

The

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abbath

*News for and about
Seventh Day Baptists*

February 2003

R

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Looking
Beyond



SELF

'I laughed like Sarah'

Worship with 'them foreigners'

Lessons from Enron



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

Robe of Achievement nominations

The SDB Women's Society is accepting nominations for the Robe of Achievement for 2003. Please consider a woman in your church who meets these criteria for nomination:

- Was/is active as a volunteer in some phase of denominational effort
- Has shown evidence of special service with her family and/or community
- Must be a committed Christian
- Must be an active member of a local Seventh Day Baptist church.

A complete resumé must be submitted containing a life history, including her achievements and activities. Without a resumé in hand, the committee cannot make a competent choice among many nominees. If an individual has been nominated before, and you still want that person considered, please resubmit the name as well as the resumé.

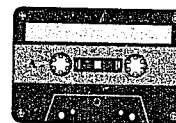
Send all nominations to:
Robe Nominations
Audrey Fuller
908 N. Colonial Circle
Daytona Beach FL 32117

or apply on-line at
www.sdbwboard.org

Deadline:
March 31, 2003

Listen to the SR

Thanks to our faithful narrator, John Bach of the Albion, Wis., church, those who are visually impaired may listen to each month's *Sabbath Recorder*.



Cassette tapes are mailed free to each listener. To order, write:

The Audio Sabbath Recorder
Seventh Day Baptist Center
PO Box 1678
Janesville WI 53547-1678

Or phone: (608) 752-5055
E-mail: sdbmedia@inwave.com

2003 SDB Pastors' Conference

"He must increase,
but I must decrease."
(John 3:30)

March 19-22
Daytona Beach, Florida

The Sabbath Recorder

Establ. 1844



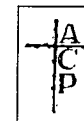
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'I laughed like Sarah'

But a baby church was born

by Terry Durst

On Sabbath, December 8, 2001, an unusual event took place, one that has been repeated numerous Sabbaths since: the third of three congregations began meeting in the same church building in Freeport, Pa.

The 166-year-old facility is owned and maintained by the Trinity Episcopal Church of Freeport. The second congregation, which has been meeting there for about eight years, is

the nondenominational Faith Community Church. Those two groups share the facilities on Sunday mornings. (Trinity Episcopal meets early, and Faith Community gathers at 10:00 a.m.)

That Sabbath marked the first meeting of the Sarver (Pa.) SDB Fellowship, now known as the Alle-Kiski Valley Fellowship SDB Church.

This was not only an historic event, with three church groups meeting in the same building, but it was also the first public worship service for AKV-SDB.

Our fellowship had been meeting in my home since its official begin-

ning on July 14, 2001. A public meeting location was the next step toward achieving the vision that God had granted me.

A vision planted

In January 2000, God planted the idea in my heart and mind to start a church in Sarver. I had lamented to a friend that, should we end up moving from Groton, Conn., to Sarver when my husband retired from the Navy, I would be without an SDB church for the first time in my life. The nearest SDB congregations were in Salemville, Pa., and Salem, W.Va., each over two hours away.

That friend, Pastor Ron Elston, smiled and said, "Maybe you should start a church there in Sarver yourself." (Pastor Ron is the SDB National Extension Minister.)

When I heard his words, I laughed like Abraham's Sarah when the Lord told her she would have a son.

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Time to move on

Sometimes God tells His children to move to another place. Like Moses of old, we say, "Huh? What was that, Lord? Are you sure?" In my case, I asked that of both God and my husband.

Bruce decided it was time to retire from the Navy after 20 years of submarine duty. So we were already looking for "someplace" to finally call our permanent home. We had narrowed the decision to two locations: the Dallas-Ft. Worth, Texas, area, or his hometown of Sarver.

We visited my family—all relocated in Grapevine, Texas, northwest of Dallas—and had a wonderful time. But a month or so afterwards, Bruce looked at me and said, "What am I thinking?! I'm going home."

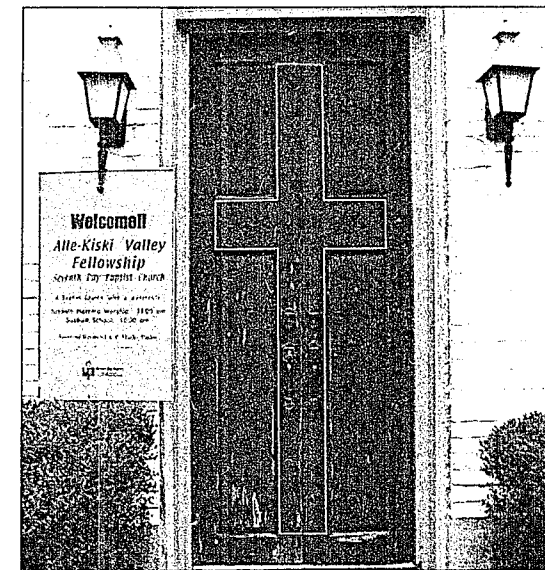
I looked at him and said, "Okay, we'll go with you."

That was it. Our decision was made to move to Sarver.

"Why me, Lord?"

As we prepared to make our "final" move, the Lord kept softening my heart and mind to accept His vision for me: I was to begin building a church in the Sarver area. *But, why me, Lord? I'm not a preacher or a pastor.* Although the Creator has given me many gifts, those are two I've never had.

God has chosen to use me in many ways in the past—in Summer Christian Service Corps, in counseling, in music ministry. He's used my talents



The third of three congregations began meeting in the same church building.

in the Westerly, R.I., church, where I served as treasurer for two years. God also used me to be a mother and a Navy wife, and as a witness and example. (Sometimes an example *not* to follow!)

Each of these times, God chose me by saying, "Okay, my daughter, here's what I want you to do next." But I never expected "church planter" to be on my resumé!

Settling in to Sarver

We settled into life in Sarver. In September 2000, I began holding Sabbath School classes for my kids each Saturday morning in our dining room. Since my children, Rich and Carrie, are seven years apart, I needed to prepare separate lessons. This was more work, but it actually helped my personal Bible studies.

After keeping this schedule for two or three months, I received two e-mails from Pastor Elston. The first reported that plans were falling into place for the first Church Planters Basic Training School (which I was later blessed to attend), and the second was a lengthy compilation of four separate messages.

The four messages

Message 1: Someone sent a request to Pastor Mike Burns at the SDB Center in Janesville, Wis., asking about the chances of an SDB church being started in Pittsburgh, Pa.

Message 2: Pastor Burns' reply, giving the basic details of how to start a home church.

Message 3: Also from Mike, forwarding the original request and his reply to Pastor Elston, as a potential contact for a new church group.

Message 4: The final message was from Pastor Elston, asking me, "Is Sarver near Pittsburgh?" I almost fell over laughing. Sarver is north-northeast of Pittsburgh, about 30 minutes from "The Golden Triangle" and the stadiums where the Pirates and Steelers play.

As a result of all of those e-mail messages, I met that contact, our future pastor, in December of 2000—a seminary student and police officer named Raymond A.P. Mialki. In His time and way, God provided the pastor I couldn't be.

Training, praying, moving ahead

Between January and June of 2001, Pastor Ray and I became

friends, working toward our common goal of "officially" starting what was first called the Sarver SDB Fellowship. Ray was ordained through the Evangelical Church Alliance in early May, and I attended the Church Planters Basic Training School at the end of May.

We each kept praying and moving as God revealed His vision for His church to us. And events kept happening to reveal the vision to others—like our church website at www.SarverSDB.homestead.com.

Getting more help

We knew we needed help in a number of areas, assistance that only a "sponsor church" could provide. From my past experience as a church treasurer, I knew that we would be better off in legal and governmental areas if our sponsor was in the same state we were.

We approached the closest Seventh Day Baptist church in Pennsylvania—the Bell SDB Church of Salemville—about becoming our sponsor. The welcome we received was the warmest we could have hoped for. Pastor Ed Sutton has been a church planter himself. His experience, combined with the Deacon Board's desire to serve the Lord by assisting us, fired up the entire congregation.

I have never seen another SDB church reach out to a fledging group the way the Bell church has. They have fed us (both spiritually and with wonderful fellowship meals), given us the benefits of their vast experiences, and supported us with prayer and financing. Two to 16 members of their congregation attend our services once a month. What a servant group the Bell SDB Church has become!

So many "firsts" happened during the months following our initial visit (the first of many monthly visits) to Salemville on July 7, 2001. Here's a

short chronology of our time together:

July 14—We held our first official worship service, complete with singing and a sermon at my dining room table.

September 29—Pastor Ray and I became members of the Bell SDB Church.

December 8—We began meeting publicly in the church building in Freeport, Pa.

March 9, 2002—We held our first Girl Scout Sabbath service, with active participation from members of Junior G.S. Troop #701, my daughter's troop.

Late March—We supported Habitat for Humanity International, both financially and by helping Pastor Ray and his brother, Dennis, with their participation in HFH's annual Holy Week building project, held in El Salvador.

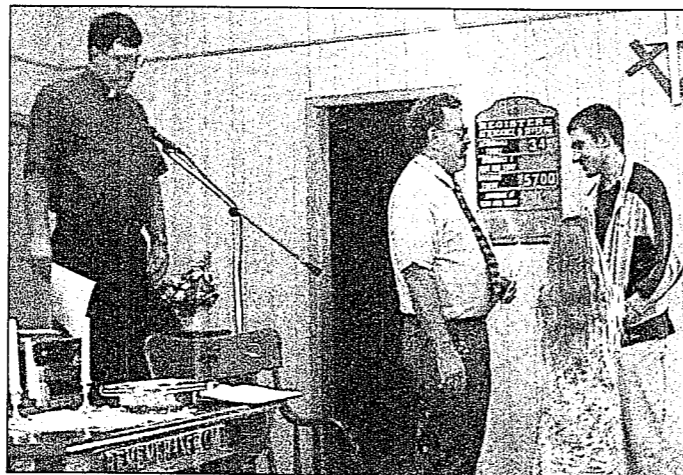
May 18—We celebrated the First Annual Sarver SDB Fellowship Day, with many guests attending from our sponsor church.

