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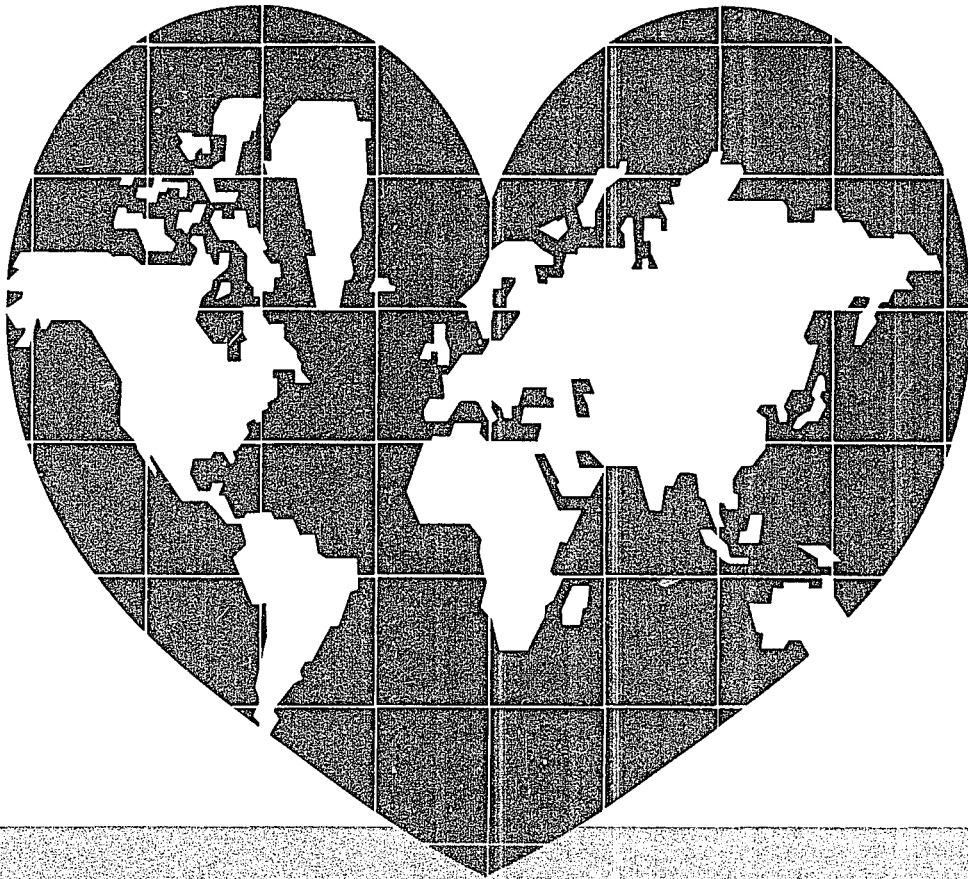
News for and about  
Seventh Day Baptists

March 1999

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# Christian Environmentalism



*How to love the earth  
without being labeled "New Age"*



## 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:

- salvation by grace through faith in Jesus Christ.
- the Bible as the inspired word of God. The Bible is our authority for our faith and daily conduct.
- baptism of believers, by immersion, witnessing to our acceptance of Christ as Savior and Lord.
- freedom of thought under the guidance of the Holy Spirit.
- the congregational form of church government. Every church member 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: The 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 and the SDB Web site: www.seventhdaybaptist.org

## New Directory

The 1998 Seventh Day Baptist Directory is now available at the SDB Center in Janesville, Wis.

The cost is \$8.75 per directory, which includes postage. For those who pick up a Directory, the cost is \$7.50 each.

## Pastors' Conference 1999

April 13 – 17  
Denver/Boulder, Colo.

Registration form  
in February Lead-Line

## Summer Institute 1999

"Sabbath Theology"  
taught by  
Rev. Rodney Henry

May 31 – June 16  
at the SDB Center in Janesville

## Historical Society Annual Meeting

The annual meeting of the Seventh Day Baptist Historical Society will be held at the SDB Center in Janesville, Wis., on Sunday, May 2, 1999, at 2:00 p.m., in connection with the Annual Meeting of the Board of Directors.

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

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

## Important addresses for the Women's Society:

- Robe of Achievement applications:  
Elizabeth Bidwell, Chair  
Box 136  
Shiloh, NJ 08353
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- *Sabbath Recorder* Women's Page:  
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Bridgeton, NJ 08302
- Tuition applications; SCSC or other donations:  
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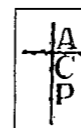


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# Loving earth for heaven's sake

by Amy Andrews

For the better part of three decades, secular society has been sounding a warning about deforestation of the earth and pollution of our rivers. And from the classroom to the Cub Scout den, many children and youth have gotten the message.

These youth actually recycle, and urge others to. They notice when someone litters, and their high school service clubs volunteer to clean it up. They spend time thinking about their future and the future of the planet on which they live.

But only recently, as these environmentally aware youth have come of age in our churches, has the message of earth stewardship begun to infiltrate Christianity. More pastors—but still not many—occasionally allude to the environment in their sermons. Evangelical colleges have formed chapters of the Christian Environmental Association. Those who have been working quietly on environmental issues for years now are in the spotlight.

“Environmentalist Christians,”



## These interfaith unions good for the planet

(ABP)—The life of a Christian environmentalist has become a little less lonely in the last decade.

In 1991, 32 Nobel laureates and other scientists wrote “An Open Letter to the Religious Community,” encouraging them to get involved. “Efforts to safeguard the environment

need to be infused with a vision of the sacred,” the scientists wrote.

“That kind of woke some people up,” says Daniel Swartz, associate director of the National Religious Partnership for the Environment. Formed in 1993, this organization brought together the United States Catholic Conference, the Evangelical Environmental Network, the National Council of Churches of Christ, and the Coalition on the Environment and Jewish Life.

Swartz says the groups committed themselves to working together for a common goal while remaining true to their own traditions. They wanted to make sure they weren't past-



Cal DeWitt teaches earth stewardship to college students.

armed with a renewed belief that protecting God's creation is a biblical mandate, are beginning to reclaim the issue's theological roots. The question now is, how far will it go?

Tony Campolo, a sociologist at Eastern College in St. Davids, Pa., says that environmentalism long has been rooted in theology, but that the general Christian populace has not been interested.

From Methodism's founder John Wesley to Christian thinker C.S. Lewis, theologians have written extensively about the environment. Then, in the early 1970s, as American society saw a revival of environmental awareness, other Christians addressed the subject from a theo-

logical perspective. But all received little support for their ideas.

Cal DeWitt found himself lonely in his work when he mixed his Christian ethics and environmental beliefs in 1979 and started the Au Sable Institute for Environmental Studies. From the woods of Michigan, the organization works with Christian colleges and universities to offer environmental study programs to students. (Au Sable is French for “on the sand,” and is also the name of a nearby river and state forest.)

Now 63, DeWitt always has been mindful of the earth, from starting a backyard zoo at age 3, to now walking wilderness trails.

“It came out of growing up in a

Christian family where we were continually taught about the integration of our faith with knowledge of the world and knowledge of society,” he says. Considering himself a doer of God's will, not an environmentalist, DeWitt says his serious study of Scripture compels him to act.

“I've had a peculiar situation over the years,” he states. “On the secular side, I've been criticized because I believe in the Bible and think it's God's Word, and believe we should

**The Genesis account of having dominion over the earth has been misinterpreted, and it really means stewardship management and being responsible.**

live accordingly,” DeWitt says. “That didn't endear me to most environmentalists. Then people on the other side said, ‘Oh, you take care of creation; you must be New Age.’”

About 10 years ago, the Christian Environmental Association began, lessening DeWitt's loneliness. Within

ing theological quotes on secular environmentalism, but developing plans from their own traditions, he says.

Each group began by developing manuals or resource kits for congregations within their faith tradition, and other efforts have developed from there.

Evangelicals helped save the Endangered Species Act from extinction in 1996. And Catholics urged legislators on Capitol Hill to remember all of God's children when discussing private-property rights. Jews in Boston are talking about how local hospitals can get rid of their medical waste without burning it and emitting dioxins, and mainline Protes-

tant and Orthodox Christians have studied climate changes and published a Bible Study related to those changes.

Initial discussions for the next decade have begun. On the agenda: whether or not to include other faith groups, such as Muslims, in the partnership.

The National Religious Partnership for the Environment can be reached through its web site at [www.nrpe.org](http://www.nrpe.org) or by calling 800-200-8858. The site has links to its member organizations and others engaged in environmental stewardship.

—Associated Church Press



Stan LeQuire with daughters Caitlin (left) and Rachel.

the past five years, a spate of other religious organizations has become active environmentally—from parachurch groups such as InterVarsity Christian Fellowship, to denominations across the theological spectrum.

A small turning point came in 1993, when The Evangelical Environmental Network formed. It became an active member of the National Religious Partnership for the Environment, which allies evangelical, charismatic, and Orthodox Christians with mainline Protestants, Catholics, and Jews who traditionally have been seen as having more of an environmental ethos. More than 400 evangelical Christians have signed the "Evangelical Declaration on the Care of Creation," a statement on earth stewardship released in 1993. Since then, the network has been active in saving the Endangered Species Act and taking stands on other issues.

"We do get criticism for being earth worshipers, being New Age, also being Democrats," says Stan LeQuire, director of the Evangelical Environmental Network. "What we say is, 'No, we're just trying to be biblical and calling Christians back to honoring the Lordship of Christ over all creation.' This is his earth, as Psalm 24:1 says, and we need to ask him how to live in it."

Members of the network believe human sin tarnishes creation as much as it does marriage, government, and other aspects of life. As they work to solve problems in those areas, they can also strive to solve environmental problems.

"We want to call Christians to turn back the effects of human sin on creation and say, 'Look, this is sinful, and we need to be living godly lives,'" says LeQuire, a former American Baptist pastor.

**"We're just trying to be  
biblical and calling Christians back  
to honoring the Lordship of  
Christ over all creation."**

**—Stan LeQuire**

"I do think that in time, there will be less and less opposition to this as people think about this biblically. We're concerned that too many of our critics respond to us politically and economically, and not biblically, and that is very distressing to us."

Evangelical Christians once saw the pro-life movement as an area best left to the Catholic community. But today, pro-life beliefs are almost a

calling card for evangelical Christians, LeQuire says. Civil rights weren't embraced quickly, either. Once Christians reflect on the environment too, they will see that "this is one of our many callings," LeQuire contends. "We are at the leading edge of that [calling] right now, at the forefront, and we're serving as a lightning rod."

