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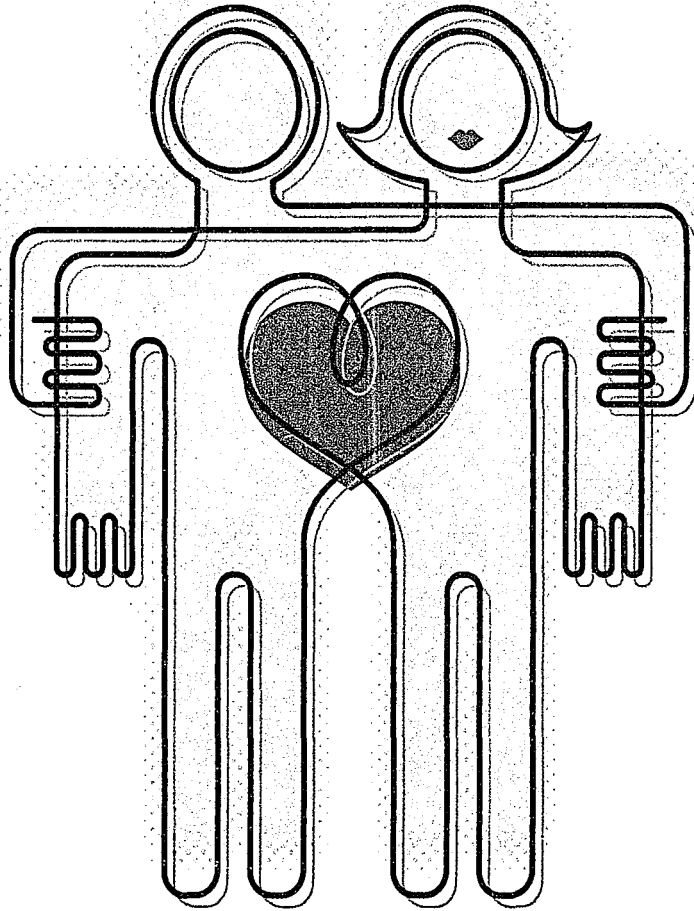
News for and about
Seventh Day Baptists

October 2003

R

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*Putting on
Putting on
Putting on
Putting on*



LOVE



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 Christ Jesus.
- 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 our Lord. It is the joy of the Sabbath that makes SDBs just a little bit different.

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The Sabbath Recorder

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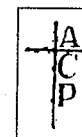
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Putting on love

by Rodney Henry

**We must "put to death," "rid,"
and "take off" the old self—**



**along with its evil practices—
before we can put on the new self.**

This Sabbath morning message was shared at General Conference at George Fox University, Newberg, Oregon.

From rainbow to airman

In 1966, I joined the Air Force and went immediately to basic training.

Like all the other recruits, my unofficial status those first few days was that of a "rainbow." We were called rainbows because we were still wearing our multi-colored, civilian clothes. We weren't considered airmen yet; in fact, we were barely considered human beings!

About the fourth day of basic training, we were sent to base supply, where we spent the whole day being measured for uniforms. Then we went from station to station, getting our duffel bags filled with shoes, boots, and uniforms and jackets of all sorts. I ended up with this incredibly large duffel bag full of clothes.

The transformation

On our way back to the barracks, we were still "rainbows." Even though we had our uniforms, we were still dressed as civilians.

That evening, the training instructor said, "Tomorrow morning, for formation, I want you to take off your old civilian clothes and put on your uniform for the first time."

I remember doing that—standing in formation in my uniform for the first time, and the training instructor calling us "airmen." He

finally called us airmen because, to him, we weren't the "real thing" until we had put on our uniforms. And so it is with the Christian faith.

The Christian's new "uniform"

God calls us to "put off" the old life, the old self, so that we can put on the "uniform" of the new self in Christ. Colossians 3:12-14 says, "Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity."

Taking off some "stuff"

This text talks about putting on the virtues of God. But before we can

do that, we need to take off some "stuff." The first 11 verses of Colossians 3 talks about those things that we need to get rid of.

Verse 5 begins with, "Put to death..." (The King James version says "mortify." That's a good word that we don't hear often enough.) The entire verse reads, "Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry." Those are the things we're to put to death.

Verse 8 continues, "But now you must rid yourselves of all such things as these: anger, rage, malice, slander, and filthy language from your lips."

Verse 9-10 summarizes this text: "... [take] off your old self with its practices and put on the new self, which is being renewed in knowledge in the image of its Creator."

In these first verses, we are told that we must "put to death," "rid,"

and "take off" the old self—along with its evil practices—before we can put on the new self, which is being molded into the image of none other than the Creator Himself, Jesus the Christ.

Why put on a new self?

But why put on this new self? Our text gives us three reasons:

First, because we are a chosen people. God, by His grace, has chosen us, and we have responded to His choice by faith.

Secondly, we are told to put on all of these "goodies" because we are holy. We have been separated from the world and given the perfect righteousness of Jesus.

And, finally, we are to put on these great things because we are dearly loved. Not just loved, but *dearly* loved. This suggests that we are extremely valuable to God. The One who loves us is none other than the Creator and Sustainer of the universe—the great and awesome God.

God loves us enough to have sent Jesus to die on the cross for our sins. What makes His grace so amazing is that He loves us even though we don't deserve it. He doesn't love us

because of ourselves; He loves us *in spite* of ourselves.

So, we are God's chosen people, holy and dearly loved.

The command to clothe ourselves

Immediately following those words, we are commanded to clothe ourselves with compassion, kindness, humility, gentleness, and patience. This is a *command*—not a recommendation, an urging, or a suggestion, like we do in Conference business sessions.

It would be like, if I were back in basic training, going up to my sergeant to say, "Sarge, these uniforms are nice, but I find the camouflage colors a little confusing. In fact, all of this 'green stuff' just doesn't go with my complexion, eyes, and hair. I've decided that I'll still wear my old civilian clothing. Do you mind?" I think he would!

In the same way, God is commanding us to put on these "things," these five virtues. And He minds if we don't. It *matters* to Him.

Clothe ourselves with...

As believers, we are to obey God's command to clothe ourselves with compassion, kindness, humility, gentleness, and patience. But what are these virtues?

Compassion is the tender feeling we have when we see people in need.

The Greek word actually comes from the word for internal organs. This "gut feeling" moves us to action to help the needy.

Kindness is a Fruit of the Spirit, and is characterized by a warm and sweet disposition.

Humility is seeing ourselves from God's point of view. It's really honesty—being honest about and with ourselves, and honest with God and others.

Gentleness is sometimes translated "meekness," and both are often mistakenly considered qualities of weakness. Actually, gentleness and meekness are the embodiment of "power under control." Gentleness is power in the tender service of others.

Like kindness, *patience* is also a Fruit of the Spirit. It's the ability to calmly await an outcome or result; in fact, calmness is the essence of patience.

What's coming next?

Everyone in life must await the outcome of events; we have no choice. Patience is doing it, and doing it calmly.

Life is an unfolding drama, like turning the pages of a good Tom Clancy novel and never knowing what's coming up next. And that can be a source of anxiety. Not knowing what the future holds can cause a lot of anxiety. But we can be calm if we



**We can't put on
the new self, with all
of its godly virtues, until
we have taken off the old self.**

know that the God of the future has our lives in His hands.

We're the chosen, holy, loved people of God. We're commanded to clothe ourselves with the godly virtues of compassion, kindness, humility, gentleness, and patience. So what's next?

Bear and forgive

"Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you" (Colossians 3:13).

Apparently, there were relational problems or conflicts in the Colossian church. Conflict is the result of differences or disagreements. But differences or disagreements are a normal and natural part of all human relationships. Therefore, conflict is a normal and natural part of all human relationships.

A "mystical union"

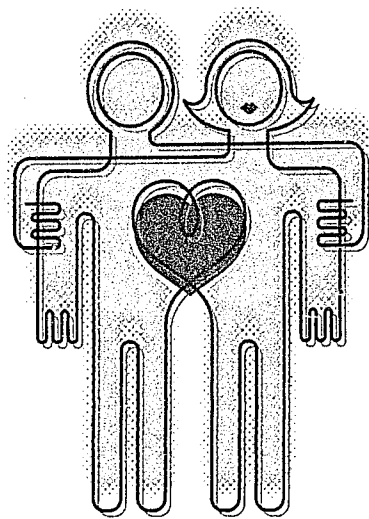
We have this fascinating theme here at Conference: "I am in Christ." This business of being in Christ ("in Christo," in the Greek) is one of Paul's favorite expressions. It permeates every chapter in every one of his letters.

A theological dictionary typically defines this phrase—"in Christ"—with two words: "mystical union." Being *in Christ* involves a relationship so intimate that it's difficult to describe; it's almost a mystery, a revealed kind of mystery.

When you're offered salvation, it means that Jesus Christ died on the cross for your sins so that God can put you *in Christ*. When you say "yes" to Jesus, you're in Christ. And once you get in Christ, you aren't alone; you're there with everybody else who is in Christ.

It's getting bumpy in here

Once you're in Christ, you may exclaim, "Hey, I'm in Christ! What's everybody else doing here?!" Well, all those other people are in Christ, too.



Love is the driving motivation in all human relationships, and the fullness and essence of Christian living.

This is lived out in the local church, and it can get bumpy in there. It's this "bumpiness" that causes dissension. It leads people to disagree about things, producing differences. But this is normal and natural.

So when these things happen, what do we do? Paul says, "Bear with each other" and "Forgive [each other] as the Lord forgave you" (Colossians 3:13).

"Get over it!..."

"Bearing with each other" means that we put up with or tolerate each other. It doesn't mean that we tolerate sin; sin should *never* be tolerated. But we need to tolerate what we don't like in other people. Take myself, for example.

