



# Christmas Memories

The

**S**

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**R**

ecorder

News for and about  
Seventh Day Baptists

December 1996

**1997  
Pastors' Conference**

March 11-15  
in Daytona Beach, FL  
Theme: "Pastoring in  
a Kinship System"

**Don't forget  
Oma!**

Oma Seager of Little Rock, Ark., was inadvertently omitted from the list of people who completed the 1996 Scripture Memorization Program.

Oma continues to lead the way in this program, sponsored by the SDB Board of Christian Education. Oma is 96 years young.

**Summer Christian Service Corps**

New application deadline  
for churches and workers: **February 1**  
Call Charlotte Chroniger at (609) 455-0488

**BUY A BOLO — HELP THE SR**

Get yourself a "Fitz Original Bolo." Retired minister Elmo Fitz Randolph's handcrafted bolo ties are on sale! Pastor Randy will send you a lovingly made bolo tie for only \$30 (last year's price was \$40)—and from each purchase, he will still give \$20 toward *The Sabbath Recorder*. Randy has already raised \$500 for the SR. Orders might not reach you until after Christmas. Call or write today!

**Elmo Fitz Randolph**  
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Boulder CO 80302  
(303) 443-3849

**Robe of Achievement**

The Women's Society is accepting nominations for the Robe of Achievement for 1997. Please be considering a woman in your church who meets these criteria for nomination:

- Must be a committed Christian
- Must be an active member of a local Seventh Day Baptist church
- Was/is active as a volunteer in some phase of denominational effort
- Has shown evidence of special service with her family and/or community

A complete resumé must be submitted containing a life history including her achievements and activities. Without a resumé in hand, the committee cannot make a competent choice among many nominees. If an individual has been nominated before, and you still want that person considered, please re-submit the name as well as the resumé.

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

**Deadline: March 31, 1997**

**STATEMENT**

of the ownership, management, and circulation (required by the Act of Congress of August 12, 1970; Section 3685, Title 39, United States Code) of THE SABBATH RECORDER (Publ. no. 474-460), published 11 times per year at Janesville, Wisconsin, for September 30, 1996.

Publisher: American Sabbath Tract and Communication Council, 3120 Kennedy Rd., Janesville, WI  
Editor: Kevin J. Butler, PO Box 1678, Janesville  
Owner: Seventh Day Baptist General Conference, 3120 Kennedy Road, Janesville WI 53547-1678

Extent and nature of circulation	Avg # copies last 12 mos.	# copies for 9/96
Total no. copies (net press run)	4,281	4,200
Free distribution by mail	4,076	3,908
Total distribution	4,076	3,908
Copies not distributed (office use)	205	292
<b>Total</b>	<b>4,281</b>	<b>4,200</b>

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



December 1996  
Volume 218, No. 12  
Whole No. 6,813

**A Seventh Day Baptist publication**

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

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

This is the 152nd year of publication for *The Sabbath Recorder*. First issue published, June 13, 1844. Member of the Associated Church Press. *The Sabbath Recorder* does not necessarily endorse signed articles.



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**WRITERS:** Please type manuscripts double spaced. Only manuscripts that include a stamped, addressed envelope can be returned. Unsolicited manuscripts are welcomed; however, they will be considered on a space available basis. No remuneration is given for any article that appears in this publication. Paid advertising is not accepted.

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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 SDBs 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; E-mail: sdbgen@inwave.com



Last December's issue of "The Messenger" (newsletter of the Denver SDB Church) was a monumental labor of love and a welcome piece of mail during the usual holiday deluge. Co-editors Peggy Gaffney and Ed Hansen compiled a wonderful Christmas present for all on their mailing list.

The newsletter became a daily devotional for the month of December, with excerpts from famous books and poems, daily lyrics from Handel's "Messiah," seasonal illustrations, and even some recipes. Most poignant were the Christmas memories presented by members of the Denver church, some of which we present to you this year. Have a blessed season of Advent.—Editor.

## The incarnation from a doctor's perspective

by Dr. Victor Burdick

One of the most wonderful concepts in the Divine Mind is the plan of the Incarnation. How could an all-powerful Creator, whose creation had gone awry by the wrong choices of man, reach out effectively to the people He had created?

Consider the many ways He had tried throughout history to do this, but was repeatedly rejected by His people—preserving some from a flood; establishing a Chosen race to learn and obey His precepts; preparing an ideal land on which His people might dwell; allowing a dynasty of kings for leadership; sending prophet after prophet to rebuke and encourage; preserving a remnant through the terrible discipline of the destruction of Jerusalem and exile to Babylon.

What more could He do, but finally to send His own Son to Planet Earth? What better way to show the depth of His love, and to share everything we experience than to have that Son come as we all do, as a baby.

He grew as a child, met every temptation and trial we experience, delivered His message of love and grace and truth to the people (espe-

cially to a selected group of disciples), and then absorbed the combined evil of our hatred, sins, and separation from God upon Himself on the cruel instrument of death, the Roman cross.

But death could not hold Him, because He was Divine. Resurrected from the grave, ascended to Heaven to return to the right hand of Father God, He sent His Spirit to dwell among all believers. He prepared and empowered His disciples to spread the message to all the world. This continues today through the witness of each of us.

At this time of year, we focus upon that event in which God became a baby—conceived of the Holy Spirit, born of a Virgin—totally human, yet totally Divine. We look at the baby and see that:

- the voice crying in hunger had spoken the world into existence.
- the hand clenching the finger of a teenage girl had molded man into His own image, and would later be spiked to a wooden cross.
- He who drew His nourishment from the breasts of His mother Mary was the nourisher and sustainer of human life.

• the feet kicking playfully in the air would later collect the dust of the earth, walk upon water, be pierced with nails stapling Him to the cross, and someday stand upon a splitting Mount of Olives.

• the heart racing rapidly in the stress of His crying would be full of compassion and grace for His followers, and would later be broken and pierced in His hour of agony for all of us.

• the mouth mewling and drooling would later form spit that would heal a blind man's eyes, free a deaf and dumb man's ears and tongue, would spread words of truth and grace, and will one day roar like a lion in His exaltation.

• He who messed His swaddling clothes was the Holy and Righteous One.

At this season of the year, most people focus simply on the commercialism of Christmas, the getting and giving, the gathering of family for socializing, for vacationing. Only a minority try to focus upon the Christ-child, and the Incarnation.

Even for those of us who do this, how important it is to see beyond the beautiful image of a Babe in a manger, to see the shadow of the cross falling upon that manager.

The manger has no significance apart from the cross. The Baby Boy was a Baby Lamb, to be sacrificed for our sins, open the way for Hope, the assurance of eternal life. *SR*

***The hand clenching  
the finger of a teenage girl  
had molded man into His own image,  
and would later be spiked to a wooden cross.***



# Quarantined!

by Bob Spreadborough

Christmas 1939. We were totally prepared for the annual Christmas Cantata and all-school Christmas party.

Teachers had urged us to practice our songs and our parts in plays and skits. We had a lot of fun and laughter in our rehearsals. It seemed that all of the kids in school felt like there was a spirit of excitement, music, and joy in the air.

But with only a few more days to go until Christmas, some of the kids began getting sore throats and coughs. The school nurse began to check us out.

Soon, we were told that there was an epidemic of measles making the rounds. Kids were being sent home, then the county health department would go to their house. After confirming that it was measles, they would tack a big pink sign on the front door. In black bold letters, the sign stated: **QUARANTINED... MEASLES. Do not enter or leave these premises under penalty of law. This sign may not be removed by anyone from two weeks from this date.**

Within just a couple of days, about one half of the school kids had contracted measles, including our own family. We lived in the country, the last little farmhouse at the end of a gravel road.

We hated the idea of being quarantined, and hoped that the county health department wouldn't be able to find us, way out in the country, to tack that grim sign on our door.

But they found us and did their thing. I guess it was just as well that they did though, because I remember that we were all feeling pretty sick.

There were seven of our family home from school, all sick in bed for quite a while. It kept Mom and Dad real busy attending to all of our needs. They were so busy taking care of us that we wondered,

dismally, if there would even be a Christmas tree.

Somehow Dad found time to cut a fir tree from the nearby forest. But we hadn't been able to shop for gifts. It looked like this would be our first Christmas we could recall that we had no presents to exchange.

We were glad to have the tree though, and by Christmas Eve the tree was decorated with strings of colored paper chains and ornaments.

As the darkness of Christmas Eve came, our beds and cots were placed around the parlor. From there we could see our tree. We knew we had missed all the fun of the school festivities, but at least we had our tree.

And we had other things—not wrapped in pretty paper—to give and to receive. We had the warm, assuring comfort of our mom and dad, and the love we had for each other. Mom lit the lamps, then there was a sharing of the Christmas story from the Bible. In prayer we thanked God for His Son and our many blessings.

As Mom played the old parlor organ, and Dad looked over her shoulder, they sang some bright Christmas songs, while those of us whose throats weren't too sore chimed in along with them.

Then suddenly, we all were surprised! Two cars pulled up in front of the house.

When Dad opened the door, we heard shouts from the cars. "Merry Christmas!!"

From one car, a man from the Elks Lodge unloaded boxes of Christmas

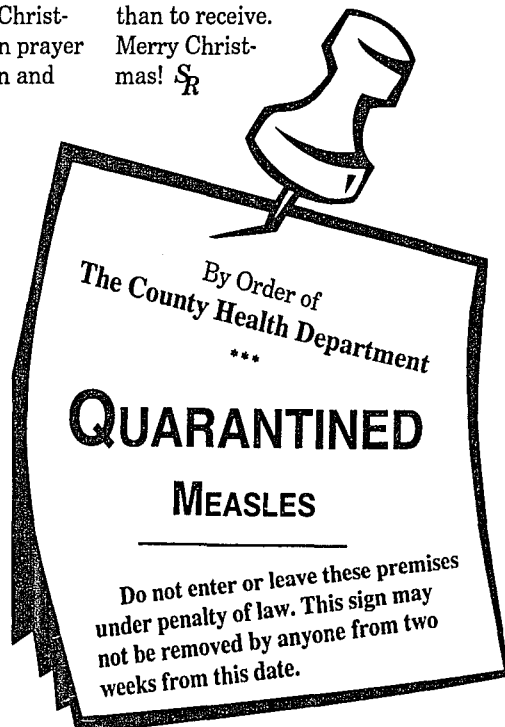
gifts, food, fruit, nuts, and candy. He carried them to the doorstep, then returned to the cars and joined with friends who clustered together singing and cheering us with Christmas carols.

