

*The  
blossoming  
flower*



*along the  
wooded path*

The **S**abbath **R**ecorder

News for and about  
Seventh Day Baptists

September 1995

## Kev's Kwik Kwips

### Directories

A directory of Seventh Day Baptist churches, pastors, agencies, Associations, camps, and more may be ordered from the Center for \$4.

**Please note:** The ZIP CODE on the cover of the new directory (pink cover) is listed as 54547. Wrong!! The correct zip is 53547.

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- Rev. James Galanaugh to Denver, Colo.
- Rev. Robert Harris to Richburg, N.Y.
- Andrew Camenga to Adams Center, N.Y. (following retirement of Gene Smith)
- Eric Davis, assistant pastor in Riverside, Calif.
- Nick Fatato to Battle Creek, Mich.

### Correction

John Conrod's E-mail address, which was printed in the July-August *SR*, should have read: [be397@freenet.hsc.colorado.edu](mailto:be397@freenet.hsc.colorado.edu)

Our "newest" study booklet now available...

## God's Holy Day

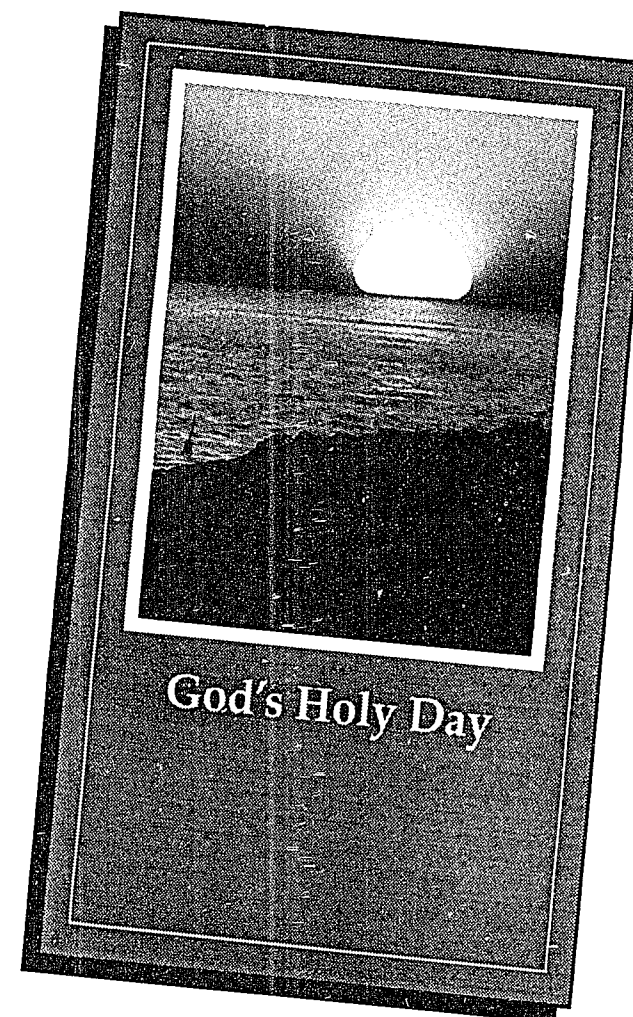
by Lester G. Osborn

This 36-page Sabbath study contains these lessons:

- 1) Origin and Early History of the Sabbath
- 2) Christ and the Sabbath
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- 4) First Day of the Week in the New Testament
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# The Sabbath Recorder



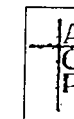
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### Who are Seventh Day Baptists?

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

## The blossoming flower along the wooded path

by Phillip L. Watson

Lois and I have been married 33 years now. Our children are grown and have left home, although they are not far away.

At 52 years of age, I have seen and felt a transformation going on in my life for the past five years or so. I can't guess what may have triggered this change. On second thought, I can guess what is bringing about this change. As a matter of fact, it is not a "what" but rather "who."

It is said the Lord works in mysterious ways, and I have to believe that this is what is happening to me. I feel an awakening to what is going on around me, and especially a heightened appreciation for my spouse.

We have been married for what is not a record in years, but what could turn out to be. Our marriage has probably been "average." We've had our ups and downs, and although our pastor has cautioned to "never let the sun go down on anger," I must confess, for my part, I have done that. Still, we have always managed to iron out our differences and continue on with our lives.

Life in our earlier years meant putting our faith in God, working hard, and just trying to keep going forward. We managed to do that, raise two kids, and were never separated.

Time passes quickly, and we

must all use it wisely.

Along the path of life, we moved to several different homes. Our current home (since 1992) happens to be the house my wife's parents moved to when she was only a year old.

We live in a large farmhouse right in the middle of Milton, Wis. All of the farm buildings are still on the property, and we have a small portion of woods with a path. This wooded area was especially important to my wife as she grew up playing along its paths with her siblings.

Since we moved here, Lois has been rebuilding the gardens and flower beds so lovingly tended by her mother before her. I believe a

love until a blossom unfolds, revealing itself for everyone walking along the wooded path to see—I am there, and I see.

As I witness this transformation in the one I love, I have to believe that God put me by her side and kept me there. It takes my breath away. What a terrible, terrible thing it would have been if our marriage had not been successful.

While a marriage can endure for a long time, it may also take time for spouses to recognize the wonderfulness and greatness of their partner. As people jump in and out of marriage today, they can learn little about who that other person truly is in a short period of time.

I don't think God put either

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*Just as a flower expands its heart—  
revealing itself for everyone walking  
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I am there, and I see.*

---

green thumb can be passed from mother to daughter, and I have witnessed that as I watch Lois.

Each year something new is added, while other things are pruned to make them produce differently. I must admit I'm tremendously impressed and frankly in awe of the way Lois goes about this. She often starts flowers by seed in the basement under lights in February. These seeds slowly emerge, rise up, form stalks and shoots, turn into flowers, and eventually bloom.

This sounds pretty much like any ordinary flower, but it is astonishingly different. The awakening in myself is directed to the fact that my wife has been blossoming before my very eyes. I see today a woman gently and ever so surely emerging. Just as a flower expands its heart—pushing forth tremendous

spouse in charge of forming the other to what they think he or she should be like. God didn't say, "I'm going to create Tom, and then I'm going to create Mary and have Tom arrange her the way he sees fit." God has created each of us in totally unique ways.

What flowers reside in each of us and when each of us will blossom is a mystery. It is a mystery that takes time to develop and then be revealed to us. Give your marriage that time. Give your spouse that time.

Let God do the driving. Follow His road map and I truly believe you will find your blossom along the wooded path as I have. SR

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*Phil and Lois Watson are newly baptized members of the Milton, Wis., SDB Church.*



# Christian compounds

by Tim Bond

Anyone who claims to be a Christian should do a little chemical self-analysis to see if he has become a Christian "compound," or merely a "mixture" or "solution."

Among the first things learned in a basic chemistry course is the difference between a mixture or solution and a compound. A substance put into a mixture retains its original characteristics and may be sorted back out by physical means. Take party mix, for example. It may contain pretzels, dry cereal, peanuts, and other ingredients. They are all mixed together, but they retain their original shapes and textures. Therefore, it's easy to sort them back out again.

A solution is kind of like a liquid mixture. An example of this is coffee with sugar in it. Like a mixture, a solution can be identified because its ingredients retain their original characteristics. Sugar is still sweet, even when dissolved in the solute coffee. If the coffee evaporates, the sugar would solidify once again in the bottom of the cup.

Water (H<sub>2</sub>O), on the other hand, is a compound. At normal temperatures its two elements are gases. Hydrogen is an explosive gas, while oxygen is the gas necessary to have fire.

When these two elements are combined to form the compound known as water, they give up their original characteristics. First, instead of being a gas at typical earth temperatures, water is a liquid. Second, the hydrogen—once explosive and needing oxygen in order to burn—is now combined with oxygen into a compound used not to create but to subdue fires.

When some individuals attend church and learn Christian principles over a period of time, they become like "Christian mixtures." They have some "pretzels" (Christian characteristics) and some "peanuts" (worldly characteristics). This becomes obvious due to inconsistencies in lifestyle and in times of testing because the worldly side dominates.

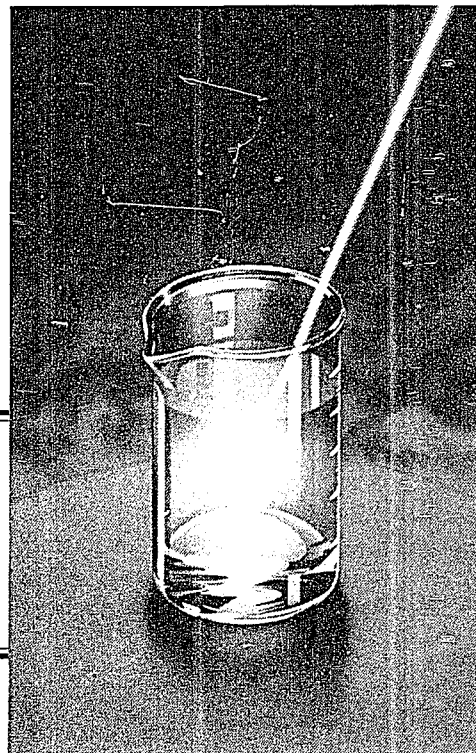
The goal of people who have ac-

cepted Jesus into their hearts is to become "Christian compounds." The fruit of their lives should become the fruit of the Spirit as presented in Galatians 5:22-23. The characteristics of this fruit include love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. These characteristics vary greatly from those of worldly fruit: hate, sadness, strife, restlessness, cruelty, nastiness, disloyalty, harshness, and unruliness.

In self-analysis, it's good to check these characteristics in one's life. The first list should dominate. But all people do sin, just as all hydrogen and oxygen have not been combined into water, and still might explode or burn. But returning to the throne of grace can bring forgiveness of sin and the production of new Christian fruit.

