

The

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abbath

March 1994

*Celebrating 150 Years*  
1844-1994

R

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**Spiritual  
Disciplines**

Bringing us closer  
to the heart of God

## Churches:

### Looking for a special program?

Consider a videotape from the Seventh Day Baptist Center audio-visual library. Free loan! See your church's Resource Catalog, under "Audio-Visuals." Then contact the Center at (608) 752-5055.

## Pastors:

### Refresh yourself at Summer Institute

The Council on Ministry would like to offer Summer Institute to pastors who want to refresh their knowledge of Seventh Day Baptist history and polity. Some pastors took the course many years ago and could benefit from recent research, writing, and thinking on both history and polity.

Janet Thorngate will teach the history portion of the course, assisted by Rod Henry teaching polity. Financial assistance for SDB pastors to attend Institute is available.

...

Summer Institute will be held May 31—June 17, 1994. Contact Director of Pastoral Services, Rodney L. Henry, for more information.

## Youth Pastor needed

Looking to minister in an area that is exciting, ripe, challenging, with unlimited potential?

The Battle Creek, Mich., Seventh Day Baptist Church is looking for an individual who is called by God, has strong character, vision, loves kids, and is a strong warrior who will wage war on the enemy.

Housing, food, and outside employment may be furnished! Approximately 20 hours per week of youth ministry. Come join the staff of pastors and lay people who are in the trenches! Contact the church office:

202 N. Washington Ave.  
Battle Creek, MI 49017  
Phone: (616) 962-1946.

## Historical Society Annual Meeting

The Annual Meeting of the Seventh Day Baptist Historical Society will be held at the SDB Center in Janesville, Wis., on Sunday, May 1, 1994, at 2:00 p.m. in connection with the Annual Meeting of the Directors.

The Historical Society serves the denomination in the collection, preservation, and communication of Seventh Day Baptist history. As a membership corporation, its work is financed by membership dues, endowments, contributions, and the sale of books.

Any member of a Seventh Day Baptist church may become a Contributing Member for a \$10 annual fee, or a Life Member for \$100, payable to the treasurer, Muriel Osborn, at the SDB Center, P.O. Box 1678, Janesville, WI 53547.

## Registration costs for Conference

Bethany College, Lindsborg, Kansas  
August 7-13, 1994

	Adults (12+)	Ages 3-11
	Week	Week
Registration	69.50	29.75
Housing	105.00	91.00 (with bed/linen)
Meals	105.00	91.00

Children under age 3 are free.

Children up to age 11 may sleep on the floor in parent's room at no charge.

Two per room maximum; no linens provided.

# The Sabbath Recorder



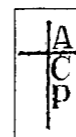
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## Who are Seventh Day Baptists?

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

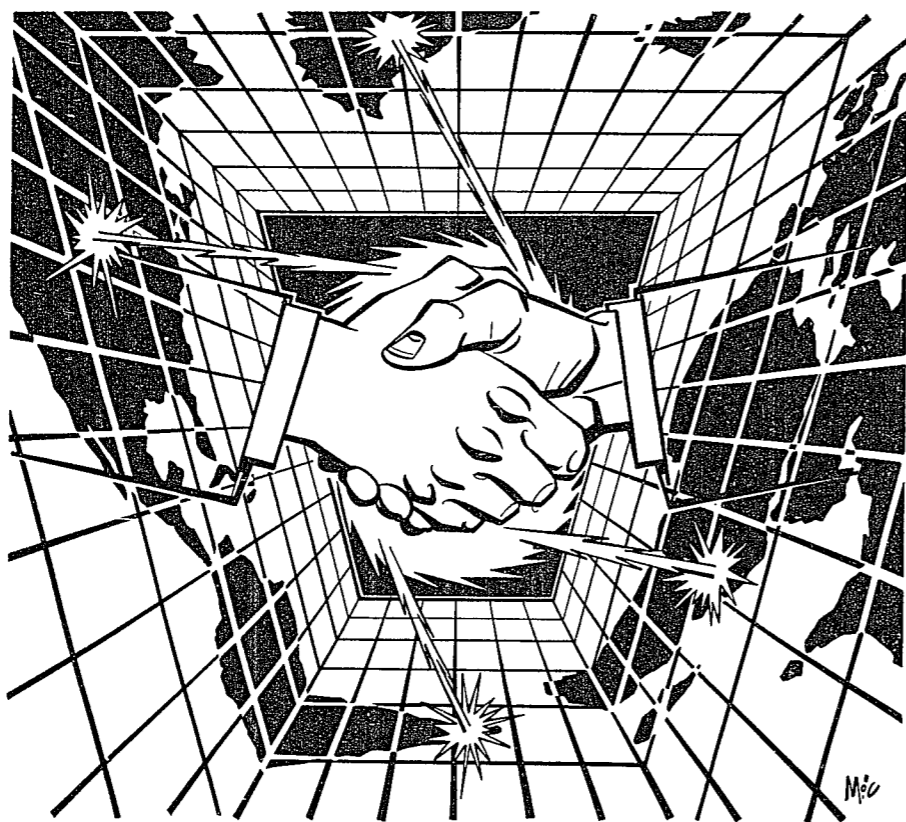
God commanded that the seventh day (Saturday) be kept holy. Jesus agreed by keeping it as a day of worship. We observe the seventh day of the week (Saturday) as God's Holy Day as an act of loving obedience—not as a means of salvation. Salvation is the free gift of God through Jesus Christ.

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

# Standing in the gap

by William and Shelley Shobe

Every documented period of awakening or revival in the Church has been preceded and molded by a significant intensity of prayer.



## Prayer changes things!

Every documented period of awakening or revival in the Church has had at least one factor in common: they have been preceded and molded by a significant intensity of prayer. This is not surprising in light of God's promises recorded in Scripture, as in 2 Chronicles 7:14—*"If my people who are called by My Name humble themselves and pray, seek My face and turn from their wicked ways, then I will hear from heaven, forgive their sin and heal their land"* (NAS).

Even today, millions of believers in this country and around the world are sacrificially committed to the work of prayer. Whether as in-

dividuals, in small groups, or in major events like "Concerts of Prayer" or the "National Day of Prayer," this notable growth of interest and involvement in intercessory prayer suggests a broad moving of God's Holy Spirit.

## A growing awareness

What are some of the ways the Holy Spirit is stirring this renewed interest in prayer? To begin with, there is a growing awareness for the need to take the Word of God very seriously. In John 17, for example, Jesus yearned for the day when the entire body of believers would unite together for prayer and worship, and carry out the work of

God's Kingdom on earth. Many have begun to catch this vision and pray for the Spirit to bring unity among believers.

Christians in every nation are also becoming convicted of the fact that there are millions of souls still lost. Matthew 24:14 states that Jesus will not return until the Gospel has reached the end of the earth, and every group of people has had the opportunity to respond. With renewed awareness that God wishes none to perish (2 Peter 3:9), multitudes of believers have begun to pray for the salvation of the lost all around the world.

Another reason for the increased hunger to pray appears to be rising

out of the course of history itself. As Christians hear of answered prayer in such key events as Desert Storm and the crumbling of the Iron Curtain, they cannot help but begin to believe God hears their prayers and is interested in all facets of life. Peter Wagner writes in his book, *Churches that Pray*, "Prayer is not a substitute for aggressive social action or persuasion evangelism; but the best strategies for either will be more effective with high quality prayer than without it."

The "high quality prayer" Peter Wagner refers to is merely another term for intercessory prayer. The word "intercession" comes from the union of two Latin terms: "enter," meaning between or among; and "cedere," meaning to go or move. An intercessor, then, is one who goes or moves between two separate factions, like a mediator. In intercessory prayer, the believer "steps into the gap" between a situation on earth and God, and calls on God to act in the place of need.

## Intercessors in the Bible

The Bible records numerous examples of intercessors. First, in Exodus 32, we read of Moses who took a stand between the people of Israel and God when Israel broke their covenant with the Lord. Moses' prayer turned God's wrath away from His people, which brought a response of mercy and forgiveness.

Esther, likewise, risked her life when she moved between her people and the power of the King's advisor, Haman, with his plan to destroy the Israelites across the land. By her intervention, great injustice was averted, the guilty were punished, and King Ahasuerus released great blessing on the Jews.

Another example is found in Isaiah 62:6-9, where God addressed the "watchmen" whom He had ap-

pointed to watch over Jerusalem. Their assigned task was to "re-mind" God of His promises and purposes day and night, never ceasing in their petitions. Thus, they interceded according to God's own will, "praying in" His blessing for His people.

In Ezekiel 22:30 we find our final example which pictures God seeking one more of His chosen to "stand in the gap" after Judah had earned judgment. His desire was to release mercy instead of wrath, and He longed for someone to stand be-

all, you must be a child of God, having recognized that you are a sinner in need of a Savior and, therefore, taken the step of salvation. This is important. An intercessor must be in tune to the voice of God, the Holy Spirit, which is only available to those who *know* Him (Romans 8:9, John 17:3).

To "know" in the Greek is to be "intimately acquainted with." Salvation, intimacy, and prayer should go hand in hand for the believer. Peter Wagner writes in *Churches that Pray*, "Intimacy with the Fa-

***In intercessory prayer, the believer "steps into the gap" between a situation on earth and God, and calls on God to act in the place of need.***

tween Him and His people, to confess their sins and seek mercy and forgiveness. Unfortunately, God found no one to take that stand. As a result, He released the power of destruction over Judah.

## God still wants intercessors

God is still calling forth those who will "stand in the gap" and be "watchmen"—intercessors—for His purposes in the world today. He earnestly desires that we seek His face (Psalm 105:4), for He longs to reveal His heart (Jeremiah 33:3). As we have seen from the examples above, prayer moves the heart of God (note also 2 Chronicles 7:14). When we allow the Holy Spirit to direct us, our intercession has an impact.

## The job description

So, what are some of the characteristics of an intercessor? First of

ther is not only the key to effective prayer, it is the essence of prayer."

Secondly, you must be growing in your walk with the Lord. This growth should be to the degree that you are willing to fight on behalf of others, persistently calling on Him to intervene in a given situation (1 Timothy 2:1-6). This involves a willingness to respond to the nudge of the Holy Spirit to pray at any time and anyplace, and to persist until the Holy Spirit releases you (1 Thessalonians 5:17).

Thirdly, it is essential to have a servant's heart before the Most High God. You must be willing to go into the throne room and seek the face of God with child-like faith—humble, submissive, teachable, correctable, and under the covering of a godly authority (see Hebrews 10:19-22 and Luke 18).

A final characteristic of an intercessor is to faithfully hold a high

regard for the Word of God. You need to continually read and meditate on God's Word, beginning then to use it as a tool in prayer.

### Scripture and prayer

One of the most effective methods of praying is to remind God of what He has promised by reading back to Him what He has written (see Isaiah 62:6).

There are four reasons for reading Scripture while praying:

- 1.) It will keep you asking in accordance to God's will.
- 2.) It will increase your prayer vocabulary.
- 3.) It will give the Holy Spirit opportunity to illumine God's Word to you.
- 4.) It will draw you into the heart of God.

As His Word becomes your words, then His desires will become your desires (see Psalm 37:4-5).

