Living out our faith

Lending a helping hand
Helping those in need

Does your church have a desire to help those in need? An informative brochure entitled, "Establishing a Benevolent Ministry Within Your Local Church," presents helpful material to start such a ministry.

The church does have a responsibility to be "a brother's keeper." However, each church must evaluate carefully how best to use its resources. Any church or individual interested in establishing a benevolence ministry would do well to read this brochure by Larry Burkett before embarking on a program.

Many of the points in the brochure seem better suited to a large urban congregation. However, smaller churches with great vision will be inspired by these ideas. Church keyworkers may be enlisted to obtain this information. It may be ordered from:

Christian Financial Concepts
601 Broad Street, S.E. Inc.
Gainesville, GA 30501
(Phone: 1-404-534-1000)

For ordering materials only, call 1-800-729-1976.

-SDB Christian Social Action Committee

Support our United Relief Fund

Contributions to aid the Kurdish, or the people of Bangladesh, West Africa, or the Philippines, may be sent through your SDBURF in Janesville and specified as such. All relief organizations are experiencing a rapid drain and would appreciate help through us.

Some examples of how your money is used: "A food-for-work program which will employ 5,000 people is underway to repair five miles of roads and dikes in Bangladesh. (People will work in exchange for food to eat now and seed to plant later.) Halva, a mixture of sesame seed, honey, and kesar cheese, will be distributed to Kurdish refugees; health, sanitation, and transportation needs will be addressed for a period of 30 days up to six months."

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Who are Seventh Day Baptists?

If you've never read The Sabbath Recorder before, you might be wondering who Seventh Day Baptists are. Like other Baptists, we believe in:

- the saving love of Jesus Christ.
- the Bible as the inspired word of God and a record of God's will for man. The Bible is our authority both for our faith and our daily conduct.
- freedom of thought under the guidance of the Holy Spirit.
- the congregational form of church government. Every member of the church has the right to participate in the decision making process of the church.

The seventh day

God commanded that the seventh day is to be kept holy. Jesus agreed by keeping it as a day of worship. We observe the seventh day of the week (Saturday) as God's Holy Day as an act of loving obedience—not as a means of salvation. Salvation is the free gift of God through Jesus Christ.

It is the joy of the Sabbath that makes Seventh Day Baptists just a little bit different. If you would like more information, write: Seventh Day Baptist Center, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678. Phone (608) 752-5055; FAX (608) 752-7711
Sing your praises
by Victor W. Skaggs

Out of the joy and thanksgiving of their hearts, Christians have sung their praise to God since the Church’s inception. Ancient hymns give praise and petition to God and testify to the faith of those who sang.

As time went on, the hymns and songs of worship added encouragement and invitation to the praise, petition, and testimony of earlier hymns. It is an education in Christian faith to read through an old hymnbook. It is an education in music and invitation to the praise, songs of worship added by Victor W. Skaggs.

Late 18th century hymnals include some hymns and gospel songs familiar to us now, such as: “All Hail the Power of Jesus’ Name”; “Come, Thou Almighty King”; “Jesus, Lover of My Soul”; “When I Survey the Wondrous Cross”; “Guide Me, O Thou Great Jehovah”; “Joy to the World”; “The Spacious Firmament on High.”

Mid-19th century hymnals include even more familiar words:

“Majestic Sweetness Sits Enthroned”; “Blest Be the Tie That Binds”; “On Jordan’s Stormy Banks I Stand”; “I Love Thy Kingdom Lord”; “Jesus, I My Cross Have Taken”; “O Jesus, I Have Promised,” among others.

One continuing expression of praise among all the others is the Doxology. When we hear the words, “The Doxology,” we think of: “Praise God, from whom all blessings flow; Praise Him, all creatures here below; Praise Him above, ye heavenly host; Praise Father, Son, and Holy Ghost.”

Yet, our ancestors knew and used many doxologies in one of our old Seventh Day Baptist hymnals, The Seventh-Day Baptist Praise Book (1879), 18 different songs were printed at the back of the book under the heading, “Doxologies.” And many more were printed in other books. I have discovered over 50 (some with several variations), and numerous doxologies are found in hymn stanzas.

Although some of the newer hymnals are putting the familiar doxology to different tunes, most of us think of “Old Hundred,” or “Old Hundredth,” when we hear, “Praise God, from whom all blessings flow.” But the familiar words have been sung to many tunes: Dunne Street, Griswold, Going Home, Zephyr, Ward, Ellenborpe, to name a few. Well over 100 tunes have been used with the various doxologies in older hymnbooks.

Some of these forgotten songs of praise have expressions which sound awkward to our ears. Others, if brought back into use in the churches, would enrich our worship and inspire our hearts to praise our God. Below are a few for you to think about:

To God the Father, the Son And God the Spirit, Three in One, Be honor, praise, and glory give, By all on earth, and all in heaven. (Tune: Hamburgh)

Praise the God of our salvation, Praise the Father’s boundless love, Praise the Lamb, our expiation, Praise the Spirit from above, Author of the new creation, Him by whom our spirits live, Undivided adoration To the one Jehovah give! (Tune: Dolcotta)

O Father Almighty, to thee be address, With Christ and the Spirit, One God ever last All glory and worship, from earth and from heaven, As was, and is now, and shall ever be given. (No tune given)

I praise God for the saints who have left us a rich heritage of faith expressed in songs of praise, prayer, encouragement, testimony, adoration, and invitation. I pray that all Christians may be blessed as they become more aware of the words and music which fill the hymnbooks of the past and the present.

May God be glorified in our songs! 

Features

From one Samaritan to another
by Alfreda Shippee

When my children were young, I worked the 3:00-11:00 shift at House of the Good Samaritan Hospital in Watertown, N.Y. One night I was assigned to care for a nine-month-old blond, curly-haired baby who was suffering from a severe upper respiratory attack and had to have a tracheotomy.

Needless to say, Little Bobby was a very sick child, and he required constant care and special attention. Since his father owned a large dairy farm, he couldn’t visit Bobby during the evening hours, and I never had the opportunity to meet him when I was on duty.

Many years went by; I was still working as a nurse, on the evening shift in a nursing home. It had snowed heavily during the afternoon, but by 11:30 p.m. the storm had stopped and the moon shone brightly. The snowplow crews had been at work. In about an hour, a tractor trailer loaded with hay came along, and I was headed for 1-81, right where I sat.

The driver stopped and came up to my car, wanting to know if he could help me. He was able to pull my car out of the drift, and, after making a track with his big truck, he offered to drive my car home and let his partner follow in the truck. I couldn’t help asking why he was so willing to literally go the extra mile for me.

This was his explanation: It seems that he had gone through a very anxious time when his baby boy had been in Good Samaritan Hospital. He told me that a nurse who lived near Adams Center had taken especially good care of his child. In gratitude to God, he had vowed that he would never pass up anyone who seemed to be in trouble.