Similar to the way in which a fire consumes hydrogen and oxygen, producing water vapor, Jesus has the power to bring good from evil in the hearts of those who truly seek Him. "And we know that all things work together for good to them that love God" (Romans 8:28a). *SR*

*Tim Bond is a deacon at the Shiloh, N.J., SDB Church.*



**When elements combine to form a compound,**

**they give up their original characteristics.**

# Resting—God's way

by Clay Smith

Each September, our nation takes a break to honor the hard-working, dedicated laborers of America. Labor Day recognizes the common man's struggle for better working conditions and fair compensation for his labors.

Since 1894, our nation has remembered this struggle and offers this annual holiday. Hard work should be rewarded in the most beneficial way: a break.

The Bible also recognizes hardworking, dedicated laborers and promises them rest. However, not everyone takes advantage of the opportunity God offers.

## Meaningless work

Work has been a routine since Creation. Adam was told to take care of the Garden, which was easy—until thorns and thistles began to grow. Over the years, some people have worked hard seeking better lives through diligent effort. Others have worked just enough to pay their bills. They've gotten behind in their payments; they don't want to get ahead.

Whatever a person's reason for working, Solomon well described man's working conditions. He said, "All his days his work is pain and grief; ... This too is meaningless" (Ecclesiastes 2:23, NIV).

Unfortunately, many Christians fall into the same fast-paced, round-the-clock, walk-in-circles lifestyle as the rest of the world. In some cases, we have become a generation of workaholics, hoping that a little extra effort will get us over the top. We get so busy that we don't even know when or if we reach the top. We keep right on forging ahead until we hit that final stop sign.

If we keep up such a pace, we

can become cynical like Solomon and say, "This is meaningless." Solomon said that a person so caught up in a "driven" mentality finds neither joy in his work by day, nor rest in his mind at night. But Solomon did offer a lasting solution to the vanity of labor: God.

## "Break time"

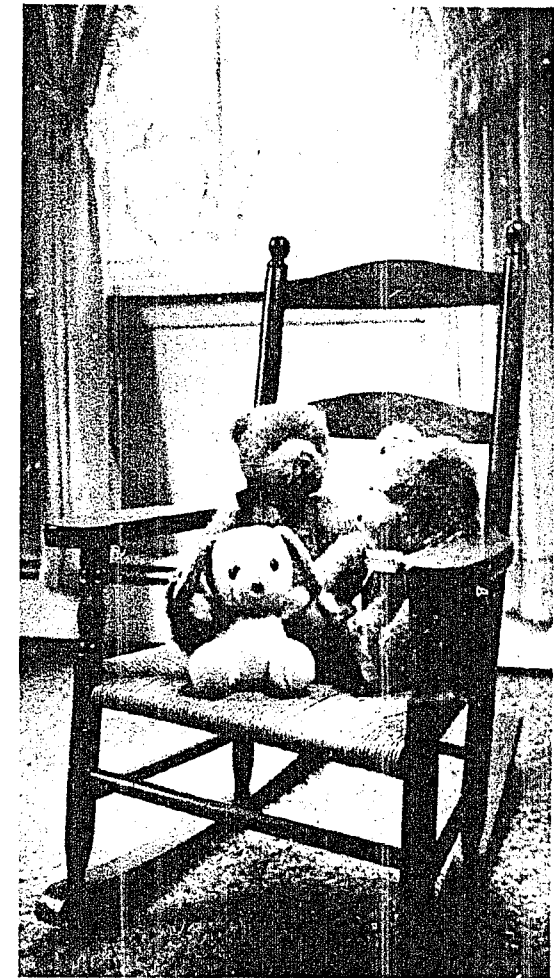
When we include God in our lives, we will have greater satisfaction in our work because God adds meaning and purpose to everything we do. Solomon explained that people who seek to please God in their work discover some amazing character traits, such as wisdom, knowledge, and happiness (v. 26).

If we include God in our lives, we will also take a rest from our work because in the beginning, God rested from His labor of creation (Genesis 2:1-3). Jesus related this to mankind when He stated, "The Sabbath was made for man" (Mark 2:27). The Sabbath is a "time out" sign placed in front of a busy life.

God was the first to market the idea "You deserve a break today!" He knew the value of break time and provided one for man to enjoy. He also provided His own brand

of refreshment through His Son Jesus: "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:35).

When God saw His own people oppressed by their Egyptian taskmasters, He sent Moses to lead them to a land of rest. Along the way, He presented the Ten Commandments and reminded His people to "remember the Sabbath day" (Exodus 20:8-11). The Bible also presents the Sabbath as a type



of the Promised Land for the people of God (Hebrews 4).

After a hard week of work, rest is a necessity. After a hard life of work, the "promised land" rest is a necessity. Both provide hope and something to look forward to.

The generation of Israel that left Egypt to seek rest in the Promised Land didn't find it. They didn't have the faith to observe the Sabbath correctly, were not confident God would provide if they didn't work that day, nor did they believe

the Promised Land! By accepting the invitation to come sit with God awhile! If we meditate on His provision, disabling unbelief will vanish.

From my childhood, the Sabbath has been a positive experience. For others, it has been negative because so much stress was placed on private interpretations of what should and should not be done during this time of rest. The wrong emphasis makes it difficult to actually rest. We worry about whether we measure up to God's requirement.

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that God would safely lead them through the wilderness to a land of rest.

There was no rest from the heat or discomforts of desert life. The Israelites wandered aimlessly for 40 years simply due to a lack of faith. They were hardened by not believing in God's power. They lost a vision for a better life in Canaan. Therefore, God said, "They shall never enter my rest."

Unfortunately, most Christians fall into the same camp. We don't slow down, don't take a break long enough to hear God's message, nor accept the invitation: "Come into me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28).

### A positive Sabbath

How can we prevent the fate of feverish activity consumed in aimless wandering? By putting God in our work and by taking a break! By stopping and resting on our way to

We need not allow the Sabbath to be a negative experience. The Church, struggling in a world that has lost its perspective, should find that God's timeless command to "remember the Sabbath day" is more beneficial than ever.

How, then, should we address the Sabbath issue positively? Here are three values of the Sabbath we can emphasize in our generation:

- **Rest.** We should never be so busy and so preoccupied that we cannot take time to relax and cease from work, to be regenerated. The "law of diminishing returns" prevents any overall benefit from working too long hours and too many days without rest.

- **Relationships.** The Sabbath is a time for developing relationships with God and family. This provides emotional security and strength, and brings great joy to our lives. Without slowing down, there is no way we can enjoy God and family.

- **Worship.** The Sabbath teaches

the importance of special things—the holy, the distinct, that which is separate from the rest. We need to take time to be holy. Worship takes us away from the routine and focuses our attention on the God who truly sets us free.

### Conclusion

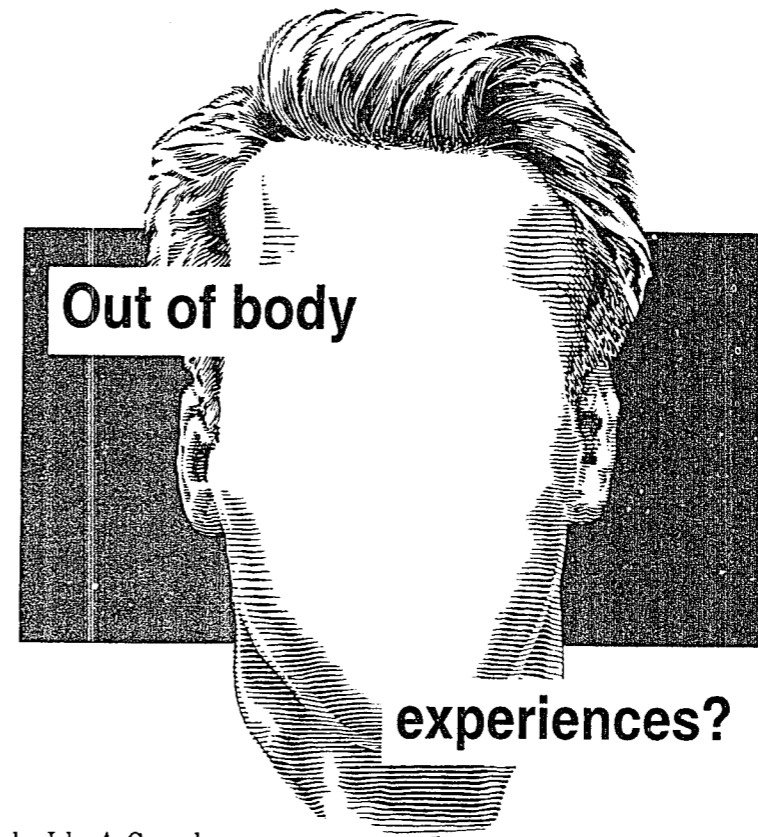
My grandfather, Paul Harrod, was a beekeeper in the small south Texas community of Oakville. He worked hard, caring for hundreds of hives. One summer, he needed a few extra hands to harvest the honey, so I volunteered.

I learned much from watching my grandfather. I look back fondly on the moments discussing the Bible, going to church, listening to him preach, and enjoying the family gatherings after church. No matter how busy my grandfather's life became, he took time to rest from his labors. He accepted God's challenge to slow down. Break times made it easier to cope with the hazards of working in the honey business.

Grandpa was a Dr. Pepper drinker and always had it available in the honey house. In those days, the Dr. Pepper slogan—"10-2-4"—was printed on the bottle. I asked Grandpa what the slogan meant, and he said it indicated the time to take a break. When it was break time, you should drink some Dr. Pepper.

To this day, break time is my favorite time of the working day—and of the work week. A Sabbath rest still remains for the people of God. Only you can decide to enter in! *SR*

*Clay Smith is co-pastor of the Church of God (Seventh Day) in Sacramento, Calif. Scripture quotations were taken from the King James Version, unless otherwise noted. Taken from the Bible Advocate, ©April 1994. Used by permission of the Bible Advocate Press, P.O. Box 33677, Denver, CO, 80233.*



by John A. Conrod

You have probably heard about people who had a near-death experience—sometimes called "out of body" experiences. Some have related floating above the hospital emergency room, looking down at their bodies while the doctors and nurses feverishly worked to resuscitate them. Other have described floating out of the operating room and entering a waiting room where relatives were talking about them. After "re-entering" their body, they surprised the relatives with the knowledge of what was said.

