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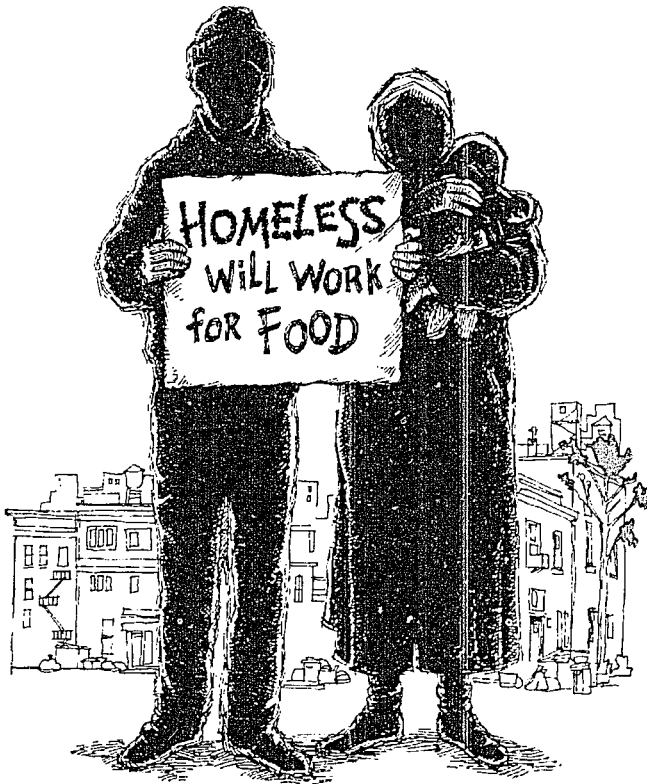
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News for and about  
Seventh Day Baptists

December 1999

R

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How much  
do we help?

Applying biblical principles to giving  
to those who ask for help



### 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

### SCSC 2000

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### Seventh Day Baptist Week of Prayer January 2-8, 2000

This prayer booklet by Don Sanford has been sent to each Conference. Let us begin the year 2000 on our knees. Sponsored by the SDB World Federation.

**World Federation Sabbath January 2-8, 2000**

We ask that each church take a special offering for the SDB World Federation.



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Elmo Fitz Randolph's hand-crafted bolo ties are on sale again! Pastor Randy has a new stock of bolo ties for only \$50. And from each purchase, he will give \$25 toward the *Sabbath Recorder*. Randy has already raised over \$500 for the SR. Call or write today!  
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# The Sabbath Recorder

Establ. 1844



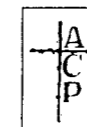
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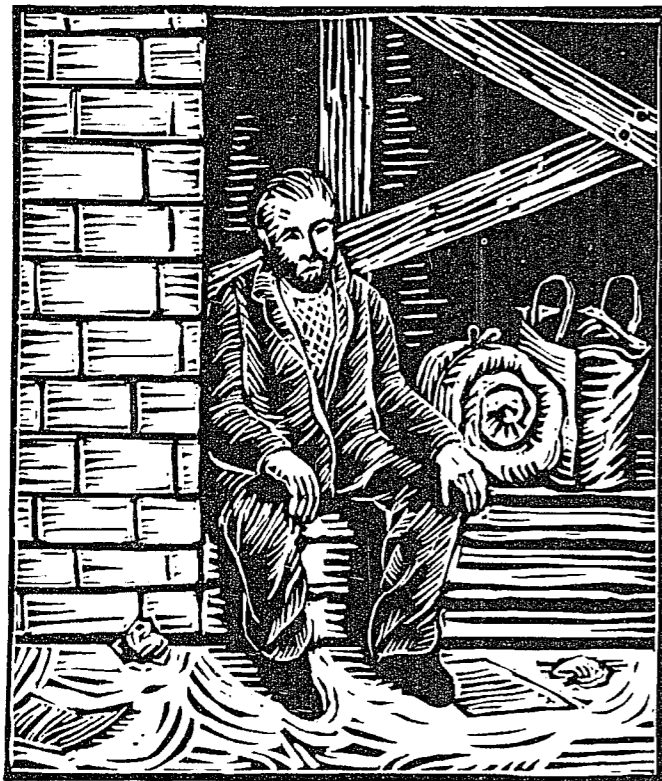
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## Helping others

*Applying biblical principles to giving to those who ask for our help*

by John H. Camenga

*John Camenga is pastor of the Daytona Beach, Fla., SDB Church. The church facility is located near downtown Daytona Beach, in not-the-best of neighborhoods. Although, thanks to the efforts of the church and the city, the area has seen great improvement. Pastor John shares from his 11 years of experience at this mid-size city church.*

The call came from the Colorado Springs police. A car matching one we had reported stolen was at a motel there. It had been painted black and was wearing an Iowa license plate, but the ID number matched. It had a blown engine.

"Do you want to arrange to pick it up, or should we junk it?" they asked. The car had been stolen three months earlier. We had bought it for our son to use for trips to college. It

had been cheap to begin with. After the theft, we had replaced it with another cheap car.

**Our challenge is to avoid patterns that create dependency and encourage self-destruction, and to help in ways that build up and strengthen people.**

We decided to junk the abandoned one and told ourselves that it had been an educational experience. Life went on.

I had loaned the car to a plausible "con man." He called us from a local motel and said his car had broken down. He needed food, and money to care for his family. He said he and his family attended another Seventh Day Baptist Church before coming to Daytona Beach. Could we help?

We took food to the family and talked with them. The need for food seemed real. We could not provide the financial help he wanted.

We called members of the other church. The family had attended there occasionally for several months. The other church had given a little help before the family moved.

Our new "friend" called again. He had a job 40 miles away, but needed transportation. Did I know anyone who could loan him a car? Over the objections of my wife and family, I loaned him the one that took him as far as Colorado.

Not every experience of providing help ends the way this one did. Usually people receive help gratefully and use it wisely.

We receive far more requests for help than is true in many places.

Here in Daytona Beach, we get phone calls every week from people who need help with rent, utilities, or travel expenses. "Street people" stop at the church office asking for money or a voucher so they can "sleep at the Sally" (Salvation Army). Others come to church and either ask for or demand help.

Many of them have genuine needs, but many of them have learned how to "work the system" so they can live without working. Some are masters at using guilt to motivate potential benefactors. With a little redirection, they might make marvelous fund-raisers.

Many claim to be Christians. Some even claim to be Seventh Day Baptists from other parts of the country. (I remember one man who called, claiming to be a member of our church in Cumberland, Md. When I asked him if Jerry Jones was still pastor there, he said 'yes.' He was angry with me when I said we had no church in Cumberland and had no pastor named Jerry Jones.)

How do we balance needs against the resources available? As with other problems, I turn to the Bible for guidance. The guidance I find is not all in one place and it takes effort to piece together in a clear and concise way.

Scripture says, "If anyone will not work, neither let him eat" (2 Thess. 3:10). It also says (Jesus speaking), "Give to him who asks of you, and do not turn away from

him who wants to borrow from you" (Matt. 5:42).

Scripture warns that those who hate work ( sluggards) will not have what they need (Prov. 6:6-9; 21:25; 22:13-16). Scripture also encourages us to show hospitality to strangers, "...for by this some have entertained angels without knowing it" (Heb. 13:2).

How do we make these pieces fit? How do we apply biblical principles to the complex problems of giving to those who ask for our help? I continue to struggle with this issue because it confronts me frequently.

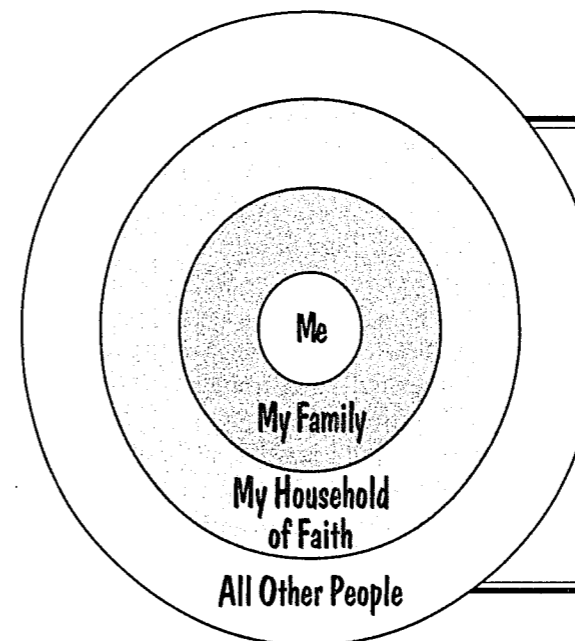
### Concentric circles of responsibility

Jesus warned against tight-fisted refusal to help those in need. He said not to expect the needy to repay.

He said charity should be given quietly, without fanfare. Most Christians I know are generous and willing to help when they can.

None of us has the resources to meet all the needs in this world. The

## Circles of My Responsibility



**We must not use the inner circles of need as an excuse to avoid helping others, but we must not allow the demands of the outer circles to cause us to neglect the more central responsibilities.**

real issue is to understand how to use the resources we do have.

The New Testament gives help in setting these priorities. It describes concentric circles of responsibility for our needs and the needs of others.

The **first circle** of responsibility is to make sure (if possible) that we are not a burden to others. We are to work for our own support. The text quoted above (2 Thess. 3:10) gives this instruction to us.

Our **second circle** of responsibility is to take care of our own families. This is part of our witness to the

world around us. "But if anyone does not provide for his own, and especially for those of his household, he has denied the faith, and is worse than an unbeliever" (1 Tim. 5:8).

Our **third circle** of responsibility is other members of our own congregation. "So then, while we have opportunity, let us do good to all men, and especially to those who are of the household of the faith" (Gal. 6:10).

The **fourth circle** is also explained in Galatians 6:10 as it tells us to do good to all people.

Some of us can only take care of our own needs and the needs

of our families. We should not feel guilty if that is all we can do.

Some of us have people in our own congregations who are in need. Our duty to help them is greater than our duty to help those "outside."

God has blessed some of us with resources to do more. Some of us can pool our resources to provide help.

There is a danger that these circles of responsibility can be used as an excuse for refusing to do what we could for others. James warns us not to ask for God's resources simply to spend them on our own desires (James 4:3). We must not use the inner circles of need as an excuse

## Some basic guidelines

I try to use these guidelines when dealing with requests for help.

