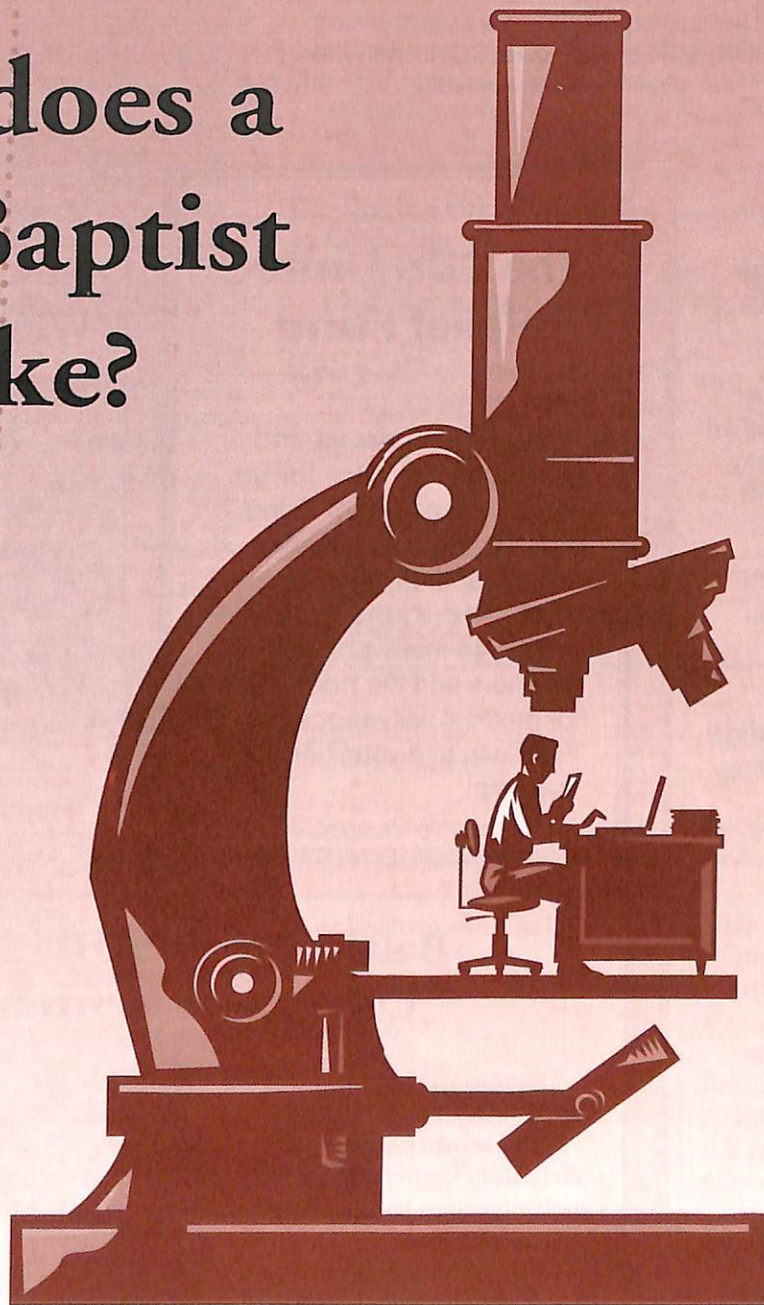


SR The Sabbath RECORDER

October 2004

News for and about Seventh Day Baptists

What does a
'real' Baptist
look like?



Concerns and
challenges
for
contemporary
Baptists



Who are Seventh Day Baptists?

If you've never read *The Sabbath Recorder* before, you might be wondering who Seventh Day Baptists are. Like other Baptists, we believe in:

- salvation by grace through faith in Christ Jesus.
- the Bible as the inspired word of God. The Bible is our authority for our faith and daily conduct.
- baptism of believers, by immersion, witnessing to our acceptance of Christ as Savior and Lord.
- freedom of thought under the guidance of the Holy Spirit.
- the congregational form of church government. Every church member has the right to participate in the decision-making process of the church.

The seventh day

God commanded that the seventh day (Saturday) be kept holy. Jesus agreed by keeping it as a day of worship. We observe the seventh day of the week (Saturday) as God's Holy Day as an act of loving obedience—not as a means of salvation. Salvation is the free gift of God through Jesus our Lord. It is the joy of the Sabbath that makes SDBs just a little bit different.

For 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@seventhdaybaptist.org and the SDB Web site: www.seventhdaybaptist.org

College Scholarships Available

The non-denominational **Bible Sabbath Association** offers a scholarship to any Sabbathkeeping student for higher education.

Deadline for next year's scholarship application is May, 2005.

For details, check:
www.biblesabbath.org/Scholarship/announcement.html

The Margaret Bond Allen Memorial Scholarship

is available to Seventh Day Baptists planning to attend a college, university, or vocational training institute.

See the May *SR* for the guidelines, or contact:
sdbmf@charter.net
or
sdbmf@seventhdaybaptist.org

The SDB United Relief Fund

Please plan ahead and mark your calendars for the annual United Relief Fund offering, taken on Thanksgiving Sabbath, November 27, 2004.

With so many physical disasters and the need for medical assistance, the Fund can use your generous help!

Young Adult Winter Retreat



*Dec. 28, 2004-
Jan. 2, 2005*

Camp Paul Hummel
Boulder, Colo.

Use the Denver Int'l Airport
Contact David Fuller at
Kotbgm@yahoo.com

Registration forms
will be in next month's *SR*

Battle Creek SDB Church Celebrates Centennial

Two special Sabbaths will commemorate the 100th anniversary of the Seventh Day Baptist church in Battle Creek, Mich.

Homecoming Sabbath, November 27, 2004: A full schedule of celebratory events will include special speakers, music, and guests, plus an Anniversary Banquet following the morning worship at the old Battle Creek Sanitarium.

Founder's Sabbath, December 11, 2004: We will mark the actual founding of the church. Everyone is welcome then as well!

If you are planning to attend either event, please let us know so we can reserve your spot. Call the church office at (269) 964-7177, or e-mail us at sdbchurch@netzero.net.



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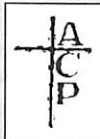


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Concerns and challenges for contemporary Baptists

by William Brackney

Editor's Note: Dr. William Brackney, Professor of Religion at Baylor University in Waco, Texas, and a noted Baptist historian, addressed Seventh Day Baptists at our General Conference in Buckhannon, W.Va., on August 4, 2004. I thank Janet Thorngate for transcribing this challenging talk from the tape.

In his introduction (not included here), Dr. Brackney made reference to his previous personal experiences with Seventh Day Baptists. These included Pastors' Conference in Alfred Station, N.Y.; personal time with Rev. Kenneth Chroniger (a high school friend); a retreat with California pastors; and working with Conference President Dale Thorngate when he was visiting scholar at Baylor University in 2002.

We are cousins

We are cousins and it's good to be among you. We don't see enough of each other these days, and, believe me, the rest of the family really needs to hear from you.

We really need to see you in our gatherings. We really need to know how you've been all these years. Seventh Day Baptists have been a particular blessing to me in my pilgrimage as a Baptist historian.

Once upon a time, four centuries ago, we were all in the same pool. Once upon a time there were three kinds of Baptists. You don't find that in a lot of the general narratives of our history. You just find the two, the Generals and the Particulars, but I'm reminded that Seventh Day Baptists were there from the 1650s.

They made quite an impact, as you well know, on the greater Baptist

witness, and for many decades there were three distinct kinds including your branch of our family. And so it's been a great privilege from the general perspective of writing Baptist history to begin to find illustrations.

I picked up two yesterday about an early ordination of a woman in ministry among Seventh Day Bap-

We have had tremendous accomplishments in the grace and spirit and energy of God. But where are Baptists today really making an impact?

tists, and another about how education was important in the most open terms to this group in our family. In the next edition, if I have anything to say about it, there will be many illustrations of the pioneering work and the blessing of God upon the Seventh-Day part of our family.

So I come to you and I bring you greetings from your Baptist brothers and sisters, who these days are troubled and energized in ways that they have not been for years.

I will be walking through some things that I hope will challenge your heart and maybe put some things in a perspective that you haven't thought about before. We will think about areas of concern for the contemporary Baptist family, and then some suggestions about how we all together may provide some remedies for the circumstances in which we find ourselves.

I want to be the cousin that leaves—I hope in a moment of good will—suggesting to you how you can once again rise to the occasion in the Baptist family and maybe help us understand how to stand once again in strength on a position of high ground.

Where are Baptists today?

We are a very large family. Denton Lotz, the General Secretary of the Baptist World Alliance, counts about as evangelistically as anybody I've ever seen. I count about 38 million Baptists. But he claims, when you begin to count all of the connections, there are close to 75 million Baptists worldwide. Most of them are in North America but—put an asterisk there—that is beginning to change.

As the former Soviet Union and its satellite states are open now to some modicum of religious liberty, and those Baptist unions are beginning to grow like they have never grown in their history, Baptists are beginning to multiply in that area of the world in great numbers. There are countries in the world that I had never really heard of before I began to take seriously the global family of Baptists, like Nagaland where 98% of the country is Christian and 97% of the Christians are Baptists.

So we have made a huge impact in our worldwide witness. We have had tremendous accomplishments in the grace and spirit and energy of God, but one really has to ask the question: If you read the Baptist press or any of our journals and denominational spreadsheets, where are we? Where are Baptists today really making an impact? Where are we leaders in the Christian world?



—**Is it in evangelism?** Southern Baptists' International Mission Board is so concerned about the area of declining numbers of baptisms that the new President of the Southern Baptist Convention is going on the road in a bus. He is encouraging people across the constituency to get back to the basics of sharing the Gospel and baptizing converts to the faith. They are down 400,000 baptisms in one decade.

—**Mission?** Don't look now, but many of our missions organizations are struggling to make ends meet. The downfall of the stock market and other world circumstances have made some of the oldest missions organizations very blunt instruments these days. The American Baptist Foreign Missions Society is suffering a severe funding crisis. Some of the smaller mission-sending organizations are talking more about partnership now than they ever did before (which is a good thing), but it's because they cannot any longer hold up a singular, unitary form of Christian missionary appointment.

—**Human rights?** You hear more from Presbyterians and Lutherans (and Roman Catholics since Vatican II) than you do Baptists at the United Nations tables of debate about human rights.

—**Social activism?** There used to be a number of Baptists involved in those areas, but we've become very timid. You will see that the list of people, for instance, signed up in the newspaper called *Baptist Peacemakers* has seriously declined in numbers even as the United States is involved in a major military conflict in Iraq.

—**Stewardship?** I read some of what is published and I see that we are not giving as generously as we used to. Shall we blame it on 9/11? Shall we blame it on many different claims on our livelihood? Or shall we blame it on not being challenged as we used to be for the work of God? Our stewardship is down.

—**Witness?** We have elected two U.S. presidents who are Baptists—actually three in this century. But their witness as Baptists has been somewhat problematic. There have been in the last part of the century two Baptists to win a Nobel Prize for Peace, and you read almost nothing in the Baptist Press about either Martin Luther King Jr. or President Jimmy Carter.