I know that I have a loud voice and a very loud laugh. Much to my shock and dismay, there are those

who find it annoying. Imagine that!

I'm no Bible scholar, but I have read the Bible. And I haven't found any place where being loud is a sin. I don't even know of a place where being annoying is a sin. So, in dealing with me and my loudness, I have three words for my critics: "Get over it!"

"...in love, I mean."

But we need to "get over" things in love; that's what bearing is all about. It means tolerating and overlooking those things that we don't like.

The second thing this verse tells us to do is forgive. "...forgive whatever grievances you may have against one another. Forgive as the Lord forgave you."

Put simply, forgiveness is not holding what happened against someone else, so the relationship can be maintained or restored.

In the Bible, we're told that the requirement of this forgiveness is that we forgive in the same way the Lord forgave us. In fact, I contend that the only forgiveness we can give is the forgiveness that God gave us. To the extent that we have received God's forgiveness, we will be able to forgive others.

Need to grasp forgiveness

If you don't appreciate man's utter sinfulness and God's utter holiness, then you don't understand forgiveness. If you don't have a grasp of that, you're not going to be forgiving of other people.

To the extent that we have experienced the tolerance and forbearing of God, we should be forbearing towards other people. And to the extent that we have put on compassion, kindness, humility, gentleness, and patience, we will be able to forgive and tolerate one another. The way we get along with each other is a major spiritual test of our maturity in Christ.

Over all these, put on love

In verse 14, Paul writes, "And over all these virtues put on love, which binds them all together in perfect unity." Here, we're told two things about love and its relationship to the other virtues.

First, we're told that love is *over* all the virtues. This suggests that love is of primary importance here. And, secondly, we're told that love is what binds the virtues together, producing perfect unity.

Love is at the very essence of the nature and character of God; therefore, love is at *our* essence as believers. It is the driving motivation in all human relationships, and the fullness and essence of Christian living. Love provides cohesion to all Christian virtues so that they are correctly applied in all our relationships.

First things first

We've been commanded to take off the old, sinful clothing of our earthly or old-self nature. In its place, we are to put on the holy clothing of the new self of compassion, kindness,

humility, gentleness, and patience, utilizing the binding force of love.

Most Christians I've met would stand in line to get more of these virtues. Don't we all want more this?—compassion, kindness, etc. Sure, we do. But the problem doesn't lie in putting on the new self. The real problem is the presence of the old self. We can't put on the new self, with all of its godly virtues, until we have taken off the old self.

It's like being a "rainbow" at basic training. We have the duffel bag that God has given us, and it's chock-full of His virtues and graces. We are commanded to put them on, but the task is twofold. We have to take off the clothing of the old life before we can put on the uniform of our new life in Christ.

"Take off," then "put on"

We must "take off" complaining, and criticism, and whining before we can "put on" compassion, kindness, and gentleness. We must take off sin, pride, and unforgiveness before we can put on

holiness, humility, and forgiveness.

I know Christians who *want* to go around "wearing" complaining, and criticism, and whining. They go to church—and to work and school—and complain, criticize, and whine.

I know Seventh Day Baptists who are critical of Seventh Day Baptists. That's *not* a good thing, but it's been going on for so long that we've come to accept it. We have to take it off; it's not right! We have to take off this whining, and criticism, and complaining, and put on compassion in its place.

We're critical because we're proud. And we're not gentle or patient with each other.

We have to take that "junk" off and clothe ourselves with virtues. We must take off intolerance, sin, and bitterness, and put on the things of God. Let's do this together and do it today. **SR**

Rod Henry is pastor of the Denver, Colo., SDB Church.

Three pastors receive their denominational accreditation at 2003 General Conference



Pastor Paul Andries (left) with COM Director Gabe Bejjani.



Pastor L.B. Lee.



Pastor Jerry Vaught.

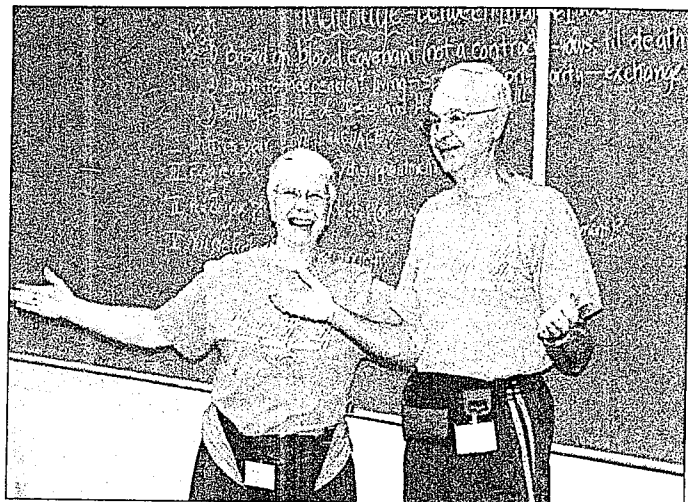
We come as a package

by Crystal Butler and Josh Calhoun (though not a "package")
From the Conference Crier

Marriage is a covenant between one man and one woman in God. This was and is God's idea.

Marriages are often (considering that not everybody gets married) decided by God to make you into the person He wants you to become. Therefore, through all the hardships and trials, He brings out the joy that makes us strong in becoming complementary opposites.

"Being in Christ in Your Marriage" was one of Wednesday afternoon's seminars, and was led by Denny and Eunice Barber from Petersburg, N.Y. The couple, married 44 years, taught us about the love languages: words of affirmation, quality time, acts of service, and physical touch. These revealed



Eunice and Denny Barber stressed the marriage covenant.

to everyone who attended their personal needs in order to have an intimate marriage.

We were also shown how to be sensitive to the personality of our spouse as well as knowing our own personality. Love is *actions you*

choose to take, and prayer with your spouse is the most intimate of any action.

Trust that the Lord has your best interest in mind, and that He will bring the right one at the right time. **SR**

What to expect when you accept God's call to work with addicts and inmates

by Samantha McElwee
From the Conference Crier

The answer? "Expect the unexpected."

Tim Bond (Shiloh, N.J.) opened the session by reading Matthew 25:34-40. Tim talked about his own experiences working at a Christian drug rehabilitation program and

in the prison system. He also talked about some of the difficulties ex-prisoners have after they have been released.

"Once a person gets into the legal system, it is hard to get out," Tim said. When inmates are released,



Tim Bond

many have fines to pay or they owe child support that gets deducted from their paychecks. If they get behind on payments, they are arrested.

Even though it might only be a few days before bail is posted, those few days are sometimes enough to make them lose their job. Making ends meet becomes harder and the temptation to break the law for

"fast" money becomes stronger.

The criminal mind thinks: "What's mine is mine; what's yours is mine. If everything in the world is mine, then everybody should obey me."

Tim offered two spiritual laws to counter this thinking: 1) God is God, and 2) I am not God. If an inmate or addict can be taught these, recovery is possible. It is important to remem-

ber that people are people no matter what kind of trouble they get into.

The meeting closed with a brief videotape about *Celebrate Recovery*, a recovery program kit centered on the Beatitudes. (A participant to the seminar brought the videotape.) It is a program that tries to help people no matter the "hurt, habit, or hang-up." **SR**

Why do they hate us?

Reasons for Muslim animosity

by Charles Meathrell
From the Conference Crier



Dr. Paul Manuel

I accepted the challenge of taking notes and then writing an article for Rev. Paul Manuel's seminar on Islam, with little idea of what I was getting into. I was asked to write only a few paragraphs, but I took six full pages of notes! Hmmm...

After opening with prayer, Paul began with a few "stats" about Chris-

tianity and Islam—including how many people belong to each group and which is the largest (at this point, Christianity). He then proceeded to review the history of Islam and what was going on in the Christian world at the time.

One of the most interesting parts of the lecture was how Mohammed was a preacher of peace in his early career. Once he found a group that was warlike and would listen, his teachings became more warlike and growth-oriented.

Mohammed died in 632 A.D., but his expansionist teachings are still a major part of Islam. The last major injury to Islam "as a country" was the fall of the Ottoman Empire (now Turkey) and several surrounding countries.

Paul covered the reasons for the radical Islamic hatred of Jews and Christians, including "rejection of the truth." He also talked about the restrictions of the nation in which a Muslim resides, as well as the role of women in the Islamic world.

Moving to his conclusion: "For most of the Islamic world, the

trend—past and present—has been to view everywhere else as objects of potential conquest. Whoever stands in the way of Islam, such as Israel and America, deserves the wrath of Islam. This is why they hate us and why we must be unrelenting in our

"For most of the Islamic world, the trend—past and present—has been to view everywhere else as objects of potential conquest."

war against terrorism. To do otherwise, will cede democracy to tyranny, and religious freedom to religious fanaticism."

The seminar was both enlightening and intriguing. Paul did an excellent job presenting the facts from an objective standpoint despite his opportunity to add a subjective viewpoint. **SR**

Christian Education: Working the plan

by Cheri Appel
From the Conference Crier

*God calls us to
good works; God calls us
to spur one another on;
and God produces everything
we correctly call good—
including Christian maturity.*

Following the recognition of other members of the Board of Christian Education (BCE) at Conference on Tuesday morning, Executive Director Andrew Camenga launched into a tale of two men.

Each one wanted to build a house, but one only *planned*, and the other only *worked*. Neither man was able

to successfully build the house of their dreams.

Both planning *and* works are required to accomplish our tasks. Andrew directed us to the BCE report in order to see their *works* from the past year.

