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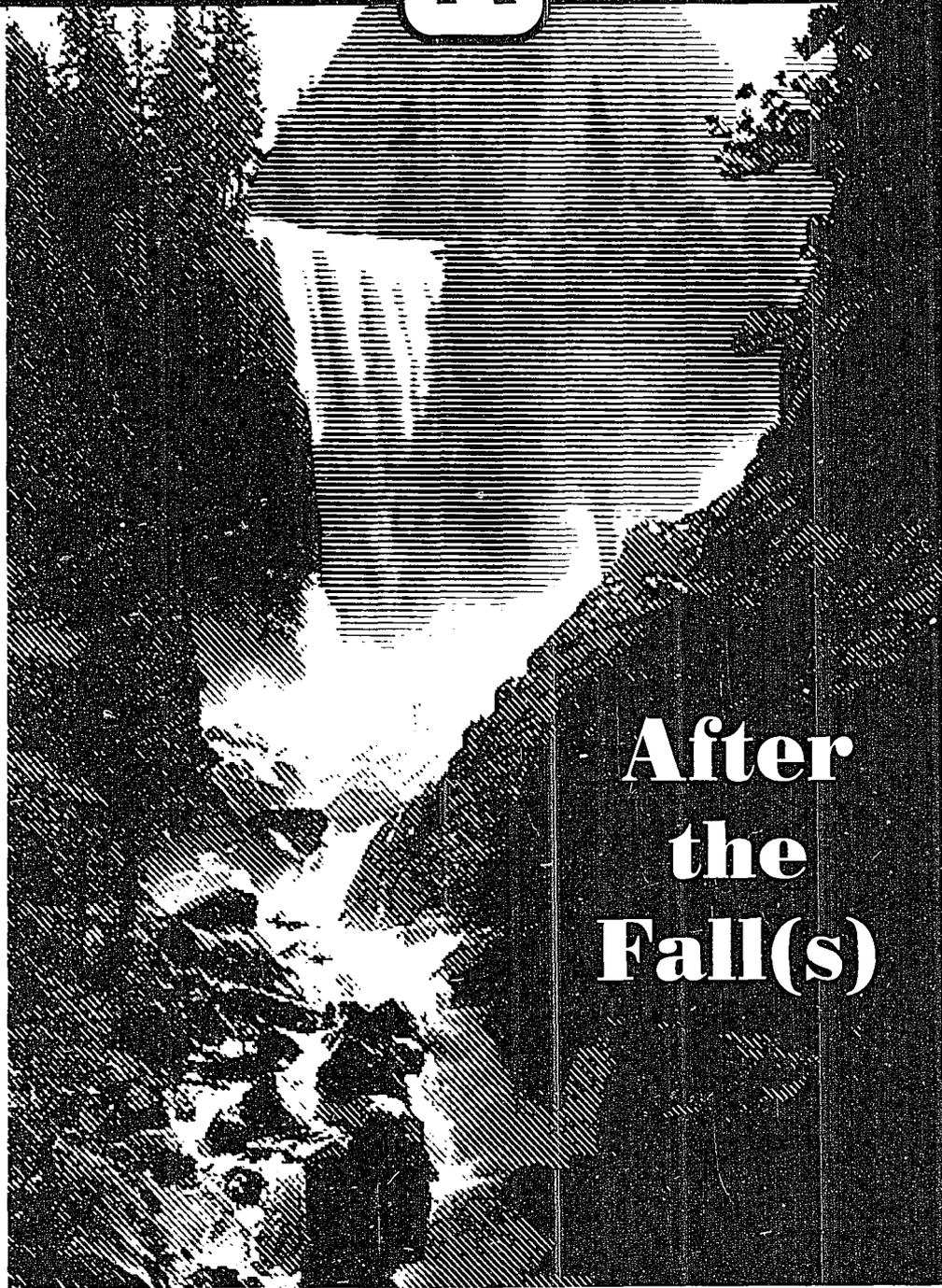
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*News for and about  
Seventh Day Baptists*

October 2002

R

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**After  
the  
Fall(s)**



### 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

## Denominational Dateline

### October

- 7-8 Baptist Joint Committee, Washington, D.C.—Kevin Butler
- 8-11 Evangelical Development Ministry Institute, Dallas, Texas—Andrew Camenga
- 11-13 Mid-Continent Association, North Loup, Neb.—Pete May
- 11-13 North Central Association, Milton, Wis.
- 18-19 Pacific Coast Association, Riverside, Calif.
- 19 Diaconate Ordination, Daytona Beach, Fla., SDB Church—Butler
- 19 Rockville, R.I.—Kirk Looper
- 19-20 Diaconate Workshop, Ashaway, R.I.—Camenga
- 19-20 Seventh Day Baptist Memorial Fund Meeting, North Loup—Calvin Babcock
- 26 Rockville—Looper
- 27 SDB Missionary Society Quarterly Meeting, Westerly, R.I.—Looper, Ron Elston
- 27 BCE Annual Corporation Meeting, Alfred Station, N.Y.—Camenga

### November

- 8-10 South Atlantic Association, West Palm Beach, Fla.
- 9-10 TCC Annual Meeting, SDB Center, Janesville, Wis.—Butler
- 15-17 New York City, N.Y.—May

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# The Sabbath Recorder

Establ. 1844



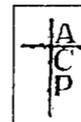
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## After the Fall(s)

Conference sermon by Pastor Harold King

As we Seventh Day Baptists celebrate our 200th anniversary of being a General Conference, God has prompted me to ask, "Why are we still here?"

SDBs have never been a large group of believers. In fact, our numbers have declined. So why *are* we here?

Is it because we are Baptists? There are a lot of other Baptist groups with Baptist policies and principles.

It must be because of the Sabbath. But there are other Sabbath groups, and they are larger than we are. So why are we here?

Is it because we are family? We do so well as "family," but other groups do as well. Why *are* we here?

Allow me to tell a story:

A man had five sons. They lived in a beautiful home by a rapidly-running river, which was full of boulders and rapids. It even sported a waterfall. The river swept deep into a forest where no one dared to go.

The father pleaded with his sons, "Please, please stay away from the river. Its waters run so fast that it will carry you down through the rapids, and you'll just keep going and going."

One day, the four younger brothers were playing baseball. One of them hit the ball, and it dropped into the river and lodged between some rocks. The smallest lad said, "I think I can get the ball if all of you will hang onto me."

So the four boys made a human chain. As the youngest leaned forward to retrieve the ball, his brother at the other end of the line suddenly lost his grip. All of them tumbled into the river and were carried down through the rapids and over the falls!

On and on they went, trying desperately to stop. They reached out for

the large boulders, frantically attempting to get their hands on anything they could. But they kept going.

After nearly drowning, they came to a place in the river where the current wasn't as swift. Battered and bruised, they wearily climbed out of the water and built a fire to dry off.

When they finally looked at their surroundings, they realized that they had gone far, far from home. So they sat around the fire and said, "Surely our father and our eldest brother will come and find us."

So the four youths waited... and waited.

As the days drew on, they explored the area and discovered that they weren't alone. The people they found were rather strange. They had a different language, and they did a lot of different things.

The lost brothers were afraid to try to go home through the forest, and the water was too rapid to go back up the river. So they continued to wait.

Finally, the oldest of the four announced, "I'm going to go and get acquainted with some of the people who live here. I'm going to try to get to know them and see if they can help us."

He had a good visit with the people. In spite of the language barrier, he figured out what they were saying to him: "We can't help you get home, but you're welcome to stay with us."

He went back and told his siblings about the offer. But they replied, "No, we won't go with you. We're going to



stay right here and wait for our oldest brother and father."

So, the "explorer" went off on his own and lived with his new friends. They helped him build a little house, he learned their language, and started becoming more and more like them.

One day, the next older brother said, "I'm worried about our big brother. I'm going to go see what he's up to."

And so he went to the little house and looked through the window. His brother was having a wild party. There were women inside, and everyone was singing, drinking, and dancing.

*This is terrible!* the younger one thought. *How could my brother do this?! He's living in sin!*

He tried to confront his older brother, but he shot back, "I'm having a good time. Forget it!"

So the younger brother reported

back to his other siblings: "Our brother's a sinner; he's terrible. I'm going to go and watch him some more, to check out what he's doing."

So off he went, to keep his eye on his brother. He watched and watched. And he criticized. "Oh, look there; a woman just went in his house. What could be going on?" He stayed there, keeping constant watch, to see what his brother was going to do next.

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***"Father told us not to go near the river. Because we have sinned, we're not going to be forgiven. Father will not come back for us unless we do something to prove ourselves!"***

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Time passed. Now only two young men sat around the campfire, waiting for their father and eldest brother to "rescue" them.

"You know, we have sinned," one of them said. "Father told us not to go near the river. Because we have sinned, we're not going to be forgiven. Father will not come back for us unless we do something to prove ourselves."

"I know what *I'll* do. I'm going out in the middle of the river to pick up stones so I can build a bridge that goes all the way back to our father. And after I've done that, and gotten back home, father will see how good I am, and that he needs to love and accept me."

But the other remaining brother responded, "No, I can't help you do that. I'm sure that our father and eldest brother will come."

And so things went on this way. The oldest of the four stranded brothers continued to party and have a good time. In fact, he was having a *great* time. He totally forgot about his father and his past life.

The second brother to leave the camp site was still standing around

and criticizing his older brother. He built a little hut on a hillside above his brother's house, so that he could keep a constant eye on him and check up on his lifestyle, day and night. He even made a pair of binoculars to help with his spying.

Back at the camp site, the "stone-laying brother" was busy picking up rocks and putting them down, still attempting to build a pathway back up the river.

The youngest of them all was beginning to have serious doubts. *What if our father isn't coming to get us?* he thought. But then he remembered how much his father loved him. "I want to stay here; I *need* to stay here, because my father or my brother *will* come and get us."

Sure enough. One day, the eldest brother came walking out of the forest and greeted his lost sibling. There was great rejoicing. When things calmed down, the younger brother blurted, "I've sinned against Father!" The older brother said, "That's all right; you're forgiven. Father loves you. I've come to bring you back home, so go get the others."

He ran to the river bank, shouting, "Our oldest brother is here! Come, come! We can go back home! Father wants to see us!"

But the stone-laying brother yelled back, "No! I'm a terrible sinner! I *can't* be forgiven! I have to *earn* my way back into my father's love." He went back to picking up stones to build a path home.

The youngest then went to the brother who had built the little hutch on the hill. "Our oldest brother has

come for us!" he excitedly announced. "Our father loves us, and he wants us to come home."

