



The
Sabbath
RECORDER

July-Aug. 2006

News for and about Seventh Day Baptists



Extreme

MAKEOVER

(of the heart)



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

Thank You!

Thank you so much for your prayers and response to our "T.I.M.E.—Training In Ministry by Extension" appeal, with special contributions to the SDB Center on Ministry. Our students greatly appreciate your generosity.

—Gordon P. Lawton
Dir. of Pastoral Services



If it's FREE!!

Pastors, sign up at Conference registration time, and you will be able to golf for free on Friday afternoon! (Sponsored by the "Six S" course in Angelica, N.Y., 15 miles from Houghton.)

Where to Worship

What are you going to do on August 5, the Sabbath before the meetings of the SDB General Conference at Houghton College? Please visit one of these area churches for Sabbath School and worship.

(SS = Sabbath School; W = Worship)

First SDB Church of Hebron

13 Carley Hill Rd.
Coudersport, PA
(814) 274-8946
SS: 9:45 a.m.; W: 11:00 a.m.

Verona SDB Church

6765 Blackman Corners Rd.
Verona, NY
(315) 339-9854
SS: 11:30 a.m.; W: 10:00 a.m.

Scarborough SDB Fellowship

55 Brimorton Dr.
Scarborough, Ontario
Canada
(416) 747-7278
SS: 10:00 a.m.; W: 12:30 p.m.

First SDB Church of Alfred

5 Church St.
Alfred, NY
(607) 587-9430
SS: 10:00 a.m.; W: 11:00 a.m.

Adams Center SDB Church

13324 Rt. 11
Adams Center, NY
(315) 583-5158
SS: 11:15 a.m.; W: 10:00 a.m.

Alfred Station SDB Church

585 Rt. 244
Alfred Station, NY
(607) 587-9545
SS: 9:45 a.m.; W: 11:00 a.m.

Leonardsville-Brookfield SDB Church

Huey Rd., Leonardsville, NY
(315) 899-3319
SS: 10:00 a.m.; W: 11:00 a.m.

First SDB Church of Genesee

8265 Main St.
Little Genesee, NY
(585) 928-1857
SS: 9:45 a.m.; W: 10:45 a.m.

These churches would love to greet you the Sabbath before Conference. You may be the first person they have ever met from your church! See you in Sabbath School and worship.



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“Extreme Makeover” (of the heart)

by Mayola Warner



Have you ever watched “Extreme Makeover” on television? Isn’t it amazing how those less-than-lovely houses can be “made over” so beautifully and so quickly?!

I’d like to share a different kind of makeover that is even *more* amazing. This true story is about my own life:

Comparing my Christian life to one of those made-over houses on TV, I was “there.”

In my early years, I needed a lot of work. But a long time ago, I was “rebuilt”—or born again. Gradually, I was changed and improved until I became a recognizable Christian.

Then, years later, an *extreme* makeover began to happen.

Just as those renovated houses on television have a plan and a boss, God was my planner and boss. He then supplied many capable people to help with “the project.”

In my case, the “blueprint” that the Lord used began with tearing down some long-standing walls of conflict that had been built around a personal relationship.

When God revealed that renovation, all sorts of new, exciting, and beautiful things began to happen. It felt like a ton of bricks had been lifted from my shoulders. But I’m getting ahead of myself.

I first needed to see *my* part in the building of those stubborn walls. Then I had to ask for God’s forgiveness.

After that, the Lord told me (very plainly), *“Mayola, all this time I was just using this tough experience to draw you closer to Myself. Can you see that? I love you so much, and I know you love Me, too. I want to have you experience My deep love, freedom, and power in a new way.”*

I immediately recorded this two-way conversation in my prayer journal:

“Oh, thank you, Lord Jesus! Forgive my impatience and pride, disappointments, lack of faith, and ‘whatever’ has been my part. Wash

me thoroughly with Your blood. You’ve said in the Scriptures that You would ‘Put my sins behind Your back’ (Isa. 38:17); ‘Blot them out like a thick cloud’ (Isa. 44:22); ‘Forget them’ (Jer. 31:34); ‘Put them as far away from You as the east is from the west’ (Psa.103:12); ‘Bury them in the deepest sea’ (Mic. 7:19); and ‘Wash them away with Your blood’ (Rom. 5:8).”

And the walls came tumbling down!

The Master Builder began the extreme makeover with some new additions to my “life house,” including lots of windows that allowed me to see and appreciate the large and smaller “beauties” of life; the glories of His Creation as well as all sorts—and ages—of people.

And I know He isn’t through with me yet! Not at all!!

In Phil. 3:8, the apostle Paul said, “Yes, everything else is worthless when compared with the priceless gain of knowing Christ.”

Verse 12 continues, “I don’t mean to say that I have reached perfection. But I keep on working toward that day when I will finally be all that Christ Jesus saved me for and wants me to be.”

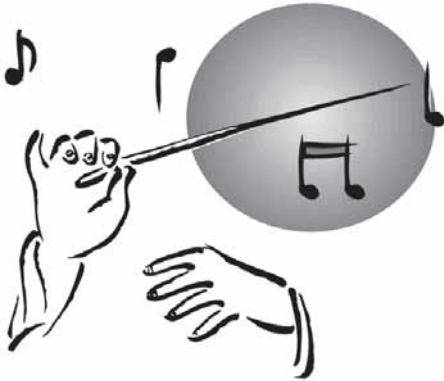
Just a couple more favorite verses:

- “As we know Jesus better, his divine power gives us everything we need for living a Godly life” (2 Peter 1:3).

- “Oh that we might know the Lord! Let us press on to know Him! Then He will respond to us as surely as the arrival of dawn or the coming of rains in early spring” (Hos. 6:3).

May *all* of us be blessed with an “extreme makeover.” **SR**

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



The rests in life

by Diann Greene,
Dodge Center, Minn.

At church one Sabbath, Jacinta Robinson read from Zephaniah 3:17, “The Lord your God is in your midst. The Mighty One will save. He will rejoice over you with gladness, He will quiet you with His love, He will rejoice over you with singing.”

This spoke to Jaci in the midst of her newest challenge: she and husband Shane are expecting baby number four.

Music has always been a part of Jaci’s life. The thought of God rejoicing with singing over her and Shane helped to lift her feelings.

Then—as God usually does with us—He gave her another comforting word.



Jaci Robinson, expectant mom.

In her daily devotions from the book *Streams In the Desert*, she was confronted with writer John Ruskin stating, “There is no music in a rest, but there is the making of music in it.”

Sometimes the hardest music to play is a piece that has a lot of rests in it. You must constantly pay attention and count along with them. Remaining focused on the music helps you to play it well.

“I am so tired with this pregnancy,” Jaci testified. “I have to take time for more rests.” Not an easy task as she remains a very busy wife, mother, and holds down a part-time job.

Yet, with this important picture of “musical rests” in her mind, she can see how God is writing the next piece of her life in her current times of rest. SR

‘Yunz’ are invited!

A view from the pew of the AKV-SDB Church

by Terry Durst

Maybe I should have titled this, “Y’all are invited,” or “You guys are invited.” Even “Youse guys” might be more easily understood.

But since this invitation comes from the Pittsburgh area, “Pittsburghese” seemed most appropriate.

“Pittsburghese” is the regional dialect; words and phrases used by folks who’ve lived here for

some time. A good example of “Pittsburghese” would be:

“At a picnic you et some chippedchopped ham sammitches while chitchattin about the Stillers record and drinking pop.”

Translation legend:

- et = eat or ate
- chippedchopped ham = processed ham, sliced paper thin
- sammitches = sandwiches

- chitchattin = have a conversation
- the Stillers = Pittsburgh’s world-famous football team
- pop = carbonated beverage also known as soda

The invitation? Come and be a part of God’s work in growing His Seventh Day Baptist Church in the Pittsburgh area.

cont. on next page

This region has all five seasons (four if you don't count "hunting season"). We don't have hurricanes (however, remnants occasionally show up to give us more water than we want). We don't have earthquakes (although a rare mining incident would certainly feel similar).

Within one hour's drive from the church meeting house in Freeport, Pa., you can find: the "Golden Triangle" of Pittsburgh; excellent schools; national and international employers; urban, suburban, and rural neighborhoods; wonderful restaurants, outstanding cultural venues, and world-class museums. In short, one can find everything they want... outside of God.

This area has a multitude of churches from many different (and even similar) denominations. Yet there is still a large segment of the population that would be called "unchurched." It's not that they are necessarily atheists or agnostics, or even that they are unaware of God and His Grace to us through Christ Jesus. They are people who, regardless of what they do or do not believe, choose not to attend any church with regularity. These are people who need another witness—a Sabbath witness.

Historically, Seventh Day Baptist churches have been established



and grown in three ways:

- Persecution**, which drove or led future SDBs to Newport, R.I., and other locations;

- Opportunity**, which called SDBs to the Midwest and West of our country, and;

and let God worry about the rest? Didn't Christ also tell us, "Are not two sparrows sold for a copper coin? And not one of them falls to the ground apart from your Father's will. But the very hairs on your head are all numbered. Do not fear therefore,

You will be challenged to go beyond what you have done in the past, but if God is calling you here, you know the reward will be great.

- The Movement of the Holy Spirit**, which has brought non-SDBs into our fellowships and created growth from around our communities.

How do we grow churches now? That's a difficult question to answer.

We want to be obedient to the Lord's leading, so what is most scriptural for us to do as His people? It's been said that, "God's Work, done God's Way, brings about God's Results."

Matthew 6:30-34a reads, "Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, will He not much more clothe you,

O you of little faith? Therefore do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For after all these things the Gentiles seek. Your heavenly Father knows that you need all these things. But seek first the kingdom of God and His righteousness, and all these things shall be added to you. Therefore do not worry about tomorrow" (NKJV).

