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abbath

*News for and about  
Seventh Day Baptists*

September 1997

R

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**An unaccountable  
Christian  
Conservatives  
who conserve  
The miracle business**



## HELP!

We want to make the 1997 Directory as accurate as possible.

If you're aware of needed corrections or changes, drop us a postcard or give us a call. You can direct your information to:

The '97 Directory  
SDB Center  
P.O. Box 1678  
Janesville, WI 53547-1678

Phone: (608) 752-5055  
FAX: (608) 752-7711

## Celebration to mark 30 years of ministry

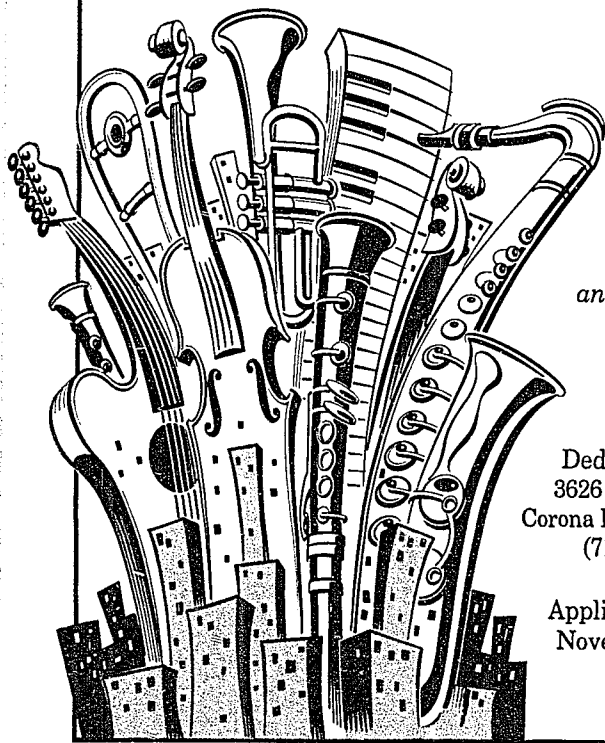
Shepherd's Fold Ministry will be celebrating Pastor Edward Sutton's 30th year as an ordained minister at their annual Barnabas Gathering on September 27, 1997, in Blountville, Tenn.

We invite Pastor Ed's friends and peers to send greetings, tell a favorite "Eddie" story, or share a fond memory.

Please send replies to:

Lelia Blevins, Church Secretary  
300 Ellis Road  
Blountville, TN 37617

## Young adult singers and musicians, ages 16-plus, needed for Stained Glass Tour 1998



To obtain  
an application,  
contact:

Dede Mackintosh  
3626 Catamaran Dr.  
Corona Del Mar, CA 92625  
(714) 721-5762

Applications due by  
November 1, 1997

## Hey, Young Adults!

Come to the  
Young Adult Retreat

**When?**  
Dec. 30 - Jan. 2  
(Tuesday → Friday)

**Where?**  
Camp Paul Hummel  
in Colorado

No cost,  
except transportation  
to get there

\*\*\*

Come Hang Out  
and  
spend the New Year  
with your SDB  
Friends!!

## The Sabbath Recorder



September 1997  
Volume 219, No. 9  
Whole No. 6,821

### A Seventh Day Baptist publication

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

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### Who are Seventh Day Baptists?

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

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

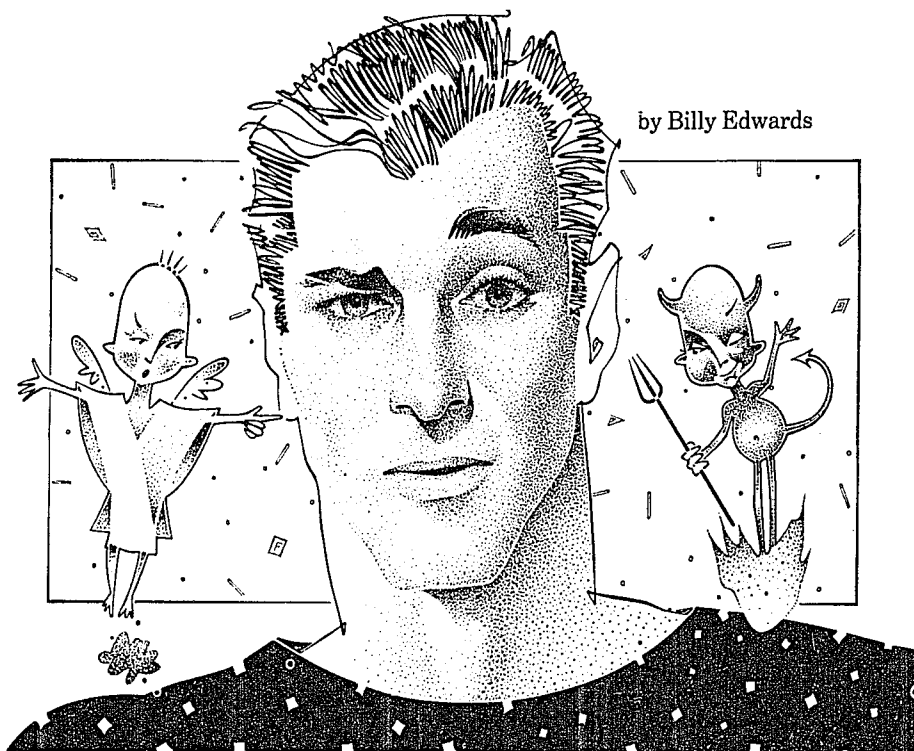
### The seventh day

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

It is the joy of the Sabbath that makes SDBs just a little bit different. If you would like more information, write: Seventh Day Baptist Center, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678. Phone (608) 752-5055; FAX (608) 752-7711; E-mail: sdbgen@inwave.com

# An unaccountable Christian

by Billy Edwards



The need to write this came to me during a supervisor's class on "Setting Performance Expectations" last January.

There are areas of my life where I continually do well, areas where I am held accountable and have set expectations for myself. This is a chronicle of an area where I have not been accountable.

## Church roots

I grew up in a church family. When I moved to Enterprise, Kan., in 1975, I quickly joined the local Baptist church in Abilene with my family of that time (myself, Barbara, and Sarah).

I had a job at the Seventh-day Adventist Academy as a delivery driver for the plastic plant. I was a Sabbathkeeper, which was why I was often around Adventists.

At the Academy, they taught about Seventh Day Baptists in

their history; "a group that died out years ago." A family there told me about the SDB church in Denver which they had visited. I called the church, and they put me in touch

***I wanted to serve Jesus, but lacked the character to follow through. I was easily distracted by the demands of this world.***

with the SDB church in Nortonville, Kan.

In 1979, I joined the church in Nortonville and moved to Salina, Kan., over 150 miles from the

church. That was when I first learned the term "Lone Sabbathkeeper."

## Away from the fold

For the first time, I lived in an environment where I was not an active member of the church to which I belonged. I became friends with a pastor of a local charismatic church and often attended, but was never a member. I was only able to get to Nortonville two or three times a year.

In school, I would have papers in on time and be prepared for tests. The tasks were given to us day by day and week by week, with teachers and peers always asking where I was on this project or that assignment.

At work in the machine shop, we had deadlines and blueprints. In the rehabilitation centers, we had group time, audits of charts,

staffing, and constant checks and balances.

I learned something about myself years later: I do not have built-in self-monitoring.

## No self-monitoring

Once out of school, I would start and not follow through on one project after another. I had worked on projects that involved turbines for cities in Canada, but still had not finished the work on my house I started in 1985!

This same lack of self-monitoring carried over into my spiritual life. I would go through periods of drinking with friends from the machine shop, staying out nights at barbecues and card games. I was not the spiritual leader in our house. Then, I would spend time with other Christians, quit drinking and stay home, only to drag my family off to church.

## Another try

After Summer Institute in Janesville and some time with the SDB church in Riverside, Calif., I was feeling back on track. I was ready to follow Jesus 100%, serve Him and the Church, dedicate myself to study in seminary.

Of course, I had left my wife and daughter alone in Kansas during all of this "growth." Is it any wonder Barbara said "enough is enough" and divorced me in 1983?

No, I did not go back to Riverside; I moved home to Austin, Texas.

You're right. There is not a Seventh Day Baptist church in Austin. I was going to start one.

You're right, again. There *still* isn't an SDB church in Austin, after over 13 years.

I did finish seminary in 1989, eight years ago. I was licensed to preach the Gospel by the churches in Houston and Texarkana. Preach the Gospel!?

Later, I taught a spirituality class to recovering addicts and realized I was "preaching to the choir." I was talking to them about daily

prayer—which they were active with, I wasn't; about reading the Scriptures—which they were active with, I wasn't; about a personal relationship with God—which they were living, I had only a memory of in years past.

## A hard look in the mirror

God was not going to leave me to this despair. I wanted to serve Jesus, but lacked the character to follow through. I was easily dis-

Even in Al-Anon, I focused on what I was doing for my "spiritual recovery." My friend invited me to a men's revival with his church. In October, I was with him at Texas Stadium, with about 63,000 other men, renewing our faith in Jesus and being challenged to go home as a servant to the church and family.

The family part was good, but the church? We tried different churches and found one we all

***For me and others who lack that self-monitoring character, we have to set expectations and seek out those who will assist us in being accountable.***

tracted by the demands of this world and by those I was accountable to for my actions. God allowed others into my life who would lead me in a spiritual direction.

The first step was being accountable for my life, and not just to the tax collectors and supervisors. In February of 1977, I had attended Al-Anon for awhile. In February of 1992, I started back on a regular basis. Again, I was being held accountable by the presence of people who cared about me and were willing to confront me on my behaviors.

By late 1995, I was so uncomfortable with what I saw in myself that I asked people what I could do. They all said the same thing: find people to be accountable to and be honest about what was going on.

## A new accountability

I wrote the Council on Ministry and also talked to a co-worker who was not ashamed to live his faith, even in a drug and alcohol center for the criminal justice system. Working together daily, I could talk with him about what I was or was not doing about my relationship with Jesus.

liked. It was there that I learned my true condition.

I had approached the pastor about service to the church; anything—Sunday School, nursery, cleaning. Anything to serve. There was only one requirement: become a member!

