

The

S

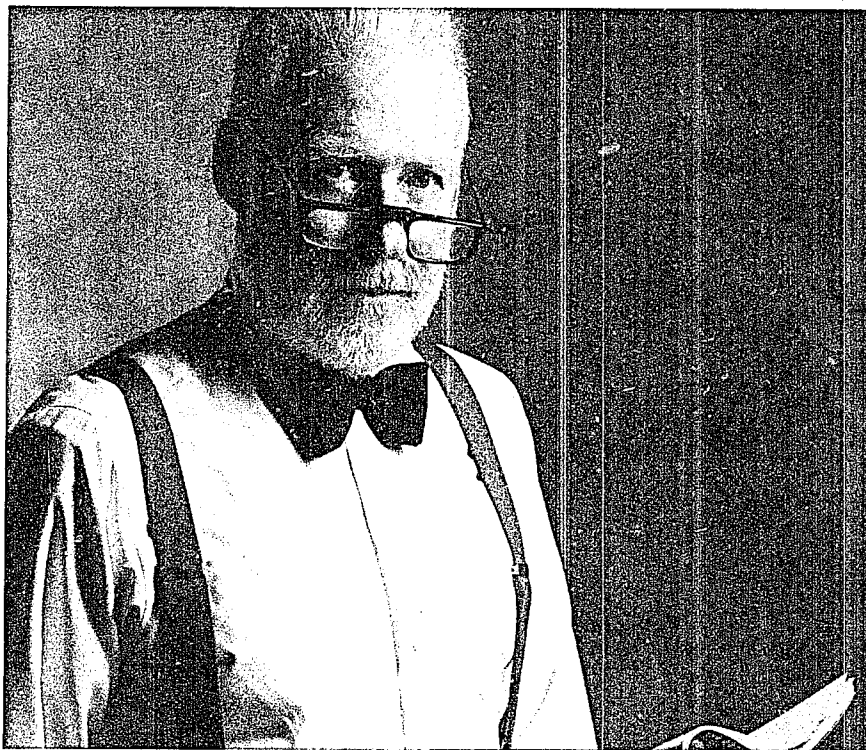
abbath

*News for and about
Seventh Day Baptists*

October 2001

R

ecorder



**Commitment
and
Integrity
in the Christian life**



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

Summer Christian Service Corps

APPLICATION DEADLINE

for team members is January 15. (Church applications are still due February 1.)

To apply to SCSC, contact: Linda Camenga 209 First Ave. Daytona Beach, FL 32114 (904) 255-4743 LRVHCam@aol.com

Young Adult Year-End Retreat

Camp Paul Hummel, Boulder, CO
Dec. 28, 2001 – Jan. 2, 2002

Send your name, address, phone number, travel arrival specifics—along with \$15—by November 19 to:

Kecia Thompsoingordon
515 1/2 E. High St.
Milton WI 53563

Those traveling by bus or plane should go to Denver. Bring warm clothing, sleeping bag/linens, Bible, flashlight, towel, shower stuff.

Contact kecialatifah@hotmail.com or (608) 868-6130 for more info.

Ken Ham coming to California

Ken Ham, founder and executive director of Answers in Genesis, is coming to Hemet, Calif., November 2-4, 2001.

Each year, Ken Ham gives dozens of faith-building talks to thousands of children and adults on topics such as Creation vs. evolution, dinosaurs, the reliability of the Bible, etc.

Answers in Genesis began in 1994 to defend the authority of the Bible from the very first verse. Ham is the author of many books; is heard daily on his own radio broadcast; and is a frequent guest on nationwide talk shows.



Photo by Lynda Keena

Australian Ken Ham

This three-day event is located at the First Baptist Church, 26089 Girard St., Hemet, CA 92544. For more information, contact Pastor Mark Montgomery at (909) 658-7133.

The Sabbath Recorder

Establ. 1844

October 2001
Volume 223, No. 10
Whole No. 6,866

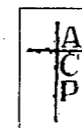


A Seventh Day Baptist publication

The Sabbath Recorder (ISSN 0036-214X) (USPS 474460) is published monthly (combined July & August) by the SDB General Conference's Tract and Communication Council, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678. This publication is distributed at no cost to members and friends of Seventh Day Baptist churches and is made possible by donations from its readers. Printed in Canada. Periodicals postage paid at Janesville, WI, and additional offices.

POSTMASTER: Send address changes to *The Sabbath Recorder*, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678

This is the 157th year of publication for *The Sabbath Recorder*. First issue published, June 13, 1844. Member of the Associated Church Press. The Sabbath Recorder does not necessarily endorse signed articles.



Kevin Butler
Editor

Leanne Lippincott
Assistant Editor

Contributing Editors

Calvin P. Babcock, Gabriel E. Bejjani, Andrew J. Camenga, Eowyn Driscoll, Gordon Lawton, G. Kirk Looper, Laura Price, Don A. Sanford.

WRITERS: Please type manuscripts double spaced. Only manuscripts that include a stamped, addressed envelope can be returned. Unsolicited manuscripts are welcomed; however, they will be considered on a space available basis. No remuneration is given for any article that appears in this publication. Paid advertising is not accepted.

Features

The "Who 'dat" theology 4
by Steve Osborn

God's love for us—and His promises to us—give us confidence to face whatever life throws at us. The questions and promises of Romans 8:28-39.

Workshops included "Caring for Parents" 8
by Linda Harris

More coverage from the workshops at Conference.

Commitment and Integrity 9
by C. Rex Burdick

Integrity is practicing our commitment to Christ with the wholeness of our lives, with every fiber of our beings. This year's Sabbath morning Conference message.

Baptists respond to September 11 12
by Wendy Ryan

Baptist groups from around the world react to the terrorist attacks on New York City and Washington, D.C.

Departments

Women's Society 13 <i>Women's Banquet a harmonic feast</i>	President's Page 20 <i>What do these stones mean?</i>
Pearls from the Past 14 <i>A stepping stone to General Conference</i>	Pete's Prescriptions 21 <i>The currency of God's touch</i>
SR Almanac 15 <i>Looking back 5, 10, 25... years</i>	Reflections 22 <i>Private party; Attire: sackcloth</i>
Christian Education 16 <i>2001 Scripture Memorization Program</i>	Local news <i>Battle Creek, MI</i> 23 <i>Alfred Station, NY</i> 24 <i>CNY Association</i> 26
Focus 17 <i>Church, business grows in Ghana</i>	Family flux 24-25 <i>New members, marriages</i> 24 <i>Obituaries</i> 25, 28
The Beacon 18 <i>Toto, I think we're back in Kansas!</i>	Kevin's Korner 27 <i>The angels' song</i>

The "Who 'dat" theology

by Steve Osborn



When I was a kid, the New Orleans Saints were one of the most pathetic football teams. They were really bad; in fact, they were perennial losers.

One season, their fans started wearing bags over their heads, with little holes cut out for their eyes so they could see the game. By the end of the season, they stopped cutting out the holes. They didn't want to see any of the game!

But another season (probably in the late '70s or early '80s) was different. Inexplicably, the Saints started winning. At the beginning of the season everybody thought, *Well, it's the Saints. They'll come to their senses eventually...*

But they didn't. They kept winning and winning. And people weren't sure what to do with that!

As the wins piled up, both the team and the fans began to gain confidence. There was a little swagger in their step. Before you knew it, the fans took those bags off of their heads and started to chant: "Who

'dat? Who 'dat sayin' dey gonna beat dem Saints?"

It was infectious. I wasn't even a Saints fan, but I got caught up in all of that. The implied answer was, "Nobody! Nobody gonna beat dem Saints. Not this year." Eventually, someone did, but that entire season was a great confidence builder.

The Saints' fans didn't realize it, but they had unknowingly borrowed their infectious chant from the Apostle Paul who, in Romans 8, expounded his "Who 'dat theology."

"Who 'dat" is a message of confidence, a deep confidence that Christians derive from their deep confidence in God. They are confident in His love, in His ability, in His sovereignty, and in His plan.

Too many Christians live their lives like ostriches. We hide our heads in the sand and hope that nobody will notice us or ask us questions. We either don't want to have confidence, or we don't know how to get it. We're timid and afraid.

But God wants us to be bold. He wants us to have confidence, not in ourselves, but in our faith. We can live confidently because of who He is. We don't have to be afraid of *anything*, because we know that God loves us. That love, and His promises to us, give us the confidence we need to face whatever life throws at us. Paul spells this out with five bold questions in Romans, chapter eight.

Who can be against us?

The first question Paul asks is, "If God is for us, who can be against us?"

Notice that Paul wasn't simply

asking, "Who can be against us?" If he were, we'd have lots of answers: "Well, you know, there's my boss. And my second cousin on my mom's side; he's always had it in for me. And that kid who lives around the corner is always stealing my milk money."

Paul is asking this question for those of us who are believers. Since God is for us, *who else* can be against us? In other words, "Who 'dat? Who 'dat gonna be against us?" The context for this is in verse 28: "We know that in all these things, God works for the good of those who love Him, who have been called according to His purpose."

The very first Greek word in that verse says, "We know." Not "we think." Or, "*Perhaps* God works for the good of those who love Him and are called according to His purpose." That doesn't work. We know; we *know*. That's a message of confidence. And, again, the focus is on believers: "To those who love God..."

This is one of the most misused verses of Scripture, so we need to make sure that we're using it correctly. Paul is not saying, "You know, things really have a way of working out, if you just stick with it long enough." Nor is he saying that God will never let anything bad happen to you. He's not even stating that each and every individual circumstance in your life will eventually turn out right.

Paul *is* saying that God is working on behalf of His children to work out their salvation. God has an eternal perspective. This is spelled out in verses 29-30: "For those God foreknew he also predestined to be conformed to the likeness of his Son, that He might be the firstborn among many brothers. And those he predestined, he also called; those he called,

he also justified; those he justified, he also glorified."

These verses walk us through the progression of our salvation. They spell out God's work on our behalf.

First, He foreknew us. Then He predestined us. Then He called us and justified us, and glorified us. Note the certainty. Note the confidence with which Paul describes the whole process. God has brought all of these things about.

But wait a minute. Paul is talking about all of these things in the past tense, as though they've already happened, but we aren't glorified yet. How can that be? We know that glorification is the end result. It's the product, the goal of our salvation, the culmination when everything comes together and we're made perfect, complete, and holy.

We're made like God, but we'll never completely see Him as He truly is until we cross the river and see Him when our time here ends. Yet Paul speaks of glorification in the same matter-of-fact, "already happened, been there, done that" type of language because of the certainty that it will indeed take place. It's a done deal.

