

The

S

abbath

Celebrating 150 Years
1844-1994

December 1994

R

ecorder

Health Care Reform



*Can't we get
better than this?*

Council on Ministry news

Upcoming events
for pastors—

Pastors' Conference May 2-6

Dodge Center, MN
(check future *Lead-Lines*
for Registration info)

Summer Institute: Sabbath Theology

June 12-29
SDB Center,
Janesville, WI

Robe of Achievement

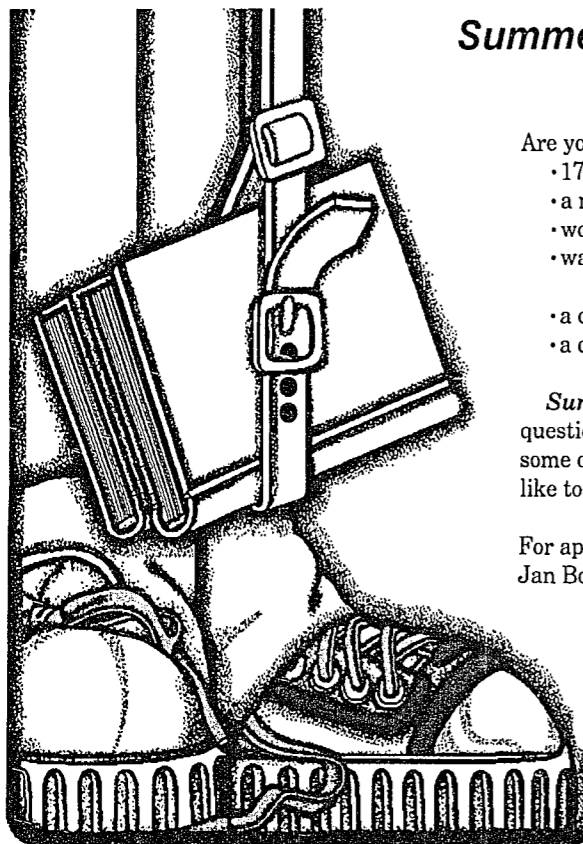
The Women's Society is accepting nominations for the Robe of Achievement for 1995. Please be considering a woman in your church who meets these criteria for nomination:

- 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 resumé must be submitted containing a life history including her achievements and activities. Without a resumé 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 resumé.

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

Deadline: March 31, 1995



Summer Christian Service Corps 1995

Are you...

- 17 and a high school grad? (by June '95)
 - a member of a local SDB church?
 - wondering what to do this summer?
 - wanting to serve God?
- or-
- a church member wanting an SCSC team?
 - a church looking for a camp staff?

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

For applications, write to:
Jan Bond, P.O. Box 94, Shiloh NJ 08353
Ph. (609) 451-7451

Worker training: June 16-25
Director training: June 15-19
Project dates: June 26—July 31

Application Deadline:
March 1, 1995

The Sabbath Recorder



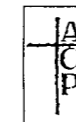
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Who are Seventh Day Baptists?

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

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

The seventh day

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

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

The value of spiritual health

by Lawrence G. Seidl

In the reformed healthcare system of tomorrow, where all persons have access to healthcare, caring for the poor may require less emphasis. As religious healthcare enters the next generation of the healing ministry, providers will need to reexamine the mission that drives their work.

An important aspect of the new role of healthcare providers will be an increased focus on spiritual healing as a precursor to emotional and physical healing. Instead of trying to cure patients after they have been struck by disease or illness—"putting Humpty Dumpty together again"—we will be stretching to the top of the wall to examine the cultural and psycho-spiritual circumstances that caused him to fall in the first place.

A spiritual foundation

The definition of spiritual health is both obvious and elusive. Like health itself, spiritual health can only be defined incompletely. It is

The time is ripe to recommit the healthcare system to a more balanced and holistic approach to treatment.

often viewed in terms of certain characteristics (see box, next page).

In the context of this article, however, I would define spiritual health as that aspect of our well-being which organizes the values, the relationships, and the meaning and purpose of our lives. This well-being motivates individuals to care for themselves and optimize their health so they can serve their community and God.

Patients and healthcare professionals alike have experienced a

growing recognition of the importance of spiritual health as a foundation for physical health and emotional well-being. The historical relationship between spirituality and medicine has been filled with potential. But that same relationship has been clouded by accusations of superstition, parochialism, and the general conservatism of each discipline. The parties have devoted too much energy to naming what belongs to the realm of faith and what belongs to the realm of science. For example, the *Index Medicus*, the index of articles relat-



Characteristics of spiritual health

- Is free of addictive habits
- Finds fulfillment in self, others, work, and leisure
- Accepts the limitations of humanity
- Takes time to meditate or communicate with the Holy
- Finds illness as enabling, not disabling
- Knows mortality to be inescapable yet redeeming
- Investigates and interprets illness within the context of meaning
- Balances dependence and freedom
- Uses health to serve others
- Balances the spiritual with the physical and emotional
- Takes responsibility for health

ing to medicine, has no listings for spirituality, meditation, or religion, despite their recognized value in maintaining health.

As a reformed healthcare system places greater emphasis on etiology (studying the causes of disease) and prevention—as opposed to relief of symptoms—creative and holistic partnerships between the medical profession and spiritual caregivers can and will emerge. The opportunity for fusing the causes of scientific medicine and spiritual enlightenment has never been stronger.

Recent evidence confirms what the ancient Greeks knew 2,000 years ago: a person's well-being indicates a cohesive relationship between body, mind, and soul. The Hebrew community referred to these three elements as the material, the relational, and the transcendent.

Indeed, the early concepts of holistic care emerged from the Greek and Hebrew cultures. The Greek root of the word "cure" is translated as "repair of the fractured soul." The word "nurse" finds its roots in "a nurturing of the human spirit." In some early cultures, the connections between body and spirit were so clear that they viewed illness as a punishment from God for some violation. Unfortunately, this view persists in some circles, particularly with regard to AIDS.

Today, instead of blaming God as the fundamental distributor of illness, many in our society blame individuals for causing their own disease. However, behavior and lifestyle are just one part of what makes us sick (or keeps us well). Many other factors, such as genetic and environmental factors, must also be considered.

Regretfully few healthcare professionals have incorporated this balance into their practices. The result—an unchecked sense of guilt for one's own role in an illness—can lead to psychospiritual effects that only add to the patient's suffering, rather than relieving the pain and enabling him or her to move toward wellness.

New roles and expectations

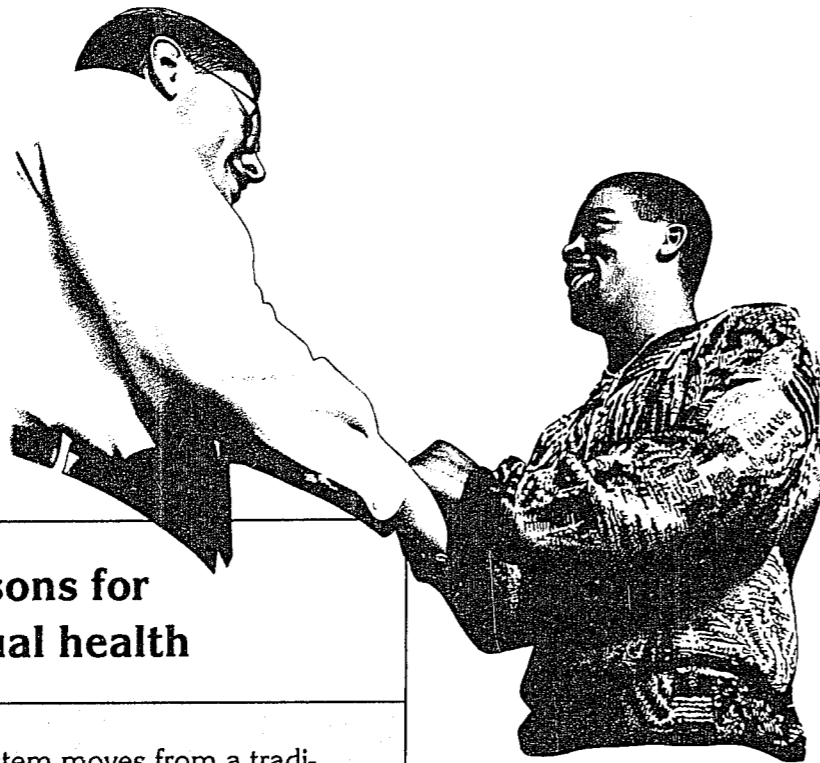
In the 21st century, as our society better understands the relationship between physical dysfunction and spiritual health, we will begin to create new roles and expectations for a holistically-oriented healthcare delivery system. Some advocates of alternative medicine—medical practices that fall outside the traditional delivery system—have pointed to the fractured nature of human existence as the leading cause of illness and death. However, they have had less success in demonstrating the value of spiritual care within a traditional medical model.

At the dawning of a new era of healthcare delivery, the time is ripe to recommit the healthcare system to a more balanced and holistic approach to treatment. The commitment needs to take place not only among spiritual caregivers, but also among boards, administrators, physicians, nurses, and other medical staff.

In studying the causes of illnesses, healthcare providers must examine the underlying social problems of the day: violence, divorce, unemployment, lack of meaningful time between parents and children, and a host of other factors that lead to disintegrating relationships. Each of these social and family problems will, given time, wind up on the front steps of the nation's emergency rooms and clinics.

Our healthcare system must be prepared to treat those with existential cancer as well as physical cancer. For example, studies have

shown that rates of heart disease, cancer, alcoholism, and accidents are remarkably higher in divorced white men than in their married counterparts. Statistics also show increased rates of homicide, suicide, and heart attacks by those recently unemployed. And national statistics continue to reflect the nuclear family's breakdown: 135,000 American children go to school with a deadly weapon every day, a child runs away from home every 26 seconds, and a teenager has a baby every 120 seconds.



Lessons for spiritual health

As the healthcare system moves from a traditional medical model to a more culturally sensitive and holistic model, several lessons may be critical:

- Illness is often a metaphor for what is out of sync in our lives.
- Illness is usually not an event but a process, which likely began months or years before the appearance of physical manifestations of disease.
- Resentment, anger, jealousy, anxiety, and unresolved grief are the silent and relentless precursors to illness.
- Social support, affirmation, and a positive outlook have beneficial effects on the healing process.
- There is a vital relationship between spirituality and health, well-being, and susceptibility to disease.
- The key elements to the healing process are often found within oneself.

Spiritual care

The physical heart continues to bear the wounds of a cold and often fatalistic society. Therefore the cure lies not only in treating patients with bandages and drugs, but also in helping them understand the meaning of the illness and to make appropriate lifestyle changes.

