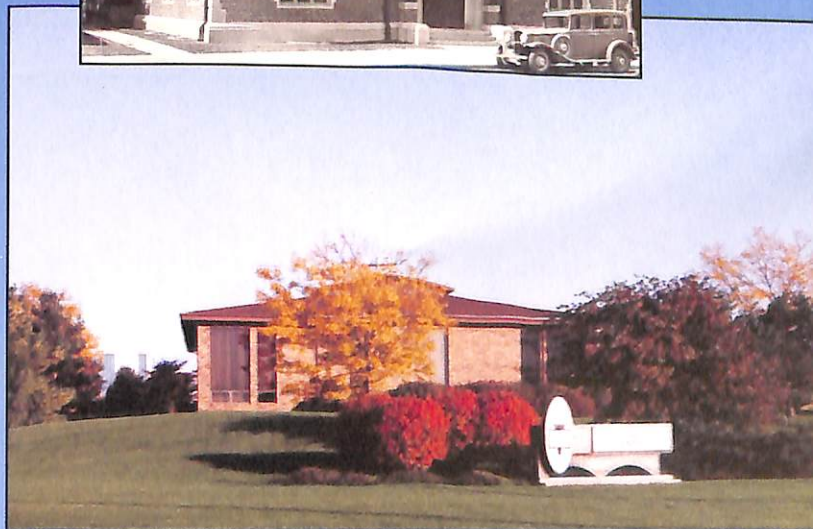
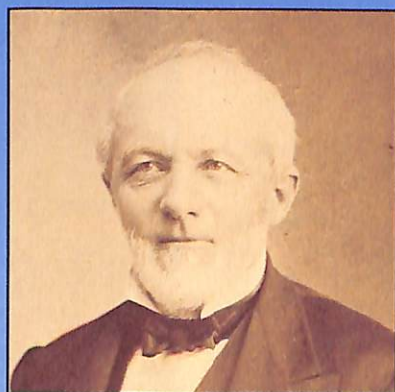


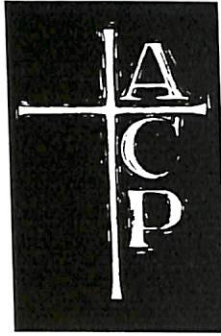
The Sabbath Recorder

1844

*150 years
of publishing for
Seventh Day Baptists*

1994





THE ASSOCIATED CHURCH PRESS

JOHN STAPERT, Ph.D.
Executive Director

P.O. BOX 162, ADA, MI 49301-0162
(616) 676-1190

March 27, 1994

Kevin J. Butler, editor
The Sabbath Recorder
3120 Kennedy Rd.
Janesville, WI 53545-0225

Dear Kevin:

Congratulations on the sesquicentennial anniversary of *The Sabbath Recorder*. You, your predecessors, and the Seventh Day Baptist people deserve great credit for pursuing the cause of Christian journalism over the course of the years.

As Christians who handle words, editors and publishers carry significant responsibility to preserve, communicate, and interpret God's Word. This is a high calling. Today's editors stand in the tradition of God's biblical prophets, declaring words of truth, whether popular or not.

Numerous pressures squeeze resources, deadlines leave us fatigued. But you have persevered. Few publications of any kind can boast a history that matches yours. Among Associated Church Press members, I know of only one or two who've maintained continuous histories beyond 150 years. So, you're in distinguished—even elite—company.

Celebrate the anniversary with zest. And may God fill you with the grace to continue this great calling.

Cordially,

John Stapert

JAMES SOLHEIM
Episcopal News Service
President

BARBARA JACKSON-HALL
Vibrant Life
First Vice-President

LAURA J. OKUMU
The Interpreter
Second Vice-President

CHRIS WOEHR
News Network International
Treasurer

TOM McGRATH
U.S. Catholic
Past President

DIRECTORS

MICHAEL BARWELL
Interchange

SUE EDISON-SWIFT
Lutheran Woman Today

MARK HALTON
Christian Ministry

LEON HOWELL
Christianity and Crisis

ROGER KAHLE
The Lutheran

CARLOS MEDLEY
Adventist Review

JOE ROOS
Sojourners

EVA STIMSON
Presbyterian Survey

1994 CONVENTION—MAY 28-31—ASHEVILLE, NORTH CAROLINA

MEMBER
World Association for Christian Communication

Front cover photos

(clockwise from upper left):

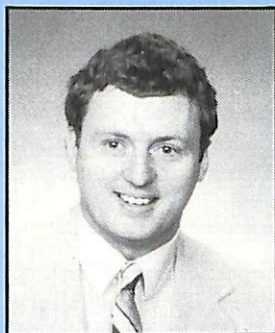
- 1) George B. Utter, first editor of *The Sabbath Recorder*.
- 2) The Denominational Building in Plainfield, N.J., from 1929-1982.
- 3) The current Seventh Day Baptist Center in Janesville, Wis.
- 4) The SR moves from 1844 to the present.

Back cover photo:

Our first issue—June 13, 1844.

KEVIN'S

K O R N E R



It happened this spring. Something this country had not experienced in over two decades: the funeral of a former President.

And we witnessed something that had never been seen at one of those funerals: five living Presidents in attendance. The image of that great lineup of men and their wives was indelibly etched in our memories. Clinton, Bush, Reagan, Carter, and Ford standing there, paying their last respects to Richard Nixon.

I know that Nixon left quite a legacy, on both sides of the "ledger" of life. One droll political cartoon shows the smiling former President, arms waving his famous "V" for victory sign, standing before the gates of heaven. On the desk sit two overstuffed file folders. One is labeled "Good Dick"; the other "Bad Dick." The caption has "God" saying, "Cancel my appointments... This one may take awhile."

It's easy to carry one's own ego and agenda into political office. Much good may come of it; some mistakes will be made.

Over the past 150 years, the United States has been led by 33 Presidents. During that same time, *The Sabbath Recorder* has given 13 men a grand purpose. I

(continued on page 23)

Contents

Kevin's Korner, editorial	3
Our predecessors	4
1844-1894: Our beginnings	5
1894-1944: New home, new look	9
1944-1994: Our denominational and personal biography by Don A. Sanford	13
"They said..." Quotable gems	17
A dozen years of dedication by Leanne Lippincott	18
"Blest Be the Tie that Binds..." by Rodney L. Henry	19
"The Bleeding Edge": Publishing in the future by Kevin Butler	22

The Sabbath Recorder

June 1994
Volume 216, No. 6
Whole No. 6,786

A Seventh Day Baptist publication

The Sabbath Recorder (ISSN 0036-214X) (USPS 474460) is published monthly (combined July & August) by the Seventh Day Baptist General Conference's Tract and Communication Council, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678. This publication is distributed at no cost to members and friends of Seventh Day Baptist churches and is made possible by donations from its readers. Second-class postage paid at Sun Prairie, WI 53590.

POSTMASTER: Send address changes to *The Sabbath Recorder*, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678

This is the 150th year of publication for *The Sabbath Recorder*. First issue published, June 13, 1844. Member of the Associated Church Press. *The Sabbath Recorder* does not necessarily endorse signed articles.



Kevin Butler
Editor

Leanne Lippincott
Assistant Editor

Our predecessors

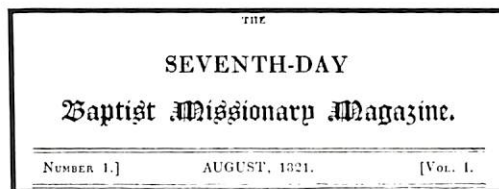
Long and honorable has been the history of *The Sabbath Recorder*.

As reported in its 90th anniversary issue in 1934, the *Recorder* "was born out of the needs of the

times, and from the convictions of able and wise men that such a paper was needed if the work to which Seventh Day Baptists were called was to be done."

But the *Recorder's* was not a sudden birth.

That is, it was not the first attempt made to publish a paper to meet the needs of Seventh Day Baptists.



The *Seventh Day Baptist Missionary Magazine* was the first actual publication, begun in 1821. It was a quarterly periodical, edited by Elders Henry Clarke and Eli Bailey of Brookfield, N.Y., and Wm. Maxson, of Scott, N.Y., and printed in various upstate New York locations.

The *Missionary Magazine* contained articles on the Sabbath, baptism, denominational history, and many current missionary activities.

Its short life of four years was due to the difficulty in collecting subscriptions and increasing postal rates.

Five years later in 1830, the *Protestant Sentinel*, a weekly newspaper, began discussing denominational interests.

Deacon John Maxson (of Homer, N.Y.; brother of Wm. Maxson), Elder Alexander

Campbell, and William Cochran each had terms of editing the *Sentinel*. Published in Schenectady and DeRuyter, N.Y., the *Sentinel* continued every week for nine years, ceasing operation in 1839.

Next, the *Seventh Day Baptist Register* was undertaken in the spring of 1840.

Like the *Sentinel*, the *Register* was a weekly; and, like the *Sentinel*, it had the approval of General Confer-

ence—but no funding from Conference.

For four years in DeRuyter, the *Register* was "edited by an Association of Ministers" and published by Joel Greene, Alexander Campbell, and Rowland S. Burdick. The paper's editors were Joel Greene and Orson Campbell. Subscription lists for the *Register* reached 1,100 in 1843.



pose for which they were intended, and in addition had given the denomination... years of experience and paved the way for the launching of the *Sabbath Recorder*."

