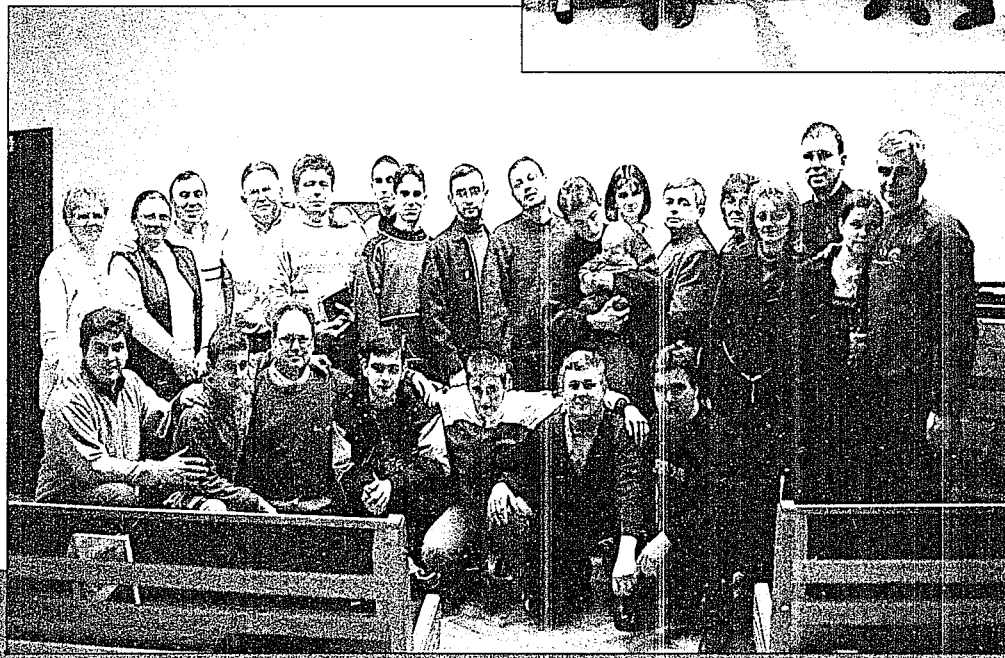


The **S**abbath
*News for and about
Seventh Day Baptists* July-Aug. 2003
Recorder

Sabbath-keepers
in
SERBIA



Rod and Camille Henry's
trip to Eastern Europe



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

Dear Kevin,

We were both surprised and pleased to open up the latest *SR* and read about our recent trip to Morocco. If anyone is interested in finding out more, we would be happy to send them a copy of the video we have put together.

To know more about the orphanage we spent two weeks at, go to www.voh-ainleuh.org.

We are currently making plans to return to Morocco for a couple of years to work with the Village of Hope Orphanage.

For the Kingdom,
Tim & Jayme Osborn

Conference Criers

Pastor Dave Taylor has again volunteered to send out the daily *Conference Crier* by e-mail. If you want the *Crier* e-mailed to you this year (even if you signed up last year), please contact Dave at his new address: DLTaylor@localnet.com

General Conference is August 3-9

at George Fox University Newberg, Oregon

Transportation pick-up service for Conference begins at 6:00 a.m. on Sunday, August 3. If arriving earlier, there are local motels available for individuals to arrange until the 6:00 a.m. time.

Transportation will be arranged to George Fox University from:
The Portland, Ore., International Airport
The Portland Amtrak Station
The Portland Greyhound Station

There is no Greyhound service into Newberg on Sunday or Wednesday. Bus service is available all other days, if needed.

There will be an SDB contact person in the airport baggage area throughout the day on Sunday. When you arrive, see this person for travel arrangements.

Please contact Ruth Burdick by e-mail (ruthburd@yahoo.com) or phone her at (253) 333-1195 to verify transportation plans *not* on the registration form.

Contact numbers

Conference phone number
for George Fox University:
(503) 554-2027
Emergency #s for
Conference week only:
(503) 490-7476
(608) 346-4705

Youth Pre-Con
at Camp Molalla
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For directions, check out
www.molallaretreat.com

The Sabbath Recorder

Establ. 1844



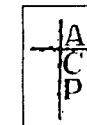
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Cover photos—Top: Church members in Glozhan, Serbia. Bottom: Sabbath day in Zlatibor. Camille Henry is standing far left, Rod stands fourth from the left.

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Not in this alone

God 'shows up' on trip to Serbia

by Rodney Henry

Pipe organs make beautiful music by blowing air through the various pipes set up in their vast array around the organ. Before electricity, the air in the organs had to be pumped into the pipes manually. This was usually the job of a young man.

On one occasion, a popular organist was giving a recital at a church. A young man was hired to pump the organ.

The church was full, and the recital was going very well. So the young man, pumping away, peeked around the side of the organ and whispered to the organist, "We're doing pretty well, aren't we?"

"What do you mean 'we'?" objected the organist. A few minutes later, in the middle of a beautiful song, the organ suddenly stopped playing. Desperately, the organist tried all the stops, but to no avail. It was then that the young man poked his head around the corner and, with a broad smile said, "Now you know what I mean by 'we.'"

Too often we feel like the organist who thinks he can do it by himself. But all effective ministry and evangelism depends on the power of God.

This report on Serbia has two purposes. First, I want to tell you what happened on our mission trip in Serbia. Second, I want you to be reminded of the power of God in all our ministry and evangelism.



A Sabbatarian congregation in Glozhan, Serbia. The gentleman in front with glasses is the pastor.

Preparation and perspiration

The trip to Serbia had been on my mind and in my prayers for months. There were many hours of preparation for the various tasks of the trip. I had sent written workbooks for two

God would bridge the gap between my ability and His calling for this mission trip to Serbia.

seminars on evangelism and preaching that were translated into Serbian. I prepared sermons, as well as several hours of presentations about Seventh Day Baptists. I was ready, and I was nervous.

Why was I nervous? Because I always feel inadequate for the task God has called me to. I feel inadequate every Sabbath morning I preach. I am nervous about preaching and ministry, because I understand the gap between my ability and what is needed to be effective.

The only thing that keeps me going is the understanding that it is the power of God, Himself, Who bridges that gap week after week. And it was God Who would bridge the gap between my ability and His calling for this mission trip to Serbia.

Meeting Drasko

I first met Drasko Djenovic on the internet. He had translated my book, *The Sabbath: God's Creation for Our Benefit*, into Serbian. After sending me a copy of the book, we began to become "on-line" friends.

Eventually, he asked us to come and minister to several small Sabbathkeeping groups in his country. The Denver (Colo.) Seventh Day Baptist Church agreed to "donate" me, and the Missionary Society covered the travel expenses for me and my wife, Camille.

We left on Sunday, March 16, 2003. The trip took 22 hours, from the time we arrived at the Denver airport until we arrived in Athens, Greece. We spent the next two nights



Serbia is in southeastern Europe and is slightly larger than the state of Maine.

and one day in Athens recovering from the flight.

We rose early on Wednesday, and arrived in Belgrade, Serbia, at 7:00 a.m. There we were met by Drasko, who was surprised that we were on time since we had flown on Yugoslav Airlines.

Old city, old customs

We drove to Novi Sad, about 90 miles north of Belgrade. The beauty of that city struck us as we toured it. It is old, with a 1700s-era fortress overlooking the area.

Later that afternoon, after dropping Camille off to tour a hospital, we headed for Glozhan. The 90-minute drive took us to a small Sabbatarian

When I walked into the church, it was like I had stepped into a time machine and traveled back 150 years.

church, where the congregants had already begun singing.

When I walked into the church, it was like I had stepped into a time machine and traveled back 150 years. There were about 20 people present,

all in their 70s and 80s. I thought that they had dressed up in their native homeland costumes; then I realized that this is the way they always dress.

We joined the service already in progress. I preached for this wonderful group of people with the help of a translator, and then the pastor preached. After the service, we went to the pastor's home for supper.

Again, it was like going back in time. The food was wonderful, and so was the conversation. The minister is in his late 70s and has led the church for over 50 years. We talked about Seventh Day Baptists and theology all evening.

Serbia's only evangelical seminary

Since we stayed at the seminary that night, we got up early and had breakfast with the students. The Evangelical Seminary is the only one in Serbia serving evangelical churches. Later that morning, I made a presentation to the students about SDB history, polity, theological education, beliefs, World Federation, and the Sabbath. They seemed to be especially interested in the Sabbath.

After lunch, we met with the President of the Yugoslav Baptist Union.



Students at Serbia's Evangelical Seminary.

He had a poster on his door that listed the members of Baptist World Alliance and, of course, we were on it.

Serbian Protestants suffer from persecution and do not have the same religious freedoms as the Orthodox church.

He told us it is difficult being a Protestant in a predominantly Serbian Orthodox country. They suffer from persecution and do not have the same religious freedoms as the Orthodox church. Protestants make up less than 2% of the population of Serbia.

Picking up participants

Another hour-and-a-half car ride took us to Perlez. The people there, who were my age and younger, would make up the core of those attending the seminar over the next few days.

At first, the atmosphere seemed a little stiff. After I showed pictures of my family, they followed suit, and this "broke the ice." We ate supper together and talked about Seventh

Codie's three miracles

Told by his "Oma," Elisabeth van Dalen

Codie was my grandson. When he was just 4 years old, he was diagnosed with leukemia.

One year before he died, Codie's mom (my daughter, Caroll) made me understand how serious his condition was. There was a possibility that Codie would not make it.

As soon as I learned how critical his disease was—that it would take a miracle to heal him—I began praying for that miracle. I wanted God to be glorified through Codie's healing.

I did not think I could stand it if Codie died. But Caroll reminded me that I *could* survive, because of my faith in God. That's when I realized that I had been praying the wrong prayer.

Growing up, I was taught to end every prayer with, "Not my will, but Thy will be done." I realized that God would be glorified no matter what happened to Codie.

There is so much to tell about Codie's two-year battle with leukemia, but the last five days of his life were truly miraculous.

It was time for tests to see how the cancer was doing. Codie's mom and oncologist were waiting for him to wake up from the anesthesia. When he didn't regain consciousness at the expected time, the doctor turned to Caroll, took her face in her hands and tearfully said, "Caroll, I'm so sorry, but this might be it."

They looked again and saw Codie waking up (Miracle #1). The tests showed that the cancer was back. They didn't know if it would be days or weeks before he died.

