

The

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abbath

News for and about
Seventh Day Baptists

July-Aug. 2000

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What is
a parent?

Plus:

- Pew number 12
- Wakonda turns 50
- Milton goes high-tech



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

Church Dedication

You are cordially invited to join the Boulder, Colo., SDB Church as they dedicate their new facility on September 1-2.

Housing is limited. Please call Pat Williams at (303) 838-4861, or e-mail your request to dthorngate@aol.com.

Pastoral openings at SDB Churches

Adams Center, N.Y.
Contact Gene Smith
(315) 361-1126

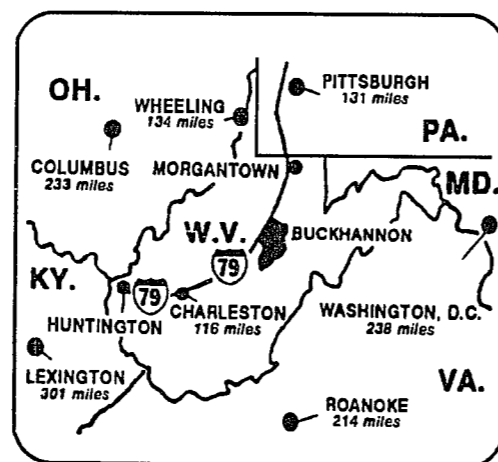
New Auburn, Wis.
Contact Wayne North
(715) 237-2778

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The street address should be used **ONLY** when courier or other delivery services are used.

Come to Conference

August 6 - 12



Directions to the West Virginia Wesleyan College campus in Buckhannon are on page 23.

FANS Available! Fans for your dorm room will be available for rent, \$2 per day.

And you can add one more hotel to the Conference list: a new Hampton Inn is less than two miles from campus. Call 304-473-0900.

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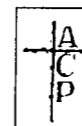


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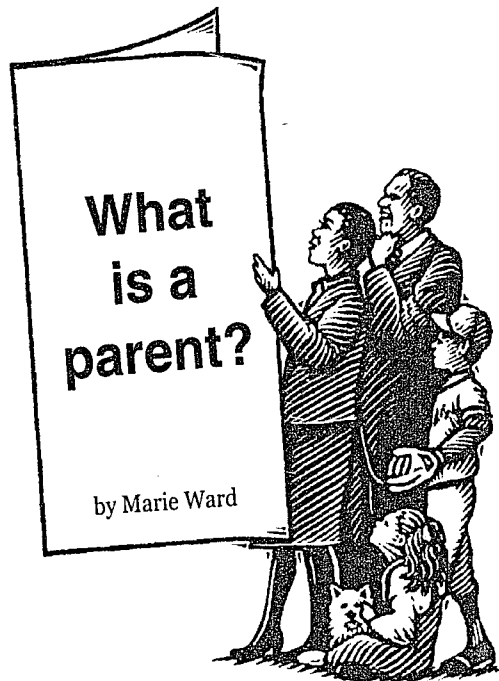
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What is a parent?

by Marie Ward

What is a parent?

A parent is a role model, teacher, confidant, caregiver, provider, and a person to show and teach "agape" love to their child. This is the love that is totally unconditional, asking for nothing in return: "I'll love you no matter what you say or do." That's the kind of love God has for all His children.

The Bible teaches us about that love again and again. It is the only true book in parenting. Proverbs 22:6 says, "Train a child in the way he should go and when he is old he will not turn from it." Ephesians 6:4 says, "Fathers, do not exasperate [anger] your children; instead, bring them up in the training and instruction of the Lord."

This tells us that we are responsible for bringing up our children in godly, loving homes, where they can learn consistency, fairness, healthy self-esteem, stability, tolerance, kindness, and normal love and affection for family and others. These are

qualities our children will need in their lives.

Proper love and affection

If we, as parents, don't show love and affection to our children, it stunts their ability to feel love and express their affection for others. Actual case studies in mental health show a link between a child's lack of nurturing with personality disorders such as schizophrenia.

Learn to be a good listener, thereby teaching them the art of listening to others.

Consistency and fair discipline

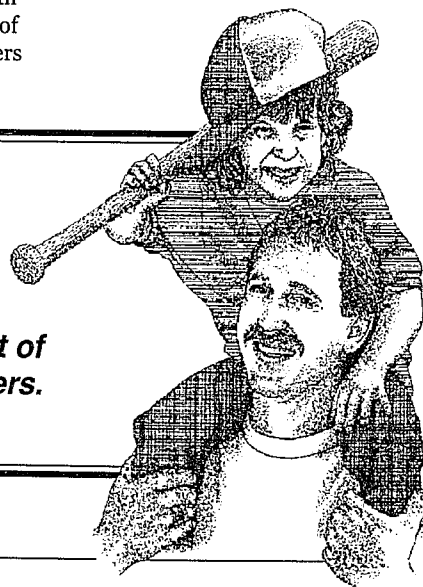
If parents are not consistent and give "mixed signals," children will become confused and dysfunctional in their decision making. They need to develop trust in you and future trust in others. Our objectivity, in turn, gives them theirs.

The dictionary defines discipline as "training that develops self-control; set or system of rules and regulations; branch of learning; to train; to punish."

"To punish" is only one of the definitions. Punishment should only be given after definite guidelines, boundaries, or rules have been deliberately broken. Spankings should never be done in anger or due to an abusive childhood of your own. "Sins of the fathers" are passed down, and frequently-hit children often grow into indifferent, cold-hearted adults.

Tolerance of a child's mistakes

Always allow your child to be a child. Think before you react. Did



this accident occur only because they are young?

Try to remember their age as you decide how to handle problems. "Zero tolerance" on your part, along with quick reactions, can cause negative emotions and intolerance in children. Also, it teaches them to have little or no patience. All these things will greatly affect your grandchildren.

Open channels for feelings and thoughts

Let your children feel free and secure to talk with you whenever they need to. Learn to be a good listener, thereby teaching them the art of listening to others. They will need these skills later in life with their own families and jobs.

If you let them know that their feelings and opinions matter, they'll come to you when it counts. If they can't count on you to listen objectively and understand the significance of their problems, they're likely to have trouble during their teen years.

Skills for handling negative peer pressure

We need to be aware of and teach our children how to skillfully handle peer pressure. Sometimes we "just say no," but don't equip them with the proper self-esteem needed to handle the rejection and (in their eyes) the embarrassment and humiliation that could result by them saying no. This is why we at times need to see things from their perspective instead of our own.

We also need to be the best possible example we can be. One of this world's false teachings is, "Do as I say, not as I do." You cannot expect a child to obey you and not drink alcohol or do any type of drugs if you, the parent, fail to set the example for them.

Healthy self-esteem

Children can have proper self-esteem and confidence only if we



If we, as parents, don't show love and affection to our children, it stunts their ability to feel love and express their affection for others.

build them up. Try not to give them unattainable goals. Praise them in all things, and reward them with kindness and goodness when appropriate. Be as genuine as you can because children can sense when adults are "faking it."

A stable family atmosphere

More than anything else, children require stability in their lives. They need the consistency of regular bedtimes, mealtimes, outside activities, and church time. They need a household unit. Both parents should also spend time with each child separately, to make each feel special and important. And always try to make memories they can carry into old age.

Prayer life

When you teach your children to communicate with God, you give them a lifeline to all that is good and eternal. By teaching your children how to pray effectively, you give them everlasting hope, comfort in the midst of trials, and peace beyond anything this world can offer.

By demonstrating how to study God's Word, you give them truth, love, and true joy. Without all this

training, they will wander in the wilderness. With it, they will have life everlasting with their personal Lord and Savior, Jesus Christ.

This list of qualities and traits we need to instill in our children is far from complete. Above all, remember: unconditional love—the kind of love Jesus showed on the cross.

Our children are precious gifts from God. They are our responsibility to mold, teach, train up, love, and embrace. We will be held accountable for them.

Our ultimate goal should be to mold our children into Christ-like people who serve the Lord. We should strive to create strong men and women of lasting faith who will go into the world and spread the Gospel.

This is what a parent should be, and God expects nothing less from us. Let's give thanks that He is full of mercy and grace and knows our shortcomings, since, in the end, *all* of us are His children. **SR**

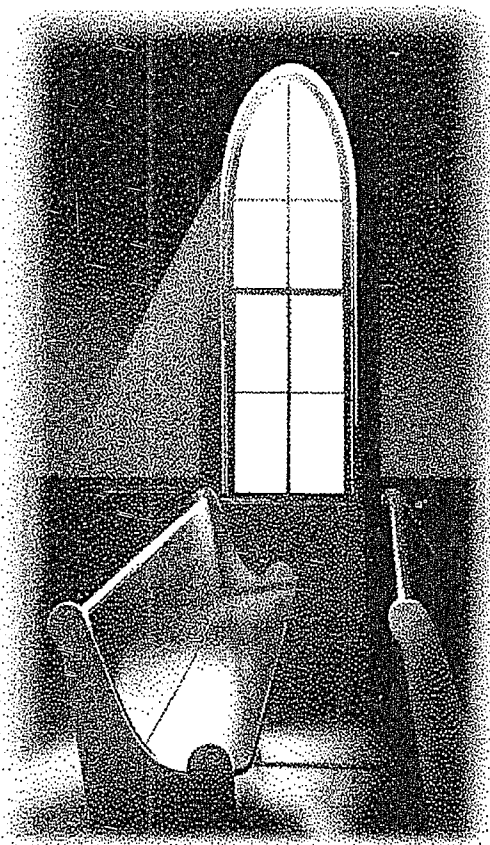
Marie Ward is a member of the Daytona Beach, Fla., Seventh Day Baptist Church.

Pew Number 12

by Jerry VanHorn

A couple of Christmases ago, our daughters gave me one of those small, diary-like books that challenges you to record your own personal history. On each page, 16 per month, there's a specific question designed to elicit memories about early childhood, adolescence, dating and marriage experiences, etc. Its purpose, says the introduction, is to "draw you closer to your children as you share this memoir of your life."

I suspect the gift was partly motivated by my repeated insistence over the years (I'm now 50-something) that I have difficulty recalling much of my childhood and early adult life. Not that there are unpleasant reasons for repressing the memories; I



Pew Number 12, like all the rest, had faded green cushions stuffed with horsehair. It made my skin itch. Occasionally one of the hairs would poke through the gabardine-like fabric, and I'd occupy myself trying to pick it out.

just flat out don't remember—at least in the vivid details that kids thrive on (as in "Tell me what you did in the war, Daddy!"). Or, so I thought.

Since receiving it, I've set aside time nearly every day, in conjunction with my private morning devotional, to begin reflecting on the diary's questions, one page at a time.

Whoever framed those questions must have been inspired, because they've stimulated far more introspection than I ever felt capable of. And I've had a ball doing it. Here's an excerpt:

Diary Question: "Did you attend church as a young boy? What are your earliest memories of church?"

My Entry: Mom and Dad sang in the church choir, so I sat with my Grandmother Austin every week in Pew Number 12. It was in the Pawcatuck Seventh Day Baptist Church in Westerly, R.I.