Some troubling trends

Where are Baptists making the impact for the principles that we believe have shaped us over four centuries? Let me suggest to you some troubling trends that I find in our family, especially in North America—

•Extreme Congregationalism

There is an extreme form of congregationalism. You know we've always talked about congregational polity. We've always talked about how the congregation is at the center of what we mean for the church.

But in recent years that sense of congregationalism, autonomy if you will, has become a kind of protective device for non-interference in our affairs.

Many of our churches have become laws unto themselves. They

resist interaction within their own family, much less the larger family of Christians.

I'd also have to say—and this is certainly not true of your part of our family—that we have experienced some problematic, uneven, downright difficult circumstances in denominational leadership. In one of our major North American families of Baptists, in one decade under one group of leaders, three of their historic boards have closed, gone bankrupt, and the vision has been lost, and that part of our family is in great disarray.

In yet another part of our family, there has been a virtual takeover of institutions, of mission-sending and educational organizations, a take-

In recent years, the sense of congregationalism has become a kind of protective device for non-interference in our affairs.

over that has more of a characteristic mean-spirit than it does a spirit of Jesus Christ in its midst.

•Resurgent Confessionalism

A resurgent confessionalism. I've been talking with some of you about the way in which I think Baptists have been hijacked into a form of discussion that is not really ours. We are not Presbyterians.

We are not the great theological minds of church history. We are the doers and the movers and the shakers.

It is the area of ethics that has always been our strength, and yet we find ourselves—in some of the largest parts of the Baptist tradition—bound into discussions splitting theological hairs about what

we are supposed to believe. And this according to a statement that has been adopted by some Baptist group which is beyond the local church and beyond, in many cases, our own understanding of the Gospel.

This resurgent confessionalism, a sense of trying to make every person believe according to the jots and tittles of a confessional statement, has been a problem for a people who are essentially put together by their religious experience.

I still remember some of the most loving moments of my upbringing in my home Baptist church when “testimony time” came along. It was far more important to hear a person talk about what Jesus had done in one’s life: How Jesus helped me solve a problem in the past week. How the Holy Spirit had guided another in an interpretation of Scripture. This was much more important than asking if I could recite a creed or if I could somehow give an interpretation of some confessional statement.

The area of ethics has always been our strength, yet we find ourselves bound into discussions splitting theological hairs about what we are supposed to believe.

We are bathed in religious experience, and yet so many of our theologians and leaders are telling us today that if we don’t get it right in the confession, we’re somehow second-class Christian citizens.

•Blended Agendas

I find a very curious blending of social and political agendas with our religious ideals. Somehow there are a number of Baptist voices, on the political side of questions, that

are speaking as though they were the word of God on given issues.

There have been some moments of great embarrassment where God seemed not to honor the word that they thought He had given. And the social agenda seems more of a human craftsmanship than it does of a Biblically defined sense of justice or mercy.

One person has put it this way, “The membrane that used to exist between fundamentalism, for instance, and mainstream Baptist thinking, has been breached, and we have people that we used to consider on the fringe—politically very extreme—now moving in to be the keynote speakers at some of our largest Baptist gatherings.” Some tell us that we need to turn our backs on public education, that we need to take on a political agenda that could be very troubling for our own religious ideals. These are people that carry the name “Baptists” but they have somehow come to be defined within the mainstream, if you will, of Baptist thought.

Where I sit in the middle of Waco, Texas, I’m very much aware that in many of our denominational institutions, some significant Baptist leaders have adopted someone else’s theological agenda. We are now being told that being historically Baptist is simply not effective any longer. We’ve got to join the Roman Catholic tradition in its great humanistic rationalistic experience of Thomas Aquinas, and so the philosophy department in one of our great institutions is now coming to overwhelm the religious studies department.

We’re bringing in people from a Roman Catholic point of view to teach theological and philosophy courses that used to be taught by persons from a religious perspective in the free church. We find people talking about an evangelical tradition that somehow seems to be at counterpoint with what Baptists are, when many of us thought that Baptists were a kind of evangelical, a kind of free-church evangelical.

•Breakdown in Consensus

There’s a breakdown in our denominational consensus worldwide. If you visit some of our unions overseas, they’re very troubled with

No longer does our international organization even represent, numerically, most of the people called Baptist in the world.

what they hear in North America, and they’re wanting to put up barriers to make sure that what is troubling us doesn’t get to them, like some kind of epidemic.

And then, of course, there is the shattering, saddening news this spring, of the largest group of Baptists in the world no longer related to the Baptist World Alliance.

The Baptist World Alliance will be 100 years old next year. Who would have thought ten years ago that the largest part of our family would walk out of that relationship without any interest in renegotiating its position? No longer does our international organization even represent, numerically, most of the people called Baptist in the world.

•Baptistification?

Then, very curiously, beyond our own family, I find that others have actually seized the ground that was once ours. If you go back to the 17th century, you find Baptists of all kinds—yours and ours, first-day, seventh-day, General, Particular—all being characterized as people of The Book, people who were trying to create a Biblical Christianity, a mission-oriented, evangelical witness.

But, you know, there are denominations (if you read David Barrett’s *Encyclopedia of Christianity*), that are actually far in advance, much more creative than we Baptists are these days. Pentecostals are growing at a pace far ahead of where Bap-

tists are in Africa, in Latin America, in Asia. They have seized the ground of religious experience and of making the Bible come to life for virtually millions of people. That was once ground that Baptists had a serious leadership development in.

The Christian Missionary Alliance in Canada is now the place where you find new churches being developed that fit the neighborhood context—in ways that we used to have strategies that worked a hundred years ago. Some of our emphases, I find in listening to pastors, may even be worn out.

Dare we still talk about things like the priesthood of all believers? Martin Marty has said we were so successful at that, that by 1970 we had “Baptistified,” he calls it, the rest of the Christian world. They accepted the premises that we put down as part of what we thought God’s gift to us was in the 17th century.

A Catholic priest told me recently that a bishop would never think of just “dropping” a new priest into a parish without talking to the parish relations committee, without having the person lead in worship, without having the person preach a sermon. I said, “A Catholic church? That sounds like the call system.” He said, “Yes. We got it from you.”

Lutherans have come to a point of understanding ordination as attached to the task of ministry, because ministry happens essentially for them in a congregation. That sounds like a Baptist emphasis as well.

What are the remedies?

Those are some of the areas of concern. What in the world are possible remedies? Where do we find ourselves?

We’re facing the 400th anniversary of our tradition in the providence of God. Do we just sit back and passively let things evolve to the point where we have lost altogether much of our effectiveness?

I have a short list that might be worth considering. I suggest these humbly to us cousins in the family.

A People of The Book

First of all, we are a people of The Book. But that has been a problem for us. We need to look again at what the nature of religious authority is.

There has been so much bickering about what the Bible means, using words like “infallible,” “inerrant,” “guide,” “sole authority,” etc., that we Baptists have a real vocabulary problem about what we do with Scripture. We need to think again about how Scripture interacts with religious experience and with the God-given gifts that lie within us; the powers of reason that the Holy Spirit energizes within our own minds and personalities.

**We need
to think
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within us.**

What will a Bible Christianity look like? Baptists ought to be concerned about that for the 21st century. The Bible used to be a sure sense of authority for us, the people of The Book. It has become instead a battleground on which a lot of blood is shed.

I think that’s problematic. So we need to work hard at that, folks. Seventh Day Baptists can come to the table with something creative at that point and I hope you take up the challenge.

Renew the Associational Principle

I said to a group of ministers a couple years ago on a beautiful mountaintop in California, “We

need to renew the associational principle and begin to enlarge it and expand it. Our associations are too small. They are too ingrown.”

One of the geniuses of early Baptists was our ability to reach out and find people of like faith and order, and expand the horizons of the Gospel. If that means a prayer meeting with ministers who are not of our denominations, so be it. If that means cooperating in mission-sending organizations that meet our expectations and needs, so be it. If that means celebrating a worship service with people of like faith and mind and heart on Thanksgiving, or around a sunrise service, then so be it.

We need to expand that wonderful thing that Winthrop Hudson called the associational principle.

Read Our Culture

Third, we need to read our culture. We’re reading a lot about ourselves and we’re writing a lot about ourselves, and the culture is evolving very rapidly. A relevant denominational tradition, many observers have said, is going to be one that will be able to read its culture and understand how to relate to the real issues and the real people who are living in the world and the communities around us.

There is a prophetic role here, I think. In a world where people are



Historian William Brackney complimented and challenged SDBs at General Conference.

hungry, there are more refugees than ever before. There is torturous treatment of prisoners. Human rights should not be just the province of the United Nations.

It was a great thing that happened in 1948 when the United Nations declaration on human rights was proclaimed. It had several Christian leaders, including Baptists, involved in it. But it real-

A relevant denomination tradition is going to be one that will be able to read its culture and understand how to relate to the real issues.

ly caught the church short. It reminded us that we hadn't been talking about things that other people in the human family, not as fortunate as we, are very concerned about.

Isn't it time that Baptists say a little bit more about the rest of the agenda of human rights than just about our religious liberty?

In a pluralistic setting today, what better time to begin to understand the other great religions of the world and how Christianity can, in peace and justice and mercy, interact with Muslims and Buddhists and all the variety. I just finished a course in Christianity and other world religions. It was a real eye-opener where graduate students for the first time were thinking about the doctrine of Scripture as Muslims might understand it, or the doctrine of salvation as a Buddhist might understand it bound in his or her own experience.

And how in the world—in a pluralistic world—do we Christians ever relate to something called “the finality of Jesus Christ” and the Gospel to those kinds of challenges?

Learn Anew Our Baptist Distinctives

We need to learn anew what our own distinctives are. That old list of Baptist distinctives may need some revision because in this generation what it means, and needs to mean, to be a Baptist might be very different. The only way we're going to revise those distinctives is by talking with each other.

We need to restore our commitment to evangelism and mission in a new paradigm. We need to find ways to work together: Seventh Day Baptists, First-Day Baptists, Baptists from Nagaland, Baptists from Latin America—all have a sense of commitment, of ownership personally in the Great Commission. But what does it mean to be faithful to the Great Commission in this day and age?

I'm glad to see that my friend Brent Walker is going to talk with you about the challenges to separation of church/state and religious liberty. Let us never become lax about that issue, because as sure as we let down our vigilance, those who would have an “establishment” kind of political and civil structure will rise to the occasion. That's still an important issue for Baptists to press.

Act Boldly

I'd like to think, because it's the way I was raised as a Baptist, that we'll learn again how to act boldly. I find Baptists around the world today being intimidated—intimidated by maybe a sense of less education, intimidated by declining numbers, intimidated by authoritarian leadership that silences debate and says, “Here's what we vote on,” and never calls for the negative. It's time for Baptists to behave like Baptists and to act boldly.

We have to recognize that we're in a time of transition. In the providence of God, you and I were born for such a time as this. Things won't be easy. They call it post-modernity. They call it the uncertainty of the cybernetic future.

We Baptists need to respond again and read our culture and relate our religious experience to the real issues of the world where it is. We're in a time of change.

And most of all, let me suggest that merely being a denomination—there are a lot of denominations of a lot of things—is not in itself a blessing. We need to pray that God will once again restore the blessing to Jerusalem. We need to pray that God will once again put the candlestick back in His power that has the name “Baptist witness” on it. Then we will begin to understand what the true nature of God's blessing is on our family of Christians.

