Replacing distress with Joy

How to support your pastor
SDB Missionary Society White Christmas Projects

Please consider these White Christmas gift suggestions for our sister Conferences:

**Bibles**
All of our sister churches need Bibles. Specific requests for Bibles come from: Cameroon, Ghana, Guyana, India (both conferences), Indonesia, Malawi, Morocco, Peru, The Philippines, Rwanda, Russia, Tanzania, Zambia, Zimbabwe, Zaire.

**Study materials**
Guyana, Malawi, Rwanda, Zambia, and Zimbabwe.

**Bicycles**
Indonesia, India, Malawi, Rwanda, and Zambia.

**Educational materials** (school)
Guyana, Malawi, Rwanda, and Zambia.

**Youth camps** (Equipment and supplies)
Guyana, Malawi, Rwanda, and Zambia.

**Medical supplies** (medicines, equipment, repairs)
Cameroon, India, Indonesia, Malawi, Philippines, Rwanda, and Zambia.

**Glasses for ministers and evangelists**
Eye glasses are either not available or the cost is prohibitive. Discarded glasses can be sent directly to the coordinators of the countries. We would also be happy to forward funds to the coordinator to help purchase available eye wear.

**Sewing machines**
Funds for sewing machines could be sent to the Missionary Society or directly to the countries with available sewing machines, or machines could be purchased here and sent.

**Malawi Bible College**
Continues to need Bibles, reference and study materials, and scholarship help ($500 per student per semester).

**Orphanage in Nellore, India**
Continues to need funds to complete the final buildings: clinic and school. The orphanage is open and running.

**Drought relief**
Drought conditions continue to exist in Malawi, Zambia, Zimbabwe, Rwanda, and Zaire. They need funds to purchase food, medicines, and shelter for the homeless, widows, and orphans.

Names and addresses of coordinators of our sister Conferences and churches are available through the Missionary Society, 119 Main Street, Westedt, RI, 02891, or phone (401) 596-4325, FAX (401) 348-9494.

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"Class, how do you spell relief?"

"Correct! Now, follow these instructions":

Give generously to the SDB United Relief Fund through your local church on Thanksgiving Sabbath, or mail your gift directly to:
SDB United Relief Fund
3120 Kennedy Road
P.O. Box 1678
Janesville, WI 53547-1678

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The Sabbath Recorder

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Kevin Butler
Editor
Leanne Lippincott
Assistant Editor

Who are Seventh Day Baptists?

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

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

The seventh day

God commanded that the seventh day (Saturday) be kept holy. Jesus agreed by keeping it as a day of worship. We observe the seventh day of the week (Saturday) as God's Holy Day as an act of living 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) 752-7711

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November 1995/3
Replacing distress with joy
by Kenneth B. Burdick

Pastor Ken Burdick, of North Loup, Neb., presented this Conference message on the topic, “Joyfully serve in supporting faithful leaders.”

Philippians 2:25-30 touches on some fundamental issues about the support a spiritual leader needs from God’s people.

Paul is talking about a man named “Epaphroditus,” sent by the church at Philippi to minister to Paul’s needs during his first imprisonment in Rome. Epaphroditus is representative of all who understand what Paul, in verse 30 calls, the “work of Christ” (those who give themselves fully to some service to which the Church has commissioned them). Though this passage could be applied to any number of servants in the body of Christ, I’m going to apply it mainly to those who are pastors.

One of the words which almost jumps out at you is the word “distressed” in v. 25. Paul describes Epaphroditus as not simply “weary” by his work for the Lord, or “distressed,” he was hurting so much, that he found in the eyes of his African American brothers who had suffered discrimination. A lot of pastors in America today have left the ministry. How much of a problem is that for Seventh Day Baptists? Well the Lord has had mercy on us, but we have a lot of pastors who, at certain times in their ministry, feel this kind of deep distress, as they seek to serve, and somehow find themselves floundering.

But the word distressed is not the only word that jumps out at you. There’s also that little word “joy” in v. 29. It’s used of the way Paul would like to see the Philippians welcome Epaphroditus when he gets back home. I want to explore how we go from the deep distress of a spiritual leader to the great joy that his congregation eventually has in him.

Replacing distress with joy.

What more fundamental issue could we deal with, if we’re thinking about pastors in the world today? You might ask, “What’s so special about pastors that when they start feeling blue, it’s suddenly up to the rest of us to do something about it?” Well the short answer is that, in the body of Christ, we ought to care about one another, whether it’s the pastor or anyone else who’s hurting. The long answer is found in the analogy that could be drawn between Epaphroditus and our pastors of today.

Why should the Philippians be concerned about how they relate to Epaphroditus? Because he almost died for the work of Christ. Epaphroditus was a faithful worker who served Christ well, and sacrificially. I don’t doubt the same thing could also be said of our pastors today (though perhaps the only time they almost die is for the work of Christ is in the pastors’ youth basketball game). Paul builds on this concept of faithful service by saying, “Epaphroditus’ ministry was to make up for the help you could not give me.” That’s a roundabout way of saying the Philippians “owed” it to Epaphroditus, in some sense. His faithful, self-sacrificing ministry was done in their behalf. So let’s get to the heart of the text by asking, “What kind of support might we owe to our faithful pastors?”

Basic human friendship

First, we owe them the support of basic human friendship and brotherhood in Christ. In v. 26 Paul says he thinks it’s “necessary” to send back to the Philippians, this Epaphroditus, whom they had sent to him to care for his needs while in prison. Why was this necessary? “For he longs for all of you…” What does that mean? There seems to be some kind of alienation between Epaphroditus and the church in whose behalf he is ministering. And this alienation cuts Epaphroditus to the heart. It’s at the very center of the “distress” he’s feeling. Something has happened, and Epaphroditus is asking about his family: “I know your affection for me, brotherhood in Christ.”

Some kind of alienation then exists between Epaphroditus and the church. There is not a pastor in our denomination who does not long for that friendship and brotherhood with the church they serve. And in most cases these pastors have left their families: they’ve left their childhood friends, whom they’ve had ties with through elementary school and high school; they’ve left their hometown roots behind. In addition, a pastor knows he’s a kind of “transient.” In just a few years, he might need to pick up and leave, and start all over again—seeking to feel part of yet another human community.

Don’t let your pastor feel like whatever it is. Don’t let your pastor experience that because you see, you have something in common in Jesus Christ, the minute he sets foot in your town! That feeling of being an “insider” is something that is most likely sacrificed by your pastor to pursue the work of the Lord. We owe our pastors the support of basic human friendship and brotherhood in Christ.

Seek ways to include your pastor. Include pastors in the things which are going on in the human community where you are. Find out what your pastor and family are doing on the holidays. Where are they at Thanksgiving? Where are they at Christmas? Most likely they don’t have either the money or the time to go and be with their own families. This is an area where we can offer the support of that friendship in Christ.

You can also sit down with your pastor sometime and just ask to know about his life. That’s what I know about his life. That’s what he longs for all of you. What does that mean? There seems to be some kind of alienation between Epaphroditus and the church in whose behalf he is ministering. And this alienation cuts Epaphroditus to the heart. It’s at the very center of the “distress” he’s feeling. Something has happened, and Epaphroditus is asking about his family: “I know your affection for me, brotherhood in Christ.”

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is a big misunderstanding about his illness. It's not just that the church heard about it, but what they thought.