Not to sound like an Andy Rooney clone, but why do so many Sev-

enth Day Baptist churches have such stilted, "Fortune 500-sounding" names? You know, like the Upper Second Marlboro SDB Church of Saskatoon, Saskatchewan, not to be confused with the Lower First Marlboro SDB Church of Piscataway.

The Westerly church—sorry, the Pawcatuck church—looked like those pristine, white New England churches you see on the autumn pages of the fuel oil company's free calendar. On the inside, it actually smelled like a fuel oil company. I think the boiler room had a ventilation problem that the church trustees were never able to solve.

Pew Number 12, like all the rest, had faded green cushions stuffed with horsehair. It made my skin itch. Occasionally one of the hairs would poke through the gabardine-like fabric, and I'd occupy myself trying to pick it out.

E. Howard Clark was a short, portly old man who easily could have doubled for the Munchkin mayor in "The Wizard of Oz." He sat behind Gramma Austin and me in Pew Number 13 every week without fail. In his wallet, he carried a little paper fish printed on something like onion skin.

I can't recall how I first discovered he had it, but every Sabbath morning I'd turn around, lean over the back of Pew Number 12, and beg. Mr. Clark

would pull the wallet from his pocket, discreetly moisten his palm with saliva, and with much flair and flourish, lay this little paper fish in the middle of his upturned hand. (At least with as much flair and flourish as a person could get away with in those few silent moments of personal meditation before the start of worship.)

Slowly, then bit by bit more vigorously, the fish would curl and dance and flop in his hand, imitating the gyrations of a just-boated bass.

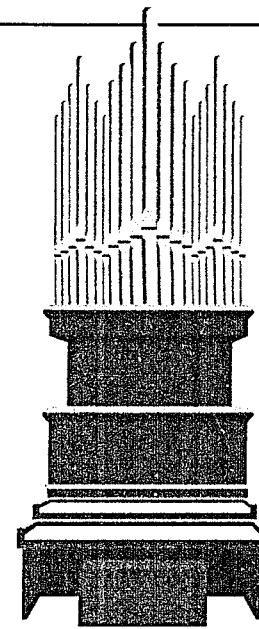
I confess that one reason I'd initiate this weekly ritual was because I was fascinated by Mr. Clark's anguished contortions—given his girth—to retrieve his wallet from the back pocket of his trousers.

We sat just a few pews back from the organist. It was a long time before I knew what Grace McIntire looked like, because all I'd ever seen was her back, seated at the console. It was not, as I recall, a pretty sight.

In very subtle but unmistakable ways, Grace was in total control of that weekly service. And her moves were predictable. After the pastor would intone, "TheEarthIs-TheLord'sAndTheFullnessThereof, TheWorldAndTheyThatDwellTherein... let us now present our tithes and offerings," Grace would begin a quiet offertory. Sometimes it was so peaceful it would lull me into a coma.

The ushers would magically appear from the narthex at the rear of the church, struggling to stay in lockstep all the way up the center aisle to retrieve the empty offering plates from the pastor.

Until I was grown up, I always thought this talent for synchronized "usher movement" was a bona fide occupational qualification for the job. Also, to quote Andy Rooney, "Have you ever said the word *narthex* in a deliberately nasal tone? Have you ever noticed how much it sounds like a garden spade grating across dry concrete?"



Although Grace probably knew what "modulate" meant, her execution belied that. She'd stomp down simultaneously on the "great" and "swell" pedals, take a deep breath, and kick in the overdrive.

In a rear-view mirror affixed to the organ's music rack, Grace would keep one eye on the ushers, watching them do their sweep of the congregants. When they disappeared back into the narthex to reassemble for their return march, Grace would modulate into the Doxology.

Now, according to my musician friends, "modulate" is a technical word for a gradual change from one composition or key to another, intended to disguise the transition from the audience. Although Grace probably knew what "modulate" meant, her execution belied that. She'd stomp down simultaneously on the "great" and "swell" pedals,

take a deep breath, and kick in the overdrive.

Of course, from Pew Number 12, I could see her shoulders heave in the nano-second before it happened. And I soon learned it was the exact moment at which my very survival depended on my prostrating myself on the horsehair cushion, no matter how scratchy it was.

For those of you who didn't attend the Pawcatuck/Westerly church during those years, maybe you can relate to this: you put Strauss' "Also Sprach Zarathustra" on your home stereo, crank up the volume, and then punch Start, knowing full well that in a heartbeat you'll be blown into the next county.

Since none of the ushers were musically gifted, they couldn't anticipate Grace's timing any better than the designers of the Edsel. They would sail toward the altar as though launched by a catapult.

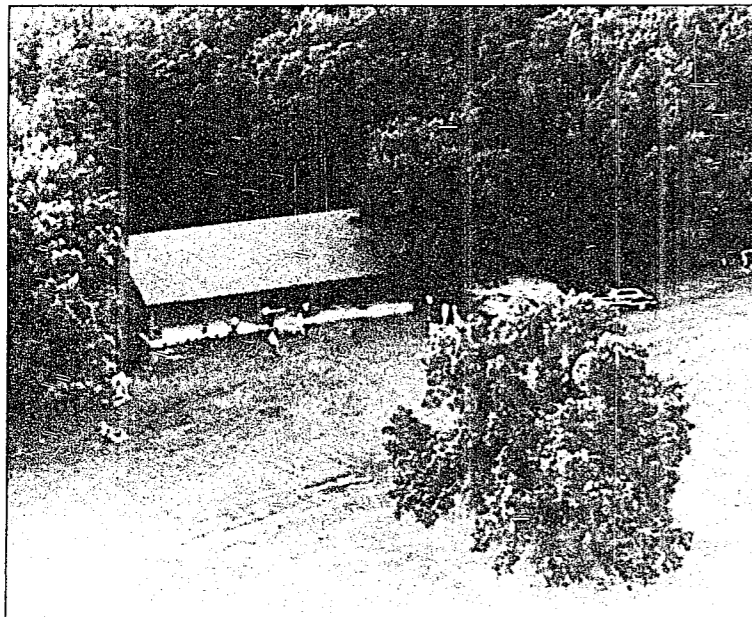
"PRAISE GOD FROM WHOM ALL BLESSINGS FLOW!" blasted forth with such fortissimo that Clifford Langworthy's sparse, slicked-across hairstrands (he sat in the choir's back-row bass section, right up under the organ pipes) would blow back down across his forehead.

Clifford, Grace, and the rest of those dear saints are now with the Lord. Even the cushions were "buried" long ago. But I praise God for His promise that some day I'll rejoice that cast of characters to relive such precious memories for eternity. **SR**

Jared A. VanHorn, a native of Westerly, R.I., was baptized in the Pawcatuck SDB Church. He heads a leadership development consulting firm headquartered in Des Moines, Iowa. Early in his career he worked in print and broadcast journalism, and now writes just for fun. His wife is the former Donna Ochs of Milton, Wis., where they first met at Milton College.

A jubilee for a camp

by Don A. Sanford



The main lodge at Camp Wakonda soon after construction.

While the Children of Israel were in camp in the wilderness, the Lord directed Moses, saying, "You are to count off seven sabbaths of years for yourselves, seven times seven sabbaths of years, namely forty-nine years... You shall have the fiftieth year as a jubilee" (Leviticus 25:8, 11).

Since that time, the 50th year has often been celebrated as something special. Most 50-year marriages are considered Golden Anniversaries. Fifty-year graduation reunions are common among high schools and colleges. Churches often mark half centuries and whole centuries with some kind of remembrance.

Where else can the biblical "sabbath of sabbaths" be more appropriately celebrated than in a Seventh Day Baptist camp where the week is often marked by the closing of the Sabbath?

Thus when a historian is asked to write an article for the *Sabbath Recorder* in celebration of 50 years of

Camp Wakonda at Milton, Wis., his mind slips back and remembers the role of camps among Seventh Day Baptists.

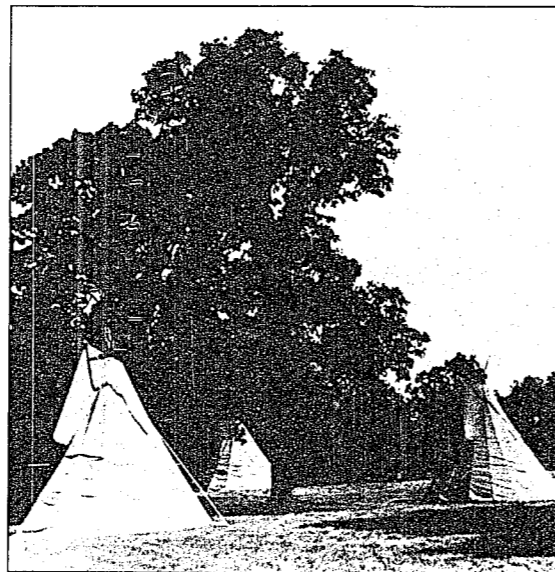
When Bernice (Brewer) Chapman was once asked how the Pacific Pines Camp in California had its beginning in 1931, she said that it began with a seed planted by Nathan Lewis in Plainfield, N.J. He provided the facilities for the first Seventh Day Baptist-owned campground in the denomination, Lewis Camp of the Eastern Association.

Camp Wakonda, which officially opened in 1950, began from seeds planted more than a decade before it became a reality. The planter and principal early cultivator was Rev. Elmo Fitz Randolph.

When "Randy" was pastor at Alfred Station, N.Y., he directed the Western Association camp at Eggelston Park. Located on the banks of the Genesee River in Allegany County, he served as camp director from 1939 to the war years of 1941. (I was a camper in that first camp and still remember how we teased him to repeat again and again, "The Cremation of Sam McGee" to get us in the mood for sleep.)

An executive position with a Boy Scout Camp in Maine added to Pastor Randy's expertise in both camping and motivation to stir others. The call to the Milton church in 1944 brought these two qualities together.

There had been camping experiences in the church during the preceding decades—on Lake Kosh-



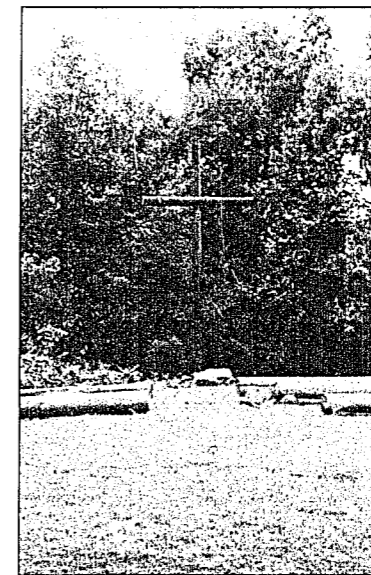
Now this is camping! Teepees surrounded the majestic burr oak in front of the lodge.

konong, at Indian Trails Boy Scout Camp on the Rock River, and at Camp Rotamer a few miles to the south of Milton. But those experiences were limited to a week at the convenience of others, with limited carry-over. The inability to find a suitable camp to rent in 1949 highlighted the need for a church-owned camping facility.

