

SR The Sabbath RECORDER

March 2006

News for and about Seventh Day Baptists

The Path to Glory

- The soul set free
- A journey worth taking
- Life, death,
and a bean field



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

2006 Summer Institute in SDB History

June 19–30



**SDB Center
Janesville, WI**

Janet Thorngate
and Nick Kersten,
instructors.

Information and registra-
tion form at

www.sdbministry.org
under "School"

Historical Society Annual Meeting

The annual meeting of the Seventh Day Baptist Historical Society will be held at the SDB Center in Janesville, Wis., on Sunday, April 30, 2006, at 2:00 p.m. in connection with the Annual Meeting of the Board of Directors.

The Society serves the denomination in the collection, preservation, and communication of SDB history. As a membership corporation, its work is financed by membership dues, endowments, contributions, and the sale of its books.

Any member of a Seventh Day Baptist church may become a Contributing Member for a \$10 annual fee, or a Life Member for \$100, payable to the Historical Society at the SDB Center, PO Box 1678, Janesville, WI 53547.

Calling All Prayer Warriors

The 2006 SCSC teams and Project Directors will need our prayers. If you are willing to partner in prayer with someone this summer, please contact:

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Three little words are missing from this page—words that had appeared here on page 3 since 1999. See if you can figure out what they were, then turn to page 24 to see if you're right (and to discover why they're missing).

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The soul set free:

Recounting redemption in Romans (Part 1)

by Dr. Paul Manuel

When the editor asked me to turn the Conference Bible study into a series of short articles, I was dubious.

Having already condensed a church's five-month series into the five sessions of our annual meeting, compressing it further seemed an exercise in futility. Nevertheless, here begins an overview of Romans.

Paul wrote this letter to the church in Rome while in Corinth, on his way to Jerusalem during his third missionary journey. The date is probably 55 or 56. He intended to visit Rome, but was uncertain how conditions in Jerusalem might affect his plans. Not wanting to wait until those plans materialized, he penned these words of encouragement and instruction.

The church may have begun through the work of converts traveling to Rome from other parts of the empire. If these believers were not the product of Paul's ministry, they at least knew of him. As this church does not seem to have had the benefit of an apostolic founder—there is no evidence that Peter was ever in Rome—Paul writes a doctrinal treatise covering five topics relevant to a relationship with God.

To make them easy to remember, the outline presents them as single words that begin with the same letter: "S."

- Sin
- Salvation
- Sanctification
- Sovereignty
- Service

In this and upcoming issues of the *Recorder*, an article will deal with each of these topics. To give some further sense of the epistle's structure and of Paul's argument, here, in fuller form, is...

An Outline of the Book of Romans

- Introduction:** Paul's ministry
 - A. Paul is an apostle of the gospel 1:1-7
 - B. Paul is anxious to go to Rome 1:8-17
- I. SIN:** God is just
 - in condemning sinners.
 - A. He condemns the pagans 1:18-32
 - B. He condemns the proud 2:1-16
 - C. He condemns the legalists 2:17-3:8
 - D. He condemns the rest 3:9-20
- II. SALVATION:** God is gracious
 - in saving (justifying) believers.
 - A. He offers justification in propitiation 3:21-31
 - B. He illustrates justification with Abraham 4:1-25
 - C. He bases justification on Messiah 5:1-21
- III. SANCTIFICATION:** God is powerful
 - in sanctifying believers.
 - A. He sanctifies with a new relationship 6:1-7:6
 - B. He sanctifies despite an on-going conflict 7:7-25
 - C. He sanctifies through a supernatural helper 8:1-27
 - D. He sanctifies regardless of external interference 8:28-39
- IV. SOVEREIGNTY:** God is sovereign
 - in accepting Jew and Gentile.
 - A. He is sovereign to elect Israel 9:1-33
 - B. He is sovereign to pursue Israel 10:1-21
 - C. He is sovereign to restore Israel 11:1-36
- V. SERVICE:** God is worthy
 - as the object of service.
 - A. He is served in relating to people 12:1-21
 - B. He is served in submitting to authority 13:1-14
 - C. He is served in deferring to others 14:1-15:13
- Conclusion:** Paul's ministry
 - A. Paul is a priest of the gospel 15:14-22
 - B. Paul is anxious to go to Rome 15:23-29
 - C. Paul is asking for their support 15:30-33
 - D. Paul is aware of others' activity 16:1-20
 - E. Paul is appreciative of others' help 16:21-24



Paul lists several groups, detailing the reason in each case why people warrant divine condemnation.

In the course of his letter, Paul addresses other issues, some of which I will also treat. My hope is that this overview will whet your appetite to delve more deeply into this important letter, and I encourage you to use your Bible as you read this series.

After this brief introduction (1:1-17), Paul begins the body of his letter on an apparently negative note—sin; specifically, that people deserve God’s judgment.

Paul lists several groups, detailing the reason in each case why people

warrant divine condemnation. His point throughout is that God is just in condemning sinners.

SIN: Paul condemns the pagans

The first group Paul condemns is pagans (1:18-32). They have rejected God by refusing to accept what He has revealed, although it was “evident within them” (conscience) and “evident to them” (nature).

Having dismissed the truth, “they became fools” and preferred to worship “the creature rather than the Creator.” Consequently, God has

Paul’s ministry

In the opening verses, Paul first reviews his credentials and his calling (1:1-7). He is—

- 1) an apostle, one sent by God
- 2) with the gospel, good news from God
- 3) addressing saints, those set apart to God.

Paul then adds that he is anxious to visit Rome, both to meet them and minister to them (1:8-17). He wants to offer them his spiritual instruction (“to preach the gospel”) and show them his spiritual conviction (“the gospel... is the power of God for salvation”).

On Judging Others in Rom. 2:1

Paul says, “In that which you judge another, you condemn yourself.”

Does he mean that believers should not be critical of others’ behavior? ...Yes and no. He is certainly being critical of their behavior. The word he uses, “judge” (Greek *krino*), has different connotations, depending on the context. It can mean:

- To deliberate, to consider thoughtfully, to weigh carefully and decide. Or it can mean...
- To denigrate, to criticize severely or unfairly, to attack one’s character or reputation.

Christians should practice the former and avoid the latter.

cont. top of next page

On Judging Others...

cont. from page 5

Perhaps the clearest distinction between the kind of judgment God condemns and the kind He condones is what Jesus says: “Stop judging by mere appearances, and make a right judgment” (John 7:24). That is, stop judging capriciously and start judging judiciously.

This flies in the face of what some advocate today—that people should not evaluate the way others behave or think, and that they should be tolerant of everyone. What Paul is doing, and what we should be doing, is making “a right judgment” about those who are making wrong judgments.

You have a reliable standard in God’s Word. Be careful in your criticism of others, but do not be timid. You can be fair and still be frank.

rejected them, allowing them to go their own way and to gratify their sinful desires.

Three times Paul says “God gave them over”—

- 1) to the impurity of idol worship
- 2) to the immorality of homosexual relations, and
- 3) to the depravity of various other wicked practices.

Paul condemns the proud

The second group Paul condemns is the proud (2:1-16). They *exclude* others, criticizing others’ sin while committing the same sin themselves.

In contrast, God *includes* others, granting life to those who persistently do good and declaring righteous those who instinctively keep His law.

Paul condemns the legalists

The third group Paul condemns is legalists (2:17–3:8).

These are not Jews in general, but those who think that the law they received from God (e.g., circumcision) accords them special status with God. Despite their boasting, they are actu-

ally disobedient; they do not practice what they preach.

As a result, God is dishonored, because they do not obey the One they claim to serve.

Paul condemns the rest

At this point, Paul’s readers may be thinking that if they are not pagans, not proud, and not legalists, they are “off the hook” as far as God’s judgment is concerned.

Then Paul condemns a fourth group, which is everyone else (3:9-20). They all sin; therefore, God judges all.

How does God save?

Paul’s discussion in this first section of Romans may help to answer a common question: “What is the eternal fate of those who have not heard the gospel?” Before addressing that, it is necessary to consider a more basic question: How does God save?

In Rom. 2:11, Paul says, “there is no partiality with God,” that both Jews and non-Jews can come to Him. In other words, God is an equal-accessibility deity.

•People have always had contact with Him through prayer (without the need of additional human mediation).

•People have always been justified by faith apart from works.

•People have always received forgiveness for sin upon repentance.

Animal sacrifices, which God required while the Temple stood, served only for the Israelites’ *external* cleansing and in no way determined their salvation. God accomplished that for them, as He did for others.

•The *motivation* for salvation is always grace;

•The *basis* for salvation is always the death of Christ;

•The *requirement* for salvation is always faith;

•The *object* of faith is always (and ultimately) God; but

•The *content* of faith varies.

For example, Old Testament saints did not have a detailed understanding of the Messiah, but God honored their faith in Him, granting them the same justification and salvation He grants Christians today (see 4:3).

What of those who have never heard?

What about those who lived after Jesus but who have never heard about him? Is God right to condemn them?

This is a difficult question, one Paul does not answer directly. Yet he provides several pieces of information that, together, offer a tentative answer.

First, God is merciful in His revelation. He has revealed His existence to all people through creation (1:20), and His expectation to all people through conscience (2:14-15).