It's highly probable Epaphroditus was receiving a lot of misguid­ed, "wrong-headed" criticism back in Philippi. "All we wanted him to do was help Paul, and here the guy turns up sick. Big help he proved to be!" Yeah, another person might say, "he just wasn't 'cut out' to be a minister. And I wonder how sick he really was. I bet the guy's just lazy. He's probably been faking some ill­ness!"

If that's the kind of thing being said about Epaphroditus back in Philippi (yes, I'm speculating), it explains Paul's statements in verses 27 and 30. In the NIV, the word "indescribable" is used: "Indeed, he was ill." Paul is very diplomatic, but if we were to paraphrase it, his words might run like this: "What are you talking about? Indeed, Epaphroditus was sick—very sick. Don't you people realize this man almost died in his service here? And this deadly illness came as a direct result of his risking his life to do the work of Christ. It was by the mercy of God alone that he even survived, and yet you speak of him this way. You don't know the facts!"

A mutuality in ministry

We owe our pastors the support of basic human friendship and brotherhood in Christ. We owe them the respect of not running them down before we have all the facts. And third, we owe them our help in what we'd like to call, a "mutuality in ministry."

Paul is providing a model for the Philippians. He's saying, "To you, he's been your messenger, sent to minister to my needs. But to me, he's been a whole lot more than that. He's been my brother, fellow worker and fellow soldier in the Kingdom. He's neither your hired expert nor your hired hand. He's your fellow worker and fellow soldier and brother. Try to begin seeing him that way."

The concept might be called mutuality in ministry, and it's the concept that ministry is something done by believers in "connection" with one another—not in isolation from one another. So often we place the pastor out there to do his service in seclusion from the rest of the body. But the idea of doing service in connection with one another is the idea conveyed by the two words with the prefix "fellow" (i.e., fellow worker, fellow soldier). It means "sharing together in" and applies to all ministry in the NT. The body of Christ, itself, is the greatest expression of this concept. As we apply the concept to pastors, we must not forget that they are members of the body, too. Like every other part, they function "in concert" with the rest of the body.

Some congregations think of their pastor as just somebody hired to "mind the shop." If anything important is to be discussed or decided, it's the influential laymen who take that responsibility, not the pastor. Laymen may call special meetings or stand around after church discussing the church's ministry, but if the pastor approaches, all conversation stops.

An elite group wants to "do their thing" (everything important), and the pastor is supposed to "do his thing" (preach, run bulletins and preside at services). The message is conveyed: "Don't concern yourself about anything important in this church. That's isolating the pastor. You go off and do your thing, like the janitor we hire to clean the building, but you're not really a part of this ministry." That is an extreme! I haven't really seen this, myself, but I've seen tendencies in different places.

Another variation of this is just the opposite: when the pastor is the hired expert, rather than the hired hand. It's a role less "demeaning" to the pastor, but it's just as far from mutuality in ministry. The pastor is like a hired gun. The congregation "lands" this superstar, and then they sit back, thinking: "OK, so impress me... entertain me... grow the church and make things happen."

The thought that this church—the pastor is supposed to "do his thing" (preach, run bulletins and preside at services). The message is conveyed: "Don't concern yourself about anything important in this church. That's isolating the pastor. You go off and do your thing, like the janitor we hire to clean the building, but you're not really a part of this ministry." That is an extreme! I haven't really seen this, myself, but I've seen tendencies in different places.

For 16 years I have traveled the world serving in the U.S. Navy. I met my wife, Lorraine, an English woman, while visiting Israel. Our first home was in Scotland. I came to the Sabbath while serving in Japan and joined the Seventh Day Baptist church in our home in Virginia. Now the Navy would soon be moving us again. We both agreed that I should try for assignment in England. Lorraine, my two sons and I soon found ourselves in jump seats in the belly of a cold cargo plane, heading to an American Air Force base in Suffolk on the east coast of England.

We arrived on the morning of June 22, and spent the day traveling by train across England. By that evening we were at my wife's childhood home in Plymouth, where her mother and a brother and sister still lived.

The next day I called Deacon Codrington, only to find that the number had been changed and was now unlisted. I phoned Pastor Lynch in Birmingham. He informed me that Deacon Codrington had recently been married and was out of town visiting relatives. He gave me the deacon's current number, along with other contacts for the Mill Yard church.

After several unsuccessful calls to Deacon Codrington's home over the next few days, I decided to try the other numbers. "Lord," I prayed, "if you want me to visit the Mill Yard church, let this next call be successful."

Yes, it was successful! We met for dinner at the local church where I was the pastor on the Sabbath. "Hello," a pleasant British woman's voice answered. "Hello," replied "is this the Chambers' residence?"

"Yes it is," she said.

After introducing myself, I said that I would like to visit the Mill Yard church on the coming Sabbath. "Ok?"

"Yes. We heard in the state about the unfortunate death of Pastor Peat. Many back there are con-
Dear and praying about the future of your church.

I later "met" her husband on the phone and got to know about Mill Yard. When I asked if they could make arrangements for me to visit the church during my visit, they quickly invited me to stay at their home. So it was that I came to be on the midnight train to London that July 1st morning.

The change in the rhythm of the train as it pulled into Waterloo station stirred me from my sleep. By the time the conductor came I must have looked surprised because he saluted me again, then held up his hand and said with a distinguished British accent, "Brother Pratt, I am Oliver Chambers." After proper introductions we walked to his car. Brother Oliver told me, "The church is determined to remain London's Tottenham district. We still don't have a full-time pastor but we do have a part-time one, Pastor Douglas Chapman. He came to us from a church on the first Sabbath of each month."

Brother Oliver took me to his house and I met his lovely wife Sylvia and his children, Corey, Ipan, and Jordan. At about 10 a.m. we walked the few hundred yards to the Mill Yard church. The original church disappeared long ago under the urban sprawl. The modern church is a large two-story row house at 41 Vicarage Road in London's Tottenham district.

We walked into the sanctuary that covered most of the ground floor. At the front end hung two wooden tablets, of obvious antiquity, with every word of the Ten Commandments in beautiful script. Between the plaques were large windows. On the platform stood three wooden chairs. An equally attractive wooden pulpit bore the inscription, "Mill Yard Church." A piano stood below the pulpit.

At the rear of the sanctuary, a magazine rack held copies of recent Sabbath Records. Chairs for about 50 people were set out already. Brother Oliver opened a window at the rear of the sanctuary,中医 knew and showed me a green ledger book containing a yearly listing of members dating back to 1670. Upstairs he showed me the church office, a kitchen and fellowship room, and another small room used as a library. This small room had Bibles dating back over a hundred years, pamphlets dating back almost as far, and modern copies of The Sabbath Observer, the magazine of the Mill Yard Church.

Families and members began to enter the sanctuary. When they noticed the stranger (which didn't take long), they came up to introduce themselves and shake my hand. After a short business meeting and a few hymns, it was time for Sabbath School.

The children were dismissed to their class while the adults remained in the sanctuary. Deacon Barrett led the adult Sabbath School from the Helping Hand. The topic quickly centered on the cull to be God's voice to the world. The lively discussion ended, appropriately enough, with the hymn, "Dare to Be Right." At noon a hand bell signaled the children to about 10 o'clock, we closed. By then I had been given a seat of honor beside the pastor, and my plate was overflowing with food.

The afternoon was taken up with more singing and Bible discussions. During this time, I got a chance to speak with Pastor Chapman alone. He told me that he was trained as a Seventh-day Adventist minister but had come to believe differently and had left that church. He was now committed to the Seventh Day Baptists church and wanted to do what he could for the Mill Yard group. He was working to develop local leaders and was hopeful for the future.