I said aloud, “Well, God, how are you going to get me out of this? I am going to sit right here and wait on you.”

As I listened to his story, it began to sound very familiar. It was with great astonishment to both me and my benefactor when we realized that I was that nurse, and he the father of little Bobby, who I had cared for so long ago.

Many times I have marveled at the mysterious ways in which God works in our lives. I thank Him again, not only because He helped me get home safely on a snowy, winter night, but that another person’s life was touched in a very positive way.

Alfreda Shippee is a member of the Adams Center, N.Y., SDB Church.

September 1991/
Revisiting Mt. Moriah
by Barbara Waite Barber

Barbara Barber read an article in the April 1990 SR, entitled "Mt. Moriah to Mt. Calvary: The Lord Provides." In it, she saw a portrayal of an Abraham full of fear and doubt. Her further study prompted another visit to Mt. Moriah, with an Abraham of faith and strength. Barbara shares, "We must not let fear overcome our thoughts and actions—fear feeds on fear; begets fears. Faith begets faith!"

Please allow me to present the case for Abraham:
In Genesis 15, God cuts a covenant with Abram saying, "I am your shield; your exceedingly great case for Abraham: Abram of faith and strength.

Another visit to Mt. Moriah, with an understanding of God's faithfulness to Abraham. In Genesis 18:22, and argued the case against the destruction of the cities to preserve even 10 righteous men. That conversation revealed the intimacy that had developed between the two.

God blessed Abraham and Sarah so that they prospered physically, financially, and socially. Sarah's womb, previously barren, became fruitful and produced Isaac.

Genesis 21 records the fulfillment of God's promise in the birth of Isaac, and his circumcision as a sign of God's covenant with Abraham. In Genesis 22:9-13, God did provide the substitute as Abraham had said. As was his way of life, Abraham knew that God was able to raise him up from the dead, from which he also received him in a figurative sense (Hebrews 11:17). We should not allow ourselves to believe that fear filled Abraham when the word of God tells us otherwise.

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In Genesis 22, the Lord said to Abraham, "Abraham, you are my servant, you are my chosen servant; you will multiply you exceedingly."

"When Abram ninety-nine years old, the Lord appeared to Abram and said to him, I am Almighty God; walk before Me and be blameless."

Then Abram fell on his face, and said, "As for Me, behold, My covenant is with you, and you shall be a father of many nations."

Abraham continued to walk with God and believe, as attested to in Romans 4:20-22—"He did not waver at the promise of God through unbelief, but was strong in faith, giving glory to God, and being fully convinced that what God had promised He was able to perform. And therefore it was accounted to him for righteousness."

God had found a friend and covenant partner at last. Their relationship was such that God felt He should talk over, with Abraham, His judgment upon Sodom and Gomorrah. Abraham, confident of his relationship with God, "stood before the Lord and came near to God" (Genesis 18:22), and argued the case against the destruction of the

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A story about Abbie

by Diane Cruzan

Abbie thought for a second. "No, I don't think so. I hardly knew them." She walked across the room and turned on the TV.

During college, Abbie would occasionally find in her mailbox, mixed in with the usual junk mail and letters from home, an envelope with a Christian tract inside. The handwritten notes on the tracts were always the same: "We are praying for you. From your friends."

There was never a return address, but each envelope was postmarked from her hometown. Abbie found it fascinating that someone would be praying for her!

She knew little of prayer, or God, or any of those kinds of things. Wanting to learn more, she one day found herself seated on an old hard pew in a small church near campus. There she found the Lord and soon received Him as her Savior. Her life was never the same after that.

Abbie knew she owed her secret friends a lot, but she could never find out who they were.

The next time Abbie took books to Mr. Henry, she was met at the nurse's station by Mrs. Brooks. "I have had news. Mr. Henry passed away this morning."

Abbie felt true sadness. Just then the phone rang, and Mrs. Brooks answered. It gave Abbie a chance to collect her thoughts.

When Mrs. Brooks hung up the phone, Abbie said, "I'm sorry to hear about Mr. Henry. I'll miss our talks." Abbie looked down at the books in her arms. "I wonder if I could go into his room and get the library books I left last week?"

Abbie found the library books in a neat pile on the desk under Mr. Henry's Bible. The Bible was worn from much use, his engraved name faded but still readable: "Henry J. Jones." Next to the Bible were two addressed envelopes and two Christian tracts. Abbie read them neatly in pen with the words, "We are praying for you. From your friends."

It had been Mr. Jones those many years ago!

Later, Abbie would learn that he was called Mr. Henry to avoid confusion with another Mr. Jones down the hall. She would learn that Mr. Henry Jones still mailed out tracts to people he thought might need encouragement, and that he still signed them "We" because he knew his wife would want him to.

Abbie was so sorry she hadn't been able to tell him how much he had done for her. And thank him. It seemed so sad that he would never know.

But, then again, if needing to know had been of much importance to Mr. Jones, he probably would have quit sending the tracts long ago. If he had kept his desired reward, he would have signed his name. Obviously, he wanted to do good for the Lord with no thanks, and with no need to see the results.

Abbie's Christian life began as a result of the efforts of Mr. Henry Jones, but he never knew.

Maybe somewhere along the line, Abbie had helped someone without knowing it, too. But Mr. Henry Jones knew—and now Abbie knew—that the results were lost left to God. Just doing what God wanted him to do was enough for Mr. Henry Jones.

"And it's enough for me," said Abbie. Smiling, she picked up the envelopes, put the tracts inside, and went to mail them.

The rain on the windshield was so dark, the park deserted. Well into the early evening after a visit with Henry Jones, his wife, and, having no children, was alone. Abbie found him to be a pleasant man who seemed to just need a little company. Abbie soon discovered Mr. Henry liked to read, but his vision was poor. She promised to bring him some large print books from the county library. That wasn't so bad," Abbie thought on the way home. "In fact, I kind of enjoyed it."

As time went by, she found out a little more about Mr. Henry and all the books he liked—westerns, mysteries, biographies, history. Abbie had a love for books herself, so they spent time each visit discussing ones they had both read.

One evening after a visit with Mr. Henry, Abbie went into the living room where Richard, her husband, was reading the paper.

"Something about Mr. Henry reminds me of a man I knew a little bit when I was a child," said Abbie. "His name was Mr. Jones. He and his wife were Aunt Faye's neighbors. They must not have had any family nearby because they were at Aunt Faye's house for Thanksgiving dinner every year until Aunt Faye moved, when I was out of high school. Mr. Jones was always the one who asked the blessing." Abbie smiled. "I remember being embarrassed that we never said grace any other time of the year, and hoping Mr. Jones didn't know that. I can't believe I remember Mr. and Mrs. Jones after 25 years."

Peering over his newspaper to give him the listening, Richard said, "Maybe they were your secret friends from your college days."