Second, God is just in His condemnation. He will accept those who heed the revelation they have, perhaps even those whose faith is not as clearly defined as we might like it to be (2:6-7). Similarly, He will reject

those who ignore the revelation they have, which is the same reason He condemns anyone, even those who claim to be His people (2:8).

Direction, over details

Paul seems to indicate that God is more concerned about the *direction* of people's faith than He is about the specific *details* of people's faith. God responds positively to (i.e., He accepts) those who obey the revelation

they have, and He responds negatively to those who do not.

This does not mean that God will grant a blanket amnesty (universalism) or even a partial amnesty in the end to those who rejected Him in this life. As Jesus says, "the gate is small and the way is narrow that leads to life, and there are few who find it" (Matt. 7:13).

responds to the information he has reveals an important condition—a condition God is able to discern, because "the LORD looks at the heart" (1 Sam. 16:7b).

If an individual earnestly desires to know God and uses what information he has to seek God, God will honor that faith, however imperfect it may be.

The Unrighteous

This section presents a sobering view of God's attitude toward the unrighteous. According to Paul, they make God angry. Their actions and attitudes provoke a decidedly unpleasant reaction: "wrath" (1:18; 2:5, 8).

Knowing this should make Christians pause before they repeat platitudes that are only partly true. While "God hates the sin but loves the sinner," it is the sinner, not the sin, who faces divine judgment. While "God loves you and has a wonderful plan for your life," that is only so for those who repent; otherwise, God hates you and has a terrible plan for your life (cf. 2:4-5).

Despite God's attitude toward the unrighteous, He does want people to know Him. To that end, He has given Christians the privilege of communicating to others the gospel—the good news about Jesus (as well as the bad news about the alternative)—"because it is the power of God for the salvation of everyone who believes" (1:16).

Paul seems to indicate that God is more concerned about the direction of people's faith than He is about the specific details of people's faith.

Indeed, the vast majority will spend eternity apart from God. Nevertheless, the "few" who are on "the way... to life" may be more than some Christians imagine.

How much is enough?

While the content of faith may vary, it is not entirely open-ended. At what point does one person *not* believe enough and another person *just* believe enough?

An individual's knowledge, while limited, must still contain an essentially sound core, and his actions must correspond with what he knows.

The biblical authors mention several necessary elements in a response acceptable to God. One must believe in the *existence* of God (Heb. 11:6; Rom. 1:20), the *omnipotence* of God (Rom. 1:20), and in the *benevolence* of God (Acts 14:17; Heb. 11:6). Moreover, one must behave with a *fear* of God (Acts 10:35), a *search* for God (Acts 17:27; Heb. 11:6), and an *obedience* to God (Acts 10:35; Rom. 2:7).

God looks at the heart

Not everyone has the same information about God, but how a person

Jesus' atoning death, which God determined "before the foundation of the world" (1 Pet. 1:20; cf. Rev. 13:8), is still the only means of forgiveness. But just as God accepted the faithful who lived before the Messiah and who knew nothing about his sacrifice, so God may accept the faithful who live after the Messiah and who know nothing about his sacrifice (or who have heard a distorted version of that event), yet still have faith in God.

This possibility does not absolve Christians of the responsibility to spread the gospel, for the more people know *about* God, the better their relationship can be *with* God. It simply means "there's a wide-ness in God's mercy."

From the bad news of sin, Paul turns to the good news of salvation, the subject of the next lesson. There we will also consider what role God's law plays in a person's developing relationship with Him—"Four Stages in a Believer's Life." **SR**

Dr. Paul Manuel pastors the German SDB Church in Salemville, Pa., and is a popular Bible study leader at General Conference.

A journey worth taking

Revisiting the Roman Road

by Bernie Wethington

What a delight it is to travel—to see new places, and faces, and things that you never imagined.

Another nice aspect of travel is studying guidebooks and listening to those who ventured ahead of you. For us “male-types,” get-

that would present the Gospel in a clear way.

After reading through Romans, I selected—with the Spirit’s leading—five verses to accompany my five fingers. Later, I discovered that other people were using

by that which cannot satisfy.

Their empty lives are crying out to fill the void in their hearts, but custom and culture are false idols that can’t soothe an aching soul. Only Jesus can save the lost soul.

The Holy Spirit seeks the helpless and the hopeless, and He will convict us of sin and judgment and righteousness.

The verses from Paul’s letter to the Romans provide a wonderful “street map” for those seeking a better life—and even for those who don’t yet realize they are lost.

Come with me down the Roman Road that I most often travel.

**The verses
from Romans provide
a wonderful “street map” for
those seeking a better life—and even
for those who don’t yet realize
they are lost.**

ting lost isn’t a possibility. But being found—after realizing that you *were* lost—is a great relief!

The temporal life is a mirror of the spiritual.

God has given us the greatest “guidebook” of all to aid us on our spiritual journey. He even provided us with the greatest Guide. Jesus came to seek and to save the lost. Even though I don’t like to acknowledge ever being lost, I have enjoyed being found!

My road to the Road

After Christ became my real reason for living, my wife, Patti, and I moved from Long Beach, Calif., to a small religious community in northern California. There, I could study for full-time ministry.

One day, while preparing for the pastorate, a great urge overcame me to find five verses that I could count off on my fingers

these, and similar verses, and were calling them “The Roman Road.”

So many roads

Last year, while pastoring the Mill Yard Seventh Day Baptist Church in London, I found that there’s a street still called the “Roman Road.” It’s located in east London, not far from where the first SDB church originally stood.

This road is filled with pubs, off-license liquor stores, cafes, gambling parlors, ethnic markets, chicken takeout fast-food, a Woolworth’s, bait and tackle shops, a “rib” place, a charity shop, and a “Wimpy Burger.” But, there seemed to be no place for the Gospel. The world is truly more about custom and culture than Christ.

Need for a new map

There are so many people still lost, lifelessly wandering the busy streets of life. They are trying to be satisfied

* * *



1) All have sinned— Romans 3:23

Pride is such an evil, obnoxious, all-consuming presence that most people won’t admit that they are lost or even that they are sinners.

So Romans 3:23 is a good place to begin if you are willing to include yourself in this presentation: “For all have sinned and fall short of the glory of God.”

Let your listeners know that this verse includes you. *All* of us are sin-

Admit your own “falling short of His glory,” and your listeners will be more likely to admit their own shortcomings.

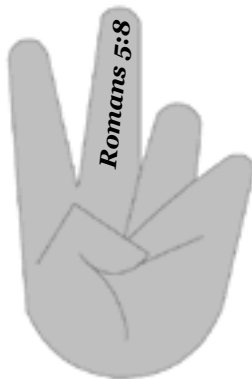


The Roman Road in London, England.

ners. Use any illustration you choose (e.g., if you are still breathing, you are sinning). Ask if they have ever told a little lie or had a bad thought. How about a spiteful attitude? Or wanting to get even with someone instead of forgiving them?

It's really not difficult to help each other see the sin in our lives.

Emphatically point out—and this is important—that we are not compared to, or measured by, other people. We are measured by the perfection of God, His glory! Admit your own “falling short of His glory,” and your listeners will be more likely to admit their own shortcomings.



2) Jesus loved us first—Romans 5:8

Some people go to 6:23 next, but I go to 5:8, for two reasons.

First, as with my fingers, it's next in sequential order.

Secondly, I want my listener to learn quickly that God's love precedes every other thing about us. It precedes recognition of my own sin,

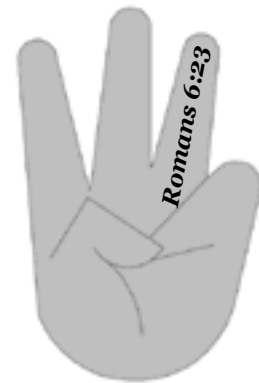
God demonstrates His love constantly by bringing us home to Himself.

and precedes my wanting salvation. It even comes before my own efforts at finding my way “home.”

“God demonstrates his own love for us in this: While we were still sinners, Christ died for us.”

This is the most powerful lead-in for the “come as you are” message and the “just as I am” response. God, in His great love, demonstrates His love constantly by bringing us home to Himself. And He does this through the sacrificial death of His Son.

Using this verse early in your discussion will clearly establish that it is God Who is at work for us and in us.



3) We have a choice—Romans 6:23

I am comfortable with the Reformed theology that says God chose us, and that we were compelled by grace to accept His salvation. I am also comfortable directing my listen-

Let the sound of their own voices saying, “Death,” rip at their hearts until they cry out for the better option.

ers to Romans 6:23 to let them know that there is an option other than choosing God: “For the wages of sin

is death, but the gift of God is eternal life in Christ Jesus our Lord.”

You have already led your listeners into admitting that they are sinners. Now, point to the first part of this verse and ask, “What do you deserve for all of your evil ways?”

The answer is clear, but let it soak in for a few seconds. Let the sound of their own voices saying, “Death,” rip at their hearts until they cry out for the better option: “But the gift of God is eternal life.” You have already established that this gift is available only through divine love—“in Christ Jesus our Lord.”

For clarification, point out to your listeners that calling Jesus “Lord” means that he is our master, our boss, the one who orders our lives for the good. Instruct them that Jesus is not just simply a “good buddy” who finds our sinful weaknesses excusable, funny, or cute. He is *Lord* and *Master*. If we choose this option, we do as he commands.

We are confident we have eternal life *in* Christ Jesus. It is a relationship where he is the head, and we

are the followers. Remind them that this is the Roman Road, and we’re the ones who are lost.

