

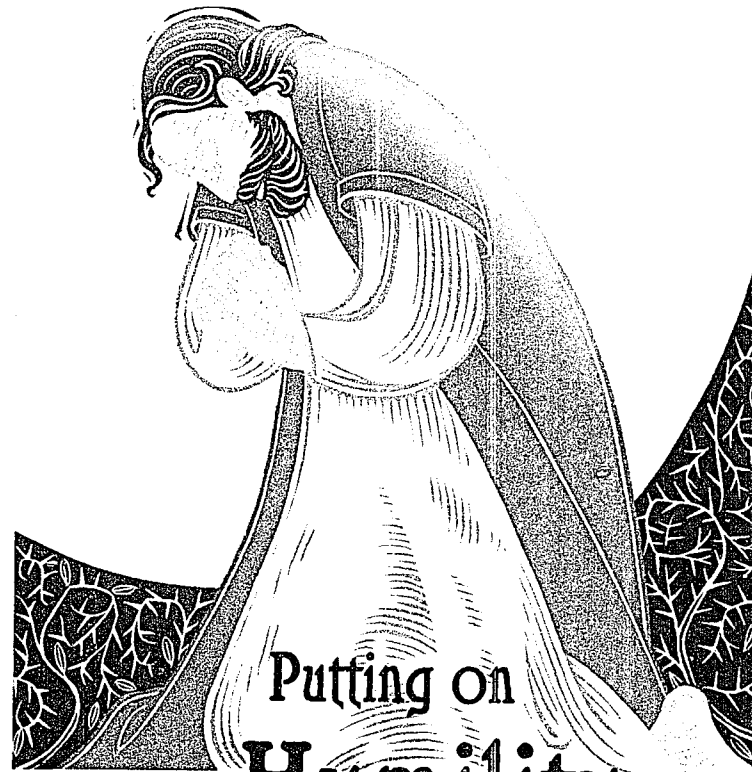
The

Sabbath

*News for and about
Seventh Day Baptists*

October 2000

Recorder



Putting on
Humility
and
Compassion

Humility



imposed

by D. Scott Smith
From his message at General Conference

I am certain that many of you were very surprised when you opened your *Sabbath Recorder* and discovered that on Thursday night at Conference, Scott Smith would be the speaker. I was as shocked as you were!

About a year ago, just before our gathering in Michigan, John Camenga came to me and said, "Scott, would you be willing to preach at Conference in 2000?"

I remember taking a deep breath, thinking to myself, "What an honor." I had been preaching, regularly, for only six months. I was the oldest/youngest preacher in Seventh Day Baptist circles. I felt the swell of pride as I thought to myself, "Well yes, I'm going to do this. This will be great."

Then President Camenga said to me, "The topic I have picked out for you is... humility." Then he added, "I think you have some insights into humility because you've been humbled!"

I was a bit taken back. Then it dawned on me, he was right. He was *absolutely* right!

The experience of being humbled has been both painful and glorious. I am afraid to tell you about it because humility is like a slippery watermelon seed. The minute you think you have it in your fingers, it squirts away. That's the way humility is.

I feel a bit like the preacher who said he had a wonderful sermon on humility, but he was waiting for a large crowd to preach it to.

Living the American Dream

I was sitting on the porch swing of our Nebraska home. We had been in Ord only a few months and had recently moved into our dream house—the one my wife had always wanted. It was a large, three-story Victorian with a wrap-around porch.

The experience of being humbled has been both painful and glorious.

The old-fashioned porch swing overlooked the park where our children were playing at that moment. It was idyllic. We had moved to Nebraska, knowing that the North Loup church was going to be a good place to raise our children, and we were looking forward to a long stay there.

My career was on its way up. I had just finished a multi-million dollar fund raising capital campaign in Kansas City. I felt that I could "write my own ticket," and so I had parlayed that success into the role of a consultant. (You know what a consultant is—

the guy who comes into town, gives advice, and then leaves before things go bad.)

I had all the "perks"; the company car, everything I needed. I had it made.

Right there on that porch swing, I sat, watching the children, thinking how wonderful all that was. Then an unbidden thought that I knew was not my own, came to me: "You will never be happy until you give all this up."

I immediately recognized that I had just been called to the ministry. That was followed by an immediate and ominous recognition of what "give all this up" meant. I knew exactly where that thought had come from, and I knew exactly what was expected of me.

Wrestling with "the Call"

I am embarrassed to tell you that my initial reaction was resistance. Have you ever tried to talk God out of something that He wants? That is not a good thing to try.

My first response was a bit like a conversation in my mind. "That's a great idea," I thought. "When I retire, that is what I'll do. I will find some little Seventh Day Baptist church that is willing to put up with me, and I will serve. Thank you very much, that is what I'll do. But right now, I've got

too many obligations! I have children to raise. I have a mortgage, the big car... I just have too much to do that."

There was an entire bushel basket full of logical reasons why I shouldn't answer that call. "Let's be reasonable," I thought.

As time went on, I could not drive this out of my mind. It dominated my thinking. I began having trouble concentrating on anything else. I went to my pastor, Ken Burdick, to whom I am very grateful. I asked for help, and he helped me get more involved in the church. But it was not enough.

One closed door after another

Gradually, declining circumstances began to creep in. My consulting work dried up completely. I had no business.

I went out and found another job as the director of planned giving at a hospital. I knew before I accepted the job that it was not going to work. But stubborn as I was, I did it anyway. I took the job, and it took them a year to figure out that I was not paying attention to what I was doing.

I lost that job. Now, a senior development officer in central Nebraska does not have many choices. But I immediately started looking for work because I was proud and stubborn.

I interviewed for every fund raising job in the State of Nebraska! We could not leave Nebraska. We were in the process of adopting our youngest daughter. We loved her very much, and we were not about to leave without her. The state would not let us leave *with* her, so, there I was, caught between the proverbial rock and the hard place.

I interviewed for jobs, and the interviews went beautifully. I would come home and say, "Jeanie, this is it. I'll get this job. No problem." But the jobs never came. I began to interview for anything: concrete worker, typist, anything!

Do you know how it is living for a year on unemployment? Some of you

probably do, and it is not fun. We were gradually facing financial ruin because of my pride and stubbornness. We survived on unemployment insurance and the generosity of friends and family, for which I am extremely grateful.

Humility is measuring yourself in the light of the holiness of God, the Christian Gospel, and by the example of Jesus Christ.

Surrendering control

I remember a conversation with Rod Henry, who was then our director of pastoral services. Every time I talked to him he would say, "Smith, there is a hard way and an easy way. You keep choosing the hard way!"

Finally, there was capitulation; there was surrender. I thought that I could not get along without the "stuff" of life. My primary reason for resisting the call to ministry had been material. So, God removed it.

No employment meant that I had nothing left to give up. We had already given up the house and car. We had given up everything. Finally, I surrendered. The stuff of life had simply become a burden that I now wanted to be free from. *Things* just did not matter any more; I wanted to serve.

I had been proud and stubborn, but I finally recognized that I was no longer in control of my life. What an incredible relief to turn this giant problem over to God. Why had I carried it for so long?

There was no instantaneous change in our lifestyle. But gradual improvements came, and by the grace of God, we began to see light at the end of the tunnel. By the grace of God, and by the leaps

of faith of the saints in North Loup, Nebraska; Nortonville, Kansas; and Ashaway, Rhode Island. Thank you. The blackness of that time finally came to an end. I am thankful to God for His grace to me and His patience with me.

Lessons learned

Some guys have a mid-life crisis, and they go out and get a sports car and a girl friend. I was looking for a seminary and a pulpit! I am very grateful for a wife and a family that stood by and supported me when it surely looked like dad was losing his mind.

There are two lessons that I learned from that year. (You'd think that I would have learned *something*.) There are two ways to humility. The first way is to seek humility with perseverance. Christ simply must come first, and that cannot be done on your own.

The second way is to have humility imposed upon you. That is the hard way. Both James and Peter quote Proverbs 3:34 when they say,



"God opposes the proud, but gives grace to the humble." Do not choose to be in opposition to God! It is a losing proposition.

Humility is a fundamental character trait required of the Christian. It is not an option. Nowhere is that better explained than in Paul's letter to the Philippians, a book that I have come to love over the past year.

In Philippians 2:1-11, Paul speaks to a congregation that he called "beloved":

"If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and purpose. Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others.

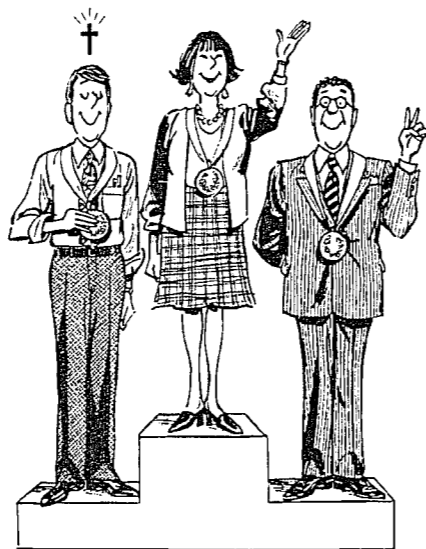
Your attitude should be the same as that of Christ Jesus:

Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross!

Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

What a remarkable gift that piece of Scripture is! Not only that resounding "Christ hymn," but also Paul's call for unity. These verses constitute one of the central messages of the letter to the Philippians, and they deserve our careful attention.

The letter to the Philippians has



Humility is a fundamental character trait required of the Christian.

been described as a love letter. It served as a "thank you" for their gifts, and as an encouragement, regardless of their circumstances. It was a warning about the Judaizers.

Be unified

One of the central themes of the letter is this expression of concern, that those whom he loved so dearly were in danger of being disunited. He says that his joy would be complete if he could see them like-minded in love, spirit, and purpose. Unified.

One definition of the word *unified* pictures a room full of pianos that have all been tuned carefully to the same tuning fork. They may look different on the outside, and have a different tone and timbre, but they have all been tuned to that one central note. That is what unity is, and that is what Paul is calling for them to find.

Then Paul gives specific instructions as to how they are to achieve this unity. Verse three says, "Do nothing out of selfish ambition or vain conceit." They were not to do things that were purely for their own self-interest or out of a desire to be praised.

To achieve unity in the Philippian

church, Paul says, "In humility consider others better than yourselves." Paul wanted the Philippians to understand that unity was essential to the progress of the Gospel. And that unity of spirit flowed from humility of spirit.

What an attitude!

You and I know that we live in a society that has "an attitude"! America today sees humility as a negative character trait. We live in a society that sees Jesse Ventura as a breath of fresh air!

