

The

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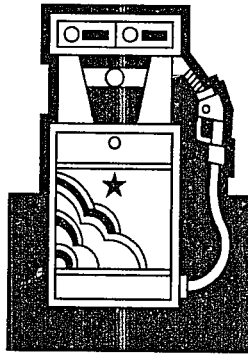
*News for and about  
Seventh Day Baptists*

November 1999

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Is  
your  
church



a  
full-service  
station?



## 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

Robert F. Randolph of Englewood, Colo., will celebrate his 90th birthday on December 1, 1999. Friends and relatives are urged to remember him with cards and letters on his special day.

Bob grew up in Milton, Wis., and taught math at Milton College for a number of years. He and his wife, Gladys, moved to Colorado in the 1950s.

You can send cards to Bob at: 3334 W. Layton Ave., Englewood, CO 80110.

## Young Adult Winter Retreat



### Celebrate the Millennium!

December 29, 1999 – January 2, 2000  
at the Boulder, Colo., SDB Church

Send your \$10 for registration to Erin Burdick/Dusty Mackintosh at 3626 Catamaran Dr., Corona del Mar, CA 92625  
Any questions? Call Matt Berg at (604) 267-1568  
mberg@interwork.sdsu.edu

## Robe of Achievement nominations

Please send to—  
Elizabeth Bidwell  
PO Box 136  
Shiloh NJ 08353

**Deadline:**  
March 31, 2000

## New Association meets this month

The South Atlantic Seventh Day Baptist Association will hold its first Association meeting the weekend of November 12-14, 1999, in Daytona Beach, Fla. The Association consists of SDB churches in Florida, Georgia, and the Carolinas. President is Pastor Ray Winborne.

# The Sabbath Recorder

Establ. 1844



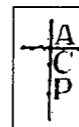
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## Final call for SDB sport shirts

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- Assorted colors and sizes
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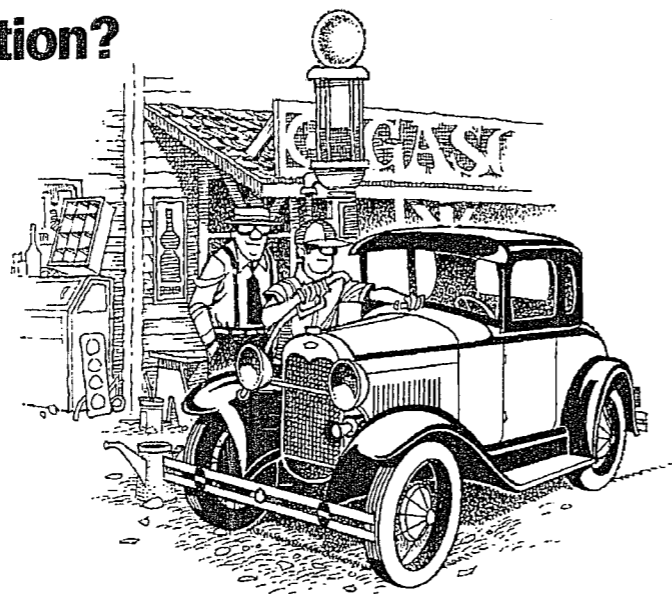
### Order from:

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All orders must be received by Dec. 31, 1999

# Is your church a full-service station?

A Conference Bible study by Robert Van Horn



The day of the full-service gas station seems to have vanished. The idea that I could pull into a gas station and find someone to fix a flat, check my oil, fill my gas tank, and check the air in my tires is one that I would hardly entertain these days.

Times are changing, and in many ways, I am glad to see it. However, some things are important not to change.

As we explore the concept of service stations, I would like us to think about whether we, in the Church, are to be a self-serve or a full-service gas station.

*Thy word is a lamp unto my feet, and a light unto my path.*  
—Psalm 119:105

**Many churches have food pantries and clothing banks. However, there are other ways for us to be a "full-service" station.**

*Thy word have I hid in mine heart, that I might not sin against thee.*  
—Psalm 119:11

These two scriptures set the stage for this Bible study. When we truly believe that God's Word is to be the directing force and provide the boundaries of our existence, then

the words God has recorded in the pages of the Bible become compelling motivators in how we choose to live our lives.

*I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service station* (speaker's addition).  
—Romans 12:1

As we look at this verse, we find that we are challenged to be a *living sacrifice!* Let's check into four areas of this concept of being a "living sacrifice."

First, *sacrifice was instituted because of Man's sin.* This sin separates Man (that's you and me) from God. Because of sin in my life, I need

a sacrifice to pay my debt and make it possible to have a relationship with God. Imagine a great chasm separating Man from God when you think of this concept.

Second, *atonement is the payment for Man's sin.* I really love the idea of separating the word atonement into three words: at-one-ment. The idea of becoming "at one" with God, a true fellowship, is wonderful.

The third area I want us to consider is the *sacrificial animal.* These animals were not the worst of the flock. They were the best, the ones without blemish.

For those of you who are visual learners, imagine my son, Christopher, who just went rolling down the dunes on the beach at Lake Michigan. While rolling, he became disoriented and rolled right into the wooden stairs. If you could see him, you would know that he has a gash on his forehead, and scrapes and scabs on his nose and chin. He is blemished! So, he is unacceptable as a sacrificial offering.

But wait a minute. Didn't this scripture say that the sacrifice was to be living?

The fourth area of this sacrifice is that it is *living.* Yes, that's right, you and I are to become a living sacrifice which is holy (sinless) and acceptable (unblemished).

Not only that, but we are the ones who are designated to present ourselves to God. That presentation is made possible only because of the mercy God has shown. Romans 12 goes ahead to explain that this presentation, which encompasses our

daily living, is *only our reasonable service.*

*And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.*

—Romans 12:2

The concept that we are not conformed to this world but transformed by the renewing of our minds may seem a bit abstract. But what I love about this passage is that we are not left with abstract concepts of what this transforming means.

In verses 2-21 of Romans 12, we find that the ways of service are clearly defined. There is a very specific list of what to do and what not to do.

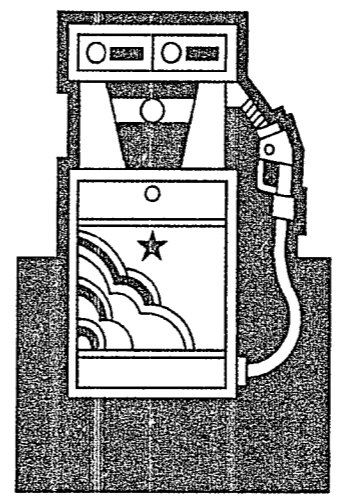
The list starts off with using the spiritual gifts which we have received: prophecy, ministry, teaching, exhortation, giving, ruling, and mercy. We should use love without dissimulation (not disobedient to authority, not disorderly, not insubordinate).



We need to be kindly affectioned with brotherly love, preferring your Christian brother, not slow or lazy in business but bubbling in energy, considering your work a part of your service to the Lord. Help with the needs (not wants) of other Christians, be hospitable, and the list goes on.

There are two other scriptures that we need to examine as we think about being a service station, and whether we are a full-service station or not.

*Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows*



## This Conference Bible study was introduced by three skits to help focus on areas which can defeat victorious Christian living.

The first skit was presented by Lana Van Horn and Martha Greene. Lana arrived at the gas station where Martha was the attendant. Martha proceeded to offer to check the oil, air, clean the windows, etc. Lana was in a very big hurry and had no time for full service.

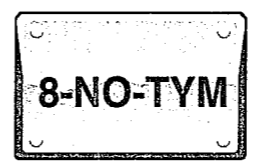
Lana continued to decline all of the service that Martha offered, even though Martha warned her of the need for servicing the car. Down the road, the car began to overheat. Lana was left broken down along the road. This illustrates the

hazards of being too busy.

The second skit centered on how we focus on worldly things, as Christopher Van Horn demonstrated the lust of the flesh and living for girls. Christopher was so involved with escorting Conference President Norma Rudert around, that he neglected the "low gas" warning light and soon his car stopped.

We should really attempt to keep our eyes on Christ and not the pleasures of this world if we want to get anywhere.

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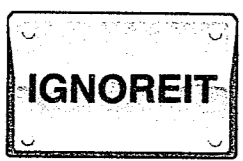


*in their affliction,  
and to keep himself unspotted  
from the world!*  
—James 1:27

This verse comes from the context of being a doer of the Word and not a hearer only. It challenges us not to merely take a glance at our life, but to carefully look into the mirror seeing what is truly there. It ends with this little challenge, that if we are assessing our religion correctly, we will not overlook orphans and widows, and will keep ourselves clean from the world (where things consume us).

*When the Son of man shall come  
in his glory,  
and all the holy angels with him,  
then shall he sit upon the throne  
of his glory;  
And before him shall be gathered  
all nations;  
and he shall separate them one  
from another,  
as a shepherd divideth his sheep  
from the goats;  
and he shall set the sheep on his  
right hand,  
but the goats on the left.  
Then shall the King say unto them  
on his right hand,  
Come, ye blessed of my Father,  
inherit the kingdom prepared  
for you from the foundation  
of the world;  
For I was hungry, and ye  
gave me meat;*

The third skit was Marissa Van Horn driving her car while "be-bopping" to her music. As Marissa drove around, she began to hear a noise. Deciding that she didn't want to be bothered, she turned her music up louder than the noise. However, the pinging and thumping in her engine was important, and her car soon quit.



She became aware that noises are a warning. She realized that there are many things in life, weaknesses that we possess, that we may choose to ignore. If we ignore them, then we are headed for trouble and can never become holy.

*I was thirsty, and ye gave me drink;  
I was a stranger and ye took me in;  
Naked, and ye clothed me;  
I was sick, and ye visited me;  
I was in prison, and ye came  
unto me...*  
—Matthew 25:31-36

As you may remember, I started this study with the concept of things

**I remember a time  
when people were sick  
and someone would  
cook meals and  
deliver them.**

changing. Many times this is for the good. However, I remember a time when people were sick and someone would cook meals and deliver them. I remember when people would help clean someone's home if that person couldn't.