Be encouraged; God is faithful. He never changes. If you sense He

is calling you to a lifestyle of intercessory prayer, He will guide you every step of the way. "Faithful is He who calls you; and He also will bring it to pass" (1 Thessalonians 5:24). **SR**

*Bill and Shelley Shobe minister at the Washington, D.C., SDB Church where Bill is pastor. The Shobes distribute a monthly intercessory prayer guide with the SDB newsletter, Lead-Line.*

## Want to be an Intercessor?

Perhaps you are now beginning to feel a stir of God's Spirit to greater involvement in prayer, but wonder how to get started. Here are some practical suggestions:

1. Begin in your own prayer time to ask God to stir within you a heart for intercessory prayer.

2. Contact your pastor, and discuss the possibility of gathering a group for instruction and intercessory prayer in your church.

3. Begin to read quality books about prayer:

- *Love On Its Knees*, Dick Eastman, Chosen Books, 1989
- *The Ministry of Intercessory Prayer*, Andrew Murray, Whitaker House, 1981
- *Prayer Shield*, and *Churches that Pray*, C. Peter Wagner, Regal Books, 1992, 1993



- *House of the Lord*, Frances Frangipane, Creation House, 1991
- 4. Participate in prayer events or meetings in your community that involve a broad spectrum of churches.

For specific information, contact:

—National Day of Prayer Task Force, P.O. Box 15616, Colorado Springs, CO 80935 (719) 531-3379

—March for Jesus USA, P.O. Box 3216, Austin, TX 78764 (512) 416-0066

—Concerts of Prayer, P.O. Box 36008, Minneapolis, MN 55435 (612) 853-1740

—Every Home for Christ/Jericho Chapter, P.O. Box 35930, Colorado Springs, CO 80935 (800) 423-5054.

## Slowing down to fast

by Jim Galanaugh

### An honest look

As Christians, one of the greatest privileges we have is to discover who we really are and what God wants us to become. For me, taking a good honest look at myself is critical to my spiritual development.

According to the Bible, fasting is one discipline that can help accomplish this goal. It has the potential to reveal certain things that have a tendency to control us. At times, food can mask what is buried deep down inside us. Fasting can bring these issues to the surface. In the Scriptures, David said, "I humbled my soul with fasting." Whether we have a problem with pride, a lustful spirit, hatred for the unlovable, or an unwillingness to grow, it will inevitably surface during the fast.

There's a lot of talk in the Bible about fasting. In fact, the list of

characters who fasted becomes a "Who's Who" of Scripture. Moses, David, Daniel, Elijah, Anna, Paul, and the apostles are just some of the many men and women in the Old and New Testaments who practiced this discipline.

Jesus gave us the greatest example of fasting. Satan tried to attack Him during His fast, but to no avail.

### Exposing the "real" you

Has there ever been a time in your life when your only agenda was to be in the presence of the Father? I don't know about you, but that's a little scary! When it comes to exposing my deepest feelings, I can usually do a decent job in masking them. I can "fake out" my wife from time to time, not to mention my friends and church family.

But there's someone I can't fake out, and that's my Heavenly Father. I guess it's only reasonable to assume that He knows me and my failures, so why pretend? "Being real" with God is something He desires of us, and it's something I

have struggled with for a long time. How can I face my Creator, knowing what I know about myself?

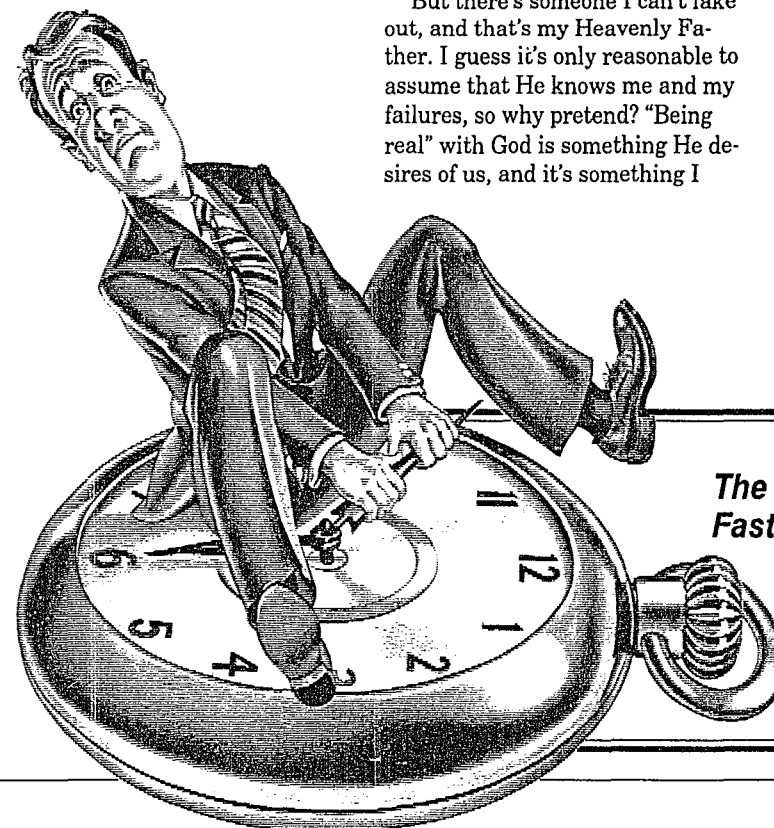
I'm a pastor, one of God's anointed—straight, focused, smart, godly, and a soldier in the Lord's army. (Please; I'm getting sick!) One of the beauties of my Heavenly Father is that He has accepted my humanity. All I need to do is to acknowledge it, put it at the foot of the cross, and seek His forgiveness and grace. My fasting experience has brought me to this reality.

### Into His presence

How freeing it is to realize that God's love isn't based on my performance but His grace. Well, folks, welcome to His Kingdom! Which brings me to the point...

In my pursuit to become intimate with Jesus, I discovered that fasting can bring me into His presence in a way I had never experienced. You guessed it! No food for 40 days and nights! (I knew a 50-year-old man who actually did that. He's bald now.) Personally, I chose to fast for five days. And what a spiritual experience it was!

Some people feel that they have exclusive rights to this spiritual experience. They believe that if they fast longer, ingest less, and suffer more, they will draw even closer to God. This simply isn't true. I have



**The Father was still silent. Fasting was bringing out my impatience and my dependence on people for motivation.**



known people to fast for only one meal, yet those individuals heard from the Lord in a very real and beautiful way. I believe that no matter how brief or prolonged the fast is—or whatever the diet or menu—one foundational truth exists: “Breaking into glory requires your *heart* to be emptied, not your belly!”

### Check your motives

Although food can in fact “bury” our control over personal issues, sometimes the purpose of fasting rests in our motives. If you look at Matthew 6:16-18, the very first statement Jesus makes about fasting deals with motives. Is the fast God-centered, or is it man-centered?

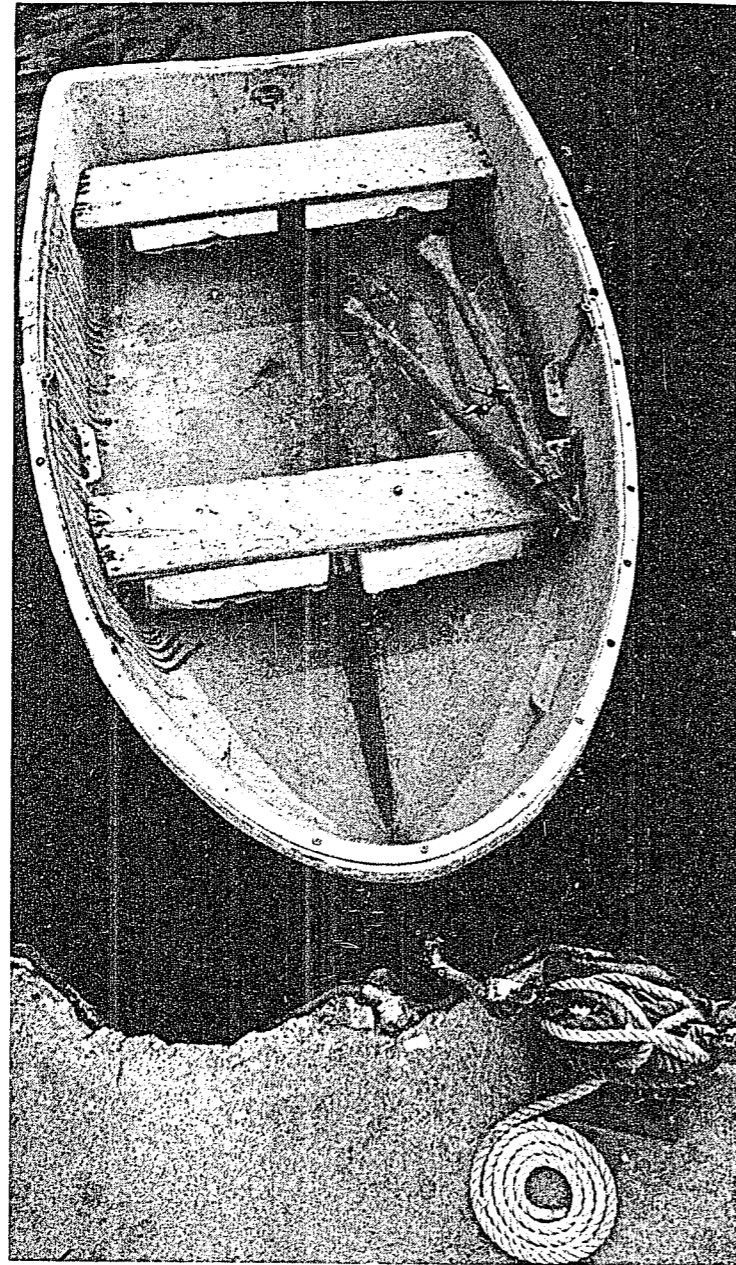
Humanly speaking, do we sometimes try to manipulate God by *demanding* during the fast that He reveal Himself to us during a certain time frame, in a certain way? Or does God know us as honest seekers, open to His agenda and not our own?

### The “quest” begins

Recently, I went on a “vision quest” to represent the Battle Creek church. This is a “big deal” for a church; its future depends on it. I was nervous and “fit to be tied” as I began to prepare for this spiritual discipline. In fact, my wife, Dee, developed muscle spasms from watching me pace back and forth as the scheduled five-day quest drew closer and closer.

Most people don’t realize that there are two things in my life that I can’t live without: having people by my side, and food. Man, I love to eat! (Interestingly enough, I developed this appetite when I became an SDB.) Eliminating these two distractions would ensure total concentration and focus on Jesus.

My purpose in fasting wasn’t to prove that I was more spiritual than anyone else. (If you know me,



you know I’m far from that!) I simply needed to “expose every spiritual nerve I had” so that I could feel the heart of my Lord. Fasting is one of those disciplines to gain that focus.

As I made my way to Camp Holston for the vision quest, I knew

my Heavenly Father would be there to meet me. The camp was so peaceful and quiet. It was my time to be alone with the most important person in my life.

Not knowing how the Lord would communicate with me, I decided not to formulate an agenda. I took

***I knew that the Father wanted me to be silent, so once again I put on my life jacket, got in the boat, and rowed out to the middle of the lake.***

a walk, worshiped God in nature, read some really “good stuff” in the Bible, and fell asleep.

