

The

S

abbath

*News for and about
Seventh Day Baptists*

March 2001

R

ecorder



Remembering

DERUYTER



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

Summer Institute:

Sabbath Theology
June 4 - 15, 2001

Seventh Day Baptist Center
Janesville, Wis.

This session will be open for laity to audit. Please contact Rev. Gabriel Bejjani for more information: (909) 682-2002

Robe of Achievement

The Women's Society is accepting nominations for the Robe of Achievement for 2001. Criteria for the resumé may be found in last month's SR.

Send nominations to:

Rowena Van Horn
209 First Ave.
Daytona Beach FL 32114

Deadline:
March 31, 2001

Centennial birthday

On March 14, 2001, Lora S. Harris will celebrate her 100th birthday. Let's shower her with cards!

Mrs. Harris, a retired school teacher who still attends church each Sabbath, has been active in the Shiloh, N.J., Seventh Day Baptist Church since her marriage (see article, page 22). She was a member of the American Sabbath Tract Society when it was located in New Jersey, and she still lives in her own home.

Lora is the second oldest member of the Shiloh church, just 11 months younger than Florence Bowden, who reached her centennial birthday in April 2000. (Perhaps we have good water in Shiloh?)

Send card to:

Mrs. Lora S. Harris
899 Barretts Run Rd.
Bridgeton NJ 08302

Historical Society Meeting

The annual meeting of the Seventh Day Baptist Historical Society will be held at the SDB Center in Janesville, Wis., on Sunday, April 29, 2001, 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.

The Sabbath Recorder

Establ. 1844

March 2001
Volume 223, No. 3
Whole No. 6,860

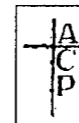


A Seventh Day Baptist publication

The Sabbath Recorder (ISSN 0036-214X) (USPS 474460) is published monthly (combined July & August) by the SDB 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. Printed in Canada. Periodicals postage paid at Janesville, WI, and additional offices.

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

This is the 156th year of publication for *The Sabbath Recorder*. First issue published, June 13, 1844. Member of the Associated Church Press. The *Sabbath Recorder* does not necessarily endorse signed articles.



Kevin Butler
Editor

Leanne Lippincott
Assistant Editor

Contributing Editors

Aubrey Appel, Calvin P. Babcock, Gabriel E. Bejjani, Andrew J. Camenga, G. Kirk Looper, Clayton Pinder, Laura Price, Don A. Sanford.

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.

Features — Remembering DeRuyter

Why did these doors close? 4
by Ernest Clemens

Short historical review becomes a possible "wake-up call" for other shrinking churches.

A Service of Closure 6
by Rex Burdick

The doors are closed, but seeds of faith have been spread and planted far and wide.

A DeRuyter timeline 8
Historical highlights from 1795-1984.

The latter years 9
by Selma Mickel

Dispersing a church's earthly treasures proves to be a daunting task. DeRuyter's last church clerk shares the process.

Saving a DeRuyter landmark 11
by Aaron Gifford

Local historical society steps in to keep the SDB building in DeRuyter.

Departments

Reflections 12	The Beacon 18-19
<i>Polished planks and dirt floors</i>	<i>National Youth Retreat</i> 18
	<i>Riverside YF update</i> 19
Women's Society 13	President's Page 20
<i>Hold onto God's unchanging hand</i>	<i>Listening to God and obeying</i>
Pearls from the Past 14	The Paraclete 21
<i>DeRuyter Institute: a blessing to the world</i>	<i>Faithfulness</i>
SR Almanac 15	Local news 22-23
<i>Looking back 5, 10, 25... years</i>	<i>Shiloh, NJ</i> 22
	<i>Sydney, Australia</i> 22
	<i>Stonefort, IL</i> 23
Christian Education 16	Family flux 24-25
<i>In search of a good book</i>	<i>New members, marriages, births</i> 24
	<i>Obituaries</i> 25
Focus 17	Kevin's Korner 27
<i>Need for safety and buildings</i>	<i>Family connections</i>



Remembering the DeRuyter Seventh Day Baptist Church

The DeRuyter, N.Y., Seventh Day Baptist Church held a Service of Closure on August 21, 2000. Warren Brannon, who led the 7:00 p.m. service, gave the opening remarks and prayer, followed by words of remembrance and challenge by Pastor Ernest Clemens, former pastor of the SDB churches of Leonardsville and Brookfield, N.Y. Mr. Brannon gave a brief history of the church from 1835-1984, while Pastor Rex Burdick shared his memories of the DeRuyter church and gave a Service of Closure. Robert Mickel led former choir members in the singing of a hymn, and a Prayer of Closing was offered by former pastor Helen Green.

Why did these doors close?

Remarks by Pastor Ernest Clemens

They came by ox car and on foot. Their names still echo through the churches of Seventh Day Baptists in America. With the spirit to tackle the wilderness that then was, they suffered hardships and heartaches. But they also had hearts that rejoiced in

the bonds of Christ and His Church. With incomes that seldom surpassed \$300 a year, they ultimately bound themselves to build this church. Every nail was a sacrifice and sacred to this day. We are reminded of the book of Ezra, where we read

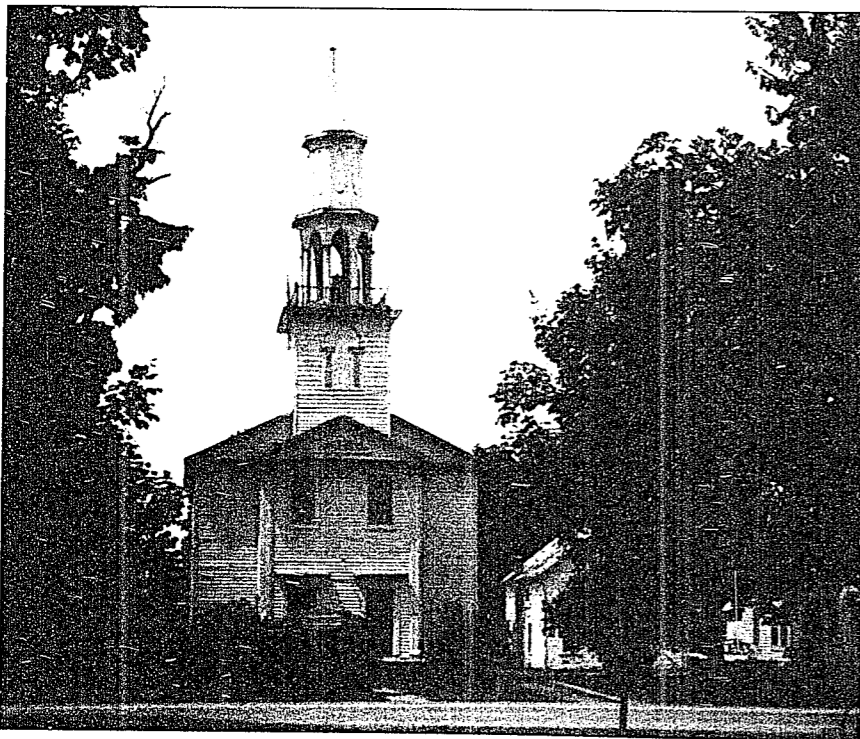
about "the nail in his Holy place." Donations of time and much love, coupled with heavy hewn timbers lifted and pinioned into place, brought the church together on what might be considered "holy ground."

The groins, the pillars, the arches, and the domes are as you see them. Done with hand tools, they built this beautiful temple.

Their fire and fervor was evident to this infant community, and thus the church numbers grew. Hundreds of precious souls were added to this church, and their names were recorded in "The Lamb's Book of Life."

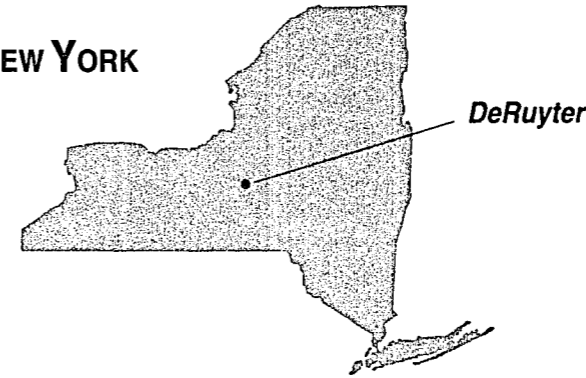
As the church flourished, so did the town. They had faithful pastors and faithful people—people not only faithful in attendance, but also in their witness and support. For 185 years, these people magnified their Lord.

Of necessity, some went to be with their Lord while others moved



A recent photo of the DeRuyter church.

NEW YORK



on to different parts of this great land, carrying with them the message of Christ. But slowly, with the passage of time, the numbers dwindled. We wonder at this time if the church began to be content with those who stayed behind.

Something happened. It may be that many had "left their first love"

We must now examine our hearts and ask, "Why did these doors close?" "Why this official closing tonight?" Those few who "stayed by the stuff" cried out as the Macedonians did: "Come over and help us." The cry was either not heard, or it was ignored. Thus our assembly tonight.

Some went to be with their Lord while others moved on to different parts of this great land, carrying with them the message of Christ. But slowly, with the passage time, the numbers dwindled.

and that slowly the fire of evangelism became just a flicker, and they ceased to "reproduce after their own kind."

They needed help. They needed a local pastor. They needed a shepherd. But no help came.

After so many years of faithful service, the few remaining were advised to close their doors, and the Lord "removed the candlestick."

In the 1950s, a new church began to serve in another part of town. I remember having a week of special services with them. That church is still functioning. Another church was built north of town, and the message of Christ is still going forth from both of these places.

One cannot peruse the pages of Seventh Day Baptist history without pondering why so many churches have ceased to function—they are myriad. We wonder about all the colleges that once were institutes to train and prepare workers for the ministry.

Maybe some soul-searching is in order. Maybe we are content to allow this to happen; maybe others are not. Perhaps this is a "wake-up call" for all of our small SDB churches.

Maybe we should be knocking on doors. Maybe we should be praying that the fervor and fire of that early church will be born again in us. **SR**

If our congregation should be dispersed, we should still remain members of God's church, Israelites grafted and/or rooted—in deed, in thought, in God's true word. And we should let God's love dwell in our lives and His commandments remain our guiding light, lest we should stumble in our plight and stray from His precious herd.