Still others relate an experience best described as entering a tunnel. Many of these claim to have seen a bright light at the end of the tunnel. Others said they saw relatives who had previously died, and some made the claim that Jesus or an angel was standing at the end of the tunnel. Before they could reach

the far end of the tunnel, they were told that they had to go back. Their experiences ended when they regained consciousness.

In a medical journal documentary, a neurologist endeavored to explain these experiences. He claimed that as a person nears death, the brain begins to suffer from lack of oxygen. Within the area of the brain used to process optical nerve impulses, a sensation builds up that appears as an intense bright light surrounded by darkness.

The neurologist claimed that the brain of a person nearing death would interpret this sensation as a bright light at the end of a dark tunnel. He went on to suggest that a person who has Christian beliefs interprets the bright light to be a supernatural being, such as Jesus or an angel. People with other reli-

gious beliefs, he said, make other interpretations of the brightly clothed person. For example, Buddhists have claimed that the person at the end of their dark tunnel was Buddha.

This explanation doesn't account for everything that was experienced by these people. It certainly doesn't explain how they knew what was said in another room. Certain physical and neurological experiences should be able to be studied and explained by medical personnel.

But we need to look elsewhere for the explanation of what most likely are spiritual experiences. The place to look for these answers is the Bible.

### The deacon

The first person who comes to mind is Stephen. When the apostles needed help in administering to the needs of the church members, seven men "known to be full of the Spirit and wisdom" were appointed as deacons (Acts 6:3). Stephen, the first one to be appointed, was additionally described as "a man full of faith and of the Holy Spirit" (v. 5). He apparently wasn't limited to waiting on tables.

The Word also depicts Stephen as "a man full of God's grace and power" and able to do "great wonders and miraculous signs among the people" (v. 8). Even the members of the Jewish Sanhedrin described Stephen's face as "the face of an angel" (v. 15).

The seventh chapter of Acts gives the text of Stephen's last sermon. The experience I want to include here happened at the end of his sermon. From Acts 7:55—"But Stephen, full of the Holy Spirit, looked up to heaven and saw the glory of God, and Jesus standing at the right hand of God." This could

be called an "out of body experience."

My wife, Joyce, heard a minister once say, "I wish I could have the vision that Stephen had of Jesus standing at the right hand of God." She responded by asking him, "Would you also be willing to share with Stephen the other experience he had, being stoned to death?"

Based on the neurologist's research regarding the way a human brain reacts to death, we might conclude that the lack of oxygen in Stephen's brain could have caused him to have an "out of body experience." One could even think that

what Stephen said about Jesus was true.

And I also believe that it was to serve a special purpose in the memory of a certain individual. Note what was said in Acts 8:1—"And Saul was there..."

### The apostle

The second person who had what could be described as an "out of body experience" was Saul of Tarsus.

Saul could be described as a very stubborn man. He had heard all that Stephen had said, and it didn't change him. In Acts 9:1 he was

the sixth chapter of Isaiah. This Old Testament prophet wrote that he "saw the Lord seated on a throne, high and exalted, and the train of his robe filled the temple. Above him were seraphs, each with six wings" and they were flying and calling to each other, and "at the sound of their voices the doorposts and the thresholds shook and the temple was filled with smoke" (vv. 1-4).

Note that this "out of body experience" was not Isaiah's death experience. The only person mentioned who had died was King Uzziah. But the Lord had a very real purpose for this supernatural experience. Isaiah wrote it down for us to read because what the Lord wanted Isaiah to learn, He also wants us to learn.

The first thing Isaiah realized by this vision of God's holiness was that he was a sinful creature who needed to repent and receive God's forgiveness. After he cried out, "Woe is me" and "I am a man of unclean lips," he experienced one of the seraphs purging his lips with a hot coal and declaring to him, "Your guilt is taken away and your sin atoned for" (vv. 5-7). We also need to respond to the holiness of God by repenting of our sinful natures and receiving the atoning blood of Jesus to purge us.

The next experience that Isaiah had was God asking for his dedicated service—"Whom shall I send? And who will go for us?" (v. 8). Isaiah heard the voice of the Lord and responded by saying, "Here am I. Send me!"

If a Christian requires such supernatural experiences to respond to God, I believe God will give them. But whether or not it requires you and I to experience such visions, we need to respond to our Lord as Isaiah did by also saying, "Here am I. Send me!" *SR*

*John Conrod, former SDB Missionary and pastor, is a member of the Denver, Colo., SDB Church.*

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**This was not caused by anything physical or neurological. It was a special revelation from God.**

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God had given him this vision at such a time to help him endure the pain of being stoned. But note the sequence.

Stephen had the vision at the end of his sermon, *before* he was stoned. The sermon did not incite the stoning. Verse 54 clearly says Stephen's sermon only caused some to be "furious," and they "gnashed their teeth." It was only *after* Stephen shared his vision of heaven opening and "the Son of Man standing at the right hand of God" (v. 56) that they covered their ears, yelled at the top of their voices, and "rushed at him, dragged him out of the city and began to stone him" (vv. 57-58).

I believe God had at least three purposes for Stephen's vision. I am sure it was to help Stephen in what he was about to suffer. But it was not a natural, physical result of his death experience. It was a special vision given to Stephen by the Lord.

It was also given early enough to be used as part of Stephen's sermon. It was God's verification that

"still breathing out murderous threats against the Lord's disciples," and he sought and received written permission from the high priest to take them "as prisoners to Jerusalem" (v. 2).

On the road to Damascus, Saul experienced a blinding "light from heaven," along with a supernatural voice. This was not caused by anything physical or neurological. It was a special revelation from God. The others who were traveling with him also heard the sound of the voice (v. 7).

I am certain the reason Saul cried out, "Who are you, Lord?" was because he had been present when Stephen shared his vision of Jesus. I believe that what was said by Stephen came flooding back to Saul. This was what Saul needed to stop him in his tracks and turn him to salvation. Nothing less than such a personal vision from Jesus would have changed Saul.

### The prophet

One more biblical passage of a supernatural experience is found in

## God's Holy Day

by Lester G. Osborn

*The booklet "God's Holy Day," first written by Lester Osborn in 1956, is now in its ninth edition. This is the third of seven lessons.*

### The Sabbath in the New Testament church

Jesus Christ and His disciples kept the Sabbath. We read in Luke 23:56 that the Sabbath after the crucifixion was observed. Did the early church continue this practice?

We turn naturally to Paul, the outstanding figure in the history of the New Testament Church. He had more to do with passing on the principles of the faith and practice than any other person. Hence, if there had been any change in the weekly day of rest and worship before his death, we would expect him to have lived and taught it.

#### A. Did Paul Observe the Sabbath?

1. Acts 23:6a; Philippians 3:5-6; Acts 26:5b.

Paul was a Pharisee—the strictest sect of the Jews.

2. Acts 13:14,44; 16:13; 17:2; 18:4,11.

On a ten-year tour of Asia Minor, Macedonia, and Greece, Paul preached—"as his manner was"—on many Sabbaths specifically mentioned.

3. Acts 13:16,44; 14:1; 16:13,14a; 17:7,10,12,17; 18:4.

Paul preached not only to Jews, but also to Gentiles on the Sabbath. There is no record that he met with them on any other day, or that he told them of any change regarding the day.

4. Acts 25:8; 26:4-5; 28:17b; Philippians 3:6b.

From his own testimony, we see that Paul observed the Sabbath. Paul stated that he had obeyed the Jewish laws and had not violated his ancestors' customs. He would not have bothered to make such claims if he had given up the seventh day for some other day of worship.

Paul is discussing questions of conscience—setting forth the law of love concerning doubtful practices: eating meat offered to idols, drinking wine, observing ceremonial days. The Galatians had taken up all the ceremonial practices of the old covenant. Since there is no record anywhere of any differences

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**If there had been any change in the weekly day of rest and worship before Paul's death, we would expect him to have lived and taught it.**

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#### B. Did Paul Teach Repeal of the Sabbath?

1. Acts 15:1-35.

The Sabbath was not a matter of dispute here. It was not considered at this council in Jerusalem, which had been called to settle similar matters of difference.

2. Acts 20:1.

This meeting was on "Saturday night," since the day was reckoned from sunset, and it was night. Paul spent the next day—the light part of Sunday—walking 19 miles across the isthmus, which he would not have done had he considered the day sacred in any way. Rather, he would have remained at Troas for the meeting of the church—if there had been a meeting that day. (Note that this is the only mention of any meeting on any part of the first day; and this was only incidental, a sort of "farewell reception" for Paul.)

3. Romans 14:5-6; Galatians 4:10-11.

concerning the day of the Sabbath, Paul could not have had this in mind. Instead, these verses refer to the feast days, the "new moons."

4. Ephesians 2:13-16.

There is no record of the Sabbath being a divisive question. Since it was not an ordinance at all, the "barrier, the dividing wall of hostility" refers to the Jewish ceremonial system. Jew and Gentile are one in Christ without observing these ceremonies.

5. Colossians 2:13-17.

Evidently, from the list, the "sabbath days" here are those based on the phases of the moon—the ceremonial days, not the weekly Sabbath. The latter was not an "ordinance" nor a "shadow of things to come," as the ceremonial days were.

6. Acts 13:42-44.

The Gentiles evidently observed the Sabbath. They did not ask Paul to preach "tomorrow," or "next

Lord's day," or "next first day," but "the next Sabbath." Paul evidently did not know of any change, or he certainly would have taken advantage of this opportunity to instruct these Gentile converts in this matter. The next Sabbath "almost the whole city" gathered to hear him.

7. 1 Corinthians 16:2.