When I awoke, I was really, *really* hungry. My commitment was to fast for five days, and I would honor it. So, instead of focusing on what I *couldn't* have, I focused on what I *did* have—an alone time with my friend and Lord. I began to pray, “Lord, speak to me; I need to hear from you.” Then I shut my mouth and just listened. And listened, and listened. But Jesus said nothing.

### Maintaining focus

This form of communication was pretty foreign to me. There I was, all alone, without people to stimulate and motivate me. And the hunger pains were becoming more frequent and stronger. I knew it was critically important to maintain my focus to eliminate the discomfort I was feeling, so I began to sing some praise songs near the lake. That made me feel better, and the pains lasted for only a short while.

Deep inside my heart, I felt strongly that Jesus wanted me to be still and listen even more intently. So I did just that. I put on my life preserver, climbed into a rowboat, and headed to the center of the lake. For three hours or so, I waited there to hear from Him. Still no vision, no message.

### On the fourth day...

On the fourth day of my quest, the hunger pains were sporadic in

nature, but I began to feel weak and dizzy. I did the only logical thing—I rested! This helped a great deal physically, but I was extremely anxious in my spirit.

The Father was still silent. Fasting was bringing out my impatience and my dependence on people for motivation. What I didn’t realize was that the Lord was beginning to surface from deep down inside me other “masks” that I never knew existed. That’s the beauty of fasting, my friends!

I knew that the Father wanted me to be silent, so once again I put on my life jacket, got in the boat, and rowed out to the middle of the lake. This time, I brought along a fishing pole to see if I could catch “Walter.” (He and I had had a go-around in late summer.)

Tired, bored, hungry, and all by my lonesome, I cast my line and waited. And waited, and waited. No Walter, and no vision.

The only thing I could do to maintain my focus on the Father was to worship Him by praising Him loudly in song. (The neighbors must have thought I was losing my mind!) When I ran out of praise songs, I again became quiet. And so was God.

### Did you say something?

Returning to the lodge with no vision or even the slightest clue to our church’s future, I lit a fire and laid down on a couch with my Bible. I was tired and weak, yet my spirit was calm. The anxiety was

gone, and peace filled my heart. As I read the Word, I rested in His promises from the Psalms.

Then it happened!!!!

From within me, the Holy Spirit prodded me to pick up a pen and paper, and I began to write. The message was so clear! “To Pursue Holy Living with a Deeper Commitment to Him, Others, and Self.”

There was no editing or re-wording, just a simple message to a simple church. Isn’t it amazing?! The Lord met me in His Word. There was no audible voice, no whirlwind taking me up to the heavens; just a soft, gentle voice from the Holy Spirit within. I received the vision! But before He gave it to me, God had to work out my impatience and my inability to “be still.”

### It works!

I have learned a great deal since that fast, and I have come to this conclusion: fasting really works.

If your only motivation in fasting is to seek God with all of your heart, soul, and mind, you, too, will get results. Perhaps you have a major decision to make in your life. Perhaps there’s a sin problem holding you in bondage. Or maybe you simply want to communicate with the Father in a rich way. In all of these circumstances, fasting is for you.

Let me leave you with one thought. Do you have a desire for the “Wave of Glory” to fill your heart? Do you want to experience the ministering of the Holy Spirit in your personal life? Would you like to elevate your spiritual growth in Christ? If so, “be real” with your Savior and come with no hidden agenda. Jesus did it. How about you? **SR**

*Jim Galanaugh pastors the Battle Creek, Mich., SDB Church.*

## Here's to my journal!

by Janet Thorngate



*My journal is an old friend. We don't need to spend time together every day. It is not jealous when I share with a new friend, or another old one, if that sharing would benefit both me and the other.*

### A book of many covers

The first one had a black cover, some kind of stiff vinyl. There was one lined page for each day. I filled all 365 of them with cramped sixth-grade handwriting full of those little purplish-black blobs that the ball point pen deposited at random.

Later came one of those fancy five-year diaries with a tiny key. I wrote in it by flashlight under the bed covers, but it never had space enough for the full agony and ecstasy of my junior high secrets.

For a while, fat letters to friends, my own soap-opera dramas, replaced the diary. (We weren't allowed to monopolize the telephone. It was still on a "party line.") Then came the years when what *should* have been kept in a personal journal (bad poems and angry essays) got published, mostly in little magazines and student newspapers edited either by me or my non-discriminating friends.

As a busy, lonely, self-assured, confused young adult I experimented with several kinds of diaries and journals. I would usually begin the year by recording my "resolutions" and laying out the plan for the journal.

I would write every day. I would write at a specified time in a specified place. I would begin with report and analysis of the previous day's activity. I got almost into February before abandoning that depressing project.

Another year it would be reflections on a daily morning reading: Scripture, or poetry, or prayers of the "desert fathers." That one lasted about 11 days. I'm not a morning person.

Each January produced some fresh new format—from a paisley cloth-covered volume of utterly

blank pages, to a spiral-bound UNICEF desk calendar with a color photograph of happy or miserable children opposite the page for the week. Those started all wrong with Monday at the top of the page, and the space at the bottom rationed between "Saturday" and Sunday, my most vociferous days.

Some years I actually stuck with the prescribed structure, a much-needed discipline, and wrote something about every day in the designated space. But more often I cheated, and after skipping a week or two (or three or four) would go back and fill the space with whatever was on my mind at the time. How refreshingly freeing!

During a most hectic time of my life (some are more "most hectic" than others), when I wasn't even pretending to keep a regular journal, I would, in times of extreme frustration, pick up one of the old volumes. On the pages of blank spaces, I would write furiously, as if my life depended on spilling it all—somewhere other than on the loved ones I was desperately trying to live with.

At these times I would acknowledge my need for time alone; for time to reflect on what was happening to me, to us; for time to bring order and sense into my life. I was very much aware that it was a spiritual need, a need for something beyond my own analyzing, organizing, controlling efforts to "get myself together."

### A turning point

The first big turning point in my journal-keeping came when I "met" Elizabeth O'Connor through her book, *Our Many Selves: A Handbook of Self-Discovery* (Harper & Row, 1971). The exercises in her book were just what I needed at the time for "practice in observing and meditating on our own lives" with the assurance that such "self-ex-

amination and meditative reading are forms of prayer which are learned through consistent practice over a long time."

She recommended keeping a journal, "a most profitable discipline, a description of your inner world and what is happening there... including all the feelings you are aware of; what you unearth by your mediation... your prayers, your resolutions, the little dia-

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*My journal became the vehicle through which things got resolved in my own spirit as I began to accept my "selves" as one child of one God.*

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logues you have with yourself, your dreams, your fantasies, your response to events and people... what you have observed about yourself" as you work with each exercise.

The journal I kept while discovering my "many selves" was on a yellow legal pad simply marked with the date whenever I began a new entry. The momentum of my "journaling" came from the excitement of my discovering. My student self, my servant self, my administrator self, my poet self, my friend self—each had opportunity to have its say about whatever, about everything. My negative selves had theirs as well. My journal became the vehicle through which things got resolved in my own spirit as I began to accept my "selves" as one child of one God.

Off and on in the next few busy parenting years I kept a spiritual journal, usually on another yellow legal pad as I worked through an-

other of O'Connor's books: *Eighth Day of Creation: Gifts and Creativity* (Word Books, 1972), *Search for Silence* (Word, 1972) and others. Some of those years I kept a diary (usually in a desk calendar) because our days and weeks were so crammed with activities and people, joys and sorrows that I didn't want to forget: the first words of our grandson, first sight of a sandhill crane, a daughter's divorce, the birth of an intimate Bible study group, my decision to resign from a job, a father's dying, a special Sabbath blessing.

Other times I was too tangled up and distracted to face the purity of a white piece of paper. I'd have fallen apart. For one period of time, each day's entry was simply a log of prayer concerns and answered prayers. Other times, I wrote only when we got away for wilderness hikes and recorded concrete observations of nature, mostly my experiences with birds.

### Another change

The second big turning point in my journal-keeping came when my husband, Dale, began keeping a journal. In the middle of a year (!), in the middle of a course in spiritual guidance, he purchased two three-ring binders (one with 1/2 inch rings, one with two-inch rings) and a thick pack of ruled notebook paper. The thinner notebook was his working journal which he kept on his desk or in his briefcase. He transferred pages to the thicker binder as it started to get full.

I was jealous of all that space and flexibility—and of some of the insights his journaling produced as he shared more openly with me. For Christmas, he gave me my own set of notebooks, a different color.

So began another January with whole big sheets of paper to fill.

Sometimes I write with a pen. I can do that at a picnic table, lean-

ing against a tree or the chain-link fence at a swimming pool, in a motel room, or in an easy chair. I can always have a few pieces of punched notebook paper in my purse or pocket. Sometimes I do it at the computer, especially when I just have to get something out pell-mell speed. (Any kind of paper can be punched with three holes.) Sometimes I prefer the type-

strengths, forces me to re-examine my priorities, helps me to say "no," so that my "yes" can mean all the love I am capable of investing. I also have other counselors, and it's best not to depend on just one.

### A study group

My journal is a study and discussion group. We enjoy sharing other people's journals: Dag Hammar-

came from, and to whom I belong. I lie to it, confess my sins, brag and boast, cry, whine and whimper, laugh and play, get serious. It does not take the place of speaking the truth in love with sister, supervisor, or spouse but prepares me—sometimes—to do that.

### A mirror

My journal is a mirror. It helps me see myself in my setting as I see me, as others see me, and as God sees me. I need it often to help gain perspective, to gather up the scattered fragments of myself and bring them to God.

I have found many spiritual disciplines helpful: formal corporate worship, prayer fellowships, fasting, Bible reading, prayer, and especially the Sabbath. My journal helps tie it all together. Periodically I find the courage to read huge chunks of old ones, or the stamina to review two or three years at a time. "Whew! Thank God I won't have to go through that again! Or, if I do have to go through that again, may I find God's grace—again."

In a time of fear, I destroyed all the diaries and journals of my youth. They were embarrassing to me, revealing a time when I was "so imperfect." As long as the journals existed I could not deny what had been real at the time.

All of it is part of who I am, and who I am becoming as a child of God. My journal helps me "on the journey of becoming more conscious." SR

*Janet Thorngate, former librarian at the SDB Center, is pastor's wife and deaconess at the Salem, W. Va., SDB Church. She teaches the history portion at our denominational Summer Institute.*

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**My journal is a mirror.  
It helps me see myself in my setting  
as I see me,  
as others see me,  
and as God sees me.**

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writer—an old friend itself, or perhaps because it's in a sunny window where I face the bird feeder and the hill.

### An old friend

My journal is an old friend. We don't need to spend time together every day. It is not jealous when I share with a new friend, or another old one, if that sharing would benefit both me and the other.

But it is always there, to pick up where we left off, or start a new adventure. And it is there when I need to spare my family and friends those explosions of emotion or heckling irritability which also had best not be repressed.

### A counselor

My journal is a counselor. It listens, helps me see alternatives, test options, make decisions. It knows my propensity to say "yes" to too many things, and reminds me of my limits and of my gifts and

skjold's *Markings* (Knopf, 1964); Madeleine L'Engle's *Crosswicks Journals* (Farrar, 1972); and recently a new one: *A Tree Full of Angels* by Macrina Wiederkehr (HarperCollins, 1988).

We've worked on M. Scott Peck's *The Road Less Traveled* (Simon & Schuster, 1978) and Isabel Briggs Myers' *Gifts Differing* (Consulting Psychologists, 1980). We've argued through but appreciated Tilden Edwards' *Sabbath Time* (Seabury, 1982) and Paul Tournier's *The Gift of Feeling* (John Knox, 1979).