His sibling replied, "Do you know what your brother is *doing* down there?! No, I can't come with you. I'm going to stay here and keep an eye on him. That crazy brother of ours is doing things that aren't right!"

The youngest brother climbed down the hillside to talk to his remaining brother—the one who had built a house to party in.

"Our father loves us!" he declared. "Our oldest brother is here, and he knows the way back home. Father still cares about all of us and forgives us."

But his sibling responded, "Nah, man. I'm having too much fun here. I mean, it's so cool and so neat to be here. I'm not going to go."

The youngest brother returned to the camp and told his eldest brother what the others had said. "They don't want to come," he reported.

Unfazed, the oldest brother directed his youngest sibling to pack up his few belongings. "We're going," he announced. "The invitation is there; it's always open. Our father loves us, but he's not going to force any of his sons to come back home."

And so, the oldest son and the youngest son returned home, and their father met them with outstretched arms. He immediately accepted the youngest son, and forgave him for ignoring his command against playing near the river.

That's grace; that's God's grace. That's God's *wonderful* and *loving* grace.

Psalm 95 says, "Let us sing for joy to the Lord. Let us shout aloud to the Rock of our salvation. Let us come before him with thanksgiving, extol Him with music and song."

It goes on to say that we are people of His pasture, the flock under His care. God loves us so much that He's there with open arms. He wants us all to come back, but He doesn't force us to do so. He wants us to come willingly.

cont. next page

The Sabbath. This is one of the reasons we are here. We're here because we're Baptists, because we're Sabbathkeepers, because we're good with family. All of these are reasons why Seventh Day Baptists are still around. But the *main* reason is that God wants us to realize the tremendous *freedom* that we have in Him.

He wants us to be obedient people; people who will follow His commands. And His commands were not given to be harsh, to put us down. They were given out of love, because He cares for us so much.

In the story, the son with the house turned his back on God; he became extremely loose in his living. The son who was critical became like a Pharisee, criticizing everything and just looking for problems. The son

who tried to erect the bridge of stones was trying to "build" his way to his father by doing good deeds.

As Seventh Day Baptists, we know that it's God's grace that brings us salvation. God has given us the Sabbath, a tremendously important day. Deuteronomy 5:15 reminds us:

"Remember that you were slaves in Egypt and that the LORD your God brought you out of there with a mighty hand, with an outstretched arm. Therefore, the LORD your God has commanded you to observe the Sabbath day."

God brought the Israelites out of Egypt. He gave them freedom, a reason to celebrate. And what has Christ done for *us*? He's taken us out of the slavery of sin and set us free!

We have freedom in Jesus Christ.

We don't just go our own way and do whatever we want. We don't have to be critical of others and think that they have to be exactly like us. We don't have to work our way into God's wonderful grace. He *gives* us this grace and freedom.

Colossians 2:16 reads, "Therefore, do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration, or a Sabbath day. These are shadows of the things that were to come; the reality, however, is found in Christ."

Many of us say, "Maybe that verse is talking about ceremonial things." We don't like to think about the Sabbath or get judged by it. Colossians was written by Paul for a very special purpose—to help people realize that

they didn't have to fall for heresy. They didn't have to work for their salvation. They were to be held accountable to God's commands, and keep God's commands. But His commands are not burdensome.

And what would the four brothers have said about the Sabbath?

The one who built the house would say, "Well, you don't need to keep the Sabbath at all. God has set us free! God's Laws are no longer important. I can do whatever I want to do."

The son who was critical would be a legalist. He would have a lot of "Thou shalt nots." "Thou shalt not do this on the Sabbath; Thou shalt not do that on the Sabbath." "Thou shalt not do this in your life; Thou shalt not do that."

The son who wanted to work his way to his father would say, "You *have* to keep the Sabbath for salvation. You have to *do* something. You've got to keep that Sabbath."

The story is telling us, "Don't let anybody judge you. You're free in Jesus Christ."

And if you're free in Jesus Christ, you're going to be able to keep the Sabbath in a free way. God's going to give you that ability; He's going to allow you to do that. You're going to *know* what's right and then *do* what's right.

The Sabbath is merely a shadow. Just as it pointed to the Israelites—to remind them that they had freedom from Egypt—the Sabbath, today, is a shadow, reminding us of what Jesus Christ has done for us. He has set us free from sin. We are free in Jesus Christ! That's the only way to salvation—by God's wonderful grace.

There are other Sabbathkeeping groups that can be legalistic about the Sabbath. Some say that the Sabbath isn't important at all. But Seventh Day Baptists, pay attention: God wants us to shout, "We're free!"

God gave us the Sabbath to remind us that, "For 200 years, I have been with your Conference, and I've kept you here for a reason and purpose: you are a witness to My freedom, to the freedom that I've given

to each and every one of you."

We should be celebrating God's wonderful faithfulness, for what He has done for us. God wants us to hunger and thirst after Him. He wants us to desire Him more than anything else. The very breath that we take should be a desire, a hunger,

that? God calls each and every one of us. He has a purpose, a plan. That purpose may be as simple as praying.

When you tell someone, "I'll pray for you," do you really? I challenge you to pray! If you say you'll pray for someone, then *pray* for them! Get down on your knees and pray with

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a thirst for Jesus Christ. That's what He wants out of Seventh Day Baptists.

God wants people to be able to look at us and see that hunger, that thirst, that desire for freedom we have in Jesus Christ, and the joy that it brings. He wants people to see us. And when they see us, they see Him, Jesus Christ.

It's not easy to do that, but God says we can. And God says we *should*. He challenges us, and wants us to respond to His wonderful grace with thanksgiving, and to do it in celebration as a giving of ourselves, our very lives.

If you haven't accepted Jesus Christ as Lord and Savior, I challenge you to do so now. But don't do it lightheartedly. Really think about it.

And I would challenge each one of you to take another step in faith—as churches, as individuals, as Seventh Day Baptists: To be willing to do whatever God calls you to do.

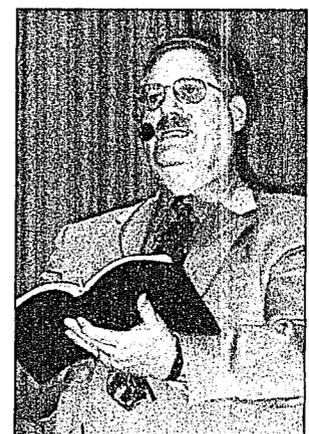
It may be that God wants you to take your family and move somewhere else. He may want five or six families to get together and plant a church in another city, or in another area of the country. He may say, "Give up your job, give up everything you have—your security—and move."

Are we willing to do things like

your whole heart. We need prayer warriors. We should be praying for each other every day.

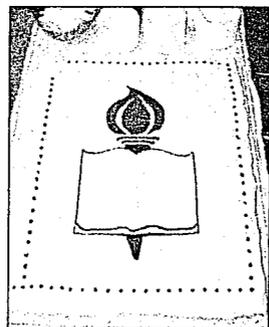
God may be calling you right now. It really doesn't matter whether you're a pastor or a layperson, whether you're young or old. God has a plan for you. And you need to be open to that plan.

SDBs are here for a purpose: to celebrate God's love and do His will, and to be obedient to His commands. Remember, His commands are not burdensome. They're a joy when we do it in the freedom of Christ. **SR**



*Harold King is senior pastor at the Battle Creek, Mich., Seventh Day Baptist Church.*

## More glimpses of Conference



*We got to "dig in" to our logo at the President's reception. Mary Jane Reid made the cake.*



*The youth took over "Big Al's" snack shop for their banquet on Thursday night.*



*Jenny Butler (left) interviews Charlotte Chroniger for the Conference Crier.*



*Thousands of copies went through this machine. Just ask Host Committee co-chair Luan Ellis.*



*Brett Greene taught us more about the organ on Tuesday morning.*



*Wayne North led worship Monday evening. He was later elected to serve on General Council.*

## Lessons from the van

by Crystal Butler  
(Reprinted from *The Conference Crier*)

Riding in a van with eight other people, and being with them each day for three months, really teaches you things you would never learn elsewhere. Yet Stained Glass 2002 was an amazing period of my life. I feel that I have grown and matured so much in my relationship with Christ, my Lord and Savior.

The theme of this summer's tour was "Crossroads." We struggle each

**Unity was our main focus during prayer times. We knew that if we fell apart, Satan could gain a foothold.**

day to choose which path to follow to succeed in life, and it's not always easy to see which ones are in God's will.

During devotion times this summer, we learned that no matter where we are in our relationship with God, He sees us all the same. He uses all of us in special ways to further His Kingdom. We have to seek God with our whole heart and chase after Him daily. I learned that it's okay to start where I am and not be afraid to do so! Come boldly to the Father because you can't lead people where you haven't gone. Constantly run after Him.

Since we were with each other every day, unity played a major role. Unity was our main focus during prayer times. We knew that if we fell apart, Satan could gain a foothold. We had to die daily to our sins and forgive each other if anything

was holding us back, trusting God that He would be on our side and not let Satan attack any longer.

Long trips in the van were our best times for totally "coming clean" with one another, for letting all guards down and confessing if we were holding back hurt feelings. Leaving all pride aside, we grew stronger in the bond of love, making it very difficult for the devil's schemes to succeed.

Praying constantly also was a great aspect of this summer's ministry, even during each concert.

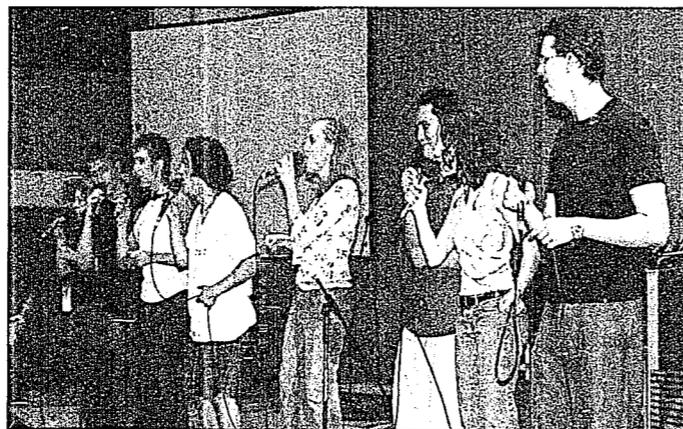
Instead of sharing testimonies this year, we would say a simple prayer before the songs, talking to God and asking Him for direction in our

"crossroad-filled" lives. It wasn't always easy to speak heart-to-heart with God, knowing that there were crowds of people watching and listening to us. But God definitely had a purpose for each of us saying what we did.

