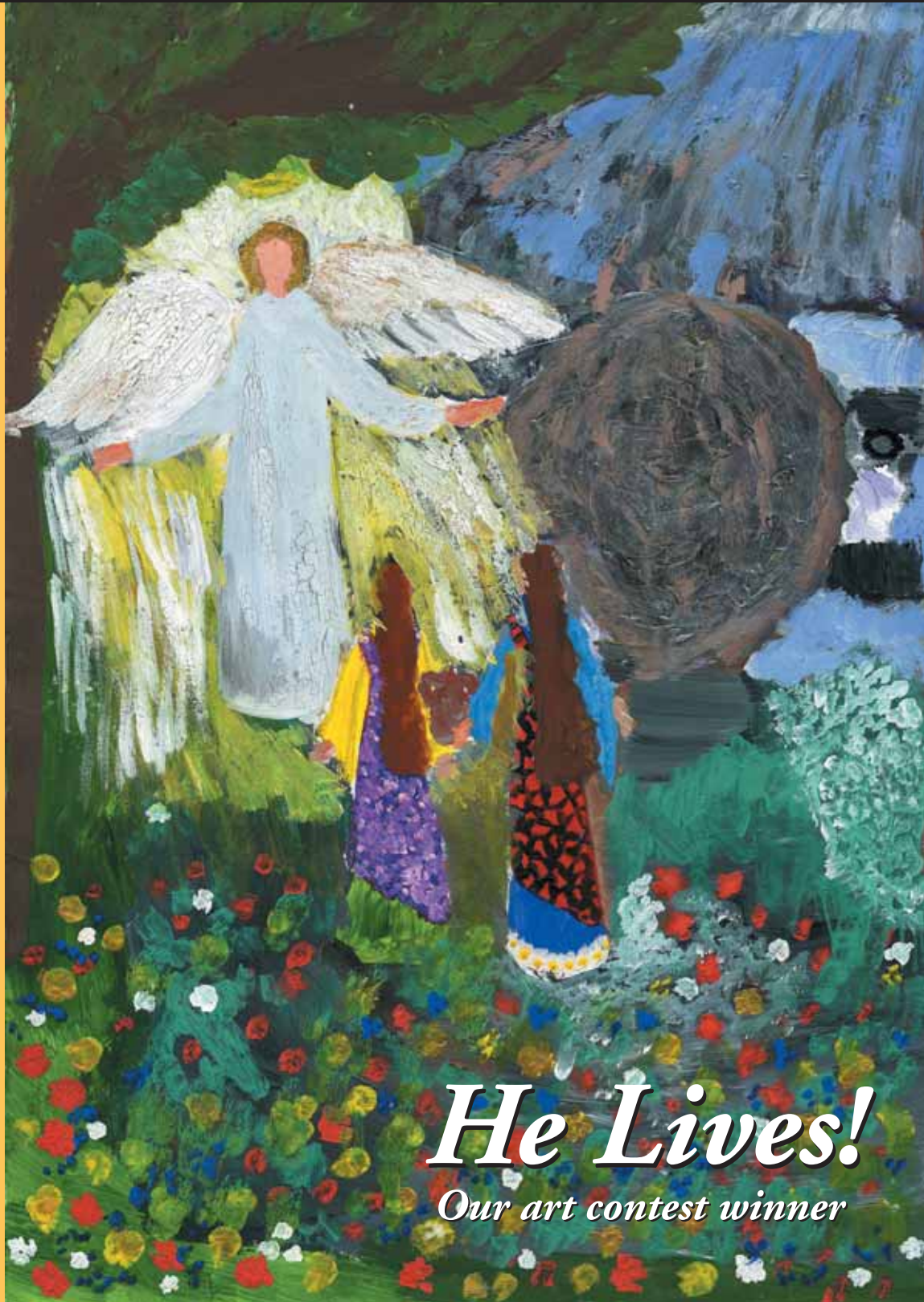




The
Sabbath
RECORDER

March 2008

News for and about Seventh Day Baptists



He Lives!

Our art contest winner



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

Robe Nominations

The SDB Women's Society is accepting nominations for the Robe of Achievement for 2008. Please see the recent *SRs* for more details, or apply on-line at www.sdbwboard.org.

**Deadline is
March 31, 2008**

Medical Mission to Guyana



Another medical mission to Guyana, South America, is scheduled for June 20-30, 2008. We are looking for people with medical skills.

Five clinic sites will be held close to Georgetown. Interested? Contact:

Ron and Chris Davis
(765) 649-0540
rcdavis16@sbcglobal.net
Perry and Amanda Barbee
(814) 766-4585
pwbarbee@hotmail.com
Send your contributions to the SDB Memorial Board, designated "Guyana Medical Mission."



Celebrate 300 years with us!

In 2008, the First Seventh Day Baptist Church of Hopkinton, R.I., is celebrating 300 years of ministry in America.

Commemorative anniversary ornaments are now available as part of this special Tri-Centennial. When you donate \$100 to the ongoing ministry of our Conference's oldest existing church, you will receive a complimentary ornament as a "Thank You." We have a limited number of these beautiful keepsakes, so we encourage you to request yours soon.

Donations can be sent to: **First SDB Church of Hopkinton**
PO Box 438
Ashaway RI 02804

Please make your checks payable to the church
(Back side of the ornament is to the right)





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Kevin Butler
Editor

editor@seventhdaybaptist.org

Leanne Lippincott-Wuerthele
Assistant Editor

EC = Editor's Circle members

Contributing Editors

Rob Appel, Susan Bond, Andrew J. Camenga, Jessica Chroniger, Gordon Lawton, G. Kirk Looper, Andrew Samuels, Don A. Sanford, Morgan Shepard.

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On the road to Emmaus

by Dale Thorngate



*This
post-
resurrection
experience contains
the model of the Church
that transcends even to today.*

If Jesus hadn't risen from the dead, there would be no Christian religion. The "new life in Christ" is what the Church is all about. Yet the resurrection event remains controversial.

As the Church in the 21st century relives Christ's victory, it is difficult for many to accept the sequence of events from Jesus' death on the cross to the resurrection experience referred to in the Gospels. (The original manuscripts of Mark do not have a resurrection account.)

Doing the math

"Good Friday" to Resurrection Sabbath does not add up to three days. And I don't accept that Jesus rose on Sunday morning.

The original King James Version of the Bible—referring to when the women went to the tomb—says, "as it began to dawn toward the first day of the week." Remember that the Jewish reckoning of time was from sundown to sundown. So that "dawning toward the first day of the week" was an old English phrase that meant the evening after the Sabbath, not dawn of the morning of what we now call Sunday. (This understanding was confirmed for me by a New Testament professor at seminary some 32 years ago.)

Thus, when the women went to the tomb after sundown on Sabbath, Jesus' body was already gone. Personally, I determined a long time ago that there's no way to resolve this dilemma by biblical scholarship alone. It's more important to understand the significance of the resurrection for the time in which we live.

Meeting the two

Let's move from the specifics of the resurrection to a significant experience for a couple of disciples (*not* members of the Twelve) immediately following Jesus' resurrection.

Every one of their expectations and hopes for Israel had been destroyed. The one they believed to be the Messiah had been tried and hung on a cross, suffering a criminal's death.

"Now that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem. They were talking with each other about everything that had happened. As they talked and discussed these things with each other, Jesus himself came up and walked along with them, but they were kept from recognizing him" (Luke 24:13-15, NIV).

This post-resurrection experience is recorded only in the Gospel of Luke. Yet, for me, it contains the model of the Church that transcends even to today.

Jesus was gone

It's important to remember the setting for the Emmaus experience.

Jesus had been crucified on a cross and buried in a large tomb barricaded by a roll-away stone. But when the women went to the tomb to dress Jesus' body properly and prepare it for permanent

burial, they found the stone moved and the body gone.

The angels there told the women that Jesus was alive and no longer controlled by death. The disciples, when they received this news, were totally confused.

These two men on their way to Emmaus were typical of Jesus' followers, including the eleven who had been in hiding since the trial. They were trying to make sense of all this nonsense!

Every one of their expectations and hopes for Israel had been destroyed. The one they believed to be the Messiah had been tried and hung on a cross, suffering a criminal's death.

This left them without a leader and with no hope for the future.

Despair, defeat, and the revelation

Through Luke's account, we sense the despair and defeat of Cleopas and his friend as they talked with their new traveling companion—so blinded by grief and disappointment that they didn't recognize him.

The resurrected Jesus patiently reminded them of the Scriptural foundation for what had occurred—that all of the events of the past few days had to happen. The Messiah needed to make an eternal impression that would not be limited by anyone who lived and died a nor-

Jesus' mission was not one simply of teaching about the Kingdom of God for Israel, or healing those with specific diseases or spiritual problems. His lordship was to be far greater.

mal death. Jesus' message could not be contained in his earthly life span.

After the two disciples recognized Jesus in "the breaking of the bread," we hear them discussing the experience:

"Were not our hearts burning within us while he talked with us on the road and opened the scriptures to us?" Then the two told what had happened on the way, and how Jesus was recognized by them when he broke the bread" (Luke 24:32, NIV).