In the past, many physicians and nurses refrained from discussing spiritual matters with patients. They did not want to get into questions about belief in God and church attendance. But as the scope of spirituality moves beyond religiosity, issues related to spiritual health can be translated into questions such as:

- What in your life is important and meaningful?
- What keeps you going when the chips are down?
- What do you still wish to accomplish in life?

For many people, an illness or

Healthcare institutions must seek partnerships with community organizations and leaders to monitor the societal issues that can lead to spiritual and physical distress.

hospitalization raises grave questions about mortality and the meaning of life. As a result, many persons who become ill are receptive to healthcare providers who can connect their physical symptoms to an underlying spiritual or moral disenfranchisement.

Given the importance of the relationship between physical and spiritual well-being, caregivers must ensure that efforts to connect body, mind, and soul do not become only body-mind conversations. Pro-

viders must make *spiritual* assessments at the time of any triage. And the medical record needs to include references to a patient's *spiritual* history so that physicians, nurses, and social workers can help foster his or her spiritual health. The chaplain's role will be to support these efforts through consultation, training, and direct intervention when necessary.

Furthermore, healthcare institutions must seek partnerships with community organizations and lead-

ers to monitor the societal issues that can lead to spiritual and physical distress. The healthcare community cannot be expected to take full responsibility for all the social and cultural ills of society. On the other hand, they cannot ignore them.

In the near future, we may know enough to list the leading causes of death as deficiencies in meaning, belonging, the will to live, and self-esteem, rather than current causes such as cancer and stroke. These are not physical questions but spiritual issues. A reformed healthcare system committed to becoming more holistic cannot ignore the spiritual in the process of healing. ✠

Lawrence Seidl is senior associate, pastoral care, Catholic Health Association, St. Louis, Mo.

Resources for spiritual health

Spiritual assessment tools

George Fitchett, "Spiritual Assessment in Pastoral Care" (monograph), *Journal of Pastoral Care*, Decatur, GA, 1993

Sr. Ruth Kerrigan and Joan T. Har- kulich, "A Spiritual Tool," *Health Progress*, May 1993, pp. 46-49

Quality Assurance and Pastoral Care, Catholic Health Association, St. Louis, 1990

Roy B. Nash, *Life's Major Spiritual Issues: An Emerging Framework for Spiritual Assessment and Pastoral Diagnosis*, Memorial Medical Center, Springfield, IL, 1989

Spirituality and medicine books

Justice Blair, *Who Gets Sick*, Tarcher Publishing, Los Angeles, 1988

Richard Carlson, *Healers on Healing*, Tarcher Publishing, Los Angeles, 1989

Lawrence Dossey, *Recovering the Soul*, Bantam Books, New York City, 1989

Thomas Droege, *The Faith Factor in Healing*, Trinity Press, Philadelphia, 1991

Judith Shelly and Sharon Fish, *Spiritual Care: The Nurse's Role*, Interservice Press, Downer's Grove, IL, 1988

Health care reform begins in the kitchen

by Marjorie D. Bass

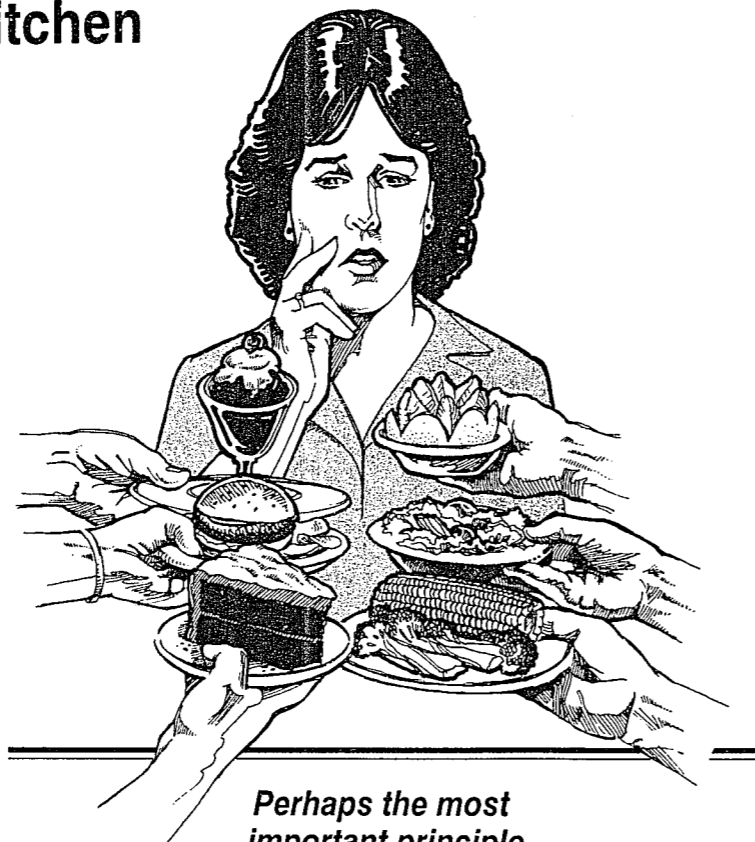
Health care is in the news every day now. Politicians, health care professionals, and people in every walk of life present their favorite agenda when asked about health care reform.

Every citizen wishes to have the best possible health care at the lowest possible price. But how many of us practice the principles of healthful living, thus postponing or even preventing much of the expensive health care we demand? The most basic "Health Care Reform" must begin with each person taking the responsibility to live a health-promoting lifestyle.

There are at least three aspects of health—physical health, mental health, and spiritual health. (We could also add emotional health, social health, etc., but let's concern ourselves here with the first three.)

Health professionals, in general, neglect the spiritual and emphasize the physical. When I was a medical student on rotation in a hospital psychiatry ward, I noted that mental and physical health were promoted, but spiritual health was entirely omitted. I believe that when our spiritual lives are in harmony with God's will and Spirit, our physical and mental health will benefit. The spiritual peace we experience is often the catalyst which produces good physical and mental health—as long as the essential physical and mental conditions are met.

In my medical practice I often see examples of how a positive (or negative) mental attitude fosters good (or bad) health. Some people always look on the bright side. In spite of having their share of problems, they live fulfilling and helpful



Perhaps the most important principle of healthful living is that you eat a healthful diet.

lives. They minimize their pain and disabilities, and are a ray of sunshine to others. Then there are those who seem to spread a cloud of gloom wherever they go. Consequently, their physical and mental health both suffer.

I live on an island accessible only by a ferry boat which runs on a fixed schedule. At times, the weather prevents the ferry from running at all. Nearly every summer, I will have a patient come to see me who, after careful evaluation, I find to be ill because he or she is on an island! These patients become anxious when they realize

it would be difficult to leave the island, and this anxiety manifests itself in physical symptoms.

Some committed Christians tend to minimize physical health in favor of spiritual health. Even though the Bible emphasizes the spiritual life, we find many references to the importance of caring for our physical bodies. In 1 Corinthians, Paul refers to our bodies as the temple of God. "Don't you know that you yourselves are God's temple and that God's Spirit lives in you?... for God's temple is sacred, and you are that temple" (1 Corinthians 3:16-17 NIV).

Most of us are knowledgeable about how to care for our bodies: 1) Eat healthful foods. 2) Get regular exercise and sufficient rest. 3) Avoid tobacco, harmful drugs, and excessive alcohol. 4) Be safety conscious; i.e. drive safely, wear seat belts, pay attention to child safety. 5) Take time to relax and enjoy your life.

A large proportion of illnesses are caused by the person's lifestyle. This could be smoking (lung cancer, emphysema, heart disease); eating

incorrectly (heart attacks, strokes, diabetes); promiscuity (sexually transmitted diseases, AIDS), etc. I could go on.

In my medical practice, I see different examples of people who live long lives. Some endure a miserable old age because of the bad habits of their youth. Others enjoy a vigorous old age because they have lived well. There are always a few exceptions, but generally this is found to be true.

Perhaps the most important

principle of healthful living is that you eat a healthful diet. Eating healthfully is more popular with young families now than in the recent past. Because of this, I believe we will have a far healthier population in the next 50 years than we have had in the past 50 years.

My prescriptions for improving your health through diet are listed on the Rx pad below.

Finally, let us not forget that one essential aspect of a healthy life is to *live!* Take some time to enjoy your life every day. Value the "little" things which are often the most important—a loving word, a smile, a prayer, a child's voice. Take time to notice the wonderful world God has given us, to experience the joy of living. Make the Sabbath a special time for your family, teaching your children the value of worship, rest, and refreshment.

As the apostle John wrote to his friend Gaius, I would like to leave these words with you: "Dear friend, I pray that you may enjoy good health and that all may go well with you, even as your soul is getting along well" (3 John 2, NIV). *SR*

Dr. Marjorie Bass lives on Washington Island at the tip of Door County, Wis. She and her husband, Leroy, served as SDB missionaries in Guyana, South America.

Rx

#1: Eat as many foods as possible in their natural state - choose whole grain breads and cereals, fruits, and vegetables. Fresh raw fruits and vegetables are better than cooked or processed foods. Juices from fresh vegetables and fruits (such as carrot juice) are particularly health giving. There are many anecdotal cases of near miraculous cures when carrot juice is used liberally.

#2: Reduce consumption of refined foods which contain sugar, white flour, or fat. Many bakery goods, desserts, sugar-coated cereals, and "fast foods" come in this category.

#3: Reduce the amount of meat, eggs, and dairy products to a minimum. We have learned that we don't need the amount of protein which nutritionists recommended in the past. A balanced vegetarian diet is a more ideal diet and provides all the nutrients one needs. However, pure vegetarians or "vegans" (those who eat no animal products at all) should take a vitamin B12 supplement.

If meats and dairy foods are eaten, poultry and fish should be chosen over red meat, and low-fat dairy products used. (Children under two years should drink whole milk for optimum brain development.)



Human spirituality: The need to be needed

by Lewis H.V. May

Kevin asked me to comment on the spirituality of the human that helps the body to remain alive. Adam and Eve taught us that we are easily misled, yet we persevere.

What follows is not scientific or particularly biblical. It comes from my observation and opinion.

What I see most often is a loved one who cannot exist without the partner's constant and continuing attention. Both can be ill, even medically terminal. But they continue to hang on. Sometimes this can be a "love your enemy" type of relationship, as well as one that is "honor your spouse, honor your father and mother."

It really seems that the person who is needed can persist forever. And when one within the bond finally succumbs, the other shortly does also. This seems to me to be the basic human spirit's requirement: to be needed.

Jesus taught to give oneself to God in service to the poor and needy. Take Paul, for instance. He gave of himself as he perceived. Attaining that state of "Christ lives through me," Paul knew that he was needed to bring Christ to the Gentiles.