We did almost 50 concerts in two months, and I wasn't ready to stop this truly amazing summer. Although the tour came to an end, I pray that God will continue to guide my every decision at each crossroad in my life. *SR*



The "girls" of Stained Glass (l. to r.): Donna Packard, Sarah Calhoun, and Crystal Butler.



Stained Glass 2002 (l. to r.): Donna Packard, Jono Mackintosh, Ben Calhoun, Josh Calhoun, Crystal Butler, Jonathan Somers, Sarah Calhoun, and Peter Osborn.

## The General Council "Pre-Con"

by Andrew Camenga  
(From the *Conference Crier*)

The Youth and Young Adult Pre-Conference Retreats are not the only gatherings of Seventh Day Baptists that occur during the week before General Conference. Even as youth and young adults were arriving at their retreat sites, the Seventh Day Baptist General Council had already begun to meet in the basement of the Alfred Station, N.Y., SDB Church.

The activities of the Council can be compared to the Pre-Con retreats because of the housing arrangements, planned program, regular schedule, shared meals, devotions, times of prayer, frequent discussions about the plans God has for Seventh Day Baptists as a people, and the planning of a presentation to be shared with the General Conference. The similarities, however, do end.

The General Council consists of 12 voting members entrusted with reviewing, enacting, and reporting on the overall work and direction of the General Conference, its personnel, and its boards and agencies. In addition to the voting members, the denomination's Executive Secretary and other invited consultants participate in the meetings.

The agenda usually includes updates on the preparation for future Conference sites, plans for the upcoming Conference, reports from various boards and agencies, discussions of budgets, evaluation of the current work of Seventh Day Baptists, dreams and plans for the future, and additional important items that occasionally arise. From this sharing,

share the ways in which God is working, discuss the frustrating situations in which God's hand is harder to see, and strive to figure out ways to help all Seventh Day Baptists be more effective servants in the overall work of God.

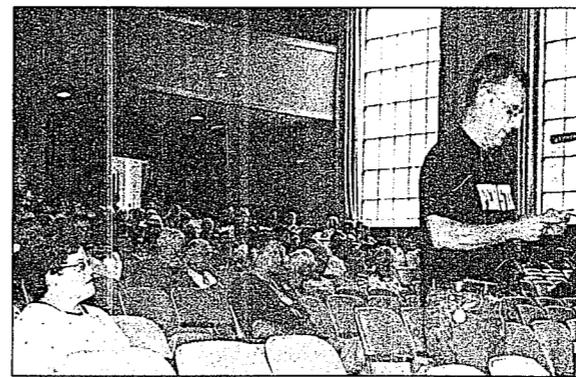
Just as many who attend Pre-Con leave the Conference sessions utterly exhausted and simultaneously (and

**Even as youth and young adults were arriving at their Pre-Con retreat sites, the Seventh Day Baptist General Council had already begun to meet in the basement of the Alfred Station church.**

discussion, and formal votes, the General Council writes a report with recommendations and presents it to the General Conference.

While few members of General Council would equate the meetings of the Council to those of the Pre-Cons, the focus on the work of God in our world remains the same. These members gather from across the country,

remarkably) rejuvenated from their glimpse of the marvelous work God is doing, so General Council members frequently leave Conference tired, and simultaneously ready to take on the challenges that God places before them. The Council meetings are not a retreat, but they, too, can bring a refreshing glimpse of God's work to the participants. *SR*



Budget and Finance Committee chairman, Steve Moncrief, asked the Conference to approve the proposed budget.



New president George Cruzan (left) receives the gavel from Gordon Lawton.

## Life's relay for Righteousness: Losers and winners (part 2)

by Dennis L. Palmer, Lake Elsinore, Calif.

*Editor's note: In last month's SR, Pastor Palmer introduced the idea that athletes need hard work and determination to reach their goals. Do Christians need to do the same regarding salvation?*

*In discussing the Olympic games, he talked about "another type of race 2,000 years ago"—the one involving the Israelites and Gentiles as they strove to be perfect (righteous) before God. Using Romans 9:30-10:7 as his guide, Dennis pictured this "race for righteousness" as a 4 x 400-meter relay, with each "leg" explaining why Israel lost.*

*The Israelites lost the first leg of the race because they pursued righteousness through their works. While they tried to obey the Law to achieve a right standing with God, the Gentiles relied on faith.*

*During the second leg of the race, the nation of Israel stumbled over Christ. She refused to trust Him and instead put her confidence in Jewish pride and works. Israel eventually killed the very One who could have given her people life.*

*The article below details the two remaining legs of this race.*

### The third leg of Israel's defeat

*Their zeal for God was not matched by a true knowledge of God's righteousness.*

Romans 10:2-3 underscores Israel's predicament: "For I bear them witness that they have a zeal for God, but not in accordance with knowledge. For not knowing about God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God."

Israel's problem was not that she

lacked diligence or sincerity, but her spiritual zeal was misdirected—it fell short of salvation.

The Apostle Paul also had zeal—a zeal for the Law and for observing the practices of Judaism. In fact, he had so much zeal for his religion that he persecuted the Church. But all that energy was misdirected. He had a zeal for religion, not for Christ. That's one of the problems in churches today: there is too much room for religion and busy work, and too little room for Christ.

Israel was spiritually blind. Romans 10:3 says, "For not knowing about God's righteousness, ... they did not subject themselves to the righteousness of God." What Israel lacked was a true knowledge and understanding of how a sinner receives the righteousness of God.

Do you lack that knowledge? If you don't know, just mentally answer this question: If you died today and God asked you, "Why should I

let you into heaven?" what would you reply? In other words, what do you think is the basis of your salvation?

When I ask that question about heaven, some people respond that God would never ask such a thing. Others give a theological objection: "I would not be certain of my salvation."

But all of these objections skirt the real issue: How does one become a Christian? This is answered in Romans 9:33b: "And he who believes in Him will not be disappointed."

We will not enter God's Kingdom by good works. Instead, Christ's perfect life and death have been reckoned to our accounts. In other words, by grace, faith has appropriated the righteousness of Christ. So now we stand, by God's grace, no longer clothed with garments of sin, but girded with the robe of Christ's righteousness. We now are pardoned of all of our sins—past, present, and future—and have been declared "not guilty," justified and redeemed by the blood of Jesus. Hallelujah!

Every champion Olympic relay runner has a zeal for the sport. But that zeal is matched by a knowledge of the rules of the game, and by learning various techniques that will improve each performance.

Israel, the biggest repository of religious fervor, lacked a basic understanding of God's righteousness. Thus, her people ended up as fools on the "track field of life." They were like relay racers who did not know that they were supposed to exchange the baton within their passing zone.

Not knowing of God's righteousness in Christ, Israel exchanges the next baton outside of her passing zone. Jeers come from the crowd, but the race continues.

cont. on page 25



## Delegates prepare for Brazil sessions

by Janet Thorngate

Twenty-seven delegates have been named to represent 11 different Seventh Day Baptist Conferences at the World Federation sessions to be held in Curitiba, Paraná, Brazil, February 10-16, 2003. Twelve observers have also pre-registered with others expected to do so soon.

**Brazil**—Four delegates will represent the hosting Brazil Conference: Pastor Leonildo Lebkuchen, their president and chairman of the Host Committee; Pastor Eli de Souza Rangel, their Conference executive, who will also serve as sessions pastor; Luciano Barreto Nogueira Moura, and Joszee de Queiroz Letão.

**Malawi**—From the Central Africa Conference, Cnaan R.K. Phiri has been named, as well as their corresponding secretary, Pastor L.G. Nantikwa. Both are from Malawi.

**Guyana**—Rev. Ewart Caesar and Mrs. Kharlyn Henry are delegates from Brazil, with Rev. Jacob N. Tyrrell, Doodnouth Dwarka, and Amy Damion planning to go as observers.

**India**—From India, Mrs. Sosamma Philip and Ravin T. Skariah are named delegates from the Malankara Conference in Kerala. Executive Secretary/Treasurer, B. Kishor Kumar, who was unable to attend either the sessions in New Zealand or Jamaica, hopes to get there to represent the Conference in Andhra Pradesh.

**Jamaica**—They plan to send Pastor Allen A. Chambers, as well as Prudence E. Robinson and Naval W. Harley, who have represented their Conference previously.

**The Netherlands**—Rev. Frits Nieuwstraten will again represent the Netherlands Conference, this time with his wife, Manolo.

**Nigeria**—They have named two delegates: Rev. Lawrence O. Ucheguono and Pastor Marcus Achor.

**Philippines**—Pastor Al B. Paypa

will represent the Philippine Convention. Bernardo Agudera hopes to attend as fraternal delegate from the Conference.

**South Africa**—For South Africa, Rev. Nyaniso James Siwani will again attend, hoping to bring his wife, Miriam.

**USA & Canada**—Delegates from the USA and Canada Conference are Andrea Davis, recording secretary for the Federation; Luan Ellis, treasurer; Rev. Joe Samuels; Nathanael Lawton; and Rev. Dale Thorngate, executive secretary. Ex-officio attendees will be Rev. Gabriel Bejjani, president, and G. Kirk Looper representing the Missionary Society.

**Australia**—Although no delegates are expected from the Australasian Conference, Dorothy d'Alpuget and Vicki Kube hope to go as observers. So far, no delegates have been named from Britain, Germany, Mexico, Myanmar, or Poland.

### You can sponsor a delegate!

Each Conference is responsible for getting their delegates to Brazil and back home. Since some Conferences are not able to afford costly plane tickets, the Federation always attempts to find sponsors to assure that each Conference has at least one delegate in attendance. Expenses for delegates while they are in Brazil are paid for by the Federation—\$300 for the two weeks of the Federation meetings and for the sessions of the Brazil Conference the preceding week.



*Pastor Eli de Souza Rangel, General Coordinator of the Brazil Conference, will be sessions pastor when the World Federation meets in Curitiba next February.*



*Pastor Leonildo Lebkuchen (center, facing camera) is President of the Brazil Conference and also Host Committee Chairman for the WF sessions. On his left (dark shirt) is Luciano Barreto Nogueira Moura, one of Brazil's official delegates, here functioning as translator.*

If you would like to help sponsor a delegate or make a contribution toward the sessions' costs, please mail your tax-deductible, SDBWF contribution to: Treasurer Luan Ellis, 614 Pleasant Valley Rd., Alfred Station, NY 14803 USA. **SR**

### Delegates welcome

If you would like to consider attending as a delegate but do not yet have information and registration forms, contact:

*Rev. Dale D. Thorngate  
171 E. Main St.  
Salem WV 26426 USA*

.....  
*Phone: (304) 782-1727  
E-mail: sdbwf@aol.com  
Fax: (304) 782-4792*

## Church pioneer awarded Robe

For the Robe of Achievement this year, we have a lady who was loved for her compassionate and understanding nature. She was devoted to her family and six children, as well as to her church and community. But, above all, she was devoted to her Savior, Jesus Christ.