May 19-21—We participated in our first public ministry event, renting information table space at "Winning the Race," a multi-denominational outreach held at Lernerville Speedway in Sarver.

June 21-23—Appalachian Association meetings were held at Camp Joy, Berea, W.Va. For the second year in a row, the Association continued in its support of our ministry.



Carrie Durst sang on Girl Scout Sabbath.



Pastor Ray Mialki (left) of the Alle-Kiski Valley Fellowship observes as Robert "Bud" Claycomb welcomes Rich and Carrie Durst into membership of the Bell SDB Church in Salemville, Pa.

July 12-14—Church Growth Consultant Dannette Montague came and worked with us (and members of our sponsor

August 1—The church's name officially changed from Sarver SDB Fellowship to the Alle-Kiski Valley Fellowship SDB Church.

Our church motto is "Promoting Real Faith; Building True Disciples."

church) on finding the focus of our ministry and mission in our area, defining who God wants us to be as a church and how He wants us to grow.

Early August—Pastor Ray, and my children and I were able to attend General Conference in Houghton, N.Y. What an experience!

July 20—We held a special Sabbath afternoon Installation Service to make Pastor Ray's position as pastor, preacher, and teacher official. Thirty-two people attended the service and the fellowship meal that followed. Many of them were SDBs from the Appalachian Association churches.


A 'last' and more 'firsts'

September 2002 marked both a "last" and four "firsts": We had our final regularly scheduled visit to Salemville as a group; Pastor Ray performed his first baptism, baptizing my daughter; my two children joined both the Bell and Alle-Kiski churches; we celebrated our first Lord's Supper/Communion Service;

and we began our Sunday evening Bible Class, a 14-lesson study on consistent interpretation of the Bible.

Looking ahead

What's next? We continue to focus on our understanding of the Lord's vision for this, His church, realizing that part of that vision is for us to continue to develop as a teaching church as well as a "family and fellowship" church. Our motto is "Promoting Real Faith; Building True Disciples."

We extend an unending, open invitation to anyone who will be in or around Pittsburgh on a Sabbath: Come visit and worship with us! 



Terry Durst, Church Planter.

Alle-Kiski Valley Fellowship SDB Church meets at Trinity Episcopal Church, corner of 6th and High Streets in Freeport, Pa. Sabbath School classes for children and adults start at 10:00 a.m., followed by worship at 11:00 a.m. A fellowship dinner is held the third Sabbath of every month, immediately following the worship service.

You can contact us by writing: Rev. Raymond A.P. Mialki, P.O. Box 194, Creighton, PA 15030; or call toll-free 1-877-REV-RAPM (1-877-738-7276). You can also visit our website: www.SarverSDB.homestead.com.

Pittsburgh

WESTERN
PENNSYLVANIA

Freeport

Worship with “them foreigners”

by Donna S. Bond

“Send them foreigners back where they came from!”

How many times have we heard that line since September 11? Yet we know that “all of our people—except the pure-blooded Indians—are immigrants or descended from immigrants...”

Surely our society would be far poorer without the contributions of “them foreigners.” Most of us have heard or read stories of our ancestors pulling up stakes and starting a new life in this country.

Recently I had an opportunity to worship with a family who came to the U.S. from Russia. They arrived four years ago and are currently working toward citizenship.

My son, Levi, a student at Multnomah Bible College in Portland, Ore., is required to perform a student ministry each semester. His ministry last year was to tutor a middle-aged Russian man who invited him into his home to meet some of his nine children. When Tim and I traveled from New Jersey to visit Levi last summer, one of the daughters invited me to attend her church while Tim and Levi were camping.

Thank God I put aside my reservations about a two-and-a-half-hour service in a foreign language and accepted the invitation! Thank God also for the sister assigned to keep me apprised of what was going on!

Since the congregation meets in a Seventh-day Adventist sanctuary, I found two sources of English in addition to my own Bible. Banners mounted on the balcony reminded me of our Conferences in the 1980s. In contrast, I found 15 pages of hymns under the heading “Sabbath” in the SDA hymnal. (Are we missing something?)

Early in the service, I observed that most of the older women were wearing hats, scarves, or wide headbands. Later I learned that the covered head designates a married woman among the less “Americanized” ladies.

The children in the church had just completed two weeks of camp, so, as happens in Shiloh/Marlboro each summer, the campers shared their experiences in music, testimony, and video. Needless to say, the video was most meaningful to me, including the close-up of a boy wrapping a snake around his chest and arms! (“Eew” is a universal reaction.)

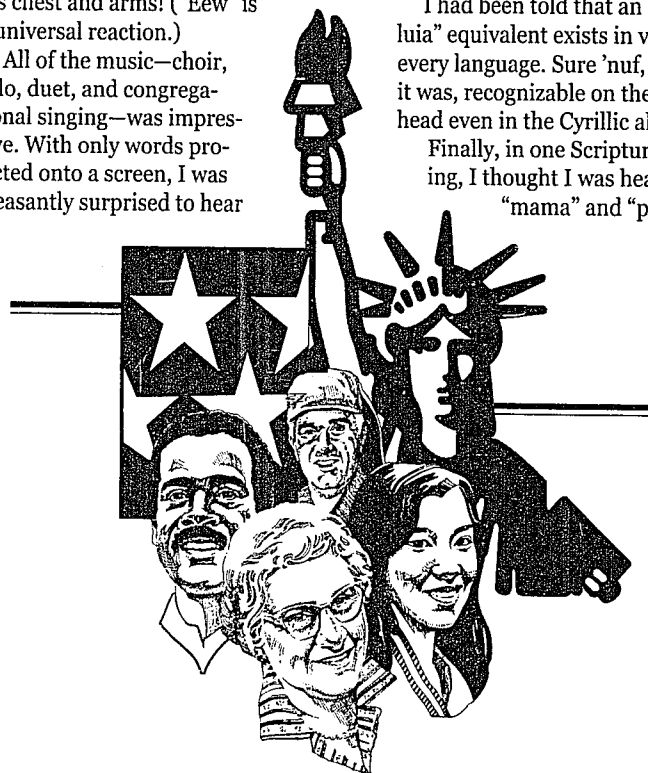
All of the music—choir, solo, duet, and congregational singing—was impressive. With only words projected onto a screen, I was pleasantly surprised to hear

four-part harmony from the 400 worshippers around me—even a running bass at times. Yet the tone seemed plaintive, with the exception of the closing, joyful hymn. Could this be the influence of Communism’s oppression of religious expression?

I listened carefully for English cognates and found six: “Jesu Christo” and “Jerusalem” were obvious. I quickly learned to recognize “a-MEAN” at the end of prayers as a signal to return to a sitting position from standing or kneeling (unless my legs cramped first).

I had been told that an “alleluia” equivalent exists in virtually every language. Sure ’nuf, there it was, recognizable on the overhead even in the Cyrillic alphabet.

Finally, in one Scripture reading, I thought I was hearing “mama” and “papa”



Surely our society would be far poorer without the contributions of “them foreigners.”

but assumed I was mistaken until Elena told me this passage (Deut. 21:18-21) had to do with stoning a son who disgraces his parents.

During another Scripture reading, I could sense by the intonation and rhythm that a series of ideas was being read, possibly a negative list. Again, Elena confirmed my speculation when she told me it was the passage stating that “nothing can separate us from God’s love.” The verses “...neither height, nor depth... nor principalities...” etc., from Romans 8:38-39.

As you can well imagine, by this time I was ready to “break bread together” and was delighted when the Mom invited me to do so with the family. Levi had already informed me that they love to invite people to their home, perhaps because, in their experience, it is a palace.

Nine family members live in a three-bedroom half-double, immaculately kept and free of the clutter so familiar to most of us. They had brought only their clothing, pictures, and musical instruments with them.

They had given away household goods before they left Russia, and received the same when they set up housekeeping in Oregon. So they were now ready to share with “brothers” emigrating from their homeland. (I recalled our last moving day two years ago, with two trips by a full-sized moving van and numerous four-mile runs in our own assorted vehicles.)

While I waited for Mom and the oldest daughter to prepare the borscht, homemade bread, two vegetable dishes, sliced chicken breast, and sliced summer sausage, another daughter proudly showed me their photo album. In contrast to any Bond album, only the most recent pictures were in color, and there were more pictures of baptisms than of birthday parties.

More familiar was one picture of children in front of an evergreen



In contrast to any Bond photo album, only the most recent pictures were in color, and there were more pictures of baptisms than of birthday parties.

tree adorned with ornaments and tinsel. Since I had been told that they weren’t allowed to celebrate Christmas under Communism, I asked, “Isn’t that a Christmas tree?” They told me, “We called it a New Year’s tree.” Celebration of God’s greatest gift prevails even under difficult circumstances!

They had six chairs around the dining room table, and it appeared that there were only six place settings of Corelleware as I watched the daughters eat in shifts, quickly hand-washing dishes for each other. (I have *six sets* of dishes and would willingly part with only two!)

Dad spoke enough English so that I could understand when he was praising my son. Using a world map on the wall, he traced their trip from the republic of Georgia, through New York City and on to Portland, and then eagerly opened his atlas to New Jersey to test my knowledge about our cities and crops.