There had never been more beautiful music than those songs from loving friends from town. Never has food been more delicious or gifts more appreciated than those that were brought to us that dark Christmas Eve by the Elks Lodge.

After the gifts were opened, Dad and Mom shared thoughts about how they had always tried to stay away from receiving charity. But that here we had seen the spontaneous love from friends who cared.

It was a humbling moment for them to accept the gifts. But Dad said that it was wonderful to see the look of happiness in the faces of those who had brought them.

It is better to give than to receive. Merry Christmas! *SR*



# Early morning serenades

by Doris Rood

As I think about Christmas, vivid memories from my years as a teenager in the Boulder, Colo., Seventh Day Baptist Church come to mind.

One clear image was when we would go caroling early Christmas morning. And I mean *early*. We would leave the church between four and five o'clock, in a truck usually loaned and driven by Paul Hummel.

In the early years, the boys would load the big old pump organ onto the truck. Someone would hold

a flashlight so Margaret Saunders could see to play.

In the late thirties, after Margaret left to marry Raymond Prati (and after we had acquired a portable organ), it was my privilege to play. It was a finger-tingling job in the cold weather!

We would make the rounds of all the church families to sing two or three carols in the early morning hours. We would see a light go on in the home, and someone would come out in a bathrobe and slippers to offer us cookies or candy.

As it began to become light, we

would head for my family's home. My dad, Ralph Coon, was pastor. Mom would have lots of hot cocoa and toasted cheese sandwiches or muffins ready for breakfast. The large grate over the one-eyed furnace was a popular place to congregate.

When we were sufficiently warmed and filled, everyone would disperse to their individual homes for family celebrations.

On one of my last Christmases in Boulder, Mary Hummel Wells was allowed to drive her dad's truck for us. At our last stop (at least, it turned out to be our last), we were at Darwin Andrews' house way out in the country. (It is now a heavily populated area of south Boulder.)

Mary was having trouble with the truck. I think it was stuck in the mud. Anyway, she stripped the gears, and we all had to walk the distance back to our house. It was cold.

I missed that tradition after I moved from Boulder. However, we did not repeat it since winters in Wisconsin were much colder than in Colorado. *SR*

*It was a finger-tingling job in the cold weather!*



## The day after Christmas

by Pastor Jim Galanaugh

This particular holiday season is, without a doubt, my favorite.

Whether we all agree or not about the time of the Savior's birth, one thing is certain: "I bring to you good news of great joy that will be for all people. A Savior has been born!" If you can get past the glitter and greed, the season is about the Messiah and the Good News.

For me, Christmas is like a mountaintop experience. Our home is decorated with seasonal antiques, and the noticeable smell of evergreen permeates the house. The pine tree is trimmed with personalized ornaments and, you guessed it, candy canes!

More importantly, there is a sense of joy, happiness, and tranquility deep down inside. People seem to be a whole lot nicer, and the "Scrooge" that invades our lives from time to time is put to rest.

Then I realized something. What about the day after Christmas? Where does the double portion of love, warmth, and caring go?

Christmas is a mountaintop experience, and soon it will all be over. Back to work, back to school, back to the mundane, day after day. From joy and happiness to boredom and a long winter ahead.

Remember the shepherds who tended their flocks? They had a mountaintop experience, too.

The shepherds had front row seats to the best concert in town. Angels (hundreds of them) sang choruses, hymns, and spiritual songs. They witnessed the birth of Christ firsthand and fell to their knees to worship the King. They felt the peace and joy only the Savior could give. Folks, I can't imagine what I would be feeling if I had that privilege. What a mountaintop experience!

But what about the day after Christmas? What did the shepherds do? Did all their joy and



***There is a sense of joy, happiness, and tranquility deep down inside. People seem to be a whole lot nicer, and the "Scrooge" that invades our lives from time to time is put to rest.***

peace desert them? Did they leave that double portion of love in the barn? Did old Scrooge rear his ugly head again? Check out what happened.

The Bible says, "They returned glorifying and praising God for all the things they had seen and heard!" They, too, had to return back to the ordinary, but this time they returned as ambassadors to the King. They were the first missionaries, the first to explain the four spiritual laws and give a Billy Graham invitation. They probably even invited an unbeliever to the

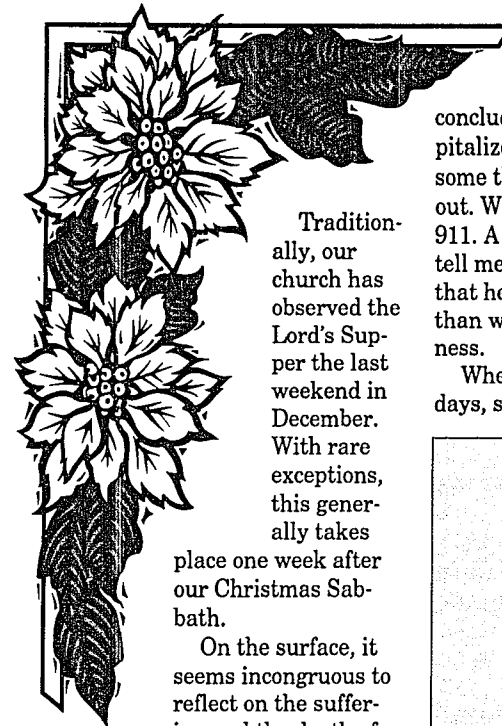
nearest SDB church!

Christmas to them was the day after. It was the time to show God's love to all people, not expecting something in return. They were looking for the good in people and asking the most important question in the universe: "Did you meet the King?"

My prayer is that you and your family will enjoy this very special season. More importantly, remember the days after, and "Return, glorifying and praising the King for all the things you have seen and heard." *SR*

## The incarnation and the Lord's Supper

by Edward Hansen



concluded that Mom should be hospitalized. While Dad was putting some things together, Mom passed out. With great anxiety, he called 911. A few hours later, he called to tell me she was in the hospital, but that her condition was much better than when she had lost consciousness.

When I saw her the next two days, she seemed to be doing satis-

Traditionally, our church has observed the Lord's Supper the last weekend in December. With rare exceptions, this generally takes

place one week after our Christmas Sabbath.

On the surface, it seems incongruous to reflect on the suffering and the death of Christ just a few days

after the grand celebration of the Incarnation. After all, can we not revel in the joy of His birth a while longer before considering the solemnity of His death?

Perhaps we tend to forget that His birth and His death are inextricably bound together. Jesus, Himself, knew He was born for the cross.

For some, perhaps many of us, this celebration of the Lord's Supper just a few days after Christmas has an additional sense of significance. My story may be similar to your own.

I was working two jobs at the time. At 10:30 p.m. on December 7th, the phone rang at the hotel where I was working.

It was my father. My mother had not been feeling well for a while, seemingly getting weaker, more lethargic.

Earlier that evening, the doctor



***To celebrate Communion in such close proximity to Christmas is a magnificent experience.***

factorily. Her biggest concern was that she would not be good company to be around at Christmas.

Sometime in the early morning of the 10th of December, she suffered a massive stroke. She soon slipped into a coma and then, within a few days, she passed away.

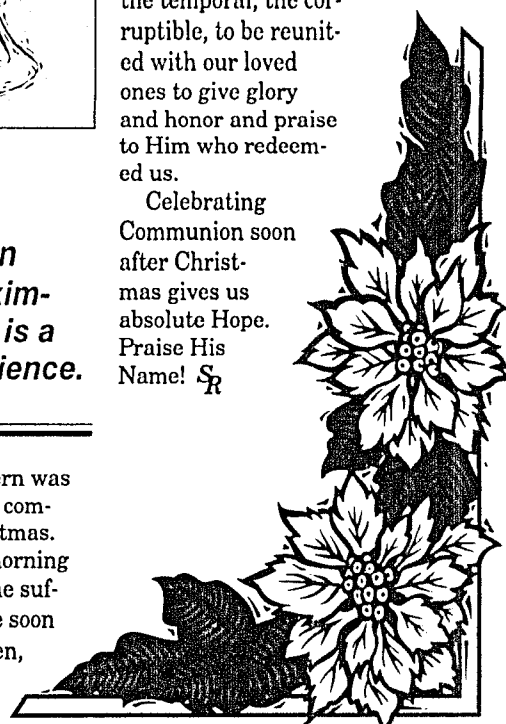
It was a difficult time, to be sure. None of us could have predicted or sensed what seemed to be an untimely demise. I remember a family member saying, "Well, it isn't going to be a very good Christmas now."

Yet, for any of us who have loved ones during Advent, we do not despair. For we worship the living King of Kings and Lord of Lords, the God only Wise! *In the Lord's supper we rejoice in hope!*

For us, to celebrate Communion in such close proximity to Christmas is a magnificent experience. It is a unique time to praise Him, not only for what He has done (and is doing) for us, but for what He did for our loved ones who are now in direct fellowship with our Savior.

It is a time to remember that in His time, we, too, shall put away the temporal, the corruptible, to be reunited with our loved ones to give glory and honor and praise to Him who redeemed us.

Celebrating Communion soon after Christmas gives us absolute Hope. Praise His Name! *SR*



# The night a star lost one of its points

by Gladys S. Randolph

In the stained glass window high above the altar of the Seventh Day Baptist church in Milton, Wis., is a star. It is a six-pointed star. As any loyal Hebrew would reaffirm, the six-pointed star is the Star of David—a Jewish symbol.

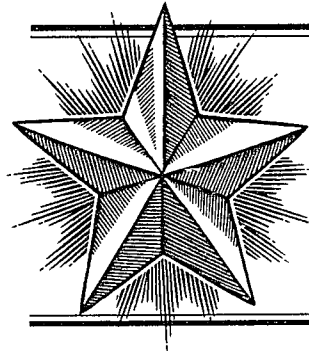
In the Milton arrangement, the star is flanked by Christian symbols—sheaves of wheat and bunches of grapes representing the Lord's Supper. On the altar below stands an illuminated cross with a candle on either side. One candle represents the Old Testament, and the other the New Testament.

The cross links the two (prophecy of the coming Messiah and its fulfillment in the life of Christ, the Savior of mankind). The entire arrangement is good, and not incon-

sistent with our Judeo-Christian heritage.

One night, something rather impressive happened. As a church organist, I had stayed later after

When I finally started to leave, I noticed someone had left some lights on in the rear of the sanctuary. I went back and turned them off.



