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Entering Into Covenant: The History of Seventh Day Baptists in Newport

by Don A. Sanford

The summer 1994 issue of *Newport History*, the bulletin of the Newport Historical Society, is devoted completely to the history of Seventh Day Baptists in Newport, R.I. The quarterly covers the account of the founding of the first SDB church in America in 1671, the people involved, and documentation concerning the 1729 meeting house which served the congregation for nearly 200 years.

The editor's note states that this is a part of the long-term goal of the Newport Historical Society to publish a history of each of the four buildings owned or operated by the Society. "The author, Don A. Sanford, utilized resources of the Newport Society, the Seventh Day Baptist Historical Society, and a detailed building survey of the Preservation Cooperative, Ltd. The result is a history of a congregation and a place of worship that reveals new findings and debunks old myths."

Copies of this 48-page illustrated booklet are available for \$5.00 from either the Newport Historical Society, 82 Touro St., Newport RI 02840, or from the Seventh Day Baptist Historical Society, Box 1678, Janesville, WI 53547.

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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

Church-related

by Jeanne Yurke

(The following sermon was part of last May's Eastern Association theme, "Stressed, or Blessed?")

Sugar-free. Salt-free. Fat-free. Stress-free?

Here we are in this beautiful sanctuary, removed in time and place from the routine of the week to worship the Creator of the Universe. If there is one day which should be stress-free, it is the Sabbath. And if there is one moment which should be stress-free, it is now. In a way, it's a shame to spoil it all by talking about stress, but let's see if we can *talk* about stress without *feeling* stressed.

As we think about church-related stress, let me first suggest what it is *not*: Church-related stress is not the burnout of a pastor who has worked too many 24-hour days without a break. That is a case of *work*-related stress.

Church-related stress is not the tears over missed recitals or angry voices over cold dinners as church officers are absent from their homes. Those are cases of *family*-related stress.

In order to recognize what church-related stress is, we must properly define the church—not as a business; not as some social obligation—but as Christ's Body made up of individuals who wrestle with what it means to be in relationship with the Master and in relationship with other people. Put quite simply, the stress which results from such wrestling is church-related stress.

It should come as no surprise, then, that the first century church also experienced this stress, and early believers had to learn constructive ways for coping with it. A portion of Scripture which addresses the problems of church-related stress is the fourth chapter



of Second Corinthians.

In the first verse, Paul declared, "...since through God's mercy we have this ministry, we do not lose heart." Literally, to lose heart means "to faint," or "to grow weary." Stress can cause us to "lose heart," to become discouraged, to feel exhausted. We collapse into a heap, feeling overwhelmed by our circumstances.

But take another look. Paul said, "we do not lose heart"! Why not? Because "this ministry" is not something of our own invention. "We have this ministry" in the same way that we *have* God's mercy. Just knowing this is a corrective to the stress we might otherwise experience.

Paul goes on in the next several verses to elaborate on the importance of receiving one's marching orders in the Lord "through mercy." Nothing was done in a clandestine or underhanded way. There was no con job involved.

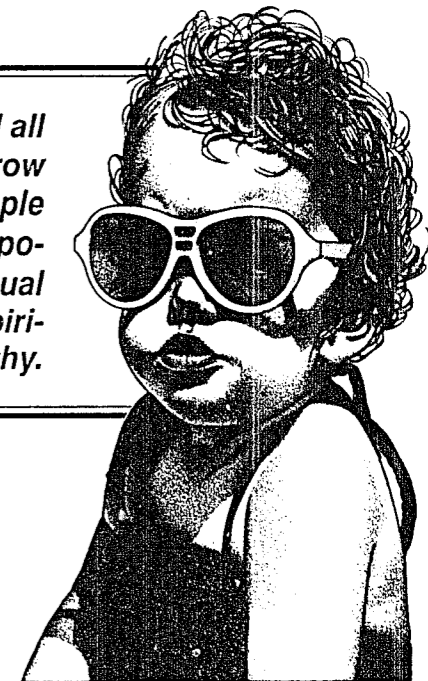
God's truth was not twisted. Instead, God's Word was transmitted clearly in plain language. If people failed to comprehend the Gospel, it was because the devil had kept them from seeing Christ in all of His glory.

It's like Hal Poe's high school biology class that conducted an experiment with bean sprouts. Each container of bean sprouts was covered with a different color of cellophane paper. The results were startling: some of the beans grew thick and bushy, some were long and skinny, some turned pale and limp.

The reason was simple: each cellophane paper filtered out a certain range of colors. Plants need *all* the colors of the spectrum to be healthy. Every ray of light, no matter where it is in the world, has the same full range of colors of the spectrum that blend together and appear white.

Just as plants need all of natural light to grow properly, so people need all the components of spiritual light to be spiritually healthy. As

Just as plants need all of natural light to grow properly, so people need all the components of spiritual light to be spiritually healthy.



God's truth shines with the full spectrum of spiritual light, hearts can be made whole and healthy. But when people filter out whatever spiritual truth might seem to be uncomfortable as it shines on them, their lives become shriveled and out of shape.

Paul carefully pointed out that "...we do not preach ourselves, but Jesus Christ as Lord...." What does this have to do with stress in the church? Quite a bit, actually!

Whenever we allow our egos or our bloated attitudes to filter out or overshadow "the light of the knowledge of the glory of God in the face of Christ," we become theologically unbalanced, and that results in major doses of stress throughout the Body. You see, stress can be caused by a lack of balance or equilibrium. When inside forces and outside forces work against each other, something has to give! The balance within the Body is a precise one.

When Christ is allowed to function as the Body's Head, and His presence is the Light shining in our hearts to illuminate the path to be taken, then there is balance, stability, and a proper focus.

The story is told about a great artist who had finished a painting in which the Lord Jesus was the central figure. The painter had invited some friends to see it. They were all impressed with the intricate detail of a lace tablecloth, the product of the artist's skill and imagination. They talked only

about that, the magnificent lacework.

Hearing their comments, the painter grabbed his brush, dipped it into the paints, and with one bold stroke wiped out the lacework. When his friends looked at the painting again, this time without the lace tablecloth, their eyes were immediately attracted to the face of Christ, the *real* focus of that painting. It is crucial that Christ be presented exactly as He is, "the (very) Image of the invisible God" (Colossians 1:15), and One in whom the full continuum of God's glory shines.

The specifics of church-related stress are spelled out for us, starting in verse 7: "... we have this treasure [God's Light shining into our hearts] in jars of clay to show that this all-surpassing power is from God and not from us."

This is an amazing statement! It is one thing to hide away one's "egg money" in a cookie jar, but what we have here is more like taking that cookie jar and stuffing into it all the cash needed to pay off the mortgage in full, with enough left over to last through eternity! There is a

huge contrast being made between God's precious treasure and the fragile vessels in which He chooses to deposit that treasure!

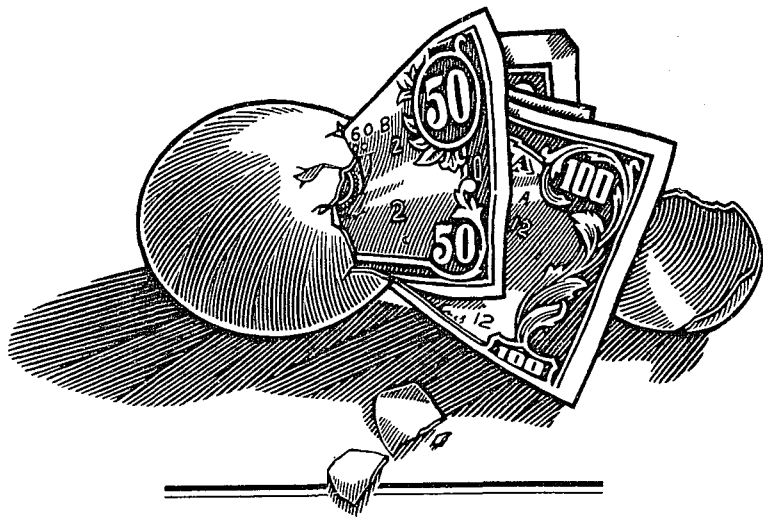
What happens to earthenware when it is put under great pressure, or when it is dropped, or when something crashes into it? It's likely to break, isn't it? If church-related stress goes unchecked, the congregation could be reduced to a bunch of "crack(ed) pots" and "leaky vessels"! (I was tempted to use that phrase as a title for this sermon.)

Despite the wonderful puns involved, the truth is that the church is *not* reduced to such rubble. According to Paul: "We are hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed." Now this is stress: hard-pressed, perplexed, persecuted, and struck down! Our lives as Christians are often like that. Nevertheless, once again we read that such stress does not have to end in ruin and collapse.

What's the secret? What prevents this stress from crushing us, from sending us into utter despair, from leaving us abandoned, or from completely destroying us? God's treasure *inside* preserves that fragile shell! Verses 10-12 point to the great paradox: Christ's life is revealed in our dying bodies, and Christ's death gives us spiritual vitality. This is the balance needed to offset the stress we are prone to experience.

Underneath it all is the stabilizing factor of faith (as we see in verses 13-15). Then, in verse 16, we have the situation summed up for us with the same words we had encountered way back in the first verse: "Therefore we do not lose heart." This time Paul was inspired to make the reason absolutely plain: "Though outwardly we are wasting away, yet inwardly we are being renewed day by day."

The causes of stress are so obvious. Suffering of all kinds wears on



It is one thing to hide away one's "egg money" in a cookie jar, but what we have here is more like taking that cookie jar and stuffing into it all the cash needed to pay off the mortgage in full, with enough left over to last through eternity!

a person. The church gets battered by a hostile world, and its members get sore in the process, but all of this is balanced out by inward, on-going renewal.