We return again and again to favorite books of Scripture: *The Gospel According to Mark* and *The Psalms*. Yet I quickly leave my journal, for weeks at a time, when some other study class or discussion group fills a similar need for me and for other people.

### An encounter group

My journal is an encounter group and a loving parent—calling me back to who I am and where I



## When the earthquake hits

*"Offer to God a sacrifice of thanksgiving, and pay your vows to the Most High; and call upon Me in the day of trouble; I shall rescue you, and you will honor Me" (Psalm 50:14-15, NASB).*

We all heard about the recent California earthquake. Incredible stories on radio and TV spoke of heroic rescues and tales of terror as victims had to wait to be dug from the rubble.

A number of people were interviewed about their thoughts and feelings as the earthquake struck. Many of them said that they thought they were going to die as the rumbling and shaking began.

I wondered what went through their minds as they faced the possibility of death. Did they cry out to the Lord for His protection? Or did they face the situation with the assurance that God would help them deal with whatever happened?

Many people interviewed talked about how lucky they were to be alive. I particularly appreciated those folks who thanked the Lord for sparing them. Their faith sustained them, and will help them deal with the difficult weeks and months ahead as they try to rebuild their lives and their homes. One rescue worker talked about God being in the details of some of the recovery efforts.

Many of us will never suffer through an earthquake or flood, or a fire or natural disaster. But all of us, at some point in our lives, will face some kind of tragedy, testing, or trial. These experiences will either give us a time to groan or a time to grow, depending on our spiritual perspective.

What will our attitudes be? Will we acknowledge that our difficult situation was no accident, but a stretching, maturing incident in God's perfect plan for us? And if we have time to reflect before death strikes, will we thank God for His love and care? Or will we curse God for the terrible circumstances in which we find ourselves?

What difficult situation have you

recently gone through? Did you groan or grow?

P.S. Your Women's Board officers have been doing a little groaning and growing.

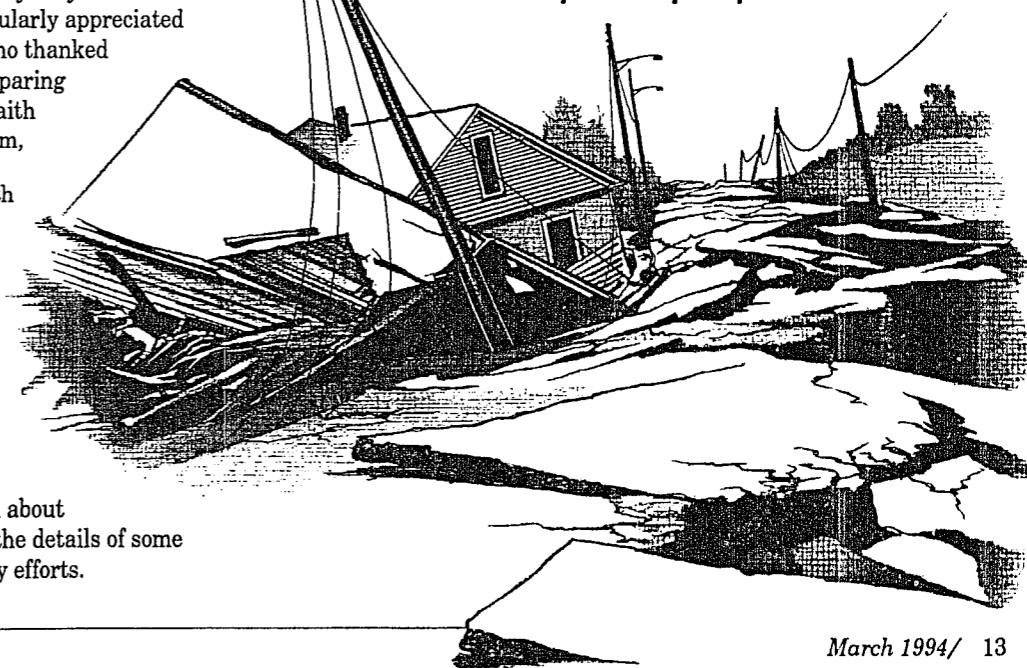
We're groaning because we've had to make some serious cuts in our budget since giving is down. Our Summer Christian Service Corps program is in desperate need of additional funds, and we want to make the best use of the monies.

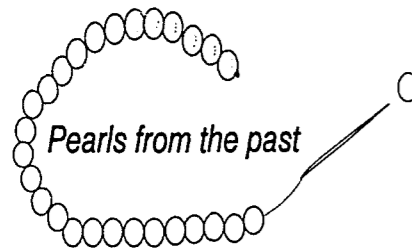
We're growing during this time because we are trusting the Lord to guide us as we make tough financial decisions. We are also trusting Him to provide the resources we need to accomplish His work through our Women's projects. SR

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**These experiences will either  
give us a time to groan  
or a time to grow,  
depending on  
our spiritual perspective.**

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## From indentured apprentice to servant for Christ

by Don A. Sanford, historian

Many of the early settlers in America came as indentured servants or apprentices. It was common for men and women (or sometimes whole families) to bind their individual services for a stated period of time in exchange for ship passage, initial support in the new country, and opportunity to learn a trade.

However, it came as a surprise to me to find in the Historical Society archives, a single yellowed sheet entitled, "Bond of Indenture," bearing an 1857 date. It took on added significance when the name of the indentured person was a prominent Seventh Day Baptist minister of a previous generation. The instrument of indenture read in part:

"This Indenture witnesseth that... Superintendents of the Poor of the County of Rock in the State of Wisconsin, have by & with his free will and consent, put and bound Mazzini G. Stillman of the Town of Fulton in the County of State aforesaid, of the age of three years on the sixth day of February 1857, an apprentice to Daniel R. Burdick of the town of Albion, County of Dane and State aforesaid; to learn the art and trade of a farmer and as an apprentice to serve from this date for & during and until the end & term of eighteen years from the sixth day of February 1857, during which time the said apprentice his Master faithfully, honestly and industriously shall serve... nor be absent from his Master's service day or night without leave, and in all things behave himself as a

faithful apprentice ought to do during the said term. And the said Master shall use & employ his best endeavors to teach or to cause the said apprentice to be taught or instructed in the art, trade or mystery of a farmer; to teach or cause said apprentice to be taught Reading, Writing and Arithmetic and good morals, and in all respects to do by said apprentice as a kind and faithful Master should do by an apprentice, and to furnish the said apprentice at the termination of his apprenticeship two good suits of clothes throughout and one Bible."


Stillman graduated from Milton (Wis.) College in 1881, then taught in Wisconsin and Minnesota. In 1893, he graduated from the Theological School at Alfred, N.Y., and served churches in Richburg, N.Y., Walworth, Wis., and 20 years in two different terms at Lost Creek and Roanoke, W. Va. He retired from the ministry after 35 years of service, passing away at his home in Milton in April 1940.

A series of articles in *The Sabbath Recorder* in 1906 asked various ministers what factors influenced them to enter the ministry. In his own words he described some of the circumstances and influences which led him to the ministry:

"I do not know whether any of my ancestors ever stood up in the pulpit. I am like a little dipper which can serve to carry a little water, then dip again at the fountain of truth and tell it to others. At home and in the Sabbath School I had early training in the principles of righteous-

ness, so that at thirteen I was a member of that church. He who was like a good father to me—to whom I had been 'bound out'—said to me one night by the fire-side, 'Do you not feel that you ought to offer yourself for baptism?' I think my first definite leading toward the ministry as coming through the encouragement of pastors and teachers at Milton.

"Some other circumstances combined to make it look right for me to offer my services in the work. I had grown to enough faith to think that God might be calling me to declare his salvation in whatever way my little strength could serve. Friends in the Utica, Wis., church first heard of my decision for the ministry. That church sent a direct 'call' before any Seventh Day Baptist had heard me make any attempt to preach. God seemed to be using them to lead me on..."

As I read of the life and testimony of Rev. Mazzini Stillman, I wondered if perhaps his experience as an indentured servant, or apprentice, was not reflected in his later ministry. As an indentured apprentice, he early learned to accept the love and discipline of a kind and benevolent master. He experienced the value of a good education which prepared him for giving to others what he had learned, as he was able to "dip again in the fountain of truth and tell it to others." As an indentured servant of Christ, he found a new home and a new Master who was able to meet his needs, and instructed him in the "art, trade and mystery" of his new profession. 



# SR Almanac

Where we have been...

### One year ago—March 1993

Articles look at the SDB pastoral search process. Director of Pastoral Services Rodney Henry explains the calling procedure and local church pastoral options.

Pastor Bill Shobe shares his perspective on matching church and leader.

"Focus" column lists overseas projects in need of assistance.

Don Sanford's book, *A Choosing People*, receives favorable review from the Southern Baptist Historical Commission quarterly, "Baptist History and Heritage."

Memorial Fund trustees vote to give \$5,000 to each of the major SDB boards.

Central Missouri church holds Sabbath Rally Day.

### Five years ago—March 1989

Special outreach issue concludes Scott Smith's seven years as *SR* editor.

"Seeking and Finding" includes historical sketch, statement of belief, and list of church locations. Main articles written by Thomas Merchant, Ralph Remick, and John Laughlin.

### 10 years ago—March 1984

Missionary Rodney Henry shares about evangelism; Rev. Earl Cruzan writes on commitment to Christ.

Rev. Mynor Soper resigns from his position as Director of Evangelism and Church Extension.

Rev. Albert Rogers wins money and Greek Revival house in an Alfred (N.Y.) University contest.

Youth from the Memphis, Tenn., church fill *The Beacon* pages.

SDB group in Christchurch, New Zealand, struggles to rebuild following a fire which destroyed their chapel.

Organist Paul Cushman, Berlin, N.Y., honored for his 25 years of service.

SDB leaders investigate "How to Plant a Church" seminar.

### 25 years ago—March 1969

Emphasis issue highlights the Board of Christian Education.

Pastor John Conrod ordained in Marlboro, N.J. Everett Harris, in the "Missions" department, tells of a harrowing automobile ride through New England's "worst snowstorm in many years."

Russell Johnson employed as summer field pastor for the North Central Association.

Mynor Soper agrees to serve the Missionary Board as "evangelist on the home front."

Elizabeth Daland honored for 25 years of serving as organist for the Milton, Wis., church.

### 50 years ago—March 1944

After serving the Milton church for 11 years, Rev. Carroll Hill resigns from the pastorate to become president of Milton College.

Guest editorial by Luther Crichlow calls for a mission school in Jamaica.

William L. Burdick, executive of the Missionary Society, is encouraged by the growth of the Dodge Center, Minn., group, yet saddened at the closing of the church in Garwin, Iowa.

Statement of belief presented by Rev. Charles Bond, from his ordination in July 1943.

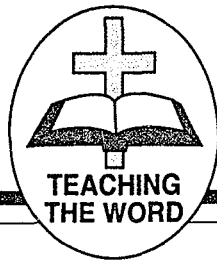
Revs. Erlo and Harley Sutton represent SDBs at the International Council of Religious Education held in Chicago.

...where are we headed?