Jesus knew we were lost before we did. He didn’t mind our filth; he saved us just as we were. He now wants to “clean us up” for the welcome-home party!



4) Speak up— Romans 10:9-13

Next stop on the Roman Road: “That if you confess with your mouth, ‘Jesus is Lord,’ and believe in your heart that God raised him from the dead, you will be saved.”

This is a good stop. Like some of those metropolitan London bus transfer points, this is larger than

Verse 11 introduces the reassurance that your listener is eligible for salvation.

just a corner stop. Just as those larger stops have six or eight buses in a row, sometimes three side-by-side, this stop has more than one verse of note.

Remember stop three? Well, verse 10 explains that “speaking out” our confession of Jesus as our Lord is imperative in salvation—not *for* it, but *in* it. And that by believing in our hearts, God declares us righteous.

Verse 11 introduces the reassurance that your listener is eligible for salvation: “Anyone who trusts in him will never be put to shame.”

Verse 13 caps off this shining light of salvation greater than any streetlight or searchlight: “Everyone who calls on the name of the Lord will be saved.”

Just as you had your listeners read what their sinfulness deserved, now

Do you read The Sabbath Recorder?

Do you study The Helping Hand?

let them insert their names for the “anyone” and “everyone.” Let them read aloud what is about to happen to them, and shout for joy!



5) There is more— Romans 12:1-2

Years ago, like most people, I would conclude the Road with verse 13 of chapter 10. But after doing a General Conference morning Bible study on chapter 12, I realized that the *real* stopping point on the Roman Road is at the terminal, not just some place on the street.

Jesus does not save us to just let us slip back into the mess we were once in.

Remember that stop three (6:23) promised that we would be glorified [given new, imperishable bodies], and stop four (10:10) included the part about being declared righteous [justified] by God.

Well, the terminal (12:1-2) tells us that God is going to sanctify us—set us apart for holy use and truly transform us!

Have your listener, now a new believer, read: “Therefore, I urge you, brothers [and sisters], to

***Jesus does not
save us to just let us
slip back into the mess
we were once in.***

offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—

his good, pleasing and perfect will.”

What a great place to end this journey! A place of spiritual worship, being transformed even in our minds so we can know and do His good, pleasing, and perfect will!

Why not venture out into the world and see if God leads you to someone who is lost?

Every person I have led to the Lord also recognized the seventh-day Sabbath. They were no longer going to be conformed to the pattern of this world, but were determined to follow the One they now called “Lord.”

I love this Roman Road, and not just because I can show people the way of salvation. I love it because every time I use it, it is an awesome reminder of God’s grace. He is still renewing and transforming me so that I can know how to do His will.

I am so thankful God found me! **SR**

*Rev. Bernie Wethington pastors
the White Cloud, Mich., SDB Church.*

**Do you have
a pastor?**

**Do you send a donation
to the SDB Budget?**

Your dollars make *The Sabbath Recorder* and *The Helping Hand* possible. Your dollars keep someone there for your pastor to talk to, learn from, and help you. Your dollars enable the Seventh Day Baptist Conference to serve your spiritual needs. Please send your dollars to support your denomination!

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Life, death, and a bean field

by John Ryschon, North Loup, Neb.

The engine in Dad’s old ’55 Chevy pickup churned as I made my way home. I was tearing down a stretch of road through some large hills and ravines that separated our farm from our little hometown about seven miles away. Nobody lived along that road, and it had always been a peaceful, fun drive for me.

That night was no exception as I raced down the hills and slid around curves. Man, what a ride!

Suddenly, the road became a little more challenging than expected, and I barely regained control of the old truck. Knowing it was near the same spot where a deadly accident had taken place, I began to contem-

plate what would have happened if I had lost my life there; a life that could have been cut short at the age of 17.

Some of those first thoughts were very conceited—about how sad it would have made my parents and friends. True, they would have been sad. But, somehow, I imagined that my passing would be *devastating*. I mean, a *really* big thing in my school and community.

Little did I know that as I began to turn those self-centered thoughts around in my mind, some questions would come—some very clear and direct questions about life and death and eternity. Questions that eluded my efforts to shrug off or ignore; questions that robbed me of sleep.

I got up out of bed and went for a walk in the middle of the night.

An hour or so before dawn, I found myself on the east side of our farm, face down in the bean stubble. Confronted by my sin and helplessness before the holy God, I cried for His mercy and forgiveness. He listened to my heart and redeemed me, calling me His very own.

As I made my way back home, the sun was sending its first rays of light streaming though the screen door into the kitchen. Mom was making breakfast and seemed to be a little surprised to see me fully dressed and coming in from the outdoors at that hour.

I answered her puzzled look by saying, “Mom, it’s a great day! I now know what it means to be a Christian!”


The kitchen became a little brighter and warmer as I told her and Dad about my “night out.” It was fitting that they were the first to know, after all the prayers they poured out for me and my siblings to come to a saving faith in Christ.

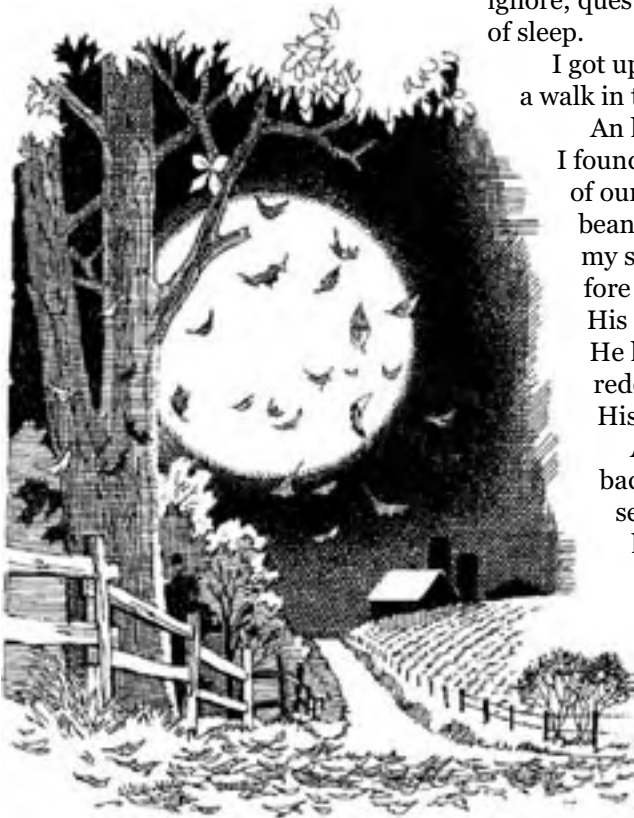
I was the last child born to them, and I was the last to come “Home.”

Well, there you have the beginning of a journey that wasn’t always pleasant because of the choices I’ve made. Even though some of the consequences of those choices have been harsh (always for me, regrettably for others), I find myself returning in my mind to that night—the dusty scent of bean stubble, the cool embrace of the earth on my cheeks and fingers—not as one hopelessly lost, but mercifully forgiven and graciously found in His “wonderful light.”

Regrettably, the farm is no longer ours; nor the bright, warm kitchen where so much of my life was enriched. But nothing can take from my heart the true riches of the experiences and memories that I carry always from the events of days past.

The best parts of this journey have been those that embraced the truth of 1 Peter 2:9-12. I get a glimpse now and again when I open a greeting card—Valentine’s Day, Father’s Day, or my birthday—that I have been a part of this high and noble calling and privilege because of Christ who lives in me.

“Thanks be to God for His indescribable gift.” 





Confrontation

All of a sudden, I had respect for this woman. I hadn't really known her, other than matching her first name with her face. I had sensed slightly negative vibes whenever she approached me; actually, *major* negative vibes.

My brother-in-law recently informed me that some people actually give off negative ions, while others emit positive ones. (I'm sure this had nothing to do with Chemistry 101, but I was about to learn something!)

Leading me to a quiet corner of the church, she seemed to shrink as she timidly spoke the truth.

I had offended her, she informed me. I had done it unintentionally and unknowingly, of course. Nevertheless, I had offended her.

Squirming uncomfortably, as though she thought she deserved my wrath for confronting me, she finished her speech. She may have felt "small" right then, but she had just grown considerably taller in my eyes.

It wasn't as though she were asking me to remove the freckles from my face. My offensive behavior was something I could alter.

How often does conflict arise simply because we're unique in personality, spiritual giftedness, or something else, and we just plain don't understand one another?

Pastor Quint Pitts, in a sermon on relationships, told his congregation

that the 11th year of his marriage was the "year from hell." He and his wife didn't speak to each other for an entire year. At the end of that time, they gave each other a gift: the gift of acceptance.

This lady and I were about to exchange the same gift.

I told her how much I respected her and thanked her for telling me

How often does conflict arise simply because we're unique in personality or something else, and we just plain don't understand one another?

instead of telling everyone *but* me. Because she spoke the truth, I felt I had gained a new friend. I told her that she reminded me of myself because I hate to confront others as much as she does.

Interestingly, that same Sabbath morning my Sabbath School teacher made the effort to mend a breach in our relationship by clarifying a statement that he had made to me in class two weeks before.

In one case, I was the "offender"; in the other, I was "the offended." In both cases, I felt loved.