Certainly Paul could speak from firsthand experience when it came to suffering—shipwrecks, beatings, imprisonments, and the list goes on and on. But look at the way Paul wrote to the Corinthian Christians: "...our light and momentary troubles are achieving for us an eternal glory that far outweighs them all."

Were his troubles really "light and momentary"? Are the troubles we have really "light and momentary"? They certainly don't seem so at the time we are suffering through them!

Yet this is the corrective, the balanced perspective needed to reduce crippling stress and overcome the tendency to give in to all the pressures: to see with eyes of faith into the "eternal glory that far outweighs... all [our troubles]." "So we fix our eyes not on what is seen, but on what is unseen. For what is seen

is temporary, but what is unseen is eternal."

Let's go back through this chapter and see what might constitute church-related stress.

First, we have a set of three activities which would definitely launch us into turbulent waters: claiming God's ministry as our own work, changing the Gospel to suit us, and preaching ourselves rather than Christ. These are likely to take on extremely subtle expressions. If they were obvious, we probably would switch churches or fall onto our knees in repentance!

These activities would tip the scales so off-balance that *even outsiders* might recognize the terrible hypocrisy being practiced. It is by God's mercy that the Church can be relieved of such stress and conform to the Body-image God desires.

Another set of stress-producing circumstances can be grouped by sightedness: those who are blinded by God's glory or filtering out certain parts of God's transforming Light, and those whose eyes are fixed "not on what is seen, but on

what is unseen; [seeing not what] is temporary, but what is... eternal."

There is a great frustration within the church towards those who just don't seem to get it! We who have seen the Light, whose lives have been changed by God's power, have trouble relating in a consistently loving way towards people who are either hostile to the Gospel or woefully ignorant of it.

One of the greatest stresses in the church today results from this conflict: knowing that we should reach out to everyone with the wonderful message of salvation in Christ, and meeting resistance whenever we try. In order to remain strong in doing what we know we have been called by God to do, we have to remember several things. 1) As we see in verse 4, "The God of this age has blinded the minds of unbelievers, so that they cannot see the light of the Gospel of the glory of Christ, who is the image of God." 2) Satan's power is limited and fleeting. 3) "The One who is in you is greater than the one who is in the world!" (1 John 4:4b).

Before you complain that this is too simplistic, let me ask: Isn't this exactly what Paul was getting at when he wrote, "For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all"???

Yes, the situation often seems hopeless. Yes, it seems as if no matter what we try, some people just can't see who Jesus really is. Yes, the devil keeps playing games with people which ruin their lives. Nevertheless, "[the same] God who said, 'Let light shine out of darkness,' made His Light shine in [human] hearts..." And, the darkness which had engulfed even Saul of Tarsus was forever lifted by the Light of the World (Acts 9), the Light which can never be extinguished (John 1:5).

Are you starting to understand what Paul was getting at when he wrote to the Corinthians? He knew the stress could be great, but he also knew that if they focused on

the One who could bring them back into a balanced life, they would have the strength to go on!

Stress is created by opposing values and conflicting demands. Church-related stress is often the result of tension between insiders and outsiders, or friction among members who have forgotten that Christ is their Head. What Paul was inspired to write tells us that wherever stress is applied, God's strength is supplied!

Whenever there are crises which would ordinarily cause an organization to lose its balance and topple over, God has ways of keeping His people upright and steady. The balances are clearly evident. (See box below.)

No matter how stressful the negatives might appear, God redirects the balance and steadies us. If the stress is a product of our disobedience, then we need to humble ourselves and return to God's way of doing things.

If the stress is the result of enemies attacking the Body of Christ, we can trust the Head to lead us on into victory.

If the stress is that friction which takes place among members

from time to time, we need to regroup in loving, united fellowship made possible through Christ and the power of His Spirit.

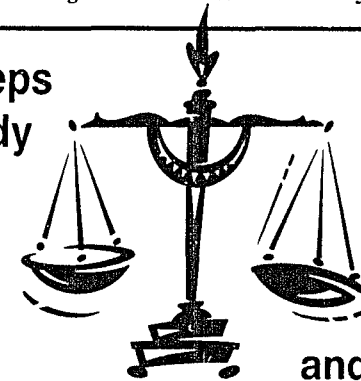
If the stress comes from knowing what we ought to do and feeling ill-equipped to follow through, then we must approach the Lord with honesty and depend on Him to provide us with what we need to be effective and faithful in His service.

Did Paul ever get stressed out? Many times! Did the early church experience stress? Of course! Still, we can praise God for entrusting His precious treasure to us—as fragile as we are—and thank Him that although "we are hard pressed on every side, [we are] not crushed... [although we are] perplexed, [we are] not in despair... [although we are] persecuted, [we are] not abandoned... [although we are] struck down, [we are] not destroyed."

Church-related stress? Yes, it is a reality, but God is ready to turn our stress into strength and our pressure into praise. Therefore we do not lose heart. *SR*

Jeanne Yurke pastors the Raritan Valley, N.J., SDB Church.

God keeps us steady



and balanced

- | | | |
|------------------------|---|---|
| • Blinded unbelievers | — | • Illuminated believers |
| • Human distortion | — | • The truth of God revealed in Jesus Christ |
| • Fragile earthenware | — | • The treasure of God/God's power |
| • Mortal bodies | — | • Eternal life in Christ |
| • Outward decay | — | • Inward renewal |
| • Troubles now | — | • Glory later |
| • The visible troubles | — | • The invisible hand of God at work |
| • Temporary problems | — | • Everlasting answers of God |

Can you do that on the Sabbath?

(Based on a true story*)

by Larry Graffius

"Sparks were flying at the synagogue today!"

Zachariah ben Elijah dusted off his cap and settled comfortably at the kitchen table. It was a modest piece of furniture, but when dressed in its lacy Sabbath tablecloth, it was one of those small but precious repositories of satisfaction that are afforded simple folk. The relaxed and intimate family times shared around this table were one of the primary focal points of Zachariah's weekly Sabbath.

Deborah was moving from table to pantry to water basin, bringing out the food for their late afternoon meal.

"What do you mean? Who was there?" Because Deborah was just recently a new mother, she was not yet considered ceremonially clean, so she did not go along to the Sabbath services in Capernaum that day.

"Jesus, the teacher from Nazareth, was there again today. He is attracting quite a following! There was no room left to sit when I got there, and so a lot of us were standing in the back and along the sides."

"Well, what happened? Was he teaching? Did he read the Scripture?"

"Yes, but..." Zachariah paused, raised an eyebrow, then continued.

"The others who were there made it seem more like we were watching a trial than a service of the Shema." He waited for a reaction from his wife. She didn't disappoint him.

*See Matt. 12:9-14, Mark 3:1-6, Luke 6:6-11

"Who do you mean? The Pharisees? The teachers of the law?"

"The very ones. They are so determined to trap Jesus in some foolish little point of the law that they'll do anything to trip him up or try to make him look foolish. They want to catch him in something he says, and do it publicly, so that they can convince everyone that he is a fraud, that he is a false teacher. They will try almost anything."

"Their favorite point, of course, is the Sabbath: 'What can you do on the Sabbath?' 'What is considered working on Sabbath?' Well, today, right here at our synagogue, there was a man who had a withered hand. Somebody said he was a 'plant.' You know, that the Pharisees got him to come, just to see if Jesus would heal him. But I doubt that."

"The people who have been follow-



ing Jesus say that he has the power to heal. They say they've seen him do some very amazing things, even on the Sabbath. The Pharisees say that's wrong; that people should wait until after sundown, or come back the next day to be healed. So when this man was there today, they saw an opportunity too good to pass by."

Deborah pursed her lips, "I can't understand them. Forgive me, Zachariah, for being so outspoken about this. I know that they are God's servants and the teachers of His Holy Word, but it is so upsetting. Here is a great teacher, a prophet perhaps. Some say he is the One sent from God that we have awaited for so long."

"He heals and performs miracles, and yet the scribes and Pharisees resist him and oppose him. They look for ways to accuse him. Why? What are they afraid of? Why do they seem so bitter and critical?"

"Are they jealous of him because so many turn to him and follow him? Are they threatened by him because he seems to contradict them and their teaching?"

Zachariah listened thoughtfully. He was not sure how to answer her.

He agreed with the things Deborah had said, but he was not comfortable with where it might lead. The logical conclusions were rather frightening. What if the Pharisees were wrong? What if the teachers of the law had taught them incorrectly? Who was right? And was the law itself now suspect?

How could they determine what were just man's ideas and commentary, and what was from God? If they decided that the Pharisees were not to be trusted (something that many had already concluded), where could they turn to learn the truth? Was this Jesus truly the Christ, the Anointed One?

"I don't know," was all that Zachariah finally said. "But the Pharisees got put in their place today. Jesus seemed to know what

they were up to, even before they started. After reading from the Prophets, Jesus sat down and began to teach. It was then that he saw the man with the withered hand."

"Who was he?"

"A fellow named Samuel; Samuel ben Eliezer. I don't know him, but I

"Well, one of the 'old boys' from the synagogue, Reb Zadoc the Sham-maite, stood up and posed the question, 'Is it lawful to heal on the Sabbath?' Can you imagine the nerve? There was Samuel, a poor fellow who had come to hear the Nazarene. He was peaceably minding his own business, and the

What if the Pharisees were wrong? What if the teachers of the law had taught them incorrectly? Who was right? And was the law itself now suspect?

heard someone say that he was from Bethsaida. He used to mend nets for fishermen, but his hand crippled up. For the last few years, he has had to depend on others, or just beg."

"So what was the commotion about? Was Jesus angry at the Pharisees for trying to trap him?"

"No, I really don't think it was that," Zachariah replied. "Yes, Jesus was angry with them, but that wasn't the reason."