That's fine with DeWitt, who says he remains hopeful about the movement's future and isn't bothered by the institutional church's foot-dragging. "The beautiful thing about the church generally is that it doesn't get blown around by every wind of doctrine," he declares.

Campolo is less patient with the institutional church and less optimistic that Christians will take a leading role in caring for creation.

"I see a small group of evangelicals on college campuses emerging with a sensitivity to the issue and a commitment to do something about it," he says. "I see references that are positive toward environmentalism beginning to emerge in the messages of some of our key Christian leaders."

But those leaders typically are not preaching on the subject with pas-

sion, or calling people to become involved in an intensive way, Campolo says. Still others won't touch the subject for fear of being labeled New Age.

Peter Illyn, the northwest region director for the Evangelical Environmental Network, senses that such accusations are less common today.

"Three years ago, people thought we were all pagans if you said the

word 'environment.' I've seen a dramatic shift in opinion. Has that shift in opinion engaged thousands and thousands and thousands of people? No, but neither has caring for the poor or loving your neighbor, which

we've been espousing for thousands of years."

The fear of being labeled, and environmentalists' inability to put a human face on environmental crises, prevent evangelicals from becoming

more involved in caring for God's world, Campolo asserts.

Typically, local environmental issues are what have rallied most Christians, and that's the case in Tennessee. In the Pigeon Forge area, charismatic Christians work to preserve the beauty of the Appalachian Mountains and protect endangered eagles.

Al Cecere, a charismatic Christian, founded the National Foundation to Protect America's Eagles in 1985 after seeing a newspaper photo of two dozen dead eagles shot in North Dakota. About the same time, he committed his life to Christ. Only later did he realize how God helped him combine his faith and work.

Cecere and his staff show birds and talk about them at the nearby Dollywood theme park, and at motorcycle rallies and NASCAR events. Their message is a secular one overall, but occasionally Cecere alludes to his faith. "This project helped me grow as a Christian, but now I believe it's my calling. As you grow and learn, you become a believer that this is God's plan."

Some 120 miles away in Chattanooga, members of the Environmental-Stewardship Committee at First Baptist Church recycle, audit their energy use, occasionally incorporate environmental themes into worship services, and meet with environmentalists at area churches.

"We feel like the Genesis account of having dominion over the earth has been misinterpreted, and it really means stewardship management and being responsible," says member Bill Allen. "We believe that the salvation of the earth is part of God's redemptive plan." The committee, a rarity in Southern Baptist life, isn't very active right now, Allen points out.

The Southern Baptist Convention's Ethics and Religious Liberty Commission has been discussing environmental ethics and producing related materials for over 20 years.

"Today I would say the majority of



## Earth-friendly resources

Resources on Christian environmentalism are becoming easier to find. Many denominational offices have published their own resources, but the following organizations also have more information they can send you:

- The Au Sable Institute can be reached at 616-587-8686, or by writing 7526 Sunset Trail NE, Mancelona, MI, 49659.

- The Christian Environmental Association can be reached at 408-441-1571, or at [www.targetearth.org](http://www.targetearth.org)

- The Evangelical Environmental Network's Grassroots Outreach office can be reached at 765-939-2841, or at [www.esa-online.org](http://www.esa-online.org)

Other resources include:

- Loving Neighbors Across Time: A Christian Guide to Protecting the Earth*, by Robert Parham, the director of the Baptist Center for Eth-

ics. Published in 1991, it's available for \$6.95 at Baptist Bookstores.

- Healing the Earth: A Theocentric Perspective on Environmental Problems and their Solutions*, by Richard A. Young. Published in 1994, it's available for \$15.99.

- Other books, such as Tony Campolo's, *How to Rescue the Earth Without Worshiping Nature*, and *The Earth is the Lord's: Christians and the Environment*, by Richard D. Land and Louis A. Moore (editor), are out of print, but a local library or church may have copies.

- Sojourners recently published, *Holy Ground: A Resource on Faith and the Environment*, which contains feature articles, study and discussion questions, activities, and resources. It is available for \$5 per copy, plus shipping and handling, from the Sojourners Resource Center, 2401 15th St., NW, Washington, D.C. 20009 or by calling 1-800-714-7474.

Southern Baptist churches are aware of environmental issues but have not made caring for the environment a high priority," says Barrett Duke, director of denominational relations for the commission.

The commission conducted a survey in late 1997 to gauge Baptists' work in environmental ethics, and discovered that most churches aren't doing even the simple things to reduce waste and energy use. However, Duke thinks this is likely to change as today's young Christians (who have learned about the environment from school and culture) become our future church leaders.

Elizabeth Barnes, a professor of theology and ethics at Baptist Theological Seminary in Richmond, Va., hopes that is the case. "Even in my own seminary, I seem not to be able to get most students interested in it," she says. "I'm afraid that even the church is dead with our [culture's] materialism and consumerism."

She still tries though, and instructs her theology students to become aware of God's handiwork by participating in "creation ministry." She reports that her students often are skeptical of her assignments to

but LeQuire says there are challenges ahead: to continue working within God's will, to not buy into a secular environmental agenda, and to take the debate to the next level.

"What the Bible teaches is far

words of Jesus are more relevant than they've ever been," LeQuire adds.

Campolo believes culture, not the church, will still carry the yoke of environmental ethics for the next 25 or 30 years. And he's concerned about the response that environmentally aware and committed Christian youth will get from the church on this issue.

"Our failure to speak with power and conviction will in the end be one more reason for people to write off the church," he says. While that may be bleak for the church, it's not for the world. "The God that we know and love did not come to save the church but to save the world," Campolo asserts. "God will solve it with or without the church." SR

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*How can you make a difference? See page 12.*



*For young Christians, environmentalism is a foundational issue. (Photo by David Clanton.)*

***If we're really going to tackle environmental issues, we're also going to have to tackle lifestyle issues.***

look intentionally for God's hand in nature. They wonder what it has to do with theology—until they complete the project.

Some students go caving, while others pick up trash along the James River. All the while, Barnes is hoping that her students will one day take what they learn into the churches and seminaries.

Illyn and DeWitt think that Christianity is on the verge of a revival with the environmental movement,

more radical and demanding than anything the secular environmentalists are telling us," LeQuire says.

Greed and materialism are part of the problem, and the Bible has far more to say about money than almost any other topic. "If we're really going to tackle environmental issues, we're also going to have to tackle lifestyle issues," LeQuire states. Materialism is draining our families, our nation, and creation itself.

"We're at a critical point where the

## The miracle of the maple

by Don A. Sanford

Every year about this time, I get nostalgic as I think of the process of producing high quality maple syrup—a combination of miracles and work.

### The miracle of life

First, there was the miracle of life itself, with its orderly change and growth. No matter how many years I was involved in this process on the farm, I was brought face-to-face with the whole miracle of God's world.

Photosynthesis is one of God's great wonders. The energy of the sun, in the presence of chlorophyll, can turn CO<sub>2</sub> and H<sub>2</sub>O into sugars and release life-sustaining O<sub>2</sub>. Then the process is reversed in the respiration phase of the cycle as we eat those sugars, releasing the energy within us. The resulting carbon dioxide and water provide the raw materials for the cycle to be repeated again and

again. This recurring miracle is common in one form or another in all of life—both plant and animal.

### The miracle of selectivity

Secondly, while I understood this process occurs in all of nature, there was the miracle of selectivity. I sometimes wondered why the sap—the vehicle for carrying this miracle throughout every tree—has a quality in the maple which is absent in other trees that resemble the maple.

In the summer and fall, I can tell the maple from the elm or oak by its leaves. But in winter and early spring, many of these trees look alike. You can tap an elm and get a flow of sap; in fact, I had done it, much to my father's displeasure! But one taste of the elm sap is enough. When I worked in the "sugaring," I soon learned to tell which tree was a

maple by one simple observation: the maples all had little tap holes in them from previous years.

This miracle of selectivity was also present within the genus of Acer (or maple), where there are differences among the species—soft maple, silver maple, black maple, and the hard or sugar maple. Each of these give sap which can be made into maple syrup, but there is a vast difference in sugar content.

The sap of the hard maple may test as high as 5% sugar, while the soft maple is generally less than 2%. When you consider that it takes about a barrel of sap to make one gallon of syrup, that makes a considerable difference!

Even within the sugar maple, there are differences. We had one tree we called "Old Faithful." If the sap was running at all, it would soon fill three or four buckets with a sap that was noticeably sweeter.

In all of creation, humans are much like the maple—unique. We may resemble other creatures in many aspects, but we alone are made in the image of God. Only we can commune with Him.

As a historian, I am conscious of many men and women who remind me of that Old Faithful tree. They are overflowing in sweetness and pro-



***Though I may not have liked slogging through the snow, or bundling up against the subzero cold, I came to realize that a miracle was taking place in the sugar bush. God was working to convert the tree sap into something sweet.***

ductivity. That tree stood in the open, along a fence row. Its spreading branches reminded me of the lines in a Joyce Kilmer poem: "a tree that lifts its leafy arms to God in prayer."

There is a direct relationship between those leafy arms exposed to the sun and the rain, and the content of the sap—just as there is a relationship between lifting our arms in prayer, and tapping into the energy God provides.

### The miracle of change

A third miracle was that of change. The main crop of our commercial productivity did not come from those single isolated trees in a fence row. It came from what we collectively called the "sugar bush."

I never quite understood why the term "sugar bush" was used for that hillside of maples. Other wooded areas on our farm were simply called the woods, or the wood lot. But in that section of the country, stands of maples are always called a sugar bush. Perhaps the brilliant-colored, fall maple leaves remind people of how God spoke to Moses in the burning bush. Or perhaps it's because the trees, with their interacting branches, "act like" bushes.

My dad, a student of the art of syruping, won several trophies as "Maple King" of western New York. It was not because of the size of his operation—we only hung about a

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**Sometimes we need our faith heated up—even to the boiling point—to bring out our flavor as Christians.**

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thousand buckets—but because he contributed a great deal to the whole sugaring process. The head of the Forestry Department at Cornell University and his students were frequent visitors, and the Agricultural College at Alfred made annual visits.



One year Professor Joshua Cope of Cornell helped us plot out an acre in the heart of the sugar bush. We tagged the "select trees," measured their girth about five feet up on the trunk, and recorded their growth for ten years. We even kept track of their sugar content. We also marked the weed trees—those that needed to be thinned out to give the select trees room to spread and capture the sun's rays.

I do not recall any of the figures that we recorded, but I do know that there was a marked increase in the productivity.

Isn't this true in our own lives? We find spiritual growth and productivity when we weed out the things that keep us from benefiting from the "untapped miracles" at our disposal.