He finally said he should start the long drive back to Lincolnshire. We shook hands and said goodbye. It was now after five o'clock. My attention turned back to the sanctuary where a discussion on how to live the Christian life was winding down.

Even when the discussion ended, people were lingering. These people were not just friendly, they were believers, the last few people drifted out.

At six o'clock, Brother Oliver looked up the church and we walked home together. It had been a good Sabbath.

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The Englishman's Greek Testament and the Riverside Cambridge New Testament both have it "late." Lamsa's Greek Testament, from the Aramaic has, "In the evening of the sabbath day." Some of the "modern versions," like Goodspeed's, incorrectly translate it "after."

The problem is in the phrase "as it began to dawn toward the first day of the week." How could it be "dawning" in the late afternoon? Two things clear up this seeming contradiction. First, the day began and ended at sunset. The new day began when the sun went down. Second, while the word "dawn," epiphosko, is used to describe the appearance of light in the early morning, it also has the meaning of beginning or approach. In Luke 23:54, it has this sense and is translated, "drew on"—"It was the day of the preparation, and the sabbath drew on" (ASV).

The Riverside Cambridge New Testament gives the true meaning in Matthew 28:1, translating, "Late on the sabbath as the first day was drawing near. "The Englishman's Greek Testament has it, "Now late on the sabbath, as it was getting dusk toward the first day of the week."

The first day of the week could not be "dawning" in the late afternoon of the Sabbath, but since the first day began at sunset, it could be "dawning" or approaching.

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The seventh day is the "Lord's Day." It belongs to the Lord, He calls it His own, and Christ Jesus declared Himself its Lord.
lieve that Jesus had risen. There is no significance to the day; it was just the earliest opportunity He had to prove to the disciples that their leader was alive.


“A week later” may possibly mean the following Sunday, but this is doubtful. (Cf. Matthew 11:1 with Luke 9:28. It might have been Monday or Tuesday.) Even if this does refer to Sunday, the day is not significant because the disciples gathered every day “for fear of the Jews.” The specific day of Jesus’ appearance was not important. The reason He appeared was to prove that He was alive. (Thomas was absent when Jesus appeared earlier.) This was not a worship meeting.


This may or may not have been the first day of the week, depending on when the Passover occurred, and the method used in counting. Even if this does refer to Sunday, there is no indication that the first day of the week was sacred. This passage refers to the significance of the first day of the Pentecost. The gift of the Holy Spirit had nothing to do with the day of the week. The disciples had simply gathered for the feast.


This was not a weekly worship service but an incidental farewell service for Paul on “Saturday night” (following their regular Sabbath services). “Break bread” may or may not refer to the Lord’s Supper. Even if it does, we see in Acts 2:46 that it was held every day, so this instance has no significance. What claim does the first day have to the Lord’s Supper, anyway? It was not instituted on the first day; it does not concern anything that happened on that day, and there is no command to hold it on that day.

5. 1 Corinthians 16:2.

This passage refers to bookkeeping and to “set aside a sum of money” for contributions. There is no hint of any meeting of any kind, and no indication of sacredness—simply business.

C. The Lord’s Day

1. Revelation 1:10.

This is not Sunday, but the “day of the Lord”—the judgment period that John writes about, into which he was projected by the Holy Spirit.


This refers not to a specific day of the week, but to the period of the Gospel and of salvation—the age of grace (cf. 2 Corinthians 6:2).


The seventh day is the only day of the week which can lay claim to “first day.” The first days in general are referred to simply as days for bookkeeping at home, not for assembling in church. Nowhere is the first day referred to as sacred or significant. Sunday was one of the six working days; the seventh was the Sabbath—the true “first day” when they worshiped.

Christian Education White Christmas gifts

The Board of Christian Education suggests that you consider giving a Christmas gift to send Helping Hands to Jamaican Seventh Day Baptists, or a 1996 Pre-Con Camp Gift Certificate for your grandchildren, nieces or nephews, SCSC worker, or a member of your congregation.

The currency exchange rate and additional bank draft expenses create a burden for our Jamaican brethren when they prepare for The Helping Hands. At the time of this appeal, the exchange rate is 36 Jamaican dollars to one United States dollar. A quarterly copy of The Helping Hand costs $45.00 Jamaican money.

Will you help us provide these valuable Sabbath School books for the people of Jamaica?

You may purchase a 1996 Pre-Con Camp Gift Certificate from the Board of Christian Education for $25, $35, $45, or the full fee of $90 (Youth). We will mail the gift certificate directly to any one you designate. Please include the camper’s name, birth date, address, and camp attending, and whether you wish the certificate sent directly to the camper or returned to you. 

Send your checks to the Seventh Day Baptist Board of Christian Education, P.O. Box 115, Alfred Station, N.Y., 14803-0115.

Women’s Society page by Charlotte Chroniger

Women’s Society exports to Argentina

A report by Donna S. Bond

SDB Women’s Society’s President

“My first trip to Argentina was trying to tell me more than once, but gained a new perspective once, but gained a new perspective in Argentina. My questions had a familiar ring; it seems something always happens to me just before or during Conference!

I had questioned what “the Lord was trying to tell me” more than once, but gained a new perspective later in the week, when a new sister from Africa assured me that “S生素 doesn’t want you attending these conferences!”

My South American experience consisted of four main “events”: annual NABWU (North American Baptist Women’s Union) Executive Board meetings, the worldwide Women’s Leadership Conference, Baptist World Alliance, and three days touring Brazil.

NABWU, consisting of about 40 Baptist women’s leaders from English-speaking North American countries, met in the Banus Hotel in Buenos Aires on July 27 and 28, as did NABWU’s counterparts from the other five continents. It was good to re-establish rapport with my NABWU friends before entering into the larger community of 40 leaders from 90 countries who would participate in the Women’s Leadership Conference.

One of the first of these ladies to make herself known to me was Mrs. Dorothy D’Alpuget, former president of the Australasian SDB Baptist General Conference, USA & Canada! Each of us then laid a yard of fabric symbolizing our country or ourselves on a wooden cross. A six-inch patch was taken from each donation to be used in a patchwork quilt, and the rest was woven into four tapestries representing the “four corners” of the world from which we had come. It was fun to watch the tapestries and the quilt “grow” as the week progressed, and to learn of the symbolism involved.

The theme for the Leaders’ Conference was “In Christ We Celebrate Life” (or “En Cristo Celebramos La Vida”) with a special emphasis on “Organire,” “Evangelize,” or “Sympathize.” We were also blessed with two excellent Bible studies presented by William E. Hull, Provost of Samford University. The topics were: “The Place of Women in the Christian Faith” and “The Winning of Women to the Christian Faith.” (I have both of these, on videotape and in printed form, and can make them available to anyone who is interested.)

There was cause for special celebration on Sabbath (how appropriately) when 17 new conventions were welcomed into our fellowship. Several of the delegates inspired us with their stories of enduring Communist rule or other hardships because of their faith.

On Sabbath evening, we were all invited to share crafts, food, music, and customs at the traditional Friendship Fiesta. This was my opportunity to distribute special issue Sabbath Recorder and some Baptist tracts. More opportunities for this arose during the week on an individual basis.