So, we are indebted to these predecessors for giving us the first *Sabbath Recorder* on June 13, 1844. **SR**

The circulation was small; subscriptions were collected with great difficulty (if at all); and as reported in 1934: "Papers without prompt-paying subscribers, large advertising support, or adequate support from interested sources cannot long continue."

But were they failures? Rev. William Burdick wrote in 1919:

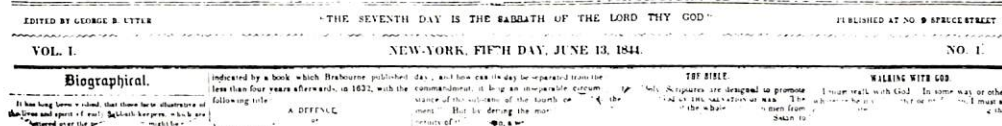
"These were the ancestors of the *Sabbath Recorder* and prepared the way for it; it could not have started as it did had it not been for its predecessors; they had served the pur-



1844- 1894

Our beginnings

The Sabbath Recorder.



"We now propose to issue from this city a weekly sheet, in the place of the *Register*, devoted to an exposition and vindication of the peculiar views of the Seventh Day Baptist denomination, in connection with the circulation of religious and secular intelligence."

Thus stated the editorial announcement in the first *Sabbath Recorder*, issued under the date of "Fifth Day, June 13, 1844." Edited by George B. Utter, the paper was published at No. 9 Spruce St., New York, N.Y. (See back cover of this issue to view the first copy.)

It was a four-page sheet, 16 x 24 inches, printed in five columns. The paper's yearly rate is quoted at \$2.50; or \$2.00 "if paid strictly in advance."

On page two, they listed the reasons for publishing such a paper:

• A wish by many to have a paper published in New York City. Hence the change from "*Seventh Day Bap-*

tist Register," of DeRuyter, to the "*Sabbath Recorder*," New York City.

• Our first object will be to promote vital piety, in connection with united and vigorous benevolent action among the people themselves.

• Our second object will be to show the reasons why the Seventh Day Baptists occupy their present position in regard to other denominations, and the bearing of the common view respecting the change of the Sabbath upon the influence of that institution... It is not from a love of controversy, or from a light estimation of the Sabbath institution, that we take this position and commence this work. It is from a deep sense of duty, and a sincere desire to see the Sabbath made a delight, and its hallowed influences extended to all men.

• The benevolent and reformatory movements of the day will receive a full share of attention.

• In the Intelligence Department we design to present the most impor-

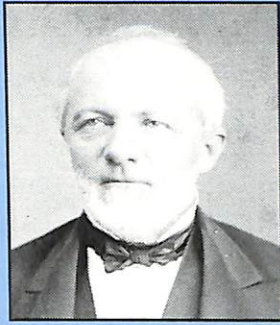
Editors' Biographies

Within the pages of the *Recorder's* 1944 "Centennial Number," Corliss F. Randolph provided a lengthy and invaluable historical sketch.

Randolph was serving as president of the SDB Historical Society, following 27 years as president of the American Sabbath Tract Society. He had lived through many of the changes of the *Recorder* and had known many of the editors. His introduction to the "Editorial Personnel" section included:

"The editors of the *Sabbath Recorder* have striven, without stint, to serve the highest interests of the Seventh Day Baptist denomination, in season and out of season. Without exception, they have all had to drink the bitter cup of hostile criticism to its very dregs—an experience common to all editors, of whatsoever rank or station. At the same time, all have welcomed constructive suggestions; and all have treasured the multitude of expressions of appreciation and satisfaction which they, each, have received. With a single exception, all were college graduates, with subsequent theological training. All grew up in devoted Seventh Day Baptist families; all were consecrated to the Gospel Ministry, and all accepted the editorial chair as a better means of preaching the Gospel. All have sought to acquaint themselves with Seventh Day Baptist history, practices, and traditions... Above all, each was devoted primarily to the promotion of the Gospel of Jesus Christ."

(Randolph's biographies end with Herbert Van Horn, page 12.)



George B. Utter
(1844-57; 1860-72)

George B. Utter, by virtue of intellectual endowment, of education, of an extended experience in metropolitan life in New York City, travel abroad, and constant and keen observation of men and events, was worldly-wise in the best sense. He was possessed of a keen and accurate sense of an appraisal of personal and social values, which, together with his self-poise and urbanity, all combined to make him a man of outstanding personality and character. All these qualities he brought to the editorial chair of The Sabbath Recorder. These, together with his business acumen, combined to make the paper, under his administration, an editorial and financial success.

tant items of foreign and domestic intelligence... We hope to make the *Recorder* such a sheet, both for matter and style, as to render it a welcome visitor to all the families where light and religion are loved.

The publishers

Before going to press, a board of 11 men formed an association (with an executive committee of three) to guarantee the financial success of this new project. At the end of the *Recorder's* first year, there was a deficit, which this association covered. But the income during the next four years sufficiently paid for the expenses.

A new Seventh Day Baptist Publishing Society was founded in 1849 with the special purpose of publishing the *Recorder*. Utter continued as editor until "retiring" in the spring of 1857, marking 13 years at the helm.

A number of turbulent years followed. The Publishing Society appointed a committee to help sustain the paper, but financial difficulties surrounding subscriptions, economic woes attributed to the Civil War, and unsuccessful attempts to secure a full-time editor caused the Society to pass the paper to another committee of 12. The new arrangement found the *Recorder* going back into George Utter's capable hands, this time as editor and general agent.

The move to Westerly

With this change, the headquarters and the printing moved to Westerly, R.I., in January 1862. Along with

A hot air engine drove this cylinder press to print the Recorder in Westerly, R.I.

the move, a change appeared in the newspaper's title:

THE RECORDER
The Organ of The Seventh
Day Baptist Denomination

The word, "Sabbath," was omitted from the title, apparently attempting to make the paper more attractive to non-Sabbathkeepers.

Just under one year later, the "whole property, with its accounts and responsibilities," was transferred to George Utter who assumed sole management of the concern.

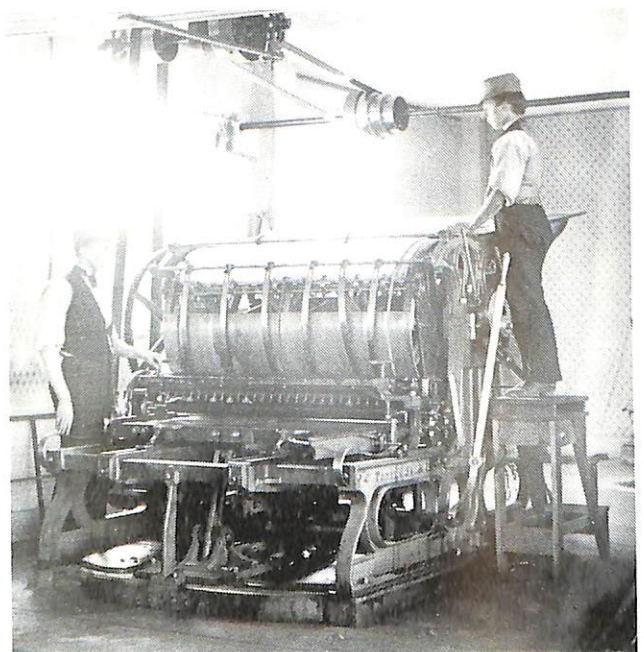
With that change, the former title reappeared, along with the slogan:

"The Seventh Day is
the Sabbath of the Lord Thy God."

In Westerly, the *Recorder* was printed on a cylinder press, driven by a hot air engine. It was designed by Charles Potter, and manufactured by Cottrell & Babcock. They also enlarged the paper from a six-column page to nine columns in width, giving more space for subject matter.

Enter the Tract Society

Desiring to further promote the seventh-day Sabbath, the Rev. A.H.



Lewis, on behalf of the American Sabbath Tract Society, approached Editor Utter about purchasing the *Recorder*. The Society felt that under denominational control, the paper could give the Sabbath a stronger national platform.

The Tract Board initiated a movement to raise \$15,000. This was eventually pledged in full. The Board, headquartered in Leonardsville, N.Y., proceeded to bring about the change in ownership.

A suitable building for the press was offered at Alfred Centre (now Alfred), N.Y., "rent free for at least three years." The gift was accepted, and the monumental move was made in the summer of 1872.

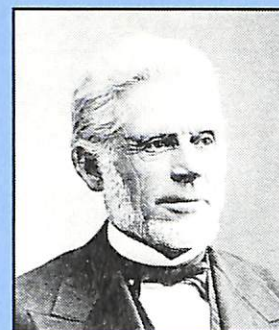
George Utter's last issue from Westerly, R.I., was printed on June 20, ending 25 years of faithful publishing service for Seventh Day Baptists. His last editorial noted that the subscription list was "more than twice as large as it averaged during the first year of publication; while the advertising patronage now amounts to more each year than it did during the entire first ten years."

New location, editor, era

The new editor, the Rev. Nathan V. Hull (first issue printed June 27, 1872), preserved the general makeup of the newspaper. The "Education" and "Sabbath Reform" departments continued. New features, "The Bible Service," and "Bible School" and "Missionary" departments, started in the years that followed.

The front page usually carried a sermon and other religious articles. Editorials led off the second page, followed by various reports and communications. On the third page, "Home News" and numerous denominational announcements could be found. Page four contained an interesting story and all the advertisements.