Bind in our hearts and minds God's love and teach us how to rise above the anguish, hurt, insults and pride; God ever be our guiding light.

May we spread the Gospel thru all nations and bestow and receive and bestow compassion,

And mercy entreat bestowed by grace to bring us to that peaceful place, And all we sinners He would receive if only we do believe and trust our Lord and His word to heed to reunite us in jubilee.

—Laura Price



A Service of Closure

by Rex Burdick

This church is the church of my childhood!

How well I remember those special Sabbath trips from the farm to DeRuyter, stabling the horse in Grandpa's barn next door to the church, and usually having Sabbath dinner with Grandpa George and Grandma Eleanor.

Entering past the pulpit, we sat in the fourth seat on the left (on the right as we faced the front of the church). Elder Van Horn held forth in the pulpit, preaching from the text Mrs. Van Horn had artfully inscribed with colored chalk and decorations on the blackboard in the front of the church to the right of the pulpit.

Upstairs in the balcony, we received strong Bible teaching and a background for our faith from Mrs. Church, our Sabbath School teacher.

Here is a fact that is special to me: According to historical papers preserved in *Seventh Day Baptists in Europe and America* (Vol. 1, p. 327), the origin of the DeRuyter Seventh Day Baptist Church was from two families from the Berlin, N.Y., church who formed a branch of their church in DeRuyter in 1806. They were later joined by others from Berlin.

My last pastorate before retirement was in the Berlin church. So, beginning my Christian life in DeRuyter, I went on to my closing pastoral service in this church's mother church. That gives me sort of a double relationship—double interest here.

The founders of the DeRuyter church were people of God, people of faith. We have not inherited their faith, for faith cannot be inherited. Faith is only by personal experience, by personal acceptance of Jesus Christ as Savior. But their faith has touched us, rubbed off on us, and we are better for it.



For almost 200 years, the DeRuyter SDB Church has been planting seeds of faith.

Let's read from Eccles. 3:11.

He has made everything beautiful in its time. He has also set eternity in the hearts of men; yet they cannot fathom what God has done from beginning to end.

Please notice these three ideas in this verse:

•God has given this church a beautiful heritage and faith. He has made this church beautiful in its time.

•He has given us a sense of eternity, the eternity of God and the eternity of His Church—not in the sense of the physical structure, but in the sense of the people who are His Church forever.

•We, limited by our finite human nature, cannot completely understand all that God has done and will do in and through this church, as its people move forward into other areas and places of service.

But there are some things we have seen and now understand. Here in this church, our young men and women, perhaps we ourselves—

Have received Christ as our Savior;

Our sons and daughters have been baptized;

Our faith has been nurtured;

Our marriages have been solemnized;

Our babies have been dedicated;

Our older people, our fathers and mothers, and some younger ones have passed from this life as God has called them home to be with Him forever, and here their funerals have been conducted.

We love this church because it has been so much a part of our lives, and we thank God for it. God has made

this church "beautiful in its time." But the local, visible church is only a shadow of what will be in God's eternal kingdom. *In God's timing*, the time has come for us to let go of this visible local church and cling all the more closely to Christ.

In Hebrews 11 we read: "By faith [Abraham] made his home in the promised land like a stranger in a foreign country... for he was looking forward to a city with foundations whose architect and builder is God... By faith Isaac blessed Jacob and Esau in regard to their future. By faith Jacob, when he was dying, blessed each of Joseph's sons, and worshiped as he leaned on the top of his staff.

"By faith Joseph, when his end was near, spoke about the exodus of the Israelites from Egypt and gave instruction about his bones... By faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter. He chose to be mistreated along with the people of God rather than to enjoy the pleasures of sin for a short time..."

Allow me to paraphrase: By faith two families from the Berlin Seventh Day Baptist Church settled in DeRuyter and started a church here. By faith young people and old came to Christ and the Seventh Day Baptist Church. By faith they built a church and witnessed for Christ here.

Back to Hebrews 11:32: "And what more shall I say? I do not have time to tell about Gideon, Barak, Samson, David, Samuel, and the prophets, who through faith conquered kingdoms, administered justice, and gained what was promised."

I paraphrase again: And what more shall I say? About Alexander Campbell, the Stillmans, Lucis Swinney, Charley York and the Craft family; about T.J. Van Horn, Neal Mills, Harmon Dickinson, Charles Swing, Helen Green, and the host of lay people who, with God's help, brought the Good News of Christ to people in DeRuyter and made the church what it has been.

For almost 200 years, the DeRuyter SDB Church has been planting seeds of faith. Seeds will bear fruit whenever they are planted.

I recently read that wheat seeds from ancient Israel have been recovered among archeological findings. They have been planted, and grew and bore a crop of wheat these centuries later.

The DeRuyter church, though now disbanded, will continue to live wherever its people of faith reside and worship and serve our Lord. Its seeds of faith are planted by its people in all parts of our country and around the world—wherever our lives may touch.

The book of Acts tells us that the believers were scattered around the world, and they went everywhere preach-

ing the Word. So let it be with us.

As we come to this closure, let us remind ourselves that we are God's people. We are God's Church scattered, worshipping in Adams Center, Brookfield, and Verona, N.Y.; Pennsylvania; Albuquerque, New Mexico; Seattle, Washington; or wherever God has led us. And let us pledge to be true to the faith, and let God continue to do His good work in us and through us—BECAUSE:

There's a church within us, O Lord;
There's a church within us, O Lord;
Not a building, but a soul,
Not a portion, but a whole;
There's a church within us, O Lord.

There's a fire within us, O Lord;
A new life a-burning, O Lord;
A new fire for a life,
Combating present strife;
There's a fire within us, O Lord.

There's some building to be done,
O Lord;
There's some building to be done,
O Lord;
Not with steel, not with stone,
But with lives which are Your own;
There's the church to be built,
O Lord.

There's the church within us, O Lord;
There's the church within us, O Lord;
Not a building, but one soul,
Not a portion, but a whole;
WE ARE YOUR CHURCH IN
THE WORLD.—Kent Schneider

Amen. SR



The DeRuyter church, though now disbanded, will continue to live wherever its people of faith reside and worship and serve our Lord.



A DeRuyter timeline

This historical information of the DeRuyter, N.Y., Seventh Day Baptist Church covers the years 1795-1984; assembled by Warren F. Brannon and R. Wendell Burdick.

DeRuyter Pioneering

•1795 Settlement—North of DeRuyter
Lincklaen Purchase, then Tromptown (name of current DeRuyter Historical Society)
William & Thompson Burdick (6-week trip from Rhode Island)

•1799 First school—Ira Gage, teacher
Settlement East of DeRuyter—Arrivals were:
Jonathan & Pardon Coon, Matthew Wells (1800);
Jonathan Bently (1808); Sylvester Crumb (1809)

•1806 DeRuyter had 6 log houses and a store
Arrivals from Berlin, N.Y.—Henry Clark, Phineas Burdick, William Satterlee, Jabez Burdick, Stephen Maxson, and Pastor David Davis

•1815 DeRuyter SDB Church was organized
These members from Eastern SDB Churches came to do this: Berlin, N.Y.—William Satterlee, John Burdick
Hopkinton, R.I.—Matthew Stillman, Alpheus Burdick

DeRuyter Population Explosion

Residents:
James Coon, William Saunders, Joshua Saunders, Jared Stillman, Thomas Stillman, Joseph Stillman, George Burdick, Weeden Burdick, Thomas Burdick, Ransel Richmond, Solomon Coon, Hannah Coon, Kenyon Burdick, Abigail Stillman, Betsy Stillman, Sally Stillman, Avis Coon, Nancy Coon, Catherine Wells, Elizabeth Wells, Elizabeth Maxson, Catherine Coon, Sylvia Burdick, Olive Saunders

•1830—DeRuyter Village:
11 Dry-good stores, 4 churches, 2 hotels, 2 print shops, 5 blacksmith shops, 2 harness shops, 4 wagon

shops, school, bank, meat market, tailor shop, shoe shop, 2 millinery shops, jewelry shop, dentist, furniture store, grist mill, saw mill, foundry, soap & candle factory, dish factory

•1835—SDB Church was built, cost \$3,000
By 1832, 240 members
By 1840, 420 members
By 1860, 535 members
By 1875, 658 members

1836—Deed to the SDB Religious Society, recorded Madison Co. Court. Oliver Mitchell & wife sold the site for \$1.00.
Trustees that received it were:
Terry Burdick, William Crandall, Matthew Wells, Eli S. Colegrove, Roswell Richmond, Tandon Coon, William Burdick. Population of DeRuyter in 1836 was 821.

•1837—DeRuyter Institute: Rev. Alexander Campbell, SDB Pastor, planned it for the community. SDBs were to erect the building. Prof. Rollo opened school. Teachers were Solomon Carpenter & wife.

•1861-63—DeRuyter Reservoir was constructed.

•1874—Union Free School district purchased the Institute for \$2,535. Replaced with Brick Building in 1907.

•1902—Stained Glass memorial windows were installed in the church. Date on the church building is 1835.

•1976—Addition to the church—Fellowship room, kitchen, and rest rooms. Project was accomplished by membership.

DeRuyter Pastors, from 1900 – 1984

1907-1917	L.A. Wing	1947-1948	Zack White
1917-1919	James Hurley	1950-1952	A. Clyde Ehret
1920-1922	Harold R. Crandall	1953-1956	Edgar F. Wheeler
1922-1926	John F. Randolph	1956-1970	Charles D. Swing
1926-1929	J.T. Babcock	1971-1973	Alan Crouch
1929-1935	T.J. VanHorn	1975-1976	Charles D. Swing
1936-1943	Neal D. Mills	1976-1984	Helen Green (Ordained June 16-17, 1978)
1943-1946	Harmon Dickinson		

The latter years

Church Clerk Selma Mickel writes about DeRuyter church activities from 1984 to present

Since I am the last clerk of the DeRuyter Seventh Day Baptist Church, I feel that there is more information about the church that would be of interest to fellow SDBs as well as other people.

Faithful servants

Pastor Helen Green was our last full-time pastor, serving with dedication from 1976-1984. For a period of seven years, 1984-1991, we kept the church open summers. According to my husband, who is church treasurer, we paid supply pastors to fill the pulpit during that time.