***I suddenly noticed a bright light from some outside source shining through the star window.***

the Christmas Eve service to practice for a big Sabbath Christmas service.

As I walked back up the long main aisle to leave by a side door, I suddenly noticed a bright light from some outside source shining through the star window.

Stopping to admire it, it was now a five-pointed star! A shadow from a branch of a large tree had cut off the moon's brightness from one of the points.

The star was not symmetrical now. On Christmas Eve it had changed from the Jewish symbol of Hope to the Fulfillment of a Messiah—the Star of Bethlehem!

To me, it was a graphic lesson. It served as a reminder that Jesus came from the line of David, as promised, and our heritage is Judeo-Christian.

As Christians, we should always let our light shine in an otherwise dark and, sad to say, largely unchristian world. May Christmas be a Guiding Star in our Christian witness. *SR*

## Ribbon Salad

To begin with, you will need:

- ◆ 1 (6 oz.) package lime gelatin
- ◆ 1 (3 oz.) package cherry gelatin
- ◆ 1/2 cup miniature marshmallows
- ◆ 1 (14 oz.) can crushed pineapple
- ◆ 1 cup heavy cream, whipped
- ◆ 1 cup mayonnaise
- ◆ 4 oz. cream cheese

Dissolve lime gelatin in two cups of hot water and add two cups of cold water.

Pour into a 14x10x2 inch pan. Chill until partially set.

Dissolve lemon gelatin in one cup of hot water on top of a double boiler. Add marshmallows and stir to melt. Remove from heat. Add one cup of drained pineapple juice and cream cheese. Beat until well blended and stir in pineapple. Cool slightly. Fold in whipped cream and mayonnaise. Chill until thickened, then pour over lime gelatin and chill until set.

Dissolve cherry gelatin in two cups of hot water. Add two cups of cold water. Chill. Pour over pineapple layer.

Makes 24 servings. (Unless you are serving David and Eric. Then it doesn't make that many servings!)

—From the kitchen of  
Katherine Spreadborough

# From kinship to Kingship

## Second of a three-part series

by Rick Perez

At the 1996 General Conference in Lacey, Wash., a challenge was delivered by Conference President John Peil. The challenge regarding the "kinship system" had all the makings of a call to re-examine and renew our Seventh Day Baptist self-understanding.

With editorial license, restating the challenge in question form may sound like the following: "Does our view of ourselves in the world today enhance or hinder our potential for growth—our future existence?"

### The microscope of history

A reflection on Baptist history and tradition is appro-

priate. In his book, *A Choosing People: The History of Seventh Day Baptists* (Broadman Press, Nashville, 1992), Don Sanford makes the following statement: "William Brackney, in his book, *The Baptists*, identified three critical points in Baptist history which mark the unique identity of Baptists. Seventh Day Baptists have identified with each of these three, but the third was particularly important in much of the twentieth century.

"The third critical point was the Baptist Bible Union in 1923 which Brackney described as the 'fundamentalist reaction to modernization forces in polity and the intellectual life of the denomination.' Its effect for most Baptists was to emphasize 'the complete loyalty to the Scripture and the autonomy of the Church, even at the cost of missions, fellowship, and unity as a denomination.'

"Differences in interpretation brought differences in both theology and polity. 'The distance between many Baptists increased,

and became even greater than between some Baptists and non-Baptists, as the result of the formation of the Baptist Bible Union.'

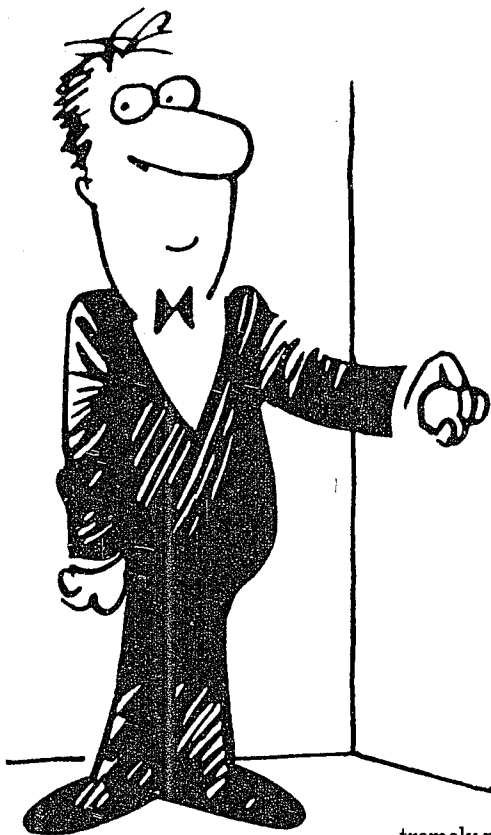
"The differences surrounding this union were largely responsible for the description which Henry Warner Bowden gave of the Baptists as 'a denomination known for ideological squabbling and institutional splintering.' "

Sanford then posits a refining statement regarding the distinctive experience and history of Seventh Day Baptists. This brings more focus to our particular call for re-examination and possible renewal:

"The ideas surrounding the Baptist Bible Union of 1923 did not cause the same degree of 'institutional splintering' among Seventh Day Baptists which was found in several other Baptist groups. Their small size, common heritage, family relationships and commitment to the distinctive doctrine of the Sabbath prevented the formation of separate denominations to express



***We need to seriously consider the "openness" or "closedness" of Seventh Day Baptist family systems. Are they "exclusive" or are they "inclusive"? Our churches are family networks, each family a subsystem.***



**Let us together  
pray for open hearts  
and open minds to let  
Jesus in. When Jesus is  
King of our hearts, He will  
be King of our kinship groups.**

a reason to become overly protective of that which provides us with great comfort, solace, and strength in a "Sabbathless World." We have something ex-

tremely precious. We have something which is life-saving and life-giving.

A creative-redemptive relationship with the Creator is ultimate. There is nothing greater, better, or more fulfilling. This is something which we *must* share with the world.

We permit ourselves, our families, and our churches to be open as a saving grace. Individual believers, families, and churches are redemptive agents in a revolted world.

Christ calls us to be ready, willing, and open to all possibilities of following Him in openness. He leads us in openness. He is the most open—vulnerable and transparent to all. King Jesus is available to all.

Christ calls us "out of the world" (ekklesia). Then in a paradox He commands us to return to the world. He commands us to return to the world and "be in the world but not

of the world" (John 17:14-16).

Shall we refuse to obey the King?

#### **Breaking down barriers**

Shall we refuse to open our kinship systems? Perhaps a more focused pursuit would be to remove those barriers that impede openness.

Is there a process whereby we might submit ourselves corporately to the Lord that He may grace us with a new openness? Is there a process of renewal that might open us to this grace?

Dare we pray together for the Lord to disciple us in a new discipline of openness? Where Jesus is King, kinship groups are open and inviting. They are not exclusive but inclusive.

Are we hearing the Voice of the Lord calling us out of the world, out of worldly associations and into a renewed association with Him? Let us together pray for open hearts and minds to let Jesus in.

When Jesus is King of our hearts, He will be King of our kinship groups. Barriers will come down and a "new way in the wilderness will be opened" (Isa. 43:19). **SR**

*Former pastor Rick Perez is a physical therapist, and a member of the Riverside, Calif., SDB Church.*

theological differences."

What prevents often times prohibits.

An understanding of "kinship systems" is a useful tool for us to re-examine our reason for being in the 21st century.

Our small size is not a problem at all. Our family relationships may be a challenge if we prefer to maintain them as "closed systems." Our commitment to the Sabbath is not a problem at all. The Sabbath defines and identifies us.

A challenge that we may face is the barrier to entry that closed family systems create. We need to seriously consider the "openness" or "closedness" of our Seventh Day Baptist family systems. Are they "exclusive" or are they "inclusive"? Our churches are family networks, each family a subsystem.

#### **Christ opens hearts**

Christ calls us to open hearts and open minds. Whatever the world wants to throw at us is never



Women's Society page by Charlotte Chroniger

## **Kid's-eye view of angels**

*And the angel said to them, "Do not be afraid, for behold, I bring you good news of a great joy which shall be for all the people" (Luke 2:10 NASB).*

The book *Angels Must Get Their Wings by Helping Little Angels Like Me*, by David and Elizabeth Heller (Kensington Books, New York, 1995), is a delightful book which gives us children's ideas about angels.

I used the book and the Scriptures to prepare a Bible study on angels. As we celebrate Jesus' birth, let's remember the important role the angels played in this great event.

What is an angel? According to the children in Hellers' book, an angel is "somebody who plays harp songs such as 'Kiss An Angel Good Morning,'" or "a spirit that enjoys praying as much as we love jumping rope and coloring."

What do angels look like? The children said that angels are "no feet, no arms, just all heart"; "they always look like ladies with gold and white dresses on and the biggest thing is they have good manners"; and "some angels are white, some are black, the color doesn't make any difference. It's the heavenly thoughts that count."

What do angels do? "Angels have pep rallies in heaven—it gets them all geared up to tackle the world." "Angels are like the park rangers of the whole universe with heaven as their home base of operations." Angels "are God's biggest helpers, but they aren't like servants because God treats them like one of the family."

The Bible teaches us that angels were created by God and Jesus

(Col. 1:16). They were created before the earth was (Job 38:4-7); they were created holy (Mark 8:38); they will not die (Luke 20:35); and there are myriads (myriad=ten thousand) of angels or an indefinitely large number of angels (Daniel 7:10).

Angels have intelligence and are concerned with humans' salvation (1 Peter 1:12). Angels have their own language (1 Cor. 13:1). Angels have emotions (Luke 15:10, 2:13-14). Some angels have wings (1 Kings 6:27).

### **Thank the Lord for the part the angels played in His plan for the world.**

Angels have a variety of responsibilities and have performed many duties—

- An angel rolled back a stone (Luke 24:2-4).
- Angels closed the mouths of Lions (Daniel 6:22).
- Angels opened prison doors, loosened chains (Acts 12:7-10).
- Angels can sometimes control nature (Rev. 7:1).
- Angels are messengers for God and bring His good news (Luke 1:13,30; 2:10).
- Angels praise and worship God (Rev. 5:11-12).
- They are watchers or supervisors and agents of God involved in the affairs of the world (Daniel 4:13,17).
- They can judge (Gen. 19:13; Ps. 78:49).

- They can protect (Psalm 91:11; 2 Kings 6:14-17).
- They can minister to people in need (Hagar—Gen. 16:7-13; Elijah—1 Kings 19:5-7).