In her community, she was a faithful, door-to-door Christian witness. She conducted Bible studies in different homes, and ministered at the Senior Citizen Center and nursing homes. The 4-H Community Service Club honored her with a special commendation. She was a "mother to all"—young and old, relatives and strangers, immigrants, the homeless, everyone.

In her church, she was an active member of the Evangelism Committee. She was also a Prayer-Band and Bible study leader, and a counselor to

all. Serving as a deaconess until her death, she was always pledging to give to church projects, even though she had little money of her own. She expected God to provide for her so that she could fulfill her pledges.

saw her failing health as an opportunity to witness to doctors, nurses, or anyone who came into her room. One daughter recalls that her mother sent her to the rooms of other patients, to check up on them or pray with them.

***She moved to Toronto, Canada, in the early '70s, becoming one of the pioneers of the First Seventh Day Baptist church there.***

She moved to Toronto, Canada, in the early '70s, becoming one of the pioneers of the First Seventh Day Baptist church there.

Even during her terminal illness, her spirit remained undaunted. She

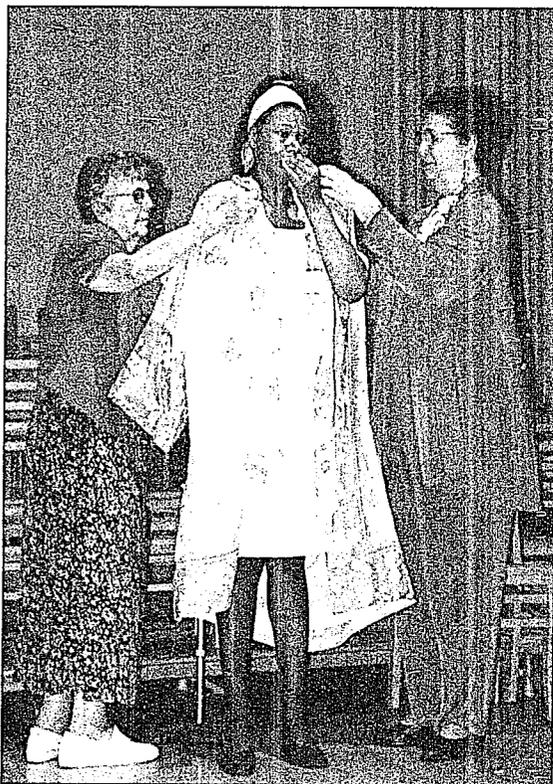
After she went home to her Lord, the nurses remembered her singing at 5:00 a.m. She prayed that God would give them strength to do their stressful jobs.

She was born in Clarendon, Jamaica, and served the Jamaican Post Roads SDB Church as treasurer, clerk, and hospital visitor. For a number of years, she worked as secretary to the Prime Minister of Jamaica.

Her pastor said of her, "She was most generous in giving of her time and whatever resources she had, whenever or wherever there was a need. She related exceptionally well with all age groups, and everyone loved to be around her. She was 'fun loving and young' in her interactions with people in general, and with young people in particular.

"In spite of her sensitivity to the feelings of others, she never compromised her Christian principles. She was well-loved by all and was held in high esteem by those both inside and outside the church."

Her name? Mrs. Sylvia Lindo—or "Sister Lindo"—of the Toronto Seventh Day Baptist Church. Sister Lindo went to her heavenly reward in 1992. *SR*



*Christine Lindo fights back tears as she accepts the Robe of Achievement in her mother's memory. Rowena Van Horn (left) and Marjorie Jacob made the presentation.*



Women's Society page by Laura Price

## Sharing God's love

*From the Conference Crier*

One of the many important items on the agenda of the Women's Interest Committee at Conference was the distribution of the Love Gift.

The majority of the Love Gift was given at the Women's Banquet on Wednesday evening. In addition to individual giving at the gathering, many local women's societies sent funds.

The 2002 Love Gift will be distributed as follows:

- Little Genesee church for nursery and sound equipment— \$400
- Miriam Lawton and Karlene Neher, expenses for mission trip to Zambia— \$300
- The Gaff family whose house was destroyed by fire on August 4, 2002— \$300

The balance of the Love Gift to be distributed as follows:

- 45% for medical supplies and food in African nations where the Missionary Society sees the greatest need
- 25% for Summer Christian Service Corps (SCSC), USA and Canada
- 15% for SCSC to Australia in January 2003
- 10% for children's Bibles where the Missionary Society sees the greatest need
- 5% for keyboards or other musical instruments where the Missionary Society sees the greatest need

The Love Gift total after the Women's Banquet was \$4,573. Thank you for sharing the Lord's love in this tangible way. *SR*



*Marie Ward and Enid Nobles did the math for this year's Love Gift.*



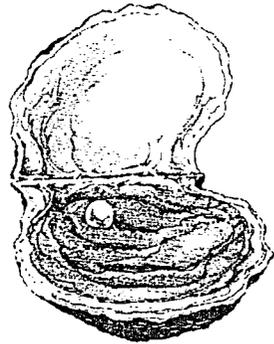
*Ralph Mackintosh provided after-dinner entertainment from his bag of illusions.*



*Ladies from all over enjoyed the Conference buffet banquet on Wednesday.*



*Maureen Siolo, an SCSCer from Australia, spoke at the banquet.*



Pearls from the Past by Don A. Sanford, historian

## A legacy from the past

past which hold significance for the future.

First, holding the anniversary celebration in the Community Center across the street from the church site brought back some 60-year-old memories.

In 1942, while I was still in high school, the old Community Hall burned to the ground. Although it was owned by the church, it had been the center of the community for years, hosting such things as the Collins Festival (providing rural America with entertainment before television), a gymnasium, church dinners, Grange meetings, Boy Scout meetings, Bible School classes, family reunions, and receptions. For a time, it even served as the town's public library.

In the midst of World War II, with its various restrictions, how could the hall be replaced? Well, "Where there's a will, there's a way."

The old, outmoded Crandall horse barn—which stood on the very site of the 175th anniversary celebration—provided the nucleus for a new Community Center. Its 30 x 40-foot frame made up the main room. A similar structure (a 36 x 48-foot barn) some 20 miles away in Fullmer Valley was donated, but had to be dismantled.

As I recall, the disassembling of that building resembled an old-fashioned barn raising, but in reverse. Boards were removed and nails withdrawn. The framing was carefully dismantled and trucked to Little Genesee, where it became the framework for the Center's smaller meeting room. (The entrance was

on the south side; the stage, kitchen, and restrooms were on the north side.)

An old building—the Community Hall—might have been destroyed, but the will of the people remained. Even residents of Little Genesee who were *not* members of the SDB church recognized that it was the heart of the community. So they pitched in and helped rebuild the hall.

A second legacy from the past is the marble plaque now at the entrance of the Community Center.

As far back as I can remember, that same stone tablet sat in the front of the sanctuary. It honored "Thomas B. Brown, 23 years pastor of this church—Died May 16, 1879. He being dead yet speaketh."

It wasn't until years later that I understood Rev. Brown's importance to our denomination. Raised in a Baptist parsonage, trained in a Baptist seminary, and serving a Baptist church, he was persuaded by the writings of a British SDB, Robert Burnside. In 1827, Burnside published, "Remarks on the Different Sentiments Entertained in Christendom Relative to the Weekly Sabbath."

In 1839, Thomas B. Brown embraced the truth of the seventh-day Sabbath and devoted the rest of his life to its promotion. He left his church in Hayfield, Pa., and moved to metropolitan New York City. There he became instrumental in the formation of the Sabbath Tract Society and the Missionary Board. He also pastored the New York City church.

In 1843, Conference voted to appeal to other Christians about the Sabbath of the Bible, urging them to thoroughly examine the subject. Rev. Brown was the principal author of that tract. It didn't convince many Baptists, but most Seventh-day

*cont. on page 26*



# SR Almanac

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

### One year ago—October 2001

Conference sermons presented: Steve Osborn's "Who 'dat' theology, and Rex Burdick's message on commitment and integrity.

More photos recall the activities and workshops from Conference, held in Lindsborg, Kan.

First responses in the *SR* of the September 11 terrorist attacks come from the Baptist World Alliance and our Conference's Christian Social Action Committee.

Obituary lists August 7th passing of Dr. K.D. Hurley, former SDB Executive Secretary and Salem (W.Va.) College president.

Kirk Looper reports on his visit with SDBs in Ghana, Africa. Leadership and accountability conditions improving there.

### Five years ago—October 1997

Full coverage offered from General Conference in Lindsborg. President Owen Probasco's theme was, "Tuned In, Turned On, and Triumphant."

Jeanne Yurke provides a recap of the business sessions.

Historical Society presents Gold-headed Cane to Janet Thorngate.

Former missionary and teacher, Beth Severe Burdick, receives the Robe of Achievement.

SDBs in Zambia, Africa, move toward growth and self-reliance.

The first Seventh Day Baptist "Deep South Camp" held in DeBary, Fla.

### 10 years ago—October 1992

Conference held at Carroll College in Waukesha, Wis. Visitors from other Conferences include Prudence Robinson (Jamaica), and the Rosalio Camachos from Mexico.

Delegates approve a denominational statement on sexual purity.

Ministers accredited: Ronald Elston, James Galanaugh, and Andrew Samuels.

Dan Richards, Texarkana, Ark., receives the Crystal Apple Award; Rev. John Camenga, Daytona Beach, Fla., announced as new editor of the *Helping Hand*.

Pastor Elmo FitzRandolph surprised as Camp Wakonda's main lodge (Milton, Wis.) is dedicated to him. Berlin, N.Y., church installs Pastor Matthew Olson.

### 25 years ago—October 1977

Pastor Dale Thorngate writes on the spiritual fruit of goodness.

Pastor Rex Burdick shares the Sabbath morning Conference sermon, "Daring the Impossible as a Servant People."

Conference President Richard Shepard expands on his new theme, "Bearing the Fruit."

Editor John Bevis announces new developments in equipment and personnel at the SDB Publishing House in Plainfield, N.J.