We were fortunate to have some of our own retired pastors in the area during those years. For example, Rev. Victor Skaggs preached most Sabbaths during the summers of 1988 and 1989. Others included Rev. Rex Burdick, Rev. Helen Green, and

Rev. Leon Maltby. Pastor Ernest Clemens, Pastor Verne Wright, and Pastor Worth Wilson also preached for us. In addition, we had supply pastors from other local churches.

During this time we continued to look for a permanent pastor. We contacted 11 different people—six SDBs and five others—with no success.

since September 15, 1815." Some 658 names are listed under this heading.

The other heading reads, "Members recorded, February 28, 1969." Here, 84 names are listed.

Believe me, it is a heartrending task to close a church and dispose of things that are very meaningful.

Believe me, it is a heartrending task to close a church and dispose of things that are very meaningful. However, we feel good about where most of "our treasures" went.

For those of us involved in this search, it was most discouraging.

Then the Leonardsville-Brookfield (N.Y.) SDB Church family, led by their concerned pastor, Ernest Clemens, and his wife, Elrena, helped put us in contact with Pastor Charles Crosby. He began serving our church in March 1991 and continued his outreach work through September of that year. Through his efforts, one or two new families began coming to our church.

Decision to close

The church was again open on a weekly basis for six months. However, because of a family situation, Pastor Crosby had to leave. With sad hearts, we voted in November of 1991 to close the church.

In a record book I now possess (eventually, it will be sent to the SDB Historical Society), there are these headings:

"Names of Persons Who Have Held Membership in the Seventh Day Baptist Church of DeRuyter

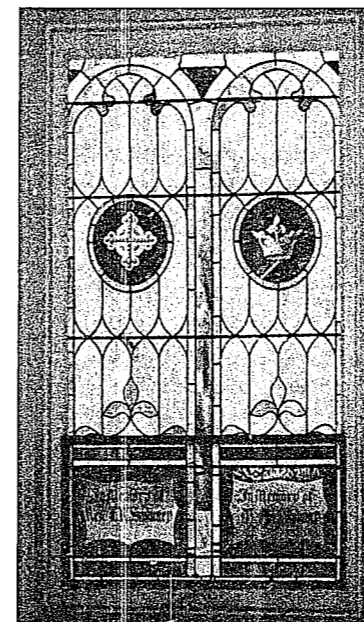
However, we feel good about where most of "our treasures" went.

We especially want to thank the Missionary Board for their help in this area. Missionary Society Executive Director Kirk Looper and his wife, Vivian, came to DeRuyter three or four different times and suggested SDB churches that could use the various items in the church. The two of them actually came here and physically helped pack the dishes and other items from the kitchen and suggested they be sent to the International Center in Jamaica. And they were.

Sharing our treasures

One of the main gifts was the stained glass memorial windows in the sanctuary. The Loopers told us about the Cornerstone SDB Church in Tupelo, Miss. We had the windows removed, repaired, and sent on for installation in their new church building.

Hymn books and pew Bibles were sent to Africa. Some furniture, plus



One of the beautiful windows in the church.



the organ and one piano went to the Toronto, Canada, church. The Communion set we were using, as well as the collection plates, also went to Toronto. (We had these engraved as a gift from the DeRuyter church, and as a memorial.)

The sound system, tables, chairs, children's bookcase, flags, and another piano went to the Leonardsville-Brookfield church. They also received the painting of "Jesus in Gethsemane" which hung in our church for many years. Pastor Bill and Gwen Bowyer paid the original artist for the painting and donated it to the Leonardsville church. The members were most appreciative for this addition to their sanctuary.

At a church meeting in DeRuyter during the summer of 1993 (when more of our members were with us), we suggested that the antiques in both the church and parsonage be sold, with the money going into the church fund. This was done.

We sent all photographs of the church, former pastors, and the DeRuyter Institute to the SDB Historical Society.

One special window

While disposing of these items, I spoke with Ardale Skaggs. She is the daughter of Lyman and Nina Coon, who were active in the DeRuyter church all of their lives.

Ardale asked what we were doing with the stained glass windows, one of which was very special to her since she grew up in the DeRuyter church. Therefore, we had the "Sheaf of Wheat" removed and made into a stained glass medallion for Ardale and her husband, Victor.

Ardale's health was poor at the time, and I know getting this was special to her. We are so happy we could do this for her. [Ardale has since gone to be with the Lord. See her obituary on page 25.—Editor]

What about the building?

Initially, we offered the church

building to the town and village of DeRuyter. They didn't want to take on this responsibility, so we eventually sold it to Peter Merle of Rochester, N.Y.

The "DeRuyter Historical Society" said that they did not know about our original offer to the town and village, but in answer to prayer, they are now interested in purchasing the church and maintaining it as an historical landmark.

[See article on page 11.]

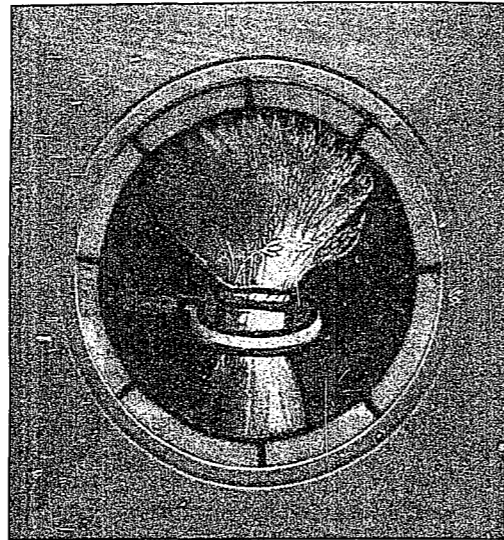
Our remaining members wanted to have the church building stay in DeRuyter, so we have helped the local historical society purchase the property. After many delays and frustrations, we are thankful that the legal business is about finished. The remaining funds will go to the Seventh Day Baptist Memorial Fund and the Missionary Society.

Encouraging words from the historian

After going through the church library, we contacted the SDB Historian, Rev. Don Sanford, in Janesville, Wis., and he told us which books he wanted. These were sent, along with two old Communion sets, one of which he has put in the Historical Society library for all to see.

In a recent letter, Don wrote: "The more that I research our history, the more impressed I am of the tremendous influence that the DeRuyter church and Institute had on the denomination during the 19th century.

"A modern hymn by Christian Ostergaard expresses reflections on the history of the Newport, R.I., church,



DeRuyter's "Sheaf of Wheat" glass medallion was framed by Matthew FitzRandolph and presented to Ardale Skaggs.

"That cause can neither be lost nor stayed which takes the course of what God has made."

Then, in comparing a cause to the growth of a tree with branches stretching out as far as its roots go deep, the author concludes:

*"Be then no more by a storm dismayed,
For by it the full-grown seed are laid.
And though the tree by its might it shatters,
What then, for thousands of seeds it scatters!"*

"The Newport Seventh Day Baptist Church was not able to stand the storms that shook it, but it scattered seeds further than they could have imagined over 300 years ago.

"Much the same could be said for the DeRuyter church, and the legacy that it left and seeds that it has sown."

This letter was very meaningful to my husband and me. I'm sure that anyone else who has been a part of the DeRuyter church will feel the same. **SR**

Saving a DeRuyter landmark

by Aaron Gifford

Chalk up another hard-fought victory for DeRuyter.

Nothing comes easy in this village tucked in the southwest corner of Madison County, but the community hasn't given up.

Just months after residents pooled their money to save one of the few remaining businesses—the local Agway store—they rallied again to save a sacred institution.

The Tromptown Historical Society in DeRuyter has purchased the Seventh Day Baptist Church, a landmark in the village since 1835. The building had previously been sold to a developer who planned to move it to the Thousand Islands.

Local volunteers championed a campaign to get it back and keep it in DeRuyter.

"It was special to people," DeRuyter Historical Society President Christine Glave said. "Many of these people have their roots in this church."

The building will be transformed into a community cultural center.

Her organization solicited \$7,500 in donations. Even school-age children participated, adding \$500 in the pot.

"That's a lot of money for kids," Glave said. "Even needy seniors gave \$1 or \$2. Everyone has responded."

The Seventh Day Baptist Church, which sold the building to developer Peter Merle in 1998, gave the Historical Society \$4,000 for the cause. The state kicked in a \$10,000 matching grant.



The DeRuyter church has been purchased by the Tromptown Historical Society. Society members include (from left) President Christine Glave, Vice-President Sam Fuller, and Secretary Darla Snyder.

David Lassman, The Syracuse Newspapers

"We really preferred to have it remain in DeRuyter as a landmark," congregation member Selma Mickel said. The village native was baptized and married in the church. Her mother, Mildred Blowers-Parker, 98, is its oldest living member.

The church closed in 1991 after the congregation couldn't find someone to lead its rapidly dwindling membership.

The building was offered to both the town and village of DeRuyter at no cost, but neither wanted to take on the responsibility.

"We were not only surprised," Mickel said, "but disappointed."

So it was sold to Merle for \$5,000. Two years later, he sold it back to the Tromptown Historical Society for \$15,000 and a letter of donation for a \$5,000 tax deduction.

He originally asked \$30,000 for the property, according to Glave.

The Historical Society will continue to raise money to repair the

church's steeple. The building will eventually be transformed into a community cultural center.

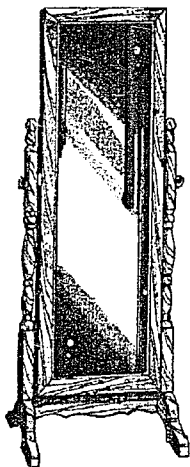
The community will hold a celebration of its achievement at the church.

This is the second time in a year the DeRuyter community stopped its small village, population 568, from getting smaller.

In July, local farmers purchased the Agway store after the corporation made plans to close it. The cooperative business received \$100,000 from its shareholders and an \$80,000 loan from Madison County.

"I think people are saying we have to take a more active role in our community," Glave said. **SR**

Reprinted with permission from the Syracuse, N.Y., Post-Standard, Dec. 9, 2000.



Reflections by Leanne Lippincott

"Now we see but a poor reflection as in a mirror; then we shall see face to face."—1 Cor. 13:12

Polished planks and dirt floors

I grew up in a theologically conservative, Sunday-keeping church in Milton, Wis. The same church where my now 83-year-old mother was baptized, confirmed, and married.