If we are to do as Christ has said—seeking first God's Kingdom, trusting God to add all these things to us—should we not move to an area to build His Kingdom

you are of more value than many sparrows" (Matt. 10:29-21, NKJV).

This invitation is for real. The challenge is also very real. You are being asked to prayerfully consider relocating yourself (and your family, if you have been so blessed) to this area, where God is ready to work but the need for His people is great.

As a member of the congregation of the Alle-Kiski Valley Fellowship Seventh Day Baptist Church, I urge you to rely on God, and with His blessing and approval, join us here in building His Church.

You will never be alone, never be friendless, and never be without fellow Sabbathkeepers. You will be challenged to go beyond what you have done in the past, but if God is calling you here, you know the reward will be great.

After all, where else can you get a *sammitch* with fries and coleslaw on it? Only in Pittsburgh! **SR**

The Alle-Kiski Valley Fellowship SDB Church meets on Saturdays at the Trinity Episcopal Church at Sixth and High Streets in Freeport, Pa. Sabbath School begins at 10:00 a.m., followed by worship at 11:00. For more information, call 877-738-7276 or visit www.faithwebsites.com/akvsdb.

A memorial cane

by Don A. Sanford

In 1973, the SDB Historical Society began the practice of recognizing individuals who have contributed greatly to preserving and sharing Seventh Day Baptist history. The Society was given two gold-headed canes that had originally been used by individuals who had significantly helped to preserve and disseminate our history.

One of the canes first belonged to Waldo Titsworth, a prominent layman in the New Jersey area who had served on the Memorial Board and other denominational agencies. The Memorial Board presented the cane to Titsworth in 1891.

Over the years, other recipients of this cane were Marjorie Burdick in 1976, Clifford Beebe in 1977, Everett Harris in 1979, Albert Rogers in 1985, Florence Bowden in 1996 (when she was 96), John Bevis in 1998, and Elmo Fitz Randolph in 2002.

The other gold-headed cane was originally given to Rev. Joseph W. Morton, who was born in 1821. This cane bears the inscription “*from young friends in Westerly, R.I., April 1884.*”

Previous recipients of the Morton cane include John F. Randolph (1973), Paul S. Burdick (1976), Marion Van Horn (1984), C. Harmon Dickinson (1987), Duane L. Davis (1989), Victor W. Skaggs (1992), Janet Thorngate (1997), and S. Kenneth Davis (1999).

But who was Joseph W. Morton?

While researching about Scottish SDBs living in the 19th century, I came across the contributions of a little known SDB named James Begg. I noted that although Begg had accepted the Sabbath about 1833, he didn’t become a Seventh Day Baptist until he was baptized



with others (ca. 1853) by Elder Joseph W. Morton, who had been sent to Scotland by the SDB Missionary Society.

The *Sabbath Recorder*, in the spring of 1908, contained portraits and brief biographical sketches of 101 Seventh Day Baptist ministers. Number 10 on that list was Joseph W. Morton, D.D., 1821-1893:

“Reared and educated a Reformed Presbyterian, and in 1847, went to Portau-Prince, Hayti, as missionary of that church. In 1849, became a Seventh Day Baptist; Teacher of Latin and Greek in DeRuyter Institute; Principal of Hopkinton Academy, at Ashaway, Rhode Island; Principal Public School in Plainfield, New Jersey. Assisted in the Bible Union translation of the New Testament from Greek into English, Chaplain in Union Army in Civil War. Home missionary. Pastor of churches at Marlboro, New Jersey, and North Loup, Nebraska.”¹

A later edition of the *Sabbath Recorder* gave an account of his “rich heart-experience resulting from obedience,” and his expulsion from the denomination he had previously served.

“In the later part of December 1848, I was unexpectedly called upon to defend the prac-

tice of keeping holy the first day of the week in place of the seventh. I had been taught from infancy that the moral law ‘summarily comprehended in the Ten Commandments’ is the only rule of moral conduct; and I had supposed that it required me and everybody else to keep the ‘Christian Sabbath’ on the first day of [the] week.

“On examination, however, I was forced to the conclusion that the fourth commandment enjoins nothing else than the sanctification of the Seventh day.”²

Then Morton told the story of his careful search for authority in the Bible for Sunday-keeping, until he was driven to the conclusion that not a single text could be found in its support. He wrote:

“Never did Rachel mourn for that one text, but like her, I could not be comforted, because it was not.”

Then came Morton’s decision to obey God and be true to his conscience, no matter what.

After he made his decision, he resolved to inform his denomination of the change, “even though it might sever the tenderest cords that bound him to the people.” He went on to tell “of the peace that filled his soul as he began Sabbath-keeping in his little family.”

After his trial and expulsion by the Presbyterian Synod—which showed no mercy and gave him no chance to defend himself—Morton expressed his feeling that “in the multitude of my thoughts within me, then delighted my soul. I was about to go forth ‘without the camp.’ It was indeed refreshing, in that hour of trial, to believe that I was bearing a portion of the same bur-

den that had once bowed down the 'man of sorrows.'”

His biographer recorded that “Brother Morton found a hearty welcome among our people, and took up the work of teaching Greek and Latin in DeRuyter Institute. He was immersed and united with the [SDB] church, and was employed by the American Bible Union in translating the New Testament from the Greek into English.

“For a time, he was principal of the Plainfield public schools. When the Civil War broke out, he was teaching in the academy at Ashaway, R.I. So many of his students enlisted and went to the front that his work was sadly interfered with, and he himself enlisted as a soldier.

“Soon he was promoted to the rank of lieutenant. During his service, he often preached in place of the chaplain, though not officially holding that office.

“Sickness compelled him to leave the army, and he assisted

Charles K. Landis in building up Vineyard, N.J., as a prohibition town.

“For years, he was the pastor at Marlboro and followed Dr. L.A. Platts in Westerly as a most acceptable supply of the Pawcatuck Church. Six years he labored as missionary pastor in the Northwest, with headquarters at Chicago. In this service, he was very efficient, sometimes making long journeys on foot with a courage and endurance that but few younger men could be found to manifest.

“His last work was done as pastor of the church at North Loup, Neb., where they have hung his portrait upon the wall beside the portraits of other pastors who have served that church.

“A stroke of paralysis in the summer of 1893 led to his death on July 27, in his seventy-third year.

“Brother Morton was a gifted, sweet-spirited, consecrated man, who will ever be held in

high esteem by those who knew him best.”³

In 2005, I myself was honored with the Joseph W. Morton Gold-Headed Cane Award.

After delving into his life and the various witnesses he made for the Sabbath, the plaque that hangs on my office wall, and the cane that rests in a holder on the side of my desk, have even deeper meaning. They challenge each of us to be witnesses to the “faith of our fathers,” and to pass that faith on to succeeding generations. **SR**

¹*Sabbath Recorder*, Vol. 64, No. 20, p. 618. May 18, 1908.

²*Sabbath Recorder*, Vol. 77, No. 3, p. 3. July 20, 1914. From an extended obituary following a stroke of paralysis in the summer of 1893, shortly after his portrait had been hung in the North Loup (Neb.) SDB Church, his last pastorate.

³*Sabbath Recorder*, Vol. 77, No. 3, p. 65. July 20, 1914.

Kersten goes to Washington

by Kevin Butler

Seventh Day Baptist Librarian-Historian Nick Kersten was a featured speaker at the Baptist History and Heritage Society annual meeting in Washington, D.C., June 1-3.

Kersten's appearance follows last year's positive experience of Pastor Pat Bancroft speaking about women pastors in SDB history.

This year's theme was “Contributions of Baptist Public Figures in America.” Nick presented his paper on Senator Jennings Randolph, an SDB from West Virginia.

“Jennings was beloved,” Kersten shared, “even by those who disagreed with him on matters of politics. His contributions to the United States

and to Seventh Day Baptists were enormously important.”

Nick also found in Randolph a “deep, personal commitment to Jesus and the Sabbath.” The senator did not abstain from letting people know about it, whether he was in church or on the floor of the Senate.

“Jennings wandered the corridors of power without it destroying or perverting his faith,” Kersten observed.

Our historian viewed this as “an incredibly positive experience. I'm excited to continue our relationship with the BH&HS as we share our history in the years to come.”

Portions of Nick's paper will be shared in an upcoming issue of the *Sabbath Recorder*. **SR**



SDB Librarian-Historian Nick Kersten spoke at an annual gathering of Baptist historians in our nation's capital.

The soul set free:

Recounting redemption in Romans (Part 4)

SOVEREIGNTY: God is sovereign in accepting Jew and gentile

by Dr. Paul Manuel

After explaining the sanctifying change that should occur in a believer's life as he follows the Spirit's leading, Paul turns to a topic of great personal concern.

His attempts to convince fellow Jews of the Gospel have met with mixed reviews. Some Jews accepted his message; other Jews rejected his message. Most Jews in the Roman Empire, though, never heard his message. There is, after all, a limit to what one man can accomplish.

Far more successful was his outreach to Gentiles. Nevertheless, Paul's burden for his "kinsmen according to the flesh" (9:3) compels

him to explain why God chooses to save some and not others, a decision that illustrates divine **sovereignty** (the fourth "s" in the series of five he discusses); specifically, that God is sovereign in accepting Jew and Gentile.

He is sovereign to elect Israel

Although God could have chosen anyone to advance His plan, He chose to work through the descendants of Abraham. That is entirely God's prerogative. He is sovereign to elect Israel (9:1-33).

As a result of that decision, the nation receives the benefits of elec-

tion, namely blessing from God (9:4-5). Despite God's generosity to Israel, the majority (*not* the entirety!) rebelled against Him. Did God fail?

Paul expects that such a question might arise in the minds of his readers, and he explains that Israel (Abraham's descendants) illustrates the basis of election (9:11, 16).