From my experience on this day and from what Levi had already told me about this family, I have gained new respect for those who pull up stakes, burn bridges, and emigrate to a strange land in order to freely worship their Lord and establish a better future for their children. It would be interesting to trace the nine offspring to see who they become, how quickly they assimilate into our society, and what contributions they make.

Send “them foreigners” back? That would be contrary to our Founding Fathers’ principles (“...all men are created equal”¹), and to the Kingdom of God (“God does not show favoritism but accepts those from every nation who fear Him”²). **SR**

¹F.D. Roosevelt, 1944.

²T. Jefferson, July 4, 1776

³Acts 10:34-35



Interested in short-term missions?

by Kirk Looper

Short-Term Mission Programs take a long time to develop. When I became Executive Director of the Missionary Society, it was my dream to place our youth in international mission fields.

Over the past six years, the Missionary Society has worked toward completing the planning phase of this mission program. Guidelines were submitted by the Youth/Young Adult Committee of the Missionary Society and accepted by the Board of Managers in October of 1999. These guidelines were then published in the October '99 *Missionary Reporter*.

Since then, we have been developing a project request form for our sister Conferences and churches, and developing the rest of the program. We have also developed an application form for Seventh Day Baptists interested in working in missions through the SDB Missionary Society.

Why short-term missions?

A Short-Term Mission project will provide help to other Seventh Day Baptist ministries; educate and train adults for short-term mission work; and instill in the participants a love for missions that will impact their lives.

The process of implementing the

program includes writing to our sister Conferences and churches, and letting them know that the program is available. Those interested in hosting a team are asked to submit a written request and a work proposal. Their proposal needs to explain how the mission team is going to be used, how long the project will last, expected cost of the project, and how the funds will be raised.

After these proposals are received in the Missionary Society office, they will be analyzed to determine the feasibility of the project. We can then determine how to begin training the team going to that project.

Project training

Much thought and prayer has gone into the training portion of this program, taking under consideration the needs of our sister Conferences and churches. The training program will cover several projects.

Participants will gain education in the areas of personal and group evangelism, Bible study techniques, basic Sabbath theology, Seventh Day Baptist polity, Seventh Day Baptist history, and specific cultural training related to the country in which they will serve. The length of the training may be as long as three weeks. Pre-training will include preparatory reading and correspondent study units.

Training will not be superficial and will involve lifetime skills. Once the individual has gone through the original training program, a short update program would suffice before travel to another project.

If projects are located in the United States, they may cost no more than \$700 to \$800.... Africa, Indonesia, India, or Australia may be up to \$4,000.

AUSTRALIA

Training goals

Our goal is to prepare the participants to meet the specific needs of the host church or Conference by having a working knowledge and respect for the culture in which they will find themselves.

We also want to provide our missionaries with opportunities to develop Christian leadership qualities, organizational skills (including how to start and lead Bible studies), and ways to develop basic evangelistic techniques, both one-on-one and in groups. This would include the ability to effectively verbalize their personal testimony.

Providing the mission teams basic information on SDB history, doctrine, and polity is meant to increase their ability to relate to our Conferences and churches. Hopefully, this will encourage the locals to organize and develop groups where they live. Perhaps a deeper commitment to the Lord and His work will be the final outcome.

Financial costs and age qualification

Participants must raise funds to cover the cost of traveling to training as well as travel and other expenses while on the field. The Missionary

Society would assume the financial costs of the training.

Expenses may vary depending on the location and length of the project. If projects are located in the United States, they may cost no more than

Our goal is to prepare the participants to meet the specific needs of the host church or Conference.

\$700 to \$800. Mexico or Jamaica expenses may be as little as \$1,000. Africa, Indonesia, India, or Australia may be closer to \$4,000. The length of time for each project will be no less than one month, unless it is within the United States.

Applications will primarily be accepted from members of churches in the Seventh Day Baptist Conference, USA and Canada. We see no limit to the upper age of the participant. However, the age qualification depends upon the specific project and Christian experience of the individual as assessed by the screening board.

And on to the review board

A board composed of SDB Missionary Society members will screen these applications. This board will also act as a review board following each project. Requirements for participation will include—but not be limited to—church participation, financial freedom, and family responsibilities.

Each individual would also be responsible for his or her own health insurance. Several good insurance companies that specialize in missionary work are available to issue policies. It will be a responsibility of the screening board to determine that the applicant does indeed have valid health insurance. The board will also be responsible for checking for any signs of political unrest in the project area.

If you are interested in this type of service, you can photocopy the form below, fill in the requested information, and send it to the SDB Missionary Society, 119 Main St., Westerly, RI 02891. Or, send us an e-mail with all this same information to sdbmissoc@mindspring.com. An application form will be sent to you.

May the Lord bless this new project and its participants. **SR**



Request for Worker Application form

Name: _____ Age: _____ Telephone No.: _____

Address: _____ Church Membership: _____

_____ Areas of specific interest: _____

E-mail Address: _____

Enron: spiritual lessons in greed, prosperity

by Mark Wingfield, Associated Baptist Press

U.S. corporate giant Enron became the "poster child for a capitalism run amok," according to Houston, Texas, pastor and author Chris Seay.

And that should be a warning to Americans, including Christians, about the road they too are following, Seay writes in his new book, *The Tao of Enron: Spiritual Lessons from a Fortune 500 Fallout*.

"When affluence and material prosperity become our all-consuming goal, greed takes the wheel and drives the whole speeding convoy over a cliff," he surmises.

The book features a rare interview with former Enron CEO and President Kenneth Lay as well as insight from whistleblower Sherron Watkins. With help from contributing author Chris Bryan, a former Enron VP, Seay paints a picture of the corporate culture that led Enron to the height of envy and the depth of shame. Seay offers prophetic warnings from Scripture about morality, integrity, and greed.

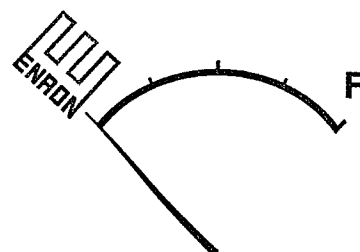
Seay is pastor of Ecclesia, an innovative congregation that combines art, music, and film in its expressions of worship and study. He was founding pastor of University Baptist Church in Waco and is a frequent conference speaker.

Seay knew he had to write the book, he said, after witnessing a bizarre encounter at his neighborhood gas station in Houston that illustrated the fallout from Enron's demise.

A homeless man who frequently solicits money from drivers of luxury cars at the gas station one day approached a solemn man wearing a luxury suit. Seay heard the well-

dressed man berate the beggar: "You want to take something from me? They have already taken everything. I have nothing left. Soon they will take my car. So back off!!"

What Seay noticed about his hometown was that "everybody was flippin' out around here." In



this moment, the pastor saw an opportunity to connect the spiritual and cultural landscape into one portrait.

Alternating between a feature interview style and sermonizing, Seay repeatedly draws spiritual lessons from Enron's rubble.

"The catastrophe of Enron shows that it is past time for America to examine the motives behind its unyielding quest for wealth," he writes. "Our frenzy to accumulate money and power harms not only the poor of America and the rest of the world's underprivileged, but also the very ones who get trapped in a never-ending thirst for more."

"The ultimate lesson of Enron," he concludes, "is this: Wealth can never satisfy."

"It doesn't take a master theologian to notice the obvious disconnect between the massive harm inflicted

on others for selfish gain and the serve-others-first message of Christ."

Inside the shady business deals and alleged bookkeeping irregularities at Enron, Seay finds lessons not only on the dangers of greed but of impatience.

"Many of the top executives at Enron serve as poster children for impatience—and not only because they heard the siren call of big money," he writes. "With Enron's live-for-today accounting, they really felt as though if they didn't cash in right away, it would be too late."

The problem, he concludes, is that "when impatience ascends the throne, integrity goes into exile."

In Sherron Watkins, former Enron vice president for corporate development, Seay finds a rare example of courage and integrity stirred by Christian faith. "Sherron Watkins' behavior—her acted-out faith—represents a refreshing change from today's widespread corporate culture of greed and irresponsibility," he concludes.

Seay encourages Christians to live more like Watkins and less like other Enron executives and executive-wannabes.

"Until we Americans re-envision the role of business and wealth, we are doomed to repeat a series of disasters like what happened at Enron," he concludes.

"And the fallout for most of us will not come in the form of the collapse of the seventh-largest company in the United States of America. It will take shape in the collapse of marriages, families, and communities, and the suffering of children and other helpless victims across the planet—all because of our selfish choices." SR



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

The remaining question is your call

"I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all. For man also knoweth not his time: as the fishes that are taken in an evil [cruel] net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them" (Ecclesiastes 9:11-12).

* * *

December 2002—A 45-year-old woman dies after a prolonged illness. A massive heart attack is what finally causes her to slip into a coma and succumb. She had needed a new kidney but wasn't a feasible transplant candidate because of other medical problems. So she dealt with dialysis and other medical challenges for years.

Given that she had such a lengthy list of maladies, she lived much longer than predicted. And yet, today, we think of 45 years as a brief life span. So why did she last as long as she did? Why didn't she die sooner, as her doctors had expected?

Perhaps this woman wanted to live long enough to see her 17-year-old daughter overcome the personal trials that she had contended with during her earlier teen years. And now that her daughter had reached a better stage in life, perhaps God decided it was time for this mother to be called to a better place, too.

None of us can answer the question, "Why?" We can only speculate. Ultimately, it is God's call, and He is just. He knows more and sees more than we ever can. And though we don't understand all of His ways, He does love us.

Any one of us can be called back to our Maker at any time. We all know that we'll die physically, sooner or later, and that it can happen whenever, by whatever means. But most of us don't dwell on death. We

expect it to come later, not sooner. Often, we don't even *think* about dying until we, ourselves, begin facing old age and/or the loss of family members, friends, and contemporaries.