I remember sitting in a pew with my two siblings back in the early 1950s, trying to sharpen my woeful artistic skills. While I drew pictures of horses and saddles, my brother—who was older and more talented—sketched pictures of jets and bombs. We were not, to put it kindly, deeply engrossed in the worship service.

During my teen years, I was able to escape to the balcony, where my mom sang with the choir. (The large pipe organ a few feet away kept me from resting my eyes.)

I remember looking over the railing, with a bird's-eye view of the congregation. It took all the willpower I had to keep from doing mischievous things—like test-flying spitballs or dropping a hefty hymnal "overboard."

While I wasn't a very faithful sermon listener, I was quite aware of my surroundings. The beautiful stained glass windows; the cylinder-shaped lights that hung from the ceiling like huge angelic teardrops; the sturdy wooden pews that supported sturdy Wisconsin bodies. (What I would have given for a padded cushion!)

Since I'm a "counter," I knew exactly how many folds hung in the

purple drape behind the altar. And how many candles guarded the collection plate.

I was especially fascinated by the two colorful paintings at the front of the sanctuary. They were unframed, applied directly onto the plaster wall. The one behind the pulpit was of Jesus, knocking on a large wooden door. It reminded me of verse 20 in the third chapter of Revelations: *"Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me."*

Since I'm a "counter," I knew exactly how many folds hung in the purple drape behind the altar.

The picture to the left of the altar was the familiar painting of Jesus carrying a lamb. As I stared at it, I could almost hear Jesus' gentle words: *"My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one can snatch them out of my hand"* (John 10:27-28, NIV).

When I was in my 20s, church members voted to demolish the old building and erect a modern facility in its place. I had mixed feelings, especially since my maternal grandparents were founding members of the church and instrumental in its construction.

As my wedding day approached in May of 1970, the building program was in full gear and much of the new sanctuary was already in place. But the building wasn't far enough along to accommodate a wedding. To complicate matters, there was some question whether the "old church building" would be standing when May 30th rolled around.

My husband-to-be was a member of the Dodge Center, Minn., Seventh Day Baptist Church. I was "horrified" when Denny suggested that we could get married in the Milton SDB Church. (The irony of my response is that we *both* later became members of that church...)

Denny and I ended up being the last couple married in my "childhood church." Soon after, the entire building was demolished. The original bell was installed in the new church, but everything else was either sold or unceremoniously destroyed.

Over the years, I've learned a simple but important lesson: a church building is simply that—a building. Plaster paintings and cylindrical lights, sturdy pews and majestic pipe organs are wonderful. But they aren't the church. People are the church.

People of all sizes and colors, kneeling on planks of polished oak, squatting on dirt floors, standing under chandeliers, huddling under thatched roofs. It doesn't matter who we are, what we are, or where we are. The content of our hearts, the depth and breadth of our faith, and our willingness to share the Good News is what really counts. **SR**



Women's Society page by Laura Price

Hold onto God's unchanging hand

"To every thing there is a season, and a time to every purpose under the heaven... a time to break down, and a time to build up" (Eccl. 3:1, 3).

Sometimes, there comes a point when a structure, for a number of reasons, has to be renovated. In worst-case scenarios, it has to be dismantled, leveled, abandoned, and consequently closed.

Perhaps a church building is no longer suitable to meet the needs of a growing congregation and requires expansion. Or maybe the upkeep is too expensive for a shrinking congregation. Natural disasters, such as hurricanes and tornadoes (or an invasion of termites or army ants), may take a toll on the congregation as well as their church edifice.

Long-standing church buildings can "wear out" or "rot," posing physical hazards and chronic financial burdens. After a while, people tire of retrieving their legs from openings in dilapidated floors, or "stepping lively" across mazes of "potholes."

Raindrops that create abstract expressionistic designs on ceilings may

that can be put to use elsewhere. Old growth cypress, harvested over 100 years ago, has recently been retrieved from some old church buildings. This lumber is still valuable, with prices starting around \$11.00 per linear foot. Because it has many high quality characteristics, suitable for a variety of purposes, it is a valued wood for art as well as architecture. It continues to be a rare treasure, sought after by artisans and carpenters alike.

The church body is made up of its congregational members. For whatever reason, there may come a time when attendance falters to the point of futility—when not even one person comes around anymore. While some people may be unable to attend, others are simply unwilling.

Some churches may experience a "migration," with members moving away and becoming active in God's service elsewhere. External circumstances, such as inclement weather or political persecution, can cause people to stay away.

Church buildings and our bodies are indeed temporary dwelling places, tabernacles for the Lord. Who

Church buildings and our bodies are indeed temporary dwelling places, tabernacles for the Lord. Who knows how long either will last?

be tolerated at first. (These displays may even become points of interest, if a particular sermon is boring or dull.) But when that ceiling begins to collapse or no longer shelters its members from the elements, it is past time for a change.

Occasionally, deteriorated structures provide salvageable materials

knows how long either will last? But, for a time, the "physical church" serves an important purpose: It provides members with a meeting place to worship God and study His Word. And it protects those members from the seasonal elements—too much sunshine, wind, rain, or cold.

Our bodies also afford this protec-



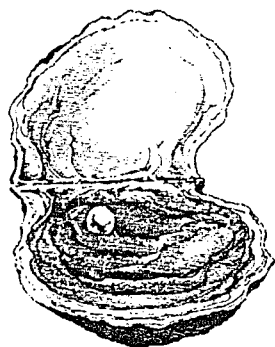
tion. In addition, they provide "a good place" where God's Spirit can dwell and grow.

When church members in a particular area have to disband, we hope that they will carry God's eternal Spirit within their hearts. We pray that they will continue to be a part of God's "spiritual church," spreading the Gospel wherever they go, thus fulfilling the Great Commission.

"Displaced congregants," like recycled cypress planks, can still serve a valuable, functional purpose. The unique, precious qualities of those boards are mirrored in the wonderful qualities that shine forth from those who possess God's Spirit and obey His Commandments.

"Who shall separate us from the love of Christ?... For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:35, 38-39).

The only way we can be separated from God is if we *choose* to walk away and reject the love He so freely offers. It is far better to hold fast to His unchanging hand throughout life. **SR**



Pearls from the Past by Don A. Sanford, historian

DeRuyter Institute: a blessing to the world

In his autobiography, Rev. Alexander Campbell recalls the time he became convinced of the seventh day Sabbath and considered joining the Seventh Day Baptist church.

Campbell's Presbyterian pastor tried to persuade him to remain with his church, especially since they could support his education and ministry. His pastor's clinching argument was, "If you leave us, I cannot see any home for you except among the Seventh Day Baptists. They have no literary institution among them, and they cannot offer you any encouraging prospect of usefulness. Now, how can you be conformed to shut yourself up among that ignorant people and abandon all hope of future usefulness?"

Rev. Campbell later recalled this as a turning point in his struggle to answer God's call. "Let it be remembered that these remarks planted the germ out of which DeRuyter Institute grew; for I then and there resolved that should my lot be cast among the Seventh Day Baptists, with God's

help, I would do all within my power to remove this reproach from that people."¹

In the fall of 1825, at age 24, he was licensed to preach. In 1833, he was appointed to visit the churches in western New York, western Pennsylvania, and western Virginia as a home missionary. Out of this experience he observed that "some of the capable young men were drifting away from us because the advantages they sought could not be obtained among us."²

This missionary assignment gave Campbell the opportunity to act upon his resolve to remove the reproach of "an ignorant people" and work for education.

A public meeting was held in DeRuyter with this resolution:

*"We, the citizens of DeRuyter and vicinity, will subscribe for said institution the sum of three thousand dollars, upon condition that the Seventh Day Baptists erect a suitable building for such high school, in or near the village which shall cost ten thousand dollars."*³

This resolution was carried without opposition, and Pastor Campbell was appointed to canvass the de-

nomination for subscriptions to raise the remaining amount. This canvassing not only collected the needed funds, but it sparked a thirst for education which later led SDBs in other areas of the country to build their own academies.

An article in the *DeRuyter Gleaner* in 1927 summarized some of the history which followed the fund raising:

"A farm of one hundred acres was secured in the heart of the present village, the design being to have an agricultural department in connection with the school, a plan which was never made practical. A part of the land was used as the site of a stone building, 64x90, including the wings, which were built at a cost of twenty-two thousand dollars.

"The building was fitted with dormitories for ladies and gentlemen. The stone used in the structure, with the exception of those in the massive stone steps which were brought from Manlius all cut and ready to set, were obtained from five different points near DeRuyter. The beautiful maples surrounding the grounds were set by contract at eighteen cents piece, and were taken from the adjacent woods.

"Work on the building was commenced in the spring of 1836 and in the autumn of 1837 the school was formally opened. The first principal was Eber M. Rollo. The attendance the first term was one hundred and fifty; during the year 1837-1838 the attendance reached two hundred and sixteen. At that time board was \$1.25 per week, tuition \$2.00 to \$3.50 for elementary instruction, and \$5.00 for higher studies. Only once in the record is the salary of the principal mentioned. Elder J.R. Irish received at one time \$600.

"In 1839 the trustees of DeRuyter Institute sang the praises of its

cont. on page 26



SR Almanac

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

One year ago—March 2000

Readers are presented with "Five Positive Principles for Keeping Sabbath": keep it holy, rest on it, make it a day of sacred assembly, make it a delight, and do good on it.

Feature article recounts life of Pastor James F. Shaw, prolific publisher and Arkansas preacher in the late 1800s.

"Pearls" page reviews SDB hymnal printed in 1826, containing nearly 600 hymns.

Board of Christian Education page lists publications for sale; "Focus" looks at The Gambia.

Background shared on new Executive Secretary Dr. Pete May.

Five years ago—March 1996

Annual "Seeking Spiritual Maturity" theme focuses on Bible study. Articles come from Jonas Christner, William Craig, and Judy Waggoner.

"Pearls" column reviews history of the SDB quarterly, *The Helping Hand*.

Luis Lovelace shares about his exploratory missions trip to Mexico.

February death of Rev. Charles Bond reported.

Ruth Hazen describes Central Maryland church's determination to meet despite post-blizzard conditions.