Codie lived for five more days. How merciful was Almighty God to give my grandson a few more

Even though Caroll and her son were inseparable,



he had accepted that they would soon be apart.

days to say good-bye (Miracle #2). Later, I realized that Codie had a message for all of us.

He was sitting up in his hospital bed, busy coloring, when I arrived after Caroll called about the test results. Codie looked up from his coloring and said, "Oma, the cancer came back."

I replied, "Yes, Codie, I heard." "Did you have a dream?" I asked. "Yes, Oma," he said. "God talked to me, and I'm going to heaven."

Those were the only precious moments we had alone. Soon the

room was filled with hospital personnel who were his friends. They took him out into the hall, bed and all, to begin a videotape intended to help us remember Codie. A volunteer came with her puppy, which had been one of Codie's favorite visitors. He cuddled the puppy and said, "I've missed you. Have you missed me, too?"

Codie spent the last few days of his life at home in his own room, visited by many friends and relatives. Some of the people who came into Codie's room looked uncomfortable. They didn't know how to act, but Codie put them at ease by stretching out his arms and saying, "Come in—I love you. I'm going to heaven."

Codie hugged everyone and said that we were having a party because he was going to heaven. He also reminded his mother that he was going alone. Even though Caroll and her son were inseparable, he had accepted that they would soon be apart (Miracle #3).

On May 9, 2001, around 11:00 p.m., Codie's battle was over. The angels came and took him to the place that God had promised.

This very special boy gave a testimony of God's love and grace, and made Matthew 18:3-4 come alive: *I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven. Therefore, whoever humbles himself like this child is the greatest in the kingdom of heaven.*

Codie's task was done. Glory to God in the Highest! **SR**

Elisabeth van Dalen is a member of the Milton, Wis., SDB Church.

Day Baptists, World Federation, and theology.

We got up early because we were going to have to coordinate a caravan

At first, the atmosphere seemed a little stiff. After I showed pictures of my family, they followed suit, and this "broke the ice."

of six cars to drive the five hours to Zlatibor, where we were going to hold the seminars. We arrived in Zlatibor in time for lunch and then started the first seminar on evangelism.

Before arriving in Serbia, Drasko predicted that we would have 15 to 20 seminar participants. We ended up having 24, and two came from Denmark for the weekend. These seminars were the focal point of our visit. About half of the people were in their 50s, and the rest were their children. These young people were in their 20s, so there was a good mix of ages.

The seminars

The seminars were held at a Seventh-day Adventist guest house and church, but there is no longer an SDA church in Zlatibor. It was a lovely facility, and we all stayed in the same place. Camille developed a good relationship with the ladies, especially one English-speaking college student named Zoritsa.

The seminars had to be translated, and Sasha did a fantastic job. He could even translate my humor, gestures, and body language—no small task!

That first afternoon and evening on evangelism demonstrated the power of God. He showed up and anointed our time together. The fo-



Sabbath morning worship in Zlatibor.

Sasha did a fantastic job. He could even translate my humor, gestures, and body language—no small task!

cus of the seminar was personal evangelism, and I challenged the attendees to know the Gospel message and share it.

But, did I really understand?

At one point, my listeners said I did not understand the situation in Serbia. People there do not want to hear the Gospel because they do not believe in God. I replied with two points:

First, their situation is not unique; it is the universal problem of sin and faithlessness. Secondly, I pointed out Romans 1:16: "I am not ashamed of the gospel, because it is the power of God for salvation for everyone who believes." There is no situation that is more powerful than the Gospel, because the Gospel is the power of God, Himself.

The Lord then led me to share the doctrine of *lostness*. We need to be

reminded what is at stake for those who are without Christ—they are eternally lost, and separated from God and eternal life. I could tell that God touched the hearts of my audience and gave them compassion for the lost people in their lives.

We closed the seminar late that evening with prayer. I commented that I knew that God had put people

God touched the hearts of my audience and gave them compassion for the lost people in their lives.

on their hearts who need to hear the Gospel message. As we began praying together, they wept for the lost people in their lives.

A Spirit-led Sabbath

The next morning, Sabbath, the director of the guest house asked us if he could invite the lone Seventh-day Adventists in the area to attend our morning service. He thought about six to eight would come, and we agreed.

cont. on page 26

Born again—again

by Mayola Warner

Like Nicodemus, I asked God, "Can a person be born again when they're 'old'?" I had been born the first time 73 years ago, the second time 53 years ago, and now I felt like it was happening again. And it was! I felt like I was going through the birthing experience for the third time!

Those agonizing birthing pains began with a severe illness and lasted four months, definitely not the norm for me. I had always been blessed with excellent health.

"What's going on, Lord? Why is this happening? Can't You heal me, like *now*?"

During those stressful weeks and months, God sent a wonderful friend who served as a "midwife" to help me through the process. One day, she shared a story about a cocoon and what takes place before and after a butterfly emerges:

A man found a butterfly cocoon. One day, a small opening appeared. He sat and watched the insect for several hours as it struggled to force its body through that little hole.

After a while, the butterfly stopped making progress. It seemed as if it had gotten as far as it could and couldn't go further. So the man decided to help. He took a pair of scissors and snipped off the remaining bit of the cocoon, allowing the butterfly to emerge easily. But it had a swollen body and small shriveled wings.

The man continued to watch the butterfly and expected that, at any moment, its wings would enlarge and expand enough to support its body, which would contract in time. But nothing happened. In fact, that poor creature spent the rest of its life crawling around with a swollen body and shriveled wings, and never was able to fly.

The man, in his kindness and haste, did not understand that the restricting cocoon—and the struggle required of the butterfly to get through the tiny opening—were God's way of forcing fluid from the butterfly's body into its wings so that it would be ready for flight once it was free.

Sometimes, struggles are exactly what we need. If God allowed us to go through life without any obstacles, it would cripple us. It would keep us from becoming as strong as we could have been. And we could never fly!

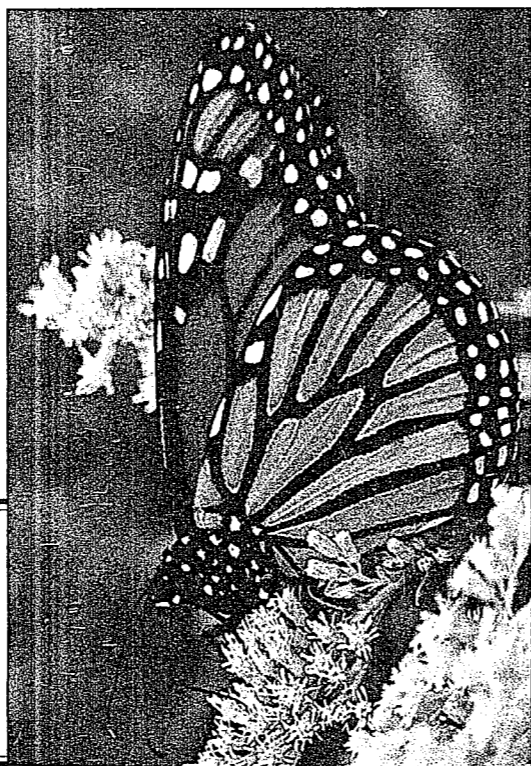
This story helped me understand what had happened to me. Realizing the truth of James 1:2-4, I began to feel like a new person—contented, optimistic, peaceful, joyful.

Like the prayer of Jabez, God began enlarging my territory and gave me incredible love and concern for people of all ages. In my new heart, I felt an urgency to pray—for our President and staff, for our pastor and church family, for our own family, for our unsaved neighbors and friends.

Most of all, I prayed for a new awareness of sin in my own life, so that I could repent and then lift holy hands up to the Lord.

Please don't get me wrong; I realize that this was not the final birthing. Life is a series of walks through both the mountains *and* the valleys. **SR**

Mayola Warner is a deaconess at the Verona, N.Y., SDB Church.



If God allowed us to go through life without any obstacles, it would cripple us. It would keep us from becoming as strong as we could have been. And we could never fly!

Three Sabbaths in Australia

by Phil and Ruth Hazen

On a trip to Australia earlier this year, we had the privilege of worshipping in three of the four Seventh Day Baptist churches currently in that country. Two of the churches are near Brisbane, another is near Sydney, and the fourth is in Melbourne. In addition, a new group is forming in Adelaide.

Parramatta (Sydney)

On Sabbath morning, February 15, 2003, we met Dorotha Shettel at the wharf on Circular Quay in Sydney for an hour-long trip to Parramatta via Sydney's Parramatta River Cat, a fast catamaran. We enjoyed our trip, passing Olympic Park, several small towns, river mansions, and farmland.

Dorotha is originally from the United States and regularly attends our SDB General Conference there. She moved to Australia to be near her son, who married an Australian woman, and her two grandsons.

The Sydney church meets in a pleasant Uniting (combined Methodist and Presbyterian) church hall. They rent the hall rather than the sanctuary so they can have refreshments after the service. This causes some of the same challenges other churches face when sharing meeting space, and they must be flexible when other groups need the hall.

Adult Sabbath School was a small but enthusiastic group. They use *The Helping Hand*, but are about a quarter behind our lesson studies. Leadership of the class is rotated weekly, and Dorotha led a thought-provoking discussion on Elizabeth and Zechariah from Luke 1.

Also present were Vicki and Stefan Kube; their son Peter, and his friend, Jason; and the church's leader, Gabriel Alegre, and his wife, Elizabeth. Gabriel's sister, Roxanna Alegre, teaches the children's Sabbath School.

As church started, several additional families arrived, including Terry and Sue Rudd, their son Karl, and their daughter and son-in-law, Vanessa and Gary Irvine.

Worship began with a few choruses, followed by announcements. We gave our testimonies and brought greetings from our Central SDB Church in Maryland. A few hymns and a sermon completed the service.

Their leader preaches about once a month, and lay people take the other services. Australian SDBs believe it is important for the entire congregation to be involved in the ministries of preaching and teaching.

We had refreshments following the service, with the women bringing enough food for an entire meal. We got "caught up" in the fellowship and missed the ferry back to Sydney. We ended up riding the train—taking about the same amount of time—which gave us another perspective of the Sydney suburbs.

On to Melbourne

On Sabbath, February 22, we worshipped at the Melbourne SDB Church.