Several years ago, the Lord empowered me to confront—to actually carry out His orders written in Matthew 18:15. Having already assured me that it was my job to love my church family whether they loved me or not,

he used my marriage relationship as an example to follow.

As much as I hate to tell my husband something that I think may hurt or anger him, I risk possible rejection for the sake of intimacy. (In that same sermon on relationships, Pastor Quint said that any relationship headed toward intimacy must pass through the tunnel of chaos.) So, if I want intimacy with my church family, I might have to go through conflict to get there.

Back when God showed me this analogy between marriage and the Church, indeed conflict had occurred "all over the place."

I decided that the next time I was convicted to do so, I would speak the truth because of love, rather than swallow it because of fear. And, guess what? Neither I nor the recipient of my words dropped dead as a result! Rather, the truth brought life and peace to this soul and to the relationship.

"Lord, who may dwell in your sanctuary? Who may live on your holy hill? He whose walk is blameless and who does what is righteous, who speaks the truth from his heart and has no slander on his tongue..." (Psalm 15:1-3). SR

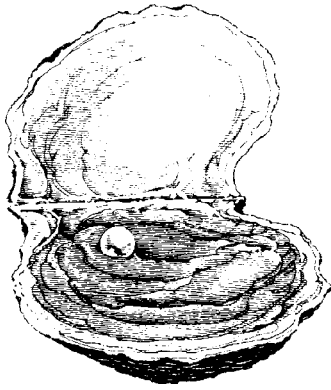
Warning:

Any woman who wears a red hat to the General Conference Women's Banquet in August will be fined. Further explanation of this ruling is forthcoming in the April SR.



Reminder: Nominations for the Robe of Achievement recipient are due March 31. Send them to:

*Audrey Fuller
908 N. Colonial Cir.
Daytona Beach FL 32117*



Serving an extended territory

Sometimes genealogical requests can send a researcher into unexpected areas. This happened when I received a request for information about Amos Russell Wells Kenyon.

His obituary in the September 17, 1891, *Sabbath Recorder* provided little information. Born in Petersburg, N.Y., he was 65 years old when he died. Rev. J.P. Kenyon of Independence, N.Y., was his brother, and his son was Rev. G.P. Kenyon of Shinglehouse, Pa.

Amos had joined the Petersburg church (now known as the Berlin SDB Church) and later transferred his membership to the West Genesee, N.Y., SDB Church. He was buried in the cemetery at Hebron, Pa.

What prompted my interest was the fact that Amos' brother—Jared P. Kenyon—pastored the Independence SDB Church, where I served my first pastorate nearly a century later.

I also discovered that Amos Kenyon's son, George, had served for about 50 years, at various times pastoring both the 2nd and 3rd Genesee churches, and the Richburg, Shinglehouse, and Hebron churches.

Jared Kenyon felt the call to ministry while in Petersburg and was encouraged to go to Alfred, N.Y., for training. He recalled that Professor William C. Kenyon described Jared to his students by saying that "I was so green that he wondered why the sheep had not eaten me up."¹

However, Jared must have matured rapidly. During the next four years—besides preaching three or four sermons a week and leading prayer meetings—he taught at the

village school and served as Town Superintendent of Schools for 14 districts. Upon graduation, he became pastor of the Alfred Station, N.Y., SDB Church and was ordained by the Western Association.

After a six-year pastorate at Alfred Station, he accepted a call to the Independence church in 1855, about 15 miles south.

Independence was a strictly rural parish encompassed by hilly terrain. The only industry in the valley was a small cheese plant that, by the time I became pastor in 1952, had long since been converted into a parish house with a two-bedroom parsonage on the second floor.

Jared's pastorate of 35 years saw 120 persons added to the church.

During those years, he was also involved in preaching beyond the confines of the valley, writing that he had preached in 20 towns in the states of New York and Pennsylvania. He also had conducted over 1,300 funerals, and a proportionate number of weddings.

He later wrote that his marriage fees and what he received from funerals exceeded his church salary, and that he had more than enough money to meet his needs.²

His obituary in the 1909 *SDB Yearbook* also stated that from 1866 to 1875, he spent much of his time "in connection" with the theological school at Alfred University and in attending Quarterly Meetings throughout adjacent towns and counties. The people called him "Bishop," a term that seemed to please him.

In 1903, Elder Kenyon wrote that since his wife and her niece had died 20 years earlier, he had lived alone and continued to do missionary work in the Association, visiting each of the churches and in most of the homes. He received a dollar a day

for his labor and collected contributions for missionary work.

His plan was to be at church Sabbath day and give a sermon on missions, and then give notice that he would be at area homes the next day to collect their offerings.

As a native of Little Genesee, I appreciated his comment about a visit there in 1905: "I think Genesee is the best place to live I know of. I fell in love with their trolley cars, and I wish my home was near them."

In 1906, he wrote that he had lived alone most of the past 22 years and had a pleasant home. But he wished that his house was in some place like Andover, where he could "go about upon the sidewalks more easily."

In June of 1905 he wrote, "I wish I could write a good letter, but I am past that, and near my future home. I wondered while the tears of joy were filling my eyes if the dear Jesus should give me a home with him; if my loved ones already there will greet me at the gate, and that great company all clothed in white standing on the evergreen shore, in whose sad homes I have tried to carry the lamp of life when death has taken some loved ones away (and I have witnessed 1,350 such sad ones), but I will know them in their beauty. But I hear a shout. 'O death, where is thy sting? O grave where is thy victory? Thanks be to God and the Lamb who gave us the victory.' The last tear has fallen, and Jesus with his own soft hand has wiped it away."³ **SR**

¹Jared Kenyon's tribute to Halsey Baker in the July 13, 1903, *Sabbath Recorder*, Vol. 59, #28, p. 436.

²*Sabbath Recorder*, Vol. 62, #22, p. 830, December 14, 1904.

³Taken from the July 24, 1905, *Sabbath Recorder*, Vol. 61, #30, p. 474.

Burning for a brighter future

by Joseph Pradetto, Riverside, Calif.

On October 13, 2005, the boy's dorm at Pacific Pines Camp in Crestline, Calif., burned down.

Although I was initially upset with the fire's destruction, the loss of the 50-year-old dorm has proved to be a true blessing.

First, the boy's dorm was the only building lost or damaged—a miracle considering the proximity of the dorm to the main lodge. Second, the dorm stood in somewhat poor condition, encouraging boys and girls to occupy separate halves of a different dormitory.

Realizing that God's timing is always perfect, and always amazing, I found a third blessing: Recent complications with the bark beetles forced us to cut down many dead and dying trees, clearing out many fire hazards surrounding the dorm and preventing a fast-spreading fire.

This loss offers us the opportunity to build more adequate facilities as we watch God continuing



The half-century-old boy's dorm at Pacific Pines Camp was destroyed by fire in October.

to create momentum with the camp's ministry.

Campers left last year's season with mighty testimonies of how God worked in them during their week at camp. God truly moved at the Youth Fellowship camp in August, completely changing and renewing campers' attitudes, hearts, and relationships with Him. On the last night, half of the campers came forward to accept the Lord for the

first time or to recommit themselves to Christ. They all promised to serve the Lord and never turn back.

Before leaving, the campers were spiritually alive, telling their parents how God worked in them and wanting to invite other friends and family members.

Pacific Pines Camp is dedicated to preaching the Gospel, and providing a place of spiritual refuge. As God continues to bless the camp with the ability to fulfill that mission, we plan to work on expanding this ministry. It's an exciting time for those involved with or impacted by Pacific Pines Camp. As the camp's board plans to rebuild the dormitory, we are "burning" for a brighter future.

Please pray for Pacific Pines Camp, the camp's Program Committee, and the Board of Directors. Donations may be sent to the Riverside SDB Church, 5901 Chicago Ave., Riverside CA 92506, with "PPC Rebuilding" on the memo line. **SR**

Denominational Dateline

March

- 6 BJC, Washington, D.C.—Kevin Butler
- 11 Berlin, N.Y., SDB Church—Gordon Lawton
- 11 First Hopkinton SDB Church, Ashaway, R.I.—Kirk Looper
- 25 Alfred Station, N.Y., SDB Church—Looper
- 19 SDB Missionary Society Annual Meeting, Westerly, R.I.—Looper
- 25 North Loup, Neb., SDB Church—Butler
- 25 Diaconate Workshop, Verona, N.Y.—Andrew Camenga
- 25-26 World Federation Executive Committee, Plainfield, N.J.—Calvin Babcock, Looper
- 31-4/2 Denver, Colo., SDB Church—Nick Kersten

April

- 1 Alfred Station SDB Church—Lawton
- 13 Missionary Society Board Office—Elston
- 14-15 Church in Maine—Elston

- 18-19 Churches in Maryland—Elston
- 22-23 Memorial Fund Quarterly Meeting, Colorado Springs, Colo.—Babcock, Rob Appel
- 22-23 Missionary Society Board of Managers Meeting, Westerly—Looper, Ron Elston
- 23 SDB Board of Christian Education Directors Meeting, Alfred Station—Camenga
- 26-5/24 New York State—Babcock
- 29 First Hopkinton SDB Church—Looper
- 29-30 Historical Society Board of Directors Meeting, SDB Center, Janesville, Wis.—Nick Kersten
- 30 Historical Society Annual Meeting, SDB Center, Janesville—Kersten

May

- 6 Alfred Station SDB Church—Butler
- 13 First Hopkinton SDB Church—Looper
- 13 Northwest Days, Portland, Ore.—Appel



Nominate a teacher

There are teachers all around us, some good, others excellent.