On Monday morning, we held our official business meeting, culminating in the introduction of new WBA Women’s Department World Officers: Mercy Jeyoresa Rao (India) as president and Irene Haase (Germany) as secretary-treasurer. These ladies succeed Catherine Allen (USA) as president and Adaku Akiaiha (Africa) as secret­ tary-treasurer. They will serve cont. on page 26

Thanks to Barbara Barber’s unrivaled talent, I marched behind absolutely the most stunning of the banners and took my place on the stage as 8,000 Baptists sang my favorite hymn, “To God Be the Glory!”

Baptist General Conference, USA & Canada! Each of us then laid a yard of fabric symbolizing our country or ourselves on a wooden cross. A six-inch patch was taken from each donation to be used in a patchwork quilt, and the rest was woven into four tapestries representing the “four corners” of the world from which we had come. It was fun to watch the tapestries and the quilt “grow” as the week progressed, and to learn of the symbolism involved.

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November 1995/ 11
In September's "SR Reaction" column, Madeleine Parrish commented about letters to Mizpah Greene which appeared on the Children's Page of bygone days. She wrote:

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

I cannot give an accurate count to the number of letters she answered, but I can report that the first Children's Page under her editorship was May 9, 1927. Her last column was January 2, 1956, nearly 29 years later. However, her service to children extended far beyond those years.

As early as 1904 she was asked to edit a proposed department in The Helping Hand for the Primary Sabbath School teachers. The records for General Conference sessions in 1904 take note of the fact that "Children, eighty in number, met in the church under the leadership of Mrs. Walter Greene of Alfred, N.Y. Those of us who grew up in the Western Association can remember some of her story hours and sessions for children at Association meetings.

When Mizpah Greene assumed editorship of the Children's Page, it generally contained stories of interest to children, but more often read by the adults. In her first page, Mrs. Greene included children to help make this page their very own.

"Pearls from the Past by Don A. Sanford, historian

"Dear Mrs. Greene:"

"Perhaps you have some cunning pets that you can write about, or a little story or poem of your own composition. Maybe you would like to write a letter to me or to the other children. You may have some extra funny jokes... or may know of some interesting incident you can share with us... Come on boys and girls! Who is going to be first?"

About a month later, June 6, 1927, the first response came from a 10-year-old girl, Rachel Crouch from Nortonville, Kan. Another month later, three letters appeared, one of which was from Madeleine Parrish's sister, Arabeth Lewis of Battle Creek, Mich. (Madeleine's first letter appeared July 13, 1931.)

"The subject of pets and other animals was a favorite among the early writers. Arabeth had cats named Perkins, Tag, Grimalkin Gray, and Tom-toe. She also coaxed a black squirrel with a nut which was eaten on top of her head."

Margaret Lowther wrote about her cats Squeezix and Skoezeix. Also showed her earlier interest in genealogy when she said that her grandfather was H.W. Roed who wrote for The Sabbath Recorder. The list of early writers to the Letter Exchange reads almost like a Seventh Day Baptist Who's Who. Many parents became involved in the process. The youngest writer that I was able to find was Helen Parrish, who wrote, "I am only five years old so I can't write but Gordon will do it for me. I go to kindergarden in the morning. We have blocks and a doll house. The carpenter boys made it in shop. We have an orchestra too. Sometimes I play the cymbals or the bells. I like stories."

In my first letter to Mrs. Greene I wrote, "I am only five years old so I can't write but Gordon will do it for me. I go to kindergarden in the morning. We have blocks and a doll house. The carpenter boys made it in shop. We have an orchestra too. Sometimes I play the cymbals or the bells. I like stories." (I never get much beyond that stage of orchestrating playing, but I have built a few doll houses in later years.)

Although a few families were very regular in their writings, such as the Butler girls in Alabama; the Burdick twins, Emma and Esther, of Leonardsville, N.Y.; and Frances, Doris, and Martha Langworthy of Alfred Station, N.Y., the variety of names and places were well represented. Frequent letters came from Jamaica, and Brier Thornage wrote several times from Loei-Bo, China. The letters to Mrs. Greene provided an important link for some of the Jame-Sabbathkeeping families and brought others into closer friendships.

A 1930 letter from Harriet cont. on page 24

One year ago—November 1994

Main features include Conference sermons by Pastors Harold King and Gordon Lawton. Testimonies shared from students of the Sabbath School Teacher of the Year, Alan Crouch. Carrol Burdick reflects on the old Andover, N.Y., church. More reviews from Conference workshops.

Five years ago—November 1990

Pastors Bill Shobe and Dale Rodd focus on theme of prayer.

President of Concerts of Prayer International, David Bryant, speaks to the global prayer movement, and add's favorable comments toward our MORE 2000 plan.

Church news: four churches host SCSC teams; Denver holds Natural Evangelism Training weekend; new groups growing in Missouri; Mission, Wis., church celebrates 150th anniversary and hosts North Central Association. Missionary Tom McElwain closes his ministry in Finland.

10 years ago—November 1985

Lead article explains the T.I.M.E. (Training in Ministry and Extension) program, an educational option for pastoral leaders.


50 years ago—November 1945

The North Loop church's Sabbath School float wins first place in the "Pop Corn Days" parade.

Charles Bond and Edwin Shaw featured in "Our Pulpit" column.

New England Yearly Meeting gathers in Newport, R.I. The original church communion set is used during Sabbath service.

Pacific Coast Association meets in Los Angeles; Semi-annual meetings held in Dodge Center, Minn.


...where are we headed?

Pray—

for your pastor
for your Sabbath School teacher
for long-lasting effects from Conference
for our SCSC and T.I.M.E. programs
for SDB brothers and sisters worldwide
for your pastor's families in new locations
for God's blessing on our outreach attempts

November 1995/
Christian Education
by Ernest K. Bee Jr.

1995 Sabbath School Teacher of the Year

Madeline Fitz Randolph of the Boulder, Colo., Seventh Day Baptist Church received the Crystal Apple Award as the 1995 Sabbath School Teacher of the Year. The presentation took place during the General Conference Awards Ceremony at West Virginia Wesleyan College, Buckhannon, W.Va.

The Rev. Ernest Bee Jr., Executive Director of the Seventh Day Baptist Board of Christian Education, presented the Crystal Apple and certificate to Madeline. She was joined on stage by her husband, the Rev. Elmo Fitz Randolph. The Fitz Randolphs live where the eagles fly, high in the Rocky Mountains adjacent to Camp Paul Hummel.

Our recipient was born in West Virginia, and is a graduate of Fairmont (W.Va.) State College. Madeline has also studied at Alfred, Milton, Wis.; and Boulder. She worked for 16 years as a media specialist with the Boulder Valley Schools.

Madeline has served as president of the Seventh Day Baptist Women's Society, editor of the Women's Page of The Sabbath Recorder, member of the Executive Committee of the North American Baptist Women's Union, and a dedicated worker at Cran dall High School in Kingston, Jamaica. She has served as the advisor to countless pastors' wives. Her compassion and wisdom are cherished by her many friends.

The Boulder Sabbath School class which Madeline teaches submitted testimony from its members:

"It is true that our class will suddenly go on a typical sideline to the lesson out of The Helping Hand, but Madeline will always bring us back into the center focus of the lesson."

Lifelong student and teacher Madeline Fitz Randolph is presented the Crystal Apple Award by the Rev. Ernest Bee Jr.

Madeline states that "her most notable qualities are living the life of a Christian who really cares about others and her own desire to continue learning."