Even though Zachariah was not a close follower of Jesus, he was a good judge of character. In fact, anyone who saw Jesus could tell that he spoke and acted with authority and confidence; he seemed to be in control of every situation, even though he held no official position. When He spoke, people listened; when he moved, people followed. He seemed to know what was in men's hearts, before they ever uttered a word.

Yes, Zachariah concluded, Jesus must be a prophet. Without question he was at least that—a holy man of God who clearly spoke God's word. And such a man would not be afraid of the Pharisees trying to trip him up. Annoyed, yes. Impatient, yes. But that is not what Jesus was angry about that day in the synagogue.

Zachariah continued his story:

Pharisees and teachers of the law decided to make a test case out of him.

"They never thought about Samuel's feelings. They never asked him if he would mind. They just blurted out their question and he became the subject of their debate. That's what made the Nazarene angry. They were so callous."

"The Pharisees didn't care one bit that Samuel was crippled and couldn't use his hand. They didn't care who he was, or why he was there. To them, he wasn't even a person. Just an example. Just a piece of bait they were using to try to catch a big fish. And if it worked, great. The bait would get tossed aside. If not, same thing! They would try something else!"

Zachariah suddenly realized that he was nearly shouting. He stopped and collected himself.

Just then, the first of four children appeared in the doorway. John Mark had been resting quietly out on the shady side of the house with the others, something they did nearly every Sabbath. Quietness and rest were the order of the day for this Jewish family.

When the discussion indoors became animated, younger brother Israel decided it was time to go in for supper, and hopefully catch a few words of the conversation. No, children were not supposed to be included in their parents' discussions unless they were invited. But sometimes you

could "just happen" to be at the right place at the wrong time, and once in a while a fellow could hear some very interesting things! Of course, it could backfire sometimes, and they were promptly scolded out of the room. But that was the chance they took. Mark knew his

be considered working. If Jesus was a great teacher, he would not teach people to work on the Sabbath.

Israel's older sister, Hannah, decided to take the opposite side. She always did, it seemed. No matter what Israel said, she thought the contrary. "Jesus would say 'yes.'"

**People are the most important to God.
They are more important than things.
And the Sabbath is God's holy day
in which people should show love and
compassion to each other.**

place; he was just curious. That was a prerogative and characteristic of growing up.

Zachariah glanced at the boys and hesitated before going on with his story. Should these ideas fall on tender ears? He mentally scanned the remainder of his tidings, considering the repercussions. The healing... the teaching... the meaning.

Why, yes, the children could hear this. In fact, they *should* hear this! "John Mark, bring the others in to sup. I have a story for you."

There was no need to call them a second time. When father had a story to tell, every child had perfect hearing!

"Listen to what happened at the synagogue today," Zachariah began. "There was a great teacher and prophet there, Jesus the Nazarene, who read the Scripture and taught. There was also a man there with a withered hand. And as Jesus taught, one of the Pharisees asked Jesus, 'Is it lawful to heal on the Sabbath?'"

Zachariah paused, looking around the table at the faces. "What do you think Jesus said?"

Each child was encouraged to give their answer. David, the youngest, did not know. Next, Israel said that he thought Jesus would say 'No' because that might

When asked why, she simply said, "Because Israel said 'no.'" (If rank has its privileges, so does sibling rivalry!)

Trying to keep his patience, the wise father turned to his oldest, John Mark, a thoughtful young man who seemed to know a lot more than he said. He believed Jesus would say "Yes," but he was not exactly sure why. He had heard Jesus speaking one day not more than two Sabbaths ago, just outside their village at the end of a field of grain. He was still pondering a statement that he had heard Jesus make: "The Sabbath was made for man, not man for the Sabbath. So the Son of Man is Lord, even of the Sabbath."

"What *did* Jesus say?" Mark finally asked.

"Well, he didn't say anything at first. He turned to the man with the withered hand and told him to stand up. When he did, Jesus told him to come to the front of the crowd. And he did. There Samuel stood. Then the Nazarene drew a deep breath and let it out slowly. If I had been one of those teachers of the law right then, I think I would have run for cover! Jesus really let them have it.

"He stared at them in anger, and his eyes were moist. This is what Jesus said: 'If any of you has a

sheep and it falls into a pit on the Sabbath, will you not take hold of it and lift it out? How much more valuable is a man than a sheep! I ask you, which is lawful on the Sabbath: to do good or to do evil, to save life or to destroy it?"

"Jesus looked around at all of them. It was so quiet that you could hear your own heart beating. And then he said to the man, 'Stretch out your hand.' Samuel did so, and his hand was completely healed."

Everyone at Zachariah's table gave a sigh and a cheer. They continued to talk together and asked father to tell again what Jesus had said and done.

"Children, I learned a very important lesson today. It is something that we all knew already, but Jesus made it come alive. *People* are the most important to God. They are more important than things. And the Sabbath is God's holy day in which people should show love and compassion to each other. Especially people who are in need."

Soon, they were finished eating and began to leave the table. Zachariah ben Elijah sat thinking. An idea came to him, so he slid back his chair, got up, and started toward the door.

"Where are you going?" Deborah inquired.

"I think I will go over to see our friend Jacob ben Joseph. He was not at the synagogue today. I heard he was not feeling well, so I just thought I might pay him a visit."

"But the walk to his house is more than three furlongs; you can't go there today, on Sabbath Day," his wife responded.

"Pharisee!" Zachariah replied with a big grin on his face.

Deborah caught it and blushed. "Now you just wait," she said, trying to sound serious. Finally, a smirk betrayed her as she said, "I'll come with you!" **SR**

Larry Graffius is pastor of the Lost Creek, W. Va., SDB Church.

The Great Commission vs. The Great Omission

by David Cutshall

"Go therefore and make disciples of ALL the nations baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe ALL things that I have commanded you; and lo (behold), I am with you always, even to the end of the age" (Matthew 28:19-20 NKJV, emphases mine).

"And he (Jesus) said to them, 'Go into ALL the world and preach the Gospel to EVERY creature. He who BELIEVES and is baptized will be saved; but he who does not believe will be condemned.'" (Mark 16:15-16 NKJV, emphases mine).

We Seventh Day Baptists are very quick to condemn, or at least criticize, our Sunday-keeping Christian brothers and sisters for ignoring what the Holy Scriptures clearly teach about Sabbath. But aren't we equally guilty of ignoring, or at best "glossing over," what the Holy Scriptures clearly teach about The Great Commission?

Upon reading or hearing this statement, many—in fact, most of us—are offended and upset, if not plainly insulted and angered. Just like the Sunday-keepers, we either deny the Commission's importance or claim that it is someone else's responsibility. We are quick to say, "That is what we pay the pastor to do," or "That is why we send money to missions and missionaries." How quick we are to hide behind excuses!

I am reminded of when I was a child and became the proud recipient of a cute, wiggling, loving puppy. Before getting her, I had been told repeatedly that I had the re-

sponsibility of feeding, watering, and cleaning up after my dog if I were ever to get one. Of course, I promised—even swore to it on that proverbial stack of Bibles—that I would faithfully carry out all of my responsibilities as a dog owner.

But after I had her for a while (and the newness of dog ownership had begun to wear off), I began to "occasionally forget" to feed and water that trusting, loving creature that looked to me for sustenance. My excuses usually went something like:

"I'll take care of her after I play with the kids next door," or "I'll take

care of her *after* the ball game." I could somehow always justify postponing my responsibility, and then I usually forgot to do it later. It got to where that poor dog would have starved to death, or died of thirst in a yard filled with her "messes" if it weren't for my mother.

In time, I came to depend on my mother to take care of my dog. It got to the point that I resented being reminded of my responsibility to care for Tippy. "After all, that's what we have mothers for anyhow!"

Now I hadn't stopped loving the dog. In fact, I loved Tippy as much as any child loves a pet. I just refused to accept the responsibility

for taking care of her. I depended on somebody else to do it.

When we first become saved, our enthusiasm for taking care of our Christian responsibilities is simply overpowering. Nothing or nobody is permitted to stand in our way of telling others about our Jesus and our newfound relationship with Him!

Later on, as the newness of being a Christian wears off, we occasionally forget to tell others about Jesus. Witnessing can wait until after the ball game or movie on television. It becomes easier to remain silent than to endure the snide remarks at school, work, or play.

We soothe our conscience with an occasional (but not too big or often) missions or evangelistic offering. That way, we can delude ourselves into thinking we have now "fulfilled our obligations," and the rest is up to the pastor,



the missionaries, the evangelists, and the "radicals."

That way, should some "radical Bible-pounder" ever become overzealous and try to remind us of our Christian responsibilities, we can become indignant, self-righteous, and upset. After all, by accepting a "buck" or so from us, somebody else accepted that responsibility for us, and we've discharged our obligations.

Doesn't that sound familiar? You can easily see it in others, but can you see it in yourself?

"But what can I do?" you may ask. "I'm so busy now." Money and time are difficult to come by today. It seems that "the harder I try, the 'behinder' I get." Just what can a poor person do in this day and age?

The first thing that we can do is to *faithfully* pay our tithes to our home church! "But I can't afford to pay tithes" is our usual reply. "I wish that I could, but by the time I pay my bills, there's nothing left over; in fact, there's not enough to

of hosts, If I will not open for you the windows of heaven and pour out for you such blessing that there will not be room enough to receive it" (Malachi 3:6-10 NKJV).

When I bring my paycheck home, I sit right down and make out my deposit slip, then my tithe check, and only then do I make my bank deposit and write out checks to pay bills. If I fail to put God first by paying my tithe first, I usually forget to pay my tithe until I've run out of money.

Now that I'm paying my tithes faithfully, the money I have left somehow goes farther. How? God said it, I finally believed it; I did it; and I found out it is so!

You say, "Well, I pay my tithes so I have fulfilled my responsibilities." The answer to that is a re-sounding, "No way, José." That is only the beginning!