In God's eyes, our glorification has already been completed. But in our eyes, it's still in the process of being worked out. Remember what Philippians 1:6 says: "...that He who began a good work in you will carry



Steve Osborn

it on to completion until the day of Christ Jesus."

So, by the time we get to verse 31, Paul is saying, "Since the all-powerful, sovereign God of the universe has guaranteed our salvation and is working on our behalf, who in the

have kept Jesus from paying the price for our sins?"

The fact is, God had already paid the ultimate price. He had already purchased our salvation. He gave up the most important thing He had for us—His Son. So what could possibly

God's love for us—and His promises to us—give us confidence to face whatever life throws at us.

world dares to come against us?" Who 'dat!

Nobody's going to mess with us. It would be like me going down to the local elementary school to play a game of pickup basketball with the kids and bring my buddies along: Shaquille O'Neal, Michael Jordan, and Kevin Garnett. *Nobody* would play against the four of us. Nobody.

That is the certainty, the confidence with which Paul can say, "If God is for us, who's going to come against us?"

In each of these questions, we find a promise. The promise in the first question is that God will be with us; that He will always be on our side.

Won't God give us all things?

The second question is, "Won't God give us all things?" And we think, *Are you kidding?!*

Again, that's not the whole question, is it? Paul is really asking (verse 32), "He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things?"

This question points directly to the cross. What God gives to us doesn't depend on what we deserve. If it did, we wouldn't get anything. At least, nothing good.

But if God *were* going to withhold something from us that was necessary for our salvation, wouldn't He have started at the top? Wouldn't He

keep Him from freely giving us everything else that we need?

Is God a poor planner? Is He really that shortsighted, that He would misjudge the details of what would be necessary to complete our salvation? If it were me, I'd have to run to the hardware store 13 times just to put a shelf together. But not God. God sees the beginning from the end. He knows it all, and He will give us all of the things that are necessary for our salvation.

That's the promise of this question, and it comes right out of Matthew 6:33: "But seek first his kingdom and his righteousness, and all these things will be added unto you as well." He promises to give us what we really need.

Who will bring a charge against us?

The third question in Romans 8 (verse 33) asks, "Who will bring a charge against us?" It is God who is justified; it is God who justifies. In other words, "Who 'dat gonna bring a charge against us?" If God is the One who justifies, who's left to accuse?

The picture here is of a courtroom, and we're on trial. God is the Judge, and He already knows the facts of the case. We are guilty, completely without defense. Yet God chooses to justify us.

To "justify" is a legal term meaning "to declare not guilty." Even though we are, God declares us *not*

guilty. He asserts that our sins have been paid for, and that we no longer are to be held accountable for them. He declares us to be righteous, you and me. That is so awesome! And since God wrote the rules, who's left to bring a charge?

Ultimately, we know that all sin is against God. As David reminds us in Psalm 51:4, "Against you [God], and you alone, have I sinned." Therefore, God is the only one in a position to bring a charge against us. And He refuses. He won't do it. Of course, we know there *is* one who will try: our "good friend," Satan.

In Scripture, Satan is called "the accuser." He tries desperately to present the case against us. What does it look like when Satan *tries* to accuse God's Chosen? In Zechariah 3:1-5, we see Joshua, the High Priest, standing before an angel of the Lord, with Satan, the Accuser, standing at his right side to accuse him. "The Lord said to Satan, 'The Lord, who has chosen Jerusalem, rebuke you! Is not this man a burning stick snatched from the fire?' Now Joshua

was dressed in filthy clothes as he stood before the angel [representing his sin]. The angel said to those who were standing before him, 'Take off his filthy clothes.' Then he said to Joshua, 'See, I have taken away your sin, and I will put rich garments on you.' Then I said, 'Put a clean turban on his head.' So they put a clean turban on his head and clothed him, while the angel of the Lord stood by."

That is how God stands against Satan, the Accuser, when he tries to bring a charge against His anointed children.

The problem isn't God; the problem is us. We listen. Satan's there, bringing a case against us, and we listen to what he's saying about us. He can't convince God, but boy does he love to mess with our minds! "Who do you think *you* are?" he mocks. "You're not good enough for this. Look at all the terrible things you've done. Do you think God can just overlook those things? No way! You have no right to call yourself a Christian, you big hypocrite."

We know that what Satan is saying

is true. So we take our eyes off of what God has done, and we begin to listen and believe the Accuser. And that can take the wind right out of our spiritual sails.

The next time we start listening to Satan and his accusations, we should read Revelation 12:10: "...Now have come the salvation and power and the kingdom of our God, and the authority of his Christ. For the accuser of our brothers, who accuses them before our God day and night, has been hurled down."

God's promise in this question is to justify. He will acquit us, and He will never, ever change His mind.

Who will condemn us?

The fourth question is: "Who will condemn us?" This seems linked to verse 33, in the discussion of bringing charges against us. But condemnation goes a step further; it sentences us to death. Again, this is exactly what we deserve. The wages of sin is death. That's what we've earned.

Romans 8:1 promises that "There-

fore there is now no condemnation for those who are in Christ Jesus." Who's going to condemn us? No one. The work of Christ—salvation—has been accomplished for us. Christ will never renounce it.

In this verse, Paul spells out the steps of salvation:

•First, that Christ died. And in so doing, He secured the removal of our sins' guilt.

•Secondly, He didn't stay dead. Christ was raised to life, and He was enabled to bestow life on those who trust Him for salvation.

•Thirdly, Christ was exalted to God's right hand and given power to act on our behalf.

•And fourthly, Christ, seated at God's right hand, is interceding for us. He represents us before God. And that is the promise here: Christ Jesus, our Savior, will go before God for us.

You can sense Paul's confidence as he moves through these questions. If God is for us, who can be against us? Won't God graciously give us all things? Who will bring a charge against us? Who will condemn us? His confidence is oozing out of his pores.

Who will separate us from Christ's love?

Finally, "Who will separate us from Christ's love?"

Verses 35 to 39 is great stuff. "Should trouble, or hardship, or persecution, or famine, or nakedness, or danger, or sword?"

And what does Paul say? "Been there, done that, bought the T-shirt." There's nothing in that list of calamities that Paul hadn't faced. And yet they were unable to separate him from God's love, from the love of Christ. "It is written, 'For your sake we face death all day long; we are considered as sheep to be slaughtered.' No, in all these things we are more than conquerors through him who loved us."

Conquerors. I love that word. In the Greek, it's *hypernikomen*. "Hyper," meaning *more than*; "nike,"

to win, to be victorious. *Hypernikomen*. That's what we are. "More than conquerors through him who loved us.

For I am convinced... Again, confidence. *Convinced*. Not just "I think," or "I really want to believe." For I am convinced, Paul says, "that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus, our Lord." Words of confidence, and the promise that God will always love us.

And so, we come back to that beginning statement: God's love for us—and His promises to us—give us confidence to face whatever life throws at us.

What were those promises again? That He will be with us; that He will give us what we really need; that He will justify us; that Christ Jesus will intercede for us; and that He will always love us.

What impact does this have on our lives? It imparts confidence. We can trust God because He can be trusted. Because He loves us, we don't have to be afraid; we don't have to be ashamed of being a Christian; and we don't have to bury our heads in the sand and hope nobody notices us, or asks us to give a reason for the hope that we profess.

We can live confidently, but this doesn't give us license for arrogance. We all know Christians who shove the Gospel down people's throats. That's not what this is about.

But we can live confidently, knowing the battle that's been fought on

Questions and Promises of the "Who 'dat Theology"

(Romans 8:28-39)

- If God is for us, who can be against us?
He will be with us.
- Won't God give us all things?
He will give us what we really need.
- Who will bring a charge against us?
He will justify us (declare us not guilty).
- Who will condemn us?
Christ will intercede for us.
- Who will separate us from Christ's love?
He will always love us.

our behalf. What else can we face in life that is bigger than that? We know that things can be tough. We know that things *will* be tough.

Our sister church in Little Genesee, N.Y., faced that this year when their building burned to the ground. Brother Scott Hausrath, pastor at Foothill Community Church in Montrose, Calif., just lost a member to a stray bullet in a drive-by shooting. Tragedy even visited my church in Milton, Wis., when we lost a little 6-year-old boy to leukemia.

Tough things can—and will—happen in life. Expect it. But always remember the promises of the One who is bigger than our problems. God's love for us, and His promises to us, give us confidence to face whatever life throws at us. **SR**

Steve Osborn serves as associate pastor for the Milton, Wis., SDB Church. He and his wife, Angie, have four young children. This message was shared Sunday night at Conference.

More glimpses from Conference



Janet Thorngate ran the slides for the

World Federation program on Brazil.



Paul Green and Don Sanford led a litany

for the Historical Society program.



Rod Henry

preached on Tuesday evening.



Peter Osborn, Crystal Butler, Sarah Calhoun, and Donna

Packard in a meditative moment with Stained Glass.

Workshops included "Caring for parents"

by Linda Harris in the *Conference Crier*

Caring for aging parents is a task most mid-life adults will have to face. Linda Lawton shared her recent experiences in facing the decisions of caring for her own parents. Workshop participants also shared some of their own stories.

Much helpful information came from the website for the National Council on the Aging (www.ncoa.org). A "Benefits Check Up" is available, which asks for incomes and health information, and then identifies programs for which the parent might qualify. Also on the website is

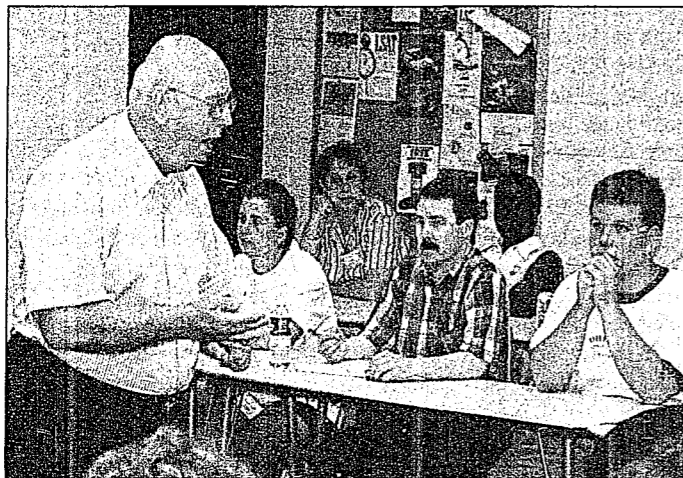
an article on "How to Be More AWARE of Long-Term Care."

Other workshop topics included hospice care for terminally ill parents, where to find information in local communities, and deciding what you want for yourself when you reach the point of being unable to care for yourself.