- Remember the concentric circles of responsibility. Do not ignore the inner circles. Care for them first.
- Find out what you can about the person. Try to put him in touch with family members. He is in a closer concentric circle for them. Does he claim to be a Christian? Help him contact his home church. In the long run, reestablishing these connections will do more good than any other help we can provide.
- Avoid giving money. It is seldom the real need. It is easy to exchange money for items that will destroy the person. A warm meal, canned goods, or a trip to a fast food place is better than giving money for food.
- When possible, offer the person work. The Israelites met much of the need for food by allowing the poor to reap grain from the corners of their fields. Work helps people value themselves and teaches self-reliance.
- Do not assume that you will always be told the truth.
- Be cautious with those who claim public agencies have refused help.
- When possible, join with others in the community to provide help. Some people will "work" an area, getting money or other assistance from several churches or individuals.
- Do not put yourself in physical danger. Some people who approach you for help may tend to be violent.

—John H. Camenga

to avoid helping others, but we must not allow the demands of the outer circles to cause us to neglect the more central responsibilities.

### When help is not help

The people begin to line up a couple hours before the food van arrives. On Sabbath and Sunday

food and other essentials to get by. In some cases, the feeding programs make the difference between starvation and subsistence. In other cases, it means that people can spend their money for other, less helpful things.

In Jesus' story, the prodigal son repented because of his need for food and shelter. I wonder if sometimes we are "propping people

me when I stopped giving physical help. I still pray for him.

Scripture tells of many who were blessed by giving. Abraham was blessed because he provided food for strangers who turned out to be angels. The widow of Zaphath had more than enough food for herself and her son because she fed Elijah.



***In Jesus' story, the prodigal son repented because of his need for food and shelter. I wonder if sometimes we are "propping people up" who might deal with their self-destructive behavior if they were not receiving our help.***

afternoons, a local church provides meals to the "homeless" in a vacant lot near my home.

The intention is good. The desire to help the less fortunate is at the heart of the effort. Some of those who come are obviously hungry and anxious for the van to stop. It is heart-breaking to see a parent waiting with several children. Other people sit patiently and wait, passing beer and wine bottles around.

I have talked with a few of these people. They know where meals are served every day of the week. They make the rounds, getting enough

up" who might deal with their self-destructive behavior if they were not receiving our help.

Carl came to me asking help each time he got out of jail. When I gave him money, he spent it on drugs. When I provided him a voucher for a room, he used his rent money for alcohol. When I gave him food, he traded it for drugs.

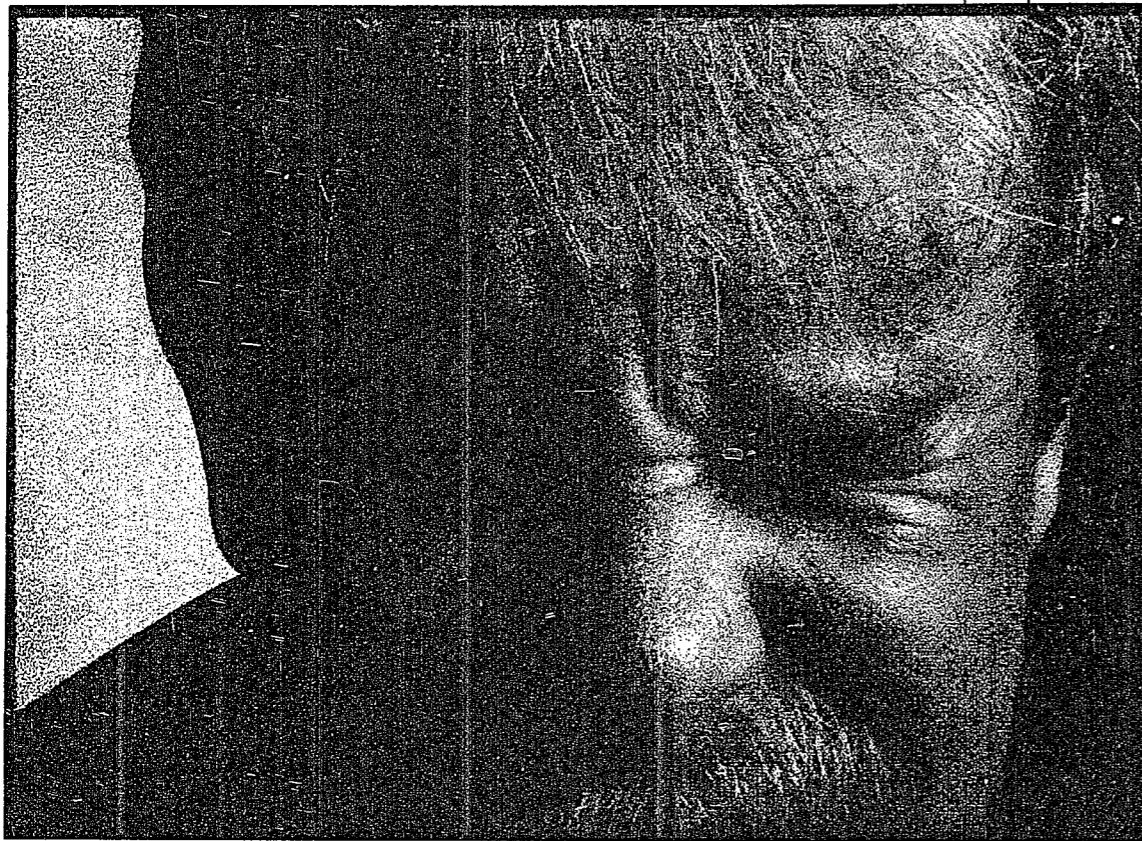
Finally I told Carl he would have to make it on his own. I was not going to help him commit slow suicide.

I still wonder if I was right or wrong. Carl stopped coming to see

Jesus asked for water from the woman at Sychar. Peter and John responded to a beggar by giving him healing instead of coins.

Our Bible has abundant examples of God's people responding to human need. Our challenge is to avoid patterns that create dependency and encourage self-destruction, and to help in ways that build up and strengthen people. **SR**

*(All Scripture quotes are from the New American Standard Bible.)*



## Ready or not, here I come!

by C. Justin Camenga

*The story you may choose to read below is true... The quotations are approximate, and no names, dates, or places have been used in order to convict the maximum number of church members without punishing anyone in particular.*

"Your church is really hostile," he said as I drove him back to his motel eight miles away.

He had called barely 20 minutes before church was to begin, said he was interested in visiting our worship service, and gave me an address where I could pick him up.

I drove some supplies to the church, saw that a deacon had arrived, and approached him hopefully. "Ordinarily I could," he said, "but this Sabbath it's my turn to brew the coffee." I left to meet the caller.

As I drove in the motel entrance, a man leaning

against the building stubbed out a cigarette and ambled toward the car. I introduced myself.

"Haven't had anything to eat yet," he said, looking hopefully at a restaurant we were passing. "Neither have I," I replied in what I hoped was a reasonably pleasant voice. "No time now—but we're having a fellowship meal after the worship service and Sabbath School."

As his right hand reached toward his left shirt pocket, his left hand reached for his left pants pocket, and he drew a breath to frame a question. I saw it coming.

"This is a non-smoking car," I told him in a tone one of the campers long ago had called threatened-authoritarian.

He turned his palms up in an exaggerated pantomime of a suspect stopped by the police, and dropped them in his lap, raised his eyebrows and smiled.

"That's amazing," he chuckled, "my car smokes all the time."

He bent toward me to see if he could elicit an appreciative trace of amusement, stayed a second, did the palms-up thing again, folded his arms and was silent the rest of the way to the church.

I pressed the accelerator, wondering why he couldn't drive *his* car to our church, but I didn't ask.

I'd like to tell you that I was in a state of perfect peace on a marvelous, sunny Sabbath. I might have been, if the same deacon hadn't come over to shake my hand.

"Pastor," he said, "you've really got to work on this scheduling problem of yours. You're supposed to be here early, but you've already missed our prayer time, and you're six minutes late for the service. We've already prayed that God will forgive you."

I was quickly reformulating a defensive, ill-conceived, completely carnal retort, when I noticed an argument developing around the man I'd just brought to church.

I casually walked toward the group. Two of our newest attendees were explaining what SDBs believed, but they weren't in agreement (and neither was correct).

The man I'd brought was listening to them both with his raised-eyebrow smile. More reformulating. "I see you've already met some of our *other visitors*," I interjected (with careful attention to proper emphasis).

"This is already your third week here, isn't it?" I asked one. "And have you read that pamphlet on SDB beliefs?"

"Haven't had the time," he replied. "Besides, I already know what you people believe."

"No you don't," the other countered. "My other church had a series of messages on Sabbathkeepers, and I attended all of them. Besides, I've already been here *five* Sabbaths."

I was saved from responding by a startlingly loud organ chord, which modulated into a prelude at a volume

discouraging any attempt at further conversation.

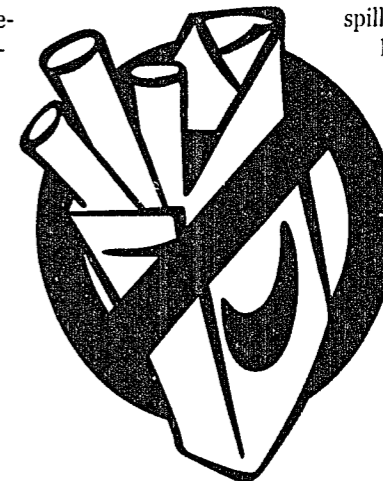
The set of the organist's jaw and the frozen smile told me that the schedule was important to at least one person, and I would need to apologize later, but people settled into a congregation, turning their

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**"Your church is really hostile," he said as I drove him back to his motel.**

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minds and hearts toward a Greater Mind and Heart, and the miracle of worship occurred, turning diversity, perversity, pomposity, and adversity into a unity of attention toward God; not continuous or simultaneous, but more like light reflected from water; praising, petitioning, listening, loving, forgiving, discerning, personalizing—a sparkling concert of human thought reflecting the promises given by God through His Son, our Lord and Savior Jesus



**As his right hand reached toward his left shirt pocket, he drew a breath to frame a question. I saw it coming. "This is a non-smoking car," I told him in a tone one of the campers long ago had called threatened-authoritarian.**

Christ, radiating iridescent Hope among us...

Sorry, I got carried away. I need to tell about afterwards, at the fellowship meal.

I'd gone out to the car to put away some materials, and stopped to talk with a couple who was leaving for another activity. When I returned to the church, the radiance of a unified congregation had vanished with the suddenness that a Rocky Mountain summer storm overcomes brilliant sunshine.

Everything looked fine; chairs were being set around the already erected tables, and the always-bountiful food was nearly ready. (Don't ever call it pot-luck, it's smorgasbord extraordinaire.)