From that point on, he presented their *plans*, stating that: God calls us



Andrew Camenga

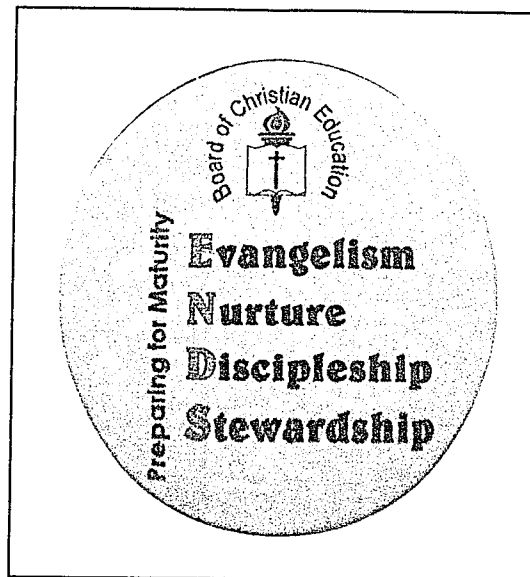
to good works; God calls us to spur one another on; and God produces everything we correctly call good—including Christian maturity.

The SDB Board of Christian Education has developed the following mission statement: To promote the local church preparation of Christians for maturity by encouraging and modeling specific, active commitment to:

- Evangelism—Reaching and Asking
- Nurture—Touching and Caring
- Discipleship—Teaching and Learning
- Stewardship—Worshipping and Serving

As an example of specific, active commitment, Andrew closed with a challenge: In the next three months, I will speak to ___ [number of] people about God's works in my life, and witness to ___ [number of] people about the salvation offered by Jesus Christ.

What *works* will YOU *plan* to accomplish? **SR**



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Barb Green gets Robe of Achievement

(Excerpted from the nomination letter, compiled by Paula Davis.)

In Proverbs 31, we meet "The Wife of Noble Character"—a lofty goal for Christian women. While no woman is able to attain this goal while on earth, many demonstrate the qualities of that wife.

Barbara Green [of the Milton, Wis., church] is a woman who loves the Lord with all her heart and reaches out to others with that love in many ways. For example:

Verse 17—"She sets about her work vigorously; her arms are strong for her tasks."

Barb sets about whatever she has to do with a good attitude and sees it to completion.

Barb and her husband, Dale, served on the Conference Host Committee when General Conference was held in the area. She also served as General Conference recording secretary for a number of years and has been active in women's interests at Conference.

No matter what the event, Barb gives of herself throughout, whether she's scrubbing dishes in the church kitchen or wrestling in prayer at 6:00 a.m. prayer meetings.

Verse 20—"She opens her arms to the poor and extends her hands to the needy."

Barb is such a loving and caring woman. She is quickly at the side of anyone in need—physically, spiritually, or emotionally. Year after year, Barb has taught Sabbath School, and served in the Women's Circle and on our annual Turkey Supper Committee.

After her children left the nest and she retired, she was able to concentrate even more on the health of her church family. She began serving as Parish Nurse in 2001. We often wonder how we managed without her!

She visits hospitals and transports people to doctor appointments, often accompanying patients when another

set of ears is needed. Barb visits our church's shut-ins, coordinates blood pressure clinics and CPR training, distributes medical information to the congregation, and assists in filling out paperwork and sorting through other medical issues.

Verse 25-26—"She is clothed with strength and dignity; she can laugh at the days to come. She speaks with wisdom, and faithful instruction is on her tongue."

Barb is often seen counseling, advising, and teaching, both formally and informally.

Formally, she has chaired committees and led a number of Bible studies. She works in our AWANA program, is the chairperson for our Ministry Team, and serves on our Leadership Team.

Barb and Dale both serve as deacons in the Milton church, adding their wisdom and service to many aspects of our church life. This year, she is also serving as a member of our Summer Christian Service Corps (SCSC) program.

Barb is a steadfast prayer warrior, constantly lifting up people and their needs before the Lord. Each Sabbath, and throughout the week, Barb can be seen listening to people of all ages, counseling and advising as their needs are brought before her.

Verse 27—"She watches over the affairs of her household and does not eat the bread of idleness."

The Green home is often full of family, friends, and even strangers. Many people have enjoyed their hospitality while in town for denominational meetings and training. Barb especially enjoys hosting meetings, Bible studies, and guests who drop by for a visit.

Verse 28—"Her children arise and call her blessed; her husband also, and he praises her:"

Barb and Dale have raised three children—Ellen, Howard, and Mark—all of whom have grown to love the Lord through the loving examples of their parents. They have also been blessed with six beautiful grandchildren. Though far away, they love the time they get to spend with Grandpa and Grandma.

Barb is also a "surrogate" mom to the many young people she has opened her arms and heart to over the years. All around the country, there are "children" (and "grandchildren") who arise and call her "blessed."

Verse 30—"Charm is deceptive, and beauty is fleeting; but a woman who fears the Lord is to be praised."

Barb is a beautiful woman whose love for the Lord is evident in all that she does. Although many of her attributes are listed here, they only begin to paint a picture of this wonderful woman. It is with great joy and pride that we, the Milton Seventh Day Baptist Church, nominate Barb Green for the Robe of Achievement. *SR*



Barb Green (right) receives Robe of Achievement from SDB Women's Society President Marjorie Jacob.



Women's Society page by Laura Price
www.sdbwboard.org

Women's Society Business Luncheon

by Donna S. Bond, from the *Conference Crier*

Forty-three ladies enjoyed a terrific menu selection while conducting the Women's Society's Annual Business Meeting during Conference in Oregon.

President Marjorie Jacob called the meeting to order (using Kerith Camenga as a megaphone), and Vicky Kube, our sister from Australia, led in prayer. Evelyn Hauber read Psalm 37, challenging us to "...trust in the Lord and do good."

First on the agenda was the president's report. She announced that the ladies of Columbus, Ohio, provided the favors for the banquet this year and that Leonardsville, N.Y., had expressed interest in doing so in 2004. Volunteers for the task for succeeding years will be accepted with thanks.

We were invited to pick up the reports of 10 local societies, highlighting their activities in the past year. These are invaluable tools in generating new ideas for each other.

Copies of the Baptist World Alliance (BWA) Women's Department "Day of Prayer" program are available from President Marjorie. We were urged to hold a Day of Prayer service in our home churches and send the offering to Treasurer Enid Nobles, who will forward the money through appropriate channels.

Secretary (*pro tem*) Bonnie Flint read the minutes of the Society's 2002 Annual Meeting at Houghton, N.Y., which were approved as corrected.

Kerith reported on the creation of an ad hoc committee, soon to be renamed the "Women's Resource and Support Committee." Com-

prised of women from various geographic regions, this committee will maintain a supply of resources which can be borrowed by women throughout the denomination. Any problem or need can be addressed by initial contact on the Society's web page. For this project to succeed, Kerith needs the names of keyworkers from each local church.

Praise the Lord! We are continually blessed with creative and generous supporters of the Women's Society! It was announced that an Old Testament quilt—made by

Seventh Day Baptist women have a special privilege and opportunity during the five-year period beginning in 2002. Ruth Probasco, a former Women's Society president, has been elected member-at-large to the North American Baptist Women's Union (NABWU). This is certainly an honor for Ruth and will give our current president some SDB reinforcement on the NABWU Executive Board.

NABWU has continued a Prayer Partner Project with our sisters in Africa for several years. Ruth announced that a scholarship fund

The Women's Resource and Support Committee will maintain a supply of resources which can be borrowed by women throughout the denomination.

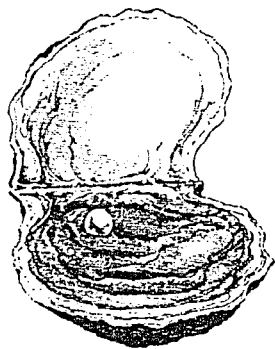
the women, men and youth of the Dodge Center, Minn., church—netted \$300 for SCSC in 2002. A New Testament quilt was displayed for a silent auction this year. Next year, Chuck and Lorna Graffius will donate a quilt of historical importance to the Society. Start saving your pennies now!

The slate of officers proposed by the Women's Society for 2003-2004, as listed in the six-month update, was approved with the addition of Jessie Olson to the Resource and Support Committee. A proposed budget of \$33,400 was also approved for 2004.

is being established to help these women attend the 2005 Baptist World Congress meetings. She also stated that NABWU could use donations in addition to Day of Prayer collections.

Ruth concluded the meeting with a prayer written by Trudy Cavanaugh, an SDB from the Ashaway, R.I., church. We were proud to learn that this prayer appeared in the BWA Day of Prayer program.

Seventh Day Baptist women are truly being used by God in His worldwide kingdom! *SR*



Pearls from the Past by Don A. Sanford, historian

Leaders from 'the outside'

Sometimes Seventh Day Baptists are accused of being too dependent upon family heritage. As historian, I am constantly called upon to help genealogists trace their roots through church records and *Sabbath Recorder* obituaries because family names often go back over a dozen generations.

Yet history shows that many of our leaders—both past and present—became Seventh Day Baptists by conviction rather than by heritage.

The Seventh Day Baptist *Directory* for 2002 lists the current pastors of 60 churches. Of those, 32 were raised as SDBs, and 28 came by conviction from non-SDB backgrounds.

Of the total list of ordained and accredited ministers, 52 were raised within the denomination and 15 are from other backgrounds (retirees account for a sizable proportion of those not serving churches.) The list of non-accredited pastors shows that 59 percent had little or no denominational connections.

Historical records reveal that this is not just a contemporary situation. Many of our earlier denominational leaders came from other church backgrounds.

Alexander Campbell, so important in fostering education in the early 19th century, was raised in the Presbyterian church. Thomas B. Brown, ordained as a Sunday-keeping Baptist minister, was instrumental in forming the SDB Missionary Board,

the Tract Society, and the Educational Board.

Robert St. Clair, pastor of the Detroit, Mich., SDB Church, was the author of materials that led to our Jamaican mission. He was raised Presbyterian, joined the Methodists, came to the Sabbath through the Adventists, and became a Seventh Day Baptist through his Bible study.