We think of our own mortality especially when we feel physically or emotionally fragile, or when we brush up against death in a near-

will we spend our days between birth and death, especially when we face so many opportunities and challenges while not knowing the length of time we have left on earth? How will we choose to spend our lives *now*, within our circumstances and choices? And will it be good for our spiritual life and, therefore, for the rest of our future?

So, death is a "given."
But the question
still remains...

fatal accident or other dangerous situation. Death looms all around us. It is inevitable.

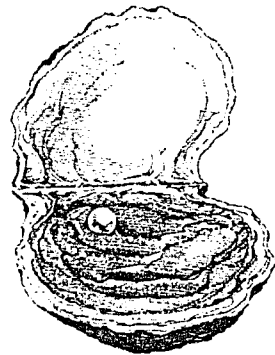
December 2002—At age 39, a woman gives birth to a baby girl. Both come out of the ordeal unscathed.

"To every thing there is a season, and a time to every purpose under the heaven: A time to be born [to bear], and a time to die..." (Ecclesiastes 3:1-2a).

So, death is a "given." But the question still remains: What will we do with our time meanwhile? How

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecclesiastes 12:13-14).

There are many details to sort through as we decide how to spend our given time. May it all work out to be a good ending and a good new beginning. SR



Pearls from the Past by Don A. Sanford, historian

Did Stephen Mumford found the first SDB church in America?

At the first Association camp that I attended when I was not quite a teenager, our director quizzed us on both biblical and denominational matters. I only remember one of the questions since I answered it incorrectly: "Who was the founder of the Seventh Day Baptist Church in America?"

Somewhere I had picked up from my mother that her ancestors, Samuel and Tacy Hubbard, had been early members of the church in Newport, R.I. I had looked at the pictures in our set of *Seventh Day Baptists in Europe and America*, but I had not read all of the text. If I had, I would have learned that Stephen Mumford of the Bell Lane Church in London, England, was sent to America as a missionary and joined the First Baptist Church of Newport. With close to a dozen references to this scenario in that massive historical record, how could I doubt its truthfulness?

While researching my book—*A Choosing People: The History of Seventh Day Baptists*—I came under the tutelage of SDB librarian, Janet Thorngate, and studied the in-depth research of my college and seminary classmate, Oscar Burdick. Because of their influence, I had to revise my thinking about our North American origins.

The oldest church record of the First Baptist Church in Newport appears to have the name Stephen Mumford inserted between number 53 Roger Baster, who joined in 1663, and number 54 Richard Dingley. The

name of Anna Mumford does not appear on the roster.

The transcript of the controversy which led to the withdrawal of the Sabbathkeepers from the First Baptist Church lists only five members:

"Samuel and Tacy Hubbard; their daughter, Rachel; their pastor, William Hiscox; and Roger Baster. These five left ye Church on ye 7th day of December 1671."¹

The earliest records list the signing of the covenant with the notation:

Samuel Hubbard's journal does not mention any influence of the Mumfords in their coming to the Sabbath. Since it was Tacy's study of the Bible that brought her to the Baptist conviction, she may also have come to the Sabbath principle through Bible study.

"five of ye above mentioned were members of ye Church, and Stephen Mumford and his wife were never joined [to the Sunday-keeping First Baptist] because of non observance of ye 7th Day for they were members of a 7th Day Church in England."²

Samuel Hubbard's journal does not mention any influence of the Mumfords in their coming to the Sabbath. Hubbard wrote of his experience in coming to the Sabbath with the words, "What marvelous rich grace to call us out of darkness... (He) hath made known his holy sabbath to such poor worms: first to my wife, I next, the first dwellers or

planters in New England [one brother and sister came over in the practice of it] but Jehovah hath made this bud or branch to grow to a tree by adding bro. Hiscox."³

Since it was Tacy's study of the Bible that brought her to the Baptist conviction, she may also have come to the Sabbath principle through Bible study.

The Mumford names do not appear on the records of the Bell Lane Church or any church in London. But through Oscar Burdick's research of

English records, we find that their names do appear on the cryptic or coded records of the Tewksbury Church in Gloucestershire, England.

Included in the Historical Society's archives is the brief "Sketch of the History of the Baptist Church of Tewksbury" by Thomas Wilkinson.⁴ With the end of the relative freedom of worship during Oliver Cromwell's era (1650-60) and the return of the monarchy under Charles II, an age of persecution arose, aimed at those outside the Church of England.

"When Cromwell died in 1658, our little Baptist Association in the Mid-

cont. on page 26



SR Almanac

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

One year ago—February 2002

Mayola Warner reflects on her and husband Garth's life-changing trip to visit SDBs in Kenya, Africa. The vision and dreams of the Kenyans are also shared.

Jaime Osborn explains the physical and spiritual needs of people in the "10/40 Window"—nations mostly in Africa and Asia that fall between the 10 degree and 40 degree latitude lines north of the equator.

An "Angel Tree" project opens doors of ministry to Roger Payne.

Shirley Morgan of Miami, Fla., shares a testimony of God's provision.

October's Yearly Meeting held in Shiloh, N.J.

Five years ago—February 1998

Readers learn about the latest 50-Day Spiritual Adventure: "Untapped Miracles for Tapped-Out Christians." The focus is on Scripture, prayer, and fasting.

World map and pictures identify locations and leaders of the SDB World Federation.

SDB leader in The Gambia relates testimony of his imprisonment for doing the Lord's work.

Seminars and workshops listed for July's Conference in West Virginia.

Fire guts the parish house in Daytona Beach, Fla.; an ice storm strikes area around the Adams Center, N.Y., church.

Linda Bingham Hays shares her salvation story.

10 years ago—February 1993

Issue is devoted to the history and future of the Summer Christian Service Corps (SCSC). Testimonies shared by the first workers and directors of the 1964 project.

Other SCSC memories related by Florence Bowden, Althea Rood, Keith and Jennifer Bond, Rod and Camille Henry, and Ruth Ryschon.

Christian Education page notes the retirement of Onnalee Saunders, and the appointment of Mae Bottoms as the new assistant to the Executive Director.

"Pearls" page remembers the early student evangelists and musical quartets of the late 1800s.

25 years ago—February 1978

While in London, England, Editor John Bevis meets two SDB ladies from Holland who were engaged in Bible

distribution work among Jews. Editor Bevis also reports on the Mill Yard congregation's plan to move to the Tottenham section of London.

The 1977 Youth Pre-Con theme of "Frog Kissing" is discussed. Our task, as Christians, is to "find and bring out the 'prince' in others by being what Christ expects us to be."

A Conference "Study Group" reports on its findings and recommendations for denominational organization.

Members of the Commission gather in Plainfield, N.J., and emphasize the importance of the "Commitment to Growth" plan.

50 years ago—February 1953

More SDB church profiles include New Auburn, Wis.; North Loup, Neb.; and Denver, Colo.

Rev. C. Harmon Dickinson reports on the December meeting of the National Council of Churches held in Denver.

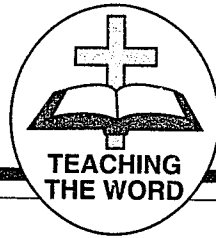
The January death of longtime SDB missionary to China, Dr. Rosa Palmberg, is reported. Answering the call to mission work, "she gave up her fondest ambition—the study of music" (and a scholarship in music at Milton College) to enter medical school in Chicago.

Franklin Langworthy, president of the American Sabbath Tract Society, announces that Rev. Leon Maltby (pastor of the Riverside, Calif., church) has accepted the position of editor of the *Sabbath Recorder*.

...where are we headed?

Pray—

- for an increase in short-term missions
- for our sister churches in Africa and Asia
- for protection during winter months
- God's blessing on former Conference workers
- for students/churches involved in SCSC
- for the evangelistic outreach of SDBs
- that the Sabbath remains a special delight



Stewardship is worship

I had the privilege of attending the Evangelical Development Ministry Institute in October 2002, and the pleasure of learning from those who have spent years thinking about ministry and stewardship. Dr. R. Scott Rodin, a former president of Eastern Baptist Theological Seminary, shared his thoughts in a talk entitled, "A Theology of Asking and Giving." His thoughts provide most of the framework for the content of this and last month's article.

Two circles show up on the page. Inside one is a throne with a large "S" and a mess of mismatched, disorderly dots. Just outside this circle is a cross. In the other circle, the cross is inside. In fact, the cross is on the throne, the "S" is at the feet of the throne, and the dots are equal in size and placed with symmetry.

These circles are in the *Four Spiritual Laws* and represent life with and without Christ, illustrating this statement: "We must individually receive Jesus Christ as Savior and Lord; then we can know and experience God's love and plan for our lives." The circles provide a picture of life in the Kingdom of God—a life directed by Jesus Christ, a life provided by God.

Life in the Kingdom

As we accept this life that Jesus gives to us, we accept life in the Kingdom of God. We accept that there is only one God and one Lord. He owns everything and is Lord of all. We proclaim that we are servants in that Kingdom, and stewards of the mys-

tery and manifest wealth of God.

Yet, as soon as we proclaim loyalty to the one Kingdom of God, we are challenged to create a second kingdom: one where we are lord. This challenge can come in many ways and forms. A typical one for people in North America is the simple thought, "I just worked so hard to earn this money, don't I deserve [fill in the blank]?" When this thought is fulfilled, we claim ownership of time, money, and influence. "This is mine, I can do with it as I choose."

Two-kingdom perspective

With each choice to control, we become kingdom builders. We produce—alongside the kingdom of God—our own little kingdom. In this kingdom, we are lord. With these choices, we forgo the one-kingdom living to which we have been called and see a two-kingdom world.