Paul was able to tune his human spirit with the Holy Spirit of power and service. And voila! There were miracles of learning, witness, physical and spiritual healing; miracles of loving, understanding, giving, caring, and helping. Occasionally we can also do this, and, by faith, we can perceive a miracle in our midst. It may not be as often as Paul or Peter did, but just enough to convince us we could do better.

So we have a problem. How do we create within ourselves some insatiable drive that satisfies our tremendous need to be needed? Other words used for this are will,

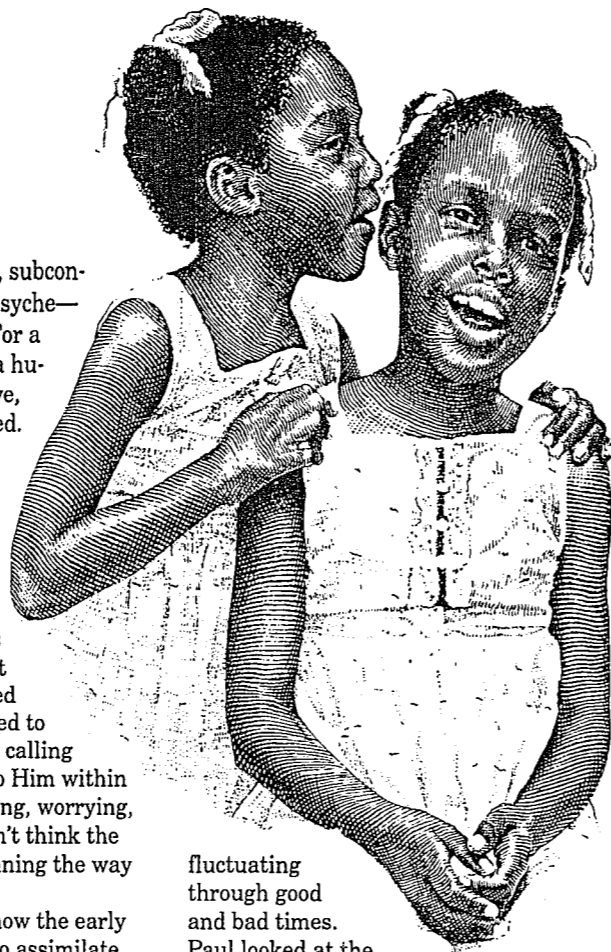
ego, self-confidence, subconscious, archetype, psyche—any name will do. For a human to live and a human spirit to survive, we have to be needed.

How many healthy people do you know who retired from working and then died in six months or less? In their minds and hearts, they felt they were not needed anymore. Christ tried to satisfy that need by calling for a commitment to Him within a world of the warring, worrying, and wicked. He didn't think the world should be running the way it was.

It is interesting how the early apostles were able to assimilate another person's desires and fears. That person's human spirit would conjoin with the Holy. As they came to know that they were needed, they could then be of assistance in the name of Jesus. We seem to be able to only perceive our own fears, only rarely empathize with friends, and never with strangers. Too bad for us and our need to be needed. Obviously, we are powerless without some divine help.

The Comforter He gave us is here. We'd better grab hold, knock on His door, ask Him to join in, and do all that we can do when we realize we are inadequate to handle the situation that faces us. That is, pray! Pray! Yell at Him if you must! Then pray, and don't stop.

Look at your own fears and realize I have the same. Look at your hopes and frustrations, and realize that others may have more. Look at your life situation, then realize both friends and strangers are all



fluctuating through good and bad times. Paul looked at the Galatians and cared. He knew he was needed. Then he prayed and let the people in the church know he cared and why.

People need our wholly caring and our holy prayers. Let a person know that you care and are praying for them. It is not a small thing when your spirit cares and you ask the Holy Spirit to care with you. You are truly needed!

That spirit, both human and divine, that you can call into action, doesn't seem to exist unless you care and do something about it. You—an ordinary, one person, one human spirit—get it started. The Comforter joins you and makes things happen, to the glory of God and for the good of another needy human spirit. That's living.

So let's get at it. **SR**

Dr. "Pete" May is a physician, and a deacon at the Riverside, Calif., SDB Church.



Women's Society page by Charlotte Chroniger

Healthy people = healthy churches

"In all your ways acknowledge Him, and He will make your paths straight. Do not be wise in your own eyes. Fear the Lord and turn away from evil. It will be healing to your body, and refreshment to your bones" (Proverbs 3:6-8 NASB).

In recent months, Don and I have had to deal with critical illness in our immediate families and in families within the community. Before treatment can begin and a possible cure is discovered, the illnesses must be diagnosed. Discovering the illness must precede the cure.

In addition to physical illness, we often have to deal with spiritual sickness. Before we can help people on the way to spiritual health, we need to discover where their spiritual illness is. Our churches will only be as spiritually healthy as the individual members and families of the local congregation.

Rev. Dennis Wayman, in a 1983 issue of *Leadership Magazine*,* shared a method to check on our spiritual health. The following questions are part of his checklist. (I'll send you the complete list if you request it.) Answer the questions as they pertain to you.

Red Blood Cells (oxygen carriers that prevent anemia)

- 1) How meaningful is Sabbath morning worship to you?
- 2) Do you feel you are becoming more acquainted with God?
- 3) Do you feel you know the Bible?
- 4) Do you understand the basic concepts of theology?

White Blood Cells (disease fighters for inner spiritual cleansing and renewing)

- 1) Are you a more forgiving, loving person than you have been?
- 2) Do you find yourself usually encouraging others or competing with others?
- 3) Do you occasionally tear another person down in anger or jest?
- 4) Are you becoming more pure in motive, thoughts, and lifestyle?

gifts within the Body of Christ?

- 4) How concerned are you with social evils and injustices?

Tired Blood (from imbalanced spiritual diet)

- 1) How do you deal with pressure? Do you have a regular time for family, recreation, personal growth, etc.?
- 2) Is your life balanced?

Once you can diagnose your spiritual illness, you can begin to

Our churches will only be as spiritually healthy as the individual members and families of the local congregation.

Platelets (blood clotters that stanch the wounds of living in a hurting world)

- 1) Have you found someone to help bear the burdens of life?
- 2) When someone tears you down, how do you handle it?
- 3) When you fail or succeed, what happens within you?

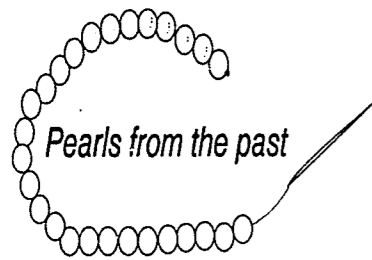
Blood Pressure (hypertension and exercise)

- 1) Do you trust God for your finances, and do you tithe?
- 2) Are you learning to let go of the desire for material things?
- 3) Are you able to exercise your

work toward the cure. Once you can diagnose the spiritual health of your church, you can do what is necessary to lead your congregation back to wholeness.

Getting back to health and staying healthy requires work and discipline. Our churches will only be as healthy as the individual people in the church. Our denomination will only be as healthy as the individual churches that make up our body of believers. **SR**

**Leadership Magazine*, Marion, Ohio, Fall 1983, Vol. 4, No. 4, pp. 88-94



Doctor, pastor, reformer

Don A. Sanford, historian



The Rev. Dr. Peter Chamberlen
1601 - 1683

In the midst of political and social concerns over health care, it is easy to forget its spiritual implications.

In his letter to the Corinthians, Paul listed healing as one of the spiritual gifts (1 Cor. 12:9). If it is a gift, how is to be used? This has posed a particular problem for those whose profession involves healing and the relieving of physical suffering.

In one parish which I served, people still talked about the dilemma of a former pastor who was also a very skilled physician and surgeon. Being a strong Sabbath observer, Dr. John C. Branch did not believe that it was right for him to accept payment for treating a patient on the Sabbath. Dr. Branch was committed to the healing of the sick, but he had equally strong convictions concerning the sanctity of the Sabbath and God's command to refrain from work. Jesus' example of healing the man with the withered hand on the Sabbath (Matt. 12:9-14), might well have given him the answer.

The problem came when it became generally known that Dr. Branch did not charge for service rendered on the Sabbath. An epidemic of "emergencies" arose each Sabbath as people who were sick on previous days suddenly had to see the good doctor on Sabbath. He resolved his conscience by donating all Sabbath fees to the church.

In the seventeenth century, Dr. Peter Chamberlen, a Seventh Day Baptist pastor, faced a similar problem on a much larger scale. An inscription on the north side of his tombstone summarizes his life in these words:

The said Peter Chamberlen tooke ye degree of Doctor on Physick, in severall Universities both at home & abroad, and lived such above three score years, being Physitian in Ordinary to three Kings & Queens of England, viz. King James & Queen Anne; King Charles ye first and Queen Mary; King Charles ye second & Queen Katherine; and also to some foraine Princes; having travelled most partes of Europe & speaking most of the Languages.

As for his Religion was a Christian keeping ye Commandments of God & faith of Iesus, being baptized about ye year 1648, and keeping ye 7th day for ye saboth above 32 years.

To tell his Learnings and his Life to Men;

Enough is said here lyes Chamberlen.

Dr. Chamberlen was ahead of his time in social reform as a strong advocate for the poor. He attempted to organize the midwives of London and provide training to decrease the mortality rate of the new-born, but was strongly opposed even by members of his own profession. In 1649 he wrote a pamphlet entitled, "The Poore Man's Advocate: or England's Samaritan Powing Oyle and Wyne into the Wounds of the Nation." For another pamphlet he was denounced as a "pamphlet-monger" as he addressed the Parliament, urging them to enact free trade:

"Take customs off unwrought materials and food imports, and lay them on such articles when exported... Take taxes off export manufactures and put them on import manufactures... Provide for the poor, and they will provide for you. Destroy the poor, and they will destroy you. And if you provide not for the poor, they will provide for themselves."

He was even more noted for his support of both believer's baptism and the seventh day Sabbath. In 1659 he was one of the principal participants in the famous Stone Chapel which lasted for four days and attracted hundreds of people. He served as pastor for a number of years in the Mill Yard Church in London, and wrote several tracts on the Sabbath.

In spite of this service, he was excluded from the Mill Yard fellowship. The church record for January 18, 1675, makes reference to "the matter of Dr. Chamberlen" and a letter by Pastor Saller.¹ In another portion of the record book, in the same hand, there is a memorandum regarding Mrs. Ann Chamberlen. She was withdrawn

cont. on page 23



SR Almanac

Where we
have been...

One year ago—December 1993

Issue looks at different ways to share the Gospel. Feature writers include Dennis Palmer, Sue Cartwright, and Joel Osborn.