Often when one goes through the process of personal conviction, he is

one Friday evening because it was the 'Sabbath.' This made an impression upon my mind, and I recall asking my mother about it, asking her why we didn't keep Saturday. She told me that the Apostles kept Sunday, and that was enough for me at the time.

"I forgot all about the subject, and if at the age of 23 (when I began to study for the ministry) anyone had asked me about Seventh Day Bap-

**Often when one goes
through the process of personal
conviction, he is stronger in his faith
than those who may take
their faith for granted.**

stronger in his faith than those who may take their faith for granted.

William C. Daland was president of Milton (Wis.) College from 1902 until his death in 1921. In January of 1895, he wrote an article in response to an inquiry of how he came to the Sabbath:

"What first brought my attention to the Sabbath was the fact of the existence of Seventh Day Baptists. When a little boy, I spent a summer at Dunellen, N.J., and heard the bell ring on 'Saturday.' I asked about it and was told that it was the bell of a church that 'kept Saturday.'

"I was often at the home of Rev. Mr. Jones, a Baptist minister in New Market [N.J.], and occasionally played croquet with some children, a few of whom were called away early

tists, I should have said likely I didn't know anything about them.

"When I entered Union Theological Seminary, I became acquainted with Mr. Earl P. Saunders, who was a student in my class. He told me he was acting as pastor of the Seventh Day Baptist Church in New Market. That brought to mind the recollection of the bell I heard, and the little girls I played croquet with when a boy of 12.

"When I entered the seminary, I determined to leave it following out the teachings of the Word of God as I understood it, whether it led me to remain in the Baptist Church, or move over to be a Roman Catholic or a Quaker.

"I soon came under the teach-

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SR Almanac

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

One year ago—October 2002

"After the fall(s)" is taken from a Conference sermon by Pastor Harold King of Battle Creek, Mich.

Part two of "Life's relay for Righteousness" is presented by Pastor Dennis Palmer.

Probable delegates listed for the upcoming World Federation meetings in Brazil.

Women's Robe of Achievement is presented posthumously to Sylvia Lindo of Toronto, Canada.

New Conference President George Cruzan presents his theme, "I am in Christ."

Story shares the pre-Conference celebration of the Little Genesee, N.Y., church's 175th anniversary.

Five years ago—October 1998

Main features include a Conference sermon ("Chosen to bear Sabbath witness") by Pastor Gabe Bejjani, and a Conference Bible study ("Chosen for Holiness") by Pastor Jeanne Yurke.

Lorna Austin Graffius accepts the 1998 Robe of Achievement.

The Verona, N.Y., church hosts Pastor Rex Burdick's celebration for 50 years of ordained ministry.

Newly-installed Conference President Norma Rudert speaks "Of themes and dreams" for her first *SR* page.

Due to dangerous heat and spreading fires, the Deep South Youth Camp moves from a campground to the facilities of the Daytona Beach, Fla., church.

10 years ago—October 1993

Jim Skaggs presides over Conference in Redlands, Calif., with his theme, "A Firm Foundation."

Conference highlights: Sabbath School Teacher of the Year—Dr. Pete May; Robe of Achievement—Dorothy (Payne) Shettel; floor debate centers on proposed changes to Statement of Belief (eventually referred to the Faith and Order Committee and voted down); 10 SCSCers form Team "CROWN"; enthusiastic debut of the promotional film, "A Choosing People: The Seventh Day Baptist Story"; Bible study leaders include Bill Shobe, Gabe Bejjani, Paul Manuel, Steve Crouch, and Ron Elston; pastors victorious in basketball challenge.

"Focus" page asks for help with projects in Jamaica, Malawi, Zambia, and India.

President-elect Leon Lawton shares his Conference theme, "His Will for His Way."

25 years ago—October 1978

Ten Conferences are represented at the World Federation meetings hosted in Alfred, N.Y., just prior to General Conference. Our Conference is held at Houghton (N.Y.) College.

The 13 members of SCSC's Team "POWER" are pictured with their team verses.

Long-time independent Pine Street Gospel Chapel of Middletown, Conn., joins the SDB Conference. Other churches welcomed into Conference membership: Blountville, Tenn.; Dallas-Fort Worth, Texas; Houston, Texas; Little Rock, Ark.; and Central, Md.

Death notice appears for Elder Clifford A. Beebe.

British SDB Conference held in late July in Birmingham, England.

José Alegre, from Buenos Aires, Argentina, begins new SDB work in Melbourne, Australia.

50 years ago—October 1953

Young medical missionaries Joan Clement and Beth Severe expected to reach African soil early this month. They will serve in Nyasaland (now Malawi).

Earl Cruzan writes, "Sabbath Values I Have Known." Statement of beliefs presented by Pastor Paul Osborn, following his ordination to the ministry in late August.

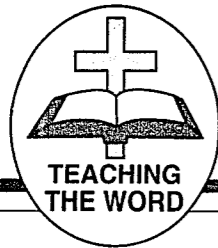
Front cover picture shows the faculty of Crandall High School in Kingston, Jamaica. The new school year is under the direction of Principal O.B. Bond.

Pastoral changes: Riverside, Calif., church welcomes Alton Wheeler and family on October 17; Leland Davis accepts call to Battle Creek, Mich.; David Pearson to move to Berea, W.Va.; Clifford Beebe to leave Putnam County Church in Carraway, Fla.; and A. Addison Appel now serving in Farina, Ill.

...where are we headed?

Pray for—

- lasting results from Conference
- our World Federation Conferences
- your Sabbath School teachers
- Conference President Dale Thorngate
- churches observing anniversaries
- our mission work worldwide
- a renewed vision in our churches



Christian Education

2003 Scripture Memorization Program

The 2002-2003 Scripture Memory Program featured the theme of Conference President George Cruzan, "I am in Christ." Individual certificates for the participants were presented to churches at the General Conference sessions in Newberg, Ore. (The 2003-2004 memorization program was listed in last month's *SR*. Copies are available from the Board of Christian Education at 607-587-8527.)

Adams Center, NY Charlene Arthur Ron Arthur Glenn Robin Jane Thompson Jennifer Thompson Peter Thompson	Battle Creek, MI Ruth Bennett Caron George Kathi King Judy Parrish Maryellen Wilkey	Ruth Hazen Dianne Hibbard Patrick Hibbard Dakota Watt	Little Rock, AR Cynthia Burks Betty Seager Irving Seager	Kansas North Demetrius Osborn
Alfred Station, NY Keith Barnes George Bottoms Mae L. Bottoms Elaine Brundage Linda Butts Ivan Cherry Nancy Cherry Elianna Chroniger Peggy Chroniger Phyllis Mattison Reid Mattison Voni Mattison Abigail Noel Caleb Noel Dorothy Noel Melissa Noel Joseph Torkaman Nathan Torkaman Sarah Torkaman Curtis Welch John Wood	Bell, Salemville, PA Esther Baker Gerald Bloom Wayne Bloom	Centralia, WA Corrine McPherson	Lost Creek, WV Cindy Lawrence Larry Lawrence Clayton Pinder Leora Pinder	New York City, NY Shana Ashman Samantha Bonnet Samuel Bonnet Matthew Bryan Georgia Fairelough Verona Fuller Admiral Gordon Kathlene Gordon Theona Gordon Inez Gray Kevin King Korey King Monifer King Erold May Jr. Karen May Lisa Moore Donnovette Morrison Meggan Morrison Rachan Morrison Blanche Williams Shanna Williams Sharilyn Wong
Alle-Kiski Fell., Freepport, PA Richard Durst Terry Durst Raymond A.P. Mialki Carrie Durst	Berlin, NY Erin Hogan Chris Zema	Columbus, OH Helen Bond Liandra Holmes Summer Holmes	Marlboro, NJ Sharon Davis	North Loup, NE Ron Cargill Shirley Cargill Floyd Dickerson Beth Dutcher Jerry Kolbo Tier Leth Twila Leth Sydney Looper Brice Severance
Alle-Kiski Fell., Freepport, PA Richard Durst Terry Durst Raymond A.P. Mialki Carrie Durst	Boulder, CO Danielle Crowder Nathan Crowder Tiffany Crowder Valerie Heath Patty Petersen Paul Petersen Doris Rood Cletus Severance Mary Steele Amberle Thorngate Christina Thorngate Levi Thorngate	Dodge Center, MN Amanda Greene Lance Greene Micayla Neher Cathy Payne Dale Rood	Middle Island, WV Clara Negie Emily Robinson	North Loup, NE Ron Cargill Shirley Cargill Floyd Dickerson Beth Dutcher Jerry Kolbo Tier Leth Twila Leth Sydney Looper Brice Severance
Alle-Kiski Fell., Freepport, PA Richard Durst Terry Durst Raymond A.P. Mialki Carrie Durst	Bradenton, FL Jean Davis S. Kenneth Davis	Genesee, NY Kristin Camenga	Milton, WI George Calhoun Elizabeth Camenga Kerith Camenga Barbara Green Liz Green Jared Osborn Stephen Osborn Anne Snyder Sarah Snyder	North Loup, NE Ron Cargill Shirley Cargill Floyd Dickerson Beth Dutcher Jerry Kolbo Tier Leth Twila Leth Sydney Looper Brice Severance
Alle-Kiski Fell., Freepport, PA Richard Durst Terry Durst Raymond A.P. Mialki Carrie Durst	Central, MD Larry Davis Cliff Gordon Pam Gordon	Hebron, PA Pearl Brock Allen Hauber David Hauber Evelyn Hauber Sandra Kenyon	New Auburn, WI Marie Graviondere Bradley Johnson Jeremy Johnson Jimmy Johnson Tommy Johnson Brooke North Hunter North	North Loup, NE Ron Cargill Shirley Cargill Floyd Dickerson Beth Dutcher Jerry Kolbo Tier Leth Twila Leth Sydney Looper Brice Severance
Alle-Kiski Fell., Freepport, PA Richard Durst Terry Durst Raymond A.P. Mialki Carrie Durst	Central, MD Larry Davis Cliff Gordon Pam Gordon	Hope SDB Church, Philadelphia, PA Rolleesa Phillips	Hopkinton, RI Thelma Tarbox Edgar Wheeler Xenia Lee Wheeler	North Loup, NE Ron Cargill Shirley Cargill Floyd Dickerson Beth Dutcher Jerry Kolbo Tier Leth Twila Leth Sydney Looper Brice Severance

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FOCUS on Missions

Unexpected news from Nepal

by Kirk Looper

One of the areas in the world we least expected to hear from was Nepal. But Christians there began communicating with us about a year ago and have since managed to enlist several other church groups. (Others also showed interest in them, but they eventually changed to another denomination.) The spirits of these Nepalese Christians are high, and they praise God for the blessings He brings to their work.