A word to Seventh Day Baptists

Finally, let me suggest to you, cousins, where Seventh Day Baptists might fit in, in my humble opinion, to a dynamic and creative future for our family.

•Avoid Quaintness

As I think about it, from my historical perspective, one challenge that Seventh Day Baptists face is to avoid the “quaintness” syndrome.

I teach a course which I very much enjoy at Baylor called Radical Christianity. It's a course where we look at all of those little groups, throughout church history, who have been known by their plain clothes, their architecture, their communitarianness, their otherworldliness, and even their ice cream flavors.

Seventh Day Baptists need to be careful. I used to visit Ephrata, the German Seventh Day Baptist site in Pennsylvania, and I was struck (literally) by the low doorsills. They told us that the structures were built there so that people would be humbled and they would have to lower their heads.

Is that what Seventh Day Baptists are all about these days? A certain kind of architecture?

Then there were the Wissahickon hermits. They lived up in caves so as

cont. on page 22

Lost and found in West Virginia

by Cheri Appel, Milton, Wis.

On the Sunday morning after Conference, several of us were to meet at one of the Wesleyan College dorms at 9:00 a.m. to load up our car for the drive home. I got to the dorm in Buckhannon around 8:00 a.m., and Aunt Dorotha [Shettel] showed up around 8:30.

We visited a little before putting her bags into the car. When Aunt Jackie [Payne] came at 9:00, we

quired at the desk. No, their room was empty.

We checked in the restaurant. No little “gray-haired ladies” seated at the tables.

We drove back to the campus and dorm, and then motored around the campus again. No Marguerite.

A couple of people, including Pastor George Calhoun, offered to help look for her as they walked across

He prayed, “Lord, direct us to Marguerite or bring someone who can direct us to her.”


I prayed, “Lord, you know where she is; please guide us to her.”

Within seconds, Pastor Paul Green walked up to our small circle. “Who are you looking for?” he asked.

We both answered, “Marguerite.”

I’ll never forget Paul’s exact words, seemingly dictated from above: “I know where she is. I will lead you to her.”

Paul was sent—like an angel—as an instant answer to prayer! I got chills! Pastor George exclaimed, “That is *so cool* when that happens!”

Paul led us to Marguerite (waiting at a side entrance back at the hotel), and we were soon on our way. Praise the Lord! 

An excruciating hour and a half later, I announced to Dorotha and Jackie that I was out of ideas. Where was Marguerite?



only needed Marguerite Heinig to complete our traveling foursome.

We waited. We looked through the dorm lobby and hallways. We looked through a nearby dorm, thinking that perhaps Marguerite wasn’t sure which one we were meeting at. We drove slowly around the compact campus looking for her.

A college girl at the information desk remembered which hotel three “gray-haired little ladies” had called to reserve a room the previous Sunday. We drove to that hotel and in-

the campus. And they would carry the message to others that we were searching for Marguerite.

An excruciating hour and a half later, I announced to Dorotha and Jackie that I was out of ideas. Where *was* Marguerite? Was she ill in a bathroom? How would we find her?

Pastor George sensed the anxiety welling up in me and calmly asked me to go over the facts. When I finished, I asked him if we should call the police. He suggested that we pray instead.

**Come to
Conference 2005**

(and don’t get lost!)

Lord willing,
we plan to meet at
**Hope College in
Holland, Michigan**
August 7-13, 2005

Exploring the Sabbath

by Linda Greene

Let's continue our journey through the Old Testament references to the Sabbath.

Exodus 35:2; Numbers 15:32-36

"Don't light a fire in your home on Sabbath." Numbers goes on to say not to gather sticks either. And the penalty was death—God wasn't kidding about this one!

Why would He specify this one thing? There were so many different activities God could have spoken about, why did He choose lighting a fire to caution against?

Fire was used to produce warmth and cook food. The Israelites had to trust God to keep them warm and to feed them on the Sabbath; to let Him meet those needs for one day in seven. That's even more than a tithe. God asks for one-tenth of me, but He is willing to totally supply what I need one-seventh of the time, without my lifting a finger! His generous portion is so much bigger than anything I could offer him!

What did it feel like for the Israelites to rest, to not do much of anything? Survival back then meant non-stop work—dawn to dusk. Life was hard after the Fall. "By the sweat of the brow" they earned their keep, but on the seventh day of the week they didn't have to do that. It must have felt foreign to them.

It was probably like when someone in our culture retires after working for 50-60 years. How do we get used to doing "nothing"? (It's not *really* nothing; it just feels that way compared to the years of working.) Some people adjust, and some don't.

Some people learn how to live without carrying that burden of "earning your own way" and being "self-supporting," but others feel like they've lost their reason to live. They don't know how to find enjoy-

able things to fill their time. They have become so "stuck" and defined by doing all of the "have to's."

Isn't that a picture of how believers struggle with the concept of grace today? How do we accept our worth and acceptability as a gift without trying to prove ourselves and earn them? How do we "rest" from that burden and let Jesus carry it for us?

Our striving even in the face of God's grace—our refusal to rest in God's opinion of Jesus as being His opinion of us—is really that same lack of trust in the goodness of God. "Will He *really* see Jesus when He looks at me? Maybe I'd better clean myself up real good just in case He changes His mind."

That "cleaning up" then becomes an act of distrust in God rather than an expression of love for God, which is what our attempts to obey God's commandments are supposed to be; an expression of our love for and trust in Him, not the opposite.

Leviticus 16:31

This is not speaking of the seventh-day Sabbath, but it is *a* Sabbath nonetheless and must have some value and application in my understanding of the Sabbath.

It says to "deny yourselves" and not to do any work, because on this day atonement will be made for you to cleanse you. This Sabbath ultimately points to Jesus and his atonement for my sins. Work or "works" is totally inappropriate, because I must rest in Jesus' accomplishment of my salvation. My efforts have no effect, no value; they are useless.

We have to be humble and deny ourselves. This is not about you or me; it's all about Jesus. Period. Case closed!

Leviticus 19:30

"Observe my Sabbaths and have


reverence for my sanctuary." I'm struck here by the word translated "sanctuary." Whatever it is, we are to have reverence for it.

The root verb is to "revere" (in Hebrew, "yaré"). This means to fear, to be afraid, to handle fearfully, to respect, to show honor to, to adore, to admire profoundly, with tenderness of feeling. Whatever sanctuary means here, it represents something that God wants esteemed above almost everything else except Him.

The Hebrew word translated as sanctuary is "miqdash" and means a consecrated thing or place, and also means an asylum. In Webster's dictionary, the definition of sanctuary is twofold. The first is the most sacred part of a religious building where the altar is; the second is a place of refuge and protection, where predators are controlled and hunting is illegal—a place of immunity from death under the law.

This very much reflects the Jewish tradition of running to the altar and grabbing hold of its horns to find protection from the executioner when guilty of breaking the law. Isn't this a wonderful picture of what we do when we run to Jesus to find forgiveness and protection from the penalty for our sins?

We are to fearfully respect and adore this immunity from the penalty for sin that we find at the altar of Jesus' sacrifice. Don't mess with the freedom from sin he paid for, either by taking it lightly and continuing to carelessly sin, or by judging or accusing others who have also come to this refuge or asylum that Jesus offers. It's Satan's job to accuse—we're not to go there at all.

The Sabbath is a picture of God's grace and Christ's finished work on the cross, so the connection is obvious and richly significant. 



Single Minded

by Paula Davis

“...that you may live in a right way in undivided devotion to the Lord” (1 Cor. 7:35).

Oh, to be content

“I am not saying this because I am in need, for I have learned to be content whatever the circumstances. I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want. I can do everything through him who gives me strength.” (Philippians 4:11-12)

Paul wrote this from a prison cell. What an incredible relationship he must have had with the Lord to be able to be content, even as a prisoner!

Are there times when you feel like a prisoner—trapped in your life as a single person, without an earthly spouse to share your fears, desires, joys, and accomplishments?

It is at these times that God wants us to remember two very important things:

First, being single is not a “sentence.” In fact, being married to a spouse outside of God’s will for your life would be a life-long sentence brought on by your own selfishness and stubbornness.

God has promised that He will “be enough,” even in your darkness and fear. Marriage was never intended to take the place of God’s relationship with us, and it isn’t something God “owes” us just because we think we want it.

Secondly, like Paul, we must learn to be content in every circumstance. Being content means to be satisfied or comfortable—even



Being content means to be satisfied or comfortable—even pleased—with the circumstances we find ourselves in.

pleased—with the circumstances we find ourselves in.

God is not pleased when we whine about what we don’t have, or when we decide on our own what we need to make life complete. Who are we to tell the God of all creation that *we* know better than He does what is best for our lives?

God is so gracious and patient with us when we slip into those moments of egotism and self-pity. Check out some other passages like Psalm 32:5-11 and Isaiah 40:25-31.

Let us look with anticipation toward the day when we can stand with Paul and truly be content, knowing that we, too, can do all things

through the strength of our incredible God.

* * *

Lord, I confess to you my desire to rearrange my life until I decide that I can be content with it. You know every detail of my life—past, present, and future—and continually supply the strength I need when my own strength and courage fail.

I know that a spouse could never supply the strength and comfort I find in you. Thank You for the patience You show when I get discontented, and for gently reminding me of Your love and care. Continue to teach me to be content in all circumstances. **SR**

Robe of Achievement 2004

Our nominee was associated with the Scio, N.Y., Seventh Day Baptist Church when it was functioning and attended the Friendship, N.Y., church when she was a child.

She lived on a farm in Little Genesee, N.Y., and raised seven children. They attended the First SDB Church of Genesee.

She turned her house into a nursing home and took care of many relatives and friends. Later, she sold the farm and moved to Scio to be near her siblings.

She was a member of the Grange, the Rowena Ames Music Club, and the Sunshine Society (the Ladies Aid of the Genesee church) so she could help in the community.

Our Robe recipient was on the SDB Board of Christian Education from 1970-73, serving on the Family Life Committee. She wrote an article on "Christian Responsibility," published in the March 1972 *SR* and later reprinted in the September 1983 issue.

When Robert Harris was pastor at Richburg, N.Y., they co-wrote a tract on questions of the Sabbath. It was entitled, "Do You Read Your Bible and Ever Stop to Wonder, or Do You Take Someone Else's Word?" The SDB Missionary Society used the tract in Africa.

Our nominee is a former moderator of the Allegheny Association and was in



Women's Society President Marjorie Jacob (r.) finishes placing the Robe of Achievement on Ruth Bottoms. Linda Camenga (l.) helped with the presentation at Conference.

charge of the Allegheny County Fair booth for several years. She has always supported Camp Harley Sutton.

She was active in the Richburg church as a child, later serving as a clerk, trustee, and deaconess. She taught Sabbath School and directed Bible School a number of times and also helped host Ministers' Conference. She always provided housing

Our Robe recipient tried very hard to keep the Richburg, N. Y., church alive. The burden of closing the church fell on her shoulders, and it was a very frustrating time for her.

for anyone who needed a place to stay during Association and other denominational events. She hosted SCSC team members, Senior Saints, and National Field Workers when they had projects or revivals at the Richburg church.