She had been active in the Lord's work all her adult life, but lately she had begun to question the value of her efforts.

Aunt Faye's house for family nearby because they were at Aunt Faye's house for Thanksgiving dinner every year until Aunt.
Jesus, the Law, and the Sabbath

by Rodney Henry

Jesus and the Law

Jesus did not come to earth to change the Law itself. He came to show the rightful place of the Law. Jesus came to bring men into right relationship with the Father by dying on the cross. He came to show that the proper place of the Law is in the context of loving God and loving your neighbor (Matthew 22:40). Love does not do away with the Law, because love is the basis for the Law. Jesus said, “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished” (Matthew 5:17-18).

But the Jews of Jesus’ day did not understand the proper place of the Law. The Pharisees were the ones who had corrupted the role of the Law most of all. The Pharisees had made the Law something that should be kept in order to “buy” their salvation. These Pharisees believed that they could earn their salvation by keeping the Law. Christ came and responded angrily to this attitude. Salvation must be by grace through faith alone, and not by keeping the Law. The problem was not with the Law—it was with the Pharisees.

Jesus and the Sabbath

The Sabbath was the commandment most corrupted by the Pharisees. In the context of Jesus’ teaching, it becomes clear that Jesus would have had most of his conflict with the Pharisees. The Sabbath issue between Christ and the Pharisees was never over which day to worship, or whether the Sabbath was still part of God’s desire for mankind. The issue for Christ was the way in which the Sabbath was being kept, and the Pharisees’ attitude toward the Sabbath.

The most powerful statement regarding Christ’s commitment to the Sabbath is found in Mark 2:27 and 28. “Then he said to them, ‘The Sabbath was made for man, not man for the Sabbath. So the Son of Man is Lord even of the Sabbath.’ ” The climax of Jesus’ statement is found in the next verse: “But a little later, when he looked again at them with sternness, he said, ‘What is it that you think?’”

Christians should be taught that Jesus Christ can arrange circumstances in order to provide the opportunity to keep the seventh day Sabbath holy.

George H. Babcock: Christian Industrialist

by Don A. Sanford, historian

A biography of George Herman Babcock might read like a “Who’s Who in Industry,” or even “Who’s Who in Education.” He was a giant in the fields of mechanical drawing, polychromatic printing, and mechanical refinement. At age 19, he established the Sabbath Recorder publication. Years later, he joined the Pawcatuck Iron Works and later at the Hope Iron Works in Providence, R.I. Babcock worked at the Mystic Steam Power Company, with further refinements on both steam boilers and steam engines. George H. Babcock: Christian Industrialist

Twentieth Century Record
and need the pay, but if I take it, it will be for five days work and six days pay.' He got the place. In this as in other things, his life, and other lives like his, have shown that when men make themselves necessary in this world, even business will grant them place and respect their religious conscience. The world will pay for conscience and manliness when it must.

Babcock moved to Plainfield, N.J., around 1870, where he could join an established Seventh Day Baptist community and church. Here he became active in denominational affairs as well as the local church. He was one of the first trustees of the SDB Memorial Fund and the largest single benefactor of the Fund. He gave liberally to A. Babcock, James McGee of North Plainfield spoke of George's Bible study, which was the framework of his thought and action. He told of being in a group of railroad-com-

Good Seventh Day Baptists today are still benefiting from this influence of George H. Babcock.

He was a particularly gifted teacher. At a memorial service for Babcock, James McGee of North Plainfield said, 'You do not begin to know the position he had so ably earned the high standard he set. He when I was called to assume the words of encouragement to me recalled the work he did with E. Lua churches as a predecessor of the organization which spread among other Seventh Day Baptist groups. In the Caledon Terra of roofing tile. This tile was used on the Cotta Community and church. In 1862 he bought interest in Milton College, the largest single benefactor of the Seventh Day Baptist community and church. N.J., around 1872, where he could respect their religious conscience. and manliness when it must. Babcock was moved to Plainfield, visits into the character of George Babcock was given by Clarke Visitor, Milton College, and George Babcock was one of the principal workers.

One of the most profound insights into the character of George Babcock was given by Col. Mason Tyler, a fellow member of the Board of Trustees of the Plainfield Public Library. In reference to endowments which he had made to the library, Col. Tyler said:

"In all his works was seen evidence of the man's wisdom. He used his power in carrying out his ideas of what he thought essential to the public welfare. He wanted to exert his power in the spiritual, the moral, the physical, and the physical development of man. He was a master of the art of applying power to produce the best results. He saw that wise institutions were enduring instrumentalities for carrying out his intentions. Institutions live on, while man's influence ceases; Christ lived on the earth about thirty years, but the Christian church he founded has been a power for good for 1800 years and will be forever. While this beautiful church in a monument to Mr. Babcock's public spirit, in the Plainfield Public Library by his will, there has been laid the foundation of a testimonial more enduring. In all this the man's wisdom is seen. He was ambitious but not selfish. He used his great wealth to build up and advance ideas of benefit to his fellowmen. While man's life is but a span, an institution like the Public Library will live for ages, and while it exists, the memory of George H. Babcock will live with it.'

Seventh Day Baptists today are still benefiting from this influence of George H. Babcock.

1. His work with the Young People's Board a few years later.
2. His Bible study, even the Plainfield Railroad Normal Class, influenced his work with the American Sabbath Tract Society and the establishment of the Helping Hand.
3. The Publishing House, when it was moved to Plainfield, was located in the Babcock Building in Plainfield.
4. The 1980 Memorial Board report shows a balance of $1,157,535 in endowments given by George H. Babcock. The yearly income from these endowments totals $26,688. This represents an amount equal to nearly 20% of what is being asked in current giving for our Denominational Budget. And he has been giving a proportionate amount for nearly a century, with more yet to come.

One year ago—September 1989
Conference highlights from the gathering at Bethany College in Lindcocr, Kan. Annual awards given: Robe of Achievement to Geraldine Van Dyke; Growingeast Church to Lake Elsinore, Calif.; Crystal Apple to June Johnson; Sabbath Visitor Bible to Shawn Goodrich.
Other Conference recognitions: Linda Harris for editing the Helping Hand; Dorotha Shettell as Women's Society president; Earl Cruzan for 50 years of ministry; Black Hills SDB Church welcomed.
Pastor Rex Burdick named as new Helping Hand editor.

Five years ago—September 1986
Pastor Bob Babcock welcomed to Santa Barbara, Calif.
Eighteen youth from 13 churches served as Summer Christian Service Corps workers in nine locations.
World Federation meetings have 60 participants.
Conference sermons presented from President Russell Johnson and Rev. Ken Chroniger.
Denver YP reports on activities.