In a recent letter, they shared the following blessings:

"We have exciting news! Some brothers are joined with us in the ministry. One has completed his study recently from Nepal Theological Seminary. He came to contact us during his seminary days and joined our church in Katmandu."

"This is what happened in the life of another who is a former trekking guide. He came into contact with an Australian man when he was working as tourist guide. The Australian shared with him about Jesus, and he came to accept Jesus as His Savior. For a long time, he was only a

believer. But when we came in contact with him, he decided to join our church and work for our ministry.

"These are only a couple of examples among the many converts

In a country controlled by Buddhists and Communists, it's difficult to minister openly.

of our church. Our ministry is growing rapidly in Nepal. We can do much more than this, but we do not have the financial resources. Your previous assistance has helped us thus far. Please do remember us in your prayers. And please circulate our prayer matter to the Seventh Day Baptist Churches in USA and Canada.

"Please try to give us some assistance for our churches

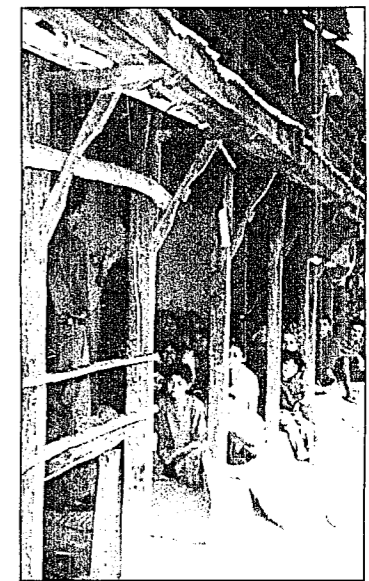
for at least five years. We can then make our churches self-supporting. Help us in this beginning stage to grow up and then we will be able to support the ministries in other nations. We are also interested in joining the Seventh Day Baptist World Federation."

In a country controlled by Buddhists and Communists, it's difficult to minister openly. Some of the churches in Nepal have caved under pressure from their neighbors and authorities in communities where they have tried to start churches. Church growth is not as simple as it is in the U.S. Those in Nepal wanting to worship in a religion different than those that dominate the country must be very committed to God.

We pray continually for the leaders in our sister Conferences and churches throughout the world. **SR**



Holding a Bible study in Nepal.



A meeting overflows to the outside.



the BEACON

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

October 2003

In the middle

by Gabe Graffius, Salemville, Pa.

Being an 18-year-old at Conference is a difficult situation.

I realized that this year when I had to decide whether to take part in youth activities or young adult activities. In the words of the singer Alice Cooper, "I'm 18, and I don't know what I want." Every other 18-year-old has had this same problem.

I know many kids my age who are so bent on being a "young adult" only, that they try to ignore all their

younger friends. I, for one, couldn't do that. I thought, *Are my "youth friends" any different now than when I was 17?* I don't think so.

I decided that the best solution would be to do what I wanted, except *I didn't know* what I wanted.

When it came time to choose a Pre-Con, I decided to go to Youth Pre-Con because it would be my last opportunity to attend. I had loads of fun, but it was difficult because I had

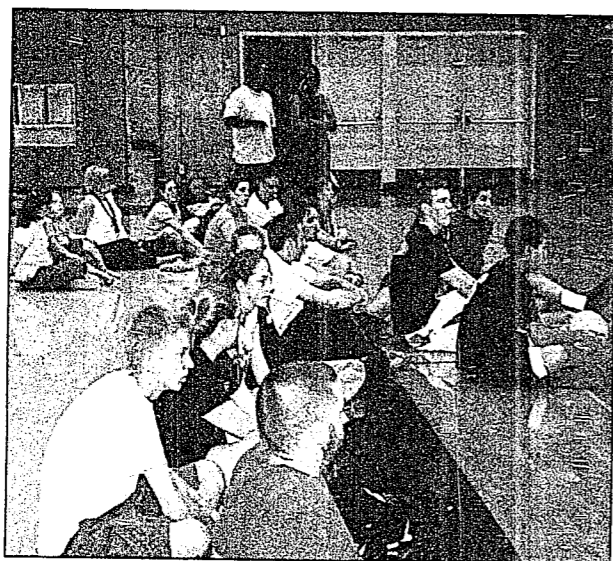
made a lot of young adult friends in SCSC, and they went to Young Adult Pre-Con. I do believe that it was the right decision for me, and God taught me many lessons during that time.

When I got to Conference, I once again had to decide which way to go. I looked at the schedule of activities and pretty much chose what I wanted to do. I love to bowl, so when the youth went bowling, I knew that was what I was going to do. There was no way I was going to miss the Youth vs. Pastors Volleyball Game, and I definitely wanted to go to the coffee house.

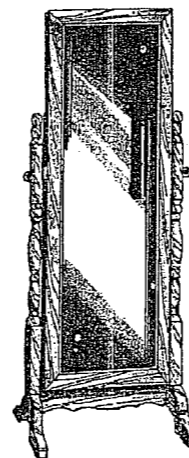
I had a great time at all of my activities, and the rest of the time I went where the people were. I also hung out until late at night with everyone in the high-tolerance (for noise) dorm.

In the end, I experienced one of my best Conferences ever. For those who face this dilemma in the future, my suggestion is to do what you like to do, regardless of who you're with.

"Whom having not seen, you love, Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory, receiving the end of your faith—the salvation of your souls" (1 Peter 1:8-9). SR



Waiting to play at the Conference volleyball game.



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

A chatterbox shares (and shares and shares...)

three categories: 1) people who are excellent conversationalists; 2) people who talk rapidly and loudly, especially when imbibing adult beverages (a.k.a. "loudmouths"); and 3) people who verbalize in interminable sentences, jumping from one topic to another while seldom communicating anything worth listening to (a.k.a. "chatterboxes").

I've always considered myself an introverted extrovert, which can be confusing. But when it comes to talking, there's no doubt about it: I'm a chatterbox, plain and simple.

I've often wondered if my "gift for gab"—my uncanny ability to verbally assault people, inundating them with untold amounts of useless information—is a learned or inborn talent. (It's rumored that, at birth, I looked up at the doctor and said, "Did you know that the term 'umbilical cord' was introduced in 1753, and that it's also called a 'yolk stalk'?")

In Exodus 4, verse 10, Moses tells God that "...I am slow of speech and tongue." During those times when I talk too much (which is all the time), I wonder if my listeners are secretly wishing that I would adhere to Psalm 137:6: "May my tongue cling to the roof of my mouth..."

I've always considered myself an introverted extrovert, which can be confusing. But when it comes to talking, there's no doubt about it: I'm a chatterbox, plain and simple.



One day, after talking on the phone with my then 20-month-old granddaughter, I walked into my boss' office and exclaimed, "Jordan jabbered on and on and didn't say a thing!"

Mr. Butler—"Rev. Kev"—simply smirked, indicating that apparently "the apple didn't fall far from the tree." *Like, duh... Where DID my granddaughter get her ability to say so much of nothing?*

I keep trying to "turn over a new leaf." Every few weeks, I vow to rein in my tongue and more closely monitor my propensity to verbalize every second of the day.

Once, after church, I refrained from spewing forth my usual amount of verbiage when a fellow parishioner greeted me. One minute into the one-sided conversation, she touched my arm and whispered in a concerned voice, "Are you okay, Leanne?"

So, in the words of that great philosopher, Popeye, "I am what's I am." I'm grateful that God has given me a voice, along with a love of words and a need to interact with friends and strangers alike. I'm also grateful that He has given my listeners patience—and hands to cover their ears when I rattle on and on and on... SR



The President's Page

by Dale Thorngate

Seeking God with all your heart

"For I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future. Then you will call upon me and come and pray to me, and I will listen to you. You will seek me and find me when you seek me with all your heart. I will be found by you" (Jeremiah 29:11-14a).



Dale D. Thorngate

When I was pastor of the Seventh Day Baptist church in Columbus, Ohio, a member of the congregation shared this passage of Scripture with me.

At the time, I think he was essentially encouraging me in my role as the pastor of that church. However, since that time—as the Executive Secretary for the General Conference and the World Federation, and now as pastor of the Salem SDB Church in West Virginia—I have carried this passage with me in ever activity in which I have been involved.

"I will be found by you" is a powerful promise. It is now my privilege and honor to share it as the theme for our Conference year 2003-2004: "Seeking God with All Your Heart."

Yes, I know that these words in Jeremiah were originally meant as an encouragement to the nation of Israel while they were in exile in Babylon. Jeremiah understood that God would eventually rescue them and that they should continue to seek Him with all their heart.

The results of that seeking would be that God would hear their prayers, and they would find Him and be returned to their own land. Under the leadership of Ezra and Nehemiah, they were later restored to their land.