Christian Education page lists resources to aid in teaching from *The Helping Hand*.

Director of Extension Russell Johnson highlights new SDB groups in Virginia, Minnesota, and Mississippi.

"Beacon" page reports on the annual Shiloh-Marlboro, N.J., Youth Retreat.

News item recounts President Bill Clinton's signing of the Religious Freedom Restoration Act.

Five years ago—December 1989

Pastors Herbert Saunders, John Peil, and Don Sanford write on the theme of "A Covenant People." Various examples of old and new church covenants are presented.

"Pastor Profile" features Gabriel Bejjani of Riverside, Calif.

Helen Bond of Columbus, Ohio, honored as Sabbath School Teacher of the Year.

The Denver, Colo., church promotes a modified Natural Evangelism Training session.

Church building in Old Stonefort, Ill., undergoes extensive repairs.

10 years ago—December 1984

Active and joyous Youth Meeting reported from Gorki, Poland.

Shiloh church's youth study program continues effective outreach and nurturing.

"Women's Page" offers Christmas devotional program.

Pastor Joe Samuels accepts call to Plainfield, N.J. The Thomas health center in Malawi, Africa, officially dedicated.

Burma SDB Conference approved as associate member of the Burma Council of Churches.

25 years ago—December 1969

Editor Leon Maltby challenges readers to help distribute the many tracts and publications of the Tract Society.

Ruth Ellis looks back 40 years at the completion of the Denominational Building in Plainfield.

Pastoral changes: Charles Swing moves from De-Ruyter, N.Y., to White Cloud, Mich.; John Conrod heads for missionary work in Malawi; Ralph Hays moves from Adams Center, N.Y., to Texarkana, Ark.; Alan Crouch to serve as summer assistant in Milton, Wis.

Denver church dedicates its new sanctuary. The Algiers, La., church building is badly damaged by fire.

Word comes of the sudden death of former SDB Executive Secretary Harley Bond.

50 years ago—December 1944

Wardner Fitz Randolph shares his statement of Christian experience and call to ministry before leaving to serve as missionary to Jamaica.

George Benjamin Utter, editor of the *Westerly Sun* (R.I.), is granted the "Roger" citation award for outstanding community service.

The American Bible Society sponsors a "Nation-Wide Bible Reading" from Thanksgiving until Christmas.

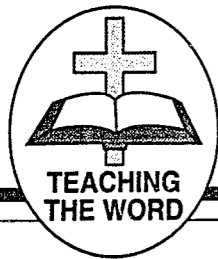
"Our Pulpit" column features messages by Neal Mills, Jay Crofoot, and Charles Bond.

Mizpah Greene's "Children's Page" presents inspiring stories of honesty and Christmas, along with letters from children.

...where are we headed?

Pray—

- that we watch for ways to share our faith
- for our Sabbath School teachers
- for stronger covenantal ties
- for our youth
- for our mission efforts
- for a Spirit-filled year-end celebration
- for a successful Week of Prayer in January



The Sabbath Visitor

Following the Sabbath worship service, Pastor Jus Start was standing inside the church front door talking with Sabbath School Superintendent Ed Christian. Mrs. I.N. Decision approached and introduced her neighbor's daughter, Sandy, who had attended worship with her. Mrs. I.N. Decision asked Pastor Start if she might receive a copy of the church's information brochure to give to Sandy's mother.

Superintendent Christian asked Sandy if she had enjoyed Sabbath School. Sandy replied, "I really liked meeting Summer and hearing the Bible story. Could I have another *Sabbath Visitor* to take to my brother?"

At that moment, Sandy was joined by Summer Christian, Superintendent Christian's niece who was visiting church with her uncle. Summer had enjoyed camping and Vacation Bible School so much, and was delighted to receive a subscription to *The Sabbath Visitor*, that she had asked her uncle to take her to church with him. Pastor Start excused himself and left with the two girls to locate an extra copy of *The Sabbath Visitor* for Sandy's brother.

Mrs. I.N. Decision inquired, "What's a *Sabbath Visitor*? I heard one of the teachers mention *The Sabbath Visitor*, but I thought she was referring to a visiting pupil. Is it just for visitors?"

Superintendent Christian explained, "*The Sabbath Visitor* is a biblically-based primary and junior age children's monthly activity folder with a correspondence Bible

study. Each month includes hidden pictures, puzzles, dot-to-dot, mazes, word searches, Bible word games, and stories. It's a ministry of the Children Committee of the Seventh Day Baptist Board of Christian Education.

"*The Sabbath Visitor* is written and designed by Mrs. Jane Mackintosh, Half Moon Bay, Calif. Mrs. Mackintosh has edited *The Visitor* since 1989.

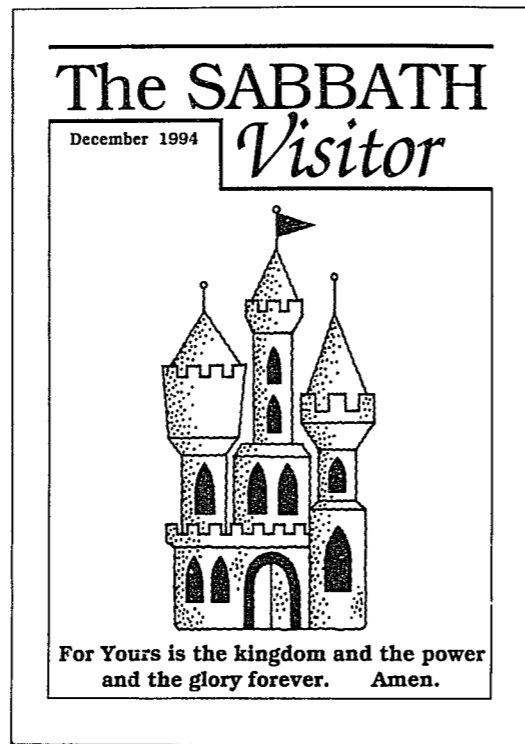
"Our church purchases enough copies for each boy and girl in the Primary and Junior classes. We also mail copies to those who participated in our summer Christian education programs, Primary Day Camp, and the weeks of Junior Camp and Vacation Bible School. We feel it's an excellent way to keep in touch with the boys and girls who don't regularly attend our church. It's part of our church outreach program."

Pastor Jus Start returned with Sandy and Summer. Hearing Mr. Christian's comments, Pastor Start observed, "*The Sabbath Visitor* is changing from a monthly folder to a weekly bulletin. In fact, this coming January's issue will be in the stan-

standard 8 1/2 x 11 size with four full panels of activities.

"The new *Visitor* will be based on the familiar International Bible Lesson series which is used in *The Helping Hand* lessons for youth and adults. Some feel our church should even use the new *Sabbath Visitor* as a worship bulletin or take-home paper for our children. It's excellent quality!"

Mrs. I.N. Decision responded as she left the church, "Anything to encourage children to read and understand the Bible, I'm behind. I'll order two subscriptions—one for each of my nephews!"



Zambia

The number of baptisms in Zambian churches continues to increase. The baptism scene (pictured below) is repeated at every gathering. As they spread the Gospel into unreached areas of the country, Seventh Day Baptist pastors have many opportunities to meet new people and introduce them to Christ. We need to continue to pray for their outreach and church development. The people of Zambia seem to have a real hunger for the Good News, and more church workers are needed.

Farm and garden work continues. Vegetables were raised from seeds purchased with donations to the SDB Missionary Society. While the farm is productive, it can become even more productive with the help of additional tools, seeds, and fertilizer. More than \$1,500 has already been spent in cultivation and clearing the land of stumps. In order to remove the larger trees, a tractor was rented from a local dealer. This proved to be very expensive.

Although bags of maize were delivered at every center, this food relief effort is very inadequate because of the drought conditions in Zambia. These bags are transferred by foot to those churches that are within 20 miles of the distribution point. Thanks to your financial support, many people have been helped.

Funds donated by churches and individuals in the United States and Canada have helped to buy bicycles for evangelists who travel from church to church. This saves time since these evangelists must spend several more days traveling to remote areas on foot once they leave their bikes. The bicycles greatly accelerate the movement of the evangelists, helping to spread the Gospel to those not familiar with it.

Since work among the youth and orphans remains a concern, we need to be ready to help in these areas, too. These young people need equipment and study materials. They have asked the Missionary Society to send basketballs, soccer

balls, footballs, tennis balls and racquets, and table tennis equipment. Young people are attracted to these activities, and this, in turn, allows our youth leaders to work with them. Please keep this project in your prayers.

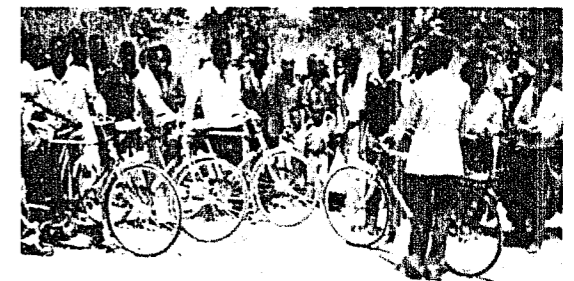
Although our people in Zambia continue to reach out, they cannot train leaders fast enough to occupy the new positions of church leadership. This training and teaching can be done only through direct contact with each individual. Money cannot buy leaders or speed up their training. We can continue to pray that God will raise up leaders, and that the training will continue with no interruptions.

Ghana

Pastor Edmund Tetteh is our new contact in Ghana. The address of the Seventh Day Baptist Mission there is: P.O. Box 13158, Accra, Ghana. It is planned that Pastor Tetteh and the local elders will help develop the churches in Ghana. ✠



Two pastors baptize young people at a recent meeting in Zambia.



Bicycles purchased with U.S. and Canadian gifts help Zambian evangelists spread the Gospel.



the BEACON

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

The gift

by Susie Butts

I rushed back from the well and burst through the door, sloshing most of the water onto the floor. "Did you see it, Teacher? It's still there!"

"What? What are you talking about, Judah?" my master demanded. He started toward me but stopped just short of the puddle of spilled water. "What's all this?"

"The star, Teacher—it's still there!"

My master looked from the floor to me, his face twisted in anger. His voice was low as he wrenched the bucket from my hands. "I don't care about the star. It is filling your head so much you can't pay attention to what you are doing! Enough of this nonsense! Now clean up this mess, go back to the well and get a full bucket of water. No more talk of this star, or I'll have you flogged!"

"Yes, master," I responded and went to retrieve the rags to soak up the water.

"He just won't listen," I fumed inwardly, as I trudged back out to the well. "He won't even look. I've been watching the star for months. It never changes, never fades, not even with the dawn. I doubt the master has even glanced at it. Well, I know it's there, and I think I may know why."