### The miracle of stormy weather

A fourth lesson I found in this miracle of the maple tree was that the productivity did not come during the normal harvest season of summer and winter. The freezing somehow brings out the sugar within the tree. And, in the spring, there must be a combination of freezing and thawing. Cold stormy weather was often beneficial.

I'm not praying for storms within our lives. Yet it is a miracle that good

often comes from a less-than-perfect life.

It was a great revelation when I first realized the deeper meaning of Paul's message to the Romans in Romans 8:28. The King James version I had read as a youth said, "For we know that all things work together for good to them that love God, to those who are called to his purpose."

I could not fully accept the idea that if one loved God, all things worked for good. Often, things *do not* work for good. Most of the newer translations, and the literal text, read: "We know that in all things God works for the good of those who love him..." Notice the difference: *things* do not always work for good; *God* works for good.

So though I may not have liked slogging through the snow, or bundling up against the subzero cold, I came to realize that a miracle was taking place in the sugar bush. God was working to convert the tree sap into something sweet.

### The miracle of condensation

A fifth miracle in that springtime ritual of sugaring involved condensation. Just as it took freezing to produce sap, it took heat and boiling to concentrate that sugar into syrup.

Many foods can be freeze dried, chemically treated, spun at terrific speed, pressurized, or vacuumized. Experiments have been done on maple sap. Although the concentration of sugar can be obtained by some of these methods, the flavor is lost. Why go to all the work of sugaring if all you end up with is common old sugar?

Sometimes we need our faith heated up—even to the boiling point—to bring out our flavor as Christians, and to concentrate it where it can change the flavor of our environment.

Jesus said, "Ye are the salt of the earth, but if salt has lost its savor wherewith shall it be salted; It is thenceforth good for nothing but to be cast out and trodden under foot of men" (Matthew 5:13).

If Jesus were to visit us, he might

very well say, "You are the sugar of the earth, and if your sugar has lost its sweetness, what good are you?" Or, perhaps more pointedly, "You are to be a flavor to your church and your community, but if you have lost your tastiness, what good are you?" Sometimes we need to be "heated up." We need to be put on fire for Christ and His Gospel.

### The miracle of heat

A sixth miracle was the variety found in the heating process. Indians used to boil sap by dropping hot stones in it. I have seen people use old iron kettles over open fires, adding smoke and ashes to the flavor.

The most common method used in my day was the "evaporator"—a series of large flat or fluted pans placed over a firebox. It provided two large surfaces, the bottom to trap the heat and the top to allow the steam to evaporate.

Once that process started, it had to be constantly monitored. The fire had to be stoked and the pans watched so it wouldn't turn to sugar. Or worse yet, get scorched. Many long nights were put in tending those fires and the pans.

### Refining the process

My father was always improving the sugaring process. For instance, instead of using the conventional evaporator with fire underneath, he boiled with steam. He bought an old drilling boiler and put steam coils in the bottom of the pans or vats. This had a number of advantages, including more control over the boiling, which eliminated scorching. Others in the area used this method, but most relied on high pressure to increase the boiling rate.

Dad was concerned over the safety of high pressure steam and altered his equipment to send it at a lower pressure with the same results. This method of heating ended up being safer and more efficient. He used the still-hot steam to preheat the incoming sap. Once the steam cooled, the resulting water was recycled into the boiler.

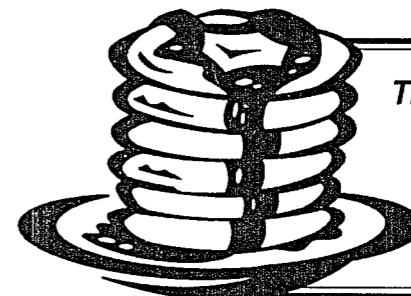
When we apply this principle to the church, we can see that some ministers do get results from high pressure evangelism. But if we can get lower pressure witnessing involved with better distribution, we can have the same result with less risk and more efficiency.

There's even a lesson here for some of us older people who have lost our steam: we may be able to "pre-heat" or prepare younger people to be "steamed up!"

After all the work of collecting the sap—boiling it for hours, measuring its temperature (the boiling point of syrup is seven degrees above the boiling point of water), drawing it off the boiling pans, filtering it through a felt strainer to remove some of the sediment we called "sugar sand"—there is a final step before canning it for storage and sale. It has to be tested.

### Testing the results

Here we used the two-point Biblical method found in Psalm 34:8: "O taste and see that the Lord is good."



**There is a final step before canning the syrup for storage and sale. It has to be tested.**

We checked the syrup for taste and color. I did pretty well on the taste test, even though I had to sample it several times, just to be sure.

For the color, we had to use a more standardized grading kit. These four grades ranged from the lightest-colored syrup, graded "fancy," to grades 1, 2, and 3. The third grade usually came at the end of the season, and we sometimes put it in kegs and sold it to a wholesaler. Some claimed it went to Vermont and was reprocessed as Vermont-made syrup. The poorest grades were sold to tobacco companies, where it was used in certain cigars and chewing to-

bacco. I never used the taste test on those products.

When I reflect on this taste-testing, the passage from Hebrews 6 comes to mind. The author told us to leave the elementary teachings and go on to maturity:

"It is impossible for those who have once been enlightened, who have tasted the heavenly gift, who have shared in the Holy Spirit, who have tasted the goodness of the word of God, and the powers of the coming ages, if they fall away, to be brought back to repentance" (Hebrews 6:4-6).

### Nothing like the real thing

No matter what Aunt Jemima or other syrup companies may do, they cannot equal the genuineness of pure maple syrup.

Over 50 years ago, Ilou and I went to Pastor Elmo Fitz Randolph at Milton, Wis., to be married. "Randy" had been a pastor near our hometown when I was growing up, so he knew what New York maple syrup was like.

When I asked him about his regular marriage fee, he said he wouldn't think of charging us because we were loyal members of the church. But when I asked if he would rather have his fee in cash or in maple syrup, he didn't hesitate. He put us down for the "two-gallon ceremony." Apparently that syrup was sticky enough to hold for more than half a century! The point is, once Pastor Randy had tasted that pure maple flavor, he never forgot it. And his yearning was finally rewarded.

Let us "taste and see that the Lord is good," and praise Him for the many miracles of the maple. **SR**

## You can make a difference



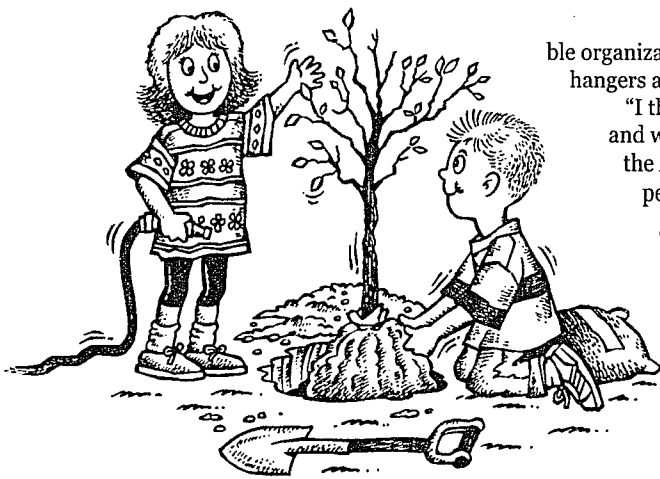
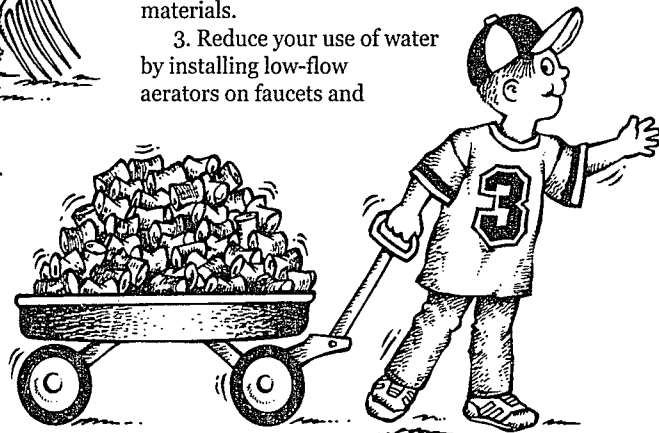
So how can you get involved? Several organizations have "creation care" kits and other resources you can order. They provide information on worshiping God through His creation, organizing Bible studies related to the environment, and living a more "creation-friendly" life. Here are some of those organizations' suggestions for immediate action:

1. Read Bible passages related to creation, God's relationship to it, and the care of creation. The Evangelical Environmental Network suggests starting with: Gen. 1; Gen. 2:15; Gen. 9:8-17; Neh. 9:6; Ps. 24:1; Mt. 6:25-34; Col. 1:19-20;
2. Recycle glass, aluminum, and paper, and buy goods made from recycled materials.
3. Reduce your use of water by installing low-flow aerators on faucets and

showerheads, and don't leave the water running when brushing teeth, showering, shaving, or washing dishes or your car.

4. Start a community garden, plant trees, and stop using pesticides.

5. Take unwanted, reusable items to a thrift shop or charita-



ble organization, and return items such as clothes hangers and plastic flower pots to merchants.

"I think everybody knows what they can do and what they should do," says Cal DeWitt of the Au Sable Institute. "What I suggest people do is get four or five families together who really want to honor God in this way. Come together in prayer and ask, 'Lord what would you have us do right here?' You'll find that the best ideas will come out of that."

—Associated Baptist Press



Women's Society page by Donna Bond

## Celebrating life—Alleluia!

*Christ the Lord is ris'n today, Alleluia!  
Sons of men and angels say, Alleluia!  
Raise your joys and triumphs high, Alleluia!  
Sing, ye heav'n and earth reply, Alleluia!*

*Lives again our glorious King, Alleluia!  
Where, O death, is now thy sting? Alleluia!  
Dying once He all doth save, Alleluia!  
Where thy victory, O grave? Alleluia!*

*Love's redeeming work is done, Alleluia!  
Fought the fight, the battle won, Alleluia!  
Death in vain forbids Him rise, Alleluia!  
Christ has opened Paradise, Alleluia!*

*Soar we now where Christ has led, Alleluia!  
Toll'ning our exalted Head, Alleluia!  
Made like Him, like Him we rise, Alleluia!  
Ours the cross, the grave, the skies, Alleluia!*



How I have always loved to sing that familiar Easter song! I love the melody with its triumphant "Alleluia!" at the end of each line.