### Pray...

- for our churches without pastors
- with thanksgiving for our financial advisors
- that those who are seeking SDBs find us
- for our evangelistic efforts
- for all of our musical ministries
- for safe travel for our leaders
- for our wider ecumenical witness





## Christian Education

by Ernest K. Bee Jr.

### NET Retreat to Jamaica

Daryl and Barbara White, coordinators of Natural Evangelism Training (NET) Retreats for the Seventh Day Baptist Board of Christian Education, have scheduled a NET Retreat for the leadership of the Jamaica Conference churches during Resurrection weekend, March 31-April 3, 1994. The retreat will be held at the Diamond Ridge Christian Retreat Center, Portland, Jamaica.

Daryl and Barbara have indicated that 50 church leaders are expected to participate. Pastors and other church leaders will be invited to reaffirm our Seventh Day Baptist heritage, renew or develop their own personalized Gospel message, experience Christian witnessing skills, and discover their spiritual gifts and place in Christ's Great Commission.

The Jamaica NET Retreat is being sponsored jointly by the Board of Christian Education and the SDB Missionary Society. Principal funding for NET Retreats is provided by the SDB Memorial Fund, through the generosity of the Schenectady, N.Y., church. When its property was sold, the Schenectady church designed its bequest to the Memorial Fund so that lay training for Christian service would be a top priority.

The NET training team going to Jamaica with the Whites will include Myrna Cox, Dr. Victor Burdick, and Ernest and Arlene Bee. Myrna, who is President-Elect of our General Conference, joined with the Whites in 1990 to develop the NET Retreats. In addition to

his leadership with NET Retreats, Daryl is chairman of the Missionary Society's Mexico Committee.

"Dr. Victor" and his wife, Beth, joined the program as NET trainers in 1992.

They met while serving Christ as medical missionaries at Makapwa Mission in Malawi, Africa. Along with Myrna and the Whites, the Burdicks are active members of the Denver, Colo., church and its diaconate.

Ernest and Arlene Bee joined the NET trainer team in late 1992. Ernest is Executive Director of the SDB Board of Christian Education and co-authored the original NET program. Arlene teaches senior high English at Andover (N.Y.) Central School. Both are members of the Alfred Station, N.Y., church and its diaconate.

In the 16 NET weekend retreats during the past three years, nearly 300 members from 22 churches have been involved in 237 hours of evangelism training. Twenty-seven members from two churches participated in 10 hours of training during Sabbath Day retreats. Sixty members in three churches have joined in follow-up training.

Two church promotions have been conducted for more than 60 members and visitors, and in 1991,



The team of NET trainers (l. to r.): Ernest and Arlene Bee, Victor and Beth Burdick, Myrna Cox, and Barbara and Daryl White.

Myrna and the Whites conducted two Conference workshops. One camp with 18 teens and pre-teens shared in 21 hours of Natural Evangelism Training.

NET Retreats continue to receive favorable evaluation comments. Retreats are most effective when conducted for one local church. This arrangement provides the best opportunity for spiritual bonding within the local covenant group.

The structure and activities of the NET Retreat are focused upon the individual's personal testimony as his/her most effective evangelistic tool. The retreats stress witnessing, and seek to improve the local church's vision for evangelism. NET Retreats also help Christians become more effective ambassadors for Christ by addressing our anxiety about witnessing to others.

To schedule a NET Retreat for your church, write Daryl and Barbara White at 2032 S. Yank Way, Lakewood, CO 80228-4311, or phone them at (303) 988-0927.



## FOCUS on Missions

## SDB work in other Conferences

by Kirk Looper

This month's Focus includes photographs and correspondence indicating much progress in the work and growth of our churches around the world.

Seventh Day Baptists have an important message to communicate, and our influence is widely felt. In some countries, there is a growing cooperation between our churches and governmental agencies. Apparently, the aid sent into these countries is greatly appreciated, and its use has been readily approved.

It is hoped that the information communicated by both *The Sabbath Recorder* and *Missions* (the latter published as a *Lead-Line* insert) will help people to know where their donations go. Be sure to take the time to read *Missions*; every church receives copies.

Last month, The Gambia was discussed in *Missions*. Elder Ernest Akumosh and Pastor Kwame Boakye Acheampong have played an important role in organizing the church in the capital city of Banjul. We continue to pray for this group, that they would be allowed to register and continue to grow. They



Pastor Kwame Boakye Acheampong (left) and Elder Ernest Akumosh of The Gambia.

need hymnals, Bibles, tracts, study materials, and musical instruments.

Another region that has had very little "press coverage" during the past year is The Cameroons. Our Sabbathkeeping group is registered as part of the Native Baptist Church in that country, and works under their direction and aid. They recently reopened a clinic near Lysoka. Any funds that SDBs send to them is channeled through the North American Baptist Convention and the Native Baptist Churches in The Cameroons. Our workers travel to remote areas, where transportation is far from modern.

News from the Philippines is also encouraging. During the past year, the Missionary Society received many letters from individuals in the Philippines. These "leads" are sent to Pastor Eli Paypa, who contacts them and ascertains if their beliefs are compatible with those of the Philippine Convention. Some of them are invited into fellowship, while others are not encouraged to join. It is a very difficult job, and requires much travel and study. Please pray for Pastor Eli as he continues to lead the Convention, and as he follows up on our referrals.



Visiting friends in Portsmouth, England (l. to r.): Sister Bushnell, Elder Ron and Sister Pat Brown, Vicky and Stefan Kube.

This year, Eli's son, Al Paypa, has returned to Bible college to complete his degree in pastoral studies. Because of the generosity of some very thoughtful people, Al has received funding for some of his expenses. Please pray for Al (and for his wife and child) as he returns to school for two and one-half years.

*The Link*, published in Australia, reports news of the Australasian SDB Conference. It is available through Stefan and Vicky Kube. The Kubes traveled to the Polish Jubilee Conference, held during August 1993. They reported that they had a "very grand meeting, with wonderful fellowship."

Stefan and Vicky also visited with Elder Ron and Sister Pat Brown, and with Sister Bushnell in Portsmouth, England. The Kubes saw several countries before returning home to Australia.

Please pray for the continued success of the churches in Australia and New Zealand, as they reach out to the Maria Indians and others. Their cultures are as diversified as in the United States.

Also, please continue to pray for the Birmingham, England, church. They are still trying to raise funds to purchase the building where they currently meet.



# the BEACON

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

March 1994

## Our "no swimming, free burned pizza" night

by Angela Chroniger

One Sunday last December, the Alfred Station (N.Y.) SDB Youth Fellowship planned to go swimming at 2:00 p.m. We met at the church and had devotions, then we headed to the McLane Center in Alfred. We all went into the locker rooms and got dressed for swimming.

When we got into the pool area, there were a few adults and kids swimming. Susie Butts, our advisor, noticed that there were no lifeguards on duty, so she suggested that we not go into the pool until a lifeguard showed up. (She didn't want us to get into trouble.)

We decided to wait until 3:00 for the lifeguard to show up. We waited and waited, and Susie took some pictures of us in our swimsuits. Then the swim team assistant coach came and told the people to get out of the pool. No one was allowed to swim without a lifeguard.

He called the lifeguard who was supposed to be working that day and found out that he wasn't going to be there—so he closed the pool. So much for our swimming activity!

We were then invited to the parsonage to watch movies and eat the pizza that Susie had ordered for later. Our group picked the movie "Huckleberry Finn."

We watched the movie and then played games while Susie went to

get the pizza (to be ready at 5:00 p.m.). She called at 5:30 to tell us that the pizza was not ready, and that it would be another 45 minutes! So we kept playing games and waited for Susie.

She finally showed up about 6:30 with the pizza, and said that after they finally got the pizza done, it was burned! She could have waited for another one, or taken the burned one for free. She took the burned one because she didn't want to keep us waiting any longer.

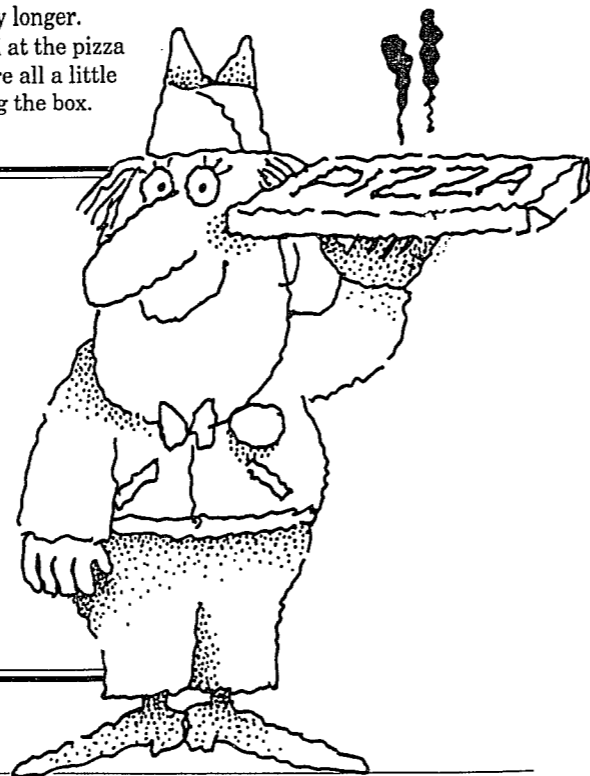
Susie hadn't looked at the pizza at the shop, so we were all a little nervous about opening the box.

With a quick prayer (to bless the pizza and ask God to try to make it edible), she lifted the lid.

It actually didn't look that bad! The cheese was a little darker than usual, but the rest of the pizza was great. It was some of the best pizza we ever had.

This situation showed us that God helps us in frustrating circumstances, even making them funny and memorable times.

**With a quick prayer (to bless the pizza and ask God to try to make it edible), Susie lifted the lid.**



lief. It means only that one believes in belief."

Such a statement is also much like many New Year's resolutions—here today and gone tomorrow. They may be good, and sound good, but do not find fulfillment. Christians often express their faith in like manner. There are times of commitment and desire to change one's daily decisions and lifestyle. But those moments seem to pass with little concern. John calls attention to such human behavior: "Dear children, let us not love with words or tongue but with actions and in truth" (1 John 3:18 NIV).

Wilber E. Nelson wrote: "I read that during World War I, Theodore Roosevelt rediscovered how belief and behavior belong to each other. Roosevelt was proud of his three sons who had served their country during the early days of the war. But, one evening during the war, the former President and his wife were sitting in their living room when a telegram arrived from their fourth son, Quentin.

It informed them that he had joined the air corps.

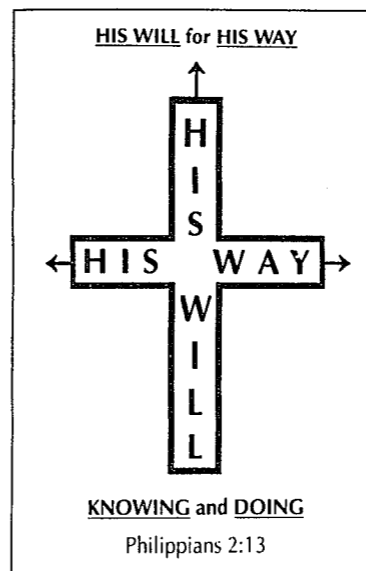
"Roosevelt was deeply troubled by the news and sat in silence. Finally his wife said to him, 'Colonel, you cannot teach your boys to believe like eagles and then expect them to act like sparrows.'