10 years ago—September 1981
U.S. Senators Robert Byrd and Jennings Randolph are welcome guests at Conference in Salem, W.Va.
Three pastors accredited: Ken Chroniger, Steven Crouch, and Jack Hays.
Toronto, Ontario, church recognized as Conference member.
Janesville, Wis., chosen as site for denominational center.
Pastor John Peil begins ministry in San Diego, Calif.
Report of spring celebration for Alfred Stanton, N.Y., church's sesquicentennial.

25 years ago—September 1966
Fourteen committees work hard at Conference in Redlands, Calif.
Dr. Lewis H.V. May is new Conference president. Rev. David Clarke and Donald Gray new members of Commission.
Pastoral moves: S. Kenneth Davis to Westerly, R.I.; Paul Green to Salem, W.Va.; Delmer Van Horn to Washington, D.C.
Editor Leon Malby reports on SDB literature booth at the New York State Expo in Syracuse.

50 years ago—September 1941
Day-by-day Conference reporting from Denver. Professor Harley Bond is newly-elected Conference president.
Doctor Rosa Palmberg inspires gathering with address on 46 years of missionary life spent in China. Meeting held in the Washington, N.H., SDA church to commemorate the 75th anniversary of the day when Rachel Preston, a Seventh Day Baptist, spoke the Sabbath truth to an Adventist group there.
Cordia F. Randolph resigns from presidency of the Tract Society.

75 years ago—September 1916
Report of a good Conference in Salem, with 252 delegates. Planning begins for a memorial service in honor of the 35th anniversary of the Mill Yard SDB Church in London.
Memorial Board holdings now at $525,000. Sabbath eve prayer meeting at Conference focused on 35 topics, each led by someone previously appointed. "The topics were introduced in a way to fix attention upon their importance, and the prayers were fervent and to the point."

...where are we headed?
Pray...
with thanksgiving for another good Conference gathering
for our new Conference President Myron Soper
for the eternal rewards of faithful workers
that this summer's SCSC teams will continue to serve well in their local churches
for God's vision to shape our future
for His guidance in our stewardship
for the spreading of the Gospel and Sabbath messages
"Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance. And let endurance have its perfect result, that you may be perfect and complete, lacking in nothing" (James 1:2-4 NASB).

They're part of life in the parsonage—those late night or early morning phone calls. Unfortunately, too often the calls bring bad news: there's been an unexpected crisis in the church family's life. Some of our dear church friends are now experiencing their difficulties, or they have just experienced a death in the family, or our church family more than we can handle or bear.

He promises comfort and strength and wisdom to deal with those events that sometimes drastically change the course of our lives.

As I reflect on my year's experiences, highlights must include: meeting several new Christians, whose enthusiasm for the Lord is contagious; watching some who walked with the Lord had cooled come to a revitalized relationship with Him; seeing individuals, groups, and churches find a new sense of purpose or direction in their lives; and sharing in many special worship experiences with people throughout our country.

He has given to Moses, Joshua, and many others: "Don't fear, I'm with you!" (Deut. 31:6). God has also provided for our emotional needs as well! God has also provided for our financial needs! God has also provided for our emotional needs as well! God is always with us, and He will never fail us. He is always faithful and ever-present.

He promises comfort and strength and wisdom to deal with those events that sometimes drastically change the course of our lives.

As I reflect on my year's experiences, highlights must include: meeting several new Christians, whose enthusiasm for the Lord is contagious; watching some who walked with the Lord had cooled come to a revitalized relationship with Him; seeing individuals, groups, and churches find a new sense of purpose or direction in their lives; and sharing in many special worship experiences with people throughout our country.

As special as these events were, they pale in comparison with the personal faith adventure that I've had this year with the Lord. He has revealed Himself much more faithful and ever-present than I had ever known before.

I'd like to share some of the ways God has provided Himself faithful this year. Earlier this year, I shared how He provided a special job for me at the University of Minnesota. Little did I realize that I would have about 100 days of substitute teaching in addition to that. Yes, God does provide for our financial needs.

However, even with that provision, I found myself wondering this spring whether God would provide a job for this fall—especially since the days surrounding my son's surgery. God had timed it just right!

He has also provided for my spiritual, emotional, and physical needs this year. God faithfully formed a band of prayer warriors, who have held me up regularly before the Throne of Grace. I have become much more aware of God's presence and power in every aspect of my life. God has challenged me to walk by faith and not to give in to fear. His promises are as true as He has given to Moses, Joshua, and many others: "Don't fear, I'm here!"

God has challenged me to walk by faith and not to give in to fear.

I have struggled to overcome a fear of heights which reaches major proportions when I cross bridges. On long or high bridges, I frequently experience a sense of being unable to breathe, or a fear of blacking out. So for years, while crossing bridges, I have sung or prayed quietly to assure myself that I was still breathing. During one of my trips this year, I needed to cross a sizable bridge. About 10 minutes later, I realized that I had crossed the bridge and had never been aware when I had done so. I'm sure that the Lord had the last laugh on that one! Yes, He can do things in whatever way He wishes!

The second incident was a "minor" one. It involved a pastor's family picnic. As I was preparing for the picnic, I reached into the drawer to get silverware for our family. In the process, I decided that I should probably take a couple of serving spoons in case anyone forgot them. As I reached to get the two spoons, it was as if I heard an audible voice: "Take three!" I remember saying, "Is that you, Lord?" and then I put in one more spoon. Imagine my excitement when we needed exactly three spoons. God cares about every aspect of our lives, and He does speak to us if we will listen!

I wish that I could share all of the ways God has proved Himself faithful this year. My prayer is that you, too, will experience His provision and faithfulness. I know for a fact that "... my God will meet all your needs according to His glorious riches in Christ Jesus" (Phil. 4:19).

Will you step out in faith and experience His provision?
Spiritual education of God’s people: The Sabbath

Pastor Jus Start told Deacon Willing about a Better Homes and Gardens national survey on fami­lies and spirituality which was completed a few years ago. "They asked the question, 'Which of the following activities are most important in your family's spiritual development?' It was interesting that 76% answered that attendance at organized religious services was the most important activity. Over half answered that praying to­gether, reading Scriptures, sharing their beliefs, and being members of a church were also significant."

Pastor Start wrote one of the survey questions on the marker­board and waited for the deacon to gather for their monthly meeting: "What do you most want to know God?" "Pastor Start paused and reflected on what he was saying. He picked up his Bible and added, 'God blessed' and 'hallowed' the seventh day (Genesis 2:3). The Hebrew word, qodash, means to be morally or ceremonially clean or sanctified. Qodash, which is also translated as 'sanctify,' and its New Testament equivalent, hagiao, are used in the Bible to denote an attribute of God (Leviticus 11:44; 1 Peter 1:16). Jesus teaches his disciples to address God in their prayers using this word, 'hallowed' (Matthew 6:9)."

Deacon Willing interrupted the pastor and asked, "How do we get to know God? How do we start?"