Yet for the past 22 years, my emotions have consistently relived Resurrection Sabbath 1977 when I mourned the unexpected loss of my beloved 39-year-old "Aunt Boo." She had gone Home suddenly on Good Friday, leaving a husband and a 12-year-old son who needed her.

As the tears flowed that memorable Sabbath through the first verse, I was strangely comforted by the words of the next three: "Where, O death, is now thy Sting? Dying once He all doth save, Where thy victory, O grave?... Christ has opened Paradise... Soar we now where Christ has led... Made like Him, like Him we rise, Ours the cross, the grave, the skies, Alleluia!"

How blessed we are as Christians to know that when our life on earth is done, we are going to a far better place! No more aches and pains, no more danger of emotional or physical harm inflicted by our fellow citizens, no runny noses!

Yet as mortal beings we cling to life as long as we can, taking precautions against illness and injury, and undergoing whatever procedures are necessary to prolong life. (When I was tolerating chemotherapy six years ago, one person suggested I was "gypping myself out of time in heaven." That may be true, but I am thankful that God blessed my treatments, and I am grateful to my brave predecessors who tolerated the use of experimental drugs.)

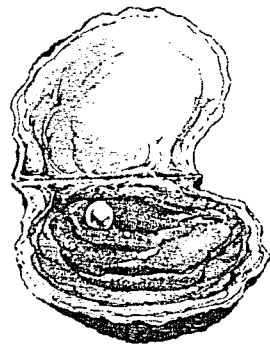
Our women's groups will celebrate life this spring in a variety of ways, if

last year's activities are any indication. Riverside, Calif., held a spring outreach tea at the church; Alfred Station, N.Y., held a spring banquet in a restaurant; and the Alfred, N.Y., ladies participated in a Maundy-Thursday service and hosted a community Easter sunrise breakfast.

My plans for celebrating life this Resurrection weekend include a "conference" with the *Sabbath Recorder* Committee co-chairmen\* in Seattle, Wash., along with their ultimate celebration of life, who should be around six weeks old by that time! (Perhaps I'll become his "Aunt Boo.")

Whatever your plans for the coming weeks, acknowledge the horror of your Savior's sacrifice at Calvary and then sing with conviction, "Christ the Lord is ris'n today, Alleluia!" **SR**

\*David & Doreen (Sanford) Davis.

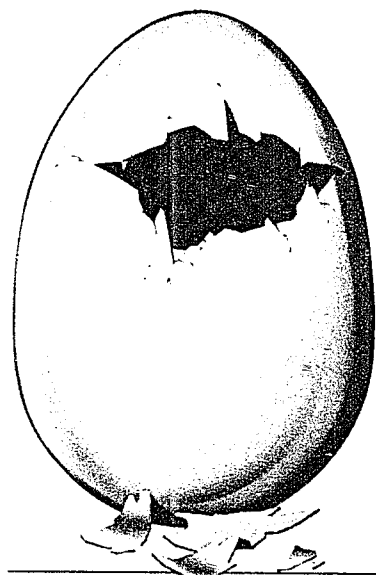


Pearls from the Past by Don A. Sanford, historian

## The Eccaleobion

In volume 1, no. 4, of *The Sabbath Recorder* for July 18, 1844, there is an article concerning a curious machine for hatching eggs. This machine, known as the *Eccaleobion*, was on display in New York and drew many visitors. A Mrs. Childs gave this account of it in the *Boston Courier* which was copied "as an illustration of the spirit of the age."

"Its imposing name is derived from two Greek words meaning, 'I bring forth life.' It is about as large as a bureau, consisting of a series of small ovens, warmed by pipes conveying steam. The uniformity of temperature prevents the possibility of addled eggs, which are produced by variations from heat to cold occasioned by the hen's unsteady performance of her domestic duties. I felt some resistance to this substitution of machinery for mothers; and if I



were a hen, I would get up a protest against being thus thrust aside from the use of creation. This is the ultimate form of the mechanical spirit of the age...

"But what is the use of quarreling with it? Does not the Eccaleobion hatch with perfect certainty every egg that is not stale or imperfect? Does it not turn out fifty chickens a day, or twenty thousand a year? And will not this reduce the price of poultry to the heart's content of the epicure?"

"...The chickens thus hatched almost invariably live, and seem healthy and lively. When cold, they run into little holes under the ovens. The hard, silent box seems a poor substitute for a mother's heart-warmth and the friendly clucking voice which gathers them under her brooding wings. But the little things seem well contented with their lot, never knowing anything better. Those a few weeks old, though plump and thriving, have a rather loaferish look, as if their mothers didn't know they were out, and consequently had not washed their faces or combed their feathers. The older ones sometimes take to brooding the newly-hatched who run after them with great eagerness and strive with each other to obtain their caresses. There is something quite affecting in their relation between the bereaved orphans and their elder sisters."

This delicate balance between benefits of our attempts to increase productivity, and losing some of the intimacy of the natural process has puzzled mankind for generations. Farmers have been particularly aware of its importance as they have suffered the problems of erosion caused by overcultivation. Many have viewed this issue not only as an economic or technological problem, but as a spiritual one involving stewardship of God's provisions.

Seventh Day Baptists, whose strength for many years rested in the rural communities, have pushed for this balance between the technological and spiritual. It was graphically illustrated by the logo of the Seventh Day Baptist Rural Fellowship, established in 1946 by the Board of Christian Education. They recognized that the saving of soil was somehow related to the saving of souls.



Rev. Marion C. Van Horn, pastor of the Lost Creek, W.Va., church was appointed chairman of this committee. It included several prominent agriculturalists in the area who knew firsthand the importance of conservation on hillside farms subject to erosion. Their promotion of such programs as the Lord's Acre kept before the people a responsible way to utilize the soil in promotion of the church. But their aim went far beyond the tilling of soil, for they saw their purpose to be:

"to promote Christian ideals by the use of rural life activities: to magnify and dignify the rural church, and provide a pattern for fellowship and co-operation among rural people."

It is difficult to assess the total value of such programs. However, it may be observed that some 17 years after its inception in that rural community, the pastor of that church, Rev. Duane L. Davis, was honored by Emory University and the *Progressive Farmer* magazine, and presented with the Rural Minister of the Year Award for West Virginia. **SR**

*(Editor's note: Since Don provided a feature article for this month's theme, we agreed to run this reprint of Pearls from the November 1989 SR.)*



# SR Almanac

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

### One year ago—March 1998

The annual focus for Seeking Spiritual Maturity highlights "Family Life." Feature articles, organized by the SDB Women's Society, come from Pastors Don and Charlotte Chroniger, Mary Jane McPherson, and Floy Owen.

Pastor Trevah Sutton recalls family memories as he turns 90.

"Pearls" column relates Rev. Herman Clarke's experiences with the Orphan Train in the early 1900s.

Local church news comes from Marlboro in Bridgeton, N.J., and Lake Elsinore, Calif.

Adella Botticelli Latus shares her SDB memories and salvation testimony.

Updates from India clarify the differences among the three SDB Conferences there.

The SDB singing group "Stained Glass" announces upcoming summer tour.

### Five years ago—March 1994

Theme of "Spiritual Disciplines" looks at prayer (Bill and Shelley Shobe), fasting (Jim Galanaugh), and journaling (Janet Thorngate).

Former editor Leon Maltby reflects on his 20 years of service to the *SR* and Tract Society.

Alfred, N.Y., church pays tribute to some former pastors.

Missionary Society updates come from The Gambia, Cameroon, Philippines, and Australia.

*Beacon* page tells of different kind of YF activity night in Alfred Station, N.Y.

Plans shared about taking the Natural Evangelism Training Retreat to Jamaica.

### 10 years ago—March 1989

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

"Seeking and Finding" includes a brief historical sketch, our statement of belief, and list of SDB church locations in the USA and Canada Conference. Main articles written by Thomas Merchant, Ralph Remick, and John Laughlin.

### 25 years ago—March 1974

Reaction and renewal letters pour in expressing pleasure at the *SR's* new larger, monthly format.

Dr. Kenneth Smith, president of Milton (Wis.) College since 1968, announces his resignation to direct university relations at Hofstra University in New York City.

Alton Wheeler and Leon Lawton continue their ambassadorial world tour, reporting from New Zealand, Australia, and Korea.

Pastor Mynor Soper announces that the Ministers' Spring Retreat will be held in early May at Camp Joy, Berea, W.Va.

Text printed from the tract, "Sabbath, Sunday: the Real Difference." Other Sabbath articles come from A.J.C. Bond, Elaine Stonestrom, and Herbert Saunders.

### 50 years ago—March 1949

The Fouke, Ark.; Jackson Center, Ohio; and Indianapolis, Ind., SDB churches all have new pastors. They are, respectively: Ralph Soper (returning after improved eyesight), Trevah Sutton, and Leslie Greene.

Dr. Lloyd Seager provides a detailed account of his 1948 visit to the SDB churches in Holland. The Mill Yard Church in London, England, also reports of Dr. Seager's visit there in September.

Monthly special issue's focus is on the Bible. One spread in that issue answers "Twenty Questions about Church World Service."

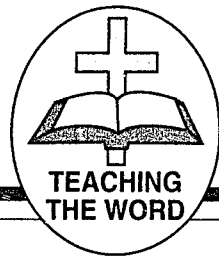
The Chicago, Ill., SDB Church Women's Society assumes responsibility to make it "financially possible for two college-age young people" from their church to attend camp and Conference in Riverside, Calif. The *Recorder* challenges other churches to undertake such a project.

*...where are we headed?*

### Pray for—

- our church families
- growth in personal spiritual disciplines
- those seeking SDBs, that they find us
- safe travel for our leaders visiting churches
- this year's Pastors' Conference in Denver
- all to keep the Sabbath for God's glory
- our youth and their Conference involvement





## Christian Education

by Ernest K. Bee Jr.

### An Invitation to Conversation

"I don't need an invitation to hold a conversation," a church leader told me upon receiving an *Invitation to Conversation* booklet prior to her church's meeting with the denominational Executive Secretary. This confident Christian has always had a great love for her church, and her focus is always on its future.

Another committed church leader commented to a fellow member following their *Conversation* session, "This is the best thing to happen to our church in a long time. We need to do this at least once a year."

An *Invitation to Conversation* was initiated in May 1998 with Pastor Jerry Johnson and the Pine Street Gospel Chapel in Middletown, Conn. Eight other churches and 109 members have participated in the one and one-half hour question session.

The "Invitation" gives every Seventh Day Baptist congregation an opportunity to share with members of the General Council what is happening in their church. We pray that your church will invite us to learn of your hopes and plans for the next three to five years, and to explore ways in which we may help your church create new ministry.