## My true condition

With that requirement the pastor described my condition for the past several years. I was like an arm that was cut off and placed on a shelf. The arm still belongs to the body, but unattached from the body, it is of no use to the body. The longer it remains on the shelf, the harder it is to reattach to the body.

The time had come to rejoin the body of believers I most related with in the Body of Christ. This meant several things, mostly the leaving again of my home town of Austin. This led us to the decision of selling the homestead.

As I spent more time in the Scriptures, I began to see that God has a design for those of us who lack self-monitoring character. The following is a plan that I have

found as God's way to hold me accountable. Maybe it will work for others.

### God's plan: stay together

Hebrews 10:25 says, "Not forsaking the assembling of ourselves together, as the manner of some is."

"As the manner of some is," That was the group I found myself in on many occasions. The NIV reads, "And let us consider how we may spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching" (Hebrews 10:24-25).

When I am actively meeting with a group of Christians—enough that I know them and they know me—I am more accountable in how I live out my faith in Jesus. It is in the fellowship of like believers that I discuss what I do and do not believe and, more importantly, why. This fellowship grows into "family" and nurture.

It is in this environment that those of us who lack character find Christ-like character in the body of believers and develop "character by association." In this environment of support, we grow to develop character and spiritual habits.

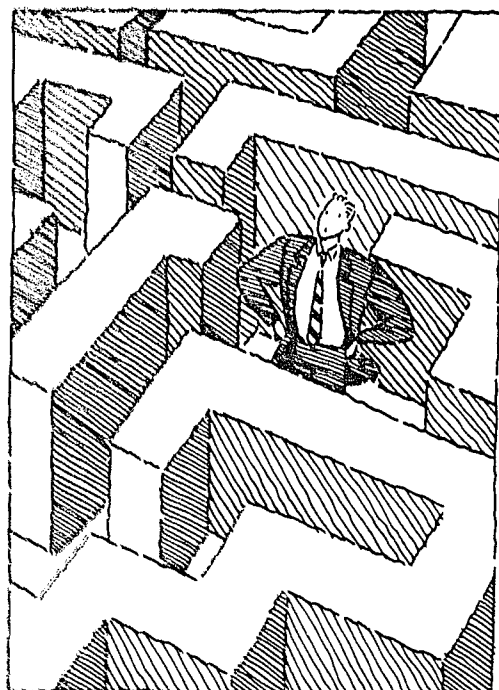
### Find a mentor

1 Timothy 1:15-19 reads, "Christ Jesus came into the world to save sinners—of whom I am the worst. But for that very reason I was shown mercy so that in me, the worst of sinners, Christ Jesus might display his unlimited patience as an example for those who would believe on him and receive eternal life. Now to the King eternal, immortal, invisible, the only God, be honor and glory for ever and ever. Amen. Timothy, my son,

I give you this instruction in keeping with the prophecies once made about you, so that by following them you may fight the good fight, holding on to faith and a good conscience. Some have rejected these and so have shipwrecked their faith" (NIV).

"...the prophecies once made about you..."

I believe that all of us have been called into a relationship with Jesus and have been prophesied to



serve in one way or another. Timothy had the good sense to place himself in a servant role to a mentor who would nurture that calling. I need to seek out those who can see past the lack of character in me and see the person that Jesus calls me to become in His grace.

Throughout the Scriptures, the idea of a mentor relationship is expressed over and over. Moses listened to his father-in-law, even when he was on the seat of judgment.

For me to grow and not fall back, I must attach myself to a mentor I can trust. This goes against my in-

dependent nature. It also violates my core belief that we answer directly to God, and only Jesus is the true judge of our lives and true interpreter of Scripture and our path.

While this is true, it is in community where we come to hear that voice and more clearly see the path. When left to my own individualistic insight, I am more likely to stray off the path than when I listen to the Holy Spirit in the community of like believers.

### Set expectations and find a friend

What does this have to do with a class on "Setting Performance Expectations"? I'm not sure, but with all the notes I was taking, the instructor must have thought I was hanging on her every word!

What crossed my mind was, can we set such expectations in our family life and in our spiritual lives? Can we set measurable goals, create mission statements, and be held accountable in other areas of our lives?

For me and others who lack that self-monitoring character others seem to be born with, we have to set expectations and seek out those who will assist us in being accountable. May we

also be able to join in and listen with Timothy as someone tells us that we, too, can "fight the good fight, holding on to faith and a good conscience."

Today, when I teach about a faith in Jesus as Lord and Savior, it is not memories from the past, but the journey that friends in Christ have helped me walk today!

God never gives up on us, and neither should we. *SR*

*Billy Edwards, of Austin, Texas, felt led to send this article after reading the March 1997 SR on "Building a Covenant."*

## Conservatives who conserve

by Derek Davis

Name-calling and partisan labeling are commonplace in Baptist circles these days. As one Texas Baptist pastor said recently, we label one another "Moderates, Liberals, Conservatives, Fundamentalists, etc. *ad infinitum, ad nauseum.*" Well said.

This name-calling trend is somewhat ironic because certainly most Baptists—in terms of their commitment to the Christian faith—are

pretty conservative. If we are talking about the deity of Christ, the Resurrection, the Second Coming, or the importance of evangelism, few Baptists are anything but conservative.

And those who believe these basic doctrines have the right to call themselves conservatives, since they wish to *conserve* historic Baptist beliefs; they can hardly be

called liberals because they seek to change nothing, which is what usually characterizes the liberal viewpoint.

Among Baptists, one might become a "liberal" for many reasons, but all too frequently one is *accused* of being a liberal because of an unwillingness to seize governmental power to propagate basic Biblical truths.

The basic agenda of the religious right, in fact, may be described as an effort to wed the forces of faith with political power in order to "claim our culture for Christ," as one of the movement's leaders put it. And because of this agenda's identity with a conservative theology, those subscribing to it readily call themselves conservatives.

But are they the real conservatives?

Among Baptists, an important historic commitment to be *conserved* is the belief that religious



**So just what are some of the most pressing religious liberty issues on the contemporary scene? And among Baptists addressing these issues, who are the real conservatives and who are the true liberals?**



liberty is the birthright of all persons—Baptists as well as non-Baptists—and is a freedom best preserved through the separation of church and state. Baptists who join the religious right's ignoble crusade to use political power to convey a spiritual message violate these principles and therefore are the true liberals.

Unfortunately, it is the Baptist Joint Committee and like-minded Baptists who believe deeply in religious liberty and church-state separation that are often saddled with the "liberal" label.

So just what are some of the most pressing religious liberty issues on the contemporary scene? And among Baptists addressing these issues, who are the real conservatives and who are the true liberals?

Consider the current proposal to amend the Constitution to allow school-sponsored prayer and public funding of religious activities. Some members of the religious right support an amendment that would protect "the people's right to pray and to recognize their religious beliefs, heritage, or traditions on public property, including schools," and would not allow government to "discriminate against religion, or deny a benefit due to religion."

The proposal is championed as one that promotes true religious liberty because it would allow *all* religious groups to advance their own religious ideas in public forums and to receive government benefits. But if passed, its consequences would be something else entirely.

Majority religions (principally Christianity) would benefit the most, since in most cases the majority voice would be able to silence the minority voice and promote its own religious agenda at government's expense. This back-door method of "claiming the culture for Christ" is neither a conservative

nor a traditionally Baptist strategy.

Never have traditional Baptists sought government's blessing or monies for religious causes or attempted to establish a framework in which the "tyranny of the majority" would force minority religious groups to fend for themselves. It would be the one who would alter the traditional Baptist approach, the one who would ride the back of government to put forward a religious initiative, who would be the real liberal.

**"Some of the folks who label us 'liberal' are the ones who have changed. We... are exactly where Baptists have always been."  
—James M. Dunn**

Last year Congress passed a new welfare reform law. While the legislation may have laudable goals, it revolutionizes U.S. church-state law by allowing state governments to give churches and other houses of worship money to administer welfare programs.

Churches have always administered soup kitchens, drug and alcohol rehabilitation centers, and child-care programs, but without government dollars. The new arrangement is certain to lead to unwarranted proselytization activities on unsuspecting welfare recipients, not to mention a new era of government monitoring of churches made necessary by the churches' use of government dollars.

This entanglement of church and state is inconsistent with traditional, conservative Baptist views. Yet the Baptist Joint Committee (BJC) and other faith groups who are now working to revise some of the law's problematic provisions are often called liberals because

they oppose the "spiritual" ends of the legislation.

The BJC is also supporting legislation that will protect the religious freedom of all persons in the work place. This legislation will set new limitations on employers who seek to unreasonably restrict the religious needs of employees.

In keeping with traditional Baptist thinking, the law would protect all religious persons, not just Christians, to permit them to incorporate religious practices into their own

routines at reasonable times and under reasonable conditions.

"The philosophy of the BJC," notes Executive Director James M. Dunn, "is Bible-based, doctrinally rooted in Baptist distinctives, and passionately dedicated to conserving the values of the Constitution and the Bill of Rights."

Unfortunately, adds Dunn, "some of the folks who label us 'liberal' are the ones who have changed. We... are exactly where Baptists have always been."

Thank you Dr. Dunn, and all of those who work tirelessly for religious liberty, for conserving our Baptist beliefs. *SR*

*Derek Davis is Director of the J.M. Dawson Institute of Church-State Studies at Baylor University in Waco, Texas. This article was presented for the 1997 Religious Liberty Day, sponsored by the Baptist Joint Committee on Public Affairs.*

## The miracle business

by June Kenyon

My brothers and sisters live in Ohio and West Virginia. I don't get to see them very often since I live in Florida. When something happens to one of them, it's frustrating that I can't be there to help.

My brother, Jim Murphy, is the seventh child in a family of nine siblings. He lives with his wife, Becky, in a mobile park in Chardon, Ohio. Jim and Becky have two daughters and a son. They also have two grandchildren, with another on the way.

Jim, a licensed Christian minister, had his faith put to the test on November 12, 1996.

A big snowstorm hit Ohio. And hit it did—five feet of snow fell in a short time. Jim told Becky that he would shovel the snow off the carport roof as soon as he got home from work.

Jim decided to come home early. Putting two planks on the roof to

walk on, he began shoveling. But Jim's weight and all that snow was too much for the roof. He fell feet first and hit his head on the carport's cement floor.