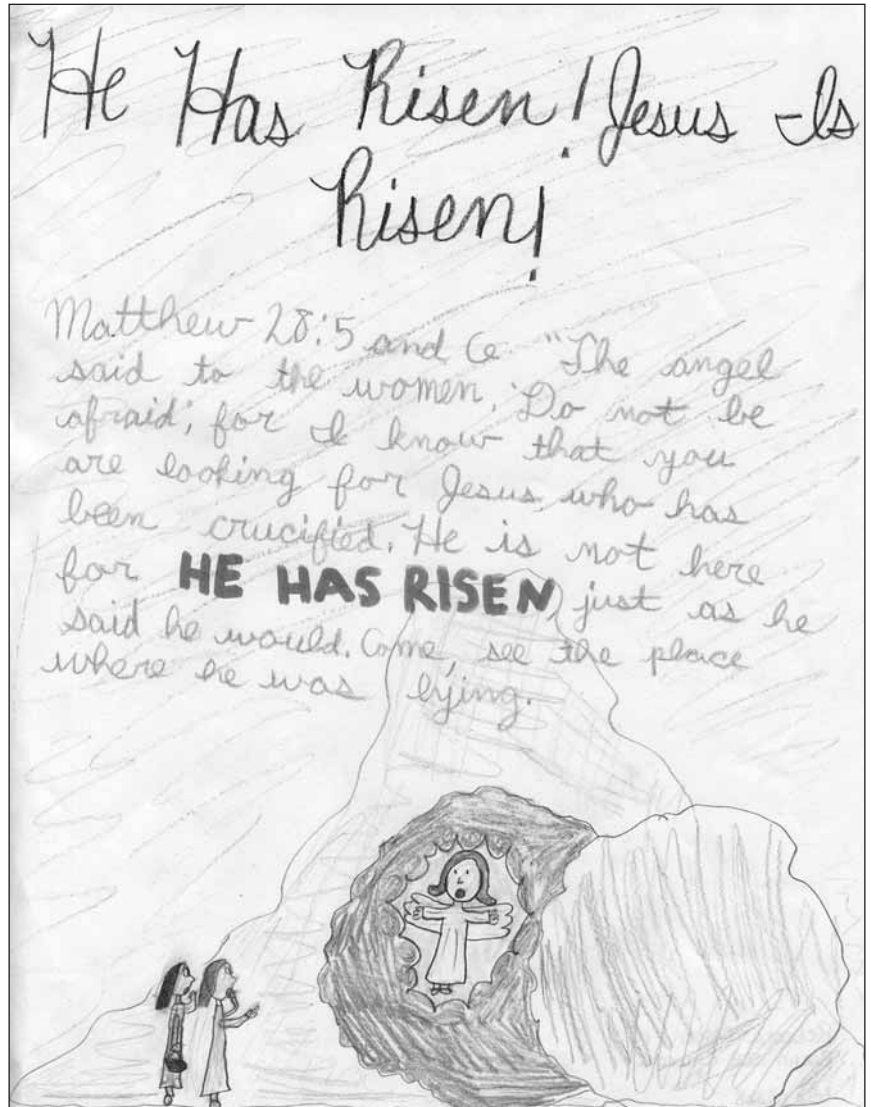
The real mission

We see in this passage God's post-resurrection revelation of His real mission for the Messiah (Christ).

Jesus' mission was not one simply of teaching about the Kingdom of God for Israel, or healing those with specific diseases or spiritual problems. His lordship was to be far greater.

It's obvious that the expectations the Jews had of the Messiah—even those of the disciples—were extremely narrow and limited. The two disciples on the road to Emmaus were given a tiny piece of the vision of what Jesus was really sent to accomplish while here on earth.

In their brief time with the Risen Christ, the disciples received a small foretaste of what would eventually be the role of the Church as it expands the Kingdom of God on earth—providing a loving, forgiving environment for all who come seeking purpose and wholeness in their lives.



Resurrection art by Rebecca Olson, age 10, of Berlin, N.Y.

Getting the bigger picture

As we observe Cleopas and his friend, we sense their anger, their fear, their frustration at losing the hope for Israel. Jesus' death on the cross left them with nowhere to go.

They had listened to Christ's teaching about the Kingdom of God for three years, thinking all the while that the Kingdom of God and the Kingdom of Israel were the same. Now they were about to get the "bigger" picture.

Jesus was alive and had been walking with them, explaining the Scriptures (Jewish Testament) that tell about his coming to the world and his purpose. From this experience, they joined with the other eleven disciples and began to develop the Christian Church.

He still walks with us

In our post-9/11 world, we too have fears and frustrations when things don't go the way we expected. We, too, need assurance and a sense of God's presence in our lives.

*Just as Jesus walked
with Cleopas and his friend,
so we in the Church are to establish
an environment where people searching
for meaning in their lives can come
and be forgiven, encouraged,
and directed, as well as
comforted and loved.*

Jesus walking with us—clarifying our situation and his purpose—gives us new understanding. We can be assured that just as Jesus was walking and talking with his disciples that day, God is with *us* today, walking along, breaking bread, sharing His will for us.

Through our Emmaus experience, we can see a 21st-century role for the Church. Just as Jesus walked with Cleopas and his friend, so we in the Church are to establish an environment where people

searching for meaning in their lives can come and be forgiven, encouraged, and directed, as well as comforted and loved.

Many will come to know

We "church people" aren't able to do all of this on our own. But with God's help, and the teachings of Jesus, many will come to know Him—and have the same confidence and direction for their lives that we have.

Jesus came to walk with his disciples and bring to them the Kingdom of God. This story of Jesus on the road to Emmaus can be Jesus walking with you and me in the here and now. It's an opportunity for us to gain a new sense of direction and be assured that Jesus wants to walk with us as we journey on our unique way, no matter when or where we live.

God promised to be with us always, and He is! He is with you today on your journey. **SR**

*The Rev. Dr. Dale Thorngate
pastors the Salem, W.Va., SDB
Church.*



From 8-year-old Madge Chroniger of Alfred Station, N.Y.

Empty- tomb necklaces

by Dustin Mackintosh



Seminary is sometimes thought of as a place where you can find and study all of the theological answers, gaining insights that will carry you through ministry. Instead, I have found that it's mostly a place where you find a whole lot of theological *questions*.

There is some help wrestling with some answers, but there are always more questions than answers. This

is consistent with an infinite God, for there is always more of Him to know.

The question

A question arose in a theology course at Fuller Seminary: “What if there had been no resurrection?”

On the face of it, the query was a frivolous piece of theological fancy. Of course, the resurrection did happen. What’s more, because it was prophesied, it *had* to occur—just as God said it would.

Knowing Dr. Ray Anderson, the professor, there was more to his question. On further reflection, it served to highlight the oft-under-

stated importance of the resurrection. What’s more, there are “Christians” (even pastor and theologians) who deny that the resurrection actually took place.

So, what if there had been no resurrection?

So, what if?

First, let’s imagine the scene. Jesus had just been lawfully—if not justly—executed, condemned by the legal and religious authorities as well as the whim of the mob. His disciples were betrayed by one of their own, leaving them leaderless, scattered, and demoralized. And perhaps Peter

was not alone in the bone-deep shame of having denied his Lord.

The Scriptures tell us that Jesus’ followers did not understand what was going to happen; they only knew the end of their hopes and expectations. They felt that Jesus of Nazareth could become lost to history as yet another failed Messiah, and the triumph would go to the Jewish leaders who successfully silenced the threat to the status quo.

The disciples were left with fading memories of wise words and remembered miracles.

It was the resurrection of Jesus that *justified*—that proved out—his claim to be the Son of God. As Paul said in Romans 1:4, Jesus “...was declared with power to be the Son of God by his resurrection from the dead.”

Victory achieved

Perhaps the resurrection confirmed Jesus’ claims to his followers, but what about the victory Jesus achieved on the cross? Sin and death separate us from God. But an understanding of sin, and thus what Christ must have accomplished to restore us to fellowship with God, is far from simple.

Sin has been likened to a disease, thus requiring an infusion of Christ’s healing blood.

Sin is also:

- a moral change in direction, needing Christ as a moral compass
- an imprisonment to Satan, needing Christ to pay our ransom
- a judgment from God, requiring Christ to “take the bullet” for us
- a filthy repugnant-to-God stain, needing Christ’s cleansing blood, and
- a simple disconnect from God, needing Christ as a bridge.

Just part of the picture

All of these are aspects of that profound victory, but they paint only part of the picture.

continued next page



Art submitted by Casey Greene, age 10, Berlin, N.Y.

The “big problem” of humanity is sin *and death*, the consequence of sin. For on the day that we ate of the fruit, we surely died. In 1 Corinthians 15:17, Paul says that “if Christ has not been raised, your faith is futile; you are still in your sins.”

Christ took on death the moment he took on humanity. He was a mortal human and would physically die at some point. But he also took on *our* death, along with our guilt and shame.

It is the resurrection that transforms us, because we are resurrected to a *new life* in him. In his resurrection, Christ restores humanity’s connection to the Source of Life. With our guilt forgiven, our shame assumed, our death died, and our life resurrected, we are reconciled to God.

He lives!

Finally—and this cannot be overstated—the resurrection means that Jesus Christ *lives!*

***With our
guilt forgiven, our
shame assumed, our death
died, and our life resurrected,
we are reconciled
to God.***

We serve a living God; One Who knows and understands human suffering firsthand. Empathizing was not enough for God. He entered directly into our suffering and died there with us so that when He was resurrected, we are resurrected with Him. He lives, and so will we!

Why is this a useful question? Excluding Resurrection weekend, how often do you hear solid resurrection theology? I particularly notice that our worship music can be very “Cross-centric”

and rarely celebrates the empty tomb. That’s sad.

So, perhaps we should wear little gold empty-tombs around our necks, next to our crosses, to remind us that we are People of the Resurrection. Though we bear our crosses now, it is in the resurrection that Christians have their joy and eternal hope. **SR**

Dusty Mackintosh is training for the ministry and lives in Thornton, Colo., with wife Anna, and children Logan and Arabelle.

196th General Conference

Carthage College, Kenosha, Wisconsin

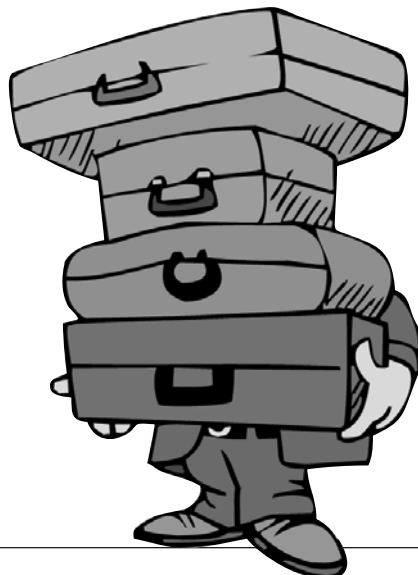
August 3-9, 2008



Coming to General Conference at Carthage College in Kenosha, Wis.?
Whether it be by plane, train, or automobile, here are some planning tips:

Flying?