Two angels are given names in the Bible. Michael is the archangel, the leader of the army of angels who overcome Satan. Michael is the prince of God's people Israel, God's messenger of law and judgment, the one who will announce Jesus' return (Jude 9; Dan. 10:13,21, 12:1; Rev. 12:7-12; 1 Thess. 4:16).

Gabriel is the angel who stands in God's presence, the "mighty one of God." He is the messenger of mercy and promise and good news (Luke 1:19,26; Daniel 8:16, 9:21).

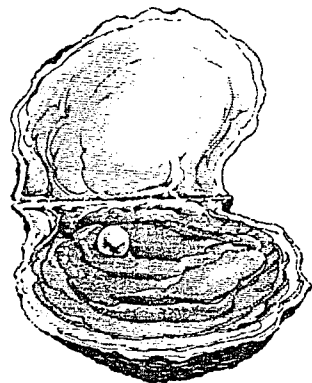
Angels can't call God "Father," only "Creator." Angels can't preach the Gospel or be redeemed. Angels can't dwell in men—only the Holy Spirit can.

Angels of God do not act out of their own will, only the will of God. Angels can't become human, and humans don't become angels. (Heb. 12:22-23). Angels should not be worshipped (Rev. 22:8-9).

As we sing the wonderful carols of Christmas, be aware of those songs that mention the angels. Thank the Lord for the part the angels played in His plan for the world. **SR**

P.S. Is your church interested in hosting a Summer Christian Service Corps (SCSC) team this summer? Do you have young people in your church who might want to consider serving the Lord this summer? Begin praying for God's direction and guidance for your church and youth. Is a door opening for SCSC involvement?





Pearls from the Past by Don A. Sanford, historian

## A 325-year covenant

in his biographical sketch of Obadiah Holmes (*Baptist Piety*, Erdmans, 1982). Holmes was a key figure in the discussion within the First Baptist Church of Newport which led to the separation. Gustad points out that the six years between Tacy Hubbard's first acceptance of the Sabbath and the separation "were years of painful decision and almost daily discomfort."

Four questions were raised from the Sabbatarian side:

- 1) How much proselytizing of others within the church was appropriate?
- 2) Could one still take Communion with non-Sabbathkeepers?
- 3) How much loyalty did the Hubbard family owe to the First Baptist Church of which they were members?
- 4) How should one behave toward those who became Sabbatarians and then changed their minds?

It was this last question which forced a separation from the mother church. Two couples, Nicholas Wyld and John Salmon and their wives, had been among the earliest to accept the Sabbath. But early in 1669, they gave up the observance of the Seventh Day and even spoke against it. However, this apostasy alone would not have caused a separation were it not for the symbol of the covenant in Communion.

The concept of the covenant community was very strong in most of the New England churches of the time. In the Puritan churches of Massachusetts, the covenant was equivalent to citizenship in the state; one became a participating member of the state by being a participating member of the established church.

In churches which practiced infant baptism, citizenship and membership were often assumed as a birthright for both state and church. However, as Kenneth Scott

Latourette pointed out (*Three Centuries of Advance*, Harper, 1939), the fathers who had brought the religious foundation to New England did not always succeed in transmitting their own experiences and convictions to their children and grandchildren.

The children of such members were baptized, but due to the usual lack of any meaningful experience, they could not become full members of a church. This led to what was nicknamed a *half-way covenant*.

These people might receive one of the signs of a covenant, baptism, but unless they could present evidence of "regeneration," they could not participate in Communion as a sign of the renewal of that covenant. They could not renew that which they had never experienced.

Baptists did not recognize any *half-way covenant*. Since baptism was only for believers, it was expected—even demanded—that the covenant be renewed in the sacrament of Communion. This is one of the reasons why so many of the old church records were filled with attempts to discipline those members who had given evidence of a breaking of the covenant.

William Hiscox, the Hubbards, and the others who were convicted of the Sabbath did not treat worship on the first day as a breaking of the covenant for those who had never made the Sabbath a part of their covenant conviction.

But with those who had once accepted and then given it up, their covenant relationship was broken. They could no longer, in good conscience, share Communion with the Baptist church in which the Wyls and Salmons were still accepted.

When the five Sabbathkeepers withdrew from the Communion and held their own service on the Sabbath with the Stephen Mumfords (who had been Sabbathkeepers in

cont. on page 26



# SR Almanac

A look at where we have been  
from the pages of *The Sabbath Recorder*

### One year ago—December 1995

The growing men's movement, Promise Keepers, provides the theme. Milton, Wis., SDB attendees and writers include Ralph Hays Jr., Doug Lubke, Steve Osborn, Jon Cruzan, and Alan and Nathan Walker.

Christian Education page announces new "Seeking Spiritual Maturity" theme for 1996: Faithful in Bible Study.

Pastor Nick Fatato welcomed to the Battle Creek, Mich., church in September.

North Central Association gathers in Battle Creek in October.

"Beacon" page shares a Christmas story from Phyllis Mattison, Alfred Station, N.Y.

### Five years ago—December 1991

Authors share about mixed-race or foreign adoptions. Writers include Glen and Nancy Warner, Eddie Henry, Shelley Warner, and Jane Mackintosh.

Rod Henry's Sabbath study looks at "Sunday" in the New Testament.

President Mynor Soper reflects on his first major church visitation trip of the Conference year.

Sabbath School Teacher of the Year profiled: Ruth Bennett from Battle Creek, Mich.

Another SDB Health Camp held in Andhra Pradesh, India.

Central SDB Church in Maryland celebrates a "Religious Liberty" Sabbath.

### 10 years ago—December 1986

George Parrish, from Battle Creek, is honored as Sabbath School Teacher of the Year.

The newly adopted SDB Statement of Belief is presented. Final vote to be taken by church roll call on the floor of the 1987 Conference.

"Beacon" page suggests Christmas service projects.

A portion of Leon Wheeler's pastoral ordination paper is shared.

Madeline Fitz Randolph, Boulder, Colo., receives the Robe of Achievement.

T.I.M.E. students (Training in Ministry by Extension) meet in Boulder.

### 25 years ago—December 1971

Deacon Mark Sanford of Little Genesee, N.Y., makes a wrought iron candelabrum to celebrate the 300th anniversary of SDBs in America.

Editorial decries the heavy use of alcohol during the Christmas season.

New marker commemorates the 1856 organization of the Rock River SDB Church in southern Wisconsin. The church disbanded in 1917.

The new *Living Bible* paraphrase critiqued for its Sabbath-Sunday passages.

A chimney fire damages the Bell SDB Church in Salemville, Pa. Repairs to be completed before Christmas.

### 50 years ago—December 1946

Ritchie SDB Church of Berea, W.Va., retires the remaining debt on their church property.

Article on youthful offenders appears on the Christian Education page from the pen of J. Edgar Hoover.

Los Angeles is the site of the semiannual Pacific Coast Association in October.

Leon Maltby assumes pastorate in Riverside, Calif. Conference President Everett Harris spreads his theme, "Saved to Serve."

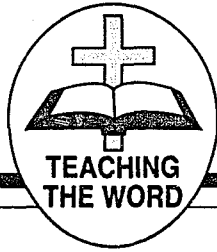
Gerald Bond sets up an SDB bookstore in Madison, Wis.

...where are we headed?

### Pray—

- for spiritual leadership from our men
- that Bible study becomes a priority
- for those going through the adoption process
- for the medical outreach on foreign fields
- for your church's youth fellowship
- for T.I.M.E. students and teacher Rod Henry
- for a safe and blessed Christmas





Will form follow essence?

Pastor Jus Start was reviewing his lesson notes just before Sabbath School opened when he was approached by Mr. Newmember. "What a wonderful time I had at Conference! The organ and choir music was heavenly. Those young people in Stained Glass were so polite, friendly, and radiant. Will our Sabbath School try to win the Scripture Memory Silver Bowl? Is Conference always that inspiring?" Deacon Faithful, hearing the last question, commented that Conference was often the high point in his year.

Mr. Newmember shifted his focus to Deacon Faithful and continued. "I heard at Conference that Seventh Day Baptists are a Great Commandment people but don't practice the Great Commission. Did you hear that? How is it possible to love God and not do what His Son instructed? I don't see how it is possible to follow Christ and not love God."

Mrs. I.N. Decision interrupted, waving a brochure. "Is this what you're talking about? I don't understand why the Great Commandment to love God excludes the Great Commission to reach and teach Christ to the world. Sometimes Conference raises more questions than it answers."

Deacon Faithful shrugged his shoulders and looked to Pastor Jus Start for help. Pastor Start commented that the idea of the kinship system was extended to explain why an individual thought our denomination has remained small. Pastor Start, realizing that the

class was seated and silent, asked Mrs. I.N. Decision to reconstruct the brochure's chart on the blackboard.

Pastor Start explained that the bisected rectangular chart indicated that single-cell kinship systems, like the family or small church, emphasized relationships first and goals second. He stressed that task-oriented groups, like the local school board, emphasized purposes or goals first.

Pastor Start continued, "I believe the confusion here may be created by representing the kinship relationship with this type of chart which shows the Great Commandment and the Great Commission as mutually exclusive. I feel that the relationship between the Great Commandment and the Great Commission are better illustrated by an analogy."

Pastor Jus Start began drawing a bow and an arrow on the chalkboard while he continued talking.

"I feel that the Great Commandment is the foundational structure of our Christian faith. Upon our love for God, all else is built. The Great Commandment is the corrective to the potential idolatry in each of us—as individuals and as groups—to assume the role of God. The Great Commandment calls us to focus upon God who sent His Son, Jesus Christ, our life example and teacher.

"Without the Great Commandment, the Great Commission is apt to be disobeyed or corrupted. Without love for God, our love for each other becomes a self-focused love. The Great Commandment and

the Great Commission are the essence—essential elements—of our faith. The important question for us as Christians is, 'Will the form of our faith follow from its essence?'"

Mr. Newmember, looking puzzled, confessed, "I don't understand. What does all of this theology have to do with a bow and an arrow?"

Pastor Start explained, "If you will accept that the bow represents God's love (Great Commandment) and the arrow represents our willingness to reach the world for Christ and to teach them all Christ has taught (Great Commission), then the bow of God's love operates as He intended when the arrow of Christ is released to deliver His life message.

"The bow without an arrow is in an incomplete and limited state. Our acceptance and return of God's love—and His commandment that we love our neighbor—provides the basis for our acceptance of Christ's Commission."