Now, with apologies to our delegates from Minnesota, last fall, Governor Ventura, in an interview with *Playboy* magazine, said that religion was, "A sham and a crutch for people who need strength in numbers." The implications of that are, of course, "I don't need faith in anything but me."

No one should be surprised to hear that from this professional wrestler-turned-politician. The governor has multiple internet sites where you can download his latest speech or an autographed picture, or perhaps a video of his latest appearance at a wrestling extravaganza.

I go to seminary in St. Paul, Minnesota, and when I am there I like to go down to the Mall of America to

look around. I have discovered there, a store dedicated to Jesse. In that store, you can buy everything from key chains to Frisbees—with Jesse's picture on it. You can buy coffee mugs and bumper stickers that say, "My Governor Can Beat Up Your Governor."

Jesse Ventura is only the latest example of an American culture that sees individualism, bravado, and reliance on self as the linchpins of strong character. America views humility as a character trait of the soft and the weak and the pitiable.

But Paul, on the other hand, sees humility as a character trait of the spiritually mature. Paul sees it simply as the proper evaluation of others and of one's self. Humility is not just putting yourself down; humility is measuring yourself in the light of the holiness of God, the Christian Gospel, and by the example of Jesus Christ. The same Jesus Christ who said, "You must become as little children."

Supreme example of humiliation

God, being almighty, gave us a supreme example in Jesus. God used a humbling experience in my life to put me where He wanted me to be. If any of you have ever been called into the boss's office and told that you are to "clean out your desk, turn in your keys and be gone by the close of business..." you know what humiliation is all about.

But how can I possibly compare that humiliation with the example we have in Jesus Christ? The almighty God, the Creator of the universe, the power that spun the galaxies into space was in Christ Jesus. He was in the very Christ who emptied himself to become a man; not simply *like* a man, but a man. He was in the Christ who humbled himself to the point of experiencing the worst death imaginable, obediently suffering a death on the cross. He suffered that death for you and for me.

Praise God that His great mercy and humility did not end there! Death was not the last word:

Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Humility destroys cancer of disunity

The humility that was shown in Christ on the cross is available for you. Paul tells us to consider ourselves less than others, just as Christ did. He cared more about you than he did his own glory. He cared more about you than he did his own life.

Knowing this, how can you return to your mundane lives, to your work,



If your Christian walk is burdened with a load of pride, come and humble yourself before the Father.

and especially to your home church without choosing the humility that is in Christ?

Disunity is a "cancer" in our churches. Disunity caused by pride and stubbornness is a cancer that is threatening the very life of the body. Do not think that you can point at someone else or some other church and say, "Yes, that is the problem that *they* have."

Disunity caused by pride is in all of us, and therefore it is in all our churches. That cancer will be among us until we each surrender and put Christ first. We will be burdened by selfishness and vain conceit until we put Christ first.

Knowing the example that we have in Christ Jesus, can you go back to committee meetings where you grasp at wrenching control away from another? Can you go back to church business meetings where you argue over the few dollars in the collection plate or the color of carpet in the sanctuary? Can you do that?

Knowing what Christ has done for you, how can you ever be the same again? Verses 14-16 go on to say, "Do everything without complaining or arguing, so that you may become blameless and pure, children of God without fault in a crooked and depraved generation in which you shine like stars in the universe as you hold out the word of life."

Get the proper attitude

You must be Christians with attitude! And your attitude should be the same as that which was in Christ Jesus. "Who, being in very nature God, made himself nothing"—for you. Now it is your turn to make yourself nothing—for him.

Humble yourself before God. If your Christian walk is burdened with a load of pride, come and humble yourself before the Father. If you need a savior; if He calls out to you, please, take it from me, do not resist Him.

Do not be in opposition to God. Humble yourself before Him and give Him your burden of selfishness. Accept the savior's gift of grace, for He longs to lift you up.

Eventually, every tongue will confess that Jesus Christ is Lord. Perhaps your time is now. **SR**

Scott Smith feels blessed to be pastoring at the oldest existing Seventh Day Baptist Church in America, The First Hopkinton SDB Church in Ashaway, R.I.

"Hallelujah, Yippie Kie Yay"

Children's program at Conference

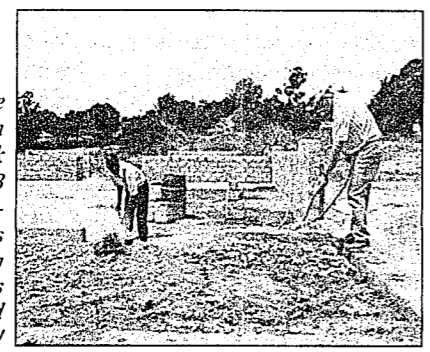


A postcard from Zambia

by Jeff Hazen

Dear Christian Sibling,

I thought I'd share with you some pictures of Zambia. I'm still doing OK here, and God continues to bless the work!



Progress on the construction project. Kirk Looper, the SDB Executive Director, helped us one day during his visit. He's such a hard worker!



This is my chicken. It was a gift from the Kaminga SDB Church in the rural parts of Solewezi. It has birthed for us some chickens that we've eaten by now. I still haven't figured out how to get it back to the U.S.

Ministering with compassion

by Charlotte Chroniger

Compassion: a deep feeling of sharing the suffering of another, and giving aid, support, or showing mercy (refraining from harming enemies, offenders; disposition to forgive or to be kind).

When I think of compassion, I remember the time a dear Seventh Day Baptist woman showed compassion by giving me help when I needed it.

One year, my husband Don and I assisted Pastor John and Linda Camenga in directing Young Adult Pre-Con in Michigan. Our oldest son Tyler was a baby then and teething. He was fussy, running a fever, and feeling pretty lousy.

It was the middle of the night, and I was out on the front porch trying to soothe him and keep him from waking the rest of the Pre-Connors. Linda came out, took Tyler, and told me to go to bed. She stayed on the porch with him until morning, rocking him and giving me a break. That is compassion.

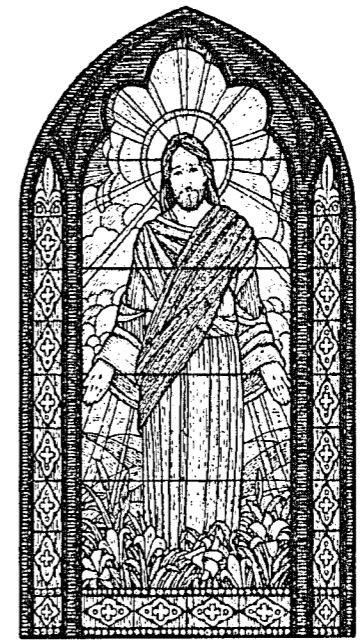
Another expression of compassion blessed me when our family was at Conference. Our four children were little, and I knew I was supposed to take a turn in the nursery. Because of my other responsibilities, I wasn't sure when I could sign up to baby-sit.

Joyce Stillman of the Houston church came to me and said she was going to sign up to do nursery duty in my place. I must have looked harried or something, but she came to my aid. That is compassion.

These dear women followed the example of Christ and demonstrated compassion. And Jesus certainly practiced compassion during His ministry on earth.

Jesus and compassion

Who was Jesus' role model? How did Jesus learn about compassion?



Part of Jesus' mission on earth was to show love and compassion to the people in His world.

The Old Testament gives us many examples of God the Father demonstrating compassion for Israel. Jesus watched and learned from His Father. Look up the following Scripture passages to read about God's compassion for His people:

Genesis 8:21, Leviticus 26:44-45, Judges 2:18, 2 Chronicles 36:15, Psalm 78:38, Isaiah 40:11, Lamentations 3:22, Micah 7:18-19.

Jesus was sent to earth for a specific purpose. Luke 4:18-19 tells us that He was sent to preach to the poor, proclaim release to the captives, heal the blind, set free the downtrodden, and proclaim the year of the Lord. Part of Jesus' mission on

earth was to show love and compassion to the people in His world.

Compassion and healing

Jesus showed compassion when He cared so much for people that He healed them. There are many examples of Jesus' healing ministry:

- Matt. 8:1-4 — healed a leper
- Matt. 8:5-13 — healed the centurion's servant
- Matt. 8:14-15 — healed Peter's mother-in-law
- Matt. 9:1-7 — healed the paralytic
- Matt. 9:18, 23-26 — healed the synagogue official's daughter
- Matt. 9:20-22 — healed the woman with the hemorrhage
- Matt. 9:27-31 — healed the two blind men
- Matt. 9:32-33 — healed the mute man
- Matt. 12:10-13 — healed the man with the withered hand
- Matt. 12:22 — healed the demon-possessed, blind and mute man
- Matt. 15:22-28 — healed the demon-possessed girl
- Matt. 20:29-34 — healed the two blind men
- Mark 5:1-13 — healed the man with the unclean spirit
- Mark 7:32-37 — healed the deaf man

Healing we need

There are four kinds of healing that all of us need at some time in our lives.

•Sometimes we need *emotional healing*. We've been hurt by

someone's words or actions, and we need to forgive and go on. Or *we've* said or done unkind things, and we need to ask forgiveness.

•Sometimes we need *physical healing*. Our body has been affected by sickness and disease, and we need a touch from the Lord.

•Sometimes we need *mental healing*. We are depressed, we are feeling rejected, we are focusing on too many negative things, and we need the Lord to bring joy back into our lives.

•Sometimes we need *spiritual healing*. We have allowed sin to rule our lives, we have forsaken the Lord, and we have become lukewarm in our faithfulness and devotion to Christ.

How to show compassion

How do we, as compassionate Christians, help those around us who need a particular kind of healing? What do we, as struggling Christians, need to do so that Christ can provide healing in our lives?

In Matt. 15:30-32, Jesus felt compassion for the crowds because they had been with Him for three days, and they did not have anything to eat. Jesus was concerned for their physical nourishment. What did He do? He provided food.

How do *we* show compassion by providing for someone's physical needs? We can collect for food pantries or food drives, we can give money to organizations that distribute food to the poor and hungry, we can donate our time to work at a food pantry, we can take groceries or meals to those who have the need.

Showing compassion at time of death

In Luke 7:11-15, Jesus showed compassion to a family at the death of a member. Although we cannot raise someone from the dead as Jesus could, we can minister with compassion at the time of a death.

We show we care when we:

- pray for the grieving family
- take them food and supplies

- provide housing and transportation for those attending the funeral service
- baby-sit for any young children
- do their dishes
- serve a dinner after the funeral
- visit in the home
- just be there
- give out hugs and tissues
- cry with the grieving family

Compassion and teaching

In Mark 6:34, we read that Jesus felt compassion for the multitudes because they were like sheep without a shepherd. Because of this, He began to teach them many things.