Very effective yet inexpensive tracts are available from the Seventh Day Baptist Tract and Communication Council, and other

is *The Sabbath Recorder*. A group in your local church, such as the Ladies Aid or Diaconate, can solicit members of the church to sponsor additional annual "subscriptions" to the *Recorder* for bulk mailing to the church (the annual donation per copy is only \$15.00). The magazines can then be redistributed to hospitals, nursing homes, doctor and dentist offices, clinic waiting rooms, automotive repair shop waiting rooms, jails, bus and train stations, break rooms at work, etc. The opportunities to use this fine publication are endless!

So far, every witnessing method I've suggested to you "costs money." How about a "freebie"? Cultivate a habit of answering your telephone with "Jesus loves you" instead of "Hello." Short, sweet, simple, easy, and definitely not expensive!

Another way is every time you pay a bill in person or make a purchase, always give the cashier a smile and tell her or him, "Jesus loves you, and I do, too." Again, it's short, sweet, simple, easy, and definitely not expensive. Work on it until it becomes habit.

Then you can start by using the closing, "Love in Christ," instead of "Sincerely," "Yours Truly," or "Love." That, along with a tract, doubles the effectiveness of the message.

I'm sure that you're beginning to get the message by now. To be an effective witness, always keep it short, sweet, simple, and loving. Never be critical or condemning. Always witness with a smile, and leave it alone when asked to.

With prayer and practice, any Christian can become a "living Witness" for Jesus. Do you love Him enough to be a "living Witness" for Him? (Read Romans 10:1-16.)

Are you alive in Christ or dead in Satan? "As for me and my house, we will serve the Lord!" (Joshua 24:15b). **SR**

David Cutshall is a member of the Dodge Center, Minn., SDB Church.



Women's Society page by Charlotte Chroniger

Fruitful times for our women

"...and has brought good news of your faith and love..." (1 Thessalonians 3:6 NASB).

It has been exciting and interesting to receive the bulletins and newsletters from 12 of our churches, and to read the good news of how they are serving the Lord in their community. These past months have been fruitful times for many of our Seventh Day Baptist women.

Daytona Beach, Fla.

The Daytona Beach women (and men) hosted the Council on Ministry and the General Council at recent meetings. They continue to make quilts for newlyweds and babies; make layettes and school kits; collect blankets for Church World Service; and collect food for Family Welfare.

Alfred Station, N.Y.

The Alfred Station Union Industrial Society had a lovely fund-raising brunch recently, and also served the FFA-FHA Banquet and a Father-Son Banquet. They continue to be involved with the ministry of Camp Harley Sutton.

Salem, W.Va.

The Salem women are very involved with serving Senior Citizens meals (Meals on Wheels), and provide lots of time and energy in their Vacation Bible School (VBS) and Camp Joy ministries.

Bradenton, Fla.

The Bradenton church exercises the gift of hospitality as many visitors come their way. (Daytona Beach also enjoys many visitors—there must be something about Florida!)

Hebron, Pa.

The Hebron women (in Coudersport, Pa.) met for their monthly meeting and had a program of making crafts for the Summer Christian Service Corps (SCSC) craft table at Conference.

These past months have been fruitful times for many of our Seventh Day Baptist women.

They provided food for their local Lenten Luncheon series, and observed the National Day of Prayer in May. They are using the book, *Loving One Another*, for their Bible study.

Nortonville, Kan.

The Nortonville congregation provides meals of sharing each week for the folks who travel to Sabbath worship. They also sponsor VBS.

Lost Creek, W.Va.

The Lost Creek Ladies Aid publish the church newsletter (nice job!), which tells of the church's involvement with Camp Joy, the Natural Evangelism Training (NET) program, the Zambia sewing project, and a Summer Fun Club for children.

Battle Creek, Mich.

Battle Creek recently hosted the National Leadership Development Team, and continue to provide many activities at their Camp Holston. The women enjoyed a Fall Refresher Retreat, and they continue to make clothes for the Charitable Union. They have been using

Jill Briscoe's book, *A Snake in My Garden*, for their study.

Westerly, R.I.

The Westerly women enjoyed a program on Homefront Health Care, and held a Bowl-a-thon to

raise money for a new refrigerator. They also hosted Women's Board Vice President Ruth Probasco at a special meeting.

Dodge Center, Minn. and Verona, N.Y.

The Dodge Center women sell delicious apple and cherry pies, and hold a rummage sale and a soup supper to raise money. They also are involved with Meals on Wheels. They recently held a retreat, "Dreaming God's Dream," in Minnesota, while the Verona women held a spring retreat in New York (see story, page 21).

Shiloh, N.J.

The Shiloh women recently collected money for the India orphanage (loose change in a can all year really adds up!), and the annual Chicken Pot Pie Dinner on Memorial Day was another success.

I would love to hear of the "good news of your faith and love" from other SDB women's groups and churches. Send me your newsletters or bulletins. Let us hear how you are serving the Lord. **SR**

We are quick to say, "That is what we pay the pastor to do," or "That is why we send money to missions and missionaries." How quick we are to hide behind excuses!

go around." How true that only too often seems to be.

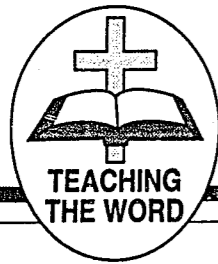
"For I am the Lord, I do not change; therefore you are not consumed, O sons of Jacob. Yet from the days of your fathers you have gone away from My ordinances and have not kept them. Return to Me, and I will return to you," says the Lord of hosts.

"But you said, 'In what way shall we return?' Will a man rob God? Yet you have robbed Me! 'In what way have we robbed you?' In tithes and offerings. You are cursed with a curse, for you have robbed Me, even this whole nation. Bring ALL the tithes into the storehouse, that there may be food in my house and prove Me now in this," says the Lord

sources. The most effective witnessing tracts are brief, simple salvation ("You must be born again") messages.

When writing to friends and relatives, paying bills, or whatever the occasion, slip a tract into the envelope before you seal and mail it. Be sure that your church's name and address is on each tract. A space is usually provided for that. Even if the reader is across the globe, they need somewhere to write to get more information or to get the name and location of their closest Seventh Day Baptist Church. That church can be informed of the inquiry and contact the reader.

Another effective witnessing tool



Scripture Memory
Theme:

The Scripture Memorization Program for the 1994-95 Conference year will focus on Conference President Myrna Cox's theme, "Joyfully Serve." She has chosen 1 Peter 1:8 as the theme Scripture verse. The study Scripture book is Philippians.

The Board of Christian Education has chosen these verses to be memorized by the family.

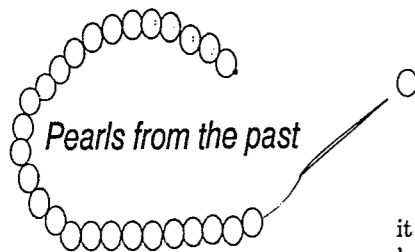
Students who participate in this Scripture Memorization and complete the program will be honored at the 1995 General Conference at West Virginia Wesleyan College, Buchannon, W.Va.

All Scripture quotations in this list are from the Holy Bible, New International Version© NIV© Copyright© 1973, 1978, 1984 by International Bible Society.

Month	Youth/Adult
October	Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy, for you are receiving the goal of your faith, the salvation of your souls. (1 Peter 1:8-9)
November	Rejoice in the Lord always. I will say it again; Rejoice! Let your gentleness be evident to all. (Philippians 4:4-5a)
December	I have told you this so that my joy may be in you and that your joy may be complete. My command is this: Love each other as I have loved you. (John 15:11-12)
January	Be joyful in hope, patient in affliction, faithful in prayer. Share with God's people who are in need. Practice hospitality. (Romans 12:12-13)
February	But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law. (Galatians 5:22-23)
March	For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit, because anyone who serves Christ in this way is pleasing to God and approved by men. (Romans 14:17-18)
April	Create in me a pure heart, O God, and renew a steadfast spirit within me.... Restore to me the joy of your salvation and grant me a willing spirit, to sustain me. (Psalm 51:10,12)
May	If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and purpose. (Philippians 2:1-2)
June	May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit. (Romans 15:13)

Verses—1994-95
"Joyfully Serve"

Junior	Primary
Even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy. (1 Peter 1:8b)	You believe in him and are filled with an inexpressible and glorious joy. (1 Peter 1:8b)
Rejoice in the Lord always. I will say it again; Rejoice! (Philippians 4:4)	Rejoice in the Lord always. (Philippians 4:4a)
My command is this: Love each other as I have loved you. (John 15:12)	Love each other as I have loved you. (John 15:12b)
Be joyful in hope, patient in affliction, faithful in prayer. (Romans 12:12)	Be joyful in hope... faithful in prayer. (Romans 12:12)
But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. (Galatians 5:22-23a)	But the fruit of the Spirit is love, joy, peace. (Galatians 5:22a)
For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit. (Romans 14:17)	For the kingdom of God is... peace and joy in the Holy Spirit. (Romans 14:17)
Create in me a pure heart, O God, and renew a steadfast spirit within me. (Psalm 51:10)	Create in me a pure heart, O God. (Psalm 51:10a)
Then make my joy complete by being like-minded, having the same love, being one in spirit and purpose. (Philippians 2:2)	Then make my joy complete by being like-minded, having the same love. (Philippians 2:2a)
May the God of hope fill you with all joy and peace as you trust in him. (Romans 15:13a)	May the God of hope fill you with all joy and peace. (Romans 15:13a)



Pearls from the past

The Sabbath— a dusty antique?

by Don A. Sanford, historian

Terence J. Finlay in his book, *The Ten Commandments*, told of visiting the home of a newlywed couple. The home was furnished with modern furniture throughout.

The last place he visited was the garage, which served as a storage place for all the old family relics. The couple pointed out an old chiffonier (chest of drawers) which had been well built and showed the handwork of a master craftsman.