Look at the Sabbath School teachers in your church and take note of the ones who excel. Then nominate one of them for the Crystal Apple award, given in recognition of the Sabbath School Teacher of the Year.

This award recognizes outstanding teaching skills that help prepare students for Christian growth. It also helps us remember the skills, abilities, attitudes, and gifts that God places within teachers.

Nomination forms have been sent to each church in the Conference. If your church is a member or branch church, you may nominate one teacher. Names must be submitted by **June 30, 2006**.

We use several criteria for determining the Sabbath School Teacher of the Year. The nominee...

- must be a member in good standing of the nominating church
- exhibits the qualities of faith and teachings found in the life and teachings of Christ
- currently serves as a Sabbath School teacher
- may not be a member of a church who has had an award recipient in the last three years

Additional nomination forms may be obtained from the Board office at PO Box 115, Alfred Station NY 14803. You can also download the form from: <http://educatingchristians.org/Programs/CrystalAppleAward>

Phone: (607) 587-8527

Fax: (607) 587-9895

E-mail: sdbbce@educatingchristians.org

The following have received the Crystal Apple Award:

1986 **George E. Parrish**
Battle Creek, Mich.

1987 **Shirley S. Cargill**
North Loup, Neb.

1988 **Margaret B. Allen**
Lost Creek, W.Va.

1989 **Helen K. Bond**
Columbus, Ohio

1990 **June Johnson**
Nortonville, Kan.

1991 **Ruth B. Bennett**
Battle Creek, Mich.

1992 **Dan Richards**
Texarkana, Ark.

1993 **Dr. Lewis H.V. May**
Riverside, Calif.

1994 **Alan R. Crouch**
Daytona Beach, Fla.

1995 **Madeline Fitz Randolph**
Boulder, Colo.

1996 **Karen S. Payne**
Dodge Center, Minn.

1997 **Janis M. Bond**
Shiloh, N.J.

1998 **Earl W. Hibbard**
Central, Md.



1999 **Marilyn Merchant**
Riverside, Calif.

2000 **Esther A. Burdick**
Waterford, Conn.

2001 **Judy Parrish**
Battle Creek, Mich.

2002 **Larry Bird**
Washington, D.C.

2003 **John W. Griffin**
Paint Rock, Ala.

2004 **Lucinda Snyder Torkaman**
Alfred Station, N.Y.

2005 **James E. Goodrich**
North Loup, Neb.



FOCUS on Missions

Work in Kenya continues

by Kirk Looper

The work in Kenya is moving forward, but not without many trials and tribulations. We continue to pray for our people and their ministries.

Last November, Pastor Benard Mose, General Secretary of the Conference in Kenya, was married. Even with this added responsibility, he's still anxious to fulfill the duties of the office entrusted to him. His new wife's help and support is reassuring, and he sees a bright future for the church's work in Kenya.

During this past year, many things tried to hinder the progress of their ministry. However, with God's help, the church members and new contacts have been able to overcome these obstacles.

Our Kenyan counterparts have a difficult task because Conference members are poor and unable to totally support the work. This lack of funds hampers Pastor Mose as he seeks to visit new contacts and start new churches.

The outreach ministry in Kenya needs financial and prayer support as they strive to build new branch meeting houses. They can use additional public address equipment like box speakers, sound mixing boards, generators, keyboards, and horn speakers.

Pastor Mose visited a group of SDBs and discovered that their building was overflowing with people. Many of the attendees were forced to stand outside. With a speaker system, preachers and evangelists could be more easily heard.

With the outbreak of so many different diseases, including HIV/AIDS, funds are needed to help provide medicines and medical care, especially for orphans and widows.

The number of orphans and widows is increasing on an almost daily basis.

As in many other countries, travel in Kenya is a problem. Public transportation is crowded and dangerous, with people practically stacked on top of one another in some of the buses that serve outlying areas. Security is not always the best, either.

Bus and taxi accidents are common, and the cost of these modes of transportation is high. Conference leaders believe that the funds currently spent on bus or taxi travel could be used instead to help purchase a car or van. This vehicle would be at the disposal of the churches as well as the Conference.

Recently, funds were donated to buy one "setup" for a sound system and keyboard. Funds have also been received to help families with medical expenses. They appreciate these donations very much and wish to thank those who have been so thoughtful.

This is a country where the SDB Conference could use a regular income of just \$500 per month for their ministry. This would allow them to travel, publish outreach material, and help the needy. It would also facilitate drawing the



Pastor Benard Mose was married in November.



Kenyan SDBs were grateful for this new keyboard.

churches together in a country that is one and a half times larger than California. The distance they have to cover, either on foot or using public transportation, requires days of travel time, not hours.

I pray that at least one or two of our churches will be interested in helping to support the work in Kenya. Remember, you can "adopt" this country with a monthly donation of \$500. Please prayerfully consider this. It would do so much for so many. **SR**



the BEACON

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

March 2006

How God intended talents

by Jordan Greene, Dodge Center, Minn.

As a child I was told the Parable of the Talents, found in Matthew 25:14-30.

“Again, it will be like a man going on a journey, who called his servants and entrusted his property to them. To one he gave five talents of money, to another two talents, and to another one talent, each according to his ability. Then he went on his journey.

“The man who had received the five talents went at once and put his money to work and gained five more. So also, the one with the two talents gained two more. But the man who had received the one talent went off, dug a hole in the ground and hid his master’s money.

“After a long time the master of those servants returned and settled accounts with them. The man who had received the five talents brought the other five. ‘Master,’ he said, ‘you entrusted me with five talents. See, I have gained five more.’

“His master replied, ‘Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!’

“The man with the two talents also came. ‘Master,’ he said, ‘you entrusted me with two talents; see, I have gained two more.’

“His master replied, ‘Well done,

good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!’

“Then the man who had received the one talent came. ‘Master,’ he said, ‘I knew that you are a hard man, harvesting where you have not sown and gathering where you have not scattered seed. So I was afraid and went out and hid your talent in the ground. See, here is what belongs to you.’

“His master replied, ‘You wicked, lazy servant! So you knew that I harvest where I have not sown and gather where I have not scattered seed? Well then, you should have put my money on deposit with the bankers, so that when I returned I would have received it back with interest.’

“Take the talent from him and give it to the one who has the ten talents. For everyone who has will be given more, and he will have an abundance. Whoever does not have, even what he has will be taken from him. And throw that worthless servant outside, into the darkness, where there will be weeping and gnashing of teeth.”

I always thought that this parable was concerned with money and how not to be greedy.

You see, as a child, I was handed a half-dollar coin. I had no means at the time to spend it.

It was the largest coin I had ever seen! What kid would get rid of such a novelty? I know I sure wouldn’t. So I did the best thing I could think of: I buried it in the backyard, sealing it in its own protective grave.

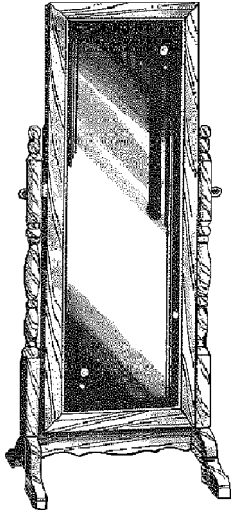
When I came back a week later to dig it up, I found that the hole was empty! A neighbor kid who had watched me bury my coin had stolen it. I was devastated. My foolproof plan had been breached.

Whenever I heard about the man who buried his one talent, the memory of my own coin-burying experience made me laugh at the fool in the parable.

I’ve come to understand that this parable isn’t about money. It’s actually about personal talents—gifts—that all of us are created with. Some are gifted with poetry, others with musical opportunities, and still others are skilled at working with people.

We are created to use these gifts or talents to honor God. We are to worship Him in all that we do. So why not honor Him with an enjoyable activity? Worshipping God doesn’t have to be a boring, vigorous job.

So, the next time you hear the “Parable of the Talents,” you’ll understand the implied meaning and find it interesting instead of dozing off. It’s more than just another Bible story that you’ve heard a million times before. **SR**



Reflections

by Leanne Lippincott

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

A gem of an example

*"Children's children are a crown to the aged, and parents are
the pride of their children" (Proverbs 17:6).*

Darwin "Dork" Lippincott died suddenly and unexpectedly in January from a massive heart attack.

At age 84, he had survived the rigors of chemotherapy and radiation for Non-Hodgkin's Lymphoma, and most of us assumed that he was "out of the woods." (Dad wouldn't appreciate that wording. He was an avid fisherman and hunter who loved being *in* the woods!)

I use the term "Dad" with pride, but Dork wasn't my father. He was my father-in-law, through my marriage to his late son, Denny.

"Dad Lippincott" was a role model to many, in spite of living through a difficult childhood.

After his mother died when he was 9, Dork's father had little to do with him or his two older brothers, Warren and Leslie. The three boys often had to fend for themselves.

Times were hard, and no one would have been surprised if they had become aimless teenagers or simply led useless, empty lives as adults. But they never used their traumatic growing-up years as an excuse not to excel. And all three did.