10 years ago—March 1991

Conference President Althea Rood promotes her theme, "Called to Obedience." Other writers include David Taylor and Mayola Warner.

Jean Steir reports on annual Women's Fall Refresher held in Connecticut.

Salem, W.Va., church proposes new Family Life Center building project.

Tributes honor recently deceased Dr. George Thorngate III and Pastor Doyle Zwiebel.

Farewell reception held in Alfred Station, N.Y., for Pastor Mel and Yvonne Stephan, who accepted call to Marlboro, N.J.

25 years ago—March 1976

Pastor Earl DeLand, of White Cloud, Mich., writes on the Fifth Beatitude.

Ann Williams guest-edits special section, "Newness and Rebirth." Writers include Alan Crouch, Herb Saunders, Rex Zwiebel, Don Sanford, and Edgar Wheeler.

Al Rogers presents his talk, "A Century of Service," from the 1975 commemoration of the Milton Junction, Wis., SDB Church.

Dr. Kenneth Smith is elected chairman of the Council on Ministry. Review of the current 11 seminary students also conducted at recent meeting.

Discussion and debate continues over SDB participation in the World Council of Churches.

50 years ago—March 1951

"The Denver Tithing Experiment"—presented at Conference by Dr. Keith Davis—released for publication.

Back cover ad invites SDBs to participate in "One Great Time for Sharing," an outreach to refugees in Europe, India, and Asia.

American Sabbath Tract Society conveys appreciation to Nathan Lewis for his "consecrated service and wise counsel" during his nearly 25 years of Board of Trustees membership.

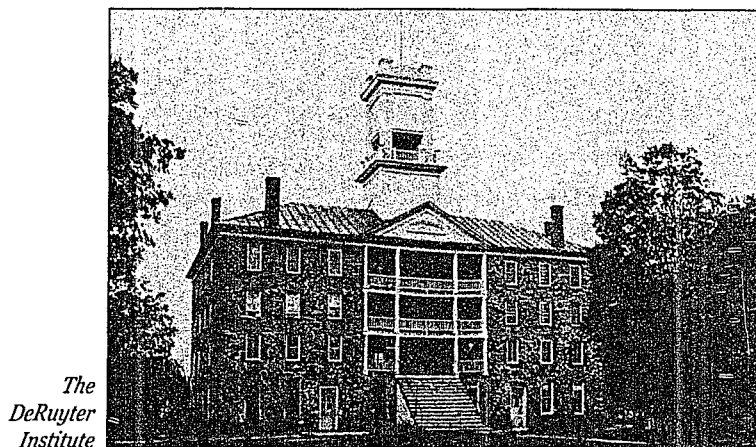
After five years of printing monthly special issues [the *SR* was a weekly at the time], the Tract Board votes to discontinue this practice.

Robert Lippincott, soon to graduate from seminary, accepts call to Shiloh, N.J., church; Don Sanford, in his second year at Alfred School of Theology, accepts call to Andover and Independence, N.Y., churches.

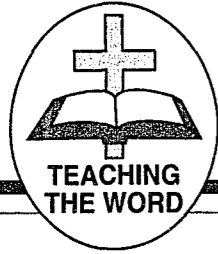
...where are we headed?

Pray for—

- the ministry of *The Helping Hand*
- family members of deceased pastors
- this year's Conference meetings in Lindsborg
- young folks to enter vocational ministry
- our SDB Women's Society
- preparations for summer ministries
- an early spring!



The
DeRuyter
Institute



Christian Education

by Andrew J. Camenga

In search of a good book

Thousands of people have written books about Christian Education. They cover every topic from its theoretical foundations to practical step-by-step guides for making it through 45 minutes with a group of distracted seventh graders.

Some of these volumes focus solely on Sabbath School; others focus solely on Bible study; still others try to cover everything that remotely resembles educational activity in the life of the church. Sometimes, the titles are fun: *Why Nobody Learns Much of Anything at Church: And How to Fix It*. Other titles are scary: *Theory and Design of Christian Education Curriculum*.

A year-long search

Over this last year, I have looked for helpful books on Christian Education. I have also looked for books that I could recommend to others. Few books try to cover both the fundamental issues of Christian Education and the practical issues of teaching. Fewer still succeed at that goal.

One book, however, does succeed. It is written by Israel Galindo and titled, *The Craft of Christian Teaching: Essentials for Becoming a VERY GOOD Teacher*. It effectively covers both the foundational issues and the practical matters of teaching Christians.

Sections and questions

The Craft is divided into five sections: Foundations, Frameworks, The Teacher, The Craft, and Methods. As Galindo works through each section, he considers several questions. Some of those he asks are:

- Is Christian teaching unique? Does it differ from other forms of teaching?
- Are there methods of teaching that are not consistent with Christian teaching?
- What skills does the Christian teacher need to be effective?

Context is community

Early in the book, Galindo contends that the context for Christian Education is the faith community. He also contends that the most legitimate primary content for Christian Education is the person of Jesus Christ. These convictions inform the rest of the book:

"You can teach a lesson, a book, a concept, an idea, or a subject. You can't teach a person; you can only be in relationship with a person" (p. 16).

Goal is relationship

No matter how much we learn, we will never master or control God. Thus, the outcome of Christian Education is not mastery of a subject; rather, it is a person changed by a deepening relationship to God.

While this theory—that the goal of Christian Education is relationship—undergirds this book, Galindo recog-

nizes that factual knowledge is also part of Christian Education. His book talks about how people learn, different levels of learning, how to ask questions, and how to help people remember what they have learned.

What about values?

One chapter deals specifically with teaching of values:

"It can be argued that Christian teaching is, in large measure, the nurturing of believers in a Christ-centered value system. The most important things we teach persons are not facts about the faith, but those beliefs and values that will help them live out their lives in conformity to the spirit of Christ" (p. 132).

In this same chapter, Galindo explains how values are formed, and he demonstrates one method for helping people discover new values.

Good things to think about

This is a valuable book for those who want to contemplate the many aspects of Christian Education. It provides a number of "things" to think about.

For those who want help in approaching a Sabbath School class, this book provides practical advice that will enable almost any teacher to become more effective. It will not give you a lesson plan or method for surviving those 45 minutes, but it will help you make that time worthwhile. **SR**



FOCUS
on Missions

Need for safety and buildings

by Kirk Looper

Nigeria

In the aftermath of the civil war that occurred when Muslims introduced the Sharia law in Nigeria, many Christians were threatened, especially former Muslims.

The law prompted fighting between Muslims and Christians, and many people were killed, including family members of our brother Evangelist Tarka, a relatively new convert.

Rev. Ucheguonu, who wrote us about these horrific murders, was able to save the lives of 50 church members who were fellow refugees in Umuire Village Umuahia. However, he had to borrow almost \$6,000 to feed, clothe, and house them.

Right now, Rev. Ucheguonu is able to pay the interest, but he is finding it increasingly difficult to pay off the debt. This places him in a precarious position. He could lose

all of his belongings if an auction is ordered, and time is running out for him to come up with the needed funds. His predicament is difficult. As he said in a letter, "Tears are running down my eyes."

Mexico

Over the past few years, there has been a good amount of activity in our Mexican churches.

Pastor Rosalio Camacho Rodriguez has effectively led the churches in leadership training, evangelism, and church planting. He writes:

"There is so much work in Mexico, as you will realize, and it is really difficult to find people interested in the things of God. I want to tell you that the young men have now finished their studies and their technical training, and they are working strenuously. The brothers in Vera Cruz have gotten motivated and are also beginning their studies. It seems that some of them will finish their secondary studies next year, by the month of February."

Presently they are looking to rebuild the "mother" church in Madero, which is in disrepair and represents a danger to the community. The original church was built out of wood in 1932 and was later destroyed in a hurricane.

People with no engineering knowledge rebuilt the church using dry masonry. The construction wasn't the best, but that didn't deter them. They simply wanted to meet under a roof to praise and glorify the Lord.

"We are making a call to all the Christian people for this great effort," Pastor Rosalio writes. "We have put pictures on the Internet page (www.webtelnet.net.mx/colorin/), showing how the church will turn out after the rebuilding."

The renovation project will cost 250,000 pesos (about \$26,000). Pastor Rosalio would welcome communications. His e-mail address is

<colorin@tampsl.telex.net.mx>

Kenya

I am astounded at the boldness of many of our leaders in sister Conferences. The executive officers often leave fruitful jobs to place themselves into full-time service in His Kingdom. Such is the case of Pastor Arpachshad

Mose Sarota of Kenya.

Pastor Sarota was an elementary teacher in the Rogongo-Keera area outside the town of Kisii. He recognized that the time he was spending in the classroom could be spent visiting people in evangelism outreach, helping to organize groups and develop churches. So, he simply set aside his occupation, which brought in an income, and began a vocation directed by God.

In a recent letter he stated, "I have some groups who are under Rogongo-Keera Seventh Day Baptist Church. I am requesting you to support us to build some church buildings. Financially, we are not able to complete this task. These semi-permanent church buildings will help the congregations until they get on their feet and are able to build a more substantial building."

"We begin in our small gatherings under trees for the Sabbaths. When it rains, we can run home before Sabbath is over."

These buildings are also helpful on sunny days, when the heat of the sun beats down on them. They continue to pray for help as they expand their influence to other communities.

SDBs in Kenya presently support two main churches with many branch churches. Not all of the congregations have leaders with adequate training or education, but the Spirit of the Lord exudes from them in their love and hospitality. Please continue to pray for our brothers and sisters in Kenya as they reach out to those around them. **SR**

The construction wasn't the best, but that didn't deter them. They simply wanted to meet under a roof to praise and glorify the Lord.



the BEACON

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

March 2001

National Youth Retreat a snowy success

by Aubrey Appel

In the midst of beautiful huge oak trees and two feet of "white powder," the second annual National Youth Retreat took place over Christmas vacation. It happened quietly and quickly, and was super fun!

Eleven campers headed out to Camp Wakonda in Milton, Wis., for four days of learning, singing, and laughing. We were led by the fearless and expert Pastor Steven James from Verona, N.Y.

The theme for the retreat was the Psalms—writing, reading, meditating

on, and appreciating them. We learned how the Psalms are more than just pretty poetry. They are strong and powerful praise to God. They plead and thank and wonder at our Lord.