When God elected Isaac instead of Ishmael, it was not because of their works, the good things they had done; it was simply His choice. When God elected Jacob instead of Esau, it was not because of their will, what *they* wanted; it was sim-

Israel's many blessings

God chose Israel to be His "treasured possession" (Deut. 14:2), the recipient of His favor. In Rom. 9:4-5, Paul lists some of the benefits Israel had that no other people had, benefits confirmed in other Scripture passages.

- **Adoption** (Exod. 4:22; Deut. 7:6)
- **Glory** (Exod. 40:34; 1 Ki. 8:11)
- **Covenants:** Abrahamic (Gen. 17:7), Sinaitic (Exod. 24:8), Aaronic and Davidic (Jer. 33:20-

21), Messianic (Jer. 31:31, 33)

- **Law** (Deut. 4:8; Ps. 147:19-20)
- **Temple** (Exod 25:8; 1 Ki. 9:3)
- **Promises:** people (Gen. 22:16-17), land (Exod. 6:8), autonomy (Deut. 15:6), king (2 Sam. 7:16)
- **Fathers** (Deut. 4:37; 2 Ki. 13:23)
- **Messiah** (Isa. 9:6-7; Mic. 5:2)

In light of all God has given to Israel, should Gentile believers feel slighted? Are non-Jews second-class citizens in the kingdom of God?

Not at all. These blessings are all

temporal, advantages in this life that neither effect nor affect the recipient's eternal destiny, which God determines on other grounds (i.e., by grace through faith).

This is why Paul is so concerned for his "kinsmen according to the flesh" (9:3). Despite all God has given them, they are missing what is most important. Therefore, those who do not have these blessings (e.g., Gentiles) should not feel slighted, because they can still experience the fullness of salvation. **SR**

ply His mercy. The basis of election is the sovereignty of God.

God has been narrowing the scope of the promise for generations by choosing to work through one line of Abraham's descendants. Is God's decision arbitrary? Does He "flip a coin" to determine whom He will accept and whom He will reject?

Despite how it may appear, God responds positively to those who (will) respond positively to Him and negatively to those who (will) respond negatively to Him.

The example of Pharaoh (9:17) illustrates this process. Although he has several opportunities to obey God and let Israel leave Egypt—and although he has the incentive of several plagues—Pharaoh repeatedly hardens his heart and refuses to comply. Only after the sixth plague does God harden Pharaoh's heart, confirming the Egyptian ruler's intransigence and sealing his fate.

It is not an arbitrary decision by God to reject Pharaoh, but a divine response to the ruler's persistent rebellion, a pattern of behavior that ultimately dooms him. The same awareness of how Abraham's descendants would respond may have determined whom God would accept and whom He would reject.

At this point, Paul expects that some of his readers will want to know why, if God is sovereign, He does not force people to obey Him and, thereby, avoid having to judge them. Surely that would be better than dooming people.

Indeed, the history of Israel raises the problem of election, which is the caprice of God—His seemingly arbitrary acceptance of some and rejection of others (9:19, 23-24). In choosing some people (elect Jews and Gentiles), is God unfair to other people (non-elect Jews and Gentiles)? Why not choose them all?

This is not a question Paul answers here, because his emphasis in the passage is on God's mercy, not His wrath.



**The
basis
of election
is the
sovereignty
of God.**

- God elects on the basis of His mercy (9:14-16).
- God delays judgment on the basis of His mercy (9:22-23; cf. 2:4).

It is a point we would do well to heed.

John Wenhan, in *The Goodness of God*, observes:

"Any apparent unfairness in God's treatment of us arises not because some have too much punishment, but because some of us appear to have too little. The marvel is, in the biblical view, not that men die for their sins, but that we remain alive in spite of them."

We must, therefore, not begrudge others whatever measure of God's

mercy He sees fit to bestow on them. Rather, we must be grateful for the mercy He bestows on us.

While God's choosing some people over others is entirely His decision, He does expect a positive response from them. Having chosen to work through Abraham's descendants, Israel assumes the requirement of election, which is faith in God, something the nation did not exhibit (9:31-32).

Still, God did not give up on His people.

**He is sovereign
to pursue Israel**

Paul explains how God has continued to work with His people, despite several setbacks. That, too, is God's prerogative. He is sovereign to pursue Israel (10:1-21).

Nevertheless, the nation's failure to respond properly is frustrating to the apostle. Israel (still) misses the *result* of election (10:3-4), which is the **righteousness** of God (Christ-likeness, the "end" or goal of heeding the law).

Israel (still) misses the *requirement* of election (10:8-9), which is

faith in God (His expectation of both Jew and Gentile).

Israel (still) misses the *responsibility* of election (10:14), which is to **witness** about God.

He is sovereign to restore Israel

Paul's readers may wonder what the nation's repeated failure portends for the nation's fate. Is it "all over" for Israel?

Who or what is the olive tree?

In light of Paul's frequent reference to the Old Testament, he is probably alluding to a figure from Jeremiah, where the prophet describes Israel as an olive tree (11:16-17).

Being "grafted in among" the natural branches means that Gentile believers are in some relationship with Israel. It is not that wild branches (Gentiles) become natural branches (Jews). The grafting process—whether physical or spiritual—does not change the essential character of the branch, only its relation to the tree.

Gentiles who turn to Israel's God do not become Jews, but God welcomes them to participate in what He has given to Israel (*see Isa. 56:6-7*).

The answer Paul gives is that God is by no means finished with His people and that, in fact, He is sovereign to restore Israel (11:1-36). Paul states emphatically (twice) that "God has not rejected His people" (11:1-2).

While everyone in the nation may not heed Him, there have always been some who do, and God ensures the remnant's preservation (11:2, 5). Keeping safe those who are loyal to Him attests to God's promise never to forsake His people (11:1). It also affirms God's plan that salvation—which these few have come to understand—is by grace (11:5-6).

The existence of a mere remnant now does not mean the nation as a whole will never turn to God—"May it never be!" (11:11)—and Gentiles should view Israel's current rejection as an invitation for them to seek God. Extending that invitation is Paul's ministry, and he cautions his non-Jewish readers against viewing their gain as somehow making permanent Israel's loss.

Gentile believers do not stand alone. Rather, God enables the Gentiles' inclusion with His people (vv. 17-18). Gentiles (the "wild" olive branches) are dependent on Israel (the "natural" olive tree) in that they benefit from this relationship. They must also recognize the tenuous state of their position: Gentiles are included ("grafted in") by grace and, like some of the natural branches, can be excluded ("cut off") by unbelief.

If God is not finished with Israel, what is His intention? God envisions the nation's salvation: "all Israel will be saved" (11:26, cf. v. 29).

Paul does not say precisely when this event will occur, only that Israel's rebellion is temporary, until Gentile inclusion is complete (11:15b). There is no doubt, though, that Israel's restoration is certain,

because God's promise to the nation is irrevocable (11:29; cf. 9:4-5).

This assurance of God's faithfulness to His people and His plan causes Paul to burst into praise (11:33-36).

Although the heading for this fourth section (God is sovereign in accepting Jew and Gentile) includes Gentiles, they are almost incidental to Paul's argument. The focus is rather on Jews. Nevertheless, recognizing God's faithfulness should elicit a similar response from those of us who are not Jews, because His faithfulness to them, despite their sin, offers assurance that He will be faithful to us, despite our sin.

Moreover, as Gentiles, we may have a role in this aspect of God's plan. Here is a letter to Jews for Jesus:

I was 26 years old before I heard the Gospel of salvation through Jesus... for the first time. I believed it as soon as I understood it, and submitted my life to Jesus when I was 27. When I think back on all the preceding years... I can only think, 'What a waste. Why didn't anyone tell me sooner?...'

Please never think that we have all heard. The billboards and radio sermons frequently do not communicate the Gospel; they merely tell my people that there are a lot of Gentiles around, that we are still a minority.... We have heard of the Gentile God Jesus, and the Virgin Mary, but the true meaning of the Gospel has rarely been communicated.... Too many good Christians fear to speak of Jesus to us, lest we be offended. Believe me, being offended is better than being condemned for eternity!

There is "at the present time a remnant" (11:5) of God's people, those who recognize that He has sent the Messiah. Perhaps God would use you to expand that number. **SR**

What's a person to do?

Are you coming to Conference at Houghton College (August 6-12) and bringing the family with you? If you have extra vacation time and want to see some of the sights of rural New York State, here are some possible places of interest in the area. Visit the website—www.alleganyco.com—for additional places to visit.

Check out these Points of Interest:

*Allegany County
Agricultural Society*
Angelica
(585) 466-8527

*Pittsburgh Shawmut and
Northern Railroad
Historical Society Exhibit*
800-836-1869 (appt.)

*Southern Tier Antique
Equipment Society, Inc.*
Scio
(585) 365-2409

Almond Historical Society
Almond
(607) 276-6781

Seneca Oil Springs
Cuba
(585) 268-9293

Stull Observatory
Alfred
(607) 871-2270

If you love Museums, check these out:

*The Shein Joseph International
Museum of Ceramic Art*
Alfred
Tues-Sun: 10:00 a.m.–5:00 p.m.
(607) 871-2421

American Costume Studies
Alfred Station
by appt. (607) 587-9488

Alfred
(607) 587-4313

*Canaseraga, Shawmut
Station & Museum*
Canaseraga
by appt. (607) 545-6527

Allegany County Museum
Belmont
(585) 268-9293

Pioneer Oil Museum
Bolivar
Wed/appt. (585) 928-2377

*Alfred Historical Society
Terra Cotta Museum*

Cuba Military Museum
Cuba
Wed./appt. (585) 968-3679

Into Antiques? Check these out:

*JoAnne's Ceramics &
Country Crafts*
Belmont
(585) 268-5617

*Country Folk's Antiques &
Collectibles*
Friendship
(585) 973-2478

Little Critters Country Store
Caneadea
(585) 365-9960

Allentown Antique Mart
Allentown
(585) 593-6652

*Anntiques & Circus Barn
Antiques*
Friendship
(585) 973-7921

* * *

*Angelica Country Store
and Antiques*
Angelica
(585) 466-3040

Heritage Antiques
Angelica
(585) 466-3712

Enjoy
Allegany County!
For more info,
call 800-836-1869
or e-mail:
tourism@alleganyco.com



Nova Scotia, here we come!