Following the conversation, the visiting team prepares a written report that is sent to your pastor and church president/moderator. This report will reflect back to your congregation their questions, hopes, and disappointments. It will also emphasize perceived strengths and possible suggestions.

You may schedule a *Conversation* by contacting the coordinator by let-

ter at Box 115, Alfred Station, NY 14803-0115 or by telephone at (607) 587-8527.

The idea for local church conversations began with a question my pastor raised in one of our Allegheny Association Pastors' meetings: "What do you most need in your church?"

Curious to better understand our churches' needs, I examined the yearbook data and observed that our churches may be grouped by average worship participation:

**Magnet churches** average over 75 in worship each Sabbath and tend to draw their members—and members from other Seventh Day Baptist churches—from an automobile travel radius of about one hour. They offer programs for various ages and a place for a larger variety of interests and levels of involvement. Magnet churches have the resources—finances, facilities, lay leadership, and a full-time pastor—to provide that program variety without excessive member stress.

**Self-sustaining churches** average 60 to 74 in worship each Sabbath and often provide the same attractions as the magnet church. Churches with 60 or more worshippers frequently have the minimum resources to function as a magnet church, but with fewer leaders and resources to meet opportunities for ministry. Our more mature self-sustaining churches may exhibit more member stress because they have experienced being a magnet church and still maintain that organizational structure and vision.

**Transition churches** average 40 to 59 in worship each Sabbath and have achieved Pastor John Peil's critical "40" threshold. Our transition churches are 1) maturing churches under 20 years old which have reached the size to dream of a full-time pastor and facilities of their own, 2) seasoned churches over 40 years old that have reached a comfortable plateau or are in a cycle of decline, or 3) older churches that are experiencing revitalization and growth.

**Developing churches** average 25 to 39 in Sabbath worship services and have met the minimum requirements for Conference membership. Developing churches are either in a pioneer phase—sorting out their vision, group personality, leadership style, and program—or are a stable or declining "niche" church. The growth of our developing churches may be limited by the presence of an area Seventh Day Baptist magnet church, loss of vision, lack of adequate leadership, and the community's perception of the church.

**Mission churches** average less than 25 in their Sabbath worship congregation. Typically, they are extended family groups where the loss of a key member is catastrophic. Mission churches often require assistance from groups of churches (an Association or the General Conference) because they tend to have limited resources for leadership, finances, facilities, and ministry. **SR**



## FOCUS Work continues in Indonesia

on Missions

by Kirk Looper

It is always a pleasure to visit Indonesia, where beauty is found in both the land and the people. It is an honor to minister with SDBs in that country.

The work in Indonesia began over five years ago when we received an inquiry about Seventh Day Baptists. We answered that inquiry and sent tracts, books, and other related materials.

An SDB organization was formed and developed by two men who gave it quite a boost. But before long, one of them left our denomination and the other, Rev. Mangangkalangi, died of cancer. This loss was felt throughout the Indonesia Conference and set the work back a long way. Eventually a few other leaders surfaced, and interest in Seventh Day Baptists was maintained.

Within the past two years, new officers were elected and began a renewed effort to organize, develop, and register the group.

I met these officers when I visited Indonesia in December of 1998. At that time, I made suggestions to help them decide their next steps. Through our talks, they realized that the registration would have to wait until enough money was raised to complete the process.

So, instead of focusing on registration, we began the work of translating tracts and sections of the *Manual of Procedures* and *Greater Than Its Parts*. This will enable their Conference to manage its activities properly.

These publications will also allow them to have a more effective outreach.

With the help of a computer, they were able to translate, print, and publish two tracts before the meetings were over. In fact, the tracts were distributed at the Sabbath meeting that weekend.

The president, Mr. Butchi, met with us daily and contributed to the work, while the treasurer and Pastor Jeffrey Lilomboba helped produce the tracts. Pastor Jeffrey focused on the translation and computer operation.

This project required much time and effort, and we appreciate the work of these servants. They had to travel a good distance to get to the hotel where we met.

The visits to our sister Conferences and churches are not all work. I especially enjoy breaking the routine by attending baptismal services. It is good to see people openly confess their love for Jesus Christ and



Mani Yohana, treasurer for the SDB Conference in Indonesia.



Pastor Jeffrey Lilomboba helped in the translation.

their intent to make Him Lord of their life. I attended a very heart-warming baptismal service during this past trip to Indonesia.

Please continue to pray for the Conference in Indonesia as they salvage their past work and surge forward. They need to collect enough money to purchase a photocopier and other machines before they can complete their publishing projects. They also need to encourage others to help with their outreach efforts. **SR**



President Butchi of the SDB Conference of Indonesia, with his family.



Two young Indonesians waiting for the baptismal service on Sabbath, December 19, 1998.



# the BEACON

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

March 1999

It's coming... in June

## Daytona Beach youth report

by Bethany Thompsongordon

The youth activities at the Daytona Beach, Fla., SDB Church officially restarted after the summer break on Sabbath, October 3. We meet every first and third Sabbath, with the first Sabbath meeting in the afternoon and the third Sabbath meetings lasting through the afternoon and into the evening.

The week of October 3, we talked about reflections. The point that Pastor John [Camenga] wanted to get across to us was that just as we can gaze in the mirror to see what we look like, others may look at us and see a reflection of our lives. As Christians, we need to have a God-like reflection, not a worldly reflection.

The following members of the Berlin, N.Y., Community Youth Fellowship took a pledge of abstinence during a church service in January:

- Meghan Hempstead
- Emilie Hempstead
- Craig Mosher
- Trisha Jones
- Michelle Butler
- Cassie Clifford
- Nick Davis

Way to go guys!

On October 17, the youth practiced for the Youth Bible Bowl, held in West Palm Beach, Fla., on November 14 as part of the South Atlantic Coast Churches Day. Some of the material was "lost" in the back of our brains and some of it was totally new to us. Although none of our youth were able to attend and represent our church, we hope to go this year and show that even our tiny youth group has God's Word written in us!

all ages, and are filled with silly songs and creative dialogue.

We learned that these kinds of videos can be enjoyable. But we also need to have some Bible background to understand that the accuracy of such teaching tools are sometimes changed to keep the viewer interested. It was a lot of fun, and we had a good time.

The youth also seem to be enjoying their new Sabbath School teach-

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**As Christians,  
we need to have  
a God-like reflection,  
not a worldly reflection.**

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Later that night, we made our dinner. It was quite an experience. Buttermilk waffles "from scratch" using the old cast iron waffle irons that had been passed down to Pastor John. (If you would like to know the history of the waffle irons, I think Pastor John is willing to tell you.)

Our meeting on November 7 was fun-filled. We entertained ourselves by watching the super funny "Veggie Tales" version of Joshua and the Battle of Jericho. For those of you who don't know, Veggie Tales are Bible reinforcement videos where the biblical characters are vegetables. These videos keep the interest of viewers of

er, Mike Spearl. He has been teaching us about the history of the Israelite Children—their slavery, their escape from Egypt, their 40-year tour of the desert, and then their receiving the Promised Land. We also learned how the 12 tribes broke up, and about the land that they later claimed. We will soon start a series of lessons on the truth of the Sabbath.

We also hope to restart the mural paintings in the YF room. We look forward to the things that God will do in our youth in the months to come, knowing that He will work in our hearts and minds. **SR**

## Pastor Profile



**Name:** Christian Reid Mattison

**Birthdate and place:** November 16, 1956  
Irondequoit, N.Y.

**Current pastorate:** North Loup, Neb., SDB Church

**Family:** Wife, Becky, ageless; daughters Becky Faith, 9, and Kaitie, 7; son Evan, 3.

**Education:** Andover (N.Y.) Central School; Associates in building construction and cabinet making, SUNY at Alfred, N.Y.; personnel administration, U.S. Army & U.S. Navy; T.I.M.E. program.

**Former pastorates/employment:** Pastor, the Bell SDB Church of Salemville, Pa., 1990-1998. Pastor, the German SDB Church of Salemville, 1991-1998.

**My first job was:** Hired hand on a dairy farm.

**Personal hero:** Too many to name them all. Among them are my dad, L. Reid Mattison; my uncle Carrol Burdick, Warren Lippincott, and Rex Zwiebel.

**Favorite Bible passage:** Some of the many are Deuteronomy 4:29, Joel 2:25, Psalm 23, John 14:1-6, and Matthew 11:28-29.

**Favorite author:** Ravi Zacharias

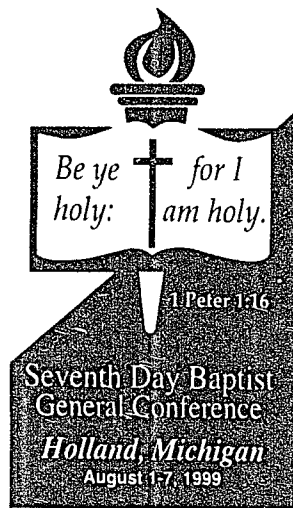
**Most people don't know (about me):** Someday I'd like to build a sailboat.

**When I have time, I enjoy:** Basking in silence and solitude, and many other exciting activities, including reading, woodworking, playing board games with my family, camping, sailing, mowing lawn. I'm never bored!

**A great answer to prayer was:** When we learned that Evan had Down's Syndrome, God more than answered our prayers for comfort. He filled them to overflowing with bright hope for his future, with joy and an appreciation for who Evan is, rather than a sense of loss for who he is not.

**A church project I'm excited about:** I'm still observing and getting acquainted with my congregation. That's my primary project right now. As we get to know each other, I trust that we'll catch sight of a common vision. In the meantime, the Trustees have been winterizing the camp lodge. Many "cranial wheels" are spinning with ideas for our camping and Sabbath School programs, but it's a bit premature to make them public. Our Outreach Committee is hot on the trail with fresh ways to increase our visibility in the area and to make our visitors feel welcome.

**My vision for SDBs:** We've spent far too long wringing our hands and hearts over the size of our denomination. Not that this is an unimportant issue; growth is a worthy endeavor we should strive toward. Yet while it may seem simplistic, I believe that if we center our spiritual focus on being who, and what, God has called us to be by putting Him at the very center of our lives, He'll see to the increase. I also believe that He'll define the measure. God seems to prefer doing big things through small packages to confound the world. "If God is for us, who can be against us?" (Romans 8:31).



## The President's Page

# Why are you a Seventh Day Baptist?

by Norma Rudert

"A family of God. Just as my earthly family gave me love and security, so has my widespread SDB family nurtured my spiritual growth in the great security that Jesus died for me."