How often are we involved in this kind of ministry today? Has the need gone away, or have we just refused to be concerned with it?

I remember when my brother, Darwin, and I had the task of cleaning the home of a lady who was in the hospital. She had been unable to care for herself and her hundreds (it seemed like!) of cats. She also had kept all her newspapers and maga-

zines in stacks throughout the house. As the litter box became full, the cats simply began to use the house and the abundant supply of papers and magazines for kitty litter. What a mess!

I must admit that, as unpleasant as that job was, I remember it vividly. We sometimes need to do some pretty ugly jobs to practice "pure and undefiled religion."

Many churches have food pantries and clothing banks. These are two ways of taking care of those in need. However, there are other ways for us to be a "full-service" station.

Our church in Columbus, Ohio, supports the local Pregnancy Decision Health Center by supplying toilet tissue, disinfectant soap, urine cups, paper towels, and other items to help their ministry of saving the unborn. Is there a project like this that *your* church could help support?

Think about those folks who are in prison. Yes, they have broken the law; and yes, they must be punished and rehabilitated. But Jesus loves them and wants each to come to Him. How can they hear without a preacher? Who will go to visit them and be that messenger? What about the homebound? The elderly? Are we practicing true religion when we turn our backs to those in need?

I am amazed that when I study a topic, I always wind up convicted about how much more I need to do. I always seem to have areas where I am not carrying out all that I can.

This study is not about any new scripture, or anything that we have not heard before. It is about looking at our own reflection as a person, and as a group (the Church), and seeing if it reflects what God wants it to.

It is about being "holy." It is about making God's Word the lamp which lights our way! It is about becoming a "full-service" service station. **SR**

*Robert Van Horn is pastor of the SDB Church in Columbus, Ohio. See his profile on page 19.*

**Not by might,  
nor by power**

**A message shared at the  
ordination service for Doris Barber, deaconess**

by L.B. Lee, Doris' pastor

*Not by might. Nor by power.  
But by My Spirit, saith the  
Lord of hosts.*  
—Zechariah 4:6b

Someone quoted this to me the other day, and it reminded me of our dear Sister, Doris Barber. I believe that she has lived every day by those words since her acceptance of Christ.

*Not by might. Nor by power. But by My Spirit, saith the Lord...*

On March 31, 1999, I was privileged to deliver a letter to Doris Barber. It stated that our church members believed that she should be ordained as a deaconess of the Colorado Springs Seventh Day Baptist Church, because of her lifetime of commitment to the Lord and service in the church.

Doris is truly filled with the Spirit of the Lord and stands out in her humble service to Him and His Church. Let me share something about different kinds of people.

In Southern California, where I grew up, much of the land is semi-arid desert. As you drive through the countryside, you would be amazed at how one field can look as dry and lifeless as a bone, yet the field next to it will be green with grass and have flowers in bloom and trees full of fruit. Everything is colorful and full of life and beauty.

It always amazed me as a child, as it did many people visiting the area for the first time. How could one field or farm be this fruitful, and the next be as dry as Gideon's fleece without a drop of dew?

The reason, of course, is that the fruitful farm is irrigated. They just



*Doris Barber after her ordination as deaconess of the Colorado Springs SDB Church.*

**Doris truly lives by the  
Spirit. She exemplifies  
what a woman of God  
should be.**

pour the water on and keep everything green.

It is the same way with people and the Spirit of the Lord.

Some people try to do everything on their own, ignoring God or even rejecting Him. They try to do things by their own might; by their own

power. But they are never as fruitful as the one who seeks the Living Water that Jesus has to pour out on them.

Doris Barber has this Living Water, and her life is fruitful and green. She lives by the Spirit of the Lord. And she surely bears the Lord's fruit, just like an oasis in the desert.

In Galatians, the Bible speaks of being fruitful, of having the Fruit of the Spirit. Let's look at this fruit:

**Love**—Doris is filled with that Love in the way that she cares about our church by giving of herself unselfishly to everyone she meets. I hear compliments every week about how much those who walk through our doors feel loved by Doris.

**Joy**—She lives her life daily in the Joy of the Lord, and that joy gleams out from her, overflowing onto others in our church. I know that some days when I feel like I am not doing a good enough job as a pastor, I can always count on Doris for a smile or words of encouragement. That really helps me sometimes. And I have heard the same from many others. Doris, you truly bring the Joy of the Lord to all of us.

**Peace**—Doris is a peacemaker. In the wisdom of the Lord, she does all she can to work with the members of our church in harmony and teach them by example to be a true family and love each other.

**Patience**—Doris is blessed with  
*cont. on next page*



**Not by might, cont. from page 7**

patience. I remember the first time I met her. It was our church's second week. The few who had come the first week were gone, and I resolved myself to thinking that no one would show up that Sabbath morning.

As I sat there in the church, I heard the door open and in came a woman with an injured leg. She

she is the first one to go up and greet a visitor. She is the one to get their phone number and give them a call.

Countless times she has called me to get someone's address to send a note. She is the first one to send a get-well card when someone is sick. And, in many cases, she visits them. Doris is

this church since the first day she walked in. She has served this church in every way needed. She gave the children's message faithfully for over two years, each and every week. She has served Communion. She has assisted in baptisms, and checked in on members and friends when she knew I couldn't. She has been there every step of the way when I or the church needed her. There is none more faithful than she.

**Some people try to do everything on their own, but they are never as fruitful as the one who seeks the Living Water that Jesus has to pour out on them.**

had to ask her daughter to drive her here. She came upstairs. I told her it may just be the two of us this week. She gently assured me that was all right, and that we could fellowship and worship together.

Doris said she was a Seventh Day Baptist and wondered why we had taken so long to start a church in Colorado Springs. Then the three of us fellowshiped together—Doris, me, and the Lord.

Since that day, Doris has been patient with our church, supporting it in every way. She has also been patient with me as her pastor as I struggle to learn what that title really means. And she has been the greatest encouragement to me.

I remember that Doris' daughter, out of care for her mother, had warned me not to expect her to come every week. But she has. She has seen this church through its hard time and its harvest times. And I am sure that if it were still just her and me, she would continue to patiently come every week.

**Kindness and Goodness**—I have never met anyone like her. From the very beginning of our church,

truly kind and good to all who come in contact with her.

**Faithfulness**—There are not many more faithful than she. She stood by her husband during his times of sickness and until he went to be with the Lord. She is faithful to the Lord in all matters, and surely faithful to this church. Her attendance at our services is higher than anyone else, including her own pastor. And she is faithful in service to her church.

Doris, in my belief, and I am sure in the sight of the Lord, has been a deaconess in the service of

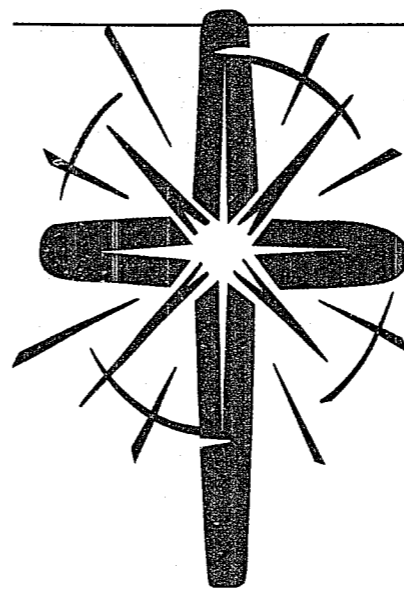
**Gentleness and Self-Control**—Doris truly lives by the Spirit. She exemplifies what a woman of God should be. I pray that all the women and young girls will look to her as a role model. I know they look forward to seeing her smile each week, and worry if she is ever absent. We can all learn from her gentle, temperate ways. I, myself, treasure her opinions and oft times ask for them.

These attributes are not by her own might, nor by her own power; they are by the Spirit of the Lord.

My daughters call her "Grandma Doris." My wife and I call her our dearest friend and partner in the work of the Lord. The members in our church call her a sweet, caring, godly woman. And I am sure the name the Lord has given her is "Good and Faithful Servant!" **SR**



*Church members, family, and friends gathered for Doris Barber's ordination.*



**Substance, not style, central to worship planning**

by Carl White  
From the Associated Baptist Press

Churches can avoid the so-called "worship wars" by focusing on planning and preparation instead of style, two Alabama ministers believe.

"Any style of worship that is appropriate to that congregation and planned well can produce growth," said Milburn Price, dean of Samford University's school of music and part-time music minister at Vestavia Hills Baptist Church in Birmingham, Ala.

Price and the church's pastor, Gary Furr, called on pastors, ministers of music, and other leaders at a recent conference to be less preoccupied with style of worship and pay more attention to content.

Central to their approach is planning.

Furr told the crowd in Jackson, Miss., that six critical issues in worship planning apply to any style of worship:

• *Every worship service needs at least one point.*

"There are 52 services in a year," he said. "You don't have to try and say everything in one week."

• *Begin with the end in mind.*

What are you asking the congregation to do? What do you hope will

transpire during the worship service?

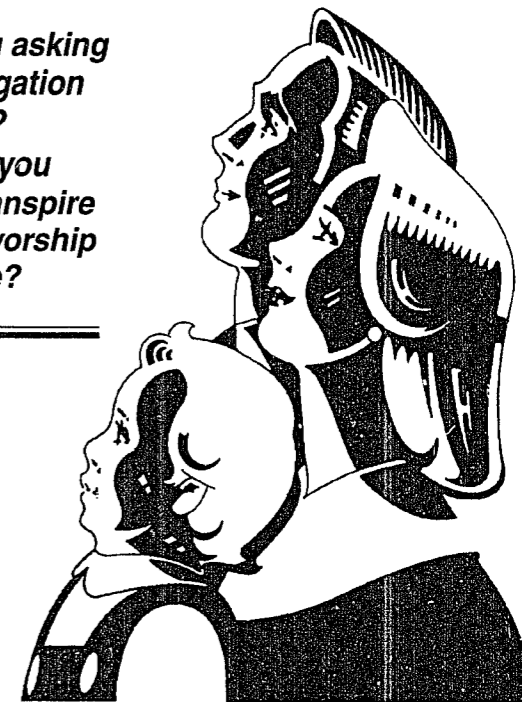
• *Think about transitions—how one element in the service leads to the next.*

It should be apparent to every worshipper that the entire service fits together and makes sense as a whole.