This two-kingdom perspective pervades the Christian world. Stewardship sermons proclaim that people need to take their money and give it to the work of the kingdom, for "where your treasure is, there will your heart be also" (Luke 12:34).

"You" give to "us"

Fund-raising and capital campaigns ask you to take your "hard-earned money" and support "this or that" important work. The Sabbath School tries to recruit teachers by promising not to use too much of the person's time. "This curriculum cuts preparation time to only 15 minutes per class!"

There are times when those in leadership look out, and having built kingdoms themselves, ask the question, "How can we get our people to give their money to our church?"

This question has problems. First, leaders do not own the people and the church. Secondly, people do not own the money. Every time the church reinforces the idea (and seeming reality) of the two kingdoms, it does a disservice to the kingdom of God. We are not to be lords; we are to be stewards of the One Lord.

Saved? Steward!

As we recognize the salvation brought by Jesus, the pledge we make is that we will deny ourselves, take up our cross, and follow Him. In this denial of self, we die with Christ and are raised with Him. We participate in the work He has prepared, in the work He is doing. His work provides our life in His kingdom. Thus, Christians are stewards just as much as Christians are saved.

The life we are given is God's, just as the "stuff" we are given is God's. Stewardship is part and parcel of our walking with Jesus. It's an act of worship because it is the constant declaration that what appears to be mine is truly for the use of God, its owner and Lord.

As we recall each day that God has entrusted us with "life and stuff," and live in a way that gives glory to God by using these blessings for Him, we forgo personal kingdom building. We recognize that God is Lord of all, and live in worship. **SR**



Nepal, situated between China and India, is not a large country. It's a little bigger than Arkansas, covering about 54,360 square miles. As the only official Hindu state in the world, 86.2% of its people identify with Hinduism. Other major religions include Buddhism, 7.8%, and Islam, 3.8%. All other religions, including Christianity, make up the remaining 2.2 percent of the population.

Nepal's primary industries include tourism, and carpet and textile manufacturing. They also have rice, jute, sugar, and oilseed mills, and produce cigarettes, cement, and bricks. Only 17 percent of the country is arable.

The Nepalese rupee comprises the country's currency. The official language, Nepali, is spoken by 90% of the population. They also have about a dozen other languages and close to 30 major dialects.

Although the work of SDBs in Nepal has been going on for only one year, they realize that God's divine providence has already touched their ministry. Currently, four SDB fellowships are worshiping on the Sabbath in different parts of the country. The photos that they have sent to the Missionary Society office represent only one of these groups.

The churches in one area have to contend with Nepal's fanatic Hindu government, which is causing many problems. At another site, Communism oppresses them. For seven years, local Maoists have encouraged civil war in the area. This is a crucial time for these new believers, who need help to survive in their faith.

The SDB leaders there realize that they need to appoint church workers. They hope that someone from the denomination—possibly from the United States—will visit them to help organize and develop their Conference.

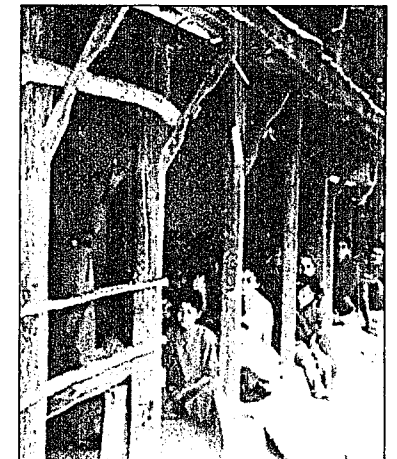
Another major problem is that they currently don't have any ordained SDB ministers in any of their churches. (Fifteen people from the central church are waiting to be baptized.) Sometimes they can persuade ministers from other denominations to help, but not very often.

They need to ordain their own ministers, which in turn means that they have to develop guidelines. It would be best if they could do this by formulating a constitution, by-laws, and a Manual of Procedures. With these tools, they could develop their own method of ordination.

Our SDB leaders in Nepal request prayers for themselves, their families,

and their ministries. Their commitment to the Lord provides them with the initiative and strength that they require to carry out their evangelism and outreach efforts. But they continue to need divine protection and the tools necessary for development.

Every time they contact me, they ask if someone can come to Nepal to help them. Please pray that we can arrange a visit this spring or summer. Also, please continue to pray for them as they go through this year, knowing that they are vulnerable to many influences. **SR**



A fellowship in eastern Nepal. They meet outside of a home because they do not have a proper worship place.



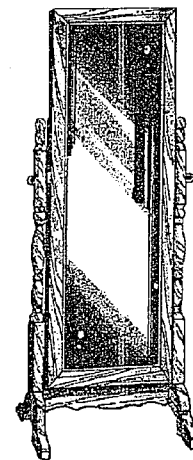
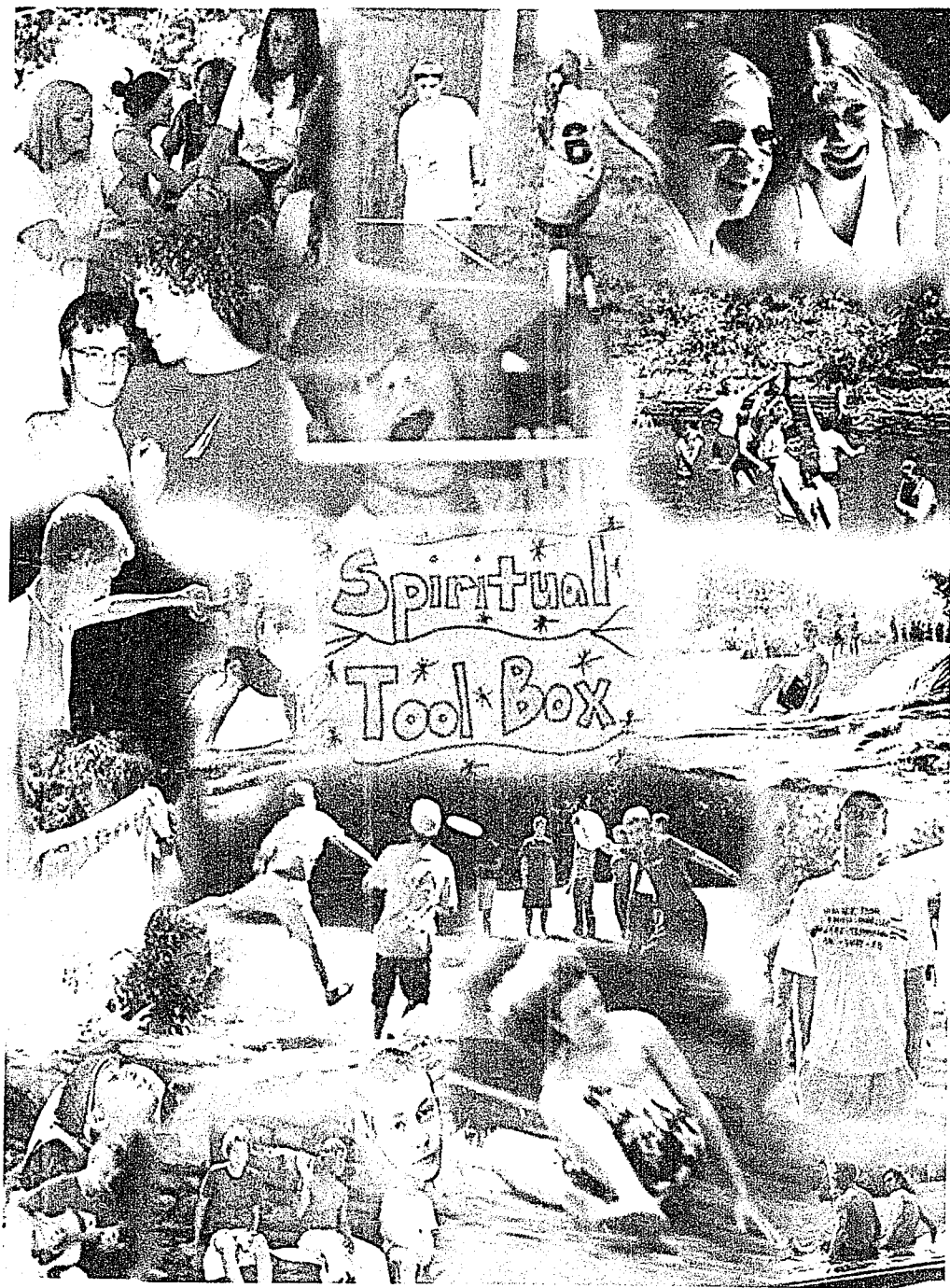
A growing church that is in the tribal area of south Nepal.



One family's celebration of Christmas.

The Beacon: Reflections of Pre-Con 2002

by Eowyn Driscoll



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

Not quite Robert Young, but I love him

Anderson family. Each time actor Robert Young hugged his youngest TV daughter, "Kitten," the yearning I felt only intensified. *Why can't MY father be like that?* I thought.

My dad—Robert Lyle Martinsen—was always around, but it was like he wasn't really there. Mom was the one who tucked me in at night and listened to my prayers. While I watched television, dad often hibernated in the kitchen, listening to the radio. I have no childhood memories of him ever hugging or kissing me.

As I've grown older and wiser, I've come to understand my father better.

Dad didn't have an easy life growing up. His family moved a lot, and he's had severe migraines since he was a youngster. One day he casually informed me that his mother used to punish him by locking him in a dark closet. (Finally, I understood why he's claustrophobic.)

When I was in grade school, he had a third of his stomach removed, thanks to two life-threatening perforated ulcers. And he's been—and remains—Mom's caregiver as she's battled anxiety, depression, and nervous breakdowns the past 40 years.