Everything smelled fine; the aromas of hot food were especially appealing to me, because they helped recall the satisfaction I had felt after Sue's excellent Sabbath Eve dinner—now a rapidly dimming and distant memory. The children seemed okay, and there were none of the sounds which accompany calamity (accident, fall, burn, collapse, spill, or breakage).

Even the unity of the people was intact—they were all very angry. I was certain I had missed

some catastrophe, and as I felt a hand slip to my elbow, I was sure its owner was steering me to a place where all would shortly become clear. "You brought him; you get him out! Now!"

I was looking at the contorted face of one who had been a long-term member, tither, and helper in the congregation; one of the kindest and gentlest care-full Christians I knew at that time, and one I had counted on for discernment and wisdom both in ministering to hardship and undergoing it.

I don't know why, but I assumed a child had been molested to bring this kind of reaction. It was certainly not the time to discuss the nature of the problem, or the reaction I was observing.

"Right," I said. "Will you take care of the blessing?" He nodded, his eyes still projecting blame toward me.

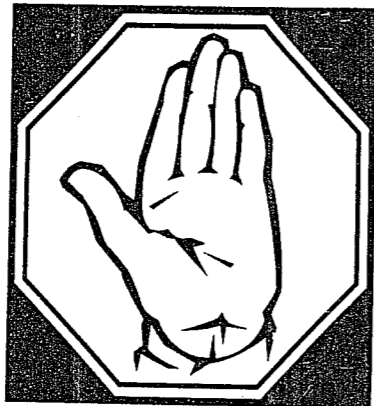
I approached the visitor. "Get up," I said. "We're leaving now!"

"Why?" he wanted to know.

"Because no one wants you to stay," I told him truthfully. He turned his palms up, then followed me to the car, where he made his remark about our hostility.

"Can you think of anything you might have done to make a problem?" I asked, hoping for a confession that I could take to the district attorney.

"I asked a few people for money,



**"Get up," I said.  
"We're leaving now!"  
"Why?" he wanted to know.  
"Because no one wants you to stay," I told him truthfully. He turned his palms up, then followed me to the car.**

but nobody gave me any," he said.

"Is that all?" I asked, trying not to sound sarcastic.

"I told a joke, no one laughed, and I ate some food."

"So, you ate before anyone else?"

"There were some kids eating olives," he said defensively. "And besides, don't you let visitors eat first? All the other churches do."

I pressed the brake, slowing to turn in at a budget restaurant. "I'm buying," I told him, unbuckling, and trying not to think about what I'd be doing now if I hadn't felt an impulse to answer a telephone earlier that morning.

"Be there in a minute," he said, simultaneously reaching for his shirt and pants pockets.

The tenuous ambiance of our meal together gradually degraded as we postulated and defended, theorized and excused, accused and denied. If it is unwise to attempt an explanation of one person's reaction to an observed circumstance, it is certainly foolish to attempt to explain a congregation's reaction to unobserved events, but I tried.

Later, on the final mile of the trip back to his motel, he slyly posed a last elliptical question: "Okay for next week, pastor?"

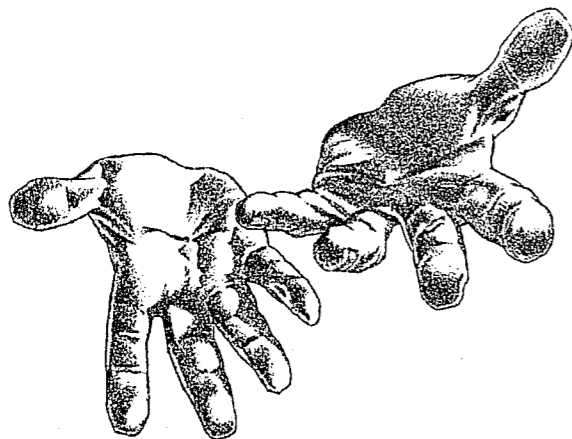
"I'm afraid our church isn't ready for you," I told him.

"Not ready for me? Then who in \_\_\_\_\_ are you ready for?" he asked, closing the car door and walking away.

His exit line, ungrammatical and profane, has echoed both as accusation and appeal in my mind for more than 20 years.

It is a worthy question, so I put it to you, esteemed reader: For whom are you ready? For whom is your church ready? May your mental echoes work to increase His glory! **SR**

*Justin Camenga is pastor of the Pioneer SDB Church in Vancouver, Wash., a branch of the Seattle Area SDB Church.*



Women's Society page by Donna Bond

## Happy holy days!

As we enter the annual "holiday season," it is good to see how our sisters celebrate those days which should also be holy.

According to 1999 reported "highlights" from 13 Ladies Aids, fall is indeed a busy time.

While not a holy day, *Election Day* presented both an opportunity and a responsibility to put holy people in

ins, packed "goodie" boxes for college students/servicemen, and held a bake sale at the church Family Fall Fun Festival; and Riverside held their annual bazaar, featuring Christmas decorations, food mixes, frozen casseroles, and cookie dough. How blessed we are to have so much!

To prepare for celebrating *Christmas*, the ultimate holy day, SDB



**As we enter the annual "holiday season," it is good to see how our sisters celebrate those days which should also be holy.**

leadership positions. (Amen?) On the East Coast, SDB women in Alfred, N.Y., held an Election Day Sale to maintain their parish house, while our Midwest sisters hosted their annual Turkey Supper, bazaar, and bake sale in Milton, Wis.

The first week in November also brought *Baptist Women's Day of Prayer*, which by its very nature is a holy day. Riverside, Calif., and Shiloh, N.J., joined Baptist sisters around the world in prayer and financial support for BWA projects.

To celebrate *Thanksgiving*, Alfred Station, N.Y., collected baby gifts for MOMS (Medicaid Obstetrical Maternal Services) and knit sweaters for children around the world; Albion, Wis., and Riverside ladies made tray favors/cards for local nursing homes; Waterford, Conn., served a Thanksgiving dinner; and Shiloh distributed fruit to their senior citizens.

Through the autumn months, Albion ladies decorated a primary Sabbath School room; Battle Creek, Mich., cleaned their church kitchen, shared their hobbies, and discussed home schooling; Shiloh visited shut-

women participated in a variety of worship and service activities:

Alfred Station and North Loup, Neb., hosted special community dinners; Battle Creek, Dodge Center, Minn., and Riverside made, distributed, or exchanged cookies or sweet breads; Hebron, Pa., and Shiloh delivered poinsettias to shut-ins; Milton's Afternoon Circle sent a White Christmas gift to Jamaica, while their Evening Circle held an ornament exchange; Shiloh held a Secret Sisters revealing party, featuring "show 'n' tell" with their favorite nativity sets.

We pray that your December activities will be Christ-centered. Recently, I received a list of "religious holidays" from the school where I work. I was somewhat taken aback when I discovered that Christmas, which is *named* for our Savior, was listed as a "general" holiday, rather than a Christian holiday!

Pray in December for our president, Ruth Probasco, as she prepares to represent us at the BWA Congress in Melbourne, Australia, January 5 through 9.

Finally, in preparing for a New Year/millennium, let us resolve to make this a year of tremendous spiritual growth. During two four-day weekends in September, I cleaned out my attic after 24 years of living in the same house. Here are some things I learned, along with biblical principles:

- Take a light with you. ("Thy word is... a light unto my path," Ps. 119:105.)

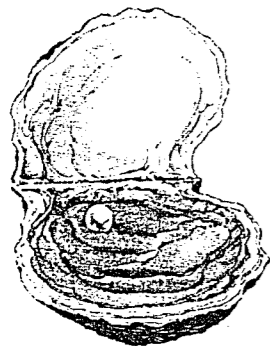
- Have someone help you. ("Take my yoke upon you... and you will find rest," Matt. 11:29.)

- Dispose of useless items before they become trash. ("Create in me a clean heart, O Lord," Ps. 51:10a.)

- Do not store clothing in cardboard. ("Lay not up... treasures on earth where moth and rust consume," Matt. 6:19a.)

- Do not wait until your last baby is in college to get rid of your maternity clothes—the rubber bellies will dry rot and your polyester passion will be ridiculed (not biblical).

May 2000 be filled with holy days for you! **SR**



Pearls from the Past by Don A. Sanford, historian

## Old letters for a new century

Near the end of the 19th century, A.H. Lewis wrote of a young man who had been preaching on a missionary field in Wisconsin during the interim between his college and theological studies. The young man asked, "Cannot you write something in the *Recorder* which will help those young men who, like myself, have begun preaching before they have secured theological and homiletical teaching?"

Thus began a series of 46 letters which appeared in *The Sabbath Recorder* from October 24, 1898, to October 2, 1899. This might be considered a forerunner of the T.I.M.E. program, except that the target was not only young preachers, but also "their hearers."

In his final letter, Lewis wrote, "These concluding remarks would be incomplete without a word more concerning our distinctive denominational work.... When you defend our position as Seventh Day Baptists, do it with courage which springs from the consciousness that you are defending truth for its own sake, and not for yourself; that you are laboring to bring others to light, rather than to make proselytes to your own church.... Stand unmoved with kindness, and yet firmness. As Seventh Day Baptists, entrusted with the propagation of an important truth, 'you should labor with malice toward none, and with charity for all.' Otherwise you will hinder the progress of truth, and the prosperity of the cause you seek to defend."

In 1900, these letters were pub-

lished with an additional chapter added as a postscript. "The responsibility that will be associated with the work of the ministry during the first half of the twentieth century will be greater than can be described. During that period the demands that will come to ministers in general, will be intensified in your lives as Seventh Day Baptist ministers. More is demanded of the minority than of the majority. He who stems the tide must be stronger than he who floats with it. He who defends an unpopular truth must be braver than he who is carried to temporary success by the popular current. He whose faith and position are assailed on every hand must be doubly able to give a reason for his faith, and to stand unmoved by converging currents of opposition."

Lewis described, with prophetic insight, the conditions of the 19th century as a commercial age, a political age, a scientific age, and a Sabbathless age. Of the Sabbathless age he wrote, "Your views as Seventh Day Baptists will meet but scant courtesy from the few, and with open opposition, if not derision, from the many. People may acknowledge your spiritual bravery in trying to stem the tide, but they will pity your folly and laugh at what they will call your impracticability. Under such circumstances you must attain larger views concerning the meaning of the Sabbath and deeper convictions as to its importance than your fathers had. This statement does not condemn them. The need of higher conceptions is made imperative because of the changes which have come."