Dork served overseas in the Army Air Corps during World War II, married a wonderful woman (Dorothy Stebbins) he met at Milton College, and raised six awesome kids. He owned a jewelry store in Minnesota before moving to Nebraska in 1970 and becoming a highly successful

traveling salesman for a large jewelry company.

The term "traveling salesman" can conjure up negative connotations, but none of them applied to my father-in-law. Darwin Lippincott was as faithful and as honest as they come, a 24-carat-gold Christian husband, father, employee, and friend.

***Dad lived a
good life, and God
graced him with
a "good" death.***

I always appreciated the outward affection that Dad Lippincott showed his family, something that was foreign to me as a child and teenager.

While visiting Dork and Dorothy in Nebraska early in my own marriage, I spotted them holding hands as they walked toward the house. Suddenly, they stopped and kissed. I couldn't believe my eyes! Those two people were almost 50 years old!

There were always plenty of hugs, and the entire family held hands while praying before meals, a practice that Denny and I continued.

In the Lippincott household, Sabbath day meant church and worship, but it was also family time; a wonderful 24-hour period to enjoy each other and God's wondrous creation. I can still see Dad and "the boys" getting their homemade pontoon boat ready for another relaxing ride on some nearby river or lake.

I was blessed to spend a few days with Mom and Dad Lippincott last summer as part of a vacation out West. During that stay, I introduced them to the new man in my life, and Dad gave Fred his "stamp of approval." That was important to me.

Dad lived a good life, and God graced him with a "good" death.

Dork worked his route the week before he died, posting great sales numbers. He was going to retire and write goodbye notes to his customers, but he never had to undertake that painful task. He was about to move into town from his beloved Johnson Lake, but he died there instead. He never even had to sell his boat.

Best of all, after almost 23 years, he's with his firstborn son again. He and Denny are enjoying the unspeakable marvels of heaven together. And none of us could ever wish him back from that.

We'll miss you, Dad. Thanks for being a man after God's own heart, and for setting the example of a "life well lived" for generations to come. **SR**



Leanne and "Dad" fishing in 2002.



The President's Page
by Robert Van Horn

Give our whole being to the Lord

As president-elect last year, my basic responsibility was to serve on General Council and prayerfully consider what God would want my Conference theme to be. I did not take this responsibility lightly. At this point, I'm wondering, *How about you?*

I have written five articles challenging you to think about "Making Christ's Mission Your Mission." What are you doing to fulfill this challenge? Do you know what your role is in "Making Christ's Mission Your Mission"?

I would like to know how you are seeking to fulfill this mission. You can e-mail me at rlvanhorn@juno.com. (Put the Conference theme in the subject line so I will know what your message pertains to.)

Who then is faithful?

Please take the time to read Matthew 24 in its entirety as you ponder this month's installment.

In verse 36, we learn of Christ's return: "No one knows about that day or hour, not even the angels in heaven, nor the son, but only the Father..."

This chapter continues, telling us that when the Son of Man comes, everything will be "normal," just as it was before the flood in Noah's days. Verse 45 raises a question: "Who then is the faithful and wise servant whom the master has put in charge?"

I hope that you are asking yourself, "Am I that faithful and wise servant?" Each one of us is responsible to our Lord to answer this question honestly. A simple cursory look at our lives is not enough.

Are we being faithful in Bible study, prayer, fasting, tithes and offerings, first-fruits, and using our talents and spiritual gifts?

We have to study to be able to live a holy life— at work, at play, with our family, and with the Lord's Church!

Do we understand how God wants us to live in *order* and *under authority*? Do we know that we are not to *look* and *act* like the world?

If we don't have these basics incorporated into our lives, how can we possibly help someone else to grow and mature in Christ?

We've been warned

I'm concerned that for many Christians, attending church—and *maybe* even church school—is the only time they take for the Lord. The rest of the week is theirs to do whatever their hearts desire.

Verse 50 offers a dire warning. We find the master of the house

returning, and the servant is "cut to pieces" and assigned a place with the hypocrites, "where there will be weeping and gnashing of teeth."

Why am I writing such a "downer" this time? Because in my heart, I desire that each one of us is in Christ's Church and fulfilling "His Mission."

However, Satan is a deceiver, and he will seek to deceive the "very elect." He is active in the world, and I must try to share the Truth so that you will not be misled by him.

Stewards of every area

We Christians are stewards of every part of our lives, including finances. A symptom of illness in Christ's Body is when we don't have the money to do the work that we are called to do.

Our Conference is having trouble meeting its budget. I personally believe that this is because we as individuals, and possibly as churches, are not managing our money properly.

Most importantly, we need to *give our whole being to the Lord*. Then we have to study to be able to live a holy life—at work, at play, with our family, and with the Lord's Church!

When we understand Scripture and are involved in spiritual warfare, we are faithful and wise servants (stewards). Someday, we will hear those blessed words of our Lord: "Well done, thou good and faithful servant." **SR**



*by Executive Director
Rob Appel*

“How are you doing?”

Out of all of his sons, Jacob loved Joseph the most. He showed his great love by giving Joseph “a richly ornamented robe.”

We read of Joseph’s dreams and how, because of his interpretation of them, his brothers grew to hate him. They plotted to kill Joseph, but Reuben interceded on behalf of his brother, and they sold him into slavery instead.

In Egypt, in jail

Joseph soon found himself in Egypt. After being framed by his master’s wife for scorning her attempt to seduce him, young Joseph ended up in an Egyptian jail. There he met the Pharaoh’s cupbearer and baker, and correctly interpreted their dreams.

Later, when Pharaoh himself was confused by his own dreams, the cupbearer remembered Joseph. He was brought from the dungeon to the royal court, where his dream analysis satisfied the ruler. The young Hebrew slave boy was “put in charge of the whole land of Egypt.”

Joseph gets out

How did Joseph’s “salvation” begin? It started in prison, when he noticed that the cupbearer and baker seemed depressed.

In Genesis 40:6-7, we read, “The next morning Joseph noticed the dejected look on their faces. ‘Why do you look so worried today?’ he asked.”

Joseph then hears about their disturbing dreams. He ends up interpreting both of the dreams correctly.

Why the question?

Wouldn’t we expect most people in jail to look miserable? So, why did Joseph ask them anything at all?

Joseph exhibited a higher sense of care and concern for his fellow man.

After being torn from his father and home, and imprisoned in a foreign land, we could forgive Joseph if he wallowed in self-pity. Yet, when Joseph saw his fellow prisoners looking and acting so unsettled, he was sensitive enough to take the time to ask what was bothering them.

In the end, Joseph not only helped them; he helped himself. His own reconciliation came about through that fateful encounter with the cupbearer, who, two years later, remembered Joseph and recommended him to the Pharaoh.

If Joseph had simply said to himself, “Hey, I’ve got my own problems. Why worry about those guys?” he might have languished in prison indefinitely.

A lesson for us

Sometimes a simple “How are you today?” can prove monumental. It’s a lesson for all of us to be a little friendlier, to greet people warmly.

Some years ago, Rod Henry, Steve Call, and I decided that we would make a point of greeting everyone on Sabbath morning at the Milton [Wis.]

church, especially those who were visiting for the first time.

Because of that experience, I made it a personal goal that I would continue that practice.

Every Sabbath, no matter where I am, I still make sure that I greet others. Sometimes they greet me first, and I love that!

Even with “outsiders”

I’ve noticed that when I pass fellow pedestrians “out in the world,” they rarely greet me first. However, I make a point of saying “Good morning” or “How are you?” and they always respond. Some are shocked that I spoke to them, while others actually smile, confirming my belief that they were touched by an unexpected, warm greeting.

When we meet someone we know and ask, “Hey, how are you doing?” do we wait for their answer? The next time you ask someone how they’re doing, stop and really listen. Find out how the other person is truly feeling, and then respond in a caring manner.

Be interested

In addition to Joseph’s other outstanding qualities, he reminds us to be genuinely interested in people. It’s not “beneath us” to make an honest and sincere inquiry about their condition.

And who knows? It may not only cheer them up; it might brighten our day, also!

So... “How are you doing?” **SR**

Portland area news

by Jerry Vaught

The Portland (Ore.) Area SDB Church has held a monthly “Family Night” for some time. The Saturday night gathering includes food—usually favorite snacks and drinks—games and/or movies, as well as general fellowship. The fun get-togethers are open to anyone in the church—married or single, with or without children. The nights are always enjoyed by all.

Another occasion to celebrate is the annual New Year’s Eve party hosted by Bob and Peggy Bruce.

Our church men continue to meet monthly. Most of the time, we congregate at a local restaurant for fellowship and discussion. Sometimes, we do a visitation or “help” project.

We also continue to hold a Tuesday night Bible study every month. Each study is held at a different member’s home. This study is tailored to current needs and to the people involved.

Martha Vaught and Debbie Stein are still teaching the youth Sabbath School class, while Bob Bruce teaches the young adult class. Dan Blake leads the adult *Helping Hand* class, and Pastor Jerry Vaught “floats”

between the adult and young adult classes upon request.

The young adult Sabbath School class does “independent” studies based on interests and current events. The youth class also does independent studies, and they have prepared Bible-based puppet presentations for the church service.

Pastor Jerry and several others of our membership have continued in the CALLED (Church Administered Lay Leadership Education) program, put out by the SDB Board of Christian Education. Dan Blake, who completed his studies some time ago, took what he learned and now meets with Pastor Jerry and others to share, encourage, and assist them. The program has proven to be both interesting and challenging, and well worth the time and effort invested by participants.