Everyone wrote and shared a psalm for the last night. All of them were beautiful because they were from deep in our hearts and souls.

Our small number of six boys and five girls made for a tight-knit group. We all got along very well, and were open and honest with each other. We had so much fun.

We went to see "The Emperor's New Groove" on the first night, and Pastor Steve even used the movie to teach us a lesson the next day. ('Corduroy' movie! Everyone should see it!)

We also went sledding and bowling and played games. Excellent!

I would like to say "thank you" to our 'gnarly' cooks, Rich and Madelyn Neher; our 'sweet' counselors, Jen and Jamie Dutcher; and our 'awesome' youth pastor, "Steve O" (Steve Osborn).

Thank you all, and God Bless!



Um, was it snowing inside, too? Lindsey Cowden (l.) and Sara Sager.



Coming in from the cold (l. to r.): Jen Dutcher, Eowyn Driscoll, Lindsey Cowden, Sara Sager, and Sam Lima (in sling from an earlier snow board tumble).



Enjoying some "down time" (l. to r.): Sara Sager, Peter Diedrick, Aubrey Appel, Josh Calhoun.



Jeff Neher proving that he still has his tonsils.



Peter Diedrick (left) wonders who is touching him (Brandon Marteny).



Yo, wash those dishes! (l. to r.): Neil Lubke, Crystal Butler, Eowyn Driscoll.

Riverside YF update

by Brian Clark

The Riverside, Calif., YF has done these activities recently: the Harvest Party, where a few members participated in setting up; a progressive dinner in the month of December; an annual winter retreat; and a Mission Almost-Impossible event that took place on January 11, 2001.

During this past quarter, YF attendance has dropped from approximately 20 participants to around five or six. The young adults put together an event that simulated the struggle to free souls oblivious to God's truth

(Mission Almost-Impossible). Dustin Riley, along with his helpers, were able to arouse enough interest that 16 youth attended.

Several ideas are being evaluated to attract more members and serve God. In the coming months, the youth will administer the 30-Hour Famine, several fund raisers, our annual French Fry Hunt, a youth Sabbath, a Snowday, and a Video Scavenger Hunt.

Also, the YF would like to start a system of visitations and cleanup

days. Visitations would include spending time with those unable to attend church for medical reasons. Also, several church, camp, and house (the homes of elderly church members) cleanups are being planned.

Lastly, the youth will be creating a logo, name, and choosing a Bible verse to appear on a YF T-shirt. **SR**

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



The President's Page

Listening to God and obeying

by Clayton Pinder

Do you ever hear God talking to you? How do you respond?
In my life, I've learned to listen for Him. The method God uses to communicate varies, but you can be sure it's Him wanting to get your attention and reaction.

I've felt the Lord asking me to do something for Him many times. One instance occurred in the early 1970s, when I was working in Summersville, W.Va. A fellow employee got laid off. He was in management, had a large family, and didn't believe in God.

Several times he talked to me about my faith and asked why I believed in God. He had been a choir boy when he was younger, but had gotten away from church. He confessed he didn't have faith in God anymore. Frankly, he said it even more strongly than that.

"I don't believe in God and all that 'stuff,'" he scowled. But he knew I did.

I didn't see my friend for a couple of weeks. Then one day, when I was

in a meeting, God spoke to me out of the blue: "Go see your friend." The message was very clear and persistent. After "hearing" nothing but that, I asked to be excused and left to see my friend.

When I arrived at his house, he said he was expecting me. He had been very depressed. He told me that he had gone out that morning, bought a bottle of wine, and planned to commit suicide.

There he was—unemployed and a disappointment to his family. He was probably going to lose his house, and he didn't know what to do. He felt that his life was really messed up.

I told him that God had sent me to see him. We talked a long while, and I finally asked him to *Try God*.

Once again he informed me that he didn't believe in God, but he knew I did. Before I left, I convinced him not to do anything rash. "I'll check on you in the morning," I promised.

Later that night, a miracle happened. The next morning, I got a call



Clayton Pinder

from my friend. And *what* a call! The man on the phone was a new person—one who had tried God and found out what He can do.

My friend related that he had knelt by his bed and talked to God. He told God that he didn't know how to pray, but that he wanted God to save him and help him.

In a very excited voice he told me how a "peace and warmth" had come over him, and that he knew he was safe and protected.

Earlier that morning, his former boss called and assured him that he would receive a paycheck until he got a new job. He told my friend he would give him the money to go home to be with his family, and would even help him sell his house. "Don't worry about your house," he said.

Here's the important point: If you try God and put your trust in Him, and let Him lead you, you will receive salvation and His blessing. **SR**



by Sidney Draayer

Faithfulness

I have always had ambivalent feelings about cats and dogs. I am certain there are a lot of "special pets" out there. The truth is, there are only two cats and three dogs that I am really fond of. For the rest, I guess I just tolerate them. Yet, I remember an incident with a lost cat vividly.

While working in the yard when we lived in Cleveland I heard a baby-like cry. Upon investigation I discovered a Siamese cat had fallen into one of our window wells and was unable to get out.

What to do? Take it out and release it? Or, care for it and find the owner? My pastoral instincts overruled my natural inclination. I brought it in the house and soothed it the best I could.

Recognizing it was a beautiful and expensive cat I decided to place an ad in the Lost and Found section of the Cleveland paper. For the next five days our phone rang incessantly. I lost track of the number of calls, but it seemed like at least 847,303 people in Cleveland had lost a Siamese cat—one more than the population of the entire city.

When I described the cat, most people knew it was not theirs. The people who came to look didn't recognize it as their cat either.

About a week after the arrival of our new "boarder," a lady a few streets away called to ask if she could see the cat. Her children had heard

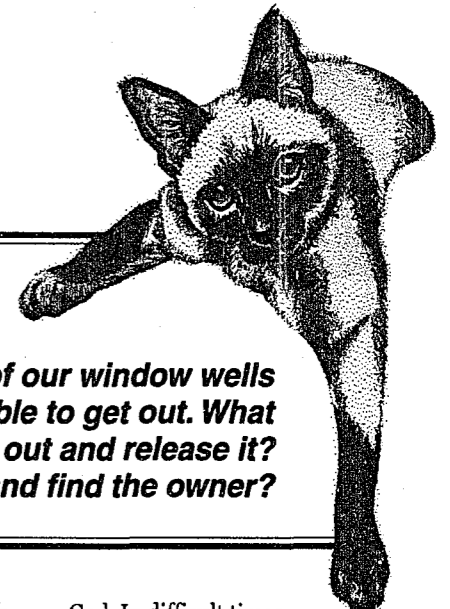
about the cat in school. She knocked at our back door and I welcomed her into the kitchen. I'll never forget what happened next.

The cat was across the kitchen about twenty feet away. The lady saw the cat and tapped lightly on her chest. Instantly the cat scrambled across the room and in one gigantic leap nestled securely on the lady's chest.

There was no doubt whose cat this was. We were both happy—she because she had her cat; I because the cat was gone.

What struck me was that there was a relationship between the lady and her cat that was never broken while they were apart. It was evident they had a strong bond which couldn't be severed by their separation. And when they came together they connected immediately.

So it is with our relationship with God. At times we feel distant from



I discovered a Siamese cat had fallen into one of our window wells and was unable to get out. What to do? Take it out and release it? Or, care for it and find the owner?

God. In difficult times we may feel He has abandoned us. Sometime in our busyness we fail to be aware of His presence.

We all experience times of spiritual drought. A desert experience makes us wonder where God is. The truth is, He is always there. "Never will I leave you. Never will I forsake you" (Hebrews 13:5).

Ever so faithfully He seeks us... calls us back... and finds us. And when He does, we know it! **SR**

Dr. Sidney Draayer is director of Paraklesis Ministries, an evangelical agency of clergy encouragement. A paraclete is an advocate and intercessor, and the Greek term for Holy Spirit. A number of our pastors have attended Paraklesis retreats, and Sid was a speaker at one of our SDB Pastors' Conferences. You may e-mail him at parakles@iserv.net.

What We Must Do	What God Will Do
1. Trust (Faith) Ps. 25:1-2a	1. Salvation Ps. 25:5b-7
2. Know Him and His Covenant Ps. 25:14-15	2. Teaching (Follow) Ps. 25:4-5, 8-9
3. Integrity (Commitment) Ps. 25:21,10	3. Blessings Rom. 15:13, John 14:27, and Ps. 25:13

Another SDB centenarian

Lora Shimp Harris will celebrate her 100th birthday on March 14, 2001. Born in Salem County, New Jersey, she grew up helping her father take care of their farm. She especially liked taking care of their horses.

Lora gave her life to Christ at age 13 and joined a local Baptist church. She was baptized on the same day as her father, to whom she was always close.

Having the ambition to teach grammar school, she began in 1919 by obtaining a teaching certificate in a one-room school. She would put a Bible verse on the chalkboard every

December 17, 1920. She then became a member of the Shiloh, N.J., Seventh Day Baptist Church, to which he already belonged.

Lora continued teaching school until her first child, Hoover, was born in 1924. In 1927, a daughter, Matilda, was added to her family.

Mrs. Harris was called back to teaching in 1943, during World War II, due to a shortage of teachers. She began teaching 4th grade in the Hopewell (N.J.) Elementary School, and continued in this capacity until her retirement in 1971. During this time she went back to school herself, and graduated from Glassboro State College (now Rowan University) in 1966.

Lora has always been an active lady, with many interests and talents. She sang in the church choir, in quartets, and other singing groups. She taught Sabbath School classes until she was in her eighties. Her family is dear to her, and she is a treasure to them. She has five grandchildren, 15 great-grandchildren, and four great-great-grandchildren.



Lora Harris of Shiloh, N.J.

With the encouragement of her family, Lora has written her "memoirs"—some of her thoughts on having lived a century. She concludes with this prayer:

*Oh Lord, this is my daily prayer,
To let You be in complete control,
In all I say and do,
I pray my life will honor You. SR*

Lora taught Sabbath School until she was in her eighties.

Monday, and use this verse in her opening exercises each day.

Lora married Judson Harris on

Sydney church news

It's wonderful to know God's presence among us as we gather from Sabbath to Sabbath in our church hall in Parramatta, part of Sydney, Australia. The Lord calls us to be His ambassadors and shining lights in this big city.