"The family connection, both biological and spiritual. Wherever I go, there is a feeling of belonging that is all-encompassing."

Again, "...the family aspect. Even though we may see one another only once a year, the relationships with other Seventh Day Baptists are just amazing. We need to think about how we can capitalize on the special feeling of being part of a close-knit, loving group."

"In the overall picture, Seventh Day Baptists come the closest to following what God has told us in the Bible."

One young man spoke of how difficult it was for him to leave the traditions of his former church, and his great sense of relief after he found no surprise requirements or hidden agendas. He knows he can disagree on "peripheral" matters and still remain in the covenant body.

"The sense of acceptance in spite

of differences in appearance, musical preference, and style of worship."

"Not having to prove yourself before you are made to feel part of the church family."

"The sense of freedom—freedom to develop my own personal relationship with Christ, to enjoy the Sabbath without being judged by others, to shape our local church the way we want it to be, to agree and to agreeably disagree."

Two others used the word "freedom," placing great value on the fact that we can hold varying opinions on many issues but still have loving relationships within the church. As with political liberty, freedom of conscience in all matters of religion is a treasure that should not be taken for granted nor trampled upon.

"Independence of thought." This was mentioned several times. We often joke about ourselves and say that wherever three SDBs are gathered together, you'll hear four opinions on any theological question. However, when I told Dr. Howard Van Till that we cherish liberty of thought under the guidance of the Holy Spirit, he replied, "That takes



What is one of the best things about being a Seventh Day Baptist?

Stop for a moment, if you will, to consider just how *you* would answer that question. The responses I've had are instructive and interesting, partly because those who have come to us of their own volition have a different perspective from those who have grown up as Seventh Day Baptists.

Listen in, then, to what others appreciate most about our church: "The Sabbath. In college and later in my work life, just knowing that the Sabbath was coming has helped me cope with all the anxieties and stresses of the week."

"Keeping God's Sabbath reminds me that I am in His will and that He loves me."

"I have enjoyed close friendships and deeply moving worship with numerous other churches, but the one ingredient they lack, which we have... is the Sabbath! It truly is a blessing from God and the crowning jewel of the week."

"A higher level of commitment, due, perhaps, to Sabbath observance."

"Through Bible Study, God revealed to me the truth and blessing of keeping the Sabbath. Then He brought me to Seventh Day Baptists, where I have found love, caring, and an outlet to use talents and spiritual gifts that He had already placed in me."

courage." (Dr. Van Till will present a seminar at General Conference, but more about that next month.)

Courage, yes, but also an appreciation for intellectual integrity. The evangelist Martyn Lloyd-Jones insisted that "the Christian is and must be the greatest thinker in the universe," and that God's first step in adult conversion is to make the person think.

In his book, *The Christian Agnostic*, Leslie Weatherhead says, "Must and 'believe' are words that should never go together." Even our ability

to believe is through God's grace, and we recognize that in theology, as in every area, human knowledge has limits. When we consider the scope of God's activity, a generous serving of Humble Pie should help us confess with Job, "[We see] but the outer fringe of his works; how faint the whisper we hear of him!" Because we are a covenantal (not a creedal) church, there is room for individual study and spiritual growth.

On the highway of holiness we are richly blessed by walking with other believers where we can have dis-

course without dismay, and unity without uniformity.

So, from your point of view, what is one of the best things about being a Seventh Day Baptist? This response brought tears to my eyes. Perhaps you can say "Amen" to it, as I did:

"I am a better, more complete Christian because I am a Seventh Day Baptist."

*Therefore, encourage one another and build each other up, just as in fact you are doing* (1 Thessalonians 5:11). **SR**

## Come to General Conference!

by Judy Parrish, for the Host Committee

The White Cloud and Battle Creek, Mich., Seventh Day Baptist Churches are preparing to welcome you to Hope College in Holland, Mich., on August 1-7, 1999.

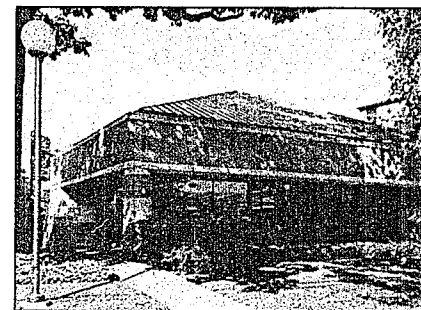
Temperatures should be a wonderful summery 80-90 degrees, and gorgeous Lake Michigan, with beautiful beaches and sand dunes, will beckon during our Friday afternoon free time. Saugatuck, a beach resort/art colony town, is 11 miles south on the Lake Michigan shore.

Hope College, site of Western Theological Seminary, will provide a perfect site for our Conference gathering. All the buildings we will use are located around a central square called the Pine Grove.

The convenience and beauty of our tree-shaded location is matched by our proximity to Holland's "Great American Main Street." Its 150 specialty shops, restaurants, galleries, and museum—in historic buildings dating from the 1890s—is a two-block walk from campus.

If you would like more information to plan an extended Michigan vacation or side trip, the Michigan Travel Bureau can help you at (800) 543-2937. The Holland Visitor and Convention Bureau can be reached at (800) 506-1299.

Seven miles from town, Holland



Hope College's Maas Center, location of our business sessions and cafeteria.



Dimmet Memorial Chapel, the site of our evening worship services and children's conferences.

State Park is extremely popular. Those attending Conference who wish to camp there should call (800) 44-PARKS early to reserve a space. Dutch Treat Campground is three miles from campus in nearby Zeeland, Mich., and can be reached at (616) 335-2517 before April 1. After that date, phone (616) 772-4303.

(Other alternative lodgings will be listed in a future article.)

Pastor Bernie Wethington, chairman, and all the Host Committee members plan to facilitate a memorable Conference for every SDB who can attend.

Come, explore our calling to "Be ye holy, for I am holy" at Hope! **SR**



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

## Women must make family finances their business

Many women think managing money is confusing and difficult, so they let men handle the family finances. But with 80% of women outliving their husbands, and a 50% divorce rate, all women need a working understanding of monetary issues.

"Women assume that men are better at handling money management and business than women are, but this is often *not* the case," says Mary Lynne McDonald, a certified financial planner (CFP) and author of the book, *The Christian's Guide to Money Matters for Women*.

"Considering that sooner or later most women will be alone, either from divorce or widowhood, learning to handle money is just very good common sense."

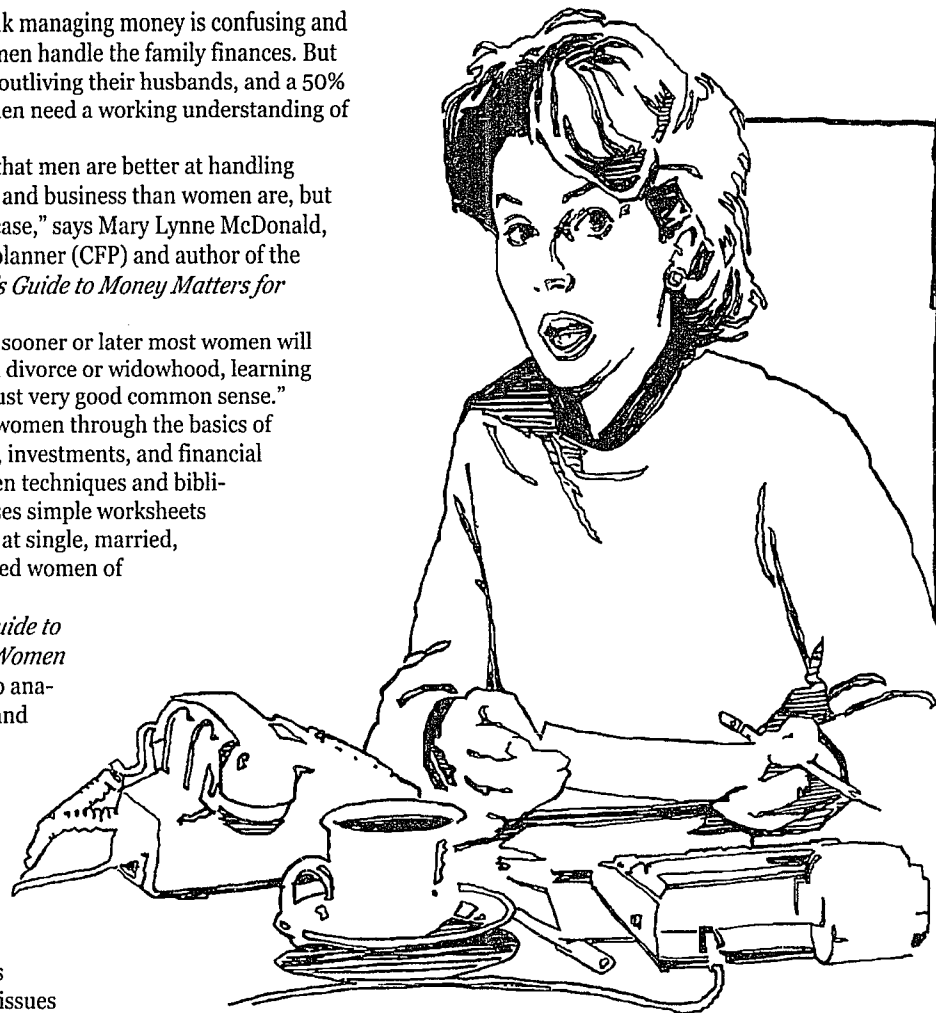
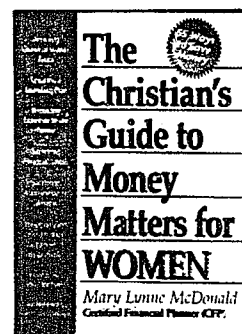
McDonald steers women through the basics of money management, investments, and financial planning using proven techniques and biblical principles. She uses simple worksheets and examples aimed at single, married, divorced, and widowed women of all ages.

*The Christian's Guide to Money Matters for Women* shows women how to analyze their net worth and cash flow, reduce expenses, select the right types and amounts of insurance, make good investment decisions, and plan for retirement. While some Christian wives prefer to leave these issues up to the husband, McDonald hopes they learn the basics now—before they become widowed or divorced.

"A must read for any woman who has failed to educate herself about money—before it's too late!"—Patricia H. Sprinkle, author of *Women Who Do Too Much*. **SR**

Mary Lynne McDonald has been a certified financial planner in Gig Harbor, Wash., since 1984. In addition, she is a professional investment advisor, a stockbroker, and a former banker. McDonald has advised thousands

of men and women on monetary matters in person, on the radio, on television, and in seminars and classes. Her book is published by Zondervan.