The one time Paul mentions the first day of the week he gives it no title of sacredness. He does not set it apart as a day of public gathering, or as a day of worship to commemorate any event. Instead, he designates it as a day of bookkeeping and laying aside the tithe "at

home" so that no last-minute collection would be necessary when he visited.

**Conclusion**

Paul, a Pharisee, observed the Sabbath, preaching to both Jews and Gentiles on that day. The Sabbath was not a matter of difference—there was no thought of any change. He never included the weekly Sabbath when discussing the old system abolished by Christ. There is no record that Gentile Christians were instructed to keep another day.

The only worship meeting held on any part of the first day was on "Saturday night," and then Paul

spent that "Sunday" walking 19 miles to Assos.

The only time Paul mentions the first day, he refers to it as a day of business, not as a day of worship.

The argument from silence must be considered with caution, but we must conclude that Paul did not violate "the customs of our ancestors" or the "law of the Jews." If he had, the Jews—who were watching him closely, trying to find fault—would certainly not have let the substitution of the first day for the seventh go unchallenged!

Paul was a Sabbathkeeper, and he never lived or taught anything else. The seventh day was the weekly day of rest and worship for the New Testament Church. *SR*

## Worship and the Sabbath— one and the same?

by Earl Cruzan

Worship and Sabbath are often confused. They are put together as though they were one and the same. This may be because the most visible sign of Sabbath is people gathered together in worship.

This is not the primary purpose of Sabbath. "Remember the Sabbath day to keep it holy." That which is holy is consecrated to God.

The Sabbath was designated by God, blessed by Him, and made holy by Him as a time of rest, of cessation from the toil of the first six days of the week.

It is a day to center one's thoughts and activities on the eternal, rather than on self.

Gainful employment and the pursuit of personal pleasures occupy much of our time. On Sabbath we are to put these aside, for the Sabbath is reserved for God and dedicated to those activities which bring us into a closer relationship to Him.

Worship involves our addressing God in praise. We should pray and meditate on His Word and apply it to our lives. It is right to worship God at any time. This worship may

**It is so easy  
to attend a  
worship service  
and then turn  
our attention  
and activities  
back upon  
ourselves.**

be private, may be within the family, and also may be with a larger assembly of people. There ought to be some worship in our lives every day.

An assembly of God's people for

worship on Sabbath is beneficial. God directed His people to meet in assembly on the Sabbath. It is with others that we often sense a deeper awareness of God's presence in life.

Seeing worship as Sabbath may cause us to lose the benefit of the day and to lose the blessing God would have us experience. It is so easy to attend a worship service and then turn our attention and activities back upon ourselves.

Let us worship together on Sabbath. And having worshiped, let us remember that Sabbath is time dedicated to God, from sundown on Friday until sundown on Saturday, for that is the time that God made holy. *SR*

*Rev. Earl Cruzan, officially "retired" as an SDB pastor, lives in Milton, Wis. He and his wife, Mabel, help lead a branch church in Milwaukee.*



Women's Society page by Charlotte Chroniger

## SCSC running with ENDURANCE

*"Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with ENDURANCE the race set before us" (Hebrews 12:1 NASB).*

Twenty-two young people, eight project directors, and seven staff members spent time together in June for Summer Christian Service Corps/Dedicated Service Training. The training, at Jersey Oaks Camp in Shiloh, N.J., was 10 days of intensive opportunity for God to move.

This was the first year that dedicated service workers were included in the training. Training director Althea Rood and her staff of Pastor Bill Shobe, Linda Greene, Mary Jane McPherson, Jan Bond, and cooks Vivian Looper and Shari

Severance helped the workers to focus on four goals:

- 1) For each person (staff included) to deepen their relationship with the Lord.
- 2) To teach and demonstrate lifelong disciplines for spiritual growth.
- 3) To help each person become aware of his or her spiritual giftings.
- 4) To prepare teams for their specific projects.

Bible study focused on "Who I am in Christ"—being aware of God's view of who we are, rather than the world's view. Sub-topics included "Pleasing to God," "Accepted by God," "Forgiven by God," "A New Creation in Christ," "A Child of God," "Enlisted by God," and "Commissioned by God."

Praying for each other, the projects, the churches, and worldwide outreach was central to each day. Each team selected a city in the "10-40 Window" to pray for.

Testimonies by the staff, project directors, and workers followed all the meals. These were times when God allowed everyone to share deeply with each other their hurts and His triumphs.

A special awareness of God's presence in morning praise and evening vespers brought participants a spe-

cial closeness to God and to each other as well.

Training in leadership, music, campfires, vespers, puppet and balloon ministry, children's messages, recreation, and tract evangelism was included. Several "veterans" (prior year SCSCers) led in some of these areas.

For the first time, two levels of training in evangelism and spiritual gifts were given. Rookies were "schooled" in evangelism using the Becky Pippert "Out of the Salt Shaker" videos, while veterans were taught in prayer evangelism. Motivational gifts of the Spirit (Romans 12) were shared with the rookies, while the veterans examined the gifts of the Holy Spirit in 1 Corinthians 12 and 14.

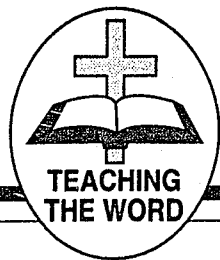
Workers shared testimonies, children's messages, skits, music, and a puppet show at the Shiloh church Fellowship Hall on Sabbath afternoon, June 24. Fellowship, refreshments, and balloons for kids provided an enjoyable time for all.

Team ENDURANCE was then sent out to minister for the Lord in our Seventh Day Baptist churches for the summer. I am confident that they made a difference in your church if you were so blessed in having a team.

Thanks be to God for His guidance of and provision for the SCSC program. Thanks to all of you who have given support to this special ministry of our denomination. (And special thanks to Althea Rood for providing all the material for this article!) *SR*

P.S. Please turn to page 23 for the line-up of this year's Team ENDURANCE.





**Scripture Memory**  
Theme:

**Verses—1995-96**  
“At the Crossroads”

The Scripture Memorization Program for 1996-96 Conference Year will focus on Conference President John Peil's theme, "At the Crossroads." He has chosen Isaiah 43:18-19 and Jeremiah 6:16 as the theme Scripture verses.

The Board of Christian Education has chosen these verses to be memorized by the family. Anyone who prefers may memorize one or more of these verses from a different Bible version.

Students who participate in this Scripture Memorization and complete the program will be honored at the 1996 General Conference.

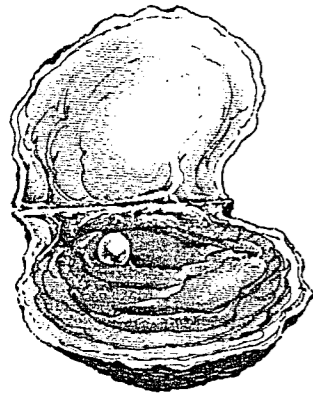
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*All Scripture quotations in this list are from the HOLY BIBLE, NEW INTERNATIONAL VERSION® NIV® Copyright© 1973, 1978, 1984 by International Bible Society.*

Month	Youth/Adult
October	"Forget the former things; do not dwell on the past. See, I am doing a new thing! Now it springs up; do you not perceive it?" (Isaiah 43:18-19a)
November	This is what the Lord says: "Stand at the crossroads and look; ask for the ancient paths, ask where the good way is, and walk in it, and you will find rest for your souls." (Jeremiah 6:16)
December	Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. Whoever does not love does not know God, because God is love. (1 John 4:7-8)
January	Do not merely listen to the word, and so deceive yourselves. Do what it says. (James 1:22)
February	But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name. (John 20:31)
March	Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth. (2 Timothy 2:15)
April	How can a young man keep his way pure? By living according to your word... I have hidden your word in my heart that I might not sin against you. (Psalm 119:9,11)
May	Your word is a lamp to my feet and a light for my path. I have taken an oath and confirmed it, that I will follow your righteous laws. (Psalm 119:105-106)
June	And let us consider how we may spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another. (Hebrews 10:24-25)

Junior	Primary
"Forget the former things; do not dwell on the past. See, I am doing a new thing!" (Isaiah 43:18-19a)	"See, I am doing a new thing!" (Isaiah 43:19a)
Ask where the good way is, and walk in it, and you will find rest for your souls. (Jeremiah 6:16b)	Ask where the good way is, and walk in it. (Jeremiah 6:16b)
Dear Friends, let us love one another, for love comes from God.... Whoever does not love does not know God, because God is love. (1 John 4:7a,8)	Dear friends, let us love one another, for love comes from God. (1 John 4:7a)
Do not merely listen to the word, and so deceive yourselves. Do what it says. (James 1:22)	Do not merely listen to the word.... Do what it says. (James 1:22)
But these are written that you may believe that Jesus is the Christ, the Son of God. (John 20:31a)	Jesus is the Christ, the Son of God. (John 20:31a)
Do your best to present yourself to God as one approved, a workman who does not need to be ashamed. (2 Timothy 2:15a)	Do your best to present yourself to God as one approved. (2 Timothy 2:15a)
I have hidden your word in my heart that I might not sin against you. (Psalm 119:11)	I have hidden your word in my heart. (Psalm 119:11a)
Your word is a lamp to my feet and a light for my path. (Psalm 119:105)	Your word is a lamp to my feet and a light for my path. (Psalm 119:105)
And let us consider how we may spur one another on toward love and good deeds.... Let us encourage one another. (Hebrews 10:24,25b)	Let us encourage one another. (Hebrews 10:25b)





Pearls from the Past by Don A. Sanford, historian

## A shield of faith

*Dad was sent for, but he was in the midst of a surgical procedure. When he arrived, he was still dressed in his white working clothes. After many long speeches, Dad gave a response in Chinese. It was quite satisfactory to everyone but me. I thought, and told him, that he used poor choices of words and his accent was bad. I wish now*

*that I could speak Chinese as well as he did then.*

The plaque appears to be of cast pewter with raised hand-fashioned letters. This attests not only to the service rendered, but to their devotion in inscribing their thanks on this enduring tribute to God's faithful servant. It reads:

### **A Few Words of Thanks to our American Friend, Dr. George Thorngate**

Ze Zan Hall of Liuho was founded forty years ago by my late grandfather, Chu siang-chow. Its work is to nurse the babes, to bury the dead, to give away coffins, and to perform other good deeds.