That reality took form when, on a Sabbath afternoon in the spring of 1950, Pastor Randolph drove down Klug Road. As Randy described it in his *Wakonda Memoirs 1950-1966*:

"We stopped at the bridge crossing Otter Creek where the sight and sound of the stream, running full and clear, and the enchantment of its meandering course between wooded banks, invited further exploration. Crossing the fence near the creek, we walked southward into the oak grove clear of underbrush and carpeted with lawn-like grass close cropped by the sheep pastured there.

"At some happy moment in this experience the thought flashed, 'This could be what we've been looking for—a site for our church camp.' Once the idea struck, every step and each new discovery supported it and added to the excitement of a dream taking on reality. The memory of cresting the hill on the south edge of the oak grove and seeing a level open meadow with a magnificent burr oak centered in it is still vivid."



Many hearts have surrendered to Christ at the foot of this cross.

Then, in his mind, Pastor Randy pictured an ideal spot for a lodge, a worship center, a recreation area, hiking trails, a wide variety of trees and plants, and a sanctuary for birds.

Is it possible we can be less than four miles from Milton and have discovered a spot so isolated that not a farm building is in sight from where we are standing? he thought.

Soon that vision turned into reality as he shared his enthusiasm and negotiated for its purchase.

That first camp was rustic, with makeshift shelter and tents. But over

the next few years, a lodge was built and old army tents gave way to tepees and finally to dormitories. Although some in the church still felt that a camp should remain primitive, few of them experienced the joys of drying out clothes and bedding after torrential rains, or dealing with the ever-present government inspection agencies with their office-inspired regulations.

Over the succeeding years, other facilities were added. As Nehemiah wrote millennia before, "So we built the wall, for the people had a mind to work." Or, as the NIV translates it, "For the people worked with all their heart."

In the years following the completion of the lodge by volunteer workers, other structures were added: the Stillman cabin, the Crosley picnic shelter, two dorms, and, most recently, the Lippincott craft cabin.

To list the skills and devotion of contributors always runs the risk of omission, for they came from the whole North Central Association and beyond. The Senior Saints crews have included Camp Wakonda in their volunteer missions.

An additional woodlot across Klug Road, to the west of the camp, was added to the original 28 acres at the corner of Klug and Highway N. This land was purchased from the estate of "Whiskers" Richardson. He confided to Pastor Randy that he was fearful that when he was gone, the woodlot might fall into the hands of someone who would cut the timber and destroy its primitive beauty.

The \$3,000 investment, called "Randy's folly" by some at the time, has preserved the area's pristine beauty. Through selective cutting, it has also provided close to \$40,000 to help fund camp improvements.

To some, Camp Wakonda portrays only buildings and grounds. But to those who have experienced

cont. next page

How about "Camp Oak-Leaf"?

Wakonda—a native American term for "Great Spirit"—was one of 40 suggestions posed for the new camp. Others included:

- | | | |
|-----------|---------------|--------------|
| Hillcrest | Excelsior | Sabbath Rest |
| Wel-Don | Good News | Rendezvous |
| Nehemiah | Sunset Beauty | Willowdale |
| Otterbein | Rock Ledge | Quiet Dell |
| Mizpah | Vesper Hills | Mighty Oak |



Pastor Elmo Fitz Randolph preaching at camp moments before being surprised when the main lodge was named in his honor in 1992.

the camp, the derivation of its name—from the Indian word for “Great Spirit”—more closely describes jubilation of a Jubilee.

Some of this pervading spirit was expressed by Student Assistant Pastor Kenneth Smith at the end of the first camping experience at Wakonda. He wrote:

“We are climbing Jacob’s Ladder,’ they sang, and for the first time a group of our own young people were realizing the thrill of having a camp they could call their own. In the soft light of the campfire, a circle of happy faces showed the satisfaction

“Perhaps some parents have forgotten when they sat before a crackling fire and extracted charred marshmallows from sharpened sticks and slapped mosquitoes with sticky hands. The spirit with which the whole camp project has been

“The dollars we are contributing to the camp fund are only understood aright as we convert them into Christian lives.”

—Kenneth Smith, 1950

of the hour. That was the Christian Endeavor.

“The same spirit seemed to dominate the Senior Fellowship social a few nights later as they circled around the fire on the same hill. ‘We young folks are Seventh Day Baptists and proud we are of the name.’ The melody seemed to fill the valley and come back to the singers. Everyone caught the spirit of camping and it wasn’t difficult to imagine a lodge there in the trees and bunkhouses just down the stream.

received would indicate that many do remember. The first step has been taken to assure Christian camping privileges for their children and their children’s children.

“Who can begin to estimate in dollars the blessing which can come from such a venture? The outward appearances, such as recreation, campfires, and fun are not the most lasting influences of a Christian camp. The fellowship with God and communion with Jesus Christ; the wholesome friendships and the appreciation of the great out-of-doors are the ultimate results of true Christian camping. Such things are priceless. The dollars we are contributing to the camp fund are only understood aright as we convert them into Christian lives.”² SR

Rev. Don A. Sanford is a member of the Milton, Wis., Seventh Day Baptist Church and heads the SDB Historical Society.

¹Fitz Randolph, Elmo, *Wakonda Memoirs 1950-1966*, photocopied booklet, 1975, p. 1.

²Smith, Kenneth, *Annual Report of Milton SDB Church 1950*, quoted in Fitz Randolph, *The Milton Years*, p. 9.



The first camp Planning Committee. Back row: Lehman Stringer, Ivan Fitz Randolph, Loyal Todd. Front row: Mary Skaggs, Joanne Burdick, Kenneth Smith, Elmo Fitz Randolph.

Creativity an underused ‘gift from God’

by Ken Camp



“Contrary to popular opinion, the ability to bore people is neither a gift nor a fruit of the Spirit.”

—Pastor Roddy Clyde, Austin, TX

FORT WORTH, Texas (ABP) — The intentional or non-intentional lack of creativity hinders worship in many churches, according to Texas Baptist pastor Roddy Clyde.

“Contrary to popular opinion, the ability to bore people is neither a gift nor a fruit of the Spirit,” said Clyde, pastor of The Fellowship at Forest Creek in Round Rock, a “seeker-sensitive” congregation near Austin.

When Clyde preached a message on God as the architect of marriage, he had an actor playing the part of God interrupt his sermon and deliver a message of his own.

At another church that Clyde’s congregation helped launch, the pastor preached a series of lifestyle sermons under the title: “Who Kidnapped Barney Fife? Recapturing the Spirit of Mayberry in Our Lives.”

Church leaders ought to recognize creativity as “a precious gift from God, a primary tool for outreach, and a pathway into the conscience of believers,” Clyde said in a seminar at the Texas Baptist evangelism conference in Fort Worth.

“Intentional non-creativity occurs when we see creativity as trivializing God, contradicting Scripture, breaking traditions or offending Christians,” Clyde said. “Unintentional non-creativity occurs when we see creativity as an additional responsibility in which we have neither the time, talent, nor energy to invest.”

Clyde offered eight keys to creativity:

• **Plan ahead.**

The paid and volunteer staff of Clyde’s church meet together in a retreat each October to develop sermon themes for the year.

• **Use understandable terms.**

“We need to define our terms,” he said. A secular person’s first impression of the phrase “washed in the blood” is probably an image from a horror movie, he said. “What unchurched people hear and what we hear are two different things.”

• **Incorporate other media.**

Use music, drama, video and computer-projected images to enhance the service. “Media under-

score the one central truth of the worship service,” he said.

• **Season with humor.**

Preachers need to learn to speak in seven-minute segments, punctuated with genuine humor. “No one is going to listen to you for 20, 30, 45 or 55 minutes unless you do something every seven minutes to draw them back in,” Clyde said.

• **Follow-up events.**

After a sermon series on parenting, plan a weekend parenting seminar. After a sermon on marriage, schedule a marriage-enrichment retreat.

• **Don’t reinvent the wheel.**

“There is nothing new. All there is is your spin on what’s old,” he said.

• **Advertise upcoming series.**

Use catchy titles and communicate them to the community outside the church.

• **Always scout for ideas.**

Clyde said he browses bookstores to find potential sermon titles. “What you call your messages will make a world of difference.” SR

Milton goes "high tech"

by Mary Thompson, *Milton Courier*, reprinted with permission

Rev. George Calhoun came from a previous pastorate to the Milton, Wis., Seventh Day Baptist Church about 10 years ago.

A man of great insight and commitment, Calhoun has worked tirelessly to determine the needs of his congregation and respond to them.

In January, a 9 x 12-foot video screen and a high-resolution projector were brought into the sanctuary. A console at the back of the pews includes a laptop computer and a state-of-the-art panel of dials and switches used to control the audio and the visual.

"I did a lot of research on this," Calhoun says. "I wanted to bring the church up to date with this technology."

"We're trying to bring the biblical message into a 21st century context."

The new system can present a variety of visual imagery—words to hymns; video clips from missionary trips, church camping activities, and congregational picnics; PowerPoint presentations; videos to illustrate points in sermons; and, of course, movies. A scanner allows for the projection of still images such as photographs. When the screen isn't in use it retracts out of sight smoothly and quietly.

Congregation members have donated their time and expertise to help the project along. Phil Watson built the cabinetry for the control equipment, and Bob Vigneault helped create and organize the computer graphics displayed on the screen. Eric Camenga is a mechanical engineer who helped set up the equipment.

The system will be used for seminars, to show videos that relate to the family or singles, and for many other presentations. Wednesday night youth ministries use the system, and it is also available to organizations

outside the church. The Milton Historical Society used the screen during this year's Pioneer Dinner.

"We have combined all of this with a state-of-the-art sound system," Pastor Calhoun points out. "It's comparable to a modern theater auditorium."

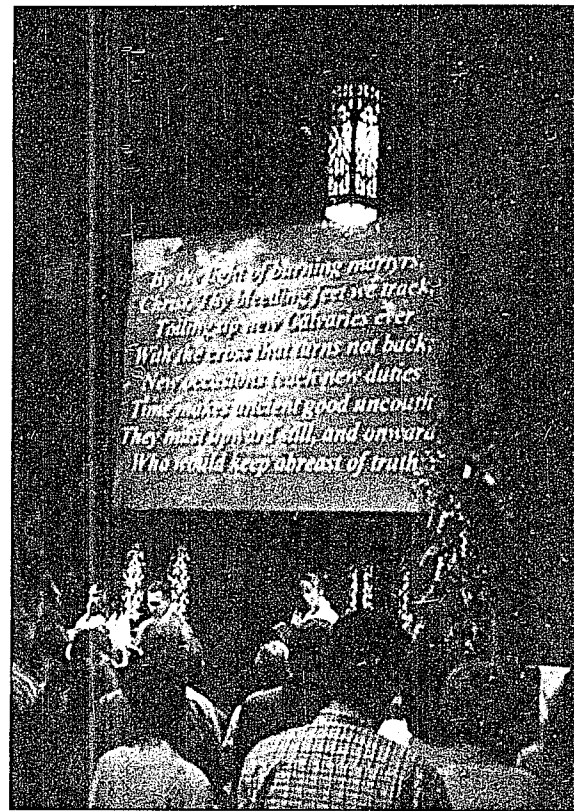
The system has almost unlimited uses, according to Calhoun. He feels sure that members of the congregation will begin to avail themselves of the potential to draw others into the events by creating videos of special events.