"She was right. People behave courageously when they possess courageous convictions. Belief and behavior belong together.

"A backwoods preacher stated the two essentials of the Gospel perfectly: 'Believing it and behaving it.' We behave better when we believe the Gospel profoundly enough" (Morning Glory, Dec. 1993).

To understand and know God's Will is not enough. We must do it! His Will is given so that we may walk in His Way.

## "Believing it and behaving it"



"Dear children, let us not love with words or tongue but with actions and in truth." (1 John 3:18 NIV).

No doubt you have heard someone say: "It doesn't matter what you believe as long as you believe in something."

A Christian writer, commenting on such statements, says, "That statement is meant to stamp the speaker with two noble attributes: One, he or she is a person of faith; two, he or she is broad-minded. Maybe that person is both, yet either characteristic is insufficient in itself, because such a declaration is merely a statement of faith in faith itself—not a statement of faith in anything higher, deeper and more lasting than a person's be-



# Satisfying, productive 20 years

by Leon M. Maltby, *Sabbath Recorder* editor 1953-1973

It occurs to me that less than half of the present readers of *The Sabbath Recorder* could have been subscribers when I became editor about 41 years ago. The 20 years that I sat at the old roll-top desk are probably more important to me than to any of you. Let me tell you a little about my experiences as I look back in memory.

## A productive period

We read in the book of Exodus that the life of Moses can be divided into 40-year periods: 40 years of growing up in Egypt, 40 years as a shepherd, and 40 years leading his people toward the Promised Land. Those later years were important ones.

My life (pardon the comparison) divides roughly into 20 years of education, 20 years of pastoral and military service, 20 years of *Recorder* editing, and 20 years of retirement. I like to think that my years as editor in Plainfield, N.J., were the most productive. When the present editor picks out items for the "Almanac" from one year, 10, 25, and 50 years ago, it is naturally the last period that interests me most.

## Becoming editor

How does one get to be the editor of our denominational journal? Is it by aspiring and candidating like those who seek public office? Almost never, I am sure. You may have noticed that most of the editors, especially the long-term ones, have been ministers. Perhaps it is partly because their pastoral training, in a way, equips them as leaders in the realm of Christian thought and perspective. But I believe they accept the responsibility because of their desire to serve the

needs of thoughtful people in all the churches.

Some of our people have been known to express concern when a pastor leaves his flock to go to a denominational office. I recall that when the present editor was faced with that criticism, he responded that to become the editor was not leaving the ministry, but embarking on a broader one. The Apostle Paul, an evangelist, felt the burden "of the care of all the churches" (2 Corinthians 11:28).

It was with fear and trembling back in 1953 that I accepted the call of the American Sabbath Tract Society to become editor of *The Sabbath Recorder*. With no journalistic training, how could I undertake such a responsibility?

I had founded and edited the Shiloh, N.J., church bulletin; had published the mimeographed *Riverside, Calif., Church Chimes*; had done graduate work in two theological seminaries; and was preparing work on a thesis, "The Significance of the Law in the Epistle to the Romans." But to be *Sabbath Recorder* editor was something I had never thought of. I could accept only because no one else appeared to be available, and with the hope that I could grow into it with on-the-job training.

As I recall it, on the way from Riverside to Plainfield, I sought counsel from former editor K.D. Hurley of Salem, W.Va. He loaned me two books that helped me in facing the editorial tasks ahead.

I had also long appreciated the work of another former editor, the Rev. H.C. Van Horn. He had been the speaker at successful evangelistic services when I was in my first pastorate at Shiloh. He was gone, but his very capable wife, Abbie,

was serving as interim editor, and eased my entrance into the weekly schedule of producing the denominational periodical. She was a real help in those first few months.

Incidentally, the house that the Van Horns had built had been purchased by the Tract Society and was to be our home for 20 years. It was not convenient to take our children out of school—our eldest son was graduating from high school that spring. So I came on ahead by myself and went back later to get the family.

## Behind the scenes

Most of the current readers of *The Sabbath Recorder* are probably unfamiliar with the publishing situation and procedures in those early years. A little catching up may be of interest.

The publishing house was built before the denominational building. Both were on the same lot with a connection between them. The editor's office was in the front corner of the back building with a large window from which one could look into the spacious office of L.H. North, the business manager of the publishing house. It was from that office that he also conducted the business of the Memorial Fund for so many years.

At the time when I came on the scene, the corresponding secretary of the Tract Society had his office also on the first floor of that prestigious building. His windows looked out onto Watchung Avenue, one of the principal streets of Plainfield. Across the street was the City Hall. (You may recall that when the denominational headquarters was moved from Plainfield to Janesville, Wis., the city purchased both of our buildings to expand their ser-

VICES. A reminder still remains in masonry above the door: "Seventh Day Baptist Building.")

For 20 years, I was corresponding secretary and editor of the weekly *SR*. Previously, the Tract Society had been able to employ a full-time secretary to handle correspondence and do field work. When I was hired, I was to divide my time between the positions, with the greater portion spent on the *Recorder*.

In the early days of my administration, the Plainfield church and the Tract Society could boast members who were very prominent in

city life and community service. One lovely lady, whom I considered a little aristocratic, had some advice for this newcomer in regard to the use of the front office. In her opinion, the editor could do his editing in the back building, but when he was doing Tract Society work, he should keep up a good appearance by occupying his front desk.

For a time, my secretary took dictation related to the tract ministry and maintained files in the two offices. But it soon became impractical to physically separate the working hours, and the street-fronting office was seldom occupied. I am omitting the good lady's name, who has long since moved her office to the heavenly kingdom.

Things were much simpler in editorial procedure back then. I depended heavily on my secretary to type everything that came in. I had the same secretary for 16 years, Gladys Poulin. She took letters by shorthand until, in later years, we used a tape recorder as a dictating machine. I could not collect my thoughts well enough to dictate editorials; they had to be written by hand since I never mastered the typewriter.

The usual procedure was for me

to get to the office about an hour and a half before anyone else was around. That gave me time by myself to write or dictate. Then there was the mail to handle, articles to be edited. On Tuesday of each week, we cut up the galley proofs and pasted up the pages of the next issue. Most of the typesetting was done before Tuesday, but late changes could be made up to the time we got the page proofs back from the shop.

We were fortunate to have the services of faithful and painstaking proofreaders all through the years. I learned to depend on them to catch typographical and editorial errors.

"Recorder Press" was the business name of the publishing house up until the time that commercial work became unprofitable and was discontinued. Of the 10 or 15 employees, only two or three were Seventh Day Baptists, but the proofreaders were always members of our church.

Time has taken its toll on those servants, as well as on the three Linotype men and the printers in the shop. Only one of our printers is still alive, Henry Poulin, now of Daytona Beach, Fla. When the publishing house downsized to do only denominational printing, he did all the printing on various presses, plus the cutting and folding. *The Sabbath Recorder*, which had previously been sandwiched in between business runs, became the primary weekly production.

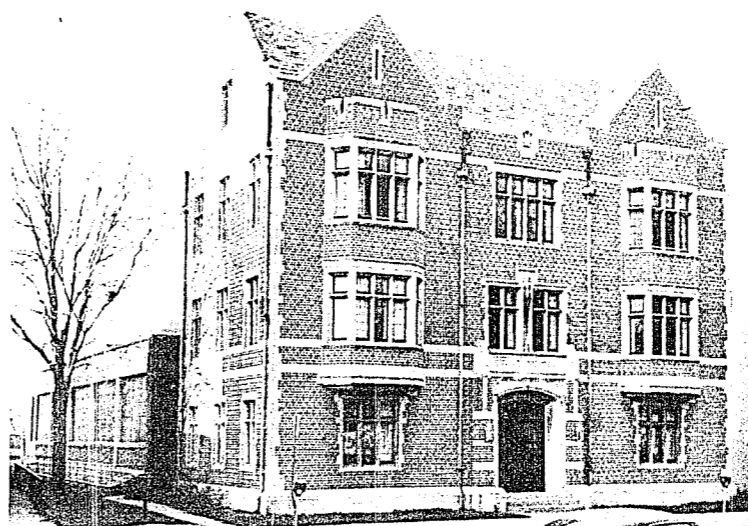
## Growing as editor

What was it like to be the editor? There were news reporting opportunities in a weekly that are lost in a monthly. To be sure, we had to wait for news from the churches. That meant that some of the material that came in was not fresh enough to be called "news." It was sometimes a gathering together of events in the past several months.

On the other hand, the printing



Editor  
Leon  
Maltby



Former denominational building in Plainfield, N.J. The "Recorder Press" was in the back.

process began only 10 feet from my office. Important items that were typed on Monday or Tuesday could go through the various stages of publication and be mailed out on Friday.

That was also true of editorial comment on issues of the day. We could make timely use of religious press releases and other sources of information. The editor had access to far more papers and periodicals than the average reader. He could select from some 50 exchange newspapers and magazines that came on a weekly basis—if he had time to scan them. A number of papers also came from Seventh Day Baptist communities and friendly editors, such as the *DeRuyter Gleaner*, the *Brookfield Courier*, the *Alfred Sun* (all from New York State), and one from Milton, Wis.

It was my intent to provide our people with a healthful diet of thought material, with an emphasis on what has come to be known as "evangelical," as opposed to "liberal." I liked the *Independent Baptist Watchman Examiner*, one of the oldest (now defunct) weeklies. The editor became a respected friend through the Associated Church Press (ACP), of which the *Recorder* is still a member.

### "Pressing" issues

That brings me to a couple of little stories from one of the annual meetings of ACP.

One of the speakers brought a message that some of us editors have never forgotten. He wanted to challenge us to "put Jesus first." He got a laugh when he quoted Luke 8:19 in the King James Version: "Then came to him his mother and his brethren, and could not get at him for the press." Today, the press is probably more anxious to get a story than to help people come to Christ. It should not be so for the church press.

There was another speaker who counseled us on editorials. "Don't indulge in *Afghanistanisms*," he warned. What is an "Afghanistanism"? It is the common practice of getting all worked up about the price of butter in far away Afghanistan, when there are disdainful issues near at hand that we do not have the courage to tackle.

During my tenure as editor, there were a number of doctrinal and denominational issues before us as a people. Did I use as much love and tact in handling them on the pages of the *Recorder* as I should have? Probably not, but it is my opinion that, by whatever leadership, our people in 1973 were

more united and evangelical than in 1953.

For a little while during that period, religious leaders in other denominations were concerned about the "God is Dead" teaching. I remember writing an editorial on the subject in which I predicted, "This, too, shall pass." I remember it only because some of my good friends criticized me for making light of it. Perhaps I didn't do very well in expressing myself, but, fortunately, I was right; it *did* pass.

A word needs to be said about the special issues during the time of my editorship. This program of larger, more attractive issues was introduced by the editor's Advisory Committee. They selected the guest editors, frequently young people of ability.

The idea, of course, was to put out a larger, colorful issue that could be used for outreach purposes. In 1972, for example, there were three special issues. We printed 6,000 copies instead of the usual 1,500. My responsibility was to act as facilitator and promoter. It was gratifying to observe the good work of the guest editors.

Those 20 years at Plainfield, my middle years, were relatively strenuous but satisfying. There were many opportunities to get acquainted with and serve the members of our churches. We did not use weekly themes. Rather, we encouraged subscribers and others to send in worthwhile material for selection and editing. Although contributed articles presented varying viewpoints, it was my hope that I could provide two or three short editorials that would set the tone of the paper in an acceptable manner.