Fly into either Chicago’s O’Hare Airport or Milwaukee’s Mitchell and take the Coach USA/Van Galder bus to Kenosha. The Host Committee will pick you up at the Kenosha bus terminal. A complete bus schedule can be found at www.coachusa.com.



Need on-campus accommodations?

We will be housed in 3 dorms...

- **South Hall**, next to the cafeteria and registration area
- **The Oaks**, with views of Lake Michigan
- **Swenson Hall**, with private baths (limited number)



Young artists celebrate the Resurrection

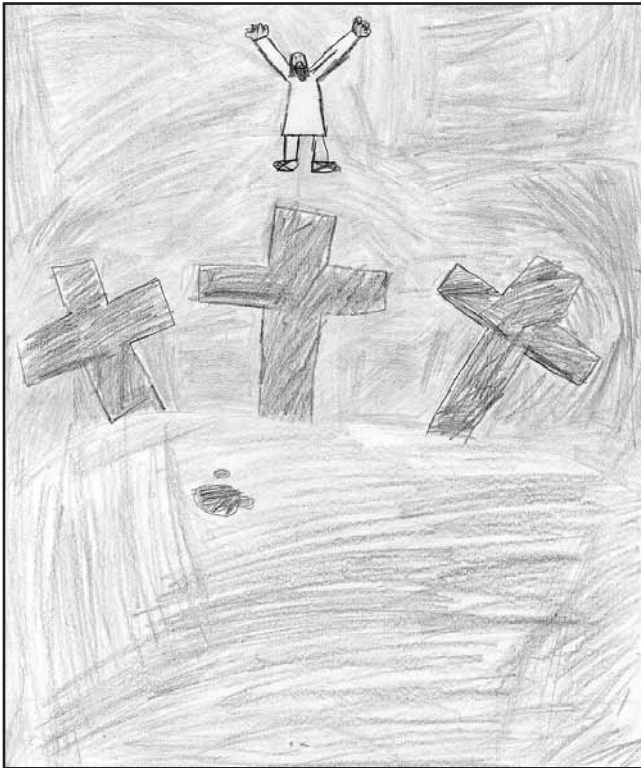
Following the success of our Thanksgiving art contest in 2006, the *Sabbath Recorder* Committee decided to sponsor and judge a Resurrection art contest. Once again, all the entries were kept anonymous.

The overall winners are featured on the covers:

First place (front cover): Nadiya Smyrnova, age 11, Paint Rock, Ala., SDB Church.

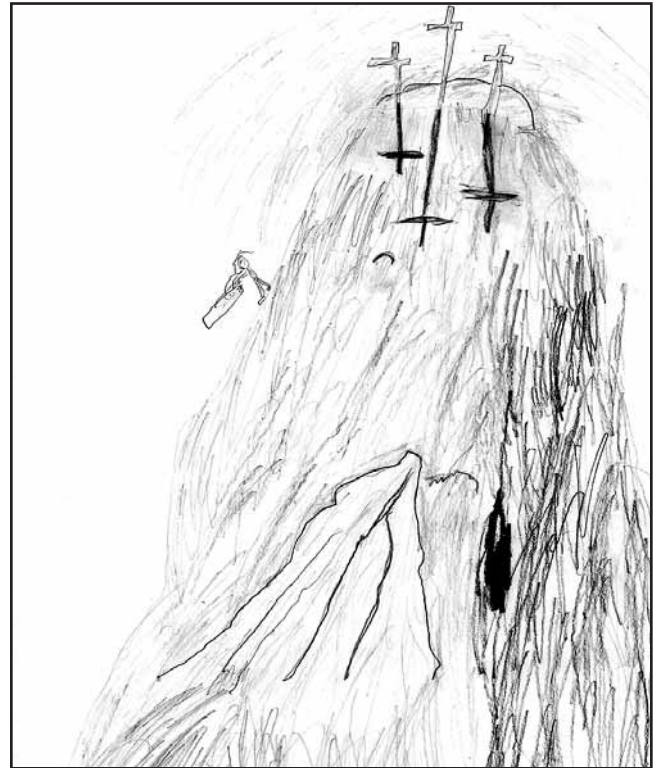
First runner-up (back): Susanna Monroe, age 12, Little Rock, Ark., SDB Church.

Winner 7–9



Carlos Alonzo, age 9, Central Maryland

Winner 4–6



Seth Greene, age 6, Berlin, N.Y.

THANK YOU to all of our participants!

(Other names are listed with their artwork)

- Alfreda Harris, 12
Metro Atlanta, Ga.
- Elianna Chroniger, 11
Alfred Station, N.Y.
- Josiah Lovelace, 11
Metro Atlanta, Ga.
- Alysha Andrews, 10
Metro Atlanta, Ga.
- Matthew Bowie, 10
Central Maryland
- Micah Crandall, 10
Milton, Wis.
- Josh Crouch, 10
Seattle Area, Wash.
- Breanne Dubots, 10
Hebron, Pa.
- Christopher Beck, 9
Nortonville, Kan.
- Caleb Crouch, 9
Seattle Area, Wash.
- Wyatt Greene, 9
Berlin, N.Y.
- Duane Davis, 8
Seattle Area, Wash.
- Tyrese Davis, 8
Seattle Area, Wash.
- Semajia Henry, 8
Metro Atlanta, Ga.
- Katie Greene, 7
Berlin, N.Y.
- AnnaRuth Lovelace, 7
Metro Atlanta, Ga.
- Johannah Noyes, 7
Seattle Area, Wash.
- Sunnie Stanley, 7
Nortonville, Kan.
- LeAnna Swain, 7
Metro Atlanta, Ga.
- Zhana Henry, 6
Metro Atlanta, Ga.
- Skyla Stanley, 5
Nortonville, Kan.
- Wade Greene, 4
Berlin, N.Y.



Two coins

by Morgan Shepard

“He also saw a poor widow put in two very small copper coins. ‘I tell you the truth,’ he said, ‘this poor widow has put in more than all the others. All these people give their gifts out of their wealth; but she out of her poverty put in all she had to live on’ ” (Luke 21:2-4, NIV).

Present gifts

In my January 2008 column, I explained how one dollar from every gift is distributed through our various ministries and outreaches. This month’s giving graphic (on page 24) shows the progress of giving. What the old graph didn’t show is how the giving impacted all of our Boards and Agencies. This new chart will show how giving affects these ministries.

The chart below shows the annual operating budgets for the Boards and Agencies that receive income from Undesignated giving.

The new chart at the back of the *SR* now shows the monthly budget needs and the portions that come from both Designated and Undesignated giving. Thus you can see the immediate impact for that month! Throughout the year, we will provide updates on how we are doing overall.

Board / Agency	Operating Budget
General Services*	\$ 271,621.51
Council On Ministry	156,208.00
Tract Council	145,706.00
Missionary Society	301,000.00
Board of Christian Education	116,120.00
Women's Society	37,400.00
Total	\$1,028,055.51

Includes: General Services, Building Operations Fund, Christian Social Action, Ecumenical Affairs

Future gifts

Some of you may have heard recently that the Internal Revenue Service is changing the rules on how 403(b) retirement plans will be administered beginning January 1, 2009. A 403(b) plan, also known as a tax-sheltered annuity (TSA), is a retirement plan for certain employees of public schools or tax-exempt organizations, and certain ministers.


403(b)s, first instituted in 1964, have not been updated since, resulting in many packages falling out of compliance with some of the new retirement-plan regulations. Beginning in 2009, 403(b) plans will more closely resemble 401(k) plans in administration and options. Some of the more important changes include:

- Contracts or accounts must be maintained in accordance with a written plan document;
- Employers must designate approved investment providers and products under the plan;
- Contract exchanges must be restricted to approved investment providers and products under the plan;
- No new incidental life insurance is allowed.

Implementation of these new regulations is still being “ironed out,” especially as to how they will affect Christian organizations.

The Committee on Support and Retirement (COSAR)—along with the General Conference and the Council on Ministry—will research how this will impact local SDB churches or pastors who have 403(b) plans. Also, the previous COSAR-sponsored retirement plans currently with Nationwide are 403(b)s, so they will be affected by these changes.

We will provide pertinent updates on the SDB Web site and the SDB Exec Blog, as well as at General Conference in August.

Like the widow’s mite, the gift you give—no matter how small—makes a difference if given in faith. Similarly, the gift you give toward your pastor’s retirement makes a difference as well. 





This year's "First Lady"

From Susie Bond: I asked Kay Samuels, wife of our Conference President, to share with you what God has done in her life. I think you will enjoy getting to know our "First Lady."

My statement of Christian experience

by Kay Samuels

I would like to take you on the brief journey that brought me to this important juncture in my walk with God.

Not many years ago, in a small town in rural Jamaica, a courageous woman gave birth to a tiny girl. She was the most amazing woman I know.

She was an outstanding teacher, for she taught with her life. She never wrote a lesson plan; she taught by example. I thank God for blessing me with such a woman of faith as my mother.

On the day God blessed my mother's womb with me, He started a chain reaction. God had a purpose, and I can just hear Him say, "For I know the plans I have for you, plans to prosper you and not to harm you, plans to give you hope and a future" (Jeremiah 29: 11).

As I grew up, I was very aware of God. Going to church was not an option; it was the norm.

During the first 13 years of my formative education, I attended elementary and secondary schools in Jamaica. Prayer and the Bible were integral parts of the learning process, with each day beginning and ending with prayer. Bible study was a regular part of the day, just as English and Math were.

In 1970, the Orange Bay Seventh Day Baptist Church became our

**The Lord said,
"Just be yourself.
Do not let the world
squeeze you into
its mold."**

church home. In 1973, I accepted Christ as my personal Savior and was baptized. I became totally immersed in the life of the church.

It was during those years that I met Andrew—in 1977, to be exact. We had a great friendship. Nothing romantic yet, but things must have been "brewing" back then.