• *Use opportunities beyond the printed bulletin to prepare the congregation for worship.*

Furr said a church can educate people about the meaning and elements of worship on Wednesday evening. Or, "Let the children's sermon be about one element of worship, like reading Scripture. You'll

**What are you asking the congregation to do?  
What do you hope will transpire during the worship service?**



also be teaching adults. Tell the children why you read Scripture, and then have someone read Scripture," he said.

*•Plan with the congregation in mind.*

"Fred Craddock says the congregation is part of the sermon," Furr said. Ministers should ask questions like, Who are they? How will they participate? How will this service represent them? What impact will it have?

*•Think about giving space and places for response.*

In addition to the traditional altar call at the end of a service, silence can be a response, or joining the pastor at the altar for prayer.

Price said the heart of worship is a dialogue between the congregation and God, and music is often the language of that dialogue.

"In recent years I have come to view music style as some form of an analogy of a cultural language," Price said. "In a country where you don't

know the language, you feel disoriented, even if you have a translator. The same is true with a music style you don't relate to. But to a style you do relate to, you feel natural—it communicates."

Problems arise, Price said, when one group tries to spiritualize its style preference and make it normative for everyone else. "It's a sin to spiritualize your style," he said.

"The first consideration in planning worship is not what style but what text," Price said. "After deciding on the text, then you discuss the various styles."

Furr suggested the struggle over worship style taking place in many churches is evidence they are uneasy with their role in a changing society.

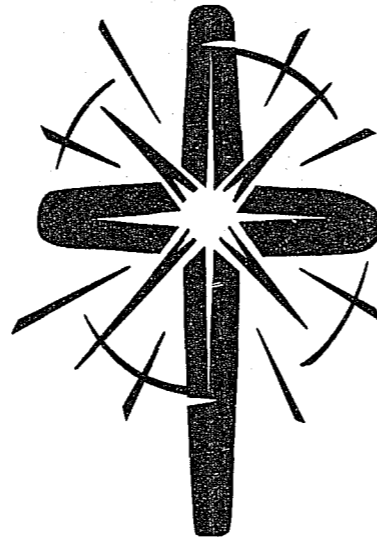
"We are losing hold on the culture, and we are scared," he said. "The attitude today is you don't have to have

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**While worship seems so lofty in its ideals, we forget that it is human beings who are doing worship in a specific time and place.**

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church to have spirituality, and we are having trouble with this."



Furr and Price said people are really seeking not a particular style of worship but authenticity in worship. "People are crying for something real, something meaningful," Furr said.

Furr said a church should frame its consideration of worship style around six questions:

- 1) What are the irreducible, essential aspects of worship?
- 2) What are the diversions and confused motives that might keep us from true worship?
- 3) What is the role of music in worship?
- 4) What are we attempting to do in worship, and who decides?
- 5) Who are we as a congregation?
- 6) What is the "fruit"?

"While worship seems so lofty in its ideals, we forget that it is human beings who are doing worship in a specific time and place," Furr said.

Furr said churches should be theological rather than pragmatic in their approach to worship. "We need Christian spirituality." **SR**



Women's Society page by Donna Bond

## Live in harmony: Our responsibility not to hurt

On the way home from Conference, my dad, sisters, brothers-in-law, and I were discussing what Conference themes we would choose.

Reflecting on this conversation, I think I would modify Conference President John Camenga's challenge to "live in harmony with one another" (1 Peter 3:8) to read, "If it is possible, *so far as it depends on YOU*, live at peace with everyone" (Romans 12:18 NIV, emphasis mine).

Paul knew that perfect harmony is not always possible, even among believers. What is harder to understand is that when there is strife, sometimes it is *my* responsibility, and sometimes it is the *other person's* responsibility.

We cannot control what our sister does or how she responds to what we do, but we can control how *we* treat others and how *we* react to inevitable oversights and misunderstandings, and even intentional injuries. Let's concentrate this month on our responsibility of how we treat others.

Pastor John's illustration of cutting puzzle pieces down to uniform

squares is on target, for it is the unique features of each piece that hold the puzzle together. So it is with individual personalities in the church family.

Condemning an individual difference, especially a superficial one, has a great potential for turning new Christians off for Christ. In 1857, for example, Plymouth Church in Chicago forbade a young man to speak in church because of his poor grammar. Potential damage seemed likely. Fortunately, Dwight L. Moody did not let this admonishment deter him from preaching a message of Christ's love worldwide, or founding a world-renowned Bible institute!

Church people are often inclined to set agendas for others, inviting disappointment and frustration. Of course, there are certain relationships where agenda-setting is necessary (i.e. parent/child, teacher/student, etc.), but how many times do God's people say, "You should do so and so," "You shouldn't feel that way," "A Christian should think such and such"?

For example, being told that I don't have the "joy of the Lord" because I am not smiling, or that I should be bathed in the Spirit during certain types of music does not increase my storehouse of joy or sharpen my desire to worship with that "advisor."

I have heard a story about a woman who stopped going to church because no one ate any of the cake she took to the fellowship dinner. Conversely, I know someone who cuts each cake and places pieces on paper plates to make knife-cutting injuries less likely. What a difference such a small gesture can make in relationships!

Of course, there are certain behaviors that cannot be tolerated in the church. We don't allow a thief to continue to take up the offering, but Christ would have us allow the thief to worship in our midst (i.e., "hate the sin but love the sinner").

A Baptist minister found himself in the unenviable position of confronting a young woman in his congregation about her lifestyle. She was legally married to an abusive, non-supportive husband who had deserted her and their three children. But she was living with someone else, a loving man who was serving as a good father.

Yes, the pastor admitted, the woman was "living in sin." However, the criticism from church members was that the couple and the children were *sitting together in church* as if they were a "real family" (i.e., "hate the sin and hate the sinner, too").

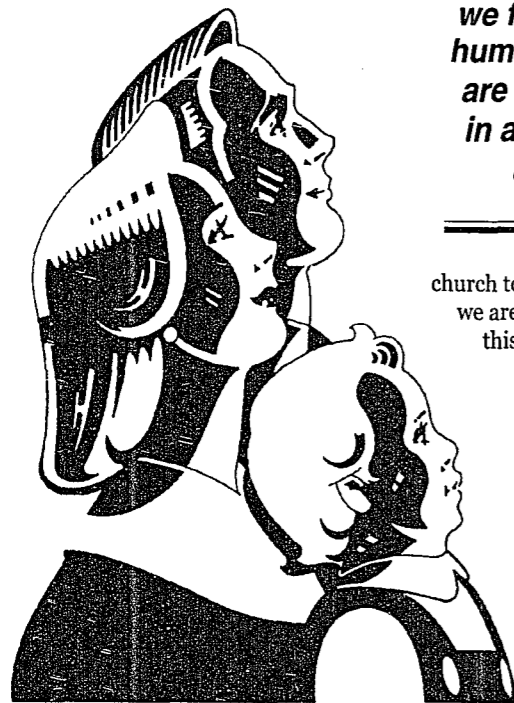
What message do *we* give about harmony in Christ? **SR**

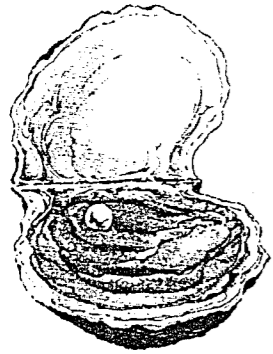



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**We cannot control what our sister does or how she responds to what we do, but we can control how we treat others and how we react.**

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Pearls from the Past by Don A. Sanford, historian

## Dear Emma...

About a year ago, I received a complimentary copy of a book entitled *After Chancellorsville*, with a subtitle, *Letters from the Heart: The Civil War Letters of Private Walter G. Dunn & Emma Randolph* by Judith Bailey.

Both Dunn and Randolph were members of the Piscataway (or New Market) Seventh Day Baptist Church in New Jersey. Church records indicate that Dunn was baptized on April 17, 1859, the son of Joel and Joanna (Fitz Randolph) Dunn; that he volunteered for the army in 1862; was wounded in the Battle of Chancellorsville in 1863; and died on April 17, 1866.

Emma Randolph was baptized and joined the church in 1862, and also died in 1866. Both the Dunn and Fitz Randolph names were quite prominent in that church from its beginnings in 1705.

Of the 18 charter members of the Piscataway Church, five carried the name Dunn and four were Fitz Randolphs. Walter's great, great, great-grandfather, Samuel, was called to the deaconate in 1724, and his great-grandfather was clerk in 1811.

Emma also traced her lineage back about six generations to charter members of that church. Their lines crossed several times, and I found my own lineage shared in those early years. However, it was not the genealogy, but the expression of their growing affection for one another and the bond of religious faith, that is at the heart of their correspondence during the Civil War.

Walter had enlisted in the 11th New Jersey Volunteers in the summer of 1862. His unit was caught in a counterattack at Chancellorsville, and he was wounded. A musket ball had entered the base of his neck, passed through a lung, and lodged behind his right shoulder blade. He partially recuperated at a hospital, then returned home on a short furlough before being reassigned to a non-combatant hospital unit in Baltimore, Md. It was from there that most of his letters to his cousin, Emma, were written.

Many of the letters from Emma to Walter were destroyed so that they would not fall into the hands of rebel forces when they closed in on Baltimore. Thus most of the preserved letters were those that Walter had written to Emma. But it is not difficult to read between the lines to pick up the thread of their weekly, and sometimes almost daily, correspondence.

In a letter written from the hospital in April 1864, Walter wrote, "Tis Friday evening. How different my Sabbath eves are spent here to those spent at my quiet and loved home. I would like to step in and see how you are spending this eve. I presume you are either at meeting or at home, probably reading your Bible."