"This class has been a motivating factor for visitors to attend church regularly. Many times when other Sabbath School classes are canceled, this class finds a way to meet and study and possibly have a potluck meal, too. Even though her classroom is packed, they always make room for more." 

Our class will suddenly go on a typical sideline to the lesson out of The Helping Hand, but Madeline will always bring us back into the center focus of the lesson.

FOCUS on Missions

Growth continues despite drought

by Kirk Looper

The drought in Central Africa has continued. People of that region suffer with hunger, illness, and pestilence. It is a real test of endurance and patience.

Rwanda struggles to regain peace following the atrocities of war. Nigeria, with a large Muslim majority, struggles to hold on to the freedom to meet and serve our risen Lord. Indonesia, a country where the Sabbath is well known, has a large group of SDBs struggling to pay their leaders and support their outreach program.

All are areas of tribulation and strife as they work to conquer the influence of sin and Satan. All are areas that hold a test for compassion for all Seventh Day Baptists. Is it any wonder that these areas are seeing the most rapid growth? What a blessing to see the arm of God and the Spirit of Jesus working in these lands.

Ghana

We continue to hear of the evangelistic outreach of the church in Ghana. The adults and youth sacrifice work and time for evangelistic meetings to aid the Spirit in reaching all ages.

The lamp in their 16mm movie projector has burned out and we are not able to locate a replacement. The projector was one of their more valuable assets. They also need more filmed programs. Movies are a great way of gathering a crowd since television is not widely available.

If you have a 16mm projector—no more than 10 to 15 years old—you would like to donate, they would welcome it. Please do not worry about duplication. If they end up with more than one projector, they will develop another evangelism team.

The church in Accra, Ghana, also has a problem which most of our churches would welcome. They have outgrown their church.

Changing to a larger church building creates a problem. The increase in rent was not in proportion with the increase in growth, so they could use additional funds to cover the increase. $50 per month would cover the use of the building for the church as well as the school. If your Sabbath School or church would be willing to adopt this portion of their needs, please contact the Missionary Society office.

Malawi

At Conference time, several donors to Malawi's poultry and fish projects requested information about their success. The projects are a success and continue to be a thriving means of food and some additional income. There were concerns that the drought would have prevented adequate water for food and drinking water. It appears that some of the projects were able to survive, even with the drought.

Praise God for the blessings He so abundantly provides. The project continues to need funds to produce more fish ponds and poultry houses. These projects are inspected by government officials.
Every spring I anxiously look for
the brick red and gray bird that has
become a clear sign that our long
winter is finally drawing to a close.
The robin is one of my favorite
birds for just that reason.
Last July, I remember seeing
a robin hopping across the church
lawn I was getting ready to mow.
When I saw the first robin of spring.
"Oh, it's just a robin," I thought.
But too often, as time passes,
our enthusiasm dwindles. The
novelty wears off, and we feel like
we are just going through the motions,
rather than having an exciting
relationship with the Lord.
So, what can we do about it?
Here's what I came up with:
- Have a Daily Quiet Time.
  Take time each day to read your
  Bible and talk with God. Find a
  passage of Scripture that encour­
gages you and study it, or read
  through a book of the Bible, one
  or two chapters a day. Do a charac­
ter study on your favorite person
in the Bible. Then take a few moments to talk
about what you discovered.
Tell Him how your life is going,
your frustrations, your
questions, and ask for His help as you follow Him.
Contrary to popular belief, a quiet
time does not have to be done in
the wee hours of the morning. It
can be done any time you feel you
can give Jesus your undivided atten­tion.
- Take a Retreat of Silence.
  When the pressures and frustra­tions
begin to overwhelm, it's good to just take a break and
get away. Most of us, however,
can't afford to go on a real vaca­tion every time our life be­
comes too hard for us to
handle.
Fortunately, taking a brief
vacation with Jesus doesn't
cost anything! Just grab your Bible,
a pen and notebook, and go for a walk.
Take a few hours and get
back in touch with God. It works
great when you've just finished
school for the year, or when you're
trying to make future plans.
The Lord's calming reassurance will
help remind you that He will take
care of you.
- Keep a Praise Journal. It's easy to forget all the good things
our Heavenly Father does for us.
We often forget them before we
remember to say a thank-you.
A praise journal can help us re­
member what we need to praise the
Lord for each day. It's also a great
spirit booster when we're feeling
down. Some people say that they
reflect on others less fortunate
when they're feeling depressed.
I'm sure that helps, but a greater
encouragement for me is being able to reflect on all the things Jesus
has done for me in the past.
If He has taken care of us yesterday
and today, He will also take care of
tomorrow.
I hope that these suggestions
will encourage you to see Jesus
with the same enthusiasm you had
when you first chose to follow Him.
If you have other suggestions, I
would be glad to hear from you.
Maybe you have a story of what the
Lord has done in your life.
Send them to me at the SDB
Board of Christian Education
Office, P.O. Box 115, Alfred Station,
NY 14803. Hopefully together we
will make sure that Jesus doesn't
lose His novelty in our lives.

Awakenings

by Cindy Dickinson, Marlboro, N.J., SDB Church, for The Beacon

I wake up every morning,
and put my feet on the floor.
Sometimes I start in preparation,
just because I'm glad that whatever is in store.
Other meanings I sit and wonder
about how the bird got through today.

Two things I've told the Lord
that I don't know what God exactly has planned
for each second of our being
in this fickle wind.
But because I go beyond belief
and trust in God's Holy Word,
hearing, reading, and accepting
how my Savior's love was poured
my spirit will ascend to Heaven
where I know that whatever God has planned
will be wonderful and magnificent
in that Holy Land.
The sun is like that Heaven.
It rises every morning,
conquers over darkness,
and gives life without warning.
I'd like that one that wakes up every morning,
and put you feet on the floor.
Start in preparation,
and be glad for what's in store.

Seeking Spiritual Maturity: PRAYER

by Dale E. Rood

How should SDBs pray?

As I have grown in the Lord, I
have come to see prayer as a mat­
ter of waging spiritual war.
Ephesians 6:12 points to the nature of
this battle: "For we wrestle not
against flesh and blood, but against
powers, against principalities,
against the rulers of the darkness
of this world, against spiritual
wickedness in high places."

In this war, guns and atom
bombs are mere toys. The powers
of the world are mere pawns in
the hands of the spiritual rulers
who oppose the Lord of Hosts.
The way to fight this war is not with
military weapons, but with broken
in our knees appealing to our God
who controls the war.

This is not the sort of thing we
see with our eyes or hear with our
ears. We need an eternal perspec­tive,
what songwriter Twila Paris has
called, "Forever Eyes."

This is what I've been doing
They were seeing what God was
doing, and moving with Him in
prayer. God answered by a new
filling of the Holy Spirit that shook
the place where they were and
promised them to be bold in pro­
claiming the Word of God. This is
what Peter had in Acts 10:9 when
he was praying on the rooftop.
Oh, that we might have forever
eyes in praying for Seventh Day
Baptists; that we might see the gi­
gantic spiritual battles being waged
over Seventh Day Baptists even
as we read this article, that in re­
sponse to our prayer the places
where we might be shaken and
the Word of God proclaimed boldly.

One thing we can always pray
for is that God be glorified. In pray­
ing for the sick, I can always pray
that God be glorified and His power
displayed in such a way that the
sick person and those around him
or her would see that it is God at
work. I visualize God working in
this situation and that lives would
change as a result.