This was God's promise to Israel, but when it was presented to me, I accepted it personally as a promise for me and my ministry.

"I will be found by you" is a powerful promise. It is now my privilege and honor to share it with Seventh Day Baptists of USA and Canada as the theme for our Conference year 2003-2004: "Seeking God with All Your Heart."

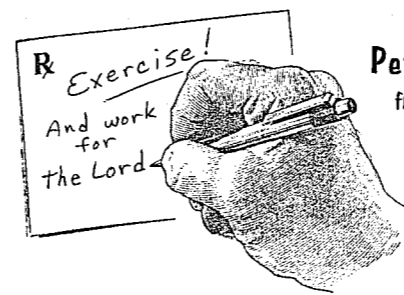
I believe that God has a plan for

Seventh Day Baptists for the 21st century—"...plans to prosper you and not to harm you, plans to give you hope and a future."

As we share that idea, I also want to challenge each of you to seek God with all your heart. Pursue God's kingdom in your everyday life, and seek His plan for your church and community. To help you do this, I will use this page in the *Sabbath Recorder* to share some meditation ideas as you "seek God with all your heart."

I'm also encouraging participation in the Board of Christian Education's Scripture Memory Program based on our theme. The first challenge will be to commit to memory our theme promise: "You will seek me and find me when you seek me with all your heart."

Next month, I will share a New Testament passage, and together we will begin to look at what Jesus had to say about God's plan for us as His people. *SR*



Pete's Prescriptions

from Dr. Pete May,
Executive Secretary

If only we could bottle that energy!

You should have been there! It was a cheerful, calm, courteous, and considerate conglomeration of Christians "in Christ" who spent much of Conference caring for each other. There were many small acts of kindness that quietly exemplified the character and true spirit of Christ active among Seventh Day Baptists.

Nancy and I were in a dormitory suite that we referred to as "the valley mole hole." We had more than a little trouble navigating. We could climb out of bed without too much trouble, but when walking down the sidewalk steps or road, we needed to grab hold of each other for support.

Our dorm neighbors were the Norths—Kris and Wayne and their children. One day, I spotted Kris carrying some grocery bags into their room. Since Nancy and I usually have "baby" donuts and coffee in bed in the morning, I asked Kris where she found a grocery store.

She said that she was going to Wal-Mart and would be glad to pick up some mini-donuts for us. She returned with a dozen along with a fruit platter. While thanking her, I joshingly remarked that I was out of white socks and should have told her so. The next day, a packet of eight pairs of men's white socks appeared at our door. The store where Kris had bought them was at least 18 miles away. I felt awful, but I used the socks anyway.

The young adults also uplifted the attitudes of Conference goers. The returning SCSCers (Summer Christian Student Corps) were enthused about their service for our Lord. They prompted many of us to re-examine our relationship to God.

Wayne and the CLT (Coordinating Leadership Team) made an all-out effort to be available to the founding churches that have the energy and opportunity to grow. They hope that the denomination can provide young people—en masse or individually—to assist newly planted churches with help and encouragement. We'll keep in contact, looking for opportunities for such a ministry.

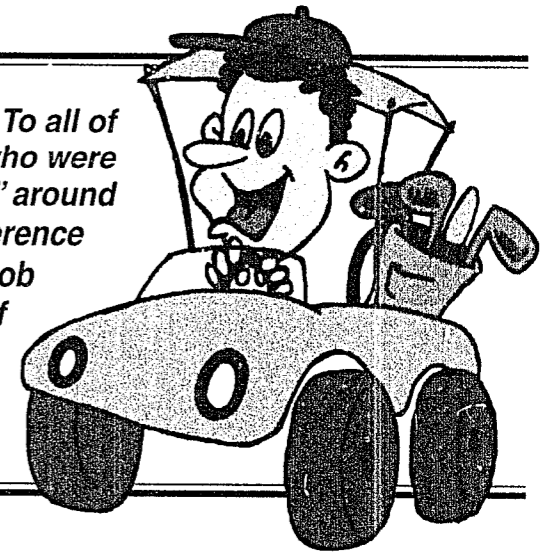
Other selfless servants of the Conference were Bob and Tina Kelley, Dave and Doreen Davis, Justin and Sue Camenga, and many more from the nearby churches.

To all of us who were "gimping" around the Conference grounds, Bob and his golf cart were a glorious sight. Once, he took us to retrieve some misplaced reports, then waited patiently to return us to our original destination.

Bob kept an eye on all of us "gimpers" and knew our campus travel schedules—where we needed to be at any given time. He was always at the door just as one of us would head out to a meeting. He was certainly a welcome site as Nancy and I left each morning from "down in the hole"! (During committee meetings, he could be seen treating four or five "small fries" to a driving lesson or simply a ride.)

Caring for others at Conference was the guiding principle these Northwesterners followed throughout the entire week. I don't think they ever got a full night's sleep, but they were always there with a smile. And where Tina and Doreen got all that energy, I can't begin to imagine. If they can ever bottle it, I want a full case! *SR*

To all of us who were "gimping" around the Conference grounds, Bob and his golf cart were a glorious sight.



Sabbath, service, and sundaes

by Jean Jorgensen

Mmmm... an ice cream sundae. Think of it. Savor the picture in your mind.

It's more than just fancied up ice cream; it's an event. It's gooey. It's cold. It's many flavors (especially chocolate).

It's maraschino cherries and crumbled Oreo cookies. It's whipped cream and even bananas. It's many spoons diving into the same concoction or individual serving dishes.

It's built on an oblong, plastic flower tray, or in a roasting pan, or straight out of the carton. It's shared and savored. It's cameras and laughter.

It's building and eating the sundae while other young people in our U.S. and Canada Conference are doing the

same thing. It's the Seventh Day Baptist Youth Mission Weekend!

On May 31, 2003, our youth across the U.S. undertook similar projects and raised \$2,532.33 for Camp Glory in Guyana, South America.

In March, members of the Nortonville Youth Fellowship discussed what to do for a missions project. They were encouraged by an article in the *Sabbath Recorder* relating how the youth in the Doniphan, Mo., church (only three or four young people) raised funds to purchase a bicycle for a pastor in Zambia, Africa. The Nortonville group wanted to do something similar.

Contacting Kirk Looper, head of the SDB Missionary Society, led to Andrea Davis of the World Federa-

tion. At recent World Fed meetings in Brazil, Andrea met Kharlyn Henry of Guyana, who shared her desire to develop a camping program.

In Guyana, they have the land and the beginnings of a lodge. They call it Camp Glory. They still have to wall and roof the lodge, build and furnish a kitchen and dorms, etc.

As Andrea relayed Camp Glory's long list of needs, the lack of money seemed insurmountable. Then the idea sprang up to involve more than just the Nortonville youth in the fund raising. Eventually, letters were mailed to all the SDB churches in the Conference. Even if a youth "group" consisted of one person, they could still be involved.

We recommended three activities that all the youth could be involved in, in their respective communities.

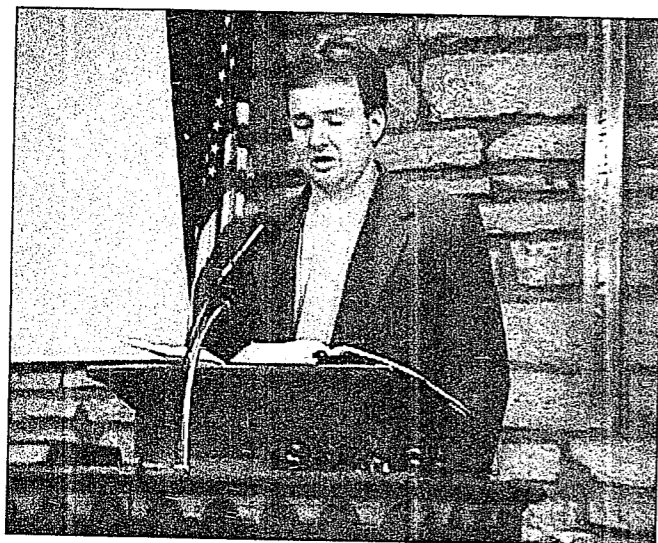
One activity was to either present, or have some part in, the Sabbath morning worship service. Another suggestion was to provide a service to the community or their church family. The third idea was to have the youth build an ice cream sundae at the same time across the country; i.e., 4:00 p.m. Pacific time, 5:00 p.m. Mountain time, etc.

Only two months of warning didn't give many of the youth groups enough time to organize fund-raising activities. But the Texarkana, Ark., youth held a car wash, and the North Loup, Neb., youth held a bake sale. Did the Battle Creek, Mich., youth raise funds with the building of their sundaes?

The Boulder, Colo., youth raised money through a competitive "Penny War" among their church's Sabbath School classes. Other youth fellowships—like those in Salem, W.Va., Milton, Wis., and Nortonville—had been gathering funds for other projects throughout the year. They

cont. on next page

Wayne North licensed as youth pastor in Wis.



On July 26, 2003, the New Auburn, Wis., SDB Church licensed Wayne North to the ministry and called him to be their youth pastor. Wayne is also currently an elected member of the Conference's General Council.

'Shout to the Lord' most popular among Baptists

(ABP)—"Shout to the Lord" and "Lord, I Lift Your Name on High" are the two most popular songs sung in Baptist churches that use contemporary worship, a new survey says.

According to Christian Copyright Licensing International, which licenses more than 150,000 songs for congregational use, those songs

topped the list in a survey of Baptist churches with CCLI licenses. For an annual license fee, 140,000 Christian churches in North America receive permission to copy the songs for printing, displaying, and projecting lyrics, among other uses. Most contemporary worship services don't use hymnals.