"Why is it kept out here and not being used?" Finlay asked.

"Well, it is an old heirloom," he was told. "It was made by my great-grandfather who gave it to my grandmother for her wedding present. She gave it to my mother who, in turn, gave it to us.

"It is a good piece of furniture and brings back memories, but we had to put it away because it clashed with our modern furniture. Perhaps, in time, our children or grandchildren will want it as an antique. We still use it to store some of our tools and recreational equipment in it."

So it stands neglected in a garage, allowed to serve no function beyond work and recreation because it did not fit the couple's lifestyle or taste.

"The point of the illustration," wrote Dr. Finlay, "is that this is exactly what we have done with the Sabbath. Our grandparents believed in it; they made use of it. They passed it on to our parents. Perhaps they did not use it quite as completely as our grandparents did, but they still tried to keep the Sabbath day. They, in turn, passed it on to us, and we said: 'What is this archaic day? We do not need it. It does not blend in with our lives. We have to put it somewhere where

it can be used for our hobbies. Let's leave it in the church; they will look after it somehow. Do not bother us with this carry-over from the past!'"¹

While Dr. Finlay had in mind the neglect of modern society in keeping Sunday as a holy day, there is even greater insight into what has happened repeatedly in history to the Sabbath of the Bible, the seventh day of the week. The early Church began the process as they pushed the Sabbath aside and

was worth, till finally it is relegated to the garage. But the Sabbath was not made by man; it has God's stamp of approval on it. It is genuine, and not an imitation or cheap substitute.

As no true connoisseur of antiques would be satisfied with a copy when the original is available, so should no true child of God be satisfied with a copy, no matter how near like the original some may try to make the day appear.

In the process of probing about the "attics" and "garages" of our re-

As no true connoisseur of antiques would be satisfied with a copy when the original is available, so should no true child of God be satisfied with a copy, no matter how near like the original some may try to make the day appear.

began to replace it with the "day of the Sun." This new day fit into the holiday atmosphere of the Roman world of the second, third, and fourth centuries in which the Christian Church was developing.

In the time of the Reformation, there came a discovery of some of the values of their ancestral heritage. The Sabbath, however, was largely overlooked or given a "coat of paint" which covered up the fine grains of the Master Craftsman who had designed it and given it to His children for their benefit.

Many people today contend that the substitution was good—that the old Sabbath had served its usefulness and needed to be replaced and brought up to date. There might be validity to this argument if the Sabbath were merely a piece of furniture, made by one generation and passed on to another for what it

religious conscience in an attempt to restore the sanctity of a holy day, may come the discovery that what some had supposed to be an original was merely a copy, and that God's holy Sabbath is there for the taking.

Here is the opportunity for Sabbathkeeping Christians to restore the Sabbath to a world which has neglected or replaced it. "Remember the Sabbath day to keep it holy" calls for a searching out of the original values of a time-honored institution which has been either intentionally or unintentionally relegated to the attic or garage of our lives. **SR**

¹ Terence J. Finlay, *The Ten Commandments* (New York: Scribners, 1961) p. 45.

(This "Pearls from the Past" is adapted from *The Helping Hand* Vol. 78, No. 1, Winter Quarter 1962, written by the current Historical Society historian.)



SR Almanac

Where we
have been...

One year ago—September 1993

Variety of topics include: "The Parable of the Gift"; "SDBs and SDAs Compared"; "The Bride" (Mayola Warner); "The Boy Grew Up" (Trevah Sutton); and "Six 'Nevers' of Buying a Church Piano."

"Focus" looks at the India Orphanage Project.

Local church news: Daytona Beach, Fla., unveils plans for a new church addition; Nortonville, Kan., church celebrates 130th anniversary in July; Low Country church in Charleston, S.C., hosts Southeastern Association for the first time; youth choir from All Nations church, Long Beach, Calif., sings at local children's choir festival.

Back page obituary pays tribute to the Rev. Rex Zwiebel.

Five years ago—September 1989

Highlights from General Conference in Portland, Ore. (Luan Ellis, president): The first T.I.M.E. (Training in Ministry by Extension) graduates honored. Other honors: Rev. Duane Davis, the Gold-Headed Cane; Helen Bond, Sabbath School Teacher of the Year; Mae Bottoms, the Robe of Achievement. The Beth-El SDB Church, Houston, Texas, welcomed into the Conference; Rev. Harold King receives his accreditation.

Dr. K.D. Hurley announces that Salem (W.Va.) College will become Salem-Teikyo University following a merger with a Japanese school.

Lost Creek, W.Va., church opens its new educational wing.

Rev. Harmon Dickinson passes away in June.

10 years ago—September 1984

General Conference sessions at Beloit (Wis.) College reviewed (Rev. Leland Davis presided).

Many Conference delegates gathered on the lawn of the SDB Center in Janesville, Wis., to witness the ceremony to retire the remaining debt on the building.

Conference awards and honors: Robe of Achievement to Helen Coon Waite; Gold-Headed Cane to the Rev. Marion Van Horn. Anniversaries celebrated: Centennial year since the founding of the Women's Board; 20th year of Summer Christian Service Corps.

Rev. David Taylor is ordained in Lost Creek on June 9.

Youth Work Interest Committee urges the hiring of a National Youth Field Worker.

25 years ago—September 1969

Byron Lewis of the Jamaica Conference is fraternal delegate to General Conference in Nyack, N.Y. Rev. J. Paul Green attended the Jamaican Conference in July.

Marjorie Burdick and Martha Mills receive the Robe of Achievement.

The Missionary Society announces that Sarah Becker will return to Malawi, Africa, in early March, 1970.

Following a committee meeting for the World Council of Churches in England, Executive Secretary Alton Wheeler visits the SDB Mill Yard Church near London.

Seminary students Dale Rood, Alan Crouch, Russell Johnson, and Robert Babcock begin their fall terms.

50 years ago—September 1944

The Foue, Ark., SDB Church holds 60th anniversary service.

Expanded "Conference Special" highlights the annual sessions held in Alfred, N.Y.

Rev. Harley Sutton is installed as the first executive secretary of the SDB Board of Christian Education.

Pastor C. Harmon Dickinson featured in "Who's Who Among Seventh Day Baptist Young People."

Cover advertises inside sermon on worship: "Piscataway Church, New Market, N.J., Our Oldest Church in America—Organized in 1705; Victor W. Skaggs—One of Our Youngest Pastors."

...where are we headed?

Pray—

- for our churches' physical facilities
- that all honor and glory goes to God
- for stronger Associational ties
- with thanks for leaders of the past
- that Conference excitement gets to local churches
- for our seminary and college students
- for clear vision for the future



the BEACON

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

Future voters: beware!

by Jeff Hazen

Last spring, my English teacher posed an interesting question to our class: "If it was made known publicly that a certain candidate to a governmental office did not go to church because he was an atheist, would this individual be elected to office?"

Throughout the discussion, I stated that it would not matter to most people that this person was an atheist. Most American voters would be more concerned about his character qualities: if he was a "good person" who worked hard and did the job right.

By the end of the class period, I discovered that my teacher did not wish to know what "most people" would do, but rather if each of us, as future American voters, would vote for such a person. I honestly did not know.

Should I, a youth in Christ, discriminate against someone who has heard God's calling to follow Him and has unwisely chosen not to?

Initially, my answer was "No." God has given man a choice to follow Him, and He wants man to joyfully choose to receive the grace of Jesus Christ, over the condemnation of this world.

But as I continued to ponder the question, I remembered a verse which I came upon a few weeks earlier during Sabbath School: "The good man out of the good treasure of his heart brings forth what is good; and the evil man out of the evil treasure brings forth

what is evil; for his mouth speaks from that which fills his heart" (Luke 6:45, NASB).

The true consideration is whether or not someone can be a "good person" while not believing in God. God works His plan through both the righteous and the unrighteous man, but one can only obtain righteousness by accepting Christ's gift of redemption. If you do accept it, "The effective prayer of a righteous man can accomplish much" because it is within God's will (James 5:16b, NASB).

God is the giver of righteousness, and without Him, we would not know right from wrong.

Many people will profess that there is no God, and that you can be "good" without faith in Him. Others might use God's name for their own personal gain, saying that they are a Christian only to gain the support of the masses.

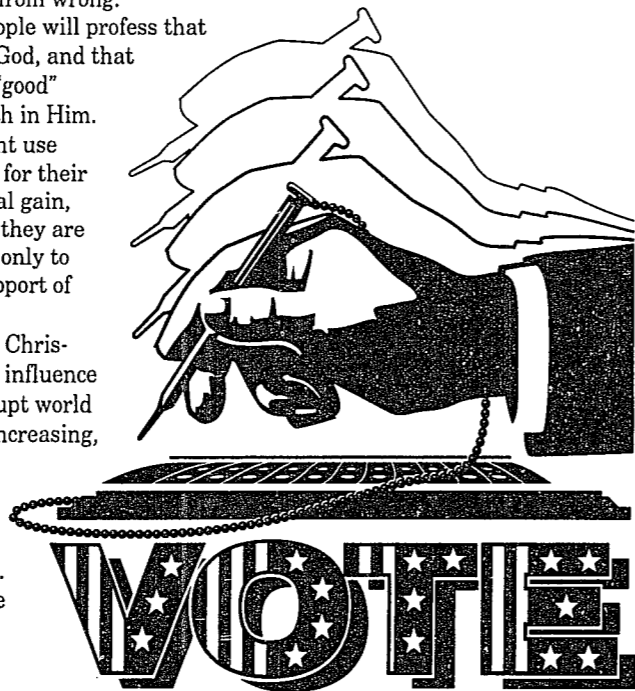
As young Christians whose influence on this corrupt world is steadily increasing, we must distinguish the "fools" from the true leaders. Examine the individuals in your life;

find out if they truly know who God is, and if they understand God's wisdom.