Mr. Newmember exclaimed, "Pastor, I think I understand. It's like a coin, with the Great Commission on one side and the Great Commandment on the other. One may be visible while the other is hidden, but both are still there, just like both sides of the coin are always there. If I spend the coin, I spend both sides. How I spend the coin is significant.

"Thanks for helping me to understand that the Great Commandment and the Great Commission are the essence of my faith and that the essential question is, 'Will the form of my faith follow its essence?'" SR



When we talk of SDB-sponsored medical work, we should begin with Malawi, Africa. Malawi has a more extensive setup than any of the other countries in which Seventh Day Baptists are located.

There are six SDB hospitals and clinics in Malawi. Most of them are located in the southern portion. Needs are extensive because these facilities also treat refugees from surrounding countries.

Malawi hospitals and clinics are only partially subsidized by the government. Most of the medicines and supplies are depleted long before the end of the month. Additional funds are needed to meet the demands of each community.

The equipment at each of the centers is limited. Only one or two of the facilities have electricity and running water. The lack of operating tables and proper beds means that seriously ill patients are often transferred to neighboring private hospitals or government-run facilities. This can result in a rugged trip of 20 miles or more.

Basic medical items we take for granted are in scarce supply. Bedding is in great demand since birthing and recovery beds need to be changed several times a day.

The recent upheaval in Rwanda, Africa, has thrown that country's hospitals and clinics in disarray. In many town and clinics, medical programs have had to start from scratch.

In some areas of Rwanda, people have to travel great distances to receive medical care. Many simply opt to stay home and die in their own beds, rather than undertake the arduous journey to a distant hospital.

Small clinics called "pharmacies" have begun to spring up. Rev. Elie

Nduwayesu, coordinator for the SDB churches in Rwanda, plans to help implement this program as soon as he obtains the funding.

A "pharmacy" has two rooms measuring about 12 feet square. One room is used for medicine and equipment storage. The other is used for delivering babies and carrying out minor medical procedures. The one or two staff members also conduct classes on good health practices, and travel to individual homes to provide treatment and education.

It costs about \$5,000 to initially build, stock, and man a pharmacy for one year. Plans call for locating these small clinics in remote rural areas and on some of the country's large-lake islands. Each would be staffed by a qualified medical assistant with a four-year degree.

The medical facilities in Rwanda desperately need medicine to fight typhoid, diphtheria, diarrhea, and malaria. Routine equipment is also needed.

In Zambia, Africa, SDB leaders are incorporating a clinic in the Conference center they plan to build. It will cost \$12,000 to build, stock, and staff the clinic the first year. Expenses are greater in Zambia because that country does not have the same government subsidizing as Rwanda.

Several members of their congregation are nurses. With a doctor in residence, the situation would be similar to having a doctor's office with an attached pharmacy. In clinics further away from Kitwe, the office would be used for baby deliveries, inoculations, and minor surgery.

Zambia also has plans for a mobile clinic, which would travel into bush areas not accessible to cars

and trucks. This program would be expensive. It would cost about \$80,000, but would bring life-saving help to those otherwise unable to receive it.

In India, both of the Conferences have modified medical facilities. Medicines are purchased and delivered directly to the patients, and workers also help to hospitalize some members. Both Conferences plan to build a clinic or hospital.

In the Malankara Seventh Day Baptist Conference of Kerala, the staff is already available if the facility was built today. They also desire to have a mobile clinic when funds make that possible.

The Seventh Day Baptist Conference of India, located in Andhra Pradesh, already holds eye clinics and checks other vital signs. Expenses are paid by members of the Conference, except when they are hit by cyclones, fires, floods, or drought. Then some funds come from members of other Conferences, and from the SDB Christian Social Action Committee (CSAC). This money helps replenish medicines and funds hospitalization.

Other SDB Conferences want to initiate medical field work but do not have the personnel or membership to support it. As they grow and approach the size of these Conferences mentioned, they will be ready to undertake medical ministries. Volunteers could assist with evangelism as well as medical needs. SR

If you have questions about these countries, write or call the Seventh Day Baptist Missionary Society, 119 Main St., Westerly, RI, 02891-2112. Phone: 401-596-4326. E-mail address: an138@osfn.rhinet.gov



# the BEACON

Produced by the Youth Committee of the Board of Christian Education  
For and by members of the SDB Youth Fellowship December 1996

## Youth prayer chain started for SDBs on e-mail

by Kecia Thompsongordon

In today's day and time, being a Christian is harder than ever. It is especially hard for the youth. While battling the stresses of fitting in and growing up, today's youth must rely on their faith in God, for only in Him can we find the strength to carry on.

It is always good to know that we are not alone in our faith; that there are others who have or are going through the same problems and frustrations—someone

who is in our corner praying for us. It is also good to know that others can rejoice during our time of triumph in the Lord.

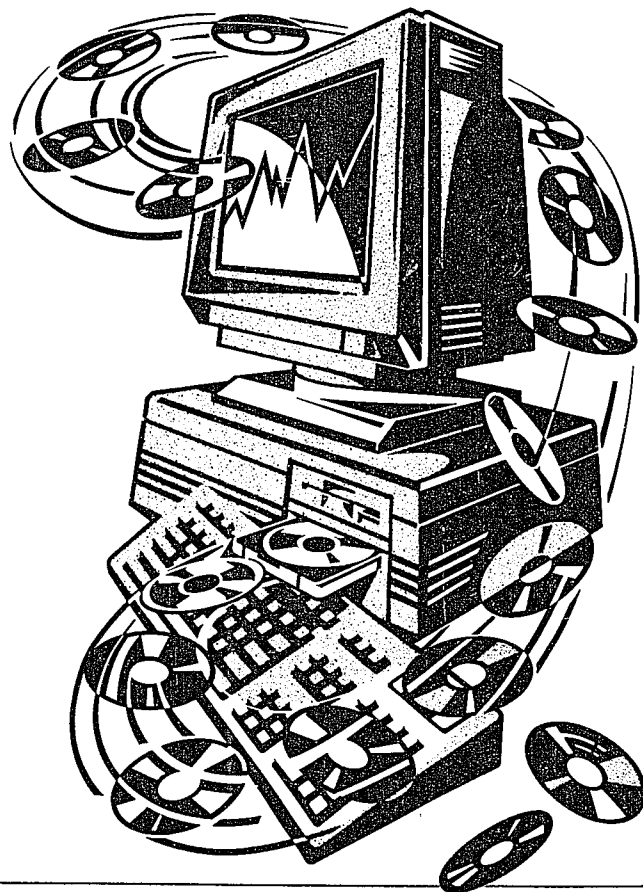
That is what "Chain Links" is about. We hope to bring encouragement to the high school/college-age youth of today. We also enjoy hearing about the good fortune of our brethren. "Chain Links" is made up of four college-age youth. They are:

Cathy Rogers  
Biddle Hall Rm. 331  
51 East Green St.  
Athens, OH 45701  
e-mail: mr875496@oak.cats.ohiou.edu  
(614) 597-8398

John Mark Camenga  
Pethtel@salem.wvnet.edu

Kecia Thompsongordon  
1453 Eden Dr.  
Deltona, FL 32725  
e-mail: klthomps@tophat.stetson.edu  
(904) 532-2869  
fax: (904) 532-5993

John Pethtel  
Pethtel@salem.wvnet.edu



Seeking Spiritual Maturity: BIBLE STUDY  
An annual emphasis of the SDB General Council

## New devotionals profile lives of angels and saints of faith

Names of saints and angels from the Bible and early Church are known throughout the world—Augustine, Gabriel, John, Katherine, Raphael. Perhaps unknown are the events of their lives and the heroic deeds that precipitated their widespread recognition.

*Saints and Angels All Around* and *Men and Women of the Word*, two new devotionals from Concordia Publishing House (CPH), bring to light the lives of saints and angels for readers to enjoy and be encouraged by today.

These releases offer an opportunity for 20th century Christians to spend some time with early "runners in the race." With each devotion, readers glimpse into heroic lives lived as a testimony of God's love.

*Saints and Angels All Around* gives an introduction to the biblical role of unseen angels who journey from heaven to earth to do the Lord's bidding. And it profiles the lives of early saints who faithfully

clung to God's Word in the midst of discouragement, persecution, and political and social chaos. Each devotion is rich in human interest, warmth, and relevant points for life application.

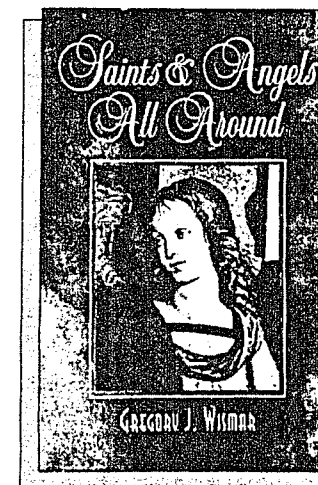
*Men and Women of the Word* focuses on men and women of the Bible who risked life itself to follow the King of Kings. Every reading

gives a down-to-earth profile of saints whose ordinary lives were made extraordinary by God's grace. In their loyalty, love, courage, and trust in God, readers can see the gifts of grace available to all believers.

### About the authors

Gregory Wismar, author of *Saints and Angels All Around*, is a pastor who also leads tours through Germany and the Holy Land, giving Christians an opportunity to discover their religious and historical roots.

Jaroslav Vajda, author of *Men and Women of the Word*, is considered the greatest living American hymn-writer by the Hymn Society of the United States and Canada. He has written over 190 hymn texts. *SR*



Available directly from Concordia Publishing House (1-800-325-3040) or through your local Christian bookstore. \$8.99 each, 160 pp.

## No need to be a scholar with this commentary series

Greek and Hebrew are not prerequisites for in-depth Bible study when you have the *People's Bible Commentary*.

This helpful series takes relevant background information, comments on the original text, and life-application notes, and pairs them with the NIV Bible text to open doors to a richer study of God's Word.

Two additions to the series,

*Leviticus* and *Numbers*, serve as extremely useful Old Testament Bible study tools.

*Leviticus* offers new opportunities for Christians to understand seemingly obscure laws recorded in the Old Testament and see their meaning for life today.

*Numbers* sheds helpful light on the account of Israel's journey from Mount Sinai to the border of Canaan. Readers see how God leads

them with His presence through the wilderness times and to the Promised Land.

These two new additions bring the series total to 28. Paperback, \$10.99 each. *Leviticus* (252 pp.) *Numbers* (264 pp.) *SR*

Available from Concordia Publishing House (1-800-325-3040) or through your local Christian bookstore.