Using the screen and the sound system during regular services or special events will help him in his role as teacher, Calhoun says.

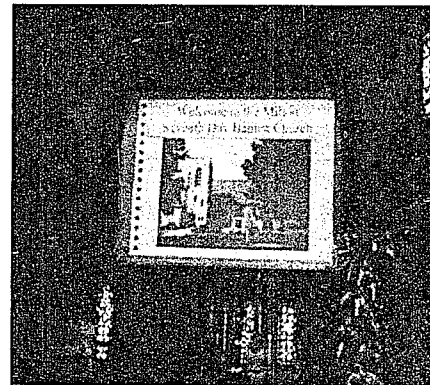
"My goal is to be a teacher, but to use all the senses to get people to experience what I'm teaching."

Calhoun adds that maintaining the traditions of the Seventh Day Baptist church is a strong part of the decision to use the new equipment. He believes it will help his congregation come closer together.

"We're living in a world today where there is so much



Pastor George Calhoun (middle) with song leaders Joel Osborn and Kerith Camenga.



A full-color projection welcomes all to the Milton church.

technology but we are not touching each other," Calhoun says. "My hope is we can use this to learn to touch each other." **SR**



Women's Society page by Donna Bond

Board to depart New Jersey

"Parting is such sweet sorrow," to quote the Bard of Stratford-on-Avon. Fortunately, saying "good-bye" to all of you as your Women's Society Board of Directors for the past 10 years does not necessarily entail ending our fellowship in Christ. Rest assured that many of us will see you at Conference and are also available via modern communication methods. And, of course, we will all meet again on "that beautiful shore."

To summarize the Lord's work done by our hands and hearts in the past 10 years:

- \$36,237.68 was given through our annual Love Gift at Conference to 14 countries, 12 Conference projects, and 19 individuals in need
- Eleven pastors' wives received \$742.00 from the Tuition Fund to assist them in their ministries
- Ten women received the coveted Robe of Achievement in recognition of decades of untiring service
- Plaques were awarded to eight former Robe recipients to commemorate the fact that they had received the Robe and passed it on to the Women's Board
- SDB women were represented at General Council, Coordinating Leadership Team, and North American Baptist Women's Union (NABWU) Executive Board meetings annually or semi-annually
- SDB women were featured six times in NABWU's semi-annual publication "The Tie that Binds"
- Presidents Donna Bond and Ruth Probasco represented our denomination at Baptist World Alliance Congresses held in Buenos Aires, Argentina, in 1995, and in Melbourne, Australia, in 2000
- Day of Prayer participation increased with a total of \$1,351.97 in recorded offerings being given
- A monthly or quarterly newsletter was compiled, edited, and distributed each year to help our women

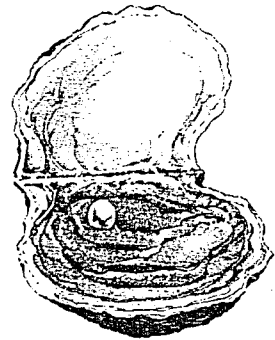
- keep in touch and share news, talents, and prayer concerns
- Women's news and other concerns were also shared nearly every month on a page in *The Sabbath Recorder*

**We do appreciate
your support
and encouragement,
and even constructive
criticism offered
in love through
the duration.**

- A nursery was provided at Conference each year to enable young mothers to enjoy the Conference program
- A much-sought-after, denomination-wide cookbook was published and sold in 1992
- Sewing supplies were sent to Zambia to assist SDB women in witnessing to women there beginning in 1994
- \$1,585.00 was raised to provide uniforms for our sisters in Zambia in 1997
- Ten banquets were held at Conference, each with a unique and inspiring format
- 163 summers were dedicated to the Lord's work under the Summer Christian Service Crops (SCSC) with many changes made in program administration
- \$6,797.14 was raised for SCSC through annual craft sales at Conference
- Despite increased participation in SCSC and inflationary trends, the program will leave our hands "in the black" with costs per volunteer remaining around \$1,000

As you can see, your New Jersey SDB sisters have been busy since we took on this responsibility in 1990. The work has been both challenging and enlightening. To paraphrase the Great Emancipator, "...You can't please all of the people all of the time," but we do appreciate your support and encouragement, and even constructive criticism offered in love through the duration.

Two members of the future Board have met with us recently and displayed excitement over this opportunity to serve you, beginning at Conference in West Virginia. Our prayer is that the same support will be afforded to these Florida sisters and that their work will be blessed through the coming decade. **SR**



Pearls from the Past by Don A. Sanford, historian

Petition points to persecution

The Seventh Day Baptist Historical Society recently received a certified copy of a petition from Seventh Day Baptists in Rhode Island at the close of the Revolutionary War. The copy bore the embossed "SEAL of the STATE of RHODE ISLAND and PROVIDENCE PLANTATIONS 1636."

The certification was signed by the Secretary of State on March 22, 1929, "a true copy of an excerpt recorded in book of 'Petitions 1784-1785' at page 50 thereof."

Below the signature of the Secretary of State, there was a penciled note: "For Rev. Paul S. Burdick with compliments of Fred M. Sukder—March 28, 1929."

The text reproduced below follows the copy as near as possible with form and spelling incompatible with a computer spell checker:

"To the Hon^{able} General Assembly of the Gov^t and Company of the State of Rhode Island and Providence Plantations now setting at Newport—June 1784."

We the Professing People of Christ Distinguished from other Christians by the Name of the Sabbatarian Babtist Residing at Westerly Hopkinton Newport and Middletown etc) Humbly Beg Leave to Shew.

That During Our Struggles in the Glorious Revolution which Through the Divine aid is now Happily Terminated in Our Favour The Grand Object held up to our View was Liberty. To her Memery Did we Erect Monuments almost in Every Quarter. Under

her Banner Have we fought and Bled and on the happy Success of the Interprize We Beg Leave to Congratulate Yr Hon^{rs}.

Nevertheless, some of the Laws Still in Force Subject Y^r Petitioners to Sundry Inconveniences For Following our Several Occupations For the Procuring an Honest Living (on the first Day of the Week) which is not Consistant with the Principles of the Revolution Neither with the Instructions of that Great Teacher who Strictly Injoyned all his followers to Do unto All men as they would be Done Unto.

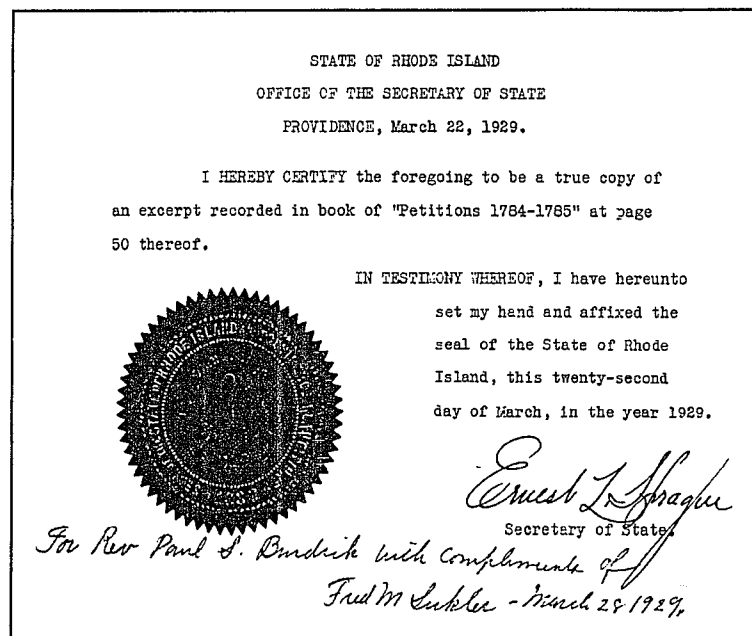
Therefor Y^r Petitioners Humbly Request this August Body to Take their Case Into Your Very Wise and Serious Consideration and adopt Some means and measures Whereby Y^r Petitioners may have the Liberty to Follow thier Nesasary Callings on thier own Pro-

fession as afore^d and To Pass and Repass Where Necessity Requires Peacably and Quietly among our Fellow Citizens without any appearance or Design to Give offence to any This Priviledge. We Humbly ask Not to Use it to Licentionness But as We Believe it is Consistant With the Will of the Great Legislator of Universal Nature (who is no Respector of Persons).

In full Confidence of Y^r Honr Clemency and Presuming Y^r Hon s really wish to Do nothing but what is Perfectly Just and Right in the Premises. In the sight of God and Men Consistant with the True Intent and meaning of Liberty both Sacred and Civil which is all we ask and wish for and Y^r Petitioners as in Duty Bound will ever Pray.

Signed by us as a People of the above Denomination in Behalf the Rest.

cont. on page 26



SR Almanac

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

One year ago—July-Aug. 1999

Tim Bond challenges readers to see their employment as a ministry.

Pastor Stanley Fox relates story of his church in Yakima, Wash., changing from Sunday to Sabbath. Other features come from Doug Williams, Clarence White, and Dennis Palmer.

Women's Page announces that Daytona Beach, Fla., ladies have agreed to lead the Women's Board for the next decade.

Youth ministry updates from Milton, Wis., and the Philippines.

President Norma Rudert unveils "week at a glance" for Conference 1999: "Be Ye Holy."

Five years ago—July-Aug. 1995

Rodney Henry and Don Sanford write on the theme, "Interim Pastors."

Pastor (Gary Hemminger) and church member (Doreen Davis) share their perspectives on an interim pastor situation in Seattle, Wash.

"Pearls" column lists many early SDB pastors who served bivocationally.

President Myrna Cox presents Conference lineup of speakers, worship and seminar leaders, and musicians.

Verona, N.Y., church plans for 175th anniversary in August.

10 years ago—July-Aug. 1990

Don Graffius, Manfred Holck, and Don Sanford highlight issue's theme of stewardship.

The SDB United Relief Fund helps those affected by Hurricane Hugo.

Jean Albion displays her banner to represent SDBs at the Baptist World Congress in Seoul, Korea.

Russell Johnson begins as Director of Extension. Marilyn Merchant completes her six-year stint as Women's Page editor.

Resolution of Appreciation thanks Linda Harris for her years of service as *Helping Hand* editor.

25 years ago—July-Aug. 1975

Rev. Victor Skaggs writes on the Seventh Commandment; Rev. Edgar Wheeler shares about the Eighth.

Christian Social Action Committee presents article on capital punishment, to be discussed on the floor of Conference.

Thomas Merchant named new historian-librarian of the SDB Historical Society.