A free book, *How to Care for Aging Parents*, can be obtained from Marriott Senior Living Services by calling 1-800-873-0323 or from www.marriott-seniorservices.com. **SR**



Linda Lawton



Pushing for "God's Time Principles" was Chuck Graffius.



Tim Bancroft encouraged us to expand our prayer influence.

Right: Kirk Looper challenged workshop-goers to get involved in local missions.

Far right: Norm Burdick (r.) helped to lead a workshop for church treasurers.



Commitment and Integrity

Sabbath morning Conference message

by C. Rex Burdick

"Let integrity and uprightness preserve me, for I wait for Thee" (Psalm 25:21, NASB).

When I was given the subject "Commitment and Integrity," my first thought was, "Here are *two* themes."

But commitment and integrity *do* go together; they are in love; they walk hand in hand.

The main idea of *commit* is to give something over to another, to entrust something to another, to put another in charge. For the Christian, commitment is the handing over of our lives to Jesus Christ; it is putting Jesus Christ in charge of our lives.

Integrity is the way we carry out our commitment. According to *Webster's*, integrity involves wholeness, entireness, completeness, and genuineness, among other characteristics.

For the Christian, then, integrity is practicing our commitment to Christ with the wholeness of our lives, with every fiber of our beings, from the day we receive Christ as our Savior until the day when God calls us home in death. Perhaps this is best illustrated by Nathanael the apostle about whom Jesus said, "Here is a true Israelite, in whom there is nothing false" (John 1:47).

A living example

Let me tell you a story about commitment and integrity.

When I began my pastoral ministry in Marlboro, N.J., I was hearing about a young man then in the army. One day that young man walked into my study and said, "Pastor, I'm home! I want to do something for my church."

Well, we found things for him to do, and he did them. And he did them well. This young man had some special talents and abilities in the area of electronics.

Again one evening, as we were talking, Fred said, "Pastor, I want to start a home electronics business. It will be the Lord's business. Whatever I make in that part-time business will belong to the Lord."

True to his word

That young man was true to his word as he sent all his earnings from that part-time business to help build a Seventh Day Baptist church building in Jamaica.

Some time later I had the privilege of officiating at Fred's wedding. Later it was my joy to lead in the service as they dedicated their first child to the Lord. This summer, that child's daughter—Fred's granddaughter—honored Jesus in the Summer Christian Service Corps.



Self-denial is not what we give up for Christ, but what we give over to Christ. We surrender to his control and keeping, knowing that what he gives back to us will be far better.

Fred is no longer the young soldier just returned from our country's armed services. But now, after almost 55 years, he is still a soldier of Jesus Christ, serving the Lord in two Seventh Day Baptist churches—at Marlboro, and at the Hope church in Philadelphia.

I spoke to Fred on the telephone, asking his permission to tell this story. I knew he would be a bit reluctant because he wants us to focus on the Lord, not him. I tell you his story only to help us see what it means—in the words of our Conference President—to "Try God" with "Commitment and Integrity."

Commitment is a grace

Here's another thought about committal or commitment. Just about everyone has heard the words, "All that is mortal of our loved one we tenderly commit to its resting place and his spirit we commend unto God, remembering how Jesus

said on the cross, 'Father, into Thy hands I commend [or commit] my spirit.'

This commitment in death will be made for every one of us, whether we ask for it or not. But there is a commitment of life to Jesus Christ that each of us needs to make personally. Don't let this moment pass you by without making a new commitment to "Try God."

Commitment to Jesus Christ is a grace. It is a grace because it beautifies and makes gracious the individual life. It is also a grace because it is not something we can achieve by ourselves; we need the grace and the help of God to make a complete commitment.

One may as well try to fly an airplane without fuel, or fly a kite without wind, as to try to be committed to Christ without the grace and strength that comes from God. So, let us be sure when we talk about commitment that we are making an offering of our lives to God and trusting Him for His grace and strength to do in us what we cannot do by ourselves alone.

A key verse

Jesus said, "If anyone would come after me, he must deny himself and take up his cross daily and follow me" (Luke 9:23). Here Jesus has given us in a capsule the whole formula for "Commitment and Integrity." If you can remember these words of Jesus and always put them into practice, you will have fulfilled the whole theme of commitment and integrity.

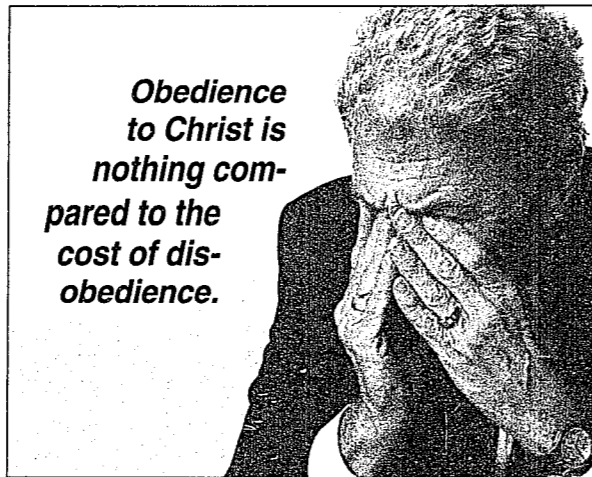
Let us look at this verse a little more closely.

• *Jesus said that a Christian of commitment and integrity must "deny himself."*

Some prefer to call it the *ego*, or perhaps the *id*, or even the *libido*. Others will call it the instinct of the self, or human nature. It doesn't matter what we call it. The fact remains

that for the unbeliever (and for many believers), the fulfillment of personal ambitions, the achievement of personal goals, and the satisfaction of personal desires, becomes a (if not *the*) main objective of our lives.

That is human nature. But God gives His followers a *new* nature! 2 Corinthians 5:17 says, "If anyone is in Christ, he is a new creation; the old is gone, the new has come." That is what happens to any person when that person completely surrenders to Christ, totally committed to God.



Obedience to Christ is nothing compared to the cost of disobedience.

God has given that person a new nature, and that nature says within him: Jesus first, Jesus always, Jesus only.

To deny one's self does *not* mean that we no longer provide for our own needs and the needs of our families. The Scriptures teach us precisely the opposite. To deny one's self *does* mean that we no longer put our own selves and our own desires and whims first, but that we give Christ first place and put our lives under His control.

Too often we give self-denial a negative twist, thinking about and talking about what we *give up* for Christ. Self-denial is not what we give up for Christ, but what we *give over* to Christ. We surrender to his control and keeping, knowing that what he gives back to us will be far better.

If anything stands in the way of your complete commitment to Christ, now is the time to give that over to Christ. He will take care of it. Saying "no" to self and "yes" to God may not be easy, but it's the only way to experience true and lasting joy. The cost of obedience to Christ is nothing compared to the cost of disobedience.

• *Jesus said that a Christian of commitment and integrity must "take up his cross daily."*

It may be—it is—an exciting thing

to be a Christian! But it is not easy. Jesus wanted those who heard him to realize that commitment to him involves more than something that is exciting. It means sticking with something that is difficult. To be a Christian means to bear the cross, Jesus' cross.

We all suffer a little simply because we are in the mainstream of humanity. I happen to suffer at times with rather severe gout. I have friends who suffer with heart disease and cancer. But that kind of suffering is not bearing the cross of Jesus.

Bearing the cross of Jesus is being willing to literally suffer for Jesus' sake. Paul said, "I bear in my body the marks of the Lord Jesus" (Gal. 6:17). And Peter added, "Rejoice that you participate in the sufferings of Jesus, so that you may be

overjoyed when his glory is revealed" (1 Peter 4:13).

I don't know how much you may have suffered for Jesus' sake. I know some Seventh Day Baptists who have suffered a great deal for his sake (but not much when we compare it with what he suffered for us). Still, any person who is fully committed to Christ, a Christian of integrity, will be called upon and must be willing to suffer something for the Lord somewhere along the way.

Bearing the cross means accepting whatever difficulties, trials, and sufferings go with receiving Christ as Savior, living his life within us, and sharing his name and his message with an often hostile world.

Jesus bade us to "take up the cross *daily*." Bearing the cross is not a single-day event but an everyday practice. This is where integrity comes into the picture. Of course, we will bear the cross on the Sabbath in the place of worship; that is the easy part, surrounded as we are with brothers and sisters in Christ. To bear the cross daily means bearing the cross of Jesus in the home, in the marketplace, on the job, on the playground, on a date, at the office party,

practices, practice his examples, walk with him day by day, and delight in his presence.

In John's third letter, verse 12, he introduces us to a man named Demetrius. This is the only time in the Bible that this Demetrius is mentioned—only in one verse in the Bible. That verse says enough about him; nothing more needs to be said. John wrote, "Demetrius is well spoken of by everyone—

and even by the truth itself."

The whole Christian community, and perhaps those outside it, bore witness—as did God's sacred truth—that Demetrius was a man of Christian commitment and integrity.

There is no better indication of any person's commitment and integ-

Integrity is practicing our commitment to Christ with the wholeness of our lives, with every fiber of our beings.

rity than this: that those people around him see Christ in his life and are drawn to the Lord.

That can happen to each one of us as we hand over our lives to Christ's care and control, as we "try God" and trust Him to help us all the way. **SR**

Rex Burdick, a retired SDB pastor, lives in Sherrill, N.Y., with his wife Joyce.

Food and fun at Conference Youth Banquet



Baptists respond to September 11th

by Wendy Ryan, Baptist World Alliance

Editor's note: This news release came to us following the terrorist attacks on New York City and Washington, D.C.

From every continent around the world where Baptists are a minority came expressions of deep sympathy and support to Baptists in North America, the majority of worldwide Baptists, and to all of the people of North America.

Speaking from Jakarta, Indonesia, where he was meeting with Baptist and government leaders on the need to defend and maintain religious freedom for all, Denton Lotz, Baptist World Alliance General Secretary, called the attack "deplorable," and immediately sent condolences to the families of the victims on behalf of the worldwide body of Baptists.

The BWA represents more than 43 million Baptists around the world and a community of more than 100 million believers.

Lotz said that "it is time for religious leaders to condemn all violence and all terrorist activities. As Baptists we are called upon to be peacemak-

ers," he said, "and all forms of religious, political, and social fanaticism must be condemned in the name of God."

Lotz said that the events of this week have shown "that it is necessary on a world level to have conversations with men and women of all religious traditions to discuss those

It is necessary to have conversations with men and women of all religious traditions to discuss those great values we hold in common and prevent further bloodshed.

great values we hold in common and prevent further bloodshed."