Do we have such compassion for the unsaved that we are willing to spend time with them, teaching about Christ and sharing the Gospel message? Are we moved to help those people whose faith is weak or struggling, or those who aren't convinced they need a Savior?

Jesus spent lots of time with His disciples and friends. He continually reminded them that He was the only way of salvation. Do we feel compassion for a friend or loved one who isn't saved? What are we going to do about it?

What compassion involves

Matt. 25:31-46 reminds us that when Jesus comes again, we will be judged for the amount of compassion we demonstrated while on earth. God will judge me according to how I ministered to the hungry. *Did I feed them? To the thirsty. Did I give them something to drink? To the stranger. Did I give them hospitality? To the naked person. Did I give them clothing? To the sick. Did I visit them? To those in prison. Did I come to them?*

In Luke 6, beginning with verse 27, we read that compassion means loving our enemies, being kind to those who hate us, blessing those who curse us, praying for those who mistreat us, turning the other cheek, lending something without expecting it to return, not judging and not condemning.

Ephesians 1:7-8 tells us that because of God's compassion, He lavished on us redemption through His blood, forgiveness of sins, and grace. Shouldn't we follow God's and Christ's examples and show compassion to those around us? **SR**

Charlotte Chroniger is a busy pastor's wife and teacher in Shiloh, N.J. She shared this Bible study at General Conference in August.

Continuing education Workshops at Conference



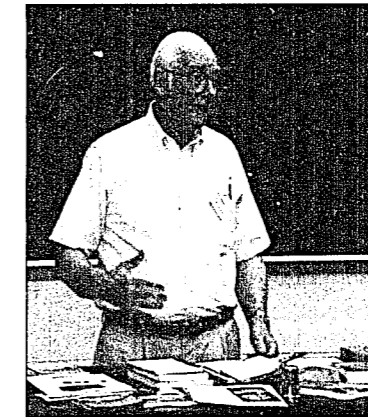
Chuck Graffius emphasized outreach to the Jews.



James Daniel helped believers living in a hostile world.



Kirk Looper explored the world of Seventh Day Baptist missions.



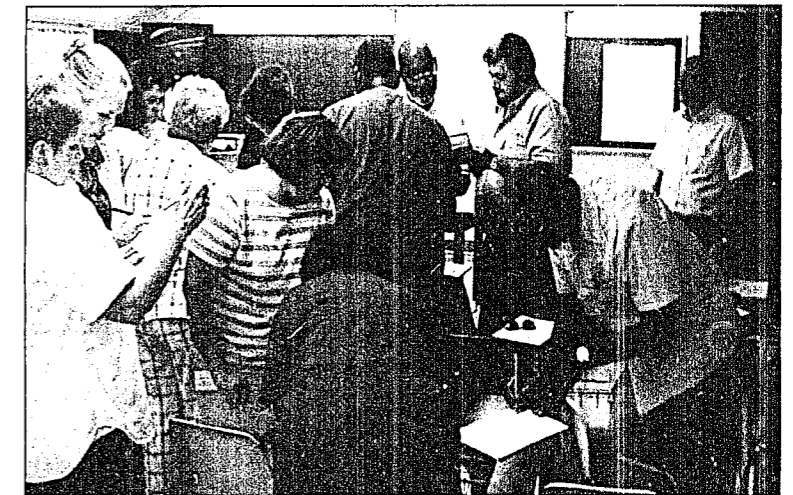
Irving Seager looked at God's plan for humanity from the book of Genesis.



Chris Davis sees training in English as an outreach tool.



Trish Boyd shared prison ministry info.



Rod Noel (right) helped members be more multicultural.

Compassion means loving our enemies, being kind to those who hate us, blessing those who curse us, praying for those who mistreat us, turning the other cheek...



Nellie Jo Brissey gets a new Robe

When Christ provided the Beatitudes, He must have had our Women's Society's Robe of Achievement recipient in mind as a model for how He would have us to be.

Nellie Jo Brissey was born in Salem, W.Va. She is married to Richard Brissey, and has two children, Cynthia Calise and Doug Brissey. She is also a loving grandmother, and has a keen interest in genealogy, camping, and traveling.

She is a member of the Salem SDB Church where she serves as chairperson of the Library Committee, treasurer, and deaconess. She is also a member of the Finance, Building Finance, and Memorial Committees. She is currently the Women's Choir director and has been a choir member for many years.

In the past she has served in various other capacities, such as clerk, YF leader, Sabbath School teacher, and MORE 2000 Discipleship Committee member.

Nellie Jo and her husband are great supporters of the youth and have acted as Conference sponsors. They have provided transportation to



Nellie Jo endures the reading of the nomination statement above. (Husband Richard is in back.)

a generation of youth to Pre-Con, church camps, and heritage tours.

She has been Southeastern Association Moderator, food purchaser for Camp Joy, and a delegate to Associations and ordinations. She served the denomination as registrar for Conference, and a member of the Host Committee and Christian Social Action Committee. She was a charter member of the Seattle SDB Church in Washington, and recently became the first woman to serve the denomination's Memorial Board.

Nellie Jo received a Bachelor of Arts in Home Economics in 1959. She was Director of Financial Aid at Salem College from 1971-1983, and Financial Aid Counselor at West Virginia University from 1983-1997.

She retired in 1997 but remains active.

She serves her community as a member of the Clarksburg Madrigals, the Friends of Fort New Salem, and a founding member of "Watchcare." She also volunteers with Bi-County



Daughter Cynthia Calise puts the Robe of Achievement on Nellie Jo Brissey.

Nutrition and is a supporter of the Salem Apple Butter Festival.

Nellie Jo is an effective listener and peacemaker, and is well known

Nellie Jo is an effective listener and peacemaker, and is well known for her cheerfulness, optimism, and thrift. She confronts problems until they're resolved.

for her cheerfulness, optimism, and thrift. She confronts problems until they're resolved. Although she is uncomfortable with recognition, she deserves it nonetheless.

Nellie Jo Brissey is truly deserving of the 2000 Robe of Achievement. **SR**



Women's Society page by Laura Price

The gavel is passed

Shiloh, N.J., ladies graciously took on this task 10 years ago. They have dutifully fulfilled their purpose with diligence and creativity.

We thank the Marlboro and Shiloh ladies for all they have done. Our prayers go with them as they continue their ministry in other areas of service to their home churches, denomination, and communities. Thank you for the various programs you have sponsored during the past decade, and for your service to SDB women and youth.

Highlights of the Ladies' Aid Reports 2000

Fifteen Ladies' Aid reports were received during this year's Women's Board Luncheon at General Conference. They offered a variety of interesting and innovative church programs, services, and fund raisers.

It is encouraging to see how industrious many of our SDB women have been, and to learn how they are supporting their church and communities. Whether an aid group is large or small, a lot can be accomplished when working together with guidance and to one purpose under God. With this in mind, may we manage what challenges lay in store for us and stay the course in the service of our Lord.

So, what have some of our church ladies been up to this year? Read on.

The Benevolent Society of Shiloh, N.J., "encourage deeper relationships and spiritual growth for the women in our church and denomination."

The Marlboro, N.J., ladies joined them in making table favors for this year's Women's Banquet at Conference. The small bags of "Friendship Brownie Mix," hand-fashioned with the heart and hand symbol (for loving service), included baking instructions, as well as a "Recipe for Friend-

ship" to be served in "generous portions."

The Marlboro Ladies Aid report that "in the last few months, we have been in the process of redefining our purpose, with the goal of creating a mission statement." A future project includes doing quilting together. "We're always trying to think of new fund raising ideas, but we want to know why we're doing it." (Be encouraged to remain faithful, knowing that you'll find your particular mission or that it will find you!)

The Women's Society of Plainfield, N.J. One of their programs included Bible studies by Pastor Joe A. Samuels. They also helped fund a couple of their members' Conference trips to Jamaica, Guyana, and Holland, Mich. It is good to keep in touch with our spiritual roots and church families, wherever they are.

Adams Center SDB Ladies Aid did well with their annual October sale and soup kitchen. They were able to send money for the Conference Love Gift, SCSC, and to various local charities.

Women's Society of the Alfred SDB Church in N.Y. has been aiding in the social life of their church and in the upkeep of the Parish House, which is an integral part of their socializing.

"Through the help of several of our members and friends, and the donations of used clothing, dishes, books, etc. from our village and town neighbors, we continue to run our Opportunity Shop on Tuesday afternoons. We have been able to pay our bills, keep the Parish House in good repair, and help others. After two destructive fires in Alfred this spring, we opened the shop to help those needing immediate care."

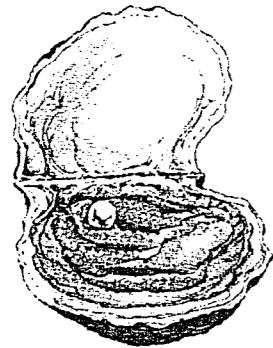
More reports next month. **SR**

Greetings and salutations on behalf of the new SDB Women's Society Board of Directors. We hope to continue in God's will and work as we take on the responsibilities of this service. Your continued prayers, constructive criticisms (edification, anyone?), assistance, and friendships are greatly appreciated for tasks laid before us over the next 10 years.

So, the "gavel" was passed at the Women's Banquet this year at General Conference in Buckhannon, W.Va., to the now official president, Marjorie Jacob, of the Daytona Beach SDB Church. The new board members were chosen out of the Daytona Beach and Carraway (Putnam County) churches in Florida, and they look forward to this opportunity of working together—

- President: Marjorie Jacob
- Vice-President: Linda Camenga
- Treasurer: Enid Nobles
- Recording Secretary: Grace Crouch
- Sabbath Recorder Women's Page Editor: Laura Price
- Newsletter Editor: Carolyn Jacob
- Robe of Achievement Committee: Rowena VanHorn, Chairman; Erma VanHorn, Phyllis Williams
- Tuition Fund Committee: Enid Nobles, Chairman; Marguerite Heinig
- SCSC Committee: Linda Camenga, Chairman; Faith Green, Bonnie Flint, Audrey Fuller, Trish Boyd, Joanne McCall, Marie Ward
- SCSC Historians: Jeanne Dickinson, Dodi Moncrief
- Scrap Book Committee: Gail Price, Chairman

The purpose of the Women's Society is to encourage SDB women to strive for their potential and to stimulate interest in the work of the denomination. The Marlboro and



Pearls from the Past by Don A. Sanford, historian

Our amazing week

A day is determined by the rotation of the earth on its axis. A year is determined by the revolution of the earth in its orbit around the sun. A month is roughly related to the phases of the moon.