In another letter he wrote, "Tis a beautiful Sabbath morning, would I were in New Market long enough to attend church. You cannot imagine how I would enjoy it. It is my desire that the hope that you expressed, in reference to attending church today, may be realized."

In an addendum written that evening he added, "You asked had I ever any inclination to leave the Sabbath. No, I have not. I believe it to be the day appointed by God and still endeavor to observe it as such."

In the introduction to Part II, the author turns more of her attention

to Emma's life at home, where she suffered from a severe illness in her lungs and from chronic headaches.

"For Emma herself, life in New Jersey revolved around her large family in Plainfield, the Seventh Day Baptist Church in New Market—services, Sabbath School, fund-raising events—and the normal busy round of family visits, trips to the beach, and ice-cream socials. Even without reminders from the eloquent and strong-willed Reverend Courtland Rogers, Emma knew that life was perilous and short."

The epilogue to the book records the marriage of Walter and Emma on September 19, 1865, and moves almost immediately to a conclusion.

The suffering caused by this war does not end when the guns cease firing. Men wracked by disease and wounds continued to die.

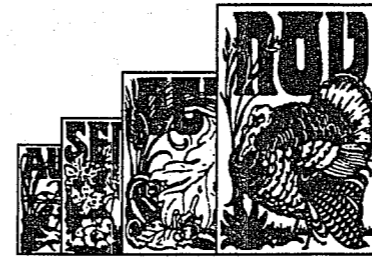
In January 1866, Walter caught a cold. His condition worsened steadily, becoming the much-feared illness of the lungs that had so worried Emma. As he weakened, complications from his old wound set in. After 12 weeks, on April 16, 1866, he died in Plainfield. He was 23.

Soon thereafter Emma gave birth to their daughter, Mary Emma Dunn. But again there were complications, and Emma died suddenly on August 20, 1866, in her father's home in Plainfield. She was just 22...

Less than a month later, on September 17, infant Mary Emma also died.

"In this death," noted *The Sabbath Recorder*, "the last light of a family has expired. Father, mother, and child are now numbered among the dead. They are, we have good reason to hope, an unbroken family in the kingdom of heaven."

cont. on page 23



# SR Almanac

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

### One year ago—November 1998

SDB writers Mayola Warner and Doreen Sanford Davis address the topic of blending music and worship styles.

Religious researcher George Barna declares that "True Worship Is Rare" among churches today. Lannette Calhoun invites readers to think more about worship as part of seeking spiritual maturity.

The educational and ministry path of Experience Fitz Randolph is reviewed on the "Pearls" page.

Earl "Butch" Hibbard named Sabbath School Teacher of the Year.

Rodney Henry announces intention to leave denominational service at the end of 1999.

Feature by Loyal Hurley asks, "Is foot-washing an ordinance?"

Pacific Coast Association camps (Pacific Pines and Pacific Firs) have first exchange camper.

Former *SR* editors K.D. Hurley and Leon Maltby add features on theme of thanksgiving.

Shelley Austin of Dodge Center, Minn., shares her thoughts as a physical therapist on the youth page.

Rev. Rex Zwiebel re-enters the pastorate after serving four years as dean of the Center for Ministerial Education.

### 50 years ago—November 1949

Vocational Committee reports receiving few calls concerning employment over the past year.

Report of Pastor Wendell Stephan's ordination at the Plainfield, N.J., church. Historian surmises that this was the first pastoral ordination at the church since William C. Daland some 60 years prior.

A.J.C. Bond, dean of the SDB School of Theology, to be included on the board of a new ecumenical journal, *The Protestant World*.

"The History of Christianity" class, taught by Dr. Wayne Rood, is "the heaviest single course" offered at the School of Theology this semester.

North Central Association held at Albion, Wis.

### Five years ago—November 1994

Main features include Conference sermons by Pastors Harold King and Gordon Lawton.

Testimonies shared from students of the Sabbath School Teacher of the Year, Alan Crouch.

Carrol Burdick reflects on the old Andover, N.Y., church.

New pastoral ordinations: Luis Lovelace in Atlanta, Ga., and Dale Smalley in New Auburn, Wis.

Erik Henry relates his experiences in the singing group, "Stained Glass."

### 10 years ago—November 1989

Church members in the Alfred, N.Y., area write about their concerns of environmental abuses.

Christian Education page completes part two of "Christ in the Little Red School House."

Columbus, Ohio, church moves to new suburban Westerville location.

News updates arrive from Alfred; Carson and Lake Elsinore, Calif.; New York City; and Shiloh, N.J.

Obituary listed for Rev. Duane Davis.

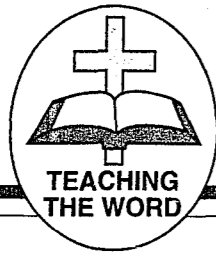
### 25 years ago—November 1974

Clarence "Sunny" Rogers, local church leader and president of the SDB Memorial Fund, dies at age 57.

### ...where are we headed?

#### Pray for—

- your participation in worship
- denominational executives and workers
- your Sabbath School teachers
- improved environmental awareness
- the work of the Memorial Fund
- God's blessing on outreach attempts
- our seminary students



## Christian Education

by Ernest K. Bee Jr.

### 1999 Sabbath School Teacher of the Year

Marilyn Merchant of the Riverside, Calif., Seventh Day Baptist Church was the recipient of the Crystal Apple Award as the 1999 Sabbath School Teacher of the Year.

Rev. Gordon P. Lawton, chairman of the Sabbath School Committee of the SDB Board of Christian Education, made the presentation to Marilyn's pastor, Rev. Gabriel Bejjani, during the General Conference award ceremonies at Hope College in Holland, Mich., this past summer.

Each year, the Sabbath School Committee seeks one teacher from the many who exhibits the qualities of faith and teaching that we find in the life and teachings of our Lord Jesus Christ, and who currently serves as a Sabbath School teacher of the nominating church. While we present only one award, the Crystal Apple represents the dedication of



Marilyn Merchant (center) with her two daughters, Pamela Townsend (l.) and Suzanne Phillips.

Marilyn (Mrs. Claire) Merchant is presently serving as teacher of the Senior Ladies Class of the Riverside church. She has filled that position since 1958, when she moved to the

50 years of teaching Sabbath School classes.

The Riverside Sabbath School superintendent stated that Marilyn "does a unique job of... [relating] the weekly lessons to our daily living, applying Christian principles for the growth of the class members. She allows time and encourages the members to share experiences and thoughts and ideas... I have never known her to come to class without very adequate preparation of the day's lesson. She uses materials from other sources to augment the good comments in *The Helping Hand*." **SR**

**"I have never known her to come to class without very adequate preparation of the day's lesson."**

**—Riverside superintendent**

all the teachers in the Conference. We urge every church to encourage and support their teachers.

West Coast from Battle Creek, Mich. On December 6, 1997, Marilyn was honored by the Riverside church for



## FOCUS on Missions

### SDB Conference of Kerala, India

by Kirk Looper

It is a challenge when one of our sister churches tells of a need which requires money to be "fixed." One of the exciting things about this job is the way that God provides the required funds. All of the money is not provided, but I believe that His will is expressed by the way He provides.

Kerala, India, needed medical supplies and care to battle a hepatitis-B epidemic. It was amazing the way God provided funds to meet that challenge. Another need has arisen in Kerala because of the work that went on during the epidemic.

Nowadays in India, it has become difficult to spread the Gospel directly because the Hindu BJP government is strictly against conversion. Recently, Hindu fanatics burned another Catholic priest of Indian origin. The BJP has declined proposals brought by the United States government to negotiate with U.S. officials regarding religious freedom.

The only way to attract people is through personal evangelism and so-

cial work. So the Malankara Seventh Day Baptists have stepped in with social programs such as a health care unit, a program for preventive measures against contagious diseases, hospital visits, and a supply of pure

drinking water by erecting bore wells for people who reside in groups in the rural areas.

started the needed construction; at present, they are forming the basement. The building will consist of four floors comprising office rooms, treatment rooms, kitchen, prayer hall, re-

**Nowadays in India, it has become difficult to spread the Gospel directly because the Hindu BJP government is strictly against conversion.**

As an immediate measure, they launched a program to supply daily lunches to the poor in the municipal hospital. A balanced meal will be delivered to those in the hospital who cannot afford to purchase meals.

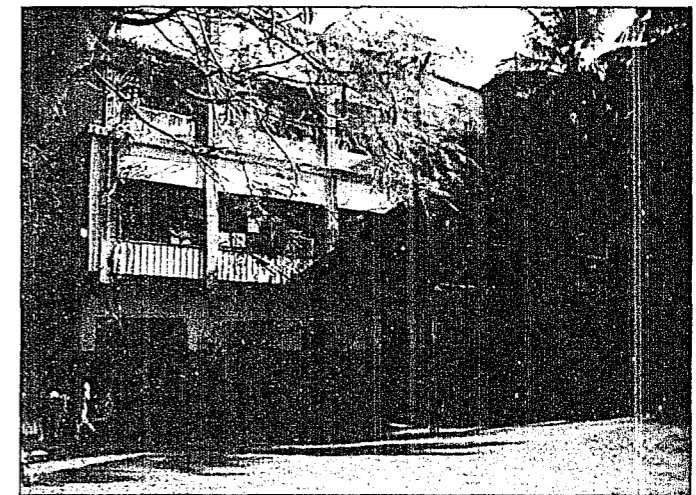
It is their dream to start a home for the elderly, with a clinic for the poor and needy. They intend to provide free treatment and accommodations in this home, and plan to house 20 elderly people. They have already

creation room, and a few bedrooms. It will be named "Sunshine Home," because it will be a sister concern of their Evershine English School.

This total project will cost about \$83,000. We hope and believe that you will be pleased to hear about this project and agree with us that it is the best program to reach the public with the message. Please pray for its success and fulfillment. It is our earnest request that some will be willing to help to bring this dream to reality. **SR**



Rev. K.S. Thankachan (left), secretary of the Kerala Conference, and Rev. K.P. Kurian, president.