Shock and outrage were the words many Baptist leaders used to describe their feelings about what happened in the United States, and all have called for justice and peace.

Peder A. Eidberg of the Baptist Union of Norway said, "We are shocked at the insane terrorist actions in New York City and Washington, D.C., and want to assure you all of our prayers.... May the Lord give you strength as you reach out to both our own Baptist people and all other victims of this tragedy."

Italian Baptists expressed Christian solidarity and fraternal love to all. "This is a horrible blasphemy," they said and assured us of their prayers "not only for the victims and the families but for wisdom for people in power so that violence and revenge will not escalate to other violent acts and massacres."

"We here in Croatia have been

shocked at seeing the terrible news of the attack on America," writes Branko Lovrec, leader of Baptists there and vice-president of the BWA. "We pray for the victims and for government leaders to find the proper solution of finding the real enemy."

Baptist leaders in Nagaland (Asia), a country that suffers from its own political conflict, say: "We are appalled at the destruction and we stand by our fellow human beings in America. The Nagas ought to acknowledge their indebtedness to the people of the United States for the message of hope and salvation in Jesus Christ. In no way can we help them in return. But at this moment of grief and in this confounded situation, the Nagaland Baptist Church Council calls the churches in Nagaland to pray... for this great nation."

Ajoy Saha of the Bengal Baptist Union expressed their shock and concern and assured Baptists here of their prayers.

The BWA certainly joins with the Southern Baptist Churches and American Baptist Churches, USA, and many others who have called the nation to prayer and repentance. We commend Billy Graham for his statement, "In times like this we realize how weak and inadequate we are, and our greatest need is to turn in repentance and faith to the God of all mercy and the Father of all comfort. If ever there was a time for us to turn to God and to pray as a nation, it is now, that this evil will spread no further." **SR**

These were but a few of the expressions from Baptists worldwide. Other messages came from South Africa, Australia, El Salvador, and Canada. You may see the statements in their entirety on the BWA website: <www.bwanet.org>



Women's Society page by Laura Price

Women's Banquet a harmonic feast

From the Conference Crier

On the night of August 8th, 160 ladies gathered in the dining hall for our annual Conference banquet. As we ate, we were serenaded with barbershop-style music. The quartet—made up of Steve Saunders, Dale Thorngate, Paul Green, and Phil Rood—sang several songs as the ladies waited patiently in the buffet line.

dinner, we presented it to the SDB Women's Board President, Marjorie Jacob, to honor her and Jim for their 50th wedding anniversary.

Secondly, we showed our love by contributing to the Love Gift, which totaled \$4,450. That money was divided many ways, so we can share the love of our Lord here within our own Conference as well as with our sister Conferences around the world. **SR**



Jenny Butler shared her SCSC testimony.

We showed our love by contributing to the Love Gift, which totaled \$4,450.

While eating our delicious meals, SCSCers Jenny Butler and Bethany Thompsongordon shared testimonies of their summer projects.

Jeff Hazen told of his many experiences while in Zambia as a short-term missionary, and noted how the women's boards here and there are different and yet alike.

In Zambia, the women earn a uniform—a sign of respect within the church. This is common among many denominations there. The blue of the Seventh Day Baptist uniform means love. The ladies of Zambia show their love for the Lord by meeting the many requirements needed to earn their uniforms. They also manifest that love by sharing the clothes sent by many in our own Conference.

During our banquet, we were able to display our love in two ways: First, we secretly sent around a card for all our ladies to sign. At the end of the



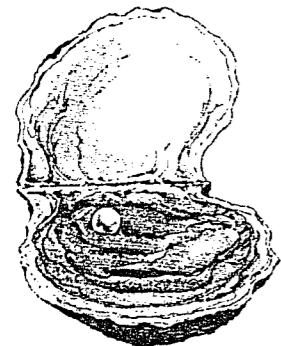
Enjoying the view from the head table (l. to r.): Marjorie Jacob, Jeff Hazen, and Nancy May.



Over 150 women came to the annual banquet.

The Christian Social Action committee is establishing a special relief fund for SDBs who have lost their jobs in New York City due to the attacks.

**Please send your gifts to:
CSA—New York City
Seventh Day Baptist Center
PO Box 1678
Janesville WI 53547**



Pearls from the Past by Don A. Sanford, historian

A stepping stone to General Conference

General Conference's "birth year" is generally considered to be 1802. But, like any birth, there is often a considerable gestation period.

In the years before 1802, some of our churches held an annual home-coming communion, often described as "bees coming back to the hive." At other times, ministers were sent out from the home churches to encourage the settlers who had migrated to the South and West.

Some of the early letters exchanged between SDB churches provide documentation of mutual concerns which led to the proposal of a General Conference.

The earliest of these, housed in the Historical Society's archives, is a 1750 letter from the Shrewsbury church in New Jersey to the Rhode

Island "mother church" of First Hopkinton, then called Westerly. The letter begins with greetings and encouragement, followed by concerns over leadership, their scattered conditions, Sabbath worship, and some doctrinal matters:

sey; keeping the Commandments of God, particularly that of his holy Seventh Day Sabbath; and believing and practicing the faith and the ordinances of the Gospel of Jesus Christ, to Our well beloved brethren and sisters of the same faith and practice, the Church of Christ in Westerly and places adjacent in the Colony of Rhode Island in New England, Sendeth Christian Salutation:

Wishing that you may grow in grace and increase in all spiritual wisdom and understanding; that



The SDB Church of Shrewsbury, N.J.

Father and the Holy Spirit, be Glory and Dominion, now and ever, Amen.

Dearly Beloved:

Although Divine Providence hath set our habitation at so far a distance, one from another, and we have so long neglected this Christian duty of Christian commerce, one with another, by writing; yet we are willing to hope to revive this beneficial work, and we desire that you may join with us herein for the future, to improve all suitable opportunities to send one another some lines, that we may know each other's state, and encourage one another in our Christian race: and, in order to do it, we shall in this give you a brief account of our present state.

When Divine Providence had sent us into this remote place we found our disadvantage for want of Gospel ministers from among us; and we had made choice of, and sent to you, and obtained our request in the ordination of our beloved brother, John Davis, to be

cont. on page 23

Early letters exchanged between SDB churches provide documentation of mutual concerns which led to the proposal of a General Conference.

Island "mother church" of First Hopkinton, then called Westerly. The letter begins with greetings and encouragement, followed by concerns over leadership, their scattered conditions, Sabbath worship, and some doctrinal matters:

Shrewsbury 1750

The Scattered Remnant of this little flock of Jesus Christ living in Squam, Squankun Deal, &c. in Shrewsbury and at Middleton, all in the Province of East New Jer-

sey; keeping the Commandments of God, particularly that of his holy Seventh Day Sabbath; and believing and practicing the faith and the ordinances of the Gospel of Jesus Christ, to Our well beloved brethren and sisters of the same faith and practice, the Church of Christ in Westerly and places adjacent in the Colony of Rhode Island in New England, Sendeth Christian Salutation:

Wishing that you may grow in grace and increase in all spiritual wisdom and understanding; that



SR Almanac

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

One year ago—October 2000

D. Scott Smith's Conference sermon on humility presented. "Ministering with Compassion," a Bible study by Charlotte Chroniger, also shared.

More photos from Conference are printed, using the Tract Council's new digital camera.

Nellie Jo Brissey, Salem, W.Va., unable to be at Conference, receives the Women's Society Robe of Achievement in her local church.

"Pearls" page gives the background on William Meade Jones' fascinating "Chart of the Week," which lists the names for the week in 160 different languages, most of them referring to the seventh day with some form of the word "Sabbath."

Reba Wheeler shares the history of the stately oak tree in front of the Nortonville, Kan., church.

Back page lists the obituary for Rev. Albert Rogers.

Five years ago—October 1996

Photos and coverage of General Conference in Lacey, Wash., with President John Peil.

Former Conference President Luan Ellis receives the 1996 Robe of Achievement; Karen Payne is Sabbath School Teacher of the Year.

SCSC Team "Luminate" members and projects listed. Historical Society drafts special Citation to the Honorable Jennings Randolph. Gold-headed Cane goes to Florence Bowden.

Jersey Oaks Camp main lodge named in honor of former Shiloh, N.J., pastor Charles Bond.

10 years ago—October 1991

Coverage of Althea Rood presiding over General Conference in Houghton, N.Y. Center spread features group photo of all attendees.

A live floral display of the SDB logo, organized by Marietta Sutton, graces the front wall of Wesley Chapel for Conference.

Singer Christine Wyrzten speaks at the Women's Banquet, then shares an evening concert.

Robe of Achievement goes to Gertrude Davis; Teacher of the Year is Ruth Bennett.

Kirk Looper to begin service as Missionary Society Executive.

25 years ago—October 1976

At Conference in Houghton, N.Y., attendees celebrate a "Bicentennial Day," complete with American colonial costume.

The first Family Pre-Con Retreat brought 33 participants to nearby Camp Harley Sutton. Post-Conference Ministerial Retreat held in Little Genesee, N.Y.

Rev. Paul Burdick receives the Gold-headed Cane. Miss Rua Van Horn featured in the "Personality Profile."

Article addresses controversy surrounding Transcendental Meditation.

Berlin, N.Y., church float wins first prize in local July 4th Bicentennial parade.

50 years ago—October 1951

Rev. Victor Skaggs accepts pastorate in Verona, N.Y. Milton (Wis.) College opens its 108th year with enrollment of 216.

Pastor and Mrs. C.W. Thorngate, Dodge Center, Minn., observe their 60th wedding anniversary.

Salem (W.Va.) College's new president, K. Duane Hurley, relates a formula for living to his students, concluding with, "After you have equipped yourself with the necessary tools and have started on your professional course, then you must land the knockout blow and make your contribution to society."

The Western (N.Y.) Association proposes a permanent youth camp in recognition of the work of Rev. Harley Sutton with SDB young people.

Pastor Leon Lawton ordained in Los Angeles on September 8.

...where are we headed?

Pray for—

- lasting effects of Conference gatherings
- Executive Secretary Pete May and wife, Nancy
- local church public relations efforts
- SDB college and seminary students
- our national and local Women's Societies
- our publication ministries
- peace among the nations

2001 Scripture Memorization Program

The 2000-2001 Scripture Memory Program featured the theme of Conference President Clayton Pinder, *Try God*. Participants who completed the program were presented certificates at the General Conference sessions in Lindsborg, Kan. (The 2001-2002 memorization program was listed in last month's *SR*. Copies are available from the Board of Christian Education at 607-587-8527.)