The Baptist churches, surveyed earlier this year, listed as their top 10 songs:

- 1) "Shout to the Lord," Darlene Zschech
- 2) "Lord, I Lift Your Name On High," Rick Founds
- 3) "Open the Eyes of My Heart," Paul Baloche
- 4) "Come, Now Is the Time to Worship," Brian Doerksen
- 5) "You Are My All in All," Dennis Jernigan
- 6) "Breathe," Marie Barnett
- 7) "He Is Exalted," Twila Paris
- 8) "I Love You, Lord," Laurie Klein
- 9) "Give Thanks," Henry Smith
- 10) "Awesome God," Rich Mullins

Worship songs rise in popularity a lot quicker than they used to, said industry insider Steve Parolini, because of their availability on radio stations and in retail outlets like Wal-Mart. **SR**

...sundaes, from page 22

ended up sharing money they had already collected.

This project was a delightfully fun and enriching experience for Seventh Day Baptist youth. We strongly recommend another nationwide mission project for the coming year and, hopefully, for many years to come. We may even get better in sharing photographs and activities.

If you have any ideas for future projects or activities, please contact the Nortonville Youth Fellowship via my e-mail address: jorgemorj@yahoo.com. Or write:

Jean Jorgensen
110 Barstow Place
Lawrence, KS 66049

Phone: (785) 843-2821 or
(785) 864-3979. **SR**

Congratulations, JoAnne!

We, the members of the Alfred Station, N.Y., SDB Church, would like to congratulate JoAnne Kandel for receiving her Master of Divinity degree from Northeastern Theological Seminary in Rochester, N.Y. Deaconess Kandel believes she has a calling from God to serve in the pastorate. She completed her course work in May, 2003.

As her home church, we continue to support her in our prayers. We hope that she will be able to follow God's calling and serve in the way He has planned for her. **SR**



JoAnne Kandel

Denominational Dateline

October

- 4-5 *Sabbath Recorder* Committee, Nortonville, Kan.—Kevin Butler
- 11 Hope Seventh Day Baptist Church, Philadelphia, Pa.—Pete May
- 11-12 Muriel Osborn Seminar for Teachers, Lost Creek, W.Va.—Andrew Camenga
- 18 Bronx, N.Y., church—Camenga
- 18-19 SDB Memorial Fund Quarterly and Annual Meeting, Paint Rock, Ala.—Calvin Babcock
- 25-26 Missionary Society Board Meeting, Westerly, R.I.—Kirk Looper, Ron Elston, Babcock, Butler

- 26 SDB Board of Christian Education Annual Corporation and BCE Director's Meetings, Alfred Station, N.Y.—Camenga
- 28-11/6 Alfred Station, N.Y. area, vacation—Babcock

November

- 8-9 Tract and Communication Council Annual Meeting, Seventh Day Baptist Center, Janesville, Wis.—Butler
- 8-9 New York City church—Camenga

New members

Battle Creek, MI
Harold King, pastor
 Joined after baptism
 Brandy Noel
 Jami Travers
 Kristi Travers
 Sandy Noel
 Joined by letter
 Rosemary Haire

Bay Area, CA
Steven Crouch, pastor
 Joined after testimony
 Teresa Callejas

Leonardsville-Brookfield, NY
James Ketchum, pastor
 Joined by letter
 Warren Brannon

Marriages

Perine - Barnes.—Charles Lynn Perine and Vickie (Davis) Barnes were united in marriage on June 30, 2003, in Salem, WV, with Rev. Dale D. Thorngate officiating.

Harms - Phillips.—Sherman Randall Harms and Billie Regina Phillips were united in marriage on July 4, 2003, at the Seventh Day Baptist Church in Paint Rock, AL. Pastor John D. Bevis officiated.

Noel - Bruinekool.—Bradley James Noel and Brandy Marie Bruinekool were united in marriage on July 26, 2003, at the Battle Creek, MI, Seventh Day Baptist Church, with Pastor Kory A. Geske officiating.

SR Reaction

Dear Kevin,

I was saddened that you published (in the July/August SR) the article by Phil and Ruth Hazen, *Three Sabbaths in Australia*, and used the photo with Phil in the center under the banner, "The Name Above Every Other—Lord Jesus Christ," even though you knew that Phil Hazen had renounced Christ as his Lord and Savior two decades ago and continues to do so.

In your decision to print both article and photo, you have compromised the *Recorder's* witness by adopting a position that is the antithesis of Scripture (1 John 2:18-25; Ephesians 4:11-16) and undermines the witness of Christ's Church.

Sincerely, in His Service,
 Ernest K. Bee Jr.
 Waldorf, MD

To "Recorder Reaction,"

"The Saga of the Chair" (July-Aug. SR) was an interesting story of a chair taken from the Little Genesee, N.Y., church in 1992 and lovingly restored by its new owners in Wisconsin. The writer wondered if it was a "rescue" or the result of divine intervention, because that lovely church and all its contents burned to the ground in June 2001.

As I read the article, I was expecting the story would end with the chair's return to Little Genesee. What a fitting and blessed ending that would be.

Cynthia Rudolph
 Norwood, MA

Please send your correspondence to us at:

Sabbath Recorder
 SDB Center
 PO Box 1678
 Janesville WI 53547
 or, sdbmedia@inwave.com

Obituaries

Thorngate.—Dr. Philip Thorngate, 71, died on June 13, 2003, at his home in Monterey, Calif.

He was born on January 17, 1932, at Liuho, Kiangsu province, near Shanghai, China, the youngest son of Dr. George Thorngate III and Helen (Shaw) Thorngate.

His parents had gone to China in 1924 to serve as missionaries for the SDB Missionary Society. Phil was born during the first Japanese invasion of China. His mother often said that, "When the cannonading was loudest he slept serenely, but let it stop and he hollered like a hyena."

Soon after Phil's birth, the family returned to the U.S., living in northern New York and Phoenix, Ariz. In 1939, the family returned to China. With war impending in 1940, the State Department sent Helen and her two sons home. Phil went to China with his parents in 1946 but, with the Communist takeover of China, he headed back to the states in 1948.

Phil's schooling included Shanghai American School in China, and Alfred-Almond Central School in New York. He graduated from Milton (Wis.) College in 1954, and from Western Reserve University School of Medicine in Cleveland, Ohio, in 1958. He had his internship at St. Luke's Hospital in Denver, Colo., and his residency at Baylor University College of Medicine in Houston, Texas.

In 1959, Phil married Roma Galbraith. In 1964, they moved to Monterey where Phil joined the family practice, Thorngate Medical Group.

Phil was a longtime participant in a group that met each Sabbath at his parent's home for worship and discussion.

In the 1960s, his lifelong passion for art led him to enroll in the Carmel (Calif.) Adult School to study with a renowned artist. This helped him to "come into his own" as an artist. From his home studio, he created

paintings that captured the essence of the Monterey Peninsula area.

In a 1995 interview, Phil described his career: "On one side of the hill, I'm the physician who paints. On the other side, I'm the painter who practices medicine... Their value systems are similar. On the one hand, medicine is art. On the other hand, art can be medicine. It has a profound effect on the human condition."

In addition to his wife, survivors include two daughters, Lauren Taquino of Kent, Wash., and Marci Smith of Cape Cod, Mass.; one son, Brian, of Arlington, Wash.; three brothers, George IV (Briar) and David, both of Monterey, and Stephen of Park Falls, Wis.; and three grandchildren.

A memorial service was held on June 20, 2003, at First Presbyterian Church of Monterey, with Pastor Jay Bartow officiating. Inurnment was in El Carmelo Cemetery in Monterey.

Crandall.—Adele Collings Crandall, 56, of Charlestown, R.I., died on June 26, 2003, in Rhode Island Hospital.

She was born on May 27, 1947, in Westerly, R.I., to Harold L. and Dorothy (Barber) Crandall. She was a member of the First Seventh Day Baptist Church of Hopkinton, Ashaway, R.I., and a Grange member.

Survivors include her husband of 37 years, Wayne Crandall; her father, Harold; two sons, Matthew of Stonington, Conn., and Miles of Shannock, R.I.; one daughter, Amy B. Edmond, of Charlestown; two brothers, Fred of Ashaway and Todd of Deltona, Fla.; and one sister, Peggy McNulty, of Wakefield, R.I. One brother, Kent, preceded her in death.

Funeral services were conducted by Rev. Edgar Wheeler and Kirk Looper at the First SDB Church of Hopkinton. Interment was in Rhode Island Veterans Cemetery in Exeter.

Enos.—Grace V. Enos, 83, of Little Genesee, N.Y., died on July 20, 2003, five days short of her 84th birthday.

She was born on July 25, 1919, the daughter of Hiram and Mamie (Pire) Wood. On July 31, 1937, she married Lester O. Enos in Richburg, N.Y. Married for almost 64 years, their 60th wedding anniversary party was one of her treasured memories.

Grace was a deaconess of the First SDB Church of Genesee in Little Genesee, where she taught kindergarten and provided altar flowers as gifts to God, aiding in worship.

She and Lester joined the Genesee church in the early 1950s. In later years, they gathered with others at the meetinghouse and helped prepare the church's newsletter, *the Belfry*, for mailing.