Sydney's Sabbath School class. Front row: Elizabeth and Gabriel Alegre, Phil and Ruth Hazen, and Dorotha Shettel. Back row: Jason (a visitor), Peter Kube, and Stefan and Vicki Kube.

We had traveled to that city from Tasmania via the overnight ferry, and were met at 6:30 a.m. by Diego Alegre, brother of Gabriel and Roxanne Alegre from Sydney. (Their parents, Pastor Jose and Betty Alegre, have returned to Buenos Aires, Argentina, where they recently started three new SDB churches.)

Diego, who is a day older than our son, Jonathan, works for the Department of Defense in Melbourne. He took us to his apartment and fixed us a hearty Australian breakfast of cereal, eggs, juice, milk, and broiled tomato.

We then drove to the church's rented hall in the western suburb of East Hawthorn and prepared a section for worship. We set up several rows of chairs, and draped attractive covers over the simple lectern and a card table.

Many of the worshipers in the Melbourne church—including Brother Victor and Sister Elba Aviles—originally came from South America and speak Spanish as their first language. Their leader, Sister Esperanza Cardona, and



SDBs in Melbourne (l. to r.): Sister Elba Aviles, Brother Greg (a visitor), Br. Diego Alegre, Br. Sebastian Cardona, Sis. Ana Torres, Br. Victor Aviles.

her daughter were away on a trip to Spain.

Sister Ana Torres opened the service with greetings in Spanish, which Brother Diego translated into English. We sang some choruses in English and others in Spanish, and then Diego preached the sermon in English. After the service, we enjoyed a bountiful fellowship meal, with conversations in both English and Spanish.

There were only about eight to 10 worshipers at the Melbourne church, including ourselves, and they did not hold Sabbath School. One high school youth was present, but no children.

The members at Melbourne confess that their church is small and humble, so they were honored that we chose to visit them. They seem to find outreach difficult, indicating that only a small percentage of Australians are interested in attending church.

North to Brisbane

In contrast, the Brisbane church—which we visited on Sabbath, March 15—is alive with young people, including several babies, and Pastor Andrew and Susanne Goulding's six school-aged children.

The church meets in Beenleigh, a half hour south of Brisbane by train. They were able to buy a sanctuary

and fellowship hall for a reasonable price because the former owners built elsewhere, and the deed specified that the property could only be sold as a church.

In addition to Sabbath School, they have a youth group, children's choir, and children's church. This is where Marissa Van Horn and Nathanael Lawton, from the U.S., helped conduct Australia's first Summer Christian Service Corps (SCSC) pro-

The Brisbane church meets in Beenleigh, a half hour south of Brisbane by train. They were able to buy a sanctuary and fellowship hall for a reasonable price because the former owners built elsewhere, and the deed specified that the property could only be sold as a church.

ject. There were numerous pictures on the wall from the project, and their efforts seemed to have been very much appreciated.

The adult Sabbath School was studying a chapter from Acts. With no study aids, the leader opened by having each member read two verses. Then, without additional questions, class members volunteered many

thoughtful comments on the chapter. It was apparent that they had not only read the material, but had reflected on its meaning to their lives and were ready to share those insights.

Worship at Beenleigh included several choruses, a children's choir selection, some hymns, and a sermon by Pastor Goulding on how to evangelize. Bulletins are printed monthly and include a list of Sabbath School and worship leaders, upcoming dates, and prayer requests, but no order of service.

We enjoyed our visits to the Australian SDB churches and felt welcome in each one. We found the people enthusiastic for the Lord and for the Sabbath, desiring to share their faith and Christian practice with each other and those around them.

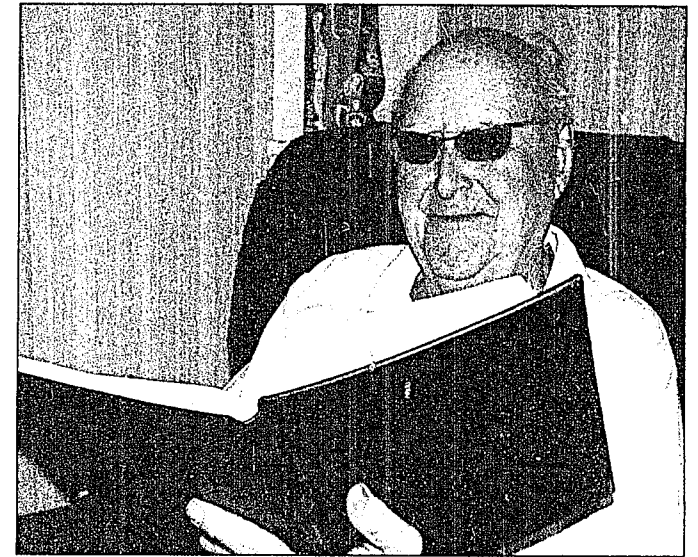
We encourage any SDBs traveling abroad to arrange their itineraries to spend Sabbath visiting local Seventh Day Baptist churches. You can obtain names, locations, and e-mail addresses from denominational headquarters or the Missionary Society, and then contact each pastor or

church leader for specific directions and worship times. The work involved in any additional planning is far outweighed by the rewards of worshiping and fellowshiping with those of like faith in another land. **SR**

Ruth Hazen is a member of the Central (Md.) SDB Church.

From Adam to Ivan

by Leanne Lippincott



Ivan FitzRandolph admires the product of many generations—his father's research, his own compilation, and his children's gift of a leather-bound copy of "Adam to Ivan."

"You mean that Adam was a Fitz Randolph?!"

That query erupted from the mouth of Elizabeth Fansler when her grandmother, Merry Etta Fitz Randolph, told her that her family ancestors had been traced back to Adam.

Merry Etta's uncle, Ivan Fitz Randolph of Milton, Wis., spent many hours compiling the vast trove of ancestral names gathered by his father, Rev. John FitzRandolph.

"Dad enjoyed a lifelong hobby of genealogical research," Ivan explained. "Whenever the opportunity presented itself, you could find him in a cemetery, historical library, or in his study reading books full of family

father's information into a computer, and another year compiling it, Ivan came up with a fascinating book en-

However, it is an exciting idea that it's possible to trace my ancestors back to 'the beginning.' Although we're all descendants of Adam, I don't know of any other individual who has claimed to have followed his genealogical line back that far."

There are those, of course, who question the credibility of such a claim. "That's a fair question," Ivan countered. He has decided to let readers come up with the answer on their own.

"Since all of the data comes from published documents, people will have to make up their own minds as to the veracity of those who published the source documents."

Ivan's compilation of his father's work is divided into four sections: Adam to Judah; Judah to Rolph (the Norseman Conqueror); Rolph to Edward (the Emmigrant); and Edward (the Immigrant) to Ivan. An appendix in the back of the book lists Ivan's immediate family, with birthdates

Adam existed long before "FitzRandolph" came into use as a family name. However, it is an exciting idea that it's possible to trace my ancestors back to "the beginning."

history or corresponding with family members all over the country.

"Until recently, I had only a casual interest in what he did. The advent of the computer—with its ability to receive, organize, and report on large amounts of related data—spurred my interest in putting his work into a readily available database."

After four years of inputting his

titled, "Adam to Ivan." The "genealogical exposition" lists its sources as the Bible—Genesis, Britain Royalty Chart, FitzRandolph Traditions, and Edward Fitz Randolph Branch Lines.

Commenting on Elizabeth Fansler's question, Ivan said, "The answer, of course, is no. Adam existed long before 'Fitz Randolph' came into use as a family name.

and other biological information, along with individual, color photos.

Ivan used a genealogical computer program that organized all of his data, including names, time periods, and geographical locations. The program even generated charts. "I just kind of pushed buttons and

organized it," he remarked.

When Ivan finished his book, he ran off extra copies. "I gave them to my kids and grandkids, and to other interested people." The book is on display in the parlor of the Milton SDB Church, where Ivan and his wife, Virginia ("Spin"), have been members since 1948.

His book will eventually go into the church's library, and another copy will be given to the Historical Society library at the SDB Center in Janesville, Wis.

As a surprise last Christmas, Ivan's children gave him a leather-bound copy of his book. "It was great, I tell you; a real blessing." **SR**

The Saga of the Chair by Leanne Lippincott

Was "the rescue" mere coincidence or the result of divine intervention?

One day in 1992, Merry Etta Fitz Randolph, a lover of antiques, stepped into the belfry of the Little Genesee (N.Y.) SDB Church to "snoop around." She spotted an old chair that was broken into three pieces.

"I knew it was a pastor's chair," Merry Etta remarked. "My Grandpa John lived in Little Genesee, and my mom (Caroline Fitz Randolph Gray) was born in the old

parsonage. I knew Grandpa preached in the church and probably sat in that chair."

Rev. John FitzRandolph pastored SDB churches mainly in the eastern United States, while his father, Gideon, shepherded churches in the eastern and the southern U.S. Gideon also was a missionary in China.

At the time of Merry Etta's belfry exploration, Leta DeGross headed the church's trustees. She did some research and discovered that both John and Gideon had sat in the same pulpit chair during their years in Little Genesee.

The trustees granted Merry Etta's request to have the disassembled chair.

"My sister, Nola, and I 'kinda' restored it," Merry Etta remarked, "but we really didn't know what we were doing. We weren't professionals."

During the winter of 2000, Merry Etta made several house-hunting trips to Milton, Wis. On one visit, she strapped the chair into the trunk of her compact car and delivered the precious piece of furniture to Sue Cruzan's doorstep. (Sue is Ivan FitzRandolph's daughter and Merry Etta's first cousin.)

"I knew that Sue would cherish it and keep it in the Fitz-Randolph family because she loves antiques," Merry Etta said.

"The chair is a real SDB and Fitz Randolph treasure, so I knew she would take good care of it."