According to Corliss F. Randolph's historical sketch written in 1944, the *Recorder* made a radical change in 1881. It appeared in "a wholly new dress, about half the page size of previous issues, eight pages, five columns to the page, with no appreciable loss of reading space. The type is new and more easily read. The entire make-up is new and more pleas-

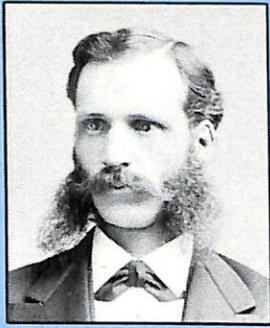


Nathan V. Hull
(1872-1881)

*Nathan V. Hull was a self-educated man—and a well educated one. Of a family of noted Seventh Day Baptist preachers, he was the ablest and most noted. He was a keen observer of men, with a human sympathy for all, and his appraisal of character was little short of unerring. Because of the charm of his personality, and his well-nigh unusual sense of humor, he readily made friends—friends which he kept. He was an ardent lover of horses, and found a pleasurable, healthful pastime in riding a spirited horse. His library was well stocked with worthwhile books, of both general and religious literature. This was his academic school from which he never graduated, but in which he always studied, to the very end of his life. Thus he equipped himself for his long pastorate of the First Alfred Church, for the chair of Pastoral Theology in the Theological Department of Alfred University, and for his highly successful career in the editorial chair of *The Sabbath Recorder*.*



This Alfred, N.Y., building was "home" for the Recorder beginning in 1872.



Lewis A. Platts
(1882-1893)

Lewis A. Platts, a nephew of Rev. Lewis A. Davis, M.D., an early frontier Seventh Day Baptist preacher and physician, was educated at Milton Academy and Alfred University. While pastor of the church at New Market, N.J., he completed a course in the Union Theological Seminary, in New York City. He was active in denominational affairs, and instrumental in having the Tract Board changed from Leonardsville, N.Y., to Plainfield, N.J. He was an officer of the Memorial Board and a member of the Missionary Board, and a trustee of Alfred University. It was from the pastorate at the Pawcatuck church that he was called to succeed N.V. Hull as editor of The Sabbath Recorder. While a man of dignity, he was somewhat cool in manner and not altogether tactful, qualities which handicapped him in his editorial capacity. In his earlier years as editor, the subscription list showed a substantial growth. Upon the whole, he rendered high class service as editor and kept the Recorder well up to the high standard set by his predecessor.

ing to the eye.”

Editor Hull was not able to long enjoy this new form, as he passed away later that year.

The Rev. Stephen Burdick, pastor of the First Brookfield church in Leonardsville, carried on as interim editor. At the annual meeting of the Tract Society in September 1881, new officers and members were elected, changing the Board’s location to Plainfield, N.J.

Editor Platts kept busy

L.A. Platts, pastor of the Pawcatuck church in Westerly, began as *Recorder* editor on October 19, 1882. The Rev. Platts also assumed the general management of the publishing office. But in 1884, the Tract Society began to employ a separate business manager so that the editor could “be free to devote himself to strictly editorial work.” In a few

years, however, “as a measure of economy,” the business duties were re-assigned to Editor Platts.

His duties continued to multiply. Along with the *Recorder* and “*The Outlook and Sabbath Quarterly*,” the Board published several other periodicals (including one in Hebrew and one in Scandinavian). Platts was expected to oversee them all, an “exacting and grueling task” according to Corliss Randolph. When Alfred University offered Platts the chair of Church History and Homiletics, he accepted. His last editorial appeared on January 26, 1893.

For the next editor, the Board chose its corresponding secretary, the Rev. Leander E. Livermore. He was pastor of the Piscataway, N.J., church at the time, and entered his new work with the Board’s full support. Livermore’s first *Recorder* was published on February 23, 1893. *SR*

Perhaps one of the most striking statements made about the *Recorder* during its first 50 years was drafted by the General Conference’s Committee on Publishing Interests. At an 1890 meeting in Chicago, the SDB Council adopted this report, which included:

“The *Sabbath Recorder* has for its chief object the welfare of our people as a denomination. It should, therefore, be so conducted as to strengthen us within our church limits, keeping the people informed as to our doings and needs as a denomination, and being made to exercise a positive influence in shaping denominational work and directing denominational effort. To accomplish this, the paper must be readable and attractive. It is not enough that it be our denominational paper; it must have a value as a *religious newspaper*, which those not par-

ticularly alive to our peculiar denominational interests will appreciate, and for which they will be willing to pay... It is our belief that an especial effort should be made to have the *Sabbath Recorder* a family religious newspaper, which the father may read because it advocates the observance of the Lord’s holy Sabbath Day, and from which the child, as he reads for his entertainment and instruction, will receive the true spirit of denominational beliefs.

“While we make these suggestions for what seem to us would be improvements, we also would place on record our appreciation of the labor heretofore expended and of the degree of success already attained; and we would most heartily commend the *Recorder* to our people everywhere, as the advocate and defender of all Jehovah’s commandments.”

1894- 1944

New home, new look

Right at the beginning of the *Recorder's* second 50-year period, the time came to move once again.

For more than a decade, there had been a growing feeling that the Publishing House (in Alfred, N.Y.) and the Tract Board (Plainfield, N.J.) should be close together. Leading SDB citizens of Alfred were asked to accept that responsibility, but as Corliss Randolph reported in his historical sketch, they "steadily refused the proffered gift." Thus, the Board members decided to move the printing equipment to them in 1895.

It was costly to move the equipment, and much of the old and worn machinery needed replacing. Plus, the quarters occupied in Alfred were rent free; in Plainfield, prevailing rates had to be paid.

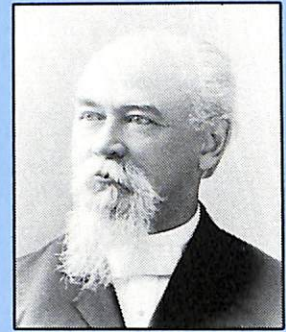
They soon discovered that the cost of living in the metropolitan area was greater than the rural village, and wages were raised correspondingly. In 1895, the Publishing House carried a net loss of over \$2,000.

Livermore out, Lewis in

Facing the many changes and his own declining health, Editor Leander Livermore resigned his position in March of 1898. In its search for a successor, the Board adopted the recommendation of its Advisory Committee, "that our Corresponding Secretary, Dr. A.H. Lewis, be invited to fill the editorial chair from March 1 until the next Annual Meeting..."

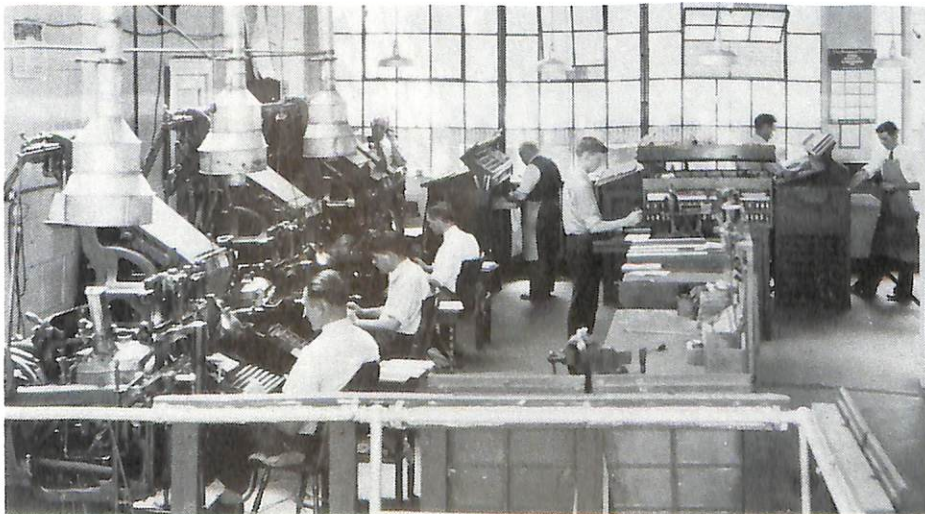
That term extended for nine and a half years.

Lewis began a once-a-month

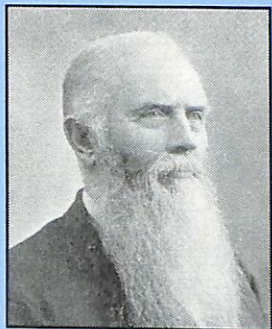


Leander E. Livermore
(1893-1898)

Leander E. Livermore was a graduate of Alfred University, and of Union Theological Seminary in New York City. For a number of years he was principal of DeRuyter Institute, and of Big Foot Academy, at Walworth, Wis. He enlisted in the Civil War, served a term, and then re-enlisted. He was pastor of the Greenmanville Church, at Mystic, Conn.; the Walworth, Wis., Church; and of the Piscataway Church, at New Market, N.J. From the Piscataway Church, he removed to Alfred, where he became financial agent of Alfred University. After two years, he purchased the Alfred Sun and associated it more closely with the University. In 1887, he disposed of the Sun, and returned to the pastorate in Piscataway, from which he was called to the editorial chair of The Sabbath Recorder. He had a wide acquaintance among the churches of the denomination. Moreover, he had an engaging personality, which stood him in good stead throughout his career as educator, pastor, and editor. It spared him many a sharp criticism; and, in no small degree, contributed to the success of the Recorder under his supervision.



The composing room at the Publishing House. Linotype machines are on the left.