I now realize that much of Dad's aloofness was simply tied to the times. Instead of showering their offspring with physical affection, many men in the 1940s and '50s showed their love by working hard to feed and clothe their families. Without realizing it, physical needs often overshadowed emotional needs.

Bob Martinsen and his 8-year-old daughter, Leanne—1953.

Recently, "Pop" admitted that he has some regrets about his fatherhood days. "I was never hugged as a child," he said. "If I had been shown more love when I was little, I think I would have been a better father."

The medical tests indicated that Dad is anemic and probably has emphysema. (No enlarged heart, no tumor-filled lungs.) He has a nebulizer at home now and has added iron tablets to his pill collection.

After 60 years, he and Mom are selling their house and moving into a senior-housing complex. It's a stressful time for all of us, but I'm confident that God will work things out.

Dad may be "older than dirt," but he'll adjust to apartment living and end up enjoying it. Especially if any of those little old ladies walk up to him and say, "You're cute!" **SR**



"Honor your father and your mother, as the LORD your God has commanded you..." (Deut. 5:16).

I helped unbutton the shirt of a white-haired man sitting on the edge of the examining table. "Only old men wear long johns now," he quipped as he removed his underwear top and T-shirt. At age 90, he definitely qualified for "longjohnhood."

I managed to keep my mouth shut for a few moments while the Urgent Care doctor placed his stethoscope on the wheezing man's chest. The past three days, the elderly gentleman had been struggling to breathe, barely able to walk or even comb his hair.

A barrage of negative scenarios bombarded me: acute pneumonia, congestive heart failure, lung cancer.

A young, pretty nurse entered the room to hook up the EKG machine. "You're cute," she said. The old man didn't say a word, but his eyes twinkled back at her. After a nebulizer treatment to help his breathing, we were off to the lab for blood tests and X-rays.

As he settled his 113-pound frame into a wheelchair, tears welled in my eyes. But they were tears of pride and joy, more than sorrow. At age 57, I could finally say those four important words and mean it: "I love my dad."

When I was little, one of my favorite TV programs was "Father Knows Best." For nine years, I pretended that I was part of the idealized

I am in Christ

The President's Page - February 2003

George Cruzan

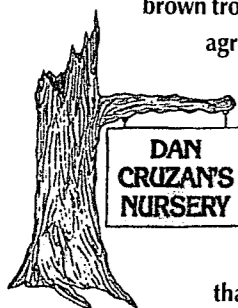
Our theme this year is "I am in Christ." Jesus said, "I do the works I do because I am in the Father and the Father is in me." For this year we are emphasizing being in Christ (as He is in the Father).

I have previously written my thoughts about this theme, and about being in Christ in worship. This month, we have a guest commentary on being in Christ in business.

I am in Christ at work

by Dan Cruzan, a deacon in the Marlboro SDB Church, Bridgeton, N.J.

Several years ago, I was blessed with a fishing trip to New Zealand, a renowned premier fly-fishing destination. We were introduced to a man who owned a very large ranch that contained some of the best brown trout habitat in the country. He



agreed to let us fish on his property if we would agree to his stipulations.

The rancher told us where we could drive and what areas we must walk.

He wanted us to assure him that we wouldn't disturb his animals, we would close any gates we went through, and we would release any fish we caught.

We agreed, and the fishing was fantastic!

I operate a wholesale plant nursery in southern New Jersey. This is a good location for a nursery because the climate is reasonable, and the Boston to Washington megalopolis provides a large customer base.



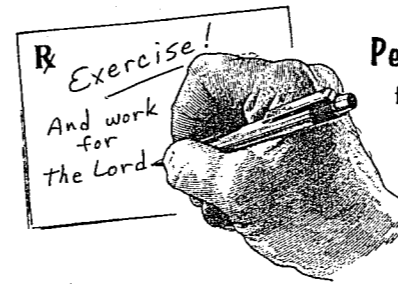
The Women's Board sponsors the SCSC program. The goal of the SCSC program is to help develop spiritual leadership among SDB young people. Young people from the U.S., Canada, Australia, and Jamaica have participated. The Women's Board provides travel expenses to training and to projects for participants. It takes about \$1,000 for each participant. You may make designated gifts to the Women's Board to help this training of our future leaders.

To be in Christ in my work means that the decisions I make, the way I act, and the way I conduct business are such that Christ would approve. It is a framework or boundary within which I am compelled to operate, holding myself accountable to His standards—honesty, forthrightness, and doing as I would have done to me.

But the world does not recognize these boundaries, and therein lies the difficulty of maintaining these principles. I need to recognize that God is the owner, and that He expects me to be a good manager of His resources.

Since I don't care to operate outside of this self-imposed boundary, I don't consider it restrictive. However, I must admit that although it's easy for me to write this down, it's a constant struggle to live it.

Just as following the New Zealand rancher's rules afforded me good fishing, following God's rules gives me a good life. *SR*



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

What did Winston Churchill say about surviving and succeeding in times of stress? "Never, never, never, Never, NEVER GIVE UP."

Recently, we visited one of our smaller SDB churches where, in order to follow that direct challenge,

So, we concocted a long thread of stories—created haphazardly at best—and called them, "The Animals Said." The animals saw humans trying to respond to God's direction, sometimes succeeding, sometimes failing. They even saw God's love



The congregation put out the word that there would be puppet shows and free banana splits.

they went into the neighborhood looking for young people. (Their regular attendance was about five to seven older members.) The congregation put out the word that there would be puppet shows and free banana splits.

Now that put me (the Executive Secretary) and my Administrative Assistant (wife Nancy) on the spot to provide 45 minutes of puppet Bible stories. *An impossible task!!* we thought.

Well, we had a number of animal puppets. After all, there were lots of camels and sheep, snakes and fish watching as Moses, Joseph, Jonah, and David lived their lives according to God's leading. They saw the good and the bad of human endeavors and the opportunity to respond and be led by God.

in the punishment that was meted out to people. God's will is often revealed in our troubles.

And what happened after preparing a stalk of bananas and five gallons of ice cream? Only five children showed up. With five adults in attendance, things seemed a little hopeless. Nevertheless, the show went on, even though it seemed a questionable decision.

Moses' lamb watched him convert his staff into a snake and back again. Joseph's camel, Charles, cried all the way home and couldn't tell what really happened. Gary the Gorilla, who sat on a wall, heard Hanna's prayer for a son and saw her give Samuel to the Lord at the temple.

David's two sheep, Sam and Susie, worried about him as he went to meet Goliath, and Dino the Dinosaur

One person can make a difference

told about Daniel and his survival in the lion's den. (Some fabrication was necessary to fill the 45-minute show!) Dr. Fish and the indigestion of Wallace the Whale helped Jonah to know God's will.

During the program, Nancy handed puppets to the children so they could touch them. One little boy asked, "Can I do a puppet show? Can I do the one about Eve, the snake, and the tree?" That youngster had been thinking about a story he could do. This one person "got the picture" of the puppet show. That's important, because it shows that just one person *can* make a difference.

The closing prayer asked that the congregation be blessed with a growing witness in the neighborhood. The following Sabbath, 15 people were in church. Why?? *SR*



General Conference 2003

You CAN get there from here!

This year's General Conference (August 3-9) will be held on the campus of George Fox University in Newberg, Oregon. Newberg is about 30 miles southwest of Portland.

Please make your air, bus, and train travel plans in and out of Portland. (Thanks to the University, the Greyhound Bus line does run to Newberg.)

If you plan to rent a car for the week, you may want to check airfare costs into Seattle, Wash. It is a 3-1/2-hour drive from SeaTac Airport to Newberg. The Host Committee will only pick up passengers in Portland.



Pre-Con!

The Pre-Conference camps begin on Wednesday afternoon, July 30, and run through Sunday morning, August 3.

Youth Pre-Con

(Director: Pastor Dave Taylor)
At Camp Molalla in Molalla, Oregon, about 30 miles southeast of Portland.

Young Adult

(Director: Pastor Scott Hausrath)
On the campus of George Fox University in Newberg.

For more Pre-Con info:

(607) 587-8527

sdbbce@EducatingChristians.org

Give to those who gave so much.

PASTORS:

Leroy C. Bass C. Rex Burdick David S. Clarke John A. Conrod

Leland E. Davis Elmo Fitz Randolph Ralph L. Hays Sr.