***The doctors didn't think Jim would survive. That's when God stepped in and started performing His marvelous miracle.***

Becky saw her husband fall and ran to him. She couldn't find a heartbeat.

She quickly dialed 911, and Chardon Rescue rushed to their house. They revived Jim and took

him to the local hospital.

At the hospital, the decision was made to "Life Flight" Jim to the Cleveland Clinic. But the weather was too bad for the helicopter to lift off, so they continued by ambulance.

When the Clinic doctors examined Jim, they found that he had severely injured the right side of his brain. It was swollen, requiring immediate surgery. The family was told that he might not survive the operation. If he did, he could be in a vegetable-like state the rest of his life.

Jim's denomination has churches all over the country. He immediately went on their prayer lists. He was also put on the prayer list at my church—the Seventh Day Baptist Church in Daytona Beach, Fla.

The doctors removed a blood clot about the size of a quarter from



Jim's brain. They also removed the right side of his skull and froze it. They said it would be reattached in four to six months.

When someone is in ICU, only immediate family members are allowed to visit. But the doctors made an exception and let all of Jim's family in to see him—anytime they wanted to.

The doctors didn't think Jim would survive. That's when God stepped in and started performing His marvelous miracle. People would get to see God's Hand working *in* and *on* him. Jim's lifestyle was about to change.

Jim survived the operation, but not without a lot of side effects. The family was told that his personality could change, and he couldn't talk or walk. He had even forgotten how to eat.

He would swallow his food whole, so he was given pureed food. And he was paralyzed on the left side. In two months, Jim lost 75 pounds.

When he left the hospital, Jim was moved to a rehab and nursing home facility. There he went through physical therapy. He began to use a walker and could talk



Jim Murphy today—a walking, talking miracle.

a little, but he still couldn't eat solid food. He had a slight stroke while in the nursing home.

How often we forget that God is in control. We wanted Jim back like he was before the accident, and we

ing, which he loves, and gaining weight—up to a whopping 167 pounds! He even helped his daughter and new son-in-law wire a light switch in their new home.

**How often we forget that God is in control.  
We wanted Jim back like he was before  
the accident, and we wanted it now.  
But God was patiently working  
a miracle in him.**

wanted it *now*. But God was patiently working a miracle in him.

I wasn't there to see all the changes in my brother, but I do know that he went through a lot of pain. He's a fighter (and Irish), and he wasn't about to just sit there.

Jim told his family that when his skull was whole again, he'd be able to move his hand, fingers, arm, and leg. On February 19, 1997, the doctors decided that he was strong enough for a second operation. They would reattach the piece of skull that they had frozen. (The doctors had initially thought that they would have to wait four to six months before scheduling the surgery. Instead, it took place in three months.)

At 7:15 a.m., Jim was in the operating room. The surgery was a success; his head was back to normal. He spent six days in the hospital, followed by two weeks in the nursing home.

On March 7, Jim went home. He was in a wheelchair and still walking with a walker. He had spent four months away from his family.

I had talked to Jim at Christmas time and couldn't understand him. But when I called during his first weekend home, I could understand every word he said. God truly is good!

Since he's been home, Jim has made a lot of progress. He's eating his wife's country-style cook-

When I talked to Jim, he told me his life has changed. "When I got my faith in the right place, God started healing me," he said.

His personality has changed, too. He's now a softer, gentler, more compassionate brother. I know that God still has a lot for him to do; that's why he's still with us.

Jim has a long way to go before he's completely well. The therapists are still working with him, and he's making progress. He uses a wheelchair only when he goes to stores or restaurants, and a cane when he walks outside. He's not supposed to be able to see out of his left eye, but he can.

You'll never convince Jim's family or me that God is not in the miracle business. My brother is living proof that He is! **SR**

*June Kenyon is a member of the Daytona Beach, Fla., SDB church. Since writing this story, she reports: "Jim is walking now without a cane. He has gone canoeing and plays golf. He has helped Becky mow the lawn. His speech has improved even more. Jim's left arm is improving, and he is studying for his driver's license that expired after the accident. Please pray that God will intervene and help him pass this test."*

## A glimpse at Conference '97

Hundreds of SDBs came "tuned in" to Conference in Lindsborg, Kan., got "turned on" during the uplifting sessions, and left "triumphant" to lead positive Christian lives in their home churches.

President Owen Probasco's theme of "Tuned in, Turned on, and Triumphant" seemed prophetic. Right from his "Get-go" opening on Sunday night to his passing of the gavel, Owen provided smooth and confident leadership throughout the week. And he was the first to give God the glory for a wonderful Conference.

Following is a brief overview of the proceedings with a promise of more thorough coverage in October.

### Statistics

- 508 registered guests
- 317 delegates representing 53 churches
- 61 pastors and 1 seminary student
- 2 delegates from other SDB Conferences
- 71 enrolled in Junior Conference
- 53 at Youth Pre-Con, 34 at Young Adult

### Elections

- President 1997-98: Rev. John Bevis
- President-elect: Norma Rudert
- General Council: Herlitz Condison, Norma Rudert
- Council on Ministry: Luan Ellis, Bernie Wethington
- Faith and Order: Kenneth Burdick, Janet Thorngate
- COSAR: Jim Goodrich; Eric Rudert, chair
- Tract Council: Cheri Appel, Joel Osborn
- Memorial Fund trustees: Myron McPherson, Stephen Pierce, Richard Shepard
- Christian Social Action Committee: Angie Osborn, Leora Pinder, John Pethtel, Phil Rood

### Business action

- The approved 1998 budget of \$823,920 calls for \$356,502 to come from current giving.
- Outreach Bible Church, Baptist of the Seventh Day, of Portage, Wis., is accepted into full membership.
- Some recommendations:
  - That the Electronic Media Committee develop a comprehensive plan for the use of the Internet.
  - That copies of the proposed *Manual of Procedures* be made available (upon request by interested churches and pastors) for a period of six months for review and comment prior to publication.
  - That pastors study (at a forum such as Pastors' Conference) the historical roots of our practices as SDBs to determine which have pagan backgrounds and which have Biblical backgrounds.
  - To accept the Historical Society's offer to develop a children's book to communicate our rich heritage.
  - That the Missionary Society organize short-term missions projects.

### Program memories

- MUD volleyball!! (Pastors "cleaned up" over youth.)
- Beautiful vocal and instrumental music—thanks to Don and Charlotte Chroniger for coordinating.

### Awards and recognitions

- Robe of Achievement: Beth Burdick, Denver, Colo.
- Sabbath School Teacher of the Year: Jan Bond, Shiloh, N.J.
- Gold-headed Cane: Janet Thorngate, Salem, W.Va.
- Scripture Memorization Award: Toronto, Ontario, Canada

cont. next page



President Owen Probasco (right) with Jim Skaggs, wondering if they'll really play...



...the first-ever Conference Mud Volleyball tournament. Observers could not believe their eyes (or their noses) as the youth took on the pastors.



Charlotte Chroniger led the Monday morning Bible study.



The children point to their hope and salvation during the Sabbath afternoon program.

The busy schedule which greeted the attendees. (And everything got done in good order!)

General Conference 1997 — Turned on to...

Time	Monday	Tuesday	Wednesday	Thursday	Friday	Sabbath
6:30 am	MORNING PRAYER IN THE DORMITORIES					
7:00 am	BREAKFAST					
8:30 am	BIBLE STUDY AND CHILDREN'S CONFERENCES					
9:30 am	Business Session #1	Memorial Board	Missionary Society	Bd of Christian Ed	Tract Council	8:00 Breakfast
10:00 am	General Council Executive Secretary	Morning Worship Service	Business Session #2	Business Session #4	Business Session #5	10:15 am Sabbath Worship Service and Communion
10:30 am	Interest Committees					
11:30 am	Past Presidents Young Adult Missions	Women's Business	LUNCH SCSC Evaluation	Pastors' lunch	Pastors' Spouses	
12:30 pm	Youth Bible Study (Mon - Wed)					
1:00 pm	Interest Committees	Interest Committees (Youth Volleyball)	Interest Committees	SCSC	F R E E T I M E	12:30 Sabbath Dinner
1:30 pm				Council on Ministry		
2:00 pm		Adult Seminars	Historical Society	Adult Seminars and Youth Workshop		2:00 Children's Presentation 3:00 Recognitions and Awards
4:00 pm	CHOIR PRACTICE [Mon-Fri] and Young Adult Bible Study [Mon-Thurs]					
5:00 pm	DINNER					
7:00 pm	Evening Worship Service	Interest Comm. 6:30	Women's Banquet	Youth Banquet	World Fed 6:30	Supper
7:30 pm		PreCon Vespers and Worship	Vespers	Evening Worship Service	Vespers	Installation of New President John D. Bevis
8:30 pm	Mud Volleyball		Evening Worship	Youth Pool party	Evening Worship	8:00 Fellowship
9:00 pm	FELLOWSHIP AND YOUTH ACTIVITIES					
12:00 am	MIDNIGHT CURFEW					



Women's Society page by Mary Jane McPherson

# 1997's Team Deliverance

Theme verse for SCSC (Summer Christian Service Corps) 1997:

*"You are my hiding place; you will protect me from trouble and surround me with songs of deliverance."*—Psalm 32:7

Team Deliverance left Jersey Oaks Camp excited to start their hands-on projects that span from Cali to Rhodi. But how does one describe the leadership training that precedes the big departure day? Here are some of the trainees' responses to that question:

- One of the biggest (spiritual) growing experiences of my whole entire life.
- I liked getting excited about God.
- It made me realize God's power.
- I saw amazing answers to prayer.
- All the prayers of the week were answered!

Bible studies focused on Bill Hybel's *Too Busy Not To Pray*. Much time was spent praying for one another, for projects, and for those in the "10-40 Win-

dow" who desperately need to hear about eternal life available only through Jesus Christ.

SCSCers were trained to share testimonies; give children's messages; lead games, singing, and other camp activities; and teach Bible lessons. Making sure that everyone has a right relationship with Jesus Christ as Savior and Lord was definitely a priority.