In 1980, I went to teacher's college, and again I was surrounded with things that pointed me in God's direction. I was strongly encouraged to develop my faith and be in fellowship with other believers, and I quickly got involved in a new church as well.

Near the end of 1981, my relationship with Andrew started to swing in a different direction. We decided we would be better off together than apart, so we married in 1983—the same year I came to the U.S.

There were many changes that year. Not only was there emotional upheaval, but my little 98-pound body was experiencing changes of its own: I was pregnant with Tsahai.

After Tsahai was born, I got engrossed in the New York City SDB Church. While serving there, I grew spiritually.

In 1988, I faced one of the biggest challenges of my life. Andrew was called to pastor the Miami church, and that meant I was to be a pastor's wife. Feeling that I had no outstanding gifts or talents,



Kay Samuels at Conference in 2007.

what on earth was I going to do?!

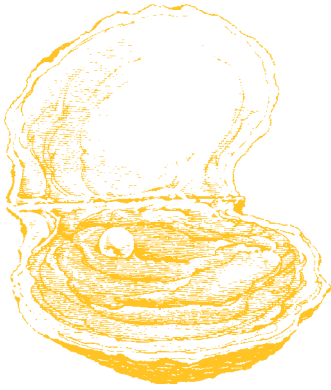
The Lord said, "Just be yourself. Do not let the world squeeze you into its mold" (Be not conformed to this world). My version was, "Do not let the *church* squeeze you into its mold."

I was a rather radical pastor's wife, and this is where my spiritual maturity began. God moved me from one level to another over the years.

As time passed, I took on various roles in the church. And as I served, I grew. God let me know, without a shadow of a doubt, that He's completely in charge. I'm still learning how to lean on Him.

God has told me that He will guide me. In the face of many dark days, He has led me to the light. I have learned to read and study God's Word more consistently, and I have developed a relationship with Him through prayer.

God has certainly been good to our family. Today, both of our daughters—Tsahai, 23, and Tsafiq, 17—are active in the church. As I continue to serve in the areas that He has led me to, it's truly been a blessing! **SR**



What is a pearl?

This month marks the 21st anniversary of “Pearls from the Past” appearing in the *Sabbath Recorder*. That’s more than 225 columns. But what constitutes a pearl?

Webster’s International Dictionary defines it as “A dense shelly secretion formed as an abnormal growth within the shell of some mollusks. It is composed of nacre deposited in extremely thin concentric layers about some foreign article as a dead body or egg of a parasitic worm and may lie within the mantle either free from or attached to the shell.”

My definition of a “pearl from the past” is simply a little scrap of evidence that jogs my memory, leading to “a dense shelly concentration formed as an abnormal growth in the shell of personal memory.”

Such was the occasion when I received an envelope containing a 1956 letter to the clerk of the New Auburn, Wis., Seventh Day Baptist

Church. The letter was written by Genevieve C. Penny, the daughter of Rev. Perie (Fitz Randolph) Burdick who had been ordained in 1885 and had served as pastor of the New Auburn church from 1905 until her death in 1906.

Perie’s husband, Rev. Leon DeLoss Burdick, was pastor of the New Auburn SDB church in Sibley County, Minnesota. That church was well over 160 miles “as the crow flies”—and in excess of 200 miles by road—from his wife’s church in Wisconsin.

I had envisioned Perie covering that distance by horse and buggy. But after examining our Historical Society’s 1912 edition of the *Rand McNally Atlas*, I shifted my vision from highways to railroads.

Instead of showing highway routes, the atlas identifies the railroad network that was the principal means of transportation back then. Each state map contained a list of the railroads that transversed it.

The Wisconsin map listed 36 different railroads, while Minne-

sota totaled 27. Pennsylvania had the most separate rail lines with 111, followed by New York State with 80. (Even West Virginia, with as many as 10 SDB churches in that state’s northeast section, had 46 different railroads or spurs at that time.)

Historians often think of pioneers traveling by covered wagon, but in reality many early settlers journeyed west utilizing a network of rail transportation. The greatest numerical growth in the United States occurred in the latter part of the 19th century, before the advent of automobiles and airplanes.

When our 1864 General Conference was held in Milton, Wis., railroad transportation was readily available. Four years later, when Conference was in Albion, Wis., a resolution of thanks was sent to the Central Railroad of New Jersey for its connections westward. It was later amended to include all of the railway lines that had furnished excursion tickets to General Conference delegates:

Historians often think of pioneers traveling by covered wagon, but in reality many early settlers journeyed west utilizing a network of rail transportation.



“Agreeably to the motion, the following named railroads were included in the resolution of thanks, viz.: The Buffalo and Erie; Cleveland and Toledo and Southern Michigan; the Great Western (through Canada); the Detroit and Milwaukee; and the Milwaukee and Prairie Du Chien.”¹

For a number of years, a Standing Committee was appointed to negotiate special railroad rates for Conference attendees. One year, the Seventh Day Baptist Missionary Society held an official Board meeting on the Erie Railroad en route to Conference.

Historians tend to dramatize the hardships of such migrations—like the Goodrich party, which, in the winter of 1839, spent 34 days traveling from Alfred, N.Y., to Milton in covered wagons mounted on sleighs.

In part, the selection of Milton for settlement was due to the foresight of Joseph Goodrich, who envisioned a junction of railroads linking Chicago and Madison, Wis., from south to north, and Milwaukee to Prairie Du Chien from east to west. (A little over a century later, ease of transportation was one of the deciding factors for this historian choosing to go to Milton College for pre-seminary training.)

When our seminary was established at Alfred University in 1871, the proximity of the Erie Railroad was a vital factor in the school’s location—not only for seminary students to get to Alfred, but for a number of years seminary students could take the train for weekend pastoral assignments at such nearby churches or fellowships in Hornell, Andover, Scio, Angelica, Nile, and Friendship, N.Y.

At Friendship, they could catch the Pittsburgh, Shawmut and Northern Railroad to churches at Angelica, Richburg, Little Genesee, Portville, and Main Settlement.

In Volume 1 of *Seventh Day Baptists in Europe and America*, the Missionary Board had extensive

reports of home fields in Iowa, Illinois, Wisconsin, Minnesota, Kansas, and Nebraska. These included churches in Garwin and Welton, Iowa; Nortonville and Pardee, Kan.; North Loup and Farnum in Nebraska; and Fouke, Nady, and Gentry in Arkansas. Reports also came from dozens of other clusters of Sabbath-observing settlers.

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Nearly all of these churches were located on some of the hundreds of railroads or spurs that were still listed in our 1912 atlas. Even the lone SDB church in Taney, Idaho—founded in 1883—was a short distance from a spur of the Northern Pacific Railroad.

The evangelistic quartets of the 1890s and later years were largely dependent on rail transportation.

At the beginning of the 20th century, the *Sabbath Recorder* carried accounts of numerous “quartetters” (both male and female) practicing while traveling by rail. How many quartets *today* would be permitted to practice their musical testimonies on public transportation—especially while flying and disrupting “canned” entertainment on the video monitors?

An old gospel hymn, “Life’s Railway to Heaven,” was undoubtedly sung at revivals in West Virginia and elsewhere. I first heard this song in the Jackson Center, Ohio,

SDB Church, which had been settled largely by West Virginians. Its lyrics are:

Verse 1:

Life is like a mountain railroad,
With an engineer that’s brave;
We must make the run successful,
From the cradle to the grave;
Watch the curves, the fills, the tunnels;
Never falter, never quail;
Keep your hand upon the throttle,
And your eye upon the rail.

Chorus:

Blessed Savior, Thou wilt guide us
Till we reach that blissful shore;
Where the angels wait to join us
In Thy praise forevermore.

Verse 2:

You will roll up grades of trial;
You will cross the bridge of strife;
See that Christ is your conductor;
On this lightning train of life;
Always mindful of obstruction,
Do your duty, never fail;
Keep your hand upon the throttle,
And your eye upon the rail.

Verse 3:

You will often find obstructions;
Look for storms of wind and rain;
On a fill, or curve, or trestle,
They will almost ditch your train;
Put your trust alone in Jesus;
Never falter, never fail;
Keep your hand upon the throttle,
And your eye upon the rail.

Verse 4:

As you roll across the trestle,
Spanning Jordan’s swelling tide,
You behold the Union Depot
Into which your train will glide;
There you’ll meet the Superintendent,
God the Father, God the Son,
With the hearty joyous plaudit,
“Weary pilgrim, welcome home!” **SR**

¹General Conference Minutes: 54th Session, Albion, WI, 1868, p. 7.



CALLED to leadership?

Have people in your church ever treated you like a leader, when what you say and do impacts how others react to situations in your church?

Do you know how to use the influence God has given you? Are you prepared to function as the leader God has made you to be?

You may not be sure how to use your God-given abilities, and you may not even understand where you fit in the life of the church. Perhaps you want to serve in leadership, but you don't have a clue about how to do the right thing consistently. Well, CALLED can help you out!

When you participate in the CALLED program, you learn and change. Each module helps you understand your role in your church and how to provide effective leadership while supporting other leaders.

The first module shows how being the people of God and the Body of Christ instructs the way Seventh Day Baptists organize. This module—an *Introduction to Seventh Day Baptist Church Life*—helps you understand our life together as a covenant people.

As you move into the second module, these initial themes are expanded so you can see the Biblical themes and historical trends that have shaped *Seventh Day Baptist Distinctives*.

With an understanding of who SDBs are and how they operate, the training shifts its focus to theology, Bible study, and teaching. The mid-

dle phase of your training begins with *Practical Theology and Ministry*.

This module helps you discover how Biblical doctrines influence how you think and live. After experiencing the power that God allows His words to carry, you see how important it is to handle the Word of Truth correctly. You then have the

***Do you
know how to
use the influence
God has given you?
Are you prepared
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made you to be?***

opportunity to learn the art and science of *Biblical Interpretation*.