Albion, WI

Desmond Burns
Jill Burns
Sara Burns
Justin Cody
Corrine Cutsforth
Aaron Foster
Matt Grieving
Travis Grieving
Aaron Kiesow
Miles Kiesow
Sterling Kiesow
Austin Klopp
Cassandra Leggitt
Nathan Leggitt
Gay McRoberts

Alfred Station, NY

Mae Bottoms
Elaine Brundage
Linda Butts
Susie Butts
Ivan Cherry
Nancy Cherry
Phyllis Mattison
Reid Mattison
Shawn Maynard
Caleb Noel
Dorothy Noel
Melissa Noel
Amanda Snyder
Joseph Torkaman
Nathan Torkaman
Barbara Welch
Curtis Welch
Leslie Welch

Asheville Fellowship, NC

April Fox
Donna Fox
Luke Fox
Ralph Weber

Battle Creek, MI

Ruth Bennett
Marilyn Discher
Caron George
Jackie Geske
Kory Geske
Judy Parrish
Cameron Rootes
Maryellen Wilkey

Boulder, CO

Fran August
Lauren Betz
Pastor Elmo
FitzRandolph
Madeline FitzRandolph
Alexis Meunch
Bryan Reukauf
Connie Reukauf
Nathan Reukauf
Randy Reukauf
Doris Rood
Cletus Severance
Shari Severance
Mary Steele
Amberle Thorngate
Christina Thorngate
Levi Thorngate
Mary Wells

Bradenton, FL

Pauline Pelletier

Central Mitchellville, MD

Jean Cook
Donald Davis
Larry Davis
Clifford Gordon
Pamela Gordon
Philip Hazen
Ruth Hazen
Dianne Hibbard
Earl Hibbard
Patrick Hibbard
Bobby Parrish
Brian Parrish
Robert Parrish
Marjorie Pennell
Thomas Walsh

Centralia, WA

Corrine McPherson

Columbus, OH

Helen Bond
April Elting
James Fox
Damian Greene
Elliot Holmes

Daytona Beach, FL

Arianna Bennett

Alan Crouch

Joshua Crouch
Everald Kelly
Joyce Kelly
André Nelson
Mike Spearl
Bethany Thompson-gordon
Anna Vazquez

Dodge Center, MN

Kris Bonser
Billy Edwards
Amanda Greene
Barbara Medicraft
Kirsten Medicraft
Jeff Neher
Levi Neher
Katie Niles
Baylea Osborn
Quentin Osborn
Talia Osborn
Cathy Payne
Marcy Payne
Pastor Dale Rood

Genesee, First Little Genesee, NY

Kristin Camenga
Pastor Gordon
Lawton

Hebron, First, PA

Pearl Brock
Allen Hauber
David Hauber
Evelyn Hauber
Rachel Kenyon

Hope, Philadelphia, PA

Rolleesa Phillips

Hopkinton, RI

Julianne Grove
Kristina McDonald
Hannah Scahill
Amanda Smith
Charlie Smith

Leonardsville/Brookfield, NY

Gwen Bowyer

Pastor Bill Bowyer

Patricia Welch

Little Rock, AR

Cynthia Burks
Rachel Monroe
Betty Seager
Irving Seager
Doris Van Horn
Pastor Kenneth Van Horn

Lost Creek, WV

Margaret B. Allen
Susan D. Bond
Clayton Pinder
Leora Pinder

Marlboro, NJ

Sharon Davis
Tracy Morgan

Middle Island, WV

Helen Sutton

Milton, WI

Aubrey Appel
Cheri Appel
Dan Appel
Rob Appel
Jackson Butler
Pastor George D. Calhoun
Lannette Calhoun
Barb Green
Liz Green
Ruth Ann Hess
Tom Lima
Douglas Lubke
Phillip Lubke
Doneta Osborn
Jared Osborn
Kristy Taylor
Kecia Thompson-gordon
Ben Wright

New Auburn, WI

Bradley Johnson
Carrie Johnson
Jeremy Johnson
Jimmy Johnson
Tommy Johnson

Jackie McCracken

Brooke North
Hunter North
Kansas North
Wayne North
Jennifer Pagenkopf
Lena Parrish
Michelle Parrish
Rachel Parrish
Genny Pederson

New York City, NY

Shana Ashman
David Baxter
Kaydiann Blackwood
Samantha Bonnet
Samuel Bonnet
Matthew Bryan
Elaine Caesar
Una Chung
Sylvia Clarke
Jevoy Cruickshank
Harold Elliott
Clive Fairclough
Georgia Fairclough
Joyce Fenderson
Sheldon Fisher
Charmay Foster
Anna Kaye French
Anthony Fuller
Verona Fuller
Barrington Gordon
George Gordon
Kathlene Gordon
Mercene Gordon
Sonia Gordon
Theona Gordon
Ann Granville
Marsha Granville
Stacy Granville
Inez Gray
Una Jackson
Monifer King
Herold Maye
Karen Maye
Andrea McKenzie-Crosse
Donnavette Morrison
Ken Scotland
Kendra Scotland
Jennifer Sealy
Carol Shorter

cont. on page 26



FOCUS
on Missions

Church, business grows in Ghana

by Kirk Looper

No one from our Conference had visited Ghana, Africa, for four years, so we were delighted when we received an invitation to observe their work and ministry once again.

The economic condition of the Ghana Conference has improved, largely because their pastors and leaders have become more efficient in their planning. They have started another church with several branches, and have also developed a business center.

The business center, in the Russia Community of Accra, was established to help finance their evangelistic work. They have one fax machine, which they "sell time" on, and a typewriter that they use to prepare documents for customers.

During the past two years, they raised enough money to buy another fax machine and typewriter. They have also established an electronics repair service and a computer education program.

The business office currently has 10 full-time employees and a few part-time workers, all of them Seventh Day Baptists. These services provide a steady income to the Conference, boosting its finances and encouraging local church members.

The church that was started in the Jamestown Community of Accra was composed of many people from the Russia Community of Accra. Therefore, it was decided to start a branch church in the Russia Community. This left the Jamestown church with a very small congregation. They decided to develop the Russia Community church first, then Jamestown.

The recordkeeping system at the business center is quite impressive. They record every Cedi (their unit of currency) they collect or spend, entering the date, customer's name, amount exchanged, and salesperson's name. Their reports are concise and thorough, and their record books from the past two years are readily available.

When we visited the business center, people were waiting for it to open. Our hosts explained that they always have customers.

The Conference's future plans include an educational program for their church members. They are looking forward to having a computer in their Conference office, since it would help educate their members and provide jobs. They anticipate that this will increase Conference funding through additional tithes and offerings.

They hope to earn additional money by selling time on the internet. They would be able to assign e-mail addresses for people to correspond electronically. It's exciting to hear of their long-range plans!

I was impressed by the work being done in Ghana. Good leadership was evident, and all of the leaders were very accountable, both to each other and to the Missionary Society.

*I was impressed by
the work being done in Ghana.
Good leadership was evident,
and all of the leaders were
very accountable.*

When I mentioned that I had money to buy a computer for their business center, it didn't take them long to locate the one they wanted.

The computer was purchased and set up in

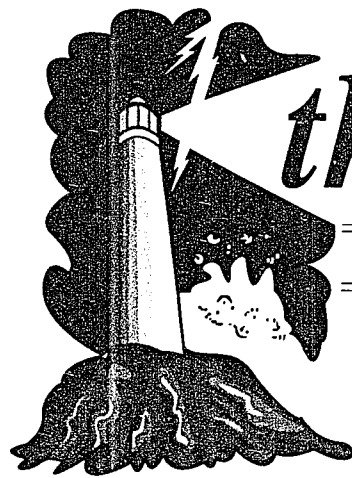
one afternoon. Some of their leaders practiced with the programs until they understood them, then they taught the others.

Since the business center is well underway, they are now saving for another computer to use in the business center that they're establishing in the Jamestown Community of Accra.

They still need funds to purchase a photocopier. With this machine, they can print their own materials in their own languages. They will also be able to print song sheets for use in their church services.

The photocopier they want costs close to \$5,000, but it should meet all of their publishing needs. We in the Missionary Society office look forward to receiving your donations so that our brethren in Ghana can get a photocopier as quickly as possible. One of its uses will be to print books and worksheets for the school they plan to open.

We praise the Lord for guiding our brothers and sisters in Ghana, and we thank Him for their commitment to His kingdom. **SR**



the BEACON

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

October 2001

Toto, I think we're back in Kansas!

by Eowyn Driscoll

"We're off to see the wizard, the wonderful wizard of Oz..." Well, sort of. I don't think anyone saw a wizard "somewhere over the rainbow" at Bethany College in Lindsay, but we did see a lot of SDB youth from around the country.

Conference youth activities started with a video compiled by the SDBYF Board. It included old home videos from the time when the Pre-Con'ers of today were 5, all the way up until Pre-Con last year.

Monday night was bowling at the local alley, and it was fun for everyone. We had even more fun at Tuesday's Wacky Fashion Pageant, with the infamous "Jono" Macintosh serving as emcee. The pageant was full of Hawaiian beauties, Mimi wannabes, and improv games.

On Wednesday, we all got a rare viewing of "How to break in a leather glove," and a special performance by the band Mabel, as well as many other excellent acts.

Thursday was a night to remember. The youth beat the pastors by the decisive score of 11-2 in the Youth vs. Pastors Softball Game.

Friday was full of spiritual "upliftance," as we gave our praises to God through song led by Neil Lubke, Josh Calhoun, and Eowyn Driscoll.

On Sabbath night, we enjoyed the Stained Glass concert, their last of this year's Porchlight Tour. Spiritual

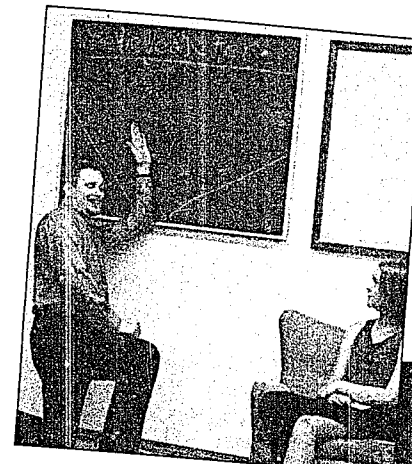
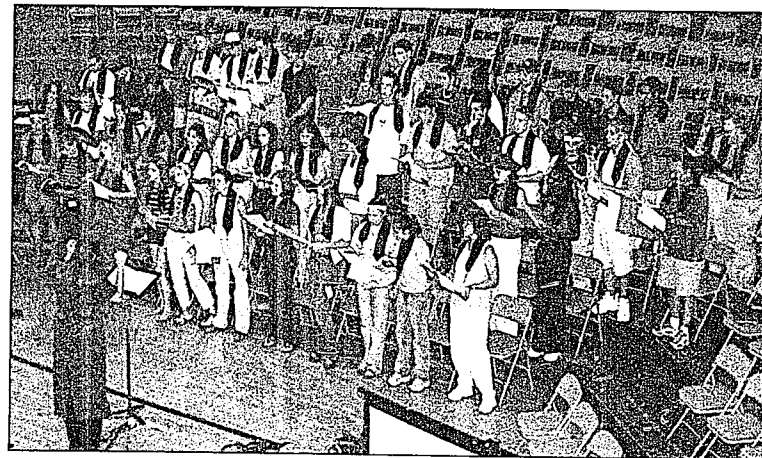
Harmony was featured as the opening act, a rare treat!