Ruth Probasco and I had the privilege of representing SDB women at the North American Baptist Women's Union (NABWU) meeting in Halifax, Nova Scotia, in April.

Before this trip, I knew only Ruth's face. Now I know her sensitivity and humor—two of the priceless treasures I would discover on our joint journey.

On our first morning in Halifax, it was so foggy that I had no idea what lay outside my bedroom window. Excited that I had hours to spend before our 6:00 p.m. banquet, I took advantage of the motel's complimentary van service and headed downtown.

I bought a much-needed pair of sneakers and followed the driver's directions to historic Halifax, where I climbed to the Citadel, a fort so foreboding that the city was never attacked during wartime. I arrived just in time to plug my ears for the noon cannon shot.

The "locals" who crossed my path were delightful.

Kilian, who looked like a tugboat captain, posed with me for a picture on the waterfront; I talked with Emma, the dance and architecture student whose harbor-life sculpture caught my fancy; and Liz joined me on my walk to Pier 21.

I learned that Liz hoped to find out more about her immigrant grandparents, who had landed at that pier from England while escaping the horrors of World War I. (One in five Canadians are descended from such immigrants.)

What a thrill to return to my room and discover that it overlooked Little George's Island resting in the Halifax River! The toast I had saved from my room-service breakfast—along with packets of peanut butter and honey—made the perfect lunch as I enjoyed



Susie Bond at Peggy's Cove.

my breathtaking view, which included a lighthouse.

That evening's banquet also was perfect.

Not knowing a soul, I let Ruth lead me to a table where Lois Chiles (from Kansas City, Mo.) sat. She would later join us on an excursion to Peggy's Cove, a colorful little fishing village.

At the banquet, we sat with our Canadian hosts, who entertained and inspired us. "Flatfish Sam" (aka Myrna Hardiman) initiated all of us "newcomers" into the Order of the Good Times.

The "girls" at our table taught us the health benefits of seaweed snacks, and a youth pastor named Joanna vividly dramatized women of the Bible and today.

Business took up most of the next day.

I stood in for our SDB Women's Board President, Marge Jacob, on the Day of Prayer Projects Committee chaired by Ruth. The 26 NABWU representatives in attendance approved the recommendation to give \$25,000 in grant money (received from Day of Prayer offerings) to 20 applicants.

That night's treat was a trip across McDonald Bridge to the Black Cultural Centre of Nova Scotia in Dartmouth. Our driver, Pastor Irvin Cromwell, intrigued us with a true story about Richard Preston, a slave who had been separated from his mother for decades. Many miles from home, she later recognized her son by the scar on his neck.

At the Centre, all of us could barely take our eyes off an Underground Railroad quilt. We learned that certain types of quilts signaled to runaway slaves how close their potential captors were.

Thursday's business included two leadership training workshops.

The first was based on the book *Entrepreneurial Faith*, by Kirbyjon Caldwell and Walt Kallestad. The authors believe that "Maintaining the status quo serves neither God nor the people whom God loves. Entrepreneurial leaders marry challenge with vision to create a blessing for others."

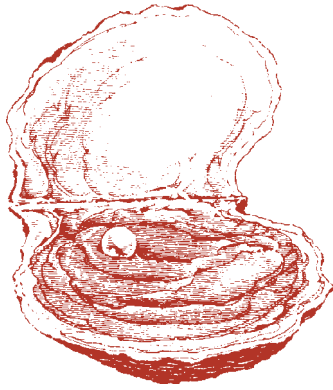
The second workshop was an experiment showing how we can achieve shared goals even though our methods may differ.

With business over early, my cohorts and I rented a car and enjoyed a blue-sky afternoon climbing rocks by the Peggy's Cove lighthouse.

That evening, all of the NABWU representatives (along with the two husbands) shared a farewell dinner at Salty's on the waterfront.

Murial Cromwell—brother Irvin's pint-sized and bright-eyed wife—closed our time together with pure and gentle songs to the Lord.

I only wish that I had space here to describe *every* blessing I found in the company of 26 Baptist ladies, two husbands, and a great number of gracious Canadians. What wonderful fellowship! **SR**



1806: The revival year

Historians tend to think in terms of decades, scores, jubilees, centuries, and millenniums. The General Conference theme for 1806 particularly caught my attention because it was termed, “The Revival Year.”

Although the year 1802 marked the birth of General Conference, many signs of infancy lingered, including a reluctance on the part of SDB churches to give up their independence in a cooperative witness.

Those Conference minutes of the early years were carefully worded to maintain local autonomy, and included the responsibilities of the host church for housing and other provisions for the annual meetings. An 1804 letter from the Piscataway [N.J.] church to the Conference included this note:

“We entreat you to guard against all unhappy debates and everything that tends to strife, and be careful to walk softly and do nothing to wound the weak and feeble lambs of Christ, who cannot endure much.

“... dear brethren, let the strong bear the infirmities of the weak, and establish nothing new, although it might be for the better, until the whole be generally agreed thereon, that peace and harmony may be established among ourselves, and we be better to speak the truth abroad.”¹

In 1805, a Conference constitution was presented that included such provisions as:

- A name: “The Sabbatarian General Conference”
- A yearly meeting
- That the Conference have only

- the power to give counsel
- That in any given church, the Conference and the church’s yearly meeting be at the same time
- For the usual officers
- That each church have one vote, that of the majority of its messengers
- For the determination of Conference of controversies between churches
- For reporting the disorderly walk of non-resident members by any church clerk having knowledge thereof
- That only immersed Sabbathkeepers are eligible to such membership
- For amendments to the constitution by the joint agreement of Conference and the churches.²

The Conference theme was Union, Communion, and Evangelism.

The report for 1806 showed that not one church voted against the proceedings of the last Conference, and its organization was then complete. It stated, “The gracious, fraternal spirit of these years of differing opinions, continued deliberation, and scattered conditions, must be recorded as a witness to the moral and intellectual greatness of the men, and to the more than human power of true religion.”

That report also showed an increase of total membership from 1,200 in 1805, to over 1,500 in 1806.³

It’s no wonder that the Conference of 1806 was termed “The Re-

vival Year.” Its theme was *Union, Communion, and Evangelism*.

The report from the Hopkinton [R.I.] church spoke of the wonderful outpouring of God’s convicting Spirit on the youth, as well as on the aged and middle-aged, leading them out of darkness into light:

“The sound of young converts began to resound from house to house, and our assemblies began to be numerous. And while some were declaring what the Lord had done for their souls, we could, with delight, behold the tears trickling down their cheeks. A solemn silence seemed to be shed through the listening multitude, while a gleam of sacred joy lit up the faces of the silent spectators.

“The work still continues, and is spreading into neighboring towns and churches, that men would praise the Lord for his goodness, and for his wonderful works to the children of men.”⁴

This same Conference (in 1806) recommended that the minutes of all previous meetings of the General Conference be collected, printed, and preserved for future reference. Two hundred years later, we still rely on these records, both for visions of the past and inspiration for the future. We hope and pray that each new generation can have a “Revival Year of Union, Communion, and Evangelism.”

Some of this same revival spirit can be our response this year as we “Make Christ’s Mission Our Mission.” **SR**

¹“*Seventh Day Baptists in Europe and America.*” Vol. 1, p. 157.

²*Ibid.*, p. 161.

³*Ibid.*, p. 161.

⁴“*Seventh Day Baptist Conference: Its Origin.*” Printed for the General Conference by the American Sabbath Tract Society, 1907.



Our first “installment”

by Morgan Shepard

Welcome to the first installment of “Financial Faith,” a new feature in the *Sabbath Recorder* dealing with financial matters. We will cover topics related to finances and your Christian walk, including:

- **Biblical giving**
- **Financial principles and strategies for families**
- **General Conference programs and finances**
- **And, more importantly... *Financial issues that are important to you!***

We’ll explain the chart on page 24 and what it includes (we may even change it to better illustrate your giving to the General Conference). If you have a question or want to see a topic addressed, please let us know. We are here to serve you as a Seventh Day Baptist.


Why are we doing this? We want to better communicate what the Boards and Agencies of the Conference do to equip SDB churches for the Great Commission.

In Acts 6:1-4, the disciples chose seven men “full of the Spirit and wisdom” to oversee the expanding Christian Church. This allowed the 12 disciples to focus on prayer and ministry of the Word.

The Seventh Day Baptist General Conference is here to support

the churches in their fulfillment of the Great Commission.

Through outreach programs to fellow SDBs in the world (**Missionary Society**), educational materials for Sabbath schools and churches (**Board of Christian Education**), training for new and current pastors (**Council on Ministry**), developing our young people through SCSC (**Women’s Society**), spreading the message through tracts and publications (**American Sabbath Tract & Communication Council**), preserving our history (**Historical Society**), administering gifts for Christ’s purposes (**Memorial Fund**), and providing the infrastructure to support SDB efforts (**General Services**), this truly is an “Alliance in Ministry” with you. But it all begins with you.

Until next time, God bless! 





About our logo:

Remember “Bill” from last year’s Conference? Watch Bill for news and tips in upcoming issues!



A simpler system for Conference kids

The Seventh Day Baptist Board of Christian Education organizes activities during the week of General Conference to bring people—especially children and youth—together for teaching, fun, and friendship. Morning, afternoon, and evening activities are designed for pre-school through high school students.

In the past, a confusing mass of age-based or grade-based eligibility requirements were imposed, depending on when the event was occurring and who was overseeing the activity. This *SR* page, in previous years, has described that complex of overlaying rules—somewhat “ordered confusion”!