The final phase of training takes all that comes before and moves it into the realm where you have an intentional impact on people's lives. You learn how to lead others in *Small Group Bible Study*, and these lessons lead naturally into the last module which explores *Teaching in the Church*.

Consider participating in CALLED. Its modules are designed to help you grow as a leader and as a person of influence. Each is a self-paced course that includes six weeks of lessons. Each week has five, one-hour lessons that include

daily learning goals and writing and/or reading assignments.

To best benefit from this program, you will need to study at least 30 hours per module. This will be time well spent! Those who have completed the training appreciate what they have learned, and they function more effectively in their local church.

If you would like to learn more about this program, contact Pastor Matt Olson at the Berlin, N.Y., SDB Church, or Pastor Kory Geske at Battle Creek, Mich. Both are using the program as part of their leadership training and would be glad to tell you about their experiences.

If you are interested in CALLED, there are some requirements:

- You have to be a member of a Seventh Day Baptist church.
- You need to be at least 19 years old.
- You need a teacher in your local church. (This is usually the pastor, but it can be another member.)
- Your church must agree to pay for the program. You can work out an arrangement with your church to cover the cost, but we will bill the local church.
- You have to complete and turn in an enrollment form. (Request one on-line at EducatingChristians.org; or write the Board of Christian Education office at PO Box 115, Alfred Station, NY 14803; or phone 607-587-8527.)

Oh, if you are curious, CALLED stands for **Church Administered Lay-Leadership Education**. **SR**



FOCUS on Missions

Hurricane strikes Nicaragua

by Kirk Looper

When Hurricane Felix roared over the coast of Nicaragua in 2007, it left a path of destruction and loss of life. In the independent states of the Musquito Indians, the devastation was felt by everyone.

The entire fishing fleet was swamped, killing many in their boats. Nicaraguans seeking shelter in their homes or businesses discovered too late that they were in deathtraps as buildings collapsed. Trees blew into the buildings, shattering glass, ceiling supports, and walls.

The first to contact the Missionary Society was Dr. Abraham Stevens of Miami, Fla. Since he was raised in that area, the death and destruction caused by Felix was especially painful. Dr. Stevens asked for funds to help rebuild the area and to nurture the people left behind. He visited the area and brought back pictures.

Pastor Helmer Umana was the next one to contact us about the hurricane. He leads the SDB Christian Church in Alexandria, Va., and became interested in the area after receiving a request for help.

That message—in Spanish—was from Pastor Eliseo Filimoro Valendre Garcia, asking for funds to help repair the hurricane damage. He also requested information on how to start an SDB church in Nicaragua and was obviously excited by the prospect.

Pastor Helmer contacted me about the possibility of an investigative trip, and we agreed he would go in September. His son, Helmer Jr., and another church member accompanied him.

When he returned, Pastor Helmer sent us pictures of the hurricane's devastation. We discussed his visit, and the desire of the locals to start a church and eventually develop a Conference of SDB churches. Another visit was set, and Pastor Helmer and his son accompanied me to Nicaragua in early December.

We flew into Managua on December 5th, and completed our trip to Puerto Cabezas—also called Bilwi—on the 6th. It was a beautiful day, and the area surrounding the city was stunning.

Later that same day, we met with Pastor Garcia and two members of his church. We discussed SDB polity and beliefs, and also talked about the group that met with Pastor Helmer during his previous trip to their country. Apparently, those individuals were Seventh-day Adventists.

Pastor Eliseo's church family seemed eager to learn about us, and to organize and develop an SDB Conference in Nicaragua. Pastor Helmer volunteered to help with the registration paperwork.

We attended Pastor Eliseo's church on Sabbath and were welcomed warmly. They handed out Christmas presents to the young children, and we toured the furniture business the family runs adjacent to their house. The equipment is old and worn, but they continue to use it.

We viewed some of the hurricane damage and listened as they talked about the needs resulting from that catastrophe. Their prime concern was to replace the materials and supplies essential to their vocations. The fishermen need boats, motors, nets, and fishing gear, and area carpenters need woodworking tools, especially chain saws. Many simply need help repairing their homes.

These costs could run from \$2,000 up to tens of thousands of dollars. They can also use money for medicines.

We learned much on our visit to Nicaragua—everyone was so friendly and accommodating—and we look forward to returning some day. Congregation members appreciated our visit and what we did for them, and they expressed their thanks by wearing the Camp Lewis T-shirts we gave them. *SR*



One of the homes damaged by Hurricane Felix.



A congregation of Sabbathkeepers in Nicaragua.



the BEACON

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

March 2008

No worries. Only God!

by Rachel Parrish, New Auburn, Wis.

“Therefore I tell you, do not worry about your life... but seek first his kingdom and his righteousness, and all these things will be given to you as well. Therefore do not worry about tomorrow, for tomorrow will take care of itself. Each day has enough trouble of its own”
(Matthew 6:25, 33-34).

* * *

When I was little, a song used to play on the radio that went like this: “Don’t worry about your life ’cuz if you hold it too close, you’ll lose it...”

Easy to do, right? Wrong!

Maybe it’s just me, but it seems like I’m always worrying about something, especially now that I’m halfway through my senior year in High School and still not quite sure what I’m supposed to do with the next couple years of my life.

I worry about *everything*—from the English essay that’s due by 1st hour tomorrow, to keeping my relationship with God going upstream, and everything in between.

Sometimes, when I realize what I’m doing, I stop and think, *Whose job is it to keep track of my life and be in control?*

Logically, you would guess my answer would be “Me,” right? Nope; not true.



***The fact is,
we can’t balance
everything that’s
going on in
our lives.***

Guess what? Since I’m committed to following Jesus Christ, my life is not my own. Just like your life isn’t *your own*.

This became even clearer a while ago when I was talking to a friend

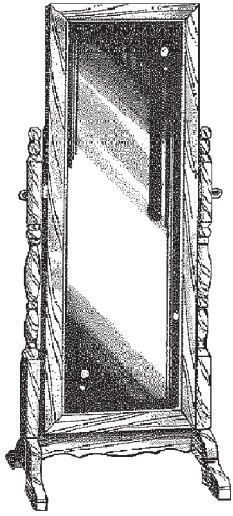
about my future. During our conversation, he mentioned Matthew 6:33—“But seek first his kingdom and his righteousness, and all these things will be given to you as well.”

The fact is, we can’t balance everything that’s going on in our lives. I think God made us dependent on purpose—probably because He already knew that I, for one, would try to do everything on my own. He made us this way not to discourage us, but to show us another example of His truth—the fact that we are nothing, and can do nothing, apart from Him.

Sometimes, focusing on our own circumstances can overwhelm us. We become stressed when we see only what’s available at the time, the small picture. We can even make ourselves dizzy searching the Bible for ideas on how to “balance” everything.

If you really want to live worry free, it comes down to taking a timeout, setting aside your own agenda and what you think you have to accomplish in the next couple of minutes. Instead, you need to say, “God, I’m going to seek You first because I know if I do that, everything else will fall into place.”

That’s one of His many promises. And, really, when was the last time God told a lie? **SR**



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

Please pass the dirt

On a recent Sunday morning, I fixed a hearty breakfast—the meal I skimp on the most. I usually down a glass of skim milk and a slice of cinnamon-raisin bread in the car on my way to work. Or a cup of dry cereal, or a small bag of cookies, or... You get the picture.

Since my husband, Fred, was in a hurry to leave the house that morning, I took some leftover waffles and bacon out of the freezer and popped them into the microwave. (Trying to be more health conscious, I normally buy turkey bacon. But this time, it was the real thing!)

While the microwave hummed, I fried up some jumbo eggs, toasted some whole-wheat bread, and snatched some margarine and grape jelly out of the refrigerator.

Most Sundays, I prepare fresh-squeezed juice with my little electric juicer. But to save time, I took a carton of orange juice out of the fridge and poured it into our glasses. I also fixed myself a cup of skim milk, my liquid-of-choice when eating toast and jelly.

After putting all of the food on the table, it suddenly hit me that we were out of the pure maple syrup that Fred loves. (I prefer blueberry syrup on my waffles and pancakes, although I sometimes use corn syrup, or confectioner's sugar, or cinnamon and sugar, or any combination thereof.)

We did have some "almost" maple syrup on hand, so Fred used that instead. Ah, the sacrifices we make sometimes.

My hubby, who likes to eat even more than I do, finished his meal and headed out the door. I'm a slow eater, so I continued to peruse the Sunday newspaper while I grazed.

I was surprised to learn that there's even a scientific name for dirt-eating. It's called "geophagy."

Just as I finished my egg, a headline jumped out at me: "Haiti's poor eat dirt to survive."

The gist of the article was that, with rising food prices, the poorest people in that country can't afford even a plate of rice. So they eat dirt.

Actually, they eat "cookies" made out of dried yellow dirt that comes from Haiti's central plateau. It's

mixed with salt and vegetable shortening, and becomes their meal. The cookies sell for 5 cents each, and many Haitian women buy the dirt—which has also risen in price—and make their own cookies to sell.

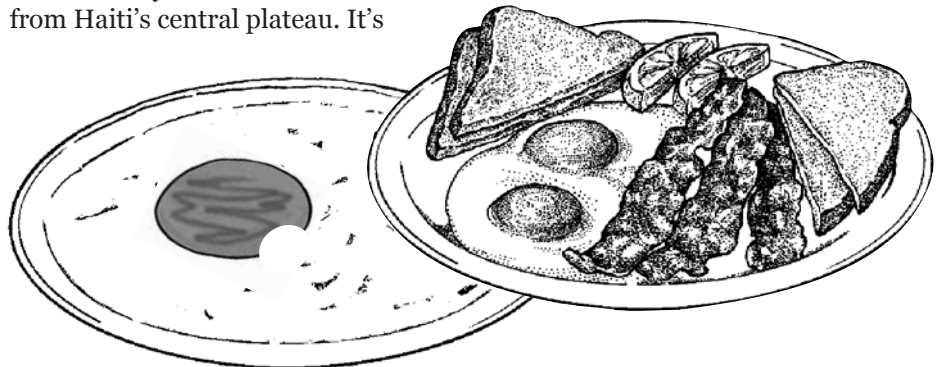
I was surprised to learn that there's even a scientific name for dirt-eating. It's called "geophagy."