The Evershine English School run by the SDB Conference in Kerala, India.





# the BEACON

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

November 1999

## Nicky, the Neckless Beetle

by Kecia Thompsongordon

The following story is based on actual events. The names have not been changed to protect the weak, and some names have been added.

It was a late Friday night/early Sabbath morning, not unlike most at a Young Adult Pre-Con. Nicky the Neckless Beetle was walking home from a hard day's work when he noticed that a door was open to an "L"-shaped dormitory. He thought to himself, *I've never been there before. I think I'll check it out.*

So Nicky walked into the building and after a few minutes found himself on the first-floor landing where a group of people were conversing. One of the young adults (we'll call

him John Mark) saw Nicky and said, "Hey, there's a beetle," and flicked it to another young man we'll call Steve.

Steve looked at the beetle and said, "Oh yeah," and flicked him back to John Mark.

John Mark then replied, "Hey, let's play Flick the Beetle."

Steve agreed and the two young men proceeded to pass the beetle back and forth. That is, until Steve said, "Hey look, you just flicked the beetle into a spider's web!"

Indeed John Mark had hit Nicky into the web of Dave the Spider.

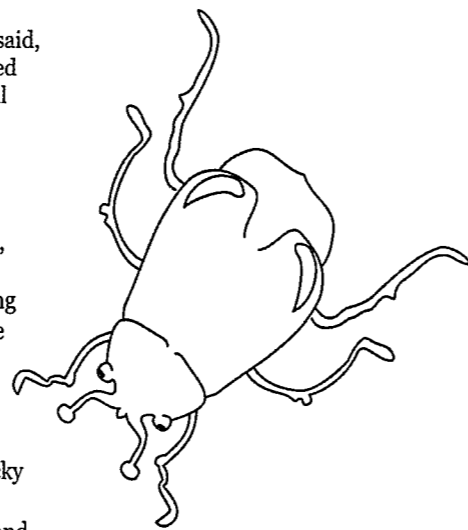
Dave the Spider saw his prey and headed towards him. "Wow," said

Steve. "That spider is out to get him!"

The attention of the group quickly turned to Nicky and his newfound dilemma.

The group watched as Dave pounced upon Nicky and began wrapping him up in tiny spider fibers. Nicky began to fight with all his might, but the more he fought, the more he got entangled.

It became apparent to the group, as

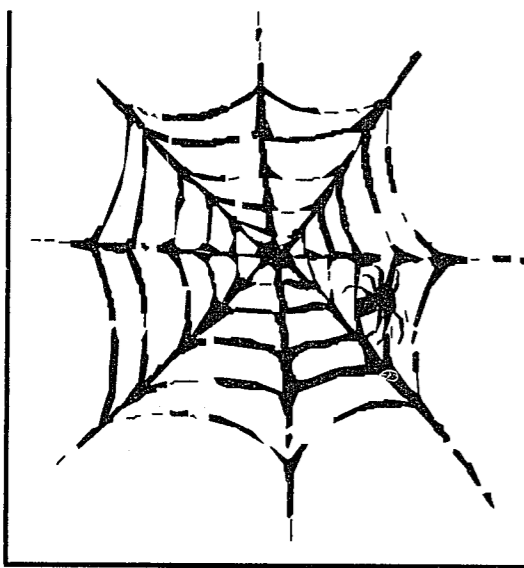


well as to Nicky, that this was the end for poor old Nicky the Neckless Beetle. Eventually, Dave the Spider pulled Nicky into the farthest, darkest corner of his web where he would have a nice feast.

We sometimes are like Nicky. We go down a road that doesn't seem to look that bad and we wind up getting flicked around until we find ourselves in the spider's web.

Nicky's problem was that he tried to get out of the web by himself.

The difference between Nicky and us is that we can reach out to God and ask for help. We can avoid becoming a part of the feast by acknowledging that we can't do it all by ourselves, and that we need God. **SR**



Young Adult Connection

## God's plan, God's timing

by Nathanael Lawton

a good thing that He's in charge.

On the way to training, racing down the highway at 65 miles per hour most of the way, I learned a lot about patience. I ran into a big traffic jam around Philadelphia that I managed to go through three times before making an essential turnoff. I could have been really upset at myself, the construction, and the people dangerously bypassing the line by using the road's shoulder.

God said—without me really knowing at the time—"Nathanael, this is okay. You'll get there." So I had peace amid the horns, smog, fine specimens of human frustration, and still having a long way to go. I was glad when I finally arrived at the Graffius house at 2:00 a.m. Sleep was good.

I had just received practical experience that would be invaluable in dealing with campers at Camp Paul Hummel all summer. What was I supposed to say?: "No, God. You can't do that. I'm supposed to learn *at* training. Don't you know that's what training is for?"

No, Nathanael, God uses whatever situations He wants and even redeems bad ones to bring out something good.

After morning chapel on Sabbath at Intermediate Camp, one of the boys stayed behind as everyone else left and just sat there quietly. I stayed behind, too, and my imagination began to race. I had thought all the kids were saved, but maybe for the first time I'd get to pray "the prayer" with someone.

I went over and tried to talk about God. Then something inside said, *Shut up, Nathanael.* So, we sat in silence with only an occasional comment. I had a million ideas on things

to say that I had to "strap down." Finally, the boy said that this was the first time he had been away from home for so long with no other family members around.

*Duh, Nathanael; the kid is homesick.* So we just talked about what things were like where he lived.

It was the end of the week, time to be saving souls, I thought. We're supposed to deal with homesickness the first three nights, and give the altar call and sing "Just as I Am" during the rest of camp. Doesn't God know that's the way we plan things? Of course. He knows everything, and that's why He has His own plans.

I really am blessed that God chose to use me in a way that I never would have suspected.

The next week during Junior Camp, we had three boys that stretched me beyond my capabilities. They fought, caused problems, didn't listen, and affected the tone of the whole camp. I just didn't know how to keep them in check without making everyone miserable, while not ignoring the 15 other campers.

For many other reasons also, it was a most challenging camp. But by the end of the week the three boys came to Christ. I remember that vespers service. The speaker kept going and going with interesting thoughts, but they were a little above the kids' heads, and they were getting restless. I remember praying, "Lord, help these kids hear what they need to hear." And they did.

I'm thankful that the speaker went on for so long. God worked underneath, over, and through everything. The way God works is beyond my comprehension, and not because of anything that I did, but the angels were having a party. **SR**

### YOUTH RETREAT

Time to think about journeying to Wisconsin for the first-ever National Youth Retreat!!

**Location:** Camp Wakonda  
Milton, Wis.

**Dates:** Dec. 29, 1999 —  
Jan. 2, 2000

**Director:** Eric Davis  
**Chief Guru:** Matt Olson

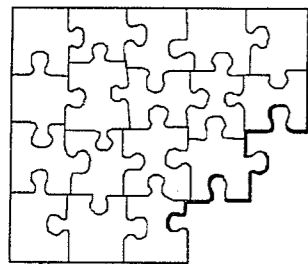
**Ages:** 15 - 18

**Price:** Under \$50 (we hope!)

There is only enough room for 30 girls and 30 boys, so first come, first served! Pre-Register ASAP! Then check your church for forms.

Contact: Matt Olson at  
molson@ibm.net  
or PO Box 284, Berlin, NY 12022  
Phone: (518) 658-2868

# Live in Harmony with One Another



## The President's Page

### Harmony not a puzzling matter

by John Camenga



The simple jigsaw puzzle comes as a jumble of pieces in a box. If all the pieces were square and identical in pattern, it would be an easy task to assemble the puzzle.

I doubt that there would be much of a market for such puzzles. Apparently, people who buy puzzles do so because they like the challenge of putting the odd-shaped pieces together, finding the right place and completing the picture.

Another important fact is that when the pieces interlock, they produce strength and stability for the

puzzle. Each piece remains an individual, but the "ears" on one piece fill the gaps in its neighbors, giving strength and completeness. Occasionally a piece may seem to fit one

filled by that which the believers around us supply.

Sometimes we appear to be a jumble of unrelated independence. Sometimes we may think it would

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***We come together as individual pieces with unique shape, pattern, and style. Gaps in our lives are filled by that which the believers around us supply.***

---

place, but as the picture begins to develop, we discover that it is out of place and needs to be relocated.

I could take a puzzle and cut those pieces down until all of them were uniform squares. I could then shove them together and have a kind of unity based on uniformity, but in the process a great deal of material, a great deal of beauty, and a great deal of strength would be lost.

Seventh Day Baptists must "Live in Harmony" with one another in a way similar to the pieces of a jigsaw puzzle.

We come together as individual pieces with unique shape, pattern, and style. Gaps in our lives are

be easier if we "trimmed everyone down" to one uniform size and shape.

We must understand that our diversity produces strength, not weakness. We are more stable and more beautiful as a people when our harmony is based on what we provide for each other through our diversity.

We are diverse in our diversity. We sing different songs. We have different skills and gifts. We find different issues of theology to be more or less important. We come from various cultural, ethnic, educational, and racial groups.

God can—and will—produce a beautiful masterpiece out of these elements if we use our free wills to live in harmony with one another.

Some people say that the way to build large, strong churches is to find one kind of people and make them your target. It may work, but is it biblical?

I believe that our churches better represent the Kingdom of God when we show how diverse people can work together in loving harmony. **SR**



President John Camenga using a big puzzle to explain harmony.

# Pastor Profile



#### Name:

Robert L. Van Horn

#### Birthdate and place:

April 4, 1954 Olean, N.Y.

#### Current pastorate:

First Seventh Day Baptist Church of Columbus, Ohio (9 years)

#### Family:

Wife, Lana Lou; daughter, Marissa Lee, 19; son, Christopher Jay, 18 (in December).