I reached retirement age at a time when the Board was considering changes in format, size, and frequency of publication. It was time for new, younger editorship.

"All things work together for good to them that love God" (Romans 8:28). *SR*

not represent the general feeling of Seventh Day Baptists towards my church. Most Adventists that I know of speak very highly of the Seventh Day Baptist Church - as we should, given that we first learned of the Sabbath from you.

Sincerely yours,  
Greg Brothers, editor  
*Signs of the Times*

## SR Reaction

Dear Mr. Butler:

I read with interest, both your recent article comparing the beliefs of Seventh-day Adventists with those of Seventh Day Baptists, and the letter from Murray Zealor in which he comments on that article. I must admit I was somewhat surprised by their animosity; I hope that they do

## Tribute to Alfred pastors

We at the Alfred (N.Y.) Seventh Day Baptist Church have a rich history of celebrating the Sabbath, and bearing witness to the peaceable, inclusive, communal spirit of Sabbathkeeping. Recently, we affirmed this continuing heritage as we looked at the lives of our 19th century pastoral care-givers.

From Stephen Coon Sr.—whose vision and fortitude gathered settlers in the then expansive Alfred Township for worship on the seventh day beginning in July of 1812—and concluding with the pastorate of the Rev. Dr. Boothe C. Davis (1892-1895), an able leader who was to become one of Alfred University's great presidents, we celebrated God's blessing and guidance in the past.

Each Sabbath was an experience of remembrance, of insight, and of promise reaffirmed on our continuing journey in the way of Jesus. We concluded this particular series with the following prayer, led by our "pastors"—the Revs. Albert Rogers, David Clarke, and Leon Wheeler—shared here in recognition of our common SDB heritage.

### Stephen Coon Sr.

Stephen Coon Sr.: The one who dreamed that the newly established Alfred town would become a true community, bound together in common love and caring, and in worship of the Creator each Sabbath; who had the persistence to see that dream become reality—first as a fellowship in 1812, and later as a recognized church in 1816.

In his memory, may God ever kindle our dreams, and give us the courage to live them with joy and steadfast hope.

For the many chosen both to serve and to evangelize the regions surrounding Alfred, partners together in the ministry of the young

church, we offer our thanks: Daniel Babcock Jr., Stephen Coon, Abram Crandall, Clark Crandall, William Davis, Ray Greene, Richard Hull, Amos Satterlee, David Satterlee, and Spencer Sweet.

### James Irish

We remember our community's first official pastor, James Irish, whose life was an unpretentious, gentle, and thoughtful proclamation of God's good news. His values,

worth, a young and influential leader whose ministry, and life, was cut short by disease. With wisdom beyond his years and skills to communicate insights clearly and incisively, he educated and inspired young and old alike.

### Thomas Williams

We remember Thomas Williams, primarily a scholar and teacher at Alfred University, who responded to the church's need for encourage-

**Each Sabbath was an experience of remembrance, of insight, and of promise reaffirmed on our continuing journey in the way of Jesus.**

while "earthly" in the best sense, drew strength from his deep conviction of the truth of Jesus' way.

### Nathan Hull

We acknowledge the long and endearing ministry of Nathan Hull, remembering joyfully his donation of a bell to the church (*see poem, back cover*) to call parishioners in outlying areas to worship on time, and his serious inquiry into truth as evident in lengthy *SR* debates, "kindly and gently" pursued.

### Charles Lewis

We give thanks for the exuberant faith of Charles Lewis, whose evangelistic fervor was tempered by love and respect for others, and his belief in their responsibility to follow the dictates of their own conscience. Though his Alfred work ended quickly with his death, his influence here and across the denomination was great.

### Wardner Titsworth

We remember Wardner Tits-

ment and comfort following the untimely illness and eventual death of the previous two pastors, accepting their call to pastoral care, and serving with kindness.

### Boothe Davis


And finally we recall in our worship, with thanks, the work and commitment of Boothe Davis. Like many who have served this community, before and after him, he valued a liberal education and a searching faith, teaching and preaching that the two must journey together.

For this great cloud of witnesses who have gone before us, let us give thanks. They are our ancestors, shapers of the Alfred church and extended community. Following their journey, true to the dynamic experience and expression of our own faith, we press on in our living and loving, our work and worship, in the spirit of Jesus and his way.

May the Lord bless us all, and bless us kindly. Amen. *SR*



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

MONTHLY GOAL 

January Giving Investment Income (est)

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

## Nortonville news


by Reba Wheeler

The Rev. Robert Harris—along with his wife, Linda, and children, Joanna and Ben—presented each member of the Nortonville, Kan., SDB Church with a special gift for Christmas: mugs commemorating the church's "130 Years for Christ," 1863-1993. An early picture of the church is featured on the front of each cup. It is a gift to be treasured.

In other news, Charles Wheeler and Edwin Johnson painted the walls of the church foyer. They also installed a new floor of solid oak tiles.

Winston Wheeler, church mod-

erator, underwent open-heart surgery in January. Five days after having six by-passes, he returned to his home in Larkinburg, where he continues to recuperate. Winston's strong faith, positive attitude, and "clean living" have contributed to his rapid recovery.

On January 29, a farewell reception was held for Scott and Jeanie Smith and family. They are moving to Ord, Neb., where Scott has found new employment. Church members presented the Smiths with a candy dish full of money. Scott and Jeanie have been so active in the church, and will be greatly missed. 

## Accessions

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

Kecia L. Thompson-Gordon

Joined after testimony  
Patricia A. Thompson-Gordon

Joined by letter  
John Tyler  
Lucy Tyler

Elston, MO  
Jon Warren, pastor  
Joined after testimony

Beverly Clark  
Judy Mora  
Tom Bowman

Marlboro, NJ  
Melvin Stephan, pastor  
Joined by letter  
Edward D. Lawrence

Plainfield, NJ  
Joe Samuels, pastor  
Joined by baptism

Brenda Bruce  
Gordon Bruce  
Lincoln Halstead

Maureen Halstead  
Buford Oliver  
Jenni Oliver  
Joined by letter  
Jacqueline Fongh  
Marvalyn Grant  
Lascalles Vassell  
Viola Vassell

Verona, NY  
Steven James, pastor  
Joined after testimony  
Stephanie Sholtz  
Christy James  
Keith James  
Bev Zabele  
Korina Stamp  
April LaGrange

## Marriages

Glidden - Williams.—Duke William Glidden and Timithea Rae Williams were united in marriage on October 30, 1993, at the North Loup, NE, Seventh Day Baptist

Church. The Rev. Kenneth Burdick officiated, assisted by John Ryschon.

Cargill - Bremerman.—Gale Leroy Cargill and Angela Rea Bremerman were united in marriage on November 6, 1993, at Christ Lutheran Church, Wisner, NE, with the Rev. Paul Moeller officiating.

Bruce - Thomas.—Gordon Bruce and Brenda Thomas were united in marriage on December 11, 1993, at the Plainfield, NJ, Seventh Day Baptist Church. The Rev. Joe Samuels officiated.

Lovelace.—A son, Michael Caleb Lovelace, was born to Luis and Joanna Lovelace of Cartersville, GA, on November 20, 1993.

## Births

## Obituaries

**McWilliam.**—Clarence D. McWilliam, 80, of Janesville, Wis., died on October 13, 1993, at Mercy Hospital in Janesville. He was born on May 4, 1913, in Milton, Wis., the son of John and Myrtle (Gray) McWilliam. He married Vera Babcock on October 4, 1935. She died in September of 1989. On September 20, 1991, he married Rubie Breitkreutz.

Clarence farmed in the Milton area, and was a member of the Seventh Day Baptist Church.

Survivors include his wife, Rubie; two sons, Larry of Indiana and Norman of Milton; two daughters, Lois Watson and Janice Schumacher, both of Milton; four sisters, Betty Harris and Joyce Stillman, both of Texas, Jean Burtness of Orfordville, Wis., and Elmina Crawl of Shopiere, Wis.; 14 grandchildren, and 16 great-grandchildren.

Funeral services were held on October 18, 1993, at the Milton SDB Church. Burial was in Milton Lawns Memorial Park, Janesville.

**Williams.**—John W. Williams, 93, of Oneida, N.Y., died on November 15, 1993, in Oneida City Hospital.

He was born on January 8, 1900, in Adams Center, N.Y., the son of Jessie and Mary (Whitford) Williams. On September 4, 1921, he married Millicent Stukey, who died in 1967. In 1970, he married Hazel Eddy.

An 80-year resident of Oneida, John ran his own window cleaning business in Oneida for 60 years. He also ran a small farm on West Road during that time. He was an active member of the Seventh Day Baptist Church in Verona, N.Y., all of his life, serving as a deacon for many years.

Survivors include his wife, Hazel; two daughters, Dorothy Grobb

of Eutawville, S.C., and Mayola Warner of Oneida; one son, the Rev. David J. Williams of Bossier City, La.; 10 grandchildren, 19 great-grandchildren, and several nieces and nephews. He was predeceased by three sisters and two brothers.

Funeral services were held on November 18, 1993, at the Verona SDB Church. Burial was in New Union Cemetery.

**Williams.**—Gladyce Edna Williams, 74, died in Grand Island, Neb., on November 26, 1993.

She was born on November 9, 1919, in Arcadia, Neb., the daughter of John and Maude Boyce. On January 25, 1939, she married Melvin Williams, who preceded her in death in 1974. The couple had made their home in North Loup, Neb.

Gladyce was very active in her church and was an avid sports fan. She enjoyed watching her children and grandchildren participate in various events. She also enjoyed making and giving toys and craft items to family and friends.

Survivors include four sons, Kenneth, Merlyn, Leonard, and Russell; one daughter, Mildred Benson; one sister, Marie Linke; 14 grandchildren, and three great-grandchildren.

Services were held on November 29, 1993, at the North Loup Seventh Day Baptist Church, with Pastor Kenneth Burdick officiating. Interment was in Hillside Cemetery, North Loup.

**Jennings.**—Brian Lee Jennings, 46, died on December 23, 1993, at his home in Riverside, Calif. He had amyotrophic lateral sclerosis—Lou Gehrig's disease.

He was born in Gold Beach, Ore., and lived in Riverside for 15 years. He graduated from Norte Vista

High School in Riverside, and worked as a general contractor for Jencco Builders. He also served in the U.S. Air Force for four years.

Brian enjoyed boating and camping with his family, and was a member of the Seventh Day Baptist Church.

Survivors include his wife, Debi; three sons, James Jennings, Brandon Diaz, and Brian Cooley, all of Riverside; one daughter, Brit Rea of Perris, Calif.; his parents, Howard and Marie Meyerhoff of Oklahoma; one brother, Mark Meyerhoff, also of Oklahoma; and three grandchildren.

Services were held on December 28, 1993, at the Riverside SDB Church. Burial was in Riverside National Cemetery.

**Crandall.**—Clarence E. Crandall, 93, of Ashaway, R.I., died on January 3, 1994, at The West-erly (R.I.) Hospital.

Born in Hopkinton, R.I., on May 24, 1900, the son of Herbert and Amelia (Kenyon) Crandall, he had been a lifelong resident. He was a dairy farmer for many years and delivered raw milk to Ashaway residents for years. He married Dorith Horr on March 4, 1932. She died in 1992.