I put down my fork and stared at the one bite of toast still on my plate. *That's bread, I thought, made out of water, flour, and yeast.*

I couldn't even begin to get my mind around the concept of eating dirt on a daily basis to stay alive.

After crawling into bed that night, I contemplated skipping supper one night a week. That seems like a pretty pathetic gesture, but perhaps it will remind me how truly blessed I am to live in a country where sitting down to a sumptuous meal is as commonplace as breathing.

The next time you reach for that extra helping of mashed potatoes or that second piece of pie, pause for a moment and pray for the dirt-eating people of Haiti. By donating to overseas relief organizations, we can put some of those prayers into action. **SR**





A LIMITLESS GOD FOR A HUNGRY PEOPLE

2008 SDB General Conference August 3-9
Carthage College, Kenosha, Wisconsin



The President's Page
by Pastor Andrew Samuels

Not enough “dying” going on

Death is a cruel enemy, and no one likes it.

It is therefore imperative that we conquer our enemy and live in victory over it. But that's certainly easier said than done!

How do we conquer death? It is done only through a personal relationship with Jesus Christ. His promise to us is, “I am the Resurrection and the Life; he who believes in Me, will live even if he dies; and everyone who lives and believes in Me, will never die” (John 11:25-26, NASB).

Please allow time for these two verses to resonate in your spirit. They are profound! They are powerful! They are conclusive! They have eternal implications!

Some of you have probably seen the bumper sticker, “Born once, die twice; Born twice, die once.” Yet that sticker doesn't fully describe the mind-boggling message of our Savior. Jesus says that the believer *never even dies*. Hallelujah!

So, let's take this a little further and from another angle.

For there to be a resurrection, there must be a death. In our lives and churches, have we put to death our pride, our selfishness, our personal agendas, our desire to control, our ministries, our vision?

I hear some of you saying, “Our ministries?” “Our vision?”

Yes! Our ministries and our vision!

Listen to the Apostle Paul in 1 Corinthians 15:36: “You fool! That which you sow does not come to life unless it dies.”

Some of us may not understand why our vision is not coming to pass. Or why our ministries are not bearing fruit.

Could it be that we have not allowed that vision or that ministry to “die”? Could it be that our ministries or visions have become bigger than the Lord Himself? Could it be that they are receiving more attention than our Lord?

What we need to have fulfilled in our hearts is the Lord—not our ministries, not our visions, not our passions. If we cannot walk away from that ministry and pursue the Lord in a personal way, we have not yet buried it.

According to Paul, when we sow, our “seed” does not produce life until it dies. The Lord's timing is important in this dying process. His people would do well to learn to wait on Him for this resurrection. A weed can grow overnight, but an oak tree will take years to mature.

Some of us fade away quickly when pressures hit us. We're like wilting weeds as the sun beats down, all because we fail to wait on the Lord for His timing.

God's timetable is usually much different from ours. His way teaches us that we don't have to run things by ourselves. We don't have to be in charge; we don't have to try to make things happen.

You may need to be put on “pause.” Others may criticize you for doing nothing, but don't be concerned about that. The Lord will push “play” once again, and you will then be moving in His power and in His time. Some of God's servants—those who have been rejected by others—need to hear this and remember that God is in the business of restoration.

The Lord has some “resurrecting” to do in our lives and in our churches, but there's not enough “dying” taking place.

Our limitless God feeds hungry people, and He resurrects dead people. Either way, *He* is the One applying the life-giving power. You cannot find a better deal!

In John 12:24, Jesus preempts the Apostle Paul's thoughts by stating, “...Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.”

Are you willing to put to death yourself, your vision, and everything else, so the Lord can resurrect *you* in His time? **SR**



by Executive Director
Rob Appel

What is the SDB plan? (Part One)

Does your Seventh Day Baptist church have a plan on how you are going to fulfill the Great Commission in your community?

Moreover, does the Conference have a plan on how to help equip local SDB churches to achieve their goals and plans for outreach?

The answer to both questions for most of our churches is, “No!”

All of our future church ministries, projects, spending, and key decisions should be focused on a unified plan. This understanding has led me to initiate a 3-year Ministry Alliance Plan—or M.A.P.—for us to follow as we press forward to take the next step in our local ministries.

As I have been working on this, I decided that I should give you a “taste” of what I have come up with. I want to see if this gets you excited about being SDBs and the opportunities that this could mean for your local church. Here is an excerpt from this Ministry Alliance Plan.

Strategic Vision

Our *Strategic Vision* is a statement of “What we want to be.” It is our reason for being—our value proposition for our Conference of churches.

All future ministries, projects, spending, and key decisions should be prioritized, based upon one single, overriding consideration: Will this action move us closer to the

realization of our unified *Strategic Vision*?

If not, don’t pursue the project or spend dollars toward something that doesn’t fit the goal.

If yes, the ministry project should be prioritized against other initiatives we are working on, and these will move our Conference closer to our mission and vision. A sample strategic vision statement could be:

“We will strive to become the churches that Christ intended the original Church to be... A church that serves others with the love and compassion that Christ has for us. We do this by reaching out to all people groups with Christ’s love, and by preaching the Good News of salvation.

“We look to see how we can help reach out to those in need. We want to ignite a new passion for Christ in our hearts and be committed as individuals—and as a fellowship of believers—to finish all the tasks of Christ’s work to the very end!”

Following the vision statement, it would be appropriate to have a one or two-page discussion of that vision. A sample might include:

“Two ‘driving forces’ will guide us toward our vision over the next 1-3 years.

“First, we will proactively market our church in the community as the church that is actively seeking to reach out and support all ministries and opportunities that promote Christ’s principles. We will manage ourselves in our operations to improve efficiencies, service levels, and our financial contribution.

“Our second driving force will be to increase opportunities to serve others. We will make it our motto, ‘Others first... Then us.’ This will ensure that we are fulfilling the Great Commission in all that we do.

“As Christ’s agents for communication, we sincerely believe we can be ambassadors for His cause. Improved communications with our churches, and with the ecumenical bodies that we affiliate with, will assist us in the pursuit of increased awareness and ministry opportunities. Simplifying our ministry processes will eliminate many points of confusion.”

This is a small part of the overall M.A.P. program. Please understand that this is a work in progress; I’m still laboring to get this into a document I can share with you.

If you have any comments or suggestions, please contact me. I look forward to hearing from you.

Next month, I’ll share the sections on *Strategic Objectives* and *Key Action Plans*. **SR**

Prayers and squares

by Donna S. Bond

“It’s not about the squares, it’s about the prayers.”

This is the motto of the Prayers and Squares Quilt Ministry, founded in 1992 by a group of California ladies making a quilt for a member’s very ill grandson. The group now has 600 members nationwide.

The Shiloh, N.J., SDB Church’s Ladies Benevolent Society is Chapter 202 of this organization and has given away 27 quilts since April 2004.

Occasionally, we gather at the church’s Fellowship Hall with sewing machines, irons, pins, and a desire to minister. Jan Bond has done a phenomenal job of planning, assembling, and crafting most of the quilts herself.

Whether we all participate or the work is done by one person, everyone is given the opportunity to “tie” the quilts as we silently pray for each specific recipient.

If you visit the Shiloh church, you might see a quilt-in-progress, perhaps in the Fellowship Hall or even in the sanctuary. The quilt is ready for prayer warriors to tie as they silently request God’s spiritual as well as healing hand. You may even have a chance to partici-

pate in this ministry at one of our General Conferences.


A collection of the many comforters Jan has made would make a beautiful kaleidoscope of themes as well as colors. She tries to keep a selection on hand for men, women, and children.

For example, when I went to choose a quilt for my brother, Doug, Jan showed me three—one with red stock cars on it (hardly appropriate for a guy whose first car was aptly named “Mort”); one with hunting scenes in tan and brown (that didn’t fit, either); and a more universally appealing theme of various shades of blue (the winner).

Are our homemade gifts of love true “comforters” in every sense of the word? Thank-you notes from recipients indicate a resounding “Yes!” to that question. Testifying to the healing power of these creations, one mother quoted her 9-year-old daughter as saying, “You mean every knot

in this quilt means someone prayed for *me*?”

Last fall, we added another dimension to this ministry: enclosing a red, white, and blue mini-quilt (along with other “goodies”) in boxes sent to our servicemen overseas. Thus Shiloh’s Benevolent Society has joined hands with a church Missions Committee project in international outreach.

For more information about Prayers and Squares, contact www.PrayerQuilt.org, or Prayers & Squares Intl., 3755 Avocado Blvd. #248, La Mesa, CA 91941. 



Combining their quilt-making skills in Shiloh (l. to r.): Lois Mazza, Cathy Dixon, and Jan Bond.



Fabrics galore wait to be transformed into multi-colored quilts of love.



Dodi Moncrief (l.) and Cheryl Muffley remove wrinkles.

John James Heritage Service

by Phyllis Mattison

On January 26, the Alfred Station, N.Y., Seventh Day Baptist Church held a special remembrance day of the 17th-century Sabbathkeeper and martyr, John James.

The text for the remembrance service was written by the late Rev. Albert Rogers, and first presented at the 1961 General Conference in Amherst, Mass.

Luan Ellis directed and narrated our local presentation. Seventeen from our congregation—including former member Mel Stephan, who was visiting—participated. Rod Noel portrayed John James.

James was convinced that the seventh day was the correct day to worship the Lord. Pulled from his pulpit on a Sabbath day, October 19, 1661, he was charged

with treason against the new king and accused of being a Fifth Monarchist. Committed to Newgate Prison, he was arraigned, tried, and condemned.

Pastor James was later hanged, drawn, and quartered, with his body parts placed on poles around London for all to see.

His crime? John James refused to recognize the King of England, declaring that Jesus was his king, and God was his father.