K. Duane Hurley accepts appointment to become new Executive Secretary of the Conference.

Salem, W.Va., church honors 21 who have been members for 50 years or more.

Ann Williams edits special musical section of the July issue.

50 years ago—July-Aug. 1950

Tract Society presents "Ten for Seven," a tract lifting up all Ten Commandments for a Seven-day Christianity.

John F. Randolph, pastor at Berea, W.Va., tells of heading to Camp Joy and finding a terrible flood. Many homes washed away; six people drowned in Berea. Further reports find over 1,000 homes destroyed and 33 dead in a ten-county area.

Debates continue over SDB representation in the Federal Council of Churches.

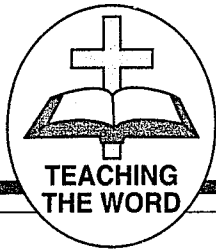
Theodore Hibbard ordained at the First SDB Church of Alfred, N.Y.

The "World's Largest Handwritten Bible" pictured, on display at the Chicago Fair of 1950.

...where are we headed?

Pray for—

- your Christian witness on the job
- summer ministries to bless all involved
- churches in interim pastor status
- our board and agency leaders and workers
- General Conference in Buckhannon, W.Va.
- National Field Minister Ronald Elston
- more evangelism among our people



Christian Education

by Andrew J. Camenga

Asking God, "Where?"—a portable faith

I can't begin to count the number of times that people asked me, "What are you going to be when you grow up?"

We use this question to help people think through their place in society and their place within the tasks of the Christian community. We often think of God's faith working through us to do good things.

Youth and young adults strive to be faithful to the call of God in their lives by asking, "What does God want me to do?" or "What does God want me to be?" These are great questions. They are worth asking.

Another legitimate question is rarely asked. It is simply, "Where do You want me to be?" Hebrews 11 tells us that Abraham obeyed God by going out to a place that God promised—without knowing where he was headed.

There are times when God will answer your question "Where do You want me to be?" with a very solid, "You'll see. I'll let you know when you are there."

Other answers to the question are possible. God can say, "I want you to go to this specific place." We see that in Paul's Macedonian vision (Acts 16:1-13) and in Philip's chariot call (Acts 8:26-40).

God can also say, "Stay where you are!" As the world seemed to be crumbling around the few people left in Jerusalem after Nebuchadnezzar had razed the city, they asked Jeremiah to ask God what they should do. God told the people to stay in Judah. This advice from God was not accepted (Jeremiah 42), but we see that God can say "Stay."

Sometimes the location is for life—Abraham is one example of this. Sometimes the location is for a particular task—the call of Ananias to lay hands on Paul is an example of this. Regardless of the location or the timeframe, we need to ask the question "Where?"

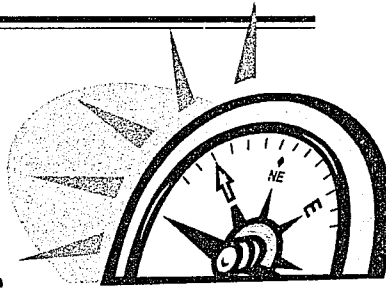
As you were growing up, how many times were you asked, "Where

us to be at the right place doing what is available, than to be doing something we enjoy at the wrong location.

If asking "Where?" is a legitimate question, then preparing followers of God for the various answers that He may give is part of our role as brothers and sisters in Christ.

The picture of continual faith-building in Deuteronomy 6:4-9 is one

There may be times when it is more crucial for us to be at the right place doing what is available, than to be doing something we enjoy at the wrong location.



are you going to be when you grow up?"

I do not think many of us experienced that question. It almost seems a silly thing to ask. Yet, God frequently works by putting the right person at the right place. If we can ask about *what* God wants someone to do years from now, we can ask about *where* God will want someone to be years from now.

Think about asking a child, "Where will you be when you grow up?" Consider asking an adult, "What location does God want you at?" The challenge with this question is accepting the fact that there may be times when it is more crucial for

that can be helpful. Faith is something we carry with us in all our moments of life. It is portable. We must intentionally work to shape faith that brings the Word of God with it.

In action, this faith will strengthen the local covenant community by our active participation in the gatherings, and by provoking love and good deeds (Hebrews 10:23-25). That way, when God says, "Stay and work with this local church," we will be ready to help at home. When God says, "GO!" we will also be prepared to create communities of faith in our new locations. These communities will reflect our knowledge and practice of God's revealed will and love. **SR**



FOCUS on Missions

Training in the Philippines

by Kirk Looper

It has been exciting to see the work in the Philippines progress. When I visited there in May, it was easy to see why. The pastors eagerly told me of the plans they have for evangelism and outreach in many of their churches.

One pastor talked about the radio programs he had started in his town, while another told of a training session that he plans to give the members of his congregation. They are expected to invite their friends, neighbors, and relatives in an effort to bring them to an even closer relationship with Jesus Christ.

Another pastor spoke of evangelistic meetings and door-to-door campaigns to spread the Gospel. Their goal is to reach out with the Gospel so that people will better understand what it means to be a Christian. They are more concerned about evangelism than filling the pews. If this approach is done correctly, it should bring in people to be nurtured in the lifestyle of Christianity.

In January 1999, Pastor Gabriel Bejjani and I visited the Philippines to teach SDB doctrine and polity. (Gabe is now Director of Pastoral Services and heads the SDB Council on Ministry.)

Toward the end of the sessions, Pastor Ferraren, who was the leader of the Conference in the Philippines, stood and stated that he thought it was time for the Conference and the Convention to unify into one organization.

The two groups began working together to form what was ultimately called "Seventh Day Baptists—Philippines." They assigned one representative from the Conference, Brother Bernard Agudera, and one from the Convention, Pastor Al Paypa, to work together to further organize and develop the General Conference. It appears that this work is proceeding at a steady pace. They have selected six others to help them in the organization.

They need to develop a Statement of Belief and a constitution with by-laws which both groups can accept.

Once these have been developed, they will visit the churches and present the documents and answer questions about them. This General Conference will meet during the early months of 2001 to elect officers, accept the above-mentioned documents, and discuss the concerns and future activities of the churches.

Al Paypa is responsible for the pastoral education for all the Philippine churches. He is also working on programs that will help to train church lay leaders. Rev. Rodney Henry set up the Training in Ministry by Extension (T.I.M.E.) program when he was ministering in the Philippines during the early 1980s.

The CALLED program was introduced this year as a possible addition to the work there. A program of the SDB Board of Christian Education, it has been used effectively by several churches in the United States. It is hoped that Philippine SDBs will also be able to use it.

Bernard Agudera—presently attending the Baptist Theological College in Cebu City to become a pastor—is the Conference's

Youth Director. He is responsible for developing materials that will encourage and train the youth in the work of the church.

In many of the churches, the youth already produce and present the entire worship service one Sabbath each month. Reportedly, they do a very good job. This youth program will provide future church leaders.

These two young men, Paypa and Agudera, will face many difficulties in the coming year or two. Both have families, full-time ministry responsibilities, and college commitments. I ask for prayers for their work and health.

Funds are currently unavailable for developing and maintaining these Conference programs. If you wish to help with their development and maintenance, you can do so through the Seventh Day Baptist Missionary Society, 119 Main Street, Westerly, RI 02891. **SR**

Their goal is to reach out with the Gospel so that people will better understand what it means to be a Christian. They are more concerned about evangelism than filling the pews.



the BEACON

Produced by the Youth Committee of the Board of Christian Education
For and by members of the SDB Youth Fellowship July-Aug. 2000

God surprised me

by Aubrey Appel

And we were off, driving at a recklessly safe speed towards our lingering destination—New Auburn. Or, more specifically, the annual New Auburn Retreat.

For those of you who have no idea where New Auburn is, then I, being the seasoned Wisconsinite that I am, will inform you: New Auburn is approximately somewhere in the vastness that is Northern Wisconsin. But enough geography. Let's move along to the real adventure.

After taking a few side routes and getting lost a few times, our fun caravan of compact cars drove into Chetek Baptist Camp for a weekend of excitement with the ever-loving Pastor Barry Baugh from New York.

A few minutes after our grand entrance, unhappy news drifted to our ears. Because of bad weather (a very angry and vengeful April blizzard), my fellow Miltonites had to abandon their journey and would not join us in New Auburn.



One big happy family at the YF Retreat in Northern Wisconsin.

At first, I was in denial, then anxiety, then shock, then sadness, then anger, then hungry. Finally, I asked God, "Why?"

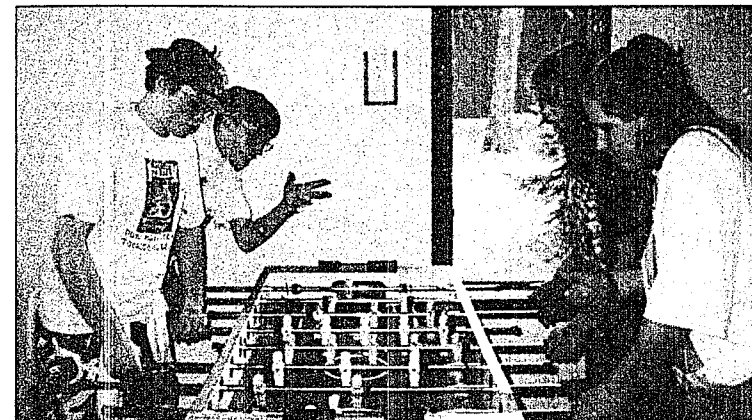
Why would He insist upon separating me from my best friends

and putting me in a retreat where I knew only a few other kids? Was this some cruel trick?

While walking slowly to my cabin, I didn't understand and was feeling



Playing games, making new friends, and just hangin' out.



A most excellent game of foosball.

sorry for myself. Then I looked up and saw one of the best sunsets ever.

Suddenly, a God thing happened! (You can always tell when a God thing happens; you just know.) The super biggest feeling of peace washed over me, and I knew that this weekend wasn't about my friends, it was going to center on God.

Once I realized this, I began to feel a painful twinge of shame. I knew that I had been keeping God in the back of my life for too long. By sending that snowstorm and putting me out of my comfort zone, God had given me a spiritual slap in the face:

"Hey, Aubrey! Let *Me* take control of your steering wheel for a change!"

What can you say to God? "No"? Yeah, right!

I gave my whole being over to Him to work in me the way He had been wanting to for a long time. I surrendered, and I apologized for my stupidity and stubbornness. That weekend, I prayed for God to change me, and I shared with the others what God had shown me the first night.

I pushed myself out of my comfort zone even further and began to meet all the kids I didn't know. I memorized names and faces and laughed

with my new friends. I wouldn't let myself indulge in self-pity, and I thanked the Lord that I had the chance to meet these wonderful people. And you know what? From all the pushing and uncomfortableness, I had a ton of fun.

I learned so much that weekend. And I will never forget the feeling of peace and the belief that God was watching over me, no matter what or who didn't show up. That is what I felt the first night as God spoke to me through His nature and my emotions. And you know what? God is watching over all of us and taking care of all of us.