Our Robe recipient tried very hard to keep the Richburg church alive. The burden of closing the church fell on her shoulders, and it was a very frustrating time for her. She spent many hours looking up records, deeds, etc. to satisfy the legal system.

She also sent records to the SDB Historical Society in Janesville, Wis. Commenting on her efforts, our denominational historian, Rev. Don Sanford, quoted 1 Corinthians 14:40—"But everything should be done in a fitting and orderly way" (NIV).

This is the way she operated the closing of the Richburg church.

Following that church's passing, she became an active member of the First SDB Church of Genesee, which she now serves as a deaconess.

Our nominee and the Richburg SDB Church were very generous to the Genesee church and helped it rebuild after a destructive fire in 2001.

Her family honored her with an 80th birthday celebration in Scio in August of 2002.

Our Robe of Achievement winner for 2004 is Ruth Bottoms! **SR**



SCSC: A ministry opportunity

Althea Rood, Helen Goodrich, and Kristin Rood led a Conference seminar which promoted "a model to develop SDB leadership." The afternoon session was packed with information about the Summer Christian Service Corps (SCSC) program and its participants.

Joey Pradetto, a rookie Corps member from Riverside, Calif., shared about his project in New Auburn, Wis. Joey stressed,

"Going in with an open heart is vital for growth."

Veteran Ginny Burdick from the Seattle Area church served during the summer in Little Genesee, N.Y. Ginny shared that "God can use you in any situation. You can grow in whatever situation—and with whomever—you are placed."

The motto for SCSC is "Not to be served, but to serve." The Corps puts this into practice with a program that

trains SDB young adults to serve in churches, camps, and other settings; prepares leaders for local SDB churches and denominational activities;

"God can use you in any situation. You can grow in whatever situation—and with whomever—you are placed."

Trainers going Down Under

Our SCSC national trainers, Althea Rood and Helen Goodrich, are heading to Australia this winter. They plan to guide the leaders in Australia in setting up their own training program.

You may support this trip

to help spread the success and values of the SCSC program by sending your monies to:

*The SDB Women's Board
Enid Nobles
9 Little Pond Trail
Ormond Beach FL 32174*



Althea Rood and Helen Goodrich at the Conference seminar.

and develops a network of Conference relationships.

If you are interested in devoting six weeks of your summer to the Lord, you must be a high school graduate (at least 17 years old), a baptized member of a Seventh Day Baptist church, and be approved by the SCSC committee.

Churches: to host a team of SCSC students, you must submit a four-week plan of service and designate a project director.

It's really not too early to think about the 2005 summer. SCSC student applications are due by January 15, and local church project applications by February 1. For the applications, contact Grace Crouch, 543 State Road 100, Palatka FL 32177.

A new Powerpoint presentation about the Summer Christian Service Corps is available for use in local churches and Associations. An SCSC staff or committee member may be able to present the material and answer questions. **SR**



Pearls from the Past by Don A. Sanford, historian

Campbell soup

In a recent e-mail from Serbia, Drasko Djenovic wrote:

"I have joy to read June 2004 *SR* (160th Anniversary issue). On page 5 I find that Alexander Campbell was editor of the *Protestant Sentinel*. It is written that he published the *SDB Register* as well. I was interested. Is it the same Alexander Campbell (1788-1866) who was one of the founders of the Restoration Movement in XIX Century? Namely, in his biographies I could not find those two magazines. So I am wondering, is it the same person or just two persons with the same name?"

I could relate to Drasko's question. I remember when the same question came to *my* mind, only in reverse.

I had once wondered whether the Alexander Campbell of Seventh Day Baptist history was also the reformer who was instrumental in the Disciples of Christ movement in West Virginia. The participants in this movement were sometimes called the "Campbellites," after founder Alexander Campbell.

Both men were raised in the Presbyterian Church, and both called for a return to Biblical Christianity. With one, the critical issue was the unscriptural practice of baptism by sprinkling; with the other, it was the unscriptural observance of Sunday. Both were promoters of education as a means of evangelism from enlightened conscience.

When the "SDB Campbell" felt a

call to ministry, his pastor told him: "If you leave us, I cannot see any other home for you except among the Seventh Day Baptists. They have no literary institutions among them, and they cannot offer you an encouraging prospect of usefulness. Now, how can you be conformed to shut yourself up among that ignorant people and abandon all hope of future usefulness?"

Campbell later wrote, "Let it be remembered that these remarks planted the germ out of which DeRuyter Institute grew. For I then-and-there resolved that should my lot be cast among the Seventh Day Baptists, with God's help I would do all in my power to remove this reproach from that people."¹

In the process of carrying out this resolve, Campbell traveled throughout the denomination. He not only raised money for the DeRuyter Institute (an academy in upstate New York, founded in 1836, to educate high school and college-age SDB students), but planted the seed for establishing other schools, including those in West Virginia. He also did editorial work through the *Protestant Sentinel* and the *Seventh Day Baptist Register*.

The "other" Alexander Campbell established Bethany (W.Va.) College in 1840 and edited *The Christian Baptist* and *The Millennial Harbinger*.²

After pondering this similarity, I e-mailed Drasko a comparison of the two Campbells, saying that I would be happy to send some SDB literature to him, including my book, *A Choosing People: The History of Seventh Day Baptists*.

An hour later, I received the following e-mail:

"I have your book, *A Choosing People*. Not just have it; I read

most of it. You, or someone else from the SDB Center, sent me two copies two years ago. I still have one, and the second is in the Library of Evangelical Theological Seminary in Novi Sad, Serbia, where Rodney Henry gave a talk in March 2003 about teaching and history of SDBs.

"I have published a 35-page article on the History of Sabbathkeepers in Serbia, in the *History of Protestantism in Serbia, Vol. 1*. It looks like one small Sabbath-keeping church, which Rodney Henry visited 18 months ago, will probably join the Baptist Union in Serbia. In that way, it will be the first SDB Church in Serbia. Anyway, that church already exists with SDB teaching, with some breaks since 1918. But the 'new generation' would like to see it as an SDB church instead of independent church. Their photo was on the cover of the *SR* last year.

"I have recently visited an independent group of six home churches (altogether about 200 souls) in Zagreb, Croatia. According to their teaching and life, they definitely belong to SDB group of believers. Maybe one day they would decide to join Seventh Day Baptists as well. Who knows how the Spirit will work?"³ **SR**

¹*Alexander Campbell, Autobiography of Alexander Campbell, ed. Rev. C.H. Burdick, (Watertown, NY: Post Printing House 1883), pp. 17-19.*

²*Campbell, Alexander (1788-1866), Encyclopedia Britannica, 1937, Vol. 4, p. 678.*

³*E-mail to sdbhist@inwave.com, from Drasko Djenovic, August 17, 2004.*



SR Almanac

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

One year ago—October 2003

“Putting on Love” is taken from the Sabbath morning Conference sermon by Pastor Rodney Henry.

Three pastors receive their denominational accreditation: Paul Andries, L.B. Lee, and Jerry Vaught.

The Board of Christian Education promotes their “ENDS-based” mission statement: Evangelism, Nurture, Discipleship, and Stewardship.

Barbara Green of Milton, Wis., receives the Women’s Board Robe of Achievement.

New Conference President Dale Thorngate presents his theme, “Seeking God with All Your Heart.”

Five years ago—October 1999

Main features include a Conference sermon (“The Heart of Holiness is Humility”) by Pastor Bill Burks, and a testimony of God’s healing by Becky Van Horn in conjunction with Breast Cancer Awareness Month.

The 1999 Robe of Achievement goes to Jean Lewis of Riverside, Calif.

Both the Texarkana, Ark., and Miami, Fla., churches move into newer facilities.

New President John Camenga speaks on “Blending Harmony and Diversity” for his first *SR* page.

Conference churches in Guyana, South America, experience growth.

The Albion, Wis., church holds an ice cream social community outreach.

10 years ago—October 1994

Coverage of Conference ’94 in Lindsborg, Kansas. Rev. Leon Lawton presides with his theme, “His Will for His Way.”

Robe of Achievement: Mabel Cruzan; Sabbath School Teacher of the Year: Alan Crouch; Pastors accredited: Herlitz Condison and Michael Burns; 16 SCSCers form Team “AGAPE,” and 12 other young people give dedicated service; Senior Saints report on their helping to build the Boulder, Colo., parsonage; Men’s Chorus celebrates “100 years of Towner.”

Conference votes to send a letter to other Baptist groups calling their attention to the biblical principles on the Sabbath and the need for Sabbath in our world.

“Pearls” page lists themes and presidents for every Conference since 1949.

25 years ago—October 1979

Special theme section is on “Stewardship,” with guest editor Pastor Paul Osborn of Nortonville, Kan.

A special tear-out card accompanies, “A Christian Will,” written by Memorial Board member Don Graffius.

National map shows pictures and locations of seven seminarians.

SDB missionaries Rod and Camille Henry on their way to the Philippines.

The Battle Creek, Mich., church celebrates its 75th anniversary; New Auburn, Wis., celebrates its 100th.

50 years ago—October 1954

Residents of Alfred, N.Y., note the 100th anniversary of the only church building in town, belonging to the First Seventh Day Baptist Church.

The steeple of the Westerly, R.I., church still stands following hurricanes Carol and Edna.

New missionaries David and Bettie Pearson departed for Africa in September. Miss Jacqueline Wells prepares to leave for missionary work in Kingston, Jamaica.

From a Battle Creek church bulletin, announcing an evangelistic series: “Seventh Day Baptists must either evangelize or they will fossilize.... Our generation must be won today, or it will be lost tomorrow.”

In an editorial on the Joseph McCarthy hearings, Leon Maltby compares the volumes of words “piled up in that rather useless public spectacle” with the valuable words of the Bible. “We have a tendency to sit idly by while Congress piles up 35 volumes of useless literature, and then make a great fuss because the Bible is too big or a church service a few minutes too long. We ought to study human behavior, beginning with our own.”

...where are we headed?

Pray for—

- positive results from Conference
- Executive Director Rob Appel
- longterm effects from SCSC projects
- Conference President Don Graffius
- God-directed positive stewardship
- Financial Director Morgan Shepard
- your church’s community witness

2004 Scripture Memorization participants

The 2003-2004 Scripture Memory program featured the theme of Conference President Dale Thorngate, *Seeking God With All Your Heart*. Individual certificates for the participants were mailed to churches following the General Conference sessions in Buckhannon, WV. (The 2004-2005 memorization program was listed in last month's *SR*. Copies are available from the Board of Christian Education (phone: 607-587-8527; email: sdbbce@educatingchristians.org.) Milton, Wis., had the most participants with 39.