In the year 1924, during the war between Tuchuns Hsu and Lu, the

Last January, the Historical Society received a package from George Thorngate IV. George is better known to many of his contemporaries as "Brier" since he was an off-shoot of Dr. George Thorngate, known simply as "Thorn" by his generation.

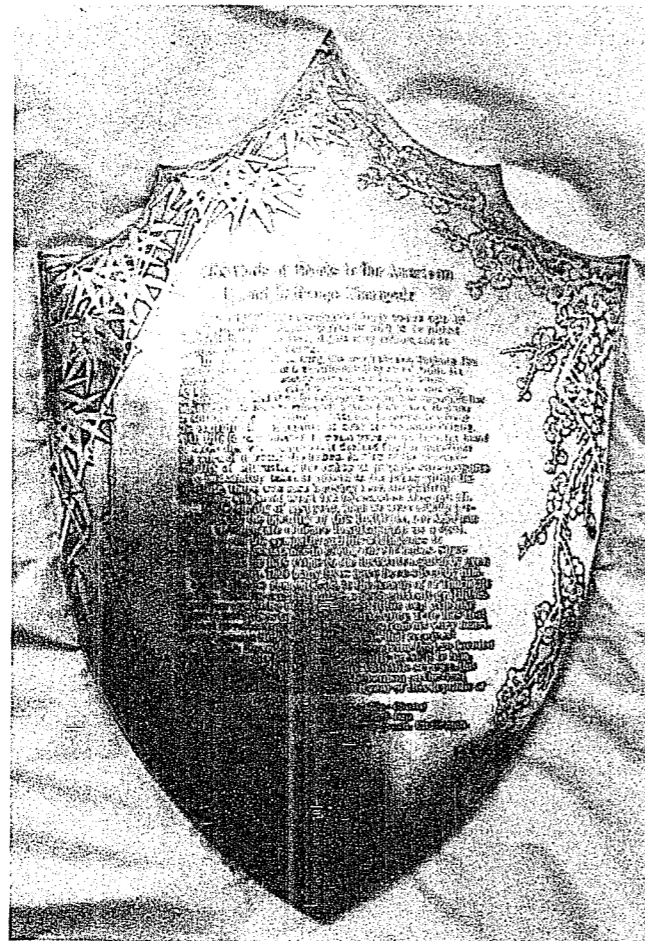
In rummaging about in his father's personal effects, Brier found a plaque which had been given to Dr. Thorngate in 1929 by some of his Chinese friends. "If you think it is worth saving," he wrote, "please do so. Otherwise, please dispose of it however you wish."

As historian—and a personal acquaintance and great admirer of the good doctor—there was no hesitation in accessioning and displaying the plaque. It stands as a tribute to the witness which our missionaries had made for over a century in China.

I was particularly pleased to have the younger doctor's remembrance of its presentation. Brier wrote:

*January 18, 1995*

*As an 8-year-old, I remember when this plaque was presented to Dad. It was a surprise. The Chinese dignitaries came in their formal long silk gowns. They paraded with a few of their blue cotton-dressed servants through the hospital courtyard and were welcomed into our living room by Mom. She didn't know what was happening, but arranged for tea to be served.*



# SR Almanac

Where we  
have been...

### One year ago—September 1994

Variety issue contains features by Jeanne Yurke, Larry Graffius, and David Cutshall.

Board of Christian Education presents memory verses for 1995 Conference.

Plea for help comes from people in Rwanda, Africa. Battle Creek, Mich., church holds "Men's Break-away" at Camp Holston. Ladies gather for Spring Retreat in Rome, N.Y.

Pastor Matthew Olson ordained in Berlin, N.Y. Alfred Station, N.Y., church busy with Vacation Bible School and Homecoming Weekend.

### Five years ago—September 1990

Conference highlights from Lindsborg, Kan. Annual awards given: Robe of Achievement to Geraldine Van Dyke; Growingest Church to Lake Elsinore, Calif.; Crystal Apple to June Johnson.

Rex Burdick named as new *Helping Hand* editor. Boulder, Colo., church purchases land for new building site.

Michael Burns welcomed as pastor in Hebron, Pa. Miami, Fla., Youth Fellowship featured in the "Beacon" page.

### 10 years ago—September 1985

General Conference gathered in Arkadelphia, Ark., with Calvin Babcock presiding. Issue includes sermons by Gabriel Bejjani, Kenneth Smith, and Russell Johnson. Executive Secretary Dale Thorngate burns mortgage for the new Center in Janesville, Wis.

Southeastern Association meets at Daytona Beach, Fla.

Shireen Hurley reports on Baptist World Congress Women's program held in Los Angeles. Alefa Lozani from Malawi, Africa, also attends and visits several SDB churches in the states.

Two women awarded the Robe of Achievement: Lois Wells (posthumously) and Ethel Dickinson.

### 25 years ago—September 1970

General Conference actions: new bylaws adopted; 300th anniversary plans proceeding; group hospitaliza-

tion insurance for pastors fails to meet minimum size; Washington, D.C., church receives large grant for evangelistic outreach.

Don Sanford thanked for 15 years as *Helping Hand* editor. Three women honored with Robe of Achievement: Gladys Drake, Caroline Gray, and Charlotte Whitford.

World Christian Endeavor Convention meets in Kitchener, Ontario, Canada.

Verona, N.Y., church celebrates sesquicentennial. Committee on Ecumenical Interests prepares statement concerning the future of the World and National Council of Churches.

### 50 years ago—September 1945

Acting editor Mrs. Frank Langworthy reflects on the surrender of Japan and the end of World War II. She also welcomes the expected arrival of new editor K. Duane Hurley, and thanks all who assisted her during the six month interim. A separate commendation goes to Mrs. Langworthy.

SR supplement contains actions of Commission (meeting in lieu of General Conference gathering). P.B. Hurley re-elected Conference president.

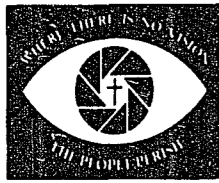
SDBs cooperate in ecumenical "Church Christmas Packages" program for overseas relief.

Quote from Dr. Charles Mayo: "Worry affects the circulation, the heart, the glands, the whole nervous system, and profoundly affects the health... I have never known a man who died from overwork, but many who died from doubt."

...where are we headed?

### Pray—

- for our Scripture memory participants
- for war victims and refugees in Rwanda
- for spiritual revival among our men and women
- for new *Helping Hand* editor Linda Harris
- with thanksgiving for Conference award honorees
- for all Baptists worldwide
- for the ministry and outreach of the SR



**FOCUS**  
on Missions

**Need for materials  
and break in weather** by Kirk Looper

**India**

It appears that India is continually inflicted by cyclones or hurricanes.

Many of the churches along the eastern coast are composed of rock walls with dirt, or, at best, a thin slab of cement. Most roofs are thatched; some are metal. The stones in the wall may or may not have cement holding them together. Churches that were repaired from the October-November storms were damaged or destroyed in the May storms. They will repair them and pray that the storms of this coming fall will not destroy them again. How can they afford to reach out to others and start new works when their finances are depleted by repairs and rebuilding? This past year, the Christian Social Action Committee has helped the India churches with some medical expenses. Others have helped in many other ways. Now I am again requesting that you look into your hearts to see if you are led to donate so that we can help these churches. We are looking for about \$4,000 to help purchase cement and roofing materials to provide them with stronger walls and a more permanent building.

**Ghana**

Workers in Ghana continue to reach out with evangelistic meetings. These are led by Pastor Edward Tetteh and the deacons of the Seventh Day Baptist Missionary Centre. Leaders and workers dedicate several weeks to travel to the meeting locations, sacrificing their wages for that mission work. They are to be commended for their dedicated work for the Lord.

They continue to need used

clothing, tracts, and other printed materials. We try to send them items to be handed out at these meetings. However, the amount we send is controlled by the amount of donations made to us for that purpose. Many of our sister Conferences request printed materials.

**Rwanda**

At the last meeting of the Missionary Society Board of Managers, some funds were set aside to help pay the travel of Rev. R.J.B. Mkandawire to visit the churches in Rwanda and Angola. By using Rev. Mkandawire, we are able to visit these new churches and give them moral support. We appreciate the time and work that is given by Rev. Mkandawire for this service to the work of SDBs in Africa.

Along with this, we would extend our appreciation to the Miami, Fla., SDB Church for helping us secure printed material for Rwanda. Two tracts were translated into French for the churches in Haiti. I am also sending some of these tracts to Zaire for their Conference.

**The Gambia**

It was good to receive word that the church in The Gambia remains healthy. They had a brief setback, but say they are ready to resume their ministry. We welcome their correspondence and pray for their continued ministry.

They, along with Ghana, Zambia, Rwanda, and Malawi, would appreciate used clothing, tracts, Bibles, study materials, and any other materials you care to send them. It may appear costly to send these materials, but most of these are not available to them in their country, or costs a lot more there. Please remember to use the correct

mailing instructions (available through the Missionary Society in Westerly, R.I.).

**Zambia**

The work in Zambia continues as they begin their organization for orphans. Rev. Edwin Mukumbo prays that they will be able to house and clothe each child. He also works with the training of these young people. They are responsible for the upkeep and nurture of vegetables grown in small garden plots. However, there are not enough plots to handle the amount of orphans available. Let us pray that the work for the orphans continues according to God's will. They could use some financial assistance on this project.

The recent youth conference held in the Copperbelt province was very successful. Many of the youth rededicated themselves to the Lord and learned more about SDB polity, history, and theology. The youth group in Zambia is doing fine and could do better if they were provided with evangelical materials such as tracts, more pamphlets, sweatshirts, and sports equipment. When shipping game balls, completely deflate the balls and send a pump along. They could use several dozen for their churches. If you care to help with the youth program in Zambia, please consider sending them game balls.