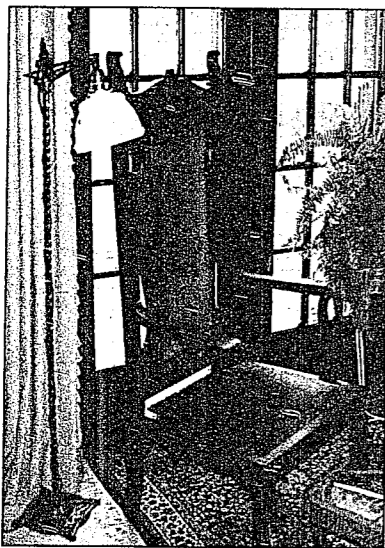
After having the chair stripped, Sue spent hours staining, sanding, varnishing (five coats), and reupholstering it. The chair's rich mahogany color is now enhanced by a forest-green, velvet seat. "It sits in Sue's house in a real regal fashion," Merry Etta said. A brass plaque on the back reads, "Pulpit Chair of Gideon & John FitzRandolph, Little Genesee Church, Lovingly Restored, 2002, Sue FitzRandolph Cruzan."

"Three months after I gave Sue the chair, she was still coming up to me after church and giving me a big squeeze. 'Did I thank you for the chair?' she'd ask.

"We hope that people—especially those in the Little Genesee church—will be happy to know that we actually restored the chair. So often we have good intentions, but then our projects sit in a heap. We move them from one place to another and never finish them."

On June 20, 2001, the Little Genesee church—along with all of its contents—was destroyed in a devastating fire.

"When Sue and I heard about it, we looked at each other knowingly," Merry Etta said. "Our first thought was, *Wow! We saved the chair! We're so glad we did.*" **SR**



Little Genesee's refurbished pulpit chair, enjoying its new home in Wisconsin.



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

Lost in the wilderness? STOP!

Have you ever gotten "a little lost" on your way to some place new, wondering if you were still on the right course? Have you ever found yourself driving around, exploring just for the fun of it, and suddenly become disoriented, unsure what direction to take to get home?

In these situations, you can always stop and ask for directions or check a road map. It's trickier if you find yourself lost and wandering in the wilderness.

Without a map and the security/luxury of being connected to someone who can help, it can be a scary predicament. You may feel extraordinarily vulnerable, especially when you realize a bad choice can cause injury and even death.

In the wilderness, you have to depend on your own resourcefulness, and make your own choices. Oh yeah, and depend on God's grace. (Truly, all glory to God and thanks in all things.)

What's worse than being physically lost? Being lost spiritually. These two plights are similar; indeed, being lost in the physical sense can serve as a great metaphor for being lost spiritually (see Exodus).

Sure, you can end up emotionally stressed or physically injured, but with a living spirit received freely from God, you can more easily overcome those setbacks. Being spiritually "lost" drastically impairs the quality of your existence or the ability to have a fulfilling life (flowing with peace, joy, and love) for here and now, and beyond.

Your spiritual well-being is foremost; it governs your quality of life and existence. It should not be neglected or lost. It's a job, staying on the right spiritual course.

Occasionally, everyone veers off course by varying degrees, even the most biblically-knowledgeable, "should've-known-better" among us. "For all have sinned and come [fall] short of the glory of God" (Rom. 3:23). If we never veered off, we wouldn't need Christ. "For the Son of man is come to save that which was lost" (Matt. 18:11).

According to *A Kid's Wilderness Survival Primer* (Internet), "Even the most experienced woodsman has found himself disoriented on occasion." It happens sometimes.

You're out hiking, the light begins to dim, and you turn around to head back to camp. Suddenly, nothing looks familiar. Before you know it, you're off track and lost! There's an acronym for what to do if you become lost: **S.T.O.P.** Think of how the following might also apply in a spiritual sense:

"S" is for *Stop*. Take a deep breath; sit down, if possible; calm yourself, and recognize that whatever has happened to get you here is past and cannot be undone. You are now in a survival situation.

"T" is for *Think*. Your most important asset is your brain. Use it! Don't panic. Move with deliberate care. Think first, so you have no regrets later. Take no action, even a footstep, until you have thought it through. Unrecoverable mistakes and injuries, potentially serious in a survival situation, occur when we act before we engage our brain.

"O"—*Observe*. Take a look around you. Assess your situation and options. Consider the terrain, weather, and resources. Take stock of your supplies, equipment, surroundings, your personal capabili-

ties and, if there are any, the abilities of your fellow survivors.

"P"—*Plan*. Prioritize your immediate needs and develop a plan to systematically deal with emergencies and contingencies while conserving your energy, then follow your plan. Adjust your plan only as necessary to deal with changing circumstances.

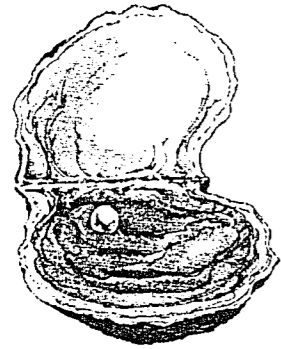
In most cases when you're lost, it's advisable to "Stay put!" It's absolutely critical that you don't wander. If you keep moving, you could wind up deeper into the wilderness, especially at nightfall. If you *must* travel, move carefully so that you don't risk injury or further aggravate an existing injury. In many cases, if you stay put, you'll be found, probably in only a few hours. Don't make it harder for searchers by moving around.

You have two responsibilities: First, to stay alive. Be prepared to cope with fear and anxiety; injury, pain, and illness; heat and cold; thirst and hunger; sleep deprivation and fatigue; and boredom, loneliness, and isolation (U.S. Army Survival Manual). Secondly, make yourself easier to find by actively working at attracting attention to yourself.

When others notice that you're missing, they'll start searching for you immediately (volunteers, or search and rescue personnel.) All you have to do is stay safe and stay put, if possible. You *will* be found.

"Wait [in faith] on the Lord: be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord" (Psalm 27:14).

"How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?" (Matt. 18:12). **SR**



Pearls from the Past by Don A. Sanford, historian

Music on music

Professor David W. Music of Baylor University in Waco, Texas, wrote an article entitled, "The Newport Collection (1766): The First Baptist Hymnal in America." It was published in the spring 2003 edition of *Baptist History & Heritage* quarterly.

Professor Music pointed out that "some of the early colonial churches followed a Zwingli tradition that excluded all song from the sanctuary. The churches that did sing mainly adhered to the Calvinistic practice of singing only metrical Scripture (principally the Psalms) in unison, without instrumental or choral accompaniment."¹

Singing has been so much a part of Baptist tradition that it is hard to envision a time when it was not a part of corporate worship. In 1691, one Baptist writer penned, "singing by a set stinted form is the invention of man, being of the same quality as, if not worse than, common stilted set-form prayers, or even infant sprinkling. It is artificial, and therefore alien to free motions of the Spirit of God."

He also pointed out that "some cannot sing, not having tunable voices, and women ought anyhow to keep silence in the churches."²

David Music traces the origin of singing within the earliest colonial churches to the Psalms, intoned in unison without any instrumental or choral accompaniment. The most popular was the *Bay Psalm Book* of 1640.

He noted that "metrical psalmody

continued to form the backbone of congregational singing in most Baptist churches in America until after the Revolutionary War. However, hymns (as opposed to metrical psalms) were beginning to make headway in British Baptist churches, thanks particularly to the work of Benjamin Keach (1640-1704), Joseph Stennett (1663-1713), and the non-Baptist, Isaac Watts (1674-1748)."

Of Benjamin Keach, Baptist historian William Brackney wrote, "He argued that Christians have a moral

in Newport, R.I., in 1766. Though it had a more lengthy title, it became known simply as the *Newport Collection*. This book was published and sold by two members of the Second Baptist Church in Newport, which historians call "Six Principle Baptist Church." It split from the First Baptist Church in 1656. (The Seventh Day Baptist church in 1671 thus was the third Baptist church in Newport.)

According to Music, one of the reasons for that first split was because of the "mother church's"

"By far, the most significant source drawn upon by the compiler of the Newport Collection was the British Seventh Day Baptist hymnist, Joseph Stennett. The entire contents of Stennett's two hymnic collections were reprinted, sixty-two texts in all."

—David W. Music

duty to sing the praises of God since all persons are bound to praise God; further, to Keach singing was the highest form of praise. The joyous worship that many experienced at Keach's church soon spread to other congregations and disarmed those who opposed music in worship."³

A book of congregational songs published in Boston in 1762 suggests that Baptists in America were beginning to accept "human composites," for it contained reprints of two hymn books by English Baptists—Benjamin Wallin's *Evangelical Hymns and Songs* (1750) and Joseph Stennett's *Hymns Composed for a Celebration of the Holy Ordinance of Baptism* (1712)—and a selection of hymns gleaned from the sermons of Isaac Watts."⁴

The first Baptist hymnal to be compiled in the Colonies was done

adoption of singing. However, since two of their members were involved in the printing and selling of the hymn collection, their attitude toward hymns shifted. Thus their minutes of 1765 noted:

"A Church meeting was held at which twenty-seven brethren attended; eighteen gave it their mind to sing praise to God every public meeting day. Five gave it their mind to sing at fifth day meetings, and two gave their voice against it at any time. So we concluded to sing praise to God on all days of public worship, and to sing such psalms or hymns as the minister shall direct."⁵

Of particular interest to Seventh Day Baptists was Professor Music's highlighted notation: "By far, the most significant source drawn upon by the compiler of the *Newport Col-*

cont. on page 25



SR Almanac

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

One year ago—July/Aug. 2002

SDB church in Salemville, Pa., reaches out to a neighbor from Peru. Maria Elena Jimenez shares her testimony of being blessed in "This corner of heaven."

Heidi Kinnicutt reflects on how God granted her peace amidst the tragedy of the Little Genesee, N.Y., church fire.

Insights and memories from the 2001 Youth Pre-Con shared by Susan Bond.

"Pearls" page reviews the history of General Conference presidential leadership.

SDB Center hosts the Missionary Society's Church Planters School in May, and the Council on Ministry's Summer Institute in June.

Five years ago—July/Aug. 1998

Humorous article about an old couch by Baptist editor Jack Williams asks, "What to do with Buck?" Many readers wonder the same thing.

Feature highlights George Barna seminar, "Nine Habits of Highly Effective Churches."

Pastor Ed Sutton recalls his dog "Appi" having a run-in with a skunk at Camp Joy.

Nadine Lawton asks, "Can the Old Testament relate to today?"

Riverside, Calif., church lists recent activities and ministries; Colorado Springs fellowship honors faithful servant Doris Barber.

10 years ago—July/Aug. 1993

SDBs Susan Bond and Kenneth Chroniger debate Church/State issues.

"Focus" column relates problems that some overseas nationals have in "becoming Seventh Day Baptist."

Words and pictures convey the fellowship enjoyed at Pastors' Conference in Shiloh, N.J.