## News from the "Little Red Church"

by Diane Cruzan



Colorful quilts filled the Marlboro sanctuary for their January quilt show and bake sale.

The Marlboro Seventh Day Baptist Church in rural Bridgeton, N.J., stitched and baked their way into 1998 to prepare for a combination quilt show and bake sale in January.

Before shopping at the bake sale, visitors could view the 67 quilts that were laid over the church pews in a colorful display. The many styles of quilts included some completed as early as the 19th century, and others as late as 9:30 on the morning of the show!

Most of the quilts were owned by members of the Marlboro or Shiloh, N.J., churches, with several additions from community members. Folks who attended—more than 60 in all—could learn about the quilts by reading attached cards.

The show's main feature was the "Comfort Quilt," created by SDB churches from across the country. The blocks were assembled several years ago by ladies in our Minnesota and Kansas SDB churches. This quilt is now owned by Chuck Graffius and was borrowed for the show by his daughter-in-law, Jan Graffius.

The quilt show may have been the

most colorful and eye-pleasing event of 1998, but the most sonorous, soul-lifting blessing came two months later. In March, the Judson College Choir, a 51-member group from Elgin, Ill., gave a concert at Marlboro.

The choir's president, Scott Graffius, is the son of our pastor, Larry Graffius. The variety of musical styles—classical, contemporary, hymn arrangements, and spirituals—blended to create a truly breathtaking and uplifting worship experience.

A Children's Dedication Sabbath was held in January. Parents, grandparents, great-grandparents, and one great-great-grandmother joined the congregation in promising to help raise these little ones in the Lord. The children beginning their journey into God's fold were Tracy and Stacy Morgan, Melissa and Desiree Rankin, Wyatt Sibley, and R.J. Vosburgh.

On a cool and breezy Sabbath afternoon in October, three from our congregation stepped further into God's fold by being baptized. Daniel Bennette, Tracy Morgan, and Kim Cruzan gave their testimonies on the beach at Jersey Oaks Camp, and

then were baptized by Pastor Larry in the lake. Following hymns and hugs, a fellowship meal was held in the camp's lodge. The next Sabbath, these three—plus Joanna Halter—joined our congregation.

During 1998, the Marlboro church may have set the local record for weddings in one year! In May, Lora Dickinson married Jarrett Sweeney; and in June, Lora's sister, Cindy, married Carl Greene. Scott Graffius and Megan Olinger exchanged vows on a warm August day in Elgin, Ill. And after 10 years of courtship, Ben Cruzan and Dottie Moncrief were married in October at the Shiloh SDB Church.

The Judson choir wasn't the only group to bless the Marlboro church with a concert in 1998. Pastor Larry and his sister, Cindy McKenzie, gave a concert in October. Many people attended and were blessed by these two very talented voices. Although most of the songs were duets, there were some solos—all of them beautiful!

The "Marlboro Fishing Expedition" continued in '98 and branched into 1999. Our members visit area homes to introduce our church (generally recognized if we describe it as "the little red one") and to find ways to serve our community.

Our immediate goal is to reach every home within a three-mile radius of the church, and we get closer every week. While not every visit "sparkles," almost all are friendly. God has allowed some truly wonderful things to happen through this visitation project.

Through God's grace, we were able to live our goals of outreach and inward growth in 1998. And at the "Little Red Church" of Marlboro, these continue into the new year. **SR**

## Accessions

**Berlin, NY**  
*Matthew Olson, pastor*  
 Joined after baptism  
 Matthew Matoske

**Seattle Area, WA**  
*Ken Burdick, pastor*  
 Joined by letter  
 Ken Burdick  
 Ruth Burdick  
 Joined after testimony  
 R. Wendell Burdick  
 Virginia M. Burdick  
 Bob Spreadborough  
 Katherine Spreadborough

Charlie Noyes  
 Melodie Noyes

**Washington, DC**  
*Paul Andries, pastor*  
 Joined after baptism  
 Merlene Warner  
 Joined after testimony  
 Charles Brown  
 Verna Brown  
 Tasha Brown  
 Hatti Collins

## Births

**Mills.**—A son, Isaac Taylor Mills, was born to Walter and Dina (Taylor) Mills IV of Bradford, RI, on December 5, 1998.

**Crouch.**—A son, Caleb Randolph Crouch, was born to Rick and Grace (Camenga) Crouch of Holly Hill, FL, on January 15, 1999.

## Marriages

**Cruzan - Moncrief.**—Benjamin Cruzan and Dorothy Moncrief were united in marriage on October 4, 1998, at the Shiloh, NJ, Seventh Day Baptist Church. Revs. Don Chroniger and Larry Graffius officiated.

**Cravin - Brown.**—Teriot Lewis Cravin and Leigh Brown were united in marriage on October 31, 1998, at the Irish Inn in Shamrock, TX. Rev. E.J. Cofer officiated.

## Obituaries

**Cass.**—Willard M. Cass, 83, of Friendship, N.Y., died unexpectedly on Sept. 2, 1998, at his home. He was born on August 25, 1915, in Friendship, the son of Hubert and Lillian (Deyo) Cass. On August 11, 1946, he married the former Vivian L. Sherwood in Nile, N.Y. She died on April 6, 1997.

Willard lived most of his life in Friendship and attended the Richburg (N.Y.) Rural School District. For many years he operated the family farm on Monahan Road in the town of Wirt. He also worked at the Bill Junker farm in Belvidere, N.Y., and at the Drake Foundry in Friendship. From 1970 to his retirement in 1980, he was employed by the New York State Department of Transportation in Friendship.

Willard was a member of the Nile Seventh Day Baptist Church for 28 years. When that church closed in 1959, he transferred his membership to the Richburg SDB Church, where he was a member for 39 years. During much of that time, he served the church as a trustee and custodian. He was a member of the Allegany Mountain Engine and Implement Club of Port Allegany, and the Delavan Senior Citizens Echo Program.

Survivors include two sons, Daniel and Brian, both of Sandusky, N.Y.; two daughters, Janet Duncan of Idaho Falls, Idaho, and Brenda Cowles of Olean, N.Y.; six grandchildren, and several nieces and nephews. He was predeceased by one brother, Glover; and two sisters, Mary Dawley and Theresa Baker.

Services were held on September 6, 1998, at the Treusdell Funeral Home, with Rev. Robert E. Harris officiating. Burial was in Maple Grove Cemetery, Friendship.

**Harris.**—Don McClain Harris, 52, of Silver Spring, Md., died on November 18, 1998. He was born on October 1, 1946.

The light of Christ in Don's life shone brightly in a world of darkness as he went forth proclaiming the Gospel with great boldness to all who would listen.

He shared his gift for teaching with his Washington, D.C., SDB Church brethren as well as fellow co-workers in the Family of God. He persevered with his weekly Bible studies at Bell Atlantic until his retirement in 1996, despite several attempts to dismantle the group.

Even after retirement, he was affectionately known as the "Bible question man," challenging all to "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).

Survivors include his wife, Brenda, one daughter, Alaiki Bowman, and three grandchildren.

A memorial service was held on November 28, 1998, with Pastor Paul R. Andries officiating.

**Langworthy.**—Anna May Langworthy, 92, of Alfred, N.Y., died on December 13, 1998, at Wellsville (N.Y.) Manor Nursing Home.

She was born on February 21, 1906, in Dunellen, N.J., the daughter of William H. and Nellie (Amerman) Ryno. A 1924 graduate of Plainfield (N.J.) High School, she graduated from Alfred University in 1931. She was a librarian at Alfred University for 19 years.

Baptized by Herbert Polan in Dunellen in 1918, Anna May was an active member of the Alfred Seventh Day Baptist Church. She served as Recording Secretary for the SDB Western Association from 1957-67. She was also active in the Amandine Club and the Forsythe Willson Club of Alfred.

In 1952, she married Lynn L. Langworthy. They enjoyed many long trips, visiting his children and participating in farm steam engine conventions. He died in 1974. Her stepchildren and grandchildren were blessed with thoughtful gifts through the years, especially her

knitted and other handmade articles.

Survivors include two stepdaughters, Doris Van Horn of Lonoke, Ark., and Frances Cornelius of Alfred Station, N.Y.; two stepsons, Russell of Providence, R.I., and Leland of Chittenango, N.Y.; and several stepgrandchildren and great-stepgrandchildren. In addition to her husband, she was preceded in death by one brother, Stanley Ryno.

A memorial service was held on January 17, 1999, in the Alfred SDB Church, with Pastors Leon Wheeler and David Clarke officiating. Interment was in Alfred Rural Cemetery.

**Hoffman.**—Bernice B. (Burdick) Hoffman, 97, of Boone Lake, Exeter, R.I., died on December 25, 1998.

She was born in Old Mystic, Conn., on June 16, 1901, the daughter of Ennis and Fannie (Davis) Burdick. She married John B. Hoffman on November 9, 1932, in Norwich, Conn. He died on September 15, 1995.

Along with her husband, Bernice attended the Pawcatuck SDB Church in Westerly, R.I. She had been an executive secretary for the Westerly Granite Co. and volunteered as a bookkeeper for the Westerly office of the Visiting Nurse Association.

Survivors include one daughter, Judith A. Brannon of Shreveport, La.; four grandsons; four great-grandchildren; and many nieces and nephews. She was predeceased by one brother, Rudolph Burdick; and three sisters, Mary A. Burdick, Dorothy Happel, and Alice Davis.

Graveside services were held on December 30, 1998, in Elm Grove Cemetery, Mystic, Conn., with Pastor Leon R. Lawton officiating.

**Marschner.**—Josephine (Thoma) Marschner, 98, of New Britain, Conn., died on January 9, 1999, in Providence Hospital, Anchorage, Alaska, after a short illness.

She was born in Langweid, Germany, and had lived in New Britain

since 1935. She most recently lived with her daughter and son-in-law in Anchorage.

On January 16, 1932, Josephine married Eric Marschner. He died in 1992. She was a member of the Pine Street Gospel Chapel in Middletown, Conn.

In addition to her daughter, Erica Case, she is survived by one son, Guenther, of Worcester, Mass.; six grandchildren, and several nieces and nephews.

Funeral services were held on January 16, 1999, at Carlson Funeral Home in New Britain. Burial was in Fairview Cemetery, New Britain.

**Wilson.**—Douglas Robert Wilson, 95, died on January 23, 1999, at High View Health Care Center in Middletown, Conn.

He was born on May 7, 1903, in Springfield, Mass., the son of Douglas O. and Cosie Jane (Griswold) Wilson Sr.