Don't be fooled into compromising your beliefs because of fancy talk, and foolish and ignorant speculations from your peers and/or teachers. People will try to make you conform to their ideals of what is right and wrong.

If you are not constantly aware, your compromises will weaken your faith and your relationship with an all-knowing God.

Jeff Hazen is a member of the Central SDB Church in Maryland.



FOCUS
on Missions

**Training, planting,
baptizing**

by Kirk Looper

Jamaica

In March, the Seventh Day Baptist Board of Christian Education took Natural Evangelism Training (NET) retreat studies to Jamaica to see how the program would be handled outside the United States. In response to this first-time trial, Sister Prudence Robinson wrote, "We had a lovely Seminar with the NET personnel. They were a sweet and lovely set of people. Delegates expressed that they have learned a lot, and many have started the training in their home churches. We trust that new souls will be born as a result of the program."

Members of the Jamaican Conference were pleased with the training, and they appeared anxious to try some of the things they were taught. We praise God that the Board of Christian Education was willing to take the program to them.

Along with the retreat news, Sister Prudence updated the coffee plantation project: "I believe I informed you that we planted approximately 1,400 coffee seedlings," she wrote. "A few of them have died due to insects, but others have been sprayed and are doing well. We intend to plant another thousand in June. We hope that disease will not cause any loss on our side."

Apparently, the coffee plantation has had a successful beginning, and the Jamaicans thank all who donated time and money to help ensure its success. The Missionary Society looks forward to seeing the plantation completed and all the coffee trees planted. We are still accepting donations for this project, and we also covet your prayers.

Haiti

The planned visit to Haiti by Pastors Andrew Samuels and

Romulus Honoré has been postponed until the political situation there becomes more stable. We look forward to the time when they will be able to enter Haiti and help the churches. Continued prayer is requested for this trip and for those living in Haiti.

Rwanda/Uganda

As those living in Rwanda experience one battle—or massacre—after another, some of the refugees in Uganda are trying to collect their thoughts and are forming small groups which meet as Seventh Day Baptists. Once again, this is being done through the leadership of Pastor Elie Nduwayesu, who is troubled by the activities of the churches in Rwanda. Since he wants to work directly with the people in meeting their needs, he is looking for a church that has nothing to do with the government.

While Pastor Elie has the job of organizing SDB groups, Shema Nkwano is working with government officials, trying to gain permission for SDB churches to be registered once peace returns to Rwanda. Pastor Elie lives in Kampala, Uganda, and Nkwano works in Kigali, Rwanda. Both are working toward the time when they will be able to return to their country.

Seventh Day Baptists need to decide what they are going to do about Rwanda. Are we going to help them?

Presently, refugees are located in all of the countries that border Rwanda. In the refugee camp in Uganda alone, it would take more than \$15,000 to strengthen the work there. This would entail food, blankets, some clothing, and registration fees. We can only do so much, but sometimes a little help can boost the morale of a group and

spur it to action.

Let the Missionary Society know your feelings. If you believe we should help the people of Rwanda, we will need the funds to do so.

Zambia

All of the SDB churches in Zambia held a conference in Solwezi. During the meetings, many confessed their sins and accepted



Three of the 25 baptized in Solwezi, Zambia.

Jesus Christ as their Savior. About 25 were baptized in the Lunga River. As Mr. Sakala, the elder, and two pastors performed the baptisms, many others witnessed the event. Truly, the numbers in Zambia are growing.

Malawi

Once again, Malawi is experiencing a drought, and they are already feeling the effects of the lack of rain. They request prayers that they will be able to keep up with the medical demands that accompany a drought.

Along with this stress, the country is moving from a single-party dictatorship to a multi-party democracy. ✠

Men's Breakaway holds promise

by Eric Rudert

"Promise Keepers" was the topic for the second annual Men's Breakaway held April 29-May 1 at Camp Holston in Battle Creek, Mich.

In addition to spiritual growth, the good food and fellowship enriched the lives of 20 men throughout the weekend. Pastor Jim Galanaugh of the Battle Creek SDB Church was our leader as we studied God's word and applied it to situations and problems we incur nowadays.

Paul Fatato challenged our "break-out" small group sessions with thought-provoking questions, which each group was required to answer. We even held a communion service, thanks to Dustin Potter. Steve Call assisted with devotions.

From my perspective, "us guys" are generally *task-oriented* vs. our opposing gender being *feeling-oriented*. It's good for men to get together to talk (I mean *really* talk) about ourselves and the "skeletons" we customarily store in the closets of our souls.

A Christian setting is a trusting, comfortable place to unleash our burdens, and commune with God and friends.

There was also a good mix of relaxation and idle time, too, including both a golf and fishing tournament held Sunday morning.

As I re-run the camcorder in my mind, a certain time Sabbath night

brings back a variety of memories: guys playing cards and chess; Dustin Potter playing guitar and singing, "Well, since I've met my savior, I've found a place to dwell"—lyrics adapted to Elvis Presley's "Heartbreak Hotel"; Paul Fatato and Rob Appel playing Ping-Pong, but concurrently doing a great job of talking serious golf; then, of course, there's Rod Henry's friendly chuckle amidst a conversation of guys.

Having grown up in White Cloud, Mich., then later living and working in Battle Creek for five years, it's always a pleasure to visit the Battle Creek church. Our denomination is truly unique. In what other denomination can you attend a fellowship meal as a (starving) college "spring-breaker" in Daytona Beach, Fla., and have a new acquaintance tell you, "My, how you look like your mother?"

Of course, Camp Holston brings back many "wonder years" memories for me. I think the camp has finally "shrunk" to my adult height. I'm sure the Battle Creek church incurs many

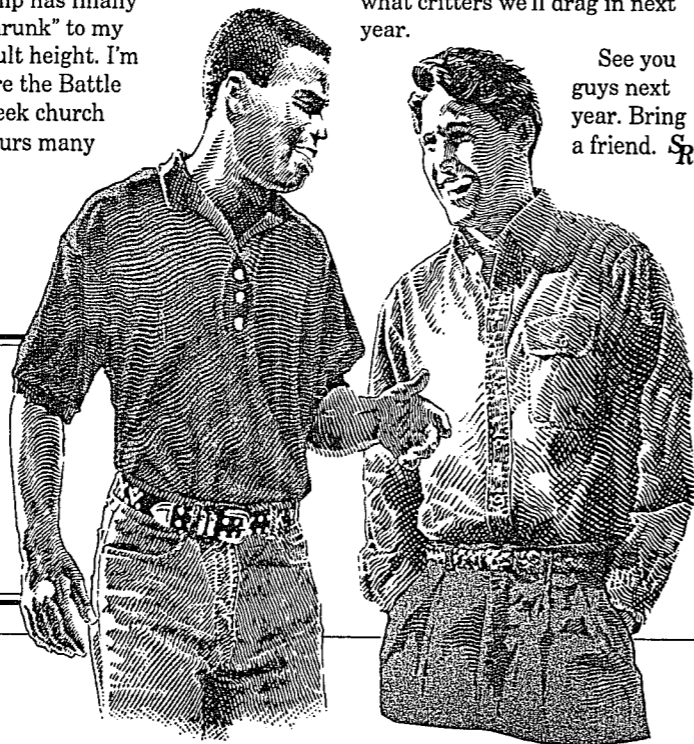
work hours and much financial strain to maintain Camp Holston. They (and other similar SDB churches) should be applauded. Really, can we place a price tag on our few remaining camps? Can we place a price tag on opportunities for salvation that these camps offer—including this retreat?

While driving back to White Cloud alone, I gradually suffered a spiritual letdown. I thought, "Oh no, here I go again, back into a world of personal problems, business hassles, new sin, etc. But wait! There was spiritual gain in this retreat. I can use this to recharge my spiritual battery for a lifetime."

Pastor Jim closed our Breakaway with a challenge, with internal promises I hope all attendees can keep.

If this sounds like the start of something that could get bigger and better, it could very well be. This year, we added Gophers to our group of Badgers and Wolverines (and Spartans). Lord only knows what critters we'll drag in next year.

See you guys next year. Bring a friend. *SR*



A Christian setting is a trusting, comfortable place to unleash our burdens, and commune with God and friends.

Ladies retreat advances spiritual growth

by Mallie Petrie

The fourth annual Ladies Spring Retreat met at Delta Lake Bible Conference Center in Rome, N.Y., from May 13-15, 1994. The weekend began with macaroni and cheese made with hot jalapeño peppers, and things never cooled down!

It was a time to get away from the phone, the family, the garden, and the diet, but it was also a time to learn how to get closer to God and how the Holy Spirit works.

Joyce Lyons of the Toronto, Canada, church led the program with the theme, "Intimacy with God." (Actually, it was the Holy Spirit who was in charge, and Joyce was the vessel.) The ladies worshiped, read the Word, prayed, and praised. They ate, too, and a few even got some sleep.

The retreat was sponsored by the Verona (N.Y.) SDB Church, and there were 35 in attendance. It was a time to get away from the phone, the family, the garden, and the diet, but it was also a time to learn how to get closer to God and how the Holy Spirit works.

If this kind of weekend sounds like something you'd be interested in attending next year (same time, same place, different theme, no more "mac and cheese"), you're more than welcome. Penny Mann



Thirty-five women attended and enjoyed the annual Ladies Spring Retreat in May.

will be glad to send you registration forms. Write to her at RD 1, Box 123, Durhamville, NY 13054.

Since the 1993 retreat, the Verona Ladies have gotten together once a month to share how the Lord has continued to bless them. They encourage each other (as it says in Hebrews 10:24-25), pray for each

other, and share how they have allowed the Holy Spirit to work in their lives.