So, the next time you suddenly feel shoved or booted out of your comfort zone, stop and take a second to ask God what He is planning and wanting for you. He may surprise you. *SX*

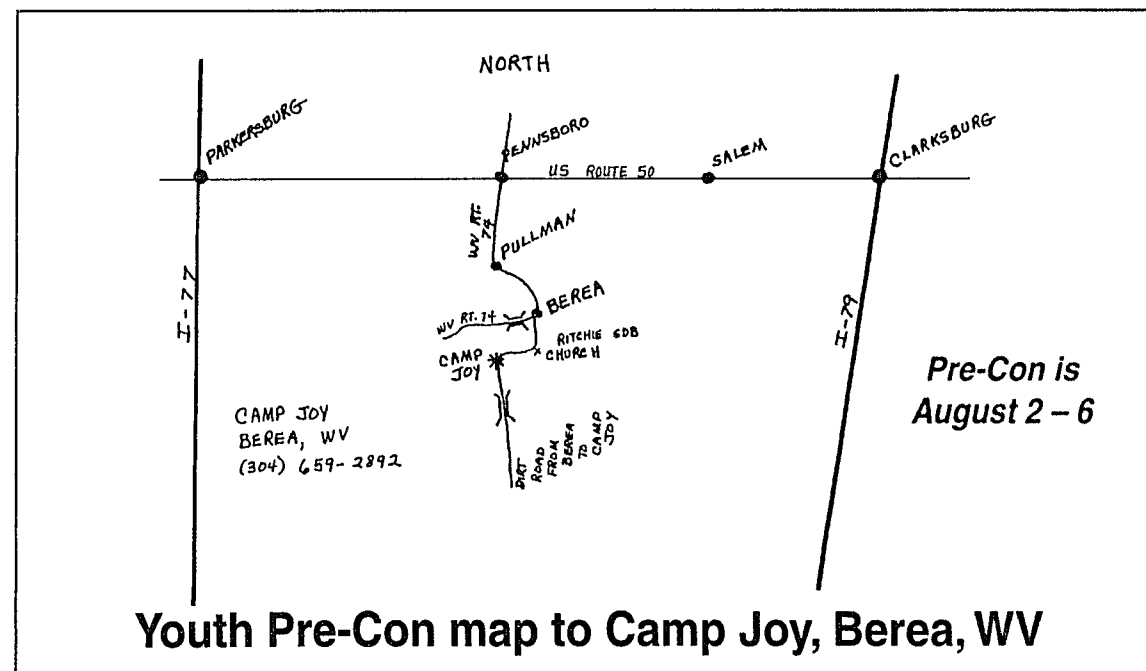
Come to Pre-Con!

Youth (at Camp Joy)

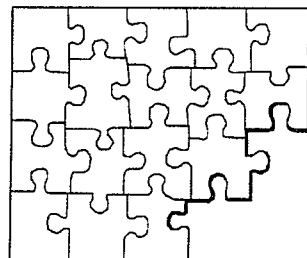
Director: Dave Taylor

Youth Adult (at WVWC)

Director: George Calhoun



Live in Harmony with One Another



The President's Page

Conference week at a glance

by John Camenga

May this year's Conference—August 6-12 in Buckhannon, W.Va.—be a time when we truly “Live in Harmony with One Another.”

General Conference 2000

“Live in Harmony with One Another” – 1 Peter 3:8-9

	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Sabbath Day		
6:30 a.m.	Morning Prayer Time in the Dormitories								
7:00 a.m.	Breakfast 7:00-8:30								
8:30 a.m.	N O P R O G R A M	Bible Study (8:30-9:20)					Lord's Supper 8:30 a.m.		
9:30 a.m.		Children's Conferences (8:30-11:30)							
10:00 a.m.		Business Session	Council on Ministry	Christian Education	Missionary Society	Business Session		Sabbath School 9:30 a.m.	
10:30 a.m.		General Council Exec. Secretary	Tract and Communication	Historical Society	Memorial Fund			Worship Celebration 10:45 a.m.	
11:30 a.m.-1:00 p.m.		Interest Committees	Business Session and Interest Committees	Business Session and Interest Committees	Business Session				
		Lunch (11:30-1:00)							
		Youth and Young Adult Bible Studies 12:30 (Daily Luncheons listed below)							
		SCSC Evaluation	Women's Business	Pastor's Wives	Pastors	Past Presidents			
1:00 p.m.		Children's Activities (1:00-4:00)							
2:00 p.m.		REGISTRATION	Interest Committees	Interest Committees	Workshops			Business Session as needed Or Free Time	Children's Program 2:00 p.m.
3:00 p.m.	BEGINS	SCSC Program	Interest Committees	Business Session			Awards and Recognitions 3:30 p.m.		
4:00-5:00 p.m.	Choir Practice								
5:00 p.m.	Committee Briefing	Dinner (5:00-6:30)			Youth Banquet	Sabbath Welcoming			
6:30 p.m.-7:15 p.m.	Stained Glass	Youth Pre-Con	Young Adult Pre-Con	Men Practice Singing	Diaconate prepares	Organ-Piano Concert	Conference Men in Song		
7:30-8:45 p.m.	Worship Celebration								
9:00 p.m.	contemporary	"old-time gospel"	contemporary	country-western	Restoration	traditional hymns	New President's Address		
	Fellowship Time and Youth Activities								
	Midnight Curfew for ALL ‡								

§-Last Session to present new business ‡-Youth Lock in on Night after the Sabbath

Seeking Spiritual Maturity:
through Sabbathkeeping



Refreshment with a difference

by Larry Graffius

An annual emphasis of
the SDB General Council

(From Larry Graffius' "True to the Sabbath, True to Our God," Chapter 5, pages 52, 53, 57-58, 61; Chapter 1, pages 6, 8.)

Rest from our work

God intends for us to rest. By stopping our work we are physically and spiritually refreshed. God's first purpose is one that sounds like a caring protective parent: "It's for your own good!"

In the Old Testament, the penalty for breaking the Sabbath seems terribly severe. "Whoever does any work on it must be put to death" (Exodus 35:2). And yet, judging from medical research, it appears that the same ominous consequences are in place for those who disregard the Creator's pre-designed physical and spiritual rhythms. In effect, we are slowly killing ourselves when we do not stop and rest.

More than just a physical rest, there is at a deeper level the dimension of spiritual rest. Jesus spoke of this spiritual need, the thirsting of our souls for peace and quiet: "Come unto me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls" (Matthew 11:28-29).

Resting from our work brings physical refreshment. Resting from the anxieties that pursue us brings relief for our souls.

In our day, resting on the Sabbath has become one of the most difficult challenges of all. We are bombarded with temptations, allurements, community entertainment and activities

as well as reasonable obligations and opportunities. It has become harder and harder to stay "true to the Sabbath."

And thus it has become one of the most frequently broken and/or thoroughly adulterated and rationalized Commandments. It is far too demanding to change our practice to conform to the truth we discover

There is at a deeper level the dimension of spiritual rest.

in God's Word, and so we "adjust our thinking," or "rethink our views," we tolerate, we compromise, we make exceptions until finally the whole idea is scarcely taken seriously enough to debate.

"Bill can't be here this Sabbath; he has to work." Such a statement is offered these days as a valid reason among Sabbath keeping Christians to be absent from worship. Or some justify their situation if their work schedule calls for them to work on Sabbath, but the hours do not conflict with morning worship: "At least I don't have to miss church."

We are not called to "go to church" on the Sabbath. We are called to keep the Sabbath Day holy! On it we are not to do any work. Too ideal? Perhaps. God's standards are high. But when Jesus spoke about God's will for His people, He did not lower the bar; He insisted that we train harder in order to reach the height that God intends.

Sabbath keeping identifies us as God's people. Our observance, our

practice, our specific Sabbath activities demonstrate that we have chosen His will, not our own, nor conceded to the things of the world.

A different time zone

The inherent holiness of the Sabbath serves as the basis for all that we say about it or do on it. It is holy time. It is distinctly different from the other days of the week.

When traveling down the highway in your car, you cross various boundary lines. You cross from one county into another or from one state to another. There is no actual line painted on the land to mark the boundary, but as you cross, do you ever sense a difference in feeling or environment? Sometimes you can notice a difference in the way the highway is maintained from one county to the next. In a very real sense, the Sabbath Day has a different *feel* about it.

As we move from Friday into the Sabbath, there is a noticeable difference in the way we act and speak and carry out our activities. True Sabbath keeping means to recognize that when we enter the seventh day we are entering a different "time zone." This is holy time. It is inherently, markedly different in nature and quality than the other days of our week.

Since there is this difference in quality, a separation of holy Sabbath time from common everyday time, there must be a difference in what we do and how we act when we are on Sabbath time. In other words, our observance of the day should be such that it reflects the holiness of the Sabbath. The things we do ought to be holy in nature, reverent or respectful in character. **SR**

SDBs in Argentina

by Pastor Jose Alegre

The Lord has been very merciful to us because His work in Argentina is growing. There is a group of 20 to 25 people. Also, there is a branch church located in a suburban area. We are conducting a Bible Seminar with an attendance of seven students, with an emphasis on theological and doctrinal issues. Our aim is to train leaders with a solid Bible knowledge.

There are many plans to extend our work in another province in the eastern part of Argentina (a 10-hour drive from Buenos Aires). In the near future, we would like to begin radio programs, if our financial resources make it possible.

As I look back on my ministry, I'm

so grateful to the Lord for the past 25 years as a church pastor of the Seventh Day Baptist denomination. When we arrived in Australia in 1975, there were no SDB churches. The Lord helped us to establish the Melbourne church and promote His work in Australia.

In my ministry, I have always been faithful in spreading the Gospel, and very firm and faithful in teaching our basic SDB doctrines.

The situation in Argentina is quite desperate. There is huge unemployment, social unrest, corruption, and a deep recession. As a result, there is increased violence. On a personal level, the situation in our country has

placed us in harsh living conditions.

Please pray for the work here, that it may extend throughout South America. It not only needs your prayers but your support. It would also be great if brothers and sisters from the U.S. would visit us and see the work the Lord is blessing.

Any donations contributing to the Lord's work would be appreciated. They can be sent to the SDB Missionary Society at 119 Main Street, West-erly, RI 02891.

We, too, are praying for the work in the United States and would appreciate hearing from you. May the Lord continue blessing the churches and the brothers there. **SR**

Senior Saints at "Babcock Estate"

With much appreciation for all the service that Calvin Babcock has provided to the Senior Saints and the denomination, the Saints descended on Janesville to spruce up the Babcock home. The work in mid-May included new overhangs and siding.



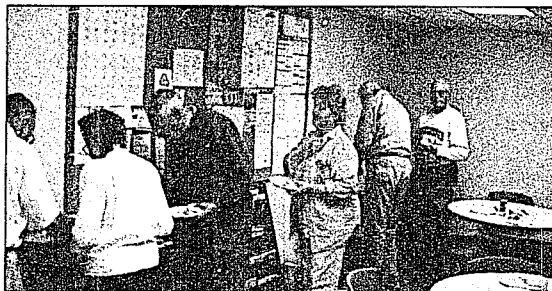
Reid Mattison checks with Saints' leader Chuck Graffius. "You sure this is the right house?"