**Netherlands**

It is with regret and grief to report that Sister Trijntje Kramer died in the peace of Jesus Christ on April 14 at age 86. We will miss her work with the Jewish people. We praise God for His blessings and promise of the rewards of heaven for such workers in His kingdom. ✠



*the* **BEACON**

Produced by the Youth Committee of the Board of Christian Education  
For and by members of the SDB Youth Fellowship September 1995

**Milton Youth Fellowship  
has fun, loves the Lord**

by Jennifer Butler

The Milton, Wis., Seventh Day Baptist Church Youth Fellowship is a large rowdy bunch of kids eager to please the Lord.

This Youth Fellowship has been a major outreach for the Milton church. New faces have shown up nearly every week. We have an average attendance of 25-30 kids. That number keeps growing as more teens in the community find out what fun we're having.

Our group is directed by our assistant pastor Steve Osborn (a.k.a. "Steve-O"), and Tanya Henry, a college student. Our officers are Shelly Merchant, president; Erik Henry, vice-president; Margot Walker, secretary; and Nathan Walker, treasurer. Our junior high representatives are Ben Calhoun, Jenny Butler, and Sarah Calhoun.

The Milton Youth Fellowship had a very eventful school year. We participated in retreats with other churches, held a breakfast that raised over \$400, went skiing, held a city-wide scavenger hunt, participated in a Lenten service, and sang in the Easter Cantata.

Our group also went 30 hours without food in our annual planned famine. In doing so, we raised over \$1,000 for our sponsored teenager in the Philippines, "Bong," and to send two cows to a needy Indian orphanage.

During the weekend of our fast, we also had Youth Sabbath. This is

where the youth plan and carry out the entire service. We had fun reading Scripture, putting on skits, doing musical numbers, and doing the children's message. We hosted our own retreat Memorial Day Weekend out at Camp Wakonda.

YF meets every Wednesday night at 7 o'clock. At the beginning, we sing together with the adult Bible study and the children's program. "Kids on the Move" is also hosted there that evening. Next the youth trample upstairs to our church balcony. Usually we have a time where we discuss business and upcoming events. Then we play

a game. This game varies every week. It could be Wink-Em, Shuffle Your Buns, Prince of Paris, or one dreamed out of a member's head.

After the game, we split up into two groups—the high school students (grades 9 through 12) and the middle schoolers (grades 6 through 8). Here is where all the sparks fly as we hold heated discussions and Bible studies. Most of our lessons help us focus in on what the Bible has to say on different topics.

So whether it's playing Wink-Em or studying the Word of God, Milton Youth Fellowship is having fun while glorifying the Lord.



Part of the Milton YF. Front row: Amy Wright, Heather Wright, Jessie Olson, and Matt Lubke. Back row: Jennifer Butler, Brandon Marteny, Ben Calhoun, Brett Frazier, Ed Henry, Margot Walker, Sarah Calhoun, and Crystal Butler.

## Rich harvest among the poor

### SDB Mission trip to Haiti

by Pastor Andrew Samuels

Seventh Day Baptists are generous people. That fact was confirmed to me through the outpouring of financial and prayer support for our Mission trip to Haiti in January.

The eight days spent in the poorest country in the Western Hemisphere were exciting, eye-opening, fulfilling, disturbing, and tiresome—all at once. Dr. Romulus Honoré (serving as my interpreter) and I made the daily 15-mile, 45-minute trip from Port-au-Prince to Croix des Bouquets, where we taught SDB history and polity, and about the Sabbath.

Each night I preached on the theme, "Christ The Great Liberator." The people were hungry, not only physically, but also for the Word of God. There were several decisions for Christ during the Crusade, as well as several testimonies of God's healing power.

I was impressed by the school which Pastor Jean Lucas Julien operates. The average attendance is 140 students, going up to about a 9th grade level. I had the privilege of addressing the students as well as the seven teachers. I simply encouraged them to persevere, even in the midst of their struggles and difficult circumstances.

There is no question that there is a harvest to be reaped in Haiti. Historically, Seventh Day Baptists have been very cautious to launch out into the deep. Caution is certainly a

good attitude. Yet, in this time and in this generation, I sense God calling us to open our eyes and look on the fields, for they are white and ready to harvest.

If we do our homework, we will discover that Haiti—and, in fact, almost any other Caribbean island—would be a good place for SDBs to preach the Gospel. I believe we would amaze even ourselves at what God would do through us if we just let Him.

So what is the future for SDBs in Haiti? Our church in Miami has sensed a clear call from God to support the work there. We contribute a certain percentage of our budget each month towards ministry in Haiti. In addition, we send barrels of clothing and food items on a regular basis to be distributed among our brethren there. Also, several individual members have felt led to pay part of the salary for one of the teachers. A teacher's monthly salary is about \$40 (U.S.). Perhaps God is impressing upon you to make your own contribution.

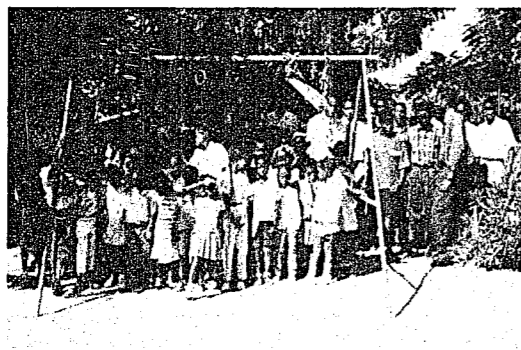
When we left Haiti, there was one SDB church established there. Two other prospective churches were study-

ing our materials. Since our visit, three new churches have become Seventh Day Baptist, not including the two which had our materials. I am not surprised, and I expect to hear these kinds of reports regularly in the future.

I want to thank all who in any way supported our trip to Haiti. We felt those prayers going up for us each day we were there. The financial support was invaluable.

In addition to the many churches and individuals who contributed, we are grateful to the Missionary Society, the SDB World Federation, and the Southeastern Association. This was indeed, and continues to be, a team effort.

Thank you, Seventh Day Baptists, for your generosity in the work of the Lord! *SR*



Some of the students and teachers at the school in Haiti.



Pastor Julien performs a baptism.

## Miami adds to diaconate

On Sabbath, May 27, Fritzroy Miller was ordained to the diaconate of the Miami, Fla., Seventh Day Baptist Church. Fritz had been

*His character definitely befits that of a deacon as prescribed in 1 Timothy 3.*



Church leaders lay hands on Fritzroy Miller as he is ordained to the Miami, Fla., church diaconate.

appointed to the esteemed office since 1988. Deacon Miller's service has been impeccable, and his character definitely befits that of a deacon as prescribed in 1 Timothy 3.

The service began with a time of praise and worship led by Mike Brim on keyboard, Kay Samuels (vocals), and David Robertson on trombone. Special guest speaker for the occasion was the Rev. John Camenga, pastor of the Daytona Beach, Fla., SDB Church. His sermon, "Prepared to Serve," was based on Zechariah 3:1-7. Pastor

John also offered the ordination prayer.

Special music included two numbers by a girls' quartet, under the direction of Teslyn Takacs. The Church Ensemble, led by Mike Brim, offered a splendid rendition of "Your Grace and Mercy." A children's message by Thelma Stevens added to the service.

Fritz read a beautiful statement of his Christian experience and was led in the act of ordination by his

pastor, Andy Samuels. He was welcomed to the diaconate by Deaconess Wilhelmina Powell and presented with a study Bible from the church by Teslyn Takacs. A delicious fellowship meal followed the service.

We are thankful to God that He still has servants willing to lay their all on the altar of sacrifice. Deacon Fritzroy Miller is definitely one of those. *SR*

## Ladies head for the hills

by Patricia Thompson Gordon

On Friday, April 28, a small group of women from various churches in the Southeastern Association met at Burnt Mountain Assembly in Jasper, Ga., for our first Women's Retreat. Our two spirit-filled leaders, Althea Rood and Mary Jane McPherson, presented an interesting message and gave us our assignments for the next day's discussion.

Sabbath morning found us in line for an enjoyable breakfast. Then we were on our way to fellowship in God's Word.

During our free time that afternoon, we found ourselves with God in nature. Some of us walked along the trails which revealed His glory. On Saturday night, we were blessed again during craft time as Althea sang, accompanied on

the piano by Mary Jane.

Sunday morning worship time took us to the "mountain top" as we prayed with and for each other. We experienced the Lord moving among us while we prayed for various types of healing.

The weekend retreat ended with communion. Thank God for the experience! *SR*

# SDBs part of larger Baptist movement

A book review by James A. Skaggs

Albert W. Wardin, editor, *Baptists Around the World: A Comprehensive Handbook*, Broadman & Holman, Nashville, 1995, 473 pages, \$35.

Recently, I had an experience all too common for Seventh Day Baptists.

I identified my denominational affiliation to a new acquaintance. As we discussed various issues, it became unmistakably clear that my new friend had not heard "Baptist," but was confusing this Seventh Day Baptist with someone belonging to a very different denomination which also observes the Sabbath.

I am a Baptist Christian. We are Baptists. We have a distinctive, important conviction about the seventh-day Sabbath which distinguishes us from other Baptists, but we are Baptists.

In fact, apart from the Sabbath, we share more doctrinal agreement with other Baptists on central issues of belief than with other Sabbath-observing groups.

This Baptist handbook, recently published by Broadman, contains just about everything one might want to know about Baptists (short of detailed research). It begins with a discussion of "Baptist Identity," covering the origins of Baptist distinctives including the authority of Scripture, the priesthood of all believers, the need for a personal religious experience, believer's baptism, local church control, and the importance of religious liberty.