Alfred Station, NY

Barnes, Connie
Bottoms, George
Bottoms, Mae L.
Brundage, Elaine
Butts, Linda
Cherry, Ivan
Cherry, Nancy
Chroniger, Elianna
Chroniger, Kenneth
Chroniger, Madge
Chroniger, Peggy
Johnson, Jessamine
Kandel, Jessie
Kandel, JoAnne
Mattison, Phyllis
Mattison, Reid
Mattison, Voni
Noel, Abigail
Noel, Caleb
Noel, Dorothy
Noel, Melissa
Palmiter, Dawn E.
Snyder, Amanda
Torkaman, Joseph
Torkaman, Nathan
Torkaman, Sarah
Welch, Barbara
Welch, Curtis
Wood, John

All Nations, CA

Chowdhury, Steven
Ewen, Gwendolyn
Francis, Levar
Johnson, Loryn
Johnson, Taylor
Lynch, Vivian
Nzangu, Minu
Nzangu, Vuvu
Patillion, Danielle

Asheville, NC

Lance, Kenneth
Weber, Ralph

Battle Creek, MI

George, Caron
Parrish, Judy

Pendygraft, Diana
Wilkey, Maryellen
Yafes, Connie

Bell, Salemville, PA

Baker, Bryan
Baker, Esther
Bloom, Gerald
Bloom, Wayne

Berlin, NY

Greene, Casey
Greene, Wyatt
Lowry, Andrea
Lowry, Quinn
May, Aileen
Olson, Rebecca

Boulder, CO

Crowder, Danielle
Crowder, Tiffany
Heath, Valerie
Petersen, Ana
Peterson, Patty
Rood, Doris
Severance, Cletus
Severance, Keith
Severance, Lynne
Steele, Mary
Thorngate, Amberle
Thorngate, Christina
Thorngate, David
Thorngate, Levi
Wells, Mary
Williams, Pat
Zwiebel, Gretchen

Bradenton, FL

Davis, Jean
Davis, S. Kenneth

Central, MD

Cook, Jean
Gordon, Cliff
Gordon, Pam
Hazen, Ruth
Hibbard, Dianne
Hibbard, Justin
Hibbard, Karlene

Hibbard, Patrick
Parrish, Bobby
Parrish, Brian
Thompson, Lydia
Watt, Dakota

Columbus, OH

Bond, Helen
Thomas, Joel

Daytona Beach, FL

Camenga, Linda
David, Margaret
Jackson, Reba
Kenyon, June
Lastinger, Anne
McCall, Joanne
McCall, Keith
McCall, Linda
Vazquez, Sybil
Ward, Marie
Wheeler, Alice
Crosby-
Wilks, Kay

Hebron, PA

Brock, Pearl
Hauber, Allen
Hauber, David
Hauber, Evelyn
Kenyon, Sandra

Hope, Philadelphia, PA

Phillips, Rolleesa

Hopkinton, RI

Looper, Vivian
Scahill, Debra
Tarbox, Thelma
Wheeler, Xenia Lee

Houston, TX

Stillman, Joyce
Ziganay, Linda

Little Rock, AR

Seager, Betty
Seager, Irving

Lost Creek, WV

Bond, Richard
Bond, Susan D.
Pinder, Clayton
Pinder, Leora

Marlboro, NJ

Bond, Joanna
Cruzan, Caleb
Davis, Marie
Davis, Sharon
Peterson, Carol
Peterson, Janet

Milton, WI

Bennett, Autumn
Bennett, Kurt
Brewer, Autumn
Brewer, Forrest
Butler, Janet
Calhoun, George
Calhoun, Lannette
Camenga, Elizabeth
Camenga, Tacy
Green, Barbara
Green, Liz
Gurney, Jachob
Hamm, Brian
Hamm, Jason
Hamm, Kevin
Heilman, Emily
Heilman, Olivia
Johnson, Sienna
Kutz, Sandy
Lee, Jacob
Lee, Luke
Lee, Seth
Lima, Ben
Lima, James
Lubke, Douglas
Michel, Daniel
Michel, Jacob
Osborn, Gabi
Osborn, Michaella
Osborn, Randy
Osborn, Seth
Osborn, Stephen
Porter, Tracy
Snyder, Becky

Snyder, Hosannah
Snyder, Lydiah
Snyder, Shanny
Tway, Taylor
Vrydaghs, Caleb

New Auburn, WI

Gravundere, Marie
Johnson, Bradley
Johnson, Jeremy
Johnson, Jerry
Johnson, Jimmy
Johnson, Tommy
North, Brooke
North, Hunter
North, Kansas

New York City, NY

Bonnet, Samantha
Bonnet, Samuel
Cross, Grace
Edwards, Enid
Fairclough, Georgia
Fuller, Verona
Gordon, Admiral
Gordon, Kathlene
Gordon, Theona
Gray, Inez
Jackson, Una
Loney, Lashawn
May, Caren
May, Errol
Moore, Lisa
Morrison, Dannavette
Morrison, Magon
Morrison, Roshawn
Radcliffe, Dorothy
Smith, Mauva
Whitely, Pamela
Williams, Blanche
Wong, Sharilyn

North Loup, NE

Cargill, Ron
Cargill, Shirley
Dutcher, Beth
Goodrich, Helen
Goodrich, Katrina

cont. on page 23



FOCUS on Missions

Keyworders are key

by Kirk Looper

Once again, this year's Conference provided me a wonderful opportunity to talk with many about the work that is going on among our churches and projects. I am pleased that you feel free to request time to talk to me as the Executive Director of the Missionary Society.

Our office is open to any group or individual wanting to discuss the work of the Society. I welcome the opportunity to share about the work we are doing and the projects we support.

One thing which became evident at Conference was that the information we publish each month is not reaching most of you. We need to make sure that you are aware of our communications and can receive them.

Each issue of the *Sabbath Recorder* carries our "Focus" articles.

Mission Notes are also mailed bi-monthly from the SDB Center.

The *Missions Keyworker* articles are sent from the Missionary Society office.

"Focus"

Our Focus column is published here in the *Recorder*, so it comes directly to your home. The Tract and Communication Council makes it a regular part of your missions education. The articles are usually of a more generic nature concerning a country or project where the Missionary Society is working.

Mission Notes

The *Mission Notes* began as a publication when we had personnel in the field in China, Jamaica, and Malawi. It gave information about the work being done and the needs expressed by the missionaries.

Today, *Mission Notes* continues to share details about specific pro-

jects and the needs of our sister Conferences and churches. It may also contain information about national projects and needs.

One master copy of *Mission Notes* is sent to each church through the bi-monthly mailing of the "sdbnews.wow" (formerly *Lead-On*, and now *Vision 2020*). *Mission Notes* are formatted on half-sheets so they can be reproduced as bulletin inserts and shared with every church member. Do you have a volunteer in your church who does this for you?

Keyworders


The Keyworker program began in the 1950s. Keyworders are responsible for receiving information from a specific board or agency, and then sharing the news with their local church.

We encourage every group to be involved in the program and to elect someone as their Missionary Society Keyworker. This could be one of the most important links between the work of the Conference and the churches; a vital arm working along with the pastor to promote growth and development.

A keyworker for the Missionary Society would receive the *Missions Keyworker* publication. Along with the Focus and *Missions Notes* information, the keyworker could develop a missions-oriented mini-message and present it to the congregation. They would be the main contact between the Missionary Society and the local church.

We feel that a specific person is vital to this task. Churches that have a keyworker receive a full-color copy of the *Missions Keyworker* to

be displayed on their bulletin board. Churches with no keyworker receive a black and white copy. We look forward to a time when every church will get a color copy.

Thank you for your help in updating our keyworker list. If you are a Missionary Society keyworker and your church does not receive a color copy, please write to us at sdbmissoc@verizon.net, or at 119 Main St., Westerly RI 02891. Please do not phone in your request as we need to have it in writing. Let's keep those communication channels open! 



Some publications of the SDB Missionary Society.



the BEACON

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

October 2004

Greetings from South Jersey

by Jenn Layton

Hello to everyone reading this edition of the *Sabbath Recorder*! I guess if you are an avid *Beacon* reader, you have already realized that there is a new name under the title. Yes, that's right; a new editor has arrived.

I feel that God has truly blessed me, because I have been fortunate enough to grow up surrounded by an extremely loving, caring, and supportive church family.

My name is Jennifer Layton—"Jenn" for short—and I will be the *Beacon* editor this year. The SDBYF nominated me for the position, and I am very grateful for the opportunity to share with you. I was appointed this summer at Conference after Robyn Somers decided to step down following her great year of service. (She's off to college!) Thanks for everything, Robyn!

Well, I guess it would be good for you to know a little bit about your new editor.

I am 17 years old and a senior at Cumberland Regional High School. I live in southern New Jersey (a.k.a. "the middle of nowhere"). I have gone to the Shiloh Seventh Day Baptist Church since I was born. I feel that God has truly blessed me, because I have been fortunate enough to grow up surrounded by an ex-

tremely loving, caring, and supportive church family.

I am very involved with both church and school activities. At school, I am a member of the Class of 2005 officers, and the field hockey

and basketball teams. I also participate in numerous clubs. My favorite subjects are language arts and history.

When I do have some down time, I love to read books. I also like listening to music, going to the mall and movies, and just hanging out with my friends (especially everyone from church).

I live for the summer when I can go to the beach, Jersey Oaks Camp, Pre-Con, and Conference. For those of you who don't know me, I *love* to talk! Pre-Con and Conference are great for me because I can continually talk to both new and old friends from across the country. Plus, we also get to praise God the whole week. How awesome is that?!

As of right now, I don't know where I will be heading off to college when the fall of 2005 rolls around.

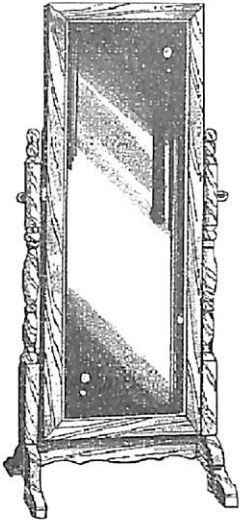
There are a few colleges that interest me, but none that I am definitely set on. I do know that wherever I end up, I would like to major in Elementary Education.

I guess that's enough about me. I hope that you enjoy reading *The Beacon* throughout the next year. If you have any comments, questions, or concerns—or if you would like to write an article—please let me know. You can e-mail me at: JLizard1687@aol.com. Thanks for reading and enjoy the year!

"Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God"
(Philippians 4:6). **SR**



New Beacon Editor Jenn Layton



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*

Doin' a lot of "nothing"

Many people, including myself, have forgotten how to practice the art of relaxation. Connecting "practice" with "relaxation" may sound like an oxymoron, but as I've grown much older and a little wiser, I've discovered that relaxing—like many other activities in life—requires discipline and a switch in perception and attitude.

I've always felt that I have to be busy. I have to be doing "something," no matter how insignificant or unnecessary.

I try not to psychoanalyze myself too much, but I think part of this behavior stems from the fact that my mother struggled with depression all of her adult life. I'm haunted by memories of my once prim and proper mother, hair unkempt, lying on the living room couch for days on end. Cocooned in her bathrobe, she occasionally watched television but basically did nothing. No needlework, no reading, nothing.

I not only find it difficult to relax, I'm often into multi-tasking.

If I'm sitting at the kitchen table eating supper, I'm also watching TV *and* reading the newspaper. When I drive to work, I often find myself chowing down a fast-food breakfast croissant while drinking orange juice and listening to talk radio. (A Christian music station might lull me into not thinking.) If I sit down to watch a movie at home, I feel guilty if I'm not also writing checks, doing book work,

or sorting through old photographs.

I'm slowly beginning to realize that relaxation doesn't necessarily mean doing "nothing." Rather, it *can* mean doing "something"—activities that are enjoyable and rewarding. And doing them guilt-free.