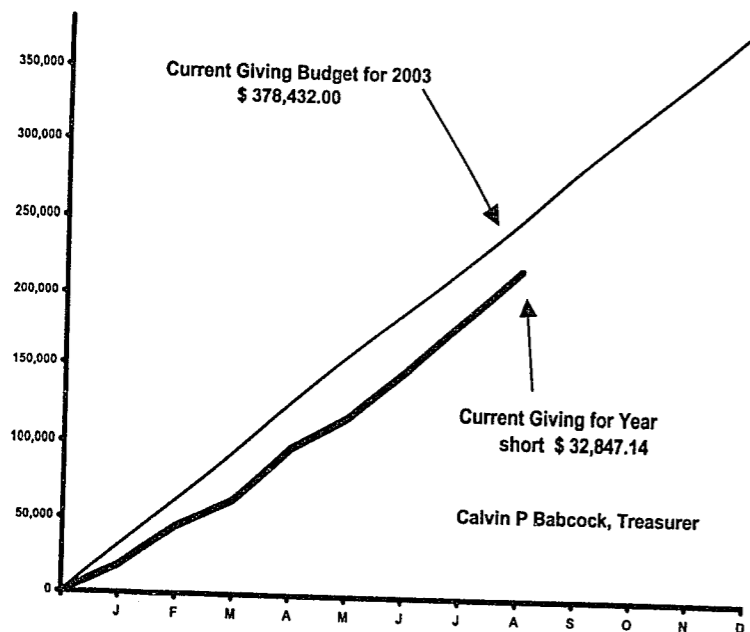
Grace's last few years were a trial, with many ups and downs. Lester predeceased her, and she missed him greatly.

The nurses who cared for her at the Highland Nursing Care Center knew her as the woman who kept "coming back from the brink." They began calling her "Amazing Grace" because she bounced back so many times. As her daughter noted, Grace made certain that her passing was the Lord's will, not hers. All who knew her were touched in some way by "Amazing" Grace Enos.

Survivors include a son, Bob, of Coleman, Fla., and Scio, N.Y.; and a daughter, Betty Stolz of San Antonio, Fla. Betty's friend, Peggy Cowell, was almost a second daughter to Grace, helping her when others couldn't because of schedules or distance.

Funeral services were held on July 23, 2003, at Schaffner's Funeral Home, with Pastor Gordon Lawton officiating. She was buried beside her husband in Maple Lawn Cemetery, Bolivar, N.Y.

Current Giving 2003



Leaders from 'the outside,' cont. from page 14

ings of Dr. Roswell D. Hitchcock in Church History. Having the question brought to my mind, I was compelled to face it in the light of his candid teaching. He used the same argument against Sabbath observance that he did against the restriction of baptism to the immersion of believers. I then was led to investigate these and many other questions for myself.

"Finally, I was by my study brought to the point where I had to decide whether I would be true to the principles of 'Baptist doctrine' in which I had been reared. I was brought up a strict, old-fashioned Baptist, being fed on the American Bible Union version of the New Testament, and regarding old Dr. Conant, Dr. Armitage, and others as just about apostles.

"I balanced the claims of the Church (with a capital C) and the Bible as the regulative standard of the Christian's faith and practice. I decided for the Bible against the

Church and, of course, had to become a Sabbathkeeper.

"That alternative was what brought me to a decision. I had to

am a Seventh Day Baptist because our dear denomination is, to my mind, the one closest to my ideas of Christian faith and practice, tak-

**"I balanced the claims
of the Church and the Bible as
the regulative standard
of the Christian's faith and practice.
I decided for the Bible against the
Church and, of course, had to
become a Sabbathkeeper."**

leave the seminary either a Churchman or a Bible Christian—unless I left it as a rationalist or a skeptic, which was, of course, out of the question. So I left it as a Bible Christian.

"I am a Sabbathkeeper because I believe it is the will of God for me, and because I believe it is the will of God that His Church shall keep it. I

ing all things into consideration...

"Praying for God's blessing upon you, I am your loving friend and brother in Christ, William C. Daland." SR

'Reprinted in Sabbath Recorder, Vol. 178:6, p. 4, February 8, 1965.

Scripture Memorization, cont. from page 16

Nortonville, KS

Amanda Colvin
June Johnson
Jean Jorgensen
Irene Saunders
Stephan Saunders

Annie Cairnes
Carlie Cairnes
Duane Davis
Sandra McLaughlin
Amanda Noyes
Carl Noyes
Charlie Noyes
Melodie Noyes
Maude Posey

Portland, OR

Daniel Vaughn
Joseph Vaughn

**Raritan Valley,
Bridgewater, NJ**

Jeanne W. Yurke

Shiloh, NJ

Elizabeth Bidwell
Richard Bidwell
Donna Bond
Jan Bond
Sharon Campbell
Jessica Chroniger
Barbra Davis
Nancy Davis
Cathy Dixon

Ariel DuBois
Suzanne Glaspey
Brenda Holt
Jennifer Layton
Cheryl Muffley
Clara Mulford
Frank B. Mulford
Ritchie Patterson
Bill Probasco

Verona, NY
Chelsea Brazie
Jason Fink
Paul Fink
Steven James
Amanda Marsh
April Marsh
Sharee Rutz
Wayne Rutz
Matthew Stamp
Nicole Stamp
Mayola Warner

Toronto, Canada

Merlin Condison
Sharai Fyffe
Allan London

Godfrey London
Winston London
Gloria Simpson
Adrian Wright
Avonia Wright
Nadia Simpson
George Neville Lyons

Verona, NY
Chelsea Brazie
Jason Fink
Paul Fink
Steven James
Amanda Marsh
April Marsh
Sharee Rutz
Wayne Rutz
Matthew Stamp
Nicole Stamp
Mayola Warner

**Vision Fellowship,
Westerly, RI**

Gary Chester
Tia LaFrance-Boyce
Cassandra Nadine
Lawton
Sarah Lawton
Timothy Lawton
Nathaniel Mills
Brandon Tassias
Brittany Jo Tassias
Kyle Taylor
Margaret Taylor

Washington, DC

Aaron E. Andries
Diane R. Andries
Gabrielle E. Andries
Joshua J. Andries
Paul R. Andries

KEVIN'S

ORNER

**Attendance contest
goes coast-to-coast**

Let's see, last month we reported on several Sabbath School classes engaged in a Penny War. This month we hear from youth fellowships competing to build the biggest and messiest ice cream sundaes to raise funds for missions.

And now, right before deadline, this comes across my computer screen:

"In order to foster a sister-church relationship and to encourage the growth of the church bodies, the Alfred Station [N.Y.] Seventh Day Baptist Church and the San Gabriel [Calif.] Seventh Day Baptist

Church have entered into an attendance contest. The rules for the contest agreed upon are as follows..."

An attendance contest? Sounds interesting.

So what's the up-side? Let's run through those rules—

- The contest runs from September through February.
- The baseline average attendance for worship comes from figures gathered from January through August. (For San Gabriel the average is 44; for Alfred Station, 79.)
- Attendance is taken each Sabbath, and for every person above the baseline average, the church is given a point (e.g., if San Gabriel has 55 in church, they would receive 11 points; if Alfred Station has 81 they would receive 2 points).
- A cumulative total is kept through the last Sabbath in February.
- If the worship attendance is the same as the baseline (or lower), then no points are given or taken away.

And, check out this incentive to sweeten the pot:

- If the Alfred Station church has the greater number of cumulative points, then San Gabriel sends a case of California oranges to the Empire State. If San Gabriel has the greater number, then Alfred Station gets to ship a gallon of genuine New York State Maple Syrup and pancake mix to the West Coast.

Wow. Gaining attendance and weight at the same time. So, after two weeks into this friendly battle, how are they doing? The e-mail letter listed five things. The first item was the score—

1. Alfred Station has 21 points and San Gabriel 0. (San Gabriel held at 44 in attendance.)

But even more interesting and encouraging were the remaining effects:

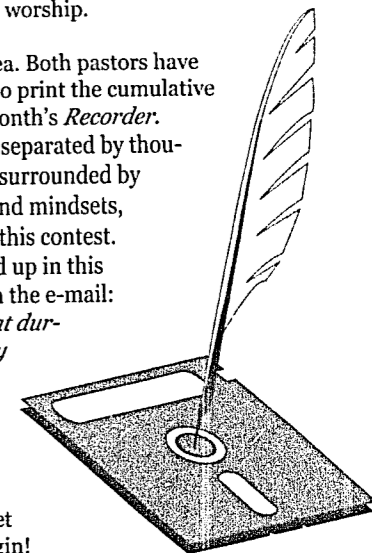
2. The pastors spend time together, by phone, praying on Friday afternoon for the blessing of our Heavenly Father on the worship of His people. (Pastor Ken Chroniger prays for San Gabriel, and Pastor John Peil for Alfred Station.)
3. During the Sabbath worship, prayers are lifted up for our sister church.
4. Photos of each gathered congregation have been taken, to be exchanged with the other.
5. Members of the congregation have begun to develop "people eyes"—looking for those whom they live with, work with, have as neighbors, or relatives, to invite to worship.

What a super idea. Both pastors have agreed to allow us to print the cumulative numbers in each month's Recorder.

These churches, separated by thousands of miles and surrounded by different cultures and mindsets, are uniting behind this contest. And it's all summed up in this last statement from the e-mail:

"Please pray that during this time, many will be brought into the Kingdom of Light out of the Kingdom of Darkness."

Amen to that. Let the real contest begin!





Important Memo:

To: Friends of
The Sabbath Recorder
From: Editor Kevin Butler

DID YOU KNOW THAT THE SABBATH RECORDER IS FUNDED BY YOUR GIFTS? YOUR DONATION TO THE SABBATH RECORDER IS PART OF THE TOTAL SDB DENOMINATIONAL BUDGET.

I HOPE THAT YOU HAVE BEEN ENJOYING THE MAGAZINE DURING THIS PAST YEAR AND WILL BE ABLE TO MAKE A TAX DEDUCTIBLE DONATION TO THIS PART OF OUR SEVENTH DAY BAPTIST CONNECTION AND OUTREACH. MAY GOD BLESS YOU AND THANK YOU.

GRACE AND PEACE,

Kevin

YES! *I want to help the ministry of The Sabbath Recorder!*

- Enclosed is my GIFT for *The SR*
 \$100 \$50 \$25 _____
- Please CHANGE my address to:
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Address: _____

City: _____ State: _____ Zip: _____

Please send form to: The Sabbath Recorder, PO Box 1678, Janesville WI 53547-1678