Tukie Bowen, Leland Bond, and Cal Babcock install new windows.



Dale Hull and Phil Watson scale the roof. (Now, turn the photo 90° to the right and think of the old Batman and Robin TV show...)



Chow time at the SDB Center. Filling their plates are Clayton and Leora Pinder, Dale Hull, Meleta Babcock, Leland Bond, and Phil Burrows.

Mother and son ordained

by Rollessa Phillips

September 18, 1999, was a special day for members of Hope SDB Church in Philadelphia, Pa. Sister Cello Barrett and her son, Edson, had been "probationary deacons" for more than a year. At the August business meeting, the church voted unanimously to install the Barretts as "deacons for life."

The ordination service was held at 4:00 Sabbath afternoon. After Pastor Silvin Findlater (Cello's brother) welcomed the attendees, Deacon Samuel Sterling of the New York City SDB Church read the Scripture, taken from Exodus 18:19-24 and Acts 6:1-8.

Following the candidates' testimonies, Cello's mother, Lillian Findlater, offered prayer for her daughter and grandson.

Rev. Joe Samuels of the Plainfield, N.J., SDB Church gave a special message entitled, "The Church at Its Best," Brother Dennis Coleman gave

a charge to the church, and Deaconess Virginia Ayars gave the charge to the candidates.

After Pastor Cormeth Lawrence's dedication prayer, and the "laying on of hands" by all diaconate and pas-

The church voted unanimously to install the Barretts as "deacons for life."

tors present, Deaconess Cello and Deacon Edson were warmly welcomed by the Hope congregation and their guests.

The service ended with Hope's pastor, the Rev. Kenroy Cruickshank, pronouncing the benediction. Punch and a specially decorated cake were then served in the reception area. **SR**

Trip tips for travelers to Conference

From the Conference Host Committee

It's not too late for final arrangements to attend General Conference in Buckhannon, W.Va., August 6-12, 2000. (See the May *SR* for registration and housing information.)

Getting to General Conference

West Virginia Wesleyan College is located in the scenic foothills of the Appalachian Mountains, just over two hours south of Pittsburgh, Pa., and just under two hours north of Charleston, W.Va. The campus is readily accessible by interstate highway (see map inside front cover).

Take I-79, Exit 99 onto U.S. Rt. 33 east to Buckhannon. Exit U.S. 33 at Route 20 South (right off exit). Fol-

low Route 20 south through first stoplight and continue to stoplight at McDonald's. Make left at stoplight onto College Avenue. Make right at second four-way stop onto Meade Street. Continue on Meade to stop sign; turn left onto Camden Avenue. Follow Camden and SDB Conference Registration signs left off Camden to Benedum Campus Community Center.

Benedum Airport (Clarksburg/Bridgeport, W.Va.) is served by U.S. Air from Pittsburgh and Washington National. Give arrival and departure information on your registration form for transport by Conference van to the campus (30 miles). Greyhound bus service is also available in Clarksburg. **SR**

SR Reaction

Dear Editor:

Even though I have left the Seventh Day Baptist denomination and have joined my local Methodist church, I still have close ties. Both of my brothers are SDB pastors and my parents are members of the Central Church in Maryland.

Something has bothered me for a long time: the emphasis put on the Sabbath. While it is a distinction among the Jews, Adventists, SDBs, and other faiths, it is just that—a distinction. It is not the basis for salvation.

The Bible teaches keeping the Sabbath, but that does not make it an equal or superior to the Gospel, or even a requirement for being saved.

Even on your website you list "The Sabbath of The Bible" before "The Salvation Message." I think this is one reason SDBs have stayed a relatively small denomination, and the reason smaller churches have died out in the past. The emphasis is on the wrong thing.

While I know in my heart the seventh day of the week is the day that God created to be His Sabbath, I also know that it does not surpass the need to worship, the need to know Jesus. Your *Sabbath Recorder* is usually filled with The Sabbath-this or The Sabbath-that. Why don't you focus more on the forgiving grace of Jesus Christ?

I was pleasantly refreshed when I started attending the Methodist Church and heard the Gospel being preached instead of polity. Focus on reaching people for Christ first, and the Sabbath second. Focus on the heart of the message. Throw away the "By What Authority?" type tracts and print more of the Gospel Message. Drop your legalisms and dogma and prepare the way of the Lord.

—Kevin Chroniger
Glen Burnie, MD

Marriages

Cook-Watt - Chroniger.—Dylin James Cook-Watt and Samantha Lynn Chroniger were married on February 13, 1999, in the Central SDB Church in Mitchellville, MD. The Rev. Lawrence Watt, father of the groom, officiated. They held a public celebration of their marriage at her father's church on May 20, 2000, in the Glen Burnie, MD, United Methodist Church.

Brooks - Lupo.—William Brooks and Janet Lupo were united in marriage on August 22, 1998, in Doylestown, PA. The Rev. Kenroy Cruickshank officiated.

Phillips - Thurman.—Edwin E. Phillips and Rolleesa Thurman were married on November 27, 1999, in Hope SDB Church in Philadelphia, PA. The Revs. Jeanetta Moore and Kenroy Cruickshank officiated.

Morris - Thompson.—Rasheen Morris and Simone Thompson were united in marriage on February 27, 2000, at Hope SDB Church

in Philadelphia, PA, with the Rev. Kenroy Cruickshank officiating.

Severance - Robles.—Shane Severance and Jennifer Robles were married on May 20, 2000, in the Boulder, CO, SDB Church. The Revs. Rodney L. Henry and David Thorngate officiated.

Walter - Jorgensen.—Cary Walter and DeLynne Jorgensen were united in marriage on May 27, 2000, at a garden wedding in Sedona, AZ. Pastor Llyndel Macheleney officiated.

Accessions

Philadelphia, PA
Kenroy Cruickshank, pastor
 Joined after baptism
 Juliette Jackson
 Ali Mammon
 Vincent Mammon
 Joined after testimony
 Claude Draughn

Births

Donato.—A son, Ian Val Samuel Donato, was born to Richard and Karen (Bennett) Donato on August 19, 1998.

Gaskin.—A son, Josiah Wendel Gaskin, was born to Ricardo and Alison (Barrett) Gaskin of Willow Grove, PA, on July 27, 1999.

Coleman.—A son, Joshua Caleb Coleman, was born to Dennis and Julia (Harley) Coleman of Philadelphia, PA, on December 1, 1999.

Donato.—A son, Chad Emmanuel Donato, was born to Richard and Karen (Bennett) Donato on April 30, 2000.

Obituaries

Watt.—Arthur Loy Watt, 76, died on January 6, 2000, in an automobile crash in Kingwood, Texas. He was born on May 27, 1923, in Palo Alto County, Iowa, the son of Olin and Lettie Alice (Eaton) Watt. The family moved to Spencer, Iowa, during the Depression, and he graduated from Spencer High School in 1941.

Mr. Watt attended Sioux Falls (Iowa) College for one year before enlisting in the U.S. Army during World War II. He was discharged in 1945 with the rank of 1st Sergeant.

On September 11, 1946, he married Margaret Wilkinson, and graduated from the University of Iowa in 1950. He moved to Chicago and Northwest Indiana a short time later, where he was employed by United States Steel for 30 years. After retiring from U.S. Steel, Mr. Watt taught for the Duneland School Corp. in Chesterton, Ind., and substitute taught for the New Caney (Texas) ISD.

Obituaries, continued

Mr. Watt attended Moody Bible Institute and Northern Baptist Theological Seminary in Oak Brook, Ill. He was active in his church wherever he lived. His home church, Peach Creek Baptist Church in New Caney, presented his wife with a beautiful trophy at his funeral.

Survivors include his wife of 53 years, Margret of New Caney; and eight children, including Pastor Lawrence Watt of the Central Seventh Day Baptist Church in Upper Marlboro, Md.

King.—Ada E. King, 85, died on April 24, 2000, at the Valley County Nursing Home in Ord, Neb., where she had lived since 1995.

She was born on September 16, 1914, on the family farm south of North Loup to Arthur M. and Matie F. (Williams) Stillman. She attended North Loup schools and graduated in 1932.

On February 20, 1936, she married Victor H. King in North Loup. After living on a farm west of North Loup for three years, they moved into town.

Ada was a member of the North Loup Seventh Day Baptist Church and the Ladies Missionary Society, a charter member of the Progressive Club, and a 50-year member of the North Loup Extension Club. She enjoyed church and traveling.

In addition to her husband, Victor, she is survived by two daughters, Darlene Psota of Shenandoah, Iowa, and Sharolyn Langridge of Boulder, Colo.; one son, the Rev. Harold King of Battle Creek, Mich.; four grandchildren, and two great-grandchildren. She was preceded in death by one infant daughter, Karen; one sister, Iva King; and four brothers—Almond, Edgar, Leland, and Merlyn.

Funeral services were held on April 26, 2000, with the Rev. Christian R. Mattison officiating. Burial was in Mount Hope Cemetery in Scotia, Neb.

Williams.—Gertrude D. Williams, 84, passed away on May 6, 2000, at Mercy Hospital, Janesville, Wis. She was born on September 24, 1915, in Milton, Wis., the daughter of Grant and Charlotte (Crumb) Davis. She graduated from Milton Union High School and Milton College. On November 23, 1944, she married Charles H. Williams in the Milton Seventh Day Baptist Church. They moved to his family homestead in Albion, and Gertrude joined the Albion SDB Church.

From 1939-1944, she was employed in the engineering department of the Parker Pen Company in Janesville. In the 1950s, she was employed in the engineering department at Highway Trailer in Edgerton, Wis. From 1961 to 1963, she worked for Mitbon and Holman Insurance Agency in Edgerton.

The family moved to Milton in 1963, where she was employed by the Milton School District for 21 years.

Gertrude was baptized on May 3, 1929, in the Milton SDB Church and joined the church the following day. Years later, she served the church as financial secretary, president of the Afternoon Women's Circle, secretary of the Women's Circle, member of the Eutharsos Class, and a teacher in the primary Sabbath School.

She was also a member of the Milton Historical Society, the Business and Professional Women's Club, the Albion Civics Club, the Milton Choral Union, and served as president of the Home Benefit Society.

Survivors include one daughter, Ann Williams of Milton; one son, Rollin of Matthews, N.C.; and one grandson. She was preceded in death by her husband.

Funeral services were held on May 10, 2000, at the Milton SDB Church. Pastor Michael Burns of the Albion SDB Church officiated. Burial was in the Milton Cemetery.

Taylor.—Pastor James Earl Taylor, 58, passed away on May 9, 2000, in Houston, Texas.

He was born on March 13, 1942, in Brownsville, Tenn., the son of Ezell Taylor and Sarah Walton. At an

early age, he received Christ and was baptized at Peaceful Chapel Baptist Church.