Analysis of meeting house in Newport, R.I., declares direct line to SDBs "indisputable."

Conference President Jim Skaggs lists topics for Conference seminars.

Senior Saints work at Camp Holston in Battle Creek, Mich.

25 years ago—July/Aug. 1978

Farina, Ill., church consecrates Leigh Stewart as "Ambassador" for the group. Pastor Fran Saunders takes up

new "retirement" position at Berea, W.Va., church and as resident manager of Camp Joy.

Pastors called to ordination: C. Justin Camenga in Portland, Ore. (on the day that church officially organizes); Gordon Lawton in Ashaway, R.I.; and Helen Green in DeRuyter, N.Y.

The Pine Street Gospel Chapel of Middletown, Conn., is welcomed into the Eastern Association.

Conza Meathrell of Berea is the featured "Personality Profile."

Thirteen students serve with SCSC; 10 seminarians attend Summer Institute.

Conference-goers asked to adopt a new denominational logo. The four "finalist" designs are presented in the July issue.

50 years ago—July/Aug. 1953

Conference held at the First Congregational Church of Battle Creek, Mich. Elmo Fitz Randolph presides.

History of the Battle Creek SDB Church is highlighted. Their pastor, Alton Wheeler, to take the leadership of the Riverside, Calif., church in the fall.

Progress continues on Camp Harley Sutton in Alfred Station, N.Y.

Pastor C. Harmon Dickinson presents article on Bible-centered preaching.

Pastor Paul Osborn called to examination and ordination at the Nile, N.Y., church.

Reservations made for missionary Ronald Barrar, and nurses Beth Severe and Joan Clement, to travel to Nyasaland (now Malawi), Africa.

...where are we headed?

Pray for—

- our summer camping programs
- loyalty to God and country
- our World Federation Conferences
- Summer Christian Service Corps
- our former missionaries, with thanks
- our Conference President and Host Committee
- the blessing of Conference in Oregon



Christian Education

by Andrew J. Camenga

"Kid's Stuff" at Conference

General Conference—the annual gathering of Seventh Day Baptists from across the United States and Canada—is a high point of the year for many. It helps us reconnect with brothers and sisters in Christ who have become friends and extended family.

The sessions are also held to discern God's direction for the united work of Seventh Day Baptists in the world. In the midst of interest committees, business sessions, and board and agency reports are Bible studies, worship services, and opportunities to pray, share with, and learn from others.

Along with the Conference program scheduled for adults, there are programs and opportunities for children, youth, and young adults.

Children and Youth Conferences

These Conferences are responsible for most of the morning and afternoon activities designed for preschool through high school students.

The Board of Christian Education divides these Conferences based on the child's completed grade. Although the division between classes occasionally has to change based on attendance at a particular Conference session, the determining factor for inclusion in a particular class is the most recently completed grade. In general, our division is as follows:

- **Pre-School:** 4 and 5-year-olds who have not attended kindergarten
- **K-1:** Completed kindergarten or 1st grade
- **Primary:** Completed 2nd or 3rd grades
- **Junior:** Completed 4th, 5th, or 6th grades
- **Junior High:** Completed 7th or 8th grades (Optional for 9th graders)
- **Senior High:** Completed 9th, 10th, 11th, or 12th grades

Please note the following additional policies:

- Only children participating in morning Children Conferences will be able to participate in afternoon recreation.
- Afternoon recreation involving off-campus activities will include children kindergarten through sixth grade. A separate recreation time for preschoolers will be offered on campus. If a parent wants the preschooler to participate in the off-campus activity, a parent or designated adult (other than the recreation staff) must accompany the child. When state law requires a child seat for the transportation of a child, a parent or designated adult must provide transportation for that child and stay with them for the duration of the activity.

Youth Fellowship

The Seventh Day Baptist Youth

Fellowship of USA and Canada organizes most of the evening youth activities. Inclusion in Youth Fellowship activities is determined by age.


While the Board of Christian Education supervises and supports this group, it has its own constitutional organization. By the rules established in this constitution, voting members of the Youth Fellowship are Seventh Day Baptist youth of ages 12-19. Only voting members of the YF participate in the evening activities.

Example Situations

The following common and not-so-common examples help illustrate how these inclusion standards apply:

If you are 11 and have completed eighth grade, you are in the Junior High Association Conference but are not eligible for Youth Fellowship activities. If you are 12 and have completed sixth grade, you are in the Junior Associated Conference and may attend Youth Fellowship activities.

Business Sessions

Finally, to all those children and youth who want to attend the business and committee meetings of the General Conference: If you are so inclined, attend these meetings (with your sponsor's permission). If a member church of the Conference appointed you as a delegate, you may vote at these meetings. You will usually be able to find someone at the meeting who is willing to help you understand the process. 



FOCUS on Missions

A trip to England

by Kirk Looper

A recent visit to the SDB churches in England brought us much joy. While there, we also attended the Summit of Baptist Missions in Swanwick.

We eagerly anticipated arriving in Great Britain and meeting those with whom we have corresponded over the years. We were scheduled to attend the Mill Yard Seventh Day Baptist Church on May 3, and the Birmingham SDB Church on May 10, with the Missions Summit in-between.

This was truly going to be a rewarding time. Rev. Joe Samuels—president of the SDB World Federation—was going to be there to meet with the two churches to discuss the British Conference.

During our visit at Mill Yard, the congregation graciously welcomed us to their Sabbath School and divine worship service, which was led by longtime church member, Deacon Oliver Chambers. Pastor Samuels brought the message to the children as well as adults. Everyone seemed to enjoy this time of interaction.

Later in the afternoon, we met


with the church members and planned their upcoming meeting with the Birmingham church. Several years ago, the Mill Yard church withdrew their membership from the British Conference. Now they are interested in being reinstated and need to meet with the Birmingham group to discover what is needed for this to happen.

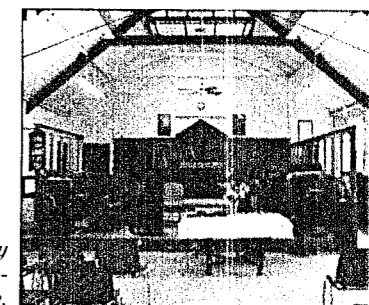
Since these are the only two SDB churches in Britain, it is important that the Conference accept the Mill Yard church, or they will no longer be a Conference. How can one church be a Conference? They decided to send a letter, requesting reinstatement, to the British Conference's office.

The Mill Yard church is sandwiched within row houses, with little room for parking and no room for expansion. They are in the process of raising funds to purchase another place for a meeting house. The space inside the church is also limited, seating a maximum of 50 people.

Meals are eaten in several of the rooms on the upper floors.

The visit with the Birmingham SDB Church was also exciting. We met many new people and heard of the work they are doing. We enjoyed all of the wonderful fellowship. In the afternoon, we discussed what our denomination is doing worldwide. We answered many questions, and most attendees were pleased with the meeting.

The Birmingham church is in the process of renovating their building and plan to buy a portable baptismal. They have a large area for divine worship and a couple of extra rooms for Sabbath School. There is a large dining area in the back of the building. 



Sanctuary inside the Birmingham SDB Church.



The Mill Yard SDB Church (far right building with sign) in Tottenham, England.



The Birmingham, England, Seventh Day Baptist Church.



the BEACON

Produced by the Youth Committee of the Board of Christian Education
For and by members of the SDB Youth Fellowship July/Aug. 2003

Scooping ice cream for God

by Eowyn Driscoll

Now that summer is heating up, the number of people who come in to my workplace is picking up, too. Well-behaved children, adults with an attitude problem, doctors, lawyers, construction workers, couples; the butcher, the baker, the candlestick maker. It seems as if there is no end to them.

We get a lot of people every day, and every day they ask the same questions: Do you have "no fat"? (No, we don't; the flavors of the day are on the board.) They want the same sundaes, in the same flavors, with the same toppings every day. (Doesn't that get a little boring?)

There are people who come in on Wednesday because it's "buy one, get one free" day. And there are people who come at 9:50 every night, asking for soft ice cream and then telling us that we should close earlier if we are going to take the machine apart before we close. (It doesn't matter that there is a huge dipping box of hard ice cream in front of them.)

There are people who fight with us when we tell them that coupons can only be honored with soft ice cream, and there are those who act like they own the place. But they all have one thing in common: they want ice cream. And they

keep coming back because just a little ice cream is never enough.

That's what being a Christian is like—eating ice cream. Only with God, you don't have to pay \$5.60 for a large cup with two toppings. You get all of it for free, every time, and you never have to stop eating it. Unlike ice cream, it won't make you fat, and it won't clog your arteries.

At the ice cream shop, we're given a cleaning and work list to complete before we leave for the night. Quite often, I get the "privilege" of doing all of this work myself. I don't have a problem with that, because I'm willing to do whatever is necessary to make Carvel a better, cleaner place—

even if it does mean making 40 ice cream cakes by myself. I do my work without complaint because it's my job. It's what I'm paid to do, even when it's difficult, or tedious, or monotonous.

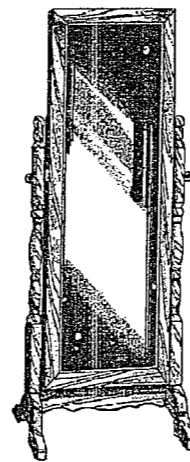
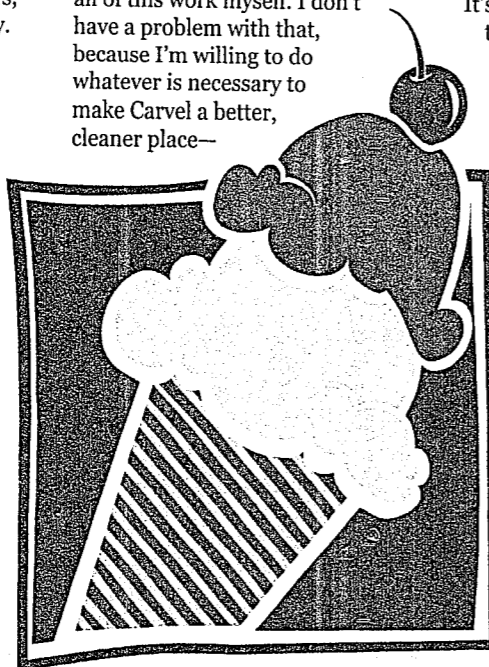
God often makes a work list for us. He needs us to clean our hearts, help others, make people feel better, etc. But often times we forget what's on that list. Or we leave it for someone else to clean up.