Pastor Jus Start quietly commented, "The spiritual education of God's people begins with the observance of the Sabbath Day. This is how we begin to know God. Just start observing the Sabbath! The Sabbath is a particular spiritual commandment to keep sacred the seventh day of the week. The Sabbath is linked with the creation of the universe and most particularly the living creatures and mankind. The living creatures and mankind are 'blessed' by God (Genesis 1:22, 28). The Hebrew word, baruk, literally means to kneel, an act of great respect. The seventh day joins the living creatures and mankind in also being blessed by God (Genesis 2:3).

"As mankind is created in the image of God and is part of God's reflective appreciation of His work, so the Sabbath is created to form the commemorative moment of divine reflection. The seventh day, the Sabbath of God, was His day to contemplate on His creative activity before it became mankind's day for meditation on the activity of the Creator.

Pastor Start paused and replied, "What did the survey reveal?"

"Some of us," he continued, "are the spiritual cousins of the Pharaoh in Exodus 5. When Moses and Aaron asked for permission to let the people of God go on a spiritual journey, Pharaoh replied, 'Who is the Lord, that I should heed his voice and let Israel go? I do not know the Lord.'" Deacon Faithful looked at the pastor and asked, "How do we get to know God? How do we start?"

Deacon Willing interrupted the pastor and asked, "The spiritual education of God's people begins by observing the holiness of the Sabbath. Each Sabbath is our opportunity to practice our spiritual disciplines—to grow in grace and in the knowledge of God through our Lord and Savior Jesus Christ. I had forgotten the reason why our church schedules time for each Sabbath for the reading and study of Holy Scripture, for our private and church prayers, and for our praise and honor to God. That's why we have Sabbath eve prayer meetings and Sabbath School and worship and fellowship dinners and visitation. Our spiritual education begins with the Sabbath."
Freedom!
by Andrew Camenga

Since the beginning of time, young people have sought freedom. Expressions of freedom come in a variety of ways, and Seventh Day Baptist youth have The Beacon through which they share what is happening in their lives. Another view of freedom is expressed in this month's Beacon: freedom under and within the law...

"Why do I have to do that? Why does it always happen on the Sabbath? Will it hurt anybody if I do it just this once?" These questions and many others come up through which they share what is happening in their lives.

Our standing up for what is right is not legalism.

Sabbath? Will it hurt anybody if I do it just this once? These questions and many others come up again and again. Occasionally, we are forced to take stands for what we know is right.

Recently, one of our youth, Anna Marie McIlwain, was involved in a dispute with her teachers. They talked to, yelled at, and even threatened her in an effort to make her forsake the Sabbath.

How should we handle situations like this? Are we legalistic? The difference between a legalist and an upright person is subtle and lies in the heart. A legalist is bound by the letter of the law, but an upright person is led by the spirit of the law.

We need to recognize that our standing up for what is right is not legalism. The law was given to drive us to faith in Jesus Christ. Galatians 3 shows us that "scripture has shut up all men under sin, that the promise by faith in Jesus Christ might be given to those who believe" (Galatians 3:22).

The law has its main purpose in showing us that we sin. It is scary. Without the forgiving love and the undying grace of our Lord Jesus Christ, we will die. But the promise given to us is, "If we confess our sins He is faithful and just to forgive our sins and cleanse us from all unrighteousness" (1 John 1:9). This cleansing action sets us free from sin.

It is this freedom that leads Paul to state, "It is for freedom that Christ has set us free * (Galatians 5:1). The reign of sin is over if we accept His sacrifice and give our lives to Him. In fact, we are warned not to "turn your freedom into an opportunity for the flesh, but through love serve one another" (Galatians 5:16).

That means our primary motivation is not the law, but it is service in love. We are to help, listen to, care for, share with, and love each other. In this framework, the law appears once again. Now, however, it is not a condemning force; rather, it is a guiding force within which we should live. This law is written on our hearts (Romans 2:16-18) and is a motivator to help us—not to hurt or hinder us.

Our freedom from the entanglement of sin is assured. The law is our guide, and, within its boundaries, we can move freely. We should praise God for this freedom. Praise can be through worship, song, and especially through our everyday walk. See what David wrote in Psalm 19.

As King David knew, so also we know: within the spirit of the law of the Lord is our freedom to rejoice and to serve. Let us strive to live within the law and be forever free. Let us worship the wonderful Creator. Let us work with one another in love. Freedom is expressed by love towards one another. If you would like to express this freedom with the youth around the country, feel free to send your thoughts, activities, prose, poetry, or any appropriate item to: The Beacon, P.O. Box 113, Alfred Station, NY 14803.

Your sharing will be appreciated. Remember that just as King David knew, we also know: within the spirit of the law of the Lord is our freedom to rejoice and to serve. Let us strive to live within the law and be forever free.

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LARKINBURG, Kan.—Kansas 116 through here is one of those east-west blacktops with scant shoulders and little traffic except for the corn planters this time of year. Larkinburg? Well, you have to look quick. Two streets at right angles to the highway, six miles east of Holton. A church, some houses. Just another small Kansas town, you say—off the interstates, off the U.S. highways. Deserted? A place few visit? Not hardly. Not with a 16-acre hardware store.

Yes, that big. Of course, that includes a little lumber, some farm implements and feed. Still, it's mostly hardware. Building after building. You want it, Wheeler Hardware has it. "We're one of those places," owner Winston Wheeler says, "where people come in and say, 'You wouldn't happen to have...?' "Thing is, mostly we do." Things such as oil lamp mantles, 3-inch roofing nails, fly nets for horses, parts for ice cream makers, feed, fencing, odd-size guttering, even specialty tools to cut weeds out of corn rows without bending over.

And that's just what you can identify. Part of the fascination of Wheeler's is wondering exactly what everything is. "I'll give you an example," Winston said. "Up in Alaska they still shoot wheat. Like we used to down here.

'To shock wheat you need binder twine. It's thinner than the baler twine except for the corn planters this time of year. Winston was farming hereabouts then. Being on the edge (what farmer isn't?), Winston saved money by ordering in big quantities. Instead of a handful of bolts, Winston would order a box of them. Maybe more.

Well, farmers being farmers, neighbors being neighbors, the locals would borrow bolts. Farmers always need bolts. Or extra V-belts, which Winston bought in big numbers, too.

Well, how to keep track of those 'borrowings'? Writing them down didn't seem to work. Nor did reminding friends that they owed so many five-eighths machine bolts. So Winston started charging. So much a bolt. So much a V-belt.

That's a rarity anymore. Winston and his wife, Eva, go against what the smart boys say about running such an establishment. You know, the wisdom that says "inventory" absolutely has to turn over five to seven times a year.

Winston and Eva don't worry a whole lot about inventory. What they do worry about is not having a particular item when somebody needs it, when folks have cash in their pockets ready to spend. They're not the rather straightforward way of handling "inventory."