The "Open Forum" question under consideration: "Should all salaried executives' offices be located at 'headquarters'?"

Twelfth annual Conference of British SDBs held in London.

### 50 years ago—October 1952

New students welcomed to Alfred (N.Y.) School of Theology: Donald Richards and Delmer Van Horn. Other students for fall term include Darrell Barber, Duane Davis (in Nortonville, Kan.), and Oscar Burdick (in Berkeley, Calif.).

Lost Creek, W.Va., is featured in series called "Our Churches and What They Are Doing."

Rev. Wayne Rood's Conference sermon presented, "Experience with God, the Worth of the Sabbath."

Interchurch services held to commemorate publication of the Revised Standard Version of the Bible, with a million copies going on sale.

On October 7, residents of Alfred awake to 4.4 inches of snow covering their brightly colored leaves still on the trees.

### ...where are we headed?

#### Pray—

- for those suffering from the terrorist attacks
- for lasting results from Conference
- for your Sabbath School staff
- that decisions made at camp would last
- for Conference President George Cruzan
- that our fall Association meetings go well
- for a renewed vision in our churches



*Don Sanford speaking at the Little Genesee anniversary. Part of his father's candelabrum is to the right.*

# 2002 Scripture Memorization Program

The 2001–2002 Scripture Memory Program featured the theme of Conference President Gordon Lawton, “What Do These Stones Mean?” Participants who completed the program were presented certificates at the General Conference sessions in Houghton, N.Y. (The 2002–2003 memorization program was listed in last month’s *SR*. Copies are available from the Board of Christian Education at 607-587-8527.)

<b>Adams Center, NY</b> Victoria Hatch Jennifer Thompson Peter Thompson	Tiffany Crowder Sanja Looper Doris Rood Cletus Severance Shari Severance Mary Steele Amberle Thorngate Pastor David Thorngate Levi Thorngate Patricia Williams Gretchen Zwiebel	Cheyenne Queen Pastor Robert Van Horn	<b>Hopkinton, RI</b> Hannah Seahill Thelma Tarbox	Brooke North Hunter North Kansas North Lena Parrish Michelle Parrish Rachel Parrish Genny Pederson
<b>Albion, WI</b> Desmond Burns Jill Burns Sara Burns Kianna Byrd Miles Kiesow Cassandra Leggitt Nathan Leggitt	<b>Bradenton, FL</b> Pauline Pelletier	<b>Daytona Beach, FL</b> Arianna Bennett Caleb Crouch Josh Crouch Jennifer Fox Everald Kelly Joyce Kelly Casey McCall Joanne McCall Linda McCall Mike Pearl Alek Templin Clara Thompson Anna Vazquez Shawna Wilks	<b>Little Rock, AR</b> Betty Seager Irving Seager	<b>New York City, NY</b> Shana Ashman David Baxter Kaydiann Blackwood Samantha Bonnet Samuel Bonnet Makeda Bryan Matthew Bryan Amy Ceasar Grace Cross Carol Cruickshank Jevoy Cruickshank Clive Fairclough Georgia Fairclough Joyce Fenderson Sheldon Fisher Annakaye French Anthony Fuller Verona Fuller Admiral Gordon Barrington Gordon Kathlene Gordon Sonia Gordon Theona Gordon Fiona Granville Marsha Granville Stacey Granville Inez Gray Monifer King Kevin King Korey King Lateya Larmond Omar Larmond Erold May Jr. Karen May Andrea McKenzie- Cross Donnavet Morrison Rachan Morrison Ken Scotland
<b>Alfred Station, NY</b> Mae Bottoms George Bottoms Elaine Brundage John Brundage Ivan Cherry Nancy Cherry Phyllis Mattison Reid Mattison Voni Mattison Abigail Noel Dorothy Noel Melissa Noel Joseph Torkaman Barbara Welch John Wood Burr Woodruff Louise Woodruff	<b>Central, MD</b> Arlene Bee Jean Cook Donald Davis Larry Davis Cliff Gordon Pamela Gordon Ruth Hazen Dianne Hibbard Earl Hibbard Patrick Hibbard Bobby Parrish Brian Parrish Marge Pennell	<b>Dodge Center, MN</b> Lance Greene Linda Greene Khalen Greene Micayla Neher Katie Niles Pastor Dale Rood	<b>Lost Creek, WV</b> Richard Bond Denise Fenstermacher Rick Fenstermacher Cindy Lawrence Larry Lawrence Clayton Pinder Leora Pinder	<b>Midwest, NY</b> Carol Cruickshank Jevoy Cruickshank Clive Fairclough Georgia Fairclough Joyce Fenderson Sheldon Fisher Annakaye French Anthony Fuller Verona Fuller Admiral Gordon Barrington Gordon Kathlene Gordon Sonia Gordon Theona Gordon Fiona Granville Marsha Granville Stacey Granville Inez Gray Monifer King Kevin King Korey King Lateya Larmond Omar Larmond Erold May Jr. Karen May Andrea McKenzie- Cross Donnavet Morrison Rachan Morrison Ken Scotland
<b>Battle Creek, MI</b> George English Caron George Judy Parrish Alyssa Thorngate	<b>Columbus, OH</b> Helen Bond April Elting Michael Elting David Fox James Fox Aubrey Greene Damian Greene Wesley Greene Elliott Holmes Lindsey Holmes Anna Thomas Joel Thomas	<b>Genesee, NY</b> Andrew J. Camenga Kristin A. Camenga Pastor Gordon P. Lawton Linda J. Lawton Nathanael J. Lawton	<b>Milton, WI</b> Cheri Appel Dan Appel Rob Appel Jackson Butler Pastor George Calhoun Lannette Calhoun Elizabeth Camenga Barb Green Liz Green Doug Lubke Phil Lubke Jared Osborn Seth Osborn Pastor Steve Osborn Stephanie Sholtz Hosannah Snyder Josh Snyder Sarah Snyder Ben Wright Kelly Vrydaghs	<b>North, NY</b> Brooke North Hunter North Kansas North Lena Parrish Michelle Parrish Rachel Parrish Genny Pederson
<b>Bell, Salemville, PA</b> Esther Baker		<b>Hebron, PA</b> Pearl Brock Allen Hauber David Hauber Evelyn Hauber Sandra Kenyon	<b>Middle Island, WV</b> Clara J. Negie	<b>Brook, NY</b> Brooke North Hunter North Kansas North Lena Parrish Michelle Parrish Rachel Parrish Genny Pederson
<b>Berlin, NY</b> Evin Hogan				<b>Brook, NY</b> Brooke North Hunter North Kansas North Lena Parrish Michelle Parrish Rachel Parrish Genny Pederson
<b>Boulder, CO</b> Lynne Balog Betsy Boyd Nathan Crowder		<b>Hope, Phila., PA</b> Rolleesa Phillips		<b>Brook, NY</b> Brooke North Hunter North Kansas North Lena Parrish Michelle Parrish Rachel Parrish Genny Pederson

cont. on page 26



**FOCUS**  
on Missions

## Churches around the world

by Kirk Looper

As I travel around the United States speaking to church groups and individuals, I'm often surprised by how little people know about the work that SDBs support in our sister countries. Many have no idea where Seventh Day Baptists have organized or where they meet.

I often find myself asking, “Why don't they read the information that's sent to their churches or printed in the *Sabbath Recorder*?” In these articles, I speak about the different countries that Seventh Day Baptists inhabit. Maybe we need to give our readers more information about our many conferences.

For a long time, the number of countries with active Seventh Day Baptist churches did not change. These included Australia, Brazil, Burma, The Cameroon, China, England, Estonia, Finland, Germany, Guyana, Holland, India, Jamaica, Kenya, Malawi, Nigeria, New Zealand, The Philippines, and South Africa.

Our Conference sent long-term missionaries into some of these countries. New Zealand sent missionaries to Malawi, who in turn visited surrounding countries. Holland sent a missionary into Ghana (then called the Gold Coast), but no substantial church was organized to carry on the ministry. China was a very active mission field before and through part of World War II. In numbers, the China field was probably the largest.

In the 1960s, '70s, and '80s, another group of nations identified with Seventh Day Baptists through organized churches that were the “fruit” of missionaries active in Malawi. These countries included Mozambique and Zimbabwe. An affiliated member of the Seventh Day Baptist World Federation—Poland's Seventh Day Christian denomination—was recognized and still exists in many of the countries surrounding Poland.

In the last dozen years, the Lord opened the doors to many other countries. Some people found the Sabbath through their study of Scripture and then looked for a denomination that would match their beliefs. Others came out of the Seventh-day Adventist tradition and became SDBs through their studies. They contacted the Mission-

ary Society or related Seventh Day Baptist ministries, and the organization process began.

Some of these countries were contacted by missionaries or Conferences that already existed close to them, while others had no direct contact with SDBs before their study began. Either way, the Lord brought them to our Conference and kept them faithful through the development process.

The countries that were brought into our Seventh Day Baptist fellowship during this time included Haiti, The Gambia, Ghana, Indonesia, Ivory Coast, Liberia, Rwanda, Senegal, Spain, Sri Lanka, Suriname, and Zambia. These countries do not necessarily have a large number of SDB churches; in fact, some have only one or two. But they are earnestly working in evangelism and striving to grow.

Most recently, the countries of Bangladesh, France, Italy, and Yugoslavia have contacted the Missionary Soci-

ety for information concerning affiliation, organization, and development of local churches. It's always delightful to help people gain a better understanding of SDB polity, beliefs, and doctrine as they try to guide their churches into our family.

Sometimes they decide that they're not organized in a way that is compatible with us and will look into another denomination. Or they'll simply choose to work independently. Their decision not to

fellowship with SDBs doesn't bother us. We praise God that a church has been organized and that the Gospel is being preached.

I pray that I have been able to direct you in your prayers for our sister Conferences and churches. Most of them have a difficult time in their work and outreach. Financing isn't easily obtained, and governments aren't always willing to work with their organizations.