Abram Herbert Lewis (1898-1907)

Of Abram Herbert Lewis, it is difficult to compress into so small a space the qualities and activities which made him so conspicuous and outstanding a leader among Seventh Day Baptists. Endowed with an unusual pleasing personality, a ready extemporaneous speaker, with an inexhaustible fund of good humor, he readily adapted himself to almost any situation in which he found himself, and made friends wherever he went. As a public speaker, he had few peers. As a preacher he carried the message of salvation in appealing terms. As a pastor, he quickly endeared himself to his parishioners. Committed to the cause of Sabbath Reform early in his career, he emphasized it throughout his life; and when he accepted the invitation of the Tract Board to become editor of The Sabbath Recorder, he did so with the definite hope that he might magnify the importance of the Sabbath truth in the minds and hearts of its readers. But he never lost sight of the primary importance of the Recorder—to serve freely and fully all the multifarious interests of the denomination; and Dr. Lewis kept the faith.

“Sabbath Reform” edition. It contained selections from the regular issues, including Sabbath Reform material, and was mailed to a “carefully prepared list of readers, the number sent out to be determined by the amount of funds at the disposal of the Board.”

The SR magazine

A monumental change occurred on April 1, 1907, when the *Sabbath Recorder* newspaper became the *Sabbath Recorder* magazine.

No April Fool’s joke, the *Recorder* went to a smaller form (approximately 7 x 10 inches), comprised of 32 pages plus cover. The change was made after much deliberation, and for many reasons: economics; easier to handle, read, and bind into annual volumes; different fibre-content in the paper, etc.

The first magazine-format issue listed all these reasons in detail, with the editorial salutation concluding with: “Let our readers be assured that the change has been made after careful consideration, and the publishers believe that the best interests of the *Recorder* and the denomination will be promoted by it.” (This size continued until 1931, when it was further reduced to 6 x 9 inches. The larger monthly format began in 1974.)

The Gardiner era

Desiring to return to full-time service in the field of Sabbath Reform, A.H. Lewis asked to be released from his editorial

duties in September 1907. Dr. Theodore Gardiner had recently resigned as president of Salem (W.Va.) College, and had just been installed as pastor of our North Loup, Neb., church. In spite of this recent career change, the Tract Board chose Gardiner to succeed Lewis. (Earlier, he had filled the editor’s chair during Lewis’ 1903 summer vacation.)

According to Randolph’s sketch, when the time came to move to Plainfield, Gardiner’s new congregation was “extremely loath to lose him, but felt that the editorial chair of the *Sabbath Recorder* was the greater need, and gracefully yielded.”

The theological “Higher Criticism,” or “Modernism” movement was well underway when Gardiner picked up the editor’s pen. Right away, his editorial, “Why worry about ‘Higher Criticism?’” attempted to allay fears in a quiet, fatherly way. (Gardiner was already 63 years old.)

That issue was compounded by other sticky ones: opposition to involvement with the Federal Council of Churches (57 articles on that topic alone); debates on the *Helping Hand*, dancing, the seminary; and “the old Advent question.” These were turbu-



Theodore Gardiner breaks ground for the new denominational building in Plainfield.

lent times for the denomination.

A 1931 editorial accompanying the last installment of the "Fundamentalists' Page" stated: "In an old *Recorder* it has been reported, certain demands were made for the summary dismissal from church membership of all those who voted for Buchanan for president. We have gone a long way since then. However, there is room for further enlargement along such lines. Seventh Day Baptists are not greatly divided. There are differences of opinion, but for the most part unanimity of action. United in love, sympathy, and devotion, we can and will go forward."

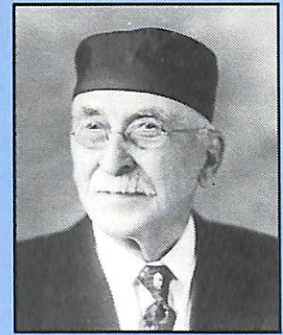
New departments, new offices

Some new departments, with added responsibilities, were added to the magazine during Gardiner's ten-

ure. When *The Pulpit* publication was discontinued in June 1917, a corresponding department in the *Recorder* carried on its interests. Likewise, when the *Sabbath Visitor* ceased in 1923, the *Recorder* picked it up. In 1928, when *The Exponent* was discontinued, the "Fundamentalists' Page" appeared.

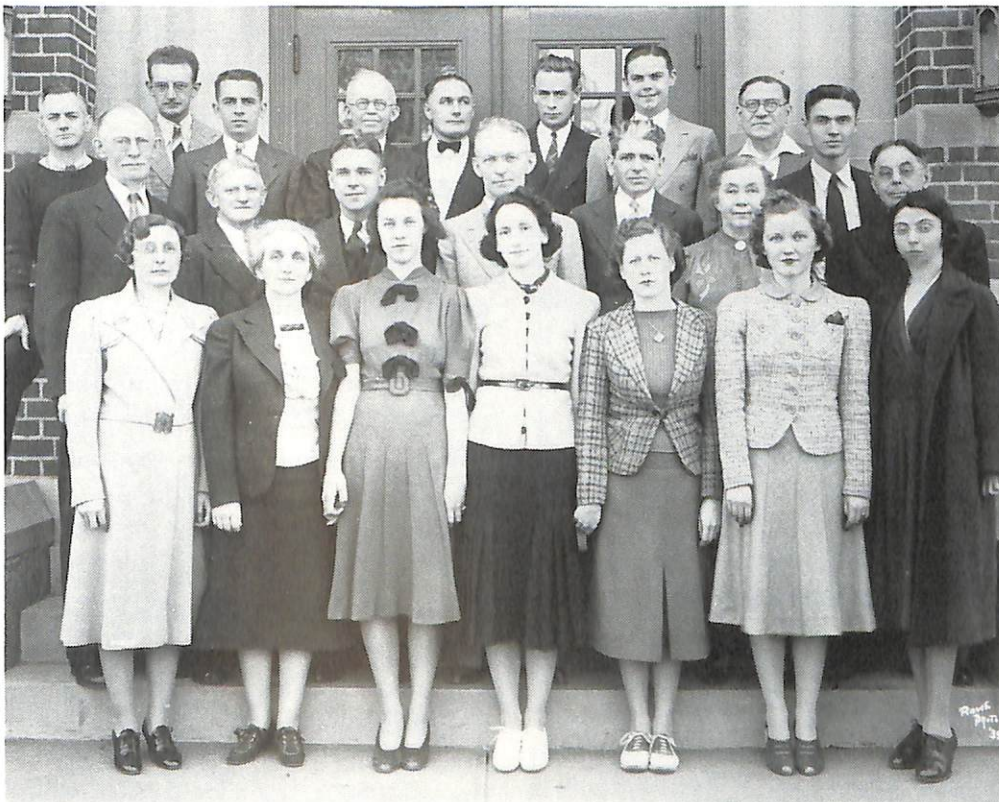
Frank Hubbard, treasurer of the Tract Society, was a strong promoter for a new denominational building. Following his sickness and death, the project came to a standstill. Dr. Gardiner picked up the task, and the building was finished in 1929. He occupied a new office there for several years before retiring.

The burdens of the heavy theological debates and completing the new building took their toll on Theodore Gardiner. At his request, a commit-

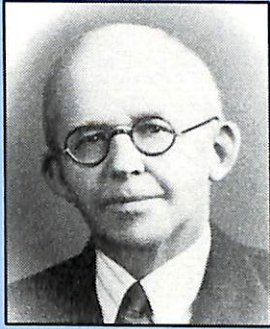


Theodore L. Gardiner
(1907-1931)

The memories of Theodore L. Gardiner and his life are too fresh in the minds of most of the readers of the Recorder [1944] to call for any comprehensive statement here of his career and personality. Educated for the ministry to which he was deeply consecrated, he was easily an outstanding preacher and pastor in the generation of highly successful preachers and pastors of which he was a member. But when duty seemed to call in imperative terms, he accepted the presidency of Salem College and successfully carried it through the most perilous period of its history. That task well done, he again accepted the pastorate of a large church, in which he was little more than well settled, when he heeded the call of the Tract Board to become the editor of The Sabbath Recorder, which he was to lead through deep, troublous waters. To this task, he brought a commanding and pleasing personality, a ripened and rich experience, with a deep and understanding human sympathy, and a perspective of the values inherent in the Recorder and the interest which it represented. His editorial measurements and appraisals are noteworthy. He served his day and generation well.



Denominational workers in 1939—(Front row): Bertha Tift, Evalois St. John, Doris Pope, Margaret Skaggs, Marjorie Carter, Violet North, Hazel Gamble. (Middle row): Jacob Bakker, Christian Nordheim, Jack Haver, L. Harrison North, Nathan Altein, Lena Langworthy, Frank Langworthy. (Back row): James Bannister, Clarence Kellogg, Gordon Cunningham, Herbert C. Van Horn, Herman Herres, Herman Liesch, Leo Cavanagh, Joe Maresca, Henry Poulin.