#### Education:

High School in Washington, D.C.  
Salem, W.Va., College (two years)  
T.I.M.E. (Training in Ministry by Extension) program

#### Former pastorates/employment:

Day Care—Pre-School Teacher, Princeton, W.Va.,  
Community Hospital (eight years)  
Gas station cashier, Jane Lew, W.Va.  
Florist shop, Memphis, Tenn.  
Pastor, Richburg, N.Y., SDB Church  
Pastor, Farina, Ill., SDB Church  
Assistant to the pastor, Lost Creek, W.Va., SDB Church  
Pinkerton guard, Washington, D.C.

#### My first job was:

Cleaning and dishwashing at a Washington, D.C., delicatessen.

#### Personal hero:

My dad, Pastor Delmer Van Horn, and my wife, Lana Lou, for being a wonderful helpmate for 20 years.

#### Favorite Bible passage:

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1).

#### Favorite author:

Rodney Henry, Larry Graffius, Chuck Swindoll

#### Most people don't know (about me):

I can be really crazy, and enjoy picking on my family.

#### When I have time, I enjoy:

A whirlpool bath, camping, my family, the piano, singing, and weekend getaways with my wife.

#### A great answer to prayer was:

Seeing a 68-year-old man saved after years of running from God, and seeing a young adult healed from crippling diseases.

#### A church project I'm excited about:

A balanced church program which involves all of the "Great Commission"—baptizing, teaching, and going. (This includes ministries to those in prison; the Pregnancy Decision Health Center through supplies, and VBS at their training house; Bible club at an inner-city school; as well as regular excellent Sabbath School, choir, youth group, etc.)

#### My vision for SDBs:

For each person to fulfill God's calling and work in their life, and in His church. This means growing up in Him, and then feeding His flock.

## Ministers' Monument remembered

by D. Scott Smith

On Sabbath day, August 28, 1999, a group of Seventh Day Baptists gathered in the old First Hopkinton (R.I.) Seventh Day Baptist Church cemetery to note the 100th anniversary of the dedication of the Ministers' Monument.

The monument, which was originally dedicated during General Conference sessions at Ashaway in 1899,

of time, bidding us 'go forward,' we remembered that largely through their faithfulness and pious zeal, for more than two centuries, the Seventh-day Baptist Conference of 1899 became possible."

Those who gathered at that same spot, another 100 years later, felt many of the same emotions. Included in the group were representatives

**The monument was intended as a remembrance of the pastors who have served the First Hopkinton church and to mark the original location of the second SDB meeting house in America.**

was intended as a remembrance of the pastors who have served the First Hopkinton church and to mark the original location of the second Seventh Day Baptist meeting house in America.

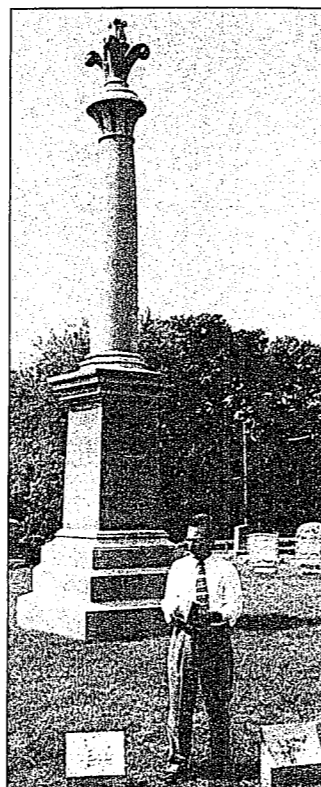
Leading in a brief service, Pastor D. Scott Smith of the First Hopkinton church read excerpts from the dedication service, including the following description of that day, exactly 100 years earlier:

"The coming of the Conference to the First Hopkinton church seemed to bring with it a fitting opportunity to dedicate the 'Ministers' Monument,' and Monday afternoon was devoted to those exercises; a platform was erected for the speakers, and a large congregation assembled to witness the exercises.... As we sought to honor the names and memory of those pioneers, who, though dead, again spoke to us down the long corridors

from the Waterford (Conn.) Seventh Day Baptist Church, the Pawcatuck Seventh Day Baptist Church in Westerly, R.I., the First Seventh Day Baptist Church of Hopkinton, and the Pioneer Seventh Day Baptist Church of Vancouver, Wash. SR



Participants began to explore the cemetery following the service.



Pastor Scott Smith led the anniversary celebration in front of the 100-year-old monument.

Photos by C. Justin Camenga

## Columbus congregation keeps active

The Columbus, Ohio, Seventh Day Baptist Church has had several special occasions this year.

The church celebrated baptisms three times. On March 20, 1999, James (Jamie) Alexander Fox, Christopher (Chris) Dale Thorngate, and Kyle Daniel Greene were baptized. Then on May 15, Jaimee Christine Courlas was baptized. On September 11, Krystal Marie Richmond, Rebecca Ellen Hedgecock, and Herbert Nelson Hedgecock entered the baptismal waters.

It was the church's privilege to hold a wedding shower for Allen Holmes and Jaimee Courlas on May 15, following a fellowship dinner. Jaimee and Allen became members of the church during the morning worship service after attending here

for almost two years. We pray for God's continued blessing on this couple, who were married in June.

The church is glad to help the

in other ways.

Summer Holmes has been the director of VBS the past two years, establishing the themes and working

**The church is glad to help the Pregnancy Distress Health Center by continuing to supply paper and cleaning supplies for their offices.**

PDHC (Pregnancy Distress Health Center) by continuing to supply paper and cleaning supplies for their offices. For the last two years, the church has held a Vacation Bible School (VBS) at the Chrysalis House, the PDHC's teaching center for expectant mothers. Nine people from our church taught at VBS or helped

out the details. The theme this year was "A Desert Adventure" and included lessons on preparation, living water, dangerous situations, storing up God's Word, and spiritual armor.

The PDHC is aware that to truly help, the message of God's love is needed, as well as His teachings on how to live. SR

## Sabbath gathering held in Cebu

by Angela Catayen



Philippine SDB youth met in the Family Park in Cebu.

I am happy to report to you some of the happenings of our youth fellowship in the Philippines. On May 29, our "Sabbath Afternoon Gathering" was held outside the church building. We held our meeting at the Family Park in Talamban, Cebu. Our youth fellowship was very successful.

Some of our young people gave tracts to the people in the park and imparted the Word of God to them. The said activity was another encouragement to the youth, most especially during our Bible sharing and games. Each one was given a chance to give their testimony on how God has

blessed their lives. It's a great blessing for everybody!

Another blessing has been the work in Anda, Bohol. Lately, more than five people were baptized, and we already have a home church there, headed by our young people who stayed there for the work of the Lord. A total of 10 members gather during Sabbath day in the house of Brother Joel Zafra. We plan to have a church building in that place, so please pray for this project. SR



Sharing a special song during the "Sabbath Afternoon Gathering."

## 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 Mr. Editor:

Don Sanford's "Pearls from the Past" is always one of my favorite pages. The reprint of the article about the church in Scott, N.Y., in the September issue reminded me of a reference to Seventh Day Baptists in a late 19th century novel, *David Harum*, by Edward Noyes Westcott.

In the book, Homeville stands for Homer, Syracuse for Syracuse, and Peeble for Preble, a village about five miles from Scott. Quoting David Harum, "...as narrer as them seven-day Babbtists over to Peeble... they've got the name of the 'narrer Babbtists' because they're so narrer in their views that fourteen of 'em c'n sit, side an' side, in a buggy." Perhaps the Scott church was indeed unusual in its legalism and harsh disciplinary measures.

Peace,  
Joanne Droppers  
Arlington, VA

Dear Mr. Butler,

The article in the *Sabbath Recorder* regarding the Stonefort, Ill., SDB Church was of interest to me because I have been a member there for many years.

It is time for me to make my donation, near my birthdate which is September 30, age 101. Enclosed is a check.

Yours in Christ,  
Beula L. DeVard  
Marion, IL

Add your voice!  
We would love to hear from you.  
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Janesville WI 53547

or  
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"Thank you" to our page sponsors and to all who have supported the SR this year. God bless you.

Kevin Butler  
Editor  
Leanne Lippincott  
Assistant Editor

## Summer Christian Service Corps 2000



are you...

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- a member of a local SDB church?
- wondering what to do next summer?
- wanting to serve God?

-or-

- a church member wanting an SCSC team?
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Phone: (856) 455-5137

Worker training: June 22-29  
Director training: June 21-25  
Project dates: June 30 - July 30

Application  
Deadline:  
February 1, 2000

Dear Emma..., cont. from page 12

*Historian's note:* The letters that provided the substance of the book were given to Emma's youngest sister and eventually came to Judith Bailey. Although the letters themselves were enough to keep my attention, the footnotes were equally important.

Through painstaking research she was able to put flesh onto some of the names and places mentioned in the letters. Among the many resources cited were *The Sabbath Recorder*, the Seventh Day Baptist Historical Society, the Plainfield Historical Library, the Herrick Library at Alfred (N.Y.) University, and Jeannette Fitz Randolph Durea, a living link to the Piscataway church.

One footnote caught my particular interest: "Abram Dunham was on the Seventh Day Baptist Roll of Honor

for wartime service, but little else is known of him."

*The Sabbath Recorder* index led me to the issue for October 6, 1859, and the marriage of Mr. Abraham Dunham and Miss Amanda Bates, both of Albion, Wis. The issue for August 29, 1895, contained Abram's obituary at age 66, with the added note—"Brother Dunham was a faithful member of the New Market Seventh Day Baptist Church and will be greatly missed. He served three years in the late war and received a wound that partially disabled him the rest of his life."

Thirty-one years later his wife, Amanda, died at the age of 94. Her obituary stated that after the war they settled in Dunellen, N.J., and joined the Piscataway SDB Church

in 1872. "Her utmost unselfishness and thoughtfulness for those about her made her universally beloved. She was affectionately called 'Aunt Amanda.'"