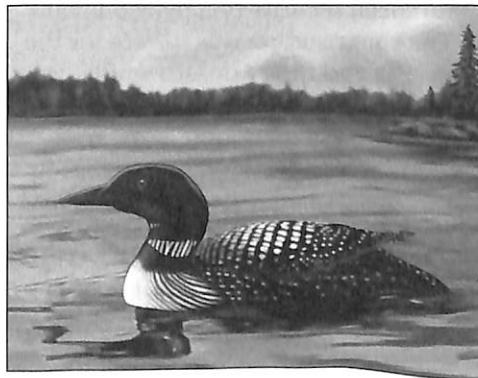
Recently, I traveled to northern Wisconsin with my son, Jay, and his daughter, Amber. We spent a few days at my cousin's house near Hayward, surrounded by woods, water, and wildlife.

Our hosts, Gary and Ruth Ann Hess, treated us royally, providing great meals and beautiful accommodations. (Yes, I believe I could live with three fireplaces, a screened-in porch, a house-length balcony, a 65-

over blankets of lily pads, Jay turned to me more than once and said, "It's so quiet here, Mom. Isn't this relaxing?" My son's voice was soft and his tone was almost reverent.

My 4-year-old granddaughter, who hasn't yet mastered the arts of multi-tasking and guilt-nurturing, whiled away her time in other ways. She watched deer eat corn at a feeder, tossed bread to dockside sunfish, handed out peanuts to chipmunks, and explored the lake in a paddleboat. (Thank you, Ruth Ann, for being Amber's ever-present guide!)

We need to work to put food on our tables and supply our basic needs. But we also need to rest and relax. God even created a special



Many of life's distractions disappeared as we listened to the echoing, bitter-sweet songs of loons.


inch TV, and a whirlpool tub.) But the best thing about our brief "get-away" was that we actually got away.

Many of life's distractions disappeared as we watched bald eagles dive for fish and listened to the echoing, bittersweet songs of loons. Muskrats paddled lazily along the shoreline and a family of turtles sunbathed on a log. As we fished, muskies, bass, and perch occasionally chomped on our hooks, inserting a little unexpected excitement.

With our boat silently skimming

day—the Sabbath—to ensure that we do just that.

What I need—what all of us need—is balance in our lives. Work balanced with play, activity balanced with rest, agitation tempered by peace, stress countered by relaxation. We need to stomp on our mental brakes and regroup. That may mean doing nothing or doing something.

Whatever we choose, we need to do it without guilt, thanking God for the many opportunities He gives each of us to unwind and recharge. 

Strong, steady and enthusiastic...

In honoring our shepherds

October is "Pastor Appreciation Month." Since my father, brother, and father-in-law were all pastors, I am sensitive to the congregation's need to take this observance seriously.

First, I would encourage all of you to thank God for the specific spiritual gifts that God has granted your local shepherd. The apostle Paul writes that each of us has a spiritual gift, but it is not the same gift. Few, if any, have all of the gifts (1 Corin. 12). Yet we often expect (unrealistically) that our shepherds should possess them all.

My father is an excellent preacher and teacher. My brother was a gifted writer and outstanding in a church camp setting. My father-in-law is caring and helpful in hospital visitations. In my college days, my pastors were not necessarily fine orators, but they possessed great people skills.

Most of the pastors I have known, however, have had one common trait: a desire to serve God and others.

Unfortunately, most churches want and expect a "Billy Graham." This is not a realistic expectation. It's interesting to me that Moses, a great spiritual leader, was evidently a poor orator (Exod. 4:10-

16). Churches should expect the best from their pastors, but should also be aware of their gifts and limitations.

Secondly, I must discuss the topic of pastoral compensation. In the Old Testament, the children of Israel were commanded to care for their priests, the Levites. There was no social security or a pension plan. The congregation was to care for the priests and their families while they worked, and even in their later years. This was not an option, but a commandment. Moreover, obedience in this matter had a direct bearing on God's continued blessing (Deut. 14:22-29).

There is no indication that someone had to verify the amount another person gave to determine if it was accurate. None of the Levites or priests visited the local farmer to evaluate his productivity and then assess the appropriate tithe.

There were no tax forms to complete each year. God expected His people to make the right determination themselves and to be honest about it. Was this system conducive to cheating? Yes, but the offense was not only against the priesthood; it constituted theft of what rightfully belonged to God.



The President's Page
by Don Graffius

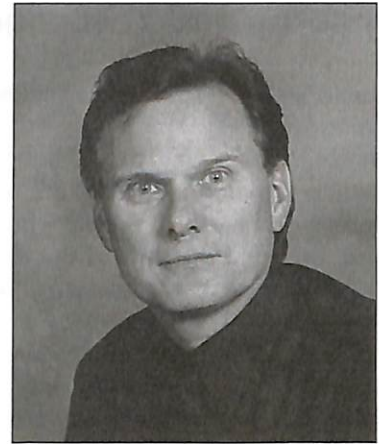
Are we, as a church today, appropriately providing for the present and future needs of our "Levites" in a manner that would please God? Have we adequately invested for the future of our shepherd, the servant whom God has entrusted to our care?

Finally, when was the last time you thanked your pastor for the job he or she does each and every week? As a child, I remember how one church member took the time to send cards to my father, expressing appreciation for the job he did as a pastor. There were also gifts of food, including sides of beef! You cannot imagine how much that meant to my father over the years.

Have you considered taking your pastor's family on an outing? The movies, bowling, or ice cream stand?

Appreciation makes a difference! In Proverbs, it says, "A word fitly spoken is like apples of gold in pitchers of silver." Today, make that decision to pray for our pastors and to appreciate our shepherds, not just in October, but throughout the year.

Let us commit ourselves to being strong, steadfast and enthusiastic (1 Corin. 15:58) in our support for all of those pastors who serve our churches and Conference from "Cali" to "Rhodi," to Toronto, and across the world. *SR*



by Executive Director
Rob Appel

Where are we headed?

Who are Seventh Day Baptists? What defines us or separates us from other Christian churches? Are we willing to take a stand and voice our opinions on certain issues?

Where are we headed as churches, Associations, or the General

Thanks to some new church start-ups—and the members that they bring in—we can boast that the total number of SDB members is stable. But is it? Many of our long-established churches are slowly losing members, and they are not engaged in a program to stop this trend.

in Buckhannon, W.Va., many of you approached me with ideas or a direction that you thought we should be headed. Others were looking for someone to develop these ideas and implement them for all SDBs.

The bottom line is that we all see a need for a new direction. The ideas are out there. The vision is seen. Are we willing to share our vision with each other? Are we willing to support this future endeavor?

We all see a need for a new direction. Are we willing to share our vision with each other? Are we willing to support this future endeavor?

The challenge—Vision 2020

I challenge all Seventh Day Baptists to a new vision, a vision that we can all see. A vision we can achieve together.

In the next 15 years, let's work together to launch 20 new churches! Let's increase the numbers in 20 established churches!

Conference? With the decline in giving for the past four years, and a stable (but not growing) membership, how are we going to change the direction we're heading?

These are some of the hard questions that we need to ask ourselves. We also need to take it to the next level: What are we going to do about it?

We can talk all we want about "how, when, and where," and make all kinds of excuses "why," but are we going to actually *do* something as a Conference that has a vision, measurable goals, and the resources to do God's work as Seventh Day Baptists?

So, what are we going to do to ensure growth in our long-standing congregations, and where will we be in the next 15 years?

Are we working together to get there?

In November 2000, Executive Secretary Dr. Pete May wrote in the *Sabbath Recorder*; "Friends, it's time for us to look ahead." He challenged us to share in the long-range vision for Seventh Day Baptists. Then he asked us to submit our suggestions to him so that we could evaluate and identify common options of service to the Lord. Dr. Pete called this "20/20 Vision for 2020."

At the 2004 General Conference

"Do you not know that in a race all the runners run, but only one gets the prize? Run in such a way as to get the prize. Everyone who competes in the games goes into strict training. They do it to get a crown that will not last; but we do it to get a crown that will last forever" (1 Corinthians 9:24-25).

Coming in your November 2004 *Sabbath Recorder*: more details on Vision 2020! **SR**

Concerns and challenges, *cont. from page 8*

to praise God in a solitary and reflective manner.

In Waco there's a group of people who are quasi-Baptists. They put together a community of people who live according to the style of the 19th century, the old ways of farming and craftsmanship. They're taking barns out of New Jersey and Pennsylvania that George Washington's horse slept in, bringing them to Waco and recreating them. They make wonderful pumpkin soup. People come from all over Texas to eat their soup and their ice cream. Is that what Seventh Day Baptists are like?

As I listen to you, the passion for Sabbath, the dynamics of this kind of Conference meeting, which is like an extended family; they are religious ideals. May you never be an historic site. May you never be a group of people that are known for a recipe. Your ideals are deeper than that. Your contributions to our family are more important than that.

•Don't Hide Your Sabbath

Your distinctive is essentially that of the Sabbath. And I want to say something in 60 seconds or less

I'm half on the verge of accepting your idea of Sabbath. But what holds me back, friends, is that you don't bring me along the whole way. You hide the blessing in the pocket.

about that. You know, I'm half "on the verge" when I'm in your midst.

I'm half on the verge of accepting your idea of Sabbath. But what holds me back, friends, is that you don't bring me along the whole way. You hide the blessing in the pocket.

You tell me that it's there for me to look at, but you're not entirely persuasive about the matter of Sabbath.

I had a long discussion with a colleague yesterday about it. And again I went back to my room last night thinking, *Now there's an idea that really might speak to our culture.*

Talk about reading our culture: Wal-Mart is defining the week. It's open seven days a week, 24 hours a day. It's the largest employer in North America. Do you have anything to say about that?

In Nova Scotia, in the valley, it took Wal-Mart 10 years to move in. They didn't want to ruin their little green grocer and mom and pop stores. So they said, "Wal-Mart, you can move in but you'll play the game with the rules that the rest of us do. You will close on Saturday night at 6:00 and you will not open until Monday morning because we observe [if you will] the Lord's day."

Sabbath is an idea whose time may have come for the rest of us.

•Teach Us How to Be Family

Another hidden ideal—that I find one has to come to your annual gathering to experience—is Conference.

If I go to one of the major U.S. Baptist denominations, I find that the most important things about that meeting, held every two years, happen "around the edges" where two things are going on. People are asking people about pastoral changes. They're out there in the hallways. They come to the meetings to seek a better place to serve. So it's a kind of pastoral recruitment place.

Secondly, there are people talking about how to get enough votes to get the next thing on the agenda passed. There's "politicking" going on. There's very little sense of worship. It has to be politically correct.

But I find here a wonderful sense of Bible study—a gifted people. You know, I have to go away from your Conference this year saying that pound for pound, person for person, there are more gifted people in this family than in any other that I've been in in the Baptist tradition.

So be a blessing to the rest of us! Teach us how to be a collective family. Teach us how to come together with our young people in ways that will go from one generation to the next.

We don't hear people talking about meeting their spouses or about growing up around camps. That's often a bygone part of another century,

Be a blessing to the rest of us! Teach us how to come together with our young people in ways that will go from one generation to the next.

but you still have it well in place. You could teach us to live with diversity.