Good news: A simpler system

Action at last year’s General Conference cleared the way for us to simplify the divisions.

Divisions for all school-age individuals are now based on the *grade* the individual has completed—regardless of when the Conference event takes place. The chart on this page shows where these divisions occur.

Junior or Senior High?

Even with this simpler system, there are still two points that may cause confusion:

First, youth who have completed 9th grade must choose whether they will be in the Junior High or the Senior High group for the week. They may *not* switch back and forth between these two groups.

Once an individual has made a choice by participating in an activity,

that person will not be permitted to leave the group they elected to join. (This “election” does not affect participation in the evening youth activities, which are open to both Junior and Senior High youth.)

Youth or Young Adult

The second potential area of confusion involves those who are 18.

While 18-year-olds may participate as youth at General Conference, those who choose to attend Young Adult Pre-Con have thereby elected to be considered “Young Adults.” As such, 18-year-olds who attend Young Adult Pre-Con may not participate in General Conference youth activities.

- We will offer a separate, on-campus recreation time for pre-schoolers. If a parent wants the preschooler to participate in an off-campus activity, a parent or designated adult (other than the recreation staff) must accompany the child.

When state law requires a child seat for the transportation of a child, a parent (or designated adult) must provide transportation for that child, and then stay with them for the duration of the activity.

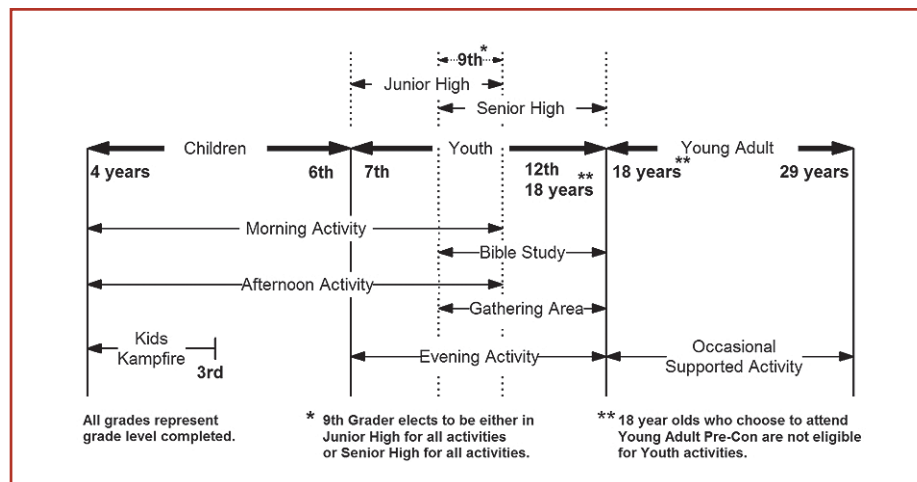
Kid’s Kampfire

We encourage parents and sponsors to have their children, even younger ones, attend the evening worship service. But we also realize that some younger children will be better served by gathering in a separate space during that time.

On most evenings, the Board of Christian Education provides Kid’s Kampfire for those aged 4 years through those who have completed 3rd grade. *SR*

Other important policies

- Only children and youth participating in morning activities will be allowed to participate in afternoon recreation.
- Afternoon recreation involving off-campus activities will include children kindergarten through 6th grade.





FOCUS on Missions

New ministry in Stone Mountain

by Ronald J. Elston Sr.
National Extension Minister

Recently, Missionary Society Executive Director G. Kirk Looper accompanied me to the Atlanta, Ga., area. There we visited with Pastor Vivian Pettis, founder and director of “Palm Tree of Deborah Ministries, Inc.,” a Seventh Day Baptist mission located in Stone Mountain, Ga.

We spent an exciting day with Pastor Pettis as our guide, listening to her share about the various

outreaches provided by the ministry.

Pastor Pettis and I have been communicating for some time now, developing a relationship with Seventh Day Baptists. As a result, we are blessed to unofficially welcome this exciting ministry into our wider SDB family.

During our visit, Kirk and I toured the facility that the ministry has been leasing. We spoke with the local director of the Salvation Army, where worship services had been held, and were pleased with the good report about the “Deborah’s” ministry into the community.

We also visited the site of the newly-leased facility where they will have an expanded ministry. This multi-purpose building will house an office, a worship area, and a Teen Center with an “Internet Café” available for educational purposes.

The number of teens and their membership is increasing rapidly, so this expanded facility will be of great use to the Kingdom *and* the community. We are very excited about the possibilities!

The multi-purpose building will house an office, a worship area, and a Teen Center with an “Internet Café” available for educational purposes.

Pastor Pettis has worked with several large churches in the Atlanta-Metro area prior to establishing the Palm Tree of Deborah Ministry. The SDB Missionary Society is assisting with an outreach project and will help set up the Internet Café for the Teen Center.

Much work still needs to be done to get the facility up and running—painting, installing flooring, and furnishing the office, worship area, and Teen Center. If you would like to assist with this exciting ministry and outreach project, you can send your donation to the SDB Missionary Society at 119 Main St., Westerly, RI 02891. Please designate it for the Palm Tree of Deborah Ministry in Stone Mountain.

We are so blessed as we see the Lord bring new ministries to Seventh Day Baptists! Please pray for this special work. **SR**



Pastor Vivian Pettis



Kirk Looper and Vivian Pettis inspect the newly-leased building for the Palm Tree of Deborah Ministry in Georgia.



the BEACON

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

July/Aug. 2006

SDB youth caring about Zambia

by Jean Jorgensen

The SDB Youth Missions Project for 2006 is focusing on the Faith Orphanage Foundation, sponsored by Zambian [Africa] Seventh Day Baptists.

Brochures were sent to all SDB churches in the U.S. and Canada, encouraging participation in this fund-raiser. The goal of our Conference youth is to raise enough money to feed—or send to school—a minimum of 50 children. At \$60 per year, per child, they need to raise \$3,000.

The Bonanza Creek SDB Fellowship in Fairdealing, Mo., reports:

“Our youth stepped up to the plate. We only have three young people in our small church, but they went ‘all out.’

“Amy and Brittany held a yard sale, hitting up all the members of the church for their ‘trash and treasures.’ Altogether, the two of them raised \$130. With this, they can ‘feed one and send one to school.’

“They also challenge all the churches in our Conference—many with much bigger youth groups—to meet their efforts.

“God bless you and yours.—
Bonnie Elston”

The Nortonville, Kan., SDB Youth Group of four created the facsimile of an African drum for church members to fill with pocket change or larger donations.

On May 13th, Robert, Karleigh, and Sam participated in the Sabbath

worship service, emphasizing the Faith Orphanage and holding a church Ice Cream Social that evening.

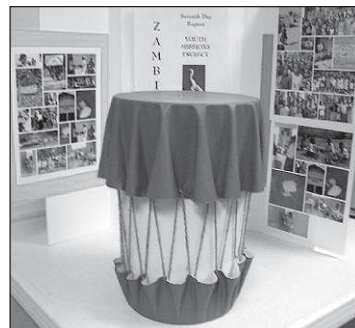
They built a large sundae at 6:00 p.m. in anticipation that they were unifying with other SDB youth across the country by sharing ice cream at the same time (4:00 p.m. Pacific; 5:00 p.m. Mountain; etc.)

The “drum” was then opened, and \$275 came pouring out! Additional contributions will allow them to feed three orphans, as well as supporting two of them at school.

These are just two of the reports we’ve received so far.

Why not tell of how *your* youth are sharing with the youth in Zam-

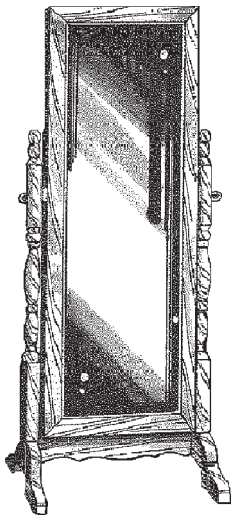
bia? And please keep giving to this vital ministry. You may send contributions, along with your story, to Kirk Looper, SDB Missionary Society, 119 Main St., Westerly, RI 02891-2112. **SR**



Members of the Nortonville, Kan., SDB Church placed money in this drum for Zambia.



Rod Henry met these Zambian orphans last year.



Reflections

by Leanne Lippincott-Wuerthele

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

Name—and attitude—adjustments

As an "old" newlywed, I'm now officially "Leanne K. Lippincott-Wuerthele." How's *that* for a mouthful?! (I'll have to get special foot-long checks printed.)

I'm not a "women's libber," but several factors led me to that quasi-feminist name change.

Following Denny's death in the early '80s, the Lippincott family remained an important part of my life and the lives of our children. Jay proudly carries on the Lippincott name, as his son will.

Also, because I was widowed so long, my identity—professionally and personally—is closely tied to the Lippincott name.

I know several friends who kept their maiden name when they married, and others who switched back to their maiden name after they divorced or were widowed.

I'm in no way criticizing those choices. But I do think that it's important for married couples to be couples. In my case, I wanted to honor my new husband by adding his name to mine.

In some marriages, spouses lead totally separate lives, and I *do* disapprove of that. I also believe that hus-

bands and wives should be allowed to have their own space, sometimes pursuing separate interests and hobbies, and having an occasional "night out" with other friends. It benefits no one to be Siamese spouses, constantly in each other's face 24 hours a day.

When it comes to the spousal relationship, the bottom line is "balance." The prescription for a healthy, God-centered marriage includes a hearty dose of togetherness interspersed with small doses of separateness.

I loved Denny very much. I'll always cherish our 13 years together, but my life continues.

For the past 23 years, I've kept a small, framed photo of Denny and me on my bedside stand. And, every day for 23 years, I've kissed that smiling, crinkle-eyed face goodnight.