Her obituary appeared in the same *Sabbath Recorder* as that of my grandfather, Alberne H. Burdick, who was also a member of that church. Though she died about two weeks after I was born, I remember my mother often speaking of 'Aunt Amanda' and of the effect that she had upon her life growing up in the church of her youth. **SR**

(After *Chancellorsville* is published by the Maryland Historical Society, 201 West Monument St., Baltimore, MD 21201)

## SDB Historical Society publications

### General history books

• *A Choosing People: The History of Seventh Day Baptists.* This 448-page book by historian, Don Sanford, was published in 1992 by Broadman Press. A leading Southern Baptist historian declared this book, "Clearly one of the finest works published in Baptist studies in 1992. Through their stress on an enlightened conscience and the freedom of biblical interpretation, the Seventh Day Baptist experience epitomizes the strength and diversity in Baptist life." (\$20 postpaid)

• *Conscience Taken Captive: A Short History of Seventh Day Baptists.* An 82-page paperback overview of Seventh Day Baptist history. A good tool for sharing with others our unique history. (\$3.00 per single copy; \$2.50 in lots of 10 or more)

• *A Free People in Search of a Free Land.* A 134-page paperback story of the mainstream of the Protestant migration as seen through the examples of Seventh Day Baptists. A basic tool for genealogists as well as historians. (\$5.00 per single copy, plus \$1 postage)

• *Greater Than Its Parts: A Study of Seventh Day Baptist Organization and Polity.* An 86-page paperback designed to introduce concepts of operation within the free-church tradition, combining the autonomy of the local church—both associational and societal relationships—within a covenant community. (\$5.00 per single copy; \$4 in lots of 10 or more)

• *The Unknown Made Known: A History of Sabbathkeepers in South Africa.* By Nyaniso James Siwani, edited by Janet Thorngate. A 118-page paperback of Sabbath witness and search for religious truth and organizational identity. (\$5.00 per single copy, plus \$1 postage)

### Books designed for genealogy within Seventh Day Baptist history

Printed by Heritage Books of Bowie Md., written and compiled by Don and Ilou Sanford:

• *Newport Seventh Day Baptist Trilogy.* A 108-page paperback containing the story of the Newport Church founded in 1671; its membership rolls; and a genealogy of the descendants of Samuel and Tacy Hubbard through up to four generations. (\$10, plus \$1 postage)

• *Membership Records of Seventh Day Baptists of Central New York State 1797-1940s.* (\$18)

• *First Alfred Seventh Day Baptist Church Membership Records.* Contains much detailed information of births, marriages, and deaths as well as church membership. (\$18)

• *Membership Records of Seventh Day Baptist Churches in Western New York and Northwestern Pennsylvania 1800-1900.* (\$18)

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September 3, 1999

Mr. Dale Green  
2336 N. Sumac Dr.  
Janesville, WI 53545

Dear Dale

Memorial Fund President Owen H. Probasco on behalf of the Seventh Day Baptist Memorial Fund Trustees asked me to convey to you how much we all enjoyed serving with you during your nine years on the Board and to tell you how valuable your input has been.

During most of your time in office you have been First Vice-President. In this capacity you have frequently been pressed into service in the Janesville office and were a substantial help to John Vergeer. Also you have served us well, with your representation on COSAR and your reporting back to us on their activities. All of this in addition to your 'Fund Development Committee' work.

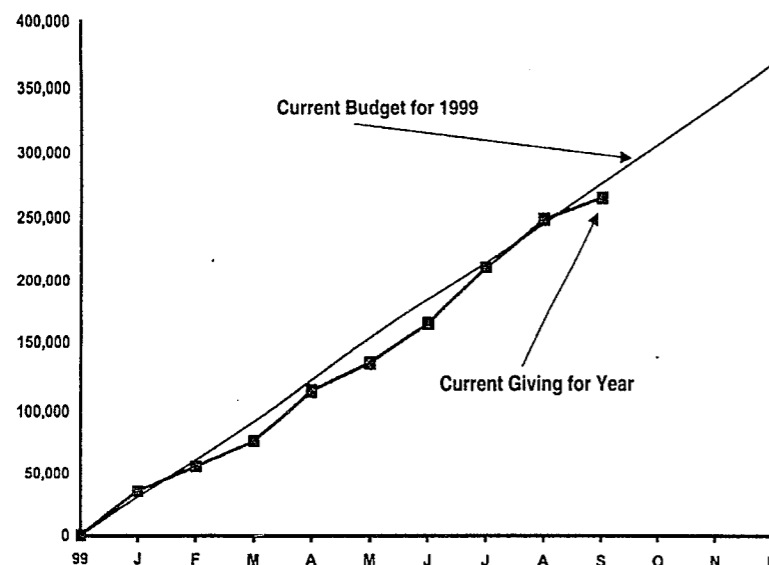
We all wish you and Barbara the very best in the years to come. May God shower his richest blessings on you both.

Our Deep Appreciation

*Steve Pierce*  
Steve Pierce  
Secretary

SP:mb

## Current Giving 1999



## Accessions

### Bay Area, CA

*Steve Crouch, pastor*  
Joined after testimony  
Victoria Shephard

### Columbus, OH

*Robert Van Horn, pastor*  
Joined after baptism  
Jaimee Courlas  
Herb Hedgecock  
Joined after testimony  
Allen Holmes

### White Cloud, MI

*Bernie Wethington, pastor*  
Joined after baptism  
Amy Leece

## Marriages

**Holmes - Courlas.**—Allen Albert Holmes and Jaimee Christine Courlas were united in marriage on June 27, 1999, at Benham's Grove, Centerville, OH. Pastor Robert Van Horn officiated.

**Linn - Davis.**—Joel Shaver Linn and Teresa Lynn Davis were united in marriage on September 11, 1999, at the Arbor Drive Baptist Church, York, NE. Pastor Keith Bateman officiated.

**Goodrich - Jareske.**—Shawn Douglas Goodrich, and Renee Ann Jareske were united in marriage on September 18, 1999, at Immanuel Lutheran Church, Columbus, NE. Rev. Clint K. Poppe officiated.

## Obituaries

**Hanson.**—Winnifred Hanson, 94, of Grapeland, Texas, died on June 22, 1999, at ETMC Medical Center in Crockett, Texas.

She was born on March 18, 1905, in Dodge County, Minnesota, the daughter of Fredrich W. Glawe and Alice (Ketchum) Glawe. A longtime employee of the U.S. Postal Service, she was a postal carrier in Channelview, Texas, until her retirement.

Winnifred was proud to be a member of the Dodge Center, Minn., Seventh Day Baptist Church. At the time of her death, she was the oldest member of that church. Although she participated with non-Sabbathkeeping churches, she always made her strong Sabbath convictions known and never joined them in membership. When she visited her home church in the summer of 1998, her love for her church and her Lord was quite apparent.

Survivors include a daughter-in-law, Pauline "Pollie" Hanson of Grapeland; one sister, Joy Pearson of Tucson, Ariz.; one sister-in-law, Margaret Glawe of Dodge Center; several grandchildren, six great-grandchildren, and two great-great-grandchildren. She was preceded in death by her husband, Oscar Hanson, in 1974, and by one son, Alfred, in 1982.

Services were held at Bailey and Foster Funeral Home in Grapeland on June 24, 1999, with Rev. Larry Dunn officiating. Interment was in San Jacinto Memorial Park, Houston, Texas.

**Patz.**—Stephanie Jean Patz—age 4 years, 9 months, and 17 days—passed away on July 23, 1999, in Rochester, Minn. She lived in New Auburn, Wis.

She was born on October 6, 1994, in Bloomer, Wis., the daughter of Daniel and Laura (Korn) Patz.

In addition to her parents, survivors include one brother, Quintin;

paternal grandparents, Vernon and Mary Patz; and maternal grandparents, Wayne and Judith Korn.

Funeral services were held on July 27, 1999, at Olson Funeral Home, Bloomer, with Rev. Dale Smalley officiating. Interment was in Twin Lakes (Wis.) Cemetery.

**Pederson.**—Loyal Louis Pederson, 78, of New Auburn, Wis., passed away at his home on July 30, 1999.

He was born on July 21, 1921, in New Auburn, the son of Ivar and Susie (Loofboro) Pederson. He graduated from New Auburn High School in 1939, completed the Farm Short Course in Madison, Wis., in 1945, and in later years attended several adult vocational courses.

On October 24, 1946, Loyal married Genevieve Everson in Milton Junction, Wis., where they farmed until moving to New Auburn in 1950. While farming, he also worked for several years for the Chicago Northwestern Railroad, followed by 42 years as towerman at Stang Fire Tower. That was a seasonal job he enjoyed as he observed trees, rocks, and birds, and the natural beauty and wonder of God's creation.

He was a lifetime member of the Seventh Day Baptist church, where he held various positions: church president, treasurer, lifetime deacon, trustee, and Sabbath School superintendent and teacher, always serving the Lord faithfully. He was a forestry leader for 40 years, encouraging all to enjoy the out-of-doors.

In addition to his wife, survivors include six children, Duane of New Auburn, Dennis of Lake City, Minn., Connie North of Baldwin, Wis., Christine Davis of Indianapolis, Ind., Marita Shipman of Chugiak, Alaska, and Martin of Independence, Wis.; five brothers, Victor of Deming, N.M., Paul of Monona, Wis., Arden of Bloomer, Wis., Clayton of New

Auburn, and David of Buffalo, Minn.; two sisters, Helen Roth of Clayton, Wis., and Elizabeth Sorenson of Richmond, Calif.; 15 grandchildren, three great-grandchildren, nieces, nephews, other relatives, and many friends. Loyal was preceded in death by one sister, Jane.

A memorial service was held on August 3, 1999, at the New Auburn SDB Church, with Pastors Dale Smalley and Matthew Olson officiating. Interment was in the Village Cemetery, New Auburn.

**Greene.**—Jessie W. Greene, 78, of Dodge Center, Minn., died on August 13, 1999, at Season's Hospice in Rochester, Minn., after a long illness.

She was born Jessie Christoffer-son on November 25, 1920, in Dodge Center and was a member of the Concord Church of Christ in Old Concord, Minn.