Our nightlife was fun, but during the day the youth could be found haunting the Youth Interest Committee meetings and Bible studies. We studied King

David and Bathsheba, and how he just made things worse for himself because he didn't go straight to

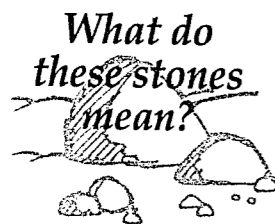
God. We also studied Joseph, who was rewarded because he did.

As we head out of "Munchkin Land," let us remember to "Try God," as this year's Conference theme reminded us. *SR*



Kids' Stuff!





Aug. 4-10, 2002

The President's Page

What do these stones mean?

by Gordon Lawton

Dear Steve,

Thank you for your kind letter. As I presented the theme for 2002 this last Conference, I wanted to introduce the basic idea and not take a lot of time. I did not intend to go like a house-a-fire.

I began talking about stones with pictures of rocks from Little Genesee, N.Y. Then I read from Joshua 4:4-7, 19-24, which tells of the children of Israel crossing the Jordan River and entering Canaan. God told them to get twelve stones and build a monument as a reminder of God's mercy and power.

In the future when the children would see the monument and ask "What do these stones mean?" the answer would come, "God brought us out of Egypt. He freed us as slaves, made us a nation of priests, cared for us for 40 years—in spite of our rebelling—and then again miraculously parted the waters to bring us to the Land of Promise."

I had been thinking about a theme, and it was clear to me that the Joshua passage was the one to pick. However, to what would we relate the stones? A Conference 2002 will be the 190th session, and the 200th Anniversary of the General Conference, certainly we could point to persons, places, or movements special to SDBs.

We will talk of those things, but at Conference 2002 the "stones" we will discuss are the stones of belief.

What beliefs, when combined, make SDBs unique? With one-a-day for five days, we probably will miss some. But I have chosen our belief in Christ, Baptism, the Priesthood of All Believers, The Sabbath, and what I call Ambassadorship. In future letters I hope to speak more of each but let me answer your question.

These five areas are the stones upon which we will focus. If we find passages in Scripture that speak of these areas and talk of rocks and stones, then great. Other references to stones and rocks may relate, but should not detract from these five areas.

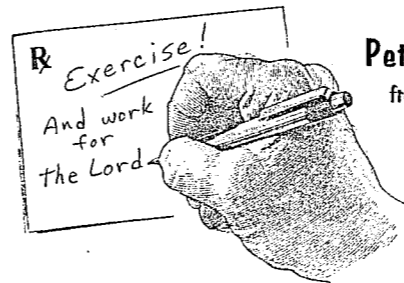
As we answer the questions—"What do these stones mean?" or "Why do we do things differently than others?"—we will be able to tell of God and His work among us as Seventh Day Baptists.

I trust that you and yours are well, and that you are keeping your "eyes on Jesus, the author and perfecter of our faith" (Heb. 12:2). If you have not done so already, please begin now to pray for the planning and the sessions in Houghton, N.Y., August 4-10, 2002.

Your friend, Gordon



President Gordon Lawton and his "stone" prop at Conference.



Pete's Prescriptions

from Dr. Pete May,
Executive Secretary

The currency of God's touch

The people in our SDB churches have a wealth of talent. We need to share these talents and Jesus' love with everyone we meet.

My wife, Nancy, and I are always looking for ways to dramatize the loving attitude that the Lord expects of us when we encounter people. We decided to distribute money—a U.S. bill of "a reasonably useful amount"—in three SDB churches.

We gave the currency only to individuals who would use it to do something nice for someone in need. This way, they could show the love and compassion of Jesus Christ to those who yearned for hope, peace, or help with physical concerns.

Many people have already distributed these funds in creative and generous ways. In the months to come, I'll share more stories of how people's lives have been touched by this ministry—a ministry that models Jesus' caring love. Here are some of the ways this money has been used so far:

Late one night, a college student driving between home and school spotted another student's car with a flat tire and pulled over to help. When they tried to remove the tire, the lug nuts (which were old and rusty) broke off the tire mount. It was now midnight, and there was no way they could put on the spare.

The "Good Samaritan" drove the stranded student to the nearest town and gave him the money for the wheel hub and tire repairs. The next morning, he left a Scripture, tract, and invitation to church on the car.

Did the young man who was helped show up at church? Not yet. Will he ever? We may never know. But someone was given the unselfish love of Jesus Christ.

A youth who had never attended Conference did so this year, thanks



We gave the currency only to individuals who would use it to do something nice for someone in need.

to another "Good Samaritan" who helped with his expenses.

One individual in Riverside, Calif., learned of a neighbor who was having financial difficulties because of a job loss and provided extra food to the appreciative family.

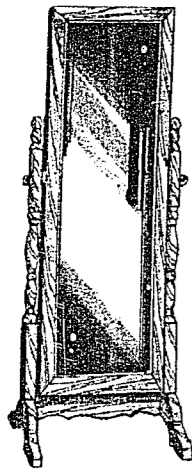
While I was passing out the currency in one church, a disheveled person walked into the sanctuary. The congregant who had just received the money turned around and gave it to the stranger. (He said he needed it to buy medicine for his family.) Immediately after church, the newcomer disappeared, giving no name and no thanks. He simply left.

Had he been honest about his need? We'll never know. But the church member had immediately sympathized with that stranger. He gave him money, but he also gave him something of even greater value—a part of himself. He vividly demonstrated Christian concern for God's less prosperous people.

Another family used their "cash windfall" to send an employee's child to Pacific Pines Camp in California. Since there were two children in the family of Junior Camp age, they matched the amount and sent both kids to camp.

This fall, a young woman in Wisconsin will use her money to buy carryout dinners for needy people during her church's annual Turkey Supper.

As we learn of these stories of sharing Christian love, perhaps we will begin to share our own lives with those around us. This is yet another way the witness of SDBs can advance the Word of Christ. *SR*



Reflections by Leanne Lippincott

"Now we see but a poor reflection as in a mirror; then we shall see face to face."—1 Cor. 13:12

Private party; Attire: sackcloth

Once a year, every year, I attend a party. It's always held in a different month, at a different location, but everything else is the same. There are no presents to open, no food to eat, no decorations, no entertainment, no other revelers.

Although no one's there to see me, I dress in my favorite party dress: a stunning, floor-length, black and gray gown made entirely of sackcloth. To ensure that nobody "crashes" my special event, I erect a large sign printed in bold, black letters: "No admittance. Private Pity Party."

Invariably, I reach into my mind and take out my "Why List." (When I'm in my "pity mode," I even take a perverse delight in adding to it.)

•Why has my mother been besieged by depression and mental illness most of her life?

•Why do I have my own struggles with depression and anxiety?

•Why was my father emotionally absent during my growing up years?

•Why did I have to contend with a heart rhythm problem (supra ventricular tachycardia) for 45 years?

•Why was I widowed at 38 and left with two small children to raise?

•Why was I diagnosed at age 54 with Stage 3 Breast Cancer?

•Why did one of my identical twin granddaughters die before she had a chance to live?

I held this year's pity party a few weeks ago. As I put my sackcloth dress back in the closet, I found my-

self thinking about "the album."

During those first months after my husband's death, life was difficult; little chores ballooned into overwhelming tasks. It was even hard to pray. One of the few things I *could* do was listen to music.

One day, I received a 33-rpm record in the mail. (That tells you how long ago it was!) It had been sent from Michigan by a woman who had lost her young daughter in a car accident. (We had never met.)

During those first months after my husband's death, life was difficult. It was even hard to pray. One of the few things I could do was listen to music.

All of Joni Erickson's songs were uplifting, but one stood out—"It Is Well with My Soul." I wasn't familiar with that song, which seems incredible now. The lyrics were written by a Chicago lawyer and wealthy businessman, Horatio Gates Spafford. (His friend, song leader and composer Philip Paul Bliss, wrote the music.)

If anyone deserved to have an annual pity party—a *weekly* pity party—it was Horatio Spafford.

Today, many people know the story behind that song. How, in November of 1873, Spafford's four young daughters (Maggie, Annie,

Bessie, and Tanetta) were lost at sea, and that his wife sent him the cryptic telegram, "Saved alone."

Sailing to Europe to join his grieving spouse, he wrote the song while passing over the spot where his daughters had drowned. But as Paul Harvey would ask, "Do you know the *rest* of the story?"

Like a 19th century Job, Spafford endured many other tragedies. In 1871, his vast real estate holdings were wiped out in the Great Chicago Fire. In 1876, his friend Paul Bliss died at age 38 while trying to save Mrs. Bliss from a flaming train wreck. In 1880, his only son—little Horatio—died shortly after his third birthday, the victim of scarlet fever and pneumonia.

The more I read about Horatio Spafford, the more intrigued I become. And the more questions I have. "How did he keep his head above water when the waves of life kept crashing down on him?" "Did he ever feel abandoned by God?"

As I continue my research, I've already uncovered some fascinating facts. I never knew that the Spaffords eventually had two more daughters, Bertha and Grace. In 1881, his life-long interest in the Holy Land led him to settle his family in Jerusalem. With the help of friends, he established a ministry there to care for the sick and destitute.

Spafford, who was 14 years older than his wife, died in 1888 at the age of 60. Anna Spafford died in 1923, one month short of her 81st birthday.

Maybe I'll skip my pity party next year. If Mr. Spafford could confidently proclaim, "It is well with my soul," I certainly can. **SR**

A stepping stone, *cont. from page 14*

our Elder (for which we return God and you thanks). We speedily endeavored to maintain public worship of God on his holy Sabbath, and, according to our ability and opportunity, to practice the ordinances of the Gospel; and by the grace of God continue hitherto.