Herbert C. Van Horn
(1931-1945)

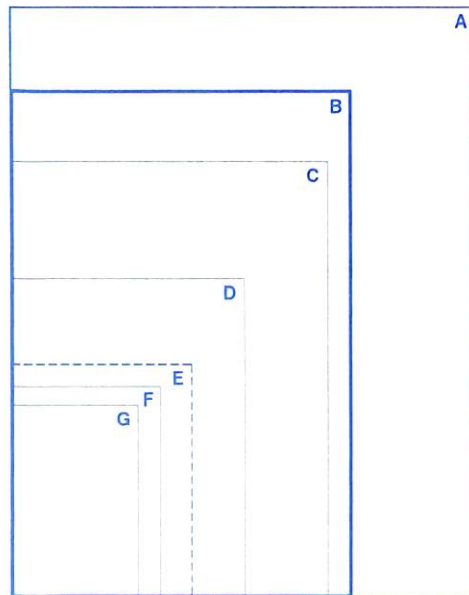
In his dual capacity of editor of the Recorder and corresponding secretary of the Tract Society—a most trying duality—Herbert Van Horn has visited far and wide among our churches and lone Sabbathkeepers, bringing all a message as cheerful and sympathetic as the broad smile which he habitually carries on his face betokens. His extended experience as pastor, as head of a State Young People’s Society of Christian Endeavor organization, as a Y.M.C.A. Secretary overseas in the First World War, all had given him a broad and deep human sympathy and human understanding, without which an editorial chair is poor indeed. His many years of service as corresponding secretary of the Tract Society had brought him into an intimate relation with the Tract Board, an experience which inspired a mutual confidence. No previous editor of the Recorder has been obliged to compress the voices of so many interests into so small a space. And this must be borne in mind when one compares the paper of today [1944] with that of a few years ago when it was double the present size.

tee considered a successor. On March 8, 1931, the Tract Board, with great appreciation, passed a motion that Gardiner “be made Editor Emeritus beginning on his eighty-seventh birthday anniversary, April 14, next, and at one-half his present salary.”

Gardiner retired to the home of his daughter in Lost Creek, W.Va., where he remained until his death in 1938.

New editor H.C. Van Horn

During the week of Dr. Gardiner’s retirement, the Tract Board voted that its Corresponding Secretary, the Rev. Herbert C. Van Horn, be requested to “exercise temporary editorial supervision of the *Sabbath Recorder* until otherwise ordered.” In early November of 1931, on recom-



The changing sizes of the SR—
 A) 22 x 28 inches; 1868-1880
 B) Original size; 1844-1867
 C) 15 x 20 inches; 1881-1888
 D) 11 x 15 inches; 1889-1907
 E) Current size; since 1974
 F) 7 x 10 inches; 1907-1930
 G) 6 x 9 inches; 1931-1973


mendation of a Board committee, the acting editor was made permanent editor.

The generally depressed economy of the time forced the *Recorder* to impose a strict policy to reduce its expenses, without ceasing publication. In pursuing this policy, the magazine underwent a number of changes—

- July 4, 1932: Reduced to 24 pages, no cover
- July 24, 1933: Published bi-weekly, no size change
- August 5, 1935: Up to 32 pages, no cover, still bi-weekly
- January 4, 1937: Back to a weekly, at 20 pages
- July 5, 1937: Reduced to 16 pages (remaining that size until 1974)

Instead of the numerous SDB publications of previous years, the Recorder Press printed only two: *The Sabbath Recorder* and *The Helping Hand*. All denominational interests were crowded into the smaller weekly magazine. Advertisers began to shy away from the *Recorder* because of its limited circulation.

At one time, the minutes of General Conference appeared in the *Recorder*, but with the reduced number of pages, that now became impractical. Van Horn did his best to provide a full summary of the yearly meetings, plus print some of the principle sermons and addresses.

Various “supplements” on different topics occasionally superceded the regular weekly issue. They would highlight missions, Christian Education, and, most frequently, Sabbath Promotion. Editor Van Horn and Business Manager L. Harrison North kept the lifeblood flowing into the *Recorder*, sustaining this essential link to all Seventh Day Baptists. 

1944- 1994

Our denominational and personal biography

by Don A. Sanford, Historian

—Two SCSC workers volunteered to file *Sabbath Recorder* index cards in the surname files of the Historical Society last summer. It was not long before they were looking up references pertaining to members of their families, enjoying accounts of their parents or grandparents, or perhaps chuckling over the announcement of their own births.

—A genealogist thumbs through the index cards looking for a reference to some ancestor whom she believes had been a member of a Seventh Day Baptist church in years past. What delight she shows when she finds a missing “limb” on her family tree.

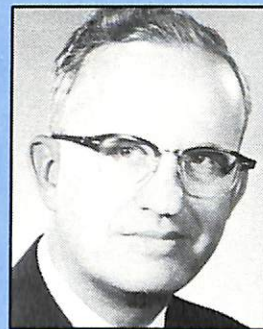
—A church gears up for a centennial celebration. “Can you look up an article from *The Sabbath Recorder* which was written at the time of our 50th anniversary?”

—A member of the Committee on Christian Social Action asks what changes have taken place among Seventh Day Baptists in attitudes concerning birth control.

—A new convert to the Sabbath wants to know how Seventh Day Baptists have cooperated with churches of other faiths.

All of these and many more are constant reminders of the impact that *The Sabbath Recorder* has had in the life of the denomination and its people. This magazine is both a biography and an autobiography—a “life-writing” and a “self-life-writing.” When I was writing *A Choosing People: A History of Seventh Day Baptists*, the two most-used sources for the last 150 years were the *SDB Yearbook* and *The Sabbath Recorder*. The former gave the documentation for action; the latter revealed much of the background and significance of the event.

The beginning chapter of the last five decades of this denominational biography is set in the context of World War II. The *Recorders* for 1944 contained letters from personnel in the Pacific and European theaters of action. The Women’s Society compiled and published a list, by churches, of 580 Seventh Day Baptists who were members of the armed services. Among them were four chaplains: Luther Crichlow, Leon Maltby, Wayne Rood, and Hurley Warren, two of whom later became editors of the *Recorder*, and a third became professor in the



K. Duane Hurley
(1945-1947)

*“The many subjects covered in the old *Recorders* can be visualized as ‘candles’ burning brightly on the 150th anniversary cake. May God bless us in our endeavors, together, for Him!”*



Hurley S. Warren
(1947-1952)

*“To all, officially and unofficially, go our warmest thanks for their patience and understanding, loyalty and co-operation, faith and prayers. We are persuaded that the mission of *The Sabbath Recorder* will become strengthened and more effective in the years ahead.”*
(From his last issue, August 18, 1952.)



Leon M. Maltby
(1953-1973)

"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."

Alfred, N.Y., School of Theology. Some of their letters recounted concerns of army life; others expressed their keen interest in happenings denominationally.

In 1946, Leon Maltby was pictured serving communion using a set of cups which he had fashioned from 50-caliber machine gun bullets while on the field. Forty-five years later, I used that same set for communion in a church, an event reported in the *Recorder* and on local television.

With the end of the war came a period of optimism reflected in *Recorder* articles, especially on SDBs participating in the formation of the World Council of Churches. It was amazing that a denomination much smaller than many single churches could have such a disproportionately large vote in ecumenical affairs.

Two decades later, *The Sabbath Recorder* reflected the change within both the World Council of Churches and the National Council of Churches, as well as the changing attitude of the denomination. The *Recorder* became the platform on which issues were debated. Though it did not bring unanimity, both sides of the issue felt that they had been heard, and the minority accepted the majority decision of the churches. The General Conference voted to withdraw from the National Council in 1973, and from the World Council three years later.

But the spirit of ecumenicity continued as we enjoyed stronger ties with other Baptists. In 1960, *Recorder* Editor Leon Maltby attended the Baptist World Alliance Congress in Rio de Janeiro. This led to the formation of the Brazilian Seventh Day Baptist Convention. He reported of that meeting: "The fellowship is more intimate, since the aims, polity, and lines of thought are so compa-

rable to ours."

The Sabbath Recorder later reported the steps which led to the 1963 inception of the North American Baptist Fellowship, with SDB Senator Jennings Randolph serving as the first vice president. That same year, Seventh Day Baptists joined the Baptist Joint Committee on Public Affairs.

In 1947, General Conference celebrated the centennial of the opening of our mission in China. The talk by T.M. Chang, principal of the SDB Mission School in Shanghai, was entitled, "The China Mission: Past, Present and Future." It was published in the *Recorder* a month later. With the close of that mission following the Communist takeover, the opening of the Nyasaland (Malawi, Africa) mission took center stage. We read the accounts of Ronald Barrar's visit and the dedication of the "Joan and Beth" medical team (Joan Clement and Beth Severe), joined later by Dr. Victor Burdick. Other missionary accounts from every continent except Antarctica led to the formation of the World Federation of Seventh Day



Recorder articles in the '50s and '60s focused on our mission in Nyasaland with Joan Clement (left) and Beth Severe.

Baptists in 1965. Its meetings and many activities of each of the 17 Conferences have since been reported.

The past half century brought significant educational changes to Seventh Day Baptists. The post-war years brought an influx of students to colleges and seminaries. *The Sabbath Recorder* for 1947 reported large enrollments at Salem (W.Va.) College, Milton (Wis.) College (whose founding corresponded with the birth of the *Recorder*), and Alfred (N.Y.) University. One article was entitled, "Alfred Interestingly Described by Visitor as Characterized as a Stronghold of Denomination." Army Chaplain Wayne Rood was pictured announcing his position on the teaching staff at Alfred's School of Theology.