Melvin G. Nida David C. Pearson Donald E. Richards

Don A. Sanford Victor W. Skaggs Trevah R. Sutton

Kenneth B. Van Horn Edgar E. Wheeler

OTHER RETIREES:

Ida Babcock Margaret S. Bond Mabel Cruzan

Ethel D. Dickinson Clarke Esther Lewis

Beatrice D. Hibbard Jean D. McAllister

Etta N. O'Connor Janette Rogers

Lila S. Saunders

Rowena R. Van Horn

Ethel M. Wheeler

Jaunita Zwiebel

Denominational Dateline

February

5-9 Milton, Wis.—Andrew Camenga
10-16 World Federation meets in Brazil, South America—Kevin Butler, Gabe Bejjani, Kirk Looper, Pete May, Dale Thorngate
15 Old Stonefort, Ill., SDB Church—Ron Elston

19-20 Seventh Day Baptist Memorial Fund Quarterly Meeting, Seattle, Wash.—Calvin Babcock
27 Seventh Day Baptist Missionary Society Board of Managers, 1st Quarterly Meeting, Westerly—Looper, Elston

March

3 BJC Executive Committee meets in Washington, D.C.—Butler
15 TCC Core Committee, SDB Center, Janesville, Wis.—Butler
15 BCE Workshop, Daytona Beach, Fla.—Camenga
16 SDB Missionary Society Annual Meeting, Westerly, R.I.—Looper
19-22 SDB Pastors' Conference, Daytona Beach—Bejjani, Butler, Camenga, Elston
25 Myrtle Beach, S.C., SDB Fellowship—Elston

April

11-12 Shepherd's Fold SDB Church, Blountville, Tenn.—Elston

Dateline Key

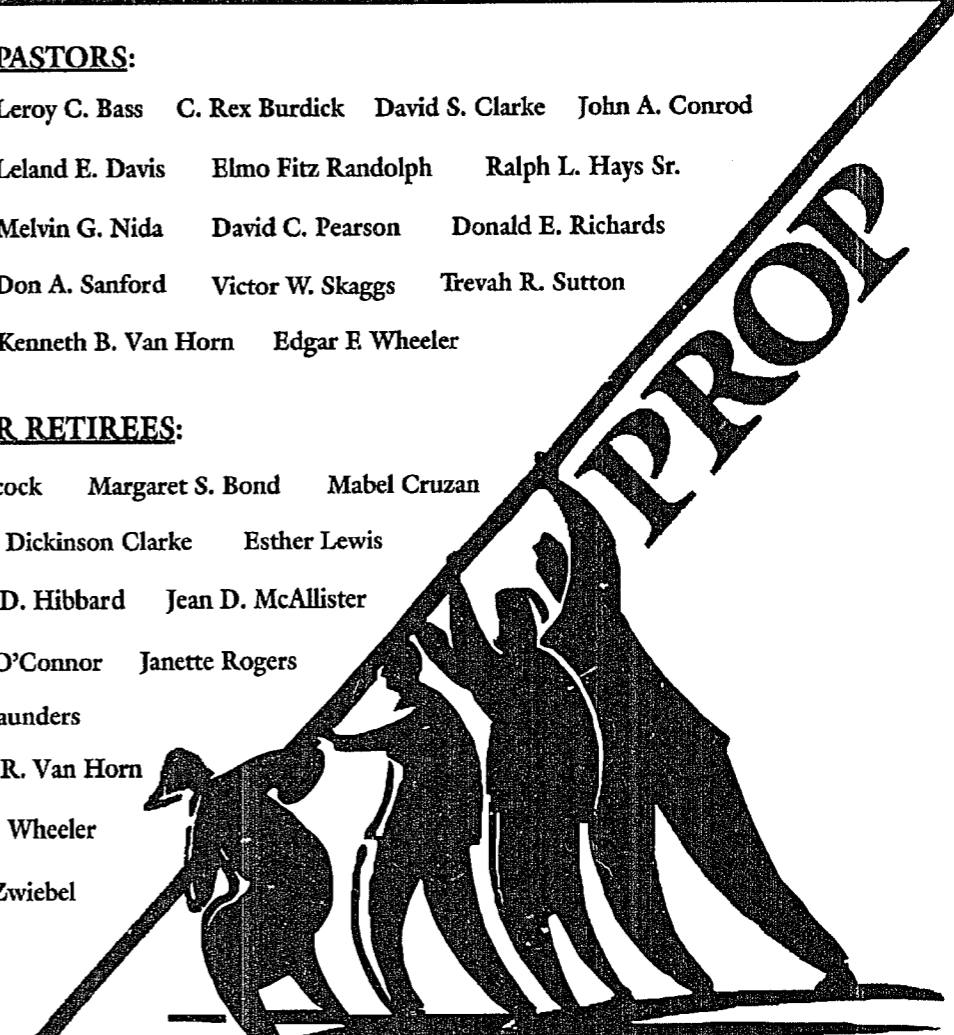
BCE— Board of Christian Education
BJCPA— Baptist Joint Committee on Public Affairs
CLT— Coordinating Leadership Team
COM— Council on Ministry
COSAR— Committee on Support and Retirement
NET— Natural Evangelism Training
SCSC— Summer Christian Service Corps
TCC— Tract and Communication Council
T.I.M.E.— Training in Ministry by Extension
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Contributions are needed for continuing support of SDB retired pastors and denominational workers, and surviving spouses of pastors.

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New Members

Adams Center, NY
Dale Smalley, pastor
 Joined after testimony
 Glenn Robin

Denver, CO
Rodney Henry, pastor
 Joined by letter
 Eddie Henry
 Donna Packard
 Jeff Rood

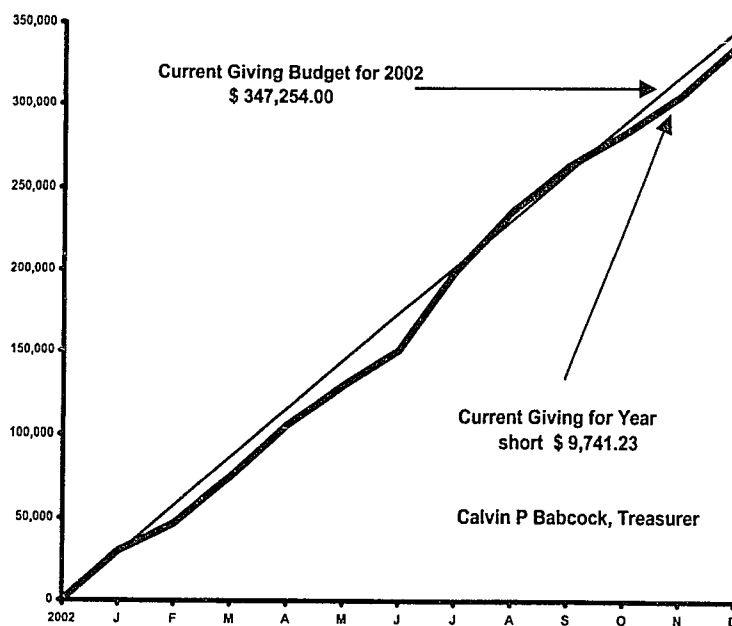
Births

Gomez.—A son, Christian Gomez, was born to Reymundo and Michelle Gomez of Edinburg, TX, on April 16, 2002.

Miami, FL
Andy Samuels, pastor
 Joined after testimony
 Yesenia Bunting
 Wendy Samuels
 Sandra Streeter
 Alice Woods

Current Giving 2002 Year-end

Oh-so-close! Thank you!



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The Sabbath Recorder
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New Directory

The Seventh Day Baptist Directory covering the year 2002 is now available at the SDB Center in Janesville, Wis.

The cost is \$8.75 per Directory, which includes postage. For those who pick up a Directory, the cost is \$7.50 each.

Dear SR correspondents,

Thank you for keeping us informed of your church family news.

If you need more of the two-part information forms, please let us know. You may also e-mail your updates to us at sdbmedia@inwave.com

If you mail in obituaries cut or copied from the newspaper, please make sure that the death and service dates are listed, along with the location of the burial. Thank you.

Obituaries

Van Horn.—Erma Josephine (Burdick) Van Horn, 90, died on December 1, 2002, in Salem, W.Va., at the home of her daughter, Janet Thorngate.

She was born on September 11, 1912, in Alfred, N.Y., the daughter of Welcome F. and Elmina J. (Wescott) Burdick. Erma grew up in Alfred, where she was baptized and joined the Alfred Seventh Day Baptist Church. She earned a Bachelor of Science degree from Alfred University in 1934.

On May 29, 1937, she married Marion C. Van Horn, a theological student who was ordained the next year during his first pastorate in Salemville, Pa.

Throughout her husband's 40 years in pastoral ministry, Erma was a busy mother and public school teacher. She was also very involved in church and community organizations, particularly those relating to children.

In addition to teaching in church camps, Bible schools, and Sabbath School classes, she led Brownie and Girl Scout troops. She also held offices in the Women's Christian Temperance Union and Church Women United.

While her children were young, she substitute taught in the Brookfield, N.Y., public school. From 1956 to 1977, she taught full-time in schools in Fouke and Texarkana, Ark., and in Daytona Beach, Fla.

After her husband's retirement and death in 1987, Erma remained active in the Daytona Beach SDB Church, serving as church clerk and historian, and later as a deaconess.

In 1995, the Halifax Unit of Church Women United named her Valiant Woman of the Year. She was a seamstress and quilter, donating hours to volunteer work in Church Aid and Church Women United sewing rooms.

In 2000, Erma moved to Salem to live with her daughter, where the family recently celebrated her 90th birthday.

Survivors include one son, C. Chris Van Horn of Renick, W.Va.; three daughters, Janet Thorngate of Salem, Josephine Rogers of Belpre, Ohio, and Laura Hambleton of Port Orange, Fla.; 10 grandchildren, three step-grandchildren, and five great-grandchildren. In addition to her husband, she was predeceased by a half-brother and sister, Earl Burdick and Bertha Phippen.

Funeral services were conducted in the Daytona Beach SDB Church by Rev. John Camenga and her son-in-law, Rev. Dale Thorngate. Burial was in Daytona Memorial Park, South Daytona, Fla. A memorial service was held later in Salem.

Sisson.—Emily Briggs Sisson, 80, of Waterford, Conn., died on December 7, 2002, at Bridebrook Rehabilitation Center in Niantic, Conn., where she had lived for some time.

She was born on March 10, 1922, in New London, Conn., the daughter of Henry and Phoebe (Brooks) Briggs. She was baptized and joined the Waterford Seventh Day Baptist Church in 1933. She was the widow of Ralph W. Sisson, who died on December 19, 1994.

Survivors include three sons, Gary of Waterford, and Ralph and Donald of New London; one daughter, Suzanne Whitesides of Burke, Va.; nine grandchildren, and 11 great-grandchildren.

She was predeceased by four brothers—Henry, Raymond, Morris, and Paul Briggs; and by her sister, Florence Fetrow.