"You cannot succeed in the next century as Seventh Day Baptists without giving careful and constant

attention to the reasons why you are such. When the world says it is folly to be a Seventh Day Baptist, you must be able to show why it is wisdom."

It was just 100 years ago that Lewis lamented the fact: "It is unfortunate that the closing century will pass to you a legacy which is not in favor of radical and earnest work in Sabbath Reform." That century has now passed, and we cannot deny the evidences of that legacy.

Yet there are signs that a new legacy may be marking the dawn of the new century. Many secular as well as religious publications are recognizing the toll caused by a godless society which has forgotten how to "take time to be holy." Many of these articles call for two mutually exclusive actions: honoring the "Lord's Day" (which they interpret as Sunday), and a return to the Bible as the revealed will of God.

An increasing number of people have discovered the biblical Sabbath within Baptist traditions, and are searching the internet for a church home that has the beliefs that we profess. But the warning which A.H. Lewis gave a century ago is still a threat:

"There are too many churches which are not ready for higher views, broader plans and more consecrated Sabbath-keeping. Our people have been molded, unconsciously, by the prevailing influences. The low estimate which the world puts upon our position has found too great a place in our own estimate of the work in hand... You must start life with the truth fully recognized that our history is inseparably connected to the Sabbath question. Our future cannot be separated from it." **SR**



# SR Almanac

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

### One year ago—December 1998

Special issue reflects "living your faith in the workplace." Testimonies come from Norman Burdick, Lee Brittain, Ralph Hays Jr., Brandon Crandall, Barb Green, Mary Jane McPherson, and David Davis.

"Pearls" page recounts Daniel Newcomb's involvement in the Civil War and with the Underground Railroad.

Alicia and Eric Mackintosh share their experiences as summer missionaries to Mexico.

North Loup, Neb., hosts Mid-Continent Association; North Central Association travels to White Cloud, Mich.

New year-end index lists features and department titles from 1998.

### Five years ago—December 1994

Theme of "Health Care Reform" focuses on spiritual health. SDB physicians Marjorie Bass and Pete May provide features.

New weekly format for *The Sabbath Visitor* is announced.

Agricultural and spiritual seeds spread by SDB churches in Zambia, Africa.

"Pearls" page highlights life of British doctor Peter Chamberlen.

Faith and Order Committee asks for response to proposed changes to the Statement of Belief.

Obituary, article reviews life of Rev. Alton Wheeler.

### 10 years ago—December 1989

Pastors Herb Saunders, John Peil, and Don Sanford write on the theme of "A Covenant People." Various examples of old and new church covenants are presented.

Helen Bond of Columbus, Ohio, honored as Sabbath School Teacher of the Year.

Conference President Joe Samuels presents his vision of unity and togetherness.

The Denver, Colo., church promotes a modified Natural Evangelism Training session.

Church building in Old Stonefort, Ill., undergoes extensive repairs.

### 25 years ago—December 1974

Secretary of the SDB Conference in Holland, Gerben Zijlstra, passes away. He was married to Jacoba

Velthuysen, the granddaughter of the founder of SDB churches in that country.

Owen Probasco is elected president of the SDB Memorial Fund.

Feature section carries many reminders of the Christmas season.

Former missionary to Guyana, Leroy Bass, becomes a missionary pastor at the New Auburn, Wis., church.

Seattle Area SDB Church votes to purchase the property they have rented for the past year.

Barbara Saunders presents a recital at the rededication ceremony of the renovated organ in Plainfield, N.J.

### 50 years ago—December 1949

Rev. Gerald Hargis of the Los Angeles SDB Church passes away following a stroke in November.

Conference President Dr. Lloyd Seager proposes a "Budget Sabbath." Instead of last year's \$95 per day, \$102 per day is needed to raise the Denominational Budget of \$37,250.

Dr. M. Ellis Drake is inaugurated president of Alfred (N.Y.) University at Founders' Day ceremonies. Drake is the ninth person to head Alfred since its founding in 1836.

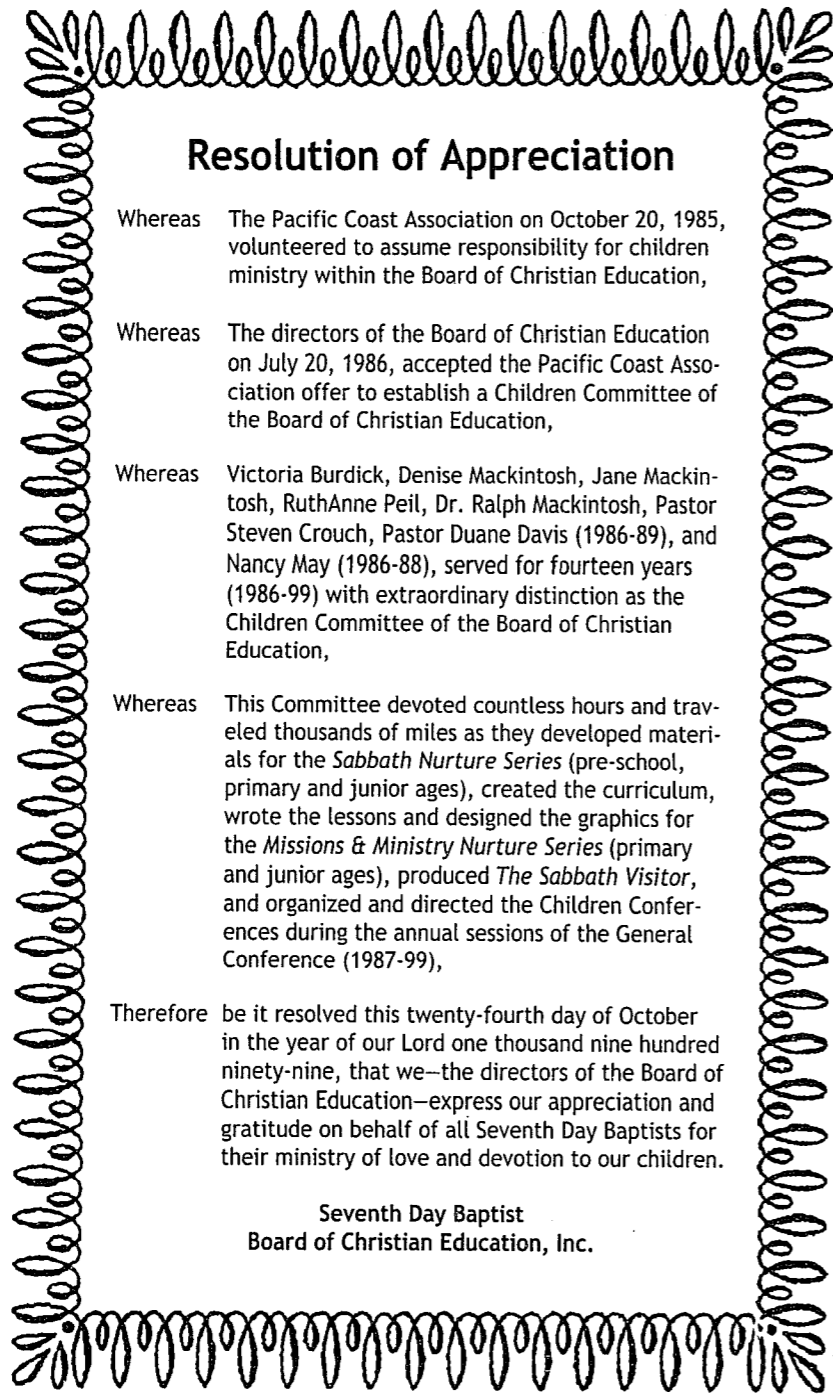
Pastor Elmo Fitz Randolph and the Milton, Wis., SDB Church hosts "Men and Missions Sabbath." Guest presenters included Socrates Thompson of Jamaica, David Sung of China, and D. Nelson Inglis of the United States.

Veteran China missionary Dr. Rosa Palmberg recovers from surgery after breaking her hip in a fall.

### ...where are we headed?

#### Pray for—

- a stronger witness in the workplace
- our short-term missionaries
- denominational executives and workers
- your Sabbath School teachers
- evangelism to be a more natural process
- witnessing opportunities during the holidays
- more church involvement for our men



**Resolution of Appreciation**

Whereas The Pacific Coast Association on October 20, 1985, volunteered to assume responsibility for children ministry within the Board of Christian Education,

Whereas The directors of the Board of Christian Education on July 20, 1986, accepted the Pacific Coast Association offer to establish a Children Committee of the Board of Christian Education,

Whereas Victoria Burdick, Denise Mackintosh, Jane Mackintosh, RuthAnne Peil, Dr. Ralph Mackintosh, Pastor Steven Crouch, Pastor Duane Davis (1986-89), and Nancy May (1986-88), served for fourteen years (1986-99) with extraordinary distinction as the Children Committee of the Board of Christian Education,

Whereas This Committee devoted countless hours and traveled thousands of miles as they developed materials for the *Sabbath Nurture Series* (pre-school, primary and junior ages), created the curriculum, wrote the lessons and designed the graphics for the *Missions & Ministry Nurture Series* (primary and junior ages), produced *The Sabbath Visitor*, and organized and directed the Children Conferences during the annual sessions of the General Conference (1987-99),

Therefore be it resolved this twenty-fourth day of October in the year of our Lord one thousand nine hundred ninety-nine, that we—the directors of the Board of Christian Education—express our appreciation and gratitude on behalf of all Seventh Day Baptists for their ministry of love and devotion to our children.

Seventh Day Baptist  
Board of Christian Education, Inc.



The fire is only a small fire. It will be used to cook the evening meal and provide warmth as the chill night air moves along the prairie and fog drifts in from the sea. It will be easy to keep the fire burning with so much wood and grass in the area.

Although five feet high and taller, the grass does little to shield the small group from the early morning breeze that is almost bitter cold. The plan is to keep the fire low, just enough heat to warm the small bodies of the children who sleep nearby.

The midnight wind moves upon the prairie with a vengeance, caring for nothing in its path. Exerting its ethereal force, it moves through the grass, bending it low as it swoops into the small ring of people with a chilling force. Simultaneously, the wind slithers across the dry earth and over the coals, causing them to glow red. Here and there, a flame licks the air, searching for more "food" on which to feast.

Sparks float upward until they are extinguished by the heat-hungry air that surrounds them. But not all are extinguished. One or two sparks drift lower and fall on the loose grass that fills the space between the grass stalks. Here the sparks eat lavishly,

nurtured into strong flames and fanned by the tongues of the wind.