In fact, having things on hand is how the store got started 40 years ago. Winston was farming here..."}

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**Their ultimate goal is to bring people to Christ.**

"When I opened, people said I'd never last being closed on Saturday," Winston said. "But you know, people are accommodating. They understand." The Wheelers are Seventh Day Baptists, meaning their Sabbath falls on Saturday. So the business closes that day.

But it's open Sunday, and that's when the pickups roll up and the people flock in.

"What! Christian Music?" Tony Malone has heard this outburst many times in the past year. In May 1990, Tony began living his life for Christ. Through much soul searching, he felt his musical talents have been given to him from God—for God.

Tony first became interested in music at the age of 4. He can remember strumming his plastic guitar and singing "King of the Road" for his family. At age 7, he was performing professionally and has been ever since.

The music has ranged from folk, jazz, blues, and classical, to country, rock, and heavy metal. Tony bounced back and forth through those types of music because he was not fulfilled. He felt something was missing. It was the death of a close Christian friend that finally jarred Tony enough to try Christian music, and into a committed life with Christ.

Tony lives in Blountville, Tenn., with his wife, Angie, and their two children, Jason and Joshua. They are members of the Blountville SDB Church. It was there that Tony made his debut as a Christian singer. The concert was a success, with an attendance of over 40 people. PTL

Shortly after the concert, God led Tony to a woman with an extraordinary voice, musical talents, and love for the Lord. Michelle Mullins also resides in Blountville with her family.

"We're right next to the Christian Church here," Winston pointed out. "So we don't run the losers or make a lot of racket until after their service. You know, it's an accommodation. Good manners, really."
Dear Editor Butler,

After reading Steve Watkins’ article in the June SR, I would like to react to an introductory paragraph which states: “We are not just some kind of animal life form, but created in the very image of God. The whole Sanctity-of-life stand is based upon this concept, that we are special...we were just evolved animals, and not created a little lower than the angels, then it would be a different matter.”

I agree that we are special. We have invented science and technology which, in the span of 400 years, has given power against which no other creature on earth can stand. We have written symphonies and books, and painted incredible images which so deftly capture the wonder of creation that they stir even the toughest hearts. Yes, we are truly “a little lower than the angels.”

But, for the future health of our planet, is this the best self-image for us to choose? I think it would be wise for us to visualize our specialness in a humbler way.

Suppose that God loves His whole creation, not just us; that this earth does not exist solely as a testing ground for human souls, but as God’s great experiment to see how many life forms can live together in a balanced and beautiful way. If this is God’s plan, then all life is sacred, and the image of God is reflected in every living thing. People are particularly blessed with keen minds, hands to use tools, and a great capacity for caring. I believe that God has called us to love and care for His continuing creation on earth.

If we saw ourselves as “a little higher than the chimpanzees and porpoises,” wouldn’t that help us to be better stewards and shepherds for all of God’s creatures?

If the SR Church is to be vital, we should develop a humbler picture of the relations between God, people, and the rest of creation. In the words of Isaiah 11:9, “They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”

Walk softly on your chosen path.
David C. Palmer, Andover, NY

Dear Editor,

I am responding to the June SR (point of view). I am very grateful for that issue. There are a lot of groups who use the pro-life and pro-choice topics as an excuse to rebel and break the law, lest they be called “rebels without a cause.” The SR showed me good argumentaments by those who have a good reason behind their cause.

As Christians, we need to take action in the political world as well. If indeed we are ambassadors for Christ, let us do our job. Ever since I first learned about abortion, I’ve blamed Christians for its extension: “And I will do whatever you ask in my name.” (John 14:13). If we would ask God in the name of Jesus, perhaps our political task would ease up.

Finally, was it not love that Jesus showed to Mary Magdalene? Until Jesus casts my pain is in order. Yes, compassion for the hurt and pain is in order.

In response to the argument pointing to some concerns over the use of brcepho (baby), I feel it is very weak. It was pointed out that the Greek had no words such as “fetal tissue.” However, in a world where the morality of abortion was not an issue, such terminology was logically non-existent, and the vocabulary demanded that brcepho be used.

Word arguments detract from the concept. Had the Greek language had the word fetus, and had it been used, abortion would be no more in the right. The concept is beautifully expressed by the scriptural examples given in the articles by McNees, particularly the example of Abel and Esaup. Love in Christ Jesus,

Michael A. Peters, Richburg NY

The Sabbath does not have its origins in the Law. Its origins go back to creation.

At creation, man was in perfect harmony with God and with the universe. A part of this harmony of the perfect creation was the Sabbath, which God Himself blessed and sanctified (Genesis 2:3). God created man in such a way that he needed the Sabbath. Then God created the Sabbath to meet that need. “The Sabbath was made for man.”

Third, “The Sabbath was made for man, not for the Sabbath.” At the time of Jesus, the Pharisees had reversed the meaning. For the Pharisees, the Sabbath was more important than man, and they believed that God had created man to keep the Sabbath. The Sabbath was created for man’s benefit. Jesus life, death, and ministry did not change the original meaning and purpose of the Sabbath.

The Sabbath was created for man’s benefit. Jesus’ life, death, and ministry did not change the original meaning and purpose of the Sabbath. But Jesus did attack the Pharisees for the way they had corrupted and changed the original meaning and purpose of God’s holy day.

Questions
1. Where are the Ten Commandments written today, besides in the Bible?
2. According to Exodus 20:10, in the Ten Commandment Law, the seventh day is the Sabbath. In order for the Sabbath to be changed to the first day of the week, there would need to be a change in the Ten Commandments. Did Jesus come to change even the smallest part of the Law? (See Matthew 5:17-19).
3. Which of the Ten Commandments Laws was most corrupted by the Pharisees?
4. According to Mark 2:27, the Sabbath was "made." When was the Sabbath made? (See Genesis 1 and 2). Jesus, the Creator of the Sabbath, says that the Sabbath language had been created with all mankind in mind.
5. According to Mark 2:27, for whom was the Sabbath made?
6. According to Mark 2:28, who is the Lord of the Sabbath?
7. Why would Jesus change or destroy the Sabbath over which He is Lord?
**Encouraging Words**

Here are two more fellowship dinner recipes:

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### Fruit Pizza

**Crust:**

- 1/2 cup butter or margarine
- 1/4 cup powdered sugar
- 1 cup flour

Mix crust and spread on pizza pan. Bake at 350 degrees for 15 minutes. Cool.

**Filling:**

- 8 oz. cream cheese (I use light)
- 1/4 cup sugar
- 1 tsp. vanilla

Beat cream cheese, sugar, and vanilla. Spread over the cooled crust. Cover with fruits of your choice.

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### Lemon Angel Squares

1 box angel food cake mix
1 can lemon pie filling
1 tsp. lemon juice
1/2 cup sugar
1/4 cup flour
1/3 cup powdered sugar
1/4 cup sugar
1 tsp. vanilla

Mix crust and spread on pan with jelly roll pan. Bake at 350 degrees for 15 minutes.