Even as Mrs. Frederick Gilbert Wuerthele, those memories of my first marriage will remain deep in my heart. But it's time to tuck that picture in a drawer.

Goodnight, Denny.

Good morning, Fred. **SR**



Husbands and wives should be allowed to have their own space. It benefits no one to be Siamese spouses, constantly in each other's face 24 hours a day.

Oops.

Every year, I gain a few more gray hairs and lose a few more brain cells. (Or, as my boss, "Rev. Kev," would say, "A lot more brain cells!")

Kevin and I spend many hours gathering and editing articles for the *Sabbath Recorder*, and placing them—along with photos and illustrations—into the product you're reading right now.

As with most publications, we work ahead. For instance, to get the November *SR* to subscribers in a timely fashion, the deadline for submitting material to Kevin is September 20. In turn, our deadline to get the *SR* to the printer is October 20.

So, there I was, sitting smugly in my office the first week of May, working on my "Reflections" column for the June *Recorder*. I was about to become a 60-year-old "encore bride," and I was still putting in 30-hour work weeks. I was confident that our printing deadline would be met without chaining me to my desk.

My June page had me saying goodbye to widowhood following my May 27th marriage. I was amazed that I had remembered to write that column from a June perspective instead of May: "With my remarriage last month..."

When the June *SR* came out, two things were immediately apparent: I had failed to change my column byline to my married name, and I had also forgotten to change my name on the contents page.



The President's Page
by Robert Van Horn

Don't be deceived

With this last opportunity to write to you as your Conference President, I want you to know what a blessing this year has been. The opportunity to travel and meet so many fellow SDBs—and to hear your heartfelt concerns as you openly listened to mine—has given me a new compassion for our people.

I include many more individuals and churches as I beseech the Father for blessing, and for spiritual growth and maturity for all of us.

As *you* pray, please include this year's Conference program and its speakers. As we seek to "Make Christ's Mission our Mission," it is my goal to see Luke 4:18-19 put in practice during, and after, Conference week.

Ask the Lord to set people free from oppression, from the bondage (prison) of past events and addictions; to stop being blind (deceived) to Satan's wiles of the lust of the flesh and the world, and the pride of life, that we all may truly understand the Good News of the Gospel!

2 Corinthians 10:4 says, "*The weapons we fight with are not the weapons of the world; we do not wage war as the world does. On the contrary, they have divine power to demolish strongholds.*"

We are at war with Satan, who is out to steal, destroy, and kill. *Our weapons are stronger*, able to demolish the strongholds that are active in our lives and bent on our destruction. Christ's

sacrifice was to redeem us from all of Satan's attacks.

If you plan to come to Conference this year, please pray about which sessions you should attend. Do not "pick and choose" based on who the speaker is, but let the Holy Spirit direct you to the sessions you need. Look at the topics and ask the Lord, "Is this something that I need so that I can grow close to you?"

Arrange your schedule so that you will be awake for the time that our Lord wishes to bless you with a special teaching, and pray for additional endurance and health.

Look at Matthew 7:15-23. Jesus directs us to watch out for false prophets. We are told we can recognize them by their "fruit."

Verses 21-23 gives us these words: "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven. Many will say to me on that day, 'Lord, Lord,' did we not prophesy in your name, and in your name drive out demons and perform many miracles? Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!'"

This Scripture passage teaches three things:

First, there will be those who expect to enter God's kingdom who will not get to do so.

Second, these people will be active in the "church," doing things that

they see as part of the church's ministry.

Third, how can people get into the kingdom of heaven? By doing the Father's will!

Before you "tie me to a stake," I want to make it clear that I believe that the will of the Father is for us to accept Jesus; that this is the only way to heaven.

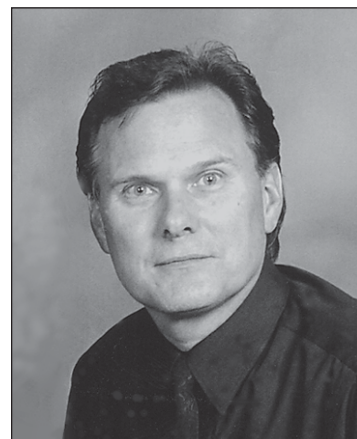
I'm not trying to negate the blood sacrifice of Jesus, but rather embrace it. However, the Church seems to have tried to make salvation so simple that people are deceived into thinking that if they simply *know* that Jesus is the Savior, that's all it takes.

We need to realize that we must give our heart—all of it—to Jesus. When we give our all, we will truly hunger to understand all that He has for us. We will be filled with the Holy Spirit and have, as James puts it, "faith and works."

Matthew cites Jesus' definition of *works* as "doing the will of my Father." For example, keeping His Sabbath.

I am truly concerned about those who think that a ball game, band concert, or other activity is more important than the Sabbath. God will say to them, "You did not make me your Lord."

Please ask God to reveal to you if you have given your whole heart to Him. Don't be one of those who receive the message, "Away from me, you evildoers!" **SR**



by Executive Director
Rob Appel

2005–2006 ED's Report

"Where there is no prophetic vision, the people are discouraged; but blessed is he who keeps the law" (Proverbs 29:18).

As Executive Director, my overall concern for the Seventh Day Baptist General Conference is the continued financial burdens that our Boards, Agencies, and Conference face.

When we have a specific need or plea, people respond. However, we seem to have lost the fundamental aspects of tithing. Our programs and events should keep most people enthusiastic about supporting our unified SDB ministry.

When SDBs came to North America, their intent wasn't to do a minimal amount of work for Christ. My vision for Seventh Day Baptists today is that we discover our place in God's plan as individuals—and as churches—through prayer, petition, and fasting.

We need to ignite a new passion for Christ in our hearts as we reach out to all people groups with Christ's love. If we commit ourselves to do this, as individuals and as a fellowship of believers, we will finish all the tasks of Christ's work to the very end!

We already have an *Alliance In Ministry*, or **AIM**. Our efforts are unified in all we do, with an aim at targeting SDBs to equip them for reaching the lost in this world.

Visits

Since Conference 2005, I have been busy with church visits while striving to reach those who have a heart for giving to specific ministries.

In September, I attended a seminar on "Current Giving." It became apparent that we need a more effective way of communicating. The *SDB Grapevine* is a result of this seminar (see below).

I gave the morning message at seven churches or Association meetings, and conducted Town Hall Meetings, Bible Studies, or gave a brief message at 12 locations. I also met with many pastors, and this was an encouragement to all of us.

I especially want to thank my good friend, Pastor Rod Henry, for our many hours of working together on God's direction for Seventh Day Baptists. I also thank Pastor Ken Chroniger for his group's work with a new potential church. Their diligence in fostering a mentor relationship as an Association to a local church is an example we can all follow.

Again, thank you, Pastor Ken, and also Kevin Palmiter.

I met with three of our SDB Boards, visited seven potential Conference sites, and attended a seminar through EDM Ministries. I also attended the North American Baptist Fellowship (NABF) meeting in Orlando, Fla., and a wonderful ordination service in Plainfield, N.J.

E-Newsletter

In January of 2006, we launched a new e-newsletter, the "SDB Grapevine." Some of the messages contained in this new information tool included:

Thinking Locally... Act Globally; a *BIG Thank You* (thanking those who responded to our year-end plea); *What's Goin' On?; Funding Our Ministries Is our AIM; Did You Know?; The "X-Y Factor"; Vision—Without Compassion?* (parts one and two); and *"It's a Challenge."* (If you aren't a subscriber, sign up today!)

Center & CLT activities

With the help of Center employees, I worked on updating all the changes in the jobs performed at the Center. In January, we distributed an updated *Standard Operating Procedures Manual*. Job performance reviews were held at the end of 2005, setting goals for 2006. This will be a year-end function going forward.

Your Coordinating Leadership Team (CLT) continues to work in harmony and is involved in collaborative efforts, supporting and communicating with one another. We are always cognizant of the work before us, and ever mindful of the history behind us.

Thank you all for allowing me to serve you.

God Bless! **SR**

The rekindling of a church

by Teri Morgan

In order to get on with the future, we sometimes need to go back to the past.

We in the North Loup, Neb., SDB Church feel compelled to recall our “roots” so we can face the future as a reunited church body.

We are led to remember those who went before us, blazing the trail that God set them on. With His Spirit, they established His Church here in the midst of the cactus, sagebrush, grasshoppers, and dust of central Nebraska.

We wanted something special, set in a special place, to rekindle our spirit as a church. On April 29, that “something special” took place.

It was a day of honoring the pioneers who gathered on the banks of the North Loup River on May 18, 1872, to worship their Creator for the very first time in this area. The day would be full of remembering, a time of sentimental journeys, laughter, and dedications.

The weather was grim as people arrived—cloudy, breezy, and chilly, with a forecast of 100% chance of rain. But the Lord smiled on the 92 people who had gathered on the banks of the North Loup.

Once the service began, the clouds dispersed, and beams of warm sunshine blanketed the congregation. The Lord knew we were there and why. It was as if He was giving us His blessing as we worshipped in that hallowed place.

Lending authenticity to the day—and giving us a glimpse of how pioneers traveled—many people arrived in horse-drawn covered wagons. Some even came dressed as those first congregants might have dressed.

Pastor Christian Mattison led the service, using the same rocking chair that Rev. Oscar Babcock used as a makeshift pulpit at that first service.

Communion was shared in the

Twelve direct descendants of those first pioneers were on hand.

mode of those first pioneers, with everyone drinking grape juice from the same goblet. Instead of deacons serving each person while seated in pews, we all lined up to receive the bread and the “wine” at the front of the gathering.

The service culminated with Phyllis (Babcock) Clement placing a wreath at the marker honoring her great-grandfather, the Rev. Oscar Babcock.

Twelve direct descendants of those first pioneers were on hand to commemorate their ancestors’ very first service.