In healing, if God heals physi­
ologically, the sick person would
be glad for what's in store.

November 1995/ 17
A road map to the church

(Part two of President John Peil's Conference message.)

Our absolute bedrock—besides Jesus, the apostles, and the Bible—is a strong family system. As Seventh Day Baptists, we cannot exist without a strong family system. The family is where values are taught. The next generation is instructed in what's really important.

There's a need to meet on the Sabbath Day. We reaffirm that there's more than just our family, but there are many families out there who also keep the Sabbath. And that's why we don't have many rules.

As I get up on the Sabbath Day in my church, as the pastor, I don't pronounce how people should keep the Sabbath; I reaffirm that the Sabbath is right. When people go home with their families, their families tell them how to keep the Sabbath. We have Sabbath Schools, but it's in our families where people are instructed, "Here's how you conduct yourself as a Christian."

As we look at our Statement of Beliefs, there are few rules there. Because it is the family which tells us our rules. It's the family that gives us our values.

It's the family that tells us, "Here's what you will and will not do on the Sabbath; here's how you will interpret the Scriptures; here's who Jesus Christ is." Then we reaffirm that as we come to church on the Sabbath.

A Seventh Day Baptist church with a strong kinship system will meet on Sabbath morning, then on holidays occasionally. I hear people saying all of the time, "I went to the church and no one was there. It was during the week." Well, they have a good strong kinship system. They meet Sabbath morning.

The rest of the time, we meet where things really important happen: our families. It's no wonder that we only meet on Sabbath morning. Just as an aside, it's interesting to be a pastor in a kinship system. You have a completely different rule. I went to seminary, I have two graduate degrees. But no one ever taught me how to function as a pastor in a kinship system.

I remember getting to Verona, N.Y., my first church. My wife was panicked because cows were walking through the back yard. (We had just come from Los Angeles. We knew what to do with gang members who walked through the back yard...) So I said, "Don't do anything rash. We'll get sued!"

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Every pastor should be given a road map to the church. It described every relationship, and every family.

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Every pastor needs that brown paper sack. Because that's the road map to the church. It's part of our kinship system, and we have to have a strong family system. It's the family that tells us, "Here's what you will and will not do on the Sabbath; here's how you will interpret the Scriptures; here's who Jesus Christ is." Then we reaffirm that as we come to church on the Sabbath. A Seventh Day Baptist church with a strong kinship system will meet on Sabbath morning, then on holidays occasionally. I hear people saying all of the time, "I went to the church and no one was there. It was during the week." Well, they have a good strong kinship system. They meet Sabbath morning.

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Favorable echoes of August's General Conference in Buchanan, W.Va., started reverberating among the West Virginia hills, even before Conference was over. Now those echoes are resounding throughout SDB denomination-land!

Last month, The Sabbath Recorder published Conference articles and pictures, helping Conference attendees to "re-live" their experiences and strengthen their sense of spiritual uplift from Conference. Those who could not attend got the feel of exhilaration and encouragement that comes from being at Conference.

Host Committee Chairman Stanley K. Allen, in a statement from the Conference Crier, highlighted key reasons for the special success of Conference '95. He congratulated President Myrna Cox and her staff "for preparing and presenting a most exciting, interesting, inspiring, spiritual, and musical Conference."

It is certainly true that all parts of the program were outstanding: the seminars, the worship services, the prayer times, the reports from the Boards and Agencies, the Bible studies, and the music. In addition, the business of Conference was conducted in an orderly, constructive fashion.

Because of the quality of the event, SDBs had the opportunity to make themselves better known and favorably recognized. Widespread publicity in area newspapers, on radio and TV (including the professionally-made SDB video "A Choosing People," as well as promotional spots), provided excellent exposure.

With these factors, plus an ideal campus setting in beautiful surroundings, it is no wonder that the Conference was well attended—climaxed by over 900 people at the Sabbath morning worship service. Host Committee Chairman Allen reports a record Conference attendance with 772 participants officially registered.

Of the overall registration, it is significant to note that approximately 225 were young people. Chairman Allen, in his Conference Crier report, stated, "The large number of youth speaks well of their interest in denominational matters and the future success of Seventh Day Baptists."

Members of the Conference '95 Host Committee join the chairman in commending the youth—one of the many happy, positive, constructive echoes of this year's Conference.

The Host Committee members also want to express great appreciation for so many church members coming from all parts of the USA and Canada (as well as from other countries). This helped put SDBs "on the map" in West Virginia and surrounding states. Echo by echo, Conference '95 echoes into memory. Thoughts of the past begin to flow with anticipation of the future.

Now, it is time to start preparing to attend and participate—with enthusiasm and dedication—in the 1996 Conference to be held on the West Coast.

All SDBs are challenged to maintain the momentum established by General Conference meeting in Buchanan, W.Va. Let's be ready for another historic meeting—the 1996 "edition" of Conference convening at St. Martin's College in Lacey, Wash., August 4-10.
Ethel Wheeler receives Robe

She was a member and secretary of the Women’s Board. At one time, she was a member of the denomination’s Young People’s Board. She was secretary to Harry North at the SDB publishing house for many years. She served with her husband at the following churches: Friendship (Niles), N.Y.; Ichabug, N.Y.; Battle Creek, Mich.; and Riverside, Calif.

No man serves as Conference president without the able support of his wife. Such was the case in 1950 when her vice president husband was called on to chair the sessions as the president suddenly had to return home.

She was also there with her support when Alton was elected Executive Secretary of the denomination.

During this time, they made two trips to Jamaica representing Seventh Day Baptists of this country. Their second trip was in 1968, the same year she was the speaker for the Women’s Banquet at Conference.

Ethel was a delegate to the Seventh Day Baptist World Federation. She attended the first session in Westerly, R.I., in 1971, and also in 1978 when the Federation met in Alfred, N.Y.

In 1971, she accompanied her husband to Ethiopia for the Central Committee of the World Council of Churches. On that same trip, they visited and worked with our SDB brethren in Malawi.

During their many trips abroad, by action of the Women’s Board, she represented them in her contacts with women in any of the world groups, always traveling at her own expense. This was a true sacrifice for someone in God’s service.

Ethel has been described as one very special lady. Through adversity, she has grown to deserve her Lord’s “well done thou good and faithful servants” designation.

On behalf of the Women’s Board, it is our great pleasure to present Ethel Main Wheeler the 1995 Robe of Achievement.

Nortonville looking forward

The Nortonville, Kan., church voted in July to call Dr. Ken Smith and Rev. Steve Saunders as interim ministers while we are looking for a permanent pastor. Ken and Steve alternate Sabbaths in the pulpit.

The Evangelism Committee has been working to help us come to a recognition of the church’s purpose and to catch the vision the Lord may have for us all.

The draft committee presented the first draft of a church mission statement. Church members will have the opportunity to alter it as they wish after discussions. We will also be reviewing the church’s Covenant and Constitution.

The church voted to send $150 to the Red Cross for relief aid following the Oklahoma City bombing. We were all shocked and saddened by such a drastically deed.

Our choir provided a lovely cantata on Resurrection Sabbath, led by Steve Saunders and accompanied by Dorothy Lantern. We thank them all for their hard work and dedication to lead in worship in this way. The cantata was entitled, “Awake, My Soul, and Sing.”

Prayer slips were passed out in church one Sabbath recently. Each slip had one name on it for someone to pray for that individual. In this way, each one of us who is connected to the Nortonville church is being prayed for.