Periodic reports of these institutions were brought to the attention of *Recorder* readers. It gave much space to the academic, theological, and financial circumstances which forced the closing of the School of Theology and the establishment of the Council on Ministry in 1963. The first issue of the *Recorder* edited by D. Scott Smith (August 1982) contained what could be called the "obituary" of Milton College at age 138. In 1951, a former editor of *The Sabbath Recorder*, K. Duane Hurley, was inau-



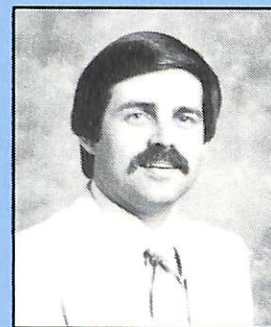
Council on Ministry students in 1964 (l. to r.): Joe Samuels, Glen Warner, Dean Victor Skaggs, Jacob Tyrell, Ed Sutton.

gurated as the president of Salem College. Thirty-eight years later, he announced in the September 1989 *SR* the marriage of Salem College with Japan's Teikyo University, to form Salem-Teikyo University.

As important as these biographical sketches may be, particularly to many of us who were in one way or another involved, the "autobiographical" material in *The Sabbath Recorder* was even more significant. It included changes in the structure of General Conference and its agencies; important moves and relationships; challenges for members to participate in the life of the church; it encouraged outreach and evangelism to those in need of the Gospel; and it furnished nourishment for the spiritual life of the people.

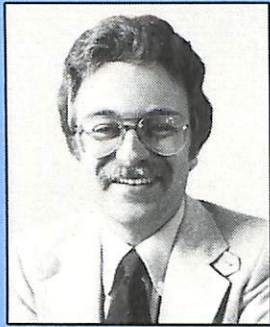
The centennial year of the *Recorder* included the account of Harley Sutton's installation as the first Executive Secretary of the Board of Christian Education. Our continued camping programs, and programs such as the Summer Christian Service Corps (SCSC), promoted in the pages of the *Recorder*, have contributed to the spiritual development and loyalty among the youth.

The Women's Society's page in the *Recorder* has been both informational and inspirational from its first appearance in 1888 to the present. In 1951, it announced the change which established a 10-year rotation of its Board of Directors. The other boards and agencies of the denomination have used the pages of the *Recorder* for primary means of denominational communication. The Historical Society has appreciated space granted for its "Pearls from the Past" to generate an appreciation for the rich heritage of Seventh Day Baptists.



John D. Bevis
(1973-1982)

"God has blessed the efforts of many people over the years to ensure the publication of the Recorder—a journal containing news of people, events, and churches as well as the 'Good News' of Jesus Christ and His eternal kingdom. May God continue to bless the ministry of The Sabbath Recorder, and all those who make its publication possible."



D. Scott Smith
(1982-1989)

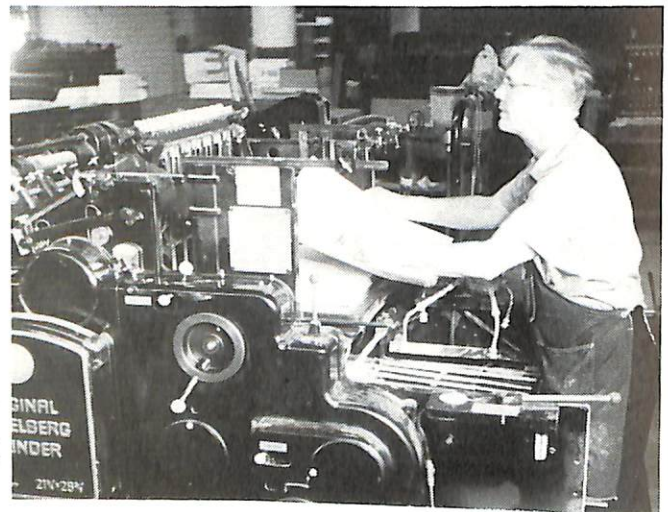
"The Sabbath Recorder, in its variety of formats, has been a vital connecting link that has held our churches together in fellowship. It remains an important communication tool in our mutual efforts. However, even though it is 150 years old, it is not sacred. It must continue to function as an effective communication tool or it will lose its reason for being."

The pages of *The Sabbath Recorder* have also been used to facilitate changes in the very structure of General Conference to meet changing conditions and needs. The September 1975 issue of the *Recorder* reported Conference's action to establish a "Committee to Study Reorganization." Through a representative *ad hoc* committee, numerous articles, and stimulation of interest heightened by the optimism from a "Commitment to Growth" program, a General Council structure was adopted in 1978.

Three years later, following the General Conference vote, *The Sabbath Recorder* was able to use the centerfold of the September issue for the headline: JANESVILLE, WISCONSIN TO BE NEW SITE FOR

DENOMINATIONAL CENTER. The June 1982 issue featured pictures of the 1929 Seventh Day Baptist Building in Plainfield, N.J., and the new SDB Center on Kennedy Road in Janesville. These were superimposed on a page proclaiming in repetitive fashion, "WE'RE MOVING, WE'RE MOVING." The back cover pictured moving vans loading at the old building and unloading at the new.

To have been a part of this past 50 years has been exciting; to be able to relive it through the pages of *The Sabbath Recorder* has been stimulating; to wonder what the future holds is intriguing. It is comforting to know that future generations will be able to look back on that portion of the denominational biography and say with us, "WE'RE MOVING," and feel the presence of God in our moving. *SR*



For over 40 years, Henry Poulin ran the printing presses in Plainfield.



"The move." Precious cargo from Plainfield is unloaded in Janesville.

“They said...”

Quotable gems from the past concerning the SR

“The old Sabbath Recorder files are full of history—not dry facts, but stories of the living, pulsing civic and religious life of our country and denomination. We, too, are making history. Shall we not strive harder to make ours as worthy as theirs, that it too shall be an inspiration to present and future generations? God grant that our courage and consecration may equal theirs, and that when things seem hard, with His help we will still keep ‘holding on,’ and He will bring us through with victory.”

—Office Assistant
(June 11, 1934; 90th anniversary)

“The Sabbath Recorder is primarily the one common medium of communication among Seventh Day Baptists, a sort of family newsletter, if you please, through which [all] may communicate with the entire denomination; and it is the only such medium. Nothing else will take its place.”

—Corliss F. Randolph
(June 11, 1934; 90th anniversary)

“These have been years of noble effort and self-sacrifice; every number has meant sacrifice and devotion on the part of some one. It has been an indispensable means of accomplishing our work; we could not have maintained an existence without it as the years have surged by with their temptations and problems.

“It was never more indispensable than now.”

—William L. Burdick
(March 24, 1919;
75th anniversary)

“The possibility for our publication to remain alive while so many

others have failed lies largely in the loyalty of past and present Seventh Day Baptists. Were it not for the willingness of our people to subsidize extensively the weekly that does so much for the cause, the Sabbath Recorder would have long since ceased to exist.”

—Editor Leon M. Maltby
(August 4, 1969;
125th anniversary)

“We should also pay our debt of appreciation to the officers of the Tract Board who through the years have fostered the Recorder, paid its expenses and employed its personnel. Subsidy by General Conference has always been necessary and sometimes this has seemed heavy. But hours and hours of thought and effort are donated or a much larger subsidy would be required. The presidents of the Tract Board and their associates through the years have been consecrated men and women trying to do their best to meet the needs of the denomination and the objectives of its weekly.”

—Historian Albert N. Rogers
(August 4, 1969;
125th anniversary)

“We lay down our work with regret, but not without hope; and we pray for the highest success of all our cherished interests, and for the complete victory of God’s truth in every age and every clime.”

—Editor Leander E. Livermore
(His last editorial,
February 28, 1898)

“So would we cast at the feet of Jesus, this pen, the implement of our daily toil, and then with God’s blessing upon it, go forth and use it

in His service, and for the good of His people. May it ever speak the truth in love. May it be ready with its comfort and cheer for troubled hearts. May it be full of good counsel for all who are perplexed. May it bring light to those who are in darkness; and whatever else it does, may it never be dipped in gall.”

—Editor Theodore L. Gardiner
(His first editorial,
September 16, 1907)

“It has been the binding cord that has tied us together, and that stands for the next hundred years as well as the past hundred years. In the year two thousand forty-four when the bicentenary number of the Recorder is printed by X-ray photography, let it be recorded therein that... God has definitely directed the destiny of our people, and the Recorder is a physical bond that ties us. Now after a hundred years, will he discard us? Not if we are faithful to our trust, for we stand for truths that are eternal.”

—Rev. Edward M. Holston
(Centennial number, 1944)

“The Sabbath Recorder is a living, vital thing, coming as it does from the life of the people. In its columns are found the best of the Church’s thoughts, hopes, ideals, and deeds. May those responsible for the Sabbath Recorder increasingly be successful in making it an instrument used of God to show Seventh Day Baptists the wideness of its hope and purpose in promoting the Sabbath in every way to serve our Lord.”

—Editor H.C. Van Horn
(June 11, 1934; 90th anniversary)

A dozen years of dedication

by Leanne Lippincott



Leanne Lippincott

When I first learned that we would be printing a special issue to celebrate the *Recorder's* 150 years of publication, my initial reaction was, "Gee, it doesn't seem that I've been working here *that* long!"

Actually, as the *Recorder* begins its 151st year, I'll be starting my 13th year—as assistant editor/art director extraordinaire. There's an old adage that says, "Time flies when you're havin' fun." For me, at least, that saying rings true. The time has flown, and it has been fun.