Like a spoiled child in a bowl of candy, the flames dance through the grass, gorging themselves into a robust body that laughs at any thought of control or death. Unguarded, the grass falls prey to the flames and returns to the air as white smoke.

A scream ignites those slumbering beside the fire. Within moments, feet pound the ground in a desperate effort to put out the fire and help the children to safety. Finally, those feebly trying to fight the fire retreat from the multiplying flames and watch helplessly as the fire devours the grass, fanned into a stampede before the wind. The only thing to do is to move upwind and try to stop the flames from spreading in that direction, or sit and wait for the fire to move unchecked across the land.

In its path, all wood is burned, animals are chased from their lairs, and death runs rampant. The fire will not die until it reaches the river or a parcel of land that was previously burned.

This is a bush fire in Zambia. The first bush fire I witnessed was in the Midwest. It was devastating. One can hardly imagine how

much damage a fire like this can do. Some are set by unattended campfires, others by natural sources, and still others by careless people.

Bush fires do similar damage in Zambia. A farm can be ruined if this happens during harvest season, or slowed if during the growing season.

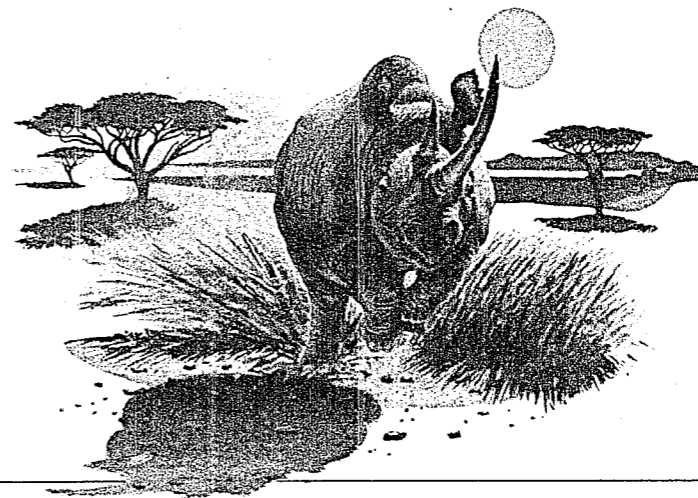
In Zambia, as well as other African countries, bush fires are terrible because people can lose everything they have. Neighbors do not have enough to help each other through the hard times. There can be so much suffering in such a short time. What can be done?

One of the projects of the Seventh Day Baptist Conference in Zambia is to raise crops on several farms and store the harvested grain in houses made of blocks with an iron roof. This would protect the food inside.

Yields have increased each year as more people work the land, making it possible to plant more acres. Their harvest would greatly multiply if they had the funds to purchase needed fertilizers and better seed. Also, machinery such as a tractor would help them plow quicker and cultivate the crops better. This would allow for the better use of manpower, resulting in more food to share, store, and sell. In turn, this would improve the living conditions of the Zambian people, and provide more work and more funds to expand the Conference's ministries.

The driving force of the Zambian Conference is to benefit all the people. The Conference truly helps the people when they are brought to a redeeming faith in Jesus Christ.

How eager are we to listen when we have a need, such as hunger? Are the people of Zambia any different? Can we moisten the tongue of hunger so that the Lord will furnish the Water of Life? **SR**







# the BEACON

Produced by the Youth Committee of the Board of Christian Education  
For and by members of the SDB Youth Fellowship December 1999

## SDBYF of USA and Canada 1999-2000 Officers

### President—Kevin Bonesteel

Kevin is active in the Youth Fellowship of his home church, the Berlin, N.Y., Seventh Day Baptist Church and has attended Lewis Camp four years. He has participated in his church's Youth Sabbaths and is co-head usher.

Kevin is a junior at Berlin Central School, where he participates in drama and wrestling. He enjoys computer games and Christian rock music.

### Vice-President—Peter Bullinger

Peter is a member of the Youth Fellowship at his home church, the Berlin SDB Church, and has also participated in Vacation Bible School and Youth Sabbath. He has attended church camps and retreats, and General Conference in Buckhannon, W.Va.

Peter is a freshman at Berlin Junior/Senior High School. He enjoys playing the guitar.

### Secretary—Jeremy Bullinger

Jeremy is active in Youth Fellowship at his home church, the Berlin SDB Church. He has attended church camps, Association retreats, served as counselor at camps, and is a member of the Missionary Society. He attended Pre-Con and General Conference in Kansas and in West Virginia.

Jeremy is a senior at Berlin Junior/Senior High, where he is a member of the National Honor society, participates in choir and drama, and has served as class treasurer. He plays the guitar and enjoys chess.

### Treasurer—Juliet Olson

Juliet has participated in Youth Fellowship and Vacation Bible School at her home church, the Berlin SDB Church. She has attended General Conference for several years and has also attended Association camps and retreats.

Juliet is in the seventh grade at Berlin Central School, where she participates in basketball and sign language

class. She is deaf and enjoys using her TTY (telephone) and listening to music.

### Advisor—

#### Pastor Matthew Olson

Seventh Day Baptist Church  
Berlin, N.Y.

### Site Liaison—

#### Pastor Stephen Osborn

Seventh Day Baptist Church  
Lost Creek, W.Va.

## Youth Retreat

Hey You Guys! Guess what time it is?  
Time to think about journeying to Wisconsin  
for the first-ever National Youth Retreat!!  
Here are the details:

- Location: Camp Wakonda, Milton, Wis.
- Dates: Dec. 29, 1999 – Jan. 2, 2000
- Director: Eric Davis
- Chief Guru: Matt Olson
- Ages: 15 – 18
- Price: \$15 – Such a deal!

There is only enough room for 30 girls and 30 boys, so first come, first served! Check at your church for forms.

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



## Young Adult Connection

## Mountaintop experience

by Kecia Thompsongordon

Winter Retreat at Boulder SDB Church  
Dec. 29 – Jan. 2, 2000  
Call Matt Berg at (604) 267-1568  
E-mail: mberg@interwork.sdsu.edu

Most of us have had "mountain-top experiences." We feel so close to God that we don't want to come down. But eventually we must. It is on the way down that we often see little by little how or why God is leading us.

My mountaintop experience was not high spiritually; it was an actual mountain.

The morning after a good friend's wedding, Mindy Barnes and I were headed down a winding Colorado mountain road, as the sun hit our bug-ridden windshield. I suddenly lost sight of the dirt road and realized it turned to the right instead of continuing straight.

At the last second I hit the brakes trying to compensate for my misjudgment and immediately lost control of

the car. The car fishtailed on the loose gravel, ready to slam into the side of the mountain. I jerked the wheel to the left and continued sliding. The car was now headed off the side of the mountain!

The only thing going through my mind was that we were going to go over the side in a calm, matter-of-fact way. Mindy later told me that she was thinking about how upset Brian and Nate—the friends we were on our way to pick up—would be if we were late.

I turned the wheel as far to the left as it could go. The car, now facing the direction we had just come from, continued to slide off the shoulder. All at once the car came to a stop a few inches from the edge.

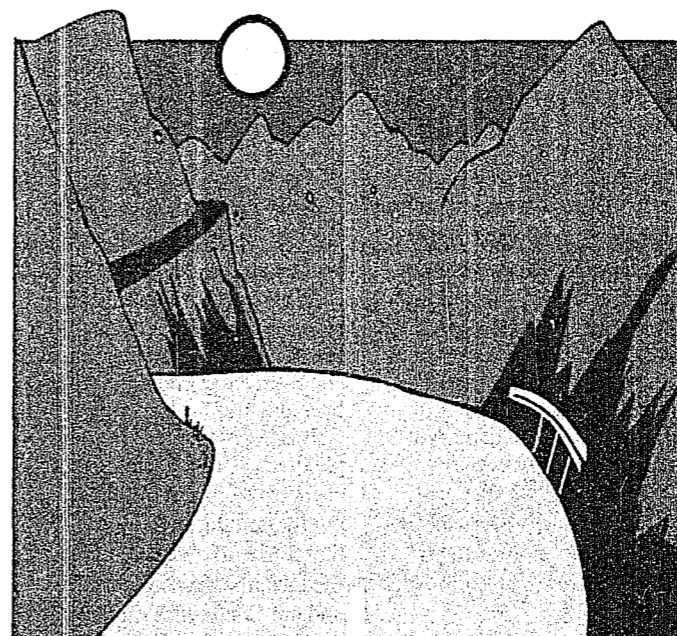
Mindy and I gave a huge sigh of

relief and looked at each other in amazement. The fact that we had stopped so close to the edge shows that it was God's hand that had saved us from an accident that morning.

For a long time now I've felt as though I was walking aimlessly, not knowing where God was leading me. In the back of my mind I guess I thought that there wasn't really a plan for my life. I had no idea that on the way down that mountain, God would reveal to me that He did have a plan for me.

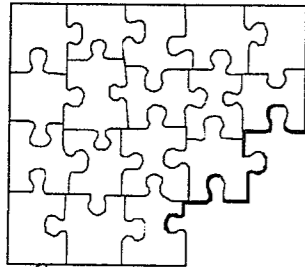
God reminded me that He was in control and that everything happens in His time. He could have stopped the car long before He did. But He waited till we were a few inches from the edge. Likewise He shows us His will for our lives in His time. **SR**

*Kecia Thompsongordon is a student at the University of Wisconsin at Whitewater.*



**I jerked the wheel to the left and continued sliding. The car was now headed off the side of the mountain!**

# Live in Harmony with One Another



The President's Page by John Camenga

## Ingredients toward harmony

In recent years, I have sensed among some of us a desire to limit our diversity.

Certainly we have limits beyond which we should not go. Sometimes it may be that "a piece from another puzzle" has found its way into "our box." But we should not be quick to discard it.

We just might discover that that piece fits in another place as we work toward completing the puzzle. Sometimes I have wondered if I was the piece that was out of place. Perhaps you have felt that way, too.

Harmony is not easy to achieve, but it is a requirement for us as we move toward Christian maturity. Peter gives us several specific ingredients that will create this harmony. They will be our daily themes next year at Conference. For now, let me summarize them and challenge all of us to apply them throughout the year. There is no need to wait until next summer.

### 1) Be sympathetic (1 Peter 3:8)

In music, "sympathetic vibrations" are produced when one object responds to the activity in another object. Our sympathy is more than feeling sorry for someone who is having a tough time. It affects us because we are connected to that person. We are part of the same organism. Paul used the illustration of the body in 1 Corinthians 12 to help us understand that what affects one of us affects all of us.