SR Reaction

Dear Kevin and the SR staff,

At right intervals, I consider writing and never quite get around to it. So here is an abbreviated but heartfelt thank-you for continuing to place the feature in the SR.

Although I’ve not been in a Sabbathkeeping church for almost 20 years, the North Loup (Neb.) SDB Church has always been referred to as my going “home” church, and the greater SDB family still holds a place in my heart.

The spiritual foundation I have today came from the North Loup church body. Growth came at Camp Riverview, Youth Pre-Con, SCSC, and Conference. The Sabbath Recorder keeps me a part of my wonderful Christian heritage.

I love the “What the SR means to me” issue. So many who contributed articles spoke my own heart’s feelings about the impact the SR on my life. I’m one of those “guilty” ones who jumps to the weddings/baby pages and then goes back to read it cover-to-cover.

I apologize for my lack of financial support. I’m hoping that the adage “better late than never” will apply here as well. Thank you for providing this publication. It really is an integral part of the SDB heritage and “family” life.

Joni (Goodrich) Titsworth

Grand Island, NE

Dear Editor:

Yes! We want our Sabbath Recorder! No! Do not check me off the mailing list.

It has always been in my home— all 84 years! As a “P.K.” I was always aware of its presence in the home and heard it read.

Having just celebrated our 62nd wedding anniversary, husband Bob and I have always had it in our own home. Now with muscular degeneration in both eyes, Bob cannot read and we have cancelled all his technical magazines (which I don’t understand). So, he doesn’t want me to bother to try to read those to him. But he gets to hear The Sabbath Recorder, cover-to-cover, because that is the way I have always read it.

Now I read it out loud to him, usually Sabbath afternoons, and discuss its contents with comments like, “Do you remember ‘so and so’ or this and that incident?” He, too, is a “P.K.” and we have many memories of pastors and of SDB communities where we have kept house together.

Getting old really is not fun, but we have many fond memories. Among them is an old friend, The Sabbath Recorder.

Gladys Sutton Randolph

Englewood, CO

Dear Sir or Madam:

Thank you for sending me the material so quickly. I also thank you for the Sabbath Recorder which I enjoy every month.

Your ministry has been a great blessing to me especially because my island does not have your church. You are an encouragement for me to keep the Lord’s Sabbath.

I pray that the Lord will continue to guide you so that the body of Christ will be edified through your service.

Yukie Hirabayashi

Tamuning, Guam

November 1995/21

This image contains text from a page of a document, which includes information about Ethel Wheeler receiving a robe, the Nortonville church's situation, and a response to a review of the Sabbath Recorder. The text is structured in paragraphs, providing a detailed account of Ethel Wheeler's involvement with the Women's Board and her contributions to the church. Additionally, the text discusses the Nortonville church's need for interim ministers and the impact of the Sabbath Recorder on the writer's life. The response to the review highlights the importance of the magazine in the writer's personal and spiritual life, despite the challenges of aging.
In America today have been treating their pastors like coaches in the NBA is why many of them have been leaving the ministry. They're like many college and professional coaches in recent years who've decided to take jobs as sports commentators. Maybe they're thinking, "Though I love the work, I owe it to myself to (and to my family) to get a life again."

Mutuality in ministry—standing together, not apart, in what the pastor does and what the congregation does—is the foundation of a pastor's responsibilities as a leader. If the apostle Paul could speak of this Ephesians (who was basically just ministering to his material needs) as a "fellow worker and fellow soldier," I would guess that even this great apostle probably sat down with this ordinary person a number of times just to share his ideas about how his ministry ought to go next. If so, it didn't compromise the apostle's leadership. For a pastor to do the same sort of thing with different members of his congregation is what leadership in the context of "body ministry" is all about.

We owe our pastors the support of basic human friendship and brotherhood in Christ.

In some small way. But we don't know that our ministry may make any difference at all unless (at least once in a while) you tell us, so we might confirm our calling, and the direction Lord is taking us in our ministry. I have a little treasure trove in one of my desk drawers at home. Along with family momentos, my real treasure trove is a small collection of little notes, received from people I've ministered to. I have a couple of notes from kids, from senior camps in different years. I've got several notes from adults. One lady wrote to me during the week and said, "What you said in your sermon last week really helped me. I just wanted you to know that, and I just thank the Lord that you're serving here with us."

Woo! Do you know how valuable that is? When I get something like that, it's like God is giving me a great and wonderful gift through that person. And it's not to build up my ego, and it's not that I desire adulation and all that sort of prideful stuff. It's to have confirmation: yes, I'm where I ought to be; I'm doing what I ought to be doing because that's the Lord's will. We've called him to do, and be better.

And fourthly, we owe them the honor which is due sacrificial service. "Honor men like him," says Paul. To paraphrase: "Value them, and respect them, and be thankful to God that the Lord has given them to us."

"And let let the pastor be a leader, yes. But let him also gather with the two or three... or even the 20 or 30, as he (and they) ponder together the work Christ has given the body to do."

Fellow soldiers are found in the trenches together, with their faces in the mud and their hearts in their throats—together. We owe our pastors the working environment of mutuality in ministry.

What we pastors seek is the knowledge that what we do matters. People are watching us... enough to offer us the support of basic human friendship and brotherhood in Christ; enough to respect us, and enough to help us create some genuine mutuality in our ministry; and enough to hold us in honor (not because of our popularity or our personality or charisma, but simply because we serve faithfully)... then there will always be well-motivated, Spirit-led men and women in the Seventh Day Baptist pasture.

The Three Little P's

Once upon a time, there lived Three Little P's. These Little P's were very, very competitive. They would always try to outdo each other, to see who could go the highest.

The Three Little P's were a major part of the big, bad world of business—especially in publishing. One P's desire to go higher would make another P's desire to go higher, too. They were very competitive.

Pity the big, bad publisher. Because the Three P's tried to go higher, the publisher would have to pay lots and lots of money for the Three P's. They were very competitive.

One year, the Three P's decided to gang up on the big, bad publisher and try to go as high as they could. Poor, poor publisher! He might have to stop his business.

Dear friend, could you please, please help this publisher pay for the Three Little P's? (We're really not that bad—or big.) The Three Little P's are very competitive. Their names are "Paper," "Printing," and "Postage."

Or else, The End?

We invite you to use the form on the back cover and please send your generous gift to: The Sabbath Recorder

PO Box 1678

Janesville WI 53547-1078
Louise Saunders of Alfred, N.Y., added a P.S. which stated: "I made a new friend by writing last time. We have been writing to each other ever since. She is Ruth Green of Farina, Ill." Five years later, both Harriet and Ruth wrote of their friendship. Harriet told her how her family drove to Farina on their way to Conference and picked up Ruth. "We spent a grand and glorious week in Milton together."

"We spent the most memorable week of my whole life. I want to thank you for the most wonderful friend you helped me to find. I hope others may find friends through your Children's Page."

Louise

In 1935 the Sabbath School superintendent at Dodge Center, Minn., asked one of the students to write an essay on, "What I think of the Sabbath Recorder, as a Child." An eighth grader wrote: "I think the Children's Page has a good purpose and that it serves its purpose." —Lorna Payne

Was this Lorna Payne Austin Graffius' start in her many years of service to Seventh Day Baptists? Only God knows how many of Mrs. Graffius' letter friends were encouraged through her many years of ministry to the children of her extended family.