Excitement began to run through me at just the thought of it, the possibility. You see, unlike

most young men of my age, I am able to read. Elkanah, my master, is a priest in the temple here in Jerusalem. I am his student, and he has taught me much about the Holy Scriptures. Though he is very learned, he does not pay attention to the writings which tell of the One who is coming—the One who will reign over Israel, over the world. He will not listen. But I do, and I believe. The star is a sign. I am sure of it.

My thoughts were suddenly broken as my eyes caught a strange sight. Three men dressed in foreign clothes were riding up the road. I stopped and stood staring in amazement. They had an air about them that spoke of royalty or great wisdom, and I was sure they had traveled a great distance.

I jumped as one of the men spoke, directing his question to me. "Young man," he called. "Could you tell us where the palace is?"

I swallowed hard and tried to sound intelligent. "Yes sir, it is at the end of this street. Look, you can see the towers from here."

"Thank you, lad," he said, and they continued on their way. I stared after them in awe until I realized I still needed to fetch the water! I quickly refilled the bucket and headed back.

"What took you so long?" my master questioned, and then shook his head. "No, I don't want to know... Put the water down and come. We're going to the temple."

I didn't ask questions, but quickly obeyed. As we walked, I

couldn't help wondering who those strange foreign men were. We reached the temple and began to climb the many steps leading to the entrance. Against my better judgment, I decided to ask my master about the odd strangers.

"Teacher, I saw..."

"Well, what do we have here?" he wondered aloud.

I lifted my eyes to follow his gaze and felt my mouth drop open in astonishment. There talking to King Herod were the three foreigners. I bowed as they passed, and caught a bit of their conversation.

"Bethlehem is only a short distance from here; you will be there by nightfall. Seek out the child, and then come and tell me so I might also go and worship Him."

"We will do as you ask, Great King," they answered. Then the three began to make their way out of the temple.

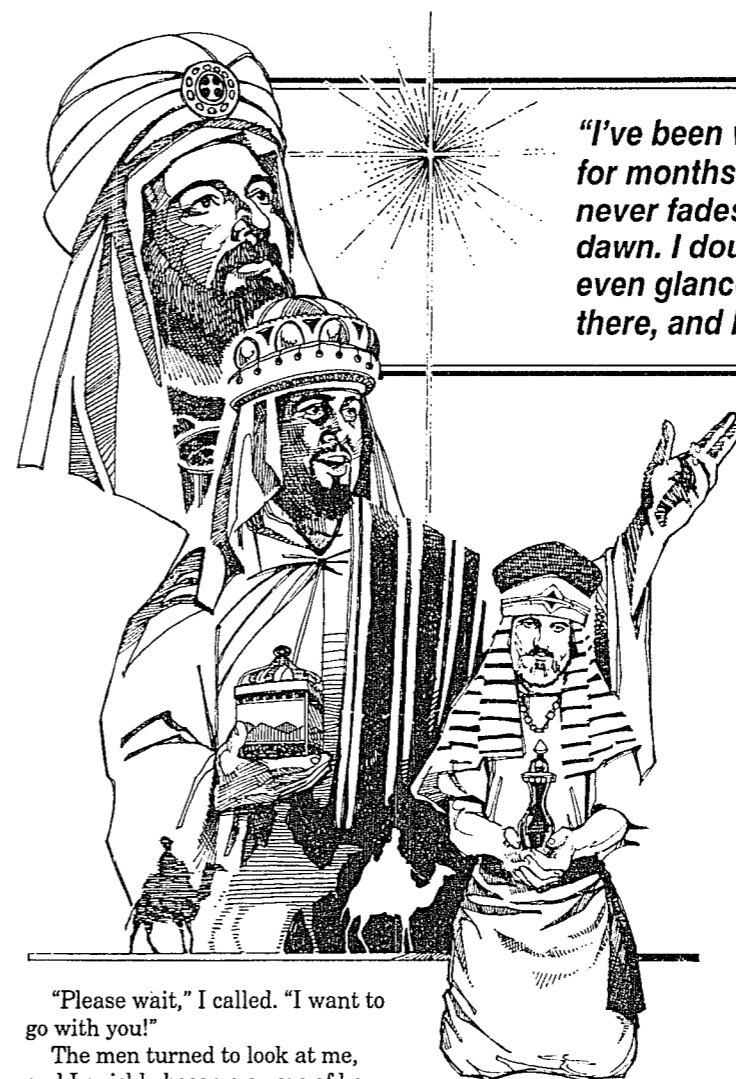
"Wait!" I called, and started to follow them, but the master grabbed my arm and held me back.

"It is no concern of yours. Now keep quiet!" he hissed.

"But I know who they are! They are following the star. They are looking for the Chosen One!"

"Keep still, Judah. Enough of this foolishness."

But I couldn't keep still. This was the moment I had been waiting for ever since I had seen the star. I couldn't let it slip past me now. So I did the only thing I could think of. I tore myself away from the master and ran out of the temple after them.



"I've been watching the star for months. It never changes, never fades, not even with the dawn. I doubt the master has even glanced at it. Well, I know it's there, and I think I may know why."

"Please wait," I called. "I want to go with you!"

The men turned to look at me, and I quickly became aware of how foolish I was being. To think that I was actually worthy enough to talk to them, much less accompany them to Bethlehem!

"Yes, boy, what is it?" one of them asked.

"Um, I would like to go with you, sir—to see the child you are searching for."

He did not laugh or mock me, but turned to his companions and asked, "Shall we add a fourth to our quest?"

After a moment of discussing, they agreed to let me come, and I climbed onto the camel behind the one who spoke to me first.

The journey began in silence. Then my curiosity got the better of

me, and I began to ask them questions. I learned where they were from, who started the journey, how long they had been traveling, and that they were going to offer the child gifts.

"But I have nothing to give him," I said in despair.

"The most perfect gift is the gift of yourself," came the response. But that was of little help.

We stopped just outside Bethlehem for the three men to rest. They had traveled all night long to reach Jerusalem and thought it best to rest a while before meeting their journey's end. While they slept, I paced around our small

camp, trying to think of something of value that I could give to the baby Messiah. I struggled for an answer, even as we entered Bethlehem and approached a small house bathed in the light of a star. Finally, I let out a sigh of defeat. I had nothing to give.

We entered the house to find a mother and father, and the most beautiful baby I had ever seen. The redeemer of Israel, and of the world! The wise men brought out their gifts of gold, frankincense, and myrrh, and again I searched my mind in vain for something to give. Suddenly, it was time to go.

"We bring also with us a warning. You must leave this place. We were told to bring the King word of your whereabouts, so he could come and worship the child. But each of us had a dream. Heaven has warned us not to go back to Herod. He will surely kill the child if he can."

"Leave?" the mother gasped. "But where will we go?"

"To Egypt," her husband answered. "I, too, had a dream. We are to take the child and flee to Egypt."

"But how? To make such a journey will be very dangerous, especially with Jesus."

"I will come with you," I spoke up. "I will serve your family and protect Jesus along the way."

The mother and father were silent, then nodded in agreement. The words of the wise men echoed in my mind: "The most perfect gift is the gift of yourself." *SR*

TINY CHRISTMAS CRECHE

A creche is a wonderful "forever" kind of treasure that reminds us each Christmas season of the miracle of Christ's birth. Follow the directions to make a miniature one for a very special place in your room. Each time you look at it, thank God for the gift of his Son to all people.

- WHAT YOU NEED:**
- Bakers' clay
 - Small rocks & stones, sprigs of evergreen, dried grass or straw
 - Scraps of cloth
 - Glue
 - Night light (optional)

WHAT TO DO:
 Use bakers' clay to make small figures of Mary, Joseph, the baby, shepherds, sheep, and other animals.
 Bake the figures according to the directions.
 Use small rocks and stones to build a cave-like stable just big enough for your figures.
 Add greens and straw, cloth for a blanket, scarf or cloak, as you wish.
 Set your creche scene in a quiet place where you can think about Jesus' birth whenever you see it.

NOTE: You might find a night light to shine on your nativity scene!



Source: *Hunting for Bible Treasures: 101 Games, Puzzles, Projects, Crafts, Experiments, and More!* by Joy MacKenzie (ZondervanPublishingHouse, 1994), available at your local bookstore or by calling 1-800-727-3480.

Joy and Praise and Glory

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).

"For God so loved the world that He gave His only begotten Son..." (John 3:16).

"And the angel said unto them, Fear not; for behold I bring you good tidings of great joy which

**Serve Him
 in love, in joy,
 and in peace,
 and experience
 "an inexpressible
 and glorious joy."**

shall be to all people; for unto you is born this day in the city of David, a Saviour, which is Christ, the Lord" (Luke 2:10-11).

"And suddenly there was with the angel a multitude of the heavenly host praising God and saying, 'Glory to God in the highest and on earth peace...'" (Luke 2:13-14).

"And the shepherds returned, glorifying and praising God..." (Luke 2:20).

The fruit of the Spirit is LOVE
 The fruit of the Spirit is JOY
 The fruit of the Spirit is PEACE
 (Galatians 5:22)

The world has no spontaneous song. The Christian has such a song. This difference is both distinctive and distinguishing.

And yet, is it? In our topsy-turvy modern world, how many children

of God are allowing conditions to rob them of their joy and rob Him of His rightful praise?

Do Christians realize that God is due "the sacrifice of praise continually?" How many never lend their lips to His praise, except when a hymn book is placed in their hands and they are coaxed to do so? Does He delight in such "made-to-order praise" when an authentic, more spontaneous joy is lacking?

Even with a rather wide acquaintance with God's people, we are impressed with how very seldom we meet

one characterized by abounding joy—joy that serves as a fountain for ceaseless praise. Knowing that God deserves the praises of His people, we find few praising Him as they ought.

As we think about wholeness of life, we need to think about not only our physical, but our spiritual health. We may have to endure tri-

als and ill health for a little while, but the choice to endure in a spirit of joy and praise is ours.

This is the season to remember the birth of Christ and the gift that God has given to each one of us through his Son. Serve Him in love, in joy, and in peace, and experience "an inexpressible and glorious joy." **SR**



Another flock is formed!

Ever heard of Shepherd's Fold Ministry Seventh Day Baptist Church? Maybe, maybe not! If you haven't, it's because this is a new flock that the Chief Shepherd has begun.

On September 24, 1994, the organizational meeting was held at the "Barn-Church," where the congregation meets each Sabbath in Blountville, Tenn. Twenty-four people attended this milestone occasion. Most of those present took part in the signing of the covenant to become charter members of the new flock. One participant traveled by plane from New Mexico! Another came by car, two and a half hours from Virginia, to sign the covenant.