You don't need a retreat to have all this happen in your relationship with God, but take a look at this happy group and ask any of the 35 if they would have missed it.

God is so good! *SR*

Matthew Olson ordained

The Berlin, N.Y., Seventh Day Baptist Church had the privilege of ordaining Pastor Matthew Olson on Sabbath, June 4, 1994. This was a very special occasion, in part because the last ordination service held in this church was for Pastor Paul Maxson more than 40 years ago.

The ordination council was held on May 7, with the ordination service scheduled for one month after that date. It was the recommendation of the council that the church proceed with the ordination of Pastor Olson.

June 4 was a beautiful day, and a lovely morning worship

service was held. Representatives came from many churches, with special music provided by the New York City church. Pastor Olson repeated a sermon that he had delivered on his first Sabbath in Berlin, in which he reaffirmed his call to the pastorate and to the Berlin church.

After a lunch provided by the women of the church, the ordination service was held. The Rev. Dr. Ernest K. Bee gave the message. Many Seventh Day Baptist pastors, local pastors, and church members participated in this moving event. *SR*

Richburg church ordains couple

by Irene B. Saunders

On May 28, 1994, James and Ellen Pitts were ordained as deacon and deaconess of the Richburg, N.Y., Seventh Day Baptist Church.

The candidates presented statements of belief and personal commitment to Christ to the assembly, sharing how the Lord has sustained them through years of struggle, loss, and persecution. Ellen grew up in an SDB home and firmly believed in the blessings of the Sabbath. Because of her commitments and testimony, Jim became convicted of the Sabbath before their marriage.

Delegates attended from our churches in Little Genesee, Alfred, and Alfred Station (all in New York), and Hebron, Pa. Jim and Ellen chose favorite musical selections and Scriptures to be used during the service. As Pastor Stephan Saunders prayed for the candidates, members of the clergy and other deacons consecrated the new deacon and deaconess by the laying on of hands.

Members of the Richburg church prepared a lovely reception for all in the church basement. A cake in the shape of an open Bible declared a verse which has meant much to the Pitts family: "The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control" (Galatians 5:22 NIV).

Jim and Ellen are the parents of two boys—Jamie, 14, and Eric, 12. Jim works in advertising, and Ellen is a florist at a large grocery store. They live in Richburg. *SR*

VBS and Homecoming keeps Alfred Station church excited

by Wendy Cocca

"The Lord has done great things for us—we are filled to the top with joy!"

The Alfred Station, N.Y., Seventh Day Baptist Church hosted Vacation Bible School (VBS) the week of June 27 through July 1.

Attendance at VBS reflects the growth in our attendance at Sabbath worship.

The theme was "Son Country Farm," with emphasis on the fruits of the Spirit.

It was a highly successful week with 55 children registered and 36 with perfect attendance. In addition to the activity center planned at the church, we visited a farm and had a picnic on the beautiful grounds of George and Mae Bottoms' home. It was an enriching experience for everyone involved.

Attendance at VBS reflects the growth in our attendance at Sabbath worship. Average attendance at worship services has been 71, while our Sabbath School has increased to nine classes with an average attendance of 41. We cel-

ebrated the sacrament of three baptisms and have welcomed five new members into the congregation.

The church is hosting a Homecoming Weekend on September 23-25, 1994. With emphasis on our Covenant Commitment, the weekend will begin with a welcoming

service on Sabbath Eve, September 23. On Sabbath Day, a fellowship meal will follow regular Sabbath School classes and the worship service. A concert and recognition of distinguished members will be held at 2:00 p.m. Following dinner at the church, there will be a talent show and more opportunities for fellowship.

Sunday morning brings an event for the whole community—the "Homecoming Fair." The church will host a craft fair, a volleyball tournament, and mini-concerts throughout the day.

Our church has much to celebrate, and we invite everyone to join us for a very special weekend. *SR*

Word shepherd: Magazine brings members together

by Judy Immel
Janesville Gazette Staff

(This article first appeared in the Janesville [Wis.] Gazette, right before the SR's anniversary in June.)

A magazine that serves as a family newsletter for a scattered church celebrates 150 years Monday.

The Sabbath Recorder has chronicled births and deaths of Seventh Day Baptists through the generations. Denominational news and religious issues have been showcased on its pages since 1844.

The magazine is one of the oldest religious publications with a continuous history, according to The Associated Church Press.

The Seventh Day Baptist denomination is small, with 5,000 members spread across the country. Some churches are hundreds of miles from other Seventh Day Baptist congregations.

That makes the magazine important in helping everyone stay connected, said the Rev. Kevin Butler, the publication's editor.

"We have a lot of family news, such as who has joined what church," he said. "We see our purpose as providing inspiration and information."

Each issue centers on a theme, ranging from being a single person in the church to the question of eternal salvation. Most times, two or three sides are presented by volunteer writers.

"The church overall encourages freedom of thought, so we present the different sides and let readers make up their own minds," Butler said.

One issue a year is devoted to the Sabbath, the issue that distinguishes the denomination from other Baptists. Church members worship on Saturday, the seventh day, and are urged to keep it a day of rest as God commanded.

Standard departments in the 28-page magazine include "Pearls from the Past," local news, and letters to the editor.

The magazine, as well as the denomination's headquarters, has been located at 3120 Kennedy in Janesville since 1982.

Butler, then the pastor of the Madison (Wis.) Seventh Day Baptist Church, was named editor in 1989. He has a bachelor's degree in communications.

"When I was a pastor, I had a small congregation," he said. "But

as editor, I can touch people coast to coast on a much wider basis. I still feel I'm a pastor, but in a different kind of way."

"When I was a pastor, I had a small congregation. But as editor, I can touch people coast to coast on a much wider basis. I still feel I'm a pastor, but in a different kind of way."

Leanne Lippincott, the assistant editor, has been with the magazine 12 years.

"It was so much work then," she said about her first years at the magazine.

She remembers pasting up each copy twice because the typesetter printed out strips of type. The first paste-up was to see where to cut so the words would fit. Now, a desktop publishing computer program prints camera-ready copy a page at a time, she said.

The June issue is a commemorative edition outlining the history of the magazine, which began as a weekly newspaper. Back issues are bound and kept in the Seventh Day Baptist Center's library.

The American Sabbath Tract and Communication Council, the publisher, decided about 20 years ago to send the magazine free to every Seventh Day Baptist household, Butler said. Donations from readers cover some costs. *SR*

Dear Kevin:

These greetings are late but I wanted nevertheless to send them to you to congratulate you on the 150 years of publishing for Seventh Day Baptists.

Seventh Day Baptists are a small Baptist community in our large global family but no less important to the life of the Baptist World Alliance. I particularly am anxious for you to know how much I enjoy reading the magazine.

Sincerely in Christ,
Wendy Ryan
Director, Communications Division
Baptist World Alliance



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

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

National Grandparents Day
 September 11, 1994

Retirement is for grandparenting

One of the best ways to use the increased leisure time of retirement is to get serious about grandparenting. "Happiness is being a grandparent," says a popular bumper sticker. That's true until the little shavers wear us out. Then we're happy to see their parents rescue us. But most retired people put grandparenting up there at the top of their favorite pastimes. When our own kids were small we worked most of the time, trying to become established, taking care of responsibilities at work, making sure all of the bills were paid. We were proud of our own youngsters but there wasn't time enough to enjoy them. Now the picture has changed.

I can't imagine Christmas, birthdays, and other holidays without our grandchildren. And I can't imagine not planning various activities which involve the grandchildren who, I'm happy to say, live nearby. These times, I'm sure, will have a positive influence on their lives in later years.

Childhood is changing for our grandchildren. Nowadays it's television, computer games, and videos. We grandparents must be there when they need us. Our influence can be enormous, but there are ways to win their hearts and ways to turn them away. Let's use our time to ensure that succeeding generations learn to walk in the way of the Lord.

Source: *Welcome to the Rest of Your Life: A Guide to Worry-Free Retirement* by Ted Engstrom and Norman B. Rohrer (Zondervan, 1994), available at your local bookstore or call 800-727-3480.



Unemployed? Help yourself move on

Once you have grieved over your loss and dealt with the emotional, interpersonal, and spiritual issues, then you will have the energy you need to embark on your job search. That doesn't mean you do nothing until all your grief is past. It's more a matter of emphasis, of focus: what should be central at any given time, and what is more peripheral?

Finances are an area that will be prominent. After taking a hard look at your cash flow and looking for every possible way to cut back, if you still can't live on your current income, you'll need to find a way to raise some additional cash. Or you may have to resort to any or all of these measures if your job search continues longer than your savings and/or severance allows.

Here are some suggestions for earning cash:
 Self-employment. Reassess skills you may be able to market. Advantages?: you set your hours (between your job search and interviews) and may find yourself tapping some rusty skills you forgot you enjoyed. A variation of this is freelance or consulting work. You may be able to hire out your services to former employers or clients on a project basis.

Temporary work. More and more companies are hiring "temps" in offices and factories.

Part-time work. Restaurants, retail and grocery stores may be good sources of part-time work.

Unemployment insurance benefits. If you have lost your job, you may qualify for unemployment insurance. Check with your state to determine if you're qualified.

Retirement funds. If you have a distribution from your company retirement plan, it's best if you can transfer it to an IRA.

Savings and investments. Besides the obvious savings accounts, you may have insurance policies that have cash value or savings bonds or other investments.

Taking out a loan. Sometimes it's inevitable to need a loan from family or from a financial institution, but again, this is more of a last-resort option.

Sell what you can. Hold a garage sale and get rid of whatever you can.

Other. Perhaps you have the space to rearrange an extra room and rent it out, or you could swap rent for childcare or household services. Perhaps you have other equipment (a seldom-used computer) that you can rent to a freelance worker.

Source: *Men in Search of Work and the Women Who Love Them* by Diane Eble, available at your local bookstore or by calling 800-727-3480.