Douglas lived most of his life in Middletown, working for the Long Lane School for 31 years and at Middlesex Hospital for nine years. On Sundays, he enjoyed entertaining at the High View Health Care Center, singing and playing the harmonica.

His wife, Gertrude (Beckley) Wilson died in 1992.

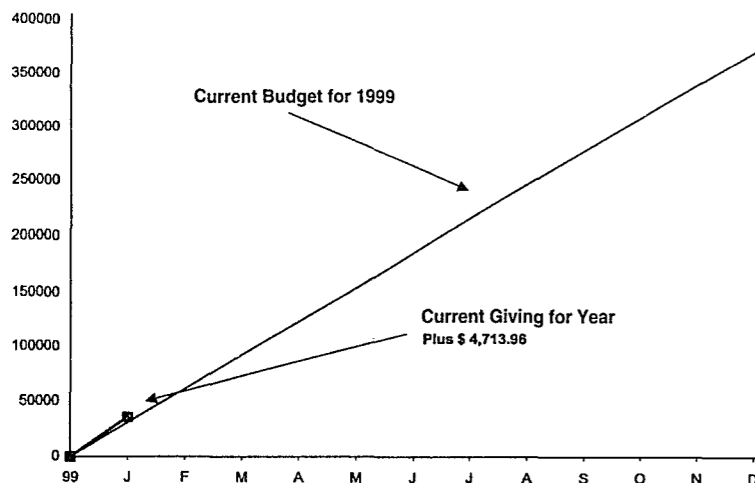
He was a member of the Pine Street Gospel Chapel, Middletown, and was an avid Bible scholar.

He leaves two sons, David of Higganum, Conn., and Jonathan of Middletown; one daughter, Donna Nedley of Portland, Conn.; one brother, Woodrow, of Middletown; four sisters, Agnes Roarke of Wethersfield, Conn., Daisy Odette of Hebron, Conn., Minnie Phillips of East Hampton, Conn., and Cosie Spencer of Ohio; seven grandchildren, and seven great-grandchildren.

He was preceded in death by several brothers and sisters.

Funeral services were held on January 27, 1999, at the Doolittle Funeral Home in Middletown. Interment was in Pine Grove Cemetery, Middletown.

## Current Giving 1999



## Maiden Hall Conference Center keeps growing

by Gem Fitz-Henley

Dear Kevin,

Yay!!! "Pastor Profile" is back. Besides featuring the new folks who "grace our pulpits," how about some of the less-than-new pastors? It's good for us folks who can't get to Conference to put faces with names and also to find out some things about the ones we do know.

Mallie Petrie  
Verona, N.Y.

### Forever friends

Two precious saints of our SDB church in Middletown, Conn.—the Pine Street Gospel Chapel—are now in God's presence (see obituaries, page 25).

For years, Douglas and Gertrude Wilson would faithfully pick up Eric and Josephine Marschner each Sabbath for church. Their weekly ritual would include a fast-food dinner after the service. They were good friends.

Both Gertrude Wilson and Eric Marschner passed away in 1992. Doug and his son would often keep Josephine company, entertaining her with their musical talents.

The old friends both started having health problems around Thanksgiving time in 1997. Josephine eventually needed to leave Connecticut and stay with her daughter in Alaska. Her illness worsened.

Mr. Wilson kept in contact with his friend, always asking about her condition and lifting her up in prayer. Early this year, when he heard that Josephine (age 98) was gone, he declared, "I'm not too far behind!" Doug died two weeks later at age 95.

Their pastor, Jerry Johnson, felt it was quite appropriate that both obituaries would be close in death, as these friends were in life. **SR**

On January 22, 1999, I left San Diego, Calif., for Jamaica to facilitate the work on the Conference Center at Maiden Hall.

Praise God! The extension of the roof of the cafeteria is now complete, and this because the floor of the large auditorium.

The next step is to put the roof on the upstairs, which already has walls. Here we hope to accommodate the Senior Saints in mid-March to April, as well as Conference delegates from July 19-26.

We still need to dig and prepare a septic tank, and install bathrooms upstairs. This area also needs electricity.

"Thanks" to everyone who has helped this project by praying, giving, and working. Please continue to pray for the work and workers, and by giving as the Lord provides.

To obtain a receipt for tax purposes, gifts may be made to the San Diego SDB Church and marked, "For Maiden Hall." If you prefer, donations may be made through the Missionary Society. Those addresses are:  
San Diego SDB Church  
P.O. Box 33514  
San Diego, CA 92163-3514

SDB Missionary Society  
119 Main St.  
Westerly, RI 02891

### Recent pastoral changes

Paul Andries, new pastor of the Washington, D.C., SDB Church.

Alvin Bernard, has resigned as pastor of the West Palm Beach, Fla., SDB Church effective end of 1999.

Michael Burns, new pastor of the Albion, Wis., SDB Church.

Paul Manuel, new pastor of the German SDB Church in Salemville, Pa.

D. Scott Smith, new pastor of the First Hopkinton SDB Church in Ashaway, R.I.

Ed Sutton, has ended his service at the Shepherd's Fold SDB Church in Blountville, Tenn.

In September 1998, Rodney Henry felt led of the Lord to not renew his contract with the denominational Council on Ministry as Director of Pastoral Services. The Denver, Colo., SDB Church, at their January business meeting, called Rod Henry to become the senior pastor of the church. Pastor Jim Galanaugh, the current pastor, felt that his gifts were more in the area of outreach and evangelism, and the church agreed. Pastor Galanaugh will become Denver's outreach and evangelism pastor, while Pastor Henry will become the senior pastor.

# K E V I N ' S C O R N E R

### Global warming a good thing?

Since Don Sanford knew this theme on the environment was approaching, he shared a related matter at one of our weekly chapel services here at the Center.

He read from Marvin Phillips' book *Never Lick a Moving Blender!* (1996, Howard Publishing, West Monroe, LA). The prose is as witty and challenging as the title, and as humorous as the cartoon illustrations. Don chose Phillips' chapter called "A Survival Plan for Planet Earth" (the one right after the chapter, "Broccoli Can Kill").

I chose to steal—or rather, *recycle*—excerpts for this month's Korner. Thank you,

Marvin Phillips, for these practical improvements to our personal environments!

#### 1. Recycle (kindness)

Surely when a kindness has been done to you, you should pass it on. Get into the habit of returning good for evil, too. You know that's what the Lord said. Don't seek revenge. Overcome evil with good. Give plenty of smiles.

#### 2. Plant (a kiss)

Preferably plant it on someone you love or at least on someone you know. Don't be like the poor soul who didn't kiss his wife for 20 years and then shot the man who did....

...And of course, make sure your kisses are "holy kisses." Kissing is a language, and we must always be sure we're saying the right thing.

#### 3. Stop air pollution

I can't do much about the giant problem of polluting the air.... But I can do something about the pollution of gossip, cursing, pessimism, and put downs. I'm talking about unnecessary criticism, tearing up another's ribbon, or raining on someone else's parade.

...We ought to get tough on polluters. I don't think we'll ever put pornographers out of business. But we can do a good job of *self-censorship*.

#### 4. Conserve water

Don't cause tears by your thoughtless words and actions. We have no right to hurt others....

Dry others' tears with your understanding and compassion. Ask yourself, "Can I make it better? Can I do

something to make them feel okay?" Those who can, have a great gift from God. Love seeks the best interest of the person loved.

#### 5. Consume less

I'm talking here of things that hurt you. Americans are digging their graves with their own teeth and their lifestyles. I preach too many unnecessary funerals because of the big four: obesity, eating wrong, stress, and a sedentary lifestyle. Add smoking, alcohol, and other unnecessary drugs to those, and you have a lethal combination.

#### 6. Control your use of plastic

I'm talking about the great American curse—*credit cards*. You can buy anything for nothing down and only 400 painless payments. Americans are finding out those payments aren't as painless as they're cracked up to be....

Be generous in sharing what you *do* have. Be stingy in sharing what you *do not* have.

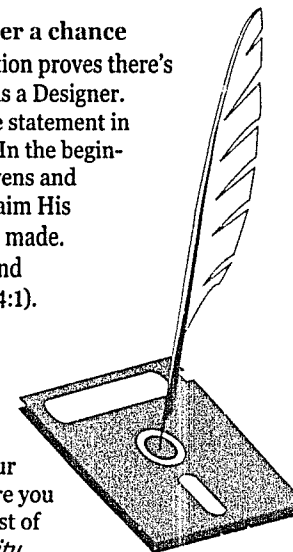
#### 7. Enhance global warming

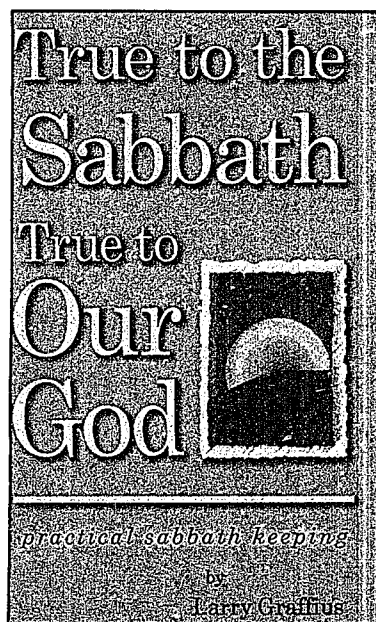
Our world is a cold place. There's a shortage of love, warm caring, and affection. Show a little love. Give affectionate hugs. Share warm fuzzies. Tolerate each other's differences. It's okay to garden organically, but leave the fertilizer in the yard. It has no place in relationships.

#### 8. Give the planet owner a chance

Acknowledge that creation proves there's a Creator. Design demands a Designer. The most logical, provable statement in the Bible is the first one, "In the beginning God created the heavens and the earth" (Gen. 1:1). Acclaim His ownership of what He has made. "The earth is the Lord's, and everything in it" (Psalm 24:1). Assume He knows best. Applaud His sovereignty, and accept His blessings.

These steps will keep our planet warm, at least where you live. It will give you the best of *now* and the best of *eternity*.





Why is Sabbath keeping  
a significant principle  
for believers?

What does it mean to  
keep the Sabbath  
Holy?

How do we practice  
Sabbath keeping  
today?

*True to the Sabbath, True to Our God* by Rev. Larry Graffius, is a fresh, relevant Bible Study of God's command to "Remember the Sabbath day to keep it holy." You will discover new meaning and practical application of this often overlooked principle of Christian living.

God has designed the Sabbath as a day of rest, worship, blessing, and service. As you explore these exciting topics, you will be challenged to a deeper level of consistency and commitment in your spiritual life.

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