But what determines the week of seven days? It has no scientific basis, yet it is almost universally accepted as a mark of time. Many cultures with no familiarity of the biblical account of creation, or the commandments of God, follow a pattern of seven days in their daily lives.

Centuries before the birth of Christ, the Chaldean astronomers established a planetary week with seven consecutive days. They named them Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn. The Saxons, from which our English names originated, retained the first, second and seventh forms (Sunday, Monday and Saturday) and substituted Saxon or Teutonic equivalent names for the other four.

Tuesday was named after Tiesco, a mythical warlike leader of the Teutonic tribes; Wednesday was derived from Woden's day, another mythical being similar to the Roman god, Mars; and Thursday was a tribute to the Saxon god, Thor, who was regarded as the chief god similar to Jupiter of Roman mythology. The sixth day among the Saxons honored Friga, the equivalent of Venus, the Roman goddess of beauty.¹

Perhaps we have lost something in our accommodation to the heathen nomenclature of the week which neglects the biblical terms of Genesis 1:1-2:3. In the minutes of the Sev-

enth Day Baptist General Conference, it was not until the 76th session, in 1890, that the secular name for the day was used in its minutes as it "convened for its eighty-eighth anniversary on Wednesday, August 20th, at 11 o'clock A.M."²

Previous minutes would have designated the beginning on the 4th day with the date and time. Within the minutes, the daily sessions were also noted by the numerical day, except for meetings held on the evening after the Sabbath.

Local churches often reflected this same designation. The minutes of the Salem, W.Va., SDB Church for August 9th, 1848, read: "Resolved that we adjourn to meet on the first day after the fifth Sabbath in this month."

William Meade Jones pastored the Mill Yard SDB Church in England from 1872 to 1895. In his study of the Sabbath, he became passionately interested in how different languages designated both the week and the seven days within the week.

Jones, who had been raised and ordained in the Baptist Church, was appointed a missionary to Haiti in 1845 and became fluent in French.

His first consciousness of the Sabbath came from an uncle, Joel Jones, who kept "Saturday as the Sabbath."³

William was further influenced by some tracts he picked up at a missionary meeting. One of those was "An Address to the Baptists by the Seventh Day Baptist General Conference." (This was one of the tracts that helped introduce the Sabbath to the Millerite movement, leading to the foundation of the Seventh-day Adventist denomination.)

William Jones accepted the Sabbath in July of 1848 and was soon recalled from Haiti to accept the pastorate in the Shiloh, N.J., SDB Church. In 1854, he served as a missionary to the Jews in the Holy Land at Joppa. It was during this time that he studied Arabic, Hebrew, Latin, Greek, German, and Italian.

In 1872, he accepted the call to London's Mill Yard church and soon began publishing *The Sabbath Memorial*, a quarterly devoted largely to the promotion of the Sabbath. He also became Professor of Arabic and Hebrew at the City of London College, and a member of many ministerial and literary societies in England.

"A Chart of the Week" was an im-

portant and unique publication of Jones. It was printed in part within *The Sabbath Memorial*. It was also printed in its entirety as a large chart, showing the names for the week, and for each of the seven days within the week, in 160 different languages and dialects. This chart showed that, in over 100 languages, the seventh day was referred to as some form of the word "Sabbath."

The chart was copyrighted in the Stationers' Hall in England, and in the Library of Congress in the United States in 1886. It was recopied in the United States and used extensively in some of the foreign missions of Seventh-day Adventists.

During this past year, in preparation for a World Conference in Canada, Editor Carolyn Stuyvesant contacted the SDB Historical Society. She wanted permission to print the Chart of the Week in *The Quiet Hour*, a Seventh-day Adventist publication. She also wanted to print information concerning William Meade Jones.

Today, one of the copies of the chart from the original publication hangs in the hallway of the Seventh Day Baptist Center in Janesville, Wis. The four-paneled chart is in a glass frame measuring 77 inches long and 25 inches high.

Certain portions of the chart were photocopied to verify a few lines that folding had obliterated in the work-

ing copy used by *The Quiet Hour*. The chart occupies 18 pages of their 32-page magazine, and is augmented with biblical, historical, and devotional material upholding the sanctity of the Sabbath as "A Gift of Love" within "our Amazing Week."

In a foreward to the Chart of the Week, Carolyn Stuyvesant wrote: "As I look at this chart, I am amazed at the way in which God has preserved His week and a knowledge of the seventh-day Sabbath. How much regard He has for this, His Day! How He longs for quality time with us on the Sabbath which He has made for us!"

The president of *The Quiet Hour*, Bill Tucker, adds, "Wherever I have had the privilege of showing the Chart of the Week, many people have seen confirmed in their own language, the unchanging week as attested by more than 150 languages. With this special historical magazine dedicated to the truth of the Sabbath, I want to pay special tribute to the Seventh Day Baptist Historical Society for their tremendous contribution in helping to preserve from their roots this blessed truth con-



This special issue of the *Quiet Hour* contains W.M. Jones' "Chart of the Week."

cerning the Sabbath. *The Quiet Hour* appreciates so very much receiving permission to print this historical documentation in this special magazine."

As an added gesture of appreciation for Seventh Day Baptists' involvement in both the original work of William Meade Jones and the cooperation of the Historical Society, we have received a generous supply of this special issue to use in our own Sabbath promotion. Individual requests may be made to the SDB Historical Society, Box 1678, Janesville, WI 53547. Or e-mail to: sdbhist@inwave.com. A contribution to cover postage would be appreciated. Special arrangements may be made for quantity orders.

The magazines are also available from *The Quiet Hour*, Box 3000, Redlands CA 92373-1500. The cost is \$3.00 plus postage. Churches or Associations ordering quantities may be eligible for up to a 40 percent discount. **SR**

¹Information from William Meade Jones in *The Sabbath Memorial*, (Mill Yard, Goodman's Fields, London, April 1875), Vol. I, no. 2, p. 11.

²Minutes of the 88th Anniversary (76th Session of the SDB General Conference, p. 3).

³See "Pearls from the Past," September 1998, for a fuller account of Joel Jones' conversion and its impact upon William M. Jones.

LANGUAGE No.	LANGUAGE (WHERE SPEAKED, READ, OR OTHERWISE USED.)	WEEK (NAME OF THE CYCLE, OR CYCLES, OR SEVEN DAYS.)	1.	2.	3.
11	Arabic. (Very old name.)	السبوع السبعة Seven.	يوم واحد Business day.	يوم اثنين Light Moon.	يوم ثلث War Chief.
12	Arabic. (Ancient and Modern.) West. Asia, E. W. & N. Africa	الاسبوع السبعة The Seven, Collection (of days).	الاحد The One (day).	الاثنين The Two.	الثلاثاء The Three.
13	Maltese, Malta	Ghimgh'a. Collection (of days).	H'add. One (day).	It-Tnien. Two (2nd day).	It-Tlieta. The 3 (3rd d.)
14	Ge'ez or Ethiopic. Abyssinia. (Ge'ez script "original.")	ሰባት ስባት Seven.	ሰንበት One (day).	ሰኞ Second.	ሰኞ Third.
15	Tigre. Abyssinia. (Closely related to Ge'ez.)	ጥምታት ስባት Eight. The turn from the 7th or seven complete days. any. "use backtime" for week of 7 days.	ጥምታት ሰንበት One (First day).	ጥምታት ሰኞ Second.	ጥምታት ሰኞ Third.
16	Amharic, Abyssinia. (Nearly related to Ge'ez.)	ጥምታት ስባት Eight. (Same use as in Tigre).	ጥምታት ሰንበት One.	ጥምታት ሰኞ Second.	ጥምታት ሰኞ Third, "the other 2 ^d "
17	Falasha. (Lang. of the Jews of Abyssinia.)	ጥምታት ስባት Eight.	ጥምታት ሰንበት ad. One.	ጥምታት ሰኞ ad. Second.	ጥምታት ሰኞ ad. Third.
18	Hamitic— Old Egyptian. (Hieroglyph.) (E.)	No word found for Week. (Choon, Amen, At-hor and Sob also represent their respective planets.)	☉ Ra. Sun.	♃ Thoth. Moo.	♄ Choon. Hir chous on church. (The great goddess). Mars.

4.	5.	6.	NAME OF SEVENTH DAY (WITH ETYMOLOGICAL MEANING.)	10
الاربعاء The Four.	يوم الخميس Familiar or Society Day.	يوم الجمعة Eve (of Sabbath).	يوم السبت Chief or Rejoicing Day.	10
L'erbagh. The 4 (4th d.)	H'amia. Fifth (day).	Il-gimgh'a. Assembly.	Is-sibt. The Sabbath.	11
ሰንበት Fourth.	ሰኞ Fifth.	ሰኞ Eve (of Sabbath).	ሰንበት Sabbath.	
ሰንበት Fourth.	ሰኞ Fifth.	ሰኞ Eve (of Sabbath).	ሰንበት Sabbath.	
ሰንበት Fourth.	ሰኞ Fifth.	ሰኞ Eve (of Sabbath).	ሰንበት Sabbath.	
ሰንበት Fourth.	ሰኞ Fifth.	ሰኞ Eve (of Sabbath).	ሰንበት Sabbath.	
ሰንበት Fourth.	ሰኞ Fifth.	ሰኞ Eve (of Sabbath).	ሰንበት Sabbath.	
ሰንበት Fourth.	ሰኞ Fifth.	ሰኞ Eve (of Sabbath).	ሰንበት Sabbath.	
ሰንበት Fourth.	ሰኞ Fifth.	ሰኞ Eve (of Sabbath).	ሰንበት Sabbath.	

2000 Scripture Memorization Program

The 1999-2000 Scripture Memory program featured the theme of Conference President John Camenga, *Live in Harmony with One Another*. Participants who completed the program were presented certificates at Conference in Buckhannon, W.Va. (The 2000-2001 memorization program was listed in last month's *SR*. Copies are available from the Board of Christian Education by phone 607-587-8527 or e-mail SDBBCE@EducatingChristians.org.)