The *SR* and I first met on a "blind date," so to speak, back in July of 1982. I was a full-time wife and mother then, with a B.A. in English and work experience in journalism. I was editing the *Sabbath Visitor* when I was offered a part-time job at the Center—about 25 hours a week. My "main job," I was told, would be to help put out the denomination's monthly magazine. Little did I know back then that my relationship with the magazine would continue to expand over the years, presenting new challenges at every turn.

Another old adage says, "You can't teach an old dog new tricks."

Well, this old dog has learned a *lot* of new tricks while working here!

My early experience with the *Recorder* was your basic on-the-job training, under the excellent tutelage of Editor D. Scott Smith. He taught me how to "cut color" (adding color overlays to black and white pages), use the darkroom camera, operate the CompuGraphic typesetting machine (now affectionately called the "Blue Dinosaur"), size photographs, "paste up" type at the light table, and a zillion other "how-tos." (Thanks, Scott!)

The thing I remember most about my early years with the *Recorder* is how much work everything was! One story I like to tell is that Scott and I basically pasted up the magazine not once but twice each month. We printed out strips of type, photocopied them, and then pasted up a "dummy" *Recorder* before producing the final, camera-ready copy. (Today, entire pages are printed camera-ready directly from our computers.)

By the way, our first two typesetting machines had no internal memory. Although the CompuGraphic allowed us to see only a few words at a time, our second machine—the VariTyper—had a small, computer-like screen where at least we could read several sentences at once.

After type was set on the VariTyper, it had to go through a chemical bath to be developed. Occasionally, the developer would "eat" the strips of type, and we had

to re-keystroke everything. From scratch. In order to "draw" a box and put type into it, we had to hit dozens of keys and commands, and then hope for the best. More than once, I drew a box on the page while the words ended up somewhere in China.

When I started working on *The Sabbath Recorder*, I was a half-time employee with a husband, two young children, and no benefits. Now, a dozen years later, I'm a full-time employee, a widowed, single-parent of two young adults, and the recipient of full-time benefits.

God is good. He's provided me with a steady income; a great (and patient!) boss in Editor "Rev. Kev."; a wonderful work atmosphere populated by supportive Christians; and a rewarding job that's varied, flexible, and downright near perfect.

Let's see now.... If I work here for 138 more years, does that mean that I'll have a special issue published in *my* honor someday? *SR*



Leanne guides the Macintosh computers to print *The Sabbath Recorder*.

“Blest Be the Tie that Binds...”

by Rodney L. Henry

(Editor’s note—Along with reviewing our rich history, we wanted to look ahead at what the future might hold for Seventh Day Baptists. With his finger on the “pulse” of our churches and pastors, I asked Rodney Henry, our Director of Pastoral Services, to look down the road and write this article. Rod made it clear that this was “not a vision imparted to me by God. This will be the prayerful deliberation of a man who loves Seventh Day Baptists and has hopes and aspirations for them. My personal hope for the future of Seventh Day Baptists is a reflection of my experiences of the past and my preferences for the future.”)

“From him (Christ) the whole body, joined together by every supporting ligament, grows and builds itself up in love, as each part does its work” (Ephesians 4:15).

“Blest be the tie that binds our hearts in Christian love.” The words to this hymn have guided the theme of my personal vision for Seventh Day Baptists. What were the ties that bound us together as a people over three centuries ago? What are the ties that bind us together today? What are the ties that will bind us together as we face the new millennium?

Ties that bound our hearts in the past

For the first 300 years of our history, there were three things that marked a Seventh Day Baptist

church: the Sabbath, the covenant, and close family ties.

First, our understanding of the **covenant** differed from the churches that exercised authoritarian rule. The covenant was seen as a solemn agreement binding people to God and to each other with certain responsibilities. Those not living up to their covenant responsibilities were asked to change or be removed from the covenant relationship. The covenant was the “glue” holding the church together.

Second, the seventh day **Sabbath** kept by early English and American SDBs marked a difference between us and other Baptists. Our Sabbathkeeping was based on the understanding that the Ten Commandments reflected God’s character and stated God’s will for His Church. Sabbathkeeping was not to win God’s favor for salvation. Our understanding of the Sabbath came from our belief in the authority and centrality of Scripture, and not church tradition.

Third, the **family** was the basic unit of the Seventh Day Baptist church. The church migrated west as families. Our churches stayed in touch because of their close family ties. SDBs tended to marry other SDBs. This made the family ties that much stronger.

The covenant, the Sabbath, and the family are elements of the legacy given to us by our Seventh Day Baptist predecessors. They helped to bind together the hearts of our forefathers.

The ties that bind our hearts now

We live in a rapidly changing world. The Church has also changed a great deal over the centuries. The Church changes because it reflects its current cultural environment, along with its past and its understanding of the Bible.

Though the Seventh Day Baptist church has changed in its three-century history, the ties that join us today have not changed. The covenant, the Sabbath, and the family still bind us together. Where these elements are strong, the church is strong.

Covenant. In my opinion, the most significant aspect of the Seventh Day Baptist church is not our doctrine, but our concept of covenant. We are a covenant people. A covenant is a solemn agreement binding the church people to God and to each other. The covenant defines our primary relationships, based on faith and love. It is the covenant that makes Seventh Day Baptists a “family of families.” Covenant is the “tie that binds” us together.

Other churches are “creedal” churches. Creedal churches use their creed, or statement of belief, to hold the church together. In those churches, there must be uniformity of doctrine in order to have unity.

Our unity is based on our love for God and for each other. In a loving relationship there can be differences of opinion. This is the case

in most families which are held together by love and not by agreement on issues. Our Statement of Belief is a description (not prescription) of what Seventh Day Baptists generally believe. It is important to us because it describes what we believe the Bible teaches on these central doctrinal issues.

Do we have a strong sense of covenant in our local churches? I believe that there is an uneven understanding of covenant from church to church. While some churches have a thorough understanding of covenant relationships and responsibilities, others rarely mention it.

Sabbath. We live in a menu-driven world of choices and options. This is also the case with churches. Churches come in all sizes, doctrine, worship styles, and demographic make-up. Many of us drive by several other churches in order to get to our Seventh Day Baptist church. Why? Because of our belief in the seventh day Sabbath. SBDs are sabbatarians.

We are sabbatarians because we believe that the Bible teaches that the seventh day of the week was made holy by God for all people at Creation. God further established the importance of the Sabbath by making it a part of the Ten Commandments. As part of the Ten Commandments, or moral law, the Sabbath is a moral issue.

Many folks today have relegated the Sabbath to simply being a tradition of our church. It is “the way we have always done it.” So, for these people, working on the Sabbath or failing to keep the Sabbath holy is simply doing things another way. For them, it is not really a moral issue.

Perhaps some of this comes from our desire to show that we are not legalistic. Seventh Day Baptists do not keep the Sabbath in order to be saved. We believe that we keep the moral law and the Sabbath because we are already saved, and we want

***The covenant,
the Sabbath,
and the family
still bind us
together.
Where these
elements are
strong, the
church is strong.***

to please our heavenly Father. “If you love me, keep my commandments.” We keep the Sabbath out of love for our Lord.

Family. In the rapid change of society, the family has taken a “direct hit.” Sweeping social and cultural changes in America have battered the traditional family. Seventh Day Baptists have not been immune to the family troubles experienced by the rest of the country. Our families have suffered from divorce, lack of time together, poor communication, and discipline problems. As our society puts stress on the family, the troubled family puts stress on the local church and pastor, because we are still a church of families.

A hope for the future

Performance. As I look to the future, I still see a world in rapid change. Our lifestyles will be marked with the need for speed in everything we do. The motto

will be “the faster, the better.”

Since church members will have regular performance evaluations on their jobs, they will expect the same in the church with pastors and others involved in ministry and leadership.

Even our relationships within the church will begin to take on a performance dimension. People will have “competence” standards rather than “friendship” standards in their relationships.

The performance mentality can work at cross-purposes to the covenant relationship. It is always important for the pastor and other church workers and members to do their jobs well. Evaluation is often a helpful tool. However, our relationship with the pastor or with each other must never be based on performance. In a covenant relationship, it is our common love for God and for each other that holds us together. The Seventh Day Baptist church must be the place where covenant love is modeled for a performance-oriented world.

This is even more true of the family. Family relationships based on performance are doomed to failure and destruction. We must love one another in spite of our performance. Our churches must become places where families are encouraged and helped to love one another with unconditional love.

Time. Time has already taken over money as the “currency” of today. Our time is more valuable to us than our money. When people are asked why they do not attend church, the number one reason given is, “We don’t have time.” Americans do not seem to have time for God, for church, for family, or for community.

In a world with no time for relationships, the Sabbath (24 hours per week) will become increasingly more difficult to experience. The Sabbath is time. It is sacred and holy time, but it is time. It is time set apart by God at Creation for the benefit of humankind. This 24 hours of holy time, on the seventh day of the week, is the time God intends that we devote to our relationship with Him, with His people (the Church), and with our families.

I believe that the Sabbath is needed now more than at any time in human history. Yet it will not be perceived as good news by a world which fills its time with “doing.” Seventh Day Baptists must re-establish the importance of the Sabbath as that time set aside by God for the important relationships of God, church, and family.

My hope for the future of Seventh Day Baptists builds on the legacy from our history: covenant, Sabbath, and family. I believe that Seventh Day Baptist churches must strengthen each of these areas as we enter the 21st century.