We praise God for His leadership and encouragement—through the leading of the Holy Spirit—as members of wealthier Conferences contribute funds and supplies to their brethren. And we praise God for those who heed the Holy Spirit's prompting and are willing to be led by Him. We feel blessed by those who are willing to help. **SR**

**Some people found the Sabbath through their study of Scripture and then looked for a denomination that would match their beliefs. Others came out of the Seventh-day Adventist tradition and became SDBs through their studies.**



# the BEACON

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

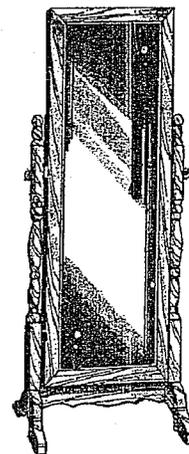
October 2002

## The 4-1-1 on Conference

by Eowyn Driscoll

1. Sleep more, work less.
2. Pizza can be life-sustaining.
3. Don't always listen to David Fox.
4. Take the stairs one at a time.
5. Avoid the Lambein dorm elevator.
6. Heckle the crowd.
7. Always insinuate you want something—Phillip Lawton will do it for you.
8. Not a morning person.
9. Play with Kevin, Gabe, or Josh's hair.
10. Corduroy is cool. Microfiber, not so much.
11. Curfew what?
12. When riding in a school bus full of small children, sit in the back with five friends and sing loudly.
13. Stopping a descending elevator will cause a jolt.
14. Buy your Bicentennial Pen Set from Kevin, not Dave.
15. Listen to Andrew Camenga, or he will tell you a story.
16. 12 a.m. seems early for the first time since high school started.
17. If you offer to write one article for the *Crier*, you'll end up writing four.
18. Use the official book of praise songs; you know the keys will be right.
19. Always bring duct tape.
20. Make a documentary of places you go. Mock them.
21. Fall down a lot.
22. Houghton College has bathtubs in the dorms!
23. Learn to play the guitar—for real this time.
24. Make time to contemplate the obvious.
25. Kory Geske, Pastor Nate, Steve-O, and Pastor Chris are cool.
26. Don't wear makeup to the youth banquet.
27. Be nice to the sound-guy.
28. Take as many pictures as possible.
29. Running for hours will succeed in making you tired.
30. Go to the Stained Glass concert, buy the CD, picture, and poster—make the band sign all of them.
31. Breathe.
32. Watch Preston roller-skate.
33. Make Ben Harris sing.
34. Sit in the balcony. Don't go to sleep.
35. You can't make everyone happy—ever.
36. Apologize if you make everyone sick.
37. Go to the meetings.
38. Movies can wait until *after* vespers.
39. Participate with the intent of having fun.
- 39a. Don't use your crutches if you can get away with it.
40. Learn sign language.
41. Bible Study is fun.
42. Thank people for what they do.
43. Laugh often, love much.
44. Be nice to people, even if they are shorter than you are.
45. Dream the impossible dream.
46. Command your hands to PTL.
47. Prayer works.
48. Smile at least five times daily.
49. Never underestimate the power of God.
50. When praying: Talk less, listen more.
51. Give it up to God; it's easier that way.

P.S. For anyone counting, that was 52. But that's why I'm an English major and not a Mathematics major!



## 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

### Remotely controlled

Sometimes, we can have *too much* of a good thing. And that's how I'm beginning to feel about all of my remotes.

Owning seven means that I have more things to confuse me, and more things to misplace. *Now where did I put my VCR remote? Is it under the coffee table? Behind the couch? In my fish pond?* (Don't laugh. That's where I found my eyeglasses a few months ago.)

In addition to complicating lives, remote controls can promote laziness and expand waistlines.

do, without even once talking to God, the Master Programmer. I pause and then frantically rewind; I skip here and there, and then start over. Sometimes I get lazy and press the cancel button. ("I can always send a card to that sick friend *next* week.")

Other days, I switch to fast-forward, increasing the pace of my life while trying to sharpen my view, and the view that others have of me. And then I wonder why I arrive home physically and mentally exhausted.

All I really need is one small, unassuming remote control; ideally

The world we live in today is light years beyond the one that our grandparents—or even our parents—knew when they were growing up.

Instead of chopping firewood and stoking a cast-iron stove, we now toss our potatoes into a microwave and eat them five minutes later. The goats grazing in the back yard have been replaced by kitchen garbage disposals. Instead of hollering over a fence to a neighbor, we grab a cell phone and talk to a friend in Timbuktu. We toss flour and yeast into a bread machine and leave the house.

I certainly enjoy today's conveniences. (*How did I ever live without an automatic icemaker?!*) Still, I occasionally come down with that strange but widespread disease known as "muchotechnicular drivunuttis." Which translated means, "Too much technology can drive you nuts."

I currently have seven remote controls in my house. (I gave the eighth one to friends, along with a TV.)

Does a person really *need* seven remote controls? Well, yes and no. Some of my remotes have overlapping functions, but I still use all of them. They run my stereo, VCR, my new DVD player, a small TV in the kitchen, an old TV downstairs, and my new wide-screen TV in the living room. By switching to a digital cable service, I now have a brand new, super-duper remote that does everything except cook dinner. (The next remote will probably do that, too.)



***Instead of getting up to turn channels, I can now lay against a pillow, stuff my mouth with potato chips and bonbons, and "channel surf" without breaking into a sweat.***

Instead of getting up to turn channels, I can now lay against a pillow, stuff my mouth with potato chips and bonbons, and "channel surf" without breaking into a sweat. I can control the world from my couch, with little effort and little thought.

And that's the way I live sometimes.

I picture myself holding this large, glistening, remote control in my hand. My name is engraved on it in gold, and it has lots of buttons.

There are days when I try to control everything I say and everything I

one with a few nicks and scratches to remind me that, as good as life is, it's not without struggles. I need someone else—outside of myself and "higher up"—to be in charge.

Smack dab in the middle of that remote is the biggest button of all—the one labeled "God." The whole remote doesn't work without it; in fact, it doesn't even turn on unless that button is hit first. God first in our lives; God first everywhere.

Lord, help me not to simply "surf" through life. I give you the control, and glory. **SR**

# I am in Christ

The President's Page - October 2002

George Cruzan

Each year the Seventh Day Baptist General Conference of the USA and Canada elects a new President who is responsible for developing an emphasis theme for the year and the next General Conference session. Since I was elected Conference President this past August, I had the pleasure—or responsibility—of developing the theme and Conference program. So I would like to share what God has laid on my heart.

When I was asked if I would be willing to be nominated for President-elect (with the understanding that I would become President for the 2002-2003 Conference year), my first reaction was, "I'm too busy now." I have been involved in Conference business, leadership, and organization since around 1970, but God's timing was "all wrong."

Seven years ago, He led me to leave employment with Mobil Oil Corporation and start my own toxicology consulting company, ToxWorks. Now, several contracts were going to require a considerable amount of time in 2002 and 2003. Surely, sometime in the future, I would have more time to serve God in this capacity.

As a Christian I had accepted God's gift of forgiveness, not from my works, but from His mercy. I was very busy leading a Christian life.

How many of you have a busy life? Whose life is "too busy"? Who has enough time in their life for God? What takes up our time? Job, eating, sleeping, children, school, leisure, community work, etc. We find that all of these essential activities take 26 or more hours a day. The Bible tells us that all of them are important, but where do we have room to fit Christ into our lives?

I would like to suggest that there isn't room for Christ in your life. You don't have time for Him in your life—as long as it is YOUR life, there will be no room for Christ. In business management terms, we need a "different paradigm," a different way of operating.

The issue is not "How do we fit God into OUR lives?" but, "How do we live in Christ?"

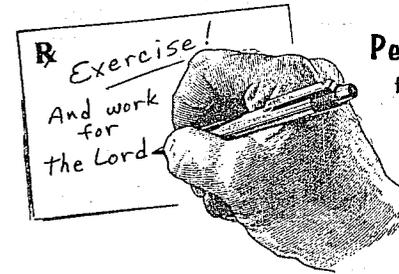
In the upcoming months, I will share some of my thoughts (and, hopefully, some contributions of others) on living in Christ. You can begin by studying Colossians 2 and 3. I encourage you to begin planning your trip to George Fox University in Newberg, Ore. Conference dates are August 3-9, 2003. I also plan to tell you about some of the exciting SDB ministries that you can be a part of.



Within our Statement of Beliefs, Seventh Day Baptists agree that "salvation from sin and death is the gift of God by redeeming love accomplished by Christ's death and resurrection, and is received only by repentance and faith in Him."

The Tract and Communication Council wants to share this message in a new Gospel tract. We need your gifts to help us present this eternal gift to others. Your \$100 could provide up to 1,000 tracts. Thank you!

Send your check to:  
AST&CC  
(memo: Gospel tract)  
PO Box 1678  
Janesville WI 53547



Pete's Prescriptions  
from Dr. Pete May,  
Executive Secretary

Always believe

Thank You! Thank You! Thank You!

*Always believe in the special abilities God has created within you...*

After Conference this year, Nancy and I received many "thank-yous" and cards. One of them read:

*"I want to always do His will wherever I am,  
Whatever He asks me to do.  
I want to use my voice to share His words of hope and forgiveness.  
I want to use my hands to heal those who are hurting.  
I want to use my life to show others His way.  
I want to always do His will because He has promised He will always be with me."*

People really do appreciate feeling better physically. I'm always "the doctor" everywhere I go. But there are other talented people, too.

Did Luan Ellis, Melissa Noel, and their Host Committee get a thank-you? I thank all of them!

Did Calvin and Meleta Babcock get a letter of thanks for all of the work they

do before, during, and after Conference? We thank them.

Did Gordon and Linda Lawton get a big thank-you for all of the work they did lauding and hauling those "stones" around all year? We thank them.

Did Clayton Pinder get a thank-you for all of his financial know-how for the denomination and his "Try God" Conference theme?

Did Jeanne Yurke get a thank-you for all of her insight and contribution to General Council?

We thank all of them. This thank-you list could go on all year. And it should!

Think of all of the people in the past who said, "I want to always do His will wherever I am." Then, look to the future of SDBs. This year's Conference at Houghton had many young adults

and kids with special abilities. Praise the Lord!

I hope all learn to say "thank you" to those who give, and give, and give. Always believe in the special abilities

God has created within each of you.

And thanks, Carolyn Weber, for the inspirational card! **SR**

**Think of all of the people in the past who said, "I want to always do His will wherever I am." Then, look to the future of SDBs.**

Thank You! Thank You! Thank You!

## Little Genesee church turns 175

August 3, 2002, was a warm and sunny Sabbath day in Little Genesee, N.Y., a perfect time to celebrate the 175th anniversary of the First SDB Church of Genesee.

The church was founded on July 9, 1827, composed of members from the Ashaway, R.I., and Berlin, N.Y., SDB churches.