### 2) Love as brothers and sisters (1 Peter 3:8)

There is an old saying that we can choose our friends, but not our relatives. I am thankful for my two natural brothers. Those of you who know us understand that we are not identical, but we are concerned about each other. When one of us goes through a crisis, the other two are affected and want to help. We *are* different, but we still love as brothers. Our love includes respect and understanding for our diversity as well as for our shared heritage.

In the Christian family, we are expected to love our Christian brothers and sisters. Our love is not a warm, fuzzy feeling. It is a heartfelt, indwelling concern for the rights, welfare, and growth of our Christian family.

### 3) Be compassionate (1 Peter 3:8)

Compassion is built on sympathy and love. Compassion may produce action, but sometimes it produces inaction—the willingness to be patient and wait for a person to find a way through a problem.

There is a story of a young child who saw a butterfly struggling to free itself from its cocoon. The compassionate child carefully peeled away the chrysalis, freeing the butterfly. But, it is the struggle to free itself that strengthens the butterfly's body and unfolds its glorious wings. The child's well-intentioned efforts created a deformed and damaged creature that could not even fly. Sometimes our compassion must take the form of patient waiting, just as the father in the story patiently waited for the return of his prodigal son.

### 4) Be humble (1 Peter 3:9)

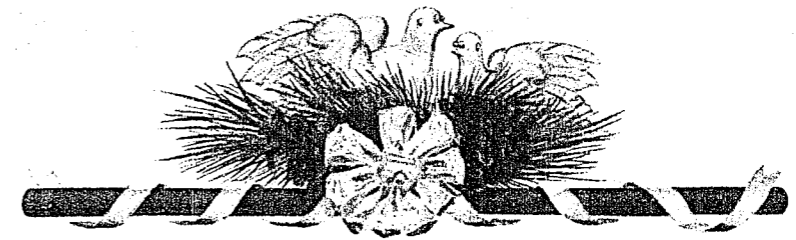
In the parable, the humble tax collector said "God, be merciful to me, a sinner." The "humility-challenged" Pharisee thanked God that he was better, wiser, and more holy than other people. Humility reminds us that we are sinners saved by the grace of a loving heavenly Father.

Humility helps us accept the diversity among us. It is arrogant to expect all of God's children to look alike, think alike, sing alike, worship alike, or exhibit the same gifts, abilities, and interests. Humility makes us see our own limitations. Humility reminds us that we know in part and prophesy in part (1 Corinthians 13:9). Humility teaches us that our understanding of the Scriptures may need to change as we mature in Christ. Humility helps us realize that we may not know God's will as completely as we sometimes think. Humility is an essential ingredient for genuine harmony.

### 5) Repay with blessing (1 Peter 3:9)

Have we been treated badly? How do we respond? Has a supposed brother spoken harshly to us? What words are on our lips? This is another way of stating the Golden Rule. When we repay with blessing, we create an environment in which harmony can live and grow.

It is my prayer that this simple theme—with its supporting challenges—will guide us throughout the coming year. I also pray that it will provide an enriched seedbed in which our churches and our Conference can grow in grace and truth. *SR*



## White Christmas Gift List for 1999

Here are some suggestions for White Christmas gifts for our missions around the world:

1) **POSTAGE** to help Seventh Day Baptists ship collected materials to our sister Conferences and churches. Very often churches and groups will collect clothing, sewing equipment and materials, seeds, and other assorted merchandise to be sent overseas. These boxes may sit a long time before they are shipped. If funds were available, some of these "treasures" could be sent sooner.

2) Zambia Women's Board continues to request **BICYCLES** for their ladies who travel from village to village to present Bible studies and other important programs. Each bicycle costs about \$200.

3) The Women's Board in The Philippines request funds to help with the **MEDICAL SUPPLIES** used in their churches that are far away from the hospitals and doctors.

4) The Women's Board of Rwanda continues to look for funds to **HELP** with the purchase of medicine, clothing, and food **FOR THE REFUGEES** who filter in from the surrounding countries as well as the border lands that are mountainous and filled with bandits.

5) The Women's Board in Malawi, Zambia, Rwanda, Ghana, The Gambia, and The Cameroon are looking for **STUDY MATERIALS** for women's groups and funds to purchase Bibles for the women leaders of these countries. They would also like to purchase Bibles for their members.

6) Zambia continues to ask for funds to help purchase **CLOTH MATERIALS** to sew blouses, skirts, and head dresses for their members. The uniform is worn with great pride and represents authority in the church and neighborhood.

7) **SCHOOL UNIFORMS** for the orphans in most of our African countries, The Philippines, and India are needed. Age determines the cost of each uniform; the average is \$10.

8) The schools need funds to buy **BOOKS AND EQUIPMENT**. We have schools in India, Zambia, Rwanda, The Philippines, and Malawi. The average cost of books is \$10 per person, per year.

9) **MISCELLANEOUS**: Amplifiers, computers, printers, photocopiers, and funds for travel are continuously needed by most of our sister Conferences and churches. This equipment may cost from a few hundred dollars to several thousand. If you are interested in a specific piece of equipment, please write to the Missionary Society Office, 119 Main St., Westerly, RI 02891. Or call (401) 596-4326. Our e-mail address is [sdbmissoc@edgenet.net](mailto:sdbmissoc@edgenet.net).

I would like to relay thanks and appreciation for your thoughtfulness in donating to these projects. Most likely, the work would eventually get done. But with assistance, the time is cut tremendously when aid is sent to purchase supplies, equipment, and materials. We feel that those who share their riches, no matter what they donate, are blessed.

We could use many, many prayer warriors as well. This is a priceless commodity in which all can share.

In His service,  
G. Kirk Looper



## Faith moves Boulder

by Richard and Mary Steele

Hear the words of the Great Commission:

*"Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you" (Matthew 28:19-20a, NIV).*

Jesus gave this command so that His authority and teaching would move into and fill a vacant heart. This means to be filled with His teaching, with joy and anticipation.

It has meaning to others as well as ourselves. Thus, it is development of our faith in our Lord and Savior, Jesus Christ.

The idea of corporate worship is also in this command—worship with others with faith and corporate teaching to learn more as we share God's Word together.

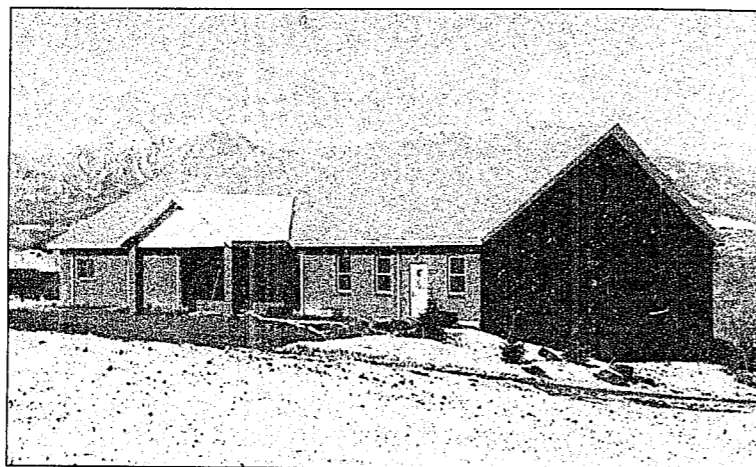
Several years ago, our church in Boulder, Colo., had a dream. We wanted to expand beyond our small worship facility.

After selling our building at 9th and Arapahoe Streets, we ended up farther east, close to the Valmont Electric Plant but still on Arapahoe Road as it is currently designated. Had the Great Commission spoken to us? Indeed it did!

When construction started, it was an undertaking we could hardly fathom. We knew it would take some time, but how much? Some of us wanted our new facility done "yesterday"! Others knew that, because of our financial plight as a church, it was not possible. Yet, in faith...

Several years later, we now have a facility for worship in our vested corporate way.

In preparing for the recent Mid-Continent Association meeting, we were close to finishing our facility,



*The congregation at Boulder, Colo., finally got to use their upstairs sanctuary as they hosted Association meetings.*

but would we do it in time? This was the year of our dreams. This was the time that we thought we would receive our final inspection and Certificate of Occupancy, and begin to worship God in a beautiful and much larger place.

Sometimes the frustration was almost more than we could handle. But we forged ahead like soldiers for our Messiah.

In spite of the frustration of our human resources, things began to happen. The Boulder County Inspectors came out and issued our final inspections. We had already made arrangements with another church for our Association meetings, but we were given the okay to worship in our new church.

The pews came in during the week, and the kitchen was designated as suitable for use. Praise the Lord! Our Fellowship Room was set up with willing hands moving tables and chairs. The women came in and prepared the kitchen for the weekend. Finally, we were ready.

Throughout the several years of our building program, evangelism

had largely been put on hold, except for Pastor David Thorngate's "King's Kid's Klub" for our neighborhood youngsters. (They meet once every week.) With our new facility so close to full completion, our thoughts are already directed toward what the Lord really wants us to accomplish.

It is a wonderful feeling to know that we can sit side by side in beautiful pews and hear Pastor David expound on God's Word. Also, the sanctuary, with hidden lighting and chandeliers, shows great light. Can we now, as a people, show that this light is not hidden from the hearts of men? We have a challenge, and we intend to expedite it to the fullest!

There are many ways to invite searching individuals so they feel welcome. Our new facility will enable us to extend our love and let others know that we care. God's teaching—through our Master Teacher, Jesus Christ—is best heard and expedited in our lives as we share our faith with one another. We cannot accomplish this by ourselves. Praise God, from whom all blessings flow! **SR**

## Bible Club booming in Lost Creek

by Angie Osborn

It is 3:00 on a Wednesday afternoon. All is quiet on the Lost Creek (W.Va.) SDB Church front.

The breeze gently blows through the trees. An occasional bark can be heard from "Noah," the parsonage dog. Traffic whirs by on nearby I-79.

Suddenly, the normal lull of background noise is shattered. "Kid noise" can be heard everywhere! Vans and cars pull in repeatedly for 5-10 minutes straight. Kids literally pour out of vehicles, the still is gone, and the church yard is a bustle of noise and activity everywhere you look.

It's Bible Club time!

The Lost Creek SDB Church is now in its third year of providing a Wednesday afternoon Bible Club. How this program has grown from its humble beginnings!

In the fall of 1997, church member Susie (Davis) Bond and Pastor Steve Osborn formulated a vision and turned it into a reality. Susie has a heart for children and a desire to "feed them cookies and tell them about Jesus." Together, they formu-

lated plans, secured help, and brought the Lost Creek Bible Club into existence. It met that year at the Lost Creek Community Building each Wednesday.

At the first meeting, about a dozen children in grades K-5 attended. By the end of that year, about 25 kids attended regularly.