As you know, during the Summer Olympics in 2000, Sydney became the centre of the world's attention. We used this opportunity to have our sharing meeting on Sabbath, September 2, on the relevant subject "More than Gold."

The various speakers pointed out that we are in the race for a prize greater than gold, the eternal life in Christ! Others exhorted us not to give up when difficulties arise, but to stick to the race. The crown of glory is awaiting those who are faithful to the end.

In October we were glad to welcome Pastor Jose and Sister Betty Alegre and their daughter Roxana from Argentina who came to attend the wedding of their son, Gabriel, to Sister Elizabeth Gyarmati. It was a very happy occasion, attended also

by several guests from the Brisbane and Melbourne churches.

Our Bible studies for this quarter are based on an in-depth study of our Beliefs. It's really important to know what we believe and why, to be able to defend our faith and to lead people to Christ.

Now that the new millennium is here, it's high time for us as a church to look up and ahead with new confidence that our Lord is leading us and has for each one of us an important task in His vineyard!

—From the SDB newsletter in Australasia, "The Link."

New beginnings in Old Stonefort



In October, the Old Stonefort, Ill., SDB Church dedicated these babies to the Lord (l. to r.): Elias with Heath and Heather Moffett; Bryleigh with Kim and Mike Buchanan; Janie with Martha and Brad Weber; and Ben with Ben and Julie Burkhamer.



Pastor Doug Burkhamer (l.) leads the ordination prayer for new Stonefort deacons John Bowers and Ron Brooks. Pastor Stephan Saunders (in dark suit) from the Nortonville, Kan., SDB Church, brought the message on this special Sabbath, November 25, 2000.

Ministry Staff Assistance Program

Are you experiencing the blessings of increased ministry opportunities but lacking the funds to help your growing needs? The Council on Ministry (COM) would like to assist you. The COM, with the financial backing of the SDB Memorial Board, has a program that can be the answer to your church's needs.

The purpose of the Ministry Staff Assistance Program is to provide local SDB churches with financial assistance to bring on a ministry staff person for youth work, outreach, or music ministry designed to build up the church. Please contact Gabe Bejjani, Director of Pastoral Services, for more information.

Office: 5901 Chicago Ave., Riverside, CA 92506

Phone: (909) 682-2002

Fax: (909) 789-8464

e-mail: GABEBEJJANI@prodigy.net

A new Seventh Day Baptist Church is trying to form in the Nashville, Tenn., area. If you would be interested in joining this project, please contact us.

Faith Fellowship SDB Church
PO Box 190515
Nashville, TN 37219-0515

Phone: (615) 740-7622

Web Site: www.faithfellowshipchurch.com

Denominational Dateline



- 1-12 Vancouver, Wash., and Portland, Ore., SDB Churches—Ron Elston
- 5-6 Baptist Joint Committee Executive Committee, Washington, D.C.—Kevin Butler
- 18 SDB Missionary Society Annual Meeting, Westerly, R.I.—Kirk Looper
- 18-22 Committee on Uniform Series, San Antonio, Texas—Andrew Camenga
- 29-31 Low Country SDB Church, Charleston, S.C.—Elston



- 6-8 Paint Rock, Ala., SDB Church—Elston
- 17-21 SDB Pastors' Conference, Alfred Station, N.Y.
- 22 Missionary Society Quarterly Meeting, Westerly—Looper
- 28-29 Seventh Day Baptist Historical Society Annual Meeting, SDB Center, Janesville, Wis.—Don Sanford

Births

Holmes.—A daughter, Valerie Corienne Holmes, was born to Daryle and Summer Holmes of Grove City, OH, on April 3, 2000.

Greene.—A daughter, Katie Nadine Greene, was born to John and Damian (Stall) Greene of Berlin, NY, on July 13, 2000.

Aulita.—A daughter, Jessica Lyn Aulita, was born to Mark and Debbie Aulita of Berne, NY, on August 10, 2000.

Owens.—A daughter, Erin Serenity Owens, was born to Roy and

Meghan Owens of Elyria, OH, on August 11, 2000.

Holmes.—A daughter, Cassidy Beth Holmes, was born to Allen and Jaimee Holmes of Springfield, OH, on November 29, 2000.

Clamp.—A son, Seth William Clamp, was born to Bill and Shawn (Severance) Clamp of Ord, NE, on December 10, 2000.

Greene.—A son, Seth Harris Greene, was born to Carl and Cindy (Dickinson) Greene of Berlin, NY, on December 25, 2000.

New Members

Berlin, NY
Matthew Olson, pastor
Joined after baptism

Eliza May
Leslie Winn

Rebecca Winn
Joined after testimony
Diane Kolb
Marie Winn

Columbus, Ohio
Robert Van Horn, pastor
Joined after testimony
David Fox
Brett Greene

Paint Rock, AL
John D. Bevis, pastor
Joined after testimony
Larry Roe
Wanda Roe

Stonefort, IL
Doug Burkhamer, pastor
Joined after testimony
Julie Burkhamer
Joined by letter
David Flowers
Pam Kulik
Tim Kulik

Obituaries

Daland.—Mary Elizabeth "Betty" Daland, 83, a long-time resident of Milton, Wis., died at Mercy Hospital in Janesville, Wis., on October 24, 2000, following a short illness.

She was born on December 5, 1916, in Riverside, Calif., to John and Nellie (Furrow) Daland. She attended Milton schools and graduated from Milton College in 1941 with a degree in music. (Her grandfather, William C. Daland, was president of Milton College from 1902 to 1921.)

Betty was an organist for many years in three churches—First Baptist Church in Janesville, Faith United Methodist Church in Milton, and the Milton Seventh Day Baptist Church. Over the years she accompanied many college soloists, both vocal and instrumental. She was also employed part-time by the Burdick Corporation in Milton.

Betty was a member of the Milton SDB Church and was active in its church circles.

Survivors include two nephews, William and David Daland and their mother, Dorothy Hall; two great-nephews, Robert and Adam; and a sister-in-law Edwina Daland, all of North Carolina. She was preceded in death by one brother, Robert.

A memorial service was held on Nov. 19, 2000, at the Milton SDB Church, with Revs. George Calhoun and Herbert Saunders officiating.

Harris.—Vivian Rosalie Harris, 87, of Lawrence, Kan., died on January 8, 2001, at a Lawrence hospital.

She was born on September 18, 1913, in Nortonville, Kan., the daughter of Jason R. and Lucy (Randolph) Wells. On August 23, 1947, she married Fred Harris in Los Angeles, Calif. He preceded her in death about 25 years ago.

Mrs. Harris worked for many years as a secretary in her husband's

insurance office in California. In 1991, she moved to Lawrence from Santa Ynez, Calif. She was a faithful Seventh Day Baptist and a devoted Christian, as well as a gentle loving friend. She had written a manuscript titled, "God's Law—His Love," which was in the process of being published at the time of her death.

Survivors include three nephews, Robert, Jim and Randy Wells, all of Lawrence.

Graveside services were held on January 11, 2001, at the Nortonville Cemetery.

Coe.—Marjorie Emma (Brooks) Coe, 88, of Waterford, Conn., died on January 12, 2001, at the New London, Conn., Rehabilitation Center.

She was born on November 29, 1912, in Corona, N.Y., the daughter of Annetta (Fitchett) Brooks and James Tracy Brooks.

On July 1, 1934, Marjorie married S. Glenford Coe on Long Island, N.Y., where they lived until retirement. In 1976, they moved into a family house in Waterford. She and her husband raised prize dahlias and were members of the Rhode Island and Long Island Dahlia Societies.

Mrs. Coe was the oldest member of the Waterford Seventh Day Baptist Church, a distinction that her father also earned. (He lived to be 94.) She was church clerk at the time of her death.

Survivors include one sister, Mildred Condinio of Waterford; a foster brother, Jack D'Andrade of New York; one nephew, and two nieces.

A funeral service was held on January 15, 2001, at the Waterford SDB Church, with Revs. Leon Lawton and Alan Scott officiating. Burial was in West Neck Cemetery.

Karstens.—Ethel M. Karstens, 97, died on February 1, 2001, at

Plymouth Tower in Riverside, Calif.

A lifelong resident of Riverside, Ethel was a dietitian at Riverside Community Hospital prior to retiring in 1965. She was a member of the Riverside Seventh Day Baptist Church and volunteered with the Riverside Braille Club.

Survivors include two nephews, Martin Sloan and Phil Babcock, both of Riverside.

Graveside services were held on February 7, 2001, at Olivewood Memorial Park, Riverside.

Skaggs.—Ardale C. Skaggs, 82, died on February 2, 2001, at the Applewood Living Center in Longmont, Colo., where she had been less than one day.

She was born on April 2, 1918, in DeRuyter, N.Y., the daughter of Lyman A. Coon and Nina Mae (Gates) Coon. She married Victor W. Skaggs on June 25, 1939, in DeRuyter.

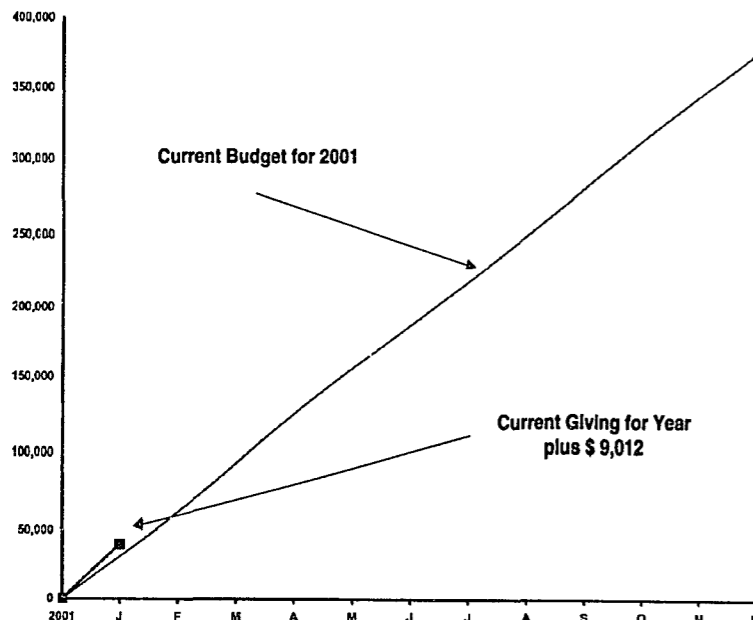
Ardale earned a bachelor's degree from Salem (W.Va.) College. She was a faithful and supportive pastor's wife, loving mother and homemaker, and worked as a proof-reader and secretary for the Seventh Day Baptist Publishing House in Plainfield, N.J.

