shows the power of God.

We look for Him in the world

about us and we study nature, but nature only shows us the wisdom of God.

We look for Him in creative thinking and the expression of ideas. This shows us the inspiration of God.

It is only when we search for Him with love in our hearts that we find Him.

For God is Love.

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

It was one of those rare moments in Conference history.

There we were, at a scheduled business session, with nothing to do!

Several of the interest committees had already reported, but others were still diligently working on their final reports.

No "hot" issues were facing the delegates; no long lines of debaters at the microphones... Everyone just sitting there.

But I was prepared. This was a rare moment, served up on a platter. Here were 200 "victims" just waiting for something to happen. I had my handouts ready, willing volunteers waiting for their cue—and off we went to, yes, take a SURVEY!

This captive audience filled out our magazine survey with a vengeance, thanks to a little bribe. If they filled out a survey, they would be eligible to win an authentic 1844 *Sabbath Recorder*—a genuine 150-year-old piece of history.

Well, we have put those 120 or so surveys to good use. The *Sabbath Recorder* Committee held a weekend retreat at Camp Paul Hummel above Boulder, Colo. As we tabulated the survey numbers, some of the results were surprising, others pleasing, all interesting.

The survey first listed the purpose statement of the SR. Asked if they believed that the statement was being met, of those who answered that part, 70 out of 71 said yes.

An overwhelming number of Conference attendees (90%) would be willing to give a special outreach issue to a friend. When asked if they actually gave away a special issue, only a third did. Do we want to hang on to all the issues to keep the yearly collection intact?

Here's a quick review of preferences:

Conference delegates definitely want to see more—

- Church success stories
- Personal witness stories
- "How to" articles on local church work

They want to see fewer—

- Book reviews
- Ordination statements
- Statistical information (family news)
- General Conference reporting

Other items that are just about right—

- Denominational agency and program news

When asked to check the box next to the specific magazine feature that they read, I figured that "Obituaries" would take the prize. Well, I am honored to see that *this* page gets a lot of attention. So I'll try to be careful about what I say...

From the "What do you read?" section, top honors went to—

- Kevin's Korner
- Local church news
- Feature articles
- Births, marriages, accessions
- Obituaries

How do these results line up with your own feelings?

Some of the possible future themes the committee discussed on our retreat included: covenants, media violence, aging, parenting, the diaconate, and more.

But we really want to solicit and promote *your* success stories and local church news. Do you have some interesting personal testimony or success that would enlighten and strengthen other SDBs?

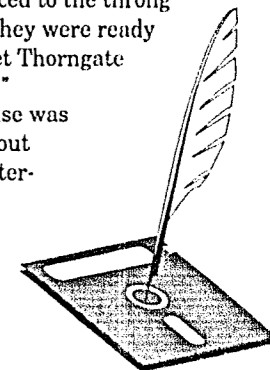
My many thanks go to Myrna Cox, our SR Committee chairperson, and the committee members: Gretchen Zwiebel, Bob and Katherine Spreadborough, and Elmo and Madeline Fitz Randolph.

Back to Conference and the great "Old SR Give-away."

During the awards and recognitions time late on the Sabbath, I asked former editor Leon Maltby to pick the winning ballot out of a bag. The tension was so high that you could almost stay awake.

Leon reached down into the bag. For what must have seemed an eternity to those anxious attendees (which was really only *half* an eternity), Leon gave me the ballot. I drew myself closer to the microphone, smiled, and announced to the throng on the edge of their seats (they were ready to leave): "Would Mrs. Janet Thorngate please come to the podium?"

The laughter and applause was polite, but nearly drowned out by the silent fuming and internalized jealous rage. Seriously, everyone had fun with the "lottery." I just can't wait to do the SR issue on gambling.



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