We then enjoyed a fellowship dinner at the church, followed by Sabbath School. The ladies gathered downstairs, while the men met upstairs in the sanctuary.

There was ample time during the afternoon for reminiscing and visiting. History books were brought

out, and many people enjoyed looking through them. Some of the newer church members paged through the books to get a sense of the rich history of the North Loup church.

After a light supper of sandwiches, Jim Goodrich led the evening service. That warm and loving time featured songs interspersed between individuals sharing their memories, stories, and heartfelt “thank-yous.”

Collett Soper donated a quilted memory wall-hanging to the church, and Bonnie Severance shared some historical anecdotes from the church’s archives.

The entire day was filled with remembrances of “where it all began” for our church 135 years ago, and where we have been as a church.

The pioneering spirit of those early settlers has been rekindled, giving us the fortitude to take what we have learned and carry it into the future. **SR**



*Above:
Church members arrived the old-fashioned way.*

*Right:
Direct descendants of North Loup’s first SDBs gathered at the first meeting spot.*

Active Miami church schedule

Condensed from article
by Veronica Johnson

Association hosts

Why would *anyone* want to go to Miami last November? A few weeks earlier, Hurricane Wilma visited Florida's southeast coast, leaving behind a trail of damaged roofs, power outages, and blocked roads.

Could Miami host the 7th annual South Atlantic Association scheduled for November 10-12? Well, we did! God is bigger than any hurricane. Plus President Mary Jane McPherson led a hard-working team of dedicated volunteers who made the event possible.

Our theme was "Joyful in Jesus." Pastor Wray Winborne of the Daytona Beach church challenged us on Sabbath eve to have "Joy in Fellowship."

On Sabbath morning, approximately 225 persons gathered in the sanctuary of the Stanton Memorial Baptist Church to hear our pastor, Andrew Samuels, speak on "Joy in Worship."

Director of Pastoral Services, Pastor Gordon Lawton, spoke Saturday night on "Joy in Ministry"; and Pastor Luis Lovelace, leader of the Metro Atlanta SDB Church, expounded Sunday morning on "Joy in Service."

We were blessed by the presence of our Conference President, Pastor Robert Van Horn, who encouraged us to "Make Christ's Mission Our Mission," and to attend Conference in Houghton, N.Y., in August.

The team from Atlanta, Ga., won the annual Bible Bowl competition, with Corey Campbell named the Most Valuable Player.

The 10 graduates of the South Atlantic Leadership Training (SALT) Institute were recognized. Representing four Association churches, they completed a one-year certificate course in Church Leadership.

The Association business session on Sunday morning included a commitment to continue to support and

encourage the South East Atlanta church, and the Association's Deep South Camp.

Stewardship seminars

After preaching on tithing and stewardship every year, Pastor Samuels became convinced that although many people may be motivated to give to the Lord's work—and may be conversant with the Biblical injunctions to do so—they are in such financial bondage that they simply cannot give as they'd like.

So, in February and March, our church hosted a series of four Stewardship Seminars which helped us look at money and possessions from God's viewpoint.

We obtained practical help with money management principles, learned how to have freedom from financial bondage and how to unlock the secrets to finding financial peace, and were introduced to a practical action plan for our finances.

Diaconate ordination

Our church celebrated another joyous occasion on February 25.

Kinly Wilson, a reliable and humble servant of God, and Kay

Samuels, a hardworking servant of the Lord and the beloved wife of our Senior Pastor, were ordained as deacon and deaconess.

The service became even more historic as two others were conferred with the honor of "Deaconess Emeritus."

Sisters Wilhelmina Powell and Gladys Hamilton have been serving the church for many years and are both now in declining health. (Sister Hamilton celebrated her 93rd birthday last December.)

The occasion was marked with a message from our guest speaker, Pastor George Calhoun of the Milton, Wis., SDB Church.

Pastors Alvin Bernard and Ella Cobbs gave the Charge to the Candidates and Church, respectively, and Pastor Cormeth Lawrence presented the Prayer of Consecration.

Deaconess Louise Miller of Fort Lauderdale, Fla., along with Sister Jasmine Lynch of West Palm Beach, presented plaques. Both honorees received bouquets.

The newly-ordained members of the diaconate brought a wonderfully inspiring service to a close with a prayer and benediction. *SR*



Pastor Andy Samuels and guest speaker George Calhoun confer the title "Deaconess Emeritus" to Sisters Wilhelmina Powell and Gladys Hamilton.



"New Member Day" in Berlin (l. to r.): Julie Morse, Mark Morse, Pastor Matthew Olson, Linnie Trotter, Frances Ellis, and Sherry Bowman-Kluck.

On Sabbath, May 6, four new members were warmly welcomed into the Berlin, N.Y., SDB Church by its eldest member, Frances Ellis of Stephentown, N.Y. At age 96, Frances has been a faithful member of the Berlin church for 70 years.

"Who better to first welcome new members into the church?" Pastor Matthew Olson commented.

Within the past year, Pastor Olson baptized Julie Morse, Mark Morse, Linnie Trotter, and Sherry Bowman-Kluck. They were required to take a special six-session course focused on natural evangelism and the processes of the Seventh Day Baptist church. The right hand of fellowship was offered to each new member. —*Sherry Bowman-Kluck*

Marriages

Smalley - Aylesworth.—Daniel Smalley and Rachel Aylesworth were united in marriage on May 20, 2006, in Portage, WI. Pastor Dale Smalley officiated.

Wuerthele - Lippincott.—Frederick Gilbert Wuerthele and Leanne Kay (Martinsen) Lippincott were united in marriage on May 27, 2006, in the Milton, WI, SDB Church. The Revs. George Calhoun and Herbert Saunders officiated.

Births

Monson.—A son, Ethan Michael Monson, was born to Cory and Dawn (Williams) Monson of Guam on March 30, 2006.

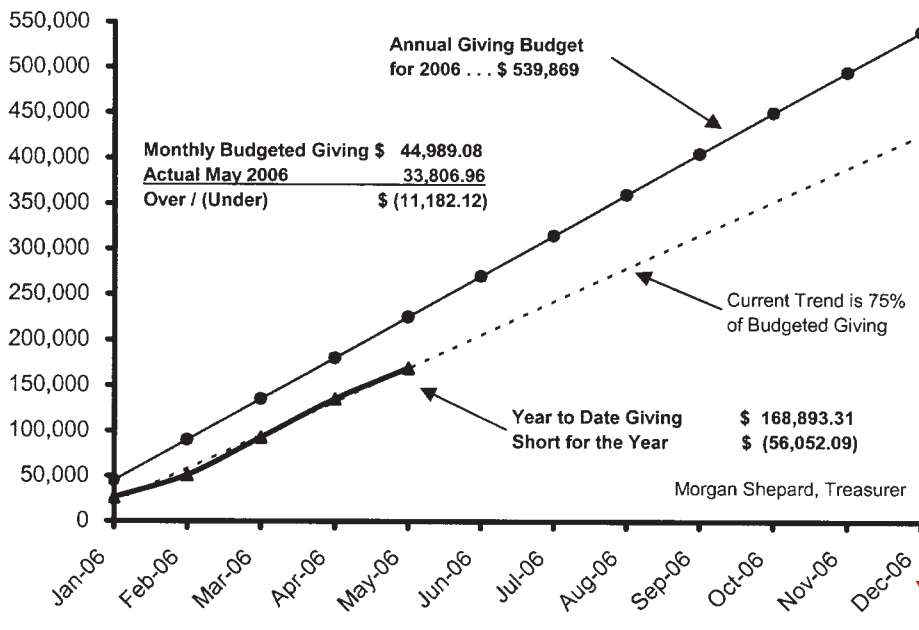
Livingston.—A daughter, Autumn Rae Livingston, was born to Eugene and Aminci Livingston of Philadelphia, PA, on April 1, 2006.

White.—A son, Naythen Lee White, was born to Wayne and Heather (Hughes) White of Brookfield, NY, on April 5, 2006.

Sequin.—A daughter, Natalie Paige Sequin, was born to Pete and Carrie Sequin of Lost Creek, WV, on April 5, 2006.

Myers.—A son, Anthony Jacob Myers, was born to Mark and Katie (Colvin) Myers of Norfolk, VA, on April 25, 2006.

Current Giving 2006



Churches!

Please remember the Conference Offering on August 5 or 12

Obituaries

Brissey.—Richard Davis Brissey, 75, of Salem, W.Va., departed this life on March 9, 2006.

He was born on December 6, 1930, in Salem, the son of A.G. Thurman and Goldie Brissey. He married Nellie Jo Bond on July 28, 1951.

Richard was a member of the Salem Seventh Day Baptist Church, and served as chairman of the deacons for more than 15 years. He was also a member and president of the Salem Kiwanis Club, and was on the Board of Directors of Camp Joy in Ritchie County.

Richard worked for Union Carbide Corp. for 14 years, and then operated Brissey Insurance Agency for 14 years. For over 25 years, he managed Randolph Terrace Apartments, a housing complex owned by the Salem church.

He also served as mayor of Salem and was a City Council member for

several terms; worked on the Apple Butter Festival Committee and was a volunteer on the Bi-County Nutrition Board; and sang with the Clarksburg (W.Va.) Madrigal Singers for many years, as well as the Salem church choir.

A veteran of the U.S. Air Force, he served during the Korean Conflict.

In addition to his wife, survivors include one daughter, Cynthia J. Brissey, and one son, Doug, both of Salem; one brother, H. Eugene, of Reston, Va.; and six grandchildren. One daughter, Judith Ann, and one brother, Edwin Neil, preceded him in death.

A memorial service was held in the Salem church on March 11, 2006, conducted by Rev. Dale D. Thorngate.

Cruzan.—Bert Cruzan, 86, of Stow Creek Township, N.J., died on April 20, 2006, at the South Jersey Healthcare—

Regional Medical Center following a brief illness.