Then there is a mess, but not whipped cream and sprinkles. It's more like buckets of "old junk" that have built up inside ourselves because we lack a relationship with God. Pride only makes it harder.

We do the work, not because we get paid, but because we love the Lord. We know that, deep down, He is everything we could ever want, without the strawberries on top.

God has given us a life where we are free to choose what kind of life we want, and what goes "on" it. Small, medium, large; hot fudge or caramel. Life with Christ, or not?

So welcome to the Heavenly Carvel. What kind of cholesterol-free lovin' would you like today? *SR*



Reflections by Leanne Lippincott

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

It flutters, I'm stirred

Memorial Day, and then joined other children in a makeshift parade to meet the adults at the cemetery on the outskirts of town.

As the Stars and Stripes fluttered in the breeze, two trumpeters from the high school band stood on opposite ends of the cemetery and played taps. I can still hear those bittersweet, haunting tones as they echoed off the tombstones. Even the birds seemed to grow silent and listen for a moment.

The U.S. flag, by itself, doesn't hold any "mystical" qualities for me. It's a col-

lection of cloth, sewn by machines and sold in stores. But whenever—and wherever—I see the American flag, it reminds me of "deeper" things. Things like all of the men and women who gave their lives so I can attend football games and parades, and enjoy a multitude of other blessings that many of us take for granted in this country.

the years, from the Revolutionary War to Operation Iraqi Freedom; of those who have been scarred mentally as well as physically by the horrors of battle. I pray that I'll never forget those who have suffered, and those who are still suffering.

I also ponder the consequences of their sacrifice: young widows, children who no longer have fathers, parents destined to live the rest of their lives thinking about the unfulfilled potential of a slain son or daughter.

Over the years, I've learned a simple but important lesson: *Freedom is*

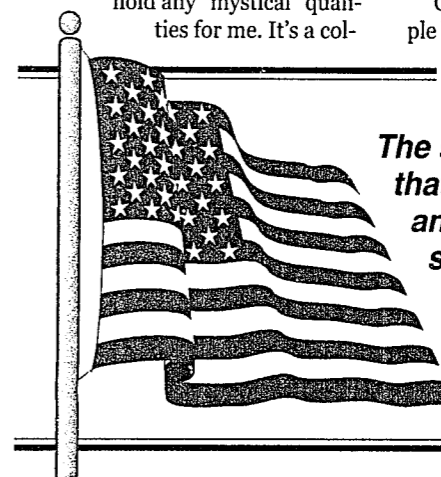
Several years ago, I bought an American flag and hung it from a metal bracket on my garage door frame. When that flag became too faded and tattered to display, I dropped it off at the local VFW so they could dispose of it properly.

I recently bought another flag—one that hangs from a small pole that I hammered into the ground to the right of my garage. I also set up a spotlight to illuminate the flag, so it can be left outside at night. (Now all I have to do is remember to unplug the light as soon as I shuffle out of bed in the morning.)

I've always had a "soft spot" in my heart when it comes to Old Glory; an attitude that's not necessarily "politically correct" nowadays. When I attend high school football games, I'm always amazed by the number of people—young and old—who leave their hats on and keep talking while others around them face the flag and reverently sing our national anthem.

As a youngster, I stood up and put my hand over my heart every time the military honor guard marched by to begin the Milton (Wis.) Fourth of July parade. Even back then, a lump rose in my throat and tears welled in my eyes as the flag passed. The sight of that red, white, and blue banner stirred something inside me that I still have difficulty putting into words.

When I was in grade school, my friends and I gathered lilacs and tulips from neighborhood yards on



The sight of that red, white, and blue banner stirred something inside me that I still have difficulty putting into words.

never free. I thank God that I live in this "land of the free, and the home of the brave." And I thank Him for all of those who paid the ultimate price.

Christ died to free us from the power of sin, and I pray that we'll never forget His sacrifice. Good men and women have died—and will continue to die—to keep us free from the power of ruthless nations. I pray that we'll never forget *their* sacrifice. *SR*

I think of all of my fellow citizens (and non-citizens) who have been maimed in countless conflicts over

I am in Christ

The President's Page - July/August 2003

George Cruzan

I recently visited the Seattle, Wash., SDB Church. Pastor Kenneth Burdick's sermon was "Disagreeing in Christ." He has condensed it so I can share it with you:

Disagreeing in Christ

We know how the world handles disagreements: power struggles, "telling someone off," retaliation, shouting, bearing a grudge. But how should we handle disagreements as people who are in Christ? Particularly, how should we handle them in the bosom of our life together as believers? How should we handle them in the church or denomination?

Occasions of disagreement do arise, and the fact we've "weathered" those occasions in the past has not been an accident. It's because our leaders had the commitment that, if we were going to disagree, then we were going to handle our disagreements as people who are in Christ.

"On some issues we agree to disagree." Yes, but do we know *how* to disagree "in Christ"? The New Testament gives us some guidance in this area:

- **Be quick to listen, slow to speak, and slow to become angry** (James 1:19-20). Before you criticize and oppose something, make sure you've rightly understood it. Make the effort to listen.
- **Don't overlook the value of consensus and compromise** (Acts 15:5, 19-20). In the Church, why do we have to have winners and losers in everything?
- **Choose your battles** (2 Tim. 2:23; Rom. 14:1). Is Paul saying Christians shouldn't get into arguments? No. He's saying not to get into "foolish and stupid" argu-

ments (like those in which no one is really listening to anyone else!).

- **Remember that the spirit in which you express your disagreement is just as important as anything you might say** (2 Tim. 2:24-25). If you find yourself using name-calling and labeling, back off, cool off, and rephrase the way you express your viewpoint.
- **Let Scripture inform the position you take on an issue** (Mark 12:24).
- **When disagreeing with other believers, treat them with love and respect, as fellow members of God's family** (1 Tim. 5:1-2).
- **Make sure you are not risking the welfare of the Body of Christ for the sake of pursuing your disagreement** (Eph. 4:3; 1 Cor. 3:16-17).
- **When you've arrived at the position you're going to take in some potential controversy, submit it to the test of prayer** (Prov. 3:5-6). When you go to tell God what you plan to do, is He going to be pleased or not? These verses aren't talking about a token acknowledgment of the Lord, but rather a soul-searching look at the course of our ways, with the deep desire that it might be God—and not just we ourselves—Who is directing them. That's at the heart of handling our disagreements, as people who are "in Christ." **SR**

Come to Conference!

At George Fox University, Newberg, Oregon—August 3-9

Oregon state route 99W bisects Newberg, where it divides into two one-way streets through the older part of the city. The southwestbound street is Hancock; the northeast-bound is First Street.

George Fox University (GFU) campus begins at Hancock and stretches six blocks north, bounded on the west by Meridian Street and on the east by Villa Road (about six blocks wide). The southeast quarter of this area is occupied by Providence Newberg Hospital and other businesses.

Newberg (population 18,000 plus) has many restaurants. Within six blocks of the GFU campus on First Street are the Ixpata Mexican, Lucky Fortune Chinese (also carry-out), Golden Leaf Thai, New Choice Chinese, Cancun Mexican (and carryout), and Domino's Pizza. A little farther northeast, along 99W (now Portland Road) and past the 24-hour Walgreens, there's J's Restaurant and Lounge, Izzy's Pizza,

Burgerville, Shari's (24-hour) Family Restaurant, Pogy's Subs, and McDonald's.

If you are out that far and enjoy local ambiance, there's Finnegan's. Sue and I sat at table nine where I gazed with wonder at the Sutherland Sisters: Victoria, Mary, Isabella, Grace, Naomi, and Dora. All of these enchanting ladies had hair long enough to stand on! I felt that it was not impolite to stare at them because "they" were a collection of photographs taken in 1912, hanging above our table.

Right next door is the Yamhill Grill. Further northeast—and right on Brutscher Road—is the Astor House at Springbrook Oaks. The West Coast Bank is conveniently located at the corner.

All the above are within three miles northeast from the GFU campus, along 99W. It's only fair to describe what culinary culture is available in the three miles southwest of the campus.

One block west of Meridian, on Hancock Street, is The Coffee Cottage. It is a bakery, bookstore, reading room, and coffeehouse with tables inside and out. Five blocks farther and one block left is Thriftway, where groceries and deli items are reasonably priced. Four blocks farther, at 404 West 1st, there's a superior Dairy Queen, with Peking House, Pasquales, and Papa Murphy's in the area.

Two miles from the Dairy Queen is the town of Dundee, where the Red Hills Restaurant offers "provincial dining," La Sierra serves "the best Mexican food around," and Tina's offers gourmet dining.

Please note: None of this information should be regarded as a recommendation. Since tastes, cooks, and quality vary constantly, one sample of a menu cannot determine what others will experience some time later. I can state that most Oregon



by Justin Camenga

restaurants respond positively when problems are encountered, if promptly and calmly brought to the manager's attention.

Those who drive to Conference this year fall into one category: Those coming *north* on Interstate 5 to Oregon exit 278, or those coming *south* on Interstate 5 to Oregon exit 278.

Wherever travel plans roam, plan to find Oregon I-5 exit 278 (the Donald-Aurora Exit) and take McKay Road west (toward Champoeg Park). Stay on McKay Road until it ends at Oregon State Highway 219. Turn right and stay on 219 into Newberg.

Take the compulsory right turn to N. Villa Road and immediately move to a left-turn lane. At the traffic light, turn left onto Highway 99W. Move to the right lane and turn right onto N. Meridian. Continue past the first campus entrance and several GFU buildings until the E. North Street campus entrance. Turn right on E. North and follow signs for parking, handicapped access, and registration.

Those traveling through Portland Monday through Friday should know there is a rush "hour" from 7 to 9 a.m. and 3 to 6 p.m.