Adams Center, NY

Albion, WI

Desmond Burns
Jill Burns
Sara Burns
Gay McRoberts

Alfred Station, NY

Mae Bottoms
Linda Butts
Jessie Kandel
Phyllis Mattison
Reid Mattison
Melissa Maynard
Caleb Noel
Dorothy Noel
Melissa Noel
Barbara Welch
Curtis Welch
Heather Welch

Atlanta, Metro, GA

David Lovelace
Nathan Lovelace

Battle Creek, MI

Marilyn Discher

Boulder, CO

Fran August
Lauren Betz
Dan Crowder
Danielle Crowder
Nathan Crowder
Tiffany Crowder
Lewis Davis
Pastor Elmo
FitzRandolph
Madeline FitzRandolph
Steve Graffius
Jana Johnson
Julie Johnson
Steve Johnson
Bryan Reukauf
Connie Reukauf
Nathan Reukauf
Doris Rood
Kelly Rood
Timothy Rood
Cletus Severance
Mary Steele

Amberle Thorngate
Christina Thorngate
Josiah Thorngate

Levi Thorngate
Patricia Williams
Nicole Wilshire
Sarah Wilshire

Bradenton, FL

Jean Davis
Pastor S. Kenneth
Davis
Pauline Pelletier

Central

Mitchellville, MD

Jean Cook
Clifford Gordon
Pamela Gordon
Jeffrey Hazen
Philip Hazen
Dianne Hibbard
Earl Hibbard
Patrick Hibbard
Bobby Parrish
Brian Parrish
Robert Parrish
Marge Pennell
Dakota Watt
Emily Watt

Columbus, First, OH

Helen Bond
April Elting
Michael Elting
Jamie Fox
Damian Greene
Abigail Holmes
Elliott Holmes
Marjorie Patrick
Pastor Robert
Van Horn

Daytona Beach, FL

Alan Crouch
Joshua Crouch
Everald Kelly
June Kenyon
André Nelson

Dodge Center, MN

Amanda Greene
Jordan Greene



BCE Executive Director Andrew Camenga (right) presents the Scripture Memory Bowl to this year's co-winners, Toronto and New York City (represented by Pastor Herlitz Condison and Tanesha Williams).

Khalen Greene
Lance Greene
Micayla Neher
Katie Niles
Baylea Osborn
Talia Osborn
Brian Payne
Marcy Payne
Pastor Dale Rood

Genesee, First

Little Genesee, NY
Pastor Gordon P.
Lawton
Nathanael J. Lawton

Hebron, First, PA

Pearl Brock
Allen Hauber
Rachel Kenyon

Hopkinton, First

Ashaway, RI
Thelma Tarbox

Lake Elsinore, CA

Gertrude Davis

Leonardsville-

Brookfield, NY
Gwen Bowyer
Pastor William
Bowyer
Patricia Welch

Little Rock, AR

Ron Lewis
Benjamin Monroe
Gabriel Monroe
Joseph Monroe
Rachel Elizabeth
Monroe
Sarah Ruth Joy
Monroe
Betty Seager
Irving Seager
Doris W. Van Horn
Pastor Kenneth
Van Horn

Lost Creek, WV

Margaret B. Allen
Susan D. Bond
Larry F. Lawrence
Leora Pinder

Marlboro, NJ

Sharon Davis

Middle Island

New Milton, WV
Emily Robinson
John W. Robinson
N. Helen Sutton

Milton, WI

Jackson Butler
Pastor George
Calhoun
Lannette Calhoun

Betty Daland
Liz Green
John Lima
Sarah Lima
Phillip Lubke
Ben Wright

New York City

Brooklyn, NY
Shana Ashmant
David Baxter
Kaydianne Blackwood
Samantha Bonnet
Samuel Bonnet
Makeda Bryan
Matthew Bryan
Elain Ceaser
Una Chung
Carol Cruckshank
Enid Edwards
Joyce Fenderson
Sheldon Fisher
Verona Fuller
Ailene Gordon
Barrington Gordon
George Gordon
Kathlene Gordon
Sonia Gordon
Theona Gordon
Fiona Granville
Marsha Granville
Stacey Granville
Ined Gray
Una Jackson

cont. on page 26



FOCUS on Missions

Recommendations from Conference

by Kirk Looper

The following is the substance of the report from this year's Conference Interest Committee on National Missions, Dale E. Rood, chairman; Becky Van Horn, secretary.

New contacts and potential new Seventh Day Baptist groups are coming to our attention on a regular basis. One of the problems is getting the equipping resources our denomination has into the hands of these people, so they can more effectively carry out their ministries.

Since participation in these resources depends on local church action regarding membership in an already existing Seventh Day Baptist church and in personal contact and support, we **recommend** that all Seventh Day Baptist churches and Associations facilitate new groups and potential pastors coming into the denomination, in order to equip them for service; that local churches and Associations take on these new contacts and groups with a mission focus; and that local churches and Associations be aware of and use the resources our denomination has available for reaching out to new contacts and groups.

There was discussion of the significant growth in certain other churches. The question was raised, "Can this happen among Seventh Day Baptists?" We note the development of the Basic Training course for Church Planters toward this end. We commend this process and encourage its development. We further encourage a vision across our denomination of what God can do among Seventh Day Baptists.

We continue to be concerned for the needs of those called "lone Sabbathkeepers." One area of need is for teaching/training materials which could be used for Sabbath worship and activity by those people. Materials which could be used are Bible study correspondence courses, the

would like to see this concept explored and developed.

We do not believe that this is a matter of saving the denomination nor of reversing a decline in membership taking place over the last 100 years. But we do see that there are people in our denomination who

New contacts and potential new Seventh Day Baptist groups are coming to our attention on a regular basis. One of the problems is getting the equipping resources our denomination has into the hands of these people, so they can more effectively carry out their ministries.

SDB Nurture series, and the Sabbath Visitor. The use of the internet to distribute these materials, especially the correspondence courses, needs to be explored. We suggest development of new materials and restoration of old materials which could be used by lone Sabbathkeepers.

We urge local churches to take a greater concern for lone Sabbathkeepers on their membership lists. Frequent personal contact from people of the home church would be especially helpful.

The matter of a National Christian Service Corps for adults 18 years to retirement, with times of service of one year or more, referred to us, sparks this committee's interest. We

would like to serve this way, and that there are needs that could be met in local churches and denominational agencies by such people. We **recommend** that the matter of a National Christian Service Corps (NCSC) be referred to the Seventh Day Baptist Missionary Society and to the Coordinating Leadership Team for consideration and potential implementation.

This committee believes that no program or project is going to fulfill the vision we have for the proposals of this report without the power and love of God being released. Therefore, we call our churches to undergird these and other works in our denomination with prayer. **SR**



the BEACON

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

October 2000

Spending time with God

by Aubrey Appel in the *Conference Crier*

Deuteronomy 6:5-7 says "Love the Lord your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up."

It is one of my favorite things to do. I have a place in my mind that I

travel to so I can be alone with God and just enjoy His company. Taking a walk with God through a beautiful grove of trees; sitting in His "lap," rocking back and forth; talking to Jesus over a cup of cocoa in your kitchen. Just enjoying God's presence daily and listening to what He has to say to me is one of the most wonderful things.

For the majority of my life, I have learned as much as I can about God.

A popular recurring theme has been *God is always with you, no matter where you go, or what you are doing.* This fact was usually illustrated by various takes on "Jonah and the Big Fish." I know that God has always been with me, just like I have always known that chicken tastes good and water is wet.

But this Pre-Con and Conference, God has dug His majestic almighty hand inside my mind, reached



More fun at Pre-Con with (l. to r.): Brett Greene, Breah Bliese, Julie Soper, Amy Goodrich, Brian Clark, and Anna Vazquez.



Good buddies: Aaron Smith, Andre Mackintosh, and Josh Calhoun.

around through my sooty thoughts, and shoved the fact of His omnipresence towards the front.

During Pre-Con, I remember feeling God with me. Sometimes I didn't feel like singing or listening to the speaker, but just thought about God holding me in His arms. Concentrating on God's presence and deep, deep love for me makes me feel peace and comfort and warmth.

Word each day and praying really helps me to hear God.

I hate to admit it, but sadly, I am human. I am rather lazy and slow and stupid when it comes to my daily walk. But I am trying to spend more and more time with God every day through prayer, reading my Bible, and just enjoying His presence. And the best part is that God helps me through because He wants to be close



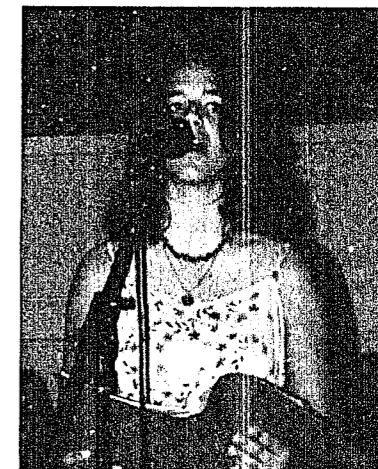
Josh Calhoun reading at Conference vespers.

**During the weirdest times,
God will just let me know that
He is with me and He loves me.
But I have also realized that
I have to reciprocate and
cry out to God.**

During this Conference, I have also been realizing God is with me. During the weirdest times, God will just let me know that He is with me and He loves me. But I have also realized that I have to reciprocate and cry out to God. I must let God enter my thoughts and have lots of influence over my actions. If I close my ears to God's gently calling voice, I will miss so much. Diving into the

to me. He loves me. And He loves you.

That is what I wanted to share with my fellow Christians at Conference, and that I am still working on my relationship with Him all the time because He never stops working on me. Take a minute if you can and spend quiet time with God, just feeling His infinite love surround you and His amazing words give you peace. **SR**



Ginny Burdick shared a solo at Conference.



The whole gang at the 2000 Youth Pre-Con at Camp Joy.



The President's Page

What we must do

by Clayton Pinder

In this world today we all face decisions which will affect our lives. The TV, newspapers, and magazines are full of advertisements of things to try.

As part of our prison ministry as "Godparents" at Daytona Beach, Fla., we took an indoctrination course. One of the things the chaplain discussed was the problem of decision making. Once inmates are set free, they have trouble making decisions because they didn't have to make any while in prison; all were made for them. So when they get out, this is an overwhelming burden. And they have to decide so many things.

This is so true for the person I have been visiting. He has been in prison for over 18 years. He was jailed in his 20s and is getting out in about a year and a half.

He's scared about what he can do, where he can go, and what the world has in store for him. He went to prison for doing the wrong thing—drugs. Many of us have had to make decisions that we felt would make our lives better. Some turned out good, some bad.

Here we are, starting a new century. I want to share with you, and hope you will share with others, what *trying God* can do in your life. That's the theme for next year's Conference: "Try God."

There used to be an advertisement a few years ago that went something like this: "Try it; you'll like it."

I can truly say that I've tried Him, and I like Him. The songs we sang at

Conference are a little of my testimony. "It is no secret what God can do. What He's done for others, He'll do for you." Yes, "He touched me and made me whole." All "It took" was "a Miracle." And to me it was a miracle that changed my life!

In the 25th Psalm, we find what we must do.

Put your trust in God

First of all, as verse 1 says, we have to put our trust in God. That's a decision we make that affects everything we do.