In 1998, the program moved to the church, a larger staff was secured, and Pastor Steve became the director. Using the "Jesus and Me" cur-

Now we are off to a running start with even more staff and kids! The program has been expanded again to include seventh graders. The sixth and seventh graders meet weekly at the Community Building in Lost Creek with Susie Bond directing that program. Pastor Steve continues to oversee the overall program, as well as the K-5 group at the church.

This year, the first week had 39 students in the K-5 program. In three weeks, that number had grown to 47.

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**Our vision is to see  
the Bible Club expand  
to provide ministry for all  
area young people.**

---

riculum (Standard Publishing), the children learned more about Jesus and how He can change their lives. Sixth grade was added, and the average weekly attendance was around 30-35 children by the end of the year.

Pastor Steve estimates that this is about 35 percent of the total number of kids enrolled at the Lost Creek Elementary School. The "Club 67" has 5-10 students each week.

Funding for this ministry has come from the O.B. Bond Evangelistic Program, in which the Lost Creek church is currently enrolled. This fall, Pastor Steve shared the vision of the Bible Club staff with the other churches in the community. That vision is to see the program expand to provide ministry for all area young people.

He invited local pastors and churches to join with us in bringing this vision to life. So far, two other churches have shown an interest in participating on this venture.

Please pray for us as this ministry continues to grow. We need more staff members at both sites, direction for the Club 67, and future ministries. Also pray for the families of the children attending, many of whom are unchurched and need to know the Lord. **SR**



# Angels among us at Sunshine Mountain

by Donna Harrell

What a wonderful blessing we received at the Sunshine Mountain SDB Church and Home for the Handicapped of Chatawa, Miss! The Rotary Club of McComb, Miss., honored us with their labor and love.

A member of the club saw a need here and went before club members with a plan. Graciously and lovingly, they contacted us with the news.

Praise God! Their annual project of giving included a new roof and ex-

terior painting of the boys' dormitory, and a fresh coat of paint for the Beebe Memorial House dining/living room.

Allen Smith wanted this to be a special day for each member of our church. So he called to let us know not only would they be working, but they would provide a dinner for the church members and their guests.

As the "big day" approached, the weatherman was not predicting

favorable weather. But work began as planned at noon on Wednesday, with the men preparing the old roof for the new one. And guess what? It rained all week, *except* for the hours the men were working on the roof and dinner was being served.

When the ladder was placed on the building for the first man to climb up, God held the rain back from the dreary clouds that hung overhead. When the toolboxes were packed for the day, the rain began again. On Sabbath morning, the rain continued until two tents were erected, the cooker was in place, and the tables and chairs were set up. Again, God put His hand on the rain clouds. The rain ceased, and we had a wonderful day of fun and fellowship.

When the area was cleaned up and the last chair was put back in the building, we all said our good-byes for the day and got in our vehicles. As we pulled out of the driveway, the rain began again. What a testimony of God's power to us all!

The Rotary Club is made up of several prominent businessmen and women in our community—doctors, lawyers, judges, teachers, etc. Their willingness and dedication to "do unto others" was a humbling experience and an honor to witness. To simply say "thank you" to these men and women doesn't do justice to our gratitude.

The fellowship of the day was a wonderful opportunity to witness for our Lord, Jesus Christ. We also had the privilege of sharing the outreach ministry for the handicapped of Sunshine Mountain and how it all began.

Thank you for allowing us to share our story about the "angels" of the McComb Rotary Club, for without them all this might not have been possible. "Praise God! Things are getting better all the time!" **SR**

## Semi-annual held in New Auburn

From Dodge Center's Joyful Newsletter, edited by Beth Wallstrom

Semi-Annual meetings were held on September 10-12, 1999, at the Seventh Day Baptist Church in New Auburn, Wis.

"Semi-Annuals" are twice-yearly meetings at one of three churches: New Auburn; Dodge Center, Minn.; and Outreach Bible in Portage, Wis. The Outreach church is the newest church to join Semi-Annuals.

The meetings this year were scheduled to coincide with a youth retreat sponsored by the New Auburn youth group at nearby Camp Arrowhead, a facility rented for the weekend. Pastor Barry Baugh was the resource leader for the retreat. (He presently ministers with Long Island Teen Challenge and has come to New Auburn annually for a number of years to do youth retreats.) By scheduling Semi-Annuals that weekend, we were able to have Pastor Barry speak on Sabbath morning.

The retreat attracted 20 youth, plus 15 staff members. The staff was mainly made up of young adults from Dodge Center, New Auburn, and Milton, Wis. Wayne and Chris North were the youth advisors in charge.

A number of decisions for Christ were made during the retreat, and six people were baptized on Sunday morning as the retreat ended. (Five "retreaters," plus Wayne and Chris' daughter, Brooke.)

The theme for this Semi-Annual meeting was "The Open Church." Speakers included Pastor Dale Rood, who spoke on "The Open Church" Sabbath eve; Pastor Dale Smalley, who spoke Sabbath afternoon on "View of the Church in the 21st Century and Beyond"; and Harley Smalley from the Portage church, who spoke on the night after Sabbath. His talk was entitled, "Who Owns the Church?"

Key points that came out in the messages included:

- 1) For a church to be open, God must be in control.
- 2) An open church needs a vision, a concern for the lost.
- 3) We are not to go out and make new church members, but to go out and preach the Gospel.
- 4) God wants to come into our lives, to heal our hurts and pour His Holy Spirit on us. **SR**

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Doug Burkhamer,  
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Joined after baptism  
Bob Farr  
John Gunning

Roger Gunning  
Scott Parsley  
Bradley M. Weber  
Joined after testimony  
Patty Farr

## Marriages

**Johnson - Panicucci.**—Timothy G. Johnson and Lisa Ann Panicucci were united in marriage on July 11, 1999, at the Montville (NJ) Reformed Church. Rev. Fred Herwaldt officiated.

**Newsom - Nystrom.**—Rod Newsom and Amy Nystrom were united in marriage on October 29, 1999, at the Cornerstone Seventh Day Baptist Church of Pontotoc, MS. Pastor John Bevis officiated.

## Obituaries

**Stohr.**—Charles Robert Stohr, 63, died on August 21, 1999, in Charles Cole Memorial Hospital, Coudersport, Pa., following a lengthy illness.

He was born on April 1, 1936, in Richburg, N.Y., the son of Earl and Genevieve (Saunders) Stohr. Always known by his friends as "Bob," he was a 1954 graduate of the Richburg Central School and a 1956 graduate of the SUNY, Alfred, N.Y.

Bob was employed as the Business Manager at the Richburg Central School for many years. Just

prior to his retirement, he worked in the business office of the Bolivar-Richburg Central School.

He was a member and deacon of the Richburg Seventh Day Baptist Church, serving as moderator for many years. He was instrumental in recent facility improvements, and was chairman of the unofficial Transportation Committee.

Bob served as treasurer for the SDB Board of Christian Education, as well as the Allegheny Association and their summer camp, Camp Harley Sutton. He was a long-standing member of the Board of Christian Education.

Each year, for over 30 years, he attended General Conference, working most years on the Budget and Finance Committee. He was a past president of the Allegany County chapter of the American Red Cross, as well as a member and treasurer of the Richburg Cemetery Association. He also served on the Village Board.

C. Robert Stohr was devoted to his parents, living with and caring for them until their passing. He was especially good at keeping them involved and challenged. He always enjoyed doing for others. He would visit, provide rides to and from various functions and activities, including church, and invested time in his nieces and nephews.

Survivors include one brother, Wesley McCrea of Wellsville, N.Y.; a sister-in-law, Grace McCrea of Richburg; and several nieces and nephews. He was preceded in death by one brother, L. Maurice McCrea.

Services were held on August 24, 1999, at the Schaffner Funeral Home in Bolivar, with Rev. Gordon P. Lawton officiating. Burial was in the Richburg Cemetery.

**Van Horn.**—L. Milton Van Horn, 88, of Milton, Wis., died on September 8, 1999, at home.

He was born on February 26, 1911, in Brookfield, N.Y., the son of Herbert C. Van Horn and Abigail (Babcock) Van Horn. He married Mary Van Horn on May 6, 1933, in Maryland. She died on October 2,

1961. On September 22, 1967, he married Ruth Redland at St. Augustine by the Sea Episcopal Church in Santa Monica, Calif.

Milton graduated from Bound Brook (N.J.) High School in 1931. He received B.A. and B.S. degrees in biology and physics in 1935 from Salem (W.Va.) College, and a M.S. degree in chemistry from West Virginia University in 1936. He continued postgraduate studies in biology and research in endocrinology at the University of Wisconsin-Madison.

From 1937 through 1982, he taught at Milton College as professor of biology, serving as department chairman for 27 years. He was dean of the college from 1955 until 1963, and was an honorary alumnus.

During World War II, in addition to teaching at the college, Milton was a meteorology instructor for Navy personnel and worked nights at the converted Oldsmobile Division-Fisher Body plant in Janesville.

Milt served as Milton Village Treasurer from 1953 until 1961 and was a member of the Milton Seventh Day Baptist Church. From his retirement in 1982 until his death, he continued to lead an active life. He cultivated a large garden and orchard, and was an avid outdoorsman. His interests included Friends of the Boundary Waters Wilderness, Wisconsin Public Radio, Main Hall Preservation Society, and Rock County Conservationists.

In addition to his wife, Ruth, survivors include two daughters, Rachel Van Horn of Denver, Colo., and Judith E. Maxson of San Clemente, Calif.; four sons, Jonathan of St. Paul, Minn., Robert of Kansasville, Wis., David of Shannock, R.I., and Peter of Pewaukee, Wis.; five grandchildren, and nine great-grandchildren. He was preceded in death by one brother, Elston, and a sister, Stella Gauch.

A memorial service was held on October 3, 1999, at the Milton SDB Church, with Rev. Elmo Fitz-Randolph officiating.

**Green.**—Mary H. Green, 94, of

Bridgeton, N.J., died on September 18, 1999, at South Jersey Hospital, Bridgeton.

She was born on December 28, 1904, in Stow Creek Township, the daughter of Thomas and Elizabeth Davis. She was the wife of Frank M. Green and was a Bridgeton resident for 35 years.

Mary was employed by the former Grant's Dept. Store in Bridgeton. She was the oldest living member of the Marlboro, N.J., Seventh Day Baptist Church, where she was a member of the church's *Helping Hand* class. She had served as Sabbath School secretary for many years and also belonged to the church's Ladies Aide Society.