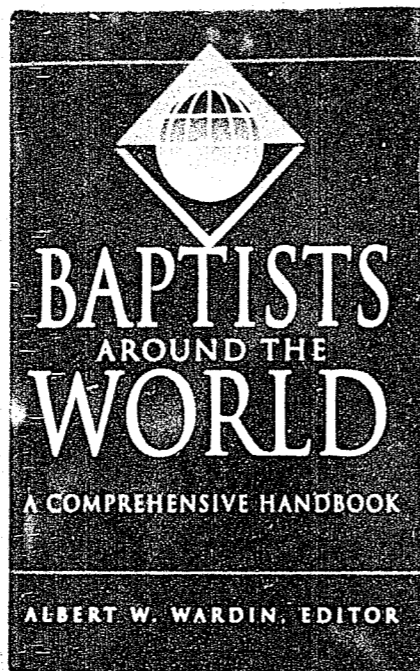
After a description of Baptist missionary activity, it then proceeds to a continent-by-continent and country-by-country description of Baptist groups. In each case, the history of the Baptist movement is briefly described, and the current state of the group, including statistics, is summarized.

Seventh Day Baptists appear in almost every place we have had churches or missionary work. Although the descriptions of our work are usually brief, they are accurate, no doubt largely because Don A. Sanford, SDB Historian, participated as a contributing editor. There are descriptions of the origins of Seventh Day Baptist missionary work in places like China, Malawi, and Guyana. The discovery of Seventh Day Baptists by already existing groups is described, occurring in places like Poland, Jamaica, and New Zealand.

Since our history is described in the context of the history of other Baptists, I gained some new insights. For example, the baleful effects of the Nazi regime and World War II were destructive to all German Baptists, not just Seventh Day Baptists. Too many Baptists collaborated too much with the Nazis before the war; many were killed during the war; and after the war, too many resided in territory which was either turned over to Poland or which became part of Communist East Germany.

The editor identifies more than 50 Baptist groups in the United States, ranging from African-American and other ethnic alliances, to groups like the Primitive Baptists, Two-Seed-in-the-Spirit Predestinarian Baptists, Reformed Baptists, Southern Baptist Convention, etc.

Seventh Day Baptists are placed under the main heading "Regular Baptists (Northern Oriented)" and



the sub-heading "Conservative Evangelical." We share those classifications with the Baptist General Conference, the Conservative Baptist Association of America, and the North American Baptist Conference.

Fifteen or 20 years ago that identification would have probably been inaccurate, but I suspect that few would dispute it today. The article on Seventh Day Baptists is, as one would expect, well written by Don Sanford.

We are small, and many Christians have never heard of us. We may be fated to be confused with larger groups. Books like this one, however, can only help clear that confusion. *SR*

*Jim Skaggs is a deacon of the Madison, Wis., SDB Church, and former Conference president.*

# Team ENDURANCE

SCSC/Dedicated Service 1995

*"Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with ENDURANCE the race set before us" (Hebrews 12:1).*

<b>Eagle</b>	"But those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint" (Isa. 40:31).	<b>Battle Creek, MI</b> Ruth Bennett, PD Adam Mackintosh Tanya Henry
<b>Nourish</b>	"You will be a good servant of Christ Jesus, constantly nourished on the words of the faith and of the sound doctrine which you have been following" (1 Tim. 4:6).	<b>Boulder, CO</b> David Thorngate, PD Jaci Neher Amanda Graffius
<b>Dedicate</b>	"Now I am about to build a temple for the Name of the Lord my God and to dedicate it to him" (2 Chron. 2:4a).	<b>Camp Joy, WV</b> Leeann Rogers, PD Bryan McPherson Chris Rood
<b>Unquenchable</b>	"The sun will no more be your light by day, nor will the brightness of the moon shine on you, for the Lord will be your unquenchable light, and your God will be your glory" (Isa. 60:19).	<b>Dodge Center, MN</b> Tim and Jayme Osborn, PDs Kellie Mazza Erin Burdick
<b>Radiance</b>	"Then the glory of the Lord rose from above the cherubim and moved to the threshold of the temple. The cloud filled the temple, and the court was full of the radiance of the glory of the Lord" (Ezek. 10:4).	<b>Milton, WI</b> Faith Green, PD Margot Walker Nicole Cruzan
<b>Alleluia</b>	"Alleluia! Salvation and glory and power belong to our God!" (Rev. 19:1).	<b>North Loup, NE</b> Helen Goodrich, PD Stephanie Sholtz Tammy Miller Michelle Merchant
<b>New song</b>	"He put a new song in my mouth, a hymn of praise to our God. Many will see and fear and put their trust in the Lord" (Psalm 40:3).	<b>Riverside, CA</b> Vicki Burdick, PD Kristin Rood Tim Rood Jeff Hazen
<b>Courage</b>	"But now I urge you to keep up your courage, because not one of you will be lost" (Acts 27:22).	<b>Shiloh, NJ</b> Owen Probasco, PD Jan Bond, PD Jennifer McCracken Becky Young Matt Berg Jason Nichols
<b>Everlasting</b>	"Trust in the Lord forever, for in God the Lord, we have an everlasting rock" (Isa 26:4).	<b>Westerly, RI</b> Kathy Miller, PD Rachel Parker Lora Dickinson

premises of the Institute, as they stood within the fire line, were unfortunately reduced to a heap of ruins. As I felt that the charitable work could not for one day be suspended and that the strenuous work of my grandfather must be continued and enlarged, I went from place to place to solicit the aid of many charitable persons. In a year, the contribution amounted to over ten thousand dollars. With this fund twenty-two rooms were built. Then the board of directors was organized. It decided first to undertake the work of nursing the babes. In view of the impracticability of entrusting the babes to outside care, measures were immediately taken to attend to the babes within the Institute. There was also a crying need for skillful physicians who would treat the babes when they fell ill.

In the spring of last year, when we were making preparations for the opening of this Institute, our American friend, Dr. Thorngate of Grace Hospital, paid us a visit. He expressed his sympathy and his willingness to give us every assistance in caring for the babes. Since last summer, he has come to the Institute regularly, even in wind and rain. Thus many lives have been saved by him. It should also be remem-

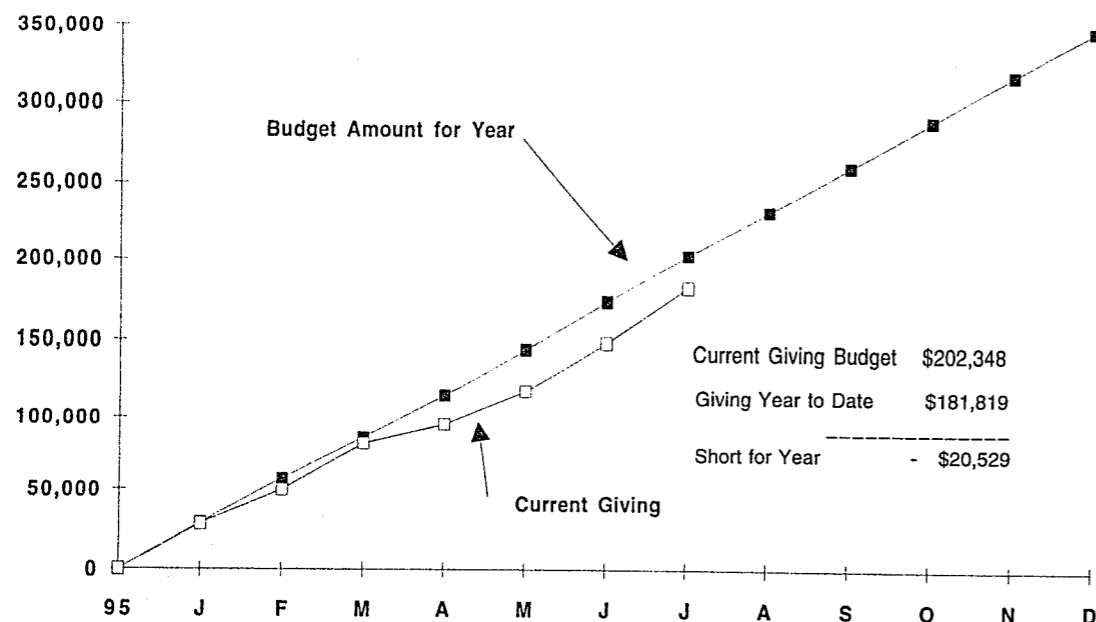
bered, to the honour of Dr. Thorngate, that his work for our Institute has been entirely gratuitous. In serious cases, he often purchased at his own expense valuable medicines to supply our deficiency. True it is that his zeal in relieving the young springs from his very heart. Mercy blesses him that gives and him that receives!

We, the Board of Directors, perceiving that so devoted is his love for our brethren, respectfully present to him, as a token of our gratitude for his valuable service, this tablet with the facts recorded thereupon on the first day of August 1929, the eighteenth year of this Republic of China.

Directors,  
Hsiang We-Chung  
Wang Ming-foo  
Chu Tsen-yuan, Chairman

To this tribute, we who knew Dr. George, as well as all Seventh Day Baptists whom he so ably and lovingly represented, can only echo the words: "His zeal in relieving the young springs from his heart. Mercy blesses him that gives and him that receives." *SR*

### Current Giving 1995



## Accessions

**Central, MD**  
*Lawrence Watt, pastor*  
Joined after baptism  
Jonathan Hazen  
Dylin Cook-Watt

Joined by letter  
Angela Chroniger

**Daytona Beach, FL**  
*John Camenga, pastor*  
Joined after testimony  
Anna Currie

**Denver, CO**  
*Chuck Graffius, interim pastor*  
Joined after testimony  
Heather Canevari

Dave Fuller  
Wendy Kenworthy  
Anna Parker  
Eddie Stephan  
Amanda Winkleblack

**Little Rock, AR**  
Joined after baptism  
Carl Burks

**Milton, WI**  
*George Calhoun, pastor*  
Joined after baptism  
Mickey Johnson  
Lois Watson  
Phil Watson

## Marriages

**Crouch - Camenga.**—Richard Aaron Crouch and Grace Eunice Camenga were united in marriage on June 21, 1995, in the Daytona Beach, FL, Seventh Day Baptist Church. Their pastor and bride's father, Rev. John H. Camenga, and the bride's brother, Pastor Andrew J. Camenga, officiated.