## Five added to NY diaconate

On Sabbath, September 28, 1996, the New York City SDB Church ordained five members to the Diaconate.

Deacons George Gordon and Llewellyn West, and Deaconesses Kathlene Gordon, Cirina Salmon, and Dorothy Radcliffe have been serving on the Diaconate for over five years.

The ordination service was led by Deacons Leonard Stewart and Clinton Caesar, both from the home

church. Other participants included Rev. Joe Samuels, pastor of the Plainfield, N.J., SDB Church, who gave the charge to the candidates and led the ordination prayer; Pastor Kenroy Cruickshank, pastor of the Hope church in Philadelphia, gave the charge to the church; and Deaconess Vera Stewart, presented the candidates with their ordination certificates.

Special music by the Gospel Heralds and the children's choir added

to the beauty of the service.

Each candidate presented their statement of Christian experience, revealing that they all received Jesus Christ and began serving in different SDB churches in Jamaica before moving to the United States.

The message for the evening, "The Type of Person God Calls," was given by host pastor Andrew Samuels. He also led the candidates in the Act of Ordination.

As an added feature, Deacon Harold Smith, the leader of our branch church in the Bronx, was issued a license to preach. He will be a student in the denominational Training in Ministry by Extension (T.I.M.E.) program.

The service concluded with newly ordained Deacon West pronouncing the benediction. *SR*



Deacon Harold Smith (left) sings with diaconal candidates George Gordon and Llewellyn West.



Deaconesses Kathlene Gordon, Cirina Salmon, and Dorothy Radcliffe await their ordination.

## Berlin church holds retreat

by Matthew Olson

On October 12, 1996, the Berlin, N.Y., Seventh Day Baptist Church held an all-day retreat. It was a new experience for the congregation, and was enjoyed by everyone.

The retreat started with a continental breakfast at 9:00 a.m., and ended about 8:30 p.m. with a sing-along around the fireplace at Max Hall. More than 50 people attended church, and nearly everyone was able to stay for at least part of the day.

**More than 50 people attended church, and nearly everyone was able to stay for at least part of the day.**

Kevin Butler, Director of Communications for the Tract and Communication Council, brought the

morning message. He also presented two one-hour seminars on "The Sovereignty of God," which was the theme for the day.

The day's program included a prayer and praise time, fellowship luncheon, children's program, recreation time, cookout supper, and vespers.

Those attending the retreat increased their knowledge of God's sovereignty while enjoying a full day of Christian fellowship. *SR*

## Eric Davis ordained

October 19, 1996, was surely a High Sabbath in Riverside, Calif.!

In addition to the regular schedule of Pacific Coast Association—Bible study, Sabbath School, worship, men's sing, and annual meeting—the afternoon session was particularly special.

Introducing the theme "Tuned in to God," Pastor Gabriel Bejjani chaired a morning Bible study which drew the 40-plus attendees into wholehearted sharing. Associate Pastor Eric Davis' sermon during worship expanded on the theme.

The men's sing of almost 30 voices, led by RuthAnne Peil, introduced the afternoon ordination service. Pastor Eric had arranged this service with care, and the smooth-flowing, uplifting preparation was evident.

Six pastors and three Riverside laymen (one from the SDB Council on Ministry) participated, and several more pastors joined in the "laying on of hands" ceremony. Eric's mother, brother, aunt, and uncle, with their spouses, came from New York, Colorado, and Washington states to help us welcome him into the ordained ministry of Seventh Day Baptists.

A reception in the fellowship hall concluded the inspiring afternoon, a truly High Sabbath. *SR*

*From "The Church Chimes," newsletter of the Riverside SDB Church.*

**Want to see your church featured in the SR? Do you have a Recorder correspondent?**

**Let us know your local news so we can share it with everyone and strengthen our kinship ties.**

## God's timing

by Jasmine Lynch

For over two years, the West Palm Beach (Fla.) Baptist-Seventh Day Church had prayed that it would be allowed to have services in the beautiful sanctuary, instead of the rented fellowship hall. God answered that prayer on October 26, 1996, the same day of our second Musical Extravaganza.

This was certainly a day of spiritual blessing. Pastor William Vis preached on "New Beginnings" and reminded us that this was a "re-beginning." He exhorted us to build on what we had started. The day climaxed with over 200 individuals joining us that evening in musical praise and adoration.

The Miami children's choir (with 23 members), stole the show as they sang the books of the Bible and "Champions" to modern rhythm and actions. The adult choir debut was heartwarming and spiritually uplifting. The

Suncoast High School Concert Chorus, numbering 25 well-trained voices, completed the day of celebration.

Two days later, Pastor Russ Johnson from the SDB Missionary Society arrived and made several calls to visitors who had expressed an interest in church membership. The timing could not have been better. The visits were necessary and overdue as we need committed members to work in His Kingdom. The sanctuary has a seating capacity of over 400 and several nicely furnished classrooms.

If you feel God has called you to do community outreach, to pastor a church on the move for Christ, or to be a lay worker in beautiful sunny Florida, why not join us in grasping the opportunity to work for the King of Kings. If you feel called, contact Pastor Vis (561) 433-4717 or church secretary Jasmine J. Lynch (561) 684-2183. *SR*

## SR Reaction

Dear SR,

I got my October issue and, as always, I sat right down to read the entire magazine.

For the first time, though, I feel I should share my thoughts on a particular item of interest: the Disney boycott. I disagree with the boycott, and I'll explain why.

The Disney Company is the foremost entertainer in family entertainment and will most likely continue to be. However, the Disney Company is not a Christian-based company. They don't answer to Christians and their representatives.

The Disney CEOs answer to stockholders and a Board of Directors. Their motive is profit, not Christian charity. Therefore, we should pick and choose which of their products

we want to allow our young children to watch or enjoy.

Let me give you an example. My Bible plainly states "the body is the temple of the Lord." I would not want to defile the Lord's temple with cigarettes. However, every supermarket sells tobacco products. If I boycotted the supermarkets, I'd certainly go hungry.

Likewise, if we boycott the Disney Company, we sure do limit the entertainment available to our families.

So, I think we need to keep the issues separate—Christian entertainment or secular entertainment, which Disney is.

Sincerely, with love,  
Susan E. Epp  
Grover Beach, CA

# What's this 'kinship' stuff?

Personal notes on the 1996 annual Conference

by Kyle D. Pratt

Arriving for this, my first Conference, on Sunday afternoon, August 4, I was dressed in my usual church clothes—a suit and tie, and my best dress shoes. I was definitely overdressed.

I quickly noticed that most men wore casual shirts, slacks, sneakers, or other comfortable shoes. I did, however, notice that dresses—

e-mail access. We also encouraged greater use of the Internet and asked General Conference to establish a resource list of persons experienced in computers and Internet use so that churches interested in using this technology can receive assistance.

The most controversial moment of Conference occurred on Thurs-

day when the Christian Social Action Interest Committee proposed a resolution to reaffirm the denominational commitment to a pro-life position, with an additional paragraph declaring opposition to euthanasia. The measure was tabled until the Friday business session.

I was pleased that there was no debate on the pro-life part of the resolution. The debate on euthanasia centered on when it might be appropriate to end the suffering of a terminally ill person. In the end, the majority reaffirmed a solidly pro-life position on abortion, and put the denomination on record as opposing both passive and active euthanasia.

Gabriel Bejjani and Dale Thorngate gave a talk and slide show on the SDB World Federation. They stated that the Federation now rec-

ognizes SDB churches in 18 countries on six continents.

SDB Historian Don Sanford also talked about the kinship system, and relationships and genealogy within the church. He went on to state that the Seventh Day Baptist church remains nonsectarian, unwilling to declare itself the one true church.

"Ever separate but never sectarian," Sanford said. He introduced several new publications from the SDB Historical Society, including "A Thumbnail Sketch of SDB History."

Conference closed Saturday night, August 10, with a concert by "Stained Glass," a group of six talented young SDBs from across the country who spread the Word of Christ and their testimony through modern Christian music. They now have three CDs out: "Letting the Light Shine Through," "Empowered by His Light," and their latest, "Reality."

By the close of Conference, I had met hundreds of friendly people from across the United States and Canada. I could not remember half of their names, but I had a better understanding of what Seventh Day Baptists mean when they talk about kinship. *SR*

*From the "Pawcatuck Post," newsletter of the Pawcatuck SDB Church, Westerly, R.I. Kyle Pratt recently joined SDBs, and now lives in Hawaii.*

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## John Peil called Conference to order and gave a talk on the kinship system of Seventh Day Baptists. I was totally confused.

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in the nice but comfortable style—were still common among the ladies.

I abandoned the suit coat that day, and the tie was gone by Tuesday afternoon. The atmosphere was one of easy going friendship. In many ways, it felt like a family reunion.

John Peil, the president of General Conference and pastor of the San Gabriel Valley, Calif., church, called Conference to order and gave a talk on the kinship system of Seventh Day Baptists. I was totally confused.

The business of the Conference began Monday morning. The Credentials Committee reported that there were 417 persons registered, with 233 official delegates and 48 churches represented. Because people came in after Conference started, these figures undoubtedly went higher.

The Missions Interest Committee encouraged "greater use of computers in making the Seventh Day Baptist church known." And the Communications Interest Committee, which I attended, praised General Conference for establishing the denominational Web site and

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***I had met hundreds of friendly people and had a better understanding of what SDBs mean when they talk about kinship.***

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# White Christmas Projects—1996

## SDB Missionary Society

### Bibles

In most countries, it's difficult to obtain Bibles. Specific requests come from: Cameroon, Ghana, Guyana, India (both Conferences), Indonesia, Malawi, Nigeria, Peru, the Philippines, Rwanda, Russia, Sri Lanka, Tanzania, Zaire, Zambia, and Zimbabwe.

### Study materials

Guyana, Malawi, Rwanda, Zambia, and Zimbabwe.

### Bicycles

For Malawian, Rwandan, and Zambian women, evangelists, and Bible teachers to travel from church to church giving seminars and basic Bible studies.

### Educational materials (grade school)

Ghana, Malawi, Rwanda, Zambia, and Zimbabwe. We have sent only a few hundred dollars for educational materials.

### Youth camps (sports equipment)

Guyana, Malawi, Rwanda, and Zambia. Basketballs, volleyballs, and nets for tennis and volleyball are used in outreach and camp activities.

### Helping Hands

For Jamaica: The currency exchange rate and bank draft expenses create an additional financial burden for our Jamaican brethren. Will you help us provide these valuable Sabbath School quarterlies for the people of Jamaica?