Lemon Angel Squares

Lightly spray jelly roll pan with cooking spray.

Combine dry cake mix and pie filling, and stir until well blended. Lightly spray jelly roll pan with Pam, then spread mixture in pan. Bake at 325 degrees for 20 minutes. Cool and cut into squares. Powdered sugar may be sprinkled on top.

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Thank you, ladies, for those great food ideas. Too bad we didn’t hear from you gentlemen chefs out there.

For our next question, you might need to rev up those memory banks. Maybe something happened just last week. We want to hear from you!

“They say that the children’s sermon is for the little ones, but we older folks sure enjoy it. You never know with those kids—we’ve seen some funny moments!”

―Muriel Osborne

Edgerton, WI

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**Births**

**Nash.**—A daughter, Kathleen Elizabeth Nash, was born to Jeff and Kathy Nash of Kent, WA, on September 16, 1990.

**Conrod.**—A daughter, Stephanie Mac Conrod, was born to Phil and Tiffany Conrod of Kent, WA, on November 11, 1990.

**Fink.**—A son, Jared James Fink, was born to Rodney and Dale Fink of Verona, NY, on March 19, 1991.

**Fox.**—A son, James Alexander Fox, was born to Dean and Susan Fox of Blacklick, OH, on April 30, 1991.

**Loofboro.**—A son, Alex Brooks Loofboro, was born to LeRoy and Van Loofboro, was born to LeRoy and Kathy Nash of Kent, WA, on September 16, 1990.

**McLaughlin-Hemminger.**—Jack McLaughlin and Susan Hemminger were united in marriage on September 18, 1990, in Burien, WA. The brother of the bride, Pastor Gary Hemminger, officiated.

**Happle-Delp.**—Frederick L. Happle and Susan Kathy Delp were united in marriage on April 6, 1991, at the Verona, NY, SDB Church by Pastor Steven James and Pastor Russell Johnson.

**Hooper-Severance.**—Michael Edward Hooper and Sanja Jeri Severance were united in marriage on May 25, 1991, at the SDB Church of Denver, CO. The Rev. Gordon Lawton and Victor Skaggs officiated.

**Obituaries**

**Williams.**—Danielle Elizabeth Williams, 1-year-old daughter of Darrell and Debra (Sanford) Williams, died on March 8, 1991, at Children’s Hospital in Seattle, Wash. She was born on January 3, 1990. Survivors include her parents; a brother, Jacob; her grandparents, Lawrence and Lena Sanford of Bellevue, Wash., and Audine Williams of Denver, Colo.; one great-grandmother, Elrena Sanford of Denver; three uncles and an aunt. Services were held at the Buriem (Wash.) Free Methodist Church on March 12, 1991, with Pastor Garth Hemminger of the Seattle Area SDB Church officiating. Interment was at Greenwood Memorial Park, Renton, Wash.

Danielle was truly a gift of joy and sweetness. She will be greatly missed.

**Spreadborough.**—Patricia (Imus) Spreadborough, 66, of Renton, Wash., died at home on March 25, 1991, after an extended illness. She was born on May 20, 1925, in Longview, Wash. Patty is survived by her husband, Bob; two sisters, Gloria Galloway and Kathy Armstrong; and numerous nieces and nephews. A memorial service celebrating her life, love, and friendship was held on March 30, 1991, at the

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**Accessions**

**Bay Area, CA**

Steven Crouch, pastor
Joined after testimony
Boyd Elder
Mabel Elder

**Hendersonville, NC**

John Thompson, pastor
Joined after testimony
Cindy Ellingson

**Columbus, OH**

Robert Van Horn, pastor
Joined after testimony
Cindy Ellingson

**Seattle, WA**

Gareth Hemminger, pastor
Joined after testimony
David Aldridge
Debbie Aldridge
Joined by letter
Morgan Shepard

**SDB Church**

Send your children’s sermon anecdotes (100 words or less) to:

SDB Center
P.O. Box 1878
Janesville, WI 53547

Or give us a call:

(608) 762-5055

You can even FAX your anecdote!!

(608) 762-7711

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1991 income needed—$708,785.
For month gift income needed—$29,415.
Total needed each month—$59,065.

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September 1991/ 25
**Obituaries,** cont.

Lakeridge Lutheran Church in Seattle, Wash. Many friends and relatives shared memories and anecdotes. Pastor Gareth Hemminger of the Seattle Area Seventh Day Baptist Church officiated.

**Tennant.—**Mary Elizabeth Tennant, 79, died on April 28, 1991, at the Clarksburg (W.Va.) Continuous Care Center, where she had lived most recently. She was born on October 14, 1911, in Salem, W.Va., the daughter of Sim and Sallie Bond. She was a member of the Seventh Day Baptist church for 66 years, although she had been unable to attend in recent years. Her husband, Charles, died in 1976. Mary is survived by one son, Bond Tennant, of Salem; two stepsons, Martin K. Tennant of Parkersburg, W.Va., and Charles Tennant of Fayetteville, N.C.; two brothers, Edwin J. Bond of Williamsburg, Va., and William E. Bond of Annapolis, Md.; one sister, Margie Allen, of Jane Lew, W.Va., preceded in death by an infant son; and a sister, Eleanor Bond. She was preceded in death by two sons, Alfred Lee and Harry Wayne Williams; two brothers, one sister, and one grandson.

Funeral services were conducted on May 2, 1991, at the Spurgeon Funeral Home in West Union, with the Rev. Del Cowley officiating. Interment was in the Masonic Memorial Park, West Union. DER

**Maxson.—**Mabel I. Maxson, 78, of Berea, W.Va., died on May 25, 1991, at her residence. She was born in Cour’s Mills, W.Va., the daughter of the late Howard H. and Bessie L. (Campbell) Gribble. She was a member of the Berea Women’s Club, Doddridge County Senior Citizens, Post 3408 Ladies Auxiliary to the V.F.W., and a life member of the Wasco Buck of the Warrior Auxiliary. She is survived by two daughters, Reuben M. Brissey, of Grantsville, W.Va.; two sons, Charles O. "Chuck" Willis of West Union, W.Va., and William F. "Bill" Willis of Akron, Ohio; one sister, Gertrude Snider of Barrowsville, W.Va.; 14 grandchildren, 21 great-grandchildren, and one great-great-grandchild. Lena was preceded in death by two sons, Alfred Lee and Harry Wayne Williams; two brothers, one sister, and one grandson.

Funeral services were conducted on May 2, 1991, at the Spurgeon Funeral Home in West Union, with the Rev. Del Cowley officiating. Interment was in the Masonic Memorial Park, West Union. DER

**Maxson.—**Maxson, 78, of Berea, W.Va., died on May 25, 1991, at her residence. She was born in Cour’s Mills, W.Va., the daughter of the late Howard H. and Bessie L. (Campbell) Gribble. She was a member of the Berea Women’s Club, Harrisville (W.Va.) Senior Citizens, the South Fork Grange, and the former Ritchie SDB Church at Berea.