**Maccaferri - LaDucer.**—Robert Paul Maccaferri and Jeanette Leigh LaDucer (Carter), were united in marriage on July 3, 1995, in a mountain meadow near Bridgeport, CA. Pastor Eric Davis officiated.

**Hargett.**—A daughter, Rebekah Joy Hargett, was born to Jeff and Debbie Hargett of Rome, GA, on May 23, 1995.

**Monroe.**—A daughter, Susanna Grace Monroe, was born to Jeffrey and Donna (Pearson) Monroe of North Little Rock, AR, on July 10, 1995.

## SR Reaction

*Opinions do not necessarily reflect the views of the SR or all SDBs. Letters may be edited according to space and editorial style.*

Dear Kevin,

I have just finished reading the June SR word for word and cover to cover. The writers brought back many memories of my own experiences with *The Sabbath Recorder*.

Back before I could even read or write, I remember my mother "helping" me write a letter to Mizpah Greene for the Children's page, and then I anxiously

waited for her reply. It was a real thrill for a tiny child to see her letter in print in a real "grown-up's" magazine!

I wonder how many years Mrs. Greene had "her" page in *The Sabbath Recorder* and how many hundreds of letters she answered? Maybe Don Sanford will refresh our memories sometime in his "Pearls."

In later years, when it

was my responsibility to send in the news of the Battle Creek Seventh Day Baptist Church, I remember what a "chore" it seemed to be and the many times I procrastinated, yet I always eagerly turned to the news from the other churches as one of my favorite sections—and still do!

V. Madelene Parrish  
Battle Creek, MI

**Sholtz.**—Marion Sholtz, 92, went to be with her Lord on October 15, 1994.

She was born on September 28, 1902, in Stacy Basin, N.Y., the daughter of Arthur and Myrtie Williams. On August 3, 1927, she married Craig Sholtz. He died in 1972.

Marion was born into a Christian family and grew up in the Verona, N.Y., Seventh Day Baptist Church. After graduating from high school, she attended Oneonta (N.Y.) Normal School and taught elementary grades at several one-room schools.

Her Lord, her church, her family, and her friends were dear to Marion's heart. She was a warm and loving person who was truly interested in and helpful to everyone she knew. She shared her home with many, caring for four older family members during her life, and her hospitality will be well remembered.

Marion served as a children's Sabbath School teacher and superintendent for many years. She was also active in the Ladies Aid Society and helped (behind the scenes) with church dinners. She served her church as a deaconess for more than 40 years.

After suffering a stroke in 1988, she continued to be interested in church, family, and friends.

Survivors include two daughters, Leora Pinder and Janice Swerediuk; one son, Loren; 11 grandchildren; 10 great-grandchildren, and several nieces and nephews. In addition to her husband, she was preceded in death by one son, Gerald, who died in 1980.

Farewell services were held at the Verona SDB Church. Her pastor, the Rev. Steven James, and two former pastors—the Revs. Russell Johnson and C. Rex Burdick—

each had a part in the service. Burial was in the New Union Cemetery.

**Cramer.**—Deaconess Geraldine Cramer, 92, died on November 7, 1994, at the Washington Adventist Hospital in Takoma Park, Md.

She was born on July 21, 1902, in Franklin, Pa., the daughter of Cyris and Ella Harkless. In 1966, she married Isaac Cramer, who preceded her in death.

Geraldine was a charter member of the Washington, D.C., Seventh Day Baptist Church, and later joined the Central SDB Church of Upper Marlboro, Md. She stayed active in church functions until her last illness.

Survivors include three children, including Deaconess Rose Chroniger of the Central church. She is also survived by 10 grandchildren and 22 great-grandchildren. Burial was in the George Washington Cemetery, Silver Spring, Md.

**Morrison.**—Charlotte T.

Morrison, 76, of Fort Worth, Texas, died on May 21, 1995.

She was born on January 24, 1919, in Mineral Wells, Texas, and was married to Woodrow Morrison.

Charlotte was a charter member of the Remembrance Seventh Day Baptist Church of Arlington, Texas, and served as secretary/treasurer for more than 20 years. Her life of dedicated service to the Lord left a shining example for all to follow.

Survivors include her husband, Woodrow, of Fort Worth; three sons, Michael of Benbrook, Texas, Patrick of Midlothian, Texas, and Christopher of Springtown, Texas; one brother, Dixon Cummings of Virginia Beach, Va.; one sister, Nancy Webb of Fort Worth; seven

grandchildren, and five great-grandchildren.

Funeral services were held on May 24, 1995, at the Moore (Texas) Funeral Home Chapel, with interment in Moore Memorial Gardens. The Rev. Earle Holston officiated.

**Davis.**—Rose N. Davis, 75, of Stow Creek Township, N.J., died on June 2, 1995, at the South Jersey Hospital System, Bridgeton Division.

She was born in Stow Creek Township, the daughter of Albert C. and Lavinia (Munro) Ayars. She was the wife of the late Norman E. Davis.

Rose was a Stow Creek Township resident most of her life, and lived at her present address for 30 years. She was dietary supervisor of Bridgeton Hospital, and worked there for more than three decades before retiring 11 years ago.

Rose was a member of the Marlboro, N.J., Seventh Day Baptist Church and the church's Ladies Aid.

Survivors include one son, the Rev. Luther A. Nelson Sr. of Williamsport, Pa.; three daughters, Carol M. Tayvinsky of Vineland, N.J., Janet D. Bowen of Stow Creek Township, and Luann S. Boss of Hopewell Township, N.J.; two stepsons, Charles and Albert Davis, both of Quinton Township, N.J.; three brothers, Frederick Ayars of Lansdale, Pa., Herbert Ayars of Fayetteville, N.C., and the Rev. Howard Ayars of Marion, Ohio; one sister, Sophie Amaranto of Stow Creek Township; 13 grandchildren, and nine great-grandchildren.

Services were held on June 6, 1995, at the Marlboro SDB Church, with the Rev. Melvin F. Stephan officiating. Interment was in the Marlboro SDB Cemetery.

## KEVIN'S

### KORNER

#### A wing and a prayer

Dear Lord,

You know how much I want to honor and acknowledge you in all things—yet your ways are so mysterious!

I believe that you caused this magazine to be; that you caused me to become the editor. But I still wonder why we have to go through some things.

We've had to struggle (again) through rising prices for paper, printing, and postage. Arrgh! So we decided to make a more conscious and assertive effort to trim our mailing list. We used the

Recorder's back cover and annual mailing to make the plea.

Trouble is, it worked well. And I wasn't prepared for the response.

In the June Korner, I mentioned that publishing this magazine was like giving birth to a new baby. Well, with all those "REMOVE my name" requests, it felt like people were rejecting one of my "kids"!

The gifts? Oh, the gifts and support and words of encouragement far outweighed the deletions, and I thank you and the readers for them! But what was I focusing on? Yup, the rejection.

I know, I was taking it way too personally. But when longtime readers and supporters decided to cut off this link with the denomination, I had to wonder what we might be doing wrong.

So, Lord, thank you for your presence on that real "low" day in late June. When I received the daily report of gifts and deletions, it happened to be a dead heat—a few dozen donors, a few dozen cancellations. It didn't sit too well in my spirit, and I guess I was letting it show around the office.

That's when you started to make your move. I believe you nudged Muriel to share something that one couple wrote on their return envelope. I needed to see it.

"The Robin's Prayer"—

Oh, God on high,  
I thank Thee now  
For earth and sky

And leafy bough  
For sun and rain  
That make things grow  
For guidance where  
So're I go.

—Louise Stockton Andrews

The folks who sent the reply card and poem also wrote, "Not able to give at this time." Well, they gave me more than they could realize.

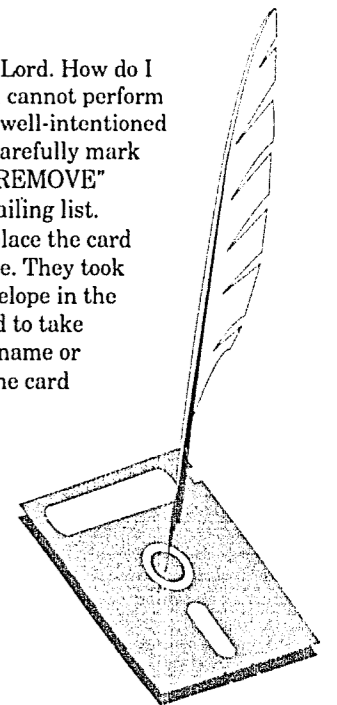
Lord, thank you for reminding me of your provisions and presence and guidance. Give me faith the size of a mustard seed—or bird seed—knowing that you are there and do care.

Thank you for inspiring the readers to give so generously. Bless them with solid glimpses of your hand.

I do love you. Amen.

Oh, one more thing, Lord. How do I explain to people that I cannot perform miracles? A handful of well-intentioned souls took the time to carefully mark on their reply card to "REMOVE" their name from the mailing list. They took the time to place the card into the return envelope. They took the time to put the envelope in the mailbox. Yet they failed to take the time to write their name or address anywhere on the card or envelope!

When we have only a return postmark to go on, it's hard to delete a name. Father, please soften their hearts as they continue to receive this magazine when they wanted it cancelled. Thank you.



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me away!...*

# STOP!

The mindless cycle of us sending  
you the SR needlessly

# STOP!

The high cost of our postage for ad-  
dress changes (each returned issue  
costs us 50¢ – that adds up!)

# STOP!

The post office's  
frustration in track-  
ing you down



**YES!** *I want to help  
clean up the SR  
mailing list!*

Affix old mailing  
label here

- Please CHANGE my address to:
- Please REMOVE my name from  
the mailing list
- Enclosed is my GIFT for  
*The Sabbath Recorder*

Name: \_\_\_\_\_

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