For America and Canada: Some of our newer or smaller SDB groups would like to use the *Helping Hand* but face mounting church operating costs. Could you

### Medical supplies (plus equipment, repairs)

Cameroon, India, Indonesia (orphanage, eye clinics, and general use), Malawi, Philippines, Rwanda, and Zambia.

### Glasses for ministers, evangelists

Discarded glasses can be sent directly overseas. We would also be happy to forward funds to help purchase glasses.

### Sewing machines

Funds may be sent to the Missionary Society or directly to the countries where sewing machines are available. Machines can also be purchased here and then shipped. Last year, we were able to provide sewing machines to Jamaica, Guyana, Malawi, and Zambia. People in the U.S. have sent 14 sewing machines in the past year.

### Malawi Bible College

Bibles, reference materials, study materials, and scholarship help still needed. (Students pay \$500 per semester.) They can also use funds for student clothing and bedding.

### Orphanage in Nellore, India

Still needs funds to complete their final buildings: a clinic and school. The orphanage is open and running.

### Pastoral training

Requests for pastoral training and education continue. Rev. Rodney Henry recently visited Guyana to present history, polity, and Sabbath studies. Rev. Henry also supervises T.I.M.E. in Ghana, the Gambia, and Russia.

### Women's uniforms

The ladies in Zambia need to purchase material so they can sew uniforms for the members of their Women's Society. Active in church-related outreach, these uniforms identify them as SDBs and Christian leaders. They mean as much to them as a nurse's uniform does to a nurse. Each dress costs \$10.

### Refrigerator provided

Thanks to the ladies of the Riverside, Calif., SDB Church, the Conference in Guyana could buy a refrigerator for the manse. Now they can more economically provide food for the conferences and other meetings being held at the church in Kitty, Georgetown.

Info on our sister Conferences is available through the Missionary Society, 119 Main Street, Westerly, RI 02891. Phone (401) 596-4326 or FAX (401) 348-9494.

## SDB Board of Christian Education

### Pre-Con Certificates

You can help send a relative, SCSC worker, or church member to the next Pre-Con camp in Kansas. We will mail the Pre-Con Camp Gift Certificate (for \$25, \$35, \$45 or more) to you or anyone you designate.

Send your checks to the SDB Board of Christian Education, PO Box 115, Alfred Station, NY 14803-0115. Phone (607) 587-8527.

help a new or small church add to their Sabbath School experience?

### Stained Glass

This exciting college-age singing group finished the '96 summer tour with a \$4,000 deficit. Your Christmas gift for "Stained Glass" will help them (and the Mackintoshes) balance their books. You may make your checks payable to "Foothill Community Church" and send them to our Board.



## Accessions

**Berlin, NY**  
*Matthew Olson,*  
*pastor*  
 Joined after baptism  
 Helena Hernandez  
 Jose Hernandez  
 Juliet Olson  
 Danyelle Roullier  
 After testimony  
 Mark Aulita  
 Debbie Aulita  
 Mary Hernandez  
 Dick MacVeigh  
 Sandy MacVeigh  
 By letter  
 Maryann Bullinger

Nadyne Forbes  
 Nakia Mann  
 Kevin Miller  
 Joined after  
 testimony  
 Alvin Bernard  
 Cynthia Bernard  
 Megan Bernard  
 Sylvia Capodilupo  
 Gina Ford  
 Judith Livingston  
 Shirley Morgan

**Milton, WI**  
*George Calhoun,*  
*pastor*  
 Joined after baptism  
 Kelli Ochs  
 Joined after  
 testimony  
 Bob Vigneault  
 Alan Walker

**New York, NY**  
*Andrew Samuels,*  
*pastor*  
 Joined after baptism  
 Sherine Gayle  
 Joined after  
 testimony  
 Ewart Gayle  
 Lorraine Gayle  
 Jennifer Stewart

**San Diego, CA**  
 Joined church  
 Gerald Cook  
 Ross Du San

**Verona, NY**  
*Steven James,* *pastor*  
 Joined after  
 testimony  
 Fred Bledsoe  
 Renee Bledsoe

## Marriages

**Morgan - Miller.**—Raymond F. Morgan and Hope Tanya Miller were married on August 24, 1996, at the Marlboro, NJ, Seventh Day Baptist Church. Pastor Everett Dickinson officiated.

**Taylor - LaFrance.**—Duane Taylor and Desiree LaFrance were united in marriage on September 8, 1996, at the Pawcatuck SDB Church in Westerly, RI. Rev. David Taylor officiated.

## Births

**Murphy.**—A son, Christian Dylan Murphy, was born to Othneil and Catherine Murphy of New York City, NY, on August 10, 1995.

## Obituaries

**McDowell.**—Therese Paré McDowell passed from this life on March 23, 1996, at the Fairview Nursing Home in Daytona Beach, Fla., after spending many years in a coma.

She was born in Massachusetts on August 16, 1928. Her family was Roman Catholic, and she was brought up in that church. She willingly invested her life in other people, especially children. For 23 years, she was known as Sister Mary Dolorita and served as an elementary teacher, working from the Holy Family Convent in Fitchburg, Mass.

At the age of 45, Therese left the convent and began a quest for truth that led her to many stops along the way. She continued to work with children and young people, receiving awards for her efforts to rehabilitate teenagers who were caught up in the drug culture. She taught in public schools, and then at the Perkins School for exceptional children.

It was at the Perkins School that she met her husband-to-be, John McDowell, who was also on staff. The couple continued to explore many church groups, finally establishing a relationship with Seventh Day Baptists, first in Rhode Island, and later with the Daytona Beach congregation. Although Therese was never able to be an active part of the congregation, she was treasured and honored as a part of our local Body of Christ.

A memorial service was held on March 30, 1996, at the SDB Church of Daytona Beach, with Pastor John H. Camenga officiating.

**Rainear.**—Lucy Davis Rainear, 89, of North Charleston, S.C., died on May 8, 1996 at her home.

She was born on November 3, 1906, in Stow Creek Township, N.J., the daughter of Thomas and

Elizabeth (Henderson) Davis. On December 23, 1926, she married Edward "Pete" Rainear.

Lucy was a retired accounting secretary and a 56-year member of the Hebron SDB Church of Coudersport, Pa. She joined the church by letter on September 3, 1940, and taught both Sabbath School and Vacation Bible School.

In addition to her husband, survivors include one daughter, Betty R. Lacher of Roulette, Pa.; one son, Robert, of Hanahan, S.C.; two sisters, Mary H. Green of Bridgeton, N.J., and Mabel Cruzan of Milton, Wis.; seven grandchildren; 11 great-grandchildren; and one great-great-granddaughter.

Funeral and burial services were held privately.

**Kenyon.**—Raymond Merritt Kenyon Sr., 90, concluded his earthly life on June 7, 1996, at DeLand, Fla.

He was born on January 15, 1906, in Ashaway, R.I. In his early years, he worked at many hard, manual trades, including woodsman, working with teams of horses, and as a dairy farmer. For many years, he worked on the farm of Nathan Lewis, the original Lewis Camp of the New England SDB churches. Raymond helped construct the original camp buildings and, in later years, worked as a painter and paper hanger.

From early childhood, Raymond was active in the First Hopkinton SDB Church in Ashaway. In his adult years, he served the church in many capacities, and was ordained to the diaconate. In 1925, he married Gladys F. Baker.

He relocated to Daytona Beach, Fla., in 1960, spending his remaining years in Volusia County. He and his wife joined the SDB Church of Daytona Beach, where he continued to serve as a deacon.

Until 1971, Raymond was employed by the Ormond Beach Hotel. Upon retirement, he provided constant care for his wife until shortly before her death in 1990.

Survivors include one son, Raymond Jr.; five grandchildren, seven great-grandchildren, and three great-great-grandchildren. He was also preceded in death by a daughter, Alice Elizabeth.

A memorial service was conducted by his pastor, John H. Camenga, in the SDB Church of Daytona Beach. It was followed by a graveside service at the Oak Grove Cemetery in Ashaway, conducted by Pastor Harold King.

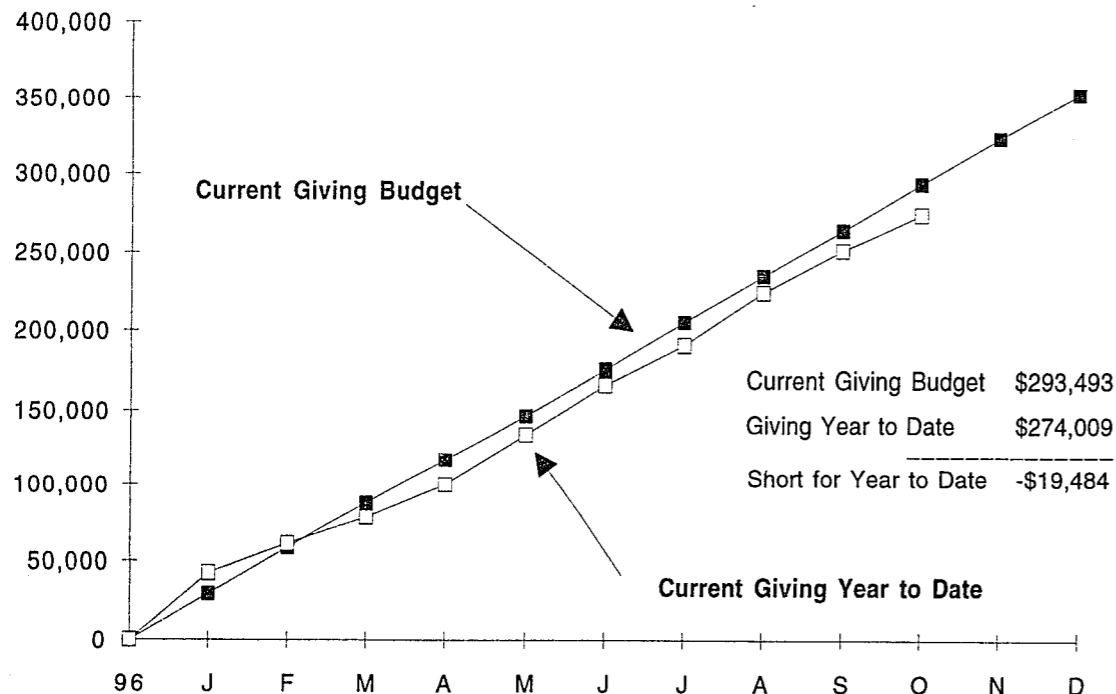
**Rogers & Rogers.**—Crosby Underwood Rogers and Evelyn Blosser Rogers, who had spent over 50 years together as husband and wife, concluded their earthly lives only one day apart. Evelyn died on July 7, 1996, and Crosby on July 8. Both died at their home in Ponce Inlet, Fla.