Marriages

Sholtz - Irish.—Louis Sholtz and Eleanor Irish were united in marriage on April 16, 1994, at the Verona, NY, Seventh Day Baptist Church, with Pastor Steven James officiating.

Davis - Basile.—Grant Matthew Davis and Teresa Michelle Basile were united in marriage on May 14, 1994, at the First Baptist Church in Queen City, TX. The Rev. Mynor G. Soper officiated.

Looper - Van Horn.—Jodell Lin Looper and Heather Ruth Van

Horn were united in marriage on June 11, 1994, at the North Loup, NE, Seventh Day Baptist Church. Pastor Kenneth Burdick officiated.

Accessions

Berlin, NY
 Matthew Olson, pastor
 Joined after baptism
 Edward Stall

Births

Brazie.—A daughter, Chelsea Elizabeth Brazie, was born to Chris and Tammy Brazie of Blossvale, NY, on March 5, 1994.

Monroe.—A daughter, Sarah Ruth Joy Monroe, was born to Jeffrey and Donna (Pearson) Monroe of North Little Rock, AR, on April 2, 1994.

Glidden.—A daughter, Maria Kristine Glidden, was born to Duke and Timi (Williams) Glidden of Dunning, NE, on April 28, 1994.

FitzRandolph.—Mary Margaret FitzRandolph, 73, of Texarkana, Ark., died on April 1, 1994, in a local hospital.

She was born on June 19, 1920, in Stamps, Ark., and had lived in Texarkana most of her life. Mary was a retired beautician and a member of the Seventh Day Baptist Church.

Survivors include her husband, Wardner, of Texarkana; two sons, Robert of Texarkana and Dr. Richard FitzRandolph of Little Rock, Ark.; two daughters, Evelyn Skinner and Rhonda Rayburn, both of Texarkana; one sister, Myrlene Slimer of Texarkana; nine grandchildren, and four great-grandchildren.

Graveside services were held in East Memorial Gardens with the Revs. Kenneth Van Horn and Jessie Harris officiating.

Bell.—Mary Celina Clement Bell, 87, died on April 25, 1994, at Ord, Neb.

She was born on October 4, 1906, to Guy and Jennie (Bee) Clement of Mira Valley, Neb. Her father died when she was 9, leaving the family farm's management to her mother and brothers. She graduated from Ord High School in 1925.

Mary attended Milton (Wis.) College, graduating with honors in 1929. She married George Petty Bell on June 6, 1936, in Marquette, Neb. In 1947, they moved to the Bell farm in Mira Valley. It continued to be her home until she was injured there in a fall in February of 1994.

Teaching was Mary's vocation and avocation. The career she had begun after college was interrupted to raise her family. In 1954, she returned to her profession, teaching first in rural schools, then at North Loup, and finally at North Loup-Scotia High School. She retired in 1973.

Mary directed community and church choirs; participated in community theater; and was an active member of her women's club, church circle, chapter of the DAR, and the State Genealogical Society. She had few equals in her knowledge of Valley County history and in her efforts to make that history a tangible legacy of its citizens. She was known throughout the region for her purebred Herefords, prize irises, and extensive knowledge of Nebraska's birds and other wildlife.

At age 80, Mary made her first trip to England. She also attended her 60-year class reunion at Milton College.

Survivors include two sons, Wendell of Englewood, Colo., and James of West Des Moines, Iowa; one daughter, Patricia Miller of Denver, Colo.; and six grandchildren. She was preceded in death by her husband, George; her firstborn son, George Clement; two brothers, and one sister.

Funeral services were held on April 29, 1994, at the Mira Valley United Methodist Church, with the Rev. Murry Johnston officiating. The Rev. Kenneth Burdick of the North Loup Seventh Day Baptist Church also officiated. Burial was in Hillside Cemetery, North Loup.

Craw.—Charles A. Craw, 83, of Texarkana, Texas, died on May 11, 1994, in a local hospital.

He was born on June 5, 1910, in Bolivar, N.Y. He was a labor market analyst for the Texas Employment Commission, and was married to Lura Mae Craw. She died in 1991.

Charles, who was a Navy veteran of World War II, was a member of the Retired Officers Association and the Veterans of Foreign Wars. He was also a member of the Seventh Day Baptist Church.

Survivors include one son, Charles Jr. of Dayton, Ohio; two daughters, Ruth of Little Rock, Ark., and Caroline Basile of Texarkana; four grandchildren; two great-grandchildren, and a number of nieces and nephews.

Services were held at East Funeral Home Memorial Chapel, with the Rev. Mynor Soper officiating. Burial was in Fouke (Ark.) Cemetery.

Bond.—Beatrice M. Bond, 92, of Akron, Ohio, died on June 17, 1994.

She was born on July 18, 1901, in Roanoke, W.Va., the oldest child of Charles A. and Maud Bond. At an early age, Beatrice became a member of the Seventh Day Baptist Church in Salem, W.Va.

Survivors include one sister, Mary Skaggs of Milton, Wis.; one brother, Charles H. Bond of Shiloh, N.J.; and many nieces and nephews.

Interment was in Akron, where she had lived for many years.

K E V I N ' S

O R N E R

A young couple anxiously awaited the arrival of their second baby. While preparing for the blessed event, they spent some time "training" their 2-year-old.

Book after book helped the parents teach the child about sibling rivalry, feeding, and changing diapers. When the baby arrived, the parents were overjoyed with how well the older sister proved to be a big help.

One day, the girl announced to the parents, "I want to see the baby."

"Sure honey. We can go in now."

"No; I want to see the baby—ALONE!"

No matter how many "buts" and excuses the parents could come up with, the youngster insisted on seeing the baby by herself.

With fear and trembling, the parents relented. They also made sure to turn on the nursery intercom to listen to what might transpire.

The little girl tiptoed up to the crib, bent over close to the newborn, and paused (for what the parents felt was a long time), before quietly saying, "Tell me about God. I'm forgetting."

This story, related firsthand by famed author Madeline L'Engle, began the first session of this year's Associated Church Press convention, held jointly with the Episcopalian Communicators. Ms. L'Engle served as chaplain for the large group of religious editors and staff people.

Connecting her story with the convention theme—"Crises of Society and Spirit: Communicating Renewal"—our chaplain followed the punch line with, "That's *our* job!! People are forgetting!" She stressed our need to be grounded in the faith, to get back to the source, and that our gathering could help do that.

The setting certainly provided the proper backdrop. Nestled amidst the hills above Hendersonville, N.C., we stayed at "Kanuga." This Episcopalian retreat center has, I'm sure, witnessed countless renewed lives and commitments to the faith.

I could add my name to that list.

When I first received the information packet for the convention, I could only dream. The full-color brochure described the retreat center and certainly "sold" me on its beauty and value. But funding made the trip stay out of reach.

A Spirit-led phone call came my way one day, offering me a sizeable donation. The caller wanted me to apply it toward a trip to an upcoming Baptist gathering in Argentina. As it turned out, the meetings were a little *too far* upcoming—in 1995—and scheduled during our own General Conference meetings.

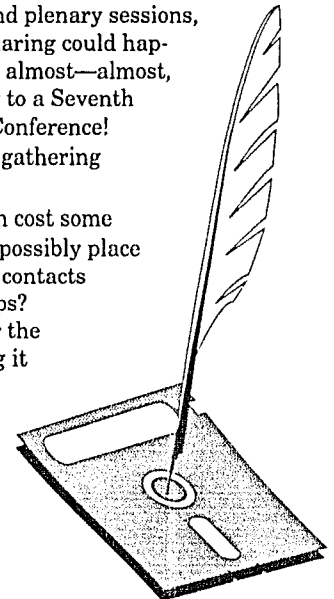
When asked if there were any other meetings or functions coming up sooner, I recalled that full-color brochure. The generous gift was in the mail that week.

I can hardly describe the uplifting feeling that started as soon as I turned off the highway onto the retreat center's property. I could literally feel my shoulders relax and my mind clear as I neared the lodge.

Rubbing shoulders with my counterparts from the various groups and publications was invaluable. I certainly enjoyed and benefitted from the workshops and plenary sessions, but that one-on-one sharing could happen nowhere else. (It's almost—almost, now—as good as going to a Seventh Day Baptist General Conference! You'll hear about that gathering next month.)

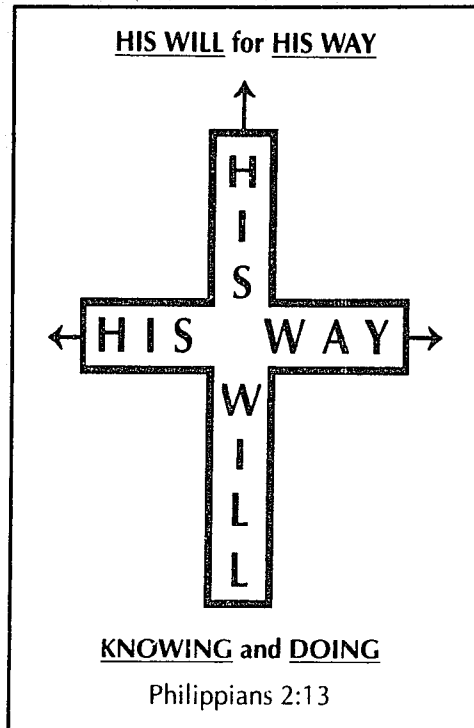
Sure, the convention cost some money. But how can I possibly place a price tag on the new contacts and genuine friendships?

I thank the Lord for the gift (and giver) making it possible for me to attend. In order for us to communicate renewal, we *need* renewal. And once renewed, we need to tell others about God. They're forgetting.



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Coming next month:
**How Seventh Day Baptists
followed "His Will for His Way"
at General Conference
in Lindsborg, Kansas**