May all of us remember those who were martyred for their faith, and those who are being persecuted today. **SR**



Luan Ellis



Participating in the Heritage Service (l. to r.): Mel Stephan, Gary Lewis, Rod Noel, and Keith Barnes.

Dorcas remembered

Dorcas (Austin) VanHorn, a longtime member of the Pawcatuck Seventh Day Baptist Church in Westerly, R.I., was widely known throughout the denomination. She passed away in Iowa on October 22, 2007.

Realizing Dorcas' aversion to funerals and memorial services, the members at Pawcatuck resolved to hold a "Celebration of Life" for her. The service on November 25 was well-attended by her family, fellow church members, and community representatives.

That time together became a wonderful opportunity to not only say "Good-bye," but also to appreciate Dorcas' many years of positive and spirited service to us all. It was a true tribute to her memory.

A recording of the service is available on audio CD (about 90 minutes in length) and can be sent to anyone who would like a copy. Please send \$1.00 to the church at 120 Main St., Westerly, RI 02891, to cover mailing costs.

Check our website and read the **SDBlog**

The "SDB Exec" web log (known internally as 'SDBlog') features posts from our agency executives. Check it out at

seventhdaybaptist.org.

New members

Berlin, NY

Matthew Olson, pastor

Joined after baptism

Bryan Manning

Bethany Manning

Chris Zema

Joined after testimony

Nicole Fecteau

Gary Moore

Pam Moore

Marlboro, NJ

Robert Babcock, pastor

Joined after baptism

Ashley Davis

Jessica Fogg

Lorian Rosborough

Robert Vosburgh

Miami, FL

Andy Samuels, pastor

Joined after testimony

Vida McDermott

Khale Williams

Sandra Williams

Salem, WV

Dale Thorngate, pastor

Joined after baptism

Michael Beccaloni

Tressie McKenzie

Rose Miller

Thornton, CO

Rodney Henry, pastor

Joined by letter

Dustin Mackintosh

Anna Mackintosh

Joined after testimony

Debbie Soto

Births

Sias.—A son, Carter Orion Sias, was born to Joshua and Jessica Sias of Reynoldsburg, OH, on October 18, 2007.

Martin.—A daughter, Emily Elizabeth Martin, was born to Gary and Robin Martin Jr. of Clarksburg, WV, on November 6, 2007.

Rood.—A son, Donovan Asher Rood, was born to Jeff and Heather Rood of Northglenn, CO, on November 14, 2007.

Robin.—A daughter, Abigail Julie Robin, was born to Glenn and Jennifer Robin of Adams Center, NY, on January 10, 2008.

Lubke.—A son, Josiah Cordivae Lubke, was born to Neil and Katie (Zamzow) Lubke of Milton, WI, on January 24, 2008.

2008 SDB General Conference Operating Budget

Board / Agency	Monthly Operating Budget	Monthly Giving Towards Budget	Received Jan '08	Over / (Short)
General Services*	\$ 22,635.13	\$ 16,513.25	\$ 13,814.74	\$ (2,698.51)
Council On Ministry	13,017.33	5,410.25	3,708.49	(1,701.76)
Missionary Soc.	25,083.33	4,879.83	6,064.32	1,184.49
Tract Council	12,142.17	4,750.00	3,508.77	(1,241.23)
Christian Edu.	9,676.67	4,470.33	4,511.50	41.17
Women's Soc.	3,116.67	2,475.00	494.33	(1,980.67)
Total	\$ 85,671.30	\$ 38,498.67	\$ 32,102.15	\$ (6,396.52)

* Includes: General Services, Building Operations Fund
Christian Social Action, Ecumenical Affairs

	Jan '08	Year to Date
PROP	\$ 619.00	\$ 619.00

*Do you like this chart?
Do you want more info?*

Let me hear from you!

Morgan Shepard, Treasurer
mdshepard@seventhdaybaptist.org

Thanksgiving in March?



This time of year, our thoughts may turn to Easter and Passover. But many of us get busy with the festivities and not with the meaning behind them—that of being **THANKFUL** for what God has done for us.

The Boards and Agencies of your General Conference thank you for your support. We want you to know that we are serving you with Christ's love and compassion.

God Bless you all!

Obituaries

Staples.—Ella Belle Staples, 93, died on September 1, 2007, at her home in Northfield Falls, Vt.

She was born on January 6, 1914, in Salemville, Pa., the daughter of John C. and Nettie (Kagarise) Boyd. She attended school in South Woodbury Township, Pa.

On March 2, 1935, Ella married Earl Ranker. He died on August 11, 1944. She later married Winifred Staples, who died on February 6, 1979.

“Belle” joined the Salemville Seventh Day Baptist Church in her youth and was a lifelong member. Although she moved to Vermont with Winifred and lived there 60 years, she retained her membership at Salemville. She visited her home church until she was unable to travel, continuing to send her tithes and gifts.

Survivors include three sons, James and Harry Ranker, and Robert Staples; two daughters, Elizabeth Richardson and Sheril Grenier; two brothers, Raymond and Paul Boyd; one sister, Ester Zook; nine grandchildren, many great-grandchildren, nieces, and nephews. She was predeceased by four brothers, Jerome, Alfred, Orlo, and George Boyd; and two sisters, Anna Boyd and Pauline Yoder.

Funeral services were held on September 6, 2007, at the Bell Seventh Day Baptist Church of Salemville. Interment was conducted at the Salemville Community Cemetery by Rev. Edward Sutton.

Kagarise.—Jeffrey W. Kagarise, 30, passed away on December 7, 2007, in Salemville, Pa., due to complications from a fall.

He was born on April 3, 1977, the son of Randy L. Kagarise and was lovingly raised in the home of his grandparents, Robert and Edna L. Kagarise. Following their death, he was cared for by his Aunt Debbie Kagarise, of New Enterprise, Pa.

Other relatives who helped care for him included Denise Baker, and her two sons, Benjamin and Bryand; Doreen and Dan Peterson of Warsaw, Ohio; and Bob and Daisy Kagarise of Martinsburg, Pa.

Jeffrey lost his hearing and speech in 1981 due to complications from brain cancer. He attended the Valley Adult Daycare Training Center, where he was treated with love and compassion.

Jeff was a member of the Bell Seventh Day Baptist Church of Salemville, and was a joy to all he met. He was always willing to share even his most precious possessions. In 2006, when Aunt Debbie was on the staff of Camp Joy, Jeff was made a part of the camp family and had a wonderful time.

In addition to his loving caretakers named above, survivors include one brother, Michael, of Jacksonville, N.C.; one half-brother, Kyle Kagarise; and two half-sisters, Brandy DiClaudio and Lori Shunk.

A memorial service to celebrate Jeffrey’s life was held on December 10, 2007, at the German SDB Church, with Rev. Edward Sutton officiating. Burial was in the Salemville Community Cemetery.

Crosby.—Kenneth James Crosby, 93, of Tucson, Ariz., passed away on December 26, 2007.

He was born in New Auburn, Minn., on August 20, 1914, the son of Wells and Jessie (Beebe) Crosby. The family moved to Colorado when Kenneth was 4 and lived on a farm in Wheatridge from 1919 to 1944.

Kenneth and his sister, Ada (Crosby) Davis Williams, helped organize the Denver, Colo., Seventh Day Baptist Church in 1928, along with 25 other charter members. He was a deacon and trustee of the church for many years.

On October 19, 1935, he married Margaret Bowers Stauter at the Den-

ver SDB Church. In 1953, they made their home on Lookout Mountain in Colorado. It was a wonderful gathering place for the youth and for other church activities. In 1978, they moved to Tucson.

Margaret died on June 4, 1993. On February 24, 1996, he married Sidney Simon.

In addition to his wife, Sidney, survivors include one son, Norman, of Palmer, Alaska; three daughters, Jeanette Hopperstad of Milikin, Colo., Sharon Craig of Tucson, and Shirley Davis of Loveland, Colo.; one stepdaughter, Oleta Vernon of Vader, Wash.; 11 grandchildren, and 24 great-grandchildren.

A celebration of Kenneth’s life was held on January 13, 2007, at the Tucson Baptist Temple. Interment was at Desert Vista Cemetery, Tucson.

King.—Victor H. King, 93, of North Loup, Neb., died on January 8, 2008, at Valley County Health System Hospital.

He was born on September 17, 1914, on the family farm at Horace, Neb., the son of William and Edna (Clapp) King. On February 20, 1936, he married the former Ada E. Stillman in North Loup. She died on April 24, 2000.

When Victor was in the 2nd grade, his family moved to Cheyenne Wells, Colo. Five years later, the family moved to Scotia, Neb. Victor graduated from Scotia High School.

Victor and Ada made their first home on a farm west of North Loup. Three years later, they moved into town, where they spent the rest of their married lives.

Victor farmed until 1941, when locusts destroyed the farm. He then worked 20 years at the North Loup Cheese Factory, starting as a cheese maker and eventually becoming the manager. Following that job, he worked at the North Loup Lumber Yard, retiring after 20 years.

Victor was an area carpenter who enjoyed reading, music, traveling, playing cards, and his family. He was a member of the North Loup Seventh Day Baptist Church.

Survivors include two daughters, Darlene Psota of North Loup and Sharolyn Langridge of Estes Park, Colo.; one son, Harold, of Battle Creek, Mich.; four grandchildren, and five great-grandchildren. In addition to his wife, Ada, he was preceded in death by an infant daughter, Karen; one brother, Elery; two sisters, Dorothy and Audrey Mae King; and one foster sister, Pearl Kennedy.

Funeral services were held at the North Loup SDB Church on January 11, 2008, with Rev. Christian Mattison officiating. Burial was in Mount Hope Cemetery, Scotia.

White.—Clarence “Whitey” White, 76, of Lanark, Ill., passed away from heart failure on January 9, 2008, at his home.

He was born on March 26, 1931, in Hinsdale, Ill., the son of Joseph White and Edna Schmidt. On September 6, 1953, he married Donna E. Anderson.

Whitey was a member of Operating Engineers Local 150, and served in both the U.S. Air Force and Army for many years.