Survivors include one sister, Mabel Cruzan of Milton, Wis., and several nieces and nephews. She was preceded in death by her husband.

Funeral services were held on September 22, 1999, at the Padgett Funeral Home in Bridgeton, with Rev. Larry Graffius officiating. Burial was at Fernwood Memorial Park in Hopewell Township, N.J.

**Orr.**—Virginia Louise Orr, 81, died of cancer on October 15, 1999, at Vencor Hospital in Ontario, Calif. She was born in Pleasantville, N.Y., and lived in Riverside, Calif., for 15 years. She most recently lived in Upland, Calif., for 15 years.

Virginia graduated from the University of Redlands (Calif.) and the University of Southern California. She received her teaching credentials and taught in Los Angeles and Compton, Calif., for 10 years. She also was a secretary and bookkeeper for Orr Plastering contractors.

She was a member of the Seventh Day Baptist Church.

Survivors include one daughter, Janette Haidet of Los Osos, Calif.; one son, Brian, of Riverside; one brother, Richard Howard of San Bernardino, Calif.; one sister, Kathleen Gagliano of Dana Point, Calif.; five grandchildren, and one great-grandson.

Services were held on October 19, 1999, at the Riverside SDB Church,

with Pastor Gabriel Bejjani officiating. Interment was in Olivewood Memorial Park, Riverside.

**Gould.**—Russell Jay Gould, 28, of Exeter, R.I., died on October 22, 1999, from injuries sustained in a motor vehicle accident in Richmond, R.I.

He was born on May 17, 1971, in Westerly, R.I., the son of Roger and Reba (Harrison) Gould Jr., and was the husband of Belinda (Adams) Gould. He was a resident of Hopkinton, R.I., for most of his life. He graduated from Chariho High School in 1990 and then took courses at the University of Rhode Island.

Russ served in the Army, where he was certified as an air traffic controller, received an award as a sharpshooter, and took classes in biomedical technology. He was very active with the computer department at Chariho Technical School. He established his own internet computer company (CPR Computer by Russell) to serve the surrounding community. He had worked at Unicom, MicroAge for two years, and most recently was employed as a computer technician at Comp USA in Warwick, R.I.

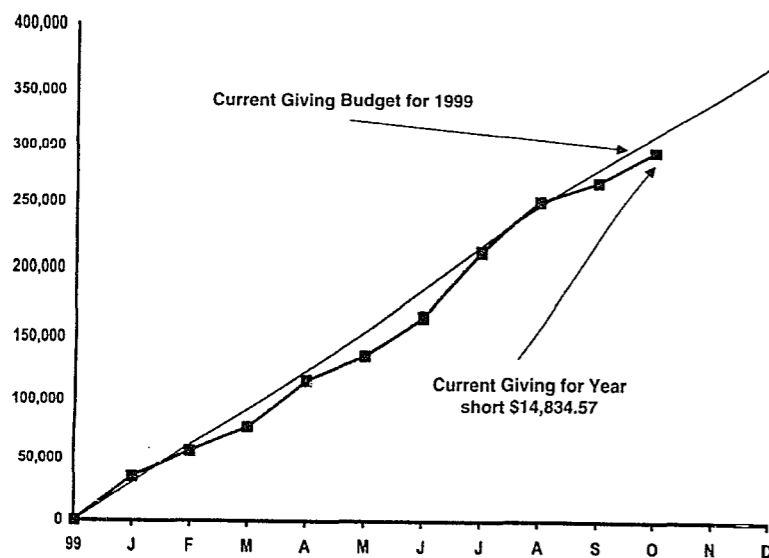
In addition to his love for computers, he was an avid fisherman and a member of the Pawcatuck Seventh Day Baptist Church in Westerly. He was a contributor of life through the Northeast Organ Procurement Organization and Tissue Bank.

In addition to his wife and parents, survivors include two sons, Geoffrey Jay and Aaron Isaiah, both of Richmond; one daughter, Karina Ashtyn, of Richmond; two sisters, Rachelle Monaghan of Westerly and Rebecca Sarzynski of Clearwater, Fla.; his paternal grandmother, Celeste Gould of Westerly; and his maternal grandparents, William and Hilda Harrison of Westerly. He was predeceased by his grandfather, Roger Gould Sr.

Funeral services were held on October 25, 1999, in the Pawcatuck SDB Church, with Rev. David Taylor officiating. Interment followed in the

cont. next page

## Current Giving 1999



## Robe of Achievement nominations

The Women's Society is accepting nominations for the Robe of Achievement for 2000. Please be considering a woman in your church who meets these criteria for nomination:

- Was / is active as a volunteer in some phase of denominational effort
- Has shown evidence of special service with her family and / or community
- Must be a committed Christian
- Must be an active member of a local Seventh Day Baptist church

A complete resumé must be submitted containing a life history, including her achievements and activities. Without a resumé in hand, the committee cannot make a competent choice among many nominees. If an individual has been nominated before, and you still want that person considered, please re-submit the name as well as the resumé.

Send all nominations to:

Elizabeth Bidwell, P.O. Box 136  
Shiloh, NJ 08353

Deadline: March 31, 2000

### Obituaries, cont. from page 25

Pendleton Hill Cemetery in North Stonington, Conn.

**Loofboro.**—Clara E. Loofboro, 93, died on October 22, 1999, at the Evansville (Wis.) Manor where she resided the past five years. She was born on October 26, 1905, in New Auburn, Wis., the daughter of Ralph and Mary (Mattison) Loofboro. She married Wesley Loofboro in 1950.

Clara was a member of the Albion Seventh Day Baptist Church, a former Grange member, and very active in church organizations.

Survivors include two stepsons, Carroll of Milton, Wis., and Victor of Milwaukee, Wis.; a sister-in-law, Esther Loofboro of New Auburn; 17 step-grandchildren, many step-great-grandchildren, and two step-great-great-grandchildren.

Funeral services were held on October 24, 1999, at the Albrecht Funeral Home, Milton, with Pastor Michael Burns officiating. Grave-side services and burial were held on October 25, 1999, at the Milton Junction Cemetery in Milton.

**Williams.**—L. Gleneta Williams, 96, of Milton, Wis., passed away on October 28, 1999, in Racine, Wis.

She was born on November 29, 1902, in Albion, Wis., the daughter of E. Glenn and Matie (Head) Williams. She became a member of the Albion Seventh Day Baptist Church after baptism in 1915, and remained an active member as long as her health permitted. In earlier years, she had been a teacher and superintendent of the Sabbath School. She also taught Vacation Bible School for several years.

After attending Milton College for two years, Gleneta graduated from Whitewater (Wis.) Normal and became an elementary teacher. She taught in the Wisconsin communities of Edgerton and Menomonie. For 32 years, she taught in Beloit, Wis., retiring in 1968. She had continued her education by attending summer school in Whitewater and Madison, Wis., and in Boulder, Colo.

Gleneta enjoyed seeing new places and had traveled to many parts of Canada and the U.S., includ-

ing Hawaii and Alaska. She also enjoyed working in her flower gardens, growing flowers which she could share with her friends and shut-ins.

Gleneta was also interested in her family history—both the Williams and Heads—and their connection with the Seventh Day Baptist denomination. She was a direct descendent of Samuel and Tacy Hubbard, who were members of the first SDB church in Newport, R.I., in the 1670s. Her great-grandfather, Samuel Head, was one of the first members of the Albion church.

Survivors include one sister, Mary Stewart of Racine; a sister-in-law, Gertrude Williams of Milton; one niece, Ann Williams, of Milton; one nephew, Rollin Williams of Charlotte, N.C.; and one great-nephew, Marc Williams of Spartanburg, S.C. She was preceded in death by one brother, Charles Williams, and a brother-in-law, Hugh Stewart.

Funeral services were held on November 1, 1999, at the Albion SDB Church, with Pastor Michael Burns officiating. Burial was in Evergreen Cemetery, Albion.

# KEVIN'S

## ORNER

They say that true confession is good for the soul.

Well, after more than a decade of silence, the truth must finally come out.

I stole from a homeless man.

Marvin hung out at the homeless shelter, located in the basement of the Episcopal church in downtown Madison, Wis. Our little SDB group volunteered there once a month to feed the several dozen folks who showed up at supper time. Then I would choose to take the overnight shift and help monitor the guests, since, as pastor, I didn't have a "regular job" to get to the next morning.

I can't recall how Marvin first got a hold of our church phone number. I just remember how he started calling. And not just to chit-chat, but to ask for help.

He would call from a pay phone, from the shelter, from the mental health center, or from the city jail. (Seems that Marvin had a bit of a temper, especially after a few drinks.)

Marvin taught me much about "the system," since he worked it so well. He also helped teach some church members about jail visitations and ministering to the less fortunate.

Apparently, I won Marvin's confidence, for I soon became his "advocate" in the eyes of the county. So there I was, a big white guy in his late 20s, "adopting" a little African-American guy in his 40s.

One of my duties was to help Marvin budget the money he received from the government.

No, I didn't steal his money.

Marvin not only worked the "system," he worked his advocate pretty good, too. More than once, his sob

stories wrestled the money from my hands into his. I am sure that the "needs" of the moment soon turned into alcohol or worse.

I felt that I had to give up this arrangement for both our sakes. Then, Marvin found himself an apartment in a University student section of town. I went to help move him in.

That's when I saw it.

As I reached for a small box of clothes, I noticed a shiny piece of metal sticking out near the top of the pile. It was a nice silver hammer with a black rubber grip.

I knew of Marvin's violent episodes. With no other tools in sight, chances were that Marvin was not a skilled carpenter. And chances were that he would never use the tool/weapon in anger.

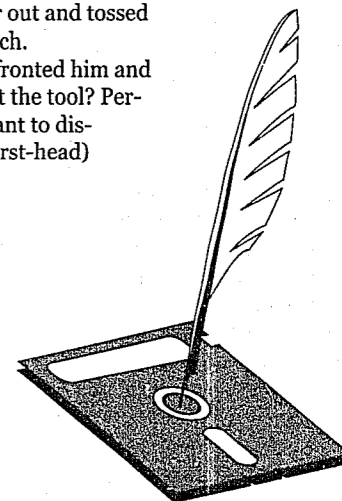
I chose not to take those chances.

So, I stole from a homeless man.

Before taking the box out of the van, I slipped the hammer out and tossed it under the back bench.

Should I have confronted him and questioned him about the tool? Perhaps, but I did not want to discover firsthand (or, first-head) his intentions.

A Madison church member has told me that he still sees Marvin every so often on the streets. I wonder who he's calling now. And I wonder if he ever got another hammer.



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