The special day began with worship, as usual, at 11:00 a.m., followed by a fellowship dinner. After the meal, we all experienced a good time of sharing. The group then assembled in the sanctuary to complete the organizing process.

A motion was read, indicating the readiness of the group for organization. It called for a meeting to accept a constitution, by-laws, and the covenant. There was support for the motion and its intent. A temporary moderator and secretary were elected to conduct and record the meeting.

After prayer for guidance, the constitution, by-laws, and church covenant were accepted with only minor changes. (Working diligently with these documents on previous occasions made acceptance more easily attained.)

With the key documents approved, the meeting was closed with the motion to call another meeting immediately, proceeding with the actual organization of the church.

The temporary moderator called



Standing (left to right): Leigh Anne Crouch, Barbara Balcom, Faye Thomas, Julie Petty, Brian Thomas, Marietta Sutton, Jennifer Van Nort, Amanda Smith, Fanny Hurst, Nicki Thomas, Elizabeth Thomas, Toni Thomas, Laurence P. Bledsoe, Joe Balcom (in the back), Cherri Gray, Rev. Edward Sutton, Martha Gray. Kneeling: Charles Thomas with Samantha Burdick.

the meeting to order. A permanent moderator was elected, making her the very first moderator of our new church! The temporary secretary was elected as permanent, and we added the title "Clerk" to her description.

Election of the officers as called for in the by-laws took place. With officers elected, we supported a motion to proclaim that the church be called "Shepherd's Fold Ministry Seventh Day Baptist Church." The church then voted to call Pastor Ed Sutton as the first pastor of the church. Thus, the church was officially organized.

A motion was made to authorize the secretary/clerk to send a letter to the Southeastern Associational Executive Committee (Rev. Don Richards, chairman), requesting acceptance into the Association as a member church. A request was also made to the Association that they sponsor Shepherd's Fold Ministry SDB Church when it applies for membership into the General Con-

ference in 1996. The motion was carried.

Those who wanted to become members were then given opportunity to sign the covenant. By testimony of faith in Christ, and the expressed desire to be a part of the new church, each charter member was accepted.

A brief devotional was experienced, and all in attendance took communion. The service concluded with prayer and a "group hug." Jubilation, excitement, and tears were shared around as we celebrated our mountaintop experience that followed a year of preparation and maturing. There was a reluctance to part ways and leave those blessed moments!

This day assured us all that there will be many other momentous times in the Lord. We had felt the hands of the Great Shepherd lifting us up toward Him. We had felt His loving arms embracing us—each and all. It was an awesome day! **SR**

"Takin' It to the Streets"

by Judy Parrish

Our Outreach and Evangelism pastor, Barry Baugh, led the Battle Creek, Mich., church in an exciting summer program! This was an outgrowth of the Neighborhood Gym Blast held each fall and winter at a local elementary school near our church. The Gym Blast is an hour and a half program each week for 10 to 17-year-olds. It starts with devotions, then teaches sports skills, and closes with a prayer circle which includes the parents. Attendance averages around 40, with up to 60, each week.

From this Gym Blast, 22 inner-city boys, aged 12 to 18, were hand-picked to participate in "Club 72," a three-day camping experience at Camp Holston from July 20-23, 1994. With Pastor Barry, leadership and staffing was given by a Teen Challenge Team from Pennsylvania named "U Turn."

Activities included spiritual guidance and teaching on self-esteem, drugs and sex. They had an outing to an adventure camp where a ropes course taught unity and team-building skills, plus they enjoyed swimming, and fishing and basketball tournaments. Each evening the campers and staff went into the church neighborhood to publicize the upcoming street rally, "Takin' It to the Streets."

Sixteen of the boys accepted the Lord as Savior as a result of this ministry! Parents have been appreciative of the change in their children. These new Christians have been followed up by Pastor Barry or their family pastor. Several of them (and/or their parents) attend our church's Wednesday night Bible study.

Sabbath afternoon and evening, July 23, was the street rally. Over

450 people from the neighborhood and church came to receive a full free meal and gifts of apparel, bikes, etc. The campers all assisted with the rally. "U Turn" did dramatic skits, a church member's Christian band performed, and Pastor Barry preached the Gospel. As a result of the physical and spiritual feeding, 65 people responded to the altar call and are being followed up. Praise the Lord!

Part of the cost of these events was covered by a grant from the SDB Memorial Board. National Extension Pastor Russ Johnson was part of the leadership team, as well as Pastor Jim Galanaugh. We are very grateful for the investment made by these people to the Lord's work in Battle Creek. May we always be found faithful to Him! **SR**

Faith and Order Committee needs your input

A proposal to change the Seventh Day Baptist Statement of Belief was received by the 1993 General Conference in session at Redlands, Calif. The proposal desired to add phrases concerning the virgin birth of Jesus and the inerrancy of the Scriptures.

By vote of the Conference, the proposal was referred to the Committee on Faith and Order for study. The motion contained the understanding that the committee would bring a recommendation to the floor of Conference at a later time. It was impossible to bring a recommendation to the 1994 General Conference, but the committee continues to work, expecting to present a recommendation to the 1995 session of General Conference.

The introduction to the

Statement of Belief of Seventh Day Baptists affirms that the Statement of Belief "is an expression of our common belief, which is derived from our understanding of Scripture." The Committee on Faith and Order has therefore sought input from Seventh Day Baptists as individuals and as churches.

The committee has studied the two issues (the virgin birth of Jesus and the inerrancy of the Scriptures), has submitted to the local churches a document giving the pros and cons for adding each proposal to the current statement, and has requested responses from the churches. At the present time, less than half of the churches have responded. A number of individuals have submitted helpful information and ideas.

A second letter has been sent to our churches that did not respond to the first request. The Committee

on Faith and Order feels that if our Statement of Belief is truly "an expression of our common belief," we need to hear from all the local churches as soon as possible. We need the "common belief" to be made clearly known and included in the recommendation to General Conference.

The Committee on Faith and Order is taking no specific position at this time and has no proposal to present to the Conference. The committee does hope to have something substantive to share with the General Council at its mid-winter meeting, and a recommendation to make to the 1995 Conference. As more churches and individuals of our denomination share their views regarding these proposals, that will help the committee meet that goal.

Recollections of Andover (part 2)

by Carrol Burdick

I joined the Andover, N.Y., Seventh Day Baptist Church in 1935, along with my sister, Jane Sisson, and Emily Green. We were baptized in the creek beside the church in Independence, N.Y.

Some of the pastors who served the Andover church were Stephen Burdick in the early 1900s, followed by A. Clyde Ehret, Edgar Van Horn, Ira S. Goff, Dr. Walter Greene (from about 1918 to the mid '40s), and the Rev. Don Sanford.

Rev. Greene was pastor of both the Andover and Independence (N.Y.) churches. He also taught Greek history at the Theological Seminary in Alfred, N.Y. Andover had its services on Sabbath afternoon. His salary at Andover was \$5 weekly, with them providing the parsonage. I believe Independence paid him \$15 weekly.

Pastor Greene and his wife, Mizpah, were well thought of in the Andover community. Mizpah edited the Children's Page in *The Sabbath Recorder* for many years. Rev. Greene was well known for his deep and lengthy sermons. He liked to sing, and I still recall him singing, "In My Heart There Rings a Melody."

The Greens had three children. Stanley was a victim of polio and an invalid. I remember his wheelchair in the church. He died in the mid-'20s. Claire became a medical doctor. Eleanor, an adopted daughter, married Frank Clemons of Wellsville, N.Y. She passed away in February 1994. Throughout our lives, I occasionally visited with her. As a teenager, Eleanor taught the primary Sabbath School.

Pastor Greene became hard of hearing in his later years and probably developed Alzheimer's disease. Pastor and Mrs. Greene lived the rest of their lives in the Andover parsonage.

The Andover congregation was small. My parents and our family were the youngest of the active (mostly ladies) congregation. Occasionally, other grandmothers would bring their grandchildren to church. Our family and a great niece of Lelia Livermore, Emily Mae Green, were the only children in the church. I can't recall more than a maximum of 25 people at church on Sabbath afternoon, probably an average of 15-20. The membership was about 30.

The church had a number of prominent members: Harvey Backus was owner and publisher of *The Andover News*; Fred Potter was our Postmaster; Joseph Williams was a real estate developer in Wellsville; Edson Langworthy ran a garage and machine shop on Elm Street; Henry Livermore was a harness-maker, later had a meat market on Main Street, served as the village mayor for several terms, and also served as Chief of Police; Alvin Baker was a renowned craftsman and made many beautiful violins. Mr. Baker was grandfather to Ollene Smith of Alfred.

Since my mother was the treasurer, I was aware of the church's finances. In those days, expenses were very low compared to today, but most in the congregation were just about able to make a living. The church was fortunate in owning oil and gas leases, thus receiving royalties.

Mrs. Inez Kemp was the wife of an army major and was a very generous contributor. Every year she would send a check for \$600. She lived to a very advanced age, and contributions continued to come to the Independence church for many years after the closing of the Andover church. She was the daughter of Mrs. Flora Bess.

For a small church, the Ladies

Aid Society was an active group. On a regular basis they served public suppers—a successful enterprise. As I remember the days of the Depression, they served two-cent suppers: two cents per scoop of food, five cents for pie and coffee. The ladies were a good group of cooks. In visiting with my sister, Phyllis Mattison, she remembers they became three-cent suppers as times improved.

When I was going to church, Florence Bines was organist. The organ was a very ornate parlor model, finished in golden oak with spindles in the back opening toward the congregation. Mrs. Bines' sister, Mabel Rogers, sang in the choir, as well as Maxson Crandall. Florence and Mabel were sisters of Milford Bassett in Independence.

Phyllis, my sister, became organist when she was 12 years old as Mrs. Bines was losing her eyesight. Phyllis continued until she started college in 1948. By this time, most of the members had passed away. The church struggled on a couple more years.

When the church disbanded in 1952, it sold its property, and the assets were distributed to the Alfred Station (N.Y.) and Independence churches. The parsonage was sold to Dr. Claire Greene for a home for his mother, Mizpah.

The church building was sold to a group of Episcopalians. They remodeled the sanctuary and lowered the ceiling. Their dreams for growth did not materialize. Thus the building was purchased by Roland Kemp, who now uses it for a storage building.

I have compiled this history as I remember it. All of the early information came from my Grandmother Burdick's scrapbook, mostly from obituaries of the charter members. SR

Bill to protect employees' religious freedom

Washington, D.C.—On October 6, 1994, a New York congressman introduced a bill designed to protect employees' religious freedom.

Rep. Jerrold Nadler, D-N.Y., introduced the Workplace Religious Freedom Act (H.R. 5233) that would amend Title VII of the Civil Rights Act of 1964, restoring the requirement that employers make a real effort to accommodate the religious practices of employees.