The Host Committee exhibit table this year will include emergency telephone numbers, local restaurant menus, tour and sightseeing brochures, and more. We also plan to list announcements, room or activity changes, and lost or found items. Plan to check the table twice daily for information. **SR**

Come worship with us on Sabbath, Aug. 2

• **Portland, OR**

7950 SE 62nd Ave.
Sabbath School: 10:15
Worship: 11:00

• **Centralia, WA**

302 N. Diamond St.
Worship: 10:00
Sabbath School: 11:15

• **Seattle Area (Auburn)**

3102 B St. SE
Worship: 10:00
Sabbath School: 11:15

Association "challenged" at their 165th gathering

by Jeanne Dickinson

The 165th Annual Meeting of the Eastern Association of Seventh Day Baptist churches was held at the Marlboro SDB Church in Bridgeton, N.J., on May 16-18, 2003.

The theme for the Association was "Challenged?!" based on John 14:12. Association President Tom Davis spoke on Friday evening, asking, "Are You Challenged?" On Sabbath morning, Pastor Robert Babcock of Marlboro spoke about "God's Challenge—God's Promise."

Conference President George Cruzan led the Sabbath afternoon

discussion of this year's Conference theme, and talked about the activities and services of the denominational boards and agencies. With the help of a praise team from a neighboring church (Cohansey Baptist), and participation by several from Association churches, a lively praise service ended the day's activities.

Youth and children's activities during the afternoon were held at Jersey Oaks Camp, and the youth were given the opportunity to spend the night at camp.

Pastor Jeanne Yurke of the Rari-

tan Valley SDB Church (Bridgewater, N.J.) led devotions on Sunday morning. During the business meeting, the Association received the Springfield, Mass., church into its group, and everyone was invited to meet at the Plainfield (N.J.) SDB Church in 2004.

Officers for 2003-2004 are Ewart Gayle, president; Pastor Joe Samuels, 1st vice-president; Pastor Don Chroniger, 2nd vice-president; Joyce Samuels, corresponding and recording secretary, and engrossing clerk; and Earl Hibbard, treasurer. **SR**

SR Reaction

Dear Kevin,

The May issue of the *SR* came the other day, and I always sit right down and read it from cover-to-cover. I personally knew and loved all six of the people mentioned in the obituaries.

Where does the time go? How is it we lose so many friends and loved ones? Palmiter, Maxson, and Burdick were all connected to my growing up in the Battle Creek church. I visited several times in Thelma Hall's home in Arizona, Connie Coon and I were "chums" in Salem, and who didn't know and love Etta O'Connor at the old headquarters in Plainfield?

I enjoyed your Korner about Niagara Falls; Donald and I honeymooned there (smile).

Jackie Wells Payne
Claremont, MN

Church planters at SDB Center

Eager students from coast-to-coast attended the third annual Church Planters School from May 25-31 at the SDB Center in Janesville, Wis.

The School, sponsored by the SDB Missionary Society, covered lessons such as core group development, evangelism and outreach, demographics, "the launch" of a new

church, and church systems and administration. Required reading was sent in advance.

Most of the students stayed at Camp Wakonda, outside of Milton. Following breakfast at the camp, they invaded the usually-quiet Center where everyone enjoyed the interaction and fellowship. **SR**



This year's participants. Front row (l. to r.): Rebecca Van Horn, Debra Scahill, Vivian Looper, Faye Thomas, and Brenda Palmer. Standing: David Bell, George Lawson, Nathan Crandall, Don Sanford, Ron Elston (School Administrator), Melvin Neighbours, Charles Thomas, Bill Burks, and Kirk Looper.

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

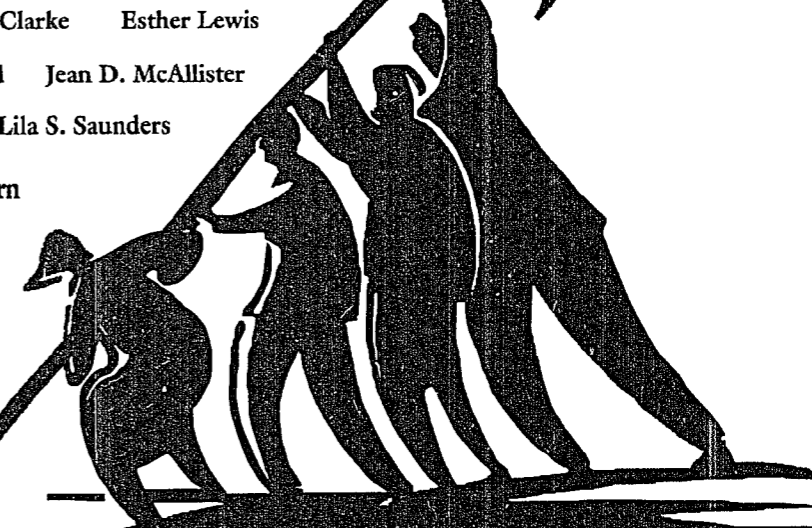
Beatrice D. Hibbard Jean D. McAllister

Janette Rogers Lila S. Saunders

Rowena R. Van Horn

Ethel M. Wheeler

Jaunita Zwiebel



Pastors Retirement Offering Project

Contributions are needed for continuing support of SDB retired pastors and denominational workers, and surviving spouses of pastors.

Please donate to PROP!

Please send your check to: PROP
Seventh Day Baptist Center, P.O. Box 1678, Janesville, WI 53547-1678

Obituaries

Hickok.—Rita Hickok, 72, of Straley Addition, Jane Lew, W.Va., died on March 28, 2003, at the Crestview Manor Nursing Home in Jane Lew.

She was born on June 1, 1931, in Orlando, Fla., the daughter of J. Roy and Allene (Moon) Hickok. She was the last surviving member of her family.

Rita worked for Monongahela Power Company for 30-1/2 years,

retiring on May 1, 1990. She was a member of the Lost Creek, W.Va., Seventh Day Baptist Church and loved animals.

A memorial graveside service and burial was held on April 6, 2003, at the Broad Run Cemetery, with Pastor Donald Shackelford officiating.

Randolph.—Rex Ian Randolph, 40, died at his home in Jarvisville, W.Va., on March 28, 2003.

He was born on January 1, 1963, the son of Rex M. Randolph and Phyllis L. (McClain) Randolph.

Rex was a member of the Lost Creek, W.Va., Seventh Day Baptist Church. His hobbies included reading and studying his Bible.

In addition to his parents, survivors include his wife, Melinda; two sons, Seth Allen and Chadwick Brion Randolph, both of Bristol, W.Va.; one

daughter, Melissa Dawn Randolph of Byron, Ga.; one brother, Randall, of Doddridge County, W.Va.; and three sisters, Drenda Bland of New Jersey, Pam Mabry of Kentucky, and Suzette Modispaugh of Marshville, W.Va.

A funeral service was held on April 1, 2003, at the Lost Creek SDB Church, with Pastor Don Shackelford officiating.

Tarbox.—Henry R. Tarbox Sr., 85, of Saunderstown, R.I., died on May 25, 2003, at the Philip Hulitar Inpatient Center of Home and Hospice Care in Providence.

He was born in North Kingstown, R.I., and lived there all of his life except during World War II, when he was stationed in Alabama.

After the war, Henry found employment at the Quonset Point Naval Air Rework Facility in North Kingstown. He worked there from 1947 until retiring as a senior production-controller supervisor in 1973.

Henry was the husband of Thelma (Kenyon) Tarbox, his wife of 60 years.

His goal, which he almost fulfilled, was to camp in all of this country's National Parks. He loved showing and describing in detail the movies he took of God's many wonders that are preserved in those parks.

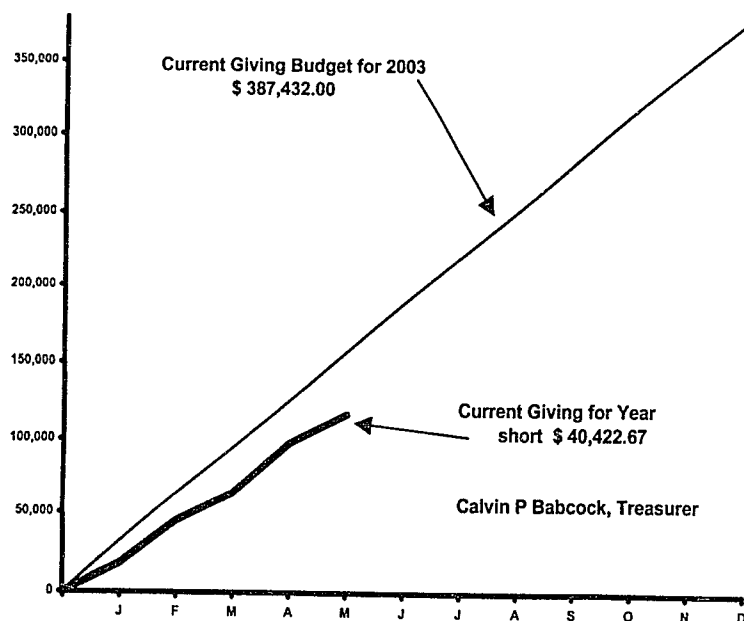
In addition to his wife, Thelma, he leaves two sons, Henry Jr. of Jamestown, R.I., and Glen of Saunderstown; two sisters, Lillian Arel and Edna McWilliams, both of North Kingstown; six grandchildren, and two great-grandchildren.

The funeral service was conducted by Rev. Edgar Wheeler in the Cranston-Murphy Funeral Home in Wickford, R.I. Burial, with military honors, was in the Rhode Island Veterans Cemetery in Exeter. **SR**

Marriage

Burks - Wilson.—Eric Burks and Deva Wilson were united in marriage on March 24, 2003, at the Tarrant County Courthouse in Fort Worth, TX.

Current Giving 2003



Music on music, cont. from page 14

lection was the British Seventh Day Baptist hymnist, Joseph Stennett. The entire contents of Stennett's two hymnic collections—*Hymns in commemoration of the Sufferings of our Blessed Saviour Jesus Christ, compos'd for the celebration of His Holy Supper* (1697; 3rd ed., 1713), and *Hymns Compos'd for the Celebration of the Holy Ordinance of Baptism* (1712)—were reprinted in the American book, sixty-two texts in all."

A 1732 copy of Volume IV of *The Works of Joseph Stennett* can be found in the Seventh Day Baptist Historical Society archives. It contains all 50 of the hymns for the Lord's Supper and 12 for baptism, along with many of Stennett's other poetic works. These hymns are prefaced "by another hand," who wrote:

"I have at the request of the reverend author, prefix'd this brief discourse to the following hymns, in vindication of the practice of singing the praises of God as a part of Christian worship. And I the more readily complied, because I have myself laboured under the prejudices of education to the contrary; till convinced of what I now esteem my duty, by the highest authority viz, that of Christ and his apostles... One that reads over the new testament with any attention, must observe a frequent mention of singing psalms and hymns, and spiritual songs..."