He was born on July 31, 1919, in North Loup, Neb., the son of Roy and Stella E. (Clement) Cruzan. He and his family moved to Stow Creek Township in 1937.

Bert worked as a vegetable farmer for 50 years, planting and cultivating over 1,000 acres of green and lima beans, tomatoes, and potatoes each year. He also repaired and maintained all of the farm equipment.

He was employed by B. Frank Harris for 40 years, and continued to work for another 10 years for Warren Harris before retiring.

On March 9, 1940, he married the former Helen A. Halter in Plainfield, N.J. The couple traveled extensively throughout the U.S., and made three trips to Europe.

Bert was a 65-year member of the Seventh Day Baptist Church of Shiloh, N.J.

In addition to his wife of 66 years, survivors include one son, George of Stow Creek Township; five grandsons, and nine great-grandchildren. He was preceded in death by one son, John; one sister, Emma Werkheiser; and two brothers, Earl and Frank.

A memorial service was held on April 26, 2006, at the Shiloh SDB Church, with Pastor Donald L. Chroniger officiating. Interment was in the church cemetery.

Barker.—Howard E. Barker, 90, of Westerly, R.I., died on May 1, 2006, at the Watch Hill Manor.

He was the husband of Edith (Fitzgerald) Barker for 61 years.

He was born in Westerly, the son of W. Sinclair and Mary A. (James) Barker.

Howard worked as a receiving clerk for the Harris Corporation for 37 years prior to retiring. He was a member and senior deacon

cont. next page

New members

Alfred Station, NY
Ken Chroniger, pastor
Joined after baptism
Dorothy Noel
Joined after testimony
Sandra Quick

Berlin, NY
Matthew Olson, pastor
Joined after baptism
Sherry Bowman-Kluck
Julie Morse
Mark Morse
Linnie Trotter

Fort Lauderdale, FL
Joined after testimony
Eleanor Christie
Lissel Wright

Fort Worth, TX
(Remembrance SDB)
Bill Burks, pastor
Joined after testimony
Jim Manly
Jon Walker

Mitchellville, MD
(Central SDB Church)
Joined after baptism
Brian Parrish
Paul Reingruber
Joined after testimony
Barbara Ramsey

Philadelphia, PA
(Hope SDB Church)
Kenroy Cruickshank, pastor
Joined after testimony
Irwin Stover

at the Pawcatuck Seventh Day Baptist Church in Westerly, and a life member of the Odd Fellows.

In addition to his wife, Edith, survivors include one son, Franklin of Westerly; one daughter, Meredith A. Barker of Glastonbury, Conn.; two grandchildren, eight great-grandchildren, and four great-great-grandchildren.

Rev. Edgar Wheeler officiated the funeral service.

White.—Jeannette E. White, 61, of Brookfield, N.Y., passed away on May 7, 2006, at Community Memorial Hospital after being suddenly taken ill at home.

She was born on January 24, 1945, in Utica, N.Y., the daughter of Herman J. and Frances (Langworthy) Palmer. She was a graduate of Brookfield High School. On April 5, 1976, she married Emmite L. White Jr. in Union Springs, Ala. He died in 2001.

Jeannette worked at the Beaver Den Diner and the Hill Top Diner for many years. She was a member of the Leonardsville-Brookfield Seventh Day Baptist Church, and was also a member of the former Brookfield Rebekah's Lodge.

She was an avid crafter who loved to knit and crochet.

Survivors include two daughters, Vicky Gaff of Brookfield and Annvernette White of Bridgewater, N.Y.; four sons, William, Wayne, and Christopher, all of Brookfield, and Emmite III of Bridgewater; one sister, Barbara Bryant of Bristol, Tenn.; one brother, William Palmer of Blountville, Tenn.; and 14 grandchildren. She is also survived by her close friend and companion, Henry "Toby" Schaefer Jr. One brother, Clayton, preceded her in death.

Funeral services were held on May 12, 2006, at the Paul Funeral Home in Brookfield, with the Rev. Ernest Clemens officiating. Interment was in the Brookfield Cemetery.

Weisneck.—Francis "Frank" Weisneck, 42, of Hopewell, N.J.,

died on May 8, 2006, at UMDNJ Hospital, Newark, N.J., from complications of Lyme disease.

He was born on August 21, 1963, in Raritan Township, N.J., the son of Frank Stellitano and Catherine Wilson.

Frank worked as a lab technician for more than 16 years at PolyOne in Bethlehem, Pa. (formerly Wilson Products). In his free time, he was always helping others, doing everything from home improvement projects and yard work, to running errands and providing transportation.

After eight years of active participation with the Raritan Valley, N.J., Seventh Day Baptist Church in Bridgewater, N.J., he joined as a full member in 2004. He served as an usher, a member of the Publications Committee, and a trustee. Occasionally, he also taught *The Helping Hand* Sabbath School class.

Beyond these formal roles, Frank is best remembered for his labors

of love during Raritan Valley's renovations and "work bees." He could be counted on to be at all the church's scheduled programs as well as Bible studies.

He was the "Pied Piper" when it came to inviting others to the church, especially children whose parents weren't involved at Raritan Valley.

Survivors include one sister, Valerie Marion of Flemington, N.J.; four brothers, Richard Carom of Frenchtown, N.J., Robert Weisneck of Finesville, N.J., Edward Weisneck of Pen Argyl, Pa., and Randy Wilson of Blandon, Pa.; five nieces, three nephews, and numerous cousins and extended family.

A funeral service was held on May 12, 2006, at the Holcombe-Fisher Funeral Home in Flemington, followed by interment in Highland Cemetery in Hopewell. Pastor Jeanne Yurke officiated at both locations. A special worship service was held the next day for the benefit of his church family.

Death Notices

- Carroll W. "Bill" Loofboro**, 83, of Milton, Wis., died on April 15, 2006.
- Deacon Stanley Allen**, 80, of Jane Lew, W.Va., died on May 15, 2006.
- Lila (Stephan) Saunders**, 87, of Milton, Wis., widow of Pastor Francis Saunders, died on May 19, 2006.
- Rev. S. Kenneth Davis**, 79, of Brandenton, Fla., died on May 20, 2006. His memorial service will be held in Salem, W.Va., on July 15.

Sunshine Mountain Home closes

A recent e-mail from one of the cofounders of Sunshine Mountain Home in Chatawa, Miss.—"a ministry of the church to people in need"—informs us that the Home has had to close its doors. The handicapped residents (all but Pastor Ralph Hays' wife, Mary) have been placed in

other state or private institutions.

The Seventh Day Baptist Church in Chatawa (organized in 1976) continues to meet for worship.

Please see our website (www.seventhdaybaptist.org) for more details of the Home's closing.

KEVIN'S

ORNER

Nearly 70 years ago, Walt Disney came out with *Snow White and the Seven Dwarfs*, his first full-length animated movie. Compared to his early seven-minute black-and-white “shorts,” producing this 80-minute movie was a gargantuan task.

Artists working for Disney drew over one million pictures for *Snow White*. And what kind of exposure did each of those frames receive? Each painstakingly colored sketch was flashed onto the screen for an amazing one-24th of a second!

With a movie running at regular speed, it all seems so simple. The casual movie-goer has no clue as to what goes into its production.

SCSC

Each year a group of college-age Seventh Day Baptists gather from all over the country (and even from outside the country) to receive specialized training. They are then sent out to SDB churches to lend a hand in camp counseling, physical projects, and to share their lives as a witness for Jesus Christ.

They form the Summer Christian Service Corps.

People at the camps or in those local churches see these teams showing up and operating at “regular speed.” They have very little understanding of all the behind-the-scenes coordination it takes to pull together a summer’s worth of ministry.

Just scheduling the transportation itinerary takes a computer program.

Students need to travel from their hometown to the training site. Following a week of concentrated instruction, the young people head back to the airport and fly to their projects. Once their month of service is completed, off they go to the evaluation time, Pre-Con, and Conference.

But long before that occurs, there’s this “laundry list” of tasks:

- Filling out and sending applications (by the deadline!)
- Reviewing and okaying the applications from students and church projects

- Deciding which students go to which projects
- Securing the training staff
- The pre-training reading and writing assignments for four months
- The intense training
- Meal planning and preparation

Let’s thank God for the successful million-plus decisions and tasks performed by SCSCers for over 40 consecutive summers!

Conference

Speaking of gargantuan tasks... Most Conference attendees—especially those who have never worked on a Host Committee—have no clue as to the amount of manpower, time, and money that goes into the “production” of Conference.

A solid foundation of prayer may make the “regular speed” of the gathering look smooth, but it takes many hours (months) and dollars to pull the one-week “animated feature” together.

Simply securing the college campus (often two or three years prior) takes several visits, many phone calls, and prayer. With the contract signed, nearby church members must form a Host Committee.

Boards and agencies need to prepare their printed reports, and finalize their presentations. Dorm rooms must be assigned, travel arranged, vacations mapped out.

The Conference president carries the lion’s share of decisions: planning the program schedule, lining up Bible study leaders, preachers, seminars...

So let’s pray for this year’s president, Robert Van Horn, as he’s confronted with last-minute decisions and the inevitable “wrinkles” in the planning process. Sure, there’s a Conference SOP and a couple of centuries of tradition, but you-know-who always tries to disrupt and distract us from the task at hand.

Let’s also lift up the Host Committee before the Lord, pray for safe travel for all the delegates and attendees, and expect great things as we “Make Christ’s Mission Our Mission.”



All Conference BANQUET ticket reservations **MUST** be made before July 30.

Banquet tickets may **NOT** be purchased the week of Conference.

If you are in CURVES and want to keep up with your workouts during Conference week, contact Peggy Chroniger at confreg2006@hotmail.com or (607) 587-8386.

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); or Jean Jorgensen at 913-774-2742 (or jorgemorj@yahoo.com).

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