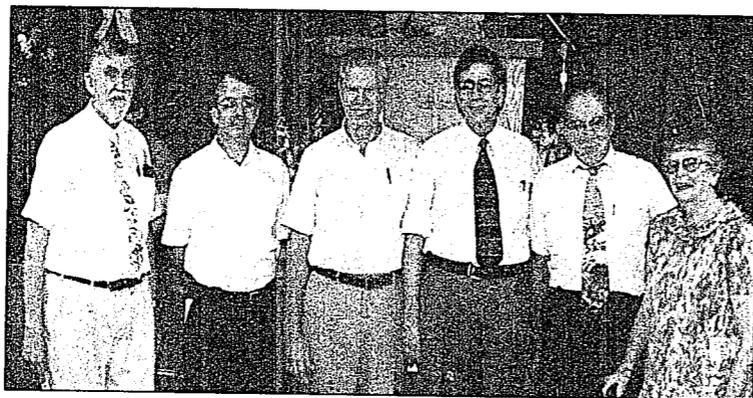
Anniversary services were held in the church's Community Center. In June 2001, the church meeting house (built in 1837) was destroyed by fire.

Special music came from the Little Genesee church choir and a ladies' trio of Miriam Lawton, Linda Lawton, and Kristin Rood. Many grateful visitors could attend as they were on their way to General Conference in nearby Houghton.

Former pastors sent letters of remembrance or brought their greetings in person. The congregation was then surprised with the unveiling of proposed plans for a new church structure. In the evening, an outdoor concert by the SDB group "Stained Glass" rounded out a powerful day of memories and celebration. **SR**



Church and Association members, and friends traveling to Conference, praised God at the 175th anniversary service.



Former members and pastors (l. to r.): SDB Historian Don Sanford at his home church; Pastor Steve Crouch (served 1979-83); Ed Sutton (1990-92); Gordon Lawton (1992-present); Charles Thomas (1985-88); and Rowena Van Horn (husband Delmer served 1952-59).

### SR Reaction

Dear Kevin,

Just received our September SR and really enjoyed all the Conference news! How we miss being at Conference!!

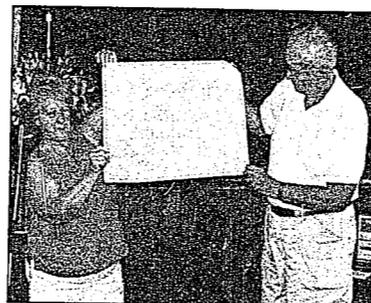
But times change for us as we grow older (as Leanne said in her article). Ed has been in a nursing home a year now. We've sold our house, and I am in an apartment two blocks from the nursing home—convenient!

Thank you so much for changing our address in your files.

Edwin and June Johnson  
Nortonville, KS

### Little Genesee Church Pastors over the last 50 years

1952-59	Delmer Van Horn
1959-61	Eugene Fatato
1962-67	Herbert Saunders
1968-72	Harold King
1973-78	Kenneth Van Horn
1979-83	Steve Crouch
1985-88	Charles Thomas
1990-92	Edward Sutton
1992-present	Gordon Lawton



Church members Peggy Cowell and Gordon Sanford show the proposed plans for a new church facility.



by Sidney Draayer

## You choose, I paint

Since we bought our house a number of years ago, Gladys and I have enjoyed the continual task of remodeling and redecorating it. I do the remodeling if it isn't too difficult, and we hire out the rest. The redecorating we do together. We split it 50/50—she decides what needs to be done; I implement her decisions.

When we paint a room, for example, she chooses the color. Then I move and cover the furniture, do some scraping and sanding, and patch up holes. I get the brushes and rollers ready and do some priming. Then comes the main task—first cutting in and then finishing the job. Afterward, I clean up and replace the furniture. We're both happy with our division of labor and agree it's been one of the ways we have bonded in our marriage.

When we painted the living room a few years ago, there was an interesting twist. Gladys had a certain tone of blue she wanted. The clerk at the paint store tinted the paint and suggested we put a swatch on the wall. If it was not what she wanted, she could return it and he would keep trying until it was right.

Well, it wasn't right the first time so we tried again. It was still not quite right. (Here our memories clash a little. Gladys says we went back to the store three more times. I say it was five. Let's leave it at "quite a few.")

When we applied a strip for the fifth time (I still say seventh), Gladys stepped back and said, "That's per-

fect!" I knew what she meant. What she had in mind was exactly what was on the wall. The color she pictured was now reality. (I must say I liked her choice.)

The Christian life compares to our experience with paint. We are in the process of becoming perfect. In James 1:4 (KJV) we read, "But let patience have her perfect work that ye may be perfect ["mature"—NIV] and entire, wanting nothing."

The word refers to God's desire that we become what He has in mind for us. He is continually shaping us so that we reach the full potential He desires for us. God's mental picture is becoming reality.

Much of the shaping process takes place in the ordinary experiences of life. As we make choices, as we interact with people, as we do our work, as we go through happy times—and difficult times—God is molding us into the image of Jesus.

How good it is to know that God is in all that happens to us and in all we do. He is concerned not only with what He can do *through* us, but also what He does *in* us. We may wonder how we get out of a painful situation. God cares just as much about *what* we get out of it. What a blessing to know that as we travel the road of life, He is leading us to perfection.

In the love of God who "guides us by His hand" (Psalm 139:10). **SR**

Dr. Sidney Draayer is director of Paraklesis Ministries, an evangelical agency of clergy encouragement. A paraclete is an advocate and intercessor, and the Greek term for Holy Spirit. You may e-mail Sid at [parakles@iserv.net](mailto:parakles@iserv.net).



## Births

**Staple.**—A son, Jayden Staple, was born to Jay and Bonnie Staple of Taberg, NY, on February 20, 2002.

**O'Buckley.**—A son, Ryan Patrick O'Buckley, was born to Kevin and Coral (Wheeler) O'Buckley of Essex Junction, VT, on March 17, 2002.

**Rood.**—A son, Jayden Micah Rood, was born to Tim and Kelly Rood of Colorado Springs, CO, on April 5, 2002.

**Lombardi.**—A son, Luke Peter Lombardi, was born to Pete and Sandy Lombardi of Verona, NY, on April 29, 2002.

**Lovelace.**—A son, Jonathan Edward Lovelace, was born to Pastor Luis and Joanna (Pearson) Lovelace of Dallas, GA, on July 18, 2002.

## New members

**North Loup, NE**  
*Christian Mattison, pastor*  
Joined by letter  
Robert Harris  
Linda Harris  
Ben Harris

**Verona, NY**  
*Steven James, pastor*  
Joined after testimony  
Keith Kahl  
Tina Kahl  
Ken Stamp  
Kathy Wood  
Joined after baptism  
Angie Bienvenue

## Marriage

**Falkenmeyer - Miller.**—Adam Falkenmeyer and Carly Miller were united in marriage on June 1, 2002, at the Verona, NY, Seventh Day Baptist Church, with Pastor Steven James officiating.

## Obituary

**Dickinson.**—Oliver C. Dickinson, 84, died unexpectedly on August 16, 2002, following a brief stay at South Jersey Hospital in Bridgeton, N.J.

He was born in Shiloh, N.J., the son of Charles and Edna (Hoffman) Dickinson. He lived in the Hagerstown, Md., area for 30 years before returning to Shiloh in 1984. On May 30, 1981, he married the former Florence Sheppard.

Oliver, who was a farmer for most of his life, grew up working on his family's farm in Shiloh and later owned a working farm in Hagerstown. He was also employed by Fairchild Industries, an airplane manufacturing company in Hagerstown.

For the past nine years, he served on the Shiloh Borough Council, and was a member and current president of the Shiloh Community Senior Citizens. He was also an active member and deacon of the Seventh Day Baptist Church of Shiloh, singing in the choir and teaching the Willing Workers Sabbath School Class. He was once named Shiloh's "Sabbath School Teacher of the Year."

In addition to his wife, survivors include two daughters, Ann Slick of Adamtown, Md., and Fay Russell of Lenoir, N.C.; four sons, Philip Dickinson of Ocean City, N.J., Timothy Dickinson of Hagerstown, and James and Stephen Moncrief, both of Stow Creek Township; two sisters, Rachel Bonham of Hopewell Township and Anna Mary Richardson of Shiloh; 11 grandchildren, and four great-grandchildren. He was predeceased by one sister, Gertrude Davis; one brother, Everett; and two granddaughters.

Funeral services were held on August 20, 2002, in the Shiloh SDB Church, with Rev. Donald Chroniger officiating. Interment was in the church cemetery. **SR**

## Relay for Righteousness, cont. from page 10

### Fourth leg of Israel's defeat

*They attempted to establish their own righteousness rather than submitting to God's righteousness.*

Having failed to receive Christ's imputed righteousness, Israel went about establishing her own righteousness. Romans 10:3 gives us this sad picture:

*For not knowing about God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God.*

Israel refused to "submit to God's righteousness" (Rom. 10:3). They were devoid of God's special grace and the righteousness of Christ. Consequently, the Scribes and Pharisees went about creating their own righteousness by lengthening the fringes of their garments, boasting in circumcision and their Jewish pedigree, touting their own accomplishments before men, burdening the Gentiles with ceremonial rituals, displaying their piety and vain worship, and establishing a host of fanciful interpretations of the Law. All of this sophistry was aimed at building a religion of works consisting of their own righteousness.

Like Israel, Martin Luther tried to live a righteous life based on works. He joined the Augustinian Cloister in Erfurt and sought peace through his works—fasting, depriving himself of sleep, praying to Mary, engaging in confession and penance. Despite all of his efforts, he did not experience God's forgiveness and peace. It wasn't until he was on the edge of despair, realizing his hopeless impurity, that he turned to Christ and truly understood the words of Rom. 1:17: "The just shall live by faith."

Those words struck Luther like a thunderbolt, shaking not only him, but toppling the pinnacle of the church of Rome. Many of the falsehoods, corruptions, and pretenses of the "holy" apostolic seat were finally

exposed. Luther—whose conversion gave birth to the Protestant Reformation—became the man that God desired him to be; he was finally clothed with Christ's imputed righteousness.

In our race for righteousness, have we fabricated our own standards of what makes us acceptable to God, rather than clinging to the righteous-

Rah-rah, victory is ours in Christ!

Winning comes by losing all confidence in the flesh and by placing all confidence in Christ. When the Holy Spirit draws us to Christ, He transforms our lives so that we no longer live in sin and shame.

It is time to come to Christ, and to make haste in doing so, for the times in which we live are evil.

---

**We don't even have to run in the relay. Christ has already run it for us. He has kept all of the Commandments for us and crossed the finish line when He died on the cross and rose for our justification.**

---

ness of Christ? Have we sought to establish our own right standing with God by keeping the Law? Is tithing, Sabbathkeeping, and attending General Conference your way of achieving righteousness? If it is, your life is in ruins until you know Christ.