On September 12, 1939, she married Robert Northway in Hayfield, Minn. He died on August 13, 1968. She then married Charles Newell on November 29, 1970, in Phoenix Ariz. He died on January 4, 1989. On November 6, 1989, she married Clare Greene in Red Wing, Minn. As husband and wife, Clare and Jessie participated in both her church on Sunday, and Clare's church (Dodge Center SDB) on Sabbath.

Jessie worked as a private nurse in Phoenix, but she was proudest of her role as a mother, grandmother, and great-grandmother. She enjoyed flowers, reading, fishing, and spending time with her grandchildren. Jessie would let people know her opinions, but she would also let them know of her love. Her hugs following church services each week were notable.

Survivors include her husband, Clare, of Dodge Center; two sons, Robert Northway of Alexandria, Minn., and Raymond Northway

of Claremont, Minn.; two daughters, Sherrolyne Robinson and Marie Head, both of Dodge Center; five stepchildren, Bruce Greene of Valencia, Calif., Barbara Simonsen of St. Paul, Minn., Linda Greene of Dodge Center, Kathryn Therneau of Rochester, Minn., and Larry Greene of Dodge Center; one sister, Agnes Erickson of St. Paul, Minn.; 19 grandchildren, 29 great-grandchildren, 10 stepgrandchildren, and one step-great-grandchild.

She was preceded in death by one daughter, Bonnie Northway; one step-granddaughter, Cynthia, Greene; three brothers, Wade, Earl, and James Christoffersen; and two sisters, Irene Wasson and Marion Sowieja.

Services were held in the Concord Church of Christ, with Revs. Tom Manzke and Dale Rood officiating. Burial was in Riverside Cemetery, Dodge Center.

**Gaines.**—Edna P. Gaines, 87, of Coudersport, Pa., died on August 15, 1999, at the home of her son, Henry Gaines, with whom she resided.

She was born on December 25, 1911, in Carter Camp, the daughter of Eugene and Phoebe (Baker) Hoppe. On February 23, 1935, she married Gordon R. Gaines, who died on January 13, 1986.

Edna was a lifelong resident of Potter County and a graduate of Galeton (Pa.) High School. She was a homemaker and a member of the Hebron Seventh Day Baptist Church in Coudersport for over 10 years. For the past seven years, she served as a deaconess, and was the current secretary/treasurer of the Sabbath School and an active member of the Women's Society. She was a woman of great faith and walked closely with her God each day. She will be greatly missed.

Survivors include seven sons, Gordon of Roulette, Pa., Wilbur of Tampa, Fla., Robert of Nunda, N.Y., John of Turtlepoint, Pa., George of Evans, Ga., Oscar of Bolivar, N.Y., and Henry of Coudersport; three

daughters, Pauline Smith of Bolivar, Bertha Robison of Quincy, Fla., and Georgia Carey of Coudersport; five brothers, Erwin of Galeton, Pa., Fred of Sabinsville, Pa., Carl of Genesee, Pa., Robert of Harrison Valley, Pa., and Herman of Gainesville, Fla.; three sisters, Clara Buman of Knoxville, Pa., Ethel Hoppe of Germania, Pa., and Helen Barber of South Carolina; 46 grandchildren, 50 great-grandchildren, two great-great-grandchildren, and many nieces and nephews.

In addition to her husband, she was preceded in death by one son, Frederick; two brothers, Howard and Donald, and one sister, Velma Troutner.

Funeral and committal services were held at the Hebron church on Crandall Hill on August 19, 1999. Burial was in Eulalis Cemetery, Coudersport.

**Mann.**—Shirley Ann Mann, 66, of Augusta, Mich., died the morning of August 18, 1999, in Bronson Methodist Hospital, Kalamazoo, Mich. Her husband died at home that afternoon. She was born on August 20, 1932, in Battle Creek, Mich., the daughter of Ross and Bertha (VanHorn) Davis. She graduated from Lakeview (Mich.) High School in 1950 and attended Kellogg Community College for a year. On November 11, 1950, she married Harold T. "Hal" Mann in Battle Creek.

Shirley was employed as an administrative secretary by Post Cereals for 28 years, retiring in 1988. She was a campfire leader, and a member of the American Legion Auxiliary, Hickory Corners, Mich., and Post 25-Year Club. She enjoyed her grandchildren, music, and fishing.

Survivors include two daughters, Debbie Sutton of Galesburg, Mich., and Donna Anderson of Richland, Mich.; one son, Daniel, of Augusta, Mich.; two brothers, Roger Davis of Palmetto, Fla., and Dale Davis of Battle Creek; eight grandchildren, and a special friend, Mardie Wilson of Kalamazoo. She was preceded in

death by a son, Tom, in 1978; and by two brothers and two sisters, including Dorothy (Davis) Parrott.

A double funeral service was held for Shirley and Hal on August 21, 1999, at the Farley-Estes & Dowdle Augusta Chapel. Shirley's nephew, Rev. Kenneth McGee, officiated. Burial was in Hickory Corners (Mich.) Cemetery.

**Dwyer.**—Lela Price Dwyer, 96, of Carraway, Fla., died on August 27, 1999, at the Putnam Community Medical Center following a long illness.

She was born in Marion County, Fla., and came to Putnam County from west Florida with her family 94 years ago in a covered wagon.

Lela was a charter member of the Seventh Day Baptist Church of God of Putnam County in Carraway, where she had been a Sabbath School teacher and secretary. A devout worker in the church and community, she was known as the "community doctor" because of the many people she had helped who were sick or injured. She enjoyed gardening, canning, sewing, and tending to her cows.

Survivors include one daughter, Flora Estelle Werkheiser; four sons, David, Aaron, Joseph, and Reuben Price; one sister and one brother, several in-laws, 17 grandchildren, 36 great-grandchildren, 12 great-great-grandchildren, and many nieces and nephews.

She was preceded in death by her first husband, Hiram Harvey Price, with whom she donated the land where the Putnam church continues to hold services every Sabbath; by her second husband, James Edmond Dwyer; one daughter, Mary Ellen Webster; five brothers, and two sisters.

Funeral services were held on August 30, 1999, at Masters Funeral Home of Palatka, Fla., with Brothers J.P. Flint Sr. and J.P. Flint Jr. officiating. Pastor Jack Morgan officiated at the burial service that followed at the Mei-Wun Memorial Cemetery in Carraway.

# KEVIN'S

## ORNER

Stan's Service Station. I'll never forget frequenting this grimy full-service gas station while growing up in little Vernon, N.Y.

Of course, it was my folks who followed the old slogan and "put a tiger in their tank" at Stan's; I was mainly interested in the selection of candy at the big glass check-out counter.

Stan's was situated just down the hill from my elementary school and church, right on the main drag through town. Funny how it seemed such a chore to ride my bike to school, yet a "breeze" to ride past the school to spend some coins on Stan's candy. (This was when a dime or quarter could get you a substantial stash.)

Stan Nuzzo's own body had certainly seen better days. I remember his large frame in a filthy t-shirt hobbling around the shop, breathing heavily through his nose, with a nasty squint that would make Popeye proud.

Mom and Dad bought gas pretty regularly at Stan's. I don't remember if the prices were all that good (although I could quote the candy prices), but his was one of the few stations close by. The gas was apparently okay for the car, and it felt good to support the hometown business.

Yet when it came to car repairs, Dad would head a few miles outside of town and pull into Al Sforza's garage. Al also pumped gas—the brand with the big star—but there was hardly any candy to be seen. He did have a neat old soda machine and an almost-as-old German Shepherd to talk to when I went there with my old man in the old Rambler.

Al seemed to keep things a bit (a lot) cleaner than Stan's place. And Al kept himself in shape. Although short in stature, he filled out his always-neat work shirt

with a muscular chest and huge arms that could loosen any lug nut. I figured that he could pass an Army physical even 25 years after his first one.

Back to the village. Alas, Stan's had to close one day. His health took a turn for the worse, and his sons were either not old enough or interested enough to take over the business.

The old station sat vacant for awhile. Then a couple of entrepreneurs cleaned (really cleaned) up the place and turned it into a small furniture and craft store. Now, Stan's Esso is the village pharmacy.

Memories of a youngster.

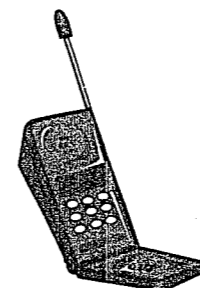
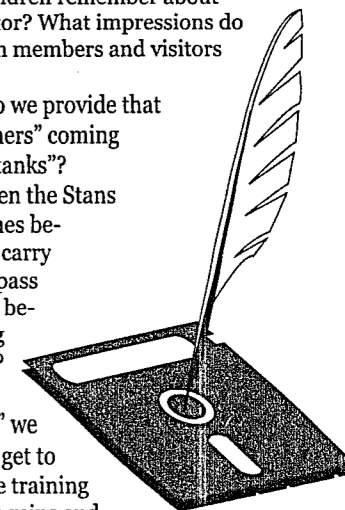
Pluses and minuses. Choices and perceptions. Service and selection.

What will your children remember about your church and pastor? What impressions do our churches leave on members and visitors today?

What "services" do we provide that will keep the "customers" coming back to "fill up their tanks"?

What happens when the Stans and Als of our churches become too old or ill to carry on? To whom do we pass the church on? What becomes of the building after a church closes?

Let's think about how much "clean-up" we need to do before we get to that point. May we be training leaders to take up the reins and provide full service to all who pull in.



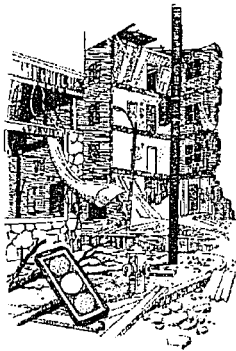
### Pastors and churches:

To provide you with better "service," here are the new phone numbers for Gabe Bejjani and the Council on Ministry—

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# WHAT A YEAR!

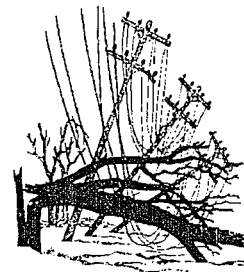
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