Survivors include two sons, Donald Maxson of Pomeroy, Ohio, and Raymond Maxson of New MIlton, W.Va.; two daughters, Kathleen Husk of Parkersburg, W.Va., and Paty Copeland of Berea; one brother, Hayward Gribble of Parkersburg; three sisters, Claire Bush of Beverly, Ohio, Janice Sutton of Waverly, W.Va., and Freda Townsend of Oxford, W.Va.; a half-brother, Glen Gribble of Granvilleville, W.Va.; 21 grandchildren, four step-grandchildren, 28 great-grandchildren, three step-great-grandchildren, and one great-great-grandchild. Mabel was preceded in death by her husband, Charlton H. Maxson; one daughter, three brothers, three sisters, and a grandson.

Services were held at the McCullough-Rogers Funeral Home, Parkersburg, W.Va., with the Rev. Flard Hodge officiating. Burial was in the Pine Grove Cemetery, Berea. DER

**Brissey.—**Drexis M. Brissey, 103, originally of Berea, W.Va., died on May 28, 1991, at Americare of Parkersburg, W.Va., the daughter of the late John and Callie (Randolph) Meath­rell. She was a lifelong member of the Ritchie Seventh Day Baptist Church at Berea. Drexis received a bachelor’s degree in 1916 from Salem College, Salem, W.Va., and taught in the Kanawha and Ritchie County schools.

Survivors include two sons, Reuben M. Brissey, of Grantsville, W.Va.; two brothers, a half-brother, Glen Gribble of Grantsville, W.Va.; two brothers, one sister, and one grandson.

Funeral services were held on May 30, 1991, at the Gauger Funeral Home in Parkersburg, W.Va., with the Rev. Del Cowley officiating. Interment was in the Pine Grove Cemetery, Berea.

**Hummel.—**Larry Paul Hummel, 19, died on June 1, 1991, in Longmont, Colo. He was born on January 26, 1972, in Boulder, Colo.

Survivors include his mother, Wanda (Lederer) Hummel; one sister, LeAnne Mares of Longmont; his grandfather, Renie Beth Lederer of Boulder; and other relatives, many in Colorado. His father, Terry D. Hummel, preceded him in death in 1988.

A memorial service was held on June 11, 1991, at the Howe Mortuary in Longmont.

**KeviN’s KORNER**

Earlier this year at a Tract Council meeting, I wondered aloud if we should dub 1991 as the “Year of New Equipment” or the “Year of New Tracts” because of our New Equipment.

That was a good statement. We’ve been able to do more, do better, and in less time, which helps with our labor and burden costs. This almost keeps pace with our dreaded rising P’s: Paper, Printing, and Postage.

Last year, the CTC submitted a request to the Memorial Board (with the backing of General Council) for funding of new computer equipment. Our older machines had fallen behind the times in hardware and software, basically incapable of running the newest versions of desktop publishing programs.

The Memorial Board trustees agreed to a generous partial grant for new equipment, and we do thank them for that. The Tract Council members voted to use our 1989 capital gains money to set up a separate fund for new equipment. This helped cover the difference.

Then came months of checking prices and vendors, phone calls, fear of jumping in too soon, delaying the decision. But all the waiting paid off because Macin­tosh came out with newer, faster, more powerful machines—at a lower price!

The heart of the system network is a Mac IIfi (with 30 meg hard drive, 5 meg RAM), two Mac Classics, and a LaserWriter full two-page monitor. This allows us to see a full magazine spread without a lot of printing and clicking of the mouse.

That’s a time saver, and an eye saver! Just within the last year or a half, Leanne and I have had to get eyeglasses after using the old nine-inch monitors.

Coincidence?

So, we had new computers, a new software—but still had the same look to The Sabbath Recorder and other publishing.

Our photos needed help!

In the next Sr:

Conference 1991
Coverage of the business, fellowship, and worship in Houghton, N.Y.

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**KEVIN'S KORNER**

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We were able to get a good used camera and a much needed densitometer for less than the price of a new camera alone. (The densitometer measures the density of the camera operator.)

No, it really measures the lightness and darkness density of a photo. And it’s much better than the old guessing game system!

Before, it took many tries and re-shots and recalculations; and lots of film in the garbage...

Now, just one or two shots in the darkroom (on the camera, folks), and she’s done!!

The bottom line for this change? Better picture quality! I hope you’ve noticed the difference. Some shots may still be a little fuzzy, light, or dark, but we’re working the best we can with the pictures that come in.

So we had new computers, a new camera; but the same old printout? It was time to upgrade the printer.

Our new LaserMaster 1000 gives us 1000 dot-per-inch of lovely letters and graphics. Our older laser printer put out 300 dpi. The printer package also included 135 different typefaces. If purchased separately, the font would have set us back a lot of dollars.

So what’s the big deal between 300 and 1000 dots per inch? (About 700... it may be subtle, but there is a crisper difference. And to the casual, non-SDB observer, there’s a quality difference.

Another difference is in the printing costs. For our previous outreach issues, tracts—anything going to the general public—we would make a 40-mile trip to Madison, drop off the disk, and have a vendor make a typeset quality printout. Then we would either make the return trip, or wait for the mail; and pay about $8 a page for the service.

Now, we can have it done right here in room 13. And what’s been done?

Check the back cover for the listings.

We continue to thank all of our contributors, the Memorial Fund, and especially the Lord for this year of new equipment and publishing.

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New tracts for your outreach

Our "7th Day on the Calendar" tract got a little bigger, shinier, and more colorful.
It reviews the different calendar changes over the years, but shows clearly how the 7-day cycle has been maintained. Three-color/.07 each

The old, "Was Paul Wrong?" has been converted to "If it was good enough for Paul," with a total redesign.
It gives biblical references to how Paul observed the Sabbath, did not teach or live out a repeal of the day; so, if it was good enough for Paul—It's good enough for us! Three-color glossy tri-fold/.10 each

The question remains the same, but "By what authority?" has a new look and a new sunset.
The tract explains the biblical authority for the Sabbath, then we ask the Sunday keeper, "By what authority" do you change the day?
Full color/.08 each

New book on SDB history

Conscience Taken Captive: A Short History of Seventh Day Baptists, by Don A. Sanford, is now available.
The 88-page book serves as an introduction to the history and polity of SDBs, and may be used to share our heritage with church members and friends.
Price is $3.00 each, or $2.50 for 10 or more copies. Please add $1.00 for one or two copies, $2.00 for 3-10 to cover the postage.
Don's more comprehensive history book, A Choosing People: The History of Seventh Day Baptists, is to be released next April by Broadman Press. This 412-page hardcover book is tentatively priced at $25, but you may pre-order your copy today for only $20.