Ardale and Victor moved to Longmont in 1990 from Wampsville, N.Y. She was a member of the Boulder, Colo., SDB Church.

Survivors include her husband, Victor, of Longmont; one son, Patrick, of Lyons, Colo.; three daughters, Nina Karhnak of Oneida, N.Y., Janice Kenyon of St. Joseph, Mich., and Lynne Balog of New Port Richey, Fla.; one sister, Doris Waterbury of Sacramento, Calif.; seven grandchildren, and seven great-grandchildren.

A memorial service was held on February 3, 2001, at the Boulder SDB Church, with Rev. David Thorngate officiating.

Current Giving 2001



Marriages

Clarke - Dickinson.—Rev. David S. Clarke and Ethel D. Dickinson were united in marriage on August 5, 2000, at the bride's home in Fort Mill, SC. Rev. Kenneth Lake, the bride's grandson-in-law, officiated.

Mackintosh - Parker.—Dustin Matthew Mackintosh and Anna Elizabeth Parker were united in marriage on December 28, 2000, at the Denver, CO, Seventh Day Baptist Church. Rev. Rodney Henry officiated.

DeRuyter Institute, cont. from page 14

location as follows: 'Among the many advantages which DeRuyter affords may be reckoned the purity of water, the agreeableness of its natural scenery, and the facility of communication with all parts of the country, there being three daily stages passing through it. We can hear in memory the early blast of the stage horn, and see the lumbering vehicle come in loaded with accumulations from the horrible roads. One smiles now at the facility of communication which DeRuyter enjoyed in those days.'

"For a few years the school was extensively patronized by the churches of the denomination, in Rhode Island, New Jersey and from several counties in New York State, but soon Academic schools were started in Alfred, N.Y., Shiloh, New Jersey, and Hopkinton, Rhode Island, which resulted in a withdrawal of foreign patronage causing pecuniary embarrassment. The school, however, continued in operation until 1871, when it was found that the cost of sustaining it was much greater than the income. It was impossible longer to continue as an Academy, and on the establishment of a Union Free School, the building was purchased for \$2,235 and until the new school was erected was used for the public school.

"Many pleasant memories cluster around the old 'stone heap,' and many hearts were saddened when its walls were razed to the ground and the material used in their construction consigned to the stone crusher to be ground under the wheels of modern traffic."⁴

It is impossible to measure the impact of the DeRuyter Institute during this period when Seventh Day Baptists were experiencing some of their greatest expansion and influence. For a time, our second denominational periodical, *The Protestant Sentinel*, was published within its walls.

Two of our first missionaries to China, Solomon and Lucy Carpenter,

were principal and preceptress at DeRuyter Institute before heeding the call to foreign missions.

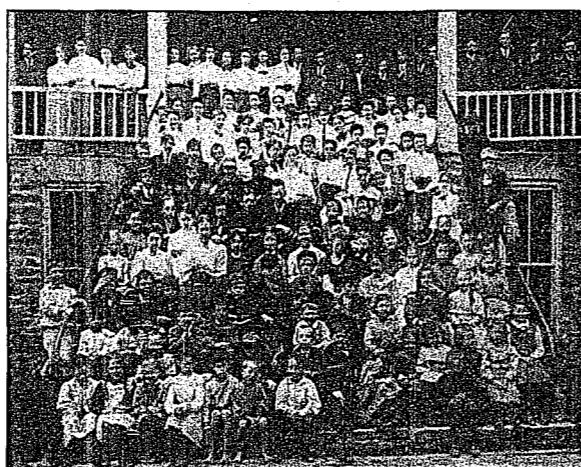
Among the ministerial leaders who received part of their education at DeRuyter were James Bailey, Lester C. Rogers, Thomas R.

Williams, Elston Dunn, Benjamin Rogers, Joshua Clarke, O.U. Whitford, Charles A. Burdick, and David Davis.

The March 23, 1908 *Sabbath Recorder* devoted 10 pages to pictures and biographical sketches of some of the denominational leaders who were associated with DeRuyter Institute. Among those were Leander E. Livermore, the last principal of the Institute and an editor of the *Sabbath Recorder*; Henry Coon, Professor of Physics and Chemistry in Alfred University; William A. Rogers, Professor of Mathematics at Alfred University and later Professor of Astronomy at Harvard University; William Clarke Whitford, the President of Milton (Wis.) College for more than forty years and State Superintendent of Public Instruction in Wisconsin for two terms. His brother, Professor Albert Whitford, who taught Mathematics at Milton College for many years, was also a DeRuyter alumnus.

Those in the business world who received training at DeRuyter Institute included George H. Babcock, one of the first trustees of the SDB Memorial Fund and its largest single benefactor; Charles Potter, inventor and manufacturer of printing presses; and Ira J. Ordway, a prominent businessman in Chicago, Ill.

From the field of literature came Charles Dudley Warner, who, in con-



Students at the Institute, circa 1900.

junction with Samuel Clemens (Mark Twain), wrote *The Gilded Age* and edited *American Men of Letters*, and *The Library of the World's Best Literature*.

We are also indebted to another alumnus, Rev. Charles Alexander Burdick, who edited the autobiography of his uncle, Alexander Campbell.

It was Campbell's vision and tireless efforts that made DeRuyter Institute "the pioneer of higher education in the denomination, a great blessing to the community where it was located, and an inspiration to higher culture for our whole denomination. It has sent out a grand company of men and women eminent in various walks of life and a blessing to the world."⁵ SR

⁴Alexander Campbell, *Autobiography of Rev. Alexander Campbell*, ed. C.A. Burdick (Watertown, NY, Post Printing House, 1883), p. 18-19.

⁵*Ibid*, p. 65

⁶*Ibid*, p. 68.

⁷Ella M. Ames, *A History of DeRuyter Institute in The DeRuyter Gleaner*, August 25, 1927. Much of her material was taken from *Seventh Day Baptists in Europe and America*, Vol. I, pages 567-573.

⁸*Sabbath Recorder*, Vol. 54, no. 12, March 23, 1908, pages 365-374.

KEVIN'S

ORNER

It was just an old dinner plate. So why was I crying?

On one of my recent birthdays (I can't remember which one; they seem to be coming closer together), Janet handed me a plain-looking bag with something circular inside. She assured me that it "wasn't much," something she found at a consignment shop.

As I unwrapped this "not much" gift, a flood of memories rushed back to me. I became a youngster again, seated at my grandparents' little kitchen table, just a block away from my old house. I could picture Grandpa Butler adding real New York farm butter to his sirloin, and Nana giving

him "the look." I could almost smell the clam chowder being poured into the matching bowls, with the festive sprinkles of paprika adding to our annual Christmas Eve gatherings at their home.

I studied that pale yellow plate, with its pastoral farm scene and dancing lords and ladies around the border, and I cried.

It was just an old dinner plate. It wasn't even from my grandmother's set. But it awakened those good memories. It connected me with family.

As I packed to return home from Florida last week, my hostess insisted that I stuff two more items into my suitcase. Grapefruit. But not just *any* grapefruit. These came from a tree behind a house on Nottingham Road in South Daytona.

We had a feeling that my wife would enjoy some fruit from her great-uncle Leon Maltby's tree, the same tree that provided us a breakfast treat while on our honeymoon 21 years ago. Again, good memories, and it connected me with family.

When I look into my closet here at the Center, my eyes often catch a glimpse of a bolo tie. Not just *any* bolo tie, mind you, but one lovingly made by a certain Elmo Fitz Randolph. That bolo connects me with Pastor "Randy" and Madeline, Camp Paul Hummel, and the *Sabbath Recorder* planning meetings held there with Myrna Cox and committee. It connects me with my church family.

That piece of stained glass on page 10 connected Ardale Coon Skaggs with her home church in DeRuyter, N.Y. It connected her and Victor with family. And the story of the DeRuyter church connects us all with the past.

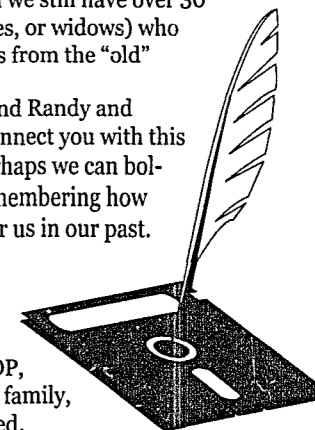
At the very blatant risk of sounding like a commercial (this was not my original intent), here goes...

One other thing connects us with our SDB family. It's called "PROP," and it stands for Pastors' Retirement Offering Project.

Do you remember the PROP fund drive of a decade ago? Well, the funds raised during that drive are nearly depleted, and we still have over 30 retirees (pastors, spouses, or widows) who receive monthly benefits from the "old" retirement plan.

If names like Leon, and Randy and Madeline, and Victor connect you with this great family of ours, perhaps we can bolster their present by remembering how much they have done for us in our past.

Please be generous and send your gift to the SDB Memorial Fund at the Center. As you designate it for PROP, you're designating it for family, and keeping us connected.



Call for workshop topics and leaders

If you have an idea for one of the midweek workshops to be held at SDB General Conference in Lindsborg, Kan., contact Susie Fox at (614) 501-1918 or i-m-dfox@prodigy.net.

You can also mail your ideas:

Susie Fox
1722 Taylor Station Rd.
Blacklick OH 43004

Periodicals postage paid
at Janesville, WI
and additional offices

Everybody's reading it!



**or, they
could be...**

Remember the December special issue? We've ordered extra so *you* can order extra and help others discover their "Journey of a Lifetime." Individual copies are free—larger quantity orders you need only pay for shipping. Contact us at:

**Seventh Day Baptist Center
PO Box 1678
Janesville WI 53547**

Phone: (608) 752-5055
E-mail address: sdbmedia@inwave.com