It has pleased the sovereign Lord to remove some of our dear brethren and sisters by death and to receive them to himself; may he give us all that grace to follow them in his time.

There are about four or five families whose habitations are so near that we may and do endeavor to meet constantly on the Sabbath (may the Lord grant it may be to worship God in truth) and for the rest, though they be

scattered more remote, yet we visit one another as often as conveniently may, and join together in the duties of the Gospel.

The letter then delves into the doctrinal concern over foot washing, which they considered a duty, and describes in detail how they practiced it and recommended it for others. They pointed out that John and Elisabeth Davis, along with Joseph Stillman, were designated as "fraternal delegates" to visit the church in Westerly.

The letter was signed "from our Sabbath meeting at Squan, the 8th of the seventh month, 1750," and included these signatures: Elisabeth Brand, Comfort Davis, Judath Babcock, Tacy Maxson, Thomas

Babcock, William Brand, William Davis, Simeon Maxson, Joseph Davis, and Mosher Maxson.

Appended to this letter was the postscript, "As to the Scriptures and reasons and motives for and objections against washing of feet, we would add in brief what follows...." After presenting their rationale, they added: "Bear with us, since we pretend not to instruct you, but to submit these things to you."

The letter closed with a request for intercessory prayer for a sick brother and general health for all.

Many of these expressions from 1750, reflected in other correspondence and reports, were stepping stones to the formation of General Conference two centuries ago. **SR**

Improvements in program and facility

by Judy Parrish

Our Battle Creek, Mich., church has been busy lately!

We are so pleased to have Kory Geske as our new associate pastor. He is participating in the denomination's T.I.M.E. (Training In Ministry by Extension) program, giving the message every Sabbath night at our contemporary worship service and teaching Sabbath School. We participate in the Council on Ministry's "Staff Assistance Program" to enable this.

Pastor Kory is also in charge of our annual summer music event, "On the Rock." We have a day-long Sabbath at Camp Holston with different bands, musicians, and preaching, all in a casual atmosphere. Lunch and supper meals are furnished as well. This vision of some of our church members is now entering its third year.

The local Access Vision cable television station has begun airing our worship services two times each week, giving us more exposure in the community. We also have a mentoring program for neighborhood chil-

dren, who are matched up with our church members for weekly activities. The children love the extra attention!

Considerable work has been done on our church building. The brick has been cleaned, and we're amazed at

hosting North Central Association and enjoying a wonderful time of fellowship.

Our youth did an outstanding job planning the church service for Resurrection Sabbath and will be in charge of another Sabbath this fall. We anticipate a great time of worship with them!

For Communion Sabbath in July, Pastor Kory held a beautiful service with the sanctuary decorated for a wedding. The congregation members—"the Bride of Christ"—renewed their vows with Him as they partook of the elements. It was a moving experience.

Pastor Harold King continues to give us solid preaching from the Word of God. He is a tireless worker for the Kingdom. Though it's impossible to list *all* the ways he shepherds us, they range from camp programming to counseling, from administration and meetings to transportation and help with individual needs. We are blessed to have Pastor Harold and Kathi in Battle Creek. **SR**

The local cable television station has begun airing our worship services two times each week, giving us more exposure in the community.

the brighter color. We've also added a new sidewalk and roofing, renovated the bathrooms, and replaced the windows in the Parish House.

This past spring, we were happy to host the White Cloud SDB Church for our annual Michigan churches joint time of worship. We look forward to

New Members

Alfred Station, NY
Kenneth D. Chroniger, pastor
Joined after baptism
Kathy Cadgene

Dallas/Ft. Worth, TX
Earle Holston, pastor
Joined by letter
Holly Pontier

Lost Creek, WV
Richard Wilson, interim pastor
Joined after testimony
Vicki Francis

Pontotoc, MS
Tom Harp, pastor
Joined after baptism
Mandy Newsom

Michelle Newsom
Kitty Hand

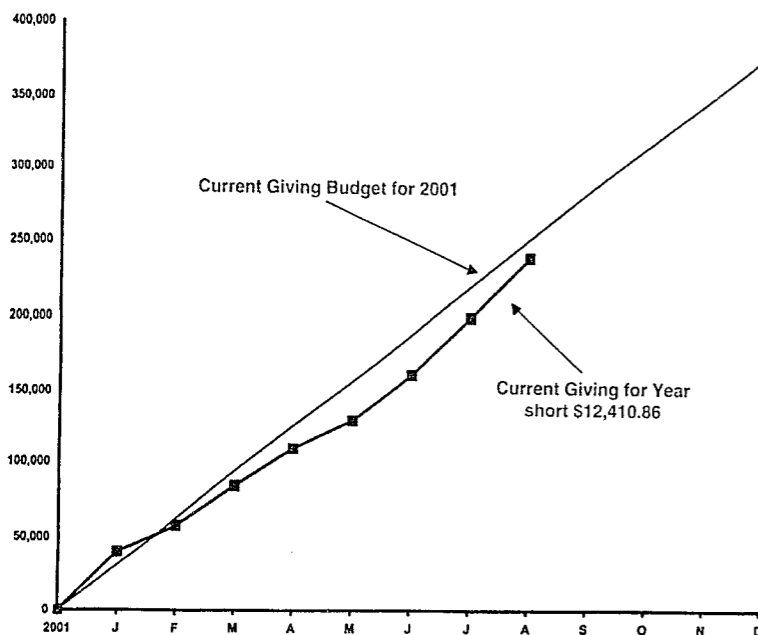
Salem, WV
Dale D. Thorngate, pastor
Joined by testimony
Adam Penfold

Marriages

Nida - Francis.—Larry Nida and Vicki Francis were united in marriage on April 22, 2001, in the Lost Creek, WV, Seventh Day Baptist Church. Anton Massoud officiated.

Weekley - Meathrell.—Randall Weekley and Amy Jo Meathrell were united in marriage on August 25, 2001, in the Salem, WV, Seventh Day Baptist Church. The Rev. Dale D. Thorngate officiated.

Current Giving 2001



Church float a winner

Every year, the little town of Andover, N.Y., celebrates the Fourth of July with a parade, a small amusement park, refreshments, and fireworks.

This year, members of the Alfred Station (N.Y.) Seventh Day Baptist Church decided to build a float and participate in the parade. The trailer's decorations included bales of hay, American flags, wooden barrels, and a rocking chair.

The parade's theme, "Memories of the Century," fit in well with the church's Vacation Bible School theme of a small western town. Those riding on the float wore western gear, including cowboy hats and boots.

Pastor Ken Chroniger and Heather Rao handed out small bags of candy to the younger children along the parade route. The bags also contained the church's business card. The Chronigers then hosted a post-parade cook-out at their home.

The Alfred Station congregation participated simply to have fun and advertise their church. They were surprised to learn that the float won second place in the "Nicest Appearing" division.

Everyone had lots of fun and plans are already underway to have a float in next year's parade. **SR**

Obituaries

Gerstner.—Lela (Van Horn) Gerstner, 77, of Weston, W.Va., died on June 3, 2001, at her residence following an extended illness.

She was born on February 16, 1924, in Lost Creek, W.Va., the daughter of H.O. Van Horn and Katherine (Stout) Van Horn. On May 19, 1947, she married John Joseph Gerstner, who preceded her in death on November 4, 1993.

Lela served several years as Lewis County Clerk, retiring in December of 1986. She was formerly employed by C&P Telephone Company and M.J. Moran Drilling Company. She served on the Lewis County Democratic Executive Committee and was a member of the Lewis County Business and Professional Women.

She was a lifelong member of the Lost Creek Seventh Day Baptist Church. Lela loved the church and was a faithful member. "Let's Just Praise the Lord" was her favorite hymn.

Survivors include one sister, Leola Bond of Camp Hill, Pa., and several nieces and nephews. She was preceded in death by three brothers, Edward, Harvey, and J. Lewis Van Horn; and two sisters, Mary and Betty Lou.

Funeral services were held on June 9, 2001, at the Boyle Funeral Home in Weston, with Pastor Richard Wilson officiating. Interment was in the Lost Creek SDB Cemetery.

Bell.—Estella Bell, 84, of West Palm Beach, Fla., died on July 21, 2001. She had been in failing health the past few years.

She was born on November 28, 1916, in Boinsville, Jamaica. Prior to migrating to the United States, "Mother Bell" had been a member of the Boinsville Seventh Day Baptist Church. As a worker on the church's Hospitality Committee,

she provided meals and a place to sleep to those who traveled for miles to attend.

After settling in West Palm Beach, she began attending the Miami SDB Church. Adjusting to the American lifestyle was difficult at times, but she persevered. And she never complained about the commute to Miami. She looked forward to praising God with her Christian brothers and sisters each week.

She often said, "Praise God, He woke me up this morning; He didn't have to, but He did. Thank God, I am still in the land of the living!" She always ended her praise with joyful laughter.

In 1992, Estella became one of the charter members of the West Palm Beach Baptist-Seventh Day Church.

Even on those Sabbaths when she had trouble hearing, seeing, and walking, she would struggle with her walker to get to the second to the last pew. "And she would become very impatient if we took too long to start the service," a fellow parishioner noted.

Mother Bell continually thanked God for His many blessings and mercies towards her. She believed that it was better to be a doorkeeper in the house of the Lord, than to dwell in the temple of the ungodly.

Survivors include two daughters and two sons.

Her funeral service was held on July 25, 2001, at the Royal Palm Memorial Gardens in West Palm Beach, with Pastors Andrew Samuels and Alcott Lynch officiating. **SR**

Dr. K. Duane Hurley (1915-2001) was a remarkable leader. The list below reflects his involvement in numerous arenas. Please see Dr. Hurley's obituary on the back cover of this issue.

- Founder (1956), President (1956-62), and member of the board of the Council for the Advancement of Small Colleges;
- Member, West Virginia Educational Broadcasting Authority, chairman, 1962-64 and 1972-74;
- Chairman, West Virginia Committee on Higher Education, 1966;
- President, West Virginia College and University President's Association, 1966-67;
- President, West Virginia Foundation for Independent Colleges, 1969-70;
- President West Virginia Assn. of Higher Education, 1961;
- Virginia Centennial Committee on Education Institutions, 1962-63;
- Senator, West Virginia Silver Haired Legislature, 1987-1991;
- Member, West Virginia Council on Aging;
- Participant in the White House Conference on Aging, 1995;
- Member, Chairman, Harrison County Planning Commission, 1965-68;
- Member, Board of Directors, Bi-County Nutrition Program, 1985-88, Chairman of the Board 1988-1989;
- Member, Salem Area Chamber of Commerce, Citizen of the Year in 1997;
- Member of Harrison County Senior Citizens Board of Directors;
- Member, Salem Kiwanis Club and president in 1955.