I have become increasingly aware of a kinship which is not limited to genealogical relationships. The original words to the Young People's Rally Song expressed the thought that "we're scattered from Texas to Rho-dy, the state whence our forefathers came..." Now our young people sing, "united from Call to Rho-dy."

What caused this change? Was it our camps, our Pre-Cons which brought young people together? Could it not also be the sense of kinship which developed in the letters from the Children's Page? —Lorna Payne

Babcock.—Mildred J. Babcock, 84, of White Cloud, Mich., passed away on August 13, 1995, at the Newaygo County Medical Care Facility in Fremont, Mich., after an illness of several months.

She was born on December 25, 1910, to John and Eva Branch in White Cloud, where she lived all of her life. She married Verne V. Babcock on August 31, 1928. She died in 1985.

Mildred held a variety of jobs in the White Cloud area. The most recent was as a salesperson for Branch Real Estate. Following her retirement, she worked one day a week at the Department of Social Services' "Clothing Closet," helping to collect and distribute used clothing for the needy. She logged nearly 1,500 hours in that volunteer position.

Mildred was a member of the White Cloud Seventh Day Baptist Church for more than 70 years, and was a deaconess for over 50 years. She served her church in many other capacities as well.

Survivors include one son, Earl, of Sparta, Mich.; one daughter, Betty Struble, of Eaton Rapids, Mich.; three grandchildren, and two great-grandchildren. In addition to her husband, she was preceded in death by an infant daughter, Doris, and one brother, Forrest Branch.

Funeral services were conducted on August 16, 1995, in White Cloud with Rev. Orville W. Babcock officiating. Interment was in the White Cloud Cemetery.

Talbot.—Pansy (Larkin) Talbot, 101, of Battle Creek, Mich., died on August 23, 1995, at her adult foster care home.

She was born on August 7, 1894, in Ord, Neb., the daughter of George L. and May (Bancroft) Larkin. She married Frank A. Talbot in 1916. He died in 1937.

Pansy worked as a teacher in North Loup, Neb., for two years before moving to Battle Creek in 1922. From 1934 to 1972, she operated Talbot's Groovy store in Battle Creek.

Pansy was the oldest member of the Battle Creek Seventh Day Baptist Church, and was active in its Ladies Aid Society and the Charitable Union. Last year, the church held a 100th birthday reception in her honor.

Survivors include one daughter, Merle Kidder, of Battle Creek; one sister, Fanny Bloom, of Douglas, Wy.; and one grandson. In addition to her husband, she was preceded in death by one son, Bernard, in 1973; one brother, George H. Larkin, in 1966; and a sister, Mabel Kelso.

Funeral services were conducted by her grandson, David Kidder, on August 25, 1995, in the Royal Funeral Home. Burial was in Memorial Park Cemetery.

Borer.—A son, Benjamin Joseph Borer, was born to Keith and Nora (Dutch) Borer of Kearney, NE, on August 21, 1995.
until their successors are elected at the next Conference in January 2000. The presidents of the six Continental Unions will continue to serve as vice presidents of the world organization. Mrs. Willene Fierce, employed at the BWA headquarters, will continue her position as executive director of the Women's Department.

A “World Reunion of Baptist Women” was held on Monday, July 31, beginning with a two-hour extravaganza of worldwide talent and theme-related messages at the Grand Rex Theatre in Buenos Aires. The audience totaled 3,200, including the 400 national leaders in our group and 700 Baptist women from Brazil. After the program, we marched around the nearby Obelisk for evangelistic music and a short message.

Those involved in the Leadership Conference were treated to a steak dinner at a theater in Buenos Aires and then returned to the theater for the traditional “Folklorica” program. Each Continental Union made a dramatic or musical presentation interspersed with a smorgasbord of music, dance, and drama from many countries.

On Tuesday, we visited the “small” conference—400 close-knit sisters meeting in our own comfortable hotel—to the larger community of the Baptist World Alliance Congress. This was held on the other side of town in the Municipal Exposition Center, an unheated oversized shed packed with wall-to-wall people. With 5,600 registrants, we 400 quickly learned to seek out each other’s pink ID badges, just for the “treat” of seeing a familiar face.

The Congress officially opened with the traditional Roll Call of Banners wherein some 100 countries were represented by their handcrafted banners. The banners were carried by young Argentines (rhymes with “valentines”) followed by a delegate from each conference. Thanks to Barbara Bartha, the jubilant president of the Continental Unions, we were represented by their traditional Roll Call of Banners. The banners were held aloft, and the president sang my favorite hymn, “To God Be the Glory!”

One reason for the standing-room-only crowd that night was the welcoming message from the president of Argentina, Carlos Saul Menem. The government of this predominantly Catholic country had declared the Congress a national event.

I attended a workshop on the Christian Family on Wednesday. On Thursday, I took advantage of a thinned-out crowd and visited the displays, trading literature with some. (I even met someone who knew who our SDB historian is!) Bernice King, daughter of civil rights leader Martin Luther King Jr., urged the congregation to “confront racism as an individual obligation” during the Wednesday evening service.

On Thursday evening, the Baptist World Alliance’s first human rights award was presented to former U.S. President Jimmy Carter. In a video presentation, Carter said he appreciated the comradeship and mutual support from the BWA.

Friday afternoon featured a Grand Rally for Baptist Women at the Exposition Center. Concurrent men’s and youth’s rallies were held elsewhere on the premises.

The official BWA business meeting was held on Sabbath. New BWA members were accepted from Rwanda, India, Nepal, Ukraine, and Federated Yugoslavia. The General Council reported on the resolutions they had adopted. These dealt with fellowship, evangelism, justice, BWA Aid, appreciation to our Argentine hosts, and a tribute to Billy Graham for his 50 years of evangelism. New BWA officers were then introduced and installed. The new president is Nilson Panini from Brazil; he succeeds Knud Wulffmenn from Denmark. Denton Lutz continues as general secretary.

I was touched by a listing of Christians who had died for their faith since the 1990 BWA Congress in Korea. I regret that I did not count the names, for I had no idea the list would be so long! (Yes, there was one name from the USA.) Following the business meeting, Dorothy D’Alpuget and I attended the “Friends of BWA Luncheon.” It was good to reaffirm the impact of BWA membership in the BWA, and enjoy fellowship and good food with the Australians, North Americans, and Brazilians at our table.

Meanwhile, other Congress attendees were dividing into Love-in-Action groups which went into the community to witness and to share food and furniture (handcrafted at the Congress), used clothing, and (new!) cloth diapers with neighbors of the Baptists. (I even met someone who knew who our SDB historian is!) Many南山的 delegates were divided into Love-in-Action groups which went into the community to witness and to share food and furniture (handcrafted at the Congress), used clothing, and (new!) cloth diapers with neighbors of the Baptists. (I even met someone who knew who our SDB historian is!)

On Sunday, we began the sad task of saying good-bye until January 2000 (in Australia) as buses departed for the Buenos Aires Airport. By this time my back was nearly normal, and I was able to enjoy an overnight at Iguassu Falls (1/2 times the height of Niagara), a one-hour shopping spree in Paraguay, and two days in Rio de Janeiro before heading home. I was happy to represent Seventeenth Day Baptists at the worldwide communion of Baptists and truly appreciate your support, but I was more than ready to come home on Thursday of our own Conference. On Friday, I received a card from the women gathered in Buckhannon, W.Va. Each name received a wave of nostalgia for the intimate fellowship of our own SDB Conference. We truly have something special!
If you've lost your direction in life, turn here.

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