I had a wonderful visit yesterday to Salem International University. On the lower floor of the chapel area, there's a plaque that says something about the historic emphases of Salem College in the Seventh Day Baptist tradition. An unforgettable quote indicates that SDBs formed that college as "a place of openness without regard to a religious test." It was an educational gift to the community and to its culture.

You can teach us about that in an age where religious conformity has come to dominate, and if one doesn't "tow the line" of the administration, one can be ostracized and sent to Canaan, or worse.

Seventh Day Baptists have a lot to teach us. You can teach us about the real blessing that is yours, and has been for nigh unto four centuries.

Let me close with the reading of our Lord's words. He always says it better than we do:

"No one lights a lamp and hides it in a jar or puts it under a bed. Instead, he puts it on a stand, so that those who come in can see the light" (Luke 8: 16). **SR**

Scripture Memorization, *cont. from page 16*

Kolbo, Jerry
Looper, Sydney
Severance, Brice
Williams, David

Nortonville, KS

Antrim, Barbara
Johnson, June
Jorgensen, Jean

Portland, OR

Vaught, Daniel
Vaught, Joseph

Raritan Valley, NJ

Weber, Carolyn
Yurke, Jeanne W.

Riverside, CA

Haskins, Lori
Lawson, Elisabeth
Shaw, Charlie
Walters, Caleb

Salem, WV

Cain, Christina
Davis, Andrea
Davis, Duska
Davis, Paul

Ray, Laura
Rogers, Jo
Rogers, Steve
Smith, Amanda
Spencer, Elisabeth
Spencer III, Fred
Spencer, Ian
Spencer, Joseph
Talerico, Jessica
Thorngate, Dale

Seattle, WA

Borek, Daniel
Burdick, Bobby
Burdick, Ruth
Cairnes, Annie
Davis, Duane
Noyes, Melodie
Posey, Maude
Spreadborough, Katherine
Spreadborough, Robert

Shiloh, NJ

Bidwell, Elizabeth
Bidwell, Richard
Bond, Jan
Burlingame, Carla

Chroniger, Jessica
Davis, Brian
Davis, Nancy
Dixon, Cathy
Dixon, Danielle
DuBois, Cory
DuBois, Lauren
Glaspey, Suzanne
Holt, Brenda
Layton, Jennifer
Loew, Megan
May, Alex
May, Cara
Moncrief, Jan
Moncrief, Jim
Muffley, Cheryl
Mulford, Clara
Mulford, Frank B.
Patterson, Becky
Smith, Sean

Texarkana, AR

Brown, Amanda
Buckley, Juanita

Toronto, Canada

Anderson, Kayla
Condison, Merlin
Dailey, Corbin

Dailey, Jayson
Fyffe, Sharai
Griffith, Milton
Hunter, Hermine
Lewis-Vu, Terrelle
Jordan
Lewis-Vu, Tristan
London, Godfrey
London, Winston
Lyons, Andrea
Lyons, George Neville
Lyons, Jonathan
Meshach
Lyons, Joshua Charles
McFarlane, Rosemarie
Mingo, Lashai
Mingo, Tyrell
Murray, Annette
Murray, Jacqueline
Reynolds, Linnette
Reynolds, Paula
Rose, Jamie
Samuels, Lorna
Taylor, Evelyn
Turner, Latonya
Williams, Elton
Williams, Temeka

Verona, NY

Armstrong, Angel
Baumes, Darlene
Bledsoe, Angela
Bledsoe, Desiree
Bledsoe, Kayla
Brazie, Chelsea
Fiacco, Marliegh
Fink, Paul
James, Keith
James, Steven
Marsh, Amanda
Marsh, April
Rutz, Sharee
Stover, Kenny Ray

Vision Fellowship

Pawcatuck, CT

Boyce, Tatyana
Boyce, Tia
Chester, Gary
Lawton, Cassandra
Nadine
Lawton, Timothy
Mills, Nathaniel
Tassias, Brandon
Tassias, Brittany Jo
Taylor, Kyle
Taylor, Margaret

Denominational Dateline

October

8-10 North Central Association, Dodge Center, Minn.—Don Graffius, Gordon Lawton
8-10 Mid-Continent Association, Boulder, Colo.—Rob Appel, Kirk Looper
15-17 Pacific Coast Association, Riverside, Calif.—Appel
15-17 Allegheny Fall Association and dedication of new church building, Little Genesee, N.Y.—Andrew Camenga, Graffius, Lawton, Don Sanford, Looper
22-23 Central New York Fall Association, Verona, N.Y.—Appel
23-24 *Sabbath Recorder* Committee, Nortonville, Kan.—Kevin Butler
23-24 SDB Memorial Fund Annual and Quarterly Meeting, Columbus (Ohio) SDB Church—Calvin Babcock, Appel

23-24 Missionary Society Quarterly Meeting, Westerly, R.I.—Looper, Ron Elston
23-24 Board of Christian Education Annual & Quarterly Meeting, Hebron, Pa.—Camenga
30 Diaconate Workshop, Riverside—Camenga

November

3 Historical Society Board of Directors, Seventh Day Baptist Center, Janesville, Wis.—Sanford
4-5 Coordinating Leadership Team, SDB Center
7-8 General Council, SDB Center
12-14 South Atlantic Association, Daytona Beach, Fla.—Appel
13-14 TCC Annual Meeting, SDB Center—Butler
27 Battle Creek, Mich., Centennial Celebration—Lawton

Births

Johnson.—A son, Ryan Anthony Johnson, was born to Tim and Lisa (Panicucci) Johnson of Riverdale, NJ, on May 19, 2004.

Crouch.—A son, Luke Menzo Crouch, was born to Rick and Grace (Camenga) Crouch of Palatka, FL, on July 19, 2004.

New members

Denver, CO

Rodney Henry, pastor
Joined after testimony
Heather Hemminger
Hannah Henry
Rachel Tokarski
Lee Warren

Madison, WI

Herb Saunders, pastor
Joined after testimony
Devon Conrad
Irene Conrad
James K. Lewis
Kathleen Sanford

You're Invited!

The SDB Center in Janesville will be hosting a reception to welcome our three newest staff members.

Please join us and greet Rob Appel (Executive Director of the General Conference), Gordon Lawton (Director of the Center on Ministry), and Morgan Shepard (Financial Director of the Memorial Fund).

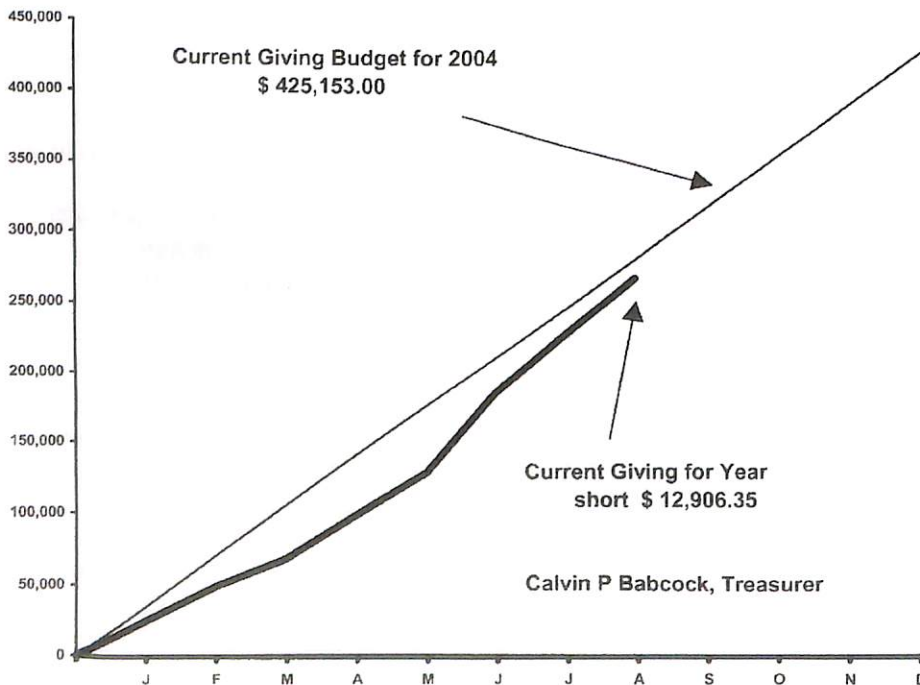
The reception will be at the Center—3120 Kennedy Road in Janesville, Wis.—from 3:00 to 5:00 p.m. on Sabbath, November 6. We hope to see you there!

Marriages

Henry - Dragon.—Edward Henry and Hannah Dragon were united in marriage on June 12, 2004, at the home of Wayne and Wendy Moore in Lyons, CO. The wedding was conducted by Steve Graffius and Nick Kersten.

Elwood - Petrie.—Don Elwood and Ellen Petrie were married on June 18, 2004, at the Denver, CO, Seventh Day Baptist Church, with Pastor Rod Henry officiating.

Current Giving 2004



Thank You!

Our Boards and Agencies thank you for your generous support over the summer months. We are back on track to make this a positive year.

Please continue to help us as we serve our churches. Thanks!

Obituaries

We received this more complete obituary after the September issue went to press.—Editor

Hibbard.—Beatrice DeRivero Hibbard, 88, wife of the late Rev. Theodore James Hibbard, died in Santa Cruz, Calif., on May 22, 2004.

She was born in Oahu, Hawaii, on October 28, 1915, the daughter of Ovid and Tomasa Valez DeRivero of Castilla, Spain. She was one of 12 children.

While in Hawaii, she met her husband, “Ted,” who was serving in the military. They secretly courted for a number of years before eloping on March 9, 1936.

They worked at a film store in Hawaii until moving to Ted’s hometown of Pittsfield, Mass. While in New England, four of their children were born. Shortly afterwards, Ted was drafted into the Army.

While he served in Germany during World War II, Beatrice felt the pull to move back to Hawaii with their children. Once in California, she worked as a live-in ranch cook until gaining passage on a military ship. Ted eventually joined his family in Hawaii.

In 1945, the family moved to Alfred, N.Y., so Ted could attend seminary. After his ordination at the First Seventh Day Baptist Church of Alfred, the couple began their ministry in the Alfred-Almond area. During this time, two more children were born.

In 1950, the family, along with their possessions and a goat, boarded a car and trailer known as the “Gospel Wagon.” They drove to Hammond, La., and began pastoring another SDB church. “Bea” worked with the Salvation Army in Hammond and Metarie, La., providing clothes, food, and toys for impoverished families. Utilizing her com-

pellent and “soft” personality, she convinced area grocers to donate food for the needy.

Along with her selfless acts as a pastor’s wife, Bea was a tremendous cook and gardener. She helped build and maintain a greenhouse where she grew tropical fruits, flowers, and vegetables, won cooking contests and, later in life, wrote a cookbook.

In the early 1960s, the family once again moved to the West Coast, living in Carson City, Nev., and then Hayward, Calif., where their last child was born. They served the Bay Area SDB Church before finally moving to a ranch in Oroville, Calif. There, they started an SDB church in their home and ran a small farm.

In the 1980s, Ted suffered a serious stroke. During the last years of his life, Bea made certain that everything was tended to and cared for. She insisted that God was first in her life, others were second, and she was always a distant last.