Crosby, 82, was born on February 10, 1914, in Daytona Beach, Fla., a city his grandfather had helped to found. He was a graduate of Salem (W.Va.) College and served on the board of that institution. For much of his adult life, he lived in Easton, Conn., where he was employed by Chemical Manufacturing. He also worked as a high school chemistry teacher. Crosby received several national and regional awards for his teaching and professional chemistry work.

Evelyn, 78, was born in Morgantown, W.Va., on July 20, 1917. She worked for many years as an executive secretary while maintaining a home for her family.

In 1976, the couple moved to Ponce Inlet, where they were active in civic and religious affairs. Both were members of the Ponce de Leon Lighthouse Preservation Associa-

Denominational Budget  
1996



tion. Crosby served as president of the association for many years. Both were active in the Seventh Day Baptist church, where Crosby was a member. They volunteered at Clyatt's Quality Care Center, a nursing home where the church has maintained a ministry for many years. Crosby also served as a substitute chemistry teacher at area high schools.

Survivors include two daughters, Linda Keenan of Ponce Inlet and Susan Preston of Port Orange, Fla., and four grandchildren. Crosby is also survived by four sisters, Mary McFall and Elizabeth Sarver, both of Daytona Beach; Frances Spencer of Mexico, Mo.; and Julia Childs of Orlando, Fla. Evelyn is survived by one brother, Robert Jobes, and one sister, Irene Champnella, both of Wyandotte, Mich.

A memorial service, conducted by Rev. Arthur Rowe, was held on July 13, 1996, at the Dale Underwood Funeral Home in Holly Hill, Fla. Interment was on July 27, 1996, at the cemetery of the Mount Union United Methodist Church in Morgantown, W.Va.

**Nelson.**—E. Geraldine (Maxson) Nelson, 84, of Stillwater, Okla., died on October 5, 1996, at her home after a long illness. She was born on January 17,

1912, in Gentry, Ark., the daughter of George and Ida (McAllister) Maxson. She moved to Battle Creek, Mich., in 1925, and graduated from Battle Creek Central High School in 1929.

Geraldine was employed by the Battle Creek Food Co., and Family and Children Services in Battle Creek. On October 13, 1932, she married Lester M. Nelson in Battle Creek. He was co-owner of Nelson Cleaners in Battle Creek until his death in 1968.

In 1980, she moved to Sun City, Calif., and lived there until moving to Stillwater in 1988. She was a member of the Battle Creek Seventh Day Baptist Church.

Survivors include two sons, Norman of Stillwater and Rolan of Stevensville, Mich., and four grandchildren. She was preceded in death by one brother, Laroy Maxson.

Funeral services were held on October 8, 1996, at the Farley-Estes & Dowdle Funeral Home, Battle Creek, with Rev. Nick Fatato officiating. Burial was in Memorial Park Cemetery, Battle Creek.

**Kuehn.**—Marguerite B. Kuehn, 78, of Hopkinton, R.I., passed away on October 12, 1996, at the Westerly (R.I.) Hospital.

She was born in Waterford, Conn., on August 4, 1918, the daughter of Clarence and Susan (Saunders) Beebe. She was married to Howard E. Kuehn.

The couple lived in Orange, Conn., for 30 years before moving to Hopkinton as summer residents in 1980. They spent their winters in Dade City, Fla. She was a secretary for 18 years in the Orange public school system, and served for seven years as secretary of the Orange Congregational Church.

Marguerite was a 69-year member of the Pawcatuck Seventh Day Baptist Church in Westerly. She was a long-time member of the SDB Missionary Society, and was serving on the Americas Committee at the time of her death. She also held memberships in the American Bell Association, and the Wally Byam Caravan Club International.

In addition to her husband, she leaves three sons, Brian of Maple Valley, Wash., Roland of Franklin, Mass., and Ward of Cheshire, Conn.; one daughter, Elaine D. "Jinx" Kuehn of Portland, Ore.; one brother, James D. Beebe of Westerly; seven grandchildren, and two great-grandchildren. She was predeceased by one brother, Stephen.

A memorial service was held on October 18, 1996, at the Pawcatuck SDB Church.

# K E V I N ' S

## O R N E R

Oh, the memories of Christmas past! I can picture those moments like they were yesterday. Lining up in the hallway, in age order, waiting for the "will-it-ever-come" signal that we could finally enter the living room.

"Did Dad say, 'Okay'?" (giggle, wiggle, squirm...) "Did Mom say, 'Come on in'?"

Once confirmed, we would casually stroll into the festive treasure chamber like starving animals going for the kill. And what to our wondering eyes should appear?

Sugar plums and fairies? A jolly old elf?

How about a blast of 3 billion megawatts of floodlights hooked up to Mom's old 8mm movie camera?! (I'm convinced she paid for our gifts by renting those lights to local airports for their runways.) Upon reviewing those movies, the squinting look of joy on our faces did not come just from seeing the presents under the tree. Our smiles came mostly from the sheer realization that we could still see—anything!

Many of our gifts seemed prophetic: recordings and music for my older sister who now teaches music to students back in my home town; my younger sister accidentally "switching" some gifts as she was just learning how to read the gift tags—now she spends her time teaching youngsters how to read in Costa Rica; the countless toy guns and weapons of destruction I begged for and received—now I spend my time mas-sacring the English language.

It was truly a blessed time. Thanks to my parents' love and generosity, many of our expectations were fulfilled.

But the strongest memories came from those unexpected gifts.

### Seventh Day Baptist Week of Prayer January 5-11, 1997

The prayer booklet, "Freedom," written by Pastor James Siwani of South Africa, has been sent to each Conference. Let's begin the new year on our knees together.

I'll never forget one very specific request I made as a young teen. My little table stereo had a great radio, I added a newfangled cassette recorder, but it sure could use a record player. (You remember records, right?)

My Christmas list was short and to the point. The catalog page was worn thin by the number of times I pointed out the exact turntable to my father. On our visits to Radio Shack, we somehow ended up standing directly in front of that model. I'm sure that even Dad had the model number memorized. There was no escaping my tenacious insistence.

I could envision that turntable sitting on my desk. I measured the dimensions and made space for a proper fit. I was ready.

Christmas morning. There it was. A wrapped box of proper proportions with my name on it. I was prepared to utter my well-rehearsed, "Thank you, thank you, what a surprise" speech as I ripped off the paper.

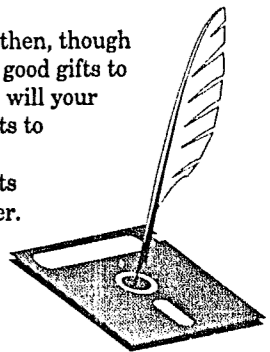
"Thank you, th—" "What? WHAT?? Holy COW, it's the LAB 12A!!! WHOA!! THANK YOU, THANK YOU!!"

Instead of my model of choice, Dad went ahead and got the next expensive model with better quality and features. I was stunned and pleased beyond belief!

Isn't that like our limited vision and finite desires? How often do we settle for less while our Heavenly Father wants to bestow even greater blessings on His children?

Matthew 7:11 says, "If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him!"

Don't be dazzled by the lights of what the world wants to offer. Ask, seek, and knock, and don't be surprised if He exceeds your expectations.



### A 325-year covenant, cont. from page 14

Tewkesbury, England, but never members of the Baptist church in Newport), some like Obadiah Holmes and Joseph Torrey interpreted this as a breaking of the Baptist church covenant and brought them under discipline.

According to Gaustad, when called upon to give reasons for not taking Communion with the rest of the church, Tacy Hubbard gave three:

1) the apostasy of the Wylds and Salmons who were still in good standing with the church;

2) the sermon of Obadiah Holmes in which he implied of the Sab-

bathkeepers that "the offenses were such as arise from brethren in the church, such as deny Christ and have turned to Moses in observing days, times, and years, etc. and that it is better that a millstone were hanged about the neck of such and they be cast into the sea";

3) "the dismal laying aside of the ten precepts, with the leading brethren denying them."

Only five people removed their membership in 1671 over the Sabbath issue, but a "ripple effect," both in Newport and the westward expansion, was experienced. By 1692, the membership list of the

Sabbathkeepers had grown to 76, while the mother church had declined to about 20 members.

In 1694, when the First Baptist church was without a pastor, they voted to place themselves for a time "under the ministry of Rev. William Hiscox of the 7th day Church." However, pastoral care extended to preaching and other services of the church, but it did not extend to the serving of Communion. For this sacrament, pastors of other Baptist communities visited Newport.

The importance of the covenant communion remained a non-negotiable. *SR*

## 'Twas The Night Before— Jesus Came!

'Twas the night before Jesus came and all through the house

Not a creature was praying, not one in the house.  
Their Bibles were laid on the shelf without care  
In hopes that Jesus would not soon come there.

The children were dressing to crawl into bed,  
Not once ever kneeling or bowing a head.  
And mom in her rocker with the babe on her lap  
Was watching the Late Show while I took a nap.

When out of the East there arose such a clatter,  
I sprang to my feet to see what was the matter.  
Away to the window I flew like a flash,  
Tore open the shutters and threw up the sash!

When what to my wondering eyes should appear—  
But angels proclaiming that Jesus was here!  
With a light like the sun sending forth a bright ray,  
I knew in a moment this must be THE DAY!

The light of His face made me cover my head;  
It was Jesus!—returning just like He said.  
And though I possessed worldly wisdom and wealth,  
I cried when I saw Him in spite of myself.

In the Book of Life, which He held in His hand,  
Was written the name of every saved man.  
He spoke not a word as He searched for my name.  
When He said, "It's not here," my head hung  
in shame.

The people whose names had  
been written with love,  
He gathered to take to His  
Father above.  
With those who were ready, He  
rose without a sound  
While all the rest were left  
standing around.

I fell to my knees, but it was too  
late;  
I had waited too long, and  
thus sealed my fate.  
I stood and I cried as they rose  
out of sight;  
Oh, if only we had been  
ready tonight!

In the words of this poem, the  
meaning is clear:  
The coming of Jesus is  
drawing so near!  
There's only one life and when  
comes the last call,  
We'll find that the Bible  
was true after all!

—Author unknown