Title VII requires employers to accommodate an employee's religious practices unless such action poses an undue hardship on the business. But Nadler said that protection has been eroded by two recent U.S. Supreme Court decisions.

"This anti-discrimination statute was designed to ensure that religious Americans not be forced to choose between their jobs and their religious obligations—such as observing the Sabbath or other reli-

gious days, or wearing religiously mandated articles—and their jobs," Nadler said. "Title VII struck a reasonable balance between the religious rights of working people and the needs of private business.

"Unfortunately, in two separate decisions, the Supreme Court upset this delicate balance."

In *Trans World Airlines v. Hardison*, the court effectively relieved employers of any meaningful obligation to accommodate the religious practices of their employees, he said. In *Ansonia Board of Education v. Philbrook*, Nadler said the court ruled that any reasonable accommodation satisfied the Title VII requirement, and the employer did not have to consider more onerous but reasonable alternatives suggested by the employee.

"Accommodating the religious practices of employees is fair, rea-

sonable, good business sense and entirely feasible in the workplace," he added.

J. Brent Walker, general counsel of the Baptist Joint Committee, said the religious liberty agency supports the bill because legislation is needed to correct these two Supreme Court decisions.

"(The decisions) continue to reflect a gross insensitivity to religious liberty concerns in the workplace," Walker said. "I would hope that those individuals and groups that screamed the loudest about the proposed EEOC religious harassment guidelines will get behind this bill."

The Equal Employment Opportunity Commission withdrew guidelines on workplace harassment after several months of criticism from groups within the religious community. SR

Pearls, cont. from page 12

from the church in part for "her justifying her husband although Cast out for manifest Sines" and in condemning the church in dealing with him contrary to the word of God, and for "manifest pride & vain glory, Glorifying in her husband's learning."²

The Chamberlens took their membership to the Bell Lane Seventh Day Baptist Church. Near the end of the century, that church "entered upon a process of disintegration" and many of its members joined the Pinners' Hall church. But Chamberlen's wife went back to the Mill Yard Church where she was accepted in 1702.³

In his study of Dr. Peter Chamberlen and the sentiments of the age, Dr. J.W. Thirtle wrote:

Though no reason has come down to us, it is not difficult, having regard to the views and preju-

dices of the time, to find a serious objection against the Doctor and his public conduct. What right (it would be said) has Dr. Chamberlen to put forward inventions which are designed for the general good, and then seek protection for them in the interests of his own pocket, indeed, for "his heirs and assigns for ever...." Here assuredly was a ground of objection when we consider the sentiment of the time. We are not, it is true, told that exclusion took place on this ground, but we may well believe that it was so, for just about the same time Matthew Caffin excommunicated one John Haines from the General Baptist Church at Hoseham, on the simple ground that he was a patentee, therefore "covetous" and a cause of "scandal" both to the church and the world.⁴

It is a matter of record that Dr.

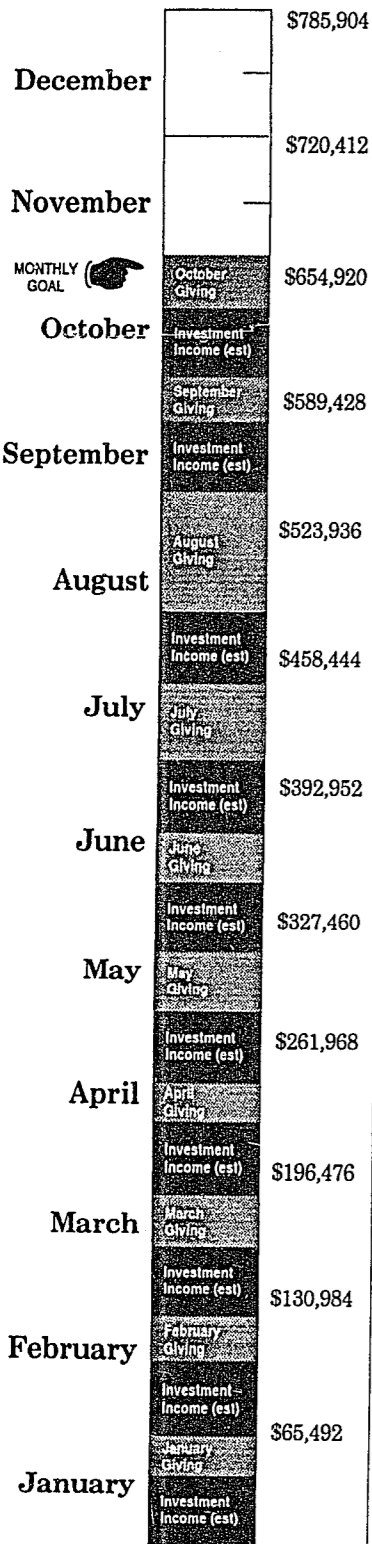
Chamberlen did spend much time and effort in the securing of patents for many of his inventions, some of which were for medical purposes, including forceps for use in the delivery of babies. SR

¹Mill Yard Church Record Book, p. 11

²Ibid., appendix xiv.

³Ibid., (Sept. 6, 1702) p. 131

⁴J.W. Thirtle, "Dr. Peter Chamberlen, Pastor, Propagandist, and Patentee" from *Transactions of the Baptist Historical Society Volume III 1912 - 1913. In the preparation of this paper, Dr. Thirtle wrote of his "great obligation on points of detail to Mr. Charles Henry Greene of Battle Creek, Michigan, a gentleman who has a marvelous acquaintance with the history of the Seventh Day Baptist body, and is uniformly courteous in communicating the results of his reading and research."*



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

The spirit of money

by Gary Moore

The center for the Study of American Religion at Princeton just completed a survey that asked 2,000 working Americans how they felt about various financial issues. Only 11% said they understood "very well" how our economic system works. Yet 94% believed it needs some change.

To the question: "In the past year, how much have you thought about your responsibility for the poor?" less than half of all respondents said a "great deal" or a "fair amount." But 76% of those who attended church weekly replied that they had.

While 44% of respondents thought the government is spending too much on "welfare," only 13% thought too much is spent on "assistance to the poor." In other words, many of us want to help the poor, but we don't want the government to do it.

However, the study showed

that Americans don't want the churches to help the poor directly either. The summary of the report concluded:

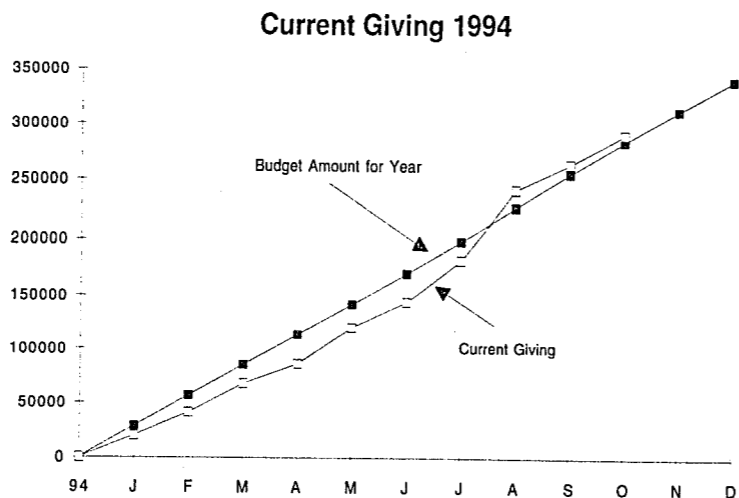
"It is understandable that active churchgoers do not want their churches to be turned into welfare organizations. They recognize that the primary activities in the church must include worship, prayer, religious instruction, and the nurturing of personal spirituality. Yet this view of the churches further orients American thinking about where welfare efforts should be focused. It means that voluntary efforts other than churches themselves must shoulder most of the responsibility for helping the needy." *SR*

Gary Moore is the author of "The Christian's Guide to Wise Investing" (Zondervan, 1994). He counsels investors, does commentary on the UPI radio Network, and lives in Sarasota, Fla.

With this issue of the *SR*, we introduce a new way to report on Current Giving. The line graph presents a clearer picture of where the Conference stands in raising the Current Giving portion of the denominational budget. As you can see from the boxes, if the giving for the remainder of the year remains at about \$28,000 per month, the budget will be raised in full for a third year.

Please send your year-end gifts early in December so they may be credited to 1994. Thank you again for your financial and prayer support throughout the year.

Calvin Babcock



Obituaries

Stephan.—Audrey M. (Wheeler)

Stephan, 72, died on April 28, 1994, in West Hartford, Conn.

She was born on December 29, 1921, in Nortonville, Kan., one of seven children of Edwin and Mabel Wheeler. She was raised in Nortonville and became a member of the Seventh Day Baptist church. She attended Salem College in Salem, W.Va., and married E. Wendell Stephan on September 5, 1941. He served as pastor of SDB churches in Waterford, Conn., and Plainfield, N.J., before entering the hospital chaplaincy ministry in Hartford, Conn. He died in 1989.

Audrey's real joy in life was the classroom, where she taught kindergarten and second grade from 1957 until her retirement in 1986. She then continued to provide area elementary school teachers with free educational consultation and support, donating her vast files and resource materials to Saint Joseph's Teachers' College School of Education.

After Wendell's death, she became active in the neighborhood Covenant Congregational Church in West Hartford, participating in their activities during the week while still maintaining her ties to the Waterford SDB Church. During the last few years of her life, a fractured hip led to involvement in an adult day center where she also became an active role model. She pitched in ideas and enthusiasm everywhere she went.

Survivors included two daughters, Wendelyn S. Hoffman of Scituate, Mass., and Patricia Lee Stephan of West Hartford; four brothers, Norris Wheeler of Nortonville, Rev. Alton L. Wheeler of Riverside, Calif., Winston Wheeler of Larkinburg, Kan., and Wilmer Wheeler of Eustis, Fla.; one sister, Norma Smith, of Wichita, Kan.; and two granddaughters.

Funeral services were held on

May 21, 1994, at the Waterford SDB Church, with the Rev. Leon R. Lawton officiating. Interment was in the church cemetery. A memorial service was held on May 22 at the Covenant Congregational Church.

Clapper.—Stephen C. Clapper, 44, of Lawrenceville, Ga., was called home by our Lord on July 17, 1994, after suffering a heart attack at his home. He died at the Gwinnett Medical Center, Lawrenceville.

He was born on November 28, 1949, in Roaring Spring, Pa., the son of Clyde and Betty (Beach) Clapper. He was a 1967 graduate of Northern Bedford (Pa.) High School, and a 1971 graduate of Indiana University of Pennsylvania, where he received a bachelor's degree in music. On August 30, 1969, he married Debra S. Johnson in New Enterprise, Pa.