Clarence served as superintendent of Oak Grove Cemetery and the First Hopkinton Cemetery, both in Ashaway. He served for more than 50 years, digging graves until he was more than 80 years old. He also was a trustee of the First Hopkinton Cemetery.

He was a lifelong member of the First Hopkinton Seventh Day Baptist Church in Ashaway, where he served as a deacon and had been treasurer for many years. Clarence was also a custodian of the church.

Survivors include two daughters, Gwendolyn Bowyer of Ashaway and

Maitland Fothergill of Cumberland, R.I.; six grandchildren, four great-grandchildren, and one great-great-grandchild.

Funeral services were held on January 6, 1994, at the First SDB Church of Hopkinton. Burial was in the First Hopkinton Cemetery.

**Parrish.**—George E. Parrish, 73, of Battle Creek, Mich., died on January 10, 1994, in the University of Michigan Medical Center, Ann Arbor, Mich. He had been ill four weeks and hospitalized three weeks.

He was born on July 28, 1920, in Battle Creek, the son of Clarence H. and Cecile (Hatch) Parrish. He



George E. Parrish

graduated from Battle Creek Central High School in 1937. His mother was one of the children raised by Dr. John Harvey Kellogg, and George spent many of his boyhood hours working on the grounds and gardens at the Kellogg home. On August 24, 1941, he married the former V. Madelene Lewis.

George worked for 22 years at American Marsh Pumps, Inc., and was assistant secretary of the corporation when he resigned in 1959 to operate his own business, Pre-cast Concrete Products. He founded Lusterock of Battle Creek in 1965. He and his wife sold the businesses and retired in 1987.

He was a U.S. Navy veteran of World War II, serving from April 1944 to March 1946. As a yeoman

second class, he served in the South Pacific, taking part in the Iwo Jima and Okinawa campaigns and occupation of Japan.

George was an active member of the Battle Creek Seventh Day Baptist Church, filling most of the offices of the church over the years. At the time of his death he was a Sabbath School teacher, church treasurer, and chairman of the Board of Deacons. He served as a deacon for more than 50 years. He was president of General Conference from 1962-63, with the sessions held in Ft. Collins, Colo. He served two terms as a member of the national Commission, and also as national treasurer. In 1986, he was honored as the first recipient of the Crystal Apple Award—the denomination's Sabbath School Teacher of the Year.

George was a former member of the Battle Creek Home Builders Association and the Area Chamber of Commerce, a former president of Pennfield Exchange Club, and a charter member of the Pennfield Elementary PTA which he helped to form and served as president.

Survivors include one son, Robert, of West Bloomfield, Mich.; one daughter, Judy Fatato, of Battle Creek; one brother, Jack, of Sykesville, Md.; three grandchildren, and two stepgrandchildren. He was preceded in death by four brothers: Clarence H. Parrish Jr. and Ralph Parrish, and William and James Pickard.

Services were held on January 12, 1994, at the Richard A. Henry Funeral Home, with the Rev. James F. Galanaugh officiating.

**Scull.**—Howard S. Scull, 91, died on January 13, 1994, in Bradenton, Fla.

He was born on January 11, 1903, in Bridgeton, N.J., and married Martha Davis on April 10, 1926, in Hialeah, Fla. The newlyweds returned to Shiloh, N.J., where they were members of the Shiloh Seventh Day Baptist

Church. Howard served as a trustee and was on the committee that established the Jersey Oaks Camp. He also served as a town commissioner in Shiloh and was on the Board of Education.

Howard worked for many years at Horner Bros., a roofing and heating company in Bridgeton, before opening his own roofing and heating business in Shiloh. He operated the business for 22 years, with his son, Howard Jr., joining him.

When Howard retired in 1972, they moved to Bradenton. Since the closest SDB church was in Daytona Beach, they kept Sabbath at home but also attended the Samoset Southern Baptist Church. He became that church's custodian for 13 years, also repairing and building cabinets and bookcases for the church and many of its members. The Rev. Warren Ruby eulogized Howard, speaking of "those hands that had worked so hard and so long for the Lord."

A group of SDBs who had settled in or near Bradenton started meeting in the Scull's home for Sabbath services in 1982. (They later became a branch church of Daytona Beach.) Howard served as deacon of the group since its inception. He continued in that capacity until failing health prevented him from doing so.

Survivors include his wife of nearly 68 years, Martha D. Scull; two daughters, Eleanore Jensen of Largo, Fla., and Hannah Cowfer of Bradenton; one son, Howard Jr. of Shiloh; seven grandchildren, nine great-grandchildren, and numerous nieces and nephews.

Funeral services were held on January 17, 1994, in Bradenton, with the Rev. Kenneth Davis officiating. Interment was in Mansions Memorial Cemetery, Ellenton, Fla.

Another of our "saints," Dorothy Parrott, of Battle Creek, Mich., passed away on February 2, 1994. Her obituary will appear in the next issue of *The Sabbath Recorder*.

# KEVIN'S CORNER

I had decided to do it. Yes, I would start to exercise and lose some weight.

Was this my first attempt, you wonder? Nah. I had tried a walking program, played basketball in my driveway—but Wisconsin weather is not always kind.

It was time to invest in an indoor ski-machine exerciser. Not a cheap imitation mind you. I got the one which boasts that "7 out of 10" owners still use theirs after five years.

That was more than a year ago. Last summer, my wife answered our phone. Through her sarcastic laughter, she handed me the receiver.

"They want to speak to the person who uses the ski machine! HA HA HA HA!!..."

"Hello?" I happily answered.

"Hello. This is (so-and-so). Are you the owner of the (this-and-that)?"

"Yes, I am."

"Are you using your machine?"

"No."

Silence.

So much for 7 out of 10.

Later, I justified my non-use by pointing to my busy schedule, and that I didn't mind being in the obvious minority. After all, I *am* a Seventh Day Baptist.

What was missing? (Besides a big body sagging the boards on the ski machine?)

Discipline.

Could it be that we have problems with that word?

Unfortunately, "discipline" can be seen, and experienced, as a harsh thing. As we see in Hebrews 12:7-11—

"Endure hardship as *discipline*; God is treating you as sons. For what son is not *disciplined* by his father?"

If you are not *disciplined* (and everyone undergoes *discipline*), then you are illegitimate children and not true sons. Moreover, we have all had human fathers who *disciplined* us and we respected them for it. How much more should we submit to the Father of our spirits and live! Our fathers *disciplined* us for a little while as they thought best; but God *disciplines* us for our good, that we may share in his holiness. No *discipline* seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it" (NIV, emphasis mine).

If we submit to a spiritual discipline (noun), and discipline (verb) ourselves to keep at it, we are well on our way to reaping that "harvest of righteousness and peace."

I recently re-started swishing the skis on my exerciser. It began with a confession to a pastor friend that I needed to be more physically active.

He promised to keep me accountable. And he is.

That helps, doesn't it? If it weren't for the publication deadlines and the need to make regular reports to my board, I could really slack off. Accountability helps. It's part of discipline. And part of being a disciple.

We are ultimately accountable to the "Father of our spirits."

Imagine getting this phone call:

"Hello?"

"Hello. This is the Lord. Are you the owner of a Bible?"

"Yes, I am."

"Are you using it?"

# Too much tongue

by Silas Burdick

*(Written about a true incident during the ministry of Rev. Nathan Hull, Alfred, N.Y. Silas Burdick was a friend and associate of Hull's at Alfred University.)*

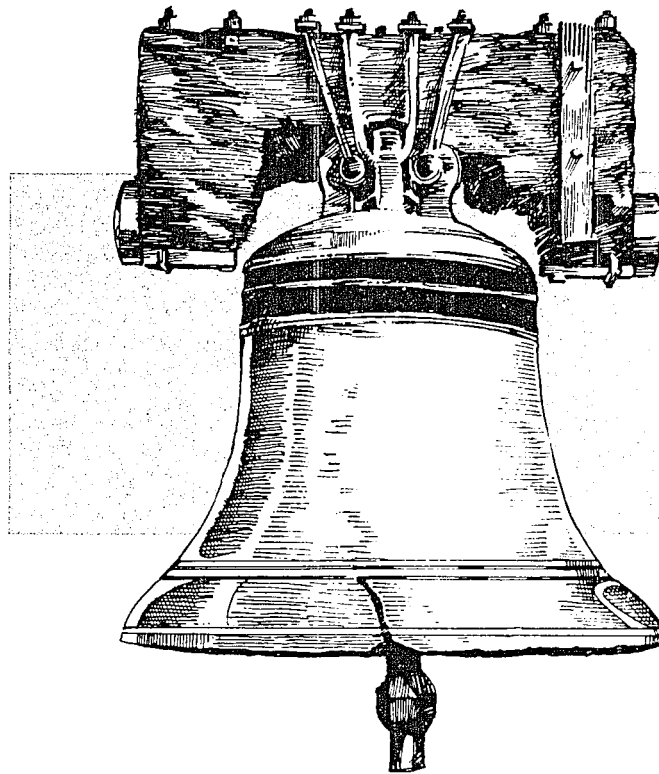
If you will listen to me, good friends,  
I'll tell you a story. And ere it ends  
I'll show you how very much depends  
On that little member, the tongue,  
Rightly balanced and properly hung.

Good Parson Hull was mourning one  
day,  
Over the easy, careless way,  
In which the members of his flock  
Treated the warning of the clock,  
When on the Sabbath day, it told  
The hour for gathering into the fold.  
He thought how often he had been  
Disturbed by brothers coming in  
And taking their places one by one  
After services had begun—  
Thought how tardiness was akin,  
Part in fact, to many a sin.  
And after pondering it over well,  
He said at last, "I think a *bell*  
Ought to be purchased and hung in the  
steeple

To be for a warning unto my people.

A bell was bought and there was none  
Of purer metal and clearer tone.  
Its letter was "A" and its number "1,"  
Made in Troy by "Meneely and Son."

The parson was pleased, but he said,  
"I fear  
All of my people cannot hear  
The tones of this bell on Sabbath day,  
For some of them live four miles away."  
So, moved by love for the distant ones,  
Or by pride, as the vulgar version runs,  
To increase the volume of the sound  
He hired the blacksmith to weld a  
pound  
Of extra iron on to the tongue;  
This being done the bell was hung.



Next Sabbath morning rang the new bell,  
And ringing, its tones and its message  
fell  
On the parish's ear, with the stirring  
power  
Of a watchman calling from Zion's  
tower.

Then week after week over valley and  
hill,  
The church bell sent its holy thrill  
Through the scattered flock and brought  
them in,  
In time for services to begin.

But how fleetly earthly glories pass!  
Good parson, Good distant brothers,  
alas!  
Your day of rejoicing still so brief,  
Is now to go down in sudden grief.

The sexton, inspired with usual zeal,  
Is ringing the bell, and peal on peal  
Its deepening voice through the valley  
resounds,  
But hark! There's a change in the sound  
of the bell!  
A lifeless thud, a dismal knell,  
Of its own sweet music, gives sure token  
That the heavy tongue, the bell is broken.  
Thud! Thud! Thud! Thud!  
Now is our glory nipped in the bud.

The story is told, the moral's to tell  
Either less of tongue or more of bell  
For all parties had been well,  
Did'st never see a minister young,  
Or lawyer, collapsed by too much  
tongue,  
His opening glory nipped in the bud,  
And his musical voice brought to a thud!