Last September, many of our members and friends met at the church on two Sundays to do general cleaning as well as wax floors and vacuum carpets. Many were pleased with the noticeable “difference” once we finished!



The Portland church rents this facility.

We don’t own the building, but have rented it for many years with the understanding that we would help with the upkeep. They have a custodian, so what we do helps him as well.

We have a good working relationship with the owners and are currently the only church group using the building. Out of four organizations utilizing it, we are the only one granted full access.

We have been blessed by the faithful involvement of so many at the Portland church—both members and friends! Most Sabbaths, two or three young adults lead the singing. For a long time now, we have had people playing the piano, flute, and trombone during worship. Recently, we added a cello!

Some of our young adults have “rearranged” the order of our service, striking a nice balance between choruses and hymns that pleases all our members, young and old alike.

Everyone who attends Sabbath School stays for the worship service. Lately, many have also remained for the potluck meal we hold every other week. It has reached the point that someone suggested we “collect” more chairs for Sabbath School and set up more tables for the meal since both seem to be “growing.”

We look forward to the time when we will have to find more chairs for our weekly worship service as well! **SR**



Photo by Dawn Palmiter

The Alfred Station, N.Y., Seventh Day Baptist Church started a year-long 175th Anniversary Celebration with a Communion service on January 20, 2006. It was held in the old Meeting House in Goose Pasture, now The Baker’s Bridge Historical Society building.

New pastor installed

by Rachel Kenyon

On March 1, 2005, Pastor JoAnne Kandel was called to the pastorate of the First Seventh Day Baptist Church of Hebron in Coudersport, Pa. She holds a Bachelor's degree from Colorado State University and a Master of Divinity degree from Northeastern Seminary in Rochester, N.Y.

While in seminary, Pastor Kandel's field education experience included serving as a student chaplain at Women's and Children's Hospital in Buffalo, N.Y., and as a student-pastor at the Seventh Day Baptist Church in Alfred Station, N.Y.

Pastor Kandel and her husband, Mark, a wildlife biologist with the State of New York, live in the parsonage next to the church. They have three daughters: Emily attends Houghton (N.Y.) College, Jessie is a student at the University of Buffalo, and Martha lives at home.

An installation service was held during the morning worship service on April 9, 2005, followed by a reception in the afternoon. Many from the local community and the Allegheny Association came to welcome the family. **SR**

The Hebron church welcomed Pastor JoAnne and Mark Kandel and family last spring.



Pipe organ added to worship

by Brett Greene

The Seventh Day Baptist Church of Pataskala, Ohio, has been blessed by the addition of a pipe organ. With the sanctuary's low ceilings, it appeared that no pipe organ would fit. However, this organ stands a mere six-feet tall and fits quite nicely.

This small 3-rank organ was built in 1936 by the M.P. Moeller Organ Company of Hagerstown, Md. Moeller has built more pipe organs than any other company in the world. Our model is Opus 6454, meaning it was the 6,454th organ that Moeller built.

On Sunday of Martin Luther King Day weekend, David Fox and I traveled to Pawling, N.Y. (on the Connecticut border), to move this organ. Monday morning, we disassembled it and were barely able to fit it into an empty 15-passenger van. We spent the majority of Tuesday reassembling it with the help of other church members.

This organ has three ranks (three different sets of pipes): principal, flute, and string. The "principal"

is made of a heavy metal and produces a big, full sound. This can be considered the "principal" sound of the organ.

The "strings" are narrower and lighter than the principal and are



This Moeller pipe organ was moved to the SDB church near Columbus.

made of tin and lead. This rank produces a rich sound similar to a string ensemble or can be used as a solo instrument.

The "flute" in this organ is wooden and has stoppers. If a pipe is stopped, it will sound one octave

lower—as if it is twice as long. A blower in the lower center of the organ produces air that moves through the pipes.

There are approximately 250 pipes, ranging from the large 8-foot-long wood pipes to tiny pipes the size of a pencil. After moving, and as a part of regular maintenance, the organ will need to be tuned. This is done by carefully adjusting either the stoppers on the wood pipes or the tuning sleeves on either the string or the principal.

While we are blessed to have a pipe organ—an instrument that has been a vital part of corporate Christian worship for over half a millennium—we have not finished raising the money for it. If we cannot raise the funds, the organ will be returned to its previous owner. Your contributions are welcome and can be sent to the Seventh Day Baptist Church, 12161 Broad St., Pataskala OH 43062. Thank you! **SR**

SR Changes:

More color, but missing words



You've probably noticed a bit more color in this month's *Recorder*. You might *not* have noticed that three little words are missing from the contents page (p. 3).

The missing words? "Printed in Canada." We've brought the *SR* back to the States. In fact, within 10 miles of the SDB Center.

Our new printer will save us thousands in our printing budget (and some more in shipping and mailing), plus has enabled us to use two colors on every page.

While we would love to pass a discount on to you, the cost savings equals the amount of money that we won't have to pull out of our invested (and dwindling) funds. We still need your generous support. Please help us continue to make improvements in sharing news for and about Seventh Day Baptists.

The Sabbath Recorder: A Seventh Day Baptist publication since 1844.

New members

Denver, CO

Rodney Henry, pastor

Joined after baptism

Tabitha Pethtel

Joined by letter

John Pethtel

Metro Atlanta, GA

Luis Lovelace, pastor

Joined after baptism

Henri West

Joined after testimony

Hazel Trotman

Joined by letter

Vinnett Mitchell

Carol Samuels

Portland, OR

Jerry Vaught, pastor

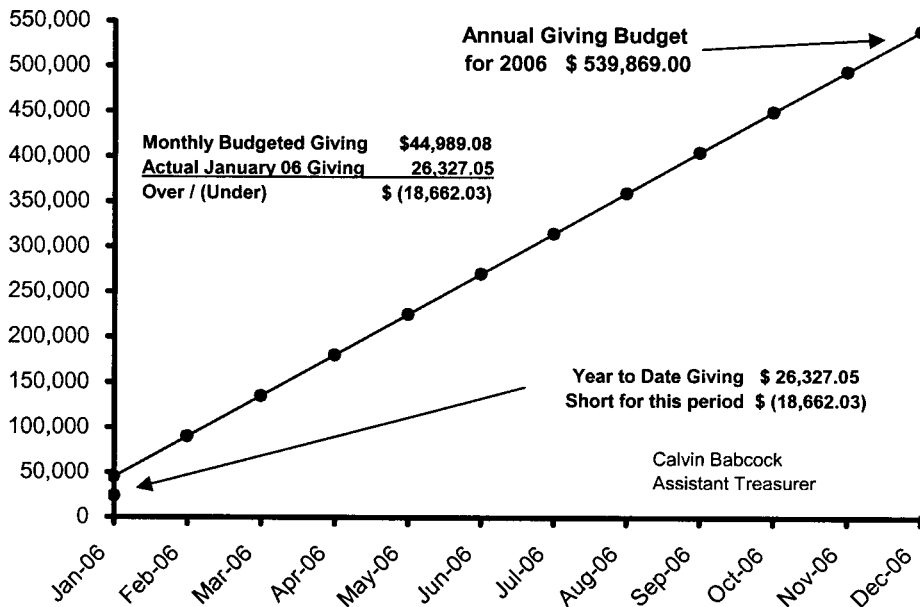
Joined after testimony

Deborah Wheat

Joined by letter

Levi Bond

Current Giving 2006



Marriages

Rood - Hemminger.—Jeff

Rood and Heather Hemminger were married on April 10, 2005, at the Denver, CO, Seventh Day Baptist Church, with Pastor Rod Henry officiating. He was assisted by the couple's fathers, Pastors Dale Rood and Gary Hemminger.

Richmond - Sias.—John

Richmond and Julia Sias were united in marriage on May 28, 2005, at the Salem, WV, Seventh Day Baptist Church. Pastor Dale Thorngate officiated.

Obituaries

Snyder.—Steven L. Snyder, 95, of Coudersport, Pa., died on September 4, 2005, in Sweden Valley Manor, Coudersport.

He was born on December 5, 1909, in a logging camp on Sartwell Creek in Portage Township, the son of John and Belle (Randall) Snyder. On December 3, 1942, he married the former Georgeiana A. Cole in Coudersport. She predeceased him in 1993.

Steven was a dairy farmer and a self-employed blacksmith in Hebron Township for many years. He also worked at the Damascus Tannery in Coudersport for 10 years.

He was a loyal member of the First Seventh Day Baptist Church of Hebron for 71 years, serving as a deacon for over 60 years. He was also a member of Eulalia Lodge #342 F&AM in Coudersport, the Coudersport Consistory, the Potter County Historical Society, and the former Hebron Grange.

Survivors include three sons, Michael of Dresden, N.Y., Paul of Coudersport, and Walter of Scranton, Pa.; nine grandchildren, and three great-grandchildren. In addition to his wife, he was preceded in death by three brothers, Robert, Floyd, and Ned; and by a sister, Lottie Gamon.

Funeral services were held on September 9, 2005, at the Hebron church with Pastor JoAnne Kandel officiating. She was assisted by Rev. Robert Merten of Coudersport. Interment was in the Hebron Cemetery.

Death Notice

Rosalie Curtis, 67, of Lexington, N.C. (formerly of New Jersey), died on Jan. 31, 2006.

Editor's note: This is not the Rosalie (Curtis) Barber who is part of the Riverside, Calif., SDB Church.

Wheeler.—Ethel Main Wheeler, 86, of Grand Terrace, Calif., died on January 21, 2006. She was the widow of longtime SDB pastor, Rev. Alton Wheeler.

She was born on April 20, 1919, in southern Florida. When she was 3, George and Mabel Main adopted her and her sister. She lived in Daytona Beach, Fla., until 1936, when she left to attend Salem (W.Va.) College. She graduated from Salem in 1940.



Ethel was presented the 1995 Robe of Achievement.

The Main family was active in the Daytona Beach Seventh Day Baptist Church since its inception, meeting in homes, rented facilities, and then the newly-built church. Her mother was a vital Christian influence in her early life.

While at Salem College, Ethel met Alton Wheeler of Nortonville, Kan., and the couple married in 1940. He died in October, 1994, after nearly 54 years of love and companionship.

From 1942 on, they lived in Alfred and Nile, N.Y.; Battle Creek, Mich.; Riverside, Calif.; and Plainfield, N.J. While in Battle Creek, their two children were born.

A Sabbath School teacher for many years, she was also involved

in camps, many times as head chef. She had a true love of children.

Ethel served as an early member of the *Beacon* staff. For 10 years, she was a member of the Board of Trustees of the American Sabbath Tract Society. She was also a member and secretary of the Women's Board.

In honor of her faithful service to the church and denomination, Ethel received the Women's Society Robe of Achievement in 1995.

During the 10 years that Alton was General Secretary of the denomination, Ethel traveled with him whenever possible. Together, they represented SDBs not only in the United States but on trips to Jamaica, Holland, Germany, Ethiopia, and Malawi, Africa.

While Alton was studying for the ministry at the Alfred School of Theology, Ethel was a telephone operator on a "Number, please" switchboard. She also worked as a secretary for one of the university administrators, and was a cost accountant at the Rodgers Machine Works.

In addition to homemaking duties in Riverside, she taught in elementary schools for several years. She eventually returned to her first love, working as a secretary in public schools and at the University of Calif., Riverside campus. She retired from there in 1984.

Survivors include one daughter, Rolanda Cornwell of Osborne, Kan.; one son, Douglas of High Bridge, N.J.; one grandson, two nephews, one niece, and several cousins. In addition to her husband, Alton, she was preceded in death by her sister, Earline Ayars.

A memorial service was held on January 25, 2006, at the Riverside SDB Church, with Pastors Glen Warner and Gabriel Bejjani officiating. Private interment was in Olive-wood Cemetery, Riverside. **SR**

Church planter, pastor, Conference President passes

Rev. John Mark Peil, 60, of Riverside, Calif., died at his home on July 4, 2005.

John was born on September 24, 1944, in Scottsbluff, Neb., the son of Ben and Darlene (Solace) Peil. He became a member of the Los Angeles, Calif., Seventh Day Baptist Church when his family moved to that state in 1961. He was always active in the life of the church and constantly challenged others to give God their best.

John declared for the ministry at the age of 8 and never wavered in his calling. He always desired to be prepared for any task the Lord presented.

He graduated with a BA degree in history from Point Loma University in 1972; received his Master of Divinity, with honors, from American Baptist Seminary of the West in 1975; and an MS with honors in Marriage and Family Therapy from Loma Linda University in 1985.

John began his first pastorate in Verona, N.Y., in 1975. Soon after, he received a call to start new churches rather than pastor established ones.

He rode his motorcycle through the Midwest, contacting prospective church plant families and sites. He and his wife, Ruthie, participated



*Rev. John M. Peil
1944-2005*

in planting churches in Blountville, Tenn.; Orange County, Calif.; San Diego, Calif.; and Azusa, Calif. He served the Azusa church for 22 years, until his death.

John also served as Pacific Coast Association president twice, and worked with the Pastors Evangelism Committee on Outreach. He was the SDB General Conference President in 1996, held in Lacey, Wash., with the theme, "At the Crossroads."

John's constant focus was to study the present and past to be prepared for the work of the future. He be-

lieved that Seventh Day Baptists and American society were at a crossroads, and that we have an opportunity to shape the Church of the future. He encouraged seeking God's will for guidance, and being flexible to move in the direction of His leading.

In addition to his pastorates, John maintained a private counseling practice in Riverside for 15 years. His specialty was families with adolescents, and marital therapy.

Other contributions to the community included Director of Special Programs for West End Family Counseling; developing and running school-based counseling programs for three school districts in San Bernardino County; a domestic violence intervention program for the D.A.'s office of San Bernardino County; and the Child Justice Center to treat child sexual abuse and non-perpetrating parents. He felt that his clients were his second congregation.

In addition to his wife of 35 years, RuthAnne (Lewis) Peil, survivors include one daughter, Suzannah Sarran of San Antonio, Texas; one son, John Benjamin Peil, who continues in his father's pastorate in Azusa; his parents, Ben and Darlene Peil of Apple Valley, Calif.; one sister, Dr. Cherie Peil of Riverside; one brother, Patrick, of Los Angeles; two grandsons, and several nieces and nephews. He was preceded in death by his brother Scott, who died in childhood.

Funeral services, with John's son playing rousing songs of praise and hope on the piano, were held at the Riverside SDB Church on July 8, 2005. Rev. Gabe Bejjani officiated. John was sent joyfully, but regretfully, home—a faithful servant.

John was buried with full military honors at Riverside National Cemetery, for his service in the U.S. Army from 1969 to 1973. **SR**

SR Correspondents

Thank you for keeping us informed of your family news. If you need more of the two-part information forms, please let us know. You may also e-mail your updates to us at: **editor@seventhdaybaptist.org**



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

KEVIN'S

ORNER

Crossing paths on The Path to Glory

As this month's *Recorder* looks at "The Path to Glory," I am drawn to how many special people cross our paths while we're on our way to Glory.

John Peil's first pastorate in Verona, N.Y., was in 1975 (*see facing page*). What a coincidence! That was the same year I started attending that SDB church.

Sure, my primary mission was to spend more time with a certain Davis daughter, but John's challenging messages and times of fellowship at the parsonage "connected" with me. I thank the Lord that I stayed connected.

When John served on the General Council, we were usually housed at the same place during our meetings. Then, when I traveled to California for church visits, he and Ruthie were wonderful hosts, even (or especially) when I had one of our kids in tow.

John would always challenge, always ask questions, and always bring the conversation back to, "So what does this mean? How will this work for our churches today?" His practicality was almost as strong as his zeal. I miss him.

After years of watching me struggle with the call to ministry, it was Janet who finally threw up her hands and exclaimed, "Let's just go to seminary!"

That was in early June of 1982. Our house in New York went on the market and we planned to move to Ohio in late August.

Before that huge life change, Paul Green (then the Dean of the Center on Ministry) felt it would be wise if Janet and I attended General Conference. Like, in a matter of weeks. When he mentioned that the COM would pay our way to attend the meetings in California, it took us a couple of milliseconds to agree to head west.

So there we were—before even setting foot on the seminary campus—rubbing shoulders with hundreds of SDBs at the University of Redlands.

We plugged in a couple of extra days for sightseeing following the memorable post-Conference retreat for seminarians and their families. Hearing that we needed a place to stay, a certain older couple from the Riverside church offered us a bedroom—and outstanding hospitality.

It was Alton and Ethel Wheeler. (*Her obituary is on page 25.*) I remember her as an elegant and gracious hostess. Another path crossed.

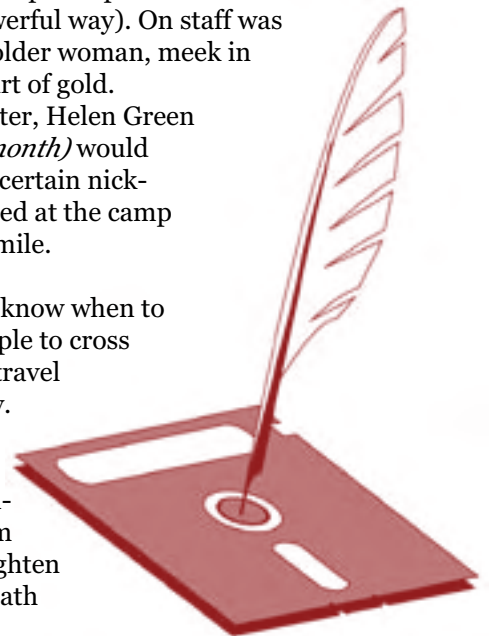
The next year I was summer assistant pastor at the Verona church. One of my duties was to serve as a camp counselor.

Russ Johnson directed Camp Harmony that summer (another special person who crossed my path in a powerful way). On staff was this diminutive older woman, meek in spirit, with a heart of gold.

Many years later, Helen Green (*obituary next month*) would still call me by a certain nickname that I earned at the camp and flash a big smile.

God seems to know when to send certain people to cross our paths as we travel the road to Glory.

I pray that you truly cherish those encounters, and ask Him to use you to brighten someone else's path each day.



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30 W. Dyke St. (off S. Main)
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Phone: 585-567-8400
(\$69-79)
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(2.9 miles off Rt. 19)
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*Wellsville and Cuba are 30
minutes from campus. Other
locations are a 20-minute
drive or less.*