In our lives we like to know for certain the outcome before we try it. We're not like little children or babies who put their full trust in their mother. They know she loves them and will protect them.

There are many times in life when we have to put our trust to the test. But that's easier to do if we know who or what we are trusting. When you have confidence in someone, you're willing to trust them. We need someone who never varies, never changes, and is dependable.

Know God and His covenant

That brings us to the second thing we have to do: We need to know God and His covenant. To follow someone, we have to trust them. But before we trust someone, we need to know them. To know God is to fear Him.

God is so awesome, it's beyond our comprehension to really know Him. But this we do know: He loves us. We know He created us and all that is



Clayton Pinder

around us. We know there's nothing God can't do. So we need to put our whole body and soul in His hands.

If we know Him, then we will be obedient to Him. We will listen and do what He knows is best for us. As He says in verse 10, all of the paths of the Lord are lovingkindness and truth to those who keep His covenant and His testimonies.

Commitment

That leads to number three on our list—commitment. If we trust the Lord and follow His teaching, then we ought to love the Lord. And, if we love the Lord, we should want to please Him. Let integrity and uprightness preserve me. God loves people who mean what they say and are obedient; those you can depend on. If we are imitators of Christ, then we must be committed people. **SR**

Next month:

What God will do.

Seeking Spiritual Maturity: through Sabbathkeeping



An annual emphasis of
the SDB General Council

From Larry Graffius' True to the Sabbath, True to Our God, chapter 13, pages 134, 136-137, 138, 139-140.

One of the dangers that always lurks in the bushes of our Sabbath keeping landscape is that evil little gremlin, legalism. It is the wily attitude that creeps into the most sincere, well-meaning hearts, as well as the recalcitrant, nominal, undisciplined Sabbatarian.

On the one hand, seeking absolute consistency in *practice*, legalism starts to clutch at our spirit, our love for God and others. We become so concerned that we are doing the right things, or not doing the wrong things, that we miss the joy and the blessing of the Sabbath. We can slip into the dangerous thinking that by following all the right rules, we are more righteous people: Legalism.

At the other end of the maturity scale are the ones that we observed in the days of Amos as well as Nehemiah. For them, the gremlin of legalism has thrown them into a kind of hypnotic trance. They go through the motions, they do the absolute minimum requirement, and somehow feel that their obligation is met. They obey the letter of the law, but fail miserably to grasp the spirit of it. Again, legalism!

So when Jesus came to proclaim the Good News of the Kingdom of God, he faced a deeply ingrained legalism, a way of thinking that was not only pervasive, it was oppressive. The "leaven of the Pharisees" (Matthew 16:11-12) had spread like an infection in the faith and practice of God's people. They were burdened

Consistency in our Sabbath keeping

by Larry Graffius

with countless minuscule regulations, and many mistakenly felt that if only they could keep each and every one of these, they would be righteous before God.

Little wonder that Jesus repeatedly and mercilessly blasted the Scribes, Pharisees, and teachers of the Law.

"Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices—mint, dill and cummin. But you have neglected the more important matters of the law—justice, mercy and faithfulness. You should have practiced the latter, without neglecting the former.

"You blind guides! You strain out a gnat but swallow a camel. "...on the outside you appear to people as righteous but on the inside you are full of hypocrisy and wickedness" (Matt. 23:23-24, 28).

[If we were to] compile a list of the "Top Ten Reasons For Keeping the Sabbath Day Holy" one of the very first items, for the follower of Christ, is because we love God. And our love for God is best expressed in obedience to His will.

And as we seek to love Him through obedience, we realize anew how very important it is that we are consistent. We can see with fresh insight how consistency is the mark of true love; how faithfulness is the highest expression of devotion. What husband or wife would consent to a relationship in which their partner were faithful to them *most* of the time? What kind of relationship could exist if our vows to our partner did not include "forsaking all others, I pledge myself to you alone."

And as in our marriages, so in our relationship to God in Christ, the measure of our love is found in the extent of our fidelity. Love equals faithfulness; love is consistency. One of the best expressions that we can offer to God of our faithful love is to be true to the Sabbath by consistently and completely keeping His Day holy. **SR**

LAW & LOVE



• God's law is right and true. God wants us to live by the law because it is His will and because it is good for us. God gives us His law to protect us from harm and to provide for our needs.

• We seek to follow God, to obey Him—consistently. We want to please Him in all that we do.

• It is love that makes us willing and even want to give all that we have and all that we are to God. It is love that motivates us to live our lives for Him. And it is love that causes us to say to Christ, "Yes, Lord, I surrender all." It is that motivation, that love, that inspires us to "Strive to be true to the Sabbath; [To] strive to be true to our God!"

Alfred recollections

by Cynthia Rudolph

When I visited my parents in the spring, we attended the Alfred, N.Y., Seventh Day Baptist Church. It is the church of my teenage years, and the one my parents served faithfully for many decades.

As we sat in the pew on Resurrection Sabbath, surrounded by the loyal few who remain, my heart was filled with poignant memories of a once-thriving congregation, the hub of a close-knit community.

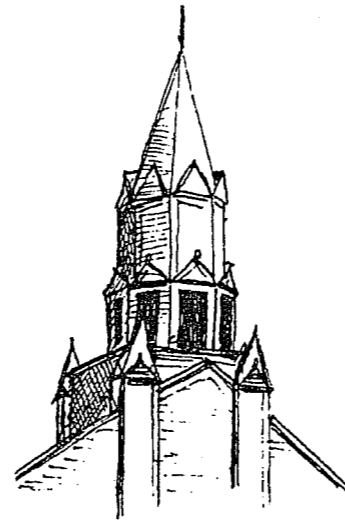
Although the church's magnificent Sara Burdick Rosebush organ is now rarely played for Sabbath services, I remembered so vividly when gifted organist/choir directors David Johnson and Melvin LeMon brought such thrilling sound from it and inspired my adolescent self to love choir and appreciate sacred music.

Although the church bell was silent, I recalled its familiar sound

and how it proudly tolled its Sabbath witness to the community for many generations.

Although the baptismal now lies unused beneath the choir loft, I remembered the solemnity of its filling every spring and of my own baptism there in 1959.

I scanned the nearly empty sanctuary and visualized where many people used to sit—way back when. Beloved SDBs like H.O. and Hannah Burdick, Rev. Hurley and Mabel Warren, Mrs. A.J.C. Bond and her sister Dora Norwood, my piano teacher Elizabeth Percy, Dr. Ben Crandall, my honorary uncle and aunt (and China missionaries) Eugene and Mae Davis, my 6th grade teacher Mrs. E.F. Hildebrand, George Place (a great substitute public school teacher), Alfred University's carillonneur Ray Wingate,



Illustrations by Cynthia Rudolph.

Helen Ogden, my Sabbath School teacher Edith Place, and numerous others who seemed happy to see me when I was a flighty teenager and whose Christian example inspires me still.

cont. on page 24

A tree in Kansas

by Reba Wheeler



A mammoth stately oak tree stands in the yard of the Nortonville, Kan., Seventh Day Baptist Church. Several church members can remember when that beautiful tree was planted.

He brought a tree from the Rocky Mountains, presented it to the Nortonville church, and supervised as our own SDB Boy Scouts (in full uniform) planted it.

It was 1929, and Rev. Duane Ogden was pastor of the church. He organized and led the Nortonville Boy Scout troop, which included boys from our church.

Herbert Wheeler, who was born on Seventh Day Lane when his father, Samuel, ministered at Nortonville, became a U.S. forester in Colorado.

During the Sabbath morning service, we planted and dedicated the tree as observers stood in the yard and on the church steps. After singing a hymn, a prayer of dedication ended the impressive service.

In the year 2000, this lovely tree still enhances the beauty of our church yard and brings shade in hot weather. As we walk beneath it, we are reminded that "Only God Can Make a Tree."

The Scouts who planted the tree included Robert Crouch, Norris Wheeler, Archie Wear, and Gerald Bond. (Bill Prentice was also a member of the troop, but he was at camp when the tree was planted.) Norris and Bill are now the only ones of that group left in our church. **SR**

SR Reaction

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

Dear Editor,

I wanted to respond to the letter by Kevin Chroniger (July-August SR).

He states that the Sabbath "is... a distinction. It is not the basis for salvation." I have to wonder where he ever got the idea that we teach that the Sabbath is any sort of a basis for salvation? I checked out the Seventh Day Baptist denomination a little over a year ago; I stayed and became a member precisely because we teach *grace through faith*. I have never heard the Sabbath touted as "equal or superior to the Gospel."

He also states that the Sabbath "does not surpass the need to worship, the need to know Jesus." I don't think anyone could disagree with him, so I'm at a loss as to why he says at the end of the letter, "Drop your legalisms and dogma." I have found SDBs quite *un*-legalistic and non-dogmatic.

Kevin tells us to throw away our Sabbath tracts and start printing tracts with the Gospel message. Why, when there are plenty of perfectly good Gospel tracts out there, do we have to write our own? As one person in my church observed, "We don't have to reinvent the wheel." On a visit to the Ashaway, R.I., church, I found both Sabbath and Gospel tracts in their rack.

Kevin writes, "I was pleasantly refreshed when I started attending the Methodist Church and heard the Gospel being preached instead of polity." I hear straight Gospel from the pulpit of my church each Sabbath. In the 14 months I have been attending this SDB church, I have heard specific sermons on the Sabbath only two or three times.

Yes, as a denomination we often do tend to focus on the Sabbath. Kevin may even have a point when he says that "The Sabbath of the Bible" is listed before "The Salvation Message" on the Web site. But that doesn't mean we are legalistic or that we place the Sabbath before the Gospel. It is a distinctive in our denomination, and we must rally around that in order to maintain our identity.

Victoria Shephard, San Francisco, CA

Dear Editor:

The letter from Kevin Chroniger in the July-August SR echoes what I have often pondered in my mind.

I was born into a Seventh Day Baptist home. At the age of 12, I was baptized and joined the local church.

Over the years, of which there are many, I have come to believe that perhaps we Seventh Day Baptists have the "cart before the horse." Let's preach the glorious news of salvation through Jesus Christ and *then* John 14:15: "If you love me, keep my commandments."

Thelma E. Stewart, St. Louis, MO

To the Editor,

I would add a word to the writer of a recent letter in "SR Reaction."

By no means do SDBs negate the importance of the Salvation Message! But actually, among our members, most of us probably learned about salvation—through Christ's sacrifice for our sins—in our *exposure* to our Sabbath experiences. At church, Sabbath School, Christian Endeavor, and prayer meetings. All these were usually held during the Sabbath hours. That is when and where we learned God's Love and our Redemption.