He was a member of the Albion, Wis., Seventh Day Baptist Church, and a contributing participant at several other Sabbathkeeping churches across the country.

Whitey devoted his life to Christ. He gave of his time and money to missionary work, writing for several religious magazines and distributing literature to people throughout the U.S. and around the world.

The past few years, he made two trips to the Philippines, helping build churches, teaching others about Christ, and making living conditions more habitable—like bringing running water to remote villages.

Whitey’s other missionary work reached such places as Sunshine Mountain (an SDB home for the handicapped in Chatawa, Miss.) and ADRA (Adventist Development and Relief Agency). Whitey didn’t know a stranger, and he had an amazing ability to teach others about God’s love.

Survivors include two sons, Thomas of Danville, Ill., and Gary of Fulton, Ill.; five daughters, Sally Hardesty of Monmouth, Ill., Terri Vaught, Donna White, Julia Huss, and Sherilee Cornacchia, all of Freeport, Ill.; his ex-wife, Donna E. White of Freeport; one sister, Lois Hanks Young of Marion, Ill.; one brother, Joseph, of Belvidere, Ill.; 12 grandchildren, and six great-grandchildren. He was predeceased by one son, Frank; and two brothers, John and Frankie.

Services were held on January 14, 2008, at Burke Tubbs Funeral Home in Freeport. Burial was at Freeport City Cemetery.

Denominational Dateline

March 2008

- 1 Leonardsville-Brookfield, N.Y., SDB Church—Kevin Butler
- 1 Washington, D.C., SDB Church; and SDB Christian Church, Arlington, Va.—Rob Appel
- 3 BJC Exec. Committee, Washington, D.C.—Appel
- 8 Living Word SDB Fellowship, Lincoln, Neb.—Gordon Lawton
- 8-9 North Loup, Neb., SDB Church—Nick Kersten
- 15 Ashaway, R.I., SDB Church—Lawton
- 15 Ahtanum Community Church, Yakima, Wash.—Conference President Andy Samuels
- 16 SDB Missionary Society Board of Managers Annual Meeting, Westerly, R.I.—Kirk Looper
- 22 Ordination Council for Helmer Umana, SDB Christian Church, Arlington—Lawton, Looper
- 23 Rockville, R.I., SDB Church—Looper
- 29 Pacific Coast Assn., Colton, Calif.—Samuels

April

- 19 New York City SDB Church—Samuels
- 19-20 SDB Memorial Board Quarterly Meeting, Salem, W.Va.—Morgan Shepard, Appel

- 20 Board of Christian Education Directors Meeting, Alfred Station, N.Y.—Andrew Camenga
- 20 CSA Committee, Salem—Appel
- 25 Millersville (Pa.) University—Appel
- 26-27 Missionary Society Board of Managers Quarterly Meeting, Ashaway—Looper
- 28 World Federation Executive Meeting, Ashaway—Looper

May

- 3-4 Historical Society Board of Directors and Annual Meeting, SDB Center, Janesville, Wis.—Kersten
- 3-5 Allegheny Association, Toronto, Canada—Appel, Samuels
- 16-25 Visiting Calif. churches and pastors—Lawton
- 17 Sabbath Renewal Day
- 18 MOST (Teacher Training), Marlboro, N.J.—Camenga
- 22-24 Baptist History and Heritage Annual Meeting, Atlanta, Ga.—Kersten
- 31 175th Anniversary Celebration, Hebron, Pa., Seventh Day Baptist Church—Kersten

KEVIN'S

KORNER

Useless information

Each year, members of the Center staff draw names to exchange gifts at our Christmas party. We generally try to keep the monetary outlay low and the personal-embarrassment aspect high (read: "gag gifts").

Sometimes we get too creative.

This past December, I received a neatly wrapped paperback book. As I opened it, the first words to catch my eye were "#1 New York times Bestseller."

Wow, I thought, *an actual NICE gift!*

Then I read the title aloud: "*The Book of Useless Information.*"

One co-worker (and former friend whose work just might be found on page 12 this month) blurted out all too quickly, "Huh? I didn't know they were reprinting Kevin's Korner!"

Way-too-much laughter ensued.

Underneath the book title, my anonymous "Santa" (who was *not* Morgan) added these words: "...because you never know what the Editor of the *Sabbath Recorder* will need to know... and because it is not only the useful information that is handy."

This official publication of The Useless Information Society (I'm not making this up) is indeed packed with, well, *useless* information. And it's hard to put the book down!

Stuff like:

The Netherlands and the United States both have national anthems that do not mention their countries' names.

Pilgrims ate popcorn at the first Thanksgiving dinner. The first man to distill bourbon whiskey was a Baptist preacher in 1789.

Pepsi® originally contained pepsin, hence the name. The wheel on the game show *Wheel of Fortune* is 102 inches in diameter.

A group of frogs is called an army; a group of goats is called a trip; a group of rhinos is called a crash; and group of Center workers is called dangerous...

(Okay, I made up that last one.)

One hundred sixty cars can drive side-by-side on the Monumental Axis in Brazil, the world's widest road.

Mountain goats are not goats. They are small antelopes.

Each anchor chain link on the Titanic weighed about 175 pounds.

Playing cards in India are round.

There are more caribou in Alaska than there are people.

The face of a penny can hold 30 drops of water.

For many years, the globe on the NBC *Nightly News* spun in the wrong direction. On January 2, 1984, NBC finally set the world spinning in the proper direction.

The study of fruit is pomology.

Lemons contain more sugar than strawberries.

The heart of a giraffe weighs 25 pounds.

The eyes of some birds weigh more than their brains.

While it's fun to pick up all of this bird-brained trivia, how much better to pick up another bestseller that's far from trivial.

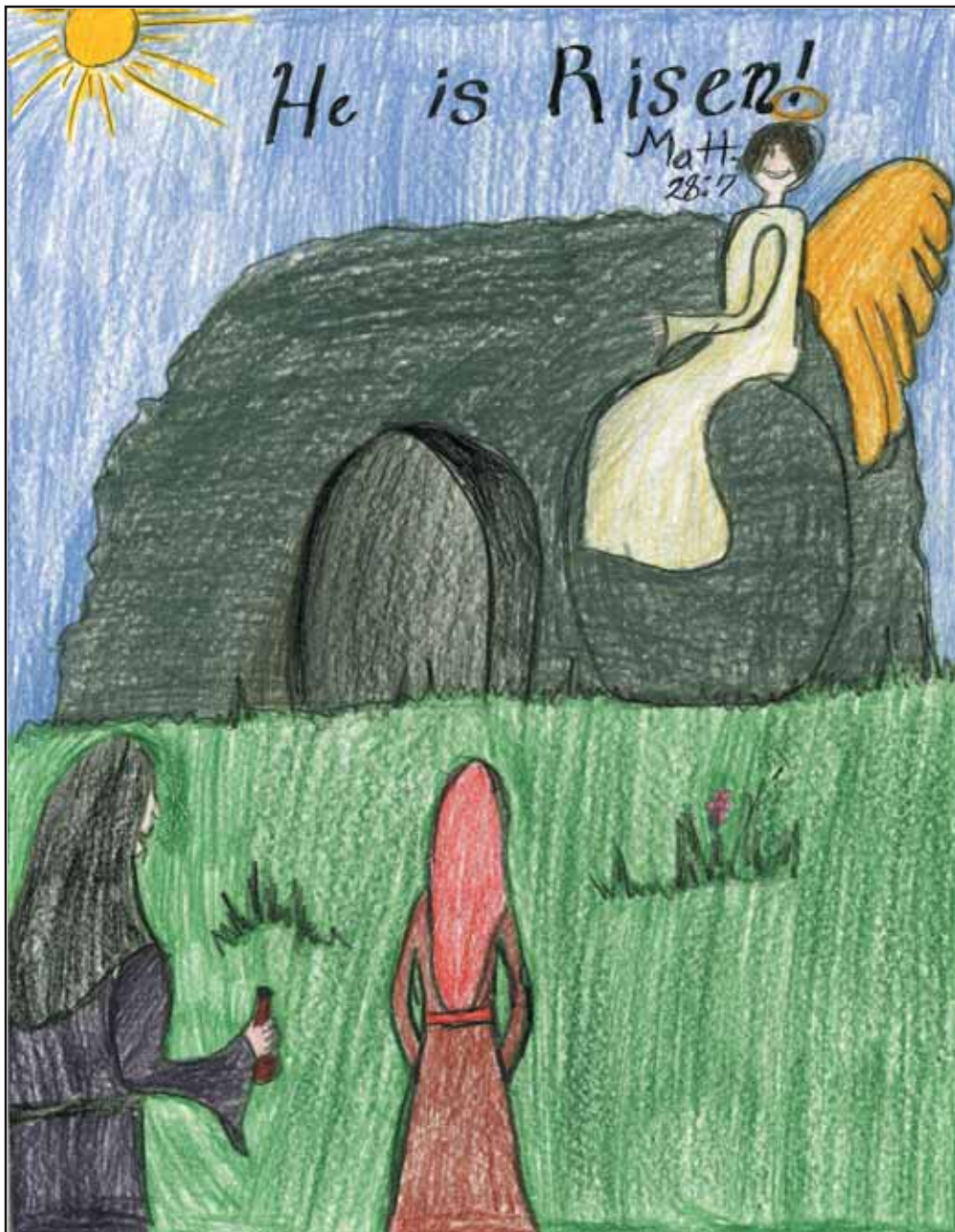
In fact, that book says this about itself: "All Scripture is God-breathed and is *useful* for teaching, rebuking, correcting and training for righteousness, so that the man of God may be thoroughly equipped for every good work."

Use-ful vs. use-less.

The Book of Useless Information has passed away from the bestseller list. In Luke 21:33, Jesus said, "Heaven and earth will pass away, but my words will never pass away."



Resurrection Art Contest winners



Front cover: Nadiya Smyrnova, age 11; Paint Rock, Alabama, SDB Church

First runner-up: Susanna Monroe, age 12; Little Rock, Ark., SDB Church

(above)

(see page 11 for other participants)