Association meets in Leonardsville

by Bill Bowyer

On June 1-3, 2001, the Central New York Association held its annual gathering in the meeting house at Leonardsville, N.Y. Attendees represented the Adams Center, Verona, and Leonardsville-Brookfield SDB churches.

Moderator Pat Welch opened the meeting on Friday evening, introducing her theme and theme song, "Thy Word." The evening also included a testimony time and hymnsing.

The next day, following Sabbath School for all ages, host Pastor Bill Bowyer led worship focused on

the weekend theme. Dale Smalley preached an evangelical sermon entitled, "Believers Are Salt and Light." He's now the pastor at Adams Center and is new to the Association. Eighty people attended the meetings and heard Pastor Dale talk about the revitalized youth program at Adams Center.

General Conference President Clayton Pinder spoke on Sabbath afternoon, and Pastor Steven James of the Verona church led a Bible trivia activity. Pastor Steve also held special youth activities.

On Sunday morning, Pastor Herlitz Condison, an Allegheny Association delegate from Toronto, led devotions for the second straight year. He was thought-provoking and challenging as he shared from God's Word.

During the annual business meeting, members voted to use money from the Association's Mission Fund to support a youth outreach program. Youth from the Adams Center church will travel to New York City to witness on the streets. **SR**

K E V I N ' S

O R N E R

Two thousand years ago, a chorus of angels heralded the birth of Jesus: "Peace on earth, good will to men."

So, like—*where is it?*

Where can we find peace on earth?

Those words from the angels didn't stop those planes from being hi-jacked and plowed into innocent Americans.

What could these words possibly mean in a world that has seen one war after another before and since the birth of Jesus? And now this insane, terrible act of terrorism?

•The Pax Romana

In Jesus' day, there existed what was called "*pax Romana*"—the Roman peace.

The Roman Empire claimed that its reign had brought peace to the world!

But it was a "peace" built upon terror, militarism, force, and intimidation by the sheer might and power of the Roman army. They had a "peace of subjection" (you were subject to *their way* of peace).

The fact that so many people wanted to throw off the yoke of Rome shows that it was only an "imposed" peace.

•The Pax Christi

Christian believers, on the other hand, should preach and follow One who is called the "Prince of Peace." His way is "*pax Christi*"—the Peace of Christ.

Jesus spoke to his disciples in that upper room, knowing that the Cross was looming ahead and that his death was certain.

"Peace I leave with you. My peace I give unto you. Not as the world gives, give I unto you. Let not your hearts be troubled, neither let them be afraid."

As we are drawn to Christ, and his Spirit comes into us, we have an *inward* peace that's different from the world's peace. Jesus gives us a peace that's internal, coming from the presence of God himself.

The peace of Christ is also relational.

Genuine peace is expressed in how we relate to one another. Peace is going to cause me to *build bridges* of understanding and compassion. It will cause me to work on broken relationships and bring about reconciliation.

Maybe you heard about some of those last-minute phone calls or e-mails from people who knew they were going to die soon after the attacks on New York. One man, trapped on the 105th floor of the World Trade Center, called his younger brother to make sure he would take care of his three little kids, and watch over his wife. Some people on those planes, using their cell phones, bravely gave out information and made their peace.

I pray that would never happen to us; that we would not be forced to come to a peace like that.

We need to work to wage peace.

Why do you think the angels' song has been hushed? Is it because of greed and arrogance, selfishness and pride? Has it been silenced by apathy and abundance and self-satisfaction?

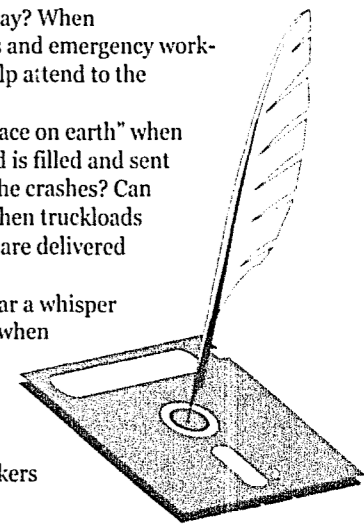
But maybe we can still hear the faint whispers of the angels' song.

Could you hear it when so many volunteers came to work through the rubble of destruction and had to be turned away? When hundreds of doctors and emergency workers showed up to help attend to the wounded?

Can you hear "peace on earth" when another bag of blood is filled and sent to those injured in the crashes? Can you hear the song when truckloads of donated supplies are delivered to those in need?

Maybe we can hear a whisper of that angels' song when a helping hand and a kind word is extended to someone who's hurting.

Let's be peacemakers right where we are!



Scripture Memorization, cont. from page 16

Sharifa Shorter
Shayla Shorter
Harold Smith, Jr.
Joshua Smith
Kerri-Ann Smith
Lorna Smith
Myra Smith
Ronald Smith
Samara Sterling
Sheena Sterling
Diedre Watkins
Tamiko Watkins
Juneta West
Shane West
Xavier West
Olivia Williams
Salinea Williams
Shana Williams

Riverside, CA
Pastor Eric Davis
Evelyn Gibson
Lorie Hoskins
Elie Laham
Elisabeth Lawson
George Lawson
Jonathan Lawson
Karen Lawson
Matthew Lawson
Stephen Lawson
Vera McGuire
Mindy Riley
Florence Ritz
Dorothy Whitlock
Markie Williams

Salemville, Bell, PA
Esther Baker

**Seattle Area
Auburn, WA**
Ashley Borek
Dan Borek
Bobby Burdick
Ginny Burdick
Marjorie Burdick
Carlie Cairnes
David Davis
Pastor Gary Hemminger
Heather Hemminger
Nate Hemminger
Kathleen Nash
Reeca Nash
Amanda Noyes

Carl Noyes
Melodie Noyes
Steve Pegg
Maude Posey
Katherine Spreadborough
Robert Spreadborough
Ben Uhlich
David Uhlich
Karen Uhlich
Jacob Williams
Daniel Wright
Kaylah Wright
Tarnah Wright
Janet Zeger

Shiloh, NJ

Jan Bond
Bethany Chroniger
Jessica Chroniger
Nancy Davis
Ruth Ann Davis
Kelsey DuBois
Lauren DuBois
Joshua Garrison
Jennifer Layton
Matthew Layton
Cara May
Cheryl Muffley
Lauren Muffley
Becky Patterson
Valerie Probasco
William Probasco
Carol Scull
Robyn Wendell

Texarkana, AR

Merline Lewis
Mary Mitchell
Dawn Richards
Tyler Richards
Lena Mae Slaton
Evan Soper
Mynor Soper, III

**Toronto, First
Canada**

Kayla Anderson
Khadeja Anderson
Norma Anderson
Andrew Broderick
Jonathan Broderick
Pastor Herlitz H. Condison
Merlin Condison
Corbin Dailey
Gaye Sharon Dailey
Herman Grant
Crystal Harrison
Hermine Hunter
Tamica Lewis-Vu
Terrance Lewis-Vu
Terrelle Jordan
Lewis-Vu
Tristan Lewis-Vu
Christine Lindo
Allan London
Clyde London
Godfrey London
Patrick London
Tiffani London

Winston London
Charlene Lou Lyons
Conlief Everton Lyons
George Neville Lyons
Jonathan Meshach Lyons
Joshua Charles Lyons
Erica Masiah
Pastor David McLean
Jody McLean
Lenna Morris
Elfreda Myers
Bryan Nugent
Florence Reynolds
Tricia Simpson
Elon Sinclair
Isolyn Sinclair
Latanya Turner
Catherine Watt
Elton Williams
Everton Williams
Ezra Williams
June Williams
Temeka Williams

Verona, NY

Pastor Steven B. James

**Vision Christian
Fellowship**

Pawcatuck, CT
Sarah M. Lawton
Timothy W. Lawton
Kyle A. Taylor

Crier on-line

Couldn't make it to Conference? Or, do you want to rekindle your memories of our August gathering?

Check out www.sdbmedia.org for copies of the *Conference Crier* and lots of color photos!

Dr. K. Duane Hurley, 85, of Salem, W.Va., died on August 7, 2001, at Sunbridge Nursing Home following an illness of several months.

He was born on August 19, 1915, in Riverside, Calif., the son of Pearley and Polly (Rice) Hurley. On August 14, 1937, he married Shireen (Twogood) Hurley, who died on July 9, 1996.

Dr. Hurley was a 50-year member of the Salem Seventh Day Baptist Church. He served as deacon, Sabbath School teacher, choir member, and in many other offices.

He was Executive Secretary of the SDB General Conference from 1975 to 1981; editor of the *Sabbath Recorder*, 1944-47; a General Council member, 1981-84, serving as Conference President, 1982-83; and a Commission member, 1949-52. He also served terms on the SDB Council on Ministry (chairman, 1974-75) and the Christian Social Action Committee.

"K.D." was an educator all of his life, including 22 years as president of Salem College (now Salem International University). During his 1951-1973 term, the college achieved accreditation, built its new campus, and celebrated its centennial. He spent the remaining 28 years of his life as an active President Emeritus.

From 1939 to 1944, K.D. taught at Marysville Union High School and Yuba Junior College, both in Marysville, Calif. From 1947 to 1951, he was a teacher and chairman of the Speech Arts Depart-



Dr. K.D. Hurley
1915 - 2001

ment at El Monte (Calif.) High School.

His formal education included an Associate in Arts degree from Riverside Junior College, 1936; a Bachelor of Arts degree in English and Social Studies from Salem College in 1938; and a Master of Arts from the University of Southern California in telecommunications in 1952. He also received honorary doctorate degrees from Alderson-Broadus College, Milton College, Southeastern University, Waynesburg College, and Salem College.

His leadership responsibilities and achievements in over a dozen other boards, commissions, and foundations reflected his special focus on education and telecommunications, but also the breadth of his civic involvement (*see list on page 25*).

Survivors include four daughters, Terry Van Horn and Rebecca Martin, both of Salem, Cathy Dixon of Bridgeton, N.J., and Penny Thorngate of Lakewood, Colo.; 11 grandchildren, and four great-grandchildren. He is also survived by a very dear former student whom he thought of as a daughter, Dee Quesenberry of California.

In addition to his wife, he was preceded in death by one sister, Lucille Stillman; one son in-law, Thomas Thorngate; and a grandson, Sean Dixon.

A memorial service was held on August 25, 2001, at the Salem Seventh Day Baptist Church, with the Rev. Dale D. Thorngate officiating.