We would like to preserve and *promote* the 7th day as the True Sabbath. Otherwise, we have no real reason for being "different" from the many other Baptist denominations.

Gladys S. Randolph, Englewood, CO

Dear Editor Kevin:

About 50 years ago, I told a Sunday Baptist minister that I was a Seventh Day Baptist who wanted to return to church. But my church was an hour away. Could I conscientiously leave the Sabbath? What were the biblical grounds for Sunday? The material he gave me claimed that law was nailed to the cross. "Christians need not keep any Sabbath, but the Apostles kept Sunday and that was a good choice."

Wonderful! Before joining the Sunday church, I compared both sides with the Bible. I was awed as I realized that the

Sabbath reveals God's loving concern for both His children and His Church. The Sabbath is God's gift of time that is essential to maintain a person's spiritual, physical, and social health. Christ's Body, His Church, likewise needs a mutually agreed upon time to gather for the nourishment that produces a thriving church.

When I shared my conclusion with the minister, his response was, "The Sabbath! The Sabbath! That's all you Seventh Day Baptists want to talk about!"

Nothing from the Bible to support Sunday and discredit the Sabbath. Instead, argumentum ad hominem. *Character assassination*. Confronted by the pros and cons, unable to defend Sunday, he justified his Sundaykeeping by accusing Seventh Day Baptists of overemphasizing the Sabbath to the neglect of the Gospel. "Such wrongdoing proves that the Sabbath is wrong. That makes Sunday right."

Wrong! The Gospel reveals that Jesus knew how important the Sabbath is. He risked his life to make the Sabbath a day of joyous worship and lawful well-doing (John 5:16-18). How sad that those who neglect the Sabbath deprive themselves of the blessings that God promises to Sabbathkeepers (Isaiah 58:13-14). SDBs see continuity, consistency, and simple truth in God's Word from Genesis to Revelation.

By contrast, trying to justify the substitution of Sunday for the Lord's holy Seventh Day creates contradictory and confusing doctrines. A divided church is a weakened church.

The Christ-centered heart exuberantly shares blessings. How thankful we are that our loving Heavenly Father has given us His magnificent Sabbath, through His Son, Our Savior. Jesus courageously taught correct Sabbath-keeping. We should follow His example. What is character assassination compared to crucifixion?

Thelma Tarbox, Saundertown, RI

Alfred recollections, cont. from page 22

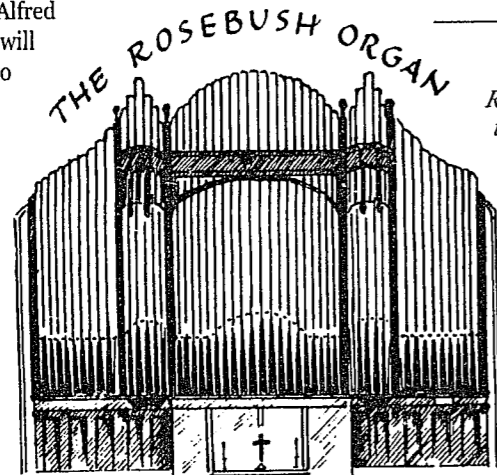
The Alfred University School of Theology closed in 1963. But as I sat there in the church, I remembered the school's faculty, students, and their baby-boom children, including Ken and Jean Davis, Melvin and Jeannette Nida, Don and Ilou Sanford, the ever-growing Don Richards family, Gene and Frieda Fatato, and Wayne Maxson—to name a few. And I recalled how much their talents and enthusiasm enriched the congregation.

Without God's intervention, the Alfred SDB Church will soon fade into history, an unfortunate and painful loss for Alfred and the entire denomination.

Perhaps it is helpful to all of us who are deeply

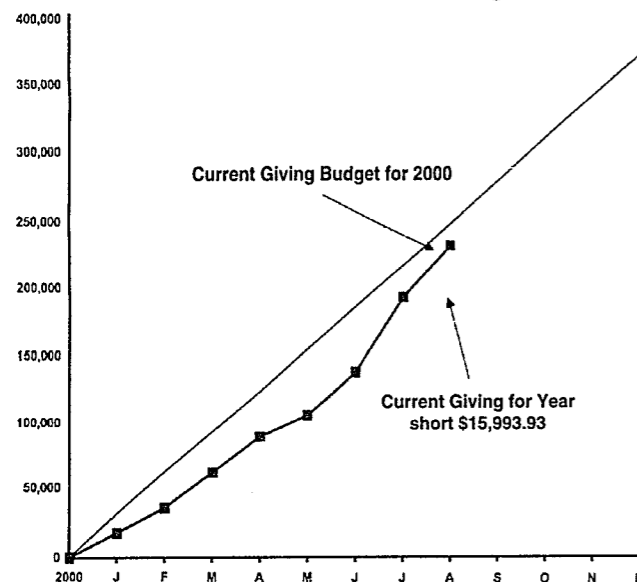
saddened by this seemingly inevitable ending, to think of this significant church as now entering its Sabbath rest.

One day, in God's plan, I pray that the Alfred church will be re-awakened, and that all those who have ever been a part of it will be reunited. We'll once again marvel at the awesome sound of the organ and lift our voices in joyful song, praising God for His miraculous restoration of the Alfred Seventh Day Baptist Church. **SR**



Cynthia Rudolph is the daughter of Rev. Albert and Janette Rogers, and lives with her own family in Norwood, Mass.

Current Giving 2000



Accessions

Miami, FL

Andrew Samuels, pastor

Joined after baptism
Michelle Maxwell
Tanya Morgan
Rose Rolle
Ange Rose
Shannon Rose
Joined after testimony
Jean Firmin
Nancy Firmin
Dalmon Murphy
Evelyn Reid
Omar Sinclair

Paint Rock, AL

John Bevis, pastor

Joined after testimony
Sean Meek
Robert Nakamoto
Sherrie Nakamoto

Births

Sukie.—A son, Danesh Desmond Sukie, was born on August 5, 2000, to Desmond and Lorna Sukie of Miramar, Fla.

Walters.—A son, Joshua Anthony George Walters, was born on August 9, 2000, to George and Angelyn Walters of Sunrise, Fla.

Death Notice

Rev. Orville Babcock, 90, passed away on September 2, 2000, in White Cloud, Mich. His obituary will appear next month.

Rev. Albert Rogers' obituary appears on the back cover.

Obituaries

North.—Elizabeth "Bettie" Emma Malloy North, 88, died on October 8, 1999, at the Sunny Board & Care Home in Escondido, Calif. She had lived there the past four years.

She was born on May 5, 1911, in Philadelphia, Pa., the daughter of William and Sarah Edward Wilkinson. She was christened in St. Timothy's Church rectory, attended public schools in Manniyunk, and graduated in 1928 from Roxborough High School.

Living in Levittown, Pa., after her marriage to Fred C. Wolfe Jr., she was a faithful member of the Presbyterian church there, serving in women's circles, the Diaconate, and later as a member of the Board of Elders. Mr. Wolfe died on February 6, 1972.

On February 14, 1974, she married Charles Harrison North in Levittown, instantly gaining a family of four grown children. Bettie never had children of her own, but she loved every child and youth in her church.

Bettie was baptized and joined the Plainfield SDB Church "...because she felt the warm welcome of the pastor, the congregation, and the people of Plainfield, N.J.

Prior to her retirement, she was a bookkeeper in the Julius Hopman Real Estate office, managing certain properties in Chestnut Hill, Pa., full or part-time until 1978. For many years, she was a member of the Le Fair Chapter #535, Order of the Eastern Star, in Levittown.

In retirement, Bettie joined the Daytona Beach, Fla., SDB Church, and served for a time as president of the Church Aid. She was also a Life Member of the Seventh Day Baptist Historical Society.

In addition to her husband, Charles, survivors include three stepdaughters, Judith Sloane of Burlson, Tex., Virginia Hallam of Alpharetta, Ga., and Barbara Ben-

jamin of Valley Center, Calif.; one stepson, Roger, of Portland, Ore.; six grandchildren; one great-grandchild; and several nieces.

A private family service was held in Valley Center, followed by inurnment in Hillside Cemetery in Plainfield.

Burdick.—Esther A. Burdick, 77, of Waterford, Conn., died on July 25, 2000, at home.

She was born on March 21, 1923, in Rockville, R.I., the daughter of Paul and Hancy (Brooks) Burdick.

Esther graduated with honors from Leonardsville (N.Y.) High School in 1941, and was a 1945 graduate of Alfred (N.Y.) University. She earned her master's degree in social work at Syracuse (N.Y.) University. She was first employed by the Cerebral Palsy Clinic in Syracuse and later became regional director of Campfire Girls in Onondaga County, N.Y. When she came to Connecticut, she was hired by the New London Board of Education as a social worker at Nathan Hale School. She retired in 1982.

In her retirement, she played the organ for 17 years at the Waterford Seventh Day Baptist Church. She was also a member of the SDB Missionary Society Board, headquartered in Westerly, R.I.

Survivors include four brothers, Robert Burdick of Syracuse, Stanley of Silver Bay, N.Y., Victor of Littleton, Colo., and LeRoy of Desert Center, Calif.; two sisters, Emma Johnson of Waterford, and Marion Maxson of Geneseo, N.Y.

A memorial service was held on July 29, 2000, at the Waterford church.

Davis.—Lewis Edwin Davis, 80, of Boulder, Colo., died on August 14, 2000, at the Boulder County Hospice in Louisville, Colo., after suffering a stroke.

He was born on February 28, 1920, at Tom's Fork Creek near New Milton, W.Va., the son of Lewis Townsend Davis and Darthea (Bee) Davis. The family owned a farm, and Lewis worked there until age 16. In 1938, he graduated from Doddridge High School in West Union, W.Va.

He attended Salem (W.Va.) College for one semester and then moved to Battle Creek, Mich., where he worked on a farm owned by his aunt and uncle. He also worked as a milk tester.

Lewis moved to Riverside, Calif., in the late 1940s, where he worked in a factory dismantling, cleaning and rebuilding new automobile engines.

Iris Maltby introduced Lewis to Marilyn Davis at the 1948 SDB General Conference in North Loup, Neb. They were married in Riverside on May 27, 1949, by Rev. Leon Maltby.

The couple moved to Boulder in 1950, and lived on Paul Hummel's farm, where Lewis worked. Before retiring in 1983, he worked as a gas fitter for 30 years for the Public Service Company.

Lewis became a member of the Boulder Seventh Day Baptist Church soon after moving to Colorado. He was a member for 50 years, church treasurer for 25 years, treasurer of Camp Paul Hummel for 25 years, and church deacon for 15 years.