Funeral services were held on December 10, 2002, at the Fulton-Theroux Funeral Home, New London, with Pastors Leon R. Lawton

and D. Scott Smith officiating. Burial was in Jordan Cemetery, Waterford.

Morrison.—Woodrow Morrison, 87, passed from this life peacefully on December 27, 2002, to be with his wife of 58 years.

Born in Mambrino, Texas, on September 15, 1915, he was a long-time resident of Fort Worth, Texas, with his wife, Charlotte. He served his country in the Pacific during World War II as a seaman aboard an oil tanker, and spent his entire career working in the aircraft and garment industries.

The Remembrance Seventh Day Baptist Church of Fort Worth owes its existence to the Morrisons, who organized the church as charter members. The congregation is truly grateful for their efforts. God laid this task on their hearts, and they did not back away from it.

Woodrow was also a charter member and past master of the South Hills Masonic Lodge in Fort Worth.

Survivors include three sons, Michael of Fort Worth, Patrick of Midlothian, Texas, and Christopher of Springtown, Texas; seven grandchildren, six great-grandchildren, and a multitude of friends.

Death Notices

Ruth (Randolph) Brooks, 98, of Orange City, Fla., died on December 21, 2002.

Alta Martha Irish, 87, of Friendship, N.Y., died on December 21, 2002.

Ruby (Harbert) Maxson, 84, of Berlin, N.Y., died on December 31, 2002.

Did Stephen Mumford found, *cont. from page 14*

lands ceased to meet, and the fortunes of the Church at Tewksbury underwent a sudden change. A few unscrupulous men, with the army at their back, changed at once the destinies of the country. A revolution took place. The English Republic, or Commonwealth, became again a monarchy. The profligate son of the late beheaded King was recalled from exile. No sooner was Charles II seated on the throne, surrounded by the ribald crew who flocked to him, than he let loose all the furies of religious hate, vindictiveness, and revenge, which the iron-hand of Cromwell had kept pent up during his time."⁵

The last public meeting of the church was on the 5th and 6th days of October 1658. The next public meeting was 40 years later, in 1698. However, it does appear that they met in secret during those intervening years, for Wilkinson states that the next entries in "our Church Book are in cypher."

In his research of the Tewksbury Church, Oscar Burdick documented an agreement to come into communion together "being willing all to be under ye government leading to ye Lord's spirit, and not to be under injunction to one another, being willing to be under ye government of Christ in his church each according to his measure. And on the 31 of May, 1663, we waited upon God together in his ordinance. The names of ye members hereafter follow..."

That coded list included the names of John Cowell and John Brian, designated as elders; with John Percer and John Mansell, deacons. (Later, both Cowell and Percer were known Sabbathkeepers in the church at Natton, England.) Also listed among the

members were Stephen Mumford and Sister Mumford.

Two years later, in 1665, the Mumfords arrived in Rhode Island, about the same time that the Hubbards took up Sabbath observance.⁶ It is highly unlikely that Stephen Mumford would have been sent as a mis-

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sionary from a church in London, as some historians have surmised.

None of the Mumford children are listed as members of the Newport SDB Church. Furthermore, the house apparently built by Stephen Mumford is hardly one that would have been erected or owned by a missionary from a persecuted church in England.

Mumford's house, considered the oldest one in Newport, is now known as the Wanton-Lyman-Hazard House. At his death in 1701, the property was left to his son, Stephen Mumford Jr. The house was eventually sold to Richard Ward and passed on to other politically important families in Rhode Island.

It is quite likely that Stephen Jr. was a merchant who was active in the church and provided a link with some of the English SDBs. In 1675, he traveled to England and returned with Elder William Gibson of the Bell Lane SDB Church who became the second pastor of the Newport church.

This connection with the Bell Lane church may be why earlier historians

assumed that Mumford was sent by that church as a missionary to found the first SDB church in America.

A study of history may cause one to revise certain preconceived ideas, but it also may reveal even greater truths. The founding of the Newport

church reminds us of three basic principles:

First, Seventh Day Baptists are not dependent upon an "apostolic succession" for their faith. Through Bible study and direct revelation, God can reveal His will.

Secondly, the initial growth of a church can often come through sharing of faith within a family, as the Hub-

bard's three daughters and their families testify to.

And thirdly, the sense of community and covenant relationship soon develops, even across an ocean. **SR**

¹Typescript excerpts from Newport First Baptist Church (MF 1987.1, in Seventh Day Baptist Historical Society), p. 1.

²The Bachus Papers, Vol. 2, page 21, in Rhode Island Historical Library (copies in MS 1989.30, SDB Historical Library).

³Samuel Hubbard's Journal, The Rhode Island Historical Records Survey Project, January 1940, p. 135.

⁴Thomas Wilkinson, Sometime Pastor, printed by W.J. Gardner. "Record Office," Barton St., pub. 1890.

⁵Wilkinson, p. 11.

⁶Stephen Hubbard's journal records that "My wife took up keeping the Lord's holy 7th day Sabbath, the 10 day, March 1665. I took it up 1 day, April 1665. Our daughter, Ruth, 25 Oct., 1666; Rachel, Jan. 15, 1666; Bethiah, February 1666. Our son, Joseph Clarke, 23 Feb., 1666." The Julian or "old style" calendar was in use at that time, with the New Year beginning on March 1st.

K E V I N ' S

O R N E R

With wars and rumors of war, I'd like to share some words of hope that appeared on this page ten years ago.

I had to pause as I read the article's headline in our local paper—"Somalis need more than food, experts say."

"Operation Restore Hope" is now in full swing in that East African nation. Nearly 30,000 U.S. troops are there to end the internal bloodshed and get food to desperate people.

The article mentioned how the feeding must be done carefully, monitoring the digestion, and watching for disease and dehydration complications.

The people of Somalia certainly need more than food. And they need more than someone monitoring their digestion.

They need hope.

The Bible says that we are to live in hope; or, at least, we should.

I found a good definition for hope. Hope is "the desire for future good."

Hope is different from "expectation." Expectation can be based on a natural process or progression. (When we do well, we expect a reward; when we disobey, we expect punishment.)

So, expectation can be good or evil, lacking the element of desire.

Hope is the desire for a future good.

Hope is a necessity for real living. Hope is like food and water for life—but even more. In hope, there is the belief that life has meaning; that there is something beyond just eating and drinking and having more kids to produce the next generation.

The Bible tells us that, ultimately, God is in control. That should fill us with hope. Knowing He is in control encourages us to see beyond the present. We should desire the future good. We need that kind of hope, because there really is no today without a tomorrow to hope for.

A concentration camp survivor, writing of his experiences, said that the prisoner who lost hope in the future was doomed.

Knowing that God is in control gives us hope for the future.

We get that hope from the Scripture. Or do we?

How many times do you think the word "hope" (noun form) appears in the four Gospels? In the hundreds of verses, and thousands of words, the noun for "hope" appears ZERO times.

Check your concordance! "Hope" jumps from Zechariah all the way to Acts. (The *verb* for "hope" does occur, but only five times.)

So, how can we place our hope in the Gospels when the word *isn't even mentioned?*

Amidst all those words from and about Jesus, I believe that *Jesus Himself* is presented as the reason for our hope.

Jesus was the noun "Hope" in the Gospels. Judaism is a religion of hope, with all that joyful anticipation of the Messiah. Jesus' disciples and followers knew that the "Hope of Israel" was realized in Him.

In Christ, there is hope.

Hope doesn't just gloss over our hurts and disappointments; it inspires us to rise above them. Charles Spurgeon said, "Faith goes up the stairs that Love has made, and looks out the windows which Hope has opened."

Although Jesus didn't talk much about the present hope when He was on earth, He did talk about coming back. He was the center of both the present and future hopes.

He also talked about a future Comforter and Counselor—a person of hope. We have a God of hope. A Father, Son, and Spirit of hope.

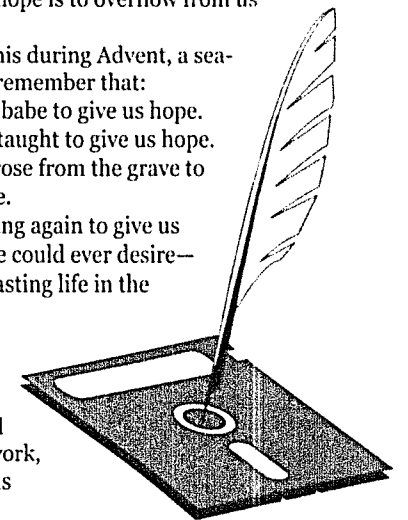
That Spirit of hope is to overflow from us to help others.

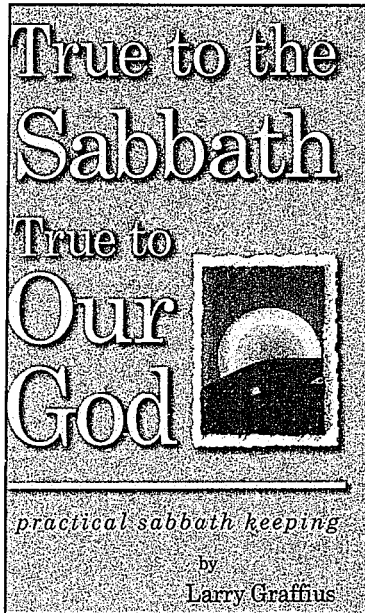
I am writing this during Advent, a season of hope. We remember that:

- He came as a babe to give us hope.
- He lived and taught to give us hope.
- He died and rose from the grave to give us hope.

And He's coming again to give us the best future we could ever desire—the hope of everlasting life in the presence of God.

Jesus Christ is our real hope. For all military operations, for all of our missions work, near and far. He is our *true hope*.





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