James grew up and attended school in Brownsville and later moved to Bowling Green, Ky., and attended school there.

In 1963, he married Ellen Fredreka Hardin. They later moved to Houston, where James worked about 10 years for I.L.A. Local #872 and 17 years for I.L.A. #24, where he was appointed Chaplain.

In 1965, he united with St. Paul Missionary Baptist Church and was ordained a deacon there. He later united with the First Seventh Day Baptist Church of Houston, was ordained as a minister, and pastored Beth-El SDB Church until his illness.

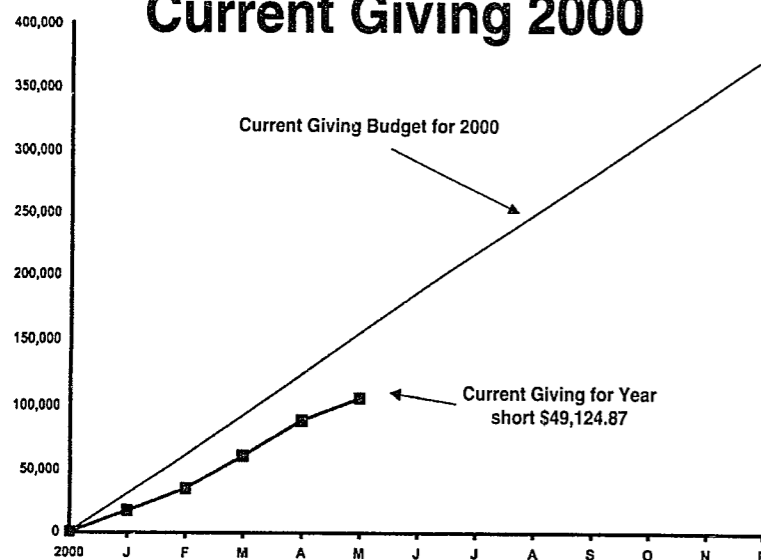
He leaves to cherish his memory his loving wife, Ellen; three daughters, Sandra Cooper, and Sarah and Shamelia Taylor; and eight grandchildren, all of Houston.

Funeral services were held on May 16, 2000, with the Rev. Jerome Nelson officiating. Interment was in Paradise North in Houston.

Rev. Wayne R. Rood 1915 - 2000

The Rev. Dr. Wayne Rood, 84, a Seventh Day Baptist pastor, Army chaplain, and seminary professor, died on May 20, 2000. His obituary will appear in an upcoming issue of the SR.

Current Giving 2000



Top 10 Reasons Why I am NOT in Zambia:

by Jeff Hazen

1. To get a girlfriend. (But hey, all you single ladies, I'm available.)
2. To get a wife. (Must I say more? However, one with the package wouldn't be a bad deal.)
3. I just don't see growth in the wireless communications industry.
4. So I don't have to choose a president during the fall elections. (Really, this wasn't a motivation.)
5. I was afraid my 3.8 GPA wouldn't get me into graduate school.
6. I'm dodging the draft. (Shhh, don't tell anyone.)
7. I wanted the thrill of packing my entire life possessions in three duffel bags.
8. Ahh, who needs to speak English anyway?!
9. I was sick of having a machine wash my clothes. Real men use their hands!
10. I'm too fat. I thought walking a half hour to church every week would help me lose weight.

Nope, don't think any of these drove (flew) me to Africa. So, what did? Why is a very white, 22-year-old, electrical engineering graduate leading construction work in southern Africa? The only sensible answer is, "God." The Zambian people had a prayer, and God had a man.

Let me give you a history lesson. Long ago, SDBs in Zambia started asking God to send someone to build the Zambian SDB headquarters. Through much prayer and sacrifice, Christ brought me here in April and has sustained me since then. I

plan to return to the U.S. next January, and if the Lord provides, we will complete the Zambian SDB headquarters by then. So far, the foundation has been dug and cement and stones have been purchased. By the time you read this, we will have started pouring concrete for the trenches, laying concrete blocks to make a level floor, and about to pour the concrete slab.

Living in Zambia has proved to be so good. Each day teaches me a life lesson... even my bad days. Please pray and give to this project if you can. The current funds are enough to finish a little more than the foundation. If you want more information, you can contact me at jhazen@zamnet.zm or by writing the Central (Maryland) SDB Church. **SR**

Petition points, cont. from page 14

Joshua Clarke Eld^r
John Burdick Eld^r
Amos Maxson Deⁿ
Elisha Stillman Deac^{on}
Joseph Stillman Deacⁿ

Among the other signers were 67 men with familiar surnames carried through many Seventh Day Baptist churches even today.

The nature of that early petition reveals that often a minority group suffers persecution at the hands of the majority with whom it differs. Sometimes it is because of their belief, but often it is because of what they don't believe. Many of the early Christians were persecuted not so much because they believed in Christ, but because that belief kept them from conforming to the practices and customs of the majority. To believe in Christ meant that they could not worship the pagan gods of the majority.

Much of the discrimination which Seventh Day Baptists have suffered has not been because of their Sabbath worship, but because of their working on Sunday. The economic loss between a six-day work week and a five-day work week was considerable.

In 1845, 22 members of the Snow Hill German Seventh Day Baptists in Pennsylvania were arrested for laboring on Sunday, even though others in the community worked on Sunday without threat of persecution.

In 1877, Daniel Waldo of the Cussewago Seventh Day Baptist Church in Pennsylvania was arrested and fined because he was found gathering a crop on Sunday which some of the laws of the state banned. An attempt was made in 1888, using the Blair Sunday Bill, to force businesses to close on Sunday. On a national level, this would have threatened many Sabbathkeepers

with the same economic discrimination. The SDB Historical Society's archives house a large binder with over 6,000 signatures collected in opposition to that law.

Today, the threat is more subtle than it was in 1782, 1845, or 1877 because we no longer live in an agrarian culture. In a service-oriented society, one may have a five-day work week, but often the days off are not on either the Sabbath or Sunday. Even the traditional Monday-to-Friday school week has been extended with extracurricular activities.

Over 200 years ago, members of the Hopkinton SDB Church (Ashaway, R.I.) had to remind their government that the freedom for which they fought was endangered. The laws and practices of men, which were geared for the convenience of a majority, were threatening to encroach upon the rights of a minority striving to obey God's law. **SR**

KEVIN'S

ORNER

Lessons learned from my back

Right around the time I was writing about our car accident (see June *SR*, or Badger Towing junkyard...) and learning lessons about life and long-range plans, another of life's lessons hit me hard—right in the back.

It was the day after the first physical therapy session for my neck and shoulder. Still feeling sore and stiff, I stood up to twist the kink out of my lower back.

The old spine wanted no part of that action; my back went out in the worst possible way.

With excruciating baby-steps, I struggled to the car and headed toward the chiropractor's office. This one had him stumped. Nothing he did could relieve the pain or keep me from looking like a slumped-over Woody doll.

This "outage" needed plenty of ice, muscle relaxer, and bed rest.

Bed rest?? But, what about work? Preaching? Deadlines?

Flat on my back

What good could come out of this? I thought.

Friends and family rallied to lend support. Jan and the kids mowed the constantly-sprouting lawn. Pastor George graciously filled the pulpit for me. So, besides counting the number of stencils around our bedroom walls, I got to catch up on some reading and some phone calls.

Any other good news? Well, we happened to be "ahead" on getting the June *Recorder* done. But the reason we were ahead: I was scheduled to leave before our usual deadline to go to Westerly, R.I., for Eastern Association meetings.

The hardest phone call to make was to cancel that flight. That certainly confirmed how serious my situation was. To give up a trip to New England, I *had* to be in pain!

Remembering how the Lord provides

I also had time to drink in the fact that God does provide, even when we don't ask for it or expect it.

We had that car accident about 4:30 Thursday afternoon. There was a brand new Neon in my driveway less than 24 hours later.

The church had already negotiated for another lease, since the old one was about to expire. But the new vehicle just "happened" to arrive earlier than expected, and we were able to speed up the paperwork. I held the keys to a spiffy 2000 model by 3:00 on Friday.

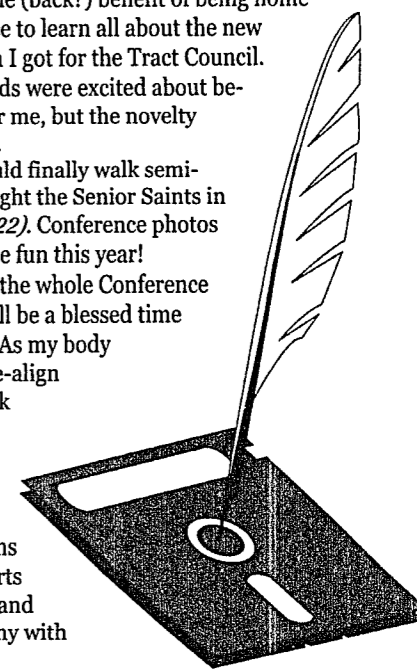
Oh, by the way, the new Neon's color is cinnamon-glaze. What should I call this one??

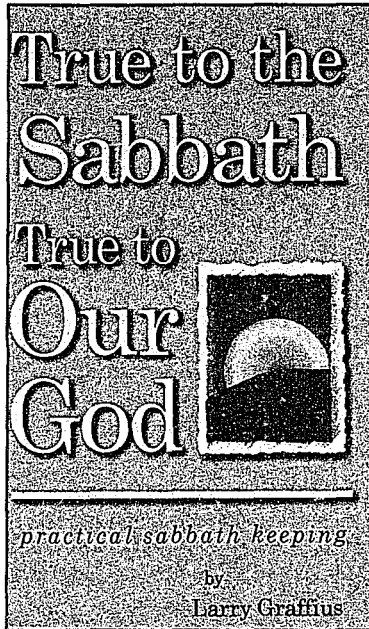
Going digital, going to Conference

Another side (back?) benefit of being home was the chance to learn all about the new digital camera I got for the Tract Council. At first, the kids were excited about being models for me, but the novelty soon wore off.

When I could finally walk semi-straight, I caught the Senior Saints in action (*page 22*). Conference photos will actually be fun this year!

I pray that the whole Conference experience will be a blessed time for everyone. As my body struggles to re-align itself and work in harmony again, may we come to West Virginia with open arms and open hearts to truly work and live in harmony with one another.





Why is Sabbath keeping
a significant principle
for believers?

What does it mean to
keep the Sabbath
Holy?

How do we practice
Sabbath keeping
today?

True to the Sabbath, True to Our God by Rev. Larry Graffius, is a fresh, relevant Bible Study of God's command to "Remember the Sabbath day to keep it holy." You will discover new meaning and practical application of this often overlooked principle of Christian living.

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Tract and Communication Council

All too quickly, Larry Graffius entered his eternal Sabbath rest in December, 1999. During the year 2000, proceeds from the sale of this book will be added to the special endowment fund to benefit Summer Christian Service Corps.