He was preceded in death by his three brothers, Albert, who died as an infant, Wilson, and Elston; and two stillborn daughters. Survivors include his wife; one daughter, Linda Harris, of Colorado Springs, Colo., one son, Lewis Eugene Davis of Broomfield, Colo.; and two grandchildren.

Funeral services were held on August 21, 2000, at the Boulder SDB Church. Pastors David Thorngate, Elmo Fitz Randolph, and Robert Harris officiated. Burial was in the Mountain View Cemetery in Boulder.

Scripture Memorization, cont. from page 16

Anita Loney
Harold May
Karen May
Andrea McKenzie
Dawn McLean-Bell
Millicent Morris
Danavette Morrison
Meggan Morrison
Ken Scotland
Kendra Scotland
Harold Smith Jr.
Joshua Smith
Jacinta Sterling
Samara Sterling
Sheena Sterling
Jennifer Stewart
Junior Stewart
Sarah Stewart
Shanneka Stewart
Mavis Taylor
Dedrie Watkins
Tamiko Watkins
Shane West
Wanita West
Xavier West
Blanch Williams
Olivia Williams
Salinea Williams

**Raritan Valley
Bridgewater, NJ**
Marge Bruno
Pastor Jeanne Yurke

Riverside, CA
Jonathan Lawson
Jonathan Pradetto

Salemville, Bell, PA
Benjamin Baker
Bryan Baker
Jasmine Patterson
Jessica Patterson

**Seattle Area
Auburn, WA**
Ashley Borek
Dan Borek
Bobby Burdick
Chris Hemminger
Dixie Inabnit
Kyle McLaughlin
Reeca Nash
Amanda Noyes
Carl Noyes
Melodie Noyes
Maude Posey
Bob Spreadborough
Katherine Spreadborough
Ben Uhlich
David Uhlich

Karen Uhlich
Ada Williams
Jacob Williams
Daniel Wright
Kaylah Wright

Shiloh, NJ
Elizabeth Bidwell
Jan Bond
Bethany Chroniger
Jessica Chroniger
Barbra Davis
Nancy Davis
Frank B. Mulford
Valerie Probasco
William Probasco
Stephanie Sholtz

Texarkana, AR
Katie Brown
Merline Lewis
Mary Mitchell
Tyler Richards
Lena Mae Slaton

**Toronto, First
Canada**
Jonathan Broderick
Merlin Condison
Corbin Dailey
Sharon Gaye Dailey
Marva Edwards
Tameka Edwards

Sharai Fyffe
Tiffani Fyffe
Crystal Harrison
Audrey Jones
Linval Jones
Monika Jones
Shaina Jones
Stephen Jones
Joyce King
Terrance Lewis-Vu
Tristan Lewis-Vu
Christine Lindo
Norma Lloyd
Allan London
Godfrey London
Winston London
Conlief Lyons
Neville George Lyons
Erica Massiah
David McLean
Krysanne McLean
Nicole McLean
Lena Morris
Elfreda Myers
Elaine Nairn
Maria Nugent
Florence Reynolds
Chris Richards
Mandi Richards
Peter Richards
Sonya Richards
Ezra Samuels
Kevin Simpson

Travis Simpson
Trisha Simpson
Vida Simpson
Elon Sinclair
Isolyn Sinclair
Evelyn Taylor
Tenisha Taylor
Latanya Turner
Catherine Watts
Elton Williams
Everton Williams
Ezra Williams
June Williams
Temeka Williams

Verona, NY
Carolyn Ingalls
Deborah James
Kristina James
Pastor Steven James
Keith Kahl
Tina Kahl
Ann Pangborn
Mayola Warner

**Vision Christian
Fellowship,
Westerly, RI**
Nadine Lawton
Timothy Lawton
Nathaniel Mills
Brittany Jo Tassias
Kyle Taylor

KEVIN'S

ORNER

You've hoisted yourself up into the "hot seat." Powerful spotlights cause temporary blindness as they flash over you from head to toe. Some low-pitched, annoying music begins, and you're ready to play...

"Who Wants to be an Editaire?"

Host Reject Philbladder quickly reviews the lifelines for the quiz show:

- Poke the audience (with a six-foot foam "noodle")
 - 20/20 (eyeglasses to see the question better)
 - Mail-a-friend (the phone lines are down, so you hope your friend can reply to your letter before the end of the show)
- Reject nods at you and asks, "Are you ready?"

You nod nervously back at him, prompting Reject to point his finger and yell, "Let's play!"

1-In 1999, the SDB newsletter *Lead-Line*:

- a) Went on-line
- b) Went "platinum"
- c) Went away
- d) Went weduction

2-Joel Osborn, Electronic Media Committee Chairman, also refers to himself as:

- a) Webmaster of his Domain
- b) Steve O's brother
- c) Jerry Garcia of the Grateful Dead
- d) $E = mc^2$

3-In January of 2000, *Lead-Line* officially changed its name to:

- a) "The newsletter formerly known as *Lead-Line*"
- b) *Lead On*
- c) *Lead Out*
- d) *Lead-free*

(Have you used any of your lifelines yet?)

4-In honor of the *Sabbath Recorder's* 155th anniversary, readers were asked to sponsor:

- a) the front fender of a NASCAR racer
- b) a printed page
- c) a needy child in Janesville (named Butler)
- d) a campaign for a new editor

Answers: 1-a, 2-d (look at his title), 3-b, 4-b, 5-c, 6-a, 7-d, 8-c, 9-c, 10-a

5-The September 1999 installment of the *SR* was the first issue printed in:

- a) coherent
- b) cognito
- c) Canada
- d) Leanne Lippincott's basement

6-What area of the country is the *Sabbath Recorder* Committee located?

- a) Pacific Northwest
- b) Area 51
- c) A secluded compound outside of Waco, Texas
- d) Leanne Lippincott's basement

(Still with us? You're four questions away from being *Editaire!*)

7-What information can you find at the sdbmedia.org web site?

- a) Issues of *Lead On*
- b) *Conference Criers* from past Conferences
- c) Swimsuit shoot of the editor
- d) a and b, but not c

8-What new piece of high-tech equipment did the Tract Council use at Conference this year?

- a) ball-point pen
- b) SDB Grapevine Detector
- c) 2.5 megapixel Olympus digital camera
- d) Etch-a-Sketch

9-The pricing for the latest reprint of the tract "By What Authority?" went from 12 cents to:

- a) 20 cents
- b) 3 *easy* payments of 3-1/3 cents
- c) 5 cents
- d) "We'll pay *you* to get them off the shelf!"

(And now, the final question for your chance to become the next *Editaire!*)

10-What popular logo promotional item has been reintroduced this year?

- a) SDB tote bags
- b) SDB air sickness bags
- c) SDB teeny weeny beany baby bags
- d) The Best of Kevin's Korner [see b]

These were about half of the questions used for our Tract Council program at Conference. How did you do?

Sabbath School at Conference!



Stephanie Sholtz read to a young set.



Nick Kersten (in plaid, top) led the young adults.



Pastor Ken Chroniger inspired some junior highers.



Vicki Burdick touched these young hearts.

Rev. Albert N. Rogers, 90, died on August 28, 2000, at his home in Alfred Station, N.Y.

He was born on August 2, 1910, in Brookfield, N.Y., the first of six sons born to Albert L. and Reba (Nash) Rogers. He grew up on the family farm and graduated from the Brookfield School in 1926.

After attending the Utica (N.Y.) School of Commerce, he went to Milton (Wis.) College. There he edited the college paper, sang tenor in the Glee Club, and earned a bachelor's degree in 1932. Following graduation, he attended the Alfred University School of Theology for one year.

On June 26, 1934, he married Janette Loofboro in Lost Creek, W.Va. They settled in Waterford, Conn., where Albert began his first pastorate at the Waterford Seventh Day Baptist Church. He was ordained there in 1936 and graduated from Yale Divinity School in 1937.

After serving the New York City SDB Church from 1940 through 1943, Rev. Rogers began his 12-year pastorate of the Alfred Station (N.Y.) SDB Church. During that time, he also served the Andover, N.Y., Presbyterian Church and joined the faculty of the Alfred School of Theology.

In 1956, he moved to Alfred and joined the First Alfred SDB Church and succeeded A.J.C. Bond as Dean of the School of Theology. After the school closed in 1963, he accepted a call to the Denver SDB Church. In 1968, he became historian of the SDB Historical Society in Plainfield, N.J. As historian, he



Rev. Albert N. Rogers
1910 – 2000

edited and largely wrote the third volume of *SDBs in Europe and America*, published in 1972.

In 1975, the couple returned to Alfred Station. Soon after, Rev. Rogers was named interim minister of the Union University Church in Alfred. In 1977, Alfred University awarded him an honorary doctorate of divinity. He retired in 1983, after serving in the ministry for over 50 years. Many sought Al's advice and support over the years, and he was a constant source of strength to the troubled or bereaved.

In 1985, the SDB Historical Society presented him with the "Gold Headed Cane" in appreciation of his 31 years of service to the Society as a trustee, president, and historian. He also served the denomination as a trustee of the Memorial Fund; Conference president in 1944; and member of the Missionary Society, the Board of Christian Education, and the American Sabbath Tract Society.

Rev. Rogers was largely responsible for establishing Camp Harley Sutton in Alfred Station, and the

camp Chapel was named in his honor. He was also directly involved in developing Camp Paul Hummel in the Rocky Mountains above Boulder, Colo.

In addition to his ministry, Rev. Rogers served the Alfred-Alfred Station community for 44 years in numerous ways. The Alfred Lions Club named him Man of the Year in 1979, and Citizen of the Year in 1993; and Allegany County named him Senior Citizen of the Year in 1987. He was a secretary of the Alfred Rural Cemetery Association, a member of the Alfred Station Fellowship, Fire Company, and the Alfred-Alfred Station Senior Citizens.

Rev. Rogers was well known for his generosity of spirit—whether offering someone a ride or calling on a sick parishioner, digging a ditch or milking an ailing farmer's cow, building a handicap ramp or comforting a dying neighbor. "Al" felt a responsibility to do whatever he could to help those in need.

He leaves Janette, his partner in the ministry and beloved wife of 66 years; two sons, Brian of Mystic, Conn., and Keith of Alfred Station; one daughter, Cynthia Rudolph, of Norwood, Mass.; two brothers, Gerald and Douglas; seven grandchildren, eight great-grandchildren, and many nieces and nephews.

A memorial service will be held in the Alfred SDB Church on October 7, with interment in the Alfred Rural Cemetery. Contributions in his memory may be made to the Alfred Station Fire Company or the SDB Historical Society.