Making a place for others

As we strengthen the “ties that bind” us together, we might inadvertently make it more difficult for new people to join our churches. When new people join a Seventh Day Baptist church they are not just joining an institution. In joining an institution, you look at their requirements for admission and their purpose before deciding to join.

Joining a Seventh Day Baptist church is like joining a close-knit family. We are close-knit because of our covenant relationship, and, in many of our churches, people are

actually related to each other. To join a close-knit family requires help from those family members. Joining a Seventh Day Baptist church will require help from covenant members.

I believe that our future includes bringing in new people to our existing churches. The key will be in helping people to join our church family. Success in reaching new people depends on helping them to find:

- a reason to come
- a place to belong
- a purpose to stay

A reason to come. Research over the last two decades has shown that more than three-fourths of the new people attending church come because of a personal invitation. Since our churches are like families, it is difficult for new people to attend without a personal invitation or relationship with someone in the church.

Covenant members will only invite others if they feel that they are inviting them to something that is worthwhile. The worship and Sabbath School experience must be of a high enough caliber that covenant members will want to invite their friends, relatives, and neighbors.

A place to belong. After guests have attended a couple of times, they will be looking for a place to belong in the lives of the other covenant members. Some people believe that you have to give new people jobs in the church in order to keep them interested. The most important thing that will keep a person coming back to church is finding significant relationships with people in the church.

A purpose to stay. After new people find a place in our lives, they must find a place in the ministry and leadership of the church. God has given each church member a spiritual gift(s) for the building up of the body of Christ. New people want to know that they have a significant role to play in the life and ministry of the church. This includes reaching out in the worldwide opportunities God brings our way.

Seventh Day Baptists have a specific role to play in the body of Christ. Our churches have the unique combination of a loving covenant people, a non-legalistic Sabbath, and close family ties. We must make each of these elements strong if we are going to be prepared for the 21st century.

God has not given us this legacy of covenant, Sabbath, and family for just our enjoyment and edification. We must share this legacy with others by giving them a reason to come (invitation), a place to belong (relationships), and a purpose to stay (ministry).

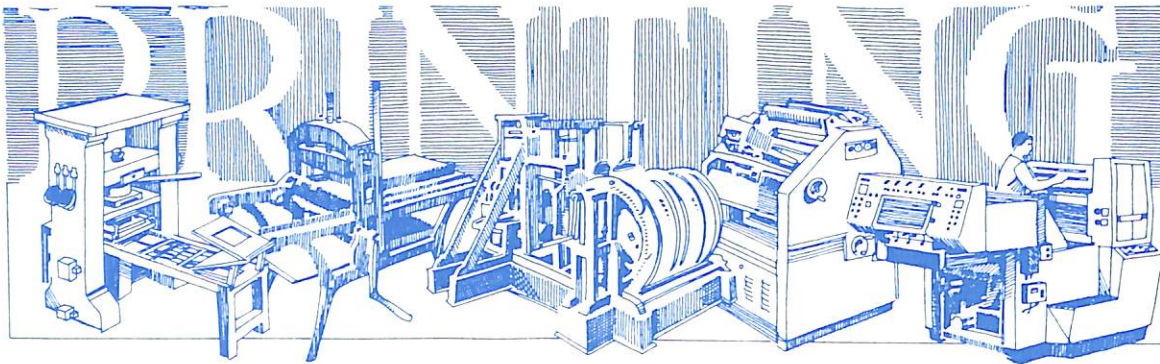
These things will only happen for us if we are a people in right relationship with the heavenly Father. We must seek to be a covenant, Sabbathkeeping people with close families—not just because it is our heritage, but because it is pleasing to our Father. *SR*



Rodney
Henry

“The Bleeding Edge” Publishing in the future

by Kevin Butler



Right now, we physically paste up the *Recorder* in the proper “spreads,” cut the color around the art work, and use a darkroom camera for photos and line art. We are

“You and I are living in a very exciting time,” says Marc Van Clevon, computer specialist at Graphic Images in Sun Prairie, Wis. “And that’s both good and bad!

“The computer and information industry makes itself so attractive, yet its changing nature makes getting into it quite scary—it’s like opening Pandora’s Box.

“We’re on what I call the ‘Bleeding Edge’—vs. the ‘Cutting Edge’—in the industry. If the computer equipment you buy today costs you \$1 million, next year it will probably be worth \$30,000 to \$50,000. Three years later? It’s obsolete!”

How those words have rung true for the Tract Council, but not in those dollar amounts! We purchased a (then) state-of-the-art typesetting machine in the early 1980s. Little did we know that computerized desktop publishing was about to be born.

Our earliest Macintosh computers have long since been replaced. But even our “new” hardware, acquired in 1991, has been overshadowed by dozens of newer models.

Van Clevon talked about what’s “hot” in the industry.

“On-line communication and CD-ROM (compact disk) publishing. By Christmas time this year, you won’t be able to buy a computer without a CD unit.”

Thinking about our readers, he noted, “There’s a lot of Bible studies and religious-oriented information on CD. Since most kids are more computer-literate than their parents, I see great potential in computer-generated religious education.

“There can be a marriage of high-tech with the faith.”

Quite a change from the primers of yesterday.

My Assistant Editor, Leanne Lippincott, was fascinated with the *Recorder’s* rich history as she pasted up this issue. She wished that some of the earliest editors could come back, just for a few minutes, and see how today’s paper is readied for the press.

I have a feeling that, within a decade, we will be amazed at how “old-fashioned” we were in 1994.

learning to use our new computer scanner, which will eventually eliminate the darkroom work.

Within the near future, I see our information storage systems changing to optical disks, and newer software performing more and more intricate tasks (while chewing up more and more memory space).

One day, instead of delivering a large box of pasted-up sheets to the printer, we will hand our sales representative a thin computer disk with all he needs for printing the *Recorder*. That will be replaced by simply phoning it in to the printer via a high-speed modem.

Next? How about us downloading all the magazine info into your home computer, or you accessing just certain portions at your convenience from your voice-activated wristwatch satellite transponder.

Lest we jump ahead too quickly, remember all the buzz a decade ago about a “paperless society”? It seems like we’ve now got more piles and files of paper than ever!

The printed page will remain with us for quite a while. *SR*

Kevin's Korner

(continued from page 3)

pray that history will be kind to the *Recorder* and its editors. So far, it has. Sure, it's easy to carry your own ego over to the printed page. But if this magazine continued solely for the sake of an editor's ego and pride, then I don't believe it would have lasted this long. The Lord has blessed this publication.

That doesn't mean that we won't make mistakes. You might own folders marked "Good SRs" and "Bad SRs." Some of the topics will strike you as vital; other copies might get lost on your desk.

The purpose of the *Recorder* has been—and will continue to be—to carry the Good News of Christ, and the beauty and peace of His Sabbath, to people of this denomination and beyond. We may get into some friendly debates and have some lively dialogues. But when the *Recorder* becomes the platform for dictatorial dogmatism, then the Volume numbers and its "consecutive printing streak" should come to an end.

As for history, this commemorative issue is packed with it. We've highlighted the *Recorder's* many changes, and featured many of the personalities behind the work. For the first time, we have five living past and present *Recorder* editors. I hope that you will take the time to look back at our last five issues and re-read the memoirs of these men.

So many wonderful memories. May they continue, until He comes. *SR*

A review of articles from the very first SR

(Excerpted from Rev. Willard D. Burdick's 1944 article)

The subjects of some of the religious articles are: Sanctification of the Sabbath, Methodist General Conference on the Sabbath, The Second Advent and the Sabbath, The Bible, Anecdote of Luther, and Walking with God.

There are several items and articles from our churches and fields: a letter from Missionary J.L. Scott; resolutions from the Hayfield, Pa., church; writings from Rev. N.V. Hull, and Elders S.S. Griswold and James H. Cochran.

On the fourth page is a long article taken from the *Baltimore American* about Morse's Magnetic Telegraph that had just been perfected and used. The writer of the article was thrilled as he wrote of the conveying of news from the Democratic convention in Baltimore to Washington, as soon as it was announced in Baltimore. He wrote, "All this is calculated to put us upon the inquiry into the future agency of the wonderful contriv-

ance which thus, without metaphor, annihilates both time and space."

Under "Congressional Doings," memorials were presented in the Senate "for and against the annexation of Texas to the Union."

Nearly a column of the paper is given to "New York Prices Current." Here are quoted prices of ashes, bark, bottles, bristles, coal, coffee, etc.

There was begun the first Obituary Department, that has continued through the century.

In the last column of the paper is a list of the local agents of the *Recorder*, in fifty-seven localities in eleven states and territories.

Knowing of the great value *The Sabbath Recorder* has been to us through the century, we appreciate the wisdom of the course marked out by the first editor in the first issue of the paper, and so faithfully carried out during the many years of his service as editor. *SR*

Purpose Statement for *The Sabbath Recorder*

The Sabbath Recorder is:

- a magazine of communication and inspiration among Seventh Day Baptists.
- a vehicle through which denominational leadership can communicate the mission, goals, and accomplishments of Seventh Day Baptists.
- a tool intended to share the Good News of Jesus Christ and His Sabbath, and to inspire readers to share that news with others.
- an instrument used to acquaint others with the Seventh Day Baptist denomination.

As an expression of Seventh Day Baptist thinking and activities, *The Sabbath Recorder* provides inspiration and information for and about Seventh Day Baptists; an historical perspective; and a realistic, positive image of the denomination.