Training is a learning experience! There were a lot of opportunities to communicate with God and listen for His answers. We always took time to "just pray" with anyone who asked. Our worship times were especially precious. The whole week helped us evaluate what was really important and where we needed to grow in Christ.

From the staff's point of view, training is an opportunity to invest in the present as well as the future of our denomination. Seeing the depth of spiritual commitment in the lives of our young adults is a real encouragement. God is Good—all the time! *SR*

## Teams and Project Directors (PD)

### Devotion

1 Corinthians 7:35  
Battle Creek, MI  
Karen McPherson & Jeff Rood  
Marilyn Discher, PD

### Voice

Isaiah 30:21  
Lost Creek, WV  
John Mark Camenga & Nathan Walker  
Susan Bond, PD

### Ambassadors

2 Corinthians 5:20  
North Loup, NE  
Angi Neher & Dustin Riley  
Helen Goodrich, PD

### Expectation

Psalms 5:3  
Columbus, OH  
Amanda Graffius & Cathy Payne  
Lana Van Horn, PD

### Enthusiastic

Romans 12:11  
Marlboro, NJ  
Cindy Dickinson & Steve Graffius  
Larry Graffius, PD

### Noise

Psalms 100:1-2  
Riverside, CA  
Emily Davis & Amy Skaggs  
Vicki Burdick, PD

### Likeness

2 Corinthians 3:18  
Denver, CO  
Debbie Moncrief & Dan Van Horn  
Roksanne Gallegos, PD

### Reality

Colossians 2:16-17  
Milton, WI  
Nicole Cruzan & Steve Berg  
Tanya Henry, PD

### Courage

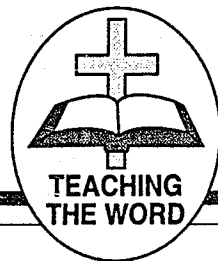
Joshua 1:7  
Southeastern Association  
David Graffius  
Chris Mattison, PD

### Immanuel

Matthew 1:23  
Dodge Center, MN  
Cathy Rogers  
Jayme Osborn, PD

### Encourage

Romans 15:4-5  
Westerly, RI  
Sylvia Bond & Becky Young  
Nadine Lawton, PD



## Christian Education

### Scripture Memory Theme: "A Chosen

### Verses—1997-98 Generation"

The Scripture Memorization Program for the 1997-98 Conference Year will focus on Conference President John Bevis' theme: *A Chosen Generation*.

The Board of Christian Education has chosen these verses to be memorized by the family. Anyone who prefers may memorize one or more of these verses from a different Bible version.

A list of persons from each church who have completed this Scripture Memorization Program should be submitted to the Board of Christian Education Office. The postmarked deadline is June 30, 1998. These people will be honored at General Conference.

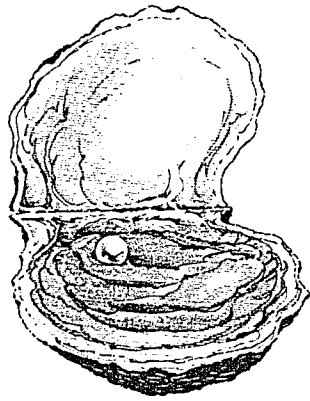
*All Scripture quotations in this list are from the HOLY BIBLE, NEW INTERNATIONAL VERSION® NIV® Copyright© 1973, 1978, 1984 by International Bible Society.*

<u>Month</u>	<u>Youth/Adult</u>
<b>October</b>	But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of the darkness into his wonderful light. (1 Peter 2:9)
<b>November</b>	Blessed is the nation whose God is the Lord, the people he chose for his inheritance. (Psalm 33:12)
<b>December</b>	...I have chosen you and have not rejected you. So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you... (Isaiah 41:9-10)
<b>January</b>	As you come to him, the living Stone—rejected by men but chosen by God and precious to him—you also, like living stones, are being built into a spiritual house to be a holy priesthood... (1 Peter 2:4-5)
<b>February</b>	You did not choose me, but I chose you and appointed you to go and bear fruit—fruit that will last. Then the Father will give you whatever you ask in my name. (John 15:16)
<b>March</b>	For he chose us in him before the creation of the world to be holy and blameless in his sight. (Ephesians 1:4)
<b>April</b>	If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world... (John 15:19)
<b>May</b>	Nevertheless, God's solid foundation stands firm, sealed with this inscription: "The Lord knows those who are his,"... (2 Timothy 2:19)
<b>June</b>	But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever! Amen. (2 Peter 3:18)

<u>Junior</u>	<u>Primary</u>
But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God... (1 Peter 2:9)	But you are a chosen people, a royal priesthood... (1 Peter 2:9)
Blessed is the nation whose God is the Lord, the people he chose for his inheritance. (Psalm 33:12)	Blessed is the nation whose God is the Lord... (Psalm 33:12)
So do not fear, for I am with you; do not be dismayed, for I am your God... (Isaiah 41:10)	Do not fear, for I am with you... (Isaiah 41:10)
As you come to him, the living Stone... you also, like living stones, are being built into a spiritual house to be a holy priesthood... (1 Peter 2:4-5)	You... are being built into a spiritual house to be a holy priesthood... (1 Peter 2:5)
You did not choose me, but I chose you and appointed you to go and bear fruit... (John 15:16)	You did not choose me, but I chose you... (John 15:16)
For he chose us in him before the creation of the world to be holy and blameless in his sight. (Ephesians 1:4)	He chose us... to be holy and blameless in his sight. (Ephesians 1:4)
...you do not belong to the world, but I have chosen you out of the world... (John 15:19)	...I have chosen you out of the world... (John 15:19)
...God's solid foundation stands firm, sealed with this inscription: "The Lord knows those who are his,"... (2 Timothy 2:19)	... "The Lord knows those who are his,"... (2 Timothy 2:19)
But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever! Amen. (2 Peter 3:18)	Grow in the grace and knowledge of our Lord and Savior Jesus Christ... (2 Peter 3:18)



## Brookfield pastors made their mark



The year 1997 marks the 200th anniversary of the founding of the First Brookfield SDB Church located in Leonardsville, N.Y.

The first century of the church's existence was particularly significant for the denomination. Many of its members contributed greatly to Seventh Day Baptist history, but three pastors during its first century had far-reaching influence of denominational importance.

Brookfield's first pastor, Henry Clarke, was considered the "Father of our General Conference."

At an annual church meeting held in Hopkinton, R.I., on September 11, 1801, he proposed that the several churches in existence "unite in an institution for propagating our religion in the different parts of the United States, by sending out from the various churches in said Union missionaries, on the expense of the several churches who may fall in with the proposition."<sup>1</sup>

One of the first official acts of that General Conference was the 1811 publication of the book by Clarke: *A History of the Sabbatharians or Seventh Day Baptists in America*. His ministry on the frontier stirred others to missionary activity to a migrating population.

William Bliss Maxson was the second pastor who served in Brookfield a total of nearly 25 years divided into three different terms: 1822-1832, 1840-1845, and 1847-1856.

Pastor Maxson was largely responsible for the editing and publishing of our first denominational periodical, *The Missionary Magazine*, 1821 to 1825. Its stated purposes were:

1) to acquaint the public with the sentiments, and religious observances, which distinguish this people from other Christian denominations;

2) to circulate Religious and Missionary information among the societies of our denomination;

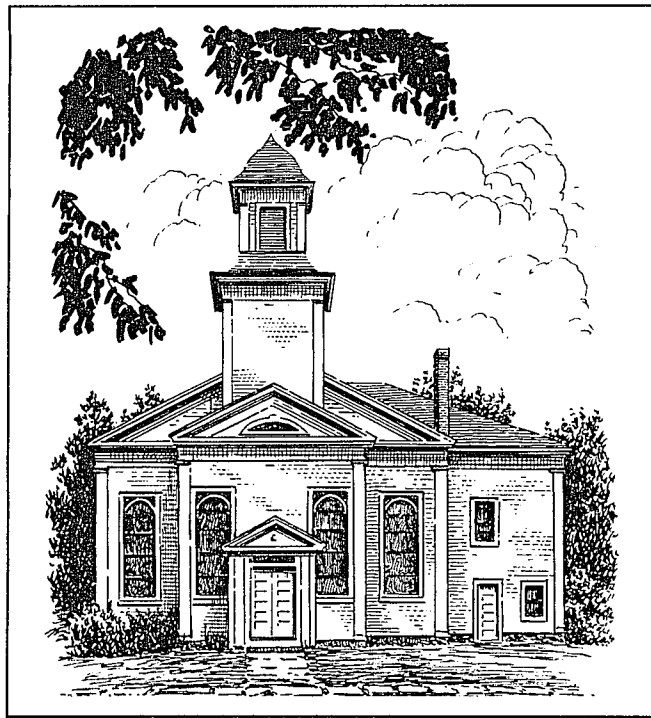
3) to cultivate harmony among all evangelical Christians;

4) to unite others in the laudable work of holding up the doctrine of the cross.<sup>2</sup>

The aggressive Sabbath reform work of men such as William B. Maxson contributed to the bringing

of the Sabbath doctrine to many outside the denominational circle. Yoshio Murakami, in the conclusion of his recent doctoral thesis entitled, *Ellen G. White's Views of the Sabbath in the Historical, Religious and Social Context of Nineteenth-Century America*, wrote: "Seventh-day Adventism was born when Millerism met Seventh Day Baptist teachings."

In one of his footnotes, Murakami wrote, "William B. Maxson (1785-1863) was one of the most prominent Seventh Day Baptists of the day. He was pastor, editor, scholar, writer and medical doctor. The first tract on the Sabbath by American Seventh Day Baptists was written by him: *A Treatise upon the Sabbath, Addressed to the Pious of Every Denomination*."<sup>3</sup>



The Leonardsville-Brookfield SDB Church will celebrate its 200th anniversary on October 10-11, 1997.

The pastor at the end of Brookfield's first century was William C. Daland. At the 1897 Centennial Celebration, Rev. Herman D. Clarke related one aspect of his contribution to Seventh Day Baptists which Daland carried on as he later became the second president of Milton (Wis.) College. He wrote:

July 1, 1886, William C. Daland became pastor of the church. Mr. Daland, a convert to the Seventh day Sabbath, was quite a stranger to the people but came highly recommended by brethren in whose judgment the church had confidence.

Judging from many and frequent expressions from members of the church, there was no disappointment in their choice. Pastor Daland, though a young man, was a scholar of excellent reputation and a noted specialist in the Hebrew language who soon became editor of the *Peculiar People*, devoted to Jewish interests though continuing pastoral work in connection with his literary labors.

He was also a great musician, cultured and refined. He entered upon his work with all zeal and enthusiasm possible for a young man of talent and piety, his wife sharing in a great degree his abundant labors.

The writer has had but few opportunities of hearing him preach, but there is not wanting testimony to his gift in this direction. He seemed to have a ready memory, fluent speech, and a devout reverence for truth as he understood it.

It seems to be the good fortune of this church to secure pastors and leaders having the power of exhibiting and establishing an orderly connection among the otherwise vague thoughts of inexperienced thinkers without fatigue on their part. This, no doubt, is one of the reasons why the church has so long held such a position in the denomination as a leading church, as also one of the stron-

gest and most aggressive churches in this section of the country. Have other churches in neighboring places been without pastors and needing supply, or their pastors wishing help or supply, they have very often obtained it from this church.

Pastor Daland was an enthusiast on the subject of music and worship. Church music during his generation has been undergoing a revolution and he was among those who were aggressive in the revolution. While the hymn tune book was rendering congregational psalmody popular, he felt that there was not a sufficient advance in the years gone by.

Bro. Daland not only theorized but sought to make practical his theories and introduced as far as possible his own services that hymnology which aimed a "stateliness of style, clearness of melody and richness of harmony."


This church was always noted for the abundance of its musical material and for enthusiasm in sacred song. Pastor Daland desired to have his choirs, however, fall still more into their proper function as an aid to congregational worship in song and in no way a substitute. He used to call the singing of fine imported quartette choirs "musical fire works to astonish the congregation and make up for the deficiencies of plain hymn singing." He therefore sought to make music an act of worship by the whole congregation and not by proxy through the choir alone.

It is well known by this people how he led the choir to be a most efficient aid in his ministry here. It seemed that he considered it an important part of his mission to lead worshippers to "justly measure the importance of dignity of praise and its place in common worship."

Perhaps the inspiration of the pastors of this church to preach the gospel has in no small degree depended upon the enthusiasm and

ability of the choirs to carry well their parts in the divine service. It is no small thing here to say that the secret power of music and singing opens the heart of preachers and hearers to more seriously consider the gospel message, for he who enters into the spirit of song, joining to the extent of his ability, will be the more devout and earnest in other services.

Very much in other respects could be said of the zealous work of Bro. Daland and his faithful helpers in the church. Music was not the only subject of which he was master. His Bible readings and lectures on the books of the Bible, Bible interpretation and many other subjects were of much interest to the church and community. Worthy of special mention was his translation from the Hebrew of Song of Songs in the form of a dramatic poem, with notes, the first edition appearing in 1887, the second in 1888.<sup>4</sup>

How fortunate it was that William C. Daland's first pastorate in an SDB church was in one which openly accepted what he had to offer. Brookfield was the proving ground for the years to follow in which those same traits were shared with students who attended Milton College under his leadership. 

<sup>1</sup>Seventh Day Baptists in Europe and America, Vol I, p. 153.

<sup>2</sup>Editors Address to the Patrons and Friends of the Magazine, "foreword," SDB Missionary Magazine (August 1821).

<sup>3</sup>Yoshi Murakami, *Ellen G. White's Views of the Sabbath in the Historical, Religious, and Social Context of Nineteenth-Century America*. (Doctoral thesis from Drew University pub. UMI Dissertation Services: Ann Arbor, MI) pp. 244 & 43.

<sup>4</sup>The Centennial Anniversary of the Founding of The First Seventh Day Baptist Church of Brookfield at Leonardsville, New York, celebrated October 1-3, 1897, "an unpublished document MS 19x.12 in the Seventh Day Baptist Historical Society Archives.



# the BEACON

Produced by the Youth Committee of the Board of Christian Education  
For and by members of the SDB Youth Fellowship September 1997

## Berlin hosts retreats

The Berlin, N.Y., Seventh Day Baptist Church held two retreats on April 11-13, 1997. They were well attended by the Berlin and Shiloh/Marlboro (N.J.) Youth Fellowships. Reports of the retreats follow.

### Junior High Retreat: Very fun!

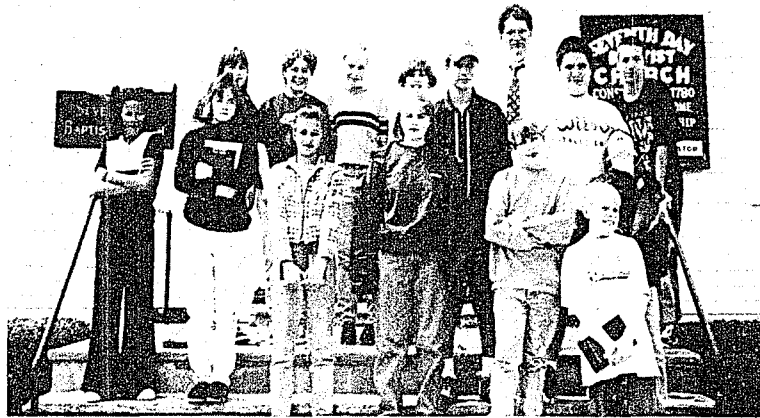
by Bethany Goodermote

The retreat was very fun! We learned a lot of things.

One of the things was how to get saved, and how to be closer with God. We also learned how to thank God and to be thankful for His creations.

The campfire was fun, because we got together and sang. We watched a movie, played games, and went on a hike.

On the hike, we learned about nature and the beauty of God's creations. If you couldn't talk to your friends about Christ, this was a good way, and you didn't have to talk much. I would love to do it again!



Junior High "Retreaters" pose in front of the Berlin, N.Y., SDB Church. Pastor Matt Olson is in the top row, third from the right.

### High School/Young Adult Retreat

by Danyelle Roullier

On Friday, April 11, youth from Shiloh and Marlboro, N.J., and Berlin, N.Y., came together for a weekend of fellowship.

They all met at Carl Greene's house in Berlin and played a few "ice-breaker" games to get to know everyone a little better. The males stayed at Carl's, while the females went to Paul and Gerri Greene's house to sleep.

On Sabbath, breakfast was at 8:30 a.m. at Carl's. Following that was our first study session about Bible authenticity led by Pastor Dale Hall, which included an open discussion.

After attending the Berlin SDB Church, everyone returned to Carl's to play volleyball and have lunch.

The second session was on "God's

Creation." The group then joined in a hike in the mountains, led by Paula Dibble.

After returning from the hike, Pastor Hall began the third and final session by having us listen to a tape of "Focus on the Family." At the closing of the session, word got around that pizza had arrived, and it was time for dinner. Which, of

cont. on page 22



**FOCUS**  
on Missions

## "Adopt-A-Country" by Kirk Looper

We are having difficulty meeting the requests for help from our churches abroad. Drought, famine, illness, and immigration have impeded the development of most of these Seventh Day Baptist churches.

New foreign church groups want to fellowship with us, but they must register our denomination with their respective governments.

All of these requests create a loud call for help. As Seventh Day Baptists, we first need to decide if we are going to help, then we need to come up with the funding.

We at the Missionary Society believe that charity, not welfare, is one of the virtues we should exhibit. Charity helps people get on their feet, while welfare pays them to stay in their present lifestyle.

Welfare also tends to demoralize people and places them in dependent bondage to the agency supplying funds.

At the Society, we have no desire to make anyone feel dependent on us. Because our projects work toward self-sufficiency and promotion of accomplishments through God, they require more funds.

We publicize projects and allow individual donors to decide where they want their funds spent. In very limited cases, we have some capital that allows us to underwrite up to 50 percent of a project, such as the India orphanage and the Jamaica agricultural project. The success of the project still relies upon the individuals or churches that contribute.

Presently, we are encouraging a program in which a church adopts a country. This means that a church chooses a country and/or project, and then sends a certain amount of money to the Missionary Society each month for that country.

This allotment helps support a specific project, registration, or relief as designated by the donor. Already, a few of our churches have asked about the program and have chosen to help a country. We

are getting some things accomplished much quicker than if individuals separately sent in funds to cover the needs.

In several cases, more than one church will be needed to fulfill a country's needs. For example, Zimbabwe needs assistance with registration, relief from drought and illness, and help for immigrants from war-torn Mozambique. This entails enough expense that several churches may want to "adopt" Zimbabwe.

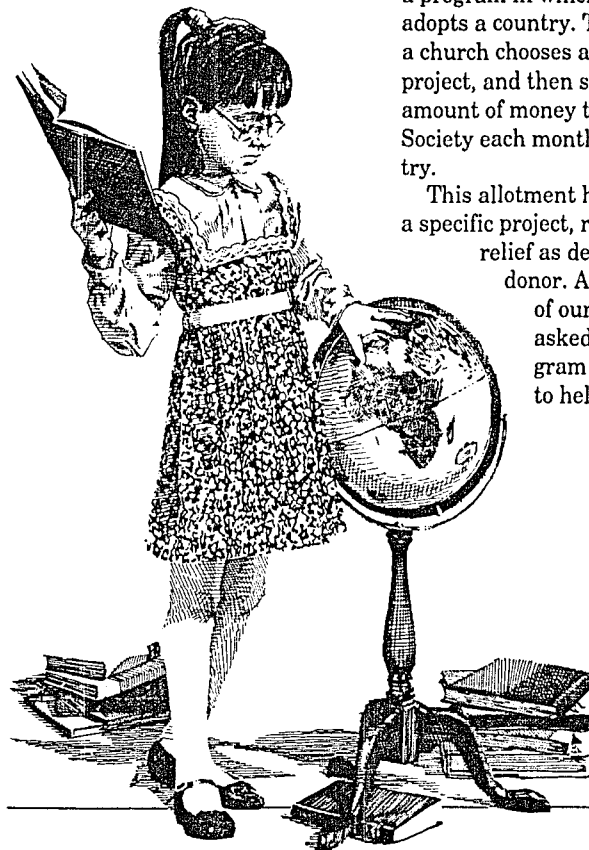
Nigeria, on the other hand, needs Bibles and study materials. It may need help from a couple of churches, but one will probably be sufficient.

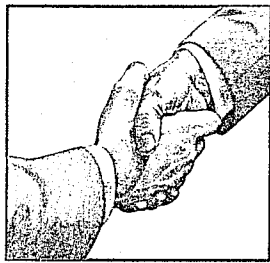
The idea of the program is not to flood the countries with funds and materials; we simply want to help them "get on their feet." We would like each church to set aside \$25.00 to \$100.00 or more per month, unless the church wants to pay a large bill at one time—i.e., registration, travel expenses for our coordinators to help with registration, or food, etc.

In some areas, local leaders are available to visit and help a young Seventh Day Baptist group or Conference. This would eliminate someone having to travel from the U.S. to a distant country.

We will be happy to discuss this "Adopt-A-Country" program with anyone who is interested. It would be a good missions project for a church or Sabbath School, and could encourage young people to enter mission work.

Once a quarter, the SDB Missionary Society will report on the development of each "adopted" country, describing the project proposals and how the funds have been used. SR





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

## Covenant responsibilities

From Don Sanford's historical study, "Establishing a Church Covenant."

Nearly all church covenants contain statements of responsibilities. These may include the holding of public worship on the Sabbath, financial support for the church, providing leadership and participation through attendance.

The degree to which these responsibilities are expected may allow for some flexibility according to circumstances.

For example, Article II of the Covenant of the Riverside, Calif., church reads:

*We covenant to keep the appointment of God's house by a regular attendance upon the Sabbath service, also the covenant and business meetings allowing no excuse to deter us that we do not believe our Master would approve.*

The 1840 Covenant of the Milton, Wis., church, which was copied by several of its daughter churches, included punctuality as a covenant requirement along with financial support according to ability to give.

*...Also to endeavor to keep up meetings for worship on the Sabbath; and to attend punctually, as far as practicable, to all appointments of the Church.*

*...Also to bear our proportion of all the necessary burdens and expenses of the Church, according as God has blessed us with the means to do with.*

A problem arose in the application of such inclusive statements as "all the appointments of the Church," for where does one draw the line between appointments and activities?

When the printed bulletin listed the times of Sabbath morning service, the Sabbath School, and the Friday evening vespers, was one breaking the Covenant if the family used Friday evening as a time

dures for Seventh Day Baptist Churches is taken from the Covenant of the Salem, W.Va., church. It contains statements of purpose including support of the pastoral ministry.

*21st. We promise to meet together on the Sabbath Days and other times as the Lord shall give us opportunity, to serve and glorify God in the way of His worship, to edify one another, and to*

**A problem arose in the application of such inclusive statements as "all the appointments of the Church," for where does one draw the line between appointments and activities?**

when the family might be together? Similarly, should stewardship be considered as a burden?

Thus when the Covenant was revised, these two articles were rewritten so that the current Covenant reads:

*We covenant to meet for worship on the Sabbath and to support the program of the Church.*

*We covenant to give in service to God a fair proportion of our time, abilities, and material possessions in the belief that these are given to us as a trust from God.*

One of the covenant examples suggested in the *Manual of Proce-*

*contrive the good of the church.*

*22nd. We do promise according to our ability or as God shall bless us with the good things of this world, to communicate to our pastor or minister, God having ordained that they that preach the Gospel, should live by the Gospel.*

*These and all other Gospel duties we humbly submit unto, promising and purposing to perform, not in our own strength, being conscious of our weakness, but in the blessed strength of God, Whose we are, and Whom we desire to serve, to Whom be glory, now, and forever more. Amen. SR*

## Alfred church honors organist

Marjorie Bond was honored at the Alfred, N.Y., Seventh Day Baptist Church on May 10, 1997, for her 19 years of service as organist, and with anticipation of her continuing service in that capacity.

The opinion had grown within the congregation that too many years had passed with no formal "thank you" being expressed. More than 30 people joined in a lunch after the formal presentation in the Sabbath morning service.

A certificate of appreciation, a corsage, a bright bouquet, and a letter of thanks from the Union University Church for her six years as supply organist were presented to the very surprised Mrs. Bond. Pastor Leon Wheeler expressed gratitude for the dedication and skill so humbly given for so long.

Her many years of service as church clerk is one of several contributions to the church and community not directly noted in this celebration.



Longtime Alfred, N.Y., organist Marjorie Bond stands next to her certificate of appreciation and lovely cake which says, "Thank You Marjorie."

At lunch in the Parish House—where a cake decorated with "Thank You, Marjorie," several personal notes, and the framed certificate adorned the serving buffet—church president Douglas

Clarke presented a purse to her, given by church members.

As he thanked Marjorie for her contributions, Clarke stated the congregation's hope that she would continue as long as she wished. SR

## New ideas at Old Stonefort

by Pastor Doug Burkhamer

The Old Stonefort, Ill., Seventh Day Baptist Church hosted a Vacation Bible School from June 16-20. We taught two commandments each day and graduated 22 children on Sabbath morning. Each child received a Vacation Bible School diploma and a framed copy of the Ten Commandments.

The church plans on holding a revival this fall or winter. We handed out fliers and Sabbath tracts all over the area for VBS and found it to be an effective witness. We will do it again for the revival.

On the last Sabbath in June, we had a church picnic at Bell Smith Springs. It was a joy sitting in the

**We are in the process of buying a bus for a weekly bus ministry and church outings.**

shade of that pretty place, listening to stories of past church picnics.

One sister told of having to milk

the cow at midnight because she stayed too long at the Springs. History is made more interesting in stories like this. Someone told of boys from Pope County riding horses to Friday evening get-togethers of young people at the Stonefort church.

We wish that the world was still that simple, but it isn't. So we deal with the world as it is and press on toward the mark of the high calling in Christ.

The work is going well here. We are in the process of buying a bus for a weekly bus ministry and church outings. SR

## NET Retreats—so far...

1990	Denver, Colo.	•Raritan Valley, N.J.	Jamaica, West Indies
1991	Texarkana, Ark.	•Hope, Philadelphia, Pa.	Portage, Wis.
	Lake Elsinore, Calif.	•New York, N.Y.	1995
	Denver and Boulder, Colo.	Nortonville, Kan.	Jefferson City, Mo.
	Bay Area, Calif.	Berlin, N.Y.	Dodge Center, Minn.
1992	San Diego, Calif.	1993	New Auburn, Wis.
	White Cloud, Mich.	Seattle, Wash.	Little Rock, Ark.
	Camp Miles Youth	Paint Rock, Ala.	Senior Saints, Camp Joy, W.Va.
	Canfield, Ark.	•Tupelo, Miss.	1996
	Boulder, Colo.	Low Country, Charleston, S.C.	Columbus, Ohio
	Verona, N.Y.	All Nations, Calif.	Australasian Conference, New Zealand
	Westerly, R.I.	Denver, Colo.	Warrimoo, Australia
	•Ashaway, R.I.	Alfred Station, N.Y.	Foothill Community, Montrose, Calif.
	•Waterford, Conn.	1994	Salem, W.Va.
	Plainfield, N.J.	Daytona Beach, Fla.	Houston, Texas
		San Gabriel, Calif.	1997
		Lost Creek, W.Va.	Milton, Wis.
		Metro Atlanta, Ga.	

### Berlin retreats, cont. from page 18

course, was followed by ice cream!

Then Debbie and Mark Aulita shared some marshmallow games.

In the first game, the marshmallow (representing God's Word) was passed around a circle from one person to another by spoons. The purpose of this game was to see how fast and how well the marshmallow could get around without being dropped.

I think that the next game was nearly everyone's favorite. Participants put marshmallows in their mouths and spat them out as far as they could, to see who could spit—or spread God's Word—the farthest. There were a few other marshmallow games which were very fun and very messy!

There was then some praise time, as everyone joined in singing some choruses. Then we split up. The girls went back to Paul and Gerri Greene's to get ready for bed. But, before turning in for the night, we listened to another tape



The older "Retreaters" bundled up for this group shot in Berlin.

of "Focus on the Family."

Sunday morning, everyone came together at Carl's for breakfast. Following our final meal as a group for the weekend, there was a closing by Mark Aulita, which included a time of singing praise to the Lord.

Paul and Gerri Greene, Ed and Dorothy Stall, and Mark and

Debbie Aulita also participated in the activities, and were inspirations for all the youth. On behalf of all who attended the Youth Retreat, I'd like to thank each of them.

We thank Pastor Dale Hall for his teachings, Paula Dibble for her guidance, and the Greenes for their hospitality! *SR*

## North Loup goes geothermal

by Jim Goodrich, Trustees chairman

During the first quarter of 1997, events took place that figuratively shook the foundations of the North Loup (Neb.) SDB Church, and literally could have.

With the malfunction of the steam heat system boiler in January, and its consequential demise, action was needed to provide a heating solution for the sanctuary. After considerable pondering and investigating by the trustees, it was decided that the old boiler, installed in 1967, was at risk, even if attempts at repair were made.

At a special church business meeting, it was the general consensus to completely remove the old steam system and opt for a forced-air system. Following that decision, a work day was held and a good crew was able to remove five tons of cast-iron furnace, steam pipes, and radiators from the church and have it hauled away.

At a subsequent meeting, the church decided that the best option was to install a geothermal system for heating and cooling.

In the meantime, funding was being sought from several sources. The estimated cost of the system,

with electrical work and basic installation, approached \$22,000. A canvas letter was sent to members of the church, explaining the situation and soliciting extra gifts. A request was made to the SDB Memorial Fund Board for a possible grant and loan. A rebate from the electrical supply company was promised.

To date, 39 families, individuals, and businesses have given to the project. Each designated contribution to this project has been acknowledged with a thank-you card and, where required by law, a donation receipt for tax purposes. So far, no reserve money from the popcorn stand receipts or other money from savings has been used.

Follow-up work has also been necessary. A cleaning day was held prior to our first service back in the sanctuary. On March 22, services were held upstairs for the first time in two months, using the backup electrical heat that is a part of the system. The next week, the system was totally operational.

Jody Looper has been working on the electrical system, with help from several in the church. He

took a week of vacation time and has worked weekends in order to be available for the job.

Considerable work not directly related to the heating system has been done in order to make the church safer and more useful.

In terms of operation, the units are relatively simple. Warmth from the ground is absorbed by water running through plastic pipe and taken to the compressors. There, the heat is removed and transferred into the air which is blown through the ductwork into the affected areas.

The system reverses itself when turned to air conditioning mode. It removes the heat from the church and takes it back into the ground, replacing heat with the cool 55° of underground.

We would like to thank many people who have been instrumental in accomplishing this work. We owe special thanks to Bud Williams, who spent many days being available at the church while the work was in progress.

John Williams, Button Van Horn, and Phil Van Horn were on hand to assist Jody Looper in his work. Helen Goodrich fielded telephone calls from many people, both local and from away, when I was not available.

Several people set up the basement for church every week while worship was held there, and Nella Jackson never complained that her task of keeping the church clean for services was at least inconvenienced considerably. Many helped with the work day to remove the old boiler and pipes, and some of the same and others came to clean prior to our return to worship in the sanctuary.

We extend our heartfelt thanks to all who gave money and time to make this project a reality. *SR*

## SR Reaction

*Opinions do not necessarily reflect the views of the SR or all SDBs. Letters may be edited according to space and editorial style.*

Dear Kevin:

Enclosed is a check and my request to keep *The Sabbath Recorder* coming!

Though I am at present a member of the Lutheran church, the Seventh Day Baptists are much a part of my heritage. My first Davis ancestor in the New World was Foulke Davis, whom the Shiloh church's history indicates was the progenitor of my branch of the Davis family. The Historical Society has sent me some information on this long-ago grandfather.

My first memory of the SR is of Mizpah Greene's writings to her young

readers, as well as the fact that the compact size of the *Recorder* made it ideal as a fan to be used in the hot New Jersey nights of my childhood.

Other memories of the Shiloh church include the wonder and joy of the Christmas Eve services when the Junior Choir (of which I was a member) wore white smocks and a scratchy tinsel garland halo as we poured out our hearts and faith in song.

Sincerely,  
Edith Davis Rothermel  
Reading, PA



## Births

**Herrick.**—A daughter, Gabriel Herrick, was born to Amanda Herrick of Florida on November 17, 1996.

**Viscosi.**—A son, Anthony Viscosi, was born to Robert and Jeanette Viscosi of Lancaster, PA, on January 4, 1997.

**Stover.**—A son, Kenny Ray Stover Jr., was born to Kenny and Rebecca Stover of Teresa, NY, on January 21, 1997.

**Fitz Randolph.**—A son, Preston Thomas Fitz Randolph, was born to Matthew and Lori Fitz

Randolph of Boulder, CO, on February 12, 1997.

**Abel.**—A daughter, Myranda Lynn Abel, was born to Scott and Joey Abel of Rome, NY, on March 20, 1997.

**Waters.**—A daughter, Makenna Lynn Waters, was born to Darrell and Teri (Ashcraft) Waters of Highlands Ranch, CO, on May 15, 1997.

**Olson.**—A daughter, Rebecca Marie Olson, was born to Pastor Matt and Ellen (Green) Olson of Berlin, NY, on May 19, 1997.

**Osborn.**—A daughter, Michaella Hope Osborn, was born to Pastor Steve and Angie (Butts) Osborn of Lost Creek, WV, on May 30, 1997.

**Bledsoe.**—A daughter, Desiree Renee Bledsoe, was born to Fred and Renee Bledsoe of Rome, NY, on May 31, 1997.

**Williams.**—A son, Noah Jakob Williams, was born to Troy and Kathy Williams of Lincoln, NE, on June 4, 1997.

**Cruzan.**—A son, Collin James Cruzan, was born to Mark and Donna Cruzan of North Port, FL, on June 9, 1997.

## Accessions

**Arlington, TX**  
Earle Holston, pastor  
Joined after baptism  
Jennifer Osborn  
Peter Osborn

**Miami, FL**  
Andrew Samuels, pastor  
Joined after testimony  
Pauline James  
Veronica Johnson

**Westerly, RI**  
David Taylor, pastor  
Joined by letter  
Cathy Park

**New York City, NY**  
Andrew Samuels, pastor  
Joined after baptism  
Bernadette Thompson  
Douglas Wilmot

Joined after testimony  
Amy Brown  
Elaine Caesar  
Enid Edwards  
Sonia Gordon  
Fiona Granville  
Marsha Granville  
Agnes Mitchell  
Unifa Simon  
Rita Wilmot

## Marriages

**Horvath - Ross.**—Mathew Horvath and Michele Ross were united in marriage on December 12, 1996, in El Cajon, CA, by the Justice of the Peace.

**Bass - Graham.**—Marvin Walter Bass and Jennifer Lee Graham were united in marriage on June 14, 1997, at Bethel Church, Washington Island, Door County, WI. Rev. Leroy Bass officiated.

## Obituaries

**Lacher.**—Betty R. Lacher, 65, of Roulette, Pa., died on May 12, 1997, at Charles Cole Memorial Hospital after a long illness. She was born on April 18, 1932, in Bridgeton, N.J., the daughter of Edward "Pete" and Lucy (Davis) Rainear. On June 19, 1954, she married Edmund Z. Lacher.

Mrs. Lacher was a 1949 graduate of Coudersport (Pa.) High School, and worked as a doctor's receptionist in Coudersport. She and her husband owned Lacher's Plumbing and Heating store in Coudersport, and she was a former instructor and EMT with the Roulette Ambulance Association. She also volunteered at the Roulette Public Library and Cole Memorial Hospital.

She was a member of St. Mary's Catholic Church in Roulette, but still considered herself a Seventh Day Baptist, having been a member of the First SDB Church of Hebron for 53 years.

In addition to her husband, she is survived by her father, Pete, who lives in Charleston, S.C.; two sons, Alan of Roulette and Thomas of

Olean, N.Y.; two daughters, Sandra Fry and Susan Lacher, both of Roulette; one brother, Robert Rainear of Charleston; and many nieces and nephews. She was preceded in death by one son, David, in 1979.

A Mass of Christian Burial was celebrated on May 15, 1997, in St. Mary's Catholic Church, with Rev. Charles Schmitt officiating. Burial was in Eulalia Cemetery, Coudersport.

**Harris.**—Ruth L. Harris, 82, of Richburg, N.Y., died on May 17, 1997, in Wellsville Hospital, Richburg. She had been in failing health for six months. She was born on August 8, 1914, in Shiloh, N.J., the daughter of L. Hoover and Jennie (Tomlinson) Harris. She had lived in Pennsville Township (N.J.) for 49 years prior to moving to Richburg three years ago.

Before retiring in 1974, Mrs. Harris taught in Stow Creek, Quinton, and Deepwater, N.J. schools. She was a member of the Shiloh Seventh Day Baptist Church, where she taught in the primary

department of Sabbath School and Bible School, and sang in the choir.

She was a member and past president of the Salem Music Club, Bridgeton Matinee Musicale, National Teachers Association, New Jersey Retired Teachers Association, and Salem County Retired Teachers Association.

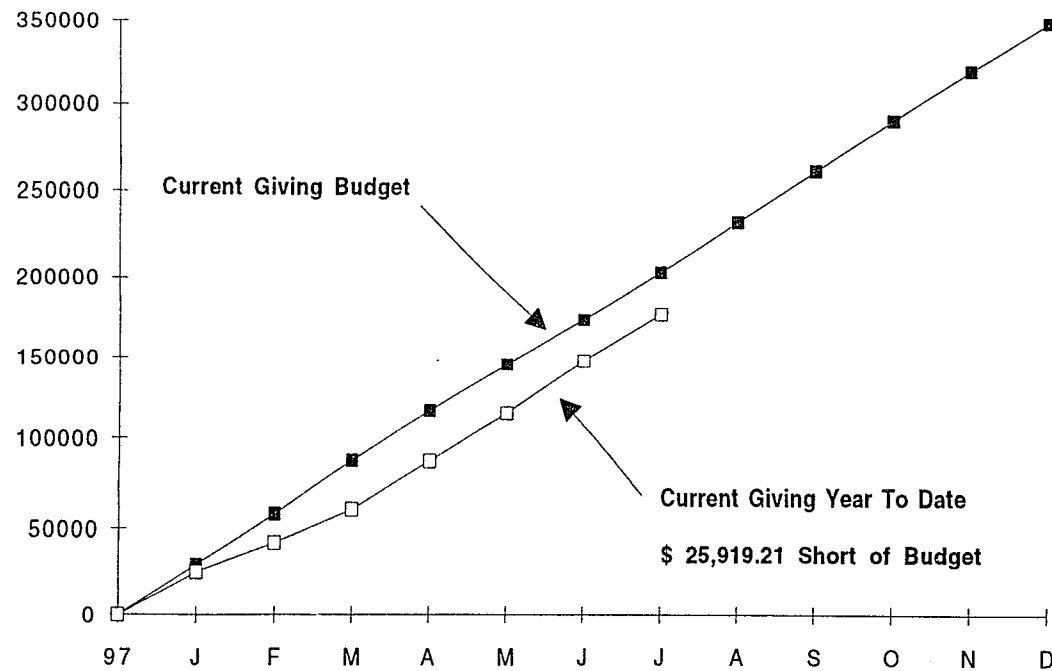
Survivors include one son, the Rev. Robert E. Harris of Richburg, and two grandchildren. She was predeceased by her husband, Belford S. Harris Sr.; five brothers, Judson, Olin, Edward, Everett, and Charles; and four sisters, Nellie Holding, Elizabeth Bonham, Pauline Ireland, and Martie Hitchner.

Services were held on May 25, 1997, in the Shiloh SDB Church, with Rev. Donald L. Chroniger officiating. Burial was in the Shiloh church cemetery.

**Williams.**—Vernon D. Williams, 88, of Boulder Colo., died on May 22, 1997, at the Frasier Meadows Manor in Boulder.

He was born on May 23, 1908, in North Loup, Neb., the son of Burton and Estella (Fuller) Wil-

## Current Giving 1997



liams. He graduated from North Loup High School in 1928, and later attended Milton (Wis.) College for two years. Returning to North Loup, he farmed until retirement.

On October 15, 1935, Mr. Williams married Dorris Davis. She died on May 4, 1965. On April 23, 1966, he married Esther Hovey in Denver, Colo. She died on August 4, 1981. On September 1, 1984, he married Ada Crosby Davis in Denver. The couple made their home in Boulder.

While living in North Loup, he was a member of that community's School Board, the Artissimos Art Club, and the North Loup Seventh Day Baptist Church. In Boulder, he was a member of the Denver SDB Church, where he served as a deacon. He was also a member of the Senior Citizens Woodcarving Club.

Survivors include his wife, Ada, of Boulder; one son, Dean, of Burwell, Neb.; three daughters, Jeanette Granger of Ames, Neb., Verna Absalon of Crawford, Neb., and Peggy Van Horn of North Loup; two brothers, Udell "Bud" of North Loup and Carol of Ord, Neb.; three sisters, Audree Bunce of Marshall, Mich., Delpha Smith of Grand Island, Neb., and Grace Rice of North Loup; six step-children, 16 grandchildren, and 28 great-grandchildren. In addition to his wives, Dorris and Esther, he was predeceased by four brothers, Harold, Elwin, Lester, and H.A. "Tex"; one sister, Ella Davis; two grandchildren, and one great-granddaughter.

Funeral services were held on May 27, 1997, at the Seventh Day Baptist Church in North Loup, with Rev. Kenneth Burdick officiating. Burial was in the Hillside Cemetery, North Loup.

**Monroe.**—Mildred E. (Stillman) Monroe, 70, of Bridgeton, N.J., died on May 23, 1997, at the Parkview Health Care Center in Carney's Point, N.J., following an extended illness. She had been a resident of the center for the past few months.

She was born in Elkhart, Kan., the daughter of Enoch Rae and Edna Stillman. She was raised in Arkansas and lived in Bridgeton for several years. She also lived in Alabama and in Quinton Township.

"Millie" was a nurses aide and a member of the Marlboro, N.J., Seventh Day Baptist Church. She was also active in the Cumberland County Green Thumb Program and the Enrichment Center for the Blind. She played the piano, and wrote and loved music.

Survivors include one daughter, Jeanne Dickinson, of Stow Creek Township; two sons, Robert Lawrence of Hopewell Township, and Edward R. Lawrence of Rosenhayn, N.J.; one sister, Betty Welsh of Baltimore, Md.; and seven grandchildren. She was predeceased by one son, William Lawrence, in 1973; and one sister, Emerald Mae Monroe.

Funeral services were held on May 26, 1997, at the Marlboro SDB Church, with Rev. Larry Graffius officiating. Interment was in the church cemetery.

**Kenyon.**—LeRoy Leonard Kenyon, 71, of Coudersport, Pa., died on June 8, 1997, in Charles Cole Memorial Hospital after a long illness.

He was born on June 29, 1925, on Crandall Hill, the son of LaRoy and Lillie (Randall) Kenyon. On August 11, 1945, he married Dana Gooch.

Mr. Kenyon was a lifelong resident of the area and a 1941 graduate of Coudersport High School. He was a 64-year member of the First Seventh Day Baptist Church of Hebron, Coudersport. He was also a member of the former Hebron Grange, and a former Agway and ASCS committeeman.

In addition to his wife, he is survived by four sons, Keith of St. Joseph, Mich., Karl of Springboro, Pa., and Kevin and Kent, both of Coudersport; one brother, Dr. G. Paul Kenyon of New Orleans, La.; six grandchildren, and many nieces

and nephews. He was preceded in death by one son, Kurtis, and a brother, Earl.

Funeral services were held at the First SDB Church of Hebron, with Rev. Michael Burns officiating. Burial was in Woodland Cemetery.

**Barber.**—Catherine James (Nichols) Barber, 89, of Westerly, R.I., died on July 1, 1997, at The Westerly Hospital.

She was born in South Kingstown on August 6, 1907, one of six children of Edward Howard and Grace (Dawley) Nichols. She married Hiram W. Barber Jr. on June 22, 1929, at the family farm in South Kingstown. He died on December 10, 1986.

Mrs. Barber was a 1923 graduate of South Kingstown High School. In 1934, she graduated from the Northfield (Mass.) Seminary (now Northfield-Mt. Hermon School), and in 1928 from Rhode Island State College (now the University of Rhode Island).

She and her husband lived in Westerly and were one of the first families to settle in the Dunn's Corners area. She earned certification as a teacher, and substituted in the Westerly Public School system.

During World War II, Mrs. Barber acted as a plane spotter. She enjoyed roller-skating, golf, dancing, and shuffleboard. She was also active in the Dunn's Corners Community and Home Demonstration organizations.

Mrs. Barber was a member of the Pawcatuck SDB Church in Westerly since 1932, and held many positions in the church.

Survivors include four sons, Denison of Albany, N.Y., Hiram III of Westerly, James of Rochester, N.H., and John of Feeding Hills, Mass.; one brother, Oliver Nichols of Portland, Conn.; 13 grandchildren, and 13 great-grandchildren. One grandson predeceased her.

Funeral services were held on July 5, 1997, in the Pawcatuck SDB Church.

# KEVIN'S

## ORNER

Did that really happen last night or was it just a dream?

No, my bloodshot eyes and slower pace today prove that it was real.

It felt like we were watching an episode of "COPS" (actual videotaped police arrests)—except that the "wide screen" we peered at was our living room picture window.

Three houses down from us, in our quiet neighborhood within our quiet city, five patrol cars and even more officers stealthily converged for what appeared to be a break-in or a planned sting operation.

My first reaction: "I didn't think Janesville had this many patrolmen on duty at the same time."

Actually, my first thought was fear and concern for my family. We doused the lights and started listening.

A warm enough night to have the windows open, we felt less than happy to hear heavy footsteps tromp across our front lawn, keys and badges jingling, close to the house.

Still inside, armed only with my rubberized two-AA battery flashlight, I felt like yelling out, "What's going on?!?! Why are you guys combing my neighborhood?!?!"

The officers started to search a vehicle in front of the house three doors down. Then, we really got nervous. Our teenage girls were supposed to arrive back from a friend's house at any moment.

Before we could phone them, the headlights from our van zeroed in on our driveway. There were the girls.

Jenny parked in her usual spot as I punched on the porch light, jumped outside and quietly motioned for them to get their "Butt-lers" inside pronto. They did not hesitate.

"We saw two more police cars parked down the street," they exclaimed. "What's going on?!?!"

"We don't know! We tried the police scanner, but they're not saying anything."

All we could do was huddle in the living room, staring out the window in disbelief.

A man in a T-shirt emerged from the house. He was immediately surrounded by officers who escorted him to the patrol car to frisk and question and eventually take away.

The "party" soon broke up. One by one the policemen drove off, their job on my street done.

As a couple of the cops sauntered toward their vehicles parked around the corner, I wanted to ask them, "What's going on? Is the coast clear? Is there any danger? Are we SAFE??"

I guess the most frustrating part of this episode was how much we felt out of control.

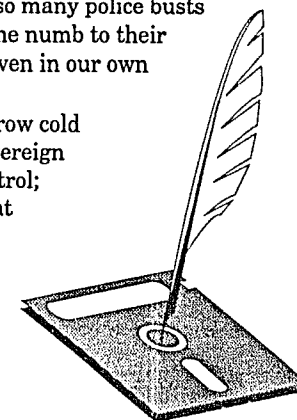
"What's going on?" "We don't know!" seemed to be the recurring dialogue of our late night.

Reflecting further, I could give thanks that this has happened (to our knowledge) only once in our eight years at the bottom of Brakefield Hill.

How we need to pray for those who face these turmoils—and worse—every eight hours. The cries of "What's going on?" must not fall on deaf ears.

Sure, we have seen so many police busts on TV that we've become numb to their occurrences, perhaps even in our own neighborhoods.

But may we never grow cold to the fact that our Sovereign Lord is in ultimate control; that He does know what is going on. Help us, Lord, to trust You more and draw others to Your throne.



## Mmm... MUSIC! Just a sample of selections shared at Conference:



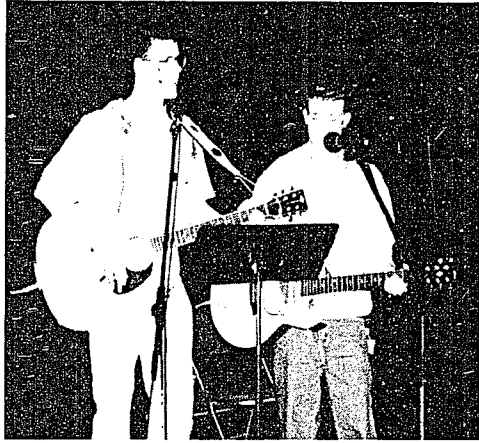
*Jessie Olson, Milton, Wis.*



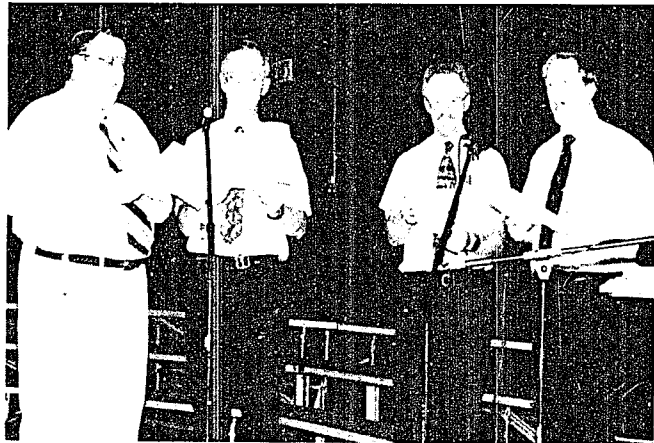
*Daniel Van Horn, North Loup, Neb.*



*David and Doreen Davis, Seattle, Wash.*



*Jeff Hazen, Central Maryland, and John Mark Camenga,  
Daytona Beach, Fla.*



*Pastors' quartet: Dave Taylor, Dale Rood, Chris Mattison, and Don Chroniger.*



*"Stained Glass," the 1997 version: Dave Stall, Dustin Mackintosh, Anna Parker,  
Heather Mackintosh, Eric Mackintosh, and Scott Graffius.*



*Daughter-and-mom team Miriam and Linda  
Lawton.*