After Ted died in 1994, the final decade of Bea’s life was lonely and difficult. Still, she maintained her independence. She insisted on doing all of the cooking for large holiday meals. To her family’s amazement, she “ran circles” around everyone!

Bea struggled after suffering a devastating stroke in January of 2004, but she remained independent with the help of her family. Four months later, the Lord took her home.

Survivors include four sons—Lewis, Earl, Theodore, and Forrest; three daughters, Dr. Beatrice Pearl Laughlin Hibbard, Estrellita Earney, and Faith Kerns; nine grandchildren, and eight great-grandchildren. All of her siblings predeceased her.

A memorial service was held on August 31, 2004, at the Bay Area SDB Church in Pinole, Calif. Her grandson, Pastor Justin Hibbard, and Rev. Steve Crouch officiated.

Crouch.—Janette Lee (Heinig) Crouch, 57, of Ormond Beach, Fla., died on July 10, 2004, at home.

She was born on January 19, 1947, in Edgerton, Wis., the daughter of William “Bud” Heinig and Marguerite (Striegl) Heinig. Baptized at age 11 by her uncle, Rev. Kenneth Smith, she joined the Milton, Wis., Seventh Day Baptist Church.

For two years, “Gee” lived with her family on Andros Island in the Bahamas. She was valedictorian of the class of 1965 at Milton Union High School.

In the summer of 1964, Gee was an American Field Service exchange student in Norway. She remained in touch with her Norwegian family and friends, visiting them in Norway and hosting them in her home.

After earning a nursing diploma at Lutheran Hospital School of Nursing in Milwaukee, Wis., Gee married Alan Crouch on August 24, 1968, in Milton. While Al was a seminary student, Gee worked as a registered nurse at hospitals in Chester, Pa., and New Brunswick, N.J. She was a pastor’s wife in DeRuyter, N.Y., and worked as a nurse in Cortland, N.Y.

After moving to Daytona Beach, Fla., Gee worked for 27 years at Halifax Medical Center, retiring in 2000. She earned a BS degree in nursing from the University of Central Florida in 1985 and was admitted into Sigma Theta Tau, an honorary nurse’s organization.

Active in the Daytona Beach SDB Church, Gee served as a deaconess and vice-president, sang in the choir, and served as church historian. She hosted neighborhood Bible clubs, and she and Al co-directed youth retreats for several years.

Gee enjoyed reading, camping, playing the piano, writing letters, knitting, cross-stitching, and family history.

cont. on next page

In addition to her husband, survivors include two sons, Nathan of Jonesborough, Tenn., and Richard of Carraway, Fla.; her mother, Marguerite, of Ormond Beach; one sister, Penny Huster, and one brother, David, both of DeLand, Fla.; four grandchildren, several nieces, nephews, and cousins, and many friends. Her father, Bud, died in 1985.

A memorial service was held on July 17, 2004, at the Daytona Beach SDB Church, with Pastor John Camenga officiating. Burial was in the Milton Cemetery on July 24, 2004, with Rev. Kevin Butler officiating.

Kagarise.—Orlo W. Kagarise, 67, died on July 12, 2004, at Altoona (Pa.) Hospital.

He was born in Salemville, Pa., to John and Francis (Blough) Kargarise. He was a graduate of the Replogle High School in New Enterprise, Pa., where he enjoyed playing football on a record-setting team.

Orlo left the home farm as a young adult and was a truck driver most of his life. He lived all of his life in the Salemville area and served many years on the Southern Cove Volunteer Fire Department, remaining an honorary member until his death.

He gave his life to the Lord and became a member of the Salemville (Bell) Seventh Day Baptist Church at age 9. He remained active there until two weeks before he died. He served in the Sabbath School as teacher, treasurer, and superintendent. He was also church moderator, building treasurer, and was an active member of the Advisory Board.

While moderator of the Southeastern Association (now Appalachian), he was instrumental in promoting the Washington Project, which vitalized the Washington, D.C., SDB Fellowship into a significant witness in our nation's capital.

Survivors include his wife, Arlene (Fletcher) Kagarise; one daughter, Jada; one son, Brian; three sisters, Lois Fletcher, Eileen Claycomb, and Ruthanna Roberts; one brother, Dwight; five grandchildren, one great-granddaughter, and several nieces and nephews.

His funeral was held on July 15, 2004, in the Bell SDB Church of Salemville, with Rev. Edward Sutton officiating. Interment was in the Salemville Cemetery.

Preston.—Horace William

Preston, 73, of Market, Ala., died at Huntsville (Ala.) Hospital on July 20, 2004.

He was born in Madison County, Alabama, on November 2, 1930, and was a longtime, faithful member of the Paint Rock, Ala., Seventh Day Baptist Church.

Survivors include his wife, Mattie, and several nieces and nephews.

Pastor John D. Bevis conducted the funeral service. Burial, with military honors, was at the Nelson's Chapel Cemetery in Gurley, Ala.

Wheeler.—Michael D. "Mike"

Wheeler, 56, of Larkinburg, Kan., died on August 8, 2004, at a Lawrence, Kan., hospital.

He was born in Horton, Kan., on June 27, 1948, the middle son of Winston L. and Eva Mae (Shipman) Wheeler.

Mike graduated from Atchison County Community High School in Effingham, Kan., in 1966. He was a loyal member of the family and worked all of his life at Wheeler Farms and at their hardware store.

A faithful member of the Nortonville, Kan., Seventh Day Baptist Church, Mike accepted Jesus Christ as his Savior and was baptized as a young man. His relationship to God was pure, childlike, and strong. He lived his faith every day by helping anyone who needed assistance, regularly attending church work bees,

and helping in the church kitchen every Sabbath.

Each summer, Mike participated in area tractor pulls and threshing bees. He was at one the day he died, doing what he loved. Many people will miss him.

A funeral service was held at the Holton Evangel United Methodist Church on August 11, 2004, with inurnment at the Larkinburg Cemetery. Pastor Mark Armstrong of the Larkinburg Christian Church, and Pastor Steve Saunders officiated. Pastor Saunders also led a celebration of Mike's life at the Nortonville SDB Church on August 14, 2004.

Dimond.—Robert F. Dimond, 76, of Martinsburg, Pa., died on August 22, 2004, at the James E. Van Zandt Veterans Administration Medical Center in Altoona, Pa.

He was born on July 19, 1928, in Salemville, Pa., the son of Harvey K. and Susan K. (Kagarise) Dimond. On July 8, 1955, he married Darlene J. Keagy in New Enterprise, Pa.

"Bob" joined the Bell Seventh Day Baptist Church of Salemville when he was very young and remained an active member until shortly before his death.

He served in the U.S. Air Force during the Korean Conflict and was a retired barber. He liked to hunt and fish, but he enjoyed his two grandchildren most of all.

In addition to his wife, survivors include one daughter, Susan Walter of Martinsburg; one sister, Mildred Coble of San Antonio, Texas; three brothers, M. Ulcie of Everett, Pa., A. Kenneth of Mechanicsburg, Pa., and Harold of Salemville; and two grandchildren.

Funeral services were conducted by his pastor, Rev. Edward Sutton, at the German SDB Church in Salemville on August 25, 2004. Interment was in the Dry Hill Cemetery in Woodbury, Pa.

KEVIN'S

ORNER

A string of surprises

The day of surprises was all going so well.

Earlier in the day, I had pulled off a romantic anniversary surprise, giving Janet a specially decorated tropical plant at the greenhouse where we had brought our unromantic fast-food lunch.

While I was setting up that surprise, Crystal was busy at home preparing to surprise us with fun and fancy decorations, and an anniversary red velvet cake.

On my way home from the office, I snuck into the restaurant to give them a silver paper banner to hang over the table that would hold our family celebration.

Later, as we were reviewing the menu, Jenny surprised us by showing up, driving the two-plus hours directly after work to complete the Butler family table.

It was a grand and "perfect" silver anniversary.

At work the next morning, I "re-played" the many recent happenings in my mind.

We had survived Conference, and the September *SR* covering the event was about to reach the readers' mailboxes. The boys' football season was underway and school was starting that very day. Janet was recuperating well from gall bladder surgery the week before. Our anniversary party was so much fun as we dressed in Hawaiian garb, complete with leis and flower headbands. After all the laughter and posing for photos, I'm quite sure that the restaurant manager felt proud of her decision to place us in a remote corner.

I smiled and thanked God with each recollection.

Then I stood up. The string of surprises wasn't over.

"Ow?" *It's just a twinge, right? Just a kink in my back after all this excitement, right?*

"Ow?... Ow!!!" Oh, no. It was not just a twinge. The all-too-familiar and unwelcome pain shot through my lower back. I knew I was in trouble.

Oh, come on! Why now? It's been years since it's gone out like this...

All of my complaining was for naught. My compressed discs reminded me how they feel when they "do their thing." I foolishly stayed at work the rest of the day, thinking I could "tough it out."

I "toughed it out" flat on my back at home for the next several days.

So much for continued family time. I wished the boys well as they left for their football games. I blessed the family before they went to church. I gave a half-hearted "Have fun" as they took off for a big Sabbath afternoon picnic with friends. I think that I might have waded from my bed as they headed downtown for the Labor Day parade. This was getting "old."

Still in bed after the long holiday weekend, I wanted to ask, "Why me, Lord?" Funny how I forgot all of those blessings I had recounted the prior Thursday.

Thinking about football and Hawaii reminded me of a story I read from a native of our 50th state.

While the Monday night football games are playing in the evening here in North America, it's still mid-afternoon in Hawaii. But the TV stations there delay the broadcast until later in the day.

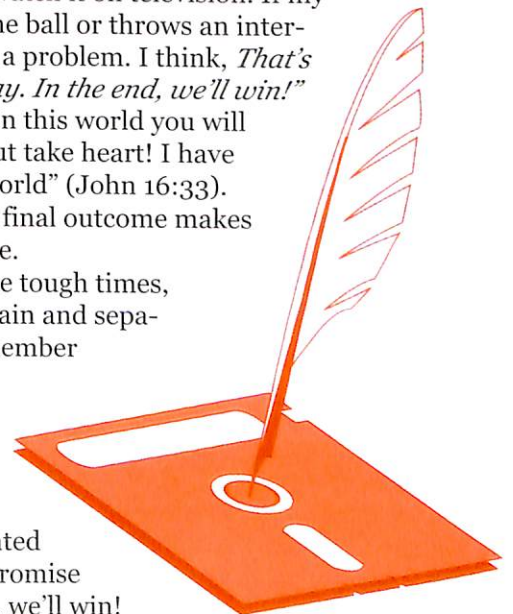
"When my favorite team plays," shares Lyle Arakaki, "I'm too excited to wait for television, so I'll listen to the game on the radio, which broadcasts it live." Then, since it's his favorite team, Lyle will watch the TV broadcast later.

"If I know my team has won the game, it influences how I watch it on television. If my team fumbles the ball or throws an interception, it's not a problem. I think, *That's bad, but it's okay. In the end, we'll win!*"

Jesus said, "In this world you will have trouble. But take heart! I have overcome the world" (John 16:33).

Knowing the final outcome makes all the difference.

As we face the tough times, the periods of pain and separation, let's remember that we've been warned that they would come. Remember, also, that we've been granted the wondrous promise that, in the end, we'll win!





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