Steve grew up in the German Seventh Day Baptist Church in Salemville, Pa., and served as pastor of the Faith SDB Church in Atlanta, Ga.

In addition to his wife, survivors include one son, Phillip, at home; his parents, Clyde and Betty Clapper of New Enterprise; two brothers, Barry of Centerville, Va., and Tim of Bedford, Pa.; three sisters, Sharon Martin of Woodbury, Pa., Susan Young of Hopewell, Pa., and Barbara Miller of Bedford.

Funeral services were held on July 22, 1994, at the German SDB Church in Salemville, with the Rev. Kent L. Martin officiating. Burial was in the Salemville Cemetery. A memorial service was held at the Faith SDB Church in Atlanta.

Sisler.—Nina V. Sisler, 71, of Charlotte, Mich., died on September 1, 1994, at the Michigan Capital Medical Center/Greenlawn Campus in Lansing, Mich. She was born in Crooked Run,

W.Va., the daughter of Porter Clevenger and Georgia (Davis) Barnes. For 13 years, she was a clerk for TG&Y in Charlotte. She was also a member of the Battle Creek, Mich., Seventh Day Baptist Church. Nina was married to Carlton L. Sisler, who died in 1974.

Survivors include two daughters, Dorothy Dumire of Charlotte and Marie Kellogg of Woodland, Mich.; three brothers, Frank and Max Barnes, both of West Virginia, and Willard "Rex" Barnes of Ohio; and six grandchildren. In addition to her husband, she was preceded in death by a sister, Helen Constable.

Services were held on September 3, 1994, at the Pray Funeral Home in Charlotte, with Pastor Mark Woodbury officiating. Interment was in the Brick Church Cemetery, Lost Creek, W.Va.

Accessions

Battle Creek, MI

James Galanaugh, pastor

Joined after testimony

Timothy Jordan

Tammy Potter

Raritan Valley, NJ

Jeanne Yurke, pastor

Joined

Marjorie Bruno

Births

Kenyon.—A son, Jared Leroy

Kenyon, was born to Kevin and Sandra (Carey) Kenyon of Coudersport, PA, on September 15, 1994.

Kath.—A daughter, Tiffany Ann Kath, was born to Albert and Laura (Hess) Kath of Janesville, WI, on October 14, 1994.

The Rev. Alton L. Wheeler, 77, died on Oct. 16, 1994, of pneumonia at his home in Riverside, Calif.

He was born on Feb. 7, 1917, in Nortonville, Kan., one of seven children of Edwin and Mabel Wheeler. The family was active in the Nortonville Seventh Day Baptist Church, and Alton was one of several young people involved in the Youth Fellowship who later became outstanding Christian leaders.

Alton accepted the Lord's call to ministry while attending Salem (W.Va.) College, graduating in 1940 with a bachelor's degree. He received a master of divinity degree from the Alfred (N.Y.) School of Theology in 1943. He later received an honorary doctorate from Salem. In 1942, he married Ethel Main.

Rev. Wheeler pastored churches in Nile and Richburg, N.Y., and Battle Creek, Mich., before coming to California in 1953 to pastor the



Rev. Alton Wheeler
1917-1994

Riverside SDB Church.

He was a member of the Baptist World Alliance, the Central Committee of the World Council of Churches, and the World Federation of Seventh Day Baptists. Alton's zeal for mission work around the world was manifested

by his work for the World Federation and the SDB Missionary Society. In 1965, he became general secretary of the denomination and manager of the SDB printing house. In 1975, he returned to the pastorate of the Riverside church, serving a total of 22 years before retiring in 1984.

In addition to his wife, Ethel, survivors include one son, Douglas, of High Bridge, N.J.; one daughter, Rolanda Lee Cornwell of Riverside; three brothers, one sister, and two grandchildren.

Memorial services were held on Nov. 5, 1994, at the Riverside and Nortonville SDB Churches. Inurnment was in Evergreen Memorial Park, Riverside.

Alton's love flowed to others because the "love of Christ controlled him" (2 Cor. 5:14). We know that he was more than "conqueror through Christ who loved him" (Rom. 8:37).

Remembering Alton Wheeler in Nortonville by Dr. Kenneth Smith

Alton Wheeler is one of several leaders who gave Seventh Day Baptists exceptional, quality service.

I think of Alton Wheeler first as a pastor and denominational leader, but also as a friend and colleague.

In my own opinion, his pastoral ministries at Battle Creek and Riverside serve as benchmarks for the Seventh Day Baptist pastorate. The growth and vigor of those churches under his guidance is a matter of record, and his influence is still strongly felt in those churches and their communities.

I will never forget a week in Riverside when he invited me to bring a series of evening messages. During the day we made pastoral calls. If you want a test of pastoral regard in a congregation, that will do it. Lots of laughing; lots of good conversation about family concerns; and a pastoral prayer. Then, on to the next home. His energy level was amazing. Still in my twenties, he nearly wore me out.


He was ideally suited in his mature years to be our Executive Secretary. In that position, he held together a variety of responsibilities. He visited churches and pastors, counseled in crisis, helped set direction, encouraged lay leadership, and was that solid rock we turned to with confidence. There are plenty of stories of his quiet role in solving difficult problems.

For many national leaders of other denominations, Alton was all they knew of Seventh Day Baptists. In both national and world meetings, we felt that we were being represented by a person of sound judgment and common sense.

One of the secrets of his ability to deal with so many issues, problems, and opportunities, was his organizational skill. He was a terrific administrator without letting it show too much. I worked with him on many projects in many situations, and Alton could reach into his portable file and retrieve just what was needed. He was orga-

nized in his mind as well as in his filing system.

But having said all of that, Alton is best remembered as a person of spiritual depth; a man of prayer and biblical understanding. He was sought out by both pastors and lay people for advice and guidance. They trusted in his judgment, but also in his confidentiality.

While he is being remembered by so many around the country, each with a different perspective, I am sure that for our small church and community in northeast Kansas, there is a distinctive note to our memorial. This is where he grew up and became a special person. The family, the church, the community; this was where he was called out to serve a wider field. If there is pride here today in remembering him, it is the one form of pride that is pleasing to the Lord. We have every reason to say, "Well done, good and faithful servant." 

(Excerpts from Glen Warner's Riverside meditation will follow.)

KEVIN'S CORNER

Larry Seidl travels the country trying to convince healthcare providers and spiritual leaders that *spiritual* health is key to *physical* health. He believes that most of the social and family problems of our time will eventually end up on the front steps of hospitals and clinics. Seidl (see first feature article) feels that spirituality and medicine must find common ground in a new healthcare era.

I attended one of his seminars called, "Healing the Community through Partnerships." Seidl challenged church leaders to look at how much money is budgeted for the preaching and teaching of the faith, comparing that to how little is

assigned to any kind of healing ministry.

"We need to reclaim a healing mission," he stressed. "There are 52.3 churches to every hospital in this country. Can't we do something about our spiritual health? We need to think of health care beyond sickness care. The churches can be the bridge in the community."

One study asked a group of doctors about their patients. Of all their patients, the doctors estimated that only 20% had a medically-treatable illness. When asked what they did for the other 80%, the physicians said that they "gave a prescription." Lest we judge too harshly, they were then asked what they would *like* to do for their patients. The doctors answered that they would like to spend an hour per week with them, to get at the source of their illness.

Other seminar tidbits:

- It's not what we're eating that is killing us—it's what's eating us! Anger, resentment, jealousy, guilt, and bigotry are all precursors to sickness.
- From the cover of a recent *Forbes* magazine: "Why do we feel so bad when we've got it so good?"
- A St. Louis study showed that the dominant medical prescription for the very poor was for antibiotics. The number one prescription for the very rich? Antidepressants.
- Illness is a process, not an event. It reveals the chapters in a person's life. "Your biology is your biography."

• Some think more about life during a 5-day hospital stay than they have in the previous 50 years. "This cancer has been a wake-up call for me." How do we sustain that wake-up call??

• Human suffering, with compassion, is miserable. Human suffering, with loneliness, is lethal.

• Most hospitals call the pastor when a parishioner enters the hospital. They should call when people *leave* the hospital; that's when the real healing can take place.

• \$440 billion is spent in this country sustaining the last two weeks of people's lives. What if we could take just one-tenth of that and invest it in our early life, teaching us how to make smarter, healthier choices?

What can churches do about all this?

We can provide:

Information

- Host a health fair
- Hold workshops on living wills
- Place a health section in your bulletin or newsletter
- Run a class on stress reduction, nutrition, or weight management
- Hold a seniors' exercise class

Support

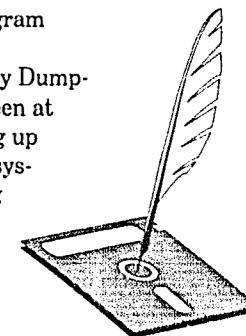
- Form support groups for the bereaved, recently divorced, unemployed
- Start a phone ministry to the lonely or to latchkey kids
- Establish a relationship with the mental health community

Prevention

- Day care for the elderly
- Neighborhood walking program

Thinking of Seidl's "Humpty Dumpty" analogy, too often we've been at the bottom of the wall, picking up the thousand pieces. Today's system allows him to keep falling off the wall.

Let's get to Humpty *before* he falls.



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"Mister, Could You Spare a Dime?"

This was an often-heard phrase during the 1930s when so many suffered from the Great Depression. There was even a popular song that went, "I once built a railroad, made it run on time; now, mister, could you spare a dime?"

I have a challenge to make to all Seventh Day Baptists. For the past year, I have been sending seeds to Ed Mukumbo of the SDB Conference in Zambia. I have sent him mostly inexpensive, non-hybrid varieties. Some generous stores even donated last year's seeds to me.

In Zambia, as is true in most developing countries, there is little government help for the poor. Rev. Ed has established gardens and mission farms to feed his people, and to support the work of the Conference.

Here is my challenge: that every Seventh Day Baptist would send just one package of vegetable seeds (tomatoes, corn, cabbage, etc.). In the spring, a package of non-hybrid seed can be bought for 10 to 15 cents. Or ask your local hardware store if they have any old seed from last year, which may be even cheaper. I am a United Methodist pastor and not a member of the SDB Church. All I am asking is that everyone "spare a dime" for this worthy cause.

The Conference in Zambia is in desperate need of vegetable seeds. Can you spare a dime?
 (Rev. Clifford Mays, Le Center, Minn.)

Send seeds to:

Rev. Edwin Mukumbo
 P.O. Box 20631
 Kitwe, Zambia

Or send money to:

SDB Missionary Society
 119 Main Street
 Westerly, RI 02891

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