We have salvation because of Christ's life and death, not because the Law secures our redemption. Like Israel, we will lose the race if we try to establish our own righteousness.

### Conclusion

Are you on the "Olympic relay team"? It is not enough simply to be on the team—you must win. But *can* you win? The relay stretches from the abyss into heaven itself, and to win you must run the course perfectly, in less than a nanosecond.

Impossible? Yes. But the Good News is this: We don't even have to run in the relay. Christ has already run it for us. He has kept all of the Commandments for us and crossed the finish line when He died on the cross and rose for our justification.

The Good News is that we don't have to "descend into the abyss" or "ascend into heaven" (Rom. 10:6-7).

The Gentiles, who ran naked in the ancient running events, left their "rags of sin" behind. They won the relay for righteousness because, instead of "clothing" themselves with garments of good works, they confessed their sins humbly to God and received Christ's robe of righteousness.

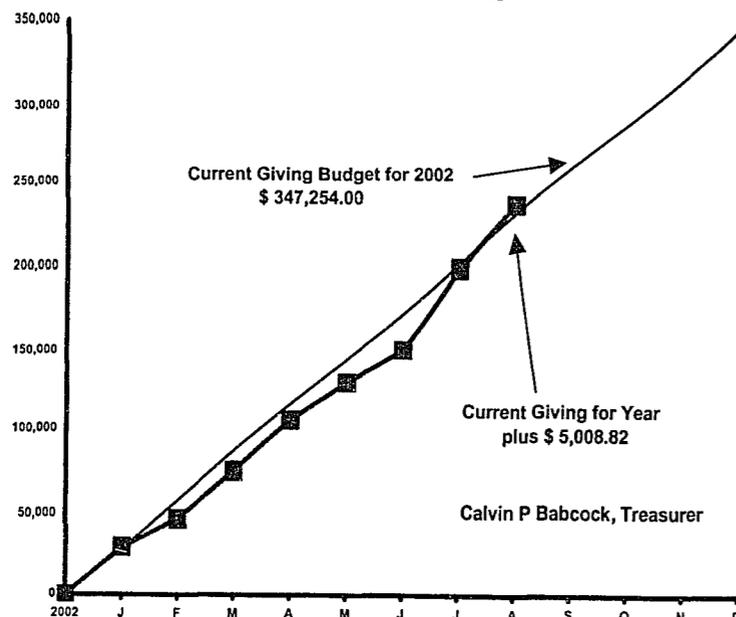
The Jews, on the other hand, who were steeped in tradition and pride, refused to give up even one fringe on their "garments of works."

Are you like the Jew, clothed with your own righteousness? Or have you confessed your sins and allowed Christ to clothe you with His perfect robe of righteousness?

Satan, wanting to confuse us, entices us to believe that we can make ourselves worthy before God. But our best efforts do not avail before an all-knowing and an all-caring and loving God. They are like confetti eggs: pretty on the outside, but empty on the inside.

What *will* avail before God? Nothing but the grace of God. Justification is by grace alone, through faith alone, because of Christ's perfect life and atoning death. That work will be worthy before God. **SR**

## Current Giving 2002



**A legacy from the past, cont. from page 14**

Adventist historians acknowledge its influence in their denomination's acceptance of the Biblical Sabbath.

For health reasons, Brown's doctor advised him to leave the urban area he was living in. So he moved to Little Genesee and became the pastor there. He also became involved in the Educational Society and Alfred (N.Y.) University. He was serving as a trustee when the university founded its School of Theology.

Rev. Brown's life truly exemplified what fire could not obliterate: "He being dead yet speaketh."

A third legacy came to mind as I stepped inside the main room of the "temporary church."

When I first learned of the fire that consumed the Little Genesee church last year, I thought of some of my heritage. I wished that at least one of the pews could have been rescued since my great-grandfather, Benjamin Franklin Burdick, and his coworkers had made all the seats. I had forgotten that when some remodeling was done in the church,

they had removed two pews and placed them in the Community Center.

Although I didn't get up as gingerly as I did when I was younger, it still gave me great satisfaction to be able to sit in one of the pews from the old church.

The fourth legacy was the most meaningful to me:

Gracing the church's transient worship center were the two wrought-iron candelabras which my father had made as a memorial to my mother. They had been in the very heart of the fire and had been bent totally out of shape: one candelabrum was badly mangled, and the other had its "branches" bent down to form a nearly symmetrical heart.

My brother, Gordon, knew a master blacksmith who was able to reheat the metal and use his anvil to hammer out the distortions. It reminded me how, similarly, the Master Craftsman can take a mangled life and reform it to His specifications.

As I thought back on the hours I had spent as a youth in my father's workshop, I recalled a remark by my boyhood pastor, Harley Sutton. He was in the process of moving from Little Genesee to Lost Creek, W.Va.

Rev. Sutton noted that a pastor has an advantage over a church's laity, since he can always move and start fresh in a new parish. But the real strength of any church is in the laity—like my dad and mother, who gave their entire lives to their home church through every changing situation.

As some of my ministerial colleagues who had served the First Genesee SDB Church reminisced about it, I thought of the families that had been the real strength of the church. In addition to my father and mother, my brother, Gordon, and his wife Wilma came to mind. In my generation, they—and others—have helped to preserve the church, and its mission in the community and beyond. **SR**

**Scripture Memorization, cont. from page 16**

Kendria Scotland  
Sharifa Shorter  
Shayla Shorter  
Harold Smith Jr.  
Joshua Smith  
Rachel Smith  
Samara Sterling  
Samuel Sterling  
Sheena Sterling  
Anthony Stewart  
Shaneka Stewart  
Deidre Watkins  
Tamiko Watkins  
Shane West  
Xavier West  
Blanche Williams  
Olivia Williams  
Selena Williams  
Sharilyn Wong

**North Loup, NE**  
Ron Cargill  
Shirley Cargill  
Floyd Dickerson  
Beth Dutcher  
Sydney Looper  
Brice Severance  
Cecil Severance  
Frances Van Horn

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

**Riverside, CA**  
Leona Cobb  
Elisabeth Lawson  
Jonathan Lawson  
Matthew Lawson  
Lorie Hoskins

**Seattle Area, Auburn, WA**  
Bobby Burdick  
Annie Cairnes  
Carlie Cairnes  
Carl Noyes  
Melodie Noyes  
Maude Posey  
Bob Spreadborough  
Katherine Spreadborough

**Shiloh, NJ**  
Elizabeth Bidwell  
Jan Bond  
Bethany Chroniger  
Jessica Chroniger  
Nancy Davis  
Ariel DuBois  
Lauren DuBois

Matthew Layton  
Cheryl Muffley

**Texarkana, AR**  
Amanda Brown  
Katie Brown  
Merline Lewis  
Lena Mae Slaton  
Mynor Soper III

**Toronto, Canada**  
Kayla Anderson  
Norma Anderson  
Merlin Condison  
Tamica Lewis-Vu  
Tristan Lewis-Vu  
Allan London  
Godfrey London  
Winston London  
Charlene Lou Lyons  
Neville George Lyons

Evelyn Taylor  
Tenesha Taylor  
Latanya Turner  
Everton Williams  
Ezra Williams  
Temeka Williams  
Adrian Wright  
Avonia Wright

**Verona, NY**  
Pastor Steven James

**Vision Fellowship, Pawcatuck, CT**  
Cassandra Nadine Lawton  
Sarah M. Lawton  
Timothy W. Lawton  
Nathaniel L. Mills  
Brittany J. Tassias  
Kyle A. Taylor

# KEVIN'S

## CORNER

There once was an SDB Board  
Which every year had to look toward  
A new program in summer  
that could not be a bummer,  
Where the audience wouldn't get bored.

The Tract gang played "Jeopardy" one time;  
Some "celebrities" once guessed, "What's My Line?"

We've had "Larry Kink,"  
"Editaire," let me think—  
Let "David's Letter, man" finish this rhyme.

From "Tract Smarts" to slide presentation,  
We've "spread it real thick" o'er the nation.

Our job is to tell  
the things we do well,  
And spice it with imagination.

For a new show we needed a hint  
What to do for this summer's stint;  
We could rip off "Survivor,"  
and call it "Subscriber"—  
To outwit, outplay, and outprint...

There's an old show that's seen a revival;  
Based on telling the truth, not survival!

We gathered our cast  
and dredged up the past,  
And Barbie Dull soon met her rival.

Oh, "Bobby," and Steve-O, and Jeanne (Gene?),  
Your performance was ever so keen.

We'll have nothing to fear  
as we gather next year,  
At that far western Oregon scene.



The celebrity panel for "To Tract the Truth" (l. to r.): Jim Skaggs, Luan Ellis, Paul Manuel, and Rob Appel as Barbie Dull's brother, Bobby.



Editor Butler thinks, "Oh man, what are they going to ad lib next??"



The three "Jeanne Yurkes" (l. to r.): the real one, imposter Gretchen Zwiebel, and Steve "Gene Yurke" Osborn.



Dave and Doreen Davis pitch "The Greatest Hits of the Sabbath Recorder."



She arrived late, but never forgotten: Cheri Appel as "Barbie Dull."



Joel Osborn (l.) can't wait to buy a new travel mug from Scott Hausrath.

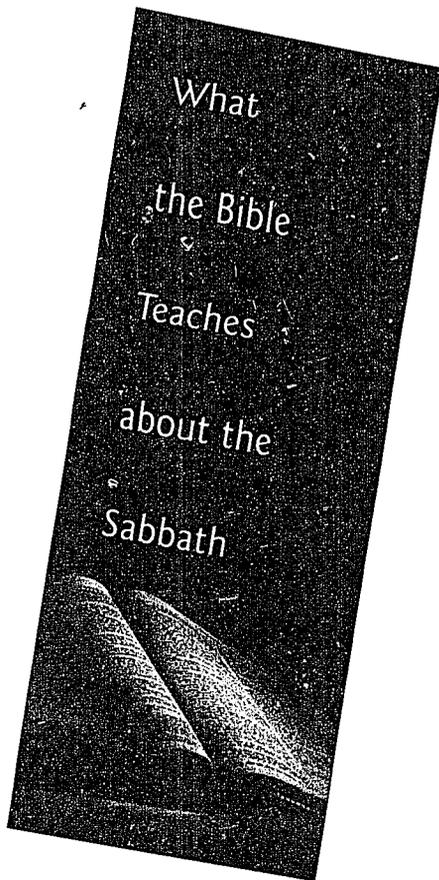
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## **New tract reprint ready!**

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