The earliest hymnal published by the Seventh Day Baptist General Conference was printed in 1826. Like most early hymnals, only the words were presented, with a notation of the metric pattern to which a hymn could be sung: C.M. for common meter, 8.6.8.6, indicating the syllables for each line; S.M. for short meter or 6.6.6.6; and L.M. for long meter or 8.8.8.8., with other variations possible. Thus if a person knew a tune fitting that pattern, the variety of hymns was considerable.

The 1826 hymnal contained 587 hymns. Theoretically, it would have

taken over three years, singing three hymns a Sabbath, to sing each hymn once. The 1847 Seventh Day Baptist hymnal contained a total of 1,010 different hymns—which would take more than six years to get through!

Twelve hymns in the 1826 hymnal were written by Joseph Stennett, who was pastor of the Pinners' Hall Seventh Day Baptist Church in London. Twenty-one were written by his grandson, Samuel, who maintained a dual relationship between the Little Wild Street Baptist Church and the Pinners' Hall Church, where he often filled the pulpit on Sabbath.

One unique feature of a Stennett baptismal hymn is his inclusion of Scriptural references in the margin for those who felt only the passages from Scripture should be used in singing.

For example, in his Baptismal Hymn XII, there is the line, "Here they renounce their former deeds, And to a heavenly life aspire." In the margin, Stennett printed Acts 19:18 and Romans 6:3. These verses read, "Many also of those who had believed kept coming, confessing and disclosing their practices" and "Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?"

Births

Wyse.—A daughter, Hailey Leeann Wyse, was born to Ryan and Whitney (Rogers) Wyse of Jacksontown, Ohio, on January 20, 2003.

Sias.—A daughter, Eliana Blaze Sias, was born to Joshua and Jessica (Goodson) Sias of Reynoldsburg, Ohio, on April 8, 2003.

Yoneda.—A son, Isaac Lloyd Mojiro Yoneda, was born to Theodore Yoneda and Cheryl Van Horn of Fairmont, WV, on June 5, 2003.

David Music summarizes the importance of the *Newport Collection* as being the first real hymnal in at least two major points: One, in its arrangement, it did not merely reprint previous collections, but incorporated hymns by several other writers. Secondly, the hymns were arranged topically, rather than by author. **SR**

¹David W. Music, *Baptist History and Heritage*, Vol. xxxvii 1, Spring 2003, p. 87.

²Mr. Steed cited by B.J. Gilman in *The Evolution of the English Hymn* (New York: Macmillan 1927), p. 178. Cited in Sanford, *Newport Seventh Day Baptist Trilogy* (Heritage Books, 1998), p. 53f.

³William H. Brackney, *The Baptists* (New York: Greenwood Press, 1988), p. 207. Benjamin Keach's son, Elias, lived among Baptists in America, including Seventh Day Baptists in the Pennsylvania and New Jersey area.

⁴David Music, p. 88.

⁵Notation cited from a sermon preached in 1839 on the history of the Second Baptist Church in Newport, R.I.

New members

Portland, OR
Jerry Vaught, pastor
Joined by testimony
Dan Blake

Salem, WV
Dale D. Thorngate, pastor
Joined by letter
D. Scott Smith
Jean F. Smith
Aaron D. Smith
Joined by testimony
Kevin W. Smith
Carlie M. Smith

Not in this alone, *cont. from page 6*

I had prepared an evangelistic sermon since my main purpose was to model

We were all experiencing the Gospel as the "power of God for salvation."

what an evangelistic sermon was like. I felt that the people attending the seminar were saved, but since I was teaching about evangelism and preaching, they needed to observe an evangelistic message.

When the service started, nearly 20 Seventh-day Adventists were present. As I preached, I became aware that God was doing a work in the hearts of everyone there. Like those hearing the first evangelistic sermon from Peter on the day of Pentecost, they were "cut to the heart" with the Gospel message. We were all experiencing, firsthand, the Gospel as the "power of God for salvation."

New commitments, new energy

At the end, I called for those who had never made a commitment to Jesus Christ as Savior—or who were not sure of their salvation—to do it right away. More than 25 people responded, and most of them were the visiting Adventists.

Following the service, we continued the Evangelism Seminar, with many of the Adventists joining us. We concluded the seminar on evangelism and went right into the seminar on preaching. I focused on two things: What are the steps to developing an expository sermon? And how can you make your preaching more interesting? They soaked up every word and idea.



Rodney Henry (left) teaching at a seminar, with Sasha ready to translate.

The seminar participants told us that they had all stayed up until 4:00 a.m. talking about how they were going to implement many of the things they had learned.

We finished the seminar late that evening, and I immediately went to bed because I was exhausted. But the



Rod and Camille Henry embraced by translator and friend, Drasko Djenovic.

next day, the seminar participants told us that they had all stayed up until 4:00 a.m. talking about how they were going to implement many of the things they had learned. They even critiqued each other's preaching and made suggestions to foster improvement.

Reflections

The war in Iraq had begun the second day of our trip, stirring up bad memories of American bombs falling on their cities. As we traveled all over Serbia, the residents always pointed out the bridges, factories, and government buildings that Americans had bombed. There was no tension with us personally, but there was tension against the United States.

During our stay in Serbia, I was involved in ministry from early morning until late at night, every day. I felt inadequate. I felt exhausted. I felt culturally isolated.

But I was reminded once again that I was not in this alone. Like the organist who had to be reminded that he needed help, so I was reminded that I need the presence of God in my ministry.

It was also demonstrated to me—and to those at the seminar—that the Gospel is powerful. The Gospel is the very power of God for salvation to those who believe. It is powerful enough to invade any heart, and any situation, to bring salvation to the lost. *SR*

Rod Henry pastors the Denver, Colo., SDB Church. He and Camille served as missionaries to the Philippines, followed by a 12-year "hitch" as Director of Pastoral Services for the Conference.

KEVIN'S CORNER

Decisions, decisions

Janet and I are not the most decisive people around. Just ask us. Better yet, don't; we'd have to decide how to answer...

We have to make decisions all of the time. From the bigger choices, like, "Should we fly or drive to Conference?" down to, "What do you want for supper?"

Or on the rare evening with no other plans: "Want to rent a video?" That's followed by, "Which one? Do you feel like comedy or drama? Where should we get it? When should we start it? Want any snacks with it?"

Sometimes it feels like our decision-making process is almost easier when I'm on the road and she's home alone.

Why is it so hard to decide things when we're together? Because we love each other and want to please our life partner. (Hmm, life partner. Now *there's* a decision we got right!)

On the big decisions, it's good to get some advice from trusted friends and listen to it.

Richard Nixon was in a position to give and take a lot of advice. But one of the times he failed to heed some advice cost him dearly. In a *Time* magazine article, Otto Friedrich wrote:

"[President Dwight] Eisenhower and others warned Nixon not to accept Kennedy's challenge to a televised debate—Nixon was the Vice President, after all, and far better known than the junior Senator from Massachusetts—but Nixon took pride in his long experience as a debater. He also ignored advice to rest up for the

debate and went on campaigning strenuously until the last minute.

"So, what a record 80 million Americans saw on their TV screens was a devastating contrast. Kennedy looked fresh, tanned, vibrant; Nixon looked unshaven, baggy-eyed, surly. The era of the politics of TV imagery had begun, and the debates were a major victory for Kennedy."

By a hairbreadth margin of the popular vote—50.4 percent to 49.6 percent—Kennedy won the presidency. Most analysts agreed that if it hadn't been for the debate, Nixon would have occupied the White House eight years before his second try.

We may not have highly-paid, high-powered political advisors, but we do have access to an all-time Bestseller.

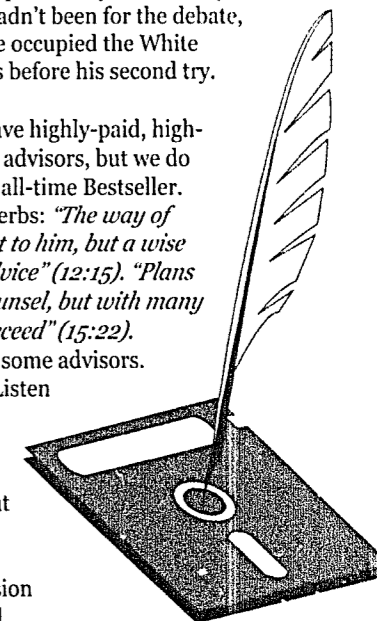
From the Proverbs: "*The way of a fool seems right to him, but a wise man listens to advice*" (12:15). "*Plans fail for lack of counsel, but with many advisors they succeed*" (15:22).

Big plans? Get some advisors.

Big decision? Listen to advice.

And listen to yourself. You know yourself, but God knows you even better.

Make the decision to get *His* counsel.

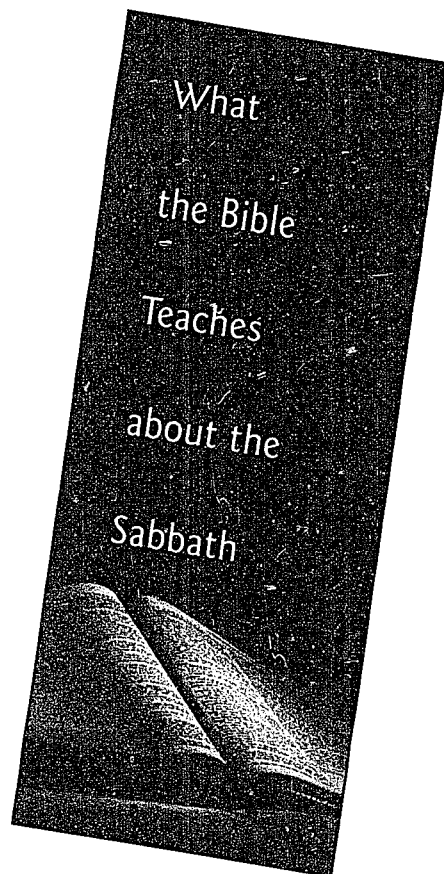


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