

# **SR** The Sabbath RECORDER

The 2006  
Youth  
Issue

June 2006

*News for and about Seventh Day Baptists*

## Faith vs. Regret



**Plus:** Cleaning the debris  
Finding hidden meanings  
A “Christian MySpace”?



## Who are Seventh Day Baptists?

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

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

### The seventh day

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

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## New Directory

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The SDB Directory covering the year 2005 is now available from the Center in Janesville.

The cost for one copy is \$10.50, which includes postage. For those who pick up a Directory, the cost is \$9.00.

## “Service Classifieds”

An idea of an “organized exchange of information” is now in place. Individuals wanting to serve in an outreach or church context, and churches desiring human resources, may now be connected.

Individuals (of all age groups) can send information to Mr. David Davis concerning their desire for service. This may include short-term or long-term missions, service projects, or relocation. A form will ask for detailed information about your gifts and time availability.

Churches can also submit their needs for workers.

Please Note: The contact person does not finalize matching projects but only assists churches and individuals in finding each other.

Phone (425) 226-0102, or e-mail [dave@davisplano.com](mailto:dave@davisplano.com).

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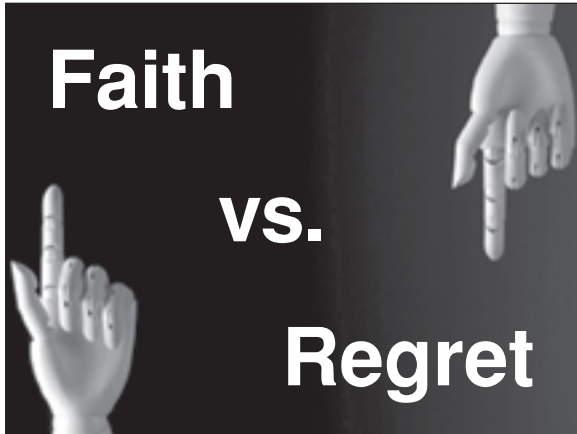
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by Micayla Neher,  
Dodge Center, Minn.

Those of us in high school are reaching an age where we have to make many decisions:

- Should we go out with our friends this weekend to that new movie?
- Where do we want to go to college?
- What do we want to study there?
- Do we even *want* to go to college?

With these decisions come consequences; some good, some not so good.

The Bible gives us many examples of people making decisions and the resulting consequences. How do you think that the world would have changed if those people had made different decisions?

How much longer would the world have gone on without sin if Eve hadn't eaten the fruit? What if the Israelites had gone directly into the Promised Land instead of being a frightened, disobedient people who wandered in the des-

ert for 40 years? Would we still have the Ten Commandments?

And think of the most important decision of all: What if Jesus hadn't died for us on the cross? Would we still have a chance to go to heaven if he *hadn't* done that for us? Would we still be able to talk to God on our own, like we do now?

Many of us can look at our past and find things that we would have done differently, had we known the consequences beforehand. There might even be things that we regret ever doing.

Recently, Pastor Dale Rood gave a sermon on "Regrets" at our church in Dodge Center, Minn. "Faith is the opposite of regret," he noted. Here are some other sayings he passed on:

- Faith projects "what isn't" into "what can be"; Regret looks back and says that what was in the past has confined us to a hopeless corner.

- Faith gives hope for the future; Regret gives us pain from the past.

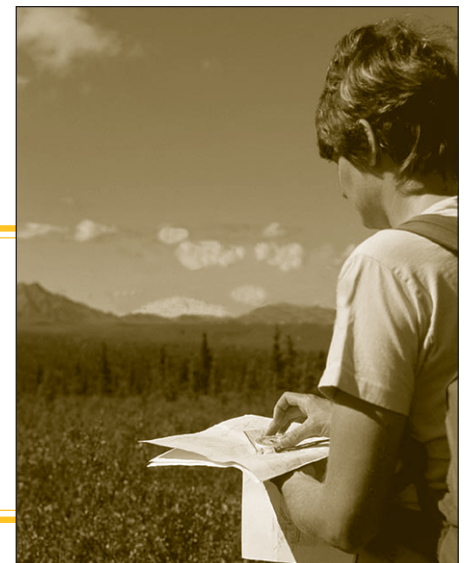
- Faith focuses on the future; Regret focuses on the past.

- Faith says that *God* has control of our lives; Regret says *circumstances* have the control.

Let's use these sayings for our own good by looking at our past and forgiving our regrets. Make two lists—one detailing the things you did wrong, the other the things you regret—and then forgive both lists. Allow God's grace to flood over all the items and events.

Doing this will help you to forgive what you've done and allow you to live without regrets. **SR**

***The Bible gives us many examples of people making decisions and the resulting consequences.***



# Clearing the debris

by Josh Snyder, Milton, Wis.

Is it always good to stay the same? Some say “Yes,” some say “No.”

Others say it depends on the change and the circumstances surrounding it. A few say, “Change is inevitable.”

Is there a *right* answer?

## Same old, same old?

I’ve lived in the same house for 11 years, and it’s gone through plenty of changes. As a matter of fact, we’re painting the den in our basement right now, as well as making other major changes.

The same brain has been in my head ever since I was born. But it has expanded, aged, and increased in knowledge and (hopefully) wisdom. In these situations, change was good.

*[Oh, man! Somebody just drank my water. Now I have to get up off my chair, walk all the way to the kitchen, and... That was a “not so good” change!]*

## Bye-bye trees

Recently, our backyard neighbor leveled a rather large wooded lot behind his house. That tree-covered area, with its forest-like feel, wasn’t a bad thing. I’ve always enjoyed the secluded feeling it’s given me ever since we moved into our place.

When he demolished that section, he left only the large, older trees. All of the dead brush piled on top of the rocky ground gives the entire area an empty, barren look.

Do I like *that* change? No. Do I wish the landscape had stayed the same? Yes! But whose choice was it to demolish the woods? Not mine. Our neighbor wanted it done, but I didn’t. It was his land, and he got his way.

## Our point of view

How we view change depends on our point of view and the circumstances surrounding it. All of the above may be “good” or “bad,” depending on our point of view.

People may be the same human beings all their lives, but then go through changes that cause them to “never be the same again.”

Sometimes it’s impossible *not* to change. And, yet, we tend to take comfort in things that seem to *never* change—like Grandma’s house, our silly pets, the same good, old book that we go back to every now and again.

When we’re around people we know—how they live and act—we feel secure. We can count on them because they “stay the same.”

But some changes are unavoidable. Like when I cut my fingernails. That, for me at least, is always an inevitable task!

## Change vs. stay

Where does the “change is inevitable” meet the “stay the same” scenario?

The Bible says that once someone has been born again, “the old is gone, and the new has come.” Since we’re continually being conformed to “the



***Whose choice was it to demolish the woods? Not mine. Our neighbor wanted it done, but I didn't. It was his land, and he got his way.***



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**God is good and does everything to His own pleasure, not ours. His plan may include demolition, renovation, reconstruction, and reformation.**

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image of Christ,” that would seem to support the idea that all things must change for Christians.

We seek comfort in the notion of “unchanging-ness,” but where does that thought actually come from?

Again, we turn to the “good Book.”

The Bible says that God is the same yesterday, today, and forever. *He does not change.* Whenever we see something that doesn’t change, we might take comfort and find safety in it because we believe that it reflects a virtue of God—His unchanging and unwavering steadfastness.

### **Our spiritual journey**

The concept of our “changing, always in motion” theory also applies to our spiritual lives.

In our walk with God, staying the same is not like traveling down a path and stopping short of the goal. On that path, both we and the destination become stationary.

In some cases, your spiritual journey may be more accurately likened to a kayaking trip, striving against a strong current. You must continue to row and paddle and do anything else to move toward your Sure Foundation.

Why? If you’re not getting closer to God, you’re more likely to drift away. The saying, “Going against the flow,” comes from this concept.

### **Are we on our own?**

We must, with all the things God has given to us, strive to become closer to Him. But is it all left up to us? Absolutely not!

The Bible is full of promises regarding God’s faithfulness. He will finish the process of transformation that He has begun in us, and He will aid us in that journey:

- “He who began a good work in you is faithful to complete it.”
- “If any of you lacks wisdom, let him ask God who freely gives.”
- “I will send my Holy Spirit to aid you...”

### **Promises fulfilled**

Have you ever known someone who knew just what to say, and when and how to say it? Have you read a

book that spoke as if it had vocal chords? Did a pastor ever “hit the nail on the head” during a sermon and cause you to leave church with so much more than when you entered?

Those are only a few fulfillments of our Savior’s promises.

Just like my neighbor, God tends to clear the “debris” from our lives; the old “tree limbs and brush piles” that we may not want anyone to remove. But because we are His children, He can ultimately do whatever He pleases.

### **His changes for the best**

God is good and does everything to His own pleasure, not ours. His plan may include demolition, renovation, reconstruction, and reformation.

We may—and should—find peace in the indisputable fact that God is good, and that He loves us with a perfect, unchanging love. With that love, and with Him as our “landscaper,” all of His changes can only be for the best. **SR**

# *A Cord of Three Strands*

The Lord says in Ecclesiastes 4:12, “A cord of three strands is not easily broken.”

Similarly, our Seventh Day Baptist witness is stronger because individual members, local churches, and our Boards and Agencies form an “Alliance in Ministry.”

Together, our Alliance in Ministry includes:

- New national and international contacts
- New seminary and T.I.M.E. students
- New training program for short-term missions
- Growing communication and training tools
- Support staff and ministry to all the Boards

*Let's look at our “cord of three strands” in this way:*

Individual SDBs  
and Churches



Our Boards  
and Agencies

*Alliance  
in  
Ministry*

Prayer and  
Financial Support

Frankly, one of our cords is fraying. Current giving is down, and the Conference's reserve money is gone. We need to strengthen that cord through personal and church giving.

Our Conference ministries can only continue as the giving continues. The more individuals and churches get involved in this Alliance, the stronger the cord. Please pray with us about your role in our “Alliance in Ministry,” and give generously. God bless you.

Send gifts to:  
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# Finding hidden meanings

by Micayla Neher



I'm sure many of you have read "The Chronicles of Narnia" by C.S. Lewis, or watched the movie.

Earlier this year, I attended the Semi-Annual Meeting in New Auburn, Wis., where the theme was "Narnia."

They talked about how "The Lion, the Witch, and the Wardrobe" story was similar to the depiction of Christ's crucifixion and resurrection.

First of all, Aslan (the lion) came back to the land of Narnia, and things started to change, giving the people hope again. They wished that things would get better, and that they would be free of the kingdom's evil Witch.

When Christ came to earth, he also brought hope to people who longed for their lives to be better.

Many of the people in Narnia—especially the Witch's followers—didn't like Aslan. Similarly, many people disliked and ridiculed Jesus. And just as Aslan gave up his life for a young boy named Edmund, Jesus gave up his life for us. Aslan eventu-

ally "came to life" again; Jesus rose from the dead.

Pastor Dale Rood [of the Dodge Center, Minn., SDB Church] also compared the sixth book of the Narnia chronicles—"The Magician's Nephew"—to the story of Creation.

In Lewis' story, the world started out dark and formless. Then Aslan (God) made everything in it, and evil entered the world shortly afterwards through the Witch (Satan).

In their sermons, Pastors Rood and Wayne North indicated that there's an interesting parallel between the books that Lewis wrote and the events portrayed in the Bible.

Pastor Wayne made some interesting points when he described the possible symbolism of the gifts Father Christmas gave to the children in "The Lion, the Witch, and the Wardrobe."

Father Christmas gave a sword to the oldest boy, Peter. Pastor North explained that this could symbolize the "Sword of the Spirit"—the Bible—that God has given us to fight our battles.

To Susan, Father Christmas gave a bow and arrows. This could symbolize prayer, and how we direct our prayers toward God, hoping that He answers them with a "Yes."

Youngest sister, Lucy, received a bottle of "Cure Anything" serum and used it to help Peter near the story's end. We can use *our own* "serum," prescribed by the Great Physician.

By blending patience, mercy, and prayer, we can foster servanthood as we show people that we love them and will help them with their needs.

I didn't mention Edmund's gift because he didn't receive one.

Edmund is a good example of someone we can help. He fell away from his siblings, betraying them and Aslan. He sinned by breaking their trust in him.

As Edmund's brother and sisters helped him to discover what he needed to do to change, we need to help those around us who are lost and hurting; people who have "fallen and can't get up" by themselves.

If you haven't read any of the Narnia books, you should make a point of doing so. See if *you* can find parallels between their stories and Biblical events. (I'm going to try to get my hands on some of the books and see what *I* can get out of them.)

Also, think about the books that you may be reading now. Look at the storylines. Is there anything in them that you can compare to events in the Bible? Or a similar "God-thing" that has happened in your life?

If you don't like to read, see if you can find something along this line when you watch TV or a movie. Today, a lot of things in the world don't mesh with the Bible. But there are some good morals to the stories we hear or read, and in the things we experience or observe.

Keep your eyes and ears open! **SR**



# ‘Christian MySpace’ promises safety, but others not so sure

by Hannah Elliott, Associated Baptist Press

The Internet can be a scary place, at least for the parents of teenagers flocking to social networking websites like MySpace and Facebook. Teens see them as places to keep up with friends and make new ones online. But many parents imagine only faceless predators trolling chat rooms for unsuspecting teen victims.

Enter Xianz.com, a “social networking platform” that caters to a Christian crowd, offering some of the same socializing tools as MySpace, but in what organizers call a “safe environment for teens.”

Xianz.com—pronounced “zans,” with the “x” representing the Greek initial for “Christ”—began at the end of 2005. Still in its beta mode (sort of a high-tech trial run), the website has only about 4,500 members so far. But founders Robbie Davidson and Bob Hutchins see great things ahead.

The Nashville-based Xianz started in response to the bad press directed toward MySpace—vulnerability to predators, questionable postings, and the like.

“MySpace was really letting anything go,” Davidson told the Associated Baptist Press. “A lot of people are wanting a safe alternative.”

In March, MySpace removed 200,000 “objectionable” profiles from its site in an effort to protect against predators and identity theft, especially for the teen users who tend to gravitate to networking sites.

The items removed involved “hate speech” or sex-related material, said



Ross Levinson, head of the Internet division of News Corp.

Davidson said Xianz uses safeguards like invite-only log-in rights and chat rooms segregated by age.

Some observers see such safeguards as only a minor impediment to hackers with less-than-charitable motives.

“Sounds to me like an open invitation for pagan hackers to have some fun,” said blogger Alan Hartung, general editor of the Christian website theooze.com and former host of the radio show “A Different Perspective.”

There’s another problem with Christian-alternative sites, says Hartung and others.

“Xianz does not appeal to me, nor do I want my children to blog their lives inside an artificially created goldfish bowl that only *seems* like it will be safe from undesirables... namely, non-Xianz,” Hartung wrote.

Ken Satterfield, a father and marketing specialist, told Associated Baptist Press that anonymity of the

Internet causes people to divulge personal information they ordinarily wouldn’t share. The Christian label on Xianz.com or Swordwalk (another Christian site) causes some people to let down their otherwise careful guard against strangers, he said.

As a parent, Satterfield said he also struggles with the choice between shielding his children from potentially harmful media and letting them learn how to navigate the world on their own.

“I welcome a safe environment for my boys, but... I think there is too much of a tendency to isolate ourselves behind the church walls,” he said. “The key is developing young adults who can interact with the world in a discerning way and yet avoid going too deep into uncharted waters without a parent or trusted adult, teacher, or student minister.”

According to Davidson, the lack of questionable advertisements is reason enough for Christians and non-Christians alike to want to join their site, which new users find “refreshing.”

Most of Xianz.com is accessible by invitation only, and is geared toward providing Christians with “a good time of fellowship.”

Davidson said new technology, which allows dynamic content updates and real-time conversations, separates Xianz.com from other networking sites. Mood tags for users and welcome notes to new members lend a sense of community and personality. SR

# The 2006 Seventh Day Baptist Summer Christian Service Corps

*“Not to be served, but to serve.”  
(Matthew 20:20-28)*

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This year's SCSC training will be held in Milton, Wis.,  
June 21-29. Summer projects will run from June 30 to July 30.

Donations may still be sent to Enid Nobles, 9 Little Pond  
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# The soul set free:

## Recounting redemption in Romans (Part 3)

### SANCTIFICATION: God is powerful in sanctifying believers

by Dr. Paul Manuel

So far in Romans, Paul has explained what God does in justifying the believer, stressing that justification is by grace through faith. He then goes on to describe

#### Another description of sanctification

While Paul here uses the metaphors of baptism, slavery, and marriage to describe the change that sanctification entails, elsewhere he uses the metaphor of clothing.

When the believer undergoes sanctification, he lays aside “the old self,” an old garment rendered filthy by sinful behavior, and he puts on “the new self,” a new garment designed to reflect God’s character (Eph. 4:22-24; Col. 3:9-10; cf. Rom. 13:12-14). These figures of speech all illustrate the radical transformation that should follow the believer’s justification.

Does the change in your actions, attitudes, and aspirations exhibit this kind of transformation? Or do you cling to elements of your former way of life?



the next stage in the believer’s life (the third “s” in the series of five he discusses).

Using several metaphors, Paul illustrates how God is powerful in *sanctifying* (setting apart) believers.

#### He sanctifies with a new relationship

Because some of Paul’s readers might think that—having been saved from the penalty of sin—they are now free to live as they please, the apostle poses a rhetorical question, one he himself answers: “Are we to continue in sin...? May it never be!” (6:1).

The reason such behavior is inappropriate for a child of God is that He **sanctifies** with a new relationship (6:1–7:6), one that marks a radi-

cal change in the believer’s previous relationship to sin.

First, the believer has a new *mortality* (6:2-4, 11). Using the metaphor of baptism, Paul says the believer’s identification with Jesus makes him dead to sin (“buried” with Jesus) and alive to God (“raised” with Jesus).

Second, the believer has a new *master* (6:17-18). Using the metaphor of slavery, Paul says the believer’s enslavement to sin has ended, and his enslavement to righteousness has begun.

Third, the believer has a new *mission* (7:4-5). Using the metaphor of marriage, Paul says the believer’s task of bearing fruit for death (the previous husband) has ended, and his bearing fruit for

God (the present husband) has begun.

In this letter and in others, Paul attempts to separate obedience to the law from justification, which may give the impression that the law no longer has relevance (e.g., “released from the Law,” 7:6). In fact, the believer’s release is from the *penalty* the law demands (i.e.,

conform to the divine standard, which he does by understanding and following what God has revealed in His law. In this way, God *sanctifies* according to the law.

### **He sanctifies despite an on-going conflict**

The process of sanctification is not without difficulty. The believer’s

(7:7-25), but the struggle is quite real.

On the one hand, the believer knows what is *right* (v. 7), because the law of God is holy, exposing what is bad (sinful; vv. 12-13). On the other hand, the believer does what is *wrong* (v. 19), even though the law of God is spiritual, encouraging what is good (vv. 14, 16).

The believer sees what is *needed* (v. 25), but the law of God is limited, unable (by itself) to resolve the conflict. How can a person overcome the persistent pull of the sinful nature? Thankfully, God helps in this struggle.

### **He sanctifies through a supernatural helper**

While the process of conversion (which occurs before justification) and the process of sanctification (which occurs after justification) both require the believer’s active

*cont. on page 26*

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***Sanctification is not without difficulty.  
The believer’s old nature will assert itself and attempt to influence behavior.***

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death), not from the *precepts* the law dictates.

In his slavery to righteousness (during the process of sanctification), the believer must be able to identify what God considers right if he is to

old nature will assert itself and attempt to influence behavior in ways that are contrary to the righteous standard of God’s law. Nevertheless, God is not easily dissuaded. He sanctifies despite an on-going conflict

## **Important theological terms**

Although sanctification entails effort on our part, as we conform our lives increasingly to God’s righteous standard, most of what we enjoy is entirely His doing.

Paul lists several aspects of God’s activity in 8:29-30. If we are to appreciate what He does, it is helpful to understand the meaning of these and other terms:

- Foreknow** = to know beforehand.  
God knows what *will* happen (Acts 2:23)
- Predestine** = to decide beforehand.  
God decides to *make* something happen (Eph. 1:5)
- Elect** = to choose.  
God chooses whom He will *save* (Eph. 1:4)
- Justify** = to demonstrate or declare (someone) to be just.  
God declares that a person is *righteous* (Rom. 5:9)

- Propitiate** = to appease (divine) wrath.  
Jesus’ death eases God’s *anger* against sin (Rom. 3:25a)
- Expiate** = to make restitution for wrongdoing.  
Jesus’ death satisfies God’s *penalty* for sin (Mark 10:45)
- Regenerate** = to renew.  
God gives new *life* to His people (Titus 3:5)
- Sanctify** = to set apart as holy or to make holy.  
God makes His people holy (*objective* sanctification), and they, in turn, make themselves holy (*subjective* sanctification) (Lev. 20:7-8)
- Glorify** = to make radiant or beautiful.  
God will give perfect, immortal bodies to His people (Phil. 3:21b)

These terms, most of which Paul uses in this letter, describe what God has done—or will yet do—for you in Jesus. Take a few moments to consider how each one has changed or will change your life for the better.





## The last thing I need

"That's the *last thing* I need," I spouted to my husband as I huffed off to bed. I was responding to his look of dissatisfaction when he learned that I had yet another responsibility on my "to-do" list which had nothing to do with packing for our upcoming move.

When morning came and the birds started singing, I got out my journal and Bible, and joined God for my favorite time of the day. Reflecting on the words I spoke the night before, I thought about how God really is "the last thing" I need. *And* the first, *and* the middle...

Part of the reason for my crankiness was that I didn't want to move in the first place. So I was especially unhappy when Rich voiced his desire that I concentrate on packing.

Lately, I've had to admit to God that I've obviously become too attached to our present surroundings. Psalm 73 comes to mind as I try to reestablish what's *really* important: "Whom have I in heaven but thee? And there is none upon earth that I desire beside thee."

Like the Children of Israel reflecting on what God had done for them in the past, I find renewed hope for the future by doing the same.

Turning to some of my journal's earlier pages, I wondered if I could glean something worthwhile to share with you this month. Then it occurred to me to write about "journaling" itself.

I can just hear the girls at the Camp Joy Women's Retreat [*in Berea, W.Va.*] cheering me on! They were the ones with whom I had first shared this plan.

The following outline is from Becky Tirabassi. She divided a notebook into two sections—the first acrostically spelling "PART,"

and the second, "LMNOP."

<u>P</u> raise	<u>L</u> isten
<u>A</u> dmit	<u>M</u> essage
<u>R</u> equest	<u>N</u> ew Testament
<u>T</u> hank	<u>O</u> ld Testament
	<u>P</u> roverbs

At first, I constructed my prayers to fit this "recipe." Now, I just let my time with God flow naturally. (Or, from His perspective, supernaturally.)



I still label my prayers so that I can pick up my journal and easily find the Thanksgiving ones (if I want to recount my blessings), or check on which prayer Requests have been answered.

These are two of the entries I turned to:

•12/20/05 M—1 Timothy 6:3: "If anyone... does not consent to wholesome words, even the words of our Lord Jesus Christ... he is proud... and destitute of the truth. Now godliness with contentment is great gain."

A—You know I feel jailed when trying to please my husband by being constantly neat and focused, when I feel naturally more like a sprawling vine; he wants to trim me back.

At these times I feel unacceptable and unlovely to him, and then I have a pity party. Lord, thank You for accepting me yet pruning me until it hurts.

•2/10/06 P—Praise You, Jehovah. My heart is full to bursting as I think of the joy and thrill of being in the assembly, loudly praising You at Bethune Cookman College last evening. "Shout to the LORD all the earth, let us sing glory and honor and praise to the King. Mountains will fall and the seas will roar at the sound of Your Name"—the name Jesus.

R—May Your Church overflow with praise.

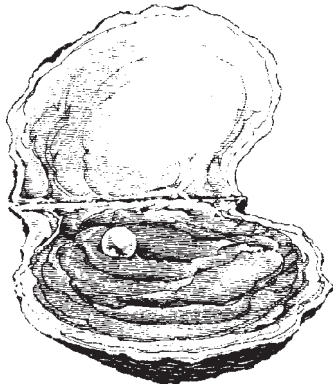
T—For Rich's supporting my going to Your ocean this morning for the sunrise; for Your faithfulness; for Your teachers like O.B. Bond defining faith with the question, "Do you believe the sun will come up in the morning?"

[*Same day and next page in my journal.*] Oh God, here again, I see You knowing my future and preparing me for it without my knowledge. You keep surprising me. I wrote the prayer in today's journal just before turning the page to see this Puritan Prayer pre-printed there: "As the sun is full of light, The ocean full of water, Heaven full of glory, So may my heart be full of Thee."

Journaling helps me not only to pray, but to store up the good, lovely, and true.

While settling into bed the other night, I searched my mind for something lovely about my husband. That way, I wouldn't go to bed angry. *He always starts my day with a cheerful "Good morning!"* I thought.

The next morning, as faithfully as the sun rises, my husband uttered his warm greeting. Now, I must pack. **SR**



Pearls from the Past by Don A. Sanford, historian emeritus

## **The Sabbath Recorder: A frontier newspaper**

Nellie (Furrow) Daland was the wife of Dean John Daland of Milton (Wis.) College. In the preface to her book *Furrows of the Land*, she described life in a two-room log cabin in Taney, Idaho, in 1888:

“The pine logs burned brightly in the large fire-place. The clay hearth served as the meeting place of the family. It was here we gathered in the evening—whether to read *The Youth’s Companion*, *The Sabbath Recorder*, *Uncle Tom’s Cabin*, *Hoard’s Dairyman*, or the exciting pages of Barnes’ *History of the United States*.”

In the isolation of the foothills of the Rocky Mountains—with no electricity, radio, telephone, television, library, or daily newspaper—the weekly *Sabbath Recorder* provided one of the few links to the outside world. Although it was a denominational journal filled with inspirational articles that helped connect our churches, it was also something else. It looked like a newspaper, smelled like a newspaper, and *was* a newspaper!

### **Size changes**

The first edition, printed in 1844, consisted of a single sheet of newsprint that measured 30 by 22 inches. When printed on both sides and folded in half, it consisted of four pages, each with five columns that were 2-1/2 inches wide and 20 inches long. By 1868, the size of the paper had increased so that each of the pages contained nine columns, 2 inches wide and 22 inches long.

By the time the Furrows settled in Idaho, the *Sabbath Recorder* had become an eight-page weekly with smaller pages. (Its five columns were 2-3/4 inches wide and 18 inches long.)

As I sit at my computer with its automatic spell check and a simple “print” command, it staggers my mind to think of those early printers. Their hands set each letter, space, and punctuation mark—appearing in reverse to their eyes—and yet there were few, if any, misprints.

### **Content changes**

Aside from the mere mechanics of printing the *SR* in the 19th century, the content was equally astounding.

crops this year. It was decided to build a house of worship before winter.”

### **SR on politics**

Other columns covered reports from Washington, D.C. The November 29, 1888 issue commented on the presidential election: “First of all, I rejoice in the fact that we have chosen for our Chief Executive a Christian man—Benjamin Harrison.”

A few months later, at the time of Harrison’s inauguration, the *Recorder* quoted from its predecessor, *The Seventh Day Baptist Register*. That publication noted the 1841 death of Benjamin’s grandfather, President William Henry Harrison,

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**In the isolation of the Rocky Mountains,  
the weekly Sabbath Recorder provided one  
of the few links to the outside world.**

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The columns contained a wide range of topics: denominational, Associations, women’s work and church news, Bible studies, and inspirational articles. It was also literally a newspaper, covering a wide range of contemporary news.

I can just see the Furrows following the travels of Professor H.R. Maxson in his “Glimpses of Europe” columns that appeared in 38 successive issues. An American traveler, identified only by the initials G.H.B., wrote 41 chapters in his “Flitting Sunward” column.

I can also envision how the members of the Taney church took note of their own contribution in the March 16, 1887 *Recorder*. They reported that, “Spring opened early, and we have every promise of abundant

who died shortly after his own inauguration.

Some of the early *Recorders* contained the inaugural addresses of other presidents, along with key actions of Congress. Other major headings included Temperance, Science, and Condensed News.

### **On the not-so-important**

How important some information was to those isolated on the frontier depended on how starved they were for reading material.

When today’s *Reader’s Digest* comes to our house, I often first read the short, personal, and often humorous items at the bottom of a page. I find that mundane topics bring a touch of reality to my life. So it must have been with our ancestors.

Without those early *Recorders*, how would SDBs in Idaho know the “important” information of *their* day?

—In May of 1887, for instance, it was reported: “Only 109 offenders were caged by New York City policemen last month, a comparatively light month. A great majority of offenses, as usual, was drunkenness.”

—Or, how would *SR* readers know that “every day, 1,672 passenger trains arrive in stations in New York, Brooklyn, and Jersey City.”

—It probably was of little significance that “if all the bridges in America were placed end-to-end, they would stretch from New York City to Liverpool, England.”

—The January 27, 1868 issue of the *Recorder* devoted three full columns (with 98 separate short items) to fascinating brief clips, such as that carried by a Missouri paper: “A man was caught carrying a rope having a horse attached to the other end. He was shot.”

—A country editor wrote an elaborate article on “Women’s Influence” and was sorely distressed to find it printed the next morning under the headline, “Women’s Influenza.”

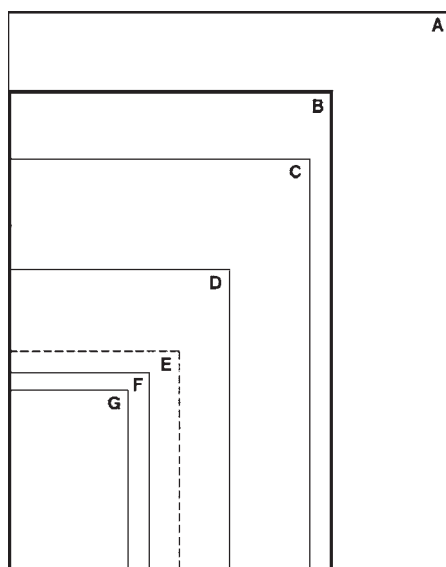
—*SR* readers learned that, “The *New York Mail* says that it is a terrible fact that there are one hundred thousand drunken women in the United States.”

—Some of the news was sobering: “A Newfoundland dog was seen carrying a bundle in his mouth down Second Avenue in New York. Arriving at No. 411, he walked up the steps and having deposited the bundle on the topmost step, ran off. The package contained a female infant about a week old.”

## Useful in research

The scope of the *Recorder’s* contemporary reporting over the years has been very useful for later studying and research.

When I was taking a history course for my Master’s degree, the basement of the Milton College Library housed a complete set of the



### The changing sizes of the *SR*—

- A) 22 x 28 inches; 1868-1880
- B) Original size; 1844-1867
- C) 15 x 20 inches; 1881-1888
- D) 11 x 15 inches; 1889-1907
- E) Current size; since 1974
- F) 7 x 10 inches; 1907-1930
- G) 6 x 9 inches; 1931-1973

*Recorders*, from 1844 to the present. I used the earliest volumes to write a paper on the Mexican War.

While working with the Milton Historical Society to further document the Milton House as a station on the Underground Railroad, I was able to extract over 400 *SR* articles (from 1844 to post-Civil War years) that related to the Abolition movement and the plight of slaves.

These ranged from Pardon Davis’ arrest and imprisonment in Louisiana for harboring escaped slaves, to the plight of a mother who had escaped across the Ohio River, only to be found by slave hunters. As they were breaking down the door, she took a knife and slit the throats of her two children. She felt that they would be better off dead than taken back into slavery.

## New format

In 1889, the *Recorder* became a 16-page magazine with 3-inch columns. Each page (still on newsprint with no color) was 15 inches high and 10-1/2 inches wide.

It contained many denominational news articles, an outline of each week’s *Helping Hand* Sabbath School lesson, and obituaries. A variety of special columns—Home News, Foreign News, Popular Science, Communications, and Historical and Biographical News—were often interspersed with original poems.

## Wanna buy a gun?

In addition to news, several columns featured paid advertisements to help defray publication costs. These ads ranged from books, professional services, and patent medicine, to reed organs and even guns. A number of these advertisements included the only graphics in the paper.

Many of the ads catered to women. At least once or twice a month for about 20 years, a can of Royal Baking Powder was pictured in the *Recorder*. Beginning in 1903, illustrated ads for New Home Sewing Machines were included and ran for about a decade.

Men weren’t completely neglected. In 1907-08, a series of illustrated ads for 50-cent “Bull Dog Model” A & B Suspenders appeared.

However, most of the ensuing ads were denominationally-oriented, promoting our colleges and publications.

## History at our fingertips

Over the past 185 years, Seventh Day Baptist periodicals included the *Missionary Magazine* (1821-1825), the *Protestant Sentinel* (1830-1839), the *Seventh Day Baptist Register* (1839-1944), and the *Sabbath Recorder* (1844 to the present). These have provided a cross-section of American history, particularly in the years not covered by modern means of communication.

While genealogists submit the bulk of requests for information, the most satisfying role of the historian is discovering—through the *Sabbath Recorder’s* news-filled, extensive pages—history in its pristine state, reported as current events. **SR**



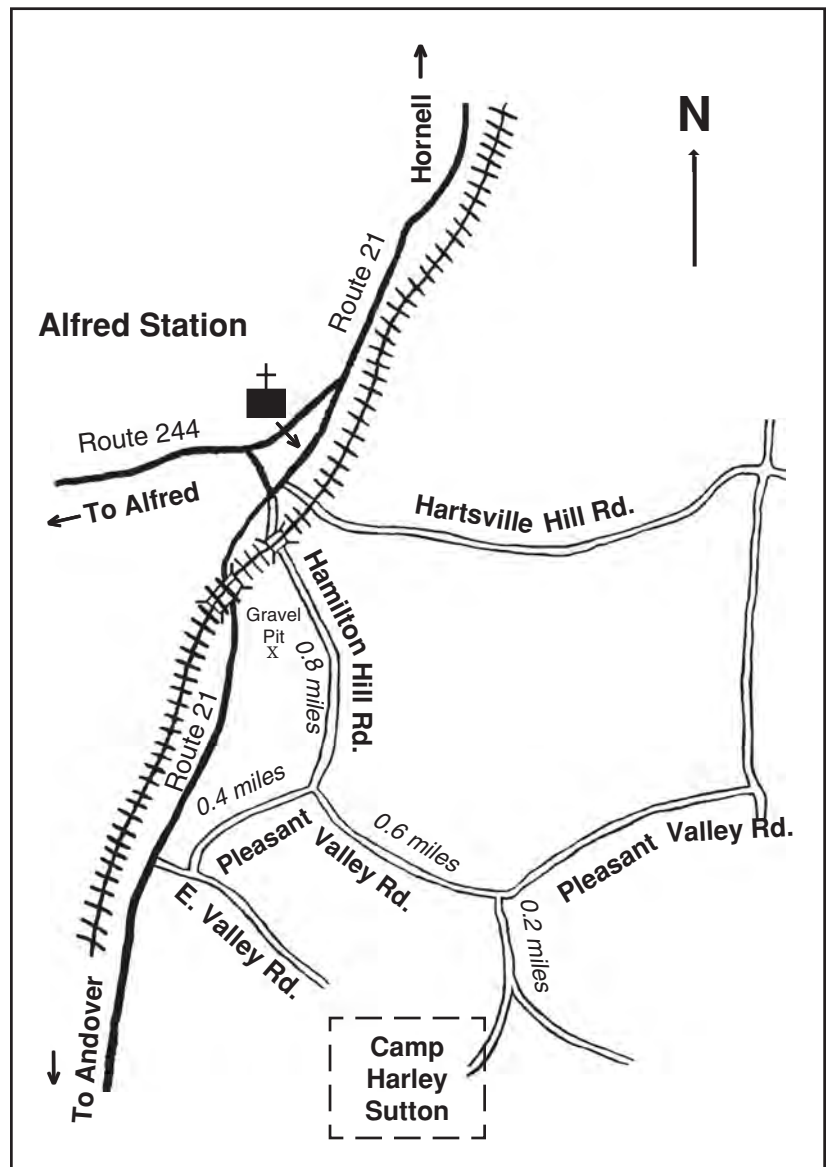
## How to find your way to Youth Pre-Con

### Location:

Camp Harley Sutton is located about 2 miles west of Alfred Station, N.Y.

### From I-86 (east or west):

- Get off at Exit 33 (Almond, N.Y.)
- Turn right at bottom of exit ramp.
- At the stoplight, turn right onto SR 21.
- Approximately 4 miles later, you will see a flashing caution light. Slow down and continue on SR 21.
- A short distance after the light, you will be at a crossroads with two roads on the left (in a “Y” configuration) and one on the right.
- Turn up the second road on the left. This is Hamilton Hill Road. (Signs for Camp Harley Sutton should guide you in from there.)
- After traveling 0.8 miles, bear left. You will then be on Pleasant Valley Road.
- After driving another 0.6 miles, turn right.
- You then travel a short distance and bear right onto a dirt road. (There is a big sign pointing to Camp Harley Sutton.)
- Turn right into the Camp Harley Sutton driveway.



### Youth Pre-Con

4:00 p.m., August 2 – 1:00 p.m., August 6, 2006  
Camp Harley Sutton, Alfred Station, NY





## FOCUS on Missions

# Which way are we going?

by Ronald J. Elston

As National Extension Minister, I travel a great deal and visit a lot of churches.

Seventh Day Baptists are a very small denomination. Some other single churches have more members attending one service than we do nationwide!

However, being small doesn't mean that we can't have an effective ministry. We can still do the work that the Lord has called us to do.

In Acts 12, we read that while Peter was in prison, an angel woke him and delivered him from his captors. Peter then appeared to a church where "many" were praying for him.

This passage doesn't tell us how large—or small—that church was, but it obviously played an effective

role in getting Peter out of prison.

Last year, I attended a crusade in a small church. It was one of those times when you could really see a church at work. That small congregation understood its purpose, and they faithfully utilized their spiritual gifts for the Lord.

Every night of that crusade, church members came to pray for "the lost" in their community. And every night, I could see how they were being revived.

I took away many positive things from that encounter. The one that made me want to do my best for the Lord was watching them bring unsaved family and friends to the services. The size of their church didn't matter, because they

were carrying out God's mission.

I have studied church growth for years, and we started the National Missions Church Planters Basic Training School several years ago. I believe that a church is always in one of three stages: growing, "plateaued," or in decline.

Seventh Day Baptists have churches in all of these groups, with perhaps more in the decline/recline mode.

You can read all kinds of books to try to figure out where *your* church is, but all of the authors agree that a church has to have a vision. That's what gives a church life. Each congregation then becomes vision-oriented, opening the door for the Lord to add to His church daily.

A vision from God has two purposes.

First, it allows the Church to see what God wants for the future. God did that in earlier times through His prophets, who shared what the future would be like if the nation of Israel didn't change its ways.

Secondly, a divine vision can help develop the Kingdom of God by revealing our moral and spiritual deficiencies in light of God's requirements for maintaining a proper relationship with Him.

Today, many pastors and church planters struggle to share their God-given vision. Often church traditions—or the people themselves—push against the Lord's direction. They want to follow *their own* path.

The Church will continue to decline, or be in a plateau position, until people wake up and decide that they *want* to change.

It's time to get back to the basics when you find yourself resting on a plateau or declining. Once you decide to change, you begin to better understand the purpose and direction God wants your church to go.

Which way is your church going? **SR**



The South East Atlanta, Ga., SDB Church [a branch of Metro Atlanta] is in the process of purchasing a new meeting place. It stands on a beautiful piece of property with ample parking space, shade trees, a pool for baptisms, and an outbuilding for youth activities.

The main building will provide space for worship, offices, a kitchen and Fellowship Hall, and classrooms. It also has an unfinished living quarters upstairs.

The South East Atlanta group is growing, so this new facility will allow room for their expanding ministry. They ask for prayers as they reach out with the Gospel of Jesus Christ.

The Missionary Society's National Missions office has been working with this group for several years, and we feel blessed by their ministry.



# the BEACON

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

June 2006

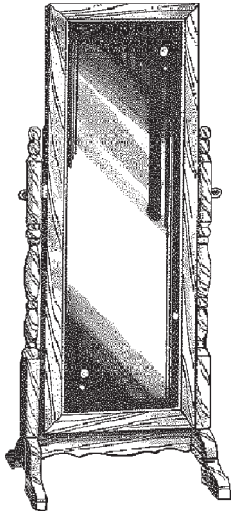
## Hidden under a bushel?

Circle the letters spelling the name or location of a Seventh Day Baptist church. Consider yourself *Fair* if you find 15; *Good* if you find 20; and *Nearly Perfect* if you find 25. A few of the sentences contain more than one name or location.

*(This "test" appeared in the December 1985 Beacon.)*

- 1) They found the real Fred singing in the church choir.
- 2) In beautiful October, linger on the country roads.
- 3) Across the plain, field, and valley the road searched for the distant hill.
- 4) I saw a plover on a beach.
- 5) He fell at the river side near the landmark boulder.
- 6) With all this movement who could paint? Rocks keep the car bouncing up and down.
- 7) His lecture was educational, Bionomics being quite a little rocky now.
- 8) When the child was lost, creeks and rivers were dragged.
- 9) She was a maiden, versatile in her musical ability.
- 10) Emil, tonight we must be home early.
- 11) Looking for the familiar tree, she saw an ash away up on the mountainside.
- 12) Give Gladys a lemon for her throat.
- 13) The hounds held the bear at bay. Area of the chase was located near the old stone fort.
- 14) Ben Ortonville wrote home of the battle. Creek Indians seemed to hide behind every tree in Georgia.
- 15) The New York Central Railroad train crossed the Genesee Valley out of the shadows into the sun shine. Mountains had walled out the warm light.
- 16) Continuing his dodge, centerfielder Smith eluded the fans and made a perfect catch.
- 17) Steaming into port, land was spotted giving hope to Mr. James Madison.

**Answers:** 1. Alfred NY; 2. Berlin NY; 3. Plainfield NJ; 4. Verona NY; 5. Riverside CA, Boulder CO; 6. Paint Rock AL; 7. Albion WI, Little Rock AR; 8. Lost Creek WV; 9. Denver CO; 10. Milton WI; 11. Ashaway RI; 12. Salem WV; 13. Bay Area CA, Old Stonefort IL; 14. Nortonville KS, Battle Creek MI; 15. New York NY, Central MD, Genesee NY, Sunshine Mountain MS; 16. Dodge Center MN; 17. Portland OR, Hope PA, Madison WI.



# 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*

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## Caring for widows

With my remarriage last month (at age 60!), I just ended 23 years of living as a widow in a world that seems to frown on singleness—whether widowed, divorced, or never married.

Those two-plus decades of living without a husband were filled with laughter as well as tears, companionship as well as loneliness. Some days were filled with fear and frustration, while others brimmed with comfort and fun.

Sure, I made some mistakes along the way, but I also met some challenges. (Much to my relief, neither of my children grew up to be serial killers.)

God blessed those difficult years with His grace and mercy, and I'll always be thankful for that. He taught me several lessons, and I'd like to share a few.

First off, the death of a spouse doesn't mean that life ends. Sometimes, we "survivors" feel that way, but there's light—the peaceful glow of heavenly hope—at the end of that dark, proverbial tunnel. Grieving is a long, difficult process. In some ways, it never ends. Yet life goes on. As time passes, it *does* get better.

Secondly, in spite of occasional "pity parties"—and I've had my share of them—there's always someone who carries a heavier load.

I think of those in the Milton, Wis., SDB Church who have outlived two spouses, including Ken Ochs, Rubie McWilliam, Dorothea Loofboro, and Herb Crouch. Pastor Don

Richards has buried *three* wives.

My "soul sister," Margaret Burdick, who is now with the Lord, had an especially challenging life.

Her husband, Chester Smitley, died unexpectedly when Margaret was pregnant with their second daughter. In addition to her grief, she had to deal with small-town rumors that the baby she carried wasn't even her husband's.

Margaret went on to raise two young girls with no financial help from Social Security. She remarried later in life, and was widowed a second time. Through it all, she remained a steadfast Christian.

Thirdly, "never say never."

I always assumed that I would never remarry; not by choice, but because of various circumstances. I have widowed friends—men and women—who also say they'll never remarry. But God's plans aren't our plans, and He's full of surprises.

I still smile when I think of Rubie McWilliam confronting me on several occasions, telling me that I was way too young *not* to remarry. A few years later, surprise! Rubie, at an "advanced age," landed another husband while I was still trolling in that vast ocean of singleness.

In the Old Testament, a widow's lot was far from envious.

If her husband died with no heirs, she was compelled to marry her brother-in-law, thereby producing heirs to carry on her deceased husband's name. But she wasn't completely powerless.

If her brother-in-law kept refusing to marry her, she could confront him in the presence of the elders, "take off one of his sandals, spit in his face and say, 'This is what is done to the man who will not build up his brother's family line'" (Deut. 25:9). From then on, the brother-in-law's line was known throughout Israel as "The Family of the Unsandaled."

Throughout the Bible, we're told to take care of widows, especially if they don't have immediate family members to look after them.

May all of us—married and single alike—be ever mindful of this important directive from the One Who cares for each of us. **SR**

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***The death of a spouse doesn't mean that life ends. There's light—the peaceful glow of heavenly hope—at the end of that dark, proverbial tunnel.***

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*The President's Page*  
by Robert Van Horn

## Pray for our leaders, speakers

This month's page is a plea for you to take up the call of faith. "Faith is being sure of what we hope for and certain of what we do not see" (Hebrews 11:1, NIV).

My goal for this year's Conference is that each of us will understand how to *Make Christ's Mission Our Mission*, seeing many set free from spiritual poverty, captivity, oppression, and blindness. May we also grow in faith and daily Christian discipline.

Conference is just around the corner, and many of us have certain hopes and expectations. Your participation can ensure that these become a reality.

First and foremost, you can pray for our annual gathering. Please pray especially for me, your Conference President, as I work out last-minute details.

Secondly, please pray for the lineup of speakers at Bible studies and the evening worship services. In your quiet time, pray that the speakers give us God's message, and that we receive conviction and repentance, enabling us to live as God's ambassadors.

Following is a list of this year's speakers.

### **Bible study leaders:**

- Monday**—  
Pastor Dalmon Murphy  
Miami, Fla.  
Topic: *Discipleship*
- Tuesday**—  
Pastor Shirley Morgan  
Miami, Fla.  
Topic: *Outreach/Evangelism*
- Wednesday**—  
Pastor Don Shackelford  
Lost Creek, W.Va.  
Topic: *Prayer*
- Thursday**—  
Pastor Dale Rood  
Dodge Center, Minn.  
Topic: *Fasting*
- Friday**—  
Pastor Scott Hausrath  
Montrose, Calif.  
Topic: *Bible Study*

### **Evening/Sabbath speakers:**

- Sunday**—  
Pastor Robert Van Horn  
Pataskala, Ohio  
Topic: *Conference Theme*
- Monday**—  
Pastor L.B. Lee  
Colorado Springs, Colo.  
Topic: *Spirit of the Lord Is Upon Me*
- Tuesday**—  
Pastor Wayne North  
New Auburn, Wis.  
Topic: *Good News to the Poor*

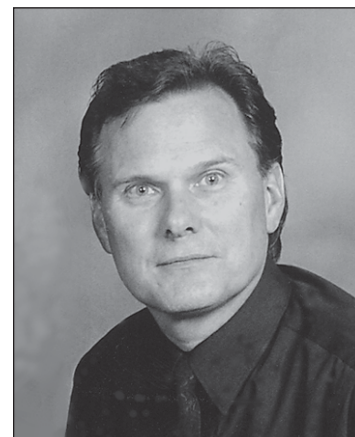
- Wednesday**  
Pastor Bill Burks  
Fort Worth, Texas  
Topic: *Freedom for the Captives*
- Thursday**—  
Pastor Dale Smalley  
Appleton, Wis.  
Topic: *Sight for the Blind*
- Friday**—  
Pastor Chris Mattison  
North Loup, Neb.  
Topic: *Freedom for the Oppressed*
- Sabbath**—  
Pastor Herlitz Condison  
Toronto, Ontario

Music has always been a special blessing for those attending Conference. Again this year, I'm hoping for presentations from many individuals and churches—solos, duets, quartets, ensembles, choirs, vocal and instrumental music, and bells.

If you are willing to participate in this way, please contact Marissa Van Horn, the Special Music Coordinator. (E-mail: [rissalee@juno.com](mailto:rissalee@juno.com); Ph.: 614-975-2878; Address: 3831 Bill of Rights Square, Columbus, OH 43207)

I hope to see you August 6-12 in Houghton, N.Y., to share in *Making Christ's Mission Our Mission!* **SR**





by Executive Director  
Rob Appel

## Funding our ministries— with Mr. Answer Guy

**Question:** How do we fund our Seventh Day Baptist ministries?

**Answer:**

•*Local Churches*—By tithes and offerings received from local churches, given to special appeals. Many churches tithe their local church budget to the work of SDB ministries.

•*Associations*—Offerings at Association meetings. Most Associations have an assessment per member used for Association needs.

•*Individuals*—Gifts from persons directly, and designated tithes through local churches.

•*Memorial Fund*—Gifts from the Board and receipts from invested funds.

**Question:** How much do we need to receive each month to fund our ministries?

**Answer:** Looking at this chart, you'll see that it takes \$45,000 per month.

<b>2006</b>	
<b>Monthly Receipts</b>	
<b>Needed .....</b>	\$44,989.08
<b>Yearly Total .....</b>	\$539,868.96

This might seem like a lot, but what if we broke it down even further?

**If 1,000 Seventh Day Baptists committed to give \$45 per month for a year, we would**

**meet our budget.** That's only \$540 a year, or \$1.48 a day!

What item, or items, do you spend \$1.50 on each day? Maybe a cup of coffee? Or a large soda? Can you believe it's as simple as that? Well, it is!

We need only 1,000 SDBs to commit to supporting our Alliance In Ministry (AIM) by giving just \$45 per month to the work of their Conference's ministries.

**Question:** What do these Conference ministries do for my local church?

**Answer:** Here are just a few of the areas that Boards and Agencies cover in supporting local congregations:

### **Board of Christian Education**

- *The Helping Hand*
- Lay Leadership Seminars

### **Missionary Society**

- National Field Work
- Short-Term Mission Trips

### **Women's Society**

- SCSC
- Support of Pastors' Wives

### **General Services**

- Coordinates Conference Work
- Mailings to Churches and Individuals

### **Center on Ministry**

- New Pastor Training and Pastoral Search
- Pastor Ordination and Accreditation

### **Tract and Communication Council**

- *The Sabbath Recorder*
- Pamphlets and Tracts

### **Historical Society**

- Safekeeping of Church Records
- Writing and Research of History

### **Memorial Fund**

- Scholarships
- Matching Funds and Church Loans

Look around you sometime and see what the Conference has done for you and your church. Where did the support of your pastor's training come from? Or the funding for your building, or the addition to your existing building? Are your Sabbath School materials from the Conference? Do your young people serve in dedicated service over the summer?

These are just some of the examples of our Alliance In Ministry working with local churches.

Some of you might be able to give \$100 per month, while others might be willing to donate \$50, \$25, or even \$10.

The key point is that *regular giving* is what is truly needed. These funds will not only support the Conference's Alliance In Ministry, but also the ministry and mission of each of our local churches and groups. **SR**

# Looking ahead at looking back

by Donna Bond

Here in Shiloh, N.J., I've occasionally been asked, "Is your church made up mostly of old people?"

In the past, I've had a good answer: "We have two members who are over 100, three babies on the way, and 'some of everything' in between."

"Oh, then your church is healthy," they reply.

Now that Miss Florence Bowden, 105, and Mrs. Lora Harris, 104, have entered into Glory, I need to come up with a new response.

As one member of my parents' generation observed, "There are getting to be fewer and fewer old people around."

Well, guess what? We keep getting *new* old people!

My Sabbath School class consists of grandparents and grandparent "wannabees." Typically, we begin class by comparing notes on our hairless heads, bionic body parts, and numerous prescriptions. In fact, we recently moved from a basement classroom to the Fellowship Hall as more and more of us have trouble navigating steps.

On Youth Sabbath (see the May *SR*), the topic for our class was "A Heritage of Faith," based on 2 Timothy 1:3-14. How perfectly that tied into the youth service we had just witnessed!

Within a few minutes, 26 of us (including a new couple who don't yet know our youth) solved the world's problems by reflecting on our faith journey and recalling those saints who influenced it.

This middle-aged brain—having spent its formative years in the home of former SDB Historian Don Sanford—immediately thought of Stephen Mumford, Tacy Hubbard, John James, and Edmund Dunham. (Others in our class didn't have to reach back quite so far into history.)

Then we listed what we do to encourage our children and described how they make us proud.

If only *all* children could experience the love of Christ through his people!

A line from the 1993 SDB video, "A Choosing People," comes to mind: "Our kids are the apples of our eyes."

God has surely blessed our church with children, including four sets of twins in the last couple decades. He also has blessed us by providing the physical, financial, and spiritual resources to teach and nurture our young people.

I'm especially thankful for the dedicated Youth Fellowship leaders and others who, over the years, have consistently enabled our church's

teenagers to attend Conference and Pre-Con "from Cali to Rhody." (If left to our own resources, *our* two children wouldn't have been able to benefit from these spiritual "shots in the arm.")

I have been a "Shilohite" long enough (32 years) to see many of the babies born into our congregation eventually become church and denominational leaders—the ultimate reward this side of Heaven.

As we "new old people" reminisce about our own spiritual forefathers and ponder our future church, one question keeps coming to mind:

"What will the bald-headed, bionically-equipped, prescription-laden members of Sabbath School classes in 2035 say about us?" **SR**

## Local pastor to serve on Cty Board of Ethics

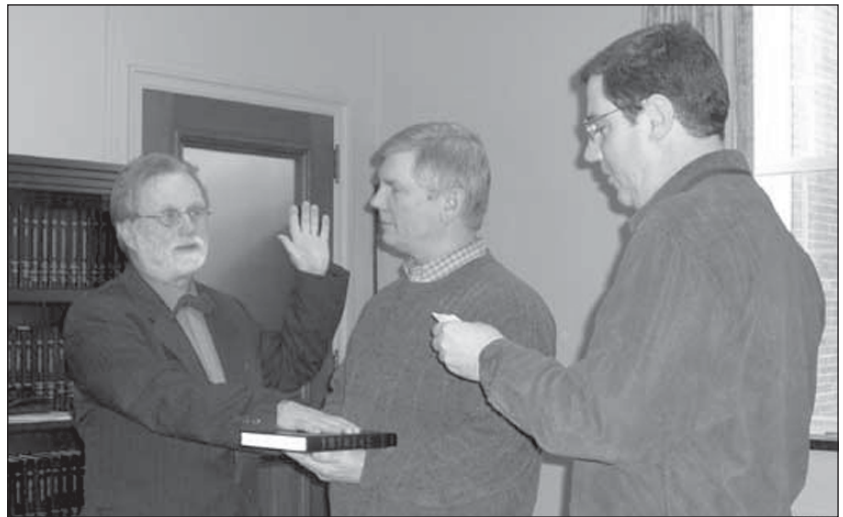


Photo by Luan Ellis

Pastor Ken Chroniger (left) of the Alfred Station, N.Y., Seventh Day Baptist Church was recently sworn in as a member of the Allegany County Board of Ethics. The ceremony was under the direction of County Clerk Robert Christman (right), assisted by County Legislator Brent L. Reynolds of District V.

The Alfred Station church is also in the midst of their 175th anniversary celebration. **SR**

# Denominational Dateline

## June

- 1-4 Baptist History and Heritage Society Annual Meeting, Washington, D.C.—Nick Kersten, Kevin Butler
- 2-4 Central New York Association, Verona, N.Y.—Robert Van Horn (*Conference President*)
- 3 Silver Spring, Md., SDB Group—Butler
- 4 Ashaway, R.I.—Kirk Looper
- 9 TCC Core Committee, Seventh Day Baptist Center, Janesville, Wis.—Butler
- 9-11 Southwestern Association, Ft. Worth, Texas—Van Horn
- 10 Stonefort, Ill., SDB Church—Rob Appel
- 17 Pine Street Gospel Chapel, Middletown, Conn.—Andrew Camenga
- 19-30 Summer Institute on Seventh Day Baptist History, SDB Center—Gordon Lawton, Kersten, Janet Thorngate
- 19-30 SCSC Training, Camp Wakonda, Milton, Wis.
- 23-25 Appalachian Association, Salemville, Pa.—Appel, Camenga
- 25 Senior Camp Staff at Camp Joy, Berea, W.Va.—Camenga (to July 2)
- 27-30 Rez Connection, Batesville, S.D.—Looper

## July

- 1 Dodge Center, Minn., SDB Church—Appel
- 1-12 Rez Connection—Looper
- 8 North Loup, Neb.—Looper
- 23 Seventh Day Baptist Missionary Society Board of Managers Meeting, Westerly, R.I.—Looper
- 23 Seventh Day Baptist Board of Christian Education, Alfred Station, N.Y.—Camenga

## August

- 2 Coordinating Leadership Team, Alfred Station SDB Church
- 2-4 General Council, Alfred Station SDB Church
- 2-6 Youth and Young Adult Pre-Cons
- 5-6 Seventh Day Baptist Memorial Fund Quarterly Meeting, Houghton, N.Y.—Morgan Shepard
- 6-12 General Conference, Houghton, N.Y.
- 26 Paint Rock, Ala., SDB Church—Appel

## September

- 17-20 Evangelical Development Ministry Institute, Chicago, Ill.—Butler, Kersten, Lawton

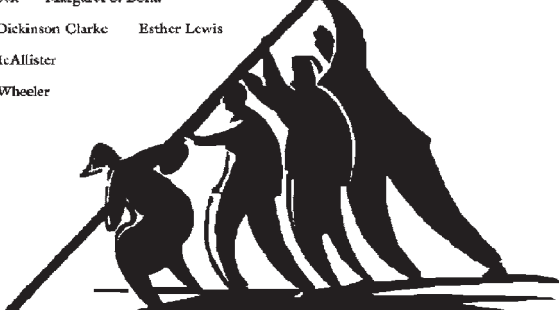
*Give to those who gave so much.*

**PASTORS:**

- Leroy C. Bass    C. Rex Burdick    David S. Clarke
- Leland E. Davis    Elmo Fitz Randolph    Ralph L. Hays Sr.
- Melvin G. Nida    David C. Pearson    Donald E. Richards
- Don A. Sanford    Victor W. Skaggs
- Edgar E. Wheeler

**OTHER RETIREES:**

- Ida Babcock    Margaret S. Boud
- Ethel D. Dickinson Clarke    Esther Lewis
- Jean D. McAllister
- Ethel M. Wheeler



**Pastors Retirement Offering Project**

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

**Please donate to PROP!**

## PROP still going

**PROP** (the Pastors Retirement Offering Project) continues to support our retired pastors and denominational workers.

**Won't you give** to those who gave so much for Seventh Day Baptists over the years?

*Send your donation to:*

**PROP**

**Seventh Day Baptist Center**

**PO Box 1678**

**Janesville WI 53547-1678**

## New members

**Battle Creek, MI**  
*Harold King, pastor*  
 Joined after testimony  
 Paul Alrick

**Daytona Beach, FL**  
*W.H. Winborne, pastor*  
 Joined by letter  
 Tom Merchant  
 Diane Merchant  
 Barbara Tynes  
 Terri Wilson  
 W.H. Winborne  
 Peaches Winborne

Please send your church  
 family info to:

PO Box 1678  
 Janesville WI 53547  
 or: editor@  
 seventhdaybaptist.org

**Hebron, PA**  
*JoAnne Kandel, pastor*  
 Joined by letter  
 JoAnne Kandel  
 Mark Kandel

**Leonardsville-Brookfield, NY**  
*James Ketchum, pastor*  
 Joined after baptism  
 Marilyn Fortier  
 Wilson Gregory  
 Michael Oliver

**Little Rock, AR**  
*Floyd Van Horn, asst. pastor*  
 Joined after testimony  
 Marilyn Lee

**Paint Rock, AL**  
*John D. Bevis, pastor*  
 Joined after baptism  
 Glenda Atchley  
 Paula Vosberg

## Marriages

**McCall - Tinker.**—Kevin McCall and Kathy Tinker were united in marriage on March 31, 2006, in DeLand, FL. Pastor W.H. Winborne officiated.

**Rowell - Czerner.**—Lucas Rowell and Maria Czerner were united in marriage on April 29, 2006, in Laguna Beach, CA. Pastor Scott Hausrath officiated.

## Births

**Spearl.**—A son, Ayden M. Spearl, was born to Samuel and Kristi Spearl of Palatka, FL, on September 6, 2005.

**Tipton.**—A son, Ira James Tipton, was born to Chris and Anne Tipton of Omaha, NE, on February 20, 2006.

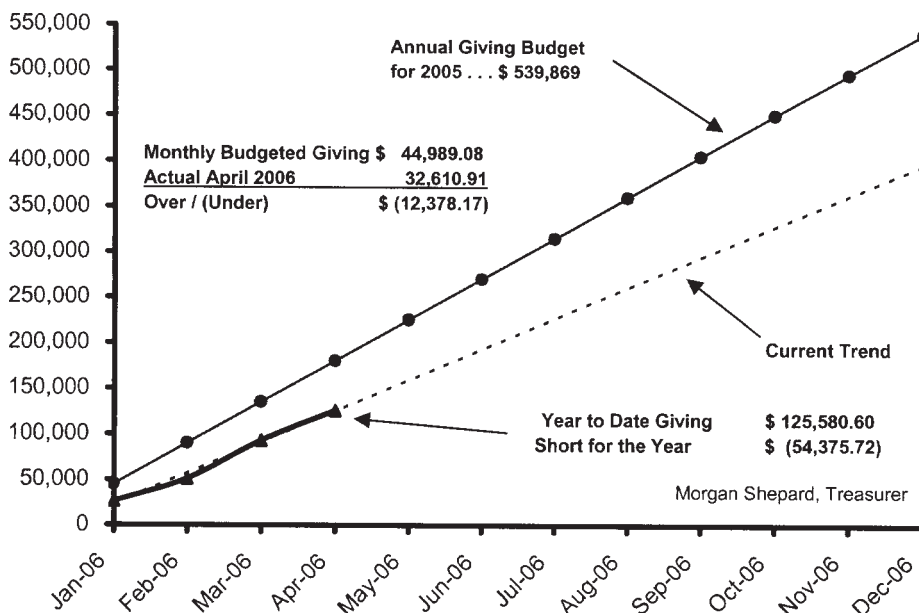
**Williams.**—A daughter, Natalie Rose Williams, was born to Levi and Amber Williams of Arcadia, NE, on April 3, 2006.

**Williams.**—A daughter, Brooke Colene Williams, was born to Seth and JoElle Williams of Lincoln, NE, on April 3, 2006.

**Noel.**—A daughter, Natalee Joyce Noel, was born to Brad and Brandy Noel of Marshall, MI, on April 27, 2006.

**Looper.**—A daughter, Reese Lin Looper, was born to Jodell and Heather (Van Horn) Looper of Lincoln, NE, on May 3, 2006.

## Current Giving 2006





## Obituaries

**Lippincott.**—Darwin C. Lippincott, 84, of Johnson Lake, Elwood, Neb., died on January 22, 2006, at the Tri-County Hospital in Lexington, Neb.

He was born on July 31, 1921, to Luen and Inez (Van Horn) Lippincott in Garwin, Iowa. When he was very young, his family moved to Milton, Wis., where he became a member of the Seventh Day Baptist Church.

After graduating from high school, Darwin attended Milton College, where he met his future wife, Dorothy Stebbins. They were married on July 25, 1942.

Darwin served in the Army Air Corps in World War II, spending most of his time in the European Theater as an aircraft electrical engineer. Upon his return, he became a jeweler in Dodge Center, Minn.

He was active in the Dodge Center SDB Church and in civic affairs, including school board, Chamber of Commerce, City Council, and Civil Air Patrol. He was the first president of the newly organized Parent-Teacher Organization.

Darwin's love of flying led him to organize a flying club, which resulted in the building of the Dodge Center Airport.

When offered a job with a fine jewelry company, he moved his family to Scotia, Neb., so they could continue to worship in a Seventh Day Baptist church. Later, the family relocated to Johnson Lake. He was still calling on jewelers in Kansas and Nebraska during the final days of his life.

Survivors include his wife of 63 years, Dorothy, of Kearney, Neb.; two sons, Daryl Lippincott of Laramie, Wyo., and Dan Lippincott of Sumner, Neb.; three daughters, Diane Merchant of Mount Dora, Fla., Dawn Deiss of Laramie, Wyo., and Darcy Burdick of Highland Ranch, Colo.; a half sister, Della

Fern Davis of Verona, N.Y.; one stepsister, Ernestine Linnes of Janesville, Wis.; 16 grandchildren, and five great-grandchildren. He was preceded in death by his eldest son, Dennis; two brothers, Warren and Leslie; and a step-sister, Thelma Hall.

A memorial service was held on January 26, 2006, at the Reynolds-Love Chapel in Lexington. Pastor Chris Mattison of the North Loup, Neb., Seventh Day Baptist Church officiated. Following the service, inurnment, with military honors, was held at Fort McPherson National Cemetery in Maxwell, Neb.

**Markolf.**—Elizabeth Crandall Markolf, 93, of Rockville, R.I., died on April 14, 2006, in the Westerly (R.I.) Nursing Home where she had lived happily the past five years.

She was born in Rockville on March 29, 1913, to Rev. Harold R. and Stella Bee Crandall. She started school in DeRuyter, N.Y., and finished at Yonkers High School in New York City. After receiving a music degree from Salem (W.Va.) College, she went on to earn her Master's degree in music from Ithaca (N.Y.) College.

"Betty" married William Bradley Markolf in Westerly on November 26, 1941. They moved many times, but wherever they lived, Betty found joy in church and family. She often served as church organist and choir director, and taught piano students in her home.

Betty enjoyed knitting, sketching in pen and ink, baking, and playing piano. She and Brad traveled to 48 states, all of the islands in the Caribbean, parts of South America, Spain (wintering there some), Portugal, Morocco, and England.

Her last years were full of remembering and sharing memories with friends, family, and nursing home staff.

Survivors include one first cousin, Doris Fishman of Dickerson, Md., many more distant cousins, and many friends and church family loved ones. In addition to her husband, she was predeceased by one son, William.

Graveside services were held at the Rockville Cemetery on April 21, 2006.

**Shick.**—D. Joyce Shick, 70, of White Cloud, Mich., passed away peacefully on April 14, 2006, at the Spectrum Health Butterworth Campus in Grand Rapids, Mich., following surgery.

She was born on May 31, 1935, in White Cloud, the daughter of Ira and Elsie (Brannon) Cruzan. She was a lifelong resident of the White Cloud area, marrying Norman Shick there on April 27, 1957.

Joyce started as a secretary at the Newaygo County Clerk's Office, and was employed there for 28 years before moving to the county's Treasurer's Office—where she worked 11 years. Upon retiring, she had served the county of Newaygo for 39 years.

Joyce was a member of the White Cloud Seventh Day Baptist Church and enjoyed boating, fishing, gardening, and her beloved cat.

Survivors include her husband of 49 years, Norman, of White Cloud; one son, Mike, of Grant, Mich.; two sisters, Doris Peck of Colorado and Marvel Pamroze of Georgia; five brothers, Irvin of Fremont, Mich., Harvey of North Carolina, and Marian, Don, and Marvin, all of White Cloud; three grandchildren, and two great-grandchildren. She's also survived by many nieces and nephews, and her special friend, Margie Worley of White Cloud.

Funeral services were held on April 19, 2006, at the White Cloud SDB Church, with Rev. Bernie Wethington presiding. Interment was in the White Cloud Cemetery.

## The Holy Spirit: Before and After

Some people think that the Holy Spirit worked differently before Pentecost than he did after Pentecost; that he rested *temporarily* on saints before that event and dwelled *permanently* in them after that event.

In Rom. 8:9, for example, Paul explains the consequence of *not* having the indwelling “Spirit of God,” whom he also calls “the Spirit of Christ”:

Such a person “does not belong to him.”

So, did OT saints have “the Spirit of Christ” in them? According to Peter, they did: “[T]he prophets... made careful searches... to know what person or time the Spirit of Christ *within* them was indicating as he predicted the sufferings of Christ...” (1 Peter 1:10-11).

Elsewhere, Paul states that the Spirit is responsible for the believer’s

regeneration (Titus 3:5). In other words, without the Spirit, a person is not saved. Jesus says much the same thing, that “unless one is born of... the Spirit he cannot enter into the kingdom of God” (John 3:5).

Therefore, everyone God has redeemed, whether before Pentecost or after, has had the Holy Spirit’s indwelling presence.

### The soul set free, *cont. from page 12*

participation, the results do not depend on him alone. The Spirit is equally, perhaps even more, involved. In fact, during both stages, God’s Holy Spirit works in conjunction with God’s holy law, encouraging movement in the right direction.

In the process of conversion, the Spirit—like the law—*convicts* a person of wickedness (Rom. 3:20; John 16:8). In the process of sanctification, the Spirit—like the law—*conforms* a person to righteousness (Rom. 7:12; 8:4).

After noting the believer’s inability to accomplish sanctification on his own, Paul explains about the special provision God has made. He sanctifies through a supernatural helper (8:1-27), the Holy Spirit, who acts in a variety of ways. Most importantly, he focuses the believer on the things of God (v. 5) and helps him to obey the law of God (v. 7). The Spirit also marks the believer as belonging to God (v. 9), confirms the believer as a child of God (vv. 14, 16), excites the believer about glory from God (vv. 18, 23), and helps the believer in praying to God (vv. 26-27).

In such ways as these, the Holy Spirit works to overcome the belie-

ver’s old nature and straighten his new nature, conforming him to the character of God.

### He sanctifies regardless of external interference

The believer’s own sinful nature is not the only difficulty he may encounter. Other forces, both impersonal and personal, can impede his progress on the road to holiness.

Here as well, God works to ensure that such hindrances are not insurmountable, for He sanctifies regardless of external interference (8:28-39). God moves the believer incrementally (step-by-step) forward (vv. 28-30), converting every obstacle in the way. He also moves the believer inexorably (without hesitation or deviation) forward (vv. 37-39), confounding every opponent along the way. No external force can thwart God’s plan for His people.

The process of sanctification requires the believer’s involvement and effort, yet God remains the primary actor in transforming a sinner to a saint. That preeminent role is Paul’s next topic, as he discusses the sovereignty of God. **SR**

### Leaning on the Everlasting Arms

Like Paul, Jesus says that no external force can sever a relationship with God: “[N]o one is able to snatch [them] out of the Father’s hand” (John 10:29). Can *internal* forces damage this union? That is, can *we* sever our relationship with God, letting go of His hand and moving out of His will?

Again, according to Jesus, that is a real danger (John 15:6). If it were not possible for the believers to turn from God, there would be no need to admonish them to persevere (Matt. 24:13; cf. James 1:12). Consequently, we must never become smug about our relationship with God. While we are “safe and secure from all alarms,” we stray from the path of God’s will at our peril.

# KEVIN'S

## ORNER

### That “vision thing”

George H.W. Bush was inaugurated in 1989 as the 41st U.S. President. His son is the country’s current leader.

Several times during Bush the Elder’s campaign, he voiced how he wasn’t real clear about “the vision thing” when it came to foreign policy and domestic economics.

Some political pundits pounced on this, and spouted to their listeners that neither the President nor Secretary of State Howard Baker had the “vision thing,” and that Bush remained a pragmatic caretaker of the “Reagan Revolution.”

I appreciate Ron Elston’s focus on vision this month (*page 17*). As he says, vision is what gives a church—or ministry—life.

When I was “inaugurated” as editor in 1989, there was much talk of vision and change. Since then, we’ve gone through so many technological reforms in producing our literature that I can’t believe how we used to do things 17 years ago.

During my last several church visits, I’ve been asked pointedly about vision: “What is in the future for the *Sabbath Recorder* and the Tract Council ministry?”

My first reply is to discuss some physical changes I’d like to make in the *Recorder*, and the website, then maybe move on to some Conference-wide communication efforts.

But when push-comes-to-shove, these are all tools and methods, nuts and bolts. What is the God-directed vision? Have we simply fallen into a comfortable routine, following someone else’s “revolution”?

Over 350 years ago, a shipload of travelers landed on the northeast coast of America.

In their first year, they established a town site. The next year they elected a town government. And the

third year, the town government planned to build a road to head five miles westward into the wilderness.

In the fourth year, the people tried to impeach their town government because they thought that it was a waste of public funds to build a road five miles into a wilderness. Who needed to go there anyway?

These people had the vision to see 3,000 miles across an ocean, and overcome great hardships to get there. But in just a few years they were not able to see even five miles out of town.

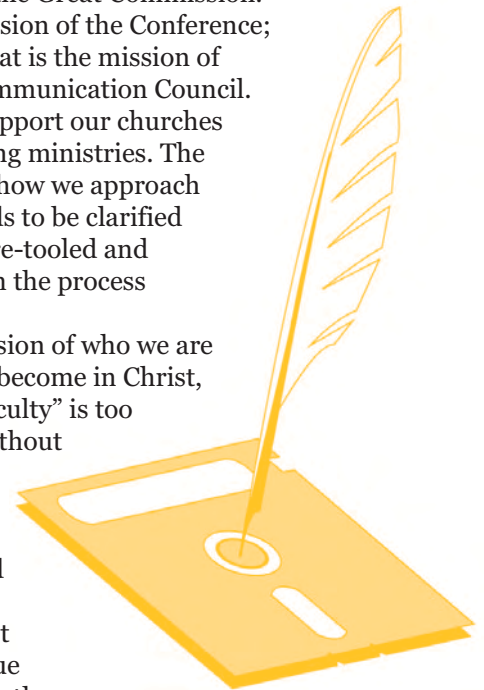
They had lost their pioneering vision.\*

Last year, Conference adopted an overall mission statement for our work: “The Seventh Day Baptist General Conference unites, encourages, and equips local Seventh Day Baptist churches in their endeavors to fulfill the Great Commission.”

That is the mission of the Conference; and, therefore, that is the mission of the Tract and Communication Council. We are here to support our churches in their soul-saving ministries. The specific vision of how we approach that mission needs to be clarified and periodically re-tooled and renewed. We’re in the process of doing that.

With a clear vision of who we are and what we can become in Christ, no “ocean of difficulty” is too great to cross. Without that vision, we rarely move beyond our current, shortsighted boundaries.

Let us seek that vision—and pursue that mission—together.



\*From *Illustrations for Preaching and Teaching: From Leadership Journal*, Craig Brian Larson, editor.

## Calling all artists, ages 4 to 12!

### *Enter the Sabbath Recorder Thanksgiving Cover Contest*



Do you like to draw? We need you!  
Young Seventh Day Baptist artists  
are asked to draw a picture (freehand)  
about Thanksgiving, or the reasons we  
celebrate the holiday.

The overall winner's drawing  
will appear on the cover of the  
November 2006 *Sabbath Recorder*.  
Other winners, by age category (4-6, 7-9, 10-12),  
will appear inside the same issue.



The artwork needs to be:

- Original and unassisted (except for encouragement).
- Crayon, marking pens, paints, or pencil drawings are accepted. Computer-generated artwork or coloring book prints will not be accepted.
- All artwork is to be drawn on 8-1/2 x 11-inch white paper.
- Entries need to be vertical and should not be matted or mounted.
- Do not include a child's name or other information on the artwork. The words "Thanksgiving" or "Thanks" may appear in the artwork.
- Entries need to be submitted through a child's Sabbath School teacher.
- On a separate piece of paper **print** the following information and attach it to the back of the artwork:
  - Name of the child
  - Age of the child
  - Name of the church they attend
  - Name and telephone number of the Sabbath School teacher submitting the artwork.

---

**Mail your entry** to Peggy Van Horn, PO Box 286, North Loup, NE 68859-0286.

**Deadline:** All entries need to be postmarked no later than September 1, 2006. They may be submitted any time prior to that date.

Please put your entry in a large enough envelope so that there are no creases in the artwork. Adding a heavier piece of paper or cardboard will

help. Then write "Please do not bend or fold" on the outside of the envelope.

If you have any questions, contact either Peggy at 308-496-3401 (or [handj@nctc.net](mailto:handj@nctc.net)); or Jean Jorgensen at 913-774-2742 (or [jorgemorj@yahoo.com](mailto:jorgemorj@yahoo.com)).

*Note to Sabbath School teachers:* Please help promote this contest.