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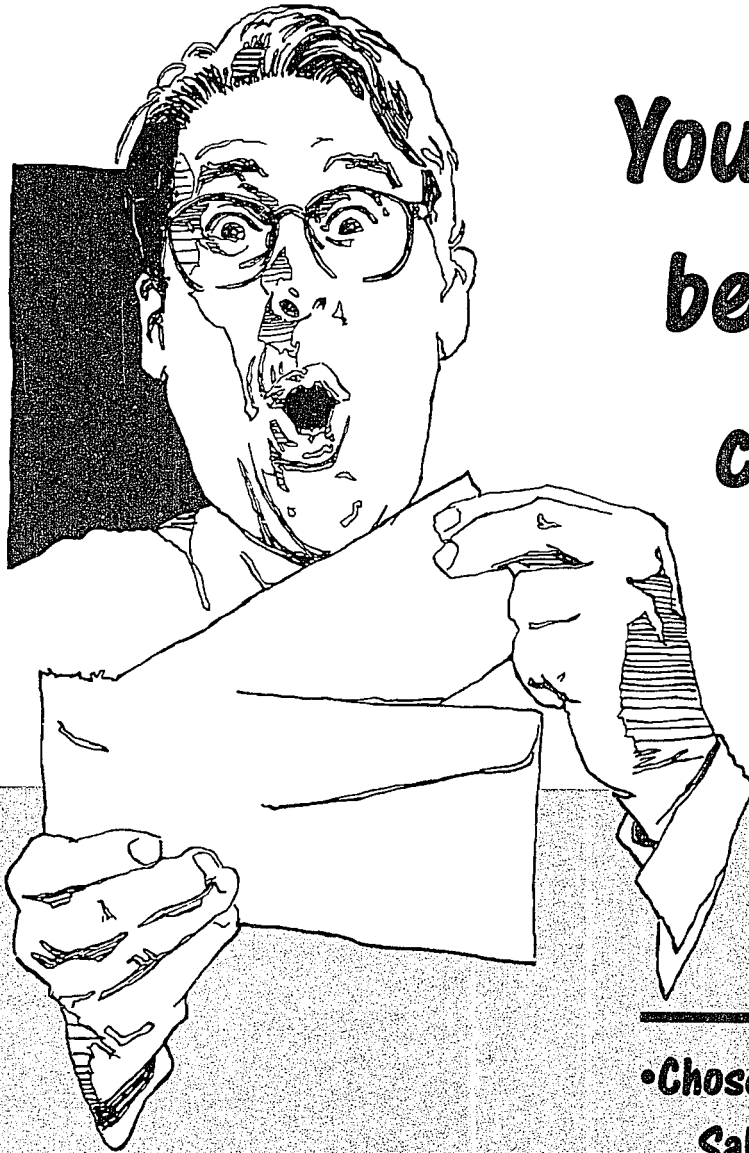
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News for and about
Seventh Day Baptists

October 1998

R

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**You've
been
chosen!**

-
- Chosen to bear
Sabbath witness
 - Chosen for holiness
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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:

- salvation by grace through faith in Jesus Christ.
- the Bible as the inspired word of God. The Bible is our authority for our faith and daily conduct.
- baptism of believers, by immersion, witnessing to our acceptance of Christ as Savior and Lord.
- freedom of thought under the guidance of the Holy Spirit.
- the congregational form of church government. Every church member has the right to participate in the decision-making process of the church.

The seventh day

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

If you would like more information, write: The Seventh Day Baptist Center, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678. Phone (608) 752-5055; FAX (608) 752-7711; E-mail: sdbgen@inwave.com and the SDB Web site: www.seventhdaybaptist.org



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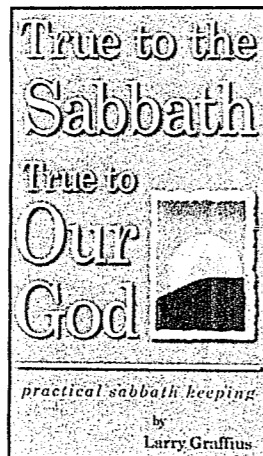
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- stories you wrote
- news about a retreat or camp you went to
- birthday greetings for a friend
- something God put on your heart to share
- pictures of SDB youth
- clippings from magazines
- an update on your church or community
- a really good Bible Study you went to

If you draw comic strips, please send those, too!

Send your stuff to:
thebeacon@hotmail.com
or write to:
Aubrey Appel
615 St. John's Ave.
Milton, WI, 53563

Thanks!
—Aubrey Appel



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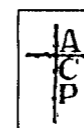


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Chosen to bear Sabbath witness

This year's Sabbath morning message shared at General Conference in Buckhannon, W.Va.

by Gabe Bejjani

It was 1967, my last year in high school. My father worked in Baghdad, Iraq, and I had lived there since I was 5 years old.

I was preparing for my high school exams. Under the British system, you could pass in school, but unless you took a government test that covered all three years of high school, you would be unable to go on to college.

We had to take an exam on every subject. There were eight subjects, so we had to take the exam eight days. The only day off was Friday, because that was the Moslem holy day. I had a month to prepare, with the tests scheduled for the end of June.

One night, my grandfather came to visit me, visibly excited. He looked at me and said, "I want to share something with you!

"What's the matter? I asked.

"I've been to a meeting where they talked about the Second Coming of Christ," he replied. "I've never heard about that before!"

Interested, I asked, "Where did you go?"

"I went to a meeting at the Seventh-day Adventist church," he answered. As soon as I heard that, I snapped, "Don't ever go there again!"

"Why?" he asked.

"They keep the Sabbath," I explained. "They are Jews, and spies to the Jews. Don't ever go there again."

Then my grandfather said, "If you think you know so much, why don't you come with me and prove that I'm wrong."

I was 17 and foolish, and thought I could prove anybody

wrong. I couldn't turn down the challenge. The next night, I went with my grandfather.

As the pastor started preaching, he had a screen behind him on which he put words from Revelations—the Beast, and the Ten Horns of the Beast. On the second slide, he had my Pope as the Beast. I was Catholic. I became so upset that I started shaking.

I wanted to leave, but my grandfather held my hand and said, "Just stay, just stay." So I stayed a little longer and began writing down everything.

When it was over, I wanted to leave right away. But the pastor was standing in the back, shaking hands with everybody as they left. I wanted to leave, but I couldn't.

As my grandfather shook hands, I snuck around him. Suddenly, the pastor noticed me. "Young man!" he called out. Since we had respect for our elders, I stopped in my tracks.

"Yes?" I answered.

"I notice this is your first night," he said. "Yes," I replied.

"You know, we have been meeting for about three weeks. I would like to come and share with you what we have been talking about." A voice from behind me said, "He's free every night." (I wanted to tell the pastor I was too busy studying.)

My grandfather spoke again: "How about tomorrow? There's no meeting here." The pastor agreed, and the time was set.

I went home, but I couldn't sleep all night. I was too busy writing down everything I wanted to share. Actually, I didn't want to share. What I really wanted to do was fight; show the pastor how wrong



Pastor Gabriel Bejjani

he was. I had taken catechism for 11 years, and I was prepared.

When the pastor came, I argued with him. After three weeks, I was convinced that I was wrong. I couldn't believe it!

Now I was faced with an immediate decision. Exams were one week away. If I didn't take the test on Sabbath, I'd be missing two of the eight subjects. That meant that when we went back to Lebanon (my dad was already planning for us to return), I wouldn't be able to go to college. By failing these two subjects, I wouldn't have my high school diploma. I didn't know what to do.

I took the other tests, then Sabbath morning came. The pastor didn't tell me anything; nobody told me anything. I walked into church that morning and sat down. Next Sabbath came, and I did the same thing. I missed both tests. The pastor came and talked to me.

"Have you decided what to do next?" he asked. I told him no. "But I know that at the end of the summer, if a student fails three sub-

jects, they'll let him take the exams over again."

"I don't think I'm going to fail any subjects, except for the two I didn't take the tests in. Maybe you could go with me to the Minister of Education and ask him if he'll make an exception."

At first, the pastor didn't know how to react. I could see the hesitancy on his face. Finally he said, "Of course we could do that!"

We prayed, and a small delegation (four of us) made an appointment with the Minister of Education. The Minister looked at me and said, "I want you to remember that this is a Moslem country." Then he added, "Young man, I've never seen anybody with the courage to come and talk to me this way. I'm going to schedule these two exams for a Sunday at the end of the summer, so you can take them."

I praised the Lord! I took the exams on a Sunday and passed. They bore witness to the Sabbath. I was convicted of the Sabbath truth and took a stand for the Sabbath.

I went on and took four years of college and studied theology. I even pastored for three years. It was only when I was on my way to the United States, during a dramatic experience when I was shot at, that I gave myself to Christ and accepted Him as my Savior.

For seven years, I was convicted of the Sabbath, without knowing about accepting Christ as my personal Savior! I bore witness to the Sabbath, but not to the Savior.

Can the same thing happen to us today? Can it happen in our churches? Our name says "Seventh Day Baptist." What does this do to people who come to us?

First, they put us on the defensive, trying to know why we keep the Sabbath and argue with us. Second, they make us witness to them if they don't know differently. Either way, because we're called

Seventh Day Baptists, our witness sometimes becomes primarily on the Sabbath and not on Jesus Christ, our Lord.

Bearing witness to the Sabbath is bearing witness to Jesus Christ because we keep the Sabbath only because we are saved through the power and the blood of Jesus, our Lord. We're not saved by keeping the Sabbath!

But how do we bear witness to the Sabbath? Let's look at the miracles of Christ and the Gospels.

pool, in John, chapter 5; and a blind man, in chapter 9.

Of these seven miracles, three of them occurred in the synagogue; two of them in homes; and two were outside. This tells me that on the Sabbath day, we are to perform miracles and bring the healing power of Jesus Christ to set people free in our churches, homes, and everywhere we are.

Now look at the 4th chapter of Luke. This is where Christ set the tone for what His work is. Luke 4:

**For seven years,
I was convicted of the Sabbath,
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I bore witness to the Sabbath,
but not to the Savior.**

Jesus performed seven miracles on the Sabbath. Out of these seven miracles, none of them were essential, none of them were crucial, none of them were life-threatening. Yet, He performed them on the Sabbath. Why did He do that?

Matt. 12:9-14 mentions the man with the shriveled hand. (This account is repeated in Luke 6:6-11 and Mark 3:1-6.) Jesus healed this man in the synagogue.

A second miracle is found in Mark 1:21-28. Mark starts right away with a miracle on the Sabbath, one involving a man possessed by an evil spirit. Following that, starting with verse 29, Jesus goes into Simon Peter's home and heals his mother-in-law, who was suffering from fever.

Another miracle Jesus did on the Sabbath is mentioned in Luke 13:10-17. A woman was crippled, and Jesus set her free. He also healed a man who had dropsy, in Luke 14:1-6; an invalid at the

18-19 says, "The Spirit of the Lord is on me, because He has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor."

This relates to Isaiah 61:1-3, where Jesus Christ told them, "I am here to fulfill the Year of the Lord. I am the fulfillment; I am right here, in your presence. Believe in me, I am the fulfillment of the Year of the Lord."

What was the Year of the Lord? You can read about it in Leviticus, chapter 25. And the first verse of Deut. 15 says, "At the end of every seven years you must cancel debts." Towards the end of verse 2, we read "...because the Lord's time for canceling debts has been proclaimed." That year was called "the year of canceling debts."

What the Lord was saying is, "I am here in your midst to cancel

the debts that you owe; your sins are canceled. I am here to fulfill that prophesy." That was the purpose of the Sabbath. He said, "I am here to fulfill it; I'm here to cancel your debt." Praise His name for doing that for us!

Look at Matt. 11:28-30. Jesus said, "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light."

It's interesting that the Sabbath, to give healing and rest, is connected to Jesus' words, "Come to me." Think about rest and yoke. How can we have rest, if we have a yoke on? "Have my yoke on you, and you will have rest." How are the two connected?

In the Old and New Testaments, the yoke is a symbol of submission. Jer. 2:20 and Jer. 5:5 speak of the yoke and God saying to His people, "Why did you take the yoke away from you; my yoke." In other words, "Why are you disobedient to Me?" In the New Testament—Acts 15, and Galatians 5:1—Paul uses the yoke again as a symbol of subordination and obedience. He says, "You are set free from this yoke."

So, how can we have rest when we have a yoke on us? Re-examine Matt. 11:28-30. Come to what? "Me." "I will give you..." "Take my yoke..." "Learn from me, for I am gentle." "My yoke is easy and my burden is light."

What is Jesus saying here? He's saying, "The 'yoke' now is what? It's me. You come to me. You give your life to me. You accept me as your Savior." That's how we get rest!

Jesus wants us to come to Him, on the Sabbath and every day. But on the Sabbath, we accept His rest. It's coming to a person; not coming to a set of rules and regulations. It's accepting Him as our Messiah.

Jesus quotes from Hosea saying, "I desire mercy, not sacrifice." What is a sacrifice? A sacrifice is what we do when we offer ourselves as sacrifices to the Lord. But mercy is from God, coming to you and to me.

When we offer ourselves to God during Sabbath worship, God is offering His redeeming mercy towards us. Here again is the redemptive nature of the Sabbath.

We keep the Sabbath only because we are saved through the power and the blood of Jesus, our Lord. We're not saved by keeping the Sabbath!

According to this Scripture, the works of love and mercy, out of necessity, conform to the Fourth Commandment. Today, we have to bear witness to the Fourth Commandment; we have to bear witness to the Sabbath. I believe that we are to do what Christ did. We have a mission to bear witness to the Sabbath, to its true worship and significance.

We're not legalists. Unfortunately, in the eyes of most Christians, those who keep the Sabbath are legalistic. I say "unfortunately," because the majority of Sabbathkeepers *might* be legalistic. But I believe we have a message, as Seventh Day Baptists, to show that keeping the Sabbath is *not* legalistic. We have done it historically, and we can do it—and should do it—again.

How is that done on a personal level? How do we bear witness to the Sabbath ourselves?

I bear witness to the Sabbath on a personal level by coming to

church on the Sabbath. But that is only a portion of the time. The Sabbath is not just the hour of worship and Sabbath School; it's a period of 24 hours. Do I measure up? Do you measure up? How do you bear witness to the Sabbath throughout the day?

Most of us here have it easy in bearing witness to the Sabbath. I recall a gentleman I worked with in my first pastorate. His name was Adel. He worked in the Hotel Phoenicia, on the Mediterranean in Beirut. He made good money for his family as the head waiter, the *maitre d'*. Do you know what his busiest days were? Friday and Saturday evenings—the weekend, when most people eat out.

When he accepted the Lord and the Sabbath, this became a problem for him. He didn't know what to do. He struggled with it and prayed about it, then went and told his boss. "I want Friday night off," he said, "and I will come after sunset on Saturday night."

His boss looked at him strangely because he didn't know anything about Sabbathkeepers. "What are you talking about?" he said.

"Because of my faith, I believe that I am to honor the Sabbath day. So I need this time off."

His boss looked at him and said, "What if I don't give you the time off?"

"Then I'll quit," Adel replied. "You better think about that," his boss retorted.

Adel said, "No." He had his resignation prepared. "You either give it to me, or I quit."

Needless to say, I was praying for this man because I didn't know what was going to happen to him. You know what? His boss gave him Friday night off!

I could not believe it. I had prayed, but I didn't have enough faith that the Lord would honor Adel and give him the day off. But if you stand firm in your

belief to honor the Lord and keep His commands, the Lord will honor you. I've never seen anyone—me, or any people around me—who have stood for their faith and not been honored by the Lord. He *always* honors them, and I praise the Lord for that. What a testimony!

How do you keep the Sabbath? Do you take stands like this? One of the biggest temptations we have is to make Sabbath such a bore that our children hate it.

I remember when I was a "day student" in Middle East College in Lebanon. I didn't have to stay in the dorm. Every Friday night, several people would ask to visit me in my home to get out of the dorm. That's how bad it was. "Don'ts, don'ts, don't do anything."

When I came to the United States, I saw another extreme in our churches and families, and it breaks my heart. How are we bearing witness this way?

I have a brother whose actions I struggle with. He takes his kids to play sports. If the games are over before worship, they come to church. If not, they don't attend. That's a problem.

What kind of a witness are we having? Reevaluate the way that you bear witness to the Sabbath. That's important, because the way

we bear witness to the Sabbath as individuals, is the way we bear witness to the Sabbath as congregations and as a denomination.

Another way that we need to bear witness to the Sabbath is to be good examples to our children. That's an important responsibility. Deuteronomy, chapter 6, says, "These commandments that I give you," we are to bear them on our foreheads, and teach them to our kids. How are we teaching them to our kids? How am I doing? How are you doing? Examine yourselves.

One pastor shared a true story that made me laugh, but at the same time broke my heart:

A family left church after the worship service and got into their car—the husband and wife sat in the front, the kids in the back. One was an 8-year-old boy.

As they drove away, the complaints started. "The sermon was too long." "The pastor was shallow." "The singing was terrible." This went on and on.

Suddenly, the little boy in the back said, "Dad, I didn't think it was such a bad show for a buck."

How many of us, when we leave a worship service, go home complaining? When we come to church Sabbath morning, we are to bear witness. Watch what you say, par-

ents, and how you act, because it's going to give your kids a lasting impression.

The Sabbath is *not* to be our primary emphasis as Seventh Day Baptists; it should be Christ!

In his book, *The Forgotten Day*, Desmond Ford says, "The Sabbath is not necessary for salvation. But the Sabbath is not unnecessary for those who learn of it. Although the Sabbath is not necessary for our salvation, it is our obligation to bear witness to the Sabbath and keep it."

We are not attempting to drive a wedge between believers. We are not trying to pin the "Mark of the Beast" on the foreheads of Sundaykeepers, or make the Sabbath the primary focus of our faith.

But, as true believers, we are to humbly, gratefully—and through faith in the grace and redemption of our Lord Jesus Christ—observe the Sabbath. We are to bear witness to it as an expression of our obedience and loyalty to God, our Maker. S

Gabriel Bejjani pastors the Riverside, Calif., SDB Church. He is also president of the SDB World Federation.



Our youngsters bore witness to Christ and the Sabbath during their inspiring and fun Conference musical.



Pastor Ken Burdick (l.) receives the Mary G. Clare Scripture Memorization Award on behalf of the Seattle, Wash., church. Pastor Gordon Lawton presented the silver bowl.

"Chosen for Holiness"

Condensed from a Conference Bible Study on Hebrews 12:10-14

by Jeanne Yurke

When people think of *holiness*, many immediately picture a particular posture—such as kneeling in prayer or raising one's hands in praise—and might even wonder if at some time an invisible back hook is installed to hold up a person's halo!

But holiness is not a matter of an external appearance; holiness is set on The Eternal. Holiness has to do with our relationship with God.

The writer of Hebrews puts holiness into the context of real-life discipleship, giving us a good idea of what it means to be "Chosen for Holiness."

Why discipline?

Of all that may make up holiness, the writer of Hebrews began with *discipline*. I don't know about you, but discipline is not the first thing I think of when considering holiness! What possible connection is there between the two?

Let's look closely at what's given here, starting with these words in Hebrews 12, verse 10: "Our fathers disciplined us for a little while as they thought best; but God disciplines us for our good, that we may share in His holiness."

First of all, we have *relationship*. The discipline in this passage is carried out in the context of relationship. The verses leading up to this one point out that discipline is a sign of being legitimate children of the one who is disciplining.

Warren Wiersbe commented, "...a father [disciplines] *only his own* sons, and this is proof that they *are* his children. We may feel like spanking our neighbors' children (and our neighbors may feel like spanking ours), but we cannot do it. God's discipline is proof that

we are indeed His children!"

Beyond this context of relationship, however, there is also the *extent* of discipline. In the case of our earthly fathers, the extent is limited both in time—"for a little while"—and in effectiveness—"as they thought best." Yet in the case of our heavenly Father, the extent has no such limits. Although we outgrow our earthly father's discipline, we never outgrow our heavenly Father's discipline.

And there's something else we learn about discipline from this verse: God uses discipline in our lives so "that we may share in His holiness." That is not the result of an earthly father's discipline, because holiness is not something one human being can give to another.

Set apart, separate

Holiness is sometimes defined as the condition of being set apart for God's use, of being changed from common to special, by and for God. The writer of Hebrews put this right alongside discipline. It seems as if discipline is part of the process by which God makes us holy.

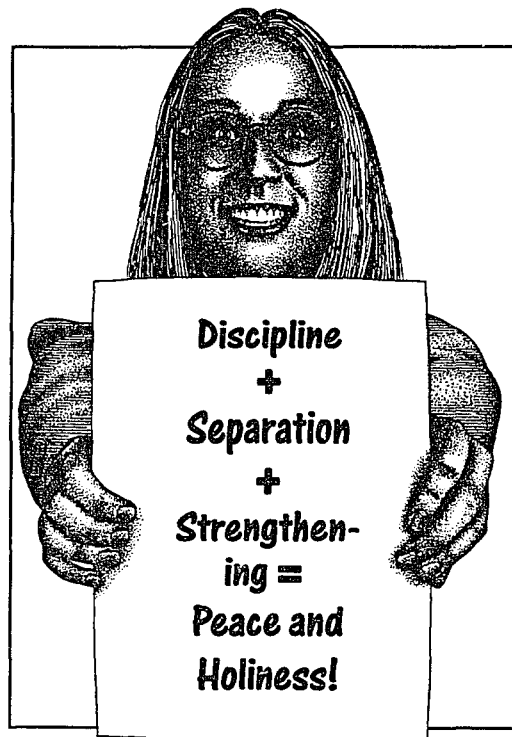
We are set apart for His exclusive use, pulled away from the activities and attitudes of the world, trained in God's ways which are at odds with our sinful nature.

If we consider this possible con-

nection between discipline and holiness, we can appreciate what the writer expressed next in verse 11: "No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it."

Let's keep in mind that "holiness" involves separation from the world in order to be brought into God's service. Such separation not only takes us away from the corrupting influences of the world, but it also draws us closer to God's purity, to God's righteousness, reconciling us with Him—which is one definition of peace.

Are we separate from the world? Renown pollster George Gallup said, "We find there is very little difference in ethical behavior be-



tween churchgoers and those who are not active religiously.... The levels of lying, cheating, and stealing are remarkably similar in both groups. Eight out of ten Americans consider themselves Christians, yet only about half of them could identify the person who gave the Sermon on the Mount, and fewer still could recall five of the Ten Commandments. Only two in ten said they would be willing to suffer for their faith."

Feeble arms, weak knees

The words recorded for us by the writer of Hebrews certainly speak to this sad spiritual condition: "Therefore, strengthen your feeble arms and weak knees. 'Make level paths for your feet,' so that the lame may not be disabled, but rather healed. Make every effort to live in peace with all men and to be holy; without holiness no one will see the Lord" (vv. 12-14).

Let's first consider what it means to have "feeble arms and weak knees." What we have here is a typical runner's analogy, thinking of our spiritual lives in terms of running a race. You runners out there know that (as John MacArthur Jr. observed) "the first thing that happens to a runner when he starts to tire is that his arms drop. The position and motion of the arms are extremely important in running, to maintain proper body coordination and rhythm. Your arms actually help you pull through your stride, and they are the first parts of the body to show fatigue. The second to go are the knees. First the arms begin to droop and then the knees begin to wobble. But if you concentrate on the drooping or the wobbling, you are finished. The only way you can hope to continue is by focusing on the goal."

But, as the saying goes: "When you're up to your neck in alligators, it's difficult to keep your mind on the fact that your primary objective is to drain the swamp." Or, as the

writer of Hebrews might have put it, "It's hard to pursue peace and holiness while surrounded by the trappings of this sinful world."

Yes, it's hard, but that's why we need to be *strengthened* for the race we are running. As Vance Havner once observed, "We are not to be isolated but insulated, moving in the midst of evil but untouched by it." Scripture reminds us that Jesus, our great High Priest, "is holy, blameless, pure, set apart from sinners, exalted above the heavens" (see Hebrews 7:26), yet He is "a friend of tax collectors and 'sinners'" (see Luke 7:34).

Get into the Word

So, how can we become *insulated* rather than isolated? How can we become more and more set apart for God while living in this world?

Part of holiness involves a deepening familiarity with Scripture. As we are drawn more closely to God, we desire not only more fellowship with Him but also more nourishment from His Word.

The idea of creating "level paths for your feet, so that the lame may not be disabled, but rather healed" comes from at least two different Biblical images. In Proverbs 4 we read, "Make level paths for your feet and take only ways that are firm. Do not swerve to the right or the left; keep your foot from evil." (Notice that it only takes one foot in the wrong place to cause a person to be called out of bounds!)

In Isaiah 42:16 there is this wonderful promise of God: "I will lead the blind by ways they have not known, along unfamiliar paths I will guide them; I will turn the darkness into light before them and make the rough places smooth." As we become less stuck on the things of the world and more committed to the ways of God, we must take special care not to make the path to God harder for others to follow. (See Matthew 23:15.)

We are far from perfect—how true!—but our missteps can con-

tribute to the difficulties of others. I've hiked along narrow trails where it's easy to send loose debris onto the paths below. It takes concentration to maintain one's own footing and, at the same time, to keep from harming someone else who is following at a distance.

In our spiritual life, too, we must pay attention to where we are walking and *how* we are walking, not only for our own well-being and spiritual progress but also for the sake of others'. The wonderful thing about all of this is that The One who leads us along His own "paths of righteousness" helps us to smooth the way for others.

Have you ever noticed that your requesting a glass of water, iced tea, or some kind of soft drink encourages others around you to order non-alcoholic beverages, too? It may be that small a thing which keeps someone else from stumbling.

It's a process

Holiness is not only part of a process which involves divine discipline, it is also something to which our heavenly Father calls us each day: "Make every effort... to be holy."

In other words, we don't wake up one day in a complete state of holiness and remain that way the rest of our lives. Every day, every moment of every day, we are challenged to be "set apart" from the world and from our natural inclinations in order to come closer to God, to conform more definitely to the image of His dear Son, our Lord Jesus. As long as we have a human nature at war with our spiritual nature, this challenge will remain.

History does not record for us the tone of voice with which Augustine said, "God, make me good, but not yet." We don't know if he expressed that human nature of clinging to the world a bit longer, or if he was trying to point out the foolishness of doing just that.

Holiness is "the full treatment"

from God. Our human nature tries to avoid it as much as some try to avoid dental work. And, remember, the process of discipline which somehow helps to produce a greater degree of holiness in our lives is not "pleasant at the time, but painful," just like the extraction of impacted wisdom teeth or root canal work can be!

Why do all this?

So, then, why should we suffer through that kind of pain (spiritually speaking)? As cryptic as it may first appear, the answer is: "without holiness no one will see the Lord." Let's think about the seriousness of this statement.

When we initially say "yes" to the Lordship of Christ Jesus, our all-consuming passion is to be with Him. We sometimes wish that we could skip the trials and tribulations of this life and immediately be taken into His presence. But that's not His will for us. We are called to be His disciples, to live in ways pleasing to Him, to participate in the building up of His Kingdom by introducing others to Him. And it is in this context that we find the real meaning of being chosen for holiness.

Up until now, I have given only a few suggested meanings for holiness rather than some long, involved definition. Oswald Chambers wrote about holiness (I've substituted "holiness" wherever he used the word "sanctification") in a way which pulls together my fragmented phrases:

"Holiness means intense concentration on God's point of view. It means every power of body, soul, and spirit is chained and kept for God's purpose only. It will cause an intense narrowing of all our interests on earth, and an immense broadening of all our interests in God.

"Are we prepared for God to do all in us that He separated us for? The reason some of us have not entered into the experience of holi-

ness is that we have not realized its meaning from God's standpoint. Holiness means being made one with Jesus so that the disposition that ruled Him will rule us. Jesus has prayed that we might be one with Him as He is one with the Father. The one and only characteristic of the Holy Spirit in a person is a strong family likeness to

***If we see holiness
"from God's
standpoint,"
then we can better
understand what
it means to
be chosen for
holiness.***

Jesus Christ and freedom from everything that is unlike Him."

If we see holiness "from God's standpoint," then we can better understand what it means to be chosen for holiness, and the fact that "without holiness no one will see the Lord."

Really "chosen"?

But what does it imply that we are "chosen for holiness"? We have already recognized that GOD is The One who does the choosing, and that holiness is not something we can produce by ourselves. Yes, we should "make every effort ... to be holy," but that means yielding our natural will to God's spiritual will, letting go of worldly garbage so that our hands are free to hold on to heavenly riches.

Recently I came to a conclusion about this. After seeing countless friends and relatives settle for what the world has to offer instead of accepting God's wonderful gifts, I wondered why they would do that. Why were good marriages being thrown away on foolish affairs?

Why were precious children being neglected in order to pursue fleeting careers? Why... why... why?

The situations seemed endless, but the consequences were all the same. Then it hit me. People live as if the more we have, the more valuable we are. But, the amazing thing is, all we ever need is found in Christ Jesus! When Jesus is our Lord, when Jesus is #1 in our lives, our heavenly Father gives us everything we need.

We are co-heirs with Christ and therefore *everything* of true worth is our inheritance. When you own the store, there's no need to go window shopping! Let me say that again, because as crazy as it may sound, it sums up more about what it means to be holy than you probably realized: **WHEN YOU OWN THE STORE, THERE'S NO NEED TO GO WINDOW SHOPPING!**

Holiness means that God has taken us common, ordinary human beings and set us apart for His use, for His *exclusive* use. There's discipline involved, and that's not pleasant. There's effort involved, and that's not easy. There's strengthening involved, and anyone who's gone through some kind of physical therapy knows that's not fun. Nevertheless, there's also a harvest produced, a harvest of righteousness and peace; a harvest which will result in our seeing the Lord.

When there is so much to be gained, why would we settle for so much less?? Holiness does not come overnight, nor is it something which can be produced without the discipline, strength, love, and mercy of our heavenly Father.

In Christ Jesus we have been chosen for holiness. May we accept God's provisions as well as His challenges to lead lives set apart for Him. **✠**

Pastor Jeanne Yurke ministers with the Raritan Valley SDB Church in Bridgewater, N.J.

More snapshots from Buckhannon



The National Missions program was led by Ron Elston.



Jeanne Yurke led the Tuesday morning Bible study.



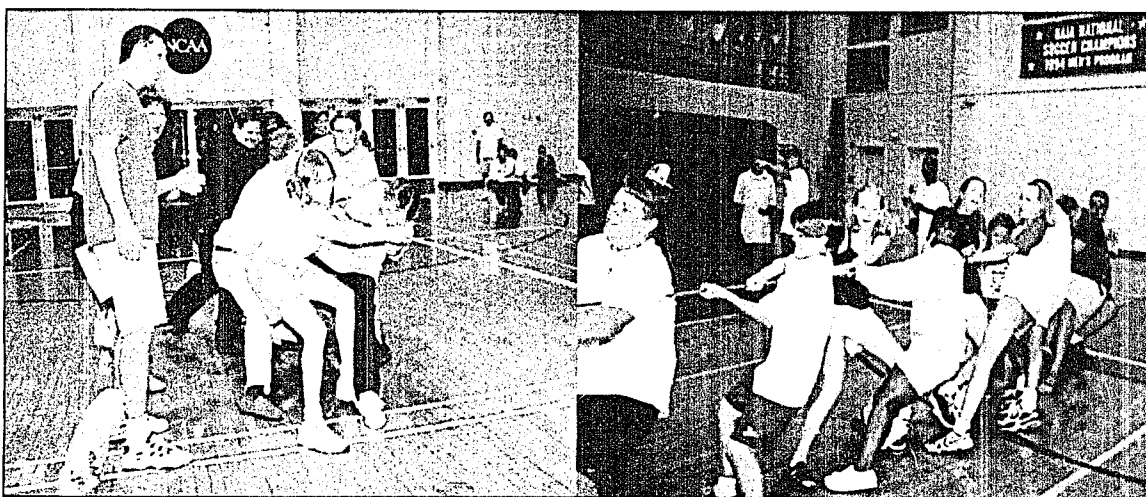
Mae Bottoms was honored by Ernest Bee for serving 21 years as recording secretary for the Board of Christian Education.



The "What's My Line" panelists (TCC skit) await the mystery guest. Left to right: Cheri Appel, Andy Samuels, Jim Skaggs, and Jeanne Yurke. Or, as reported in the "Crier": Dopey, Sleepy, Grumpy, and Doc.



Luan Ellis (r.) teaches chimes during a workshop. The students shared their new talents at a later worship service.



A mighty tug-of-war at Wednesday night's Crazy Olympics. Age and weight lost out to youthful determination. (The guys on the right won.)



Women's Society page by Donna Bond

Women at Conference

A "chosen generation" of women enjoyed worship, food, and fellowship at Conference 1998 in "those West Virginia hills."

Interest Committee

A special treat awaited those who "chose" to attend the **Conference Committee on Women's Interests**, when the following individuals shared their overseas ministries: Faith Liyena, Zambia; Joyce Samuels, Jamaica; Joanna Lovelace, Mexico; and Dorothea Shettel, Australasia Conference. Angi Neher, Omari Rhoden, and Marissa Van Horn were also "chosen" to share their experiences in Summer Christian Service Corps (SCSC).

The Committee commended **Women's Board** members for their dedicated service on behalf of the denomination's women and young adults. They also recommended that the SCSC Committee discuss with the Missionary Society the possibility of establishing a joint training venture for short-term missions.

Business luncheon

On Tuesday, 62 women met over their lunch trays to conduct the annual **Women's Business Luncheon**. The By-Law revisions proposed at Conference last year were adopted "without a hitch," a slate of officers was reelected for 1998-99, and a budget of \$27,175 was adopted for calendar year 1999.

President Ruth Probasco again asked for suggestions for women's groups to form a **new Women's Board**, beginning in 2000. (Call her at 609-451-6844.)

Highlights from eight local la-

dies' groups were distributed, as well as flyers created by the SCSC Committee describing that organization "in a nutshell" for those who might be asked to contribute or recruit volunteers.

Love Gift

The annual **Love Gift** amounted to \$4,094.87 by the end of Conference. (A record!) One hundred dollars left over from the 1997 Love Gift will be added to this amount. Recipients "chosen" by the Interest Committee are as follows:

•Jamaica Barrels—\$200

- (postage to mail supplies)
- Ron and Chris Davis—\$200 (transition between missions)
- "Voices of Praise"—\$200

- Chernobyl—10% (orphans' medical help)
- Sunshine Mountain—10% (home for handicapped)

The Committee commended Women's Board members for their dedicated service on behalf of the denomination's women and young adults.

(for traveling expenses so they can sing in Jamaica)

•Luis Lovelace—10% (Mexico Mission)

The remainder:

- Zambia—20% (sewing machines for school uniforms)
- Zambia—20% (Faith Orphanage)
- Jamaica—20% (Maiden Hall's development)
- Rwanda—10% (roofs, medical help)

The percentage amounts will be distributed by the Women's Board after the total Love Gift has been collected. Any money received after September will be added to the 1999 Love Gift.

Craft Sale


The SCSC **Craft Sale** was a smashing success (almost a

record!), adding \$1,161.75 to the coffers of that account, thanks to all who contributed crafts, worked at the tables and/or bought items. Leftover crafts were taken by our sisters from Milton, Wis., with proceeds expected to go toward SCSC.

It has been noted that asking each SCSCer to raise \$200 of his/her own expense money for the past two years has brought this account back into the black.

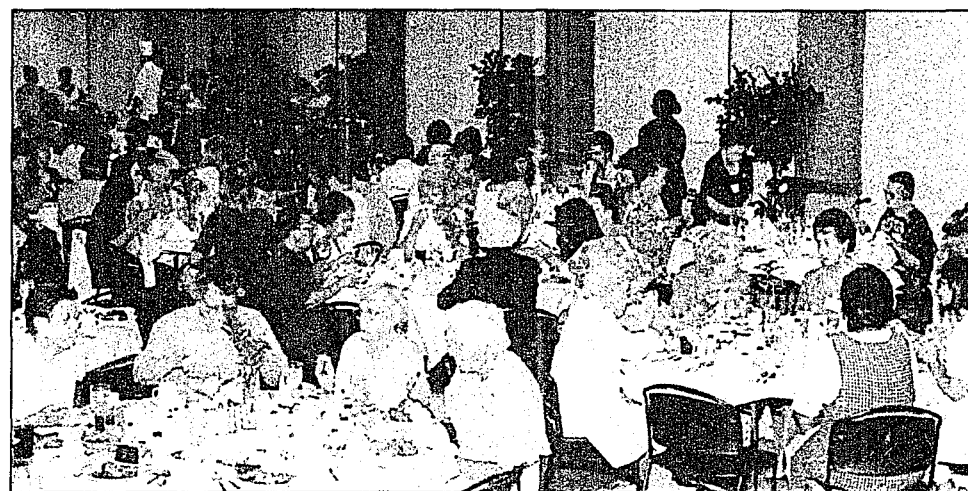
Robe of Achievement

The coveted **Robe of Achievement** was awarded this year to Lorna (Payne) Austin Graffius, 1998 chairman of the Women's Interest Committee. Congratulations, Lorna! (See details below.)

We "hope" to close out the millennium with a "Call to Holiness" at Hope College in Holland, Mich., next August, with our sister, Norma Rudert, presiding. See you there! 



Part of the head table: Camille Henry, Faith Liyena (from Zambia), and Lorna Graffius.



Over 175 women enjoyed the banquet at Conference.

Leader, organizer accepts 1998 Robe

Lorna Graffius was born in South Dakota. She has four daughters, eight grandchildren, one great-grandchild, and extensive stepfamily. She has had a lifelong interest in missions, beginning when she was in the 8th grade.

Lorna attended elementary and high school in Dodge Center, Minn. She spent one year at Milton (Wis.) College, and one year at Winona (Minn.) State College. She received her Physical Therapy degree from the Mayo Clinic, Rochester, Minn.

Lorna has always had a desire for service, whether she was a lone Sabbathkeeper or living near an SDB church. She has been affiliated with churches in Dodge Center, Daytona Beach and Bradenton, Fla., and Salemville, Pa. She served as church organist, choir director, and choir member. She taught Sabbath School, was president of the Ladies Aid, and served as church clerk. She was president

of North Central Association, a camp director, and a Bible Study leader.

She worked with the Girl Scouts in various capacities in many of the states she lived in. She became a full-time executive for the Scouts as a field advisor. As part of her duties, she was responsible for a Girl Scout residential camp for three summers.

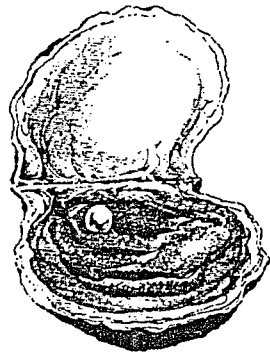
A lieutenant in the U.S. Army during World War II, she served her country in England as a physical therapist, working with soldiers who had been injured. Part of her duties as ranking officer was to close down U.S. military hospitals as the war ended. It was during these years that she visited the Mill Yard SDB Church in London.

As an officer's wife, she was a leader and organizer for activities involving the families of the military personnel. She often hosted

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The 1998 Robe recipient, Lorna Austin Graffius.



Pearls from the Past by Don A. Sanford, historian

Next stop... Milton House!

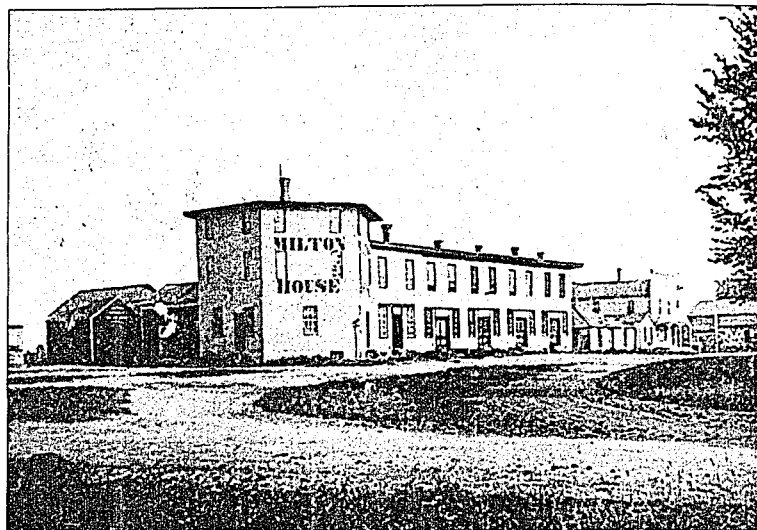
"Representatives of the National Park Service will officially present the Milton [Wis.] Historical Society with a bronze plaque designating the Milton House as a National Historic Landmark at an October 10 ceremony."

This announcement culminates years of research and verification of the Milton House as a station on the Underground Railroad. To recognize its contribution to the documentation, the Seventh Day Baptist Historical Society has been invited to participate in the ceremony.

There are few primary sources for the clandestine operation of the Underground Railroad, for any written records could cause a person's arrest and prosecution. Oral tradition, along with contemporary accounts of the thinking and actions of those involved, provide a preponderance of secondary resources. These resources (many of them SDB) confirm the long-held claim that the Milton House was, indeed, an important station on the Underground Railroad helping slaves flee to freedom in the north.

Articles in *The Sabbath Recorder*, reports from Seventh Day Baptist churches and Associations, as well as letters and biological sketches of the period prior to and during the Civil War, provided valuable documentation which led to recognizing the Milton House as a National Historic Landmark.

The Milton House was built in 1845 by Joseph Goodrich. Not only was he one of the founders of



The Milton House, circa 1885.

Milton, but, with his wife, Nancy, Goodrich was instrumental in establishing the community of Milton and the Seventh Day Baptist church. They brought with them an intense opposition to the practice of slavery, which was evidenced in the denomination.

In 1849, General Conference resolved, "That the sin of slavery is a high-handed outrage against the Majesty of Heaven and the Rights of Man, and that we have no fellowship with those who hold their fellow-men as slaves, or with those who aid and abet them."¹

The Northwestern Association, which included Milton, similarly passed a series of anti-slavery resolutions which called slavery "the sum of all villainies... and that it is the duty of the church to oppose and denounce it by every means in her power."²

Similar expressions continued in each of the Associations. In 1855, a new indignity was added with the specific resolution concerning the plight of Pardon Davis, one of the charter members of the Milton SDB Church. He had been

"apprehended and imprisoned in Louisiana for acts of mercy, in feeding and clothing the oppressed and famishing in their escape from bondage." Pardon Davis was a brother to Jeremiah Davis, the son-in-law of Joseph Goodrich.³

Aside from the overwhelming anti-slavery sentiment among Seventh Day Baptists, there were other evidences to support Milton's participation in the Underground Railroad.

In the biography of Jonathan Allen, written by his wife, one chapter is devoted to Allen's attendance at Oberlin College in Ohio. That institution was "known throughout the country as not only a radical, anti-slavery school, but one in which religious training was a part of the college work."⁴

In that chapter, there is a section by Rev. A.C. Spicer, one of Allen's Seventh Day Baptist fellow students who recorded an experience at Oberlin in September 1848:

"I found myself at sunset near the Cottage Hotel, when there came on the sharp run sixteen adult negroes, hatless,

coatless, shoeless, and almost breathless, crying in terror: 'Oh, take care of us quick! Our masters are coming! Masters are coming!' At the same time a man from another point came on a running horse calling out, 'Take care of those men, their masters are in hot pursuit.'"

A leader from the gathering crowd called for the escapees to follow him on a run to Tappan Hall while he told the crowd to stay there and guard the hotel. "And don't one of you look toward the college," he added.

Tappan Hall was left seemingly unguarded though 20 well-armed men kept watch inside. "The hotel was systematically protected on every street and alley leading to it with guards armed with guns, axes, pitchforks, scythes, clubs or whatever else could be grasped in the hurry. Commanders were chosen, of which Allen was one."

Allen went from street to street among the men and boys, counseling them to hold their places, but in no case to act with rashness or use violence except in self defense. Two days later, Jonathan Allen was among those who escorted

the fugitives to Cleveland where they took a boat to Canada.

About two months later, Allen left Oberlin and lived with his family in Milton. He had been invited to teach in the Milton Academy before graduating from Oberlin and moving to Alfred, N.Y., where he later became president of that University. In 1851, A.C. Spicer followed Allen to Milton, where he became principal of the Academy.

Such experiences recounted by these two men who had been part of the Underground Railroad undoubtedly added to the support of the freedom movement wherever they went.

As the migration of Seventh Day Baptists spread, the call for political action became stronger. The March 21, 1850, issue of *The Sabbath Recorder* published an anti-slavery petition drawn up by the American and Foreign Anti-Slavery Society. The *Recorder* urged church members to sign the petition, canvass for signatures, and forward it to Congress.⁵

Beginning in 1854, *The Sabbath Recorder* frequently carried stories encouraging Seventh Day Baptists to settle in the Kansas territory to

help nullify the Kansas-Nebraska Act, which called for popular sovereignty.

The history of the Nortonville, Kan., SDB Church identifies the Stillman cabin as a station in the Underground Railroad. There, fugitives were granted sanctuary in a basement hole beneath a trap door covered by a rug.⁶

Thus in the Sesquicentennial year of the statehood of Wisconsin, and in the retelling of its history, Seventh Day Baptists are finding renewed recognition for their role in securing freedom for an oppressed people. ✠

¹Seventh Day Baptist Yearbook 1849, cited also in *Sabbath Recorder*, vol. 6:13, Sept. 13, 1849, p. 50.

²Minutes of the Northwestern Association, September 1853.

³See "Pearls from the Past" in *The Sabbath Recorder*, February 1998.

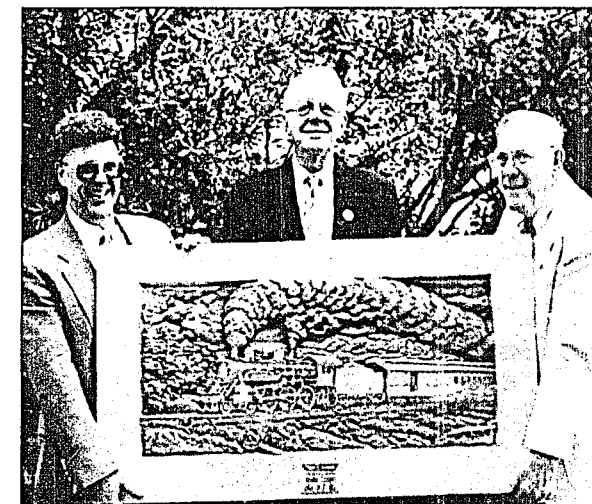
⁴Life and Sermons of Jonathan Allen Ph.D., D.D., LL.D., President of Alfred University, pp. 48-53. See also "Pearls from the Past" in *The Sabbath Recorder*, June 1997.

⁵"Anti-Slavery Petitions," *Sabbath Recorder*, March 21, 1850, p. 1.

⁶Kathryn Kenyon Nieman, Nortonville, Kan., *Seventh Day Baptist Church, 1863-1886*, pp. 9-10.



Matt Berg, Chris Van Horn, and Lana Van Horn devour watermelons at the Crazy Olympics.



John Vergeer (center) was surprised to receive this engraved mural to honor his service as Memorial Fund finance manager. Trustees Don Graffius and Stanley Allen hoist the trophy.

1998 Scripture Memorization Program

The 1997-98 Scripture Memory Program featured the theme of Conference President John Bevis, *A Chosen Generation*. Participants who completed the program were presented certificates at the General Conference sessions in Buckhannon, West Virginia. (The 1998-99 memorization program was listed in last month's *SR*. Copies are available from the Board of Christian Education at 607-587-8527.)

Adams Center, NY

Cassie Sanders
Ryan Sanders
Terry Sanders

Alfred Station, NY
Elaine Brundage
John Brundage
Pastor Kenneth Chroniger
Peggy Chroniger
Emily Kandel
Jessie Kandel
JoAnne Kandel
Phyllis Mattison
Reid Mattison
Voni Mattison
Preston Maynard
Caleb Noel
Dorothy Elise Noel
Melissa Noel
Matthew Palmiter
Berwyn Reid
Joseph Torkaman
Nathan Torkaman
Barbara Welch
Chris Welch
Curtis Welch
Heather Welch

Atlanta, Metro, GA

David Lovelace
Nathan Lovelace
Bettie Pearson

Asheville, NC

Abby Taylor
Christine Taylor
Kimberly Taylor
Kyle Taylor
Laura Taylor
Ralph Weber

Boulder, CO

Fran August
Danielle Crowder
Tiffany Crowder
Lewis E. Davis
Pastor Elmo Fitz Randolph
Madeline Fitz Randolph
Valerie Heath
Kelly Ketterman
Sanja Looper
Doris Rood
Tim Rood
Cletus Severance
Debbie Skaggs
Amberle Thorngate
Christina Thorngate
Josiah Thorngate
Levi Thorngate
Ada Williams
Pat Williams
Gretchen Zwiebel

Bradenton, FL

Leland Bond
Lettie Bond
Pauline Pelletier

Central, MD

Errol Billington
Jean Cook
Jeffrey Hazen
Philip Hazen
Ruth Hazen
Dianne Hibbard
Earl Hibbard
Justin Hibbard
Patrick Hibbard
Marge Pernell
Dakota Watt
Donny Watt
Emily Watt
Kristine Watt

Columbus, OH

Helen Bond
April Elting
Jamie Fox
Damian Greene

Daytona Beach, FL

Richard Crouch
Michael Spearl
Clara Thompson
Patricia Thompsongordon
Erma Van Horn

Dodge Center, MN

Baylea Osborn
Brian Payne
Karen Payne
Marcy Payne
Kayla Skogen
Tabitha Skogen

Hebron, PA

Edna Gaines

Houston, TX

Angela Rahn
Jamie Rahn
Christine Stillman
Danielle Stillman

Leonardsville/Brookfield, NY

Gwen Bowyer
Pastor William Bowyer
Sharon Furgison
Stacey Furgison
Patricia Welch

Little Rock, AR

Cynthia Burks
Jeanne Hendrickson
Benjamin Monroe
Joshua Monroe
Rachel Monroe
Timothy Monroe
Winnie Monroe
Jennifer Newton
Betty Seager
Irving Seager
Doris Van Horn
Pastor Kenneth Van Horn

Marlboro, NJ

Jan Graffius

Middle Island, WV

Bree Negie
Brendan Negie
Bryce Negie
Clara Negie
Alice Robinson
Emily Robinson
John Robinson
N. Helen Sutton

Milton, WI

Rosie Geske
Barbara Green

New York City, NY

Shana Ashman
Samantha Bonnet
Samuel Bonnet
Kaydiann Blackwood
Amy Brown
Makeda Bryan
Elaine Caesar
Una Chung
Enid Edwards
Sheldon Fisher
Ewart Gayle
Lorraine Gayle
Sherine Gayle
Barrington Gordon
George Gordon
Jason Gordon
Kathlene Gordon
Mercene Gordon
Oneil Gordon
Oughart Gordon
Theona Gordon
Fiona Granville
Marsha Granville
Stacey Granville

North Loup, NE

Shirley Cargill
Beth Dutcher
Katherine Dutcher
Brice Severance
Cecil Severance
Frances Van Horn

Paint Rock, AL

Pastor John Bevis
Mary Bozarth
Brittany Hendrix
Darlene Hendrix
Emily Hendrix
Aspen Montgomery
Breckren Montgomery
Brent Montgomery
Jane Montgomery

Philadelphia (Hope), PA

Rolleesa Thurman

cont. on page 26



FOCUS
on Missions

Summer brings season of change

by Kirk Looper

Several changes occurred this summer in many of our sister Conferences and churches; some good, some not so good.

India (Nellore)

Over the past year and a half, the Children's Home has suffered through several bouts of cyclones. The bad weather has caused so much destruction to the buildings and grounds that they are unable to function as well as they used to.

Also, they continue to search for financial support for their school. Although it is tempting to take school funds to repair the damage to the other structures, they know this is not a viable solution. The school needs all of its designated funds.

They pray for money to help with repairs and school building needs.

Rwanda

The strength of the Rwandan people is exhibited in their ability to work hard, be patient, and endure hardships.

This spring, another uprising brought additional strife to the government, and supplies of medicines and other items dwindled. The SDB Conference's clinic in Rwanda ran short of medicine.

Since the government did not have enough medical supplies for its own hospitals and clinics, they were not made available to private clinics. Thus our clinic soon ran out of medicine and supplies.

Thanks to the Seventh Day Baptist Christian Social Action Committee (CSAC), we were able to send some funds to help buy needed medicines and sup-

plies. We sent enough money for them to get back on their feet, and the resulting supplies will probably last about two months. We hope the government will be able to regain their supplies and eventually help private clinics such as ours.

Again, we thank the CSAC and the Conference in the United States and Canada for helping bring the Rwandans back to a working level.

The Gambia

The Gambia continues to work towards opening their new school building. This is the first of several projects planned as part of their registration with the Non-Government Organizations (NGO) department.

We are grateful that God has led us to this type of registration, which is the quickest and easiest way to register. Their official title is "Sabbatarian Outreach Foundation."

The Missionary Society is proud of the work being done by the dedicated members of the Seventh Day Baptist churches in The Gambia. Large donations from two

people and one church made this registration and school building a reality.

Conclusions

Sister Conferences and churches continue to need funds to start, improve, and/or complete projects that will enhance their visibility and bring needed income to help run their programs and outreach. We pray that the Holy Spirit will lead many to help in one of our sister Conferences or churches. $\$$

**Thanks to the
Seventh Day Baptist
Christian Social Action Committee
(CSAC), we were able to send some
funds to help buy needed
medicines and
supplies.**



the BEACON

Produced by the Youth Committee of the Board of Christian Education
For and by members of the SDB Youth Fellowship October 1998

All dressed up with somewhere to go

by Miriam Lawton, Little Genesee, N.Y.
From the Conference Crier

As I left my dorm, I felt like a princess. The light blue chiffon on my dress gently blew in the wind. My friends beside me looked wonderful.

Off we went. Across the street, down the sidewalk, and (no, not into my pumpkin carriage) through the front doors of the huge building. We made our way to the third floor and were met by friends who looked fabulous. The grand piano in the front of the huge room softly sang.

All throughout the room, I could hear comments like, "Wow! You look so good!" and "Let's take some pictures!"

It was our annual Conference Youth Banquet.

After everyone was seated, we opened with prayer. By rows, everyone eventually was able to serve themselves at a buffet. The food was wonderful, and the company was even better. Everyone looked so great!

During the meal, we had the pleasure of listening while Ruth Anne Cain and Peter Osborn sang to us. Each was accompanied by Brett

Greene. The music really added to the whole experience.

After we finished eating, Pastor Steve Osborn ("Steve-O") spoke. He challenged us to do truly great things for God. He stressed the fact that we, as the youth of the Seventh Day Baptist denomination, can do great things for God *now*. He told us to get serious, stop caring only about ourselves, and dream HUGE. He reminded us that we can do marvelous things for God, if we let Him.

Once again, the Youth Banquet was a great experience. Not only

was it a time of fun and fellowship, but we also learned more about living as youth (and got to eat!).

Thank you so much to everyone who planned and participated in the Youth Banquet and Conference this year. We all enjoyed it. ✠



Right: All dressed up—Miriam Lawton, Karlene Neher, Kris Bonser, Taryn Wiley, and Jenny Butler.
Below: Enjoying the banquet.



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

Something to share

Dear Friend:

How are you? I just had to send a note to tell you how much I love you and care about you.

I saw you yesterday as you were walking with your friends. I waited all day, hoping you would want to talk with me also. As evening drew near, I gave you a sunset to close your day and a cool breeze to rest you—and I waited. You never came. Yes, it did hurt me, but I still love you because I am your friend.

I saw you fall asleep last night and longed to touch your brow, so I spilled moonlight upon your pillow and face. Again I waited, wanting to rush down so we could talk. I have so many gifts for you! You awakened late and rushed off to work. My tears were in the rain.

Today you look so sad—so all alone. It makes my heart ache because I understand. My friends let me down and hurt me so many times too, but I love you.

Oh, if you would only listen to me. I love you! I try to tell you in the blue sky and in the quiet green grass. I whisper it in the leaves on the trees and breathe it in the colors of the flowers. I shout it to you in the mountain streams and give the birds love songs to sing. I clothe you with warm sunshine and perfume the air with nature scents.

My love for you is deeper than the oceans, and bigger than the biggest want or need in your heart. Oh, if you only knew how much I want to help you! I want you to meet my father. He wants to help you, too. My father is that way, you know.

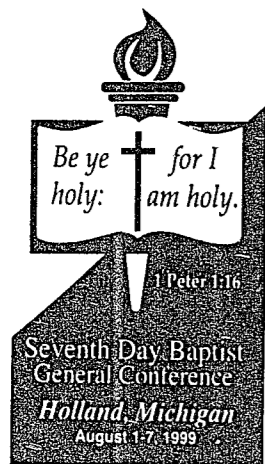
Just call me, ask me, talk with me. Oh please, please don't forget me! I have so much to share with you.

Okay, I won't hassle you any further. You are free to choose me. It is your decision. I have chosen you and, because of this, I will wait—because I LOVE YOU.

Your Friend,
Jesus



Taken from
the Riverside Calif.
Women's Society Devotions,
led by Dorothy Severe Whitlock



The President's Page Of themes and dreams

by Norma Rudert

Lindsborg, Kan., in August 1997, I thought of the theme John Bevis told me he planned to use for Conference 1998. "You are a Chosen People."

Hmmm... what would be a good theme to follow up on that? At once this verse came to me: "Therefore, be ye holy, for I am holy (Lev. 11:44 and 1 Peter 1:16). I thought I might pass this on as a suggestion to the new president-elect.

Suddenly, another thought landed in my head—what would I do if I were asked to be Conference

I may feel inadequate for this task, but God makes up the difference. One of the ways He's doing this is by helping me find his "Yes Men," and "Yes Women."

When the first person I asked to serve said, "Yes, I'd be glad to do that," I was surprised and elated. (Thank you, Edgar!) Although I am getting a tiny bit used to it, it is still enormously gratifying to have people agree to take responsibility for part of next year's Conference program. My husband Don says that I shouldn't be so amazed, because that's what Christian people do when they are asked to serve. They just say "Yes."

So, to all you "Yes People" out there, I extend sincere thanks. May God use your service, be it great or small, to bless you and draw you closer to Him.

1 Peter 4:10 tells us, "Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms." Truly we are set apart to serve and be sanctified by service. *SR*



Pastor John Bevis happily passes the gavel to new Conference President Norma Rudert.

Celebrating 50 years of ordained ministry

Pastor C. Rex Burdick was ordained to the Seventh Day Baptist ministry in Marlboro, N.J., in June of 1948 at a meeting of the Eastern Association. A double surprise helped Rex celebrate the 50th anniversary of his ordination.

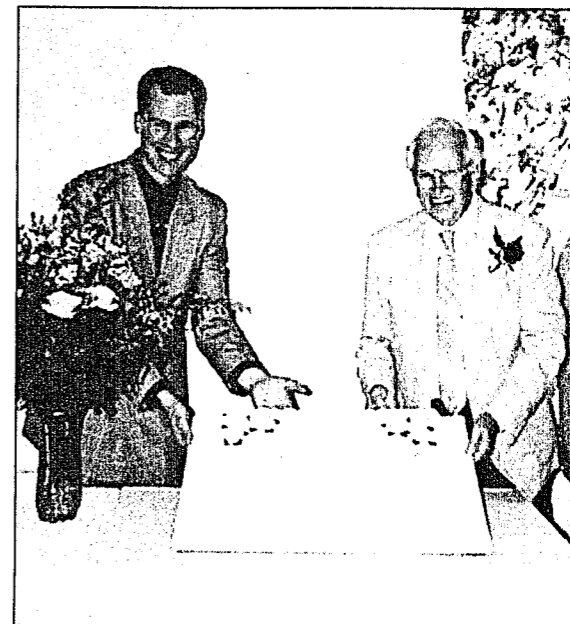
On June 6, 1998, at the Sabbath morning worship service of the Central New York Association at Brookfield, Pastor Steven James surprised Rex by recognizing the anniversary. He called him up front to receive a card of appreciation signed by everyone attending the service.

Pastor Steve then offered a prayer of thanksgiving to God for Rex's 50 years of serving faithfully in pastoral ministry.

Pastor Rex and his wife, Joyce, are now retired and live in Sherrill, N.Y., where he is pastor emeritus of the Verona, N.Y., SDB Church.

One week later, on June 13, Pastor Rex's home church family at Verona also surprised him by celebrating the anniversary at the Sabbath morning worship service.

A red rose boutonniere was pinned on by Diane Falkenmeyer, and letters of greeting and appreciation were read. One letter was from Pastor Rodney Henry, Director of Pastoral Services, on behalf of the SDB General Conference and



Pastor Steven James (l.) presents a cake to honor Pastor Rex Burdick's 50th anniversary of his ordination.

the Council on Ministry. Another came from members of the Berlin, N.Y., SDB Church, where Rex served as pastor for 14 years, just before retiring.

Pastor Steve again recognized Rex's dedicated service and led in a prayer of thanksgiving for his five decades as a faithful servant. A floral arrangement from his children and grandchildren expressed their love and appreciation. His daughter, Pam, was the only one able to

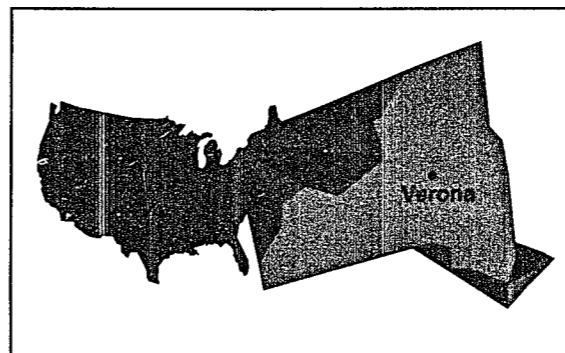
be present, but all the others wished they could have been part of the celebration.

Following the service, a fellowship dinner was enjoyed by all. A beautifully

decorated cake added to the special occasion. After dinner, a time of sharing brought back many precious memories. Words of appreciation and things remembered generated both laughter and serious reflection.

A basket of cards was presented to Rex, who then expressed gratitude to God—a God whose grace made his ministry possible, and who has remained faithful through all the experiences of those 50 years. Cards, telephone calls, e-mail, and gifts from family and friends across the country added to the joy of the occasion.

We say with all the others, "Thank you, Pastor Rex." Your life is a wonderful example of what it means to serve the Lord with all of your heart. "It is God who works in you to will and to act according to His good purposes" (Philippians 2:13). *SR*



I believe that the call to holiness is both important and timely, but I take no credit at all for selecting it. It was truly given to me and is, I trust, God's choice for us as His chosen people.

especially when I look back on the fine work done by my predecessors.

Then I remind myself that this is really just a letter to friends in the "forever family." So I'm sending you an update on what's happening from my point of view.

The theme for our 1998-99 Conference year is found in 1 Peter 1:16: "Be ye holy, for I am holy." I believe that the call to holiness is both important and timely, but I take no credit at all for selecting it. It was truly *given* to me and is, I trust, God's choice for us as His chosen people.

Those of you who were in Buckhannon, W.Va., on Sabbath night can probably skip the next paragraphs, because I want to re-tell the rather amazing set of circumstances that gave me the honor of serving as the new Conference president.

As I was packing to leave for

president? I just said, "Well, Lord, if that should ever happen, I won't say no. You understand, Lord, I really don't want to do it, but if I am asked, I won't say no."

I finished packing and forgot all about it until Tuesday morning at Conference when Justin Camenga led me down the hall to see Marilyn Davis. She said, "Norma, we want you to be president of Conference in 1999."

The fact that I had just dreamed early *that morning* about Marilyn's saying this very thing to me really got my attention!

Was this one of those "mysterious ways" in which God is said to work? More likely, I needed that "2x4" to get my attention. I can only conclude that all God needs from us is our willingness to serve.

"We're having a heat wave!"

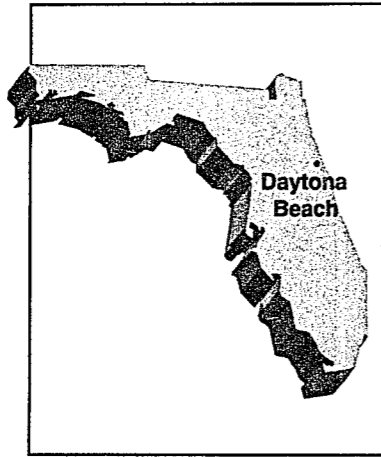
Camp held June 21-28 in Daytona Beach

by Anne Beebe Lastinger

Our first Deep South Youth Camp, in 1997, could have had "Raindrops Keep Falling on My Head" as its theme song. But this year's camp could have used the exact opposite theme songs: "We're Having a Heat Wave," "Ring of Fire," and "Smoke Gets in Your Eyes!"

Some of the worst heat, drought, and resulting brush fires in central Florida's history did not keep the 11 campers and five staff members from having a fun-filled, educational week. In fact, as camp was ending, I heard one of the campers comment, "Can't we stay another week?"

Because of the heat, fires, smoke, and other circumstances, what had been planned as a Wilderness Camp became a City



Camp, held on the grounds and in the facilities of the Daytona Beach, Fla., Seventh Day Baptist Church.

The week started with campers and counselors housed in tents in

the backyard of the church "guest house." But by Tuesday, the heat and smoke from the surrounding fires had driven everyone into air-conditioned buildings. The boys ended up on the second floor of the guest house; the girls in the newly-renovated parish house annex.

Even under these adverse conditions, the camaraderie and the enthusiasm of the campers remained high.

Pastor Ray Winborne of the Low Country, S.C., church was the director. Each morning, he and Shirley Morgan (of the Miami church) led studies related to "Maturing in the Christian Life," including question and answer periods, and singing.

Pastor John Camenga of the Daytona Beach church directed



Staff and campers of the 1998 Deep South Youth Camp.

activities, concentrating on indoor table games and outings to facilities that were either air-conditioned, or along the river or ocean. Campers enjoyed some outdoor basketball and a nature walk despite the heat and smoke.

A visit to the Museum of Arts

and Sciences, and the accompanying planetarium, were highlights of the outings. The lighthouse at Ponce Inlet was of interest, though it was deemed "too hot" for the long climb to the top.

One evening, miniature golf at Legendary Golf in Daytona fur-

nished some physical exercise and fun for the campers and staff. Campers were introduced to some of the history of Old Florida through a day-trip up the Atlantic coast to Washington Oaks State Park. There they visited Fort Matanzas, the old Spanish fort on the Matanzas River south of St. Augustine.

The cooks enjoyed the modern conveniences of the new kitchen in the Social Hall. Pastor Jack and Dee Morgan of the Putnam County church sure know how to turn out nutritious, delicious meals for young people! Their culinary expertise was enjoyed and appreciated for the "food for the body," while the other counselors supplied the "food for the soul."

After two successful years as the Deep South Youth Camp, we are now looking for a permanent home for the camp. Praise God for His goodness and leading! ✠

A view from the kitchen

by Pastor Jack & Dee Morgan, camp cooks

Everyone at the Deep South Camp, held in Daytona Beach, Fla., looked at the experience through different eyes. We must admit that the view from the kitchen started out a bit skeptical, to say the least!

Everyone faced so much difficulty in attempting to bring the camp about this year that we truly wondered if God really wanted it. However, the camp's cooks were delighted.

Here was a gorgeous new kitchen, complete with a stove and oven. (Last year, we had a gas grill and a crabpot boiler.) We also had a new sink, with hot and cold running water (as opposed to last year's several-yards-away spigot), plus a mixer, blender, and microwave. (Last year, we had to rely on a big spoon, a strong arm, and a fly swatter!) Best of all, we had cool air and a solid roof over our heads.



We talked with Pastor John Camenga and his wife, Linda, who had struggled for weeks to find a suitable, affordable, and available campsite. When a campsite was finally secured, it was inexplicably canceled.

In desperation, Pastor Camenga decided to set up

cont. on next page

tents in the backyard of the church property in downtown Daytona. Meanwhile, wildfires raged in forests around the state. Many parks were closed, and heavy smoke hung low in the cloudless sky. Major roads were scheduled for closing, and all of Flagler County was to be evacuated.

Would the campers be able to get through?

Pastor Ray Winborne, the camp director, arrived alone. His young people had a change in their school testing schedule and were unable to attend.

We waited. We ate. We waited. Perhaps we would not have a camp this year after all. We were assailed by doubts and more doubts. Outside, we heard voices and rejoiced to see the group from Miami arriving. Our camp was underway, in spite of our uncertainty.

Needless to say, Pastors Camenga and Winborne, and camp counselor Shirley Morgan, did encounter some sticky situations along the way. But they were handled with wonderful wisdom and Christian charity.

The ability of the young people to adapt was uplifting to watch and provided a lesson in faith for all us "old folks." These young men and women sat quietly in classes for five, six, even seven hours a day. They were given knowledge that many of us "old timers" never had the privilege of learning.

At this camp, the campers were truly given "a leg up" in understanding the basics that have taken a lot of us many years to learn. (And we're still learning!) The cooks found themselves listening to these lectures when they should have been cooking... Camp calls to mind a forest full of trees, water sports, ball playing, nature hikes, etc. But we learned a wonderful lesson: *Camp is not a place; camp is an attitude.*

Those involved in bringing the Deep South Camp to a successful conclusion had an admirable attitude. We congratulate the leaders and all the wonderful young men and women God sent to this camp.

This was our "view from the kitchen." ✠

Accessions

Dallas/Ft. Worth, TX
Earle Holston, pastor
 Joined after testimony
 Keith Davidson

Nortonville, KS
Stephan Saunders, pastor
 Joined after baptism
 Ginger Kincaid
 Christy Lamme
 Andrea Neinstedt
 Nicole Pennington
 Jason Randall
 Joined after testimony
 Eva Randall
 Aaron Smith
 Lois Wheeler
 Joined by letter
 Jonathan Saunders
 Jeanie Smith
 Scott Smith

Paint Rock, AL
John Bevis, pastor
 Joined after testimony
 Gerald Robertson
 Katherine Rousseau

Marriages

Dalton - Thorpe.—John David Dalton and Heather Lynn Thorpe were united in marriage on April 18, 1998, at the First Seventh Day Baptist Church of Hopkinton, Ashaway, RI. The Revs. Edgar Wheeler and Leon Wheeler officiated.

Henry - Mangubat.—Randy Henry and Susan Mangubat were united in marriage on June 27, 1998, at the Community Bible Church in Van Nuys, CA. The Revs. Edgar Florendo and Scott Hausrath officiated.

Fitz Randolph.—A son, Zachary Dean Fitz Randolph, was born to Matthew and Lori Fitz Randolph of Boulder, CO, on June 18, 1998.

Birth

A pastor's plea for prayer

by David C. Pearson

Recently Luis D. Lovelace, pastor of our Atlanta, Ga., Seventh Day Baptist Church, asked us to pray for revival within our own denomination. As readers of *The Sabbath Recorder*, your concern and willingness to pray are also solicited. Think what a God-given spirit of revival could bring to our churches and nation!

Revivalism is sometimes confused with evangelism. The latter is the work of man, the former the work of God. In this, God intensifies our hunger and thirst for His ways, renews our hearts and minds, and quickens our collective conscience.

In 2 Chronicles, chapters 26-28, there was need for revival. The temple needed to be cleansed; worship needed to be restored, and the priests and Levites needed to be consecrated. After these were done, celebration was then in order. It followed with much enthusiasm.

As a people we need to seek the Lord with greater earnestness, experience godly sorrow, cry out in our spirit, and confess and leave our sin. Then we, too, will be in a position to celebrate and influence society about us. Christ also will be pleased.

So let us pray and do whatever our God requires of us, that we might become a revitalized, Christ-honoring, Sabbathkeeping society. What a way to begin a new, and possibly final, millenium!

Crouse.—Lorene E. Crouse, 92, of Auburn, Wash., went home to her Savior on January 25, 1998. She was born in Omaha, Neb., on May 24, 1905, the daughter of Edgar and Ethel Meth. She graduated from Arthur, Neb., and came to the Auburn area in 1967.

Lorene was employed as a caregiver and was an active member of the Seattle Area SDB Church for many years. She enjoyed crocheting, sewing, and gardening.

Survivors include one daughter, Dixie Inabnit of Algona, Wash., one son, Gary Crouse of Paris, Texas; two sisters, Lucille Taylor of Auburn, and Marguerite Noonan of Mesa, Ariz.; 11 grandchildren, and nine great-grandchildren. She was preceded in death by a daughter, Charlene Jackson.

Funeral services were held on January 31, 1998, at the Price-Helton Funeral Chapel in Auburn. Interment was at the Rose Hills Cemetery in Whittier, Calif.

Stewart.—Hugh C. Stewart, 89, of Racine, Wis., passed away on July 22, 1998.

He was born on August 16, 1908, in Plover, Iowa, the son of Howard C. and Gertrude (Campbell) Stewart.

On June 25, 1935, he married Mary Williams at the Seventh Day Baptist Church in Albion, Wis. They celebrated 63 happy years together.

Hugh received a B.A. degree from Milton (Wis.) College in 1930, and a Masters degree from the University of Wisconsin in Madison in 1941. He did further graduate work at the University of Colorado, Northwestern University, and Marquette University. He taught math and physical education at Jefferson (Wis.) High School for 13 years, and coached many sports.

In 1943, he was commissioned

into the U.S. Navy as a Lieutenant. Throughout World War II, Hugh served as Armed Guard Commander in charge of Navy gun crews on merchant ships in the North Atlantic, Mediterranean, and Caribbean. On retirement in late 1945, he received a Letter of Commendation from the Secretary of the Navy.

In 1946, Hugh became a mathematics teacher and assistant football coach at Horlick (Wis.) High School. He was a golf coach at Horlick from 1948 until his retirement in 1973. During that time, his teams had many successful seasons, including two state championships and three individual championships in 14 tournament appearances. He remained active as a player, winning many trophies.

Hugh was president of the Johnson Park Retired Men's Club and a one time club champion. His participation and coaching success in several sports led to his induction into the Milton College Athletic Hall of Fame and the Wisconsin High School Golf Coaches Hall of Fame.

He had been a member of the Racine Schoolmasters Bowling League, the Racine County Retired Teachers, WRTA, NRTA, AARP, and the Navy Club Ship #60 of Racine. He served as president of the Racine Schoolmasters for two years, and was a member of the Milton SDB Church for 74 years.

Survivors include his wife, Mary; one brother-in-law, S.H. Pu; two sisters-in-law, Gleneta and Gertrude Williams, and one niece, Ann Williams, all of Milton; one nephew, Rollin Williams, of Charlotte, N.C.; and two grandnephews. He is also survived by several cousins and many friends. He was preceded in death by one sister, Lucille Pu; one brother-in-law, Charles Williams; and a nephew, Don Pu.

Funeral services were held on

July 25, 1998, at the Milton SDB Church, with Rev. Herbert Saunders officiating. Interment was in the Milton Cemetery.

Williams.—Leida J.E. Williams, 78, of Battle Creek, Mich., died on July 24, 1998, at home.

She was born on November 10, 1919, in Evart, Mich., the daughter of George and Jenny (Luce) Samis. On December 24, 1940, she married Ellis C. Williams.

She had been employed by Eaton Corp., U.S. Steel and Wire, and the Charitable Union. She was also a beautician for many years, operating a shop out of her home.

In addition to working at the Charitable Union she spent many hours volunteering and making children's clothes and quilts there. She enjoyed her family, sewing, baking, and hot-air balloons.

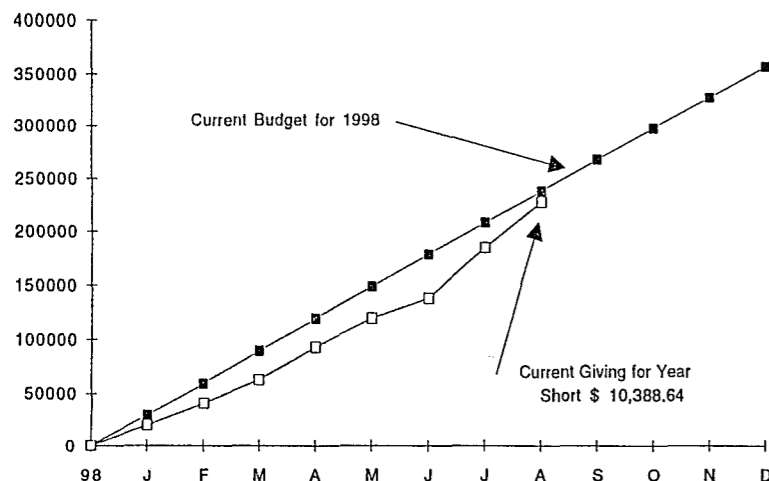
Leida was a 46-year member of the Battle Creek Seventh Day Baptist Church, where she was active in the Ladies Aid Society and served as church historian for several years. She was always eager to help with Ladies Aid bake and rummage sales. When the church had a new pastor, she found out his favorite pie and took great delight in making it for him.

In addition to her husband, survivors include two sons, Rev. Daren Williams of Williamsport, Pa., and William of Battle Creek; one daughter, Patsy, of Battle Creek; seven grandchildren, and three great-grandchildren.

She was preceded in death by one brother, Lorn Samis, and six sisters: Minnie Knuth, Rose Baxter, Marie Vaughn, Lovetta Todd, Lizzie Johnson, and Lorna Sult.

Services were held on July 27, 1998, at the Farley-Estes and Dowdle Funeral Home. Rev. B. Mason Shambach officiated. Burial was in Memorial Park Cemetery.

Current Giving 1998



- | | | | | |
|--|---|---|---|--|
| Portage, WI
Jacob Julson
Cody Smalley
Kayce Smalley
Sean Smalley | Seattle Area, WA
Ashley Borek
Daniel Borek
Margarie Burdick
Virginia Burdick
David Davis
Grace Ellen Dolly
Christopher Hemminger
Gareth Hemminger
Heather Hemminger
Nathaniel Hemminger
Dixie Inabnit
Maurice Jones
Kyle McLaughlin
Kathleen Nash
Reeca Nash
Amanda Noyes
Melodie Noyes
Steve Pegg
Maude Posey
Katherine Spreadborough
Ben Uhlich
David Uhlich
Jacob Williams
Danny Wright | Kayla Wright
Tarnah Wright | Merlin Condison
Corbin Dailey
Sharon Dailey
Tiffani Fyffe
Brandon Harrison
Hermine Hunter
Tamica Lewis-Vu
Tristan Lewis-Vu
Allan London
Denise London
Godfrey London
Kevin London
Winston London
Christine Lindo
Brittany Lyons
Charlene Lyons
Conlief Lyons
Neville Lyons
Lena Morris
Aaron Moulton
Elfreda Myers
Florence Reynolds
Linnette Reynolds
Natasha Reynolds
Paula Reynolds
Ruth Reynolds
Omari Rhoden
Oneika Rhoden | Lorna Samuels
Elon Sinclair
Isolyn Sinclair
Jeffery Sinclair
Evelyn Taylor
Tenesha Taylor
Catherine Watt
Elton Williams
Everton Williams
Ezra Williams
June Williams
Temeka Williams |
| Raritan Valley, NJ
Marge Bruno
Bernie Yurke
Pastor Jeanne Yurke | | Shiloh, NJ
Elizabeth Bidwell
Jan Bond
Bethany Chroniger
Jessia Chroniger
Nancy Davis
Ariel DuBois
Lauren DuBois
Matthew Layton
Debbie Moncrief
Bill Probasco
Valerie Probasco
Stephanie Sholtz
Courtney Uhland
Robyn Wendell | | |
| Riverside, CA
Pastor Eric Davis
Joshua Lee
Lara Packard
Rachel Perez
Joseph Pradetto | | Toronto, Canada
Jerome Anderson
Khadeja Anderson
Norma Anderson
Andrew Broderick
Jonathan Broderick
Pastor Herlitz
Condison | West Palm Beach, FL
Jennifer Dixon | Westerly, RI
Cassandra N. Lawton
Sarah Lawton
Timothy Lawton
Barbara Nugent |
| Salemville, Bell, PA
Benjamin Baker
Bryan Baker
Brittany Boyd
Lois Fletcher
Arlene Kagarize
Becky Faith Mattison
Pastor Chris Mattison
Kaitlyn Mattison
Jasmine Patterson
Tracy Simington | | | White Cloud, MI
Cathy Cruzan
Ed Cruzan
Jackie Cruzan
Leanna Wethington | |

Leader accepts Robe, cont. from page 13

events for newly arriving wives, welcoming them to the base and getting them acclimated to the area.

At holiday times, GIs unable to be with their families would be invited into their home for a meal or party. She was a capable Officer's Wives Club president when called upon to perform this duty. During the time her husband was stationed in Germany, she and her family visited with SDB groups in Europe.

Lorna served the denomination as a Pre-Con director and a Commitment to Growth Program trainer. She was involved in Women's Board activities for many years. The same year her husband was president of General Conference, she was a seminar leader. She was chairman of the Involvement and Encounter Committee, and

Obituary Committee chairman. She served the denomination as a NET retreat leader/trainer in SDB churches in the United States, New Zealand, and Australia. She was

the Senior Saints in 1994. They continue to be active in this group's projects.

Lorna is always working to improve herself in order to represent

Lorna is always working to improve herself in order to represent her Lord better. She is a Christian role model with a willingness to help anyone—anywhere, anytime.

also a NET trainer to the Australasian Conference.

She was married to Lt. Col. (Ret.) William "Bob" Austin for over 46 years. After his death, she married Charles Graffius, a semi-retired pastor. She and Charles were instrumental in organizing

her Lord better. She is a Christian role model with a willingness to help anyone—anywhere, anytime.

The Women's Board was pleased to choose Lorna Alberta (Payne) Austin Graffius to receive the 1998 Robe of Achievement. *SR*

KEVIN'S

KORNER

This year's July-August issue asked, "What to do with Buck?" Indeed.

Boy, would I like to pass the Buck now...

More than several people expressed concern on their *Recorder* donation cards (nice timing, Key; you ran this article, then asked for money??) or they cornered me at Conference, wondering just what they were to do with Buck!

One sweet woman admitted that she did not understand the point, or if there even was a point. Then she recalled my long list of Conference duties displayed on that same issue's Korner page. She sym-

pathized, basically believing that my busy pre-Conference schedule had blinded my judgment. She might not be that far off.

At our *Sabbath Recorder* Committee meeting in late August, we referred to it as the "Buck issue." The more we discussed poor old Buck, the more I felt the need to apologize. So—

I did not have improper relations with that couch... No, I won't go there. I goofed. I am sorry.

I felt "Buck" was a clever story with a humorous twist at the end. It had some anti-discrimination undertones which bear repeating always. It was written by a fellow Baptist editor whom I respect. We found some neat artwork of a couch (and couch potato to draw attention away from the couch), even choosing a brown color to underscore possible racial prejudice.

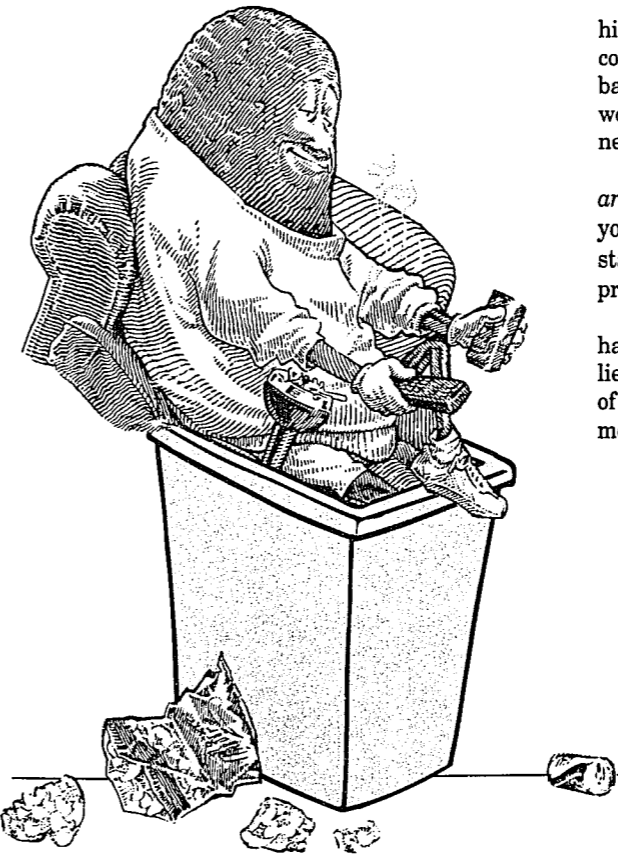
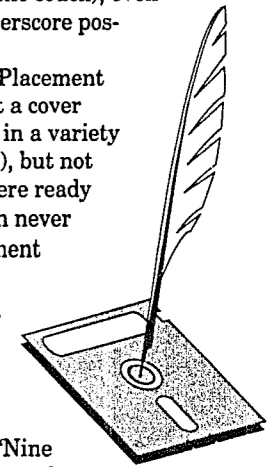
So what was the problem? Placement and prominence. This was not a cover story. It might have belonged in a variety issue (which July/August was), but not as a cover feature. Readers were ready to dig into a heavy topic which never surfaced, causing disappointment and questions.

The author, Jack Williams, wisely kept his original Buck story to his one-page column, with no eye-catching artwork.

I considered featuring the "Nine highly effective habits" article on the cover, but we had just run the "10 Sabbath Virtues" two months previous. I thought you would expect an "Eight-number something-or-other" next in the countdown.

What have I learned from this? I learned that you are reading the *Recorder*; that you care about what you read; and that you want some amount of substance. I pray that Pastors Bejjani and Yurke will provide you that substance this month.

Commenting about Buck, one reader asked if she had lost her sense of humor. No, ma'am, I don't believe you have. But it leads me to another question of my own. Have we ever had editorial impeachment proceedings?



THE BOARD OF CHRISTIAN EDUCATION

Announces

A Position Vacancy



JOB DESCRIPTION ➔

Executive Director

The Board of Christian Education invites nominations and applications for the position of Executive Director to begin duties January 1, 2000, upon the retirement of Executive Director Ernest K. Bee, Jr. Responsibilities will include:

1. Creating, implementing and supervising Christian Education programs and publications.
2. Teaching through workshops and seminars.
3. Promoting the development of local church Christian Education leadership.
4. Managing the Board's office at 892 Route 244, Alfred Station, New York.
5. Supervising the Board's office employees and publication contract writers.
6. Editing *The Helping Hand* beginning with the the contract year 2000.
7. Meeting with the General Council and Coordinating Leadership Team.

COMPENSATION ➔

The contract is for three years. Moving expenses will be paid subject to agreement. The salary and housing allowance will be established annually and paid semi-monthly. Medical and hospital insurance will be paid. Sixteen percent of salary will be contributed to a retirement plan.

REQUIREMENTS ➔

Active member of a member church of the Seventh Day Baptist General Conference USA & Canada for the past ten years and in general agreement with Seventh Day Baptist Beliefs. Self-motivated with strong communication skills. Appropriate education and experience in similar or related position, preferably with seminary training.

Submit completed application form postmarked by December 31, 1998.

REQUEST APPLICATION FORMS:

The Rev. Kenneth Chroniger
Seventh Day Baptist
Board of Christian Education, Inc.
P. O. Box 115
Alfred Station, NY 14803-0115

We welcome your inquiry. *Application Form, Contract Terms, Job Description, and Qualifications* are available from President Kenneth D. Chroniger